BYZANTINE GREEK SERIES · VOLUME 58

The Ecclesiastical Hierarchy

Pseudo-Dionysius the Areopagite
Germanus of Constantinople

ΠΕΡΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΕΡΑΡΧΙΑΣ
ΕΠΙΣΤΟΛΑΙ
ΙΣΤΟΡΙΑ ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΚΑΙ ΜΥΣΤΙΚΗ ΘΕΩΡΙΑ

The Ecclesiastical Hierarchy

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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canesnobiles.com

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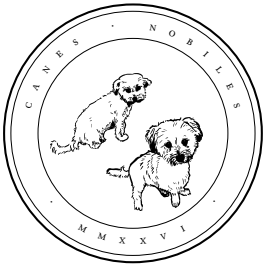

Volume 58 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Cordier's edition (Antwerp, 1634),
as Migne prints it in the Patrologia Graeca, vol. 3 (Paris, 1857),
and Gallandi's text of Germanus, as Migne prints it in vol. 98 (Paris, 1860)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The margin gives the edition's section number where a paragraph begins.

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PSEUDO-DIONYSIUS THE AREOPAGITE

ΠΕΡΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΙΕΡΑΡΧΙΑΣ

The Ecclesiastical Hierarchy

I · THE PURPOSE OF THE HIERARCHY

Dionysius promises Timothy to show from the oracles that our hierarchy is a divine knowledge, activity, and perfection, and warns him to keep its mysteries from the uninitiated. Jesus is the source of every hierarchy; ours, like the angels', aims at likeness to God and union with him, but it receives the gift through sensible symbols. Its first leaders, filled with the gift, passed it on in writings and in unwritten tradition.

Ὅτι μὲν ἡ καθ' ἡμᾶς ἱεραρχία, παίδων ἱερῶν ἱερώτατε, 1
that indeed the according-to us hierarchy of-children holy most-holy(-one)
τῆς ἐνθέου καὶ θείας ἐστὶ καὶ θεουργικῆς ἐπιστήμης,
of-the inspired and divine is and divinely-working knowledge
καὶ ἐνεργείας, καὶ τελειώσεως, ἐκ τῶν ὑπερκοσμίων καὶ
and activity and perfection from the supramundane and
ἱερωτάτων ἡμᾶς ἀποδεῖξαι λογίων χρὴ τοῖς τῆς ἱερᾶς
most-holy us to-demonstrate oracles must to-those of-the holy
μυσταγωγίας τὴν τελετὴν ἐξ ἱεραρχικῶν μυστηρίων καὶ
mystagogy the rite from hierarchic mysteries and
παραδόσεων τετελεσμένοις. Ἀλλ' ὅρα ὅπως οὐκ ἐξορχήσῃ τὰ
traditions initiated but see that not you-divulge the
ἅγια τῶν ἁγίων· εὐλαβηθήσῃ δέ, καὶ τὰ τοῦ κρυφίου
holy(-things) of-the holy(-things) you-will-revere and also the(-things) of-the hidden
Θεοῦ ταῖς νοεραῖς καὶ ἀοράτοις γνώσεσι τιμήσεις, ἀμέθεκτα
God with-the intellectual and invisible knowledges you-will-honor unshared
μὲν αὐτὰ καὶ ἄχραντα τοῖς ἀτελέστοις διατηρῶν· ἱεροῖς
indeed them and undefiled to-the uninitiated keeping with-holy(-ones)
δὲ μόνοις τῶν ἱερῶν μεθ' ἱερᾶς ἐλλάμψεως ἱεροπρεπῶς
but alone of-the holy(-ones) with holy illumination sacred-befittingly
κοινωνῶν. Οὕτω γάρ, ὡς ἡ θεολογία τοῖς θιασώταις ἡμῖν
sharing thus for as the theology to-the members us
παραδέδωκε, καὶ αὐτὸς Ἰησοῦς, (ὁ θεαρχικώτατος νοῦς
has-handed-down also himself Jesus the most-thearchic intellect

καὶ ὑπερούσιος, ἡ πάσης ἱεραρχίας, ἁγιαστείας τε καὶ
and super-substantial the of-all hierarchy sanctification both and
θεουργίας ἀρχὴ καὶ οὐσία, καὶ θεαρχικωτάτη δύναμις,) ταῖς
divine-work source and substance and most-thearchic power to-the
τε μακαρίαις καὶ ἡμῶν κρείττοσιν οὐσίαις ἐμφανέστερον
both blessed and than-us higher substances more-manifestly
ἅμα καὶ νοερώτερον ἐλλάμπει, καὶ πρὸς τὸ οἰκεῖον
at-once and more-intellectually illumines and to the own
αὐτὰς ἀφομοιοῖ κατὰ δύναμιν φῶς· ἡμῶν τε τῷ πρὸς
them assimilates according-to power light our and by-the toward
αὐτὸν ἀνατεινομένῳ καὶ ἡμᾶς ἀνατείνοντι τῶν καλῶν
him straining-up and us lifting-up of-the beautiful(-things)
ἔρωτι, συμπτύσσει τὰς πολλὰς ἑτερότητας, καὶ εἰς ἑνοειδῆ
yearning folds-together the many otherness and into uniform
καὶ θείαν ἀποτελειώσας ζωήν, ἕξιν τε καὶ ἐνέργειαν,
and divine having-perfected life habit both and activity
ἱεροπρεπῆ δωρεῖται τῆς θείας ἱερωσύνης τὴν δύναμιν· ἐξ
sacred-befitting bestows of-the divine priesthood the power from
ἧς ἐπὶ τὴν ἁγίαν ἐρχόμενοι τῆς ἱερατείας ἐνέργειαν,
which to the holy coming of-the priestly-office activity
ἐγγύτεροι μὲν αὐτοὶ γινόμεθα τῶν ὑπὲρ ἡμᾶς οὐσιῶν
nearer indeed ourselves we-become to-the above us substances
τῇ κατὰ δύναμιν ἀφομοιώσει τοῦ μονίμου τε καὶ
by-the according-to power assimilation to-the abiding both and
ἀνεξαλλάκτου τῆς αὐτῶν ἱερᾶς ἱδρύσεως, καὶ ταύτῃ πρὸς
unchanging of-the their holy foundation and in-this-way to
τὴν μακαρίαν Ἰησοῦ καὶ θεαρχικὴν αὐγὴν ἀναβλέψαντες,
the blessed of-Jesus and thearchic ray having-looked-up
ὅσα τε ἰδεῖν ἐφικτὸν ἐποπτεύσαντες ἱερῶς, καὶ τῆς
as-much-as and to-see (is)-attainable having-beheld holily and with-the
θεαμάτων γνώσεως ἐλλαμφθέντες, τὴν μυστικὴν ἐπιστήμην
of-sights knowledge having-been-illumined the mystical knowledge

ἀφιερωμένοι καὶ ἀφιερωταί, φωτοειδεῖς καὶ θεουργικοί,
consecrated and consecrators light-formed and divinely-working
τετελεσμένοι καὶ τελεσιουργοὶ γενέσθαι δυνησόμεθα.
perfected and perfecters to-become we-shall-be-able
Τίς μὲν οὖν ἡ τῶν ἀγγέλων ἐστὶ καὶ ἀρχαγγέλων 2
what indeed then the of-the angels is and archangels
ἱεραρχία, καὶ τῶν ὑπερκοσμίων ἀρχῶν τε, καὶ ἐξουσιῶν,
hierarchy and of-the supramundane principalities both and authorities
καὶ δυνάμεων, καὶ κυριοτήτων τε, καὶ θείων θρόνων, ἢ
and powers and dominions both and divine thrones or
τῶν ὁμοταγῶν τοῖς θρόνοις οὐσιῶν, ἃς ἡ θεολογία
of-the of-equal-rank with-the thrones substances which the theology
προσεχῶς καὶ ἀεὶ περὶ Θεόν τε εἶναι καὶ μετὰ Θεοῦ
closely and always about God both to-be and with God
παραδίδωσι, Χερουβὶμ αὐτὰς Ἑβραίων φωνῇ καὶ
hands-down Cherubim them of-Hebrews in-(the)-tongue and
Σεραφὶμ ὀνομάζουσα, ταῖς τῶν διακόσμων αὐτῶν καὶ
Seraphim naming the of-the orders their and
ἱεραρχιῶν ἁγίαις τάξεσι καὶ διαιρέσεσι περιτυγχάνων,
hierarchies holy ranks and divisions meeting-with
εὑρήσεις ἐν τούτοις ἡμῶν, οὐκ ἐπαξίως μέν, ὡς
you-will-find in these(-writings) of-us not worthily indeed as
ἐφικτὸν δέ, καὶ ὡς ἡ θεολογία τῶν ἱερωτάτων Γραφῶν
(is)-attainable but and as the theology of-the most-holy Scriptures
ὑφηγήσατο, τὴν κατ᾽ αὐτοὺς ἱεραρχίαν ὑμνηκότων.
guided the according-to them hierarchy having-hymned
Τοσοῦτον δὲ ὅμως εἰπεῖν ἀναγκαῖον, ὡς ἐκείνη τε,
so-much but nevertheless to-say (is)-necessary that that(-hierarchy) both
καὶ πᾶσα ἡ νῦν ὑμνουμένη παρ᾽ ἡμῶν ἱεραρχία, μίαν ἔχει
and all the now being-hymned by us hierarchy one has
καὶ τὴν αὐτὴν διὰ πάσης τῆς ἱεραρχικῆς πραγματείας
and the same through all the hierarchic operation

τὴν δύναμιν, αὐτόν τε τὸν ἱεράρχην, ὡς ἡ κατ᾽ αὐτὸν
the power himself both the hierarch as the according-to him
οὐσία, καὶ ἀναλογία, καὶ τάξις ἔχει τελεσθῆναι κατὰ τὰ
substance and proportion and rank has(-it) to-be-initiated according-to the
θεῖα, καὶ θεωθῆναι, καὶ τοῖς ὑποβεβηκόσι μεταδοῦναι,
divine(-things) and to-be-deified and to-those below to-impart
κατ᾽ ἀξίαν ἑκάστῳ, τῆς ἐγγινομένης αὐτῷ θεόθεν
according-to worth to-each of-the arising-in him from-God
ἱερᾶς θεώσεως· τούς τε ὑποβεβηκότας ἕπεσθαι μὲν τοῖς
holy deification the(-ones) and below to-follow indeed the
κρείττοσιν, ἀνατείνειν δὲ τοὺς ἥττους ἐπὶ τὰ πρόσω·
higher to-lift-up and the lower to the(-things) forward
τοὺς δὲ καὶ προϊέναι, καὶ ὡς δυνατὸν ἑτέροις ἡγεῖσθαι,
the(-ones) and also to-go-forward and as (is)-possible others to-lead
καὶ διὰ ταύτης τῆς ἐνθέου καὶ ἱεραρχικῆς ἁρμονίας τοῦ
and through this the inspired and hierarchic harmony of-the
ὄντως ὄντος καλοῦ καὶ σοφοῦ καὶ ἀγαθοῦ μετέχειν ἕκαστον
truly being beautiful and wise and good to-partake each
ὅση δύναμις. Ἀλλ᾽ αἱ μὲν ὑπὲρ ἡμᾶς οὐσίαι καὶ
as-much-as (is)-its-power but the indeed above us substances and
τάξεις, ὧν ἤδη μνήμην ἱερὰν ἐποιησάμην, ἀσώματοί τέ
ranks of-which already mention holy I-made bodiless both
εἰσι, καὶ νοητὴ καὶ ὑπερκόσμιός ἐστιν ἡ κατ᾽ αὐτὰς
are and intelligible and supramundane is the according-to them
ἱεραρχία· τὴν καθ᾽ ἡμᾶς δὲ ὁρῶμεν ἀναλόγως ἡμῖν
hierarchy the according-to us but we-see proportionately to-us
αὐτοῖς τῇ τῶν αἰσθητῶν συμβόλων ποικιλίᾳ πληθυομένην,
ourselves by-the of-the sensible symbols variety multiplied
ὑφ᾽ ὧν ἱεραρχικῶς ἐπὶ τὴν ἑνοειδῆ θέωσιν ἐν συμμετρίᾳ
by which hierarchically to the uniform deification in due-measure
τῇ καθ᾽ ἡμᾶς ἀναγόμεθα, Θεόν τε καὶ θείαν ἀρετήν.
the according-to us we-are-led-up God both and divine virtue

Αἱ μέν, ὡς νόες, νοοῦσι κατὰ τὸ αὐταῖς θεμιτόν· ἡμεῖς
they indeed as intellects think according-to the to-them lawful we
δὲ αἰσθηταῖς εἰκόσιν ἐπὶ τὰς θείας, ὡς δυνατόν, ἀναγόμεθα
but by-sensible images to the divine as (is)-possible are-led-up
θεωρίας. Ἀληθῶς τε εἰπεῖν, ἓν μέν ἐστιν, οὗ πάντες οἱ
contemplations truly and to-say one indeed is(-it) which all the
θεοειδεῖς ἐφίενται, μετέχουσι δὲ οὐχ ἑνιαίως ταὐτοῦ τε καὶ
godlike desire partake but not uniformly the-same both and
ἑνὸς ὄντος, ἀλλ' ὡς ἑκάστῳ τὰ θεῖα ζυγὰ διανέμει κατ'
one being but as to-each the divine scales distributes according-to
ἀξίαν τὴν ἀποκλήρωσιν. Ἀλλὰ ταῦτα μὲν ἡμῖν ἐν τῇ περὶ
worth the allotment but these-things indeed by-us in the on
νοητῶν τε καὶ αἰσθητῶν πραγματείᾳ διεξοδικώτερον
intelligible(-things) both and sensible(-things) treatise more-fully
εἴρηται· νῦν δὲ τὴν καθ' ἡμᾶς ἱεραρχίαν, ἀρχήν τε
has-been-said now but the according-to us hierarchy source both
αὐτῆς καὶ οὐσίαν, ὡς οἷόν τε, εἰπεῖν πειράσομαι, τὴν πασῶν
its and substance as possible — to-say I-will-try the of-all
ἱεραρχιῶν ἀρχήν τε καὶ τελείωσιν, Ἰησοῦν ἐπικαλεσάμενος.
hierarchies source both and perfection Jesus having-called-upon
Ἔστι μὲν ἱεραρχία πᾶσα, κατὰ τὸ σεπτὸν τῆς ἡμῶν 3
is indeed hierarchy every according-to the venerable of-the our
παραδόσεως, ὁ πᾶς τῶν ὑποκειμένων ἱερῶν λόγος,
tradition the whole of-the underlying holy(-things) account
καθολικωτάτη τῶν τῇσδε τυχὸν ἱεραρχίας, ἢ τῇσδε ἱερῶν
most-universal of-the of-this perhaps hierarchy or of-this holy(-things)
συγκεφαλαίωσις. Ἡ καθ' ἡμᾶς οὖν ἱεραρχία λέγεται καὶ
summation the according-to us then hierarchy is-said and
ἔστιν ἡ περιεκτικὴ τῶν κατ' αὐτὴν ἁπάντων ἱερῶν
is the comprehensive of-the according-to it all holy(-things)
πραγματεία, καθ' ἣν ὁ θεῖος ἱεράρχης τελούμενος,
operation according-to which the divine hierarch being-initiated

ἁπάντων ἕξει τῶν κατ᾽ αὐτὸν ἱερωτάτων τὴν
of-all will-have of-the according-to him most-holy(-things) the
μέθεξιν, ὡς ἱεραρχίας ἐπώνυμος. Ὡς γὰρ ἱεραρχίαν ὁ
participation as of-hierarchy named-after as for hierarchy the(-one)
φήσας, ἁπάντων ὁμοῦ συλλήβδην ἔφη τὴν τῶν ἱερῶν
having-said of-all together collectively said the of-the holy(-things)
διακόσμησιν· οὕτως ἱεράρχην ὁ λέγων δηλοῖ τὸν
ordering thus hierarch the(-one) saying shows the
ἔνθεόν τε καὶ θεῖον ἄνδρα, τὸν πάσης ἱερᾶς ἐπιστήμονα
inspired both and divine man the(-one) of-all holy knowing
γνώσεως, ἐν ᾧ καὶ καθαρῶς ἡ κατ᾽ αὐτὸν ἱεραρχία
knowledge in whom also purely the according-to him hierarchy
πᾶσα τελεῖται καὶ γινώσκεται. Ταύτης ἀρχὴ τῆς ἱεραρχίας
whole is-perfected and is-known of-this source of-the hierarchy
ἡ πηγὴ τῆς ζωῆς, ἡ οὐσία τῆς ἀγαθότητος, ἡ μία
the fount of-the life the substance of-the goodness the one
τῶν ὄντων αἰτία Τριάς, ἐξ ἧς καὶ τὸ εἶναι καὶ τὸ εὖ
of-the beings cause Trinity from which both the to-be and the well
εἶναι τοῖς οὖσι δι᾽ ἀγαθότητα. Ταύτῃ δὲ τῇ πάντων
to-be to-the beings because-of goodness to-this and the all
ἐπέκεινα θεαρχικωτάτῃ μακαριότητι, τῇ τρισσῇ τῇ μονάδι
beyond most-thearchic blessedness the threefold the monad
τῇ ὄντως οὔσῃ, κατὰ τὸ ἡμῖν μὲν ἀνέφικτον, αὐτῇ δὲ
the(-one) truly being in the to-us indeed unattainable to-itself but
ἐπιστητόν, θέλημα μέν ἐστιν ἡ λογικὴ σωτηρία καθ᾽
knowable will indeed is the rational salvation according-to
ἡμᾶς τε καὶ ὑπὲρ ἡμᾶς οὐσιῶν· ἡ δὲ οὐχ ἑτέρως
us both and above us of-substances this and not otherwise
γενέσθαι δύναται, μὴ θεουμένων τῶν σωζομένων. Ἡ δὲ
to-come-about can not being-deified the being-saved the and
θέωσις ἐστιν ἡ πρὸς Θεόν, ὡς ἐφικτόν, ἀφομοίωσίς
deification is the to God as (is)-attainable assimilation

τε καὶ ἕνωσις. Ἁπάσης δὲ τοῦτο κοινὸν ἱεραρχίας τὸ
both and union of-every and this (is)-common hierarchy the
πέρας, ἡ πρὸς Θεόν τε καὶ τὰ θεῖα προσεχὴς
end the to God both and the divine(-things) close
ἀγάπησις, ἐνθέως τε καὶ ἐνιαίως ἱερουργουμένη, καὶ πρό
loving inspiredly both and uniformly sacredly-performed and before
γε τούτου τῶν ἐναντίων ἡ παντελὴς καὶ ἀνεπίστροφος
at-least this of-the contrary(-things) the complete and unreturning
ἀποφοίτησις, ἡ γνῶσις τῶν ὄντων ᾗ ὄντα ἐστίν,
departure the knowledge of-the beings in-so-far-as beings they-are
ἡ τῆς ἱερᾶς ἀληθείας ὅρασίς τε καὶ ἐπιστήμη, ἡ τῆς
the of-the holy truth seeing both and knowledge the of-the
ἑνοειδοῦς τελειώσεως ἔνθεος μέθεξις, αὐτοῦ τοῦ ἑνὸς ὡς
uniform perfection inspired participation very of-the one as
ἐφικτόν· ἡ τῆς ἐποψίας ἑστίασις, τρέφουσα νοητῶς καὶ
(is)-attainable the of-the vision feasting nourishing intelligibly and
θεοῦσα πάντα τὸν εἰς αὐτὴν ἀνατεινόμενον.
deifying everyone the(-one) to it straining-up
Λέγωμεν τοίνυν, ἡ θεαρχικὴ μακαριότης, ἡ φύσει Θεότης, 4
let-us-say therefore the thearchic blessedness the by-nature Deity
ἡ ἀρχὴ τῆς θεώσεως, ἐξ ἧς τὸ θεοῦσθαι τοῖς
the source of-the deification from which the to-be-deified to-the(-ones)
θεουμένοις ἀγαθότητι θείᾳ τὴν ἱεραρχίαν, ἐπὶ σωτηρίᾳ
being-deified by-goodness divine the hierarchy for salvation
καὶ θεώσει πάντων τῶν λογικῶν τε καὶ νοερῶν οὐσιῶν,
and deification of-all the rational both and intellectual substances
ἐδωρήσατο. Καὶ ταῖς μὲν ὑπερκοσμίοις καὶ μακαρίαις
bestowed and to-the indeed supramundane and blessed
λήξεσιν, ἀϋλότερον τε καὶ νοερώτερον, (οὐ γὰρ ἔξωθεν
allotments more-immaterially both and more-intellectually not for from-outside
αὐτὰς ὁ Θεὸς ἐπὶ τὰ θεῖα κινεῖ, νοητῶς δέ, καὶ
them — God to the divine(-things) moves intelligibly but and

ἔνδοθεν ἐλλαμπομένων αὐτῶν ἐν αὐγῇ καθαρᾷ καὶ ἀΰλῳ
from-within being-illumined they in ray pure and immaterial
τὴν θειοτάτην βούλησιν,) ἡμῖν δὲ τὸ ἐκείναις ἐνιαίως
the most-divine will to-us but the(-thing) to-them uniformly
τε καὶ συνεπτυγμένως δωρηθὲν ἐκ τῶν θεοπαραδότων
both and in-folded-form bestowed from the God-given
λογίων, ὡς ἡμῖν ἐφικτόν, ἐν ποικιλίᾳ καὶ πλήθει διαιρετῶν
oracles as to-us (is)-attainable in variety and multitude divisible
συμβόλων δεδώρηται. Οὐσία γὰρ τῆς καθ' ἡμᾶς
of-symbols has-been-bestowed substance for of-the according-to us
ἱεραρχίας ἐστὶ τὰ θεοπαράδοτα λόγια. Σεπτότατα δὲ λόγια
hierarchy is the God-given oracles most-venerable and oracles
ταῦτά φαμεν, ὅσα πρὸς τῶν ἐνθέων ἡμῶν ἱεροτελεστῶν
these we-say(-are) as-many-as by the inspired our initiators
ἐν ἁγιογράφοις ἡμῖν καὶ θεολογικαῖς δεδώρηται δέλτοις· καὶ
in holy-written to-us and theological has-been-bestowed tablets and
μὴν ὅσα πρὸς τῶν αὐτῶν ἱερῶν ἀνδρῶν ἀϋλοτέρᾳ
indeed as-many-as by the same holy men by-more-immaterial
μυήσει, καὶ γείτονί πως ἤδη τῆς οὐρανίας ἱεραρχίας,
initiation and neighboring somehow already to-the heavenly hierarchy
ἐκ νοὸς εἰς νοῦν, διὰ μέσου λόγου, σωματικοῦ μέν,
from intellect to intellect through intermediate speech bodily indeed
ἀϋλοτέρου δὲ ὅμως, γραφῆς ἐκτός, οἱ καθηγεμόνες ἡμῶν
more-immaterial but nevertheless writing outside the leaders our
ἐμυήθησαν. Οὐδὲ ταῦτα τῶν ἐνθέων ἱεραρχῶν εἰς τὸ
were-initiated nor these-things the inspired hierarchs to the
τῆς ἱερουργίας κοινὸν ἀπαρακαλύπτοις νοήσεσιν, ἀλλ'
of-the sacred-work common(-body) in-unveiled thoughts but
ἐν συμβόλοις ἱεροῖς παραδεδωκότων· ἔστι γὰρ οὐ πᾶς
in symbols holy having-handed-down is for not everyone
ἱερός, οὐδὲ πάντων, ὡς τὰ λόγιά φησιν, ἡ γνῶσις.
holy nor of-all as the oracles say the knowledge

Ἀναγκαίως οὖν οἱ πρῶτοι τῆς καθ' ἡμᾶς ἱεραρχίας 5
necessarily then the first of-the according-to us hierarchy
καθηγεμόνες, ἐκ τῆς ὑπερουσίου θεαρχίας, αὐτοί τε
leaders from the super-substantial thearchy themselves both
ἀναπλησθέντες τοῦ ἱεροῦ δώρου, καὶ εἰς τὸ ἑξῆς αὐτὸ
having-been-filled of-the holy gift and to the next it
προαγαγεῖν ὑπὸ τῆς θεαρχικῆς ἀγαθότητος ἀπεσταλμένοι,
to-carry-forward by the thearchic goodness sent
καὶ αὐτοὶ δὲ ἀφθόνως ἐρῶντες, ὡς θεῖοι, τῆς τῶν
and themselves too ungrudgingly yearning as divine(-men) for-the of-the
μετ' αὐτοὺς ἀναγωγῆς καὶ θεώσεως, αἰσθηταῖς εἰκόσι τὰ
after them uplifting and deification by-sensible images the
ὑπερουράνια, καὶ ποικιλίᾳ καὶ πλήθει τὸ συνεπτυγμένον,
supercelestial(-things) and in-variety and multitude the in-folded-form
καὶ ἐν ἀνθρωπίνοις τε τὰ θεῖα, καὶ ἐνύλοις τὰ
and in human(-things) both the divine(-things) and in-material(-things) the
ἄϋλα, καὶ τοῖς καθ' ἡμᾶς τὰ ὑπερούσια,
immaterial(-things) and in-the according-to us(-things) the super-substantial(-things)
ταῖς ἐγγράφοις τε αὐτῶν καὶ ἀγράφοις μυήσεσι, κατὰ
in-the written both their and unwritten initiations according-to
τοὺς ἱεροὺς ἡμῖν ἔδοσαν θεσμούς οὐ τῶν ἀνιέρων ἕνεκα
the holy to-us gave ordinances not the unholy for-the-sake-of
μόνον, οἷς οὐδὲ τῶν συμβόλων ἅπτεσθαι θεμιτόν, ἀλλ'
only for-whom not-even the symbols to-touch (is)-lawful but
ὅτι καὶ συμβολική τίς ἐστιν, ὅπερ ἔφην, ἀναλόγως ἡμῖν
because also symbolic a-kind is as I-said proportionately to-us
αὐτοῖς ἡ καθ' ἡμᾶς ἱεραρχία, δεομένη τῶν αἰσθητῶν εἰς
ourselves the according-to us hierarchy needing the sensible(-things) for
τὴν ἐξ αὐτῶν ἐπὶ τὰ νοητὰ θειοτέραν ἡμῶν ἀναγωγήν.
the from them to the intelligible(-things) more-divine our uplifting
Ἀνακεκαλυμμένοι δὲ ὅμως εἰσὶν οἱ τῶν συμβόλων λόγοι
unveiled but nevertheless are the of-the symbols reasons

τοῖς θείοις ἱεροτελεσταῖς, οὓς οὐ θεμιτὸν ἐξάγειν εἰς
to-the divine initiators which not (is)-lawful to-bring-out to
τοὺς ἔτι τελειουμένους, εἰδότας ὡς οἱ τῶν ἱερῶν
the(-ones) still being-perfected knowing that the of-the holy(-things)
θεοπαραδότως νομοθέται, ταῖς τῶν διακόσμων εὐσταθέσι
in-God-given-fashion lawgivers in-the of-the orders stable
καὶ ἀσυμφύρτοις τάξεσι, καὶ ταῖς τοῦ ἑκάστῳ κατ᾽
and unconfused ranks and in-the of-the to-each according-to
ἀξίαν προσήκοντος ἀναλόγοις καὶ ἱεραῖς ἀπονεμήσεσι, τὴν
worth befitting proportionate and holy distributions the
ἱεραρχίαν διετάξαντο. Διὸ καὶ ταῖς σαῖς ἱεραῖς ὁμολογίαις
hierarchy arranged therefore also by-the your holy promises
πεισθεὶς (ἀναμνῆσαι γὰρ αὐτῶν εὐαγές), ὡς, ἁπάσης μὲν
persuaded to-remind for them (is)-pious that of-all indeed
ὑπερκειμένης ἱεραρχικῆς ἱερολογίας, οὐ μεταδώσεις ἑτέρῳ,
overlying hierarchic holy-discourse not you-will-impart to-another
παρὰ τοὺς ὁμοταγεῖς σοι θεοειδεῖς ἱεροτελεστάς· αὐτούς
except the of-equal-rank with-you godlike initiators them
τε πείσεις ὁμολογῆσαι κατὰ θεσμὸν ἱεραρχικόν,
and you-will-persuade to-promise according-to ordinance hierarchic
καθαρῶν μὲν καθαρῶς ἐφάπτεσθαι, κοινωνεῖν δὲ μόνοις
pure(-things) indeed purely to-touch to-share but alone
τῶν θεουργικῶν τοῖς θείοις, καὶ τῶν τελείων
of-the divinely-working(-things) with-the divine and of-the perfect(-things)
τελειωτικοῖς, ἁγίοις τε τῶν παναγεστάτων, ἄλλων τε
with-the-perfecting holy(-ones) and of-the all-holiest other and
ἱεραρχικῶν σοι καὶ τούτου μεταδέδωκα τοῦ ἐνθέου δώρου.
hierarchic(-things) to-you also this I-have-imparted the inspired gift

The aim of the hierarchy is likeness to God and union with him, reached only by loving and keeping his commandments; and the first step to them is the divine birth, without which no one can share in anything divine. Before turning to its symbols, Dionysius bars the uninitiated from the sight, recalling Ozias, Korah, and Nadab and Abihu, who came to grief for reaching beyond their rank.

Εἴρηται τοίνυν ἡμῖν ἱερῶς, ὡς οὗτός ἐστι τῆς καθ' 1
has-been-said therefore by-us holily that this is of-the according-to
ἡμᾶς ἱεραρχίας σκοπός, ἡ πρὸς Θεὸν ἡμῶν, ὡς ἐφικτόν,
us hierarchy aim the to God our as (is)-attainable
ἀφομοίωσίς τε καὶ ἕνωσις. Ταύτης δέ, ὡς τὰ θεῖα διδάσκει
assimilation both and union this and as the divine teaches
λόγια, ταῖς τῶν σεβασμιωτάτων ἐντολῶν ἀγαπήσεσι
oracles by-the of-the most-venerable commandments lovings
καὶ ἱερουργίαις μόνως τευξόμεθα. Τηρήσει γάρ, φησίν,
and sacred-works alone we-shall-attain will-keep for he-says
ὁ ἀγαπῶν με τὸν λόγον μου, καὶ ὁ Πατήρ μου
the(-one) loving me the word my and the Father my
ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν
will-love him and to him we-shall-come and abode
παρ' αὐτῷ ποιήσομεν. Τίς οὖν ἐστιν ἀρχὴ τῆς τῶν
with him we-shall-make what then is source of-the of-the
σεπτοτάτων ἱερουργίας ἐντολῶν; Ἡ πρὸς τὴν τῶν
most-venerable sacred-work of-commandments the(-thing) toward the of-the
ἄλλων ἱερολογιῶν καὶ ἱερουργιῶν ὑποδοχὴν ἐπιτηδειότατα
other holy-discourses and sacred-works reception most-fittingly
μορφοῦσα τὰς ψυχικὰς ἡμῶν ἕξεις, ἡ πρὸς τὴν τῆς
shaping the psychic our habits the(-thing) toward the of-the
ὑπερουρανίας λήξεως ἀναγωγὴν ἡμῶν ὁδοποίησις, ἡ τῆς
supercelestial allotment uplifting our road-making the of-the

ἱερᾶς καὶ θειοτάτης ἡμῶν ἀναγεννήσεως παράδοσις. Ὡς γὰρ
holy and most-divine our regeneration handing-down as for
ὁ κλεινὸς ἡμῶν ἔφη Καθηγεμών, ἡ κατὰ νοῦν μὲν ἐπὶ
the famous our said Leader the according-to intellect indeed toward
τὰ θεῖα πρωτίστη κίνησις ἡ ἀγάπησίς ἐστι τοῦ Θεοῦ·
the divine(-things) very-first motion the loving is — of-God
τῆς δὲ ἱερᾶς ἀγαπήσεως ἡ πρὸς τὴν ἱερουργίαν τῶν θείων
of-the and holy loving the toward the sacred-work of-the divine
ἐντολῶν ἀρχικωτάτη πρόοδος ἡ τοῦ εἶναι θείως ἡμᾶς
commandments most-original procession the of-the to-be divinely us
ἀῤῥητοτάτη δημιουργία. Εἰ γὰρ τὸ εἶναι θείως ἐστὶν ἡ θεία
most-ineffable creation if for the to-be divinely is the divine
γέννησις, οὐ μή ποτέ τι γνοίη τῶν θεοπαραδότων,
birth not — ever anything would-know of-the God-given(-things)
οὔτε μὴν ἐνεργήσειεν, ὁ μηδὲ τὸ ὑπάρχειν ἐνθέως
nor indeed would-act the(-one) not-even the to-exist inspiredly
ἐσχηκώς. Ἢ οὐχὶ καὶ ἡμῖν, ἀνθρωπίνως φαμέν, ὑπάρξαι
having-had is-it not also to-us humanly we-say to-exist
δεῖ πρῶτον, εἶτα ἐνεργῆσαι τὰ καθ' ἡμᾶς, ὡς τοῦ
(one)-must first then to-act the according-to us(-things) as of-the
μηδαμῶς ὄντος, οὐδὲ κίνησιν, ἀλλ' οὐδὲ ὕπαρξιν ἔχοντος·
in-no-way being nor motion but not-even existence having
τοῦ δέ πως ὄντος, ἐκεῖνα μόνον ἐνεργοῦντος ἢ
of-the(-one) but somehow being those(-things) alone doing or
πάσχοντος ἐν οἷς εἶναι πέφυκεν; Ἀλλὰ τοῦτο μέν, ὡς οἶμαι,
suffering in which to-be it-is-by-nature but this indeed as I-think
σαφές. Ἑξῆς δὲ τὰ θεῖα τῆς θεογενεσίας ἐποπτεύσωμεν
(is)-clear next and the divine of-the divine-birth let-us-behold
σύμβολα. Καί μοι μηδεὶς ἀτέλεστος ἐπὶ τὴν θέαν ἰέτω·
symbols and to-me let-no-one uninitiated to the sight come
καὶ γὰρ οὐδὲ ταῖς ἡλιοτεύκτοις αὐγαῖς ἐν ἀσθενέσι κόραις
and for not-even with-the sun-made rays in weak pupils

ἀντωπεῖν ἀκίνδυνον, οὐδὲ τοῖς ὑπὲρ ἡμᾶς ἐγχειρεῖν
to-face (is)-without-danger nor the(-things) above us to-attempt
ἀβλαβές· εἴπερ ἀληθὴς ἡ κατὰ νόμον ἱεραρχία, τὸν
(is)-harmless if-indeed true the according-to law hierarchy —
μὲν Ὀζίαν, ὅτι τοῖς ἱεροῖς ἐνεχείρησεν, ἀποστρεφομένη·
indeed Ozias because the holy(-things) he-attempted rejecting
τὸν Κορὲ δέ, ὅτι τοῖς ὑπὲρ αὐτὸν ἱεροῖς· τὸν δὲ Ναδὰβ
— Korah and because the above him holy(-things) — and Nadab
καὶ Ἀβιούδ, ὅτι τοῖς οἰκείοις ἀνιέρως ἀπεχρήσαντο.
and Abihu because the(-things) own unholily they-misused

THE MYSTERY OF ILLUMINATION

A man who yearns for holy things asks one of the initiated to be his sponsor and is led to the hierarch. Before the whole holy order and the Church he confesses his godlessness, is enrolled with his sponsor, and is stripped. Facing west, he breathes three times against Satan and renounces him; facing east, he joins himself to Christ. He is anointed, immersed three times in water blessed with ointment as the Trinity is invoked, clothed in a fitting garment, sealed with ointment, and given the Eucharist.

Ὁ μὲν ἱεράρχης, ἑκάστοτε τῇ πρὸς Θεὸν ἀφομοιώσει 1
the indeed hierarch each-time by-the to God assimilation
ἅπαντας ἀνθρώπους θέλων σωθῆναι, καὶ εἰς ἐπίγνωσιν
all men wishing to-be-saved and to knowledge
ἀληθείας ἐλθεῖν, ἀνακηρύττει πᾶσι τὰ ὄντως Εὐαγγέλια,
of-truth to-come proclaims to-all the truly Good-Tidings
Θεὸν ἵλεω τοῖς ἐπὶ γῆς ἐξ οἰκείας ὄντα καὶ φυσικῆς
God gracious to-those on earth from own being and natural
ἀγαθότητος, αὐτὸν ὡς ἡμᾶς εὐτόνως ἀφικέσθαι διὰ
goodness himself to us readily to-come because-of

φιλανθρωπίαν ἀξιώσαντα, καὶ τῇ πρὸς αὐτὸν ἑνώσει δίκην
love-for-mankind having-deigned and by-the to himself union like
πυρὸς ἀφομοιῶσαι τὰ ἑνωθέντα, κατὰ τὴν αὐτῶν
fire to-assimilate the(-things) united according-to the their
πρὸς θέωσιν ἐπιτηδειότητα. Ὅσοι γὰρ ἔλαβον αὐτόν,
for deification fitness as-many-as for received him
ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς
he-gave to-them power children of-God to-become to-the(-ones)
πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων,
believing in the name his who not of bloods
οὐδὲ ἐκ θελήματος σαρκός, ἀλλ᾽ ἐκ Θεοῦ ἐγεννήθησαν.
nor of will of-flesh but of God were-born

2 Ὁ τούτων ἀγαπήσας τῶν ὄντως ὑπερκοσμίων τὴν
the(-one) of-these having-loved the truly supramundane(-things) the
ἱερὰν μετουσίαν, ἐλθὼν ἐπί τινα τῶν μεμυημένων, πείθει
holy participation having-come to someone of-the initiated persuades
μὲν αὐτόν, ἡγήσασθαι αὐτοῦ τῆς ἐπὶ τὸν ἱεράρχην ὁδοῦ,
indeed him to-lead him the to the hierarch road
αὐτὸς δὲ ὁλικῶς ἐπακολουθήσειν ἐπαγγέλλεται τοῖς
he-himself and wholly to-follow promises the(-things)
παραδοθησομένοις, καὶ ἀξιοῖ τῆς τε προσαγωγῆς αὐτοῦ,
to-be-handed-down and asks of-the both bringing-forward his
καὶ συμπάσης τῆς ἐπὶ τὸ ἑξῆς ζωῆς τὴν ἐπιστασίαν
and of-all the for the following life the charge
ἀναδέξασθαι. Τὸν δέ, τῆς μὲν ἐκείνου σωτηρίας ἱερῶς
to-undertake the(-one) and the indeed that-man's salvation holily
ἐρῶντα, πρὸς δὲ τὸ τοῦ πράγματος ὕψος ἀντιμετροῦντα τὸ
yearning-for against but the of-the matter height measuring the
ἀνθρώπινον, φρίκη μὲν ἄφνω καὶ ἀμηχανία περιίσταται·
human(-measure) shuddering indeed suddenly and helplessness surrounds
τελευτῶν δὲ ὅμως, ποιήσειν τὸ αἰτηθὲν ἀγαθοειδῶς
at-last but nevertheless to-do the(-thing) asked good-formedly

ὡμολόγησε, καὶ παραλαβὼν αὐτὸν ἄγει πρὸς τὸν τῆς
agreed and having-taken him leads to the(-one) of-the
ἱεραρχίας ἐπώνυμον.
hierarchy named-after

Ὁ δὲ μετ᾽ εὐφροσύνης, ὡς τὸ ἐπ᾽ ὤμων πρόβατον, 3
he and with gladness as the on shoulders sheep
εἰσδεξάμενος τοῖν ἀνδροῖν, ἐσέφθη πρῶτα καὶ ὑμνεῖ, διὰ
having-received the two-men worshiped first and hymns through
νοερᾶς εὐχαριστίας καὶ σωματοειδοῦς προσκυνήσεως, τὴν
intellectual thanksgiving and bodily prostration the
μίαν ἀγαθοεργέτιν ἀρχήν, ὑφ᾽ ἧς τὰ καλούμενα
one beneficent source by which the(-ones) called
καλεῖται, καὶ τὰ σωζόμενα σώζεται.
are-called and the(-ones) being-saved are-saved

Εἶτα πᾶσαν ἱερὰν διακόσμησιν, ἐπὶ συνεργίᾳ μὲν καὶ 4
then all holy ordering for co-operation indeed and
συνεορτάσει τῆς τἀνδρὸς σωτηρίας, εὐχαριστίᾳ δὲ τῆς
co-celebration of-the man's salvation thanksgiving and of-the
θείας ἀγαθότητος, εἰς τὸν ἱερὸν χῶρον συναγαγών, ἐν
divine goodness into the holy place having-gathered at
ἀρχῇ μὲν ὕμνον τινὰ τοῖς λογίοις ἐγκείμενον ἅμα
(the)-beginning indeed hymn a in-the oracles contained together-with
πᾶσι τοῖς τῆς Ἐκκλησίας πληρώμασιν ἱερολογεῖ· καὶ
all the of-the Church fullnesses chants and
μετὰ τοῦτο τὴν ἱερὰν ἀσπασάμενος τράπεζαν, πρὸς τὸν
after this the holy having-kissed table to the
ἄνδρα παρόντα πρόεισι, καὶ πυνθάνεται παρ᾽ αὐτοῦ τί
man present goes-forward and inquires from him what
βουλόμενος ἥκοι.
wishing he-may-have-come

5 Τοῦ δὲ θεοφιλῶς αἰτιασαμένου, κατὰ τὴν τοῦ ἀναδόχου
the(-man) and God-lovingly having-accused according-to the of-the sponsor
παράδοσιν, τὴν ἀθεότητα, τὴν ἀγνωσίαν τοῦ ὄντως καλοῦ,
instruction the godlessness the ignorance of-the truly beautiful
τὴν τῆς ἐνθέου ζωῆς ἀνενεργησίαν, ἀξιοῦντός τε διὰ
the of-the inspired life inactivity asking and through
τῆς ἱερᾶς αὐτοῦ μεσιτείας Θεοῦ καὶ τῶν θείων τυχεῖν,
the holy his mediation God and the divine(-things) to-attain
μαρτύρεται μὲν αὐτῷ τὴν ὀφειλομένην ὁλικὴν γενέσθαι
testifies indeed to-him the owed wholehearted to-be
προσέλευσιν, ὡς παντελείῳ καὶ ἀμώμῳ ὄντι Θεῷ· καὶ τὴν
approach as to-all-perfect and blameless being God and the
ἔνθεον αὐτῷ πολιτείαν ὑφηγησάμενος, καὶ προσερωτήσας εἰ
inspired to-him way-of-life having-expounded and having-asked-further if
οὕτω πολιτεύσαιτο, μετὰ τὴν ὁμολογίαν, ἐπιτίθησιν αὐτοῦ
thus he-would-live after the confession lays his
τῇ κεφαλῇ τὴν χεῖρα, καὶ σφραγισάμενος, ἀπογράψασθαι
on-the head the hand and having-sealed(-him) to-enroll
κελεύει τοῖς ἱερεῦσι τὸν ἄνδρα καὶ τὸν ἀνάδοχον.
orders the priests the man and the sponsor

6 Τῶν δὲ ἀπογραψαμένων, εὐχὴν ἱερὰν ποιεῖται· καὶ ταύτην
the(-ones) and having-enrolled prayer holy makes and this
ἁπάσης αὐτῷ τῆς Ἐκκλησίας συμπληρωσάσης, ὑπολύει
all with-him the Church having-completed unshoes
μὲν αὐτόν, καὶ ἀπαμφιέννυσι διὰ τῶν λειτουργῶν.
indeed him and unclothes through the ministers
Εἶτα στήσας ἐπὶ δυσμαῖς προσέχοντα, καὶ τὰς
then having-stood(-him) toward (the)-west looking and the
χεῖρας ἀπωθοῦντα πρὸς τὴν αὐτὴν ἀπεστραμμένας χώραν,
hands thrusting-away to the same turned-away region
ἐμφυσῆσαι μὲν αὐτῷ τρὶς διακελεύεται τῷ Σατανᾷ, καὶ
to-breathe-upon indeed him thrice bids — at-Satan and

προσέτι τὰ τῆς ἀποταγῆς ὁμολογῆσαι· καὶ τρὶς αὐτῷ
besides the(-words) of-the renunciation to-profess and thrice to-him
τὴν ἀποταγὴν μαρτυρόμενος, ὁμολογήσαντα τρὶς τοῦτο,
the renunciation attesting having-professed thrice this
μετάγει πρὸς ἕω, καὶ πρὸς οὐρανὸν ἀναβλέψαντα, καὶ
turns(-him) to (the)-east and to heaven having-looked-up and
τὰς χεῖρας ἀνατείναντα, κελεύει συντάξασθαι τῷ Χριστῷ
the hands having-lifted orders to-join-himself — to-Christ
καὶ πάσαις ταῖς θεοπαραδότοις ἱερολογίαις.
and to-all the God-given holy-discourses
Τοῦ δὲ καὶ τοῦτο πεποιηκότος, μαρτύρεται πάλιν αὐτῷ 7
the(-man) and also this having-done attests again to-him
τρὶς τὴν ὁμολογίαν· καὶ πάλιν αὐτοῦ τρὶς ὁμολογήσαντος,
thrice the confession and again he thrice having-confessed
ἐπευξάμενος εὐλογεῖ καὶ χειροθετεῖ. Καὶ τελείως
having-prayed-over(-him) blesses and lays-hands-on(-him) and completely
ἀπαμφιεσάντων αὐτὸν τῶν λειτουργῶν, κομίζουσι μὲν οἱ
having-unclothed him the ministers bring indeed the
ἱερεῖς τὸ τῆς χρίσεως ἅγιον ἔλαιον. Ὁ δὲ τῆς χρίσεως
priests the of-the anointing holy oil he and the anointing
διὰ τοῦ σφραγίσαι τρὶς ἀπαρξάμενος, τὸ λοιπὸν τοῖς
through the to-seal thrice having-begun the rest to-the
ἱερεῦσι τὸν ἄνδρα χρῖσαι πανσώμως παραδούς, αὐτὸς
priests the man to-anoint over-the-whole-body having-handed-over he-himself
ἐπὶ τὴν μητέρα τῆς υἱοθεσίας ἔρχεται, καὶ τὸ ταύτης
to the mother of-the adoption comes and the its
ὕδωρ ταῖς ἱεραῖς ἐπικλήσεσι καθαγιάσας, καὶ τρισὶ τοῦ
water with-the holy invocations having-hallowed and with-three of-the
παναγεστάτου μύρου σταυροειδέσι χύσεσι τελειώσας αὐτό,
all-holiest ointment cross-shaped pourings having-perfected it
καὶ ταῖς τοῦ μύρου πανιέροις ἐπιβολαῖς ἰσαρίθμως τὸ
and with-the of-the ointment all-holy infusions equal-in-number the

ἱερὸν τῆς τῶν θεολήπτων προφητῶν ἐπιπνοίας μελῴδημα
holy of-the of-the God-possessed prophets inspiration song
συνεπιφθεγξάμενος, κελεύει τὸν ἄνδρα προσκομισθῆναι·
having-chanted-with(-it) orders the man to-be-brought
καί τινος ἱερέως ἐκ τῆς ἀπογραφῆς αὐτόν τε καὶ τὸν
and a priest from the roll him both and the
ἀνάδοχον ἀνακηρύξαντος, ὁ μὲν ὑπὸ τῶν ἱερέων ἐπὶ
sponsor having-proclaimed he indeed by the priests to
τοῦ ὕδατος ἄγεται, πρὸς τὴν τοῦ ἱεράρχου χεῖρα πρὸς
the water is-led to the of-the hierarch hand to
αὐτὸν χειραγωγούμενος· ὁ δὲ ἱεράρχης ἄνωθεν ἑστηκώς,
him being-led-by-the-hand the and hierarch above standing
ἀναβοησάντων πάλιν ἐπὶ τοῦ ἱεράρχου κατὰ τὸ ὕδωρ τὸ
having-called-out again before the hierarch at the water the
ὄνομα τοῦ τελουμένου τῶν ἱερέων, τρὶς μὲν αὐτὸν ὁ
name of-the(-one) being-initiated the priests thrice indeed him the
ἱεράρχης βαπτίζει, ταῖς τρισὶ τοῦ τελουμένου καταδύσεσι
hierarch baptizes with-the three of-the(-one) being-initiated immersions
καὶ ἀναδύσεσι τὴν τρισσὴν τῆς θείας μακαριότητος
and emergings the threefold of-the divine blessedness
ἐπιβοήσας Ὑπόστασιν. Παραλαβόντες δὲ αὐτὸν οἱ ἱερεῖς,
having-invoked Hypostasis having-received and him the priests
ἐγχειρίζουσι τῷ τῆς προσαγωγῆς ἀναδόχῳ τε καὶ ἡγεμόνι·
hand(-him)-over to-the of-the bringing-forward sponsor both and guide
καὶ σὺν αὐτῷ περιβαλόντες ἐσθῆτα τῷ τελουμένῳ
and with him having-put-on clothing to-the(-one) being-initiated
κατάλληλον, ἐπὶ τὸν ἱεράρχην αὖθις ἀπάγουσιν· ὁ δὲ τῷ
suitable to the hierarch again lead-back he and with-the
θεουργικωτάτῳ μύρῳ τὸν ἄνδρα σφραγισάμενος, μέτοχον
most-divinely-working ointment the man having-sealed sharer
ἀποφαίνει λοιπὸν τῆς ἱεροτελεστικωτάτης Εὐχαριστίας.
declares further of-the most-holy-perfecting Eucharist

Ταῦτα δὲ τελέσας ἀπὸ τῆς ἐπὶ τὰ δεύτερα προόδου, 8
these-things and having-accomplished from the to the second(-things) procession
πάλιν ἐπὶ τὴν τῶν πρώτων ἀνατείνεται θεωρίαν, ὡς
again to the of-the first(-things) is-lifted-up contemplation as
κατὰ μηδένα καιρὸν ἢ τρόπον, ἐπ᾽ ἀλλοτρίῳ τινὶ παρὰ
at no time or manner to alien anything beside
τὰ οἰκεῖα τρεπόμενος, ἀλλ᾽ ἀπὸ θείων εἰς θεῖα
the(-things) own turning but from divine(-things) to divine(-things)
προσεχῶς καὶ ἀεὶ τῷ θεαρχικῷ Πνεύματι μεταταττόμενος.
closely and always by-the thearchic Spirit being-transposed

CONTEMPLATION

The rite's symbols are no idle images: bodily washing signifies the cleansing of a life from evil. God's light shines on all, and the soul that turns to it is led upward by stages, with the sponsor as guide and the enrollment as a sign of its share among the saved. The renunciation breaks with evil, the anointing calls the initiate to contests under Christ as umpire, the threefold immersion imitates Jesus' three days in the tomb, the shining garments show a life made bright, and the ointment unites him to the Spirit.

Αὕτη μὲν οὖν, ὡς ἐν συμβόλοις, ἡ τῆς ἱερᾶς τελετὴ 1
this indeed then as in symbols the of-the holy rite
θεογενεσίας, οὐδὲν ἀπρεπὲς ἢ ἀνίερον, οὐδὲ τῶν αἰσθητῶν
divine-birth nothing unseemly or unholy even of-the sensible
ἔχουσα εἰκόνων, ἀλλ᾽ ἀξιοθέου θεωρίας αἰνίγματα
having images but God-worthy contemplation riddles
φυσικοῖς καὶ ἀνθρωποπρεπέσιν ἐσόπτροις εἰκονιζόμενα.
in-natural and human-befitting mirrors imaged
Τί γὰρ ἂν φανείη διαμαρτάνουσα, καὶ τοῦ θειοτέρου
what for — would-it-appear erring-in even the more-divine

λόγου τῶν τελουμένων σεσιγημένου, πειθοῖ καὶ
meaning of-the(-things) performed being-passed-over by-persuasion and
θεορρήμοσύνῃ τὴν τοῦ προσιόντος εὐζωΐαν ἱερῶς
divine-speech the of-the(-one) approaching good-life holily
διαπραγματευομένη, καὶ τὴν ἁπάσης ὁμοῦ κακίας δι'
effecting and the of-all together evil through
ἐναρέτου καὶ θείας ζωῆς ἀποκάθαρσιν, τῇ δι' ὕδατος
virtuous and divine life cleansing by-the through water
φυσικῇ καθάρσει, σωματικώτερον αὐτῷ διαγγέλλουσα;
natural purification more-bodily to-him announcing
Αὕτη δ' οὖν, εἰ καὶ μηδέν τι θειότερον εἶχεν ἡ τῶν
this and then if even nothing — more-divine had the of-the(-things)
τελουμένων συμβολικὴ παράδοσις, οὐκ ἀνίερος ἦν, ὡς οἶμαι,
performed symbolic tradition not unholy was as I-think
διδασκαλίαν μὲν εὐθέτου ζωῆς εἰσηγουμένη, τὴν παντελῆ
teaching indeed well-ordered of-life introducing the complete
δὲ τῆς ἐν κακίᾳ πολιτείας ἀποκάθαρσιν, ὁλικῶς τῷ
and of-the in evil way-of-life cleansing wholly by-the
σώματι καθαιρομένῳ φυσικῶς δι' ὕδατος αἰνισσομένη.
body being-cleansed naturally through water hinting

2 Ἀλλ' ἔστω μὲν αὕτη τοῖς ἀτελέσιν εἰσαγωγικὴ ψυχαγωγία,
but let-be indeed this for-the uninitiated introductory guidance-of-souls
τά τε ἱεραρχικὰ καὶ ἑνοειδῆ τῆς πληθύος, ὡς θέμις,
the(-things) both hierarchic and uniform from-the multitude as (is)-right
ἀποδιαστέλλουσα, καὶ συμμετροῦσα ταῖς κατὰ μέρος
separating and proportioning to-the according-to part
τάξεσιν τὴν ἐναρμόνιον ἀναγωγήν· ἡμεῖς δέ, ἀναβάσεσιν
ranks the harmonious uplifting we but by-ascents
ἱεραῖς ἐπὶ τὰς τῶν τελουμένων ἀρχὰς ἀναβλέψαντες,
holy to the of-the(-things) performed sources having-looked-up
καὶ ταύτας ἱερῶς μυηθέντες, ἐπιγνωσόμεθα τίνων εἰσὶ
and these holily having-been-initiated shall-recognize of-what are

χαρακτήρων τὰ ἐκτυπώματα, καὶ τίνων ἀφανῶν αἱ
stamps the impressions and of-what invisible(-things) the
εἰκόνες. Ἔστι γάρ, ὡς ἐν τῇ Περὶ νοητῶν τε καὶ
images is for as in the On intelligible(-things) both and
αἰσθητῶν πραγματείᾳ σαφῶς διηγόρευται, τὰ μὲν
sensible(-things) treatise clearly has-been-explained the(-things) indeed
αἰσθητῶς ἱερὰ τῶν νοητῶν ἀπεικονίσματα, καὶ ἐπ᾽
sensibly holy of-the intelligible(-things) copies and to
αὐτὰ χειραγωγία καὶ ὁδός· τὰ δὲ νοητά, τῶν
them hand-leading and road the(-things) but intelligible of-the(-things)
κατ᾽ αἴσθησιν ἱεραρχικῶν ἀρχὴ καὶ ἐπιστήμη.
according-to sense hierarchic source and knowledge
Λέγωμεν τοίνυν, ὡς ἔστιν ἡ τῆς θείας μακαριότητος 3
let-us-say therefore that is the of-the divine blessedness
ἀγαθότης ἀεὶ κατὰ ταὐτὰ καὶ ὡσαύτως ἔχουσα
goodness always according-to the-same(-things) and in-the-same-way being
τὰς τοῦ οἰκείου φωτὸς ἀγαθοεργέτιδας ἀκτῖνας, ἐπὶ
the of-the own light beneficent rays upon
πάσας ἀφθόνως ἁπλοῦσα τὰς νοερὰς ὄψεις. Εἶτ᾽ οὖν
all ungrudgingly spreading the intellectual eyes whether then
ἀποσταίη τοῦ νοητοῦ φωτὸς ἡ τῶν νοερῶν
should-depart from-the intelligible light the of-the intellectual(-beings)
αὐθαίρετος αὐτεξουσιότης, κακίας ἔρωτι συμμύσασα τὰς
self-chosen free-will of-evil by-yearning having-shut the
φυσικῶς ἐνεσπαρμένας αὐτῇ πρὸς τὸ φωτίζεσθαι δυνάμεις,
naturally sown-in her for the to-be-enlightened powers
ἀπήρτηται τοῦ παρόντος αὐτῇ φωτὸς οὐκ ἀποστάντος,
she-is-cut-off from-the present to-her light not departing
ἀλλ᾽ ἐπιλάμποντος αὐτῇ μυωπαζούσῃ, καὶ ἀποστρεφομένῃ
but shining-upon her short-sighted and turning-away
προστρέχοντος ἀγαθοειδῶς· εἴτε τοῦ μετρίως αὐτῇ δοθέντος
running-toward(-her) good-formedly or the moderately to-her given

ὁρατοῦ τοὺς ὅρους ὑπερπηδήσοι, καὶ πρὸς τὰς ὑπὲρ
visible the limits should-overleap and toward the beyond
τὴν κατ᾽ αὐτὴν ὄψιν αὐγὰς αὐτωπῆσαι τολμηρῶς
the according-to her sight rays to-face boldly
ἐπιχειρήσοι, τὸ μὲν φῶς ἐνεργήσει παρὰ τὰ φωτὸς
should-attempt the indeed light will-do beyond the(-things) of-light
οὐδέν· αὐτὴ δέ, τοῖς τελείοις ἀτελῶς ἐπιβάλλουσα, τῶν
nothing she but the perfect(-things) imperfectly applying(-herself) the
μὲν ἀνοικείων οὐκ ἂν ἐφίκοιτο, τοῦ μετρίου δὲ ἀκόσμως
indeed unbefitting(-things) not — would-attain the moderate but disorderly
ὑπερφρονοῦσα δι᾽ ἑαυτὴν ἀποτεύξεται. Πλήν, ὅπερ ἔφην,
disdaining through herself will-miss but as I-said
ἀγαθουργικῶς ἀεὶ ταῖς νοεραῖς ὄψεσι τὸ Θεῖον ἥπλωται
beneficently always to-the intellectual eyes the Divine is-spread
φῶς· ἔνεστί τε αὐταῖς ἀντιλαβέσθαι παρόντος αὐτοῦ,
light it-is-possible and for-them to-grasp being-present it
καὶ ἀεὶ πρὸς θεοπρεπῆ τῶν οἰκείων μετάδοσιν ὄντος
and always for God-befitting of-the own(-things) imparting being
ἑτοιμοτάτου. Πρὸς ταύτην ὁ θεῖος ἱεράρχης ἀποτυποῦται
most-ready to this the divine hierarch is-modeled
τὴν μίμησιν, τὰς φωτοειδεῖς αὐτοῦ τῆς ἐνθέου διδασκαλίας
(in)-the imitation the light-formed his of-the inspired teaching
αὐγὰς ἀφθόνως ἐπὶ πάντας ἁπλῶν, καὶ τὸν προσιόντα
rays ungrudgingly upon all spreading and the(-one) approaching
φωτίσαι θεομιμήτως ἑτοιμότατος ὤν, οὐ φθόνῳ, οὐδὲ
to-enlighten in-imitation-of-God most-ready being not envy nor
ἀνιέρῳ τῆς προτέρας ἀποστασίας ἢ ἀμετρίας μήνιδι
unholy at-the former apostasy or immoderation wrath
χρώμενος, ἀλλ᾽ ἐνθέως ἀεὶ τοῖς προσιοῦσι ταῖς αὐτοῦ
using but inspiredly always the(-ones) approaching with-the his

φωταγωγίαις ἱεραρχικῶς ἐλλάμπων ἐν εὐκοσμίᾳ καὶ τάξει,
light-guidings hierarchically illumining in good-order and order
καὶ ἀναλογίᾳ τῆς ἑκάστου πρὸς τὰ ἱερὰ συμμετρίας.
and proportion of-the each's toward the holy(-things) due-measure
Ἀλλ' ἐπείπερ εὐταξίας ἐστὶν ἀρχὴ τὸ Θεῖον ἱερᾶς, καθ' 4
but since of-good-order is source the Divine holy according-to
ἣν ἑαυτῶν ἐπιγνώμονες οἱ ἱεροὶ νόες, ὁ πρὸς τὸ
which of-themselves conscious the holy intellects the(-one) toward the
οἰκεῖον τῆς φύσεως ὁρατὸν ἀνατρέχων, ἐν ἀρχῇ μὲν
own of-the nature visible(-range) running-up at (the)-beginning indeed
ὅστις ποτέ ἐστιν, αὐτὸς ὄψεται, καὶ τοῦτο λήψεται πρῶτον
who-ever — is he will-see and this will-receive first
ἐκ τῆς πρὸς τὸ φῶς ἀνανεύσεως ἱερὸν δῶρον· ὁ δὲ τὰ
from the toward the light looking-up holy gift he and the(-things)
οἰκεῖα καλῶς ἀπροσπαθέσιν ὀφθαλμοῖς ἐπισκοπήσας, τῶν
own well dispassionate with-eyes having-surveyed from-the
ἀλαμπῶν μὲν ἀποφοιτήσει τῆς ἀγνωσίας μυχῶν· τῆς Θεοῦ
lightless indeed will-depart of-the ignorance recesses the of-God
δὲ τελειωτάτης ἑνώσεως καὶ μεθέξεως ἀτελὴς ὤν, αὐτὸς
but most-perfect union and participation imperfect being himself
οὐκ αὐτόθεν ἐπιθυμήσει, κατὰ βραχὺ δὲ διὰ τῶν αὐτοῦ
not at-once will-desire little by-little but through the his
πρώτων ἐπὶ τὰ ἔτι πρότερα, καὶ δι' ἐκείνων ἐπὶ
first(-things) to the(-things) still prior and through those to
τὰ πρώτιστα, καὶ τελειωθεὶς ἐπὶ τὴν ἀκρότητα τὴν
the(-things) very-first and having-been-perfected to the summit the
θεαρχικὴν ἐν τάξει καὶ ἱερῶς ἀναχθήσεται. Ταύτης ἐστὶ τῆς
thearchic in order and holily will-be-led-up of-this is the
εὐκόσμου καὶ ἱερᾶς τάξεως εἰκὼν ἡ τοῦ προσιόντος
well-ordered and holy order image the of-the(-one) approaching
αἰδώς, καὶ τῶν καθ' ἑαυτὸν ἐπιγνωμοσύνη, τῆς
modesty and of-the(-things) according-to himself discernment of-the

ἐπὶ τὸν ἱεράρχην ὁδοῦ τὸν ἀνάδοχον ἔχουσα καθηγεμόνα.
to the hierarch road the sponsor having (as)-leader
Τὸν δ' οὕτως ἀναγόμενον ἡ θεία μακαριότης εἰς τὴν
the(-one) and thus being-led-up the divine blessedness into the
ἑαυτῆς μετουσίαν εἰσδέχεται, καὶ τοῦ οἰκείου φωτός,
her-own participation receives and of-the own light
ὥσπερ τινὸς αὐτῷ σημείου μεταδίδωσιν, ἔνθεον ἀποτελοῦσα
as a to-him sign imparts inspired making(-him)
καὶ κοινωνὸν τῆς τῶν ἐνθέων ἀποκληρώσεως καὶ ἱερᾶς
and sharer of-the of-the inspired allotment and holy
κατατάξεως· ὧν ἐστι σύμβολον ἱερὸν ἡ τοῦ ἱεράρχου
enrollment of-which is symbol holy the of-the hierarch
τῷ προσιόντι δωρουμένη σφραγίς, καὶ τῶν ἱερέων
to-the(-one) approaching given seal and of-the priests
ἡ σωτηριώδης ἀπογραφή, τοῖς σωζομένοις αὐτὸν
the saving enrollment among-the(-ones) being-saved him
ἐγκαταλέγουσα, καὶ μνημοσύνοις ἱεροῖς ἀνατιθεῖσα πρὸς
counting-in and in-memorials holy dedicating beside
αὐτῷ καὶ τὸν ἀνάδοχον, ὡς τῆς ζωοποιοῦ πρὸς ἀλήθειαν
him also the sponsor as of-the life-giving to truth
πορείας, τὸν μέν, ἐραστὴν ἀληθῆ καὶ συνοπαδὸν ἡγεμόνος
journey the indeed lover true and fellow-follower of-guide
ἐνθέου· τὸν δὲ ἀπλανῆ ταῖς θεοπαραδότοις ἡγήσεσι τοῦ
inspired the and unerring by-the God-given leadings of-the(-one)
ἑπομένου χειραγωγόν.
following hand-leader
Ἀλλ' οὐκ ἔνεστι τῶν ἄκρως ἐναντίων ἅμα μετέχειν,
but not it-is-possible of-the extremely contrary(-things) at-once to-partake
οὐδὲ τὸν κοινωνίαν τινὰ πρὸς τὸ ἓν ἐσχηκότα, μεριστὰς
nor the(-one) communion some with the one having-had divided
ἔχειν ζωάς, εἰ τῆς τοῦ ἑνὸς ἀντέχεται βεβαίας μεθέξεως·
to-have lives if of-the of-the one he-holds-fast firm participation

ἀλλ᾽ ἄσχετον εἶναι καὶ ἀκατάτακτον ἐν πάσαις ταῖς τοῦ
but unrelated to-be and unenrolled in all the of-the
ἑνοειδοῦς διαιρέσεσιν· ὅπερ ἡ τῶν συμβόλων παράδοσις
uniform divisions which the of-the symbols tradition
ἱερῶς αἰνισσομένη, τὸν προσιόντα τὴν οἷον προτέραν
holily hinting the(-one) approaching the as-it-were former
ζωὴν ἀπεκδύσασα καὶ μέχρι τῶν κατ᾽ ἐκείνην ἐσχάτων
life having-stripped and to the according-to it last
σχέσεων ἀπολύσασα, γυμνὸν καὶ ἀνυπόδετον ἵστησι
relations having-released naked and unshod stands(-him)
πρὸς δυσμὰς ἀφορῶντα, καὶ τῇ τῶν χειρῶν ἀπώσει
toward (the)-west looking and by-the of-the hands thrusting-away
τὰς τῆς ἀλαμποῦς κακίας ἀναινόμενον κοινωνίας, καὶ τὴν
the of-the lightless evil refusing communions and the
ἐγγενομένην αὐτῷ τῆς ἀνομοιότητος ἕξιν ὥσπερ ἐκπνέοντα,
arisen-in him of-the unlikeness habit as-if breathing-out
καὶ τὰς ὁλικὰς ὁμολογήσαντα, πρὸς τὸ τοῦ θεοειδοῦς
and the total having-professed against the of-the godlike
ἐναντίον, ἀποταγάς. Οὕτω παντελῶς ἄσχετον αὐτὸν καὶ
contrary renunciations thus completely unrelated him and
ἀκοινώνητον γεγονότα πρὸς ἕω μετάγει, τὴν ἐν τῷ
unsharing having-become to (the)-east transfers the in the
θείῳ φωτὶ στάσιν τε καὶ ἀνάνευσιν ἔσεσθαι καθαρῶς ἐν
divine light standing both and looking-up will-be purely in
τῇ παντελεῖ τῆς κακίας ἀποφοιτήσει διαγγέλλουσα, καὶ τὰς
the complete of-the evil departure announcing and the
ἱερὰς αὐτοῦ τῆς πρὸς τὸ ἓν ὁλικῆς συννεύσεως ὁμολογίας,
holy his of-the toward the one total convergence professions
ἑνοειδοῦς γενομένου φιλαλήθως ἀποδεχομένη. Ἀλλ᾽ ἔστι
uniform having-become truth-lovingly accepting but it-is
που δῆλον, ὡς οἶμαι, τοῖς τῶν ἱεραρχικῶν
surely clear as I-think to-the(-ones) of-the(-things) hierarchic

ἐπιστήμοσιν, ὅτι ταῖς διηνεκέσιν ἐν συντονίᾳ πρὸς ἓν
knowing that by-the continuous in intensity toward one
ἀνατάσεσι, καὶ ταῖς τῶν ἐναντίων ὁλικαῖς νεκρώσεσι
straining-up and by-the of-the contrary(-things) total deadenings
καὶ ἀνυπαρξίαις, τὸ ἀναλλοίωτον ἴσχει τὰ νοερὰ
and annihilations the unchangeableness holds the intellectual(-part)
τῆς θεοειδοῦς ἕξεως. Οὐ γὰρ ἀναχωρῆσαι χρὴ μόνον
of-the godlike habit not for to-withdraw (one)-must only
ἀπὸ κακίας ἁπάσης, ἀλλὰ καὶ ἀῤῥένωπῶς ἀμάλθακτον
from evil all but also manfully unsoftened
εἶναι, ἀφόβητον ἀεὶ πρὸς τὴν ἐπ᾽ αὐτὴν ὀλέθριον ὕφεσιν,
to-be fearless always toward the to it deadly slackening
οὐδὲ τοῦ ἱεροῦ τῆς ἀληθείας ἔρωτος ἐν καταλήξει ποτὲ
nor of-the holy of-the truth yearning in cessation ever
γενέσθαι, προσεχῶς δὲ καὶ αἰωνίως ἐπ᾽ αὐτήν, ὅση
to-be closely but and eternally toward it as-much-as
δύναμις, ἀνατείνεσθαι, τὴν ἐπὶ τὰ τελειότερα τῆς
(is)-his-power to-strain-up the to the more-perfect(-things) of-the
θεαρχίας ἀναγωγὴν ἱερῶς ἀεὶ διαπραγματευόμενον.
thearchy uplifting holily always effecting

6 Ὁρᾷς δὲ τὰς τούτων ἀκριβεῖς εἰκόνας ἐν τοῖς
you-see and the of-these exact images in the(-things)
ἱεραρχικῶς τελουμένοις· ὁ μὲν γὰρ θεοειδὴς ἱεράρχης
hierarchically performed the indeed for godlike hierarch
ἀπάρχεται τῆς ἱερᾶς ἀλοιφῆς, οἱ δὲ ἱερεῖς ὑπ᾽ αὐτῷ
begins the holy anointing the and priests under him
τελοῦσι τὴν τῆς χρίσεως ἱερουργίαν, ἐπὶ τοὺς ἱεροὺς ἐν
perform the of-the anointing sacred-work to the holy in
τύπῳ τὸν τελούμενον ἀγῶνας ἐκκαλούμενοι, καθ᾽ οὓς
figure the(-one) being-initiated contests calling-forth in which
ὑπ᾽ ἀθλοθέτῃ Χριστῷ γινόμενος, ἐπειδὴ ὡς Θεός ἐστι τῆς
under umpire Christ being since as God he-is of-the

ἀθλοθεσίας δημιουργός, ὡς σοφὸς δὲ τοὺς νόμους αὐτῆς
contest maker as wise and the laws its
τέθεικεν, εἰργάσατο δὲ ὡς καλὸς εὐπρεπῆ τοῖς νικῶσι
has-laid-down made and as beautiful seemly for-the(-ones) conquering
τὰ ἔπαθλα. Καὶ τὸ ἔτι θειότερον, ἐπείπερ ὡς ἀγαθὸς
the prizes and the(-thing) still more-divine since as good
ἐν τοῖς ἀθληταῖς ἐγεγόνει μετ᾽ αὐτῶν ἱερῶς, ὑπὲρ τῆς
among the athletes he-had-been with them holily for the
αὐτῶν ἐλευθερίας καὶ νίκης πρὸς τὸ τοῦ θανάτου καὶ τῆς
their freedom and victory against the of-the death and of-the
φθορᾶς ἀγωνιζόμενος κράτος, τοῖς μὲν ἀγῶσιν ὡς θείοις
corruption contending power the indeed contests as divine
ὁ τελούμενος ἐπιβήσεται χαίρων, ἐμμένει δὲ ταῖς
the(-one) being-initiated will-enter rejoicing abides and in-the
τοῦ σοφοῦ νομοθεσίαις, καὶ κατ᾽ αὐτὰς ἀπαραβάτως
of-the wise(-one) lawgivings and according-to them without-transgression
ἀγωνιεῖται, πρὸς τὴν τῶν καλῶν ἐπάθλων ἐλπίδα βεβαίως
will-contend toward the of-the beautiful prizes hope firmly
ἔχων, ὑπ᾽ ἀγαθῷ τῆς ἀθλοθεσίας Κυρίῳ καὶ ἡγεμόνι
holding under good of-the contest Lord and guide
ταττόμενος· ἐπιβὰς δὲ τοῖς θείοις ἴχνεσι τοῦ ἀθλητῶν
being-ranked having-stepped and in-the divine footsteps of-the of-athletes
πρώτου δι᾽ ἀγαθότητα, ταῖς θεομιμήτοις ἀθλήσεσι τὰς
first because-of goodness by-the God-imitating struggles the
πρὸς θέωσιν ἐναντίας αὐτῷ καταπαλαίσας ἐνεργείας τε
toward deification contrary to-him having-overthrown activities both
καὶ ὑπάρξεις, συναποθνήσκει Χριστῷ, μυστικῶς εἰπεῖν τῇ
and existences dies-with Christ mystically to-say to-the
ἁμαρτίᾳ κατὰ τὸ βάπτισμα.
sin according-to the baptism

7 Καί μοι συνετῶς ἐννόει, τὰ ἱερὰ μεθ' ὅσης
and for-me intelligently consider the holy(-things) with how-much
οἰκειότητος ἔχει τὰ σύμβολα. Καὶ γὰρ ἐπειδὴ θάνατός
fitness hold the symbols and for since death
ἐστιν ἐφ' ἡμῶν οὐ τῆς οὐσίας ἀνυπαρξία κατὰ τὸ
is regarding us not of-the substance annihilation according-to the(-thing)
δόξαν ἑτέροις, ἀλλ' ἡ τῶν ἡνωμένων διάκρισις, εἰς
seeming to-others but the of-the(-things) united separation into
τὸ ἡμῖν ἀφανὲς ἄγουσα τὴν ψυχὴν μέν, ὡς ἐν στερήσει
the to-us invisible leading the soul indeed as in deprivation
σώματος ἀειδῆ γιγνομένην, τὸ σῶμα δέ, ὡς ἐν γῇ
of-body invisible becoming the body and as in earth
καλυπτόμενον, καθ' ἑτέραν τινὰ τῶν σωματοειδῶν
being-covered according-to another some of-the bodily
ἀλλοιώσεων, ἐκ τῆς κατ' ἄνθρωπον ἰδέας ἀφανιζόμενον·
alterations from the according-to man form disappearing
οἰκείως ἡ δι' ὕδατος ὁλικὴ κάλυψις εἰς τὴν τοῦ
fittingly the through water total covering for the of-the
θανάτου καὶ τοῦ τῆς ταφῆς ἀειδοῦς εἰκόνα παρείληπται.
death and of-the of-the burial invisible(-state) image has-been-adopted
Τὸν οὖν ἱερῶς βαπτιζόμενον ἡ συμβολικὴ διδασκαλία
the(-one) then holily being-baptized the symbolic teaching
μυσταγωγεῖ ταῖς ἐν τῷ ὕδατι τρισὶ καταδύσεσι τὸν
initiates by-the in the water three immersions the
θεαρχικὸν τῆς τριημερονύκτου ταφῆς Ἰησοῦ τοῦ ζωοδότου
thearchic of-the three-days-and-nights burial of-Jesus the life-giver
μιμεῖσθαι θάνατον, ὡς ἐφικτὸν ἀνδράσι τὸ θεομίμητον,
to-imitate death as (is)-attainable for-men the imitation-of-God
ἐν ᾧ, κατὰ τὴν τοῦ λογίου μυστηριώδη καὶ κρυφίαν
in which according-to the of-the oracle mysterious and hidden
παράδοσιν, οὐδὲν εὕρηκεν ὁ τοῦ κόσμου ἄρχων.
tradition nothing has-found the of-the world ruler

Ἑξῆς δὲ φωτοειδεῖς ἐσθῆτας ἐπιβάλλουσι τῷ τελουμένῳ· 8
next and light-formed garments they-put-on the(-one) being-initiated
τῇ γὰρ ἀνδρικῇ καὶ θεοειδεῖ τῶν ἐναντίων ἀπαθείᾳ,
by-the for manly and godlike of-the contrary(-things) impassibility
καὶ τῇ πρὸς τὸ ἓν ἐν συντονίᾳ συννεύσει, τὸ ἄκοσμον
and by-the toward the one in intensity convergence the unordered
κοσμεῖται, καὶ τὸ ἀνείδεον εἰδοποιεῖται, τῇ φωτοειδεῖ
is-ordered and the formless is-formed by-the light-formed
καθόλου ζωῇ λαμπρυνόμενον. Ἡ δὲ τοῦ μύρου τελειωτικὴ
wholly life made-bright the and of-the ointment perfecting
χρίσις εὐώδη ποιεῖ τὸν τετελεσμένον· ἡ γὰρ ἱερὰ
anointing fragrant makes the(-one) initiated the for holy
τῆς θεογενεσίας τελείωσις ἑνοῖ τὰ τελεσθέντα τῷ
of-the divine-birth perfection unites the(-ones) initiated to-the
θεαρχικῷ Πνεύματι. Τὴν δὲ νοητῶς εὐωδοποιὸν καὶ
thearchic Spirit the but intelligibly fragrance-making and
τελεσιουργὸν ἐπιφοίτησιν, ἀῤῥητοτάτην οὖσαν, ἐπιγνῶναι
perfecting visitation most-ineffable being to-recognize
νοερῶς παρίημι τοῖς ἠξιωμένοις τῆς κατὰ τὸν
intellectually I-leave to-the(-ones) deemed-worthy of-the according-to the
νοῦν τοῦ θείου Πνεύματος ἱερᾶς καὶ θεουργοῦ κοινωνίας.
intellect of-the divine Spirit holy and divinely-working communion
Ἐν τέλει δὲ πάντων ὁ ἱεράρχης ἐπὶ τὴν ἱερωτάτην
at (the)-end and of-all the hierarch to the most-holy
Εὐχαριστίαν καλεῖ τὸν τετελεσμένον, καὶ τῆς τῶν
Eucharist calls the(-one) initiated and of-the of-the
τελεστικῶν μυστηρίων αὐτῷ μεταδίδωσι κοινωνίας.
perfecting mysteries to-him imparts communion

III · THE SYNAXIS

The synaxis, called communion, is the rite of rites: every other sacrament is completed by it, gathering our divided life into union with the One. Dionysius will set out first its outward form, then its meaning.

1 Ἀλλ᾽ εὖγε, ὅτι ταύτης ἐμνήσθημεν, ἣν οὐ θεμιτὸν
but well-done that this we-have-mentioned which not (is)-lawful
ἐμοὶ παραδραμόντι, τῶν ἱεραρχικῶν τι πρὸ ταύτης
for-me having-passed-over of-the hierarchic(-rites) any before this
ἕτερον ὑμνῆσαι· καὶ γάρ ἐστι, κατὰ τὸν κλεινὸν ἡμῶν
other to-hymn and for it-is according-to the famous our
καθηγεμόνα, Τελετῶν τελετή, καὶ χρὴ πρὸ τῶν ἄλλων
leader of-rites rite and (one)-must before the others
αὐτὴν ἱερογραφικῶς ἐκθέμενον ἐκ τῆς ἐνθέου κατὰ
it in-the-manner-of-holy-writ having-set-forth from the inspired according-to
τὰ λόγια καὶ ἱεραρχικῆς ἐπιστήμης ἐπὶ τὴν ἱερὰν αὐτῆς
the oracles and hierarchic knowledge to the holy its
ἀναχθῆναι τῷ θεαρχικῷ Πνεύματι θεωρίαν. Καὶ πρῶτόν
to-be-led-up by-the thearchic Spirit contemplation and first
γε τοῦτο ἱερῶς ἐποπτεύσωμεν, ὅτου δὴ ἕνεκα
at-least this holily let-us-behold what indeed for-the-sake-of
τὸ κοινὸν καὶ ταῖς ἄλλαις ἱεραρχικαῖς τελεταῖς
the(-thing) common also to-the other hierarchic rites
ἐκκρίτως αὐτῇ παρὰ τὰς λοιπὰς ἀνατέθειται, καὶ ἐνιαίως
specially to-it beyond the rest has-been-assigned and uniquely
ἀνηγόρευται κοινωνία τε καὶ σύναξις, ἑκάστης ἱεροτελεστικῆς
it-has-been-named communion both and synaxis of-each holy-initiating
πραγματείας καὶ τὰς μεριστὰς ἡμῶν ζωὰς εἰς ἑνοειδῆ θέωσιν
operation and the divided our lives into uniform deification
συναγούσης, καὶ τῇ τῶν διαιρετῶν θεοειδεῖ συμπτύξει
gathering and by-the of-the divisible(-things) godlike folding-together

τὴν πρὸς τὸ ἓν κοινωνίαν καὶ ἕνωσιν δωρουμένης. Φαμὲν
the with the one communion and union bestowing we-say
δέ, ὅτι ταῖς τῶν ἄλλων ἱεραρχικῶν συμβόλων μεθέξεσιν,
and that to-the of-the other hierarchic symbols participations
ἡ τελείωσις ἐκ τῶν ταύτης θεαρχικῶν καὶ τελειωτικῶν
the perfection from the its thearchic and perfecting
ἐστι δωρεῶν. Οὐ γὰρ ἔνεστι σχεδόν τινα τελεσθῆναι
is gifts not for it-is-possible almost any to-be-performed
τελετὴν ἱεραρχικήν, μὴ τῆς θειοτάτης Εὐχαριστίας ἐν
rite hierarchic not the most-divine Eucharist in
κεφαλαίῳ τῶν καθ' ἕκαστα τελουμένων τὴν ἐπὶ
crowning of-the(-things) according-to each performed the to
τὸ ἓν τοῦ τελεσθέντος ἱερουργούσης συναγωγήν, καὶ
the one of-the(-one) initiated sacredly-effecting gathering and
τῇ θεοπαραδότῳ δωρεᾷ τῶν τελειωτικῶν μυστηρίων
by-the God-given gift of-the perfecting mysteries
τελεσιουργούσης αὐτοῦ τὴν πρὸς Θεὸν κοινωνίαν. Εἰ τοίνυν
perfecting his the with God communion if therefore
ἑκάστη τῶν ἱεραρχικῶν τελετῶν, ἀτελὴς μὲν οὖσα, τὴν
each of-the hierarchic rites imperfect indeed being the
πρὸς τὸ ἓν ἡμῶν κοινωνίαν καὶ σύναξιν οὐ τελεσιουργήσει,
with the one our communion and synaxis not will-perfect
καὶ τὸ εἶναι τελετὴ διὰ τὸ ἀτέλεστον ἀφῃρημένη· τὸ
and the to-be rite because-of the unperfected deprived-of the
δὲ τέλος ἁπάσης καὶ τὸ κεφάλαιον ἡ τῶν θεαρχικῶν
and end of-every(-one) and the crown (is)-the of-the thearchic
μυστηρίων τῷ τελουμένῳ μετάδοσις, εἰκότως ἡ
mysteries to-the(-one) being-initiated imparting fittingly the
ἱεραρχικὴ σύνεσις ἐπωνυμίαν αὐτῇ κυρίαν ἐκ τῆς τῶν
hierarchic understanding name for-it proper from the of-the
πραγμάτων ἀληθείας ἐφεῦρεν· οὕτω δὴ καὶ τὴν ἱερὰν τῆς
realities truth found thus indeed also the holy of-the

θεογενεσίας τελετήν, ἐπειδὴ πρώτου φωτὸς μεταδίδωσι,
divine-birth rite since first light it-imparts
καὶ πασῶν ἐστιν ἀρχὴ τῶν θείων φωταγωγιῶν, ἐκ
and of-all is source the divine light-guidings from
τοῦ τελουμένου τὴν ἀληθῆ τοῦ φωτίσματος ἐπωνυμίαν
the(-thing) effected the true of-the enlightenment name
ὑμνοῦμεν. Εἰ γὰρ καὶ πᾶσι κοινὸν τοῖς ἱεραρχικοῖς τὸ
we-hymn if for even to-all (is)-common the hierarchic(-rites) the
φωτὸς ἱεροῦ μεταδιδόναι τοῖς τελουμένοις, ἀλλ' αὕτη
light holy to-impart to-the(-ones) being-initiated yet this
τὸ πρώτως ἰδεῖν ἐδωρήσατό μοι, καὶ διὰ τοῦ ταύτης
the first to-see bestowed on-me and through the its
ἀρχικωτάτου φωτὸς ἐπὶ τὴν τῶν ἄλλων ἱερῶν ἐποψίαν
most-original light to the of-the other holy(-things) vision
φωταγωγοῦμαι. Ταῦτα δὲ εἰπόντες, ἀνασκεψώμεθα καὶ
I-am-guided-by-light these-things and having-said let-us-examine and
κατίδωμεν ἱεραρχικῶς τὴν καθ' ἕκαστον ἀκριβῆ τῆς
let-us-observe hierarchically the according-to each(-part) exact of-the
ἁγιωτάτης τελετῆς ἱερουργίαν καὶ θεωρίαν.
most-holy rite sacred-work and contemplation

THE MYSTERY OF THE SYNAXIS

The hierarch censes the sanctuary; after psalms and readings the unworthy are dismissed, the gifts set out, and the kiss given; he consecrates, communicates, and gives thanks.

1 Ὁ μὲν ἱεράρχης, εὐχὴν ἱερὰν ἐπὶ τοῦ θείου θυσιαστηρίου
the indeed hierarch prayer holy at the divine altar
τελέσας, ἐξ αὐτοῦ τοῦ θυμιᾶν ἀρξάμενος, ἐπὶ πᾶσαν
having-performed from it the to-cense having-begun to all

ἔρχεται τὴν τοῦ ἱεροῦ χώρου περιοχήν· ἀναλύσας δὲ
comes the of-the holy place circuit having-returned and
πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον, ἀπάρχεται τῆς ἱερᾶς
again to the divine altar begins the holy
τῶν ψαλμῶν μελῳδίας, συνᾳδούσης αὐτῷ τὴν ψαλμικὴν
of-the psalms melody singing-with him the psalmic
ἱερολογίαν ἁπάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως.
holy-discourse all the ecclesiastical ordering
Ἑξῆς δὲ διὰ τῶν λειτουργῶν ἡ τῶν ἁγιογράφων
next and through the ministers the of-the holy-written
δέλτων ἀνάγνωσις ἀκολούθως γίνεται· καὶ μετὰ ταύτας
tablets reading in-sequence takes-place and after these
ἔξω γίγνονται τῆς ἱερᾶς περιοχῆς οἱ κατηχούμενοι, καὶ
outside come the holy enclosure the catechumens and
πρὸς αὐτοῖς οἱ ἐνεργούμενοι καὶ οἱ ἐν μετανοίᾳ ὄντες,
besides them the possessed and the(-ones) in penance being
μένουσι δὲ οἱ τῆς θείων ἐποψίας καὶ κοινωνίας
remain but the(-ones) of-the of-divine(-things) vision and communion
ἄξιοι. Τῶν λειτουργῶν δὲ οἱ μὲν ἑστᾶσι παρὰ τὰς τοῦ
worthy of-the ministers and the indeed stand at the of-the
ἱεροῦ πύλας συγκεκλεισμένας, οἱ δὲ ἄλλο τι τῶν
sanctuary gates closed the and other something of-the(-things)
τῆς οἰκείας τάξεως ἐνεργοῦσιν. Οἱ δὲ τῆς λειτουργικῆς
of-the own rank do the and of-the ministering
διακοσμήσεως ἔκκριτοι σὺν τοῖς ἱερεῦσιν ἐπὶ τοῦ θείου
ordering chosen with the priests on the divine
θυσιαστηρίου προτιθέασι τὸν ἱερὸν ἄρτον καὶ τὸ τῆς
altar set-forth the holy bread and the of-the
εὐλογίας ποτήριον, προομολογηθείσης ὑπὸ παντὸς τοῦ τῆς
blessing cup having-been-first-confessed by all the of-the
ἐκκλησίας πληρώματος τῆς καθολικῆς ὑμνολογίας. Πρὸς οἷς
church fullness the universal hymnody at which

ὁ θεῖος ἱεράρχης εὐχὴν ἱερὰν τελεῖ, καὶ τὴν ἁγίαν εἰρήνην
the divine hierarch prayer holy performs and the holy peace
ἅπασι διαγγέλλει· καί, ἀσπασαμένων ἀλλήλους ἁπάντων,
to-all announces and having-greeted one-another all
ἡ μυστικὴ τῶν ἱερῶν πτυχῶν ἀνάῤῥησις ἐπιτελεῖται.
the mystical of-the holy tablets proclamation is-accomplished
Καί, νιψαμένων τὰς χεῖρας ὕδατι τοῦ ἱεράρχου καὶ τῶν
and having-washed the hands with-water the hierarch and the
ἱερέων, ὁ μὲν ἱεράρχης ἐν μέσῳ τοῦ θείου θυσιαστηρίου
priests the indeed hierarch in (the)-middle of-the divine altar
καθίσταται, περιεστᾶσι δὲ μόνοι μετὰ τῶν ἱερέων οἱ
takes-his-place stand-around and alone with the priests the
τῶν λειτουργῶν ἔκκριτοι. Καὶ τὰς ἱερὰς θεουργίας ὁ
of-the ministers chosen and the holy divine-works the
ἱεράρχης ὑμνήσας, ἱερουργεῖ τὰ θειότατα, καὶ ὑπ᾽
hierarch having-hymned sacredly-performs the most-divine(-things) and under
ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς προκειμένων
sight brings the(-things) hymned through the holily set-forth
συμβόλων· καὶ τὰς δωρεὰς τῶν θεουργιῶν ὑποδείξας, εἰς
symbols and the gifts of-the divine-works having-shown into
κοινωνίαν αὐτῶν ἱερὰν αὐτός τε ἔρχεται, καὶ τοὺς ἄλλους
communion of-them holy he-himself both comes and the others
προτρέπεται. Μετασχὼν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς
urges having-partaken then and having-imparted of-the thearchic
κοινωνίας, εἰς εὐχαριστίαν ἱερὰν καταλήγει, τῶν πολλῶν
communion in thanksgiving holy ends the many
μὲν εἰς μόνα τὰ θεῖα σύμβολα παρακυψάντων, αὐτοῦ δὲ
indeed to only the divine symbols having-peered he but
ἀεὶ τῷ θεαρχικῷ Πνεύματι πρὸς τὰς ἁγίας τῶν
always by-the thearchic Spirit to the holy of-the(-things)

τελουμένων ἀρχὰς ἐν μακαρίοις καὶ νοητοῖς θεάμασιν
performed sources in blessed and intelligible sights
ἱεραρχικῶς ἐν καθαρότητι τῆς θεοειδοῦς ἕξεως ἀναγομένου.
hierarchically in purity of-the godlike habit being-led-up

CONTEMPLATION

Dionysius strips the rite's veils for Timothy. The hierarch's censing goes out to all and returns, as God goes forth without leaving himself. The psalms attune the soul; the readings teach. Those dismissed, from the catechumens to the possessed and penitents, are unready for the mysteries. The kiss unites, the diptychs proclaim the holy dead as living, the washing purifies the last stains. The consecration recalls God's love in the Incarnation, and the hierarch partakes first and then gives.

Δεῦρο δὴ οὖν, ὦ παῖ καλέ, μετὰ τὰς εἰκόνας ἐν τάξει 1
come indeed then O child good after the images in order
καὶ ἱερῶς ἐπὶ τὴν θεοειδῆ τῶν ἀρχετύπων ἀλήθειαν, ἐκεῖνο
and holily to the godlike of-the archetypes truth that
τοῖς ἔτι τελειουμένοις εἰς ἐναρμόνιον αὐτῶν ψυχαγωγίαν
to-the(-ones) still being-perfected for harmonious their guidance-of-souls
εἰπών, ὡς οὐδὲ τῶν συμβόλων ἡ ποικίλη καὶ ἱερὰ σύνθεσις
having-said that not-even of-the symbols the varied and holy composition
ἀνόητος αὐτοῖς ὑπάρχει, μέχρι τῶν ἐκτὸς φαινομένη
unintelligible to-them is as-far-as the outward(-things) appearing
μόνον. Αἱ μὲν γὰρ ἱερώταται τῶν λογίων ᾠδαὶ καὶ
only the indeed for most-holy of-the oracles songs and
ἀναγνώσεις διδασκαλίαν αὐτοῖς ἐναρέτου ζωῆς ὑφηγοῦνται,
readings teaching to-them of-virtuous life expound
καὶ πρό γε τούτου τὴν παντελῆ τῆς φθοροποιοῦ
and before at-least this the complete of-the corrupting
κακίας ἀποκάθαρσιν· ἡ δὲ θειοτάτη τοῦ ἑνὸς καὶ ταὐτοῦ
evil cleansing the and most-divine of-the one and same

καὶ ἄρτου καὶ ποτηρίου κοινὴ καὶ εἰρηναία μετάδοσις
both bread and cup common and peaceful imparting
ὁμοτροπίαν αὐτοῖς ἔνθεον ὡς ὁμοτρόφοις νομοθετεῖ, καὶ τοῦ
likeness-of-ways for-them inspired as fellow-nourished ordains and of-the
θειοτάτου δείπνου καὶ ἀρχισυμβόλου τῶν τελουμένων
most-divine supper and original-symbol of-the(-things) performed
εἰς μνήμην ἱερὰν ἄγει· καθ' ὃ καὶ αὐτὸς ὁ τῶν
into memory holy brings(-them) according-to which also himself the of-the
συμβόλων δημιουργὸς ἀποκληροῖ δικαιότατα τὸν οὐχ
symbols maker excludes most-justly the(-one) not
ὁσίως αὐτῷ καὶ ὁμοτρόπως τὰ ἱερὰ συνδειπνήσαντα,
holily with-him and like-mindedly the holy(-things) having-supped-with
διδάσκων εὐαγῶς τε ἅμα καὶ θεοπρεπῶς, ὡς ἡ καθ'
teaching piously both at-once and God-befittingly that the according-to
ἕξιν ἀληθὴς ἐπὶ τὰ θεῖα προσέλευσις, τὴν πρὸς τὸ
habit true to the divine(-things) approach the to the
ὅμοιον αὐτῶν κοινωνίαν τοῖς προσιοῦσι χαρίζεται.
like of-them communion to-the(-ones) approaching grants

2 Ταῦτα μὲν οὖν, ὡς ἔφην, ἐπὶ τὰ τῶν ἀδύτων προπύλαια
these-things indeed then as I-said on the of-the sanctuaries forecourts
καλῶς διαγεγραμμένα τοῖς ἀτελέσιν ἔτι πρὸς θεωρίαν
well painted to-the uninitiated still for contemplation
αὐτάρκη καταλείποντες, εἰσέλθωμεν ἀπὸ τῶν αἰτιατῶν
sufficient leaving let-us-enter from the effects
εἰς τὰ αἴτια, κατὰ τὴν ἱερὰν ἡμῶν σύναξιν, καὶ τὴν
into the causes according-to the holy our synaxis and the
εὐπρεπῆ τῶν νοητῶν, Ἰησοῦ φωταγωγοῦντος, ὀψόμεθα
seemly of-the intelligible(-things) Jesus guiding-with-light we-shall-see
θεωρίαν, τὸ μακάριον ἀποστίλβουσαν ἐμφανῶς τῶν
contemplation the blessed shining-forth manifestly of-the
ἀρχετύπων κάλλος. Ἀλλά, ὦ θειοτάτη καὶ ἱερὰ τελετή, τὰ
archetypes beauty but O most-divine and holy rite the

περικείμενά σοι συμβολικῶς ἀμφιέσματα τῶν αἰνιγμάτων
lying-around you symbolically garments of-the riddles
ἀποκαλυψαμένη, τηλαυγῶς ἡμῖν ἀναδείχθητι, καὶ τὰς νοερὰς
having-unveiled far-shiningly to-us be-shown and the intellectual
ἡμῶν ὄψεις ἑνιαίου καὶ ἀπερικαλύπτου φωτὸς ἀποπλήρωσον.
our eyes with-single and unveiled light fill
Δεῖ δὴ οὖν ἡμᾶς ἐντὸς παρεῖναι τῶν πανιέρων, οἶομαι, τὸ 3
must indeed then us within to-be-present of-the all-holy(-things) I-think the
νοητὸν τοῦ πρώτου τῶν ἀγαλμάτων ἀπογυμνώσαντας,
intelligible(-part) of-the first of-the images having-stripped-bare
εἰς τὸ θεοειδὲς αὐτοῦ κάλλος ἐνατενίσαι, καὶ τὸν ἱεράρχην
to the godlike its beauty to-gaze and the hierarch
ἐνθέως ἰδεῖν ἀπὸ τοῦ θείου θυσιαστηρίου μέχρι τῶν
inspiredly to-see from the divine altar to the
ἐσχάτων τοῦ ἱεροῦ μετ' εὐοσμίας ἰόντα, καὶ πάλιν ἐπ'
furthest(-parts) of-the sanctuary with fragrance going and again to
αὐτῷ τελειωτικῶς ἀποκαθιστάμενον. Ἥ τε γὰρ ὑπὲρ
it perfectingly returning the both for above
πάντα θεαρχικὴ μακαριότης, εἰ καὶ ἀγαθότητι θείᾳ πρόεισιν
all thearchic blessedness if even by-goodness divine goes-forth
εἰς τὴν τῶν μετεχόντων αὐτῆς ἱερῶν κοινωνίαν, ἀλλ'
into the of-the(-ones) partaking of-her holy communion yet
οὐκ ἔξω τῆς κατ' οὐσίαν ἀκινήτου στάσεως καὶ
not outside of-the according-to substance unmoved standing and
ἱδρύσεως γίγνεται· καὶ πᾶσι δὲ τοῖς θεοειδέσιν ἀναλόγως
foundation comes and to-all too the godlike proportionately
ἐλλάμπει, περὶ ἑαυτὴν ὄντως οὖσα, καὶ τῆς οἰκείας
shines about herself truly being and from-the own
ὅλως οὐ παρακινουμένη ταυτότητος· ὡσαύτως ἡ θεία
at-all not being-moved identity in-the-same-way the divine
τῆς συνάξεως τελετή, κἄν, ἑνιαίαν καὶ ἁπλῆν ἔχουσα καὶ
of-the synaxis rite even-if single and simple having and

συνεπτυγμένην ἀρχήν, εἰς τὴν ἱερὰν ποικιλίαν τῶν συμβόλων
folded-together source into the holy variety of-the symbols
φιλανθρώπως πληθύνηται, καὶ μέχρι πάσης χωρεῖ τῆς
out-of-love-for-mankind it-is-multiplied and to all advances the
θεαρχικῆς εἰκονογραφίας, ἀλλ' ἑνοειδῶς ἐκ τούτων αὖθις
thearchic image-painting yet uniformly from these again
εἰς τὴν οἰκείαν μονάδα συνάγεται, καὶ ἑνοποιεῖ τοὺς ἐπ'
into the own monad is-gathered and unifies the(-ones) to
αὐτὴν ἱερῶς ἀναγομένους. Κατὰ τὸν αὐτὸν δὴ θεοειδῆ
it holily being-led-up according-to the same indeed godlike
τρόπον ὁ θεῖος ἱεράρχης, εἰ καὶ τὴν ἑνιαίαν αὐτοῦ τῆς
manner the divine hierarch if even the single his of-the
ἱεραρχίας ἐπιστήμην ἀγαθοειδῶς εἰς τοὺς ὑποβεβηκότας
hierarchy knowledge good-formedly to the(-ones) below
κατάγει, τοῖς τῶν ἱερῶν αἰνιγμάτων πλήθεσι χρώμενος·
brings-down the of-the holy riddles multitudes using
ἀλλ' αὖθις, ὡς ἀπόλυτος καὶ τοῖς ἥττοσιν ἀκατάσχετος,
yet again as free and by-the lower(-things) unheld
εἰς τὴν οἰκείαν ἀρχὴν ἀμειώτως ἀποκαθίσταται, καὶ
to the own source undiminished returns and
τὴν εἰς τὸ ἓν ἑαυτοῦ νοερὰν ποιησάμενος εἴσοδον, ὁρᾷ
the into the one of-himself intellectual having-made entry sees
καθαρῶς τοὺς τῶν τελουμένων ἑνοειδεῖς λόγους, τῆς
purely the of-the(-things) performed uniform principles of-the
ἐπὶ τὰ δεύτερα φιλανθρώπου προόδου τὸ πέρας τὴν εἰς
to the second(-things) loving-mankind procession the end the to
τὰ πρῶτα θειοτέραν ἐπιστροφὴν ποιούμενος.
the first(-things) more-divine turning making

4 Ἡ δὲ τῶν ψαλμῶν ἱερολογία συνουσιωμένη πᾶσι σχεδὸν
the and of-the psalms holy-discourse being-joined to-all almost
τοῖς ἱεραρχικοῖς μυστηρίοις, οὐκ ἔμελλεν ἀπηρτίσθαι
the hierarchic mysteries not was-going to-be-separated

τοῦ πάντων ἱεραρχικωτάτου· πᾶσα μὲν γὰρ ἱερὰ καὶ
from-the of-all most-hierarchic all indeed for holy and
ἁγιόγραφος δέλτος, ἢ τὴν ἐκ Θεοῦ τῶν ὄντων γεννητὴν
holy-written tablet either the from God of-the beings begotten
ὕπαρξίν τε καὶ διακόσμησιν, ἢ τὴν νομικὴν ἱεραρχίαν καὶ
existence both and ordering or the legal hierarchy and
πολιτείαν, ἢ τῶν τοῦ θείου λαοῦ κληροδοσιῶν διανεμήσεις
polity or of-the of-the divine people allotments distributions
καὶ κατασχέσεις, ἢ κριτῶν ἱερῶν, ἢ βασιλέων σοφῶν,
and possessions or of-judges holy or of-kings wise
ἢ ἱερέων ἐνθέων σύνεσιν, ἢ παλαιῶν ἀνδρῶν ἐν ποικιλίᾳ
or of-priests inspired understanding or of-ancient men in variety
καὶ πλήθει τῶν ἀνιόντων ἀκατάσειστον ἐν καρτερίᾳ
and multitude of-the(-things) distressing unshaken in endurance
φιλοσοφίαν, ἢ τῶν πρακτέων σοφὰς ὑποθήκας, ἢ θείων
philosophy or of-the(-things) to-be-done wise counsels or of-divine
ἐρώτων ᾄσματα καὶ ἐνθέους εἰκόνας, ἢ τῶν ἐσομένων
yearnings songs and inspired images or of-the(-things) to-be
τὰς ὑποφητικὰς προαναῤῥήσεις, ἢ τὰς ἀνδρικὰς Ἰησοῦ
the prophetic foretellings or the human of-Jesus
θεουργίας, ἢ τὰς τῶν αὐτοῦ μαθητῶν θεοπαραδότους καὶ
divine-works or the of-the his disciples God-given and
θεομιμήτους πολιτείας καὶ ἱερὰς διδασκαλίας, ἢ τὴν κρυφίαν
God-imitating ways-of-life and holy teachings or the hidden
καὶ μυστικὴν ἐποψίαν τοῦ τῶν μαθητῶν ἀγαπητοῦ καὶ
and mystical vision of-the(-one) of-the disciples beloved and
θεσπεσίου, ἢ τὴν ὑπερκόσμιον Ἰησοῦ θεολογίαν τοῖς
divine or the supramundane of-Jesus theology to-the(-ones)
πρὸς θέωσιν ἐπιτηδείοις ὑφηγήσατο, καὶ ταῖς ἱεραῖς τῶν
for deification fit expounded and with-the holy of-the
τελετῶν καὶ θεοειδέσιν ἀναγωγαῖς συνερῥίζωσεν. Ἡ δὲ τῶν
rites and godlike upliftings rooted-together the and of-the

θείων ᾠδῶν ἱερογραφία, σκοπὸν ἔχουσα τὰς θεολογίας
divine songs holy-writing aim having the theologies
τε καὶ θεουργίας ἁπάσας ὑμνῆσαι, καὶ τὰς τῶν θείων
both and divine-works all to-hymn and the of-the divine
ἀνδρῶν ἱερολογίας τε καὶ ἱερουργίας αἰνέσαι, καθολικὴν
men holy-discourses both and sacred-works to-praise universal
ποιεῖται τῶν θείων ᾠδὴν καὶ ἀφήγησιν, πρὸς πάσης
makes of-the divine(-things) song and narration for every
ἱεραρχικῆς τελετῆς ὑποδοχὴν καὶ μετάδοσιν ἕξιν οἰκείαν
hierarchic rite reception and imparting habit fitting
ἐμποιοῦσα τοῖς ἐνθέως αὐτὴν ἱερολογοῦσιν.
producing in-the(-ones) inspiredly it chanting
5 Ὅταν οὖν ἡ περιεκτικὴ τῶν πανιέρων ὑμνολογία τὰς
when then the comprehensive of-the all-holy(-things) hymnody the
ψυχικὰς ἡμῶν ἕξεις ἐναρμονίως διαθῇ πρὸς τὰ μικρὸν
psychic our habits harmoniously disposes toward the(-things) (a)-little
ὕστερον ἱερουργηθησόμενα, καὶ τῇ τῶν θείων ᾠδῶν
later to-be-sacredly-performed and by-the of-the divine songs
ὁμοφωνίᾳ τὴν πρὸς τὰ θεῖα καὶ ἑαυτοὺς καὶ ἀλλήλους
concord-of-voice the toward the divine(-things) and ourselves and one-another
ὁμοφροσύνην, ὡς μιᾷ καὶ ὁμολόγῳ τῶν ἱερῶν χορείᾳ,
like-mindedness as by-one and harmonious of-the holy(-ones) choir
νομοθετήσῃ, τὰ συντετμημένα καὶ συνεσκιασμένα
ordains the(-things) abridged and shadowed
μᾶλλον ἐν τῇ νοερᾷ τῶν ψαλμῶν ἱερολογίᾳ διὰ πλειόνων
rather in the intellectual of-the psalms holy-discourse through more
καὶ σαφεστέρων εἰκόνων καὶ ἀναῤῥήσεων εὐρύνεται ταῖς
and clearer images and proclamations are-broadened by-the
ἱερωτάταις τῶν ἁγιογράφων συντάξεων ἀναγνώσεσιν. Ἐν
most-holy of-the holy-written compositions readings in
ταύταις ὁ βλέπων ἱερῶς ὄψεται τὴν ἑνοειδῆ καὶ
these the(-one) seeing holily will-see the uniform and

μίαν σύμπνοιαν, ὡς ὑφ᾽ ἑνὸς τοῦ θεαρχικοῦ Πνεύματος
one accord as by one the thearchic Spirit
κεκινημένην· ὅθεν εἰκότως ἐν κόσμῳ μετὰ τὴν ἀρχαιοτέραν
moved whence fittingly in order after the older
παράδοσιν ἡ καινὴ Διαθήκη κηρύσσεται, τῆς ἐνθέου καὶ
tradition the new Covenant is-proclaimed the inspired and
ἱεραρχικῆς τάξεως ἐκεῖνο, οἶμαι, δηλούσης, ὡς ἡ μὲν
hierarchic order that I-think showing that the(-one) indeed
ἔφη τὰς ἐσομένας Ἰησοῦ θεουργίας, ἡ δὲ ἐτέλεσε,
told the future of-Jesus divine-works the(-one) and accomplished(-them)
καὶ ὡς ἐκείνη μὲν ἐν εἰκόσι τὴν ἀλήθειαν ἔγραψεν, αὕτη
and that that(-one) indeed in images the truth wrote this(-one)
δὲ παροῦσαν ὑπέδειξε· τῶν γὰρ ἐκείνης προαναῤῥήσεων
and present showed of-the for that(-one's) foretellings
ἡ κατὰ ταύτην τελεσιουργία τὴν ἀλήθειαν ἐπιστώσατο,
the according-to this(-one) accomplishment the truth confirmed
καὶ ἔστι τῆς θεολογίας ἡ θεουργία συγκεφαλαίωσις.
and is of-the theology the divine-work summation

Τούτων οἱ μὲν ἀπερισάλπιγκτοι καθόλου τῶν ἱερῶν 6
of-these the(-ones) indeed unsummoned at-all to-the holy
τελετῶν οὐδὲ τὰς εἰκόνας ὁρῶσιν, ἀναιδῶς ἀπειπάμενοι
rites not-even the images see shamelessly having-renounced
τὴν σωτηριώδη τῆς θεογενεσίας μύησιν, καὶ τοῖς λογίοις
the saving of-the divine-birth initiation and to-the oracles
ὀλεθρίως ἀντιφθεγξάμενοι τό· Ὁδούς σου εἰδέναι οὐ
ruinously having-replied the(-saying) ways your to-know not
βούλομαι. Τοὺς δὲ κατηχουμένους, ἐνεργουμένους τε, καὶ
I-wish the and catechumens possessed both and
τοὺς ἐν μετανοίᾳ ὄντας, ὁ τῆς ἁγίας ἱεραρχίας θεσμὸς
the(-ones) in penance being the of-the holy hierarchy ordinance
ἐφίησι μὲν ἐπακοῦσαι τῆς ψαλμικῆς ἱερολογίας, καὶ τῆς
permits indeed to-hear the psalmic holy-discourse and the

ἐνθέου τῶν πανιέρων Γραφῶν ἀναγνώσεως· εἰς δὲ τὰς
inspired of-the all-holy Scriptures reading to but the
ἑξῆς ἱερουργίας καὶ θεωρίας οὐ συγκαλεῖται τούτους,
following sacred-works and contemplations not calls these
ἀλλὰ τοὺς τελείους τῶν τελεσιουργῶν ὀφθαλμούς. Ἔστι
but the perfect of-the perfecters eyes is
γὰρ ἡ θεοειδὴς ἱεραρχία δικαιοσύνης ἱερᾶς ἀνάπλεως, καὶ
for the godlike hierarchy of-justice holy full and
τὸ κατ᾽ ἀξίαν ἑκάστῳ σωτηρίως ἀπονέμει τὴν
the(-thing) according-to worth to-each savingly distributes the
ἐναρμόνιον ἑκάστου τῶν θείων μέθεξιν ἐν συμμετρίᾳ
harmonious each's of-the divine(-things) participation in due-measure
καὶ ἀναλογίᾳ κατὰ καιρὸν ἱερῶς δωρουμένη. Ἡ
and proportion at (the)-right-time holily bestowing the
μὲν οὖν ἐσχάτη τοῖς κατηχουμένοις ἀπονενέμηται τάξις·
indeed then last to-the catechumens has-been-assigned rank
εἰσὶ γὰρ ἀμέθεκτοι καὶ ἀμύητοι παντὸς ἱεραρχικοῦ
they-are for without-share and uninitiated in-every hierarchic
τελεστηρίου, μηδὲ τὴν κατὰ θείαν ἀπότεξιν ἔνθεον
rite not-even the according-to divine birth inspired
ἐσχηκότες ὕπαρξιν, ἀλλ᾽ ἔτι πρὸς τῶν πατρικῶν λογίων
having-had existence but still by the fatherly oracles
μαιευόμενοι, καὶ ζωοποιοῖς μορφώμασι διαπλαττόμενοι
being-midwifed and by-life-giving shapings being-formed
πρὸς τὴν ἐκ θεογενεσίας ἀρχίζωον καὶ ἀρχίφωτον καὶ
toward the from divine-birth first-living and first-shining and
μακαρίαν προσαγωγήν. Ὥσπερ οὖν, εἰ ἀτέλεστα καὶ
blessed bringing-forward just-as then if unfinished and
ἀμόρφωτα προεκπέσοι τὰ κατὰ σάρκα βρέφη τῆς
unformed should-fall-out-early the according-to flesh infants before-the
οἰκείας μαιεύσεως, ὡς ἀμβλωθρίδια καὶ ἐκτρώματα, τὴν
proper delivery as miscarriages and abortions the

ἀγέννητον καὶ ἄζωον καὶ ἀφώτιστον ἐπὶ γῆς ἀπόπτωσιν
unborn and lifeless and unenlightened on earth falling
ἕξει, καὶ οὐκ ἄν τις εὐφρονῶν εἴποι, πρὸς τὸ
will-have and not — anyone sensible would-say by the(-thing)
φαινόμενον ἀποσκοπῶν, ἐπὶ τὸ φῶς αὐτὰ προαχθῆναι,
appearing looking to the light them to-have-been-brought-forth
τοῦ κατὰ γαστέρα σκότους ἀπαλλαγέντα· (φαίη γὰρ
from-the in womb darkness having-been-freed would-say for
ἂν ἡ τῶν σωμάτων ἐπιστημονικὴ προστάτις ἰατρική, τὸ
— the of-the bodies knowing guardian medicine the
φῶς ἐνεργεῖν εἰς τὰ δεκτικὰ τοῦ φωτός·) οὕτω καὶ
light to-act on the(-things) receptive of-the light thus also
τῶν ἱερῶν ἡ πάνσοφος ἐπιστήμη πρῶτα μὲν αὐτοὺς
of-the holy(-things) the all-wise knowledge first indeed them
τῇ τῶν μορφωτικῶν καὶ ζωοποιῶν λογίων εἰσαγωγικῇ
by-the of-the forming and life-giving oracles introductory
τροφῇ μαιεύεται, τελεσφορήσασα δὲ τὴν πρὸς θεογενεσίαν
nourishment midwifes having-brought-to-term and the for divine-birth
αὐτῶν ὑπόστασιν, ἐνδίδωσι σωτηρίως αὐτοῖς ἐν τάξει τὴν
their existence grants savingly to-them in order the
πρὸς τὰ φωτοειδῆ καὶ τελεσιουργικὰ κοινωνίαν· νῦν δὲ ὡς
with the light-formed and perfecting(-things) communion now but as
ἀτελέστων ἀποδιαστέλλει τὰ τέλεια, τῆς τε εὐκοσμίας
from-uninitiated separates the perfect(-things) for-the both good-order
τῶν ἱερῶν προμηθουμένη, καὶ τῆς τῶν κατηχουμένων
of-the holy(-things) taking-forethought and of-the of-the catechumens
ἐν θεοειδεῖ τῶν ἱεραρχικῶν τάξει μαιεύσεως καὶ ζωῆς.
in godlike of-the hierarchic order delivery and life
Ἡ δὲ τῶν ἐνεργουμένων πληθὺς ἀνίερον μὲν καὶ αὕτη, 7
the and of-the possessed multitude unholy(-thing) indeed also this
δευτέρα δὲ πρὸς τὸ ἄνω τῆς τῶν κατηχουμένων ἐστὶν
second but toward the above of-the of-the catechumens is

ἐσχατιᾶς. Οὐδὲ γὰρ ἴσον, ὡς οἶμαι, τοῦ παντελῶς
lowest-place not for equal as I-think to-the(-one) wholly
ἀμυήτου καὶ τῶν θείων τελετῶν ἄκρως ἀκοινωνήτου τὸ
uninitiated and in-the divine rites utterly without-share the(-one)
μετουσίαν τινὰ τῶν ἱερωτάτων ἐσχηκὸς τελεστηρίων, ἔτι
participation some in-the most-holy having-had rites still
δὲ ταῖς ἐναντίαις ἢ θέλξεσιν ἢ ταραχαῖς ἐνεσχημένον,
and in-the contrary either enchantments or disturbances entangled
ἀλλὰ καὶ πρὸς αὐτοὺς ἡ τῶν πανιέρων θέα καὶ κοινωνία
but also for them the of-the all-holy(-things) sight and communion
συστέλλεται, καὶ μάλα γε εἰκότως. Εἰ γάρ ἐστιν ἀληθές,
is-withheld and very at-least fittingly if for it-is true
ὡς ὁ καθόλου θεῖος ἀνήρ, ὁ τῶν θείων ἄξιος
that the wholly divine man the(-one) of-the divine(-things) worthy
κοινωνός, ὁ πρὸς τὸ τοῦ κατ᾽ αὐτὸν θεοειδοῦς
sharer the(-one) to the of-the according-to him godlike
ἄκρον ἐν παντελέσι καὶ τελειωτικαῖς θεώσεσιν ἀνηγμένος,
summit in complete and perfecting deifications led-up
οὐδὲ τὰ σαρκὸς ἐνεργήσει παρὰ τὴν κατὰ φύσιν
not-even the(-things) of-flesh will-do beyond the according-to nature
ἀναγκαιότητα, καὶ τοῦτο εἰ τύχοι παρέργως, ναὸς δὲ
necessity and this if it-should-chance incidentally temple and
ἅμα καὶ ὀπαδὸς ἐν τῇ κατ᾽ αὐτὸν ἀκροτάτῃ θεώσει
at-once and follower in the according-to him highest deification
τοῦ θεαρχικοῦ Πνεύματος ἔσται, τῷ ὁμοίῳ τὸ ὅμοιον
of-the thearchic Spirit will-be in-the like the like
ἐνιδρύων· οὐκ ἂν ὁ τοιοῦτός ποτε πρὸς τῶν ἐναντίων
establishing not — the such(-one) ever by the contrary
ἐνεργηθείη φαντασιῶν ἢ δειμάτων, γελάσεται δὲ αὐτά,
would-be-possessed imaginations or terrors he-will-laugh-at but them
καὶ προσιόντα καταπαλαίσει, καὶ ἐκδιώξεται, καὶ δράσει
and approaching will-overthrow and will-drive-out and will-act

μᾶλλον ἢ πείσεται, καὶ πρὸς τῷ τῆς οἰκείας ἕξεως
rather than be-acted-upon and besides the of-the own habit
ἀπαθεῖ καὶ ἀνενδότῳ καὶ ἑτέροις ἰατρὸς ὀφθήσεται τῶν
impassible(-state) and unyielding also to-others physician will-appear of-the
τοιούτων ἐνεργημάτων. Οἶμαι δὲ ἐγὼ πρὸς τούτῳ, μᾶλλον
such possessions think and I besides this rather
δὲ οἶδα σαφῶς, ὡς ἡ τῶν ἱεραρχικῶν ἀμιγεστάτη διάκρισις
but know clearly that the of-the hierarchic(-ones) most-unmixed discernment
πρὸ τούτων οἶδεν ἐνεργουμένους ἐναγεστάτην ἐνέργειαν,
before these knows(-as) possessed most-accursed possession
ὅσοι, τῆς θεοειδοῦς ἀποστάντες ζωῆς, ὁμόφρονές τε
as-many-as from-the godlike having-departed life like-minded both
καὶ ὁμότροποι τοῖς ὀλεθρίοις γίγνονται δαίμοσι, τὰ
and like-mannered with-the destructive become demons the(-things)
μὲν ὄντως ὄντα, καὶ ἀθανάτως κτητά, καὶ αἰωνίως
indeed truly being and immortally possessable and eternally
ἡδέα, δι᾽ ἐσχάτην καὶ ἑαυτοῖς ὀλέθριον ἀνοησίαν
sweet because-of utmost and to-themselves destructive folly
ἀποστρεφόμενοι· τὴν πρόσυλον δὲ καὶ πολυπαθεστάτην
turning-from the material but and most-passionate
ἀλλοίωσιν, καὶ τὰς ὀλλυμένας καὶ φθοροποιοὺς ἡδονάς, καὶ
alteration and the perishing and corrupting pleasures and
τὴν ἀβέβαιον ἐν τοῖς ἀλλοτρίοις οὐκ οὖσαν, ἀλλὰ δοκοῦσαν
the unstable in the alien(-things) not being but seeming
εὐπάθειαν ἐπιθυμοῦντες καὶ ἐνεργοῦντες. Οἱ πρῶτοι δ᾽
well-being desiring and effecting the first and
οὖν οὗτοι καὶ κυριώτερον ἐκείνων ὑπὸ τῆς τοῦ λειτουργοῦ
then these and more-properly than-those by the of-the minister
διακριτικῆς φωνῆς ἀφοριζέσθωσαν· οὐ γὰρ θεμιτὸν αὐτοῖς
discerning voice let-them-be-separated not for (is)-lawful for-them
ἑτέρου τινὸς ἱεροῦ μετασχεῖν, ἢ τῆς τῶν λογίων
other any holy(-thing) to-partake than the of-the oracles

ἐπιστρεπτικῆς ἐπὶ τὰ κρείττω διδασκαλίας. Εἰ γὰρ ἡ τῶν
turning to the better(-things) teaching if for the of-the
θείων ὑπερκόσμιος ἱερουργία καὶ τοὺς ἐν μετανοίᾳ,
divine(-things) supramundane sacred-work even the(-ones) in penance
καὶ τοὺς πρὸς αὐτὴν ἤδη γεγονότας, ἀποκρύπτεται,
and the(-ones) to it already having-come hides-from
τὸ μὴ παντελῶς ἱερώτατον οὐ προσιεμένη· προσφωνεῖ
the(-one) not wholly most-holy not admitting calls-out
δὲ καὶ τοῦτο πανάγνως, ὅτι Καὶ τοῖς κατά τι
and also this all-purely that even to-the(-ones) in any(-way)
πρὸς τὸ τοῦ θεοειδοῦς ἄκρον ἀτελῶς ἐξασθενοῦσιν ἀθέατός
toward the of-the godlike summit imperfectly falling-short unseen
εἰμι καὶ ἀκοινώνητος (ἀποσοβεῖ γὰρ ἡ κατὰ πᾶν
I-am and unshared drives-away for the in every(-way)
ἀμιγεστάτη φωνὴ καὶ τοὺς μὴ δυναμένους συνδεθῆναι τοῖς
most-unmixed voice even the(-ones) not able to-be-joined to-the
τῶν θειοτάτων ἀξίως κοινωνοῖς), πολλῷ γε μᾶλλον ἡ
of-the most-divine(-things) worthily sharers much at-least more the
τῶν ἐμπαθῶς ἐνεργουμένων πληθὺς ἀνίερος ἔσται καὶ
of-the(-ones) passionately possessed multitude unholy will-be and
πάσης ἀλλοτρία τῆς τῶν ἱερῶν ἐποψίας καὶ κοινωνίας.
from-all alien the of-the holy(-things) vision and communion
Ἐπειδὴ τοῦ θείου γεγόνασιν ἔξω ναοῦ καὶ τῆς ὑπερκειμένης
since of-the divine have-come outside temple and of-the overlying
αὐτοὺς ἱερουργίας οἱ τῶν τελετῶν ἀμύητοι καὶ ἀτέλεστοι,
them sacred-work the(-ones) of-the rites uninitiated and unperfected
καὶ πρὸς αὐτοῖς οἱ τῆς ἱερᾶς ἀποστάται ζωῆς, ἑπομένως
and besides them the of-the holy apostates life next
τε τούτοις οἱ πρὸς τὰ τῶν ἐναντίων δείματά τε καὶ
and to-these the(-ones) toward the of-the contrary(-powers) terrors both and
φάσματα δι' ἀνανδρίαν εὐπαθεῖς, ὡς οὐκ ἀφικόμενοι διὰ
phantoms because-of unmanliness susceptible as not having-arrived through

τῆς πρὸς τὰ θεῖα συντόνου καὶ ἀνενδότου συννεύσεως
the toward the divine(-things) intense and unyielding convergence
ἐπὶ τὸ τῆς θεοειδοῦς ἕξεως ἀκίνητον καὶ δραστήριον·
to the of-the godlike habit unmoved(-state) and active
εἶτα πρὸς αὐτοῖς οἱ τῆς ἐναντίας μὲν ἀποστάντες
then besides them the(-ones) from-the contrary indeed having-departed
ζωῆς, οὔπω δὲ καὶ τῶν φαντασιῶν αὐτῆς ἕξει καὶ
life not-yet but also of-the imaginations its by-habit and
ἔρωτι θείῳ καὶ ἀμιγεῖ καθαρθέντες, καὶ μετ᾽ αὐτοὺς οἱ
yearning divine and unmixed cleansed and after them the(-ones)
μὴ καθάπαξ ἑνοειδεῖς, καί, νομικῶς εἰπεῖν, ἄμωμοι καὶ
not altogether uniform and legally to-say blameless and
ἀλώβητοι παντελῶς. Οἱ πανίεροι τῶν πανιέρων ἱερουργοὶ
unblemished completely the all-holy of-the all-holy(-things) sacred-workers
καὶ φιλοθεάμονες, τὴν ἁγιωτάτην τελετὴν ἁγιοπρεπῶς
and lovers-of-sights the most-holy rite holy-befittingly
ἐποπτεύοντες, ὑμνοῦσιν ὑμνολογίᾳ καθολικῇ τὴν ἀγαθουργὸν
beholding hymn with-hymnody universal the beneficent
καὶ ἀγαθοδότιν ἀρχήν, ὑφ᾽ ἧς αἱ σωτηριώδεις ἡμῖν
and good-giving source by which the saving to-us
ἀνεδείχθησαν τελεταί, τὴν ἱερὰν τῶν τελουμένων
were-shown rites the holy of-the(-ones) being-initiated
θέωσιν ἱερουργοῦσαι. Τὸν ὕμνον δὲ τοῦτον οἱ μὲν
deification sacredly-effecting the hymn and this some indeed
ὑμνολογίαν καλοῦσιν, οἱ δὲ τῆς θρησκείας τὸ σύμβολον,
hymnody call others and of-the worship the symbol
ἄλλοι δέ, ὡς οἶμαι, θειότερον ἱεραρχικὴν εὐχαριστίαν, ὡς
others and as I-think more-divinely hierarchic thanksgiving as
περιεκτικὴν τῶν εἰς ἡμᾶς θεόθεν ἀφικομένων ἱερῶν δώρων·
comprehensive of-the to us from-God arriving holy gifts
δοκεῖ γάρ μοι τῶν ὑμνουμένων ἁπασῶν θεουργιῶν ἡ
seems for to-me of-the hymned all divine-works the

πραγματεία περὶ ἡμᾶς γεγονέναι, τὴν μὲν οὐσίαν ἡμῶν
operation about us to-have-taken-place the indeed substance our
καὶ ζωὴν ἀγαθοειδῶς ὑποστήσασα, καὶ ἀρχετύποις κάλλεσι
and life good-formedly having-established and with-archetypal beauties
τὸ θεοειδὲς ἡμῶν μορφώσασα, καὶ θειοτέρας ἕξεως καὶ
the godlike(-part) our having-shaped and of-more-divine habit and
ἀναγωγῆς ἐν μετουσίᾳ καταστήσασα, κατιδοῦσα δὲ τὴν
uplifting in participation having-set(-us) having-seen and the
ἐξ ἀπροσεξίας ἐγγενομένην ἡμῖν ἐρημίαν τῶν θείων
from heedlessness arisen-in us deprivation of-the divine
δωρεῶν, ἐπισκευαστοῖς ἡμᾶς ἀγαθοῖς εἰς τὸ ἀρχαῖον
gifts with-restoring us goods to the original(-state)
ἀνακαλέσασθαι, καὶ τῇ παντελεῖ τῶν ἡμετέρων προσλήψει
to-recall and by-the complete of-the our(-things) assumption
τὴν τελειοτάτην τῶν οἰκείων μετάδοσιν ἀγαθουργῆσαι, καὶ
the most-perfect of-the own(-things) imparting to-work-good and
ταύτῃ κοινωνίαν ἡμῖν Θεοῦ καὶ τῶν θείων δωρήσασθαι.
in-this-way communion to-us of-God and of-the divine(-things) to-bestow
8 Οὕτω δὲ τῆς θεαρχικῆς φιλανθρωπίας ἱερῶς ὑμνηθείσης,
thus and the thearchic love-for-mankind holily having-been-hymned
ἐγκεκαλυμμένος μὲν ὁ θεῖος ἄρτος προτίθεται καὶ
veiled indeed the divine bread is-set-forth and
τὸ τῆς εὐλογίας ποτήριον· ὁ δὲ θειότατος ἀσπασμὸς
the of-the blessing cup the and most-divine kiss
ἱερουργεῖται, καὶ τῶν ἁγιογράφων πτυχῶν ἡ μυστικὴ
is-sacredly-performed and of-the holy-written tablets the mystical
καὶ ὑπερκόσμιος ἀνάῤῥησις. Οὐ γὰρ ἔνεστι πρὸς τὸ ἓν
and supramundane proclamation not for it-is-possible toward the one
συνάγεσθαι καὶ τῆς τοῦ ἑνὸς μετέχειν εἰρηναίας ἑνώσεως
to-be-gathered and of-the of-the one to-partake peaceful union
τοὺς πρὸς ἑαυτοὺς διῃρημένους. Εἰ γὰρ ὑπὸ τῆς τοῦ
the(-ones) among themselves divided if for by the of-the

ἑνὸς θεωρίας καὶ γνώσεως ἐλλαμπόμενοι, πρὸς τὴν
one contemplation and knowledge being-illumined toward the
ἑνοειδῆ καὶ θείαν συναγωγὴν ἑνοποιηθῶμεν, οὐκ ἂν ἐπὶ
uniform and divine gathering we-should-be-unified not — to
τὰς μεριστὰς ἀνασχοίμεθα καταπίπτειν ἐπιθυμίας, ἐξ ὧν
the divided we-would-endure to-fall desires from which
αἱ πρόσυλοι δημιουργοῦνται καὶ ἐμπαθεῖς πρὸς τὸ
the material are-made and passionate toward the(-one)
κατὰ φύσιν ὁμοειδεῖς ἀπέχθειαι. Ταύτην οὖν, ὡς οἶμαι,
according-to nature of-like-form enmities this then as I-think
τὴν ἑνοειδῆ καὶ ἀδιαίρετον ζωὴν ἡ τῆς εἰρήνης ἱερουργία
the uniform and undivided life the of-the peace sacred-work
νομοθετεῖ, τῷ ὁμοίῳ τὸ ὅμοιον ἐνιδρύουσα, καὶ τῶν
ordains in-the like the like establishing and from-the
μεριστῶν ἀποδιαστέλλουσα τὰ θεῖα καὶ ἑνιαῖα θεάματα.
divided(-things) separating the divine and single sights
Τῶν δὲ ἱερῶν πτυχῶν ἡ μετὰ τὴν εἰρήνην ἀνάῤῥησις 9
of-the and holy tablets the after the peace proclamation
ἀνακηρύττει τοὺς ὁσίως βεβιωκότας, καὶ πρὸς ἐναρέτου
proclaims the(-ones) holily having-lived and to of-virtuous
ζωῆς τελείωσιν ἀμεταστάτως ἀφικομένους· ἡμᾶς μὲν ἐπὶ
life perfection unwaveringly having-arrived us indeed to
τὴν δι' ὁμοιότητος αὐτῶν μακαριστὴν ἕξιν καὶ θεοειδῆ
the through likeness their blessed habit and godlike
λῆξιν προτρέπουσα καὶ χειραγωγοῦσα, τοὺς δὲ ὡς ζῶντας
allotment urging and hand-leading them and as living
ἀνακηρύττουσα, καὶ ὡς ἡ θεολογία φησίν, οὐ νεκρωθέντας,
proclaiming and as the theology says not having-died
ἀλλὰ εἰς θειοτάτην ζωὴν ἐκ θανάτου μεταφοιτήσαντας.
but into most-divine life from death having-passed
Σκόπει δέ, ὅτι καὶ μνημοσύνοις ἱεροῖς ἀνατίθενται, τῆς θείας
observe and that also in-memorials holy they-are-dedicated the divine

μνήμης οὐκ ἀνθρωπικῶς ἐν τῇ τοῦ μνημονικοῦ φαντασίᾳ
memory not humanly in the of-the remembering(-faculty) imagination
δηλουμένης, ἀλλ᾽ ὡς ἄν τις φαίη θεοπρεπῶς, κατὰ τὴν
being-shown but as — one might-say God-befittingly according-to the
ἐν Θεῷ τῶν τετελεσμένων θεοειδῶν τιμίαν καὶ ἀμετάστατον
in God of-the perfected godlike(-ones) precious and unchanging
γνῶσιν. Ἔγνω γὰρ (ἔφη τὰ λόγια) τοὺς ὄντας αὐτοῦ·
knowledge knew for said the oracles the(-ones) being his
καί, Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ,
and precious before (the)-Lord the death of-the holy(-ones) his
τοῦ θανάτου τῶν ὁσίων ἀντὶ τῆς ἐν ὁσιότητι τελειώσεως
the death of-the holy(-ones) instead-of the in holiness perfection
εἰρημένου. Καὶ τοῦτο δὲ ἱερῶς ἐννόησον, ὡς, ἐπιτεθέντων
having-been-said and this too holily consider that having-been-laid
τῷ θείῳ θυσιαστηρίῳ τῶν σεβασμίων συμβόλων, δι᾽ ὧν
on-the divine altar the venerable symbols through which
ὁ Χριστὸς σημαίνεται καὶ μετέχεται, πάρεστιν ἀδιαστάτως
— Christ is-signified and is-partaken is-present inseparably
ἡ τῶν ἁγίων ἀπογραφή, τὸ συνεζευγμένον αὐτῶν ἀδιαιρέτως
the of-the saints roll the joined their indivisibly
ἐμφαίνουσα τῆς πρὸς αὐτὸν ὑπερκοσμίου καὶ ἱερᾶς ἑνώσεως.
showing of-the with him supramundane and holy union
10 Τούτων δὲ καθ᾽ ὃν εἴρηται θεσμὸν ἱερουργηθέντων,
these and according-to which has-been-said ordinance having-been-performed
ἑστὼς ἐπίπροσθεν τῶν ἁγιωτάτων συμβόλων ὕδατι τὰς
standing in-front-of the most-holy symbols with-water the
χεῖρας ὁ ἱεράρχης νίπτεται μετὰ τοῦ σεμνοῦ τῶν ἱερέων
hands the hierarch washes with the revered of-the priests
τάγματος. Ὅτι μὲν οὖν, ὡς τὰ λόγιά φησιν, ὁ
order that indeed then as the oracles say the(-one)
λελουμένος οὐ δεῖταί τινος ἑτέρας εἰ μὴ τῆς τῶν ἄκρων,
washed not needs any other except — the of-the extremities

εἴτουν ἐσχάτων ἑαυτοῦ νίψεως, δι᾽ ἧς ἀκροτάτης
that-is last(-parts) of-himself washing through which highest
καθάρσεως, ἐν πανάγνῳ τοῦ θεοειδοῦς ἕξει. καὶ πρὸς τὰ
purification in all-pure of-the godlike habit and to the
δεύτερα προϊὼν ἀγαθοειδῶς, ἄσχετος ἔσται καὶ ἀπόλυτος,
second(-things) going-forth good-formedly unrelated he-will-be and free
ὡς καθάπαξ ἑνοειδής, καὶ πρὸς τὸ ἓν αὖθις ἑνιαίως
as altogether uniform and to the one again uniformly
ἐπιστρεφόμενος, ἄχραντον ποιήσεται καὶ ἀκηλίδωτον τὴν
turning undefiled will-make and spotless the
ἐπιστροφήν, ὡς τοῦ θεοειδοῦς ἀποσώζων τὸ πλῆρες καὶ
turning as of-the godlike preserving the full(-state) and
ὁλόκληρον. Ὁ μὲν ἱερὸς λουτήρ, ὡς εἰρήκαμεν, ἐν τῇ
entire the indeed holy laver as we-have-said in the
κατὰ νόμον ἦν ἱεραρχίᾳ· νῦν δὲ τοῦ ἱεράρχου καὶ τῶν
according-to law was hierarchy now but of-the hierarch and of-the
ἱερέων ἡ τῶν χειρῶν ἀποκάθαρσις αὐτὸν ὑπαινίσσεται.
priests the of-the hands cleansing it hints-at
Τοὺς γὰρ ἐπὶ τὴν παναγεστάτην ἰόντας ἱερουργίαν
the(-ones) for to the all-holiest going sacred-work
ἀποκεκαθάρθαι δεῖ καὶ τὰς ἐσχάτας τῆς ψυχῆς φαντασίας,
to-have-been-cleansed-of must even the last of-the soul imaginations
καὶ δι᾽ ὁμοιότητος αὐτῇ κατὰ τὸ δυνατὸν προσιέναι·
and through likeness to-it according-to the possible to-approach
φανοτέρας γὰρ οὕτω τὰς θεοφανείας περιαυγασθήσονται
more-luminous for thus the theophanies they-will-be-shone-around(-with)
τῶν ὑπερκοσμίων μαρμαρυγῶν εἰς τὴν τῶν ὁμοιοειδῶν,
of-the supramundane radiances into the of-the like-formed
ἐσόπτρων ἀγλαΐαν ὁλικώτερον καὶ διαυγέστερον ἐφιέντων
mirrors splendor more-wholly and more-transparently allowing
διεῖναι τὴν οἰκείαν αἴγλην. Ἡ δὲ τοῦ ἱεράρχου καὶ τῶν
to-pass-through the own gleam the and of-the hierarch and of-the

ἱερέων ἄχρι τῶν ἄκρων εἴτουν ἐσχάτων ἀπόνιψις ἐπίπροσθεν
priests to the extremities that-is last(-parts) washing in-front-of
γίγνεται τῶν ἁγιωτάτων συμβόλων, ὡς ἐπὶ Χριστοῦ τοῦ
takes-place the most-holy symbols as before Christ the(-one)
πάσας ἐφορῶντος ἡμῶν τὰς κρυφιωτάτας ἐννοίας, καὶ
all overseeing our the most-hidden thoughts and
τῆς ἀκροτάτης καθάρσεως ἐν τοῖς αὐτοῦ πανεπισκόποις
the highest purification in the his all-surveying
ἀκριβασμοῖς, καὶ ταῖς δικαιοτάταις καὶ ἀδεκάστοις κρίσεσιν
scrutinies and the most-just and impartial judgments
ὁριζομένης· οὕτω τοῖς θείοις ὁ ἱεράρχης ἑνοῦται, καὶ
being-defined thus with-the divine(-things) the hierarch is-united and
τὰς ἱερὰς θεουργίας ὑμνήσας, ἱερουργεῖ τὰ θειότατα,
the holy divine-works having-hymned sacredly-performs the most-divine(-things)
καὶ ὑπ᾽ ὄψιν ἄγει τὰ ὑμνημένα.
and under sight brings the(-things) hymned

11 Τίνας μὲν εἶναι τὰς εἰς ἡμᾶς θεουργίας φαμέν, ἑξῆς
what indeed to-be the to us divine-works we-say next
ἀφηγητέον ὅση δύναμις· οὐ γὰρ ἁπάσας ὑμνεῖν ἱκανὸς
(one)-must-relate as-much-as (is)-my-power not for all to-hymn able
ἐγώ, μή τί γε σαφῶς εἰδέναι καὶ ἑτέρους μυσταγωγεῖν·
I(-am) let alone — clearly to-know and others to-initiate
ὅσα δὲ πρὸς τῶν ἐνθέων ἱεραρχῶν ἀκολούθως τοῖς
as-many-as but by the inspired hierarchs in-accord-with the
λογίοις ὑμνεῖται καὶ ἱερουργεῖται, ταῦτα, ὡς ἡμῖν ἐφικτόν,
oracles are-hymned and sacredly-performed these as to-us (is)-attainable
ἐροῦμεν, τὴν ἱεραρχικὴν ἐπίπνοιαν ἀρωγὸν ἐπικαλεσάμενοι.
we-shall-say the hierarchic inspiration (as)-helper having-called-upon
Τὴν ἀνθρωπείαν φύσιν, ἀρχῆθεν ἀπὸ τῶν θείων ἀγαθῶν
the human nature from-the-beginning from the divine goods
ἀνοήτως ἐξολισθήσασαν, ἡ πολυπαθεστάτη ζωὴ διαδέχεται,
foolishly having-slipped-away the most-passionate life receives

καὶ τὸ τοῦ φθοροποιοῦ θανάτου πέρας· ἀκολούθως γὰρ ἡ
and the of-the corrupting death end consequently for the
τῆς ὄντως ἀγαθότητος ὀλέθριος ἀποστασία, καὶ τῆς ἱερᾶς
of-the truly goodness destructive apostasy and of-the holy
ἐν παραδείσῳ θεσμοθεσίας ὑπερβασία, τὸν ἐξοιστρήσαντα
in paradise ordinance transgression the(-one) having-broken-loose
τοῦ ζωοποιοῦ ζυγοῦ, ταῖς οἰκείαις ῥοπαῖς καὶ θελκτικαῖς
from-the life-giving yoke to-the own inclinations and enchanting
τοῦ ἐναντίου καὶ δυσμενέσιν ἀπάταις, τοῖς ἐναντίοις τῶν
of-the adversary and hostile deceits to-the contrary(-things) of-the
θείων ἀγαθῶν παραδέδωκεν, ἔνθεν ἐλεεινῶς ἀντὶ μὲν
divine goods has-handed-over whence pitiably instead-of indeed
αἰωνίου τὸ θνητὸν ἀντηλλάξατο· τὴν δὲ οἰκείαν ἀρχὴν
eternal the mortal exchanged the and own beginning
ἐν φθαρτικαῖς ἐσχηκυῖα γενέσεσιν ἐπὶ τὸ τῆς ἀρχῆς
in corrupting having-had generations to the of-the beginning
κατάλληλον εἰκότως ἦγε τὸ πέρας· ἀλλὰ καὶ τῆς θείας
corresponding fittingly brought the end but also from-the divine
καὶ ἀναγώγου ζωῆς ἐθελουσίως ἀποπεσοῦσα, πρὸς τὴν
and uplifting life willingly having-fallen to the
ἐναντίαν ἐσχατιὰν ἠνέχθη, τὴν πολυπαθεστάτην ἀλλοίωσιν.
contrary extreme was-carried the most-passionate alteration
Πλανωμένη δὲ καὶ τῆς εὐθείας ὁδοῦ τῆς ἐπὶ τὸν ὄντως
wandering and also from-the straight road the to the truly
ὄντα Θεὸν ἐκτετραμμένη, καὶ ταῖς ὀλεθρίαις καὶ κακεργέτισιν
being God turned-aside and to-the destructive and evil-working
ὑποταττομένη πληθύσιν, ἐλάνθανεν οὐ θεοὺς οὐδὲ φίλους,
being-subjected multitudes was-unaware not gods nor friends
ἀλλὰ δυσμενεῖς θεραπεύουσα· τῶν δὲ ἀφειδῶς αὐτῇ κατὰ
but enemies serving them and unsparingly her according-to
τὸ οἰκεῖον ἀνηλεὲς ἀποκεχρημένων, εἰς ἀνυπαρξίας οἰκτρῶς
the own pitilessness having-misused into of-annihilation piteously

ἐμπεπτώκει καὶ ἀπωλείας κίνδυνον. Ἡ δὲ τῆς θεαρχικῆς
had-fallen and of-destruction danger the but of-the thearchic
ἀγαθότητος ἀπειροτάτη φιλανθρωπία καὶ τὴν αὐτουργὸν
goodness most-infinite love-for-mankind even the self-working
ἡμῶν ἀγαθοπρεπῶς οὐκ ἀπηνήνατο πρόνοιαν, ἀλλὰ ἐν
for-us good-befittingly not refused providence but in
ἀληθεῖ μεθέξει τῶν καθ' ἡμᾶς γενομένη πάντων
true participation of-the(-things) according-to us having-come all
ἀναμαρτήτως, καὶ πρὸς τὸ ταπεινὸν ἡμῶν ἑνοποιηθεῖσα,
sinlessly and with the lowliness our having-been-unified
μετὰ τῆς τῶν οἰκείων ἀσυγχύτου καὶ ἀλωβήτου παντελῶς
with the of-the own(-things) unconfused and unblemished completely
ἕξεως, τὴν πρὸς αὐτὴν ἡμῖν κοινωνίαν ὡς ὁμογενέσι λοιπὸν
habit the with her to-us communion as to-kinsmen further
ἐδωρήσατο, καὶ τῶν οἰκείων ἀνέδειξε μετόχους καλῶν·
bestowed and of-the own showed(-us) sharers beautiful(-things)
τῆς μὲν ἀποστατικῆς πληθύος, ὡς ἡ κρυφία παράδοσις
of-the indeed apostate multitude as the hidden tradition
ἔχει, τὸ καθ' ἡμῶν καταλύσασα κράτος οὐ κατὰ δύναμιν,
has(-it) the against us having-destroyed power not according-to power
ὡς ὑπερισχύουσα, κατὰ δὲ τὸ μυστικῶς ἡμῖν παραδοθὲν
as overpowering according-to but the mystically to-us handed-down
λόγιον, ἐν κρίσει καὶ δικαιοσύνῃ. Τὰ καθ' ἡμᾶς δὲ
oracle in judgment and justice the(-things) according-to us and
πρὸς τοὐναντίον ἅπαν ἀγαθουργῶς μετεσκευάσατο· τὸ μὲν
to the-contrary entirely beneficently transformed the indeed
γὰρ κατὰ νοῦν ἡμῶν ἀλαμπὲς ἐνέπλησεν ὀλβίου καὶ
for according-to intellect our lightless(-part) filled with-blessed and
θειοτάτου φωτός, καὶ τοῖς θεοειδέσιν ἐκόσμησε τὸ ἀνείδεον
most-divine light and with-the godlike adorned the formless
κάλλεσι· τὸ δὲ τῆς ψυχῆς οἰκητήριον ἐν παντελεῖ σωτηρίᾳ
beauties the and of-the soul dwelling in complete salvation

τῆς ὅσον οὔπω καταπεσούσης ἡμῶν οὐσίας ἐναγεστάτων
of-the all but fallen our substance from-most-accursed
παθῶν καὶ φθοροποιῶν μολυσμῶν ἠλευθέρωσεν, ἀναγωγὴν
passions and corrupting defilements freed uplifting
ἡμῖν ὑπερκόσμιον δείξασα καὶ πολιτείαν ἔνθεον ἐν ταῖς
to-us supramundane having-shown and way-of-life inspired in the
πρὸς αὐτὴν ἡμῶν ἱεραῖς κατὰ τὸ δυνατὸν ἀφομοιώσεσι.
to her our holy according-to the possible assimilations
Τὸ θεομίμητον δὲ πῶς ἂν ἡμῖν ἑτέρως ἐγγένοιτο, μὴ 12
the imitation-of-God and how — in-us otherwise could-arise not
τῆς τῶν ἱερωτάτων θεουργιῶν μνήμης ἀνανεουμένης ἀεὶ
the of-the most-holy divine-works memory being-renewed always
ταῖς ἱεραρχικαῖς ἱερολογίαις τε καὶ ἱερουργίαις; Τοῦτο οὖν
by-the hierarchic holy-discourses both and sacred-works this then
ποιοῦμεν, ὡς τὰ λόγιά φησιν, εἰς τὴν αὐτῆς ἀνάμνησιν.
we-do as the oracles say in the its remembrance
Ἔνθεν ὁ θεῖος ἱεράρχης, ἐπὶ τοῦ θείου θυσιαστηρίου
hence the divine hierarch at the divine altar
καταστάς, ὑμνεῖ τὰς εἰρημένας ἱερὰς θεουργίας Ἰησοῦ
having-taken-his-stand hymns the aforesaid holy divine-works of-Jesus
τῆς θειοτάτης ἡμῶν προνοίας, ἃς ἐπὶ σωτηρίᾳ τοῦ
of-the most-divine for-us providence which for salvation of-the
γένους ἡμῶν εὐδοκίᾳ τοῦ παναγεστάτου Πατρὸς ἐν
race our by-good-pleasure of-the all-holiest Father in
Πνεύματι ἁγίῳ, κατὰ τὸ λόγιον, ἐτελείωσεν. Ὑμνήσας
Spirit Holy according-to the oracle he-accomplished having-hymned
δὲ καὶ τὴν σεβασμίαν αὐτῶν καὶ νοητὴν θεωρίαν ἐν
then and the venerable their and intelligible contemplation with
νοεροῖς ὀφθαλμοῖς ἐποπτεύσας, ἐπὶ τὴν συμβολικὴν αὐτῶν
intellectual eyes having-beheld to the symbolic their
ἱερουργίαν ἔρχεται, καὶ τοῦτο θεοπαραδότως· ὅθεν εὐλαβῶς
sacred-work comes and this as-God-handed-down whence reverently

τε ἅμα καὶ ἱεραρχικῶς μετὰ τοὺς ἱεροὺς τῶν θεουργιῶν
both at-once and hierarchically after the holy of-the divine-works
ὕμνους ὑπὲρ τῆς ὑπὲρ αὐτὸν ἱερουργίας ἀπολογεῖται,
hymns for the above him sacred-work excuses-himself
πρότερον ἱερῶς πρὸς αὐτὸν ἀναβοῶν, Σὺ εἶπας· Τοῦτο
first holily to him crying-out you said this
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Εἶτα τῆς θεομιμήτου
do in the my remembrance then of-the God-imitating
ταύτης ἱερουργίας ἄξιος αἰτήσας γενέσθαι, καὶ τῇ πρὸς
this sacred-work worthy having-asked to-become and by-the to
αὐτὸν Χριστὸν ἀφομοιώσει τὰ θεῖα τελέσαι, καὶ
very Christ assimilation the divine(-things) to-perform and
διαδοῦναι πανάγνως, καὶ τοὺς τῶν ἱερῶν μεθέξοντας
to-distribute all-purely and the(-ones) of-the holy(-things) about-to-partake
ἱεροπρεπῶς μετασχεῖν, ἱερουργεῖ τὰ θειότατα, καὶ ὑπ᾽
sacred-befittingly to-partake sacredly-performs the most-divine(-things) and under
ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς προκειμένων
sight brings the(-things) hymned through the holily set-forth
συμβόλων· τὸν γὰρ ἐγκεκαλυμμένον καὶ ἀδιαίρετον ἄρτον
symbols the for veiled and undivided bread
ἀνακαλύψας, καὶ εἰς πολλὰ διελών, καὶ τὸ ἑνιαῖον
having-unveiled and into many(-pieces) having-divided and the single(-content)
τοῦ ποτηρίου πᾶσι καταμερίσας, συμβολικῶς τὴν ἑνότητα
of-the cup to-all having-shared-out symbolically the unity
πληθύνει, καὶ διανέμει, παναγεστάτην ἐν τούτοις ἱερουργίαν
multiplies and distributes all-holiest in these sacred-work
τελῶν. Τὸ γὰρ ἓν καὶ ἁπλοῦν καὶ κρύφιον Ἰησοῦ τοῦ
performing the for one and simple and hidden of-Jesus the
θεαρχικωτάτου λόγου τῇ καθ᾽ ἡμᾶς ἐνανθρωπήσει
most-thearchic word by-the according-to us incarnation
πρὸς τὸ σύνθετόν τε καὶ ὁρατὸν ἀναλλοιώτως ἀγαθότητι
to the composite both and visible unchangeably by-goodness

καὶ φιλανθρωπίᾳ προελήλυθε, καὶ τὴν πρὸς αὐτὸν
and love-for-mankind has-gone-forth and the with him
ἡμῶν ἑνοποιὸν κοινωνίαν ἀγαθουργῶς διεπραγματεύσατο,
our unifying communion beneficently effected
τὰ καθ᾽ ἡμᾶς ταπεινὰ τοῖς θειοτάτοις αὐτοῦ
the according-to us lowly(-things) to-the most-divine(-things) his
κατ᾽ ἄκρον ἑνώσας, εἴπερ καὶ ἡμεῖς ὡς μέλη
in (the)-highest(-degree) having-united if-indeed also we as members
σώματι συναρμολογηθῶμεν αὐτῷ, κατὰ τὸ ταὐτὸν τῆς
to-a-body are-fitted-together to-him according-to the identity of-the
ἀλωβήτου καὶ θείας ζωῆς, καὶ μὴ τοῖς φθοροποιοῖς πάθεσι
unblemished and divine life and not by-the corrupting passions
κατανεκρωθέντες, ἀνάρμοστοι καὶ ἀκόλλητοι καὶ ἀσύζωοι
having-been-deadened ill-fitting and unjoined and not-sharing-life
γενώμεθα πρὸς θεῖα μέλη καὶ ὑγιέστατα· χρὴ γὰρ ἡμᾶς,
become with divine members and most-healthy must for us
εἰ τῆς πρὸς αὐτὸν ἐφιέμεθα κοινωνίας, εἰς τὴν θειοτάτην
if of-the with him we-desire communion to the most-divine
αὐτοῦ κατὰ σάρκα ζωὴν ἀποσκοπεῦσαι, καὶ τῇ πρὸς
his according-to flesh life to-look and by-the to
αὐτὴν ἀφομοιώσει τῆς ἱερᾶς ἀναμαρτησίας εἰς τὴν θεοειδῆ
it assimilation of-the holy sinlessness to the godlike
καὶ ἀλώβητον ἕξιν ἀναδραμεῖν· οὕτω γὰρ ἐναρμονίως
and unblemished habit to-run-up thus for harmoniously
ἡμῖν τὴν πρὸς τὸ ὅμοιον κοινωνίαν δωρήσεται.
to-us the with the like communion he-will-bestow

Ταῦτα τοῖς ἱερῶς δρωμένοις ὁ ἱεράρχης ἐμφαίνει, 13
these-things by-the(-things) holily done the hierarch shows
τὰ μὲν ἐγκεκαλυμμένα δῶρα πρὸς τὸ ἐμφανὲς ἄγων,
the indeed veiled gifts to the manifest bringing
τὸ δὲ ἑνιαῖον αὐτῶν εἰς πολλὰ διαιρῶν, καὶ τῇ
the and single(-thing) of-them into many dividing and by-the

τῶν διανεμομένων πρὸς τὰ ἐν οἷς γίγνεται κατ᾽
of-the(-things) distributed with the(-ones) in whom they-come in
ἄκρον ἑνώσει, κοινωνοὺς αὐτῶν ἀποτελῶν τοὺς
(the)-highest(-degree) union sharers of-them making the(-ones)
μετέχοντας. Διαγράφει γὰρ ἐν τούτοις αἰσθητῶς, ὑπ᾽ ὄψιν
partaking he-depicts for in these sensibly under sight
ἄγων Ἰησοῦν τὸν Χριστόν, τὴν νοητὴν ἡμῶν ὡς ἐν εἰκόσι
bringing Jesus — Christ the intelligible our as in images
ζωήν, ἐκ τοῦ κατὰ τὸ Θεῖον κρυφίου, τῇ παντελεῖ
life from the(-state) according-to the Divine hidden by-the complete
καὶ ἀσυγχύτῳ καθ᾽ ἡμᾶς ἐνανθρωπήσει φιλανθρώπως
and unconfused according-to us incarnation out-of-love-for-mankind
ἐξ ἡμῶν εἰδοποιούμενον, καὶ πρὸς τὸ μεριστὸν ἡμῶν
from us taking-form and to the divided(-state) our
ἀναλλοιώτως ἐκ τοῦ κατὰ φύσιν ἑνὸς προϊόντα, καὶ διὰ
unchangeably from the according-to nature one going-forth and through
τῆς ἀγαθουργοῦ ταύτης φιλανθρωπίας εἰς μετουσίαν ἑαυτοῦ
the beneficent this love-for-mankind to participation of-himself
καὶ τῶν οἰκείων ἀγαθῶν καλοῦντα τὸ ἀνθρώπειον φῦλον,
and of-the own goods calling the human race
εἴπερ ἑνωθῶμεν αὐτοῦ τῇ θειοτάτῃ ζωῇ, πρὸς αὐτὴν ἡμῶν
if-indeed we-are-united his to-the most-divine life to it our
κατὰ δύναμιν ἀφομοιώσει, καὶ ταύτῃ πρὸς ἀλήθειαν
according-to power by-assimilation and in-this-way in truth
κοινωνοὶ Θεοῦ καὶ τῶν θείων ἀποτελεσθησόμεθα.
sharers of-God and of-the divine(-things) we-shall-be-made

14 Μετασχὼν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς κοινωνίας,
having-partaken then and having-imparted of-the thearchic communion
εἰς εὐχαριστίαν ἱερὰν καταλήγει μετὰ παντὸς τοῦ τῆς
in thanksgiving holy he-ends with all the of-the
Ἐκκλησίας ἱεροῦ πληρώματος. Ἡ μετοχὴ γὰρ τῆς
Church holy fullness the partaking for the

μεταδόσεως ἡγεῖται, καὶ τῆς μυστικῆς διανεμήσεως ἡ
imparting precedes and the mystical distribution the
τῶν μυστηρίων μετάληψις· αὕτη γὰρ ἡ καθολικὴ
of-the mysteries reception this for (is)-the universal
τῶν θείων εὐκοσμία καὶ τάξις, πρῶτον ἐν μετουσίᾳ
of-the divine(-things) good-order and order first in participation
γενέσθαι καὶ ἀποπληρώσει τὸν ἱερὸν καθηγεμόνα, τῶν
to-be and fullness the holy leader of-the(-things)
δι᾽ αὐτοῦ θεόθεν ἑτέροις δωρηθησομένων, οὕτω τε καὶ
through him from-God to-others to-be-bestowed thus and also
ἄλλοις μεταδοῦναι. Διὸ καὶ ταῖς ἐνθέοις διδασκαλίαις
to-others to-impart therefore also the inspired teachings
οἱ τολμηρῶς ἀποκεχρημένοι πρὸ τῆς κατ᾽ αὐτὰς
the(-ones) boldly having-misused before the according-to them
πολιτείας καὶ ἕξεως ἀνίεροι καὶ ἔκφυτοι πάντη τῆς
way-of-life and habit unholy and alien wholly to-the
ἱερᾶς εἰσι θεσμοθεσίας. Ὡς γὰρ ἐπὶ τῶν ἡλιακῶν
holy are ordinance as for regarding the solar
μαρμαρυγῶν αἱ λεπτότεραι καὶ διειδέστεραι τῶν οὐσιῶν,
radiances the finer and more-transparent of-the substances
πρῶται τῆς εἰσρεούσης αἴγλης ἀποπληρούμεναι, τὸ κατὰ
first with-the inflowing gleam being-filled the in
πᾶν ἑαυτῶν ὑπερχεόμενον φῶς εἰς τὰ μετ᾽
every(-way) from-themselves overflowing light to the(-things) after
αὐτὰς ἡλιοειδῶς μετοχετεύουσιν· οὕτω καὶ θείου παντὸς
them sun-like channel thus also of-divine every(-thing)
οὐ τολμητέον ἑτέροις ἡγήσασθαι τὸν μὴ κατὰ πᾶσαν
not (one)-must-dare to-others to-lead the(-one) not according-to every
ἕξιν αὐτοῦ γεγονότα θεοειδέστατον, καὶ πρὸς τῆς θείας
habit his having-become most-godlike and by the divine
ἐπιπνοίας καὶ κρίσεως ἁρμοστὴν ἀναδεδειγμένον.
inspiration and judgment governor shown

15 Ἐν τούτοις ἡ πᾶσα τῶν ἱερέων διακόσμησις, ἱεραρχικῶς
in these the whole of-the priests ordering hierarchically
συναχθεῖσα, καὶ τοῖς θειοτάτοις κοινωνήσασα, μετ᾽
gathered and in-the most-divine(-things) having-shared with
εὐχαριστίας ἱερᾶς καταλήγει, τὰς τῶν θεουργιῶν ἀναλόγως
thanksgiving holy ends the of-the divine-works proportionately
ἐπιγνοῦσα καὶ ὑμνήσασα χάριτας. Ὥστε οἱ τῶν
having-recognized and having-hymned graces so-that the(-ones) of-the
θείων ἀμέτοχοι καὶ ἀγνῶτες οὐκ ἂν εἰς εὐχαριστίαν
divine(-things) without-share and ignorant not — to thanksgiving
ἀφίκοιντο, καίτοι κατ᾽ οἰκείαν φύσιν ἀξίων οὐσῶν
would-come although according-to own nature worthy being
εὐχαριστεῖσθαι τῶν θειοτάτων δωρεῶν. Ἀλλά, ὅπερ ἔφην,
to-be-thanked-for the most-divine gifts but as I-said
οὐδὲ προσβλέψαι ποτὲ τοῖς θείοις δώροις ἐκ τῆς ἐπὶ
not-even to-look-at ever the divine gifts from the to
τὰ χείρω νεύσεως ἐθελήσαντες, ἀχάριστοι πρὸς τὰς
the worse(-things) inclination having-wished ungrateful toward the
ἀπείρους τῶν θεουργιῶν διαμεμενήκασι χάριτας. Γεύσασθε,
infinite of-the divine-works have-remained graces taste
φησὶ τὰ λόγια, καὶ ἴδετε· τῇ γὰρ ἱερᾷ τῶν θείων
say the oracles and see by-the for holy of-the divine(-things)
μυήσει τὰς μεγαλοδώρους αὐτῶν οἱ μυούμενοι χάριτας
initiation the great-giving their the(-ones) being-initiated graces
ἐπιγνώσονται, καὶ θειότατον αὐτῶν ὕψος καὶ μέγεθος
will-recognize and most-divine their height and greatness
ἐν μεθέξει πανιέρως ἐποπτεύοντες, τὰς ὑπερουρανίας
in participation all-holily beholding the supercelestial
εὐχαρίστως ὑμνήσουσι τῆς θεαρχίας ἀγαθουργίας.
gratefully will-hymn of-the thearchy beneficences

Of equal rank with the synaxis is the perfecting rite of the ointment; Dionysius will survey its parts and so be led up to its unity.

Τοσαῦτα τῆς ἁγιωτάτης συνάξεώς ἐστι, καὶ οὕτω καλὰ 1
so-great of-the most-holy synaxis are and so beautiful
τὰ νοητὰ θεάματα τὴν πρὸς τὸ ἓν ἡμῶν, ὡς πολλάκις
the intelligible sights the toward the one our as often
εἰρήκαμεν, ἱεραρχικῶς ἱερουργοῦντα κοινωνίαν καὶ σύναξιν·
we-have-said hierarchically sacredly-effecting communion and synaxis
ἀλλ' ἔστι ταύτης ὁμοταγὴς ἑτέρα τελεσιουργία· μύρου
but there-is with-this of-equal-rank another perfecting-work of-ointment
τελετὴν αὐτὴν οἱ καθηγεμόνες ἡμῶν ὀνομάζουσι. Τὰ
rite it the leaders our name the
μέρη τοίνυν αὐτῆς ἐν τάξει κατὰ τὰς ἱερὰς εἰκόνας
parts therefore its in order according-to the holy images
ἐπισκοπήσαντες, οὕτω πρὸς τὸ ἓν αὐτῆς διὰ τῶν μερῶν
having-surveyed thus to the one its through the parts
ἱεραρχικαῖς θεωρίαις ἀναχθησόμεθα.
by-hierarchic contemplations we-shall-be-led-up

As at the synaxis the unperfected are dismissed after the censing, psalms, and readings. The hierarch sets the ointment on the altar, veiled by twelve wings, while all sing the prophets' hymn, consecrates it, and uses it in nearly every rite.

1 Κατὰ τὸν αὐτὸν τῆς συνάξεως τρόπον, αἱ τῶν
according-to the same of-the synaxis manner the of-the
ἀτελειώτων ἀπολύονται τάξεις, προηγησαμένων δηλαδὴ τῆς
unperfected are-dismissed ranks having-gone-before clearly the
τε ἱεραρχικῆς ἐπὶ πᾶν τὸ ἱερὸν εὐόσμου περιαγωγῆς, καὶ
both hierarchic through all the sanctuary fragrant procession and
τῆς ψαλμικῆς ἱερολογίας, καὶ τῆς τῶν θειοτάτων Λογίων
the psalmic holy-discourse and the of-the most-divine Oracles
ἀναγνώσεως. Εἶτα τὸ μύρον ὁ ἱεράρχης λαβὼν ἐπιτίθησι
reading then the ointment the hierarch having-taken places
τῷ θείῳ θυσιαστηρίῳ, περικεκαλυμμένον ὑπὸ δυοκαίδεκα
on-the divine altar covered by twelve
πτέρυξιν ἱεραῖς, ἀναβοώντων ἁπάντων ἁγιωτάτῃ φωνῇ τὸ
wings holy calling-out all with-most-holy voice the
ἱερὸν τῆς τῶν θεολήπτων προφητῶν ἐπιπνοίας μελῴδημα·
holy of-the of-the God-possessed prophets inspiration song
καὶ τὴν ἐπ᾽ αὐτῷ τελουμένην εὐχὴν ἀποπληρώσας, ἐν
and the over it performed prayer having-completed in
ταῖς ἁγιωτάταις τῶν ἀφιερουμένων τελεταῖς αὐτῷ
the most-holy of-the(-things) being-consecrated rites it
χρῆται πρὸς πᾶσαν σχεδὸν ἱεραρχικὴν τελεσιουργίαν.
uses for every almost hierarchic perfecting-work

The veiled ointment teaches that holy men hide their fragrance of virtue. Its scent reaches the hierarch's circle unveiled and the lower ranks only under symbols. The wings that cover it figure the Seraphim, whose faces, feet, and six wings Dionysius reads as their powers; their name means kindlers. The ointment completes baptism by the Spirit's gift, consecrates the altar, and signifies Jesus, source of all holiness.

Ἡ μὲν οὖν εἰσαγωγικὴ τῆς τελειωτικῆς ταύτης ἱερουργίας 1
the indeed then introductory of-the perfecting this sacred-work
ἀναγωγὴ διὰ τῶν κατὰ τὸ θεῖον μύρον ἱερῶς
uplifting through the(-things) concerning the divine ointment holily
δρωμένων ἐκεῖνο, οἶμαι, δηλοῖ, τὸ περικεκαλύφθαι τῶν
done that I-think shows the to-have-been-covered of-the
ὁσίων ἀνδρῶν τὸ κατὰ νοῦν ἱερὸν καὶ εὐῶδες· ἥτις
holy men the according-to intellect holy and fragrant(-part) which
ἐνθέως ἐγκελεύεται τοῖς ἱεροῖς ἀνδράσι, μὴ φαινομένας
inspiredly enjoins the holy men not shown
ἔχειν ἐπὶ δόξῃ κενῇ τὰς κατ᾽ ἀρετὴν τοῦ κρυφίου Θεοῦ
to-have for glory empty the according-to virtue of-the hidden God
καλὰς καὶ εὐώδεις ἀφομοιώσεις. Ἄχραντοι γάρ εἰσιν αἱ
beautiful and fragrant assimilations undefiled for are the
τοῦ Θεοῦ κρύφιαι καὶ ὑπὲρ νοῦν εὐώδεις εὐπρέπειαι, καὶ
— of-God hidden and beyond intellect fragrant comelinesses and
νοητῶς ἐμφαίνονται μόνοις τοῖς νοεροῖς, ὁμοειδεῖς ἔχειν
intelligibly appear only to-the intellectual(-ones) like-formed to-have
ἐθέλουσαι τὰς κατ᾽ ἀρετὴν ἐν ψυχαῖς ἀπαραφθάρτους
wishing the according-to virtue in souls uncorrupted
εἰκόνας. Τὸ γὰρ τῆς θεοειδοῦς ἀρετῆς ἀπαράγραπτον εὖ
images the for of-the godlike virtue undistorted well
μεμιμημένον ἄγαλμα, πρὸς ἐκεῖνο τὸ νοητὸν καὶ εὐῶδες
imitated image toward that the intelligible and fragrant

ἀφορῶν κάλλος, οὕτως ἑαυτὸ τυποῖ καὶ διαπλάττει πρὸς
looking beauty thus itself shapes and forms to
τὸ κάλλιστον μίμημα. Καὶ καθάπερ ἐπὶ τῶν αἰσθητῶν
the most-beautiful imitation and just-as regarding the sensible
εἰκόνων, εἰ πρὸς τὸ ἀρχέτυπον εἶδος ὁ γραφεὺς ἀκλινῶς
images if toward the archetypal form the painter unswervingly
εἰσορᾷ, πρὸς μηδὲν ἄλλο τῶν ὁρατῶν ἀνθελκόμενος ἢ
looks toward nothing other of-the visible(-things) being-drawn-away or
κατά τι μεριζόμενος, αὐτὸν ἐκεῖνον, ὅστις ἐστί, τὸν
in any(-way) being-divided himself that(-one) whoever he-is the(-one)
γραφόμενον (εἰ θέμις εἰπεῖν), διπλασιάσει, καὶ δείξει τὸ
being-painted if (it-is)-right to-say he-will-double and will-show the
ἀληθὲς ἐν τῷ ὁμοιώματι, καὶ τὸ ἀρχέτυπον ἐν τῇ εἰκόνι,
true in the likeness and the archetype in the image
καὶ ἑκάτερον ἐν ἑκατέρῳ παρὰ τὸ τῆς οὐσίας διάφορον·
and each in each except-for the of-the substance difference
οὕτω τοῖς φιλοκάλοις ἐν νῷ γραφεῦσιν ἡ πρὸς τὸ εὐῶδες
thus to-the beauty-loving in intellect painters the toward the fragrant
καὶ κρύφιον κάλλος ἀτενὴς καὶ ἀπαρέγκλιτος θεωρία τὸ
and hidden beauty fixed and unswerving contemplation the
ἀπλανὲς δωρήσεται καὶ θεοειδέστατον ἴνδαλμα. Εἰκότως
unerring will-bestow and most-godlike likeness fittingly
οὖν πρὸς τὴν ὑπερουσίως εὐώδη καὶ νοητὴν εὐπρέπειαν
then toward the super-substantially fragrant and intelligible comeliness
οἱ θεῖοι γραφεῖς τὸ νοερὸν ἑαυτῶν ἀμεταστρέπτως
the divine painters the intellectual(-part) of-themselves without-turning-back
εἰδοποιοῦντες, οὐδεμίαν δρῶσι τῶν ἐν αὐτοῖς θεομιμήτων
forming none do of-the in them God-imitating
ἀρετῶν εἰς τὸ θεαθῆναι, κατὰ τὸ λόγιον, τοῖς ἀνθρώποις·
virtues for the to-be-seen according-to the oracle by-the men
ἀλλ' ἱερῶς ἐποπτεύουσιν, ὡς ἐν εἰκόνι, τῷ θείῳ μύρῳ
but holily behold as in image in-the divine ointment

τὰ τῆς Ἐκκλησίας ἱερώτατα περικεκαλυμμένα· διὸ
the of-the Church most-holy(-things) covered therefore
καὶ αὐτοί, τὸ κατ᾽ ἀρετὴν ἱερὸν καὶ θεοειδέστατον
also they-themselves the according-to virtue holy and most-godlike
εἴσω τοῦ θεομιμήτου καὶ θεογράπτου νοὸς ἱερῶς
within the God-imitating and God-painted intellect holily
περικαλύπτοντες, πρὸς μόνην ἀποβλέπουσι τὴν ἀρχέτυπον
covering to only look the archetypal
νόησιν· οὐδὲ γὰρ ἀθέατοι μόνον εἰσὶ τοῖς ἀνομοίοις, ἀλλ᾽
thought not for unseen only they-are by-the unlike but
οὐδ᾽ αὐτοὶ πρὸς τὴν ἐκείνων καθέλκονται θέαν. Ὅθεν
not-even they-themselves to the of-those are-drawn-down sight whence
ἑαυτοῖς ἀκολούθως, οὐδὲ τῶν δοκούντων εἰκῇ καλῶν
with-themselves consistently not the(-things) seeming randomly beautiful
καὶ δικαίων, ἀλλὰ τῶν ὄντως ὄντων ἐρῶσιν· οὐδὲ πρὸς
and just but the(-things) truly being they-yearn-for nor to
δόξαν ὁρῶσι τὴν ὑπὸ πλήθους ἀλόγως μακαριζομένην,
glory look the by (the)-multitude irrationally being-blessed
ἀλλὰ τὸ καλὸν ἢ χεῖρον ἐφ᾽ ἑαυτοῦ θεομιμήτως κρίναντες,
but the good or worse in itself in-imitation-of-God having-judged
ἀγάλματα θεῖα τῆς θεαρχικωτάτης εἰσὶν εὐωδίας, ἥτις
images divine of-the most-thearchic they-are fragrance which
ἐφ᾽ ἑαυτῆς τὸ ἀληθῶς εὐῶδες ἔχουσα πρὸς τὸ τοῖς
in itself the truly fragrant having toward the(-thing) to-the
πολλοῖς ἀνομοίως δοκοῦν οὐκ ἐπιστρέφεται, ταῖς ἀληθέσιν
many unlike seeming not turns in-the true
αὐτῆς εἰκόσιν ἐντυποῦσα τὸ ἀνυπόκριτον.
its images imprinting the unfeigned
Φέρε δὴ λοιπόν, ἐπειδὴ τὴν ἐκτὸς εὐπρέπειαν ἐθεασάμεθα 2
come indeed further since the outward comeliness we-have-viewed
τῆς ὅλης καλῆς ἱερουργίας, εἰς τὸ θειότερον αὐτῆς
of-the whole beautiful sacred-work to the more-divine its

ἀποβλέψωμεν κάλλος, αὐτὴν ἐφ᾽ ἑαυτῆς ἀποκαλυψαμένην
let-us-look beauty it by itself having-unveiled
τὰ παραπετάσματα, θεώμενοι τὴν μακαρίαν ἀποστίλβουσαν
the curtains viewing the blessed shining-forth
ἐμφανῶς αἴγλην, καὶ τῆς ἀπερικαλύπτου τοῖς νοεροῖς
manifestly gleam and with-the unveiled to-the intellectual(-ones)
ἀποπληροῦσαν ἡμᾶς εὐωδίας. Οὐδὲ γὰρ ἡ φαινομένη
filling us fragrance not for the visible
τοῦ μύρου τελετουργία τοῖς περὶ τὸν ἱεράρχην ἐστὶν
of-the ointment rite to-the(-ones) about the hierarch is
ἀκοινώνητος ἢ ἀθέατος, ἀλλὰ τοὐναντίον ἄχρις αὐτῶν
unshared or unseen but on-the-contrary to them
διήκουσα, καὶ ἱστῶσα τὴν ὑπὲρ τοὺς πολλοὺς θεωρίαν,
reaching and establishing the above the many contemplation
ὑπ᾽ αὐτῶν ἱερῶς περικαλύπτεται, καὶ τῆς πληθύος
by them holily is-covered and from-the multitude
ἱεραρχικῶς ἀποδιαστέλλεται. Τοῖς γὰρ ἐνθέοις ἀνδράσιν
hierarchically is-separated to-the for inspired men
ἡ τῶν πανιέρων ἀκτίς, ὡς συγγενέσι τοῦ νοητοῦ,
the of-the all-holy(-things) ray as to-kin of-the intelligible
καθαρῶς καὶ ἀμέσως ἐλλάμπουσα, καὶ τὰς νοερὰς αὐτῶν
purely and immediately shining and the intellectual their
ἀντιλήψεις ἀπερικαλύπτως εὐωδιάζουσα, πρὸς τὸ ὑφειμένον
perceptions unveiledly perfuming to the lower
οὐκέτι ὁμοίως πρόεισιν, ἀλλ᾽ ὑπ᾽ αὐτῶν, ὡς κρυφίων
no-longer in-like-manner goes-forth but by them as hidden
τοῦ νοητοῦ θεωρῶν, ἀνεκπομπεύτως εἰς τὸ τοῖς ἀνομοίοις
of-the intelligible beholders without-parade for the to-the unlike
ἄχραντον, ὑπὸ πτερωτοῖς αἰνίγμασι συγκαλύπτεται· δι᾽
undefiled(-state) under winged riddles is-veiled through

ὧν ἱερῶν αἰνιγμάτων αἱ τῶν ὑποβεβηκότων εὔκοσμοι
which holy riddles the of-the(-ones) below well-ordered
τάξεις ἀνάγονται πρὸς τὴν κατ᾽ αὐτὰς ἱερὰν ἀναλογίαν.
ranks are-led-up to the according-to them holy proportion
Ἔστι δὴ οὖν, ὅπερ ἔφην, ἡ νῦν ὑμνουμένη παρ᾽ ἡμῶν 3
is indeed then as I-said the now being-hymned by us
ἱερὰ τελετουργία τῆς τελειωτικῆς τῶν ἱεραρχικῶν τάξεως
holy rite of-the perfecting of-the hierarchic(-ones) rank
καὶ δυνάμεως· διὸ καὶ ταύτην οἱ θεῖοι καθηγεμόνες
and power therefore also this the divine leaders
ἡμῶν, ὡς ὁμοταγῆ καὶ ταὐτουργὸν τῷ τῆς συνάξεως
our as of-equal-rank and same-working with-the of-the synaxis
ἱερῷ τελεστηρίῳ, ταῖς αὐταῖς εἰκόσιν ὡς τὰ πολλὰ
holy rite with-the same images for the most-part
καὶ μυστικαῖς διακοσμήσεσι καὶ ἱερολογίαις διετάξαντο.
and mystical orderings and holy-discourses arranged
Καὶ τὸν μὲν ἱεράρχην ὡσαύτως ὄψῃ τὴν ἀπὸ τοῦ
and the indeed hierarch likewise you-will-see the from the
θειοτέρου τόπου καλὴν εὐωδίαν εἰς τὰ ἑξῆς ἱερὰ
more-divine place beautiful fragrance to the following holy(-places)
προφέροντα, καὶ τῇ πρὸς τὸ ταὐτὸν ἀναλύσει διδάσκοντα,
carrying-forth and by-the to the same return teaching
τῶν θείων τὴν μετουσίαν ἐν ἅπασι μὲν γίγνεσθαι
of-the divine(-things) the participation in all indeed to-come
κατ᾽ ἀξίαν τοῖς ἱεροῖς, ἀμείωτον δὲ εἶναι καὶ ἀκίνητον
according-to worth the holy(-ones) undiminished but to-be and unmoved
πάντῃ, καὶ εἴσω τῆς κατὰ θείαν ἵδρυσιν ἰδιότητος
wholly and within the according-to divine foundation of-property
ἀπαραλλάκτως ἑστηκυῖαν. Ἐπίσης δὲ πάλιν αἱ τῶν Λογίων
unchangingly standing equally and again the of-the Oracles
ᾠδαὶ καὶ ἀναγνώσεις, τοὺς μὲν ἀτελέστους μαιεύονται
songs and readings the indeed uninitiated midwife

πρὸς ζωηφόρον υἱοθεσίαν, ἐπιστροφὴν δὲ ἱερὰν ποιοῦνται
to life-bearing adoption turning and holy make
τῶν ἐναγῶς ἐνεργουμένων, ἀφαιροῦσι δὲ τὴν ἐναντίαν
of-the(-ones) accursedly possessed remove and the contrary
πτοίαν καὶ θέλξιν ἐκ τῶν ἀνάνδρως ἐνεργουμένων, τὸ
terror and enchantment from the(-ones) unmanfully possessed the
τῆς θεοειδοῦς ἕξεως καὶ δυνάμεως ἀκρότατον ἀναλόγως
of-the godlike habit and power highest(-degree) proportionately
αὐτοῖς ὑποδεικνῦσαι· καθ᾽ ἣν ἐκδειματώσουσι μᾶλλον
to-them showing according-to which they-will-terrify rather
αὐτοὶ τὰς ἐναντίας δυνάμεις, καὶ τῆς ἑτέρων ἰατρείας
themselves the contrary powers and of-the of-others healing
προστήσονται, τὸ θεομιμήτως ἀκίνητον μὲν ἐκ τῶν
will-take-charge the God-imitatingly unmoved indeed from the
οἰκείων καλῶν, πρὸς δὲ τὰς ἐναντίας πτοίας δραστήριον
own goods against but the contrary terrors active
οὐκ ἔχοντες μόνον, ἀλλὰ καὶ δωρούμενοι· τοῖς δὲ εἰς
not having only but also bestowing to-the(-ones) and to
νοῦν ἱερὸν ἐκ τῶν χειρόνων μεταφοιτήσασιν ἕξιν ἱερὰν
intellect holy from the worse(-things) having-passed habit holy
ἐντίθενται πρὸς τῷ μὴ αὖθις ὑπὸ κακίας ἁλῶναι· τοὺς
instill for the not again by evil to-be-captured the(-ones)
δὲ πρὸς τὸ εἶναι πανάγνους ἐνδεεῖς τελέως ἀποκαθαίρουσι·
and for the to-be all-pure lacking perfectly cleanse
τοὺς δὲ ἱεροὺς ἄγουσιν ἐπὶ τὰς θείας εἰκόνας καὶ
the and holy(-ones) lead to the divine images and
ἐποψίας αὐτῶν καὶ κοινωνίας· ἑστιῶσι δὲ τοὺς πανιέρους,
vision their and communion feast and the all-holy(-ones)
ἐν μακαρίοις καὶ νοητοῖς θεάμασιν ἀποπληροῦσαι τὸ
in blessed and intelligible sights filling the
ἑνοειδὲς αὐτῶν τοῦ ἑνός, καὶ ἑνοποιοῦσαι.
uniform(-part) their with-the one and unifying

Τί δέ; Οὐχὶ καὶ τὰς μὴ πάντη καθαράς, ὧν ἤδη 4
what and not also the not wholly pure of-which already
μνήμην ἐποιησάμεθα, τάξεις, ἀμιγῶς ἀπολύει, κατὰ
mention we-made ranks unmixedly does-dismiss according-to
τὸν αὐτὸν τῆς συνάξεως τρόπον, ἡ παροῦσα νῦν ἱερὰ
the same of-the synaxis manner the present now holy
τελετουργία, μόνοις ἐν εἰκόσιν ὁρωμένη τοῖς ἱεροῖς, καὶ
rite only in images seen by-the holy(-ones) and
πρὸς μόνων ἀμέσως τῶν πανιέρων ἱεραρχικαῖς ἀναγωγαῖς
by only immediately the all-holy(-ones) in-hierarchic upliftings
ἐποπτευομένη καὶ ἱερουργουμένη; Ταῦτα μὲν οὖν ἤδη
beheld and sacredly-performed these-things indeed then already
πολλάκις ἡμῖν εἰρημένα περιττόν ἐστιν, ὡς οἶμαι, τοῖς
often by-us said superfluous it-is as I-think with-the
αὐτοῖς ἐπανακυκλεῖν λόγοις, καὶ μὴ πρὸς τὰ ἑξῆς
same to-go-round-again words and not to the following
μεταβῆναι τὸν ἱεράρχην ἐνθέως ὁρῶντας ὑπὸ δυοκαίδεκα
to-pass the hierarch inspiredly seeing under twelve
πτέρυξι περικεκαλυμμένον ἔχοντα τὸ θεῖον μύρον, καὶ τὴν
wings covered having the divine ointment and the
παναγεστάτην ἐπ᾽ αὐτῷ τελείωσιν ἱερουργοῦντα. Λέγωμεν
all-holiest over it perfection sacredly-performing let-us-say
τοίνυν, ὡς ἡ τοῦ μύρου σύνθεσις συναγωγή τίς ἐστιν
therefore that the of-the ointment composition gathering a is
εὐπνόων ὑλῶν ἐν ἑαυτῇ πλουσίως ἔχουσα ποιότητας
of-sweet-breathing materials in itself richly having qualities
εὐόσμους, ἧς οἱ μετασχόντες εὐωδιάζονται, κατὰ
fragrant of-which the(-ones) having-partaken are-perfumed according-to
τὴν ἀναλογίαν τοῦ ποσοῦ τῆς ἐγγενομένης αὐτοῖς τοῦ
the proportion of-the amount of-the arising-in them of-the
εὐώδους μεθέξεως. Πεπείσμεθα δὲ εἶναι τὸν θεαρχικώτατον
fragrant participation we-are-persuaded and to-be the most-thearchic

Ἰησοῦν ὑπερουσίως εὐώδη, νοηταῖς διαδόσεσι τὸ
Jesus super-substantially fragrant with-intelligible distributions the
νοερὸν ἡμῶν ἀποπληροῦντα θείας ἡδονῆς. Εἰ γὰρ
intellectual(-part) our filling with-divine pleasure if for
ἡ τῶν αἰσθητῶν εὐωδῶν ἀντίληψις, εὐπαθεῖν ποιεῖ
the of-the sensible fragrant(-things) perception to-enjoy makes
καὶ τρέφει σὺν ἡδονῇ πολλῇ τὸ τῶν ὀσφραντῶν ἡμῶν
and nourishes with pleasure much the of-the smells our
διακριτικόν, εἴπερ ἀβλαβές τε εἴη καὶ πρὸς τὸ εὐῶδες
discerning(-sense) if-indeed unharmed both it-be and toward the fragrant
ἐν συμμετρίᾳ κατάλληλον, ἀναλόγως ἄν τις φαίη καὶ
in due-measure suited proportionately — one might-say also
τὰς νοερὰς ἡμῶν δυνάμεις πρὸς τὴν ἐπὶ τὸ χεῖρον ὕφεσιν
the intellectual our powers toward the to the worse slackening
ἀπαραφθάρτως διακειμένας, ἐν τῇ τοῦ ἐν ἡμῖν κριτικοῦ
incorruptibly disposed in the of-the in us judging(-faculty)
φυσικῇ ῥώσει, κατὰ τὰ θεουργικὰ μέτρα καὶ τὴν
natural strength according-to the divinely-working measures and the
κατάλληλον τοῦ νοὸς πρὸς τὸ θεῖον ἐπιστροφήν, ἐν
suited of-the intellect toward the divine turning in
ἀντιλήψει τῆς θεαρχικῆς εὐωδίας γίνεσθαι, καὶ εὐπαθείας
perception of-the thearchic fragrance to-be and with-well-being
ἱερᾶς πληροῦσθαι καὶ θειοτάτης τροφῆς. Οὐκοῦν ἡ
holy to-be-filled and most-divine nourishment therefore the
τοῦ μύρου συμβολικὴ σύνθεσις, ὡς ἐν μορφώσει τῶν
of-the ointment symbolic composition as in shaping of-the
ἀμορφώτων, αὐτὸν ἡμῖν ὑπογράφει τὸν Ἰησοῦν πηγαῖον
unshaped(-things) himself to-us sketches — Jesus source-like
ὄντα τῶν θείων εὐωδῶν ἀντιλήψεων ὄλβον, ἀναλογίαις
being of-the divine fragrant perceptions wealth in-proportions
θεαρχικαῖς εἰς τὰ θεοειδέστατα τῶν νοερῶν ἀναδιδόντα
thearchic to the most-godlike of-the intellectual(-beings) sending-up

τοὺς θειοτάτους ἀτμούς, ἐφ᾽ οἷς οἱ νόες εὐπαθῶς ἡδόμενοι,
the most-divine vapors at which the intellects happily delighting
καὶ τῶν ἱερῶν ἀντιλήψεων ἀποπληρούμενοι, τροφῇ
and with-the holy perceptions being-filled nourishment
νοητῇ χρῶνται, τῇ πρὸς τὸ νοερὸν αὐτῶν εἰσδύσει
intelligible use by-the into the intellectual(-part) their entry
τῶν κατὰ θείαν μέθεξιν εὐωδῶν διαδόσεων.
of-the according-to divine participation fragrant distributions
Ἔστι δέ, ὡς οἶμαι, δῆλον, ὅτι ταῖς ὑπὲρ ἡμᾶς οὐσίαις, 5
it-is and as I-think clear that to-the above us substances
ὡς θειοτέραις, ἡ τῆς πηγαίας εὐωδίας ἀνάδοσις ἐγγυτέρα
as more-divine the of-the source-like fragrance sending-up nearer
πώς ἐστι, καὶ μᾶλλον αὐτὴν ἐκφαίνει καὶ διαδίδωσιν
somehow is and more itself reveals and distributes
εἰς τὸ διειδέστατον αὐτῶν, καὶ εὐεκτικὸν τῆς κατὰ
into the most-transparent their and well-disposed of-the according-to
νοῦν ἀντιληπτικῆς δυνάμεως ἀφθόνως ὑπερβλύζουσα, καὶ
intellect perceptive power ungrudgingly gushing-over and
πολυπλασίως εἰσδυομένη· πρὸς δὲ τὰ τῶν νοερῶν
manifoldly entering to but the of-the intellectual(-beings)
ὑφειμένα, καὶ μὴ ὡσαύτως δεκτικά, τὴν ὑπερτάτην
lower and not likewise receptive the highest
ἀχράντως ἀποκρύψασα θέαν καὶ μέθεξιν, ἀναλόγοις
undefiledly having-hidden sight and participation with-proportionate
τῶν μετεχόντων ἀτμοῖς ἐν συμμετρίᾳ θεαρχικῇ
of-the(-ones) partaking vapors in due-measure thearchic
διαδίδοται. Τῶν ὑπὲρ ἡμᾶς οὖν ἁγίων οὐσιῶν ἡ
is-distributed of-the above us then holy substances the
τόσον ὑπερκειμένη τῶν Σεραφὶμ τάξις, ἐν τῇ τῶν
so-much surpassing of-the Seraphim rank in the of-the
πτερύγων δυοκαιδεκάδι σημαίνεται, περὶ τὸν Ἰησοῦν
wings twelve is-signified about — Jesus

ἑστῶσα καὶ ἱδρυμένη, τοῖς μακαριωτάτοις αὐτοῦ θεάμασιν,
standing and established in-the most-blessed his sights
ὡς θεμιτόν, ἐπιβάλλουσα, καὶ τῆς νοητῆς διαδόσεως
as (is)-lawful applying(-itself) and with-the intelligible distribution
ἱερῶς ἐν πανάγνοις ὑποδοχαῖς ἀποπληρουμένη, καὶ
holily in all-pure receptions being-filled and
τὴν πολυύμνητον, αἰσθητῶς εἰπεῖν, ἀσιγήτοις στόμασιν
the much-hymned sensibly to-speak with-unsilenced mouths
ἀνακράζουσα θεολογίαν· ἡ γὰρ ἱερὰ τῶν ὑπερκοσμίων
crying-out theology the for holy of-the supramundane
νοῶν γνῶσις ἀκάματός τέ ἐστι, καὶ ἀκατάληκτον ἔχει τὸν
intellects knowledge untiring both is and unceasing has the
θεῖον ἔρωτα, κακίας τε ἅμα πάσης ὑπέρκειται καὶ λήθης·
divine yearning evil both at-once all is-above and forgetfulness
ὅθεν, ὡς οἶμαι, τὸ τῆς ἀσιγήτου κραυγῆς ὑπαινίσσεται
whence as I-think the of-the unsilenced cry hints-at
τὴν αἰώνιον αὐτῶν καὶ ἀμετάστατον ἐν συντονίᾳ πάσῃ
the eternal their and unchanging in intensity all
καὶ εὐχαριστίᾳ τῶν θείων ἐπιστήμην καὶ νόησιν.
and thanksgiving of-the divine(-things) knowledge and thought

6 Τὰς μὲν οὖν ἀσωμάτους τῶν σεραφὶμ ἰδιότητας
the indeed then bodiless of-the seraphim properties
ἐν τοῖς Λογίοις αἰσθηταῖς εἰκόσι τῶν νοητῶν
in the Oracles by-sensible images of-the intelligible(-things)
ἐκφαντορικαῖς ἱερῶς ἀναγεγραμμένας, ἐν τοῖς διακόσμοις
revealing holily described in the orders
τῶν ὑπερουρανίων ἱεραρχιῶν, ὡς οἶμαι, καλῶς ἐθεασάμεθα,
of-the supercelestial hierarchies as I-think well we-viewed
καὶ τοῖς σοῖς νοεροῖς ὀφθαλμοῖς ὑπεδείξαμεν· ὅμως
and to-the your intellectual eyes we-showed nevertheless
ἐπειδὴ καὶ νῦν οἱ τὸν ἱεράρχην ἱερῶς περιεστῶτες,
since also now the(-ones) the hierarch holily standing-around

αὐτὴν ἡμῖν ἐκείνην ἀποτυποῦσι τὴν ὑπερτάτην διακόσμησιν
very to-us that portray the highest ordering
ἐν ἐπιτομῇ, καὶ νῦν ἀϋλοτάτοις ὄψεσι τὴν θεοειδεστάτην
in summary also now with-most-immaterial eyes the most-godlike
αὐτῶν ἀγλαΐαν ὀψόμεθα.
their splendor we-shall-see

Τὸ μὲν οὖν ἀπειροπρόσωπον αὐτῶν καὶ πολύπουν 7
the indeed then countless-faced their and many-footed
ἐκφαντορικόν ἐστιν, ὡς οἶμαι, τῆς πολυθεάμονος αὐτῶν
revealing is as I-think of-the much-seeing their
εἰς τὰς θειοτάτας ἐλλάμψεις ἰδιότητος. καὶ τῆς ἀεικινήτου
toward the most-divine illuminations property and of-the ever-moving
καὶ πολυπόρου τῶν θείων ἀγαθῶν νοήσεως· τὴν δὲ τῶν
and many-wayed of-the divine goods thought the and of-the
πτερῶν, ὡς τὰ Λόγιά φησιν, ἑξαπλῆν θέσιν, οὐκ ἀριθμὸν
wings as the Oracles say sixfold placing not number
ἱερὸν ἐμφαίνειν οἶομαι, κατὰ τὸ δόξαν ἑτέροις,
holy to-show I-think according-to the(-thing) seeming to-others
ἀλλ' ὅτι τῆς περὶ Θεὸν ὑπερτάτης οὐσίας καὶ τάξεως
but that of-the about God highest substance and rank
ἀναγωγικὰ καὶ ἀπόλυτα παντελῶς ἐστι καὶ ὑπερκόσμια,
uplifting and free completely are and supramundane
τὰ πρῶτα, καὶ μέσα, καὶ τελευταῖα τῶν νοερῶν αὐτῆς
the first and middle and last of-the intellectual its
καὶ θεοειδῶν δυνάμεων. Ὅθεν ἡ τῶν Λογίων ἱερωτάτη
and godlike powers whence the of-the Oracles most-holy
σοφία, τὴν τῶν πτερῶν διάπλασιν ἱερογράφουσα, περὶ
wisdom the of-the wings formation describing-in-holy-writ about
τὰ πρῶτα, καὶ τὰ μέσα, καὶ τοὺς πόδας αὐτῶν ἐντίθησι
the first and the middle and the feet their places

τὰ πτερά, τὸ καθόλου πτερωτὸν αὐτῶν αἰνισσομένη καὶ
the wings the entire winged their hinting and
παντοδαπὸν τῆς ἐπὶ τὸ ὄντως ὂν ἀναγωγικῆς δυνάμεως.
manifold of-the to the truly being uplifting power

8 Εἰ δὲ τὰ πρόσωπα καὶ τοὺς πόδας καλύπτουσι, καὶ μόνοις
if and the faces and the feet they-cover and with-only
πέτονται μέσοις πτεροῖς, ἐννόησον ἱερῶς, ὅτι τοσοῦτον
fly middle wings consider holily that so-much
ἐξῃρημένη τῶν ὑπερτάτων οὐσιῶν ἡ τάξις εὐλαβής ἐστι
exalted of-the highest substances the rank reverent is
περὶ τὰ τῶν νοήσεων αὐτῆς ὑψηλότερα καὶ βαθύτερα, καὶ
about the of-the thoughts its higher and deeper and
μέσοις πτεροῖς ἐν συμμετρίᾳ πρὸς θεοπτίαν ἀνάγεται,
with-middle wings in due-measure to vision-of-God is-led-up
τοῖς θείοις ζυγοῖς ὑποτιθεῖσα τὴν οἰκείαν ζωήν, καὶ πρὸς
to-the divine yokes subjecting the own life and by
αὐτῶν ἱερῶς εὐθετουμένη πρὸς τὴν ἑαυτῆς ἐπιγνωμοσύνην.
them holily being-well-ordered toward the her-own discernment

9 Τὸ δὲ τοῖς Λογίοις εἰρημένον, ὡς ἐκέκραγον ἕτερος πρὸς
the and in-the Oracles said that cried-out one to
τὸν ἕτερον, ἐκεῖνο οἶμαι δηλοῦν, ὅτι τῶν θεοπτικῶν αὐτῶν
the other that I-think to-show that of-the God-seeing their
νοήσεων ἀλλήλοις ἀφθόνως μεταδιδόασι. Καὶ τοῦτο δὲ
thoughts to-one-another ungrudgingly they-impart and this too
ἱερᾶς ἀξιώσωμεν μνήμης, ὡς ἡ τῶν Λογίων Ἑβραία
of-holy let-us-deem-worthy mention that the of-the Oracles Hebrew
φωνὴ κατ᾽ ἐμφατικὴν ἐπωνυμίαν καλεῖ τὰς ἁγιωτάτας
tongue according-to emphatic naming calls the most-holy
τῶν Σεραφὶμ οὐσίας, ἐκ τοῦ κατὰ θείαν καὶ ἀκίνητον
of-the Seraphim substances from the according-to divine and unmoved
ζωὴν διαπύρου καὶ ὑπερζέοντος.
life fiery and overboiling

Εἴπερ οὖν, ὡς οἱ τὰ Ἑβραίων ἀφερμηνεύσαντές 10
if-indeed then as the(-ones) the(-things) of-Hebrews having-interpreted
φασιν, οἱ θειότατοι σεραφὶμ ἐμπρησταὶ καὶ θερμαίνοντες
say the most-divine seraphim kindlers and warmers
ὑπὸ τῆς θεολογίας ὠνομάσθησαν, ἐκφαντορικῷ τῆς
by the theology were-named by-a-revealing of-the
οὐσιώδους αὐτῶν ἕξεως ὀνόματι, τοῦ θείου μύρου κατὰ
essential their habit name of-the divine ointment according-to
συμβολικὴν εἰκονογραφίαν ἀνακινητικὰς ἔχουσι δυνάμεις
symbolic image-painting stirring they-have powers
εἰς ἔκφανσιν αὐτὸ καὶ δραστικωτέρων ἀτμῶν διάδοσιν
for revelation it and of-more-active vapors distribution
ἐκκαλουμένας. Ἡ γὰρ ὑπὲρ νοῦν εὐώδης οὐσία πρὸς τῶν
calling-forth the for beyond intellect fragrant substance by the
διαπύρων καὶ καθαρωτάτων νοῶν εἰς ἔκφανσιν ἀνακινεῖσθαι
fiery and purest intellects to revelation to-be-stirred
φιλεῖ, καὶ τὰς θειοτάτας αὐτῆς ἐπιπνοίας ἐν πανολβίαις
is-wont and the most-divine its inspirations in all-blessed
διαδόσεσιν δωρεῖται τοῖς οὕτως αὐτὴν ὑπερκοσμίως
distributions bestows on-the(-ones) thus it supramundanely
ἐκκαλουμένοις. Οὐκοῦν ἡ θειοτάτη τῶν ὑπερουρανίων
calling-forth therefore the most-divine of-the supercelestial
οὐσιῶν τάξις, οὐκ ἠγνόηκε τὸν θεαρχικώτατον Ἰησοῦν
substances rank not has-been-ignorant-of the most-thearchic Jesus
εἰς τὸ ἁγιάζεσθαι κατεληλυθότα· νοεῖ δὲ αὐτὸν ἱερῶς
for the to-be-sanctified having-come-down conceives and him holily
ἐν τοῖς καθ' ἡμᾶς ἑαυτὸν ὑφέντα διὰ θείαν
among the(-things) according-to us himself having-lowered because-of divine
καὶ ἄῤῥητον ἀγαθότητα, καὶ πρὸς τοῦ Πατρός, αὐτοῦ
and ineffable goodness and by the Father himself
τε καὶ τοῦ Πνεύματος, ἀνθρωποπρεπῶς ἁγιαζόμενον
both and the Spirit humanly being-sanctified

ὁρῶσα, τὴν οἰκείαν οἶδεν ἀρχήν, ἐν οἷς ἂν θεαρχικῶς
seeing the own knows source in whatever — thearchically
δρᾷ, τὸ κατ᾽ οὐσίαν ἀναλλοίωτον ἔχουσαν. Ὅθεν ἡ
he-does the according-to substance unchangeable having whence the
τῶν ἱερῶν συμβόλων παράδοσις ἁγιαζομένῳ τῷ θείῳ
of-the holy symbols tradition being-sanctified to-the divine
μύρῳ τοὺς σεραφὶμ παρίστησιν, ἀπαράλλακτον εἰδυῖα καὶ
ointment the seraphim sets-beside unchanging knowing and
διαγράφουσα τὸν Χριστόν, ἐν τῇ καθ᾽ ἡμᾶς ὁλικῇ πρὸς
depicting — Christ in the according-to us total in
ἀλήθειαν ἐνανθρωπήσει. Καὶ προσέτι τὸ θειότερον, ὅτι
truth incarnation and besides the(-thing) more-divine that
τῷ θείῳ μύρῳ χρῆται πρὸς παντὸς ἱεροῦ τελεσιουργίαν,
the divine ointment it-uses for every holy(-thing) perfecting-work
ἐναργῶς ὑποδεικνύουσα, κατὰ τὸ Λόγιον, ἁγιάζοντα τὸν
clearly showing according-to the Oracle sanctifying the(-one)
ἁγιαζόμενον, ὡς ἀεὶ ταὐτὸν ὄντα ἑαυτῷ κατὰ πᾶσαν τὴν
being-sanctified as always the-same being with-himself in all the
θεαρχικὴν ἀγαθουργίαν. Διὸ καὶ τῆς ἱερᾶς θεογενεσίας ἡ
thearchic beneficence therefore also of-the holy divine-birth the
τελεσιουργὸς δωρεὰ καὶ χάρις, ἐν ταῖς τοῦ μύρου τελεῖται
perfecting gift and grace in the of-the ointment is-accomplished
θειοτάταις τελειώσεσιν. Ὅθεν, ὡς οἶμαι, καὶ τῷ καθαρτικῷ
most-divine perfections whence as I-think also into-the cleansing
βαπτιστηρίῳ τὸ μύρον ἐν σταυροειδέσι βολαῖς ἐπιχέων ὁ
font the ointment in cross-shaped pourings pouring the
ἱεράρχης, ὑπ᾽ ὄψιν ἄγει τοῖς θεωρητικοῖς ὀφθαλμοῖς, ἄχρις
hierarch under sight brings to-the contemplative eyes to
ἂν καὶ αὐτοῦ θανάτου διὰ σταυροῦ τὸν Ἰησοῦν ὑπὲρ
— even very death through (the)-cross — Jesus for
τῆς ἡμῶν θεογενεσίας καταδυόμενον αὐτῇ τῇ θείᾳ καὶ
the our divine-birth going-down by-very the divine and

ἀκρατήτῳ καθόδῳ, τοὺς εἰς τὸν θάνατον αὐτοῦ κατὰ
unconquerable descent the(-ones) into the death his according-to
τὸ κρύφιον λόγιον βαπτιζομένους, ἐκ τῆς τοῦ φθοροποιοῦ
the hidden oracle being-baptized from the of-the corrupting
θανάτου παλαιᾶς καταπόσεως ἀγαθοπρεπῶς ἀνασπῶντα
death old swallowing good-befittingly drawing-up
καὶ ἀνακαινίζοντα πρὸς ἔνθεον καὶ αἰώνιον ὕπαρξιν.
and renewing to inspired and eternal existence
Ἀλλὰ μὴν καὶ αὐτῷ τῷ τελεσθέντι τὴν ἱερωτάτην 11
but indeed also very to-the initiated(-one) the most-holy
τῆς θεογενεσίας τελετὴν τὴν τοῦ θεαρχικοῦ Πνεύματος
of-the divine-birth rite the of-the thearchic Spirit
ἐπιφοίτησιν, ἡ τοῦ μύρου δωρεῖται τελειωτικὴ χρίσις,
visitation the of-the ointment bestows perfecting anointing
ὑποτυπούσης, ὡς οἶμαι, τῆς ἱερᾶς τῶν συμβόλων
sketching as I-think the holy of-the symbols
εἰκονογραφίας, ὑπ᾽ αὐτοῦ τοῦ δι᾽ ἡμᾶς ἀνθρωποπρεπῶς
image-painting by him the(-one) for us humanly
τῷ θεαρχικῷ Πνεύματι καθαγιασθέντος, ἀναλλοιώτῳ τῆς
by-the thearchic Spirit hallowed in-unchanged of-the
οὐσιώδους θεότητος ἕξει, τὸ θειότατον Πνεῦμα χορηγούμενον.
essential deity habit the most-divine Spirit being-supplied
Καὶ τοῦτο δὲ ἱεραρχικῶς ἐννόησον, ὅτι καὶ τοῦ θείου 12
and this too hierarchically consider that also of-the divine
θυσιαστηρίου τὴν ἱερὰν τελείωσιν ἡ τῶν ἁγιωτάτων
altar the holy perfection the of-the most-holy
τελετῶν θεσμοθεσία, ταῖς τοῦ ἱερωτάτου μύρου τελετουργεῖ
rites ordinance with-the of-the most-holy ointment performs
παναγέσιν ἐπιχύσεσιν. Ἔστι δὲ ὑπερουράνιος καὶ ὑπερούσιος
all-holy pourings is and supercelestial and super-substantial
ἡ θεωρία, πάσης τῆς θεουργικῆς ἡμῶν ἁγιαστείας ἀρχὴ
the contemplation of-all the divinely-working our sanctification source

καὶ οὐσία καὶ τελεσιουργὸς δύναμις. Εἰ γάρ ἐστι τὸ
and substance and perfecting power if for is the
θειότατον ἡμῶν θυσιαστήριον Ἰησοῦς, ἡ θεαρχικὴ τῶν θείων
most-divine our altar Jesus the thearchic of-the divine
νοῶν ἀφιέρωσις, ἐν ᾧ κατὰ τὸ Λόγιον ἀφιερούμενοι,
intellects consecration in whom according-to the Oracle being-consecrated
καὶ μυστικῶς ὁλοκαυτούμενοι, τὴν προσαγωγὴν ἔχομεν,
and mystically being-wholly-offered the access we-have
ὑπερκοσμίοις ὀφθαλμοῖς ἐποπτεύσωμεν αὐτὸ τὸ θειότατον
with-supramundane eyes let-us-behold very the most-divine
θυσιαστήριον (ἐν ᾧ τὰ τελούμενα τελεῖται, καὶ
altar in which the(-things) being-perfected are-perfected and
ἁγιάζεται) πρὸς αὐτοῦ τοῦ θειοτάτου μύρου τελούμενον·
sanctified by very of-the most-divine ointment being-perfected
ἁγιάζει γὰρ ὑπὲρ ἡμῶν ἑαυτὸν ὁ παναγιώτατος Ἰησοῦς,
sanctifies for for us himself the all-holiest Jesus
καὶ πάσης ἡμᾶς ἁγιαστείας ἀποπληροῖ, τῶν ἐπ᾽ αὐτῶν
and with-all us sanctification fills the(-things) upon them
τελουμένων οἰκονομικῶς εἰς ἡμᾶς, ὡς θεογεννήτους, λοιπὸν
performed in-the-economy to us as God-born further
ἀγαθουργικῶς διαβαινόντων. Ὅθεν, ὡς οἶμαι, κατὰ
beneficently passing whence as I-think according-to
νοῦν ἱεραρχικὸν θεοπαραδότως οἱ θεῖοι τῆς καθ᾽ ἡμᾶς
intellect hierarchic as-God-handed-down the divine of-the according-to us
ἱεραρχίας καθηγεμόνες τὴν πάνσεμνον ταύτην ἱερουργίαν
hierarchy leaders the all-revered this sacred-work
μύρου τελετὴν ἐκ τοῦ τελουμένου πραγματικῶς
of-ointment rite from the(-thing) performed in-fact
ὀνομάζουσιν, ὡς ἄν τις φαίη Θεοῦ τελετήν, ἑκατέρῳ
name as — one might-say of-God rite in-either
νῷ τὴν θείαν αὐτῆς τελετουργίαν ὑμνοῦντες. Ἔστι γὰρ
sense the divine its performance hymning is for

αὐτοῦ τελετὴ καὶ τὸ δι᾽ ἡμᾶς ἀνθρωποπρεπῶς ἁγιάζεσθαι,
his rite both the for us humanly to-be-sanctified
καὶ τὸ θεουργικῶς ἅπαντα τελεῖν καὶ ἁγιάζειν τὰ
and the divinely-workingly all(-things) to-perfect and to-sanctify the(-things)
τελούμενα. Τὸ δὲ ἱερὸν τῆς τῶν θεολήπτων προφητῶν
perfected the and holy of-the of-the God-possessed prophets
ἐπιπνοίας μελῴδημα, φασὶν οἱ τὰ Ἑβραίων
inspiration song say the(-ones) the(-things) of-Hebrews
εἰδότες, τὸ αἶνος Θεοῦ δηλοῦν, ἢ τὸ Αἰνεῖτε τὸν Κύριον.
knowing the praise of-God to-signify or the praise the Lord
Ἁπάσης οὖν ἱερᾶς θεοφανείας καὶ θεουργίας ἐν τῇ ποικίλῃ
all then holy theophany and divine-work in the varied
συνθέσει τῶν ἱεραρχικῶν συμβόλων ἱερογραφουμένης, οὐκ
composition of-the hierarchic symbols being-described-in-holy-writ not
ἀνάρμοστόν ἐστι μεμνῆσθαι τῆς θεοκινήτου τῶν προφητῶν
unfitting it-is to-remember the God-moved of-the prophets
ὑμνολογίας· διδάσκει γὰρ εὐαγῶς τε ἅμα καὶ ἱεροπρεπῶς,
hymnody it-teaches for piously both at-once and sacred-befittingly
αἴνων ἱερῶν ἀξίας εἶναι τὰς θεαρχικὰς ἀγαθουργίας.
of-praises holy worthy to-be the thearchic beneficences

V · THE PRIESTLY ORDERS

Every hierarchy is threefold: rites, ministers, and initiates. The rites purify, enlighten, and perfect, and so do the orders: ministers purify, priests enlighten, and hierarchs perfect, and they alone baptize, consecrate the ointment and the altar, and ordain.

Αὕτη μὲν ἡ θειοτάτη τοῦ μύρου τελετουργία· καιρὸς 1
this(-is) indeed the most-divine of-the ointment rite time
δ᾽ ἂν εἴη μετὰ τὰς θείας ἱερουργίας, αὐτὰς ἐκθέσθαι
and — it-would-be after the divine sacred-works themselves to-set-forth

τὰς ἱερατικὰς τάξεις τε καὶ ἀποπληρώσεις, δυνάμεις
the priestly ranks both and fulfillments powers
τε αὐτῶν καὶ ἐνεργείας καὶ τελειώσεις, καὶ τὴν ὑπ᾽
both their and activities and perfections and the under
αὐτὰς τριάδα τῶν ὑποβεβηκυιῶν τάξεων, ὅπως ἂν
them triad of-the lower ranks so-that —
ἀποδειχθείη τῆς καθ᾽ ἡμᾶς ἱεραρχίας ἡ διακόσμησις,
may-be-shown of-the according-to us hierarchy the ordering
τὸ μὲν ἄτακτον καὶ ἀκόσμητον καὶ συμπεφορημένον,
the indeed disordered and unordered and confused
ἀμιγῶς ἀποδιαστέλλουσα καὶ ἀποκληροῦσα, τὸ κόσμιον
unmixedly separating and excluding the orderly
δὲ καὶ τεταγμένον καὶ εὐσταθές, ἐν ταῖς κατ᾽ αὐτὴν
but and arranged and stable in the according-to it
ἀναφαίνουσα τῶν ἱερῶν τάξεων ἀναλογίαις. Καὶ τὴν μὲν
displaying of-the holy ranks proportions and the indeed
ἁπάσης ἱεραρχίας τριαδικὴν διαίρεσιν ἐν ταῖς ἤδη παρ᾽
of-every hierarchy triadic division in the already by
ἡμῶν ὑμνημέναις ἱεραρχίαις, ὡς οἶμαι, καλῶς ἐξεθέμεθα,
us hymned hierarchies as I-think well we-set-forth
φήσαντες ὡς ἡ καθ᾽ ἡμᾶς ἱερὰ παράδοσις ἔχει
having-said that the according-to us holy tradition holds
πᾶσαν ἱεραρχικὴν πραγματείαν εἰς τὰς θειοτάτας τελετὰς
every hierarchic operation into the most-divine rites
διαιρεῖσθαι, καὶ τοὺς ἐνθέους αὐτῶν ἐπιστήμονας καὶ
to-be-divided and the inspired their knowers and
μύστας, καὶ τοὺς ὑπ᾽ αὐτῶν ἱερῶς τελουμένους.
initiates and the(-ones) by them holily being-initiated

2 Οὐκοῦν ἡ μὲν ἁγιωτάτη τῶν ὑπερουρανίων οὐσιῶν
therefore the indeed most-holy of-the supercelestial substances
ἱεραρχία τελετὴν μὲν ἔχει τὴν κατὰ δύναμιν οἰκείαν
hierarchy (as)-rite indeed has the according-to power own

Θεοῦ καὶ τῶν θείων ἀϋλοτάτην νόησιν, καὶ τὴν τοῦ
of-God and of-the divine(-things) most-immaterial thought and the of-the
θεοειδοῦς ὁλόκληρον καὶ εἰς, ὡς ἐφικτόν, θεομίμητον ἕξιν·
godlike entire and into as (is)-attainable God-imitating habit
φωταγωγοὺς δὲ καὶ πρὸς τὴν ἱερὰν ταύτην τελείωσιν
light-guides but and to the holy this perfection
ἡγεμόνας, τὰς περὶ Θεὸν πρωτίστας οὐσίας· αὗται γὰρ εἰς
guides the about God very-first substances these for to
τὰς ὑποβεβηκυίας ἱερὰς τάξεις ἀγαθοειδῶς καὶ ἀναλόγως
the lower holy ranks good-formedly and proportionately
διαπορθμεύουσι τὰς δωρουμένας αὐταῖς ἀεὶ θεουργικὰς
convey the bestowed on-them always divinely-working
γνώσεις ὑπὸ τῆς αὐτοτελοῦς καὶ σοφοποιοῦ τῶν θείων
knowledges by the self-perfect and wisdom-making of-the divine
νοῶν θεαρχίας. Αἱ δὲ τῶν πρώτων οὐσιῶν ὑφειμέναι
intellects thearchy the and of-the first substances lower
διακοσμήσεις, ὡς δι' ἐκείνων ἱερῶς ἀναγόμεναι πρὸς
orderings as through those holily being-led-up to
τὴν θεουργὸν τῆς θεαρχίας ἔλλαμψιν, αἱ τελούμεναι
the divinely-working of-the thearchy illumination the being-initiated
τάξεις εἰσί τε καὶ ἀληθῶς ὀνομάζονται. Μετ' ἐκείνην
ranks are both and truly are-named after that
δὲ τὴν οὐρανίαν καὶ ὑπερκόσμιον ἱεραρχίαν, εἰς τὰ
and the heavenly and supramundane hierarchy to the(-things)
καθ' ἡμᾶς ἀγαθουργικῶς ἡ θεαρχία τὰς ἱερωτάτας
according-to us beneficently the thearchy the most-holy
αὑτῆς δωρεὰς προφέρουσα, νηπίοις μὲν οὖσι, κατὰ
her-own gifts bringing-forth to-infants indeed being according-to
τὸ λόγιον, ἐδωρήσατο τὴν κατὰ νόμον ἱεραρχίαν,
the oracle bestowed the according-to law hierarchy
ἀμυδραῖς τῶν ἀληθῶν εἰκόσι, καὶ πορρώτατοις τῶν
with-dim of-the true(-things) images and most-distant of-the

ἀρχετύπων ἀπεικονίσμασι, καὶ δυσθεωρήτοις αἰνίγμασι, καὶ
archetypes copies and hard-to-see riddles and
τύποις οὐκ εὐδιάκριτον ἔχουσι τὴν ἐγκεκαλυμμένην αὐτοῖς
figures not easily-discerned having the veiled in-them
θεωρίαν ἀνάλογον φῶς, ὡς ἀσθενέσιν ὄψεσιν ἀβλαβῶς
contemplation proportionate light as to-weak eyes harmlessly
ἐπιλάμψασα. Ταύτῃ δὲ τῇ κατὰ νόμον ἱεραρχίᾳ, τελετὴ
having-shone-upon to-this and the according-to law hierarchy (the)-rite
μὲν ἡ πρὸς τὴν πνευματικὴν λατρείαν ἀναγωγή·
indeed (is)-the to the spiritual worship uplifting
χειραγωγοὶ δὲ πρὸς ταύτην οἱ τὴν ἁγίαν ἐκείνην
hand-leaders and to this the(-ones) (into)-the holy that
σκηνὴν ὑπὸ Μωσέως ἱερῶς μυηθέντες, τοῦ πρώτου τῶν
tabernacle by Moses holily having-been-initiated the first of-the
κατὰ νόμον ἱεραρχῶν μύστου καὶ ἡγεμόνος· πρὸς
according-to law hierarchs initiate and guide according-to
ἣν ἱερὰν σκηνὴν εἰσαγωγικῶς ἱερογραφῶν τὴν κατὰ
which holy tabernacle introductorily describing-in-holy-writ the according-to
νόμον ἱεραρχίαν, εἰκόνα τύπου δειχθέντος αὐτῷ κατὰ τὸ
law hierarchy image of-a-figure shown to-him on the
Σιναῖον ὄρος ἐκάλει πάντα τὰ κατὰ τὸν νόμον
Sinai mountain he-called all the(-things) according-to the law
ἱερουργούμενα. Τελούμενοι δὲ οἱ πρὸς τῶν νομικῶν
sacredly-performed being-initiated and the(-ones) by the legal
συμβόλων ἀναλόγως ἐπὶ τελεωτέραν μύησιν ἀναγόμενοι.
symbols proportionately to more-perfect initiation being-led-up
Τὴν τελειοτέραν δὲ μύησιν ἡ θεολογία τὴν καθ' ἡμᾶς
the more-perfect and initiation the theology the according-to us
ἱεραρχίαν φησίν, ἀποπλήρωσιν αὐτὴν ἐκείνης ἀποκαλοῦσα
hierarchy says(-is) fulfillment it of-that calling
καὶ ἱερὰν λῆξιν. Ἔστι δὲ καὶ οὐρανία καὶ νομικὴ
and holy allotment is and both heavenly and legal

κοινωνικῶς τῇ μεσότητι τῶν ἄκρων ἀντιλαμβανομένη,
in-common by-the middleness of-the extremes laying-hold
τῇ μὲν κοινωνοῦσα ταῖς νοεραῖς θεωρίαις, τῇ δὲ
in-one indeed sharing with-the intellectual contemplations in-the-other and
ὅτι καὶ συμβόλοις αἰσθητοῖς ποικίλλεται, καὶ δι' αὐτῶν
that also with-symbols sensible it-is-varied and through them
ἱερῶς ἐπὶ τὸ Θεῖον ἀνάγεται. Τὸ τρισσὸν δὲ ὡσαύτως
holily to the Divine is-led-up the threefold(-character) and likewise
ἔχει τῆς ἱεραρχικῆς διαιρέσεως, εἰς τὰς ἁγιωτάτας τῶν
has of-the hierarchic division into the most-holy of-the
τελετῶν ἱερουργίας διαιρουμένη, καὶ τοὺς θεοειδεῖς τῶν
rites sacred-works being-divided and the godlike of-the
ἱερῶν ὑπηρέτας, καὶ τοὺς ὑπ' αὐτῶν ἀναλόγως ἐπὶ τὰ
holy(-things) ministers and the(-ones) by them proportionately to the
ἱερὰ προσαγομένους. Ἑκάστη δὲ τῶν τριῶν τῆς καθ'
holy(-things) being-brought each and of-the three of-the according-to
ἡμᾶς ἱεραρχίας διαιρέσεως ἀκολούθως τῇ τε νομικῇ καὶ
us hierarchy division in-accord-with the both legal and
τῇ θειοτέρᾳ τῶν καθ' ἡμᾶς ἱεραρχίᾳ, πρώτη καὶ
the more-divine than-the(-things) according-to us hierarchy first and
μέση καὶ τελευταία τάττεται δυνάμει, τῆς τε ἱεροπρεποῦς
middle and last is-ranked in-power of-the both sacred-befitting
ἀναλογίας προμηθουμένη, καὶ τῆς ἁπάντων εὐκόσμου καὶ
proportion taking-forethought and of-the of-all well-ordered and
κατὰ τάξιν ἐναρμονίου καὶ συνδετικῆς κοινωνίας.
according-to order harmonious and binding communion
Ἡ μὲν οὖν ἁγιωτάτη τῶν τελετῶν ἱερουργία πρώτην μὲν 3
the indeed then most-holy of-the rites sacred-work first indeed
ἔχει θεοειδῆ δύναμιν τὴν ἱερὰν τῶν ἀτελέστων κάθαρσιν,
has godlike power the holy of-the uninitiated purification
μέσην δέ, τὴν τῶν καθαρθέντων φωτιστικὴν μύησιν·
middle and the of-the(-ones) purified enlightening initiation

ἐσχάτην δέ, καὶ τῶν προτέρων συγκεφαλαιωτικήν, τὴν
last and also of-the former(-ones) summing-up the
τῶν μυηθέντων ἐν ἐπιστήμῃ τῶν οἰκείων μυήσεων
of-the(-ones) initiated in knowledge of-the own initiations
τελείωσιν. Ἡ δὲ τῶν ἱερουργῶν διακόσμησις ἐν μὲν τῇ
perfection the and of-the sacred-workers ordering in indeed the
δυνάμει τῇ πρώτῃ διὰ τῶν τελετῶν ἀποκαθαίρει τοὺς
power the first through the rites cleanses the
ἀτελέστους· ἐν τῇ μέσῃ δέ, φωταγωγεῖ τοὺς καθαρθέντας·
uninitiated in the middle and guides-with-light the(-ones) purified
ἐν ἐσχάτῃ δὲ καὶ ἀκροτάτῃ τῶν ἱερουργῶν δυνάμεων
in last but and highest of-the sacred-working powers
ἀποτελειοῖ τοὺς τῷ θείῳ φωτὶ κεκοινωνηκότας ἐν ταῖς
perfects the(-ones) in-the divine light having-shared in the
τῶν θεωρηθεισῶν ἐλλάμψεων ἐπιστημονικαῖς τελειώσεσιν.
of-the contemplated illuminations knowing perfections
Ἡ δὲ τῶν τελουμένων δύναμις ἡ πρώτη μὲν ἔστιν
the and of-the(-ones) being-initiated power the first indeed is
ἡ καθαιρομένη· μέση δὲ μετὰ τὴν κάθαρσιν ἡ
the(-one) being-purified middle and after the purification the(-one)
φωτιζομένη, καί τινων ἱερῶν θεωρητική· τελευταία δὲ
being-enlightened and of-certain holy(-things) contemplative last but
καὶ θειοτέρα τῶν ἄλλων ἡ τῶν ἱερῶν φωτισμῶν,
and more-divine than-the others the(-one) of-the holy enlightenments
ὧν ἐγεγόνει θεωρός, ἐλλαμπομένη τὴν τελειωτικὴν
of-which it-had-become beholder being-illumined(-with) the perfecting
ἐπιστήμην. Τῆς μὲν οὖν ἁγίας τῶν τελετῶν ἱερουργίας
knowledge of-the indeed then holy of-the rites sacred-work
ἡ τρισσὴ δύναμις ὕμνηται, τῆς μὲν ἱερᾶς θεογενεσίας
the threefold power has-been-hymned the indeed holy divine-birth
ἐκ τῶν λογίων ἀποδειχθείσης καθάρσεως καὶ φωτιστικῆς
from the oracles shown(-to-be) of-purification and enlightening

ἐλλάμψεως· τῆς συνάξεως δὲ καὶ τῆς τοῦ μύρου τελετῆς,
illumination the synaxis but and the of-the ointment rite
τελειωτικῆς τῶν θεουργιῶν γνώσεως καὶ ἐπιστήμης, δι᾽
perfecting of-the divine-works knowledge and understanding through
ἧς ἱερῶς ἡ πρὸς τὴν θεαρχίαν ἑνοποιὸς ἀναγωγὴ
which holily the to the thearchy unifying uplifting
καὶ μακαριωτάτη κοινωνία τελεσιουργεῖται. Νῦν δὲ τὴν
and most-blessed communion is-perfected now and the
ἱερατικὴν διακόσμησιν ἑξῆς ἀφηγητέον, εἰς καθαρτικὴν
priestly ordering next (one)-must-relate into purifying
καὶ φωτιστικὴν καὶ τελειωτικὴν εὐταξίαν διαιρουμένην.
and enlightening and perfecting good-order divided
Θεσμὸς μὲν οὗτός ἐστι τῆς θεαρχίας ὁ πανίερος, τὸ 4
ordinance indeed this is of-the thearchy the all-holy the
διὰ τῶν πρώτων τὰ δεύτερα πρὸς τὸ θειότατον αὐτῆς
through the first(-things) the second(-things) to the most-divine its
ἀνάγεσθαι φέγγος. Ἢ οὐχὶ καὶ τὰς αἰσθητὰς τῶν στοιχείων
to-be-led-up radiance or not also the sensible of-the elements
οὐσίας ὁρῶμεν εἰς τὰ μᾶλλον αὐταῖς συγγενέστερα
substances do-we-see to the(-things) more to-them akin
πρῶτον ἰούσας, καὶ δι᾽ ἐκείνων ἐφ᾽ ἕτερα τὴν οἰκείαν
first going and through those to others the own
διούσας ἐνέργειαν; Εἰκότως οὖν ἡ πάσης ἀοράτου καὶ
passing-on activity fittingly then the of-all invisible and
ὁρατῆς εὐκοσμίας ἀρχὴ καὶ ἵδρυσις, εἰς τοὺς θεοειδεστέρους
visible good-order source and foundation to the more-godlike
πρώτους ἐνδίδωσι τὰς θεουργικὰς ἀκτῖνας ἰέναι, καὶ
first grants the divinely-working rays to-go and
δι᾽ ἐκείνων, ὡς διειδεστέρων νοῶν, καὶ πρὸς μετοχὴν
through those as more-transparent intellects and for partaking
φωτὸς καὶ μετάδοσιν οἰκείως ἐχόντων, εἰς τοὺς ὑφειμένους
of-light and imparting fittingly disposed to the lower

ἀναλόγως αὐτοῖς ἐλλάμπει, καὶ ἐπιφαίνεται. Τούτων οὖν
proportionately to-them shines and appears of-these then
ἐστι τῶν πρώτων θεοπτικῶν τὸ τοῖς δευτέροις ἀφθόνως
it-is the first God-seeing(-ones) the(-task) to-the second ungrudgingly
ἐν συμμετρίᾳ τῇ κατ᾽ αὐτοὺς ὑποδεῖξαι τὰ πρὸς αὐτῶν
in due-measure the according-to them to-show the by them
ἱερῶς ἐποπτευθέντα θεῖα θεάματα· καὶ τὸ μυῆσαι τὰ
holily beheld divine sights and the to-initiate(-in) the(-things)
ἱεραρχικὰ τῶν μετ᾽ ἐπιστήμης τελειωτικῆς τὰ θεῖα
hierarchic of-the(-ones) with knowledge perfecting the divine(-things)
τῆς κατ᾽ αὐτοὺς ἱεραρχίας ἅπαντα καλῶς μυηθέντων, καὶ
of-the according-to them hierarchy all well initiated and
τὴν τελεσιουργὸν τοῦ μυῆσαι δύναμιν προσειληφότων· καὶ τὸ
the perfecting of-the to-initiate power having-received and the
μεταδοῦναι κατ᾽ ἀξίαν τὰ ἱερὰ τῶν ἐπιστημονικῶς
to-impart according-to worth the holy(-things) of-the(-ones) knowingly
καὶ ὁλοκλήρως μετασχόντων τῆς ἱερατικῆς τελειώσεως.
and entirely having-partaken of-the priestly perfection
5 Οὐκοῦν ἡ θεία τῶν ἱεραρχῶν τάξις πρώτη μὲν ἔστι
therefore the divine of-the hierarchs rank first indeed is
τῶν θεοπτικῶν τάξεων, ἀκροτάτη δὲ καὶ ἐσχάτη πάλιν
of-the God-seeing ranks highest but and last again
ἡ αὐτή, καὶ γὰρ εἰς αὐτὴν ἀποτελεῖται καὶ ἀποπληροῦται
the same and for in it is-completed and fulfilled
πᾶσα τῆς καθ᾽ ἡμᾶς ἱεραρχίας ἡ διακόσμησις. Ὡς γὰρ
whole of-the according-to us hierarchy the ordering as for
ἅπασαν ἱεραρχίαν ὁρῶμεν εἰς τὸν Ἰησοῦν ἀποπεραιουμένην,
every hierarchy we-see in — Jesus ending
οὕτως ἑκάστην εἰς τὸν οἰκεῖον ἔνθεον ἱεράρχην. Ἡ δὲ τῆς
so each in the own inspired hierarch the and of-the
ἱεραρχικῆς τάξεως δύναμις ἐν πάσαις χωρεῖ ταῖς ἱεραῖς
hierarchic rank power in all advances the holy

ὁλότησι, καὶ διὰ πασῶν τῶν ἱερῶν τάξεων ἐνεργεῖ τὰ τῆς
wholes and through all the holy ranks works the of-the
οἰκείας ἱεραρχίας μυστήρια· ἐκκρίτως δὲ αὐτῇ παρὰ τὰς
own hierarchy mysteries specially but to-it beyond the
λοιπὰς τάξεις εἰς αὐτουργίαν ὁ θεῖος θεσμὸς ἀπονενέμηκε
rest ranks for own-performance the divine ordinance has-assigned
τὰς θειοτέρας ἱερουργίας· αὗται δέ εἰσιν αἱ τελεσιουργοὶ
the more-divine sacred-works these and are the perfecting
τῆς θεαρχικῆς δυνάμεως εἰκόνες, ἀποτελοῦσαι πάντα τὰ
of-the thearchic power images completing all the
θειότατα σύμβολα καὶ πάσας τὰς ἱερὰς διακοσμήσεις. Εἰ
most-divine symbols and all the holy orderings if
γὰρ καὶ πρὸς τῶν ἱερέων τελοῦνταί τινα τῶν σεβασμίων
for even by the priests are-performed some of-the venerable
συμβόλων, ἀλλ᾽ οὔ ποτε τὴν ἱερὰν θεογενεσίαν ὁ ἱερεὺς
symbols yet not ever the holy divine-birth the priest
ἐνεργήσει τοῦ θειοτάτου μύρου χωρίς, οὐδὲ τὰ τῆς θείας
will-effect the most-divine ointment without nor the of-the divine
κοινωνίας τελέσει μυστήρια, μὴ τῷ θειοτάτῳ θυσιαστηρίῳ
communion will-perform mysteries not on-the most-divine altar
τῶν κοινωνικῶν ἐπιτεθέντων συμβόλων· ἀλλ᾽ οὐδὲ αὐτὸς
the communion having-been-laid symbols but not-even himself
ἱερεὺς ἔσται, μὴ πρὸς τῶν ἱεραρχικῶν τελειώσεων εἰς τοῦτο
priest will-be not by the hierarchic perfections to this
κεκληρωμένος. Ὅθεν ἡ θεία θεσμοθεσία, τὴν τῶν ἱεραρχικῶν
appointed whence the divine ordinance the of-the hierarchic
τάξεων ἁγιαστείαν, καὶ τὴν τοῦ θείου μύρου τελείωσιν, καὶ
ranks sanctification and the of-the divine ointment perfection and
τὴν ἱερὰν τοῦ θυσιαστηρίου τελετουργίαν, ταῖς τῶν ἐνθέων
the holy of-the altar performance to-the of-the inspired
ἱεραρχῶν τελεσιουργοῖς δυνάμεσιν ἑνιαίως ἀπεκλήρωσεν.
hierarchs perfecting powers uniquely allotted

6 Ἔστιν οὖν ἡ ἱεραρχικὴ τάξις, ἡ τῆς τελειωτικῆς
is then the hierarchic rank the(-one) of-the perfecting
δυνάμεως ἀναπεπλησμένη, τὰ τελεσιουργὰ τῆς ἱεραρχίας
power filled the perfecting(-rites) of-the hierarchy
ἐκκρίτως τελετουργοῦσα, καὶ τὰς ἐπιστήμας τῶν ἱερῶν
specially performing and the knowledges of-the holy(-things)
ἐκφαντορικῶς μυοῦσα, καὶ ἐκδιδάσκουσα τὰς ἀναλόγους
revealingly initiating(-in) and teaching the proportionate
αὐτῶν καὶ ἱερὰς ἕξεις τε καὶ δυνάμεις. Ἡ δὲ τῶν ἱερέων
their and holy habits both and powers the and of-the priests
φωταγωγικὴ τάξις ἐπὶ τὰς θείας τῶν τελετῶν ἐποψίας
light-guiding rank to the divine of-the rites visions
χειραγωγεῖ τοὺς τελουμένους ὑπὸ τῇ τῶν ἐνθέων ἱεραρχῶν
hand-leads the(-ones) being-initiated under the of-the inspired hierarchs
τάξει, καὶ μετ᾽ αὐτῆς ἱερουργοῦσα τὰς οἰκείας ἱερουργίας· ἐν
rank and with it performing the own sacred-works in
οἷς μὲν αὐτὴ δρᾷ τὰς θεουργίας ὑποδεικνύουσα διὰ τῶν
which indeed it does the divine-works showing through the
ἱερωτάτων συμβόλων καὶ θεωρητικοὺς τοὺς προσιόντας
most-holy symbols and contemplative the(-ones) approaching
ἀποτελοῦσα, καὶ τῶν ὁσίων τελετῶν κοινωνούς, εἰς τὸν
making and of-the holy rites sharers to the
ἱεράρχην δὲ ἀναπέμπουσα τοὺς τῆς ἐπιστήμης τῶν
hierarch and sending-up the(-ones) the knowledge of-the
θεωρηθεισῶν ἱερουργιῶν ἐφιεμένους. Ἡ δὲ τῶν λειτουργῶν
contemplated sacred-works desiring the and of-the ministers
τάξις, ἡ καθαρτικὴ καὶ τῶν ἀνομοίων διακριτική, πρὸ
rank the(-one) purifying and of-the unlike discerning before
τῆς ἐπὶ τὰς τῶν ἱερέων ἱερουργίας προσαγωγῆς, ἀποκαθαίρει
the to the of-the priests sacred-works bringing-forward cleanses
τοὺς προσιόντας, ἀμιγεῖς αὐτοὺς ἀποτελοῦσα τῶν
the(-ones) approaching unmixed them making with-the

ἐναντίων, καὶ πρὸς ἱερουργικὴν ἐποψίαν καὶ κοινωνίαν
contrary(-things) and for sacred-working vision and communion
ἐπιτηδείους. Ὅθεν ἐπὶ τῆς ἱερᾶς θεογενεσίας οἱ λειτουργοὶ
fit whence in the holy divine-birth the ministers
τὸν προσιόντα τῆς παλαιᾶς ἀπογυμνοῦσιν ἐσθῆτος, ἔτι
the(-one) approaching of-the old strip garment further
μὴν καὶ ὑπολύουσι, καὶ πρὸς δυσμὰς εἰς ἀποταγὴν ἱστῶσι,
indeed also unshoe and toward (the)-west for renunciation stand(-him)
καὶ αὖθις πρὸς ἕω μετάγουσι, (τῆς καθαρτικῆς γάρ εἰσι
and again to (the)-east transfer of-the purifying for they-are
τάξεως καὶ δυνάμεως,) ἀποβάλλειν ὁλικῶς ἐγκελευόμενοι
rank and power to-cast-off wholly enjoining
τοῖς προσιοῦσι τὰς τῆς προτέρας ζωῆς ἀμφιέσεις,
the(-ones) approaching the of-the former life garments
καὶ τὸ τοῦ προτέρου βίου σκοτεινὸν ὑποδεικνύντες, καὶ
and the of-the former life darkness showing and
ἐκδιδάσκοντες αὐτούς, ἀποταξαμένους τοῖς ἀλαμπέσιν, ἐπὶ
teaching them having-renounced the lightless(-things) to
τὰ φωτιστικὰ μεταταχθῆναι. Καθαρτικὴ τοίνυν ἐστὶν
the enlightening(-things) to-be-transferred purifying therefore is
ἡ λειτουργικὴ διακόσμησις, ἐπὶ τὰς φανὰς τῶν ἱερέων
the ministering ordering to the bright of-the priests
ἱερουργίας ἀνάγουσα τοὺς κεκαθαρμένους, καὶ τοὺς
sacred-works leading-up the(-ones) purified and the
ἀτελέστους ἀποκαθαίρουσα καὶ μαιευομένη ταῖς καθαρτικαῖς
uninitiated cleansing and midwifing by-the purifying
τῶν λογίων ἐλλάμψεσι καὶ διδασκαλίαις, καὶ προσέτι
of-the oracles illuminations and teachings and besides
τοὺς ἀνιέρους τῶν ἱερέων ἀμιγῶς ἀποδιαστέλλουσα·
the unholy from-the priests unmixedly separating
διὸ καὶ ταῖς ἱεραῖς αὐτὴν ἐφίστησι πύλαις ἡ ἱεραρχικὴ
therefore also at-the holy it sets gates the hierarchic

θεσμοθεσία, τὴν πρὸς τὰ ἱερὰ τῶν προσιόντων
ordinance the to the holy(-things) of-the(-ones) approaching
εἴσοδον ἐν ταῖς παντελέσι καθάρσεσιν αἰνισσομένη, καὶ τὴν
entry in the complete purifications hinting and the
ἐπὶ τὰς ἱερὰς αὐτῶν ἐποψίας καὶ κοινωνίας προσαγωγὴν
to the holy their visions and communions access
ταῖς καθαρτικαῖς δυνάμεσιν ἐγχειρίζουσα, καὶ διὰ τούτων
to-the purifying powers entrusting and through these
αὐτοὺς ἀκηλιδώτους εἰσδεχομένη.
them spotless receiving

7 Δέδεικται τοίνυν ἡμῖν ἡ μὲν τῶν ἱεραρχῶν τάξις
has-been-shown therefore by-us the indeed of-the hierarchs rank
τελειωτικὴ καὶ τελεσιουργός· ἡ δὲ τῶν ἱερέων φωτιστικὴ
perfecting and perfecter the and of-the priests enlightening
καὶ φωταγωγός· ἡ δὲ τῶν λειτουργῶν καθαρτικὴ καὶ
and light-guiding the and of-the ministers purifying and
διακριτική, δηλαδὴ τῆς ἱεραρχικῆς τάξεως, οὐ τελεσιουργεῖν
discerning clearly of-the hierarchic rank not to-perfect
μόνον, ἀλλὰ καὶ φωτίζειν ἅμα καὶ καθαίρειν ἐπισταμένης,
only but also to-enlighten at-once and to-purify knowing-how
καὶ τῆς τῶν ἱερέων δυνάμεως ἐχούσης ἐν ἑαυτῇ μετὰ
and of-the of-the priests power having in itself with
τῆς φωτιστικῆς καὶ τὴν καθαρτικὴν ἐπιστήμην. Αἱ μὲν
the enlightening also the purifying knowledge the indeed
γὰρ ἥττους ἐπὶ τὰ κρείττω μεταπηδᾷν ἀδυνατοῦσι, πρὸς
for lower to the better(-things) to-leap-over are-unable for
τὸ μηδὲ θεμιτὸν αὐταῖς εἶναι πρὸς τοιαύτην ἐγχειρεῖν
the not-even lawful for-them to-be to such to-attempt
ἀλαζονείαν· αἱ δὲ θειότεραι δυνάμεις μετὰ τῶν οἰκείων
arrogance the but more-divine powers with the own
καὶ τὰς ὑφειμένας τῆς αὐτῶν τελειότητος ἱερὰς ἐπιστήμας
also the lower of-the their perfection holy knowledges

γιγνώσκουσιν. Ὅμως ἐπειδὴ θείων εἰσὶν ἐνεργειῶν εἰκόνες
know nevertheless since of-divine are activities images
αἱ ἱερατικαὶ διακοσμήσεις τῆς εὐκόσμου καὶ ἀσυγχύτου τῶν
the priestly orderings of-the well-ordered and unconfused of-the
θείων ἐνεργειῶν τάξεως, ἐν ἑαυταῖς δεικνῦσαι τὰς τεταγμένας
divine activities order in themselves showing the ordered
ἐλλάμψεις εἰς τὰς πρώτας καὶ μέσας καὶ τελευταίας ἱερὰς
illuminations into the first and middle and last holy
ἐνεργείας καὶ τάξεις, ἐν διακρίσεσιν ἱεραρχικαῖς ἐτάχθησαν,
activities and ranks in divisions hierarchic were-ranked
ἐμφαίνουσαι, καθάπερ ἔφην, ἐν ἑαυταῖς τῶν θείων
showing as I-said in themselves of-the divine
ἐνεργειῶν τὸ τεταγμένον καὶ ἀσύμφυρτον. Ἐπειδὴ γὰρ
activities the ordered(-character) and unconfused since for
ἡ θεαρχία τοὺς ἐν οἷς ἂν ἐγγένηται νόας ἀποκαθαίρει
the thearchy the in whom — it-comes-to-be intellects cleanses
πρῶτον, εἶτα φωτίζει, καὶ φωτισθέντας ἀποτελειοῖ πρὸς
first then enlightens and enlightened perfects to
θεοειδῆ τελεσιουργίαν, εἰκότως ἡ ἱεραρχικὴ τῶν θείων
godlike perfecting-work fittingly the hierarchic(-order) of-the divine
εἰκόνων εἰς διακεκριμένας ἑαυτὴν διαιρεῖ τάξεις τε καὶ
images into distinct itself divides ranks both and
δυνάμεις, ἐναργῶς. ὑποδεικνῦσα τὰς θεαρχικὰς ἐνεργείας
powers clearly showing the thearchic activities
ἐν παναγεστάταις καὶ ἀμιγέσι τάξεσιν εὐσταθῶς καὶ
in all-holiest and unmixed ranks stably and
ἀσυγχύτως ἑστηκυίας. Ἀλλ' ἐπειδὴ τὰς ἱερατικὰς τάξεις
unconfusedly standing but since the priestly ranks
τε καὶ ἀποπληρώσεις, δυνάμεις τε αὐτῶν καὶ ἐνεργείας
both and fulfillments powers both their and activities

εἰρήκαμεν, ὡς ἡμῖν ἐφικτόν, καὶ τὰς ἱερωτάτας αὐτῶν,
we-have-told as to-us (is)-attainable also the most-holy their
ὡς οἷοί τέ ἐσμεν, ἐποπτεύσωμεν τελειώσεις.
as able — we-are let-us-behold perfections

THE MYSTERY OF THE CONSECRATIONS

The hierarch is consecrated kneeling on both knees before the altar with the oracles and the consecrator's hand laid on his head; the priest kneels on both knees, the minister on one, each with the hierarch's hand on his head. Each is sealed with the cross, his consecration proclaimed, and the kiss given by every cleric present and by the consecrating hierarch.

1 Ὁ μὲν ἱεράρχης, ἐπὶ τὴν ἱεραρχικὴν τελείωσιν προσαγόμενος,
the indeed hierarch to the hierarchic perfection being-brought
ἄμφω τὼ πόδε κλίνας ἐπίπροσθεν τοῦ θυσιαστηρίου, ἐπὶ
both the feet having-bent in-front-of the altar on
κεφαλῆς ἔχει τὰ θεοπαράδοτα λόγια, καὶ τὴν ἱεραρχικὴν
(his)-head has the God-given oracles and the hierarchic
χεῖρα, καὶ τούτῳ τῷ τρόπῳ πρὸς τοῦ τελοῦντος αὐτὸν
hand and in-this the manner by the(-one) perfecting him
ἱεράρχου ταῖς παναγεστάταις ἐπικλήσεσιν ἀποτελειοῦται.
hierarch with-the all-holiest invocations is-perfected
Ὁ δὲ ἱερεύς, ἄμφω τὼ πόδε κλίνας ἐπίπροσθεν τοῦ
the and priest both the feet having-bent in-front-of the
θείου θυσιαστηρίου, ἐπὶ κεφαλῆς ἔχει τὴν ἱεραρχικὴν
divine altar on (his)-head has the hierarchic
δεξιάν, καὶ τούτῳ τῷ τρόπῳ πρὸς τοῦ τελοῦντος
right(-hand) and in-this the manner by the(-one) perfecting
αὐτὸν ἱεράρχου ταῖς ἱεροποιοῖς ἐπικλήσεσιν ἁγιάζεται. Ὁ
him hierarch with-the holy-making invocations is-sanctified the

δὲ λειτουργός, ἕνα τοῖν ποδοῖν κλίνας ἐπίπροσθεν τοῦ
and minister one of-the feet having-bent in-front-of the
θείου θυσιαστηρίου, ἐπὶ κεφαλῆς ἔχει τὴν τοῦ τελοῦντος
divine altar on (his)-head has the of-the perfecting
αὐτὸν ἱεράρχου δεξιάν, τελειούμενος ὑπ᾽ αὐτοῦ ταῖς τῶν
him hierarch right(-hand) being-perfected by him with-the of-the
λειτουργῶν τελεστικαῖς ἐπικλήσεσιν. Ἑκάστῳ δὲ αὐτῶν
ministers perfecting invocations to-each and of-them
ἡ σταυροειδὴς ἐνσημαίνεται πρὸς τοῦ τελοῦντος ἱεράρχου
the cross-shaped is-marked by the perfecting hierarch
σφραγίς, καὶ καθ᾽ ἕκαστον ἀνάῤῥησις ἱερὰ γίγνεται, καὶ
seal and for each proclamation holy takes-place and
τελειωτικὸς ἀσπασμός, ἀσπαζομένου παντὸς ἱερατικοῦ
perfecting kiss kissing every priestly
παρόντος ἀνδρός, καὶ τοῦ τελέσαντος ἱεράρχου τὸν πρός
present man and the having-perfected hierarch the(-one) to
τι τῶν εἰρημένων ἱερατικῶν ταγμάτων ἀποτελεσθέντα.
any of-the mentioned priestly orders perfected

CONTEMPLATION

The approach and kneeling show each life subjected to God; the hand, God's fatherly protection; the cross, the passions mortified in imitation of Jesus; the proclamation, that the choice is God's, not the hierarch's. The kiss is love among like minds. The oracles on the hierarch's head show the fullness of his knowledge; the kneeling marks degrees of rank.

Κοινὰ μὲν ἔστι τοῖς ἱεράρχαις τε καὶ ἱερεῦσι καὶ 1
common indeed are to-the hierarchs both and priests and
λειτουργοῖς ἐν ταῖς ἱερατικαῖς αὐτῶν τελειώσεσιν ἡ πρὸς
ministers in the priestly their perfections the to

τὸ θεῖον θυσιαστήριον προσαγωγή, καὶ ὑπόπτωσις, ἡ
the divine altar approach and prostration the
τῆς ἱεραρχικῆς χειρὸς ἐπίθεσις, ἡ σταυροειδὴς σφραγίς,
of-the hierarchic hand laying-on the cross-shaped seal
ἡ ἀνάῤῥησις, ὁ τελειωτικὸς ἀσπασμός· ἐξαίρετα δὲ καὶ
the proclamation the perfecting kiss special but and
ἔκκριτα τοῖς ἱεράρχαις μὲν ἡ τῶν λογίων ἐπὶ κεφαλῆς
select to-the hierarchs indeed the of-the oracles on (the)-head
ἐπίθεσις, οὐκ ἐχόντων τοῦτο τῶν ὑφειμένων ταγμάτων·
laying-on not having this the lower orders
τοῖς δὲ ἱερεῦσιν, ἡ ἀμφοῖν τοῖν ποδοῖν κλίσις, οὐκ ἐχούσης
to-the and priests the both the feet bending not having
τοῦτο τῆς τῶν λειτουργῶν τελειώσεως· οἱ γὰρ λειτουργοί,
this the of-the ministers perfection the for ministers
καθὼς εἴρηται, τὸν ἕνα κλίνουσιν τοῖν ποδοῖν μόνον.
as has-been-said the one bend of-the feet only

2 Ἡ μὲν οὖν ἐπὶ τὸ θεῖον θυσιαστήριον προσαγωγὴ καὶ
the indeed then to the divine altar approach and
ὑπόπτωσις αἰνίσσεται πᾶσι τοῖς ἱερατικῶς τελουμένοις,
prostration hints to-all the(-ones) priestly being-perfected
ὑποτιθέναι καθόλου τελετάρχῃ Θεῷ τὴν οἰκείαν ζωήν,
to-subject wholly to-the-perfecting-source God the own life
καὶ τὴν ἑαυτῶν νοερὰν ὁλότητα, πάναγνον αὐτῷ καὶ
and the of-themselves intellectual wholeness all-pure to-him and
καθιερωμένην προσαγαγεῖν, καὶ ὁμοειδῆ, καί, ὡς δυνατόν,
consecrated to-bring and like-formed and as possible
ἀξίαν οὖσαν τοῦ θεαρχικοῦ καὶ παναγεστάτου καὶ ἱερείου
worthy being of-the thearchic and all-holiest and sacrifice
καὶ θυσιαστηρίου τοῦ καθιεροῦντος ἱερατικῶς τοὺς
and altar the(-one) consecrating priestly the
θεοειδεῖς νόας.
godlike intellects

Ἡ δὲ τῆς ἱεραρχικῆς χειρὸς ἐπίθεσις ὁμοῦ μὲν ἐμφαίνει 3
the and of-the hierarchic hand laying-on together indeed shows
τὴν τελεταρχικὴν σκέπην, ὑφ᾽ ἧς ὡς παῖδες ἱεροὶ
the perfecting-source protection by which as children holy
περιέπονται πατρικῶς, αὐτοῖς μὲν ἕξιν καὶ δύναμιν
are-tended fatherly to-them indeed habit and power
ἱερατικὴν δωρουμένης, τὰς ἐναντίας δὲ αὐτῶν δυνάμεις
priestly bestowing the contrary and their powers
ἀποῤῥαπιζούσης· διδάσκει δὲ ἅμα καὶ πάσας τελεῖν
beating-back teaches and at-once also all to-perform
τὰς ἱερατικὰς ἐνεργείας, ὡς ὑπὸ Θεῷ πράττοντας τοὺς
the priestly activities as under God acting the(-ones)
τελεσθέντας, καὶ τῶν οἰκείων ἐνεργειῶν αὐτὸν ἔχοντας
perfected and of-the own activities him having
ἐν παντὶ καθηγεμόνα.
in everything leader

Ἡ σταυροειδὴς δὲ σφραγὶς τὴν ἁπασῶν ὁμοῦ τῶν 4
the cross-shaped and seal the of-all together the
σαρκικῶν ὀρέξεων ἀνενεργησίαν, καὶ τὴν θεομίμητον ζωήν,
fleshly appetites inactivity and the God-imitating life
ἀφορῶσαν ἀκλινῶς εἰς τὴν ἀνδρικὴν Ἰησοῦ θειοτάτην ζωήν,
looking unswervingly to the human of-Jesus most-divine life
ἄχρι σταυροῦ καὶ θανάτου μετὰ θεαρχικῆς ἀναμαρτησίας
to cross and death with thearchic sinlessness
ἐληλυθότος, καὶ τοὺς οὕτω ζῶντας, ὡς ὁμοιοειδεῖς
having-come and the(-ones) thus living as like-formed
ἐνσημαίνοντος τῇ σταυροειδεῖ τῆς οἰκείας ἀναμαρτησίας
sealing with-the cross-shaped of-the own sinlessness
εἰκόνι.
image

Τὴν ἱερὰν δὲ τῶν τελειώσεων καὶ τῶν τελουμένων
the holy and of-the perfections and of-the(-ones) being-perfected
ἀνάῤῥησιν ὁ ἱεράρχης ἀναβοᾷ, τοῦ μυστηρίου δηλοῦντος,
proclamation the hierarch cries-out the mystery showing
ὡς ὁ φιλόθεος ἱεροτελεστὴς ἐκφαντορικός ἐστι τῆς
that the God-loving initiator revealer is of-the
θεαρχικῆς ἐκλογῆς, οὐκ αὐτὸς ἰδίᾳ χάριτι τοὺς
thearchic choice not himself by-own favor the(-ones)
τελουμένους ἐπὶ τὴν ἱερατικὴν ἄγων τελείωσιν, ἀλλ' ὑπὸ
being-perfected to the priestly leading perfection but by
Θεοῦ κινούμενος εἰς πάσας τὰς ἱεραρχικὰς ἁγιαστείας.
God being-moved to all the hierarchic sanctifications
Οὕτω Μωσῆς ὁ νομικῶς ἱεροτελεστής, οὐδὲ ἀδελφὸν
thus Moses the legal initiator not-even brother
ὄντα τὸν Ἀαρὼν εἰς ἱερατικὴν τελείωσιν ἄγει, καὶ
being — Aaron to priestly perfection leads even
φιλόθεον αὐτὸν εἶναι καὶ ἱερατικὸν οἰόμενος, ἄχρις οὗ
God-loving him to-be and priestly thinking until —
θεόθεν εἰς τοῦτο κινηθείς, ὑπὸ τελετάρχῃ Θεῷ, τὴν
from-God to this having-been-moved under the-perfecting-source God the
ἱερατικὴν τελείωσιν ἱεραρχικῶς ἐτελεσιούργησεν. Ἀλλὰ καὶ
priestly perfection hierarchically he-performed but also
ὁ θεαρχικὸς ἡμῶν καὶ πρῶτος ἱεροτελεστὴς (ἐγεγόνει
the thearchic our and first initiator he-had-become
γὰρ καὶ τοῦτο δι' ἡμᾶς ὁ φιλανθρωπότατος Ἰησοῦς) οὐχ
for also this for us the most-loving-of-mankind Jesus not
ἑαυτὸν ἐδόξασεν, ὡς τὰ λόγιά φησιν, ἀλλ' ὁ λαλήσας
himself glorified as the oracles say but the(-one) having-spoken
πρὸς αὐτόν· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
to him you(-are) priest for — ever according-to the order
Μελχισεδέκ. Διὸ καὶ αὐτὸς ἐπὶ τὴν ἱερατικὴν τελείωσιν
of-Melchizedek therefore also he to the priestly perfection

ἄγων τοὺς μαθητάς, καίπερ ὑπάρχων ὡς Θεὸς τελετάρχης,
leading the disciples although being as God perfecting-source
ὅμως ἐπὶ τὸν παναγέστατον αὐτοῦ Πατέρα, καὶ τὸ
nevertheless to the all-holiest his Father and the
θεαρχικὸν Πνεῦμα, τὴν τελεταρχικὴν ἀνατίθησιν ἱεραρχικῶς
thearchic Spirit the perfecting-source refers hierarchically
τελεσιουργίαν, παραγγέλλων τοῖς μαθηταῖς, ὡς τὰ λόγιά
perfecting-work charging the disciples as the oracles
φησιν, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν
say from Jerusalem not to-depart but to-await
τὴν ἐπαγγελίαν τοῦ Πατρός, ἣν ἠκούσατέ μου, ὅτι ὑμεῖς
the promise of-the Father which you-heard from-me that you
βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. Καὶ μὴν καὶ αὐτὸς
will-be-baptized in Spirit Holy and indeed also himself
ὁ τῶν μαθητῶν κορυφαῖος, μετὰ τῆς ὁμοταγοῦς αὐτῷ
the of-the disciples chief with the of-equal-rank with-him
καὶ ἱεραρχικῆς δεκάδος, εἰς τὴν τοῦ δυοκαιδεκάτου τῶν
and hierarchic decad to the of-the twelfth of-the
μαθητῶν ἐληλυθὼς ἱερατικὴν τελείωσιν, ἐπὶ τῇ θεαρχίᾳ
disciples having-come priestly perfection to the thearchy
τὴν ἐκλογὴν εὐλαβῶς καταλέλοιπεν, Ἀνάδειξον, φήσας,
the choice reverently has-left show having-said
ὃν ἐξελέξω, καὶ τὸν ὑπὸ τοῦ θείου κλήρου θειωδῶς
whom you-have-chosen and the(-one) by the divine lot divinely
ἀναδεδειγμένον εἰς τὸν τῆς ἁγίας δυοκαιδεκάδος ἱεραρχικὸν
shown into the of-the holy twelve hierarchic
ἀριθμὸν εἰσεδέξατο. Περὶ δὲ τοῦ θείου κλήρου τοῦ
number received about and the divine lot the(-one)
τῷ Ματθίᾳ θειωδῶς ἐπιπεσόντος ἕτεροι μὲν ἄλλα
— on-Matthias divinely having-fallen others indeed other(-things)
εἰρήκασιν οὐκ εὐαγῶς, ὡς οἶμαι, τὴν ἐμὴν δὲ καὶ αὐτὸς
have-said not piously as I-think the my but also myself

ἔννοιαν ἐρῶ. Δοκεῖ γάρ μοι τὰ λόγια κλῆρον ὀνομάσαι
thought will-tell seems for to-me the oracles lot to-name
θεαρχικόν τι δῶρον, ὑποδηλοῦν ἐκείνῳ τῷ ἱεραρχικῷ
thearchic a gift indicating to-that the hierarchic
χορῷ τὸν ὑπὸ τῆς θείας ἐκλογῆς ἀναδεδειγμένον· πλήν
choir the(-one) by the divine choice shown but
γε ὅτι τὸν θεῖον ἱεράρχην οὐκ αὐτοκινήτως χρὴ τὰς
at-least that the divine hierarch not self-movedly must the
ἱερατικὰς ποιεῖσθαι τελεσιουργίας, ἀλλ' ὑπὸ Θεῷ κινοῦντι
priestly to-make perfecting-works but under God moving
ταύτας ἱεραρχικῶς καὶ οὐρανίως τελεσιουργεῖν.
them hierarchically and heavenly to-perform

6 Ὁ δὲ πρὸς τῷ τέλει τῆς ἱερατικῆς τελειώσεως ἀσπασμὸς
the and at the end of-the priestly perfection kiss
ἱερὰν ἔμφασιν ἔχει. Πάντες γὰρ ὅσοι πάρεισι τῶν
holy meaning has all for as-many-as are-present of-the
ἱερατικῶν ὄντες τάξεων, ἀλλὰ καὶ αὐτὸς ὁ τελέσας
priestly being ranks but also himself the having-perfected
ἱεράρχης, ἀσπάζονται τὸν τετελεσμένον. Ὅταν γὰρ
hierarch kiss the(-one) perfected when for
ἱερατικαῖς ἕξεσι καὶ δυνάμεσι, καὶ θείᾳ κλήσει, καὶ
by-priestly habits and powers and divine call and
ἁγιαστείᾳ, πρὸς ἱερατικὴν τελεσιουργίαν ἀφίκηται νοῦς
sanctification to priestly perfecting-work has-come intellect
ἱερός, ἐραστός ἐστι ταῖς ὁμοταγέσι καὶ ἱερωτάταις τάξεσιν,
holy yearned-for it-is to-the of-equal-rank and most-holy ranks
εἰς τὸ θεοειδέστατον ἀνηγμένος κάλλος, ἐρῶν τῶν
to the most-godlike led-up beauty yearning-for the
ὁμοειδῶν νοῶν, καὶ πρὸς αὐτῶν ἱερῶς ἀντερώμενος.
like-formed intellects and by them holily being-yearned-for-in-return
Ἔνθεν ὁ πρὸς ἀλλήλους ἱερατικὸς ἀσπασμὸς ἱερουργεῖται,
hence the toward one-another priestly kiss is-sacredly-performed

τὴν τῶν ὁμοειδῶν νοῶν ἱερὰν κοινωνίαν ὑποδηλῶν, καὶ
the of-the like-formed intellects holy communion indicating and
τὴν ἐπ᾽ ἀλλήλοις ἐραστὴν εὐφροσύνην, ὡς ὁλοκλήρως
the in one-another yearned-for gladness as entirely
ἀποσώζουσαν ἱερατικῇ μορφώσει τὸ θεοειδέστατον κάλλος.
preserving in-priestly shaping the most-godlike beauty
Ταῦτα μὲν οὖν, ὡς ἔφην, ἐστὶ τὰ κοινὰ τῆς 7
these indeed then as I-said are the common(-things) of-the
ὅλης ἱερατικῆς τελειώσεως. Ὁ δὲ ἱεράρχης ἔκκριτον
whole priestly perfection the and hierarch special
ἔχει τὴν τῶν λογίων ἐπὶ κεφαλῆς ἱερωτάτην ἐπίθεσιν.
has the of-the oracles on (the)-head most-holy laying-on
Ἐπειδὴ γὰρ ἡ τελειωτικὴ τῆς πάσης ἱερατείας δύναμις
since for the perfecting of-the whole priesthood power
καὶ ἐπιστήμη τοῖς ἐνθέοις ἱεράρχαις ὑπὸ τῆς θεαρχικῆς
and knowledge to-the inspired hierarchs by the thearchic
δωρεῖται καὶ τελεταρχικῆς ἀγαθότητος, εἰκότως ἐπὶ τῶν
is-bestowed and perfecting-source goodness fittingly on the
ἱεραρχικῶν κεφαλῶν ἐπιτίθεται τὰ θεοπαράδοτα λόγια,
hierarchic heads are-laid the God-given oracles
τὰ περιεκτικῶς καὶ ἐπιστημονικῶς ἐκφαντορικὰ πάσης
the(-ones) comprehensively and knowingly revealing of-all
θεολογίας, θεουργίας, θεοφανείας, ἱερολογίας, ἱερουργίας,
theology divine-work theophany holy-discourse sacred-work
ἑνὶ λόγῳ, πάντων τῶν θείων καὶ ἱερῶν ἔργων τε
in-one word of-all the divine and holy deeds both
καὶ λόγων τῶν ὑπὸ τῆς ἀγαθουργοῦ θεαρχίας τῇ
and words the(-ones) by the beneficent thearchy to-the
καθ᾽ ἡμᾶς ἱεραρχίᾳ δεδωρημένων, ὡς τοῦ θεοειδοῦς
according-to us hierarchy bestowed as the godlike
ἱεράρχου, πάσης μὲν ἱεραρχικῆς δυνάμεως ὁλοκλήροις
hierarch of-all indeed hierarchic power entirely

μεθέξοντος, πασῶν δὲ τῶν ἱεραρχικῶν ἱερολογιῶν τε
about-to-partake of-all and the hierarchic holy-discourses both
καὶ ἱερουργιῶν τὴν ἀληθῆ καὶ θεοπαράδοτον ἐπιστήμην,
and sacred-works the true and God-given knowledge
οὐκ ἐλλαμφθησομένου μόνον, ἀλλὰ καὶ ἑτέροις ἀναλογίαις
not to-be-illumined(-with) only but also to-others in-proportions
ἱεραρχικαῖς μεταδώσοντος, καὶ τελεσιουργήσοντος ἐν
hierarchic about-to-impart and about-to-perform in
θειοτάταις γνώσεσι, καὶ ἀκροτάταις ἀναγωγαῖς, ἱεραρχικῶς
most-divine knowledges and highest upliftings hierarchically
ἅπαντα τὰ τῆς ὅλης ἱεραρχίας τελεστικώτατα. Τοῖς δὲ
all the of-the whole hierarchy most-perfecting(-things) to-the and
ἱερεῦσι τοῖν δυοῖν ποδοῖν ἡ κλίσις ἔκκριτόν ἐστι παρὰ
priests of-the two feet the bending special is beyond
τὴν λειτουργικὴν διακόσμησιν, ὡς τὸν ἕνα κλινούσης
the ministering ordering as the one bending
ἐκείνης, καὶ τούτῳ τῷ ἱεραρχικῷ σχήματι τελειουμένης.
that(-one) and in-this the hierarchic form being-perfected
8 Ἡ μὲν οὖν κλίσις ἐμφαίνει τὴν ὑποκειμένην προσαγωγὴν
the indeed then bending shows the submissive bringing-forward
τοῦ προσάγοντος, ὑποτιθέντος Θεῷ τὸ ἱερῶς
of-the(-one) bringing-forward subjecting to-God the(-one) holily
προσαγόμενον. Ἐπειδὴ δέ, ὡς πολλάκις εἰρήκαμεν, αἱ
being-brought-forward since and as often we-have-said the
τρεῖς τῶν ἱεροτελεστῶν διακοσμήσεις διὰ τῶν τριῶν
three of-the initiators orderings through the three
ἁγιωτάτων τελετῶν καὶ δυνάμεων ἐφεστᾶσι ταῖς τρισὶ
most-holy rites and powers preside over-the three
τῶν τελουμένων τάξεσι, καὶ τὴν ὑπὸ τὰ θεῖα ζυγὰ
of-the(-ones) being-initiated ranks and the under the divine yokes
σωστικὴν αὐτῶν ἱερουργοῦσι προσαγωγήν, εἰκότως ἡ
saving their sacredly-effect bringing-forward fittingly the

λειτουργικὴ τάξις, ὡς μόνον καθαρτική, τὴν μίαν ἱερουργεῖ
ministering rank as only purifying the one sacredly-effects
τῶν καθαιρομένων προσαγωγὴν ὑπὸ τὸ θεῖον αὐτὴν
of-the(-ones) being-purified bringing-forward under the divine it
ὑποτιθεῖσα θυσιαστήριον, ὡς ἐν αὐτῷ τῶν καθαιρομένων
placing altar as in it of-the being-purified
νοῶν ὑπερκοσμίως ἱερουμένων. Οἱ δὲ ἱερεῖς ἄμφω τὼ πόδε
intellects supramundanely being-consecrated the and priests both the feet
κλίνουσιν, ὡς τῶν ὑπ᾽ αὐτῶν ἱερῶς προσαγομένων
bend as of-the(-ones) by them holily being-brought-forward
οὐ μόνον κεκαθαρμένων, ἀλλὰ καὶ ταῖς φανοτάταις
not only having-been-purified but also by-the brightest
αὐτῶν ἱερουργίαις ἀναγωγικῶς ἀποκεκαθαρμένης ζωῆς, εἰς
their sacred-works upliftingly purified life into
θεωρητικὴν ἕξιν καὶ δύναμιν ἱερουργικῶς ἀποτελεσθέντων.
contemplative habit and power sacredly perfected
Ὁ δὲ ἱεράρχης, ἄμφω τὼ πόδε κλίνων, ἐπὶ κεφαλῆς
the and hierarch both the feet bending on (his)-head
ἔχει τὰ θεοπαράδοτα λόγια, τοὺς ὑπὸ τῆς λειτουργικῆς
has the God-given oracles the(-ones) by the ministering
δυνάμεως ἐκκεκαθαρμένους, καὶ πρὸς τῆς ἱερουργοῦ
power purified and by the sacred-working(-one)
πεφωτισμένους πρὸς τὴν τῶν ἐποπτευθέντων ὑπ᾽ αὐτῶν
enlightened to the of-the beheld by them
ἱερῶν ἀναλόγως αὐτοῖς ἐπιστήμην ἱεραρχικῶς ἄγων,
holy(-things) proportionately to-them knowledge hierarchically leading
καὶ δι᾽ αὐτῆς ἀποτελειῶν τοὺς προσαγομένους, εἰς
and through it perfecting the(-ones) brought-forward into
τὴν κατ᾽ αὐτοὺς ὁλόκληρον ἀφιέρωσιν.
the according-to them entire consecration

VI · THE ORDERS OF THE INITIATED

Those being initiated are also in three orders: those still being purified, the catechumens, the possessed, and the penitents; the holy people, who contemplate and share in the rites; and highest, the monks, called therapeuts for their pure service of God and monks for their undivided, single life, entrusted to the hierarchs' perfecting power.

1 Αὗται μὲν αἱ ἱερατικαὶ τάξεις τε καὶ ἀποκληρώσεις,
these indeed (are)-the priestly ranks both and allotments
δυνάμεις τε αὐτῶν καὶ ἐνέργειαι καὶ τελειώσεις· τὴν δὲ ὑπ᾽
powers both their and activities and perfections the and under
αὐτὰς τριάδα τῶν τελουμένων τάξεων ἑξῆς ἀφηγητέον.
them triad of-the(-ones) being-initiated ranks next (one)-must-relate
Λέγομεν τοίνυν, ὅτι καθαιρόμεναι μέν εἰσι τάξεις αἱ τῶν
we-say therefore that being-purified indeed are ranks the from-the
ἱερουργιῶν καὶ τελετουργιῶν ἀποδιαστελλόμεναι πληθύες,
sacred-works and rites separated multitudes
ὧν ἤδη μνήμην ἐποιησάμεθα· τῆς μέν, ὡς ἔτι πρὸς τῶν
of-which already mention we-made the(-one) indeed as still by the
λειτουργῶν τοῖς μαιευτικοῖς λογίοις πρὸς ζωτικὴν ἀπότεξιν
ministers with-the midwifing oracles toward life-giving birth
μορφουμένης τε καὶ διαπλαττομένης· τῆς δέ, ὡς ἔτι πρὸς
being-shaped both and being-formed the(-one) and as still to
τὴν ἱεράν, ἧς ἀπέστη ζωῆς ἀνακικλησκομένης τῇ τῶν
the holy from-which it-departed life being-recalled by-the of-the
ἀγαθῶν λογίων ἐπιστρεπτικῇ διδασκαλίᾳ· τῆς δέ, ὡς ἔτι
good oracles turning teaching the(-one) and as still
πρὸς τῶν ἐναντίων πτοιῶν ἀνάνδρως ἐκδειματουμένης, καὶ
by the contrary terrors unmanfully being-terrified and
πρὸς τῶν δυναμοποιῶν λογίων ἐπιῤῥωννυμένης· τῆς δέ, ὡς
by the strengthening oracles being-strengthened the(-one) and as

ἔτι πρὸς τὰς ἱερὰς ἐνεργείας ἐκ τῶν χειρόνων μεταγομένης·
still to the holy activities from the worse(-things) being-transferred
τῆς δέ, ὡς μεταχθείσης μέν, οὔπω δὲ τὸ πανάγνως
the(-one) and as transferred indeed not-yet but the all-purely
ἀνεπίστροφον ἐν θειοτέραις ἕξεσι καὶ ἀσαλεύτοις ἐσχηκυίας.
unreturning(-state) in more-divine habits and unshaken having-had
Αὗται γὰρ εἰσιν αἱ καθαιρόμεναι τάξεις ὑπὸ τῆς λειτουργικῆς
these for are the being-purified ranks by the ministering
μαιεύσεως καὶ καθαρτικῆς δυνάμεως· ταύτας οἱ λειτουργοὶ
midwifery and purifying power these the ministers
ταῖς ἱεραῖς αὐτῶν δυνάμεσι τελεσιουργοῦσι πρὸς τὸ τελέως
by-the holy their powers perfect for the perfectly
ἐκκαθαρθείσας αὐτὰς εἰς τὴν φωτιστικὴν τῶν φανοτάτων
having-been-purified them into the enlightening of-the brightest
ἱερουργιῶν θεωρίαν τε καὶ κοινωνίαν μεταχθῆναι.
sacred-works contemplation both and communion to-be-transferred
Μέση δὲ τάξις ἐστὶν ἡ θεωρητικὴ καί τινων ἱερῶν 2
middle and rank is the contemplative and of-certain holy(-things)
ἀναλόγως ἐν καθαρότητι πάσῃ κοινωνός, ἡ τοῖς
proportionately in purity all sharer the(-one) to-the
ἱερεῦσιν εἰς τὸ φωτίζειν αὐτὴν ἀπονεμηθεῖσα. Καὶ γάρ
priests for the to-enlighten it assigned and for
ἐστιν, ὡς οἶμαι, δῆλον, ὡς ἡ καθαρθεῖσα πάσης
it-is as I-think clear that the(-one) purified of-all
ἀνιέρου κηλῖδος, καὶ πάναγνον ἐσχηκυῖα τὴν τοῦ οἰκείου
unholy stain and all-pure having-had the of-the own
νοὸς ἀκίνητον ἵδρυσιν, ἐπὶ τὴν θεωρητικὴν ἕξιν καὶ
intellect unmoved foundation to the contemplative habit and
δύναμιν ἱερουργικῶς μετάγεται, καὶ κοινωνεῖ τοῖς κατ᾽
power sacredly is-transferred and shares the according-to
αὐτὴν θειοτάτοις συμβόλοις, ἐν ταῖς θεωρίαις αὐτῶν
it most-divine symbols in the contemplations their

καὶ κοινωνίαις, ἁπάσης ἱερᾶς εὐφροσύνης ἀποπληρουμένη,
and communions with-all holy gladness being-filled
καὶ πρὸς τὸν θεῖον τῆς ἐπιστήμης αὐτῶν ἔρωτα ταῖς
and to the divine of-the knowledge their yearning by-the
ἀναγωγικαῖς αὐτῶν δυνάμεσιν ἀναλόγως ἀναπτερουμένη.
uplifting their powers proportionately being-given-wings
Ταύτην ἐγώ φημι τὴν τοῦ ἱεροῦ λαοῦ τάξιν, ὡς διὰ πάσης
this I say the of-the holy people rank as through all
ἐληλυθυῖαν καθάρσεως, καὶ τῆς ἱερᾶς τῶν φανοτάτων
having-come purification and of-the holy of-the brightest
τελετῶν ἐποψίας καὶ κοινωνίας, ὡς θεμιτόν, ἠξιωμένην.
rites vision and communion as (is)-lawful deemed-worthy
3 Ἡ δὲ τῶν τελουμένων ἁπασῶν ὑψηλοτέρα τάξις
the and of-the(-ones) being-initiated of-all higher rank
ἡ τῶν μοναχῶν ἐστιν ἱερὰ διακόσμησις, πᾶσαν μὲν
the of-the monks is holy ordering all indeed
ἀποκεκαθαρμένην κάθαρσιν, ὁλικῇ δυνάμει καὶ παντελεῖ
purified purification by-total power and complete
τῶν οἰκείων ἐνεργειῶν ἁγνότητι, πάσης δέ, ὅσης θεμιτὸν
of-the own activities purity all and as-much-as (is)-lawful
αὐτῇ, θεωρεῖν ἱερουργίας, ἐν νοερᾷ θεωρίᾳ καὶ κοινωνίᾳ
for-it to-contemplate sacred-work in intellectual contemplation and communion
γεγενημένη, καὶ ταῖς τῶν ἱεραρχῶν τελειωτικαῖς δυνάμεσιν
having-come and to-the of-the hierarchs perfecting powers
ἐγχειριζομένη, καὶ ταῖς ἐνθέοις αὐτῶν ἐλλάμψεσι καὶ
entrusted and by-the inspired their illuminations and
ἱεραρχικαῖς παραδόσεσιν ἐκδιδασκομένη τὰς ἐποπτευθείσας
hierarchic traditions being-taught the beheld
τῶν κατ᾽ αὐτὴν ἱερῶν τελετῶν ἱερουργίας, καὶ πρὸς
of-the according-to it holy rites sacred-works and by
τῆς ἱερᾶς αὐτῶν ἐπιστήμης ἀναλόγως εἰς τελειοτάτην
the holy their knowledge proportionately to most-perfect

ἀναγομένη τελείωσιν. Ἔνθεν οἱ θεῖοι καθηγεμόνες ἡμῶν
being-led-up perfection hence the divine leaders our
ἐπωνυμιῶν αὐτοὺς ἱερῶν ἠξίωσαν, οἱ μὲν θεραπευτάς,
of-names them holy deemed-worthy some indeed therapeuts
οἱ δὲ μοναχοὺς ὀνομάζοντες, ἐκ τῆς τοῦ Θεοῦ καθαρᾶς
others and monks naming from the — of-God pure
ὑπηρεσίας καὶ θεραπείας, καὶ τῆς ἀμερίστου καὶ ἑνιαίας
service and worship and of-the undivided and single
ζωῆς, ὡς ἑνοποιούσης αὐτοὺς ἐν ταῖς τῶν διαιρετῶν
life as unifying them in the of-the divisible(-things)
ἱεραῖς συμπτύξεσιν, εἰς θεοειδῆ μονάδα καὶ φιλόθεον
holy foldings-together into godlike monad and God-loving
τελείωσιν· διὸ καὶ τελεστικὴν αὐτοῖς ἐδωρήσατο χάριν ἡ
perfection therefore also perfecting to-them bestowed grace the
ἱερὰ θεσμοθεσία, καί τινος αὐτοὺς ἠξίωσεν ἀφιερωτικῆς
holy ordinance and a them deemed-worthy consecrating
ἐπικλήσεως, οὐχ ἱεραρχικῆς (ἐκείνη γὰρ ἐπὶ μόναις γίγνεται
invocation not hierarchic that for upon only takes-place
ταῖς ἱερατικαῖς τάξεσιν), ἀλλ' ἱερουργικῆς ὑπὸ τῶν ὁσίων
the priestly ranks but sacred-working by the holy
ἱερέων τῇ ἱεραρχικῇ τελετουργίᾳ δευτέρως ἱερουργουμένης.
priests in-the hierarchic rite secondarily being-sacredly-performed

The priest stands at the altar chanting the monastic invocation; the monk stands behind him without kneeling or the oracles on his head. He renounces divided lives and even imaginations, hears the perfect life set out and professes it, is sealed with the cross, tonsured in the name of the three Persons, clothed in a new garment, kissed by all, and given communion.

1 Ὁ μὲν ἱερεὺς ἕστηκεν ἐπίπροσθεν τοῦ θείου θυσιαστηρίου,
the indeed priest stands in-front-of the divine altar
τὴν μοναχικὴν ἐπίκλησιν ἱερολογῶν. Ὁ δὲ τελούμενος
the monastic invocation chanting the and being-initiated
ὀπίσω τοῦ ἱερέως ἕστηκεν, οὐχ ἅμφω τὼ πόδε κλίνων, οὐχ
behind the priest stands not both the feet bending not
ἕνα τοῖν ποδοῖν, οὐκ ἐπὶ κεφαλῆς ἔχων τὰ θεοπαράδοτα
one of-the feet not on (his)-head having the God-given
λόγια, μόνον δὲ τῷ ἱερεῖ παρεστὼς ἱερολογοῦντι τὴν ἐπ᾽
oracles only but by-the priest standing chanting the over
αὐτῷ μυστικὴν ἐπίκλησιν. Τελέσας δὲ αὐτὴν ὁ ἱερεύς,
him mystical invocation having-performed and it the priest
ἐπὶ τὸν τελούμενον ἐλθών, ἐπερωτᾷ πρῶτον αὐτόν, εἰ
to the(-one) being-initiated having-come asks first him if
πάσαις ἀποτάσσεται ταῖς διαιρεταῖς οὐ μόνον ζωαῖς, ἀλλὰ
all he-renounces the divisible not only lives but
καὶ φαντασίαις. Εἶτα τὴν τελειοτάτην αὐτῷ ζωὴν ὑφηγεῖται,
also imaginations then the most-perfect to-him life expounds
μαρτυρούμενος, ὅτι χρὴ τῆς μέσης αὐτὸν ὑπερανεστηκέναι.
testifying that must the middle him to-surpass
Ταῦτα δὲ πάντα τοῦ τελουμένου προσεχῶς ὁμολογήσαντος,
these-things and all the being-initiated closely having-professed
τῷ σταυροειδεῖ τύπῳ σφραγισάμενος αὐτὸν ὁ ἱερεύς,
with-the cross-shaped figure having-sealed him the priest

ἀποκείρει, τὴν τρισσὴν τῆς θείας μακαριότητος ἐπιβοήσας
tonsures the threefold of-the divine blessedness having-invoked
ὑπόστασιν, καὶ τὴν ἐσθῆτα πᾶσαν ἀπαμφιέσας, ἑτέραν
hypostasis and the garment all having-taken-off another
ἀμφιέννυσι, καὶ μετὰ τῶν ἄλλων ἱερῶν ἀνδρῶν, ὅσοι
puts-on and with the other holy men as-many-as
πάρεισιν, ἀσπασάμενος, αὐτὸν κοινωνὸν ἀποτελεῖ τῶν
are-present having-kissed him sharer makes of-the
θεαρχικῶν μυστηρίων.
thearchic mysteries

CONTEMPLATION

The monk stands without kneeling, since he leads no others but follows the priests. His renunciation shows a philosophy unified by the commandments, so things the holy people may do are forbidden him. The cross means the passions stilled, the tonsure a life unadorned, the garment a step to perfection, the kiss the communion of holy men. He receives communion with a knowledge beyond the people's. The heavenly orders have no impure rank, though some are purified of ignorance by higher ones.

Τὸ μηδένα τοῖν ποδοῖν κλίνειν, μηδ' ἐπὶ κεφαλῆς ἔχειν 1
the neither of-the feet to-bend nor on (his)-head to-have
τὰ θεοπαράδοτα λόγια, παρεστάναι δὲ τῷ ἱερεῖ τὴν
the God-given oracles to-stand-by but by-the priest the
ἐπίκλησιν ἱερολογοῦντι, δηλοῖ τὴν μοναχικὴν τάξιν οὐκ
invocation chanting shows the monastic rank not
εἶναι προσαγωγικὴν ἑτέρων, ἀλλ' ἐφ' ἑαυτῆς ἑστῶσαν
to-be leading-forward of-others but by itself standing
ἐν μοναδικῇ καὶ ἱερᾷ στάσει, ταῖς ἱερατικαῖς ἑπομένην
in single and holy station the priestly following

τάξεσι, καὶ πρὸς αὐτῶν, ὡς ὀπαδόν, ἐπὶ τὴν θείαν τῶν
ranks and by them as follower to the divine of-the
κατ᾽ αὐτὴν ἱερῶν ἐπιστήμην εὐπειθῶς ἀναγομένην.
according-to it holy(-things) knowledge obediently being-led-up

2 Ἡ δὲ τῶν μεριστῶν οὐ μόνον ζωῶν, ἀλλὰ μὴν καὶ
the and of-the divided not only lives but indeed also
φαντασιῶν ἀποταγή, τὴν τελειοτάτην ἐμφαίνει τῶν
imaginations renunciation the most-perfect shows of-the
μοναχῶν φιλοσοφίαν, ἐν ἐπιστήμῃ τῶν ἑνοποιῶν ἐντολῶν
monks philosophy in knowledge of-the unifying commandments
ἐνεργουμένην. Ἔστι γάρ, ὡς ἔφην, οὐ τῆς μέσης τῶν
worked it-is for as I-said not of-the middle of-the(-ones)
τελουμένων τάξεως, ἀλλὰ τῆς πασῶν ὑψηλοτέρας.
being-initiated rank but of-the of-all higher
Διὸ καὶ πολλὰ τῶν πρὸς τῆς μέσης τάξεως
therefore also many(-things) of-the(-things) by the middle rank
ἀκατακρίτως ἐνεργουμένων ἀπείρηται τρόπῳ παντὶ τοῖς
blamelessly done are-forbidden in-way every to-the
ἑνιαίοις μοναχοῖς, ὡς πρὸς τὸ ἓν αὐτῶν ὀφειλόντων
single monks as toward the one them being-bound
ἑνοποιεῖσθαι, καὶ πρὸς ἱερὰν μονάδα συνάγεσθαι, καὶ πρὸς
to-be-unified and toward holy monad to-be-gathered and toward
τὴν ἱερατικήν, ὡς θεμιτόν, ἀπομορφοῦσθαι ζωήν, ὡς τὸ
the priestly as (is)-lawful to-be-modeled life as the
συγγενὲς αὐτῆς ἔχουσαν ἐν πολλοῖς, καὶ μᾶλλον αὐτῇ
kinship with-it having in many(-ways) and more to-it
παρὰ τὰς λοιπὰς τῶν τελουμένων τάξεις πλησιάζουσαν.
than the other of-the(-ones) being-initiated ranks drawing-near

3 Ἡ δὲ τοῦ σταυροειδοῦς τύπου σφραγίς, ὡς ἤδη παρ᾽ ἡμῶν
the and of-the cross-shaped figure seal as already by us
εἴρηται, δηλοῖ τὴν πασῶν ὁμοῦ τῶν σαρκικῶν ὀρέξεων
has-been-said shows the of-all together the fleshly appetites

ἀνενεργησίαν. Ἡ δὲ τῶν τριχῶν ἀπόκαρσις ἐμφαίνει τὴν
inactivity the and of-the hairs shearing shows the
καθαρὰν καὶ ἀσχημάτιστον ζωὴν οὐκ ἐπιπλάστοις σχήμασι
pure and unfashioned life not with-artificial forms
τὸ κατὰ νοῦν δυσειδὲς ἐπιθετικῶς καλλωπίζουσαν, ἀλλ᾽
the according-to intellect unsightliness superficially beautifying but
αὐτὴν ἐφ᾽ ἑαυτῆς οὐκ ἀνθρωπικοῖς κάλλεσιν, ἀλλ᾽ ἑνιαίοις
itself by itself not with-human beauties but with-single
καὶ μοναχοῖς εἰς τὸ θεοειδέστατον ἀναγομένην.
and monastic to the most-godlike being-led-up
Ἡ δὲ τῆς προτέρας ἐσθῆτος ἀποβολή, καὶ τῆς ἑτέρας 4
the and of-the former garment casting-off and of-the other
λῆψις, τὴν ἀπὸ μέσης ἱερᾶς ζωῆς ἐπὶ τὴν τελειοτέραν
taking the from middle holy life to the more-perfect
μετάταξιν ἐμφαίνει, καθάπερ ἐπὶ τῆς ἱερᾶς θεογενεσίας
transfer shows just-as regarding the holy divine-birth
ἡ τῆς ἐσθῆτος ἄμειψις ἐδήλου τὴν ἀποκαθαιρομένης
the of-the garment exchange showed the of-being-purified
ζωῆς εἰς θεωρητικὴν καὶ φωτιστικὴν ἕξιν ἀναγωγήν. Εἰ
life into contemplative and enlightening habit uplifting if
δὲ καὶ νῦν ὁ ἱερεύς τε καὶ πάντες ὅσοι πάρεισιν
and also now the priest both and all as-many-as are-present
ἱεροί, τὸν τετελεσμένον ἀσπάζονται, τὴν ἱερὰν τῶν
holy(-men) the(-one) perfected kiss the holy of-the
θεοειδῶν ἐννόησον κοινωνίαν, ἀγαπητικῶς ἐν εὐφροσύνῃ
godlike consider communion lovingly in gladness
θείᾳ συνηδομένων ἀλλήλοις.
divine rejoicing-with one-another
Ἐν τέλει δὲ πάντων ὁ ἱερεὺς ἐπὶ τὴν θεαρχικὴν κοινωνίαν 5
at (the)-end and of-all the priest to the thearchic communion
καλεῖ τὸν τετελεσμένον, ἐμφαίνων ἱερῶς, ὡς ὁ
calls the(-one) perfected showing holily that the(-one)

τελεσθείς, εἴπερ ἀληθῶς ἐπὶ τὴν μοναχικὴν ἀφίκοιτο καὶ
perfected if-indeed truly to the monastic he-should-come and
ἑνιαίαν ἀναγωγήν, οὐ θεωρητικὸς μόνον ἔσται τῶν κατ᾽
single uplifting not contemplative only will-be of-the according-to
αὐτὸν ἱερῶν, οὐδὲ κατὰ μέσην τάξιν ἐπὶ τὴν κοινωνίαν
him holy(-things) nor according-to middle rank to the communion
ἥξει τῶν ἱερωτάτων συμβόλων, ἀλλὰ μετὰ θείας τῶν ὑπ᾽
will-come of-the most-holy symbols but with divine of-the by
αὐτοῦ μετεχομένων ἱερῶν γνώσεως ἑτέρῳ τρόπῳ παρὰ
him partaken holy(-things) knowledge in-another manner than
τὸν ἱερὸν λαὸν ἐπὶ τὴν μετάληψιν ἥξει τῆς θεαρχικῆς
the holy people to the reception will-come of-the thearchic
κοινωνίας. Διὸ καὶ ταῖς ἱερατικαῖς τάξεσιν, ἐν ταῖς
communion therefore also to-the priestly ranks in the
ἱεροτελεστικαῖς αὐτῶν ἁγιαστείαις, ἐν τέλει τῶν ἱερωτάτων
holy-perfecting their sanctifications at (the)-end of-the most-holy
αὐτῶν ἀφιερώσεων, ἡ τῆς ἁγιωτάτης εὐχαριστίας κοινωνία
their consecrations the of-the most-holy eucharist communion
μεταδίδοται πρὸς τοῦ τελέσαντος αὐτὰς ἱεράρχου· οὐ μόνον
is-imparted by the having-perfected them hierarch not only
ὅτι τῶν θεαρχικῶν μυστηρίων ἡ μετάληψις ἑκάστης
because of-the thearchic mysteries the reception of-each
ἱεραρχικῆς μεθέξεώς ἐστι τὸ κεφάλαιον, ἀλλ᾽ ὅτι καὶ αὐτῆς
hierarchic participation is the crown but because also very
τῆς κοινωνικῆς καὶ θειοτάτης δωρεᾶς ἀναλόγως αὐταῖς
of-the communion and most-divine gift proportionately to-them
καθ᾽ ἑκάστην αἱ ἱεραὶ πᾶσαι τάξεις μετέχουσι πρὸς
according-to each the holy all ranks partake for
τὴν οἰκείαν αὐτῶν τῆς θεώσεως ἀναγωγὴν καὶ τελείωσιν.
the own their of-the deification uplifting and perfection
Συνῆκται τοίνυν ἡμῖν, ὡς αἱ μὲν ἅγιαι τελεταὶ κάθαρσίς
it-has-been-gathered therefore by-us that the indeed holy rites purification

εἰσι καὶ φωτισμὸς καὶ τελείωσις· οἱ δὲ λειτουργοὶ καθαρτικὴ
are and enlightenment and perfection the and ministers purifying
τάξις, οἱ δὲ ἱερεῖς φωτιστική· τελεστικὴ δὲ οἱ θεοειδεῖς
rank the and priests enlightening perfecting and the godlike
ἱεράρχαι. Καθαιρομένη δὲ τάξις ἡ τῆς ἱερᾶς ἐποψίας
hierarchs being-purified and rank the(-one) of-the holy vision
καὶ κοινωνίας ἀμέτοχος, ὡς ἔτι καθαιρομένη. Θεωρητικὴ
and communion without-share as still being-purified contemplative
δὲ τάξις ὁ ἱερὸς λαός. Τετελεσμένη δὲ τάξις ἡ τῶν
and rank the holy people perfected and rank the(-one) of-the
ἑνιαίων μοναχῶν. Οὕτω γὰρ ἡ καθ' ἡμᾶς ἱεραρχία, ταῖς
single monks thus for the according-to us hierarchy by-the
θεοπαραδότοις τάξεσιν ἱερῶς εὐθετουμένη, ταῖς οὐρανίαις
God-given ranks holily well-ordered to-the heavenly
ἱεραρχίαις ὁμοειδής ἐστι, τοὺς θεομιμήτους αὐτῆς ὡς ἐν
hierarchies like-formed is the God-imitating its as in
ἀνδράσιν ἀποσώζουσα καὶ θεοειδεῖς χαρακτῆρας.
men preserving and godlike features
Ἀλλ' ἐρεῖς, ὅτι ταῖς οὐρανίαις ἱεραρχίαις ἐλλείπουσι 6
but you-will-say that the heavenly hierarchies lack
πάντως αἱ καθαιρόμεναι τάξεις (οὐ γὰρ θεμιτόν, οὐδὲ
altogether the being-purified ranks not for (it-is)-lawful nor
ἀληθὲς εἰπεῖν, ὡς ἔστι τις οὐρανία διακόσμησις ἐναγής)·
true to-say that there-is some heavenly ordering accursed
ἐγὼ δέ, ὅτι μὲν ἀλώβητοι παντελῶς εἰσι, καὶ τὸ
I but that indeed unblemished completely they-are and the
πάναγνον ὑπερκοσμίως ἔχουσιν, ὁμολογήσαιμι πάντως, εἰ
all-pure(-state) supramundanely have would-confess altogether if
μὴ παντελῶς ἀποπέσοιμι τοῦ ἱερωτάτου νοός. Εἰ γάρ τις
not completely I-should-fall from-the most-holy intellect if for any
αὐτῶν ὑπὸ κακίας ἑάλω, τῆς μὲν οὐρανίας καὶ ἀμιγοῦς
of-them by evil was-captured from-the indeed heavenly and unmixed

ἀποπεπτώκει τῶν θείων νοῶν ἁρμονίας, εἰς τὴν ἀλαμπῆ δὲ
he-had-fallen of-the divine intellects harmony into the lightless and
τῶν ἀποστατικῶν πληθύων ἐφέρετο πτῶσιν. Ἀλλ' ἔστιν
of-the apostate multitudes he-was-carried fall but it-is(-possible)
εἰπεῖν ἱερῶς ἐπὶ τῆς οὐρανίας ἱεραρχίας, ὅτι κάθαρσίς
to-say holily regarding the heavenly hierarchy that purification
ἐστι ταῖς ὑφειμέναις οὐσίαις ἡ παρὰ Θεοῦ τῶν τέως
is for-the lower substances the from God of-the(-things) hitherto
ἀγνοουμένων ἔλλαμψις, ἐπὶ τελειοτέραν αὐτὰς ἐπιστήμην
unknown illumination to more-perfect them knowledge
ἄγουσα τῶν θεαρχικῶν γνώσεων, καὶ τῆς ἀγνοίας ὧν
leading of-the thearchic knowledges and from-the ignorance of-which
οὔπω τὴν ἐπιστήμην εἶχον, οἷον ἀποκαθαίρουσα διὰ τῶν
not-yet the knowledge they-had as-it-were cleansing through the
πρώτων καὶ θειοτέρων οὐσιῶν ἀναγομένας εἰς τὰς ὑπερτέρας
first and more-divine substances being-led-up to the higher
τῶν θεοπτιῶν καὶ φανοτέρας μαρμαρυγάς· οὕτω καὶ
of-the visions-of-God and brighter radiances thus also
φωτιζόμεναι τάξεις εἰσὶ καὶ τελούμεναι, καὶ καθαρτικαί,
being-enlightened ranks there-are and being-perfected and purifying
καὶ φωτιστικαί, καὶ τελεστικαὶ κατὰ τὴν οὐρανίαν
and enlightening and perfecting according-to the heavenly
ἱεραρχίαν, ὡς τῶν ὑπερτάτων καὶ θειοτέρων οὐσιῶν, τὰς
hierarchy as the highest and more-divine substances the
ὑφειμένας ἱερὰς καὶ οὐρανίας διακοσμήσεις ἀγνοίας μὲν
lower holy and heavenly orderings of-ignorance indeed
ἁπάσης ἀποκαθαιρουσῶν (ἐν τάξεσι καὶ ἀναλογίαις τῶν
all cleansing in ranks and proportions of-the
οὐρανίων ἱεραρχιῶν), πληρουσῶν δὲ αὐτὰς τῶν θειοτάτων
heavenly hierarchies filling and them with-the most-divine
ἐλλάμψεων, καὶ τελειουσῶν ἐν τῇ παναγεστάτῃ τῶν
illuminations and perfecting in the all-holiest of-the

θεαρχικῶν νοήσεων ἐπιστήμῃ. Καὶ γὰρ ἤδη πρὸς ἡμῶν
thearchic thoughts knowledge and for already by us
εἴρηται, καὶ τοῖς λογίοις θειωδῶς διηγόρευται, τὸ μὴ
it-has-been-said and in-the oracles divinely declared the(-fact) not
ταὐτὰς εἶναι πάσας τὰς οὐρανίας διακοσμήσεις, ἐν πάσαις
the-same to-be all the heavenly orderings in all
ταῖς ἱεραῖς τῶν θεοπτικῶν ἐλλάμψεων ἐπιστήμαις· ἀλλ' ἐκ
the holy of-the God-seeing illuminations knowledges but from
Θεοῦ μὲν ἀμέσως τὰς πρώτας, δι' ἐκείνων δὲ πάλιν
God indeed immediately the first through those and again
ἐκ Θεοῦ τὰς ὑφειμένας, ἀναλόγως αὐταῖς ἐλλάμπεσθαι
from God the lower proportionately to-them to-be-illumined(-with)
τὰς φανοτάτας τῆς θεαρχικῆς ἀκτῖνος αὐγάς.
the brightest of-the thearchic ray beams

VII · THE RITES FOR THE DEAD

Death differs for the holy and the unholy. The holy depart rejoicing toward the resurrection, for soul and body together will share their reward. The unholy think death is annihilation, or the soul's final parting from the body, or rebirth in other bodies, or an afterlife of earthly food; the defiled die torn away without hope. The departed's kin call him blessed and bring him to the hierarch, who performs the rites.

Τούτων δὲ διωρισμένων, ἀναγκαῖον εἰπεῖν, ὡς οἶμαι, καὶ 1
these and having-been-defined (it-is)-necessary to-tell as I-think also
τὰ πρὸς ἡμῶν ἱερῶς ἐπὶ τῶν κεκοιμημένων τελούμενα.
the(-things) by us holily over the(-ones) fallen-asleep performed
Καὶ γὰρ οὐδὲ τοῦτο κοινόν ἐστι τοῖς ἱεροῖς τε καὶ ἀνιέροις,
and for not-even this common is to-the holy both and unholy
ἀλλ' ὥσπερ ἀλλοῖον εἶδός ἐστι τῆς ἑκατέρων ζωῆς, οὕτω καὶ
but just-as different form is of-the of-each life so also

πρὸς θάνατον ἰόντες, οἱ μὲν ἱερὰν ἐσχηκότες ζωήν, εἰς
to death going the(-ones) indeed holy having-had life to
τὰς ἀληθεῖς ἐπαγγελίας τῆς θεαρχίας ἀποσκοποῦντες, ὡς τὴν
the true promises of-the thearchy looking as the
ἀλήθειαν αὐτῶν ἐν τῇ καθ' αὐτὴν ἀναστάσει τεθεαμένοι,
truth of-them in the according-to it resurrection having-beheld
μετὰ βεβαίας καὶ ἀληθοῦς τῆς ἐλπίδος ἐν εὐφροσύνῃ θείᾳ
with firm and true the hope in gladness divine
πρὸς τὸ τοῦ θανάτου πέρας ἴασιν, ὡς ἐπὶ τέλος ἱερῶν
to the of-the death end go as to (the)-end of-holy
ἀγώνων, ἐν παντελεῖ καὶ ἀτελευτήτῳ ζωῇ καὶ σωτηρίᾳ,
contests in complete and endless life and salvation
τὰ κατ' αὐτοὺς ἔσεσθαι πάντως εἰδότες διὰ τῆς
the(-things) according-to them to-be surely knowing through the
ἐσομένης αὐτῶν ὁλικῆς ἀναστάσεως. Αἱ μὲν γὰρ ἱεραὶ
coming their total resurrection the indeed for holy
ψυχαὶ πρὸς τὴν ἐπὶ τὰ χείρω κατὰ τὸν τῇδε βίον δυνάμεναι
souls to the to the worse in the here life able
καταπίπτειν τροπήν, ἐν τῇ παλιγγενεσίᾳ τὴν ἐπὶ τὸ ἄτρεπτον
to-fall change in the regeneration the to the unchangeable
ἕξουσι θεοειδεστάτην μετάταξιν. Τὰ δὲ καθαρὰ τῶν ἱερῶν
will-have most-godlike transfer the and pure of-the holy
ψυχῶν, ὁμόζυγα καὶ ὁμοπόρευτα σώματα συναπογραφέντα
souls yoke-fellow and fellow-traveling bodies enrolled-together
καὶ συναθλήσαντα κατὰ τοὺς θείους αὐτῶν ἱδρῶτας, ἐν
and having-contended-together in the divine their sweats in
τῇ τῶν ψυχῶν ἀτρέπτῳ κατὰ τὴν θείαν ζωὴν ἱδρύσει,
the of-the souls unchangeable according-to the divine life foundation
συναπολήψεται τὴν οἰκείαν ἀνάστασιν· ἑνωθέντα γὰρ αἷς
will-receive-together the own resurrection united for to-which
ἥνωντο κατὰ τὸν τῇδε βίον ἱεραῖς ψυχαῖς, ὡς μέλη
they-had-been-united in the here life holy souls as members

Χριστοῦ γεγονότα, τὴν θεοειδῆ καὶ ἄφθαρτον ἀθάνατόν
of-Christ having-become the godlike and incorruptible immortal
τε καὶ μακαρίαν ἀπολήψεται λῆξιν. Ἐν τούτοις μὲν οὖν
both and blessed will-receive allotment in these indeed then
ἡ τῶν ἱερῶν ἐστι κοίμησις ἐν εὐφροσύνῃ καὶ ἀσαλεύτοις
the of-the holy is falling-asleep in gladness and unshaken
ἐλπίσιν, εἰς τὸ τῶν θείων ἀγώνων ἀφικνουμένη πέρας.
hopes to the of-the divine contests arriving end
Τῶν δὲ ἀνιέρων οἱ μὲν εἰς ἀνυπαρξίαν ἀλόγως οἴονται 2
of-the and unholy some indeed into nonexistence irrationally think
χωρεῖν, οἱ δὲ τὴν σωματικὴν εἰσάπαξ ἀπορρήγνυσθαι τῶν
to-pass others and the bodily once-for-all to-be-broken-off of-the
οἰκείων ψυχῶν συζυγίαν, ὡς ἀνάρμοστον αὐταῖς, ἐν θεοειδεῖ
own souls union as unfitting for-them in godlike
ζωῇ καὶ μακαρίαις λήξεσιν, οὐκ ἐννοήσαντες, οὐδὲ ἱκανῶς
life and blessed allotments not having-considered nor sufficiently
ἐν ἐπιστήμῃ θείᾳ μυηθέντες, ἀρχθεῖσαν ἤδη τὴν καθ'
in knowledge divine having-been-initiated begun already the according-to
ἡμᾶς ἐν Χριστῷ θεοειδεστάτην ζωήν. Ἄλλοι δὲ σωμάτων
us in Christ most-godlike life others and of-bodies
ἄλλων ἀπονέμουσι ταῖς ψυχαῖς συζυγίας, ἀδικοῦντες
other assign to-the souls unions wronging
τὸ ἐπ' αὐτοῖς, ὡς οἶμαι, τὰ συμπονήσαντα ταῖς
the(-part) in them as I-think the(-bodies) having-toiled-with with-the
θείαις ψυχαῖς, καὶ τῶν ἱερῶν ἀντιδόσεων οὐκ εὐαγῶς
divine souls and of-the holy recompenses not piously
ἀποστεροῦντες τὰ πρὸς τὸ πέρας ἐλθόντα τῶν θειοτάτων
depriving the(-ones) to the end having-come of-the most-divine
δρόμων. Ἄλλοι δέ, οὐκ οἶδ' ὅπως ἐπὶ προσύλους ἐννοίας
races others and not I-know how to material notions
ἀποκλιθέντες, εἰρήκασιν ὁμοειδῆ τοῦ τῇδε βίου τὴν τοῖς
having-inclined have-said like-formed to-the here life the to-the

ὁσίοις ἐπηγγελμένην ἁγιωτάτην καὶ μακαριωτάτην λῆξιν,
holy promised most-holy and most-blessed allotment
καὶ τροφὰς οἰκείας ἀλλοιωτῷ βίῳ τοῖς ἰσαγγέλοις
and foods proper to-changeable life to-the(-ones) equal-to-angels
ἀθεμίτως ἀπέῤῥιψαν. Ἀλλ᾽ οὐκ ἀποπεσεῖταί τίς ποτε τῶν
unlawfully have-cast but not will-fall anyone ever of-the
ἱερωτάτων ἀνδρῶν εἰς τὰς τοιάσδε πλανήσεις· ἀλλ᾽ ὅλους
most-holy men into the such errors but whole
αὐτοὺς ἀπολήψεσθαι τὴν Χριστοειδῆ λῆξιν εἰδότες, ὅταν ἐπὶ
themselves to-be-about-to-receive the Christlike allotment knowing when to
τὸ πέρας ἔλθωσι τοῦ τῇδε βίου, τὴν εἰς ἀφθαρσίαν αὐτῶν
the end they-come of-the here life the to incorruption their
ὁδόν, ὡς ἐγγυτέραν ἤδη γεγενημένην, ἐμφανέστερον ὁρῶσι,
road as nearer already having-become more-manifestly see
καὶ τὰς δωρεὰς τῆς θεαρχίας ὑμνοῦσι, καὶ θείας ἡδονῆς
and the gifts of-the thearchy hymn and with-divine pleasure
ἀποπληροῦνται, τὴν ἐπὶ τὰ χείρω τροπὴν οὐκέτι δεδοικότες,
are-filled the to the worse change no-longer fearing
ἀλλ᾽ εὖ εἰδότες, ὅτι τὰ κτηθέντα καλὰ βεβαίως καὶ αἰωνίως
but well knowing that the acquired goods firmly and eternally
ἕξουσιν. Οἱ δὲ μολυσμῶν ἀνάπλεοι καὶ ἀνιέρων
they-will-have the(-ones) and of-defilements full and unholy
κηλίδων, εἴπερ ἱερᾶς τινος τετυχήκασι μυήσεως, αὐτοὶ
stains if-indeed holy some they-have-attained initiation they
δὲ ταύτην ἐκ τοῦ οἰκείου νοὸς ὀλεθρίως ἀποῤῥαπίσαντες,
and this from the own intellect ruinously having-beaten-off
ἐπὶ τὰς φθοροποιοὺς ηὐτομόλησαν ἐπιθυμίας, ὅταν ἐπὶ
to the corrupting deserted desires when to
τὸ τέλος ἔρχωνται τῆς ἐνθάδε ζωῆς, οὐκ ἔτι ὁμοίως
the end they-come of-the here life not any-longer likewise
αὐτοῖς εὐκαταφρόνητος φανεῖται τῶν λογίων ἡ θεία
to-them contemptible will-appear of-the oracles the divine

θεσμοθεσία, τὰς ὀλλυμένας δὲ τῶν οἰκείων παθῶν ἡδονὰς
ordinance the perishing and of-the own passions pleasures
ἑτέροις ὀφθαλμοῖς ἐπισκοπήσαντες, καὶ τὴν ἱερὰν ζωήν,
with-other eyes having-surveyed and the holy life
ἧς ἀνοήτως ἐκπεπτώκασι, μακαρίσαντες, ἐλεεινῶς καὶ
from-which foolishly they-have-fallen having-blessed pitiably and
ἀβουλήτως ἀποσχίζονται τοῦ τῇδε βίου, πρὸς μηδεμίαν
unwillingly are-torn-away from-the here life to no
ἱερὰν ἐλπίδα χειραγωγούμενοι διὰ τὴν χειρίστην ζωήν.
holy hope being-led because-of the worst life
Τούτων δὲ οὐδενὸς γιγνομένου κατὰ τὰς κοιμήσεις τῶν 3
of-these and none happening at the fallings-asleep of-the
ἱερῶν ἀνδρῶν, αὐτὸς μὲν ὁ πρὸς τὸ πέρας ἐρχόμενος
holy men he-himself indeed the(-one) to the end coming
τῶν οἰκείων ἀγώνων εὐφροσύνης ἱερᾶς ἀποπληροῦται,
of-the own contests with-gladness holy is-filled
καὶ σὺν ἡδονῇ πολλῇ πρὸς τὴν ὁδὸν ἐπιβαίνει τῆς
and with pleasure much to the road steps of-the
ἱερᾶς παλιγγενεσίας. Οἱ δὲ τοῦ κοιμηθέντος οἰκεῖοι,
holy regeneration the and of-the(-one) fallen-asleep kin
κατὰ τὴν θείαν οἰκειότητα καὶ ὁμοτροπίαν, αὐτόν τε,
according-to the divine kinship and likeness-of-ways him both
ὅστις ἐστί, μακαρίζουσι, πρὸς τὸ νικηφόρον εὐκταίως
whoever he-is bless to the victorious as-prayed-for
ἀφικόμενον τέλος, καὶ τῷ τῆς νίκης αἰτίῳ χαριστηρίους
having-arrived end and to-the of-the victory cause of-thanksgiving
ᾠδὰς ἀναπέμπουσι, προσέτι καὶ αὐτοὺς ἀφικέσθαι πρὸς
songs send-up besides also themselves to-arrive at
τὴν ὁμοίαν εὐχόμενοι λῆξιν· λαβόντες δὲ αὐτόν, ἐπὶ τὸν
the like praying allotment having-taken and him to the
ἱεράρχην ἄγουσιν, ὡς ἐπὶ στεφάνων ἱερῶν δόσιν· ὁ δὲ
hierarch bring as for of-crowns holy giving he and

ἀσμένως ὑποδέχεται, καὶ τελεῖ τὰ κατὰ θεσμὸν
gladly receives and performs the(-things) according-to ordinance
ἱερῶν ἐπὶ τοῖς ὁσίως κεκοιμημένοις τελούμενα.
of-holy(-men) over the(-ones) holily fallen-asleep performed

THE MYSTERY OF THE RITES FOR THE DEAD

The hierarch gathers the clergy and lays the body before the altar if the departed was a priest, or before the sanctuary if a monk or layman, and gives thanks. The promises of resurrection are read and psalms sung; a minister dismisses the catechumens and proclaims the departed among the saints. The hierarch prays and kisses the dead, followed by all, pours oil on the body, and after a prayer for all lays it with the holy dead.

1 Συναγαγὼν ὁ θεῖος ἱεράρχης τὸν ἱερὸν χορόν, εἰ μὴν
having-gathered the divine hierarch the holy choir if indeed
ἱερατικῆς ἐγεγόνει τάξεως ὁ κεκοιμημένος, ἐπίπροσθεν
of-priestly had-been rank the(-one) fallen-asleep in-front-of
τοῦ θείου θυσιαστηρίου κατακλίνας αὐτόν, ἀπάρχεται τῆς
the divine altar having-laid him begins the
πρὸς Θεὸν εὐχῆς καὶ εὐχαριστίας· εἰ δὲ τοῖς εὐαγέσι
to God prayer and thanksgiving if but among-the pious
μοναχοῖς ἢ τῷ ἱερῷ λαῷ κατετέτακτο, παρὰ τὸ τίμιον
monks or the holy people he-had-been-ranked beside the precious
ἱερατεῖον αὐτὸν κατακλίνει πρὸ τῆς ἱερατικῆς εἰσελεύσεως.
sanctuary him lays before the priestly entrance
Εἶτα τελεῖ τὴν πρὸς Θεὸν εὐχαριστήριον εὐχὴν ὁ ἱεράρχης·
then performs the to God thanksgiving prayer the hierarch
ἑξῆς δὲ οἱ λειτουργοὶ τὰς ἐν τοῖς θείοις λογίοις ἐμφερομένας
next and the ministers the in the divine oracles contained
ἀψευδεῖς ἐπαγγελίας περὶ τῆς ἱερᾶς ἡμῶν ἀναστάσεως
unlying promises about the holy our resurrection

ἀναγνόντες, ἱερῶς ᾄδουσι τὰς ὁμολόγους καὶ ταὐτοδυνάμους
having-read holily sing the harmonious and of-same-meaning
τῶν ψαλμικῶν λογίων ᾠδάς· εἶτα τῶν λειτουργῶν ὁ
of-the psalmic oracles songs then of-the ministers the
πρῶτος ἀπολύει τοὺς κατηχουμένους, καὶ ἀνακηρύττει τοὺς
first dismisses the catechumens and proclaims the
ἤδη κεκοιμημένους ἁγίους, μεθ' ὧν ἀξιοῖ τὸν ἄρτι
already fallen-asleep saints with whom he-deems-worthy the(-one) just
τελειωθέντα τῆς ὁμοταγοῦς ἀναῤῥήσεως, καὶ προτρέπεται
perfected of-the same-ranked proclamation and urges
πάντας αἰτῆσαι τὴν ἐν Χριστῷ μακαρίαν τελείωσιν· εἶτα
all to-ask the in Christ blessed perfection then
προσελθὼν ὁ θεῖος ἱεράρχης, εὐχὴν ἱερωτάτην ἐπ' αὐτῷ
having-approached the divine hierarch prayer most-holy over him
ποιεῖται, καὶ μετὰ τὴν εὐχὴν αὐτός τε ὁ ἱεράρχης
makes and after the prayer himself both the hierarch
ἀσπάζεται τὸν κεκοιμημένον, καὶ μετ' αὐτὸν οἱ
kisses the(-one) fallen-asleep and after him the(-ones)
παρόντες ἅπαντες. Ἀσπασαμένων δὲ πάντων, ἐπιχέει
present all having-kissed and all pours
τῷ κεκοιμημένῳ τὸ ἔλαιον ὁ ἱεράρχης, καὶ τὴν ὑπὲρ
on-the(-one) fallen-asleep the oil the hierarch and the for
πάντων εὐχὴν ἱερὰν ποιησάμενος, ἀποτίθησιν ἐν οἴκῳ
all prayer holy having-made lays-away in house
τιμίῳ τὸ σῶμα μεθ' ἑτέρων ὁμοταγῶν ἱερῶν σωμάτων.
precious the body with other same-ranked holy bodies

The unholy will laugh at these rites. Only the catechumens are sent out, since the other ranks are already initiated and may learn from what they see. The hierarch prays not for the wicked, who receive what they lived, but for the holy, that their human faults be forgiven, since he interprets God's judgments; so too he excommunicates only as God moves him. The oil shows the contest finished; the body lies with the holy because it shared the struggle. The prayers stay unwritten. Infants are baptized because a holy sponsor vows to raise them.

1 Ταῦτα μὲν εἴπερ ἴδοιεν ἢ ἀκούσαιεν οἱ ἀνίεροι πρὸς ἡμῶν
these-things indeed if-indeed should-see or hear the unholy by us
τελούμενα, πλατὺ γελάσουσιν, ὡς οἶμαι, καὶ τῆς πλανήσεως
performed broadly will-laugh as I-think and for-the error
ἡμᾶς ἐλεήσουσιν. Οὐ δεῖ δὲ πρὸς τοῦτο θαυμάζειν·
us will-pity not (one)-must but at this to-wonder
ἐὰν γὰρ μὴ πιστεύσωσιν, ὡς τὰ λόγιά φησιν, οὐδὲ μὴ
if for not they-believe as the oracles say not-even —
συνήσουσιν. Ἡμεῖς δὲ τὰ νοητὰ τῶν τελουμένων
will-understand we but the intelligible(-things) of-the(-things) performed
ἐποπτεύσαντες, Ἰησοῦ φωταγωγοῦντος, εἴπωμεν, ὡς οὐκ
having-beheld Jesus guiding-with-light let-us-say that not
ἀλόγως ὁ ἱεράρχης ἐπὶ τὸν ὁμοταγῆ χῶρον εἰσάγει
without-reason the hierarch to the same-ranked place brings-in
καὶ ἐπιτίθησι τὸν κεκοιμημένον· ἐμφαίνει γὰρ ἱερῶς,
and places the(-one) fallen-asleep it-shows for holily
ὡς κατ᾽ ἐκείνας ἔσονται πάντες ἐν τῇ παλιγγενεσίᾳ
that according-to those will-be all in the regeneration
τὰς ἀποκληρώσεις, καθ᾽ ἃς ἐνθάδε τὴν οἰκείαν ζωὴν
the allotments according-to which here the own life
ἀπεκλήρωσαν. Οἷον, εἰ θεοειδῆ τις ἔσχεν ἐνθάδε καὶ
they-allotted for-instance if godlike one had here and

ἱερωτάτην ζωήν, ὡς ἀνδρὶ τὸ θεομίμητον ἐφικτόν, ἐν
most-holy life as for-a-man the imitation-of-God (is)-attainable in
θείαις ἔσται κατὰ τὸν αἰῶνα τὸν μέλλοντα καὶ μακαρίαις
divine he-will-be in the age the to-come and blessed
λήξεσιν· εἰ δὲ τῆς κατ᾽ ἄκρον θεοειδοῦς ὑφειμένην,
allotments if but than-the in (the)-highest(-degree) godlike lower
ἱερὰν δὲ ὅμως, ὁμοειδεῖς καὶ οὗτος ἀπολήψεται τὰς
holy but nevertheless like-formed also this(-one) will-receive the
ἱερὰς ἀμοιβάς. Ὑπὲρ ταύτης τῆς θείας δικαιοσύνης ὁ
holy rewards for this the divine justice the
ἱεράρχης εὐχαριστήσας, εὐχὴν ἱερὰν ποιεῖται, καὶ τὴν
hierarch having-given-thanks prayer holy makes and the
σεβασμίαν ὑμνεῖ θεαρχίαν, ὡς καθαιρετικὴν μὲν τοῦ κατὰ
venerable hymns thearchy as destroying indeed of-the against
πάντων ἡμῶν ἀδίκου καὶ τυραννικοῦ κράτους, μεταγωγὸν
all of-us unjust and tyrannical power bringing-over
δὲ ἡμῶν ἐπὶ τὰ οἰκεῖα δικαιότατα κρίματα.
and us to the own most-just judgments

Αἱ δὲ τῶν θεαρχικῶν ἐπαγγελιῶν ᾠδαὶ καὶ ἀναγνώσεις 2
the and of-the thearchic promises songs and readings
ἐκφαντορικαὶ μέν εἰσι τῶν μακαριωτάτων λήξεων, εἰς ἃς
revealing indeed are of-the most-blessed allotments into which
οἱ θείαν ἐσχηκότες τελείωσιν αἰωνίως καταταχθήσονται·
the(-ones) divine having-had perfection eternally will-be-enrolled
τοῦ δὲ κοιμηθέντος ἱερῶς ἀποδεκτικαί, τῶν ἔτι
of-the(-one) and fallen-asleep holily accepting of-the(-ones) still
δὲ ζώντων προτρεπτικαὶ πρὸς τὴν ὁμοίαν τελείωσιν.
and living urging to the like perfection

Σκόπει δέ, ὅτι νῦν οὐ πᾶσαι κατὰ τὸ σύνηθες αἱ 3
observe and that now not all according-to the custom the
καθαιρόμεναι τάξεις ἀπολύονται, μόνοι δὲ τῶν ἱερῶν
being-purified ranks are-dismissed only but from-the holy

ἐκβάλλονται χώρων οἱ κατηχούμενοι, καὶ γὰρ αὕτη μὲν
are-put-out places the catechumens and for this(-rank) indeed
ἀμύητός ἐστι καθόλου πάσης ἱερᾶς τελετῆς, καὶ πρὸς
uninitiated is wholly in-every holy rite and to
οὐδέν, οὐ μικρόν, οὐ μέγα τῶν ἱερῶς τελουμένων
nothing neither small nor great of-the(-things) holily performed
ἐποπτεύειν αὐτῇ θεμιτόν, ὡς οὐδὲ τῆς τῶν ἱερῶν ὀπτικῆς
to-behold for-it (is)-lawful as not-even of-the of-the holy(-things) seeing
δυνάμεως μετασχούσῃ, διὰ τῆς ἀρχιφώτου καὶ φωτοδότιδος
power having-partaken through the first-shining and light-giving
θεογενεσίας. Αἱ δὲ λοιπαὶ τῶν καθαιρομένων τάξεις ἐν
divine-birth the and other of-the(-ones) being-purified ranks in
μυήσει μὲν ἤδη γεγόνασιν ἱερᾶς παραδόσεως· ἀνοήτως
initiation indeed already have-been of-holy tradition foolishly
δὲ πρὸς τὰ χείρω παλινδρομήσασαι, δέον ἐπὶ
but to the worse(-things) having-run-back it-being-needful to
τὰ πρόσω τὴν οἰκείαν ἀναγωγὴν ἀποτελειῶσαι,
the(-things) forward the own uplifting to-perfect
τῶν θεαρχικῶν μέν, ὡς ἐν συμβόλοις ἱεροῖς, ἐποψιῶν
from-the thearchic indeed as in symbols holy visions
καὶ κοινωνιῶν εὐλόγως ἀποδιαστέλλονται· βλαβήσονται
and communions reasonably are-separated they-will-be-harmed
γάρ, ἀνιέρως αὐτῶν μετέχουσαι, καὶ πρὸς πλείονα τῶν
for unholily them partaking and to greater of-the
θείων καὶ ἑαυτῶν ἐλεύσονται περιφρόνησιν. Οὐκ
divine(-things) and of-themselves will-come contempt not
ἀπεικότως δὲ πάρεισιν ἐπὶ τοῖς νῦν τελουμένοις,
unreasonably but they-are-present at the(-things) now performed
ἐναργῶς ἐκδιδασκόμεναι καὶ ὁρῶσαι τὴν τοῦ καθ' ἡμᾶς
clearly being-taught and seeing the of-the according-to us
ἀδειλίαν θανάτου, καὶ τὰ τῶν ἁγίων γέρα πρὸς τῶν
fearlessness of-death and the of-the saints honors by the

ἀληθῶν Λογίων ὑμνούμενα, καὶ τὰς ἠπειλημένας ἔσεσθαι
true Oracles hymned and the threatened to-be
τοῖς κατ᾽ αὐτὰς ἀνιέροις ἀτελευτήτους ἀνίας· ἔσται γὰρ
to-the according-to them unholy endless griefs will-be for
αὐταῖς ἴσως ὄφελος, ὁρώσαις τὸν ἱερῶς τετελειωμένον
to-them perhaps benefit seeing the(-one) holily perfected
ὑπὸ τῆς λειτουργικῆς ἀναῤῥήσεως, ὡς κοινωνὸν ὄντως
by the ministering proclamation as sharer truly
ὄντα τῶν ἀπ᾽ αἰῶνος ἁγίων, ἱερῶς ἀνακηρυττόμενον· καὶ
being of-the from eternity saints holily being-proclaimed and
τάχα καὶ αὗται πρὸς τὴν ὁμοίαν ἔφεσιν ἥξουσι, καὶ πρὸς
perhaps also these to the like desire will-come and by
τῆς λειτουργικῆς ἐπιστήμης ἐκδιδαχθήσονται, μακαρίαν
the ministering knowledge will-be-taught blessed
ἀληθῶς εἶναι τὴν ἐν Χριστῷ τελείωσιν.
truly to-be the in Christ perfection

Εἶτα προσελθὼν ὁ θεῖος ἱεράρχης, εὐχὴν ἱερὰν ἐπὶ τῷ 4
then having-approached the divine hierarch prayer holy over the(-one)
κεκοιμημένῳ ποιεῖται· καὶ μετὰ τὴν εὐχήν, αὐτός τε
fallen-asleep makes and after the prayer himself both
ὁ ἱεράρχης αὐτὸν ἀσπάζεται, καὶ ἑξῆς οἱ παρόντες
the hierarch him kisses and next the(-ones) present
ἅπαντες. Ἡ μὲν οὖν εὐχὴ τῆς θεαρχικῆς ἀγαθότητος
all the indeed then prayer of-the thearchic goodness
δεῖται, πάντα μὲν ἀφεῖναι τὰ δι᾽ ἀνθρωπίνην
begs all indeed to-remit the(-things) through human
ἀσθένειαν ἡμαρτημένα τῷ κεκοιμημένῳ, κατατάξαι δὲ
weakness sinned to-the(-one) fallen-asleep to-enroll and
αὐτὸν ἐν φωτὶ καὶ χώρᾳ ζώντων, εἰς κόλπους Ἀβραάμ,
him in light and land of-living(-ones) into bosoms of-Abraham

καὶ Ἰσαάκ, καὶ Ἰακώβ, ἐν τόπῳ οὗ ἀπέδρα ὀδύνη καὶ
and of-Isaac and of-Jacob in place where fled-away pain and
λύπη καὶ στεναγμός.
grief and groaning

Ταῦτα μὲν οὖν, ὡς οἶμαι, δῆλα τὰ τῶν ἁγίων
these-things indeed then as I-think (are)-clear the of-the saints
μακαριώτατα γέρατα. Τί γὰρ ἂν γένοιτο τῆς παντελῶς
most-blessed rewards what for — could-be than-the completely
ἀλύπου καὶ φωτιστικῆς ἀθανασίας ἰσόῤῥοπον; εἰ καὶ
painless and enlightening immortality equal-in-weight if even
τὰ μάλιστα ταῖς ἡμῶν ἀναλόγοις σημασίαις αἱ παντὸς
the(-things) most by-the our proportionate significations the of-every
ὑψηλότεραι νοὸς ἐπαγγελίαι σημαινόμεναι, τῆς πραγματικῆς
higher intellect promises signified of-the actual
αὐτῶν ἀληθείας ἀποδεούσας ἔχουσι τὰς ὀνομασίας. Ἀληθὲς
their truth falling-short have the names true
γὰρ εἶναι τὸ λόγιον οἰητέον· Ὅτι ὀφθαλμὸς οὐκ εἶδεν,
for to-be the oracle (one)-must-think that eye not saw
καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ
and ear not heard and to heart of-man not
ἀνέβη ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.
rose which prepared — God for-the(-ones) loving him
Κόλποι δέ εἰσιν, ὡς οἶμαι, τῶν μακαρίων πατριαρχῶν καὶ
bosoms and are as I-think of-the blessed patriarchs and
τῶν λοιπῶν ἁγίων ἁπάντων αἱ θειόταται καὶ μακαριστὰι
of-the other saints all the most-divine and most-blessed
λήξεις, αἱ τοὺς θεοειδεῖς ὑποδεχόμεναι πάντας εἰς τὴν
allotments the(-ones) the godlike receiving all into the
ἐν αὐταῖς ἀγήρῳ καὶ μακαριωτάτην τελείωσιν.
in them ageless and most-blessed perfection

Φαίης δ' ἂν ἴσως, ταῦτα μὲν ὀρθῶς εἰρῆσθαι 6
you-might-say and — perhaps these-things indeed rightly to-have-been-said
παρ' ἡμῶν, ἀπορεῖν δέ, ὅτου ἕνεκα τῆς θεαρχικῆς
by us to-be-at-a-loss but what for-the-sake-of of-the thearchic
ἀγαθότητος ὁ ἱεράρχης δεῖται, τῶν ἡμαρτημένων
goodness the hierarch begs of-the(-things) sinned
αἰτῶν τῷ κεκοιμημένῳ τὴν ἄφεσιν, καὶ τὴν τοῖς
asking for-the(-one) fallen-asleep the remission and the with-the
θεοειδέσιν ὁμοταγῆ καὶ φανοτάτην ἀποκλήρωσιν. Εἰ γὰρ
godlike same-ranked and brightest allotment if for
ἀμοιβὰς ἀπολήψεται πᾶς ὑπὸ τῆς θείας δικαιοσύνης,
rewards will-receive everyone from the divine justice
ὧν ἐν τῇ παρούσῃ ζωῇ χρηστῶν ἢ ἑτέρων ἔδρασεν,
for-what in the present life good or other he-did
ἐτέλεσε δὲ τὰς κατὰ τὸν τῇδε βίον οἰκείας ἐνεργείας
has-ended and the in the here life own activities
ὁ κεκοιμημένος, πρὸς τίνος ἱεραρχικῆς εὐχῆς, ἐφ'
the(-one) fallen-asleep by what hierarchic prayer to
ἑτέραν λῆξιν μεταταχθήσεται, παρὰ τὴν ἀξίαν αὐτοῦ, καὶ
another allotment will-he-be-transferred beyond the worth his and
τῆς ἐνθάδε ζωῆς ἀμοιβαίαν; Ἐγὼ δέ, ὅτι μὲν ἀμοιβαίαν
of-the here life corresponding I but that indeed corresponding
ἕξει τὴν ἀποκλήρωσιν ἕκαστος, εὖ οἶδα, τοῖς λογίοις
will-have the allotment each well know the oracles
ἀκολουθῶν· ἀπέκλεισε γάρ, φησιν, ὁ Κύριος κατ' αὐτοῦ,
following has-shut for it-says the Lord upon him
καὶ κομίσεται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς
and will-receive each the(-things) through the body according-to
ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν. Ὅτι δὲ καὶ τῶν
what he-did whether good or evil that and also of-the
δικαίων αἱ προσευχαὶ κατὰ τὸν τῇδε βίον, μήτιγε μετὰ
just the prayers in the here life let-alone after

θάνατον, εἰς τοὺς ἀξίους ἱερῶν εὐχῶν ἐνεργοῦσι μόνον, αἱ
death for the worthy of-holy prayers are-effective only the
τῶν λογίων ἡμᾶς ἐκδιδάσκουσιν ἀληθεῖς παραδόσεις. Ἢ
of-the oracles us teach true traditions or
τί πρὸς τοῦ Σαμουὴλ ὁ Σαοὺλ ἀπώνατο; τί δὲ τὸν
what from — Samuel — Saul did-benefit what and the
τῶν Ἑβραίων λαὸν ὤνησεν ἡ προφητικὴ προσευχή; Καὶ
of-the Hebrews people did-help the prophetic prayer and
γὰρ ὡς εἴ τις, ἡλίου τὰ οἰκεῖα δωρουμένου φῶτα τοῖς
for as if someone sun the own bestowing lights on-the
ἀβλαβέσιν ὀφθαλμοῖς, ἐν μετουσίᾳ τοῦ ἡλιακοῦ φωτὸς
unharmed eyes in participation of-the solar light
αἰτεῖ γενέσθαι, τὰς οἰκείας ὄψεις ἐξαφανίζων· οὕτω πρὸς
asks to-be the own eyes destroying so on
ἀδυνάτους ἤρτηται καὶ περιττὰς ἐλπίδας, ὁ τὰς
impossible hangs and vain hopes the(-one) the
τῶν ἁγίων ἐξαιτῶν προσευχάς, καὶ τὰς κατὰ φύσιν
of-the saints begging prayers and the according-to nature
αὐτῶν ἱερὰς ἐνεργείας ἐλαύνων, ἀπροσεξίᾳ τῶν θείων
their holy activities driving-away by-heedlessness of-the divine
δώρων, καὶ τῶν φανοτάτων καὶ ἀγαθοδοτίδων ἐντολῶν
gifts and from-the brightest and good-giving commandments
ἀποφοιτήσει. Φημὶ δέ, τοῖς λογίοις ἑπόμενος, ὡς ὠφέλιμοι
by-departure I-say but the oracles following that beneficial
πάμπαν εἰσὶν ἐν τῷδε τῷ βίῳ τῶν ἁγίων αἱ προσευχαί,
altogether are in this the life of-the saints the prayers
κατὰ τόνδε τὸν τρόπον, εἴ τις, ἱερῶν ἐφιέμενος δώρων,
in this the manner if someone holy desiring gifts
καὶ πρὸς μετοχὴν αὐτῶν ἕξιν ἱερὰν ἔχων, ὡς τῆς οἰκείας
and for partaking of-them habit holy having as of-the own
ἐπιγνώμων βραχύτητος, ἐλθὼν ἐπί τινα τῶν ὁσίων
conscious smallness having-come to one of-the holy

ἀνδρῶν ἀξιώσειεν αὐτόν, οἱ γενέσθαι συλλήπτορα, καὶ
men should-ask him to-him to-become helper and
συνικέτην, ὠφεληθήσεται πάντως ἐκ τούτου τὴν πάσης
fellow-suppliant he-will-be-benefited surely from this the all
ὑπερκειμένην ὠφέλειαν· ἐπιτεύξεται γὰρ ὧν αἰτεῖ θειοτάτων
surpassing benefit he-will-attain for what he-asks most-divine
δώρων, ἀποδεχομένης αὐτὸν τῆς θεαρχικῆς ἀγαθότητος,
gifts accepting him the thearchic goodness
τῆς τε οἰκείας εὐλαβοῦς ἐπιγνωμοσύνης, καὶ τῆς ἐπὶ
for-the both own reverent discernment and the toward
τοῖς ὁσίοις αἰδοῦς, καὶ τῆς τῶν αἰτηθεισῶν ἱερῶν
the holy(-men) respect and the of-the asked holy
αἰτήσεων ἐπαινετῆς ἐφέσεως, καὶ καταλλήλου καὶ θεοειδοῦς
requests praiseworthy desire and suited and godlike
ἕξεως. Ἔστι γὰρ καὶ τοῦτο τοῖς θεαρχικοῖς κρίμασι
habit is for also this by-the thearchic judgments
νενομοθετημένον, τὸ τὰ θεῖα δῶρα τοῖς ἀξίοις τοῦ
ordained the(-rule) the divine gifts to-the(-ones) worthy of-the
μετασχεῖν ἐν τάξει θεοπρεπεστάτῃ δωρεῖσθαι διὰ τῶν
to-partake in order most-God-befitting to-be-bestowed through the(-ones)
ἀξίων τοῦ μεταδοῦναι. Ταύτην οὖν εἴ τις ἀτιμάσειε τὴν
worthy of-the to-impart this then if anyone should-dishonor the
ἱερὰν εὐκοσμίαν, καὶ πρὸς ἀθλίαν οἴησιν ἐληλυθώς, ἱκανὸν
holy good-order and to wretched conceit having-come sufficient
ἑαυτὸν οἰηθείη πρὸς τὴν θεαρχικὴν ὁμιλίαν, καὶ τῶν
himself should-think for the thearchic converse and the
ὁσίων ὑπερφρονήσοι· καὶ μήν, εἰ τὰς αἰτήσεις ἀναξίας
holy(-men) should-disdain and indeed if the requests unworthy
τε Θεοῦ, καὶ μὴ ἱερὰς αἰτήσοι, καὶ τὴν ἔφεσιν τῶν
both of-God and not holy should-ask and the desire of-the
θείων εἰ μὴ σύντονον ἔχοι καὶ ἑαυτῷ κατάλληλον,
divine(-things) if not intense he-should-have and to-himself suited

ἀποτεύξεται δι᾽ ἑαυτὸν τῆς ἀνεπιστήμονος αἰτήσεως.
he-will-miss because-of himself the unknowing request
Περὶ δὲ τῆς εἰρημένης εὐχῆς, ἣν ὁ ἱεράρχης ἐπεύχεται
about and the said prayer which the hierarch prays
τῷ κεκοιμημένῳ, τὴν εἰς ἡμᾶς ἐλθοῦσαν ἐκ τῶν
over-the(-one) fallen-asleep the to us having-come from the
ἐνθέων ἡμῶν καθηγεμόνων παράδοσιν εἰπεῖν ἀναγκαῖον.
inspired our leaders tradition to-tell (is)-necessary
7 Ὁ θεῖος ἱεράρχης ἐκφαντορικός ἐστιν, ὡς τὰ λόγιά
the divine hierarch revealer is as the oracles
φησι, τῶν θεαρχικῶν δικαιωμάτων· ἄγγελος γὰρ Κυρίου
say of-the thearchic judgments angel for of-(the)-Lord
παντοκράτορος Θεοῦ ἐστι· μεμάθηκεν οὖν ἐκ τῶν
almighty God he-is he-has-learned then from the
θεοπαραδότων λογίων, ὅτι τοῖς ὁσίως βιώσασιν ἡ
God-given oracles that to-the(-ones) holily having-lived the
φανοτάτη καὶ θεία ζωὴ κατ᾽ ἀξίαν ὑπὸ τῶν δικαιοτάτων
brightest and divine life according-to worth by the most-just
ζυγῶν ἀντιδίδοται, παρορώσης ἀγαθότητι τῆς θεαρχικῆς
scales is-given-in-return overlooking in-goodness the thearchic
φιλανθρωπίας τὰς ἐγγενομένας αὐτοῖς ἐξ ἀνθρωπίνης
love-for-mankind the arisen-in them from human
ἀσθενείας κηλῖδας· ἐπείπερ οὐδείς, ὡς τὰ λόγιά φησι,
weakness stains since no-one(-is) as the oracles say
καθαρὸς ἀπὸ ῥύπου. Ταῦτα μὲν οὖν ὁ ἱεράρχης οἶδεν
clean from filth these-things indeed then the hierarch knows
ἐπηγγελμένα πρὸς τῶν ἀληθῶν λογίων· αἰτεῖ δὲ αὐτὰ
promised by the true oracles asks and them
γενέσθαι, καὶ δωρηθῆναι τοῖς ὁσίως βιώσασι τὰς
to-come-about and to-be-bestowed on-the(-ones) holily having-lived the
ἱερὰς ἀντιδόσεις, ἅμα μὲν ἐπὶ τὸ θεομίμητον ἀγαθοειδῶς
holy recompenses at-once indeed to the imitation-of-God good-formedly

ἐκτυπούμενος, καὶ τὰς ἑτέρων δωρεὰς ὡς οἰκείας ἐξαιτῶν
being-modeled and the of-others gifts as own begging
χάριτας· ἅμα δὲ καὶ τὰς ἀψευδεῖς ἐπαγγελίας εἰδὼς
graces at-once and also the unlying promises knowing
ἐσομένας, καὶ τοῖς παροῦσιν ἐκφαντορικῶς ἐμφαίνων,
to-be and to-the(-ones) present revealingly showing
ὅτι τὰ παρ᾽ αὐτοῦ κατὰ θεσμὸν ἱερὸν ἐξαιτούμενα,
that the(-things) by him according-to ordinance holy begged
πάντως ἔσται τοῖς κατὰ θείαν ζωὴν τετελειωμένοις.
surely will-be to-the(-ones) according-to divine life perfected
Οὐ γὰρ ἂν ὁ ἱεράρχης, ὁ τῆς θεαρχικῆς δικαιώσεως
not for — the hierarch the of-the thearchic justice
ὑποφήτης, ἐζήτει ποτὲ τὰ μὴ τῷ Θεῷ προσφιλέστατα,
interpreter would-seek ever the(-things) not — to-God most-dear
καὶ πρὸς αὐτοῦ δοθήσεσθαι θειωδῶς ἐπηγγελμένα. Διὸ
and by him to-be-given divinely promised therefore
τοῖς ἀνιέροις οὐκ ἐπεύχεται ταῦτα κεκοιμημένοις, οὐ μόνον
for-the unholy not he-prays these-things fallen-asleep not only
ὅτι τῆς ὑποφητικῆς ἐν τούτῳ παρατραπήσεται τάξεως,
because from-the interpreting in this he-will-turn-aside rank
καί τι τῶν ἱεραρχικῶν αὐθαδῶς τολμήσει, μὴ πρὸς
and something of-the hierarchic(-things) arrogantly will-dare not by
τοῦ τελετάρχου κεκινημένος, ἀλλ᾽ ὅτι καὶ τῆς ἐναγοῦς
the perfecting-source moved but because also the accursed
εὐχῆς ἀποτεύξεται, πρὸς τοῦ δικαίου λογίου καὶ αὐτὸς οὐκ
prayer he-will-fail-of by the just oracle and he-himself not
ἀπεικότως ἀκούων· Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς
unreasonably hearing you-ask and not you-receive because wrongly
αἰτεῖτε. Οὐκοῦν ὁ θεῖος ἱεράρχης ἐξαιτεῖ τὰ θειωδῶς
you-ask therefore the divine hierarch begs the(-things) divinely
ἐπηγγελμένα καὶ φίλα Θεῷ, καὶ πάντως δωρηθησόμενα· καὶ
promised and dear to-God and surely to-be-bestowed and

τὸ τῆς οἰκείας ἀγαθοειδοῦς ἕξεως ἐπιδεικνὺς τῷ φιλαγάθῳ
the of-the own good-formed habit displaying to-the good-loving
Θεῷ, καὶ τοῖς παροῦσιν ἐκφαντορικῶς ἐμφαίνων τὰ τοῖς
God and to-the(-ones) present revealingly showing the for-the
ὁσίοις ἐσόμενα δῶρα. Οὕτω καὶ τὰς ἀφοριστικὰς ἔχουσιν οἱ
holy coming gifts thus also the excommunicating have the
ἱεράρχαι δυνάμεις, ὡς ἐκφαντορικοὶ τῶν θείων δικαιωμάτων,
hierarchs powers as revealers of-the divine judgments
οὐχ ὡς ταῖς αὐτῶν ἀλόγοις ὁρμαῖς τῆς πανσόφου θεαρχίας
not as the their irrational impulses the all-wise thearchy
(εὐφήμως εἰπεῖν) ὑπηρετικῶς ἑπομένης, ἀλλ' ὡς αὐτῶν
reverently to-speak subserviently following but as they
ὑποφητικῶς ὑποκινοῦντι τῷ τελεταρχικῷ πνεύματι τοὺς
interpretively prompting by-the perfecting-source spirit the(-ones)
κεκριμένους Θεῷ κατ' ἀξίαν ἀφοριζόντων. Λάβετε
judged by-God according-to worth excommunicating receive
γάρ, φησί, τὸ Πνεῦμα τὸ ἅγιον· ἄν τινων ἀφῆτε τὰς
for it-says the Spirit the Holy — of-whomever you-forgive the
ἁμαρτίας, ἀφίενται· ἄν τινων κρατῆτε, κεκράτηνται.
sins they-are-forgiven — of-whomever you-retain they-are-retained
Καὶ τῷ τὰς θείας ἀποκαλύψεις τοῦ παναγεστάτου
and to-the(-one) the divine revelations of-the all-holiest
Πατρὸς ἐλλαμπομένῳ τὰ λόγιά φησιν· Ὃ ἐὰν δήσῃς ἐπὶ
Father being-illumined(-with) the oracles say what — you-bind on
τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν
the earth will-be bound in the heavens and what —
λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς· ὡς
you-loose on the earth will-be loosed in the heavens as
ἐκείνου καὶ παντὸς τοῦ κατ' αὐτὸν ἱεράρχου, κατὰ
he and every the according-to him hierarch according-to
τὰς ἐν αὐτῷ γενομένας τῶν πατρικῶν δικαιωμάτων
the in him coming of-the fatherly judgments

ἀποκαλύψεις, ἐκφαντορικῶς καὶ διαπορθμευτικῶς τούς τε
revelations revealingly and as-a-conveyor the both
θεοφιλεῖς προσιεμένου, καὶ τοὺς ἀθέους ἀποκληροῦντος. Καὶ
God-loved admitting and the godless excluding and
τὴν ἱερὰν γὰρ ἐκείνην θεολογίαν, ὡς τὰ λόγιά φησιν, οὐκ
the holy for that theology as the oracles say not
αὐτοκινήτως, οὐδὲ σαρκὸς καὶ αἵματος ἀποκαλυψάντων,
self-movedly nor flesh and blood having-revealed
ἀλλ' ὑπὸ Θεοῦ νοητῶς αὐτὸν τὰ θεῖα μυήσαντος
but by God intelligibly him the divine(-things) having-initiated(-in)
ἀπεφθέγξατο. Τοὺς μὲν οὖν ἐνθέους ἱεράρχας, οὕτω καὶ
he-uttered the indeed then inspired hierarchs thus also
τοῖς ἀφορισμοῖς, καὶ πάσαις ταῖς ἱεραρχικαῖς δυνάμεσι
the excommunications and all the hierarchic powers
χρηστέον, ὅπως ἂν ἡ τελετάρχις αὐτοὺς θεαρχία κινήσοι·
(one)-must-use as — the perfecting-source them thearchy should-move
τοὺς δὲ ἄλλους οὕτω τοῖς ἱεράρχαις, ἐν οἷς ἂν δρῶσιν
the and others thus to-the hierarchs in whatever — they-do
ἱεραρχικῶς, προσεκτέον, ὡς ὑπὸ Θεοῦ κεκινημένους. Ὁ
hierarchically (one)-must-heed as by God moved the(-one)
ἀθετῶν γὰρ ὑμᾶς, φησίν, ἐμὲ ἀθετεῖ.
rejecting for you he-says me rejects
Ἀλλ' ἐπανέλθωμεν εἰς τὰς τῆς εἰρημένης εὐχῆς ἀκόλουθα. 8
but let-us-return to the(-things) of-the said prayer following
Τελέσας γὰρ αὐτὴν ὁ ἱεράρχης, αὐτός τε ἀσπάζεται
having-performed for it the hierarch himself both kisses
τὸν κεκοιμημένον, καὶ ἑξῆς οἱ παρόντες ἅπαντες· ἡδὺς
the(-one) fallen-asleep and next the(-ones) present all sweet
γάρ ἐστι καὶ τίμιος ἅπασι τοῖς θεοειδέσιν ὁ κατὰ
for is and precious to-all the godlike the(-one) according-to
θείαν ζωὴν τετελειωμένος. Μετὰ δὲ τὸν ἀσπασμὸν ἐπιχέει
divine life perfected after and the kiss pours

τῷ κεκοιμημένῳ τὸ ἔλαιον ὁ ἱεράρχης. Μέμνησο δέ, ὅτι
on-the(-one) fallen-asleep the oil the hierarch remember and that
κατὰ τὴν ἱερὰν θεογενεσίαν πρὸ τοῦ θειοτάτου βαπτίσματος
in the holy divine-birth before the most-divine baptism
πρώτη μέθεξις ἱεροῦ συμβόλου δωρεῖται τῷ τελουμένῳ,
first participation of-holy symbol is-bestowed on-the(-one) being-initiated
μετὰ τὴν ὁλικὴν τῆς προτέρας ἐσθῆτος ἀπαμφίασιν, τὸ
after the total of-the former garment stripping the
τῆς χρίσεως ἔλαιον· ἐν τέλει δὲ νῦν ἁπάντων ἐπὶ τῷ
of-the anointing oil at (the)-end and now of-all on the(-one)
κεκοιμημένῳ τὸ ἔλαιον ἐπιχέεται. Καὶ τότε μὲν ἡ τοῦ ἐλαίου
fallen-asleep the oil is-poured and then indeed the of-the oil
χρίσις ἐπὶ τοὺς ἱεροὺς ἀγῶνας ἐκάλει τὸν τελούμενον· νῦν
anointing to the holy contests called the(-one) being-initiated now
δὲ τὸ ἐπιχεόμενον ἔλαιον ἐμφαίνει κατὰ τοὺς αὐτοὺς ἱεροὺς
but the poured oil shows in the same holy
ἀγῶνας ἀθλήσαντα καὶ τελειωθέντα τὸν κεκοιμημένον.
contests having-contended-and perfected the(-one) fallen-asleep

9 Ταῦτα τελέσας ὁ ἱεράρχης, ἀποτίθησιν ἐν οἴκῳ τιμίῳ
these-things having-performed the hierarch lays-away in house precious
τὸ σῶμα μεθ' ἑτέρων ὁμοταγῶν ἱερῶν σωμάτων. Εἰ γὰρ ἐν
the body with other same-ranked holy bodies if for in
ψυχῇ καὶ σώματι τὴν θεοφιλῆ ζωὴν ὁ κεκοιμημένος ἐβίω,
soul and body the God-loved life the(-one) fallen-asleep lived
τίμιον ἔσται μετὰ τῆς ὁσίας ψυχῆς καὶ τὸ συναθλῆσαν
precious will-be with the holy soul also the having-contended-with
αὐτῇ σῶμα κατὰ τοὺς ἱεροὺς ἱδρῶτας. Ἔνθεν ἡ θεία
it body in the holy sweats hence the divine
δικαιοσύνη μετὰ τοῦ σφετέρου σώματος αὐτῇ δωρεῖται
justice with the its-own body to-it bestows
τὰς ἀμοιβαίας λήξεις, ὡς ὁμοπορεύτῳ καὶ συμμετόχῳ τῆς
the corresponding allotments as fellow-traveler and co-sharer of-the

ὁσίας ἢ τῆς ἐναντίας ζωῆς. Διὸ καὶ τῶν ἱερῶν ἡ θεία
holy or of-the contrary life therefore also of-the holy(-things) the divine
θεσμοθεσία τὰς θεαρχικὰς κοινωνίας ἀμφοῖν δωρεῖται· τῇ
ordinance the thearchic communions to-both bestows to-the
ψυχῇ μὲν ἐν καθαρᾷ θεωρίᾳ καὶ ἐν ἐπιστήμῃ τῶν
soul indeed in pure contemplation and in knowledge of-the(-things)
τελουμένων· τῷ σώματι δὲ κατὰ τὸ θειότατον ὡς ἐν
performed to-the body and through the most-divine as in
εἰκόνι μύρον, καὶ τὰ τῆς θεαρχικῆς κοινωνίας ἱερώτατα
image ointment and the of-the thearchic communion most-holy
σύμβολα, τὸν ὅλον ἄνθρωπον ἁγιάζουσα, καὶ τὴν ὁλικὴν
symbols the whole man sanctifying and the total
αὐτοῦ σωτηρίαν ἱερουργοῦσα, καὶ τελειοτάτην αὐτοῦ τὴν
his salvation sacredly-effecting and most-perfect his the
ἀνάστασιν ἔσεσθαι διαγγέλλουσα ταῖς καθολικαῖς ἁγιστείαις.
resurrection to-be announcing by-the universal sanctifications
Τὰς δὲ τελεστικὰς ἐπικλήσεις οὐ θεμιτὸν ἐν γραφαῖς 10
the and perfecting invocations not (is)-lawful in writings
ἀφερμηνεύειν, οὐδὲ τὸ μυστικὸν αὐτῶν, ἢ τὰς ἐπ᾽ αὐταῖς
to-interpret nor the mystical their or the upon them
ἐνεργουμένας ἐκ Θεοῦ δυνάμεις ἐκ τοῦ κρυφίου πρὸς τὸ
worked from God powers from the hidden to the
κοινὸν ἐξάγειν· ἀλλ᾽ ὡς ἡ καθ᾽ ἡμᾶς ἱερὰ παράδοσις ἔχει,
common to-bring-out but as the according-to us holy tradition has(-it)
ταῖς ἀνεκπομπεύτοις μυήσεσιν αὐτὰς ἐκμαθών, καὶ πρὸς
by-the unparaded initiations them having-learned and to
θειοτέραν ἕξιν καὶ ἀναγωγὴν ἔρωτι θείῳ καὶ ἐνεργείαις
more-divine habit and uplifting by-yearning divine and activities
ἱεραῖς ἀποτελεσθείς, ὑπὸ τῆς τελεταρχικῆς ἐλλάμψεως
holy perfected by the perfecting-source illumination
ἀναχθήσῃ πρὸς τὴν ὑπερτάτην αὐτῶν ἐπιστήμην.
you-will-be-led-up to the highest their knowledge

11 Τὸ δὲ καὶ παῖδας, οὔπω τὰ θεῖα συνιέναι
the and also children not-yet the divine(-things) to-understand
δυναμένους, τῆς ἱερᾶς μετόχους γίγνεσθαι θεογενεσίας, καὶ
able of-the holy sharers to-become divine-birth and
τῶν ἱερωτάτων τῆς θεαρχικῆς κοινωνίας συμβόλων, δοκεῖ
of-the most-holy of-the thearchic communion symbols seems
μέν, ὡς φῂς, τοῖς ἀνιέροις εὐλόγου γέλωτος ἄξιον, εἰ
indeed as you-say to-the unholy reasonable laughter worthy if
τοὺς ἀκοῦσαι μὴ δυναμένους ἐκδιδάσκουσιν οἱ ἱεράρχαι
the(-ones) to-hear not able teach the hierarchs
τὰ θεῖα, καὶ τοῖς μὴ νοοῦσιν εἰκῇ παραδιδόασι
the divine(-things) and to-the(-ones) not understanding randomly hand-down
τὰς ἱερὰς παραδόσεις· καὶ τὸ ἔτι γελοιότερον, ὡς ὑπὲρ
the holy traditions and the(-thing) still more-laughable that for
αὐτῶν ἕτεροι τὰς ἀποταγάς φασι, καὶ τὰς ἱερὰς ὁμολογίας.
them others the renunciations say and the holy professions
Δεῖ δὲ τὴν σὴν ἱεραρχικὴν σύνεσιν μὴ χαλεπαίνειν ἐπὶ
must but the your hierarchic understanding not to-be-angry at
τοῖς πεπλανημένοις, ἀλλ' εὐλαβῶς τε ἅμα καὶ τῆς αὐτῶν
the erring(-ones) but reverently both at-once and of-the their
φωταγωγίας χάριν ἀγαπητικῶς ἀπολογεῖσθαι πρὸς τὰς
enlightenment for-the-sake-of lovingly to-make-defense against the
ὑπ' αὐτῶν προφερομένας ἐνστάσεις προτιθέντα καὶ τοῦτο
by them brought-forward objections setting-forth and this
κατὰ θεσμὸν ἱερόν, ὡς οὐκ ἐν τῇ καθ' ἡμᾶς γνώσει
according-to ordinance holy that not in the according-to us knowledge
πάντα τὰ θεῖα περιγράφεται, πολλὰ δὲ τῶν
all the divine(-things) is-circumscribed many but of-the(-things)
ὑφ' ἡμῶν ἀγνοουμένων, αἰτίας ἔχει θεοπρεπεῖς, ἡμῖν μὲν
by us unknown causes have God-befitting to-us indeed
ἠγνοημένας, ἐπιστητὰς δὲ ταῖς ἡμῶν κρείττοσι τάξεσι.
unknown knowable but to-the our higher ranks

Πολλὰ δὲ καὶ τὰς ὑπερτάτας οὐσίας λέληθε, καὶ πρὸς μόνης
many and also the highest substances escape and by alone
ἀκριβῶς ἔγνωσται τῆς πανσόφου καὶ σοφοποιοῦ θεαρχίας.
exactly are-known the all-wise and wisdom-making thearchy
Πλήν γε, ὅτι καὶ περὶ τούτου ταῦτά φαμεν, ἅπερ οἱ
but at-least that also about this these-things we-say which the
θεοειδεῖς ἡμῶν ἱεροτελεσταί, πρὸς τῆς ἀρχαίας μυηθέντες
godlike our initiators by the ancient having-been-initiated
παραδόσεως, εἰς ἡμᾶς προήγαγον. Φασὶ γάρ, ὅπερ ἐστὶ καὶ
tradition to us brought-forward they-say for which is also
ἀληθές, ὅτι, κατὰ θεσμὸν ἱερὸν ἀναγόμενα τὰ βρέφη,
true that according-to ordinance holy brought-up the infants
πρὸς ἕξιν ἱερὰν ἥξουσι, πάσης ἀποτελούμενα πλάνης καὶ
to habit holy will-come of-all made error and
ἀνιέρου ζωῆς ἀπείρατα. Τοῦτο τοῖς θείοις ἡμῶν καθηγεμόσιν
unholy life untried this to-the divine our leaders
εἰς νοῦν ἐληλυθός, ἔδοξεν εἰσδέχεσθαι τὰ βρέφη κατὰ τόνδε
to mind having-come seemed-good to-receive the infants in this
τὸν ἱερὸν τρόπον, ὥστε τοὺς φυσικοὺς τοῦ προσαγομένου
the holy manner so-that the natural of-the brought
παιδὸς γονέας παραδιδόναι τὸν παῖδά τινι τῶν μεμυημένων
child parents to-hand-over the child to-one of-the initiated
ἀγαθῷ τὰ θεῖα παιδαγωγῷ, καὶ τὸ λοιπὸν ὑπ᾽ αὐτῷ
good the divine(-things) tutor and the rest under him
τὸν παῖδα τελεῖν, ὡς ὑπὸ θείῳ πατρὶ καὶ σωτηρίας ἱερᾶς
the child to-live as under divine father and of-salvation holy
ἀναδόχῳ. Τοῦτον οὖν ὁ ἱεράρχης ὁμολογοῦντα κατὰ
sponsor this(-one) then the hierarch professing according-to
τὴν ἱερὰν ἀνάγειν τὸν παῖδα ζωήν, ἀπαιτεῖ τὰς ἀποταγὰς
the holy to-bring-up the child life asks the renunciations
ὁμολογῆσαι, καὶ τὰς ἱερὰς ὁμολογίας, οὐχ, ὡς ἂν ἐκεῖνοι
to-profess and the holy professions not as — those

γελῶντες φαῖεν, ἄλλον ἀντ᾽ ἄλλου τὰ θεῖα μυῶν·
laughing might-say another for another the divine(-things) initiating
οὐδὲ γὰρ τοῦτό φησιν, ὡς ὑπὲρ τοῦ παιδὸς ἐγὼ τὰς
not for this he-says that for the child I the
ἀποταγάς, ἢ τὰς ἱερὰς ὁμολογίας ποιοῦμαι· ἀλλ᾽ ὅτι ὁ
renunciations or the holy professions make but that the
παῖς ἀποτάσσεται καὶ συντάσσεται· τοῦτ᾽ ἔστιν· Ὁμολογῶ
child renounces and joins-himself this is I-profess
τὸν παῖδα πείσειν εἰς νοῦν ἱερὸν ἰόντα, ταῖς ἐμαῖς ἐνθέοις
the child will-persuade to mind holy going by-the my inspired
ἀναγωγαῖς, ἀποτάξασθαι μὲν ὁλικῶς τοῖς ἐναντίοις,
upliftings to-renounce indeed wholly the contrary(-things)
ὁμολογῆσαι δὲ καὶ ἐνεργῆσαι τὰς θείας ὁμολογίας.
to-profess then and to-perform the divine professions
Οὐδὲν οὖν, ὡς οἶμαι, τὸ ἄτοπον, εἰ κατὰ θείαν
nothing then as I-think the absurd if according-to divine
ὁ παῖς ἀναγωγὴν ἀνάγεται, καθηγεμόνα καὶ ἀνάδοχον
the child uplifting is-led-up leader and sponsor
ἱερὸν ἔχων, ἕξιν αὐτῷ τῶν θείων ἐμποιοῦντα, καὶ
holy having habit in-him of-the divine(-things) producing and
φυλάττοντα τῶν ἐναντίων ἀπείρατον. Μεταδίδωσι δὲ
keeping of-the contrary(-things) untried shares and
τῷ παιδὶ τῶν ἱερῶν συμβόλων ὁ ἱεράρχης, ὅπως ἐν
with-the child of-the holy symbols the hierarch so-that in
αὐτοῖς ἀνατραφείη, καὶ μηδὲ σχοίη ζωὴν ἑτέραν, εἰ μὴ
them he-may-be-raised and not-even may-have life other except —
τὴν τὰ θεῖα θεωροῦσαν ἀεί, καὶ κοινωνὸν αὐτῶν
the(-one) the divine(-things) contemplating always and sharer of-them
ἐν προκοπαῖς ἱεραῖς γιγνομένην, ἕξιν τε ἱερὰν ἐν τούτοις
in advancements holy becoming habit both holy in these
ἴσχουσαν, ἀναγομένην τε ἱεροπρεπῶς ὑπὸ τοῦ θεοειδοῦς
holding being-led-up and sacred-befittingly by the godlike

ἀναδόχου. Τοσαῦτα, ὦ παῖ, καὶ οὕτω καλὰ τῆς καθ'
sponsor so-many O child and so beautiful of-the according-to
ἡμᾶς ἱεραρχίας ὤπταί μοι τὰ ἑνοειδῆ θεάματα, πρὸς
us hierarchy have-been-seen by-me the uniform sights by
ἄλλων δὲ ἴσως ὀπτικωτέρων νοῶν οὐ ταῦτα μόνον
others but perhaps more-seeing intellects not these only
ἐθεωρήθη, φανότερα δὲ πολλῷ καὶ θεοειδέστερα. Καὶ
were-contemplated brighter but much and more-godlike and
σοὶ δέ, ὡς οἶμαι, πάντως ἐλλάμψει τηλαυγέστερα κάλλη
on-you too as I-think surely will-shine more-far-shining beauties
καὶ θειότερα, τοῖς εἰρημένοις ἐπαναβαθμοῖς χρωμένῳ πρὸς
and more-divine the said steps using to
ὑπερτέραν ἀκτῖνα. Μετάδος οὖν, ὦ φίλε, καὶ αὐτὸς ἐμοὶ
higher ray impart then O friend also yourself to-me
τελειοτέρας ἐλλάμψεως, καὶ δεῖξον ἐμοῖς ὀφθαλμοῖς ἅπερ
of-more-perfect illumination and show to-my eyes whatever
ἂν ἰδεῖν δυνηθείης εὐπρεπέστερα κάλλη καὶ ἑνοειδέστερα·
— to-see you-may-be-able more-seemly beauties and more-uniform
θαῤῥῶ γάρ, ὅτι τοῖς εἰρημένοις ἐγὼ τοὺς ἐναποκειμένους
I-am-confident for that by-the said(-things) I the stored-up
ἐν σοὶ τοῦ θείου πυρὸς ἀνασκαλεύσω σπινθῆρας.
in you of-the divine fire will-stir-up sparks

PSEUDO-DIONYSIUS THE AREOPAGITE

ΕΠΙΣΤΟΛΑΙ

The Letters

Darkness vanishes in light, and unknowing vanishes in knowledge. Yet, taken as excess and not as lack, the unknowing about God escapes those who have light and knowledge of beings, and his darkness is hidden by every light. Whoever sees God and understands what he saw has seen only beings; God himself, beyond mind and being, is known by complete unknowing, and that unknowing is knowledge of what is beyond all knowledge.

Γαΐῳ θεραπευτῇ. Τὸ σκότος ἀφανὲς γίνεται τῷ φωτί, καὶ 1
to-Gaius therapeut the darkness invisible becomes by-the light and
μᾶλλον τῷ πολλῷ φωτί· τὴν ἀγνωσίαν ἀφανίζουσιν αἱ
more by-the much light the unknowing make-vanish the
γνώσεις, καὶ μᾶλλον αἱ πολλαὶ γνώσεις. Ταῦτα ὑπεροχικῶς,
knowledges and more the many knowledges these-things pre-eminently
ἀλλὰ μὴ κατὰ στέρησιν ἐκλαβών, ἀπόφησον ὑπεραλήθως,
but not according-to privation having-taken declare super-truly
ὅτι λανθάνει τοὺς ἔχοντας ὂν φῶς, καὶ ὄντων γνῶσιν
that escapes the(-ones) having existing light and of-beings knowledge
ἡ κατὰ Θεὸν ἀγνωσία· καὶ τὸ ὑπερκείμενον αὐτοῦ σκότος
the concerning God unknowing and the transcendent his darkness
καὶ καλύπτεται παντὶ φωτί, καὶ ἀποκρύπτεται πᾶσαν
and is-hidden by-all light and is-concealed from-all
γνῶσιν. Καὶ εἴ τις ἰδὼν Θεόν, συνῆκεν ὃ εἶδεν, οὐχ
knowledge and if anyone having-seen God understood what he-saw not
αὐτὸν ἑώρακεν, ἀλλά τι τῶν αὐτοῦ τῶν ὄντων
him he-has-seen but something of-the(-things) his the being
καὶ γινωσκομένων· αὐτὸς δὲ ὑπὲρ νοῦν καὶ ὑπὲρ οὐσίαν
and known he but beyond intellect and beyond substance
ὑπεριδρυμένος, αὐτῷ τῷ καθόλου μὴ γινώσκεσθαι, μηδὲ
established-above by-very the at-all not to-be-known nor
εἶναι, καὶ ἔστιν ὑπερουσίως καὶ ὑπὲρ νοῦν γινώσκεται.
to-be both is super-substantially and beyond intellect is-known

Καὶ ἡ κατὰ τὸ κρεῖττον παντελὴς ἀγνωσία γνῶσίς
and the according-to the better complete unknowing knowledge
ἐστι τοῦ ὑπὲρ πάντα τὰ γινωσκόμενα.
is of-the(-one) beyond all the(-things) known

LETTER II · TO GAIUS

How is he who is beyond all also beyond the source of deity and goodness? If deity and goodness name the gift by which we are deified and made good, he who is the source of that gift surpasses it as its cause.

1 Τῷ αὐτῷ Γαΐῳ θεραπευτῇ. Πῶς ὁ πάντων ἐπέκεινα καὶ
to-the same Gaius therapeut how the(-one) all beyond and
ὑπὲρ θεαρχίαν ἐστὶ καὶ ὑπὲρ ἀγαθαρχίαν; Εἰ θεότητα καὶ
above thearchy is and above good-source if deity and
ἀγαθότητα νοήσαις αὐτὸ τὸ χρῆμα τοῦ ἀγαθοποιοῦ
goodness you-should-understand very the thing of-the good-making
καὶ θεοποιοῦ δώρου, καὶ τὸ ἀμίμητον μίμημα τοῦ
and deifying gift and the inimitable imitation of-the(-one)
ὑπερθέου καὶ ὑπεραγάθου, καθ' ὃ θεούμεθα καὶ
super-divine and super-good according-to which we-are-deified and
ἀγαθυνόμεθα. Καὶ γὰρ εἰ τοῦτο ἀρχὴ γίνεται τοῦ θεοῦσθαι
are-made-good and for if this source becomes of-the to-be-deified
καὶ ἀγαθύνεσθαι τοὺς θεουμένους καὶ ἀγαθυνομένους, ὁ
and to-be-made-good the(-ones) being-deified and being-made-good the(-one)
πάσης ἀρχῆς ὑπεράρχιος, καὶ τῆς οὕτω λεγομένης θεότητος
of-every source above-source and of-the so called deity
καὶ ἀγαθότητος, ὡς θεαρχίας καὶ ἀγαθαρχίας ἐστὶν ἐπέκεινα·
and goodness as thearchy and good-source is beyond

καθ᾽ ὅσον ἀμίμητος καὶ ἄσχετος, ὑπερέχει τῶν μιμήσεων
in as-much-as inimitable and unrelated he-surpasses the imitations
καὶ σχέσεων, καὶ τῶν μιμουμένων καὶ τῶν μετεχόντων.
and relations and the(-ones) imitating and the(-ones) partaking

LETTER III · TO GAIUS

Suddenly means what comes beyond expectation out of the hidden into the open. So with Christ's love for mankind: the super-substantial came forth from hiddenness and became a being among men, yet even manifested he stays hidden, a mystery no word or mind can tell, unspeakable when spoken and unknown when thought.

Τῷ αὐτῷ Γαΐῳ. Ἐξαίφνης ἐστὶ τὸ παρ᾽ ἐλπίδα, καὶ 1
to-the same Gaius suddenly is the(-thing) beyond hope and
ἐκ τοῦ τέως ἀφανοῦς εἰς τὸ ἐμφανὲς ἐξαγόμενον. Ἐπὶ
from the hitherto invisible into the manifest brought-out regarding
δὲ τῆς κατὰ Χριστὸν φιλανθρωπίας, καὶ τοῦτο οἶμαι
and the according-to Christ love-for-mankind also this I-think
τὴν θεολογίαν αἰνίττεσθαι, τὸ ἐκ τοῦ κρυφίου τὸν
the theology to-hint the from the hidden the(-one)
ὑπερούσιον εἰς τὴν καθ᾽ ἡμᾶς ἐμφάνειαν ἀνθρωπικῶς
super-substantial into the according-to us manifestation humanly
οὐσιωθέντα προεληλυθέναι. Κρύφιος δέ ἐστι καὶ μετὰ
having-taken-substance to-have-come-forth hidden but he-is even after
τὴν ἔκφανσιν, ἤ, ἵνα τὸ θειότερον εἴπω, καὶ ἐν τῇ
the manifestation or that the(-thing) more-divine I-may-say even in the
ἐκφάνσει· καὶ τοῦτο γὰρ Ἰησοῦ κέκρυπται, καὶ οὐδενὶ λόγῳ
manifestation and this for of-Jesus has-been-hidden and by-no word
οὔτε νῷ τὸ κατ᾽ αὐτὸν ἐξῆκται μυστήριον, ἀλλὰ
or intellect the according-to him has-been-brought-out mystery but
καὶ λεγόμενον ἄῤῥητον μένει, καὶ νοούμενον ἄγνωστον.
even being-spoken unspeakable remains and being-thought unknown

How is Jesus, beyond all, ranked with men? Not as cause of man but as truly man, of human substance, yet beyond man, as a virgin conceiving beyond nature and water bearing his feet show; and what is affirmed of him has the force of negation by excess. He did divine things not as God and human things not as man, but as God made man, by a new divine and human activity.

1 Τῷ αὐτῷ Γαΐῳ θεραπευτῇ. Πῶς, φῄς, Ἰησοῦς ὁ πάντων
to-the same Gaius therapeut how you-say Jesus the(-one) all
ἐπέκεινα, πᾶσίν ἐστιν ἀνθρώποις οὐσιωδῶς συντεταγμένος;
beyond with-all is men essentially ranked-together
Οὐ γὰρ ὡς αἴτιος ἀνθρώπων ἐνθάδε λέγεται ἄνθρωπος,
not for as cause of-men here is-called man
ἀλλ' ὡς αὐτὸς κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπος ὤν.
but as himself according-to substance whole truly man being
Ἡμεῖς δὲ τὸν Ἰησοῦν οὐχ ἀνθρωπικῶς ἀφορίζομεν· οὐδὲ
we but — Jesus not humanly define not
γὰρ ἄνθρωπος μόνον (οὐδὲ ὑπερούσιος, ἢ ἄνθρωπος μόνον),
for man only nor super-substantial or man only
ἀλλ' ἄνθρωπος ἀληθῶς ὁ διαφερόντως φιλάνθρωπος
but man truly the(-one) exceedingly loving-mankind
ὑπὲρ ἀνθρώπους καὶ κατὰ ἀνθρώπους ἐκ τῆς τῶν
beyond men and according-to men from the of-the
ἀνθρώπων οὐσίας ὁ ὑπερούσιος οὐσιωμένος. Ἔστι
men substance the(-one) super-substantial having-taken-substance is
δὲ οὐδὲν ἧττον ὑπερουσιότητος ὑπερπλήρης ὁ ἀεὶ
and nothing less with-super-substantiality overfull the(-one) always
ὑπερούσιος, ἀμέλει τῇ ταύτης περιουσίᾳ· καὶ εἰς οὐσίαν
super-substantial surely by-the its abundance and into substance
ἀληθῶς ἐλθών, ὑπὲρ οὐσίαν οὐσιώθη, καὶ ὑπὲρ ἄνθρωπον
truly having-come beyond substance took-substance and beyond man

ἐνήργει τὰ ἀνθρώπου. Καὶ δηλοῖ παρθένος ὑπερφυῶς
worked the(-things) of-man and shows(-it) (a)-virgin supernaturally
κύουσα, καὶ ὕδωρ ἄστατον, ὑλικῶν καὶ γεηρῶν ποδῶν
conceiving and water unstable of-material and earthy feet
ἀνέχον βάρος, καὶ μὴ ὑπεῖκον, ἀλλ' ὑπερφυεῖ δυνάμει πρὸς
bearing weight and not yielding but by-supernatural power to
τὸ ἀδιάχυτον συνιστάμενον. Τί ἄν τις τὰ λοιπά, πάμπολλα
the unspilling being-made-firm why — one the rest very-many
ὄντα, διέλθοι; δι' ὧν ὁ θείως ὁρῶν, ὑπὲρ νοῦν
being would-go-through through which the(-one) divinely seeing beyond intellect
γνώσεται, καὶ τὰ ἐπὶ τῇ φιλανθρωπίᾳ τοῦ Ἰησοῦ
will-know also the(-things) regarding the love-for-mankind — of-Jesus
καταφασκόμενα, δύναμιν ὑπεροχικῆς ἀποφάσεως ἔχοντα.
affirmed power of-pre-eminent negation having
Καὶ γάρ, ἵνα συνελόντες εἴπωμεν, οὐδὲ ἄνθρωπος ἦν,
and for that in-short we-may-say not man was
οὐχ ὡς μὴ ἄνθρωπος, ἀλλ' ὡς ἐξ ἀνθρώπων, ἀνθρώπων
not as not man but as from men men
ἐπέκεινα, καὶ ὑπὲρ ἄνθρωπον ἀληθῶς ἄνθρωπος γεγονώς.
beyond and beyond man truly man having-become
Καὶ τὸ λοιπόν, οὐ κατὰ Θεὸν τὰ θεῖα δράσας, οὐ
and the rest not as God the(-things) divine having-done not
τὰ ἀνθρώπεια κατὰ ἄνθρωπον, ἀλλ' ἀνδρωθέντος Θεοῦ,
the(-things) human as man but having-become-man God
καινήν τινα τὴν θεανδρικὴν ἐνέργειαν ἡμῖν πεπολιτευμένος.
new a the divine-human activity for-us having-lived

The divine darkness is the unapproachable light where God dwells, invisible for its brightness. Whoever is worthy to know God enters it by not seeing or knowing, as Paul knew God when he called his judgments unsearchable; whoever enters it cries with the psalm that such knowledge is too wonderful.

1 Δωροθέῳ λειτουργῷ. Ὁ θεῖος γνόφος ἐστὶ τὸ ἀπρόσιτον
to-Dorotheus minister the divine thick-darkness is the unapproachable
φῶς, ἐν ᾧ κατοικεῖν ὁ Θεὸς λέγεται. Καὶ ἀοράτῳ γε
light in which to-dwell — God is-said and invisible at-least
ὄντι διὰ τὴν ὑπερέχουσαν φανότητα, καὶ ἀπροσίτῳ τῷ
being because-of the surpassing brightness and unapproachable the
αὐτῷ διὰ τὴν ὑπερβολὴν τῆς ὑπερουσίου φωτοχυσίας,
same because-of the excess of-the super-substantial outpouring-of-light
ἐν τούτῳ γίγνεται πᾶς ὁ Θεὸν γνῶναι καὶ ἰδεῖν
in this comes-to-be everyone the(-one) God to-know and to-see
ἀξιούμενος, αὐτῷ τῷ μὴ ὁρᾷν, μηδὲ γινώσκειν, ἀληθῶς
deemed-worthy by-very the not to-see nor to-know truly
ἐν τῷ ὑπὲρ ὅρασιν καὶ γνῶσιν γιγνόμενος, τοῦτο αὐτὸ
in the(-one) beyond sight and knowledge coming-to-be this very
γιγνώσκων, ὅτι μετὰ πάντα ἐστὶ τὰ αἰσθητὰ καὶ τὰ
knowing that after all he-is the sensible(-things) and the
νοητά, καὶ προφητικῶς ἐρῶν· Ἐθαυμαστώθη ἡ γνῶσίς
intelligible(-things) and prophetically saying was-made-wonderful the knowledge
σου ἐξ ἐμοῦ, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.
your beyond me it-was-made-strong not — I-can(-attain) to it
Ὥσπερ οὖν καὶ ὁ θεῖος Παῦλος ἐγνωκέναι τὸν Θεὸν λέγεται,
just-as then also the divine Paul to-have-known — God is-said
γνοὺς αὐτὸν ὑπὲρ πᾶσαν ὄντα νόησιν καὶ γνῶσιν·
having-known him beyond all being thought and knowledge

διὸ καὶ ἀνεξιχνιάστους εἶναι τὰς ὁδοὺς αὐτοῦ φησι, καὶ
therefore also untraceable to-be the ways his he-says and
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεκδιηγήτους τὰς
unsearchable the judgments his and indescribable the
δωρεὰς αὐτοῦ, καὶ τὴν εἰρήνην αὐτοῦ ὑπερέχουσαν πάντα
gifts his and the peace his surpassing all
νοῦν, ὡς εὑρηκὼς τὸν ὑπὲρ πάντα, καὶ τοῦτο ὑπὲρ νόησιν
intellect as having-found the(-one) beyond all and this beyond thought
ἐγνωκώς, ὅτι πάντων ἐστὶν ἐπέκεινα πάντων αἴτιος ὤν.
having-known that of-all he-is beyond of-all cause being

LETTER VI · TO SOSIPATER THE PRIEST

Sosipater should not count it a victory to revile a cult or opinion that seems wrong; refuting it does not make his own views good, for truth is one and hidden, and he too may be among the falsehoods: what is not red is not therefore white. Let him refrain from speaking against others and speak for the truth so that what he says is wholly irrefutable.

Σωσιπάτρῳ ἱερεῖ. Μὴ τοῦτο οἴου νίκην, ἱερὲ Σωσίπατρε, 1
to-Sosipater priest not this think (a)-victory priest Sosipater
τὸ εἰς θρησκείαν ἢ δόξαν ὑβρίσαι, μὴ ἀγαθὴν φαινομένην·
the against (a)-worship or opinion to-insult not good appearing
οὐδὲ γὰρ οὐδ' εἰ κεκριμένως αὐτὴν ἐξελέγξεις, ἤδη τὰ
not for even if judiciously it you-will-refute then-at-once the
Σωσιπάτρου καλά· δυνατὸν γὰρ καὶ σὲ καὶ ἄλλους ἐν
of-Sosipater good(-things) possible for both you and others among
πολλοῖς τοῖς ψεύδεσι καὶ φαινομένοις, ἓν ὂν καὶ κρύφιον
many the falsehoods and appearances one being and hidden
τὸ ἀληθὲς λανθάνειν. Οὐδὲ γάρ, εἴ τι μὴ ἐρυθρόν,
the true to-escape not for if something not red

ἤδη λευκόν· οὐδέ, εἴ τις μὴ ἵππος, ἐξ ἀνάγκης
at-once white nor if something not horse of necessity
ἄνθρωπος. Οὕτω δὲ ποιήσεις, ἐμοὶ πειθόμενος· ἀφέξῃ
man thus but you-will-do me obeying you-will-refrain
μὲν τοῦ καθ' ἑτέρων λέγειν, ὑπὲρ ἀληθείας δὲ οὕτως
indeed from-the against others to-speak for truth but so
ἐρεῖς, ὡς πάντῃ εἶναι ἀνεξέλεγκτα τὰ λεγόμενα.
you-will-speak that wholly to-be irrefutable the(-things) said

LETTER VII · TO POLYCARP THE HIERARCH

Dionysius has never quarreled with Greeks; truth rightly shown refutes all error. Yet the sophist Apollophanes calls him a parricide for using Greek learning against the Greeks, while he himself misuses it against God. Apollophanes dismisses the signs as Persian legend, but let him recall the day sun and moon stood still, Hezekiah's sun turned back, and the eclipse they both saw at Heliopolis at the crucifixion, when he said these were changes of divine things. Polycarp is to finish the task and bring him to God.

1 Πολυκάρπῳ ἱεράρχῃ. Ἐγὼ μὲν οὐκ οἶδα πρὸς Ἕλληνας ἢ
to-Polycarp hierarch I indeed not know against Greeks or
πρὸς ἑτέρους εἰπών, ἀρκεῖν οἰόμενος ἀγαθοῖς ἀνδράσιν, εἰ
against others having-spoken to-suffice thinking for-good men if
τὸ ἀληθὲς αὐτὸ ἐφ' ἑαυτοῦ δυνήσοιντο καὶ γνῶναι καὶ εἰπεῖν,
the truth itself by itself they-could both to-know and to-say
ἢ ὄντως ἔχει. Τούτου γάρ, ὅ τι ποτέ ἐστι, κατὰ νόμον
as truly it-is this for whatever — ever it-is according-to (the)-law
ἀληθείας ὀρθῶς ἀποδεικνυμένου, καὶ ἀκραιφνοῦς ἑστηκότος,
of-truth rightly being-demonstrated and pure standing
πᾶν τὸ ἑτέρως ἔχον, καὶ τὴν ἀλήθειαν προσποιούμενον,
all the(-thing) otherwise being and the truth pretending

ἐξελεγχθήσεται καὶ ἕτερον ὂν τοῦ ὄντως ὄντος, καὶ
will-be-refuted and other being than-the truly being and
ἀνόμοιον, καὶ δοκοῦν ἐκεῖνο μᾶλλον ἢ ὄν. Περιττὸν οὖν
unlike and seeming that rather than being superfluous then
ἐστι, τὸν ἀληθείας ἐκφάντορα πρὸς τούτους ἢ ἐκείνους
it-is the of-truth revealer with these or those
διαμάχεσθαι· λέγει γὰρ ἕκαστος αὐτὸς ἔχειν τὸ νόμισμα τὸ
to-fight says for each himself to-have the coin the
βασιλικόν. καὶ ἴσως γε ἔχει τι μορίου τινὸς τοῦ ἀληθοῦς
royal and perhaps at-least has some of-part some of-the true
ἀπατηλὸν εἴδωλον· καὶ εἰ τοῦτον ἐλέγξεις, ὁ ἕτερος καὶ
deceptive image and if this(-one) you-refute the other and
αὖθις ὁ ἄλλος περὶ τοῦ αὐτοῦ φιλονεικήσει. Τοῦ δ' ἀληθοῦς
again the other about the same will-wrangle the but true
αὐτοῦ τεθέντος ὀρθῶς λόγου, καὶ πρὸς τῶν ἄλλων
itself having-been-laid-down rightly account and by the others
πάντων ἀνεξελέγκτου μείναντος, πᾶν τὸ μὴ οὕτω κατὰ
all irrefutable having-remained all the(-thing) not so in
πάντα ἔχον, αὐτὸ ἐφ' ἑαυτοῦ τῇ ἀηττήτῳ στάσει τοῦ
all(-respects) being itself by itself by-the unconquerable standing of-the
ὄντως ἀληθοῦς καταβάλλεται. Τοῦτο μὲν οὖν, ὡς οἶμαι,
truly true is-overthrown this indeed then as I-think
καλῶς ἐγνωκώς, οὐκ ἔσπευσα πρὸς Ἕλληνας ἢ πρὸς ἑτέρους
well having-known not I-hastened against Greeks or against others
εἰπεῖν· ἀλλ' ἱκανόν μοι, καὶ τοῦτο Θεὸς δοίη! περὶ
to-speak but (it-is)-enough for-me even this God may-grant about
ἀληθείας εἰδέναι πρῶτον, ἔπειτα εἰδότα ὡς χρὴ λέγειν.
truth to-know first then knowing as (one)-must to-speak
Σὺ δὲ φῂς λοιδορεῖσθαί μοι τὸν σοφιστὴν Ἀπολλοφάνη, καὶ 2
you and say to-revile me the sophist Apollophanes and
πατραλοίαν ἀποκαλεῖν, ὡς τοῖς Ἑλλήνων ἐπὶ τοὺς
parricide to-call(-me) as(-one) the(-things) of-Greeks against the

Ἕλληνας οὐχ ὁσίως χρωμένῳ. Καίτοι πρὸς αὐτὸν ἡμᾶς ἦν
Greeks not holily using and-yet to him us it-was
ἀληθέστερον εἰπεῖν, ὡς Ἕλληνες τοῖς θείοις οὐχ ὁσίως
truer to-say that Greeks the divine(-things) not holily
ἐπὶ τὰ θεῖα χρῶνται, διὰ τῆς σοφίας τοῦ Θεοῦ τὸ
against the divine(-things) use through the wisdom — of-God the
θεῖον ἐκβάλλειν πειρώμενοι σέβας. Καὶ οὐ τὴν τῶν πολλῶν
divine to-cast-out trying reverence and not the of-the many
ἔγωγέ φημι δόξαν, τοῖς τῶν ποιητῶν προσύλως καὶ
I say opinion in-the(-things) of-the poets materially and
ἐμπαθῶς ἐναπομενόντων, καὶ τῇ κτίσει παρὰ τὸν
passionately lingering-in and the creature rather-than the(-one)
κτίσαντα λατρευόντων, ἀλλὰ καὶ αὐτὸς Ἀπολλοφάνης οὐχ
having-created serving but also himself Apollophanes not
ὁσίως τοῖς θείοις ἐπὶ τὰ θεῖα χρῆται· τῇ γὰρ τῶν
holily the divine(-things) against the divine(-things) uses the for of-the
ὄντων γνώσει, καλῶς λεγομένῃ, πρὸς αὐτοῦ φιλοσοφίᾳ,
beings knowledge rightly called by him philosophy
καὶ πρὸς τοῦ θείου Παύλου σοφίᾳ Θεοῦ κεκλημένῃ, πρὸς
and by the divine Paul wisdom of-God called to
τὸν αἴτιον καὶ αὐτῶν τῶν ὄντων καὶ τῆς γνώσεως αὐτῶν
the cause both of-very the beings and of-the knowledge of-them
ἐχρῆν ἀνάγεσθαι τοὺς ἀληθεῖς φιλοσόφους. Καὶ ἵνα μὴ τὴν
ought to-be-led-up the true philosophers and that not the
τῶν ἄλλων ἢ τὴν αὐτοῦ παρὰ τὸ δοκοῦν ἐξελέγχοι μοι
of-the others or the his contrary-to the seeming may-refute for-me
δόξαν, ἔδει συνιδεῖν Ἀπολλοφάνη, σοφὸν ὄντα, μὴ ἂν ἄλλως
opinion ought to-see Apollophanes wise being not — otherwise
ποτὲ δυνηθῆναι τῆς οὐρανίας τι παρατραπῆναι τάξεως
ever to-be-able from-the heavenly anything to-be-turned-aside order
καὶ κινήσεως, εἰ μὴ τὸν τοῦ εἶναι αὐτὴν καὶ συνοχέα,
and motion except — the(-one) of-the to-be its both holder-together

καὶ αἴτιον ἔσχεν εἰς τοῦτο κινοῦντα, τὸν ποιοῦντα τὰ
and cause it-had to this moving the(-one) making the
πάντα, καὶ μετασκευάζοντα, κατὰ τὸν ἱερὸν λόγον. Πῶς
all(-things) and transforming according-to the holy word how
οὖν οὐ σέβει τὸν ἐγνωσμένον ἡμῖν κἀκ τούτου,
then not does-he-revere the(-one) known to-us and-from this
καὶ ὄντως ὄντα τῶν ὅλων Θεόν, ἀγάμενος αὐτὸν τῆς
and truly being of-the universe God admiring him for-the
παναιτίου καὶ ὑπεραῤῥήτου δυνάμεως; ὅταν ἥλιος ὑπ᾽ αὐτοῦ
all-causing and super-ineffable power when sun by him
καὶ σελήνη, κατὰ δύναμιν καὶ στάσιν ὑπερφυεστάτην,
and moon according-to power and standing most-supernatural
ἅμα τῷ παντὶ πρὸς τὸ πάντη ἀκίνητον ὁρίζωνται, καὶ
together-with the universe to the wholly unmoved are-fixed and
εἰς μέτρον ἡμέρας ὅλης ἐπὶ τῶν αὐτῶν ἑστᾶσι τὰ πάντα
for (the)-measure of-a-day whole on the same stand the all(-things)
σημείων· ἢ τὸ τούτου γε πλεῖον, εἴπερ, τῶν ὅλων
signs or the(-thing) than-this at-least greater if-indeed the universe
καὶ τῶν κρειττόνων καὶ περιεχόντων οὕτω φερομένων,
and the greater and containing(-spheres) so moving
οὐ συμπεριήγετο τὰ περιεχόμενα· καὶ ὅταν ἄλλη
not were-carried-round-with the(-things) contained and when another
τις ἡμέρα κατὰ συνέχειαν σχεδὸν τριπλασιάζηται, καὶ ἐν
a day in continuity almost is-tripled and in
εἴκοσι ταῖς πάσαις ὥραις, ἢ τὸ πᾶν τοσούτου χρόνου
twenty the whole hours or the universe of-so-much time
φορὰς ἐναντίας ἀναποδίζῃ καὶ ἐπαναστρέφῃ ταῖς οὕτως
motions contrary goes-backward and turns-back by-the so
ἄγαν ὑπερφυεστάταις ἀντιπεριαγωγαῖς· ἢ ὁ ἥλιος, ἐν
exceedingly most-supernatural counter-revolutions or the sun in
ἰδίῳ δρόμῳ τὴν πεντάτροπον αὐτοῦ κίνησιν ἐν ὥραις
own course the fivefold its motion in hours

δέκα συνελών, ἀναλυτικῶς αὖθις ὅλην αὐτὴν ἐν ταῖς
ten having-contracted in-reverse again whole it in the
ἑτέραις δέκα καινήν τινα τρίβων ὁδὸν ἀναποδίζῃ· τοῦτο
other ten new a treading road retraces this
δὴ τὸ καὶ Βαβυλωνίους εἰκότως ἐκπλῆξαν, καὶ
indeed the(-thing) both Babylonians fittingly having-astonished and
μάχης ἐκτὸς τῷ Ἐζεκίᾳ καθυποτάξαν, ὡς ἂν ἰσοθέῳ τινὶ
battle without — to-Hezekiah having-subjected as — godlike one
καὶ ὑπερέχοντι τοὺς ἀνθρώπους.
and surpassing the men
Καὶ οὐ δήπου φημὶ τὰς ἐν Αἰγύπτῳ μεγαλουργίας, ἢ ἄλλας
and not surely I-mean the in Egypt mighty-works or other
τινὰς ἀλλαχοῦ θεοσημείας γεγενημένας, ἀλλὰ τὰ κοινὰ
some elsewhere divine-signs having-happened but the(-ones) common
καὶ οὐράνια, καὶ ἐν τῷ παντὶ καὶ πᾶσι θριαμβευθέντα.
and heavenly and in the universe and to-all displayed
Φησὶ δὲ πάντως Ἀπολλοφάνης, οὐκ εἶναι ταῦτα ἀληθῆ·
says but surely Apollophanes not to-be these-things true
μάλιστα μὲν οὖν τοῦτο ταῖς Περσῶν ἱερατικαῖς ἐμφέρεται
most indeed then this in-the of-Persians priestly is-contained
φήμαις, καὶ εἰσέτι μάγοι τὰ μνημόσυνα τοῦ τριπλασίου
traditions and still magi the memorials of-the triple
Μίθρου τελοῦσιν. Ἀλλ' ἐξέστω αὐτῷ τούτοις διὰ τὴν
of-Mithras celebrate but let-it-be-allowed for-him these because-of the
ἄγνοιαν ἢ τὴν ἀπειρίαν ἀπιστεῖν. Εἰπὲ δὲ αὐτῷ· Τί λέγεις
ignorance or the inexperience to-disbelieve say but to-him what do-you-say
περὶ τῆς ἐν τῷ σωτηρίῳ σταυρῷ γεγονυίας ἐκλείψεως;
about the at the saving cross having-occurred eclipse
ἀμφοτέρω γὰρ τότε, κατὰ Ἡλιούπολιν ἅμα παρόντε
both for then at Heliopolis together being-present
τε καὶ συνεστῶτε, παραδόξως τῷ ἡλίῳ τὴν σελήνην
both and standing-together marvelously on-the sun the moon

ἐμπίπτουσαν ἑωρῶμεν (οὐ γὰρ ἦν συνόδου καιρός)· αὖθίς
falling we-saw not for it-was of-conjunction time again
τε αὐτὴν ἀπὸ τῆς ἐννάτης ὥρας ἄχρι τῆς ἑσπέρας εἰς τὸ
and it from the ninth hour until the evening into the
τοῦ ἡλίου διάμετρον ὑπερφυῶς ἀντικαταστᾶσαν. Ἀνάμνησον
of-the sun opposite supernaturally restored remind
δέ τι καὶ ἕτερον αὐτόν· οἶδε γάρ, ὅτι καὶ τὴν
and something also other him he-knows for that also the
ἔμπτωσιν αὐτὴν ἐξ ἀνατολῶν ἑωράκαμεν ἀρξαμένην, καὶ
falling-in itself from (the)-east we-have-seen beginning and
μέχρι τοῦ ἡλιακοῦ πέρατος ἐλθοῦσαν, εἶτα ἀναποδίσασαν,
to the solar edge coming then having-gone-back
καὶ αὖθις οὐκ ἐκ τοῦ αὐτοῦ καὶ τὴν ἔμπτωσιν
and again not from the same(-side) both the falling-in
καὶ τὴν ἀνακάθαρσιν, ἀλλ' ἐκ τοῦ κατὰ διάμετρον
and the clearing but from the according-to diameter
ἐναντίου γεγενημένην. Τοσαῦτά ἐστι τοῦ τότε καιροῦ τὰ
opposite(-side) having-occurred so-great are of-the then time the
ὑπερφυῆ καὶ μόνῳ Χριστῷ τῷ παναιτίῳ δυνατά, τῷ
supernatural(-things) and to-alone Christ the all-cause possible the(-one)
ποιοῦντι μεγάλα καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός.
doing great(-things) and wondrous of-which not there-is number
Ταῦτα, εἴ σοι θεμιτόν, εἰπέ, καί, εἰ δυνατόν, Ἀπολλόφανες, 3
these-things if for-you (it-is)-lawful tell and if possible Apollophanes
ἐξέλεγχε καὶ πρὸς ἐμὲ τὸν τότε καὶ συμπαρόντα σοι,
refute even before me the(-one) then both present-with you
καὶ συνεωρακότα, καὶ συνανακρίναντα πάντα, καὶ
and having-seen-with(-you) and having-examined-with(-you) all(-things) and
συναγάμενον. Ἀμέλει καὶ μαντείας τότε, οὐκ οἶδ' ὅθεν,
marveling-with(-you) indeed even prophecies then not I-know whence
ὁ Ἀπολλοφάνης ἀπάρχεται, καὶ πρὸς ἐμέ, ὥσπερ τὰ
— Apollophanes begins and to me as-if the(-things)

γιγνόμενα συμβάλλων, ἔφη· Ταῦτα, ὦ καλὲ Διονύσιε,
happening interpreting said these-things O good Dionysius
θείων ἀμοιβαὶ πραγμάτων. Τοσαῦτα ὡς κατ᾽ ἐπιστολὴν
of-divine changes things so-much as in (a)-letter
ἡμῖν εἰρήσθω. Σὺ δὲ ἱκανὸς καὶ τὰ ἐλλείποντα
by-us let-be-said you and (are)-able both the(-things) lacking
προσαναπληρῶσαι, καὶ προσαγαγεῖν τελέως τῷ Θεῷ τὸν
to-supply and to-bring perfectly — to-God the
ἄνδρα, σοφὸν τὰ πολλὰ ὄντα, καὶ ἴσως οὐκ ἀπαξιώσοντα
man wise in-the many(-things) being and perhaps not about-to-disdain
πραέως μαθεῖν τὴν ὑπέρσοφον τῆς θρησκείας ἡμῶν ἀλήθειαν.
meekly to-learn the super-wise of-the worship our truth

LETTER VIII · TO DEMOPHILUS THE THERAPEUT

Moses was praised for meekness, David, Job, Joseph, and Abel for goodness, and God bears with those who stray. Demophilus kicked out a penitent, insulted the priest who received him, burst into the sanctuary, and took the holy things. No rank may correct the one above it: Ozias, Saul, Miriam, and Sceva's sons were punished for usurping offices, and an erring priest is corrected by his own rank. Let reason rule his anger, and let him teach the ignorant gently, as Christ does. Dionysius tells of Carpus in Crete, who in anger prayed for sinners' deaths and saw Christ come down to save them.

1 Δημοφίλῳ θεραπευτῇ. Αἱ τῶν Ἑβραίων ἱστορίαι φασίν,
to-Demophilus therapeut the of-the Hebrews histories say
ὦ γενναῖε Δημόφιλε, καὶ τὸν ἱερὸν ἐκεῖνον Μωσέα διὰ
O noble Demophilus even the holy famous Moses because-of
τὴν πολλὴν πραότητα τῆς θεοφανείας ἠξιωμένον. Καὶ
the great meekness of-the theophany deemed-worthy and
εἴ ποτε αὐτὸν ἔξω τῆς θείας ὄψεως ἀναγράφουσιν,
if ever him outside of-the divine vision they-record

οὐ πρὸ τῆς πραότητος ἐκβάλλουσι τοῦ Θεοῦ. Λέγουσι
not before the meekness they-cast-out — from-God they-say
δέ, ὅτι λίαν ἀπαυθαδιαζομένῳ καὶ ἀντιτείνοντι ταῖς
and that very with-(him)-being-arrogant and resisting the
θείαις βουλαῖς ὠργίσθη θυμῷ Κύριος. Ὅταν δὲ αὐτὸν
divine counsels was-angered with-wrath (the)-Lord when but him
ἀνακήρυκτον ποιῶσι ταῖς θεοκρίτοις ἀξίαις, ἐκ τῆς
proclaimed they-make with-the God-judged dignities from the
προὐχούσης τἀγαθοῦ θεομιμησίας ἀνακηρύττεται· καὶ γὰρ
pre-eminent of-the-good imitation-of-God he-is-proclaimed and for
ἦν πρᾶος σφόδρα, καὶ ὑπὲρ τούτου λέγεται θεράπων
he-was meek exceedingly and for this he-is-called servant
Θεοῦ, καὶ εἰς θεοπτείαν ἀπάντων προφητῶν ἀξιώτερος.
of-God and for vision-of-God than-all prophets more-worthy
Ἀλλὰ καὶ ὅτε πρὸς αὐτὸν καὶ τὸν Ἀαρὼν ἰταμοί τινες
but also when against him and — Aaron bold some
ὑπὲρ ἀρχιερωσύνης καὶ ἐθναρχίας ἐφιλονείκουν, ὑπερεῖχε
over high-priesthood and rule-of-the-nation contended he-was-above
μὲν ἀπάσης φιλοτιμίας καὶ φιλαρχίας, καὶ παρεχώρει
indeed all ambition and love-of-rule and yielded
τῷ θεοκρίτῳ τὴν τοῦ λαοῦ προστασίαν. Ἐπειδὴ
to-the(-one) God-judged the of-the people leadership when
δὲ καὶ ἐπισυνέστησαν αὐτῷ, καὶ περὶ τῶν προτέρων
but also rose-up-together-against him and about the former(-things)
ὀνειδίζοντες ἠπείλουν, καὶ ἤδη σχεδὸν ἐπῄεσαν, ἐπεβοᾶτο
reproaching threatened and already almost attacked called-upon
μὲν ὁ πρᾶος τὸν ἀγαθὸν εἰς σωτηρίαν, ἐπαῤῥησιάζετο
indeed the(-one) meek the Good(-one) for salvation spoke-boldly
δὲ λίαν ἐπιεικῶς, ὅτι πάντων εἴη κακῶν τοῖς
and very gently that of-all he-was evils for-the(-ones)
ἀρχομένοις ἀναίτιος· ᾔδει γάρ, ὅτι χρὴ τὸν ὁμιλοῦντα
ruled blameless he-knew for that must the(-one) conversing-with

Θεῷ τἀγαθῷ πρὸς τὸ ὅτι μάλιστα ὁμοιότατον, ὡς
God the-Good to the as much-as-possible most-like as
ἐφικτόν, ἀποτετυπῶσθαι, καὶ ἑαυτῷ συνειδέναι τὰς
(is)-attainable to-be-modeled and with-himself to-be-conscious-of the
ἀγαθοφιλεῖς ἐργατείας. Τί δὲ τὸν θεοπάτορα Δαυῒδ
good-loving works what and the ancestor-of-God David
ἐποίει θεοφιλῆ; Καὶ γὰρ ἀγαθὸν ὄντα, καὶ περὶ ἐχθροὺς
made God-loved and for good being even toward enemies
ἀγαθόν· Εὕρηκα, φησὶν ὁ ὑπεράγαθος καὶ φιλάγαθος,
good I-have-found says the super-good and good-loving
ἄνδρα κατὰ τὴν καρδίαν μου. Καίτοι καὶ θεσμὸς
(a)-man according-to the heart my and-yet also (a)-law
ἀγαθὸς ἐδεδώρητο, καὶ ὑποζυγίων ἐχθροῦ προνοεῖν. Καὶ
good had-been-given even beasts of-an-enemy to-care-for and
Ἰὼβ ὡς ἀκακίας ἐχόμενος ἐδικαιοῦτο. Καὶ Ἰωσὴφ τοὺς
Job as to-innocence holding was-justified and Joseph the
ἐπιβούλους ἀδελφοὺς οὐκ ἠμύνετο, καὶ Ἄβελ ἁπλῶς καὶ
plotting brothers not avenged-himself-on and Abel simply and
ἀνυπόπτως συνεπορεύετο τῷ ἀδελφοκτόνῳ. Καὶ πάντας
unsuspectingly went-with the fratricide and all
ἡ θεολογία τοὺς ἀγαθοὺς ἀνακηρύττει, μὴ προεννοοῦντας
the theology the good proclaims not premeditating
τὰ κακά, μὴ προσποιοῦντας, ἀλλὰ μηδὲ πρὸς τῆς
the evils not practicing but not-even by the
ἄλλων κακίας ἐκ τἀγαθοῦ μεταποιουμένους, τοὐναντίον δὲ
of-others evil from the-good being-changed on-the-contrary but
θεοειδῶς καὶ τοὺς κακοὺς ἀγαθύνοντας καὶ ἐφαπλοῦντας,
godlikely even the evil making-good and spreading
καὶ ἐπ᾽ αὐτοὺς τὴν πολλὴν αὐτῶν ἀγαθότητα, καὶ πρὸς
also over them the great their goodness and to
τὸ ὅμοιον ἐπιεικῶς ἐκκαλουμένους. Ἀλλ᾽ ἐπὶ τὸ ἄναντες
the like gently calling-forth but to the uphill

ἀνανεύσωμεν, οὐκ ἀνδρῶν ἱερῶν ἐπιεικείας, οὐ φιλανθρώπων
let-us-look-up not of-men holy gentleness not of-loving-mankind
ἀγγέλων ἀγαθότητας ἐξαγγέλλοντας, ἐλεούντων ἔθνη καὶ
angels goodnesses proclaiming pitying nations and
ὑπερδεομένων αὐτῶν ἀγαθοῦ, καὶ ταῖς ὀλεθρίαις καὶ
interceding for-them good and the destructive and
κακεργέτισιν ἐπιτιμώντων πληθύσι, καὶ ἀχθομένων μὲν
evil-working rebuking multitudes and grieving indeed
ἐπὶ κακοῖς, εὐφραινομένων δὲ τῇ σωτηρίᾳ τῶν εἰς τὰ
at evils rejoicing and at-the salvation of-the(-ones) to the
ἀγαθὰ μετακαλουμένων· οὐδ' ὅσα ἄλλα περὶ τῶν
good(-things) being-recalled nor as-many-as other(-things) about the
ἀγαθοεργῶν ἀγγέλων ἡ θεολογία παραδίδωσιν· ἀλλὰ τοῦ
beneficent angels the theology hands-down but of-the
ὄντως ἀγαθοῦ καὶ ὑπεραγάθου Χριστοῦ τὰς ἀγαθοποιοὺς
truly good and super-good Christ the good-making
ἀκτῖνας ἐν ἡσυχίᾳ παραδεχόμενοι, πρὸς αὐτῶν ἐπὶ τὰς
rays in stillness receiving by them to the
θείας ἀγαθουργίας αὐτοῦ φωταγωγηθῶμεν.
divine beneficences his let-us-be-guided-by-light
Ἆρα γὰρ οὐκ ἔστιν ἀφάτου καὶ ὑπὲρ νόησιν ἀγαθότητος,
— for not is-it of-unspeakable and beyond thought goodness
ὅτι τὰ ὄντα εἶναι ποιεῖ, καὶ ὅτι πάντα αὐτὰ πρὸς τὸ εἶναι
that the beings to-be it-makes and that all them to the to-be
παρήγαγε, καὶ πάντα βούλεται ἀεὶ γενέσθαι παραπλήσια
brought-forth and all(-things) wishes always to-become like
αὐτῷ, καὶ κοινωνικὰ τοῦ αὐτοῦ κατὰ τὴν ἑκάστου
to-itself and sharing in-the same according-to the each's
ἐπιτηδειότητα; Τί δέ, ὅτι καὶ τῶν ἀποφοιτώντων
fitness what and that even to-the(-ones) departing
ἐρωτικῶς ἔχεται, καὶ φιλονεικεῖ, καὶ δεῖται μὴ ἀπαξιωθῆναι
yearningly clings and strives and begs not to-be-disdained

τῶν ἐρωμένων καὶ θρυπτομένων αὐτῶν· καὶ εἰκῆ
by-the(-ones) yearned-for and being-coy they and rashly
κατεγκαλούντων ἀνέχεται, καὶ αὐτὸς ἀπολογεῖται;
accusing bears(-with-them) and himself makes-defense
καὶ μᾶλλον ἐπαγγέλλεται θεραπεύσειν, καὶ ἔτι αὐτοῖς
and rather promises to-heal and still to-them
ἀπέχουσιν, ὅμως προσιοῦσι προστρέχει καὶ ὑπαντᾷ, καὶ
being-far nevertheless approaching he-runs-to and meets(-them) and
ὅλος ὅλους περιφὺς ἀσπάζεται, καὶ οὐκ ἐγκαλεῖ περὶ
whole whole(-ones) embracing kisses and not accuses about
τῶν προτέρων, ἀλλὰ ἀγαπᾷ τὰ παρόντα, καὶ ἑορτὴν
the former(-things) but loves the present(-things) and feast
ἄγει, καὶ συγκαλεῖ τοὺς φίλους, δηλαδὴ τοὺς ἀγαθούς, ἵνα
holds and calls-together the friends clearly the good that
ᾖ πάντων εὐφραινομένων ἡ κατοικία. Δημόφιλος δέ,
may-be all rejoicing the dwelling Demophilus but
καὶ εἴ τις ἄλλος ἀγαθοῖς ἀπεχθάνεται, καὶ λίαν ἐνδίκως
and if any other the-good(-men) hates and very justly
ἐπιτιμᾶται, καὶ ἐκδιδάσκεται τὰ καλά, καὶ ἀγαθύνεται.
is-rebuked and is-taught the good(-things) and is-made-good
Πῶς γὰρ οὐκ ἔδει, φησί, τὸν ἀγαθὸν ἐπὶ σωτηρίᾳ
how for not was-it-needful he-says the good(-one) at (the)-salvation
τῶν ἀπολωλότων εὐφραίνεσθαι, καὶ ζωῇ τῶν
of-the(-ones) lost to-rejoice and (the)-life of-the(-ones)
τεθανατωμένων; Ἀμέλει καὶ ἐπ᾽ ὤμων αἴρει τὸ μόλις
dead indeed also on shoulders he-lifts the(-one) scarcely
ἀπὸ πλάνης ἐπιστραφέν, καὶ τοὺς ἀγαθοὺς ἀγγέλους εἰς
from error turned and the good angels to
εὐφροσύνην ἐγείρει, καὶ χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους,
gladness rouses and kind he-is to the ungrateful
καὶ ἀνατέλλει τὸν ἥλιον αὐτοῦ ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ
and makes-rise the sun his on evil and good and

αὐτὴν τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν ἀποφευγόντων.
very the soul his lays-down for the(-ones) fleeing
Σὺ δέ, ὡς τὰ γράμματά σου δηλοῖ, καὶ προσπεσόντα
you but as the letters your show even having-fallen-before
τῷ ἱερεῖ, τὸν ὡς φῂς ἀσεβῆ καὶ ἁμαρτωλόν, οὐκ οἶδ'
the priest the(-one) as you-say impious and sinner not I-know
ὅπως καθ' ἑαυτοῦ παρὼν ἀπελάκτισας· εἶτα, ὁ μὲν
how by yourself being-present kicked-away then he indeed
ἐδεῖτο καὶ ὡμολόγει πρὸς ἰατρείαν κακῶν ἐληλυθέναι, σὺ
begged and confessed for healing of-evils to-have-come you
δὲ οὐκ ἔφριξας, ἀλλὰ καὶ τὸν ἀγαθὸν ἱερέα μετὰ θράσους
but not shuddered but even the good priest with insolence
προεπηλάκιζες, ἐλεητὸν εἶναι μετανοοῦντα, καὶ τὸν
insulted to-be-pitied to-be repenting and the(-one)
ἀσεβῆ δικαιώσαντα· καὶ τέλος, «Ἔξιθι,» ἔφης τῷ ἱερεῖ,
impious having-justified and finally go-out you-said to-the priest
μετὰ τῶν ὁμοίων καὶ εἰσεπήδησας, οὐκ ὄντος θεμιτοῦ,
with the like and you-leapt-in not being lawful
πρὸς τὰ ἄδυτα, καὶ τὰ Ἅγια τῶν ἁγίων συνέστειλας,
into the sanctuary and the Holy(-things) of-the holy(-things) you-carried-off
καὶ γράφεις ἡμῖν, ὅτι μέλλοντα διαφθαρῆναι τὰ ἱερὰ
and you-write to-us that about-to be-destroyed the holy(-things)
προνοητικῶς ἀπέσωσα, καὶ ἔτι ἄχραντα διαφυλάττω. Νῦν
providently I-saved and still undefiled I-keep now
οὖν ἄκουε τῶν ἡμετέρων· Οὐ θεμιτὸν ἱερέα πρὸς τῶν
then hear the(-words) our not (is)-lawful (a)-priest by the
ὑπὲρ σὲ λειτουργῶν, ἢ τῶν ὁμοταγῶν σοι θεραπευτῶν
above you ministers or the same-ranked with-you therapeuts
εὐθύνεσθαι, κἂν ἀσεβεῖν εἰς τὰ θεῖα δοκῇ, κἂν
to-be-corrected even-if to-be-impious toward the divine(-things) he-seems even-if
ἄλλο τι τῶν ἀπειρημένων ἐξελέγχοιτο δράσας.
other some of-the(-things) forbidden he-be-convicted having-done

Εἰ γὰρ ἀκοσμία καὶ ἀταξία τῶν θειοτάτων ἐστὶ καὶ
if for disorder and confusion of-the most-divine is and
ὅρων καὶ θεσμῶν ἔκβασις, οὐκ ἔχει λόγον ὑπὲρ Θεοῦ τὴν
of-bounds and ordinances transgression not has reason for God the
θεοπαράδοτον ἀνατρέπεσθαι τάξιν. Οὐ γὰρ ἐφ' ἑαυτὸν ὁ
God-given to-be-overturned order not for against himself —
Θεὸς ἐμερίσθη· πῶς γὰρ σταθήσεται ἡ βασιλεία αὐτοῦ;
God was-divided how for will-it-stand the kingdom his
Καὶ εἰ τοῦ Θεοῦ ἐστιν, ὡς τὰ λόγιά φησιν, ἡ κρίσις,
and if — of-God is as the oracles say the judgment
οἱ δὲ ἱερεῖς ἄγγελοι καὶ ὑποφῆται μετὰ τοὺς ἱεράρχας
the and priests angels and interpreters after the hierarchs
εἰσὶ τῶν θείων κριμάτων, πρὸς αὐτῶν τὰ θεῖα
are of-the divine judgments by them the divine(-things)
προσηκόντως σοι διὰ μέσων τῶν λειτουργῶν, ὅταν
fittingly you through (the)-mediation of-the ministers when
ᾖ καιρός, ἐκδιδάσκου, δι' ὧν καὶ τὸ εἶναι θεραπευτὴς
it-is time be-taught through whom also the to-be therapeut
ἠξιώθης. Ἢ οὐχὶ καὶ τὰ ἱερὰ σύμβολα τοῦτο βοᾷ;
you-were-deemed-worthy or not also the holy symbols this cry
καὶ γὰρ οὐχ ἁπλῶς ἁπάντων μὲν ἐξῄρηται τὰ Ἅγια τῶν
and for not simply from-all indeed are-set-apart the Holy(-things) of-the
ἁγίων· πλησιάζει δὲ μᾶλλον αὐτοῖς ὁ τῶν ἱεροτελεστῶν
holy(-things) draws-near but more to-them the of-the initiators
διάκοσμος, εἶτα τῶν ἱερέων ἡ διακόσμησις, ἑπομένως
order then of-the priests the ordering next
δὲ τούτοις ἡ τῶν λειτουργῶν· τοῖς δὲ τεταγμένοις
and to-these the(-one) of-the ministers for-the and appointed
θεραπευταῖς αἱ πύλαι τῶν ἀδύτων εἰσὶν ἀφωρισμέναι, καθ'
therapeuts the gates of-the sanctuary are assigned at
ἃς καὶ τελοῦνται καὶ παρεστᾶσιν. οὐ πρὸς φυλακὴν
which also they-are-initiated and stand not for guarding

αὐτῶν, ἀλλὰ πρὸς τάξιν καὶ ἐπίγνωσιν ἑαυτῶν μᾶλλον
of-them but for order and knowledge of-themselves more
τῷ λαῷ παρὰ τοὺς ἱερατικοὺς πλησιάζοντες. Ὅθεν ἡ τῶν
to-the people than the priestly(-ones) drawing-near whence the of-the
ἱερῶν ἁγία ταξιαρχία μεταλαμβάνειν αὐτοὺς ἱεροθετεῖ
holy(-things) holy ordering to-partake them ordains
τῶν θείων, ἑτέροις δηλαδὴ τοῖς ἐνδοτέροις αὐτῶν
of-the divine(-things) to-others clearly to-the(-ones) more-inward than-them
τὴν μετάδοσιν ἐγχειρήσασα· καὶ γὰρ οἱ περὶ τὸ θεῖον
the imparting having-entrusted and for the(-ones) around the divine
συμβολικῶς ἀεὶ παρεστηκότες θυσιαστήριον, ὁρῶσι καὶ
symbolically always standing altar see and
ἀκούουσι τὰ θεῖα τηλαυγῶς αὐτοῖς ἀνακαλυπτόμενα,
hear the divine(-things) far-shiningly to-them unveiled
καὶ προϊόντες ἀγαθοειδῶς ἐπὶ τὰ ἔξω τῶν θείων
and going-forth good-formedly to the(-ones) outside of-the divine
παραπετασμάτων, τοῖς ὑπηκόοις θεραπευταῖς, καὶ τῷ ἱερῷ
curtains to-the obedient therapeuts and to-the holy
λαῷ, καὶ ταῖς καθαιρομέναις τάξεσιν, ἐκφαίνουσι κατ᾽
people and to-the being-purified ranks they-reveal according-to
ἀξίαν τὰ ἱερά, τὰ καλῶς ἄχραντα διαφυλαχθέντα,
worth the holy(-things) the(-ones) well undefiled kept
μέχρις ὅτε, τυραννικῶς αὐτοῖς ἐπεισπηδήσας, ἐκπομπευθῆναί
until when tyrannically on-them having-leapt-in to-be-paraded
σοι τὰ Ἅγια τῶν ἁγίων ἠνάγκασας οὐκ ἐθέλοντα·
for-you the Holy(-things) of-the holy(-things) you-forced not wishing
καὶ ἔχειν φὴς τὰ ἱερὰ καὶ διαφυλάττειν, καίτοι
and to-have you-say the holy(-things) and to-keep although
οὔτε εἶδες, οὔτε ἤκουσας, οὔτε ἔχεις τι τῶν
neither you-saw nor heard nor have anything of-the(-things)
προσηκόντων τοῖς ἱερεῦσιν, ὥσπερ οὐδὲ τὴν ἀλήθειαν τῶν
belonging to-the priests just-as not-even the truth of-the

λογίων ἔγνωκας, ἑκάστης ἡμέρας αὐτὰ λογομαχῶν ἐπὶ
oracles you-have-known every day them wrangling-over to
καταστροφῇ τῶν ἀκουόντων. Καὶ εἰ μὲν ἐθναρχίαν
(the)-ruin of-the(-ones) hearing and if indeed governorship
τις ἐνεχείρησεν οὐ προστεταγμένον αὐτῷ παρὰ βασιλέως,
someone attempted not assigned to-him by (the)-king
ἐνδίκως ἐτιμωρεῖτο· καὶ εἰ τὸν ἄρχοντα δικαιοῦντά
justly he-would-be-punished and if the ruler acquitting
τινας ἢ καταδικάζοντα, παρεστώς τις τῶν ὑπ᾽ αὐτῷ
some or condemning standing-by one of-the(-ones) under him
ταττομένων, ἐπανακρίνειν ἐτόλμησεν (οὔπω γάρ φημι
ranked to-cross-examine dared not-yet for I-say
προπηλακίζειν·) ἅμα καὶ τῆς ἀρχῆς ἐκβάλλειν ἔδοξε;
to-insult at-once also from-the office to-cast-out he-seemed(-to)
Σὺ δέ, ἄνθρωπε, οὕτω τολμηρὸς εἶ κατὰ τοῦ πράου καὶ
you but man so bold are against the meek and
ἀγαθοῦ, καὶ τῆς ἱεραρχικῆς αὐτοῦ θεσμοθεσίας. Καὶ ταῦτα
good and the hierarchic his ordinance and these-things
ἐχρῆν εἰπεῖν, ὅταν, ὑπὲρ ἀξίαν τις ἐγχειρῶν, ὅμως
(one)-ought to-say when beyond worth one attempting nevertheless
εἰκότα πράττειν ἐδόκει· καὶ γὰρ οὐδὲ τοῦτο ἐφικτὸν
reasonable(-things) to-do seemed and for not-even this (is)-permitted
οὐδενί. Τί γὰρ ἄτοπον Ὀζίας ἐποίει, θυμιῶν τῷ Θεῷ;
to-anyone what for wrong Ozias did censing — to-God
Τί δὲ ὁ Σαοὺλ θύων; Τί δὲ οἱ τυραννικοὶ δαίμονες,
what and — Saul sacrificing what and the tyrannical demons
ἀληθῶς θεολογοῦντες τὸν Ἰησοῦν; Ἀλλ᾽ ἐκκήρυκτος τῇ
truly proclaiming-God — Jesus but banished by-the
θεολογίᾳ πᾶς ὁ ἀλλοτριοεπίσκοπος, καὶ ἕκαστος ἐν τῇ
theology every the(-one) meddler-in-others'-affairs and each in the
τάξει τῆς λειτουργίας αὐτοῦ ἔσται, καὶ μόνος ὁ ἀρχιερεὺς
rank of-the ministry his will-be and alone the high-priest

εἰς τὰ Ἅγια τῶν ἁγίων εἰσελεύσεται, καὶ ἅπαξ τοῦ
into the Holy(-things) of-the holy(-things) will-enter and once in-the
ἐνιαυτοῦ, καὶ τοῦτο ἐν πάσῃ τῇ κατὰ νόμον ἱεραρχικῇ
year and this in all the according-to law hierarchic
καθαρότητι. Καὶ οἱ ἱερεῖς περιστέλλουσι τὰ Ἅγια, καὶ
purity and the priests cover the Holy(-things) and
οἱ λευῖται οὐ μὴ ἅψονται τῶν ἁγίων, ἵνα μὴ ἀποθάνωσι.
the Levites not — will-touch the holy(-things) lest — they-die
Καὶ ὠργίσθη θυμῷ Κύριος ἐπὶ τῇ προπετείᾳ Ὀζία, καὶ
and was-angered with-wrath (the)-Lord at the rashness of-Ozias and
Μαριὰμ λεπροῦται, τῷ νομοθέτῃ θεσμοθετεῖν ἐγχειρήσασα·
Miriam becomes-leprous for-the lawgiver to-lay-down-law having-attempted
καὶ ἐπὶ τοὺς Σκευᾶ υἱοὺς ἐφήλατο τὰ δαιμόνια, καί, Οὐκ
and upon the of-Sceva sons leapt the demons and not
ἀπέστελλον αὐτούς, ἔφη, καὶ αὐτοὶ ἔτρεχον, καί, Οὐκ
I-sent them he-said and they ran and not
ἐλάλουν πρὸς αὐτούς, καὶ αὐτοὶ προεφήτευον, καί, Ὁ
I-spoke to them and they prophesied and the
ἀσεβής, ὁ θύων μοι μόσχον, ὡς ὁ ἀποκτείνων
impious(-one) the(-one) sacrificing to-me (a)-calf (is)-as the(-one) killing
κύνα. Καὶ ἁπλῶς εἰπεῖν, ἀνέχεται τῶν παρανόμων ἡ
(a)-dog and simply to-say endures the lawless the
παντελὴς τοῦ Θεοῦ δικαιοσύνη· λεγόντων δὲ αὐτῶν,
complete — of-God justice saying and they
Ἐπὶ τῷ ὀνόματί σου δυνάμεις πολλὰς ἐποιήσαμεν, καί,
in the name your mighty-works many we-did and
Οὐκ οἶδα ὑμᾶς, ἀποκρίνεται, πορεύεσθε ἀπ᾽ ἐμοῦ πάντες
not I-know you he-answers go from me all
οἱ ἐργάται τῆς ἀνομίας. Ὥστε οὐ θεμιτόν, ὡς τὰ
the workers of-the lawlessness so-that not (is)-lawful as the
ἱερὰ λόγιά φησιν, οὐδὲ τὰ δίκαια μὴ κατ᾽ ἀξίαν
holy oracles say even the just(-things) not according-to worth

διώκειν. Προσέχειν δὲ ἕκαστον ἑαυτῷ χρή, καὶ μὴ τὰ
to-pursue to-attend but each to-himself must and not the(-things)
ὑψηλότερα καὶ βαθύτερα ἐννοεῖν, διανοεῖσθαι δὲ μόνα
higher and deeper to-ponder to-consider but only
τὰ κατ᾽ ἀξίαν αὐτῷ προστεταγμένα.
the(-things) according-to worth to-him appointed

2 Τί οὖν, φῄς, οὐ χρὴ τοὺς ἱερέας ἀσεβοῦντας, ἢ ἄλλο
what then do-you-say not must the priests being-impious or other
τι τῶν ἀτόπων ἐξελεγχομένους, εὐθύνεσθαι, μόνοις δὲ
some of-the wrongs convicted(-of) to-be-corrected alone but
ἐξέσται τοῖς καυχωμένοις ἐν νόμῳ διὰ τῆς
will-it-be-allowed to-the(-ones) boasting in (the)-law through the
παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζειν; καὶ πῶς οἱ
transgression of-the law — God to-dishonor and how the
ἱερεῖς ἐκφάντορές εἰσι τοῦ Θεοῦ; πῶς γὰρ ἐξαγγελοῦσι τῷ
priests revealers are — of-God how for will-they-proclaim to-the
λαῷ τὰς θείας ἀρετάς, οὐκ ἐγνωκότες αὐτῶν τὴν δύναμιν;
people the divine virtues not having-known their the power
ἢ πῶς φωτιοῦσιν οἱ ἐσκοτισμένοι; πῶς δὲ τοῦ θείου
or how will-they-enlighten the(-ones) darkened how and of-the divine
μεταδώσουσι Πνεύματος, οὔτε εἰ ἔστι Πνεῦμα ἅγιον
will-they-impart Spirit not-even whether there-is Spirit Holy
ἕξει καὶ ἀληθείᾳ πεπιστευκότες; Ἐγὼ δὲ ἀπολογήσομαί
in-habit and truth having-believed I but will-answer
σοι πρὸς ταῦτα· καὶ γὰρ οὐκ ἐχθρὸς ὁ Δημόφιλος,
you to these-things and for not enemy — Demophilus
οὐδὲ ἀνέξομαί σε πλεονεκτηθῆναι τῷ Σατανᾷ· καὶ γὰρ
nor will-endure you to-be-overreached — by-Satan and for
ἑκάστη τῶν περὶ Θεὸν διακόσμησις θεοειδεστέρα τῆς
each of-the about God ordering more-godlike than-the(-one)
μᾶλλον ἀφεστηκυίας ἐστί· καὶ φωτεινότερα ἅμα καὶ
more standing-apart is and more-luminous at-once and

φωτιστικώτερα τὰ μᾶλλον τῷ ἀληθεῖ φωτὶ πλησιαίτερα.
more-enlightening the(-ones) more to-the true light nearer
Καὶ μὴ τοπικῶς ἐκλάβοις, ἀλλὰ κατὰ τὴν θεοδόχον
and not locally you-should-take but according-to the God-receiving
ἐπιτηδειότητα, τὸν πλησιασμόν. Εἰ τοίνυν ἡ τῶν ἱερέων
fitness the nearness if therefore the of-the priests
διακόσμησίς ἐστιν ἡ φωτιστική, παντελῶς ἀποπέπτωκε
ordering is the(-one) enlightening completely has-fallen
τῆς ἱερατικῆς τάξεως καὶ δυνάμεως ὁ μὴ φωτιστικός·
from-the priestly rank and power the(-one) not enlightening
ἢ πού γε μᾶλλον ὁ ἀφώτιστος. Καὶ τολμηρὸς
or(-rather) surely at-least more the(-one) unenlightened and bold
ἔμοιγε δοκεῖ τοῖς τε ἱερατικοῖς ὁ τοιοῦτος ἐγχειρῶν, καὶ
to-me seems at-the both priestly(-things) the such(-one) laying-hand and
οὐ δέδοικεν οὐδὲ αἰσχύνεται τὰ θεῖα παρὰ τὴν ἀξίαν
not he-fears nor is-ashamed the divine(-things) beyond the worth
διώκων, καὶ οἰόμενος Θεὸν ἀγνοεῖν, ἅπερ αὐτὸς
pursuing and thinking God to-be-ignorant-of the(-things)-which he
ἑαυτῷ συνέγνωκε, καὶ ἀπατᾷν νομίζει τὸν ψευδωνύμως
with-himself is-conscious-of and to-deceive he-thinks the(-one) falsely
ὑπ᾽ αὐτοῦ Πατέρα καλούμενον, καὶ τολμᾷ τὰς ἐναγεῖς
by him Father called and dares the accursed
αὐτοῦ δυσφημίας (οὐ γὰρ εἴποιμι προσευχάς·) ἐπὶ τὰ θεῖα
his blasphemies not for I-would-say prayers over the divine
σύμβολα χριστοειδῶς ἐπιλέγειν. Οὐκ ἔστιν οὗτος ἱερεύς,
symbols Christlike to-pronounce not is this(-one) priest
οὐκ ἔστιν, ἀλλὰ δυσμενής, δόλιος, ἐμπαίκτης ἑαυτοῦ, καὶ
not he-is but hostile crafty mocker of-himself and
λύκος ἐπὶ τὸν θεῖον λαὸν τῷ κωδίῳ καθωπλισμένος.
(a)-wolf against the divine people in-the fleece armed

3 Ἀλλ᾽ οὐ Δημοφίλῳ ταῦτα θεμιτὸν εὐθύνειν. Εἰ γὰρ ἡ
but not for-Demophilus these-things (is)-lawful to-correct if for the
θεολογία δικαίως τὰ δίκαια κελεύει μεταδιώκειν (δίκαια
theology justly the just(-things) bids to-pursue just
δέ ἐστι μεταδιώκειν, ὅταν ἀπονέμειν ἐθέλοι τις ἑκάστῳ
and it-is to-pursue when to-assign wishes one to-each
τὰ κατ᾽ ἀξίαν·) δικαίως τοῦτο πᾶσι μεταδιωκτέον,
the(-things) according-to worth justly this by-all (is)-to-be-pursued
οὐ παρὰ τὴν ἑαυτῶν ἀξίαν ἢ τάξιν· ἐπεὶ καὶ ἀγγέλοις
not beyond the their-own worth or rank since even for-angels
δίκαιον ἀπονέμεσθαι τὰ κατ᾽ ἀξίαν, καὶ ἀφορίζεσθαι,
(it-is)-just to-be-assigned the(-things) according-to worth and to-be-determined
πλὴν οὐ πρὸς ἡμῶν, ὦ Δημόφιλε, δι᾽ αὐτῶν δὲ ἡμῖν
but not by us O Demophilus through them but for-us
ἐκ Θεοῦ, καὶ αὐτοῖς διὰ τῶν ἔτι προὐχόντων ἀγγέλων.
from God and for-them through the still higher angels
Καὶ ἁπλῶς εἰπεῖν, ἐν πᾶσι τοῖς οὖσι διὰ τῶν πρώτων
and simply to-say among all the beings through the first
τοῖς δευτέροις ἀπονέμεται τὰ κατ᾽ ἀξίαν ὑπὸ τῆς
to-the second is-assigned the(-things) according-to worth by the
πάντων εὐτάκτου καὶ δικαιοτάτης προνοίας· οἱ μὲν
of-all well-ordered and most-just providence the(-ones) indeed
οὖν καὶ ἄλλων ἐπάρχειν ὑπὸ Θεοῦ ταχθέντες ἀπονείμωσι
then also others to-rule by God appointed let-them-assign
μεθ᾽ ἑαυτοὺς καὶ τοῖς ὑπηκόοις τὰ κατ᾽ ἀξίαν.
after themselves also to-the subjects the(-things) according-to worth
Δημόφιλος δὲ λόγῳ καὶ θυμῷ, καὶ ἐπιθυμίᾳ τὰ κατ᾽
Demophilus and to-reason and anger and desire the(-things) according-to
ἀξίαν ἀφοριζέτω, καὶ μὴ ἀδικείτω τὴν ἑαυτοῦ τάξιν, ἀλλ᾽
worth let-him-assign and not let-him-wrong the his-own order but
ἐπαρχέτω τῶν ὑφειμένων ὁ ὑπερκείμενος λόγος. Εἰ γὰρ
let-rule the lower(-parts) the superior reason if for

ἐπ᾽ ἀγορᾶς ἰδόντες οἰκέτην δεσπότῃ, καὶ πρεσβυτέρῳ
in (the)-market having-seen (a)-servant (his)-master and (an)-elder
νεώτερον, ἢ καὶ υἱὸν πατρὶ διαλοιδορούμενον, ἅμα καὶ
(a)-younger or even (a)-son (his)-father reviling at-once also
ἐπιόντα, καὶ πληγὰς ἐπιτιθέντα, καὶ ἀσεβεῖν ἐδοκοῦμεν,
attacking and blows laying-on and to-be-impious we-would-seem
εἰ μή, τοῖς κρείττοσιν ἐπιδραμόντες, ἐβοηθήσαμεν, καίτοι
if not the better(-ones) having-run-to we-helped although
γε ἴσως ἐκεῖνοι προηδίκηντο· πῶς οὐκ αἰσχυνθησόμεθα
at-least perhaps those had-first-done-wrong how not shall-we-be-ashamed
παρορῶντες ὑπὸ θυμοῦ καὶ ἐπιθυμίας ἀδικούμενον λόγον,
overlooking by anger and desire being-wronged reason
καὶ τῆς ἐκ Θεοῦ δοθείσης ἀρχῆς ἐκβαλλόμενον, καὶ ἐν
and from-the from God given rule being-cast-out and in
ἑαυτοῖς ἀσεβῆ καὶ ἄδικον ἀταξίαν, καὶ στάσιν, καὶ ἀκοσμίαν
ourselves impious and unjust disorder and strife and confusion
ἐγείροντες; Εἰκότως ὁ μακάριος ἡμῶν ἐκ Θεοῦ νομοθέτης
raising fittingly the blessed our from God lawgiver
οὐκ ἀξιοῖ τῆς Ἐκκλησίας τοῦ Θεοῦ προΐστασθαι τὸν
not deems-worthy the Church — of-God to-preside-over the(-one)
μὴ τοῦ ἰδίου οἴκου καλῶς ἤδη προεστηκότα· καὶ γὰρ
not the own house well already having-presided-over and for
ὁ τάξας ἑαυτὸν καὶ ἕτερον τάξει· καὶ ὁ
the(-one) having-ordered himself also another will-order and the(-one)
ἕτερον καὶ οἶκον· καὶ ὁ οἶκον καὶ πόλιν· καὶ ὁ
another also (a)-house and the(-one) (a)-house also (a)-city and the(-one)
πόλιν καὶ ἔθνος· καὶ ἁπλῶς εἰπεῖν, ὡς τὰ λόγιά φησιν,
(a)-city also (a)-nation and simply to-say as the oracles say
ὁ ἐν ὀλίγῳ πιστός, καὶ ἐν πολλῷ πιστός ἐστι· καὶ
the(-one) in little faithful also in much faithful is and
ὁ ἐν ὀλίγῳ ἄπιστος, καὶ ἐν πολλῷ ἄπιστός ἐστιν.
the(-one) in little faithless also in much faithless is

4 Αὐτὸς μὲν οὖν ἐπιθυμίᾳ, καὶ θυμῷ, καὶ λόγῳ τὰ
yourself indeed then to-desire and anger and reason the(-things)
κατ᾽ ἀξίαν ἀφόριζε, σοὶ δὲ οἱ θεῖοι λειτουργοί, καὶ
according-to worth assign to-you and the divine ministers and
τούτοις οἱ ἱερεῖς, ἱεράρχαι δὲ τοῖς ἱερεῦσι, καὶ τοῖς ἱεράρχαις
to-these the priests hierarchs and to-the priests and to-the hierarchs
οἱ ἀπόστολοι, καὶ οἱ τῶν ἀποστόλων διάδοχοι. Καὶ εἴ
the apostles and the of-the apostles successors and if
πού τις ἐν ἐκείνοις τοῦ προσήκοντος ἀποσφαλείη,
anywhere one among those from-the fitting should-err
παρὰ τῶν ὁμοταγῶν ἁγίων ἐπανορθωθήσεται, καὶ οὐ
by the same-ranked holy(-ones) he-will-be-corrected and not
περιστραφήσεται τάξις ἐπὶ τάξιν, ἀλλ᾽ ἕκαστος ἐν τῇ τάξει
will-be-turned-round rank upon rank but each in the rank
αὐτοῦ καὶ ἐν τῇ λειτουργίᾳ αὐτοῦ ἔσται. Τοσαῦτά σοι
his and in the ministry his will-be so-much to-you
παρ᾽ ἡμῶν ὑπὲρ τοῦ εἰδέναι καὶ δρᾷν τὰ ἑαυτοῦ. Περὶ
from us for the to-know and to-do the(-things) your-own about
δὲ τῆς εἰς τὸν ἄνδρα τόν, ὡς φῄς, ἀσεβῆ καὶ ἁλιτήριον
but the toward the man the(-one) as you-say impious and sinner
ἀπανθρωπίας, οὐκ οἶδ᾽ ὅπως κλαύσομαι τὸ σύντριμμα τοῦ
inhumanity not I-know how I-shall-weep-for the wound of-the
ἀγαπητοῦ μου· τίνος γὰρ οἴῃ θεραπευτὴς ὑφ᾽ ἡμῶν
beloved my of-whom for do-you-think therapeut by us
ταχθῆναι; καὶ γάρ, εἰ μὴ τοῦ ἀγαθοῦ, πάντως τοῦ
to-have-been-appointed and for if not of-the good(-one) entirely the(-one)
καὶ ἡμῶν ἀνάγκη σε εἶναι καὶ τῆς καθ᾽ ἡμᾶς θεραπείας
also of-us (it-is)-necessary you to-be and of-the among us service
ὅλης ἀλλότριον, καὶ ὥρα σοι καὶ Θεὸν ζητῆσαι, καὶ
whole alien and (it-is)-time for-you both God to-seek and
ἱερέας ἑτέρους, καὶ παρ᾽ ἐκείνοις θηριωθῆναι μᾶλλον ἢ
priests other and with those to-become-a-beast rather than

τελεσθῆναι, καὶ εἶναι τῆς φίλης ἀπανθρωπίας ἀμείλικτον
to-be-initiated and to-be of-the dear inhumanity (an)-implacable
ὑπηρέτην. Ἆρα γὰρ ἡμεῖς αὐτοὶ πρὸς τὸ πάντη ἅγιον
servant — for we ourselves to the wholly holy
ἀποτετελέσμεθα, καὶ οὐ δεόμεθα τῆς θείας ἐφ' ἑαυτοῖς
have-been-perfected and not we-need the divine on ourselves
φιλανθρωπίας; ἢ τὴν διπλῆν ἁμαρτίαν, ὡς τὰ λόγιά
love-of-mankind or the double sin as the oracles
φησι, κατὰ τοὺς ἀσεβεῖς ἁμαρτάνομεν, οὐκ εἰδότες ἐν τίνι
say like the impious we-sin not knowing in what
προσκόπτομεν, ἀλλὰ καὶ δικαιοῦντες ἑαυτούς, καὶ οἰόμενοι
we-stumble but also justifying ourselves and thinking
βλέπειν, ἀληθῶς δὲ οὐ βλέποντες; Ἐξέστη ὁ οὐρανὸς ἐπὶ
to-see truly but not seeing was-amazed the heaven at
τούτῳ, καὶ ἔφριξα ἐγώ, καὶ διαπιστῶ ἐμαυτῷ. Καὶ εἰ μὴ
this and shuddered I and disbelieve myself and if not
τοῖς σοῖς ἐνέτυχον, ὡς οὐκ ὤφελον! εὖ ἴσθι, γράμμασιν,
the your I-had-come-upon as not I-would-that well know letters
οὐκ ἂν ἔπεισαν, εἴπερ ἄλλοι μέ τινες περὶ σοῦ
not — would-have-persuaded if-indeed others me some about you
πείθειν ἠξίουν, ὅτι Δημόφιλος οἴεται τὸν ἀγαθὸν ἐπὶ πάντα
to-persuade deemed that Demophilus thinks the good over all
Θεὸν οὐκ εἶναι καὶ φιλάνθρωπον, οὔτε ἑαυτὸν δεῖσθαι τοῦ
God not to-be and loving-mankind nor himself to-need the(-one)
ἐλεοῦντος ἢ σώζοντος· ἀλλὰ καὶ τοὺς ἱερεῖς ἀποχειροτονεῖ
pitying or saving but also the priests he-votes-out
τοὺς ἠξιωμένους ἀγαθότητι φέρειν τὰ ἀγνοήματα τοῦ
the(-ones) deemed-worthy in-goodness to-bear the ignorances of-the
λαοῦ, καὶ εὖ εἰδότας, ὅτι καὶ αὐτοὶ περίκεινται ἀσθένειαν.
people and well knowing that also they are-beset-with weakness
Ἀλλ' ὁ θεαρχικὸς ἱεροτελεστὴς ἑτέραν πεπόρευται· καὶ
but the thearchic initiator other(-way) has-gone and

ταῦτα τῶν ἁμαρτωλῶν, ὡς τὰ ἱερὰ λόγιά φησιν,
this from-the sinners as the holy oracles say
ἀφωρισμένος, καὶ τῆς εἰς ἑαυτὸν ἀγάπης ἀπόδειξιν
set-apart and of-the toward himself love proof
ποιεῖται τὴν τῶν προβάτων ἐπιεικεστάτην ποιμαντικήν. Καὶ
makes the of-the sheep most-gentle shepherding and
πονηρὸν μὲν ἀποκαλεῖ τὸν μὴ ἀφέντα τῷ συνοικέτῃ
wicked indeed he-calls the(-one) not having-forgiven to-the fellow-servant
τὴν ὀφειλήν, μήτε μερικῶς μεταδόντα τῆς δωρηθείσης
the debt nor in-part having-shared of-the given
αὐτῷ παμπόλλης ἀγαθότητος· δικαιοῖ δὲ τῶν οἰκείων
to-him very-great goodness he-deems-just and of-the own(-things)
ἀπολαύειν αὐτόν, ὅπερ ἀναγκαῖον εὐλαβηθῆναι καὶ ἐμὲ καὶ
to-enjoy him which (it-is)-necessary to-beware-of both me and
Δημόφιλον. Καὶ γὰρ καὶ τοῖς εἰς αὐτὸν ἀσεβοῦσιν ἐν
Demophilus and for even to-the(-ones) against him being-impious in
αὐτῷ τῷ πάσχειν ἄφεσιν προάγει παρὰ τοῦ Πατρός,
very the suffering forgiveness he-brings-forward from the Father
ἐπιτιμᾷ δὲ καὶ τοῖς μαθηταῖς, ὅτι καὶ ἀσεβείας ἀνηλεῶς
he-rebukes and also the disciples because even of-impiety mercilessly
ἠξίωσαν κρῖναι τοὺς ἐκδεδιωχότας αὐτὸν Σαμαρείτας.
they-deemed to-judge the(-ones) having-driven-out him Samaritans
Τοῦτο δὴ τὸ μυριόλεκτόν σου τῆς θρασείας ἐπιστολῆς,
this indeed the thousand-times-said your of-the bold letter
ἄνω γὰρ καὶ κάτω θρυλλεῖς, ὡς οὐχ ἑαυτόν, ἀλλὰ τὸν
up for and down you-babble that not yourself but —
Θεὸν ἐξεδίκησας· διὰ κακίας, εἰπέ μοι, τὸν ἀγαθόν;
God you-avenged through evil tell me the good
Ἄπαγε, οὐκ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι
away-with(-it) not we-have (a)-high-priest not able to-sympathize-with
ταῖς ἀσθενείαις ἡμῶν, ἀλλὰ καὶ ἄκακός ἐστι ἐλεήμων.
the weaknesses our but also guileless he-is merciful

Οὐκ ἐρίσει οὐδὲ κραυγάσει, καὶ αὐτὸς πραΰς, καὶ
not he-will-strive nor will-cry-out and he meek and
αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν. Ὥστε
he propitiation is for the sins our so-that
οὐκ ἀποδεξόμεθά σου τὰς ἀζηλώτους ὁρμάς, οὐδ' εἰ
not we-shall-accept your the unenviable impulses not-even if
μυριάκις ἀναλάβοις τὸν Φινεὲς καὶ τὸν Ἠλίαν· ταῦτα
ten-thousand-times you-should-take-up — Phinehas and — Elijah these-things
γὰρ ἀκούοντα τὸν Ἰησοῦν οὐκ ἤρεσκον, οἱ τοῦ πραέος
for hearing — Jesus not pleased the of-the meek
τότε καὶ ἀγαθοῦ πνεύματος ἀμέτοχοι μαθηταί. Καὶ γὰρ καὶ
then and good spirit without-share disciples and for also
ὁ θειότατος ἡμῶν ἱεροθέτης ἐν πραότητι διδάσκει τοὺς
the most-divine our sacred-ordainer in meekness teaches the(-ones)
ἀντιδιαθεμένους τῇ διδασκαλίᾳ τοῦ Θεοῦ· διδάσκεσθαι γάρ,
opposing the teaching — of-God to-be-taught for
οὐ τιμωρεῖσθαι χρὴ τοὺς ἀγνοοῦντας, ὥσπερ καὶ τυφλοὺς
not to-be-punished must the(-ones) being-ignorant just-as also (the)-blind
οὐ κολάζομεν, ἀλλὰ καὶ χειραγωγοῦμεν. Σὺ δὲ καὶ ἀνανεύειν
not we-punish but even we-lead-by-the-hand you but even to-look-up
ἐπὶ τὸ φῶς ἀρχομένῳ τἀνδρὶ κατὰ τῆς κόῤῥης διδοὺς
to the light beginning the-man on the cheek giving
ἀντώθεις, καὶ μετὰ πολλῆς αἰδοῦς προσιόντα θρασέως
thrust-away and with great reverence approaching boldly
ἀπελάκτιζες! (τοῦτο δὴ τὸ πολλῆς φρίκης ἄξιον!) ὃν
you-kicked-away this indeed the(-thing) of-great horror worthy whom
ὁ Χριστός, ἀγαθὸς ὤν, ἐπὶ τὰ ὄρη πλανώμενον ἐπιζητεῖ,
— Christ good being on the mountains wandering seeks
καὶ ἀποφεύγοντα, προσκαλεῖται, καὶ εὑρεθέντα μόλις ἐπὶ
and fleeing calls-to(-him) and found scarcely on
τῶν ὤμων αἴρει. Μὴ παρακαλῶ, μὴ κακῶς οὕτω περὶ
the shoulders lifts not I-beseech not badly so about

ἑαυτῶν βουλευώμεθα, μηδὲ εἰς ἑαυτοὺς ὠθῶμεν τὸ ξίφος·
ourselves let-us-take-counsel nor into ourselves let-us-thrust the sword
οἱ μὲν γὰρ ἀδικεῖν τινας, ἢ τοὐναντίον εὐεργετεῖν
the(-ones) indeed for to-wrong some or on-the-contrary to-do-good
ἐπιχειροῦντες, ἐκείνους μὲν οὐ πάντως ἔδρασαν ἅπερ
attempting to-those indeed not at-all did the(-things)-which
ἠθέλησαν, ἑαυτοῖς δὲ κακίαν ἢ ἀγαθότητα συνοικήσαντες,
they-wished to-themselves but evil or goodness having-joined
ἢ θείων ἀρετῶν, ἢ ἀτιθάσσων ἔμπλεοι παθῶν ἔσονται.
or of-divine virtues or of-untamed full passions they-will-be
Καὶ οὗτοι μὲν ἀγγέλων ἀγαθῶν ὀπαδοὶ καὶ ξυνοδοιπόροι,
and these indeed of-angels good followers and fellow-travelers
καὶ ἐνθάδε καὶ ἐκεῖ σὺν πάσῃ εἰρήνῃ καὶ ἐλευθερίᾳ πάντων
both here and there with all peace and freedom from-all
κακῶν, εἰς τὸν ἀεὶ ὄντα αἰῶνα τὰς μακαριωτάτας
evils into the always being age the most-blessed
ἀποκληρώσονται λήξεις, καὶ μετὰ Θεοῦ ἀεὶ ἔσονται, τὸ
will-be-allotted lots and with God always will-be the
πάντων ἀγαθῶν μέγιστον· οὗτοι δὲ ἀποπεσοῦνται τῆς
of-all goods greatest these but will-fall-away from-the
θείας ἅμα καὶ τῆς ἑαυτῶν εἰρήνης, καὶ ἐνθάδε καὶ μετὰ
divine at-once and the their-own peace both here and after
θάνατον ἅμα τοῖς ἀνημέροις δαίμοσιν ἔσονται. Οὗ
death together-with the savage demons will-be for-which
δὴ ἕνεκα ἡμῖν ἡ πολλὴ σπουδὴ μετὰ Θεοῦ τοῦ ἀγαθοῦ
indeed sake to-us the great zeal with God the good
γενέσθαι, καὶ εἶναι σὺν Κυρίῳ πάντοτε, καὶ μὴ τοῖς
to-be and to-be with (the)-Lord always and not with-the
κακοῖς ἐκ τοῦ δικαιωτοῦ συναφορισθῆναι τὰ κατ᾽
evil(-ones) by the judge to-be-banished-together the(-things) according-to
ἀξίαν ἐξ ἑαυτῶν ὑπομένοντας, ὅπερ ἐγὼ πάντων μάλιστα
worth from themselves enduring which I of-all most

φοβοῦμαι καὶ εὔχομαι εἶναι πάντων κακῶν ἀμέτοχος.
fear and pray to-be of-all evils without-share
Καὶ εἰ βούλει, καὶ θείας ὁράσεως ἁγίου τινὸς ἀνδρὸς
and if you-wish also of-a-divine vision holy of-a-certain man
ἐπιμνησθήσομαι· καὶ μὴ γελάσῃς, ἀληθῆ γὰρ ἐρῶ.
I-will-make-mention and not laugh true(-things) for I-shall-tell
Γενόμενόν μέ ποτε κατὰ τὴν Κρήτην, ὁ ἱερὸς ἐξεναγώγησε 6
having-been me once in — Crete the holy entertained
Κάρπος, ἀνήρ, καὶ εἴ τις ἄλλος, διὰ πολλὴν καθαρότητα
Carpus (a)-man and if any other because-of great purity
νοῦ πρὸς θεοπτείαν ἐπιτηδειότατος. Καὶ γοῦν οὐδὲ
of-intellect for vision-of-God most-fitted and indeed not-even
ταῖς ἁγίαις τῶν μυστηρίων τελεταῖς ἐνεχείρει, μὴ πρότερον
the holy of-the mysteries rites he-undertook not first
αὐτῷ κατὰ τὰς προτελείους εὐχὰς ἱεράς, καὶ εὐμενοῦς
to-him during the before-initiation prayers holy and gracious
ὁράσεως ἐπιφαινομένης. Ἔλεγεν οὖν, ὅτι λελυπηκότος
vision appearing he-said then that having-grieved
αὐτόν ποτε τῶν ἀπίστων τινός· ἡ λύπη δὲ ἦν, ὅτι τῆς
him once of-the unbelievers one the grief and was that from-the
ἐκκλησίας ἐκεῖνός τινα πρὸς τὸ ἄθεον ἀπεπλάνησεν,
church that(-one) someone to the godless had-led-astray
ἔτι τῶν ἱλαρίων ἡμερῶν αὐτῷ τελουμένων· δέον
still the joyful days for-him being-celebrated (it-being)-needful
ἀμφοτέρων ἀγαθοπρεπῶς ὑπερεύξασθαι, καὶ Θεὸν σωτῆρα
for-both good-befittingly to-pray and God (the)-Savior
συλλήπτορα λαβόντα, τὸν μὲν ἐπιστρέψαι, τὸν δὲ
(as)-helper having-taken the one to-convert the other
ἀγαθότητι νικῆσαι· καὶ μὴ διαλιπεῖν νουθετοῦντα διὰ
by-goodness to-conquer and not to-cease admonishing through
βίου παντός, ἄχρις οὗ τὸ σήμερον, καὶ οὕτως ἐπὶ τὴν
life all until — — today and so to the

θείαν αὐτοὺς ἀγαγεῖν γνῶσιν, ὡς ἂν ἤδη καὶ τῶν
divine them to-bring knowledge so-that — already also the
ἀμφισβητησίμων αὐτοῖς κρινομένων, καὶ τῶν ἀλόγως
disputed(-points) for-them being-judged and the(-ones) senselessly
θρασυνομένων ἐννόμῳ δίκῃ σωφρονεῖν ἀναγκαζομένων·
being-bold by-lawful justice to-be-sober being-compelled
ἀλλ' ἐν ἑαυτῷ μὴ πρότερον τοῦτο παθών, οὐκ οἶδ'
but in himself not before this having-suffered not I-know
ὅπως τότε, πολλήν τινα τὴν δυσμένειαν καὶ τὴν πικρίαν
how then great some the hostility and the bitterness
ἐντήξας, ἐκοιμήθη, κατεδάρθη μέν, οὕτω κακῶς ἔχων,
having-instilled he-fell-asleep he-slept indeed so badly being
(ἑσπέρα γὰρ ἦν·) περὶ δὲ μέσας νύκτας, (εἰώθει γὰρ
evening for it-was about and the-middle of-night he-was-accustomed for
εἰς τόνδε τὸν καιρὸν αὐτὸς ἐφ' ἑαυτοῦ πρὸς τοὺς θείους
at this the hour himself by himself for the divine
ὕμνους ἐγρηγορέναι), διανίσταται μὲν οὐδὲ τῶν ὕπνων
hymns to-be-awake he-rises indeed not-even of-the sleeps
αὐτῶν, πολλῶν γε ὄντων, καὶ ἀεὶ ἐγκοπτομένων, ἔξω
themselves many indeed being and always broken-off without
ταραχῆς παραπολαύσας· ἑστὼς δὲ ὅμως εἰς τὴν θείαν
disturbance having-enjoyed standing but nevertheless for the divine
ὁμιλίαν οὐκ εὐαγῶς ἠνιᾶτο, καὶ ἐδυσχέραινεν, οὐκ εἶναι
converse not holily he-was-vexed and was-indignant not to-be
δίκαιον λέγων, εἰ ζῷεν ἄνδρες ἄθεοι, καὶ διαστρέφοντες
just saying if should-live men godless and perverting
τὰς ὁδοὺς Κυρίου τὰς εὐθείας. Καὶ ταῦτα λέγων ἐδεῖτο
the ways of-(the)-Lord the straight and these-things saying he-begged
τοῦ Θεοῦ πρηστῆρί τινι τὰς ἀμφοτέρων εἰσάπαξ ἀνηλεῶς
— God with-a-thunderbolt some the of-both at-once mercilessly
ἀποπαῦσαι ζωάς. Ταῦτα δὲ εἰπών, ἔλεγε δόξαι ἰδεῖν
to-end lives these-things and having-said he-said to-seem to-see

ἄφνω τὸν οἶκον, ἐν ᾧπερ εἱστήκει, διαδονηθέντα πρότερον,
suddenly the house in which he-had-stood shaken first
καὶ ἐκ τῆς ὀροφῆς εἰς δύο μέσον διαιρεθέντα, καί
and from the roof into two (in)-the-middle divided and
τινα πυρὰν πολύφωτον ἐπίπροσθεν αὐτοῦ καὶ ταύτην
some fire full-of-light before him and this
(ἐδόκει γὰρ λοιπὸν ὕπαιθρος ὁ τόπος) ἐκ τοῦ οὐρανίου
it-seemed for at-last open-to-the-sky the place from the heavenly
χώρου μέχρις αὐτοῦ καταφερομένην· τὸν δὲ οὐρανὸν αὐτὸν
region down-to him being-borne-down the and heaven itself
ἀναπεπταμένον, καὶ ἐπὶ τῷ νώτῳ τοῦ οὐρανοῦ τὸν Ἰησοῦν,
spread-open and on the back of-the heaven — Jesus
ἀπείρων ἀνθρωποειδῶς αὐτῷ παρεστηκότων ἀγγέλων. Καὶ
countless in-human-form by-him standing angels and
ταῦτα μὲν ἄνωθεν ὁρᾶσθαι, καὶ αὐτὸν θαυμάζειν. Κάτω
these-things indeed from-above to-be-seen and him to-marvel below
δὲ κύψας ὁ Κάρπος, ἰδεῖν ἔφη καὶ τοὔδαφος αὐτὸ
and having-stooped — Carpus to-see said even the-ground itself
πρὸς ἀχανές τι χάσμα καὶ σκοτεινὸν διερρηγμένον, καὶ
into yawning some chasm and dark having-been-rent and
τοὺς μὲν ἄνδρας ἐκείνους, οἷς ἐπηρᾶτο, πρὸ αὐτοῦ κατὰ
the indeed men those whom he-cursed before him at
τὸ στόμιον ἑστηκέναι τοῦ χάσματος ὑποτρόμους, ἐλεεινούς,
the mouth to-stand of-the chasm trembling pitiable
ὅσον οὔπω καταφερομένους ὑπὸ τῆς τῶν οἰκείων ποδῶν
as-much-as not-yet being-borne-down by the of-the own feet
ἀστασίας· κάτωθεν δὲ ἀπὸ τοῦ χάσματος ὄφεις ἀνέρπειν,
unsteadiness from-below and from the chasm serpents to-creep-up
καὶ περὶ τοὺς πόδας αὐτῶν ὑποκινουμένους, ποτὲ μὲν
and around the feet their moving-beneath at-one-time indeed
ἀποσύρειν, ἐπανειλουμένους ἅμα καὶ ἐπιβαροῦντας, καὶ
to-drag-down coiling-round at-once and weighing-down and

ἐπανέλκοντας, ποτὲ δὲ τοῖς ὀδοῦσιν, ἢ τοῖς οὐραίοις
drawing-on at-another and with-the teeth or with-the tails
ὑποτύφοντας, ἢ ὑπογαργαλίζοντας, καὶ διὰ παντὸς εἰς
stinging or tickling and through all into
τὸ ἀχανὲς ἐμβαλεῖν μηχανωμένους· εἶναι δὲ καὶ
the yawning(-chasm) to-throw contriving to-be and also
ἄνδρας τινὰς ἐν μέσῳ τοῖς ὄφεσι, κατὰ τῶν ἀνδρῶν
men some in (the)-midst with-the serpents against the men
συνεπιτιθεμένους, διαδονοῦντας ἅμα καὶ ὑπωθοῦντας καὶ
attacking-together shaking at-once and pushing and
καταπαίοντας· ἐδόκουν δὲ εἶναι πρὸς τὸ πεσεῖν ἐκεῖνοι, τὰ
striking they-seemed and to-be about the to-fall those partly
μὲν ἄκοντες, τὰ δὲ ἑκόντες, ὑπὸ τοῦ κακοῦ κατ᾽ ὀλίγον
indeed unwilling partly and willing by the evil little by-little
βιαζόμενοι ἅμα καὶ πειθόμενοι. Ἔλεγε δὲ ὁ Κάρπος,
being-forced at-once and being-persuaded he-said and — Carpus
ἑαυτὸν ἥδεσθαι κάτω βλέποντα, τῶν ἄνω δὲ ἀμελεῖν·
himself to-be-glad below looking the(-things) above but to-neglect
δυσχεραίνειν δὲ καὶ ὀλιγωρεῖν, ὅτι μὴ πεπτώκασιν ἤδη,
to-be-vexed and also to-make-light because not they-have-fallen already
καὶ τῷ πράγματι πολλάκις ἐπιθέμενον καὶ ἀδυνατήσαντα,
and to-the affair often having-set-hand and having-been-unable
καὶ ἀχθεσθῆναι καὶ ἐπαράσασθαι. Καὶ ἀνανεύσαντα μόλις,
both to-be-angry and to-curse and having-looked-up scarcely
ἰδεῖν μὲν αὖθις τὸν οὐρανόν, ὥσπερ καὶ πρότερον ἑωράκει,
to-see indeed again the heaven as also before he-had-seen
τὸν δὲ Ἰησοῦν, ἐλεήσαντα τὸ γιγνόμενον, ἐξαναστῆναι
— but Jesus having-pitied the(-thing) happening to-rise-up
τοῦ ὑπερουρανίου θρόνου, καὶ ἕως αὐτῶν καταβάντα,
from-the above-heavenly throne and as-far-as them having-come-down
καὶ χεῖρα ἀγαθὴν ὀρέγειν, καὶ τοὺς ἀγγέλους αὐτῷ
and (a)-hand good to-stretch-out and the angels him

συνεπιλαμβανομένους, ἄλλον ἄλλοθεν ἀντέχεσθαι τοῖν
helping one from-elsewhere to-hold-onto the
ἀνδροῖν, καὶ εἰπεῖν τῷ Κάρπῳ τὸν Ἰησοῦν· Τῆς χειρὸς ἤδη
two-men and to-say — to-Carpus — Jesus the hand already
προτεταμένης, παῖε κατ᾽ ἐμοῦ λοιπόν· ἕτοιμος γάρ εἰμι καὶ
stretched-out strike against me henceforth ready for I-am even
αὖθις ὑπὲρ ἀνθρώπων ἀνασωζομένων παθεῖν, καὶ προσφιλές
again for men being-saved to-suffer and dear
μοι τοῦτο, μὴ ἄλλων ἁμαρτανόντων ἀνθρώπων. Πλὴν
to-me (is)-this if-not other sinning men but
ὅρα εἰ καλῶς ἔχει σοι τὴν ἐν τῷ χάσματι καὶ μετὰ
see whether well it-is for-you the in the chasm and with
τῶν ὄφεων μονὴν ἀνταλλάξασθαι τῆς μετὰ Θεοῦ καὶ
the serpents abode to-take-in-exchange for-the(-one) with God and
τῶν ἀγαθῶν καὶ φιλανθρώπων ἀγγέλων. Ταῦτά ἐστιν
the good and loving-mankind angels these-things are
ἃ ἐγὼ ἀκηκοὼς πιστεύω ἀληθῆ εἶναι.
which I having-heard believe true to-be

LETTER IX · TO TITUS THE HIERARCH

Titus asks about the house, bowl, and foods of Wisdom. Scripture's images of God (a womb, armor, drunkenness) seem absurd but veil holy things, and the tradition is twofold, secret and open. The bowl is providence going forth and abiding; solid food steadfast knowledge, liquid food the outflowing teaching; God's drunkenness his overflowing good, his sleep his apartness. The rest is in the Symbolic Theology.

Τίτῳ ἱεράρχῃ. Ὁ μὲν ἱερὸς Τιμόθεος, ὦ καλὲ Τίτε, 1
to-Titus hierarch the indeed holy Timothy O good Titus
οὐκ οἶδα εἴ τινος τῶν διεγνωσμένων μοι θεολογικῶν
not I-know whether any of-the discerned by-me theological

συμβόλων ἀπελήλυθεν ἀνήκοος· ἀλλ᾽ ἐν τῇ Συμβολικῇ
symbols he-has-gone-away unheard but in the Symbolic
θεολογίᾳ διηυκρινησάμεθα πάσας αὐτῷ τὰς τῶν λογίων
Theology we-have-clarified all for-him the of-the oracles
περὶ Θεοῦ δοκούσας εἶναι τοῖς πολλοῖς τερατολογίας. Καὶ
about God seeming to-be to-the many marvel-tales and
γὰρ ἀτοπίαν δεινὴν ἐναπομόργνυνται ταῖς ἀτελέσι τῶν
for absurdity terrible they-wipe-off-onto the imperfect of-the
ψυχῶν, ὁπόταν οἱ τῆς ἀπορρήτου σοφίας πατέρες, διὰ
souls whenever the of-the secret wisdom fathers through
δή τινων κρυφίων καὶ ἀποτετολμημένων αἰνιγμάτων
indeed some hidden and daring enigmas
ἐκφαίνωσι τὴν θείαν καὶ μυστικὴν καὶ ἄβατον τοῖς βεβήλοις
reveal the divine and mystical and inaccessible to-the profane
ἀλήθειαν. Διὸ καὶ ἀπιστοῦμεν οἱ πολλοὶ τοῖς περὶ τῶν
truth therefore also we-disbelieve the many the about the
θείων μυστηρίων λόγοις· θεώμεθα γὰρ μόνον αὐτὰ διὰ
divine mysteries words we-contemplate for only them through
τῶν προσπεφυκότων αὐτοῖς αἰσθητῶν συμβόλων. Δεῖ
the attached to-them sensible symbols (one)-must
δὲ καὶ ἀποδύντας αὐτὰ ἐφ᾽ ἑαυτῶν γυμνὰ καὶ καθαρὰ
but also having-stripped them by themselves naked and pure
γενόμενα ἰδεῖν· οὕτω γὰρ ἂν θεώμενοι σεφθείημεν πηγὴν
become to-see so for — contemplating we-would-revere (a)-spring
ζωῆς εἰς ἑαυτὴν χεομένην, καὶ ἐφ᾽ ἑαυτῆς ἑστῶσαν ὁρῶντες,
of-life into itself pouring and by itself standing seeing
καὶ μίαν τινὰ δύναμιν, ἁπλῆν, αὐτοκίνητον, αὐτοενέργητον,
and one some power simple self-moved self-active
ἑαυτὴν οὐκ ἀπολείπουσαν, ἀλλὰ γνῶσιν πασῶν γνώσεων
itself not forsaking but knowledge of-all knowledges
ὑπάρχουσαν, καὶ ἀεὶ δι᾽ ἑαυτῆς ἑαυτὴν θεωμένην.
being and always through itself itself contemplating

Χρῆναι γοῦν αὐτῷ τε καὶ ἄλλοις παρ᾽ ἡμῶν ᾠήθημεν, ὡς
(it-was)-needful indeed for-him both and for-others by us we-thought as
οἷόν τε ἦν, ἀναπτυχθῆναι τὰ παντοδαπὰ μορφώματα τῆς
possible — it-was to-be-unfolded the manifold shapes of-the
περὶ Θεοῦ συμβολικῆς ἱεροπλαστίας· τὰ γὰρ ἐκτὸς αὐτῆς
about God symbolic sacred-fashioning the for outside of-it
ὁπόσης ἀναπέπλησται τῆς ἀπιθάνου καὶ πλασματώδους
how-much is-filled with-the implausible and fictitious
τερατείας; οἷον ἐπὶ μὲν τῆς ὑπερουσίου θεογονίας,
marvel-mongering as in indeed the super-substantial divine-generation
γαστέρα Θεοῦ σωματικῶς Θεὸν γεννῶσαν ἀναπλαττούσης,
(a)-womb of-God bodily God bearing fashioning
καὶ λόγον εἰς ἀέρα προχεόμενον ἀπὸ καρδίας ἀνδρικῆς
and (a)-word into air poured-forth from heart manly
ἐξερευγομένης αὐτόν, καὶ πνεῦμα ἐκπνεόμενον ἀπὸ στόματος
belching-out it and (a)-spirit breathed-out from mouth
ἀναγραφούσης, καὶ κόλπους θεογονικοὺς ἐναγκαλιζομένους
describing and bosoms divine-generative embracing
Θεοῦ Υἱόν, σωματοπρεπῶς ἡμῖν ἐξυμνούσης, ἢ φυσικῶς
of-God (the)-Son in-bodily-fashion to-us hymning or naturally
ταῦτα διαπλαττούσης, καὶ δένδρα τινά, καὶ βλαστούς,
these-things fashioning and trees some and shoots
καὶ ἄνθη, καὶ ῥίζας προβαλλομένης, ἢ πηγὰς ὑδάτων
and flowers and roots putting-forth or springs of-waters
ἀναβλυζούσας, ἢ ἀπαυγασμάτων προαγωγικὰς φωτογονίας,
gushing-up or of-radiances productive light-births
ἢ ἄλλας τινὰς ὑπερουσίων θεολογιῶν ἐκφαντορικὰς
or other some of-super-substantial theologies revealing
ἱερογραφίας. Ἐπὶ δὲ τῶν νοητῶν τοῦ Θεοῦ προνοιῶν,
sacred-writings in and the intelligible — of-God providences
ἢ δωρεῶν, ἢ ἐκφάνσεων, ἢ δυνάμεων, ἢ ἰδιοτήτων, ἢ
or gifts or manifestations or powers or properties or

λήξεων, ἢ μονῶν, ἢ προόδων, ἢ διακρίσεων, ἢ ἑνώσεων,
lots or abodes or processions or distinctions or unions
ἀνδροπλαστίαν τῷ Θεῷ, καὶ θηρίων, καὶ ζώων ἄλλων,
man-shaping — for-God and of-beasts and of-animals other
καὶ φυτῶν, καὶ λίθων ποικιλομορφίαν περιπλαττούσης·
and of-plants and of-stones many-formedness molding-around
καὶ κόσμους αὐτῷ γυναικείους, ἢ βαρβαρικὰς ὁπλοποιίας
and adornments to-him womanly or barbarian armorings
περιτιθείσης· καὶ κεραμίαν, καὶ χωνευτήριον, ὡς ἂν
putting-around and pottery and furnace as —
βαναύσῳ τινὶ προστιθείσης· καὶ ἵππους αὐτῷ, καὶ
to-a-craftsman some attributing and horses to-him and
ἅρματα, καὶ θρόνους ὑποστρωννύσης· καὶ δαῖτάς τινας
chariots and thrones spreading-under and banquets some
ὀψοποιητικὰς ἐπισκευαζούσης, καὶ πεπωκότα, καὶ μεθύοντα,
culinary preparing and having-drunk and being-drunk
καὶ ὑπνώττοντα, καὶ κραιπαλῶντα διαπλαττούσης.
and sleeping and hung-over fashioning
Τί ἄν τις εἴποι τὰς ὀργάς, τὰς λύπας, τοὺς παντοδαποὺς
what — one would-say the angers the griefs the manifold
ὅρκους, τὰς μεταμελείας, τὰς ἀράς, τὰς μήνιδας, τὰ πολυειδῆ
oaths the repentances the curses the wraths the many-formed
καὶ λοξὰ τῆς ἁμαρτίας τῶν ἐπαγγελιῶν σοφίσματα, τὴν
and crooked of-the sin of-the promises sophisms the
ἐν τῇ Γενέσει γιγαντομαχίαν, καθ' ἣν ἐπιβουλεύειν ἐκ
in the Genesis battle-of-giants in which to-plot from
φόβου λέγεται τοῖς δυνατοῖς ἐκείνοις ἀνδράσι, καὶ ταῦτα
fear is-said for-the mighty those men and that
τὴν οἰκοδομήν, οὐκ ἐπ' ἀδικίᾳ τινῶν ἑτέρων, ἀλλ' ὑπὲρ
the building not for wrong of-some others but for
σωτηρίας τῆς ἑαυτῶν μεμηχανημένοις, καὶ τὸ συμβούλιον
safety the their-own having-contrived and the council

ἐκεῖνο τὸ κατ᾽ οὐρανὸν ἐπὶ δόλῳ καὶ ἀπάτῃ τοῦ Ἀχαὰβ
that the in heaven for deceit and trickery — of-Ahab
σκευαζόμενον· καὶ τὰς τῶν ᾀσμάτων προσύλους καὶ
being-prepared and the of-the songs material and
ἑταιρικὰς πολυπαθείας, καὶ ὅσα ἄλλα τῆς πάντα
courtesan many-passions and as-many-as other(-things) of-the all
τολμώσης ἐστὶ θεοπλαστίας ἱερὰ συνθήματα φαινόμενα τῶν
daring are God-fashioning holy tokens visible of-the
κρυφίων προβεβλημένα καὶ πεπληθυσμένα, καὶ μεριστὰ
hidden put-forward and multiplied and divided
τῶν ἑνιαίων καὶ ἀμερίστων, καὶ τυπωτικά, καὶ πολύμορφα
of-the unitary and undivided and shaped and many-formed
τῶν ἀμορφώτων καὶ ἀτυπώτων· ὧν εἴ τις ἰδεῖν δυνηθείη
of-the formless and unshaped of-which if one to-see should-be-able
τὴν ἐντὸς ἀποκεκρυμμένην εὐπρέπειαν, εὑρήσει μυστικὰ
the within hidden beauty he-will-find mystical
καὶ θεοειδῆ πάντα, καὶ πολλοῦ τοῦ θεολογικοῦ φωτὸς
and godlike all and with-much the theological light
ἐναπεπλησμένα. Μὴ γὰρ οἰώμεθα τὰ φαινόμενα τῶν
filled not for let-us-think the visible of-the
συνθημάτων ὑπὲρ ἑαυτῶν ἀναπεπλάσθαι, προβεβλῆσθαι δὲ
tokens for themselves to-have-been-fashioned to-have-been-put-before but
τῆς ἀπορρήτου καὶ ἀθεάτου τοῖς πολλοῖς ἐπιστήμης, ὡς
the secret and invisible to-the many knowledge so-that
μὴ τοῖς βεβήλοις εὐχείρωτα εἶναι τὰ πανίερα· μόνοις δὲ
not to-the profane easily-handled to-be the all-holy(-things) only but
ἀνακαλύπτεσθαι τοῖς τῆς ὁσιότητος γνησίοις ἐρασταῖς, ὡς
to-be-unveiled to-the of-the holiness genuine lovers as
πᾶσαν τὴν παιδαριώδη φαντασίαν ἐπὶ τῶν ἱερῶν συμβόλων
all the childish fancy about the holy symbols
ἀποσκευαζομένοις, καὶ ἱκανοῖς διαβαίνειν ἁπλότητι νοῦ,
stripping-off and able to-pass-through by-simplicity of-intellect

καὶ θεωρητικῆς δυνάμεως ἐπιτηδειότητι, πρὸς τὴν ἁπλῆν,
and of-contemplative power by-fitness to the simple
καὶ ὑπερφυῆ, καὶ ὑπεριδρυμένην τῶν συμβόλων ἀλήθειαν.
and supernatural and super-established of-the symbols truth
Ἄλλως τε καὶ τοῦτο ἐννοῆσαι χρή, τὸ διττὴν εἶναι τὴν
especially — and this to-consider (one)-must the double to-be the
τῶν θεολόγων παράδοσιν, τὴν μὲν ἀπόῤῥητον καὶ μυστικήν,
of-the theologians tradition the one secret and mystical
τὴν δὲ ἐμφανῆ καὶ γνωριμωτέραν· καὶ τὴν μὲν συμβολικὴν
the other manifest and better-known and the one symbolic
καὶ τελεστικήν, τὴν δὲ φιλόσοφον καὶ ἀποδεικτικήν, καὶ
and initiatory the other philosophic and demonstrative and
συμπέπλεκται τῷ ῥητῷ τὸ ἄῤῥητον. Καὶ τὸ μὲν πείθει
is-interwoven with-the spoken the unspoken and the one persuades
καὶ καταδεῖται τῶν λεγομένων τὴν ἀλήθειαν, τὸ δὲ
and binds of-the(-things) said the truth the other
δρᾷ καὶ ἐνιδρύει τῷ Θεῷ ταῖς ἀδιδάκτοις μυσταγωγίαις.
acts and establishes — in-God by-the untaught mystagogies
Καὶ μὴν οὐδὲ κατὰ τὰς τῶν ἁγιωτάτων μυστηρίων
and indeed not-even in the of-the most-holy mysteries
τελετάς, οἱ τῆς καθ' ἡμᾶς, ἢ τῆς νομικῆς παραδόσεως
rites the of-the among us or of-the legal tradition
ἱερομύσται, τῶν θεοπρεπῶν ἀπέσχοντο συμβόλων· ἀλλὰ
sacred-initiates from-the God-befitting abstained symbols but
καὶ τοὺς πανιερωτάτους ἀγγέλους δι' αἰνιγμάτων τὰ
even the most-holy angels through enigmas the
θεῖα μυστικῶς προάγοντας ὁρῶμεν, καὶ αὐτὸν Ἰησοῦν
divine(-things) mystically bringing-forth we-see and himself Jesus
ἐν παραβολαῖς θεολογοῦντα, καὶ τὰ θεουργὰ μυστήρια
in parables speaking-of-God and the divine-working mysteries
παραδιδόντα διὰ τυπικῆς τραπεζώσεως. Καὶ γὰρ ἦν
handing-down through typical table-setting and for it-was

εἰκός, οὐ μόνον ἄχραντα τοῖς πολλοῖς ἀποσεσῶσθαι τὰ
fitting not only undefiled from-the many to-be-preserved the
Ἅγια τῶν ἁγίων, ἀλλὰ καὶ αὐτὸ τὴν ἀνθρωπίνην ζωὴν
Holy(-things) of-the holy(-things) but also itself the human life
ἀμέριστον ἅμα καὶ μεριστὴν ὑπάρχουσαν, οἰκείως ἑαυτῇ
undivided at-once and divided being fittingly to-itself
τὰς θείας ἐλλάμπεσθαι γνώσεις· καὶ τὸ μὲν ἀπαθὲς τῆς
the divine to-be-illumined-with knowledges and the indeed impassible of-the
ψυχῆς, εἰς τὰ ἁπλᾶ καὶ ἐνδότατα τῶν θεοειδῶν ἀγαλμάτων
soul to the simple and innermost of-the godlike images
ἀφορίσαι θεάματα· τὸ παθητικὸν δὲ αὐτῆς, συμφυῶς
to-assign sights the passible but of-it naturally
θεραπεύειν ἅμα καὶ ἀνατείνειν ἐπὶ τὰ θειότατα, τοῖς
to-heal at-once and to-stretch-up to the most-divine(-things) by-the
προμεμηχανημένοις τῶν τυπικῶν συμβόλων ἀναπλασμοῖς,
pre-contrived of-the typical symbols fashionings
ὡς συγγενῆ τὰ τοιαῦτα πέφυκε παραπετάσματα, καὶ
as kindred the such are veils and
δηλοῦσιν ὅσοι, καὶ προκαλυμμάτων ἐκτὸς θεολογίας
show as-many-as even of-coverings outside theology
σαφοῦς ἀκηκοότες, ἐν ἑαυτοῖς ἀναπλάττουσι τύπον τινὰ
clear having-heard in themselves fashion type some
πρὸς τὴν νόησιν αὐτοὺς τῆς εἰρημένης θεολογίας
to the understanding them of-the said theology
χειραγωγοῦντα.
leading-by-the-hand

Καὶ αὐτὴ δὲ τοῦ φαινομένου παντὸς ἡ κοσμουργία τῶν 2
and itself too of-the visible whole the world-making of-the
ἀοράτων τοῦ Θεοῦ προβέβληται, καθάπερ φησὶ Παῦλός
invisible(-things) — of-God has-been-put-forth as says Paul
τε καὶ ὁ ἀληθὴς λόγος. Διὸ καὶ οἱ θεολόγοι τὰ μὲν
both and the true reason therefore also the theologians some indeed

πολιτικῶς καὶ ἐννόμως ἐπισκοποῦσι, τὰ δὲ καθαρτικῶς
civilly and lawfully oversee others and purificatorily
καὶ ἀχράντως, καὶ τὰ μὲν ἀνθρωπικῶς καὶ μέσως, τὰ
and undefiledly and some indeed humanly and intermediately others
δὲ ὑπερκοσμίως καὶ τελεσιουργικῶς. Καὶ τοτὲ μὲν ἀπὸ
and supramundanely and perfectingly and at-times indeed from
τῶν νόμων τῶν φαινομένων, τοτὲ δὲ ἀπὸ τῶν ἀφανῶν
the laws the visible at-times and from the unseen
θεσμῶν κατὰ τὸ προσῆκον τοῖς ὑποκειμένοις ἱεροῖς
ordinances according-to the fitting for-the underlying holy
γράμμασι καὶ νοῖς καὶ ψυχαῖς· οὐ γὰρ ἱστορίαν ψιλήν,
writings and intellects and souls not for history bare
ἀλλὰ ζωτικὴν ἔχει τελείωσιν ὁ προκείμενος αὐτοῖς ἅπας
but life-giving has perfection the set-before them whole
τε καὶ διὰ πάντων λόγος. Χρὴ τοίνυν καὶ ἡμᾶς, ἀντὶ
both and through all word must therefore also us instead-of
τῆς δημώδους περὶ αὐτῶν ὑπολήψεως, εἴσω τῶν ἱερῶν
the popular about them notion within the holy
συμβόλων ἱεροπρεπῶς διαβαίνειν, καὶ μηδὲ ἀτιμάζειν αὐτά,
symbols sacred-befittingly to-pass-through and not-even to-dishonor them
τῶν θείων ὄντα χαρακτήρων ἔκγονα καὶ ἀποτυπώματα,
of-the divine being characters offspring and imprints
καὶ εἰκόνας ἐμφανεῖς τῶν ἀπορρήτων καὶ ὑπερφυῶν
and images manifest of-the secret and supernatural
θεαμάτων. Καὶ γὰρ οὐ μόνον τὰ ὑπερούσια φῶτα, καὶ
sights and for not only the super-substantial lights and
τὰ νοητά, καὶ ἁπλῶς τὰ θεῖα τοῖς τυπωτικοῖς
the intelligible(-things) and simply the divine(-things) with-the figurative
διαποικίλλεται συμβόλοις, ὡς πῦρ ὁ ὑπερούσιος Θεὸς
are-variegated symbols as fire the super-substantial God
λεγόμενος, καὶ τὰ νοητὰ τοῦ Θεοῦ λόγια πεπυρωμένα·
being-called and the intelligible — of-God oracles fired

προσέτι δὲ καὶ τῶν νοητῶν ἅμα καὶ νοερῶν ἀγγέλων
and-moreover and also of-the intelligible at-once and intellectual angels
οἱ θεοειδεῖς διάκοσμοι ποικίλαις μορφαῖς διαγράφονται
the godlike orders with-various forms are-depicted
καὶ πολυειδέσι, καὶ ἐμπυρίοις σχηματισμοῖς. Καὶ ἄλλως
and with-multiform and fiery figurations and in-one-way
τὴν αὐτὴν τοῦ πυρὸς εἰκόνα κατὰ τοῦ ὑπὲρ νόησιν Θεοῦ
the same of-the fire image of the beyond thought God
λεγομένην ἐκλαβεῖν· ἄλλως δὲ κατὰ τῶν νοητῶν αὐτοῦ
said to-take in-another-way and of the intelligible his
προνοιῶν ἢ λόγων· καὶ ἄλλως ἐπὶ τῶν ἀγγέλων. Καὶ
providences or words and in-another-way of the angels and
τὴν μὲν κατ᾽ αἰτίαν, τὴν δὲ καθ᾽ ὕπαρξιν, τὴν
the one according-to cause the other according-to existence the
δὲ κατὰ μέθεξιν, καὶ ἄλλα ἄλλως, ὡς ἡ κατ᾽ αὐτὰ
other according-to participation and others otherwise as the about them
θεωρία καὶ ἐπιστημονικὴ διάταξις ὁροθετεῖ. Καὶ μὴ ὡς
contemplation and scientific arrangement determines and not as
ἔτυχε τὰ ἱερὰ σύμβολα συμφύρειν, ἀλλὰ προσηκόντως
it-happened the holy symbols to-jumble but fittingly
αὐτὰ ταῖς αἰτίαις, ἢ ταῖς ὑπάρξεσιν, ἢ ταῖς δυνάμεσιν,
them to-the causes or to-the existences or to-the powers
ἢ ταῖς τάξεσιν, ἢ ταῖς ἀξίαις ἀναπτύσσειν, ὧν καὶ
or to-the ranks or to-the dignities to-unfold of-which also
ἔστιν ἐκφαντορικὰ συνθήματα. Καὶ ὅπως μὴ πέρα τοῦ
they-are revealing tokens and so-that not beyond the
δέοντος ἐπιστέλλοιμεν, ἐπ᾽ αὐτὴν ἤδη τὴν προτεθεῖσαν
needful we-should-write to itself now the proposed
ὑφ᾽ ὑμῶν ζήτησιν ἰτέον. Καὶ λέγομεν, ὅτι πᾶσα τροφὴ
by you inquiry (we)-must-go and we-say that every food
τελεσιουργός ἐστι τῶν τρεφομένων, τὴν ἀτέλειαν αὐτῶν
perfecting is of-the(-ones) nourished the imperfection their

καὶ τὴν ἔνδειαν ἀποπληροῦσα, καὶ τὸ ἀσθενὲς θεραπεύουσα,
and the want filling-up and the weakness healing
καὶ τὴν ζωὴν αὐτῶν φρουροῦσα, καὶ ἀναθάλλειν ποιοῦσα,
and the life their guarding and to-flourish making
καὶ ἀνανεάζουσα, καὶ ζωτικὴν αὐτοῖς εὐπάθειαν δωρουμένη,
and renewing and vital to-them well-being granting
καὶ ἁπλῶς τοῦ ἀνιῶντος καὶ τοῦ ἀτελοῦς ἐλάτειρα, καὶ
and simply of-the distressing and of-the imperfect driver-away and
τῆς εὐφροσύνης αὐτῶν καὶ τῆς τελειότητος χορηγός.
of-the gladness their and of-the perfection provider

3 Καλῶς οὖν ἡ ὑπέρσοφος καὶ ἀγαθὴ σοφία πρὸς τῶν
well then the super-wise and good wisdom by the
λογίων ὑμνεῖται, κρατῆρα μυστικὸν ἱστῶσα, καὶ τὸ
oracles is-hymned (a)-mixing-bowl mystical setting-up and the
ἱερὸν αὐτοῦ πόμα προχέουσα, μᾶλλον δὲ πρὸ τούτων τὰς
holy its drink pouring-forth rather and before these the
στερεὰς τροφὰς προτιθεῖσα, καὶ μετὰ ὑψηλοῦ κηρύγματος
solid foods setting-before and with lofty proclamation
αὐτὴ τῶν δεομένων αὐτῆς ἀγαθοπρεπῶς ἐφιεμένη. Διττὴν
herself the(-ones) needing her good-befittingly seeking double
οὖν τὴν τροφὴν ἡ θεία σοφία προτίθησι, τὴν μὲν στερεὰν
then the food the divine wisdom sets-before the one solid
καὶ μόνιμον, τὴν δὲ ὑγρὰν καὶ προχεομένην· καὶ ἐπὶ
and abiding the other liquid and poured-forth and in
κρατῆρι χορηγεῖ τὰς προνοητικὰς αὐτῆς ἀγαθότητας.
(a)-mixing-bowl she-supplies the provident her goodnesses
Ὁ μὲν οὖν κρατήρ, περιφερὴς ὢν καὶ ἀναπεπταμένος,
the indeed then mixing-bowl round being and spread-open
σύμβολον ἔστω τῆς ἀνηπλωμένης ἅμα καὶ ἐπὶ πάντα
(a)-symbol let-it-be of-the unfolded at-once and to all
περιπορευομένης ἀνάρχου καὶ ἀτελευτήτου τῶν ὅλων
going-round without-beginning and without-end of-the whole

προνοίας. Πλὴν ἐπειδὴ καὶ ἐπὶ πάντα προϊοῦσα, μένει ἐν
providence but since even to all proceeding it-remains in
ἑαυτῇ καὶ ἕστηκεν ἐν ἀκινήτῳ ταὐτότητι, καὶ παντελῶς
itself and stands in unmoved identity and completely
ἀνεκφοιτήτῳ ἑαυτῆς ἱδρυμένη, μονίμως καὶ ἀραρότως
not-going-out of-itself established abidingly and firmly
αὐτός τε ὁ κρατὴρ ἕστηκεν. Οἰκοδομοῦσα δὲ καὶ ἡ
itself also the mixing-bowl stands building and also the
σοφία οἶκον ἑαυτῇ λέγεται, καὶ ἐν αὐτῷ καὶ τὰς στερεὰς
wisdom (a)-house for-herself is-said and in it and the solid
τροφάς, καὶ τὰ πόματα, καὶ τὸν κρατῆρα προτιθεμένη,
foods and the drinks and the mixing-bowl setting-before
ὡς εἶναι τοῖς τὰ θεῖα θεοπρεπῶς συμβάλλουσι
so-that (it)-is for-the(-ones) the divine(-things) God-befittingly interpreting
δῆλον, ὅτι καὶ πρόνοια παντελής ἐστιν ὁ τοῦ εἶναι καὶ
clear that also providence complete is the(-one) of-the to-be and
τοῦ εὖ εἶναι τὰ πάντα αἴτιος, καὶ ἐπὶ πάντα πρόεισι, καὶ
of-the well to-be the all(-things) cause and to all proceeds and
ἐν τῷ παντὶ γίγνεται, καὶ περιέχει τὰ πάντα, καὶ αὖθις ὁ
in the all comes-to-be and encompasses the all(-things) and again the
αὐτὸς ἐν τῷ αὐτῷ καθ' ὑπεροχήν, οὐδὲν ἐν οὐδενὶ κατ'
same in the same according-to pre-eminence nothing in anything in
οὐδέν ἐστιν· ἀλλ' ἐξῄρηται τῶν ὅλων, αὐτὸς ἐν ἑαυτῷ
any-way is but is-set-apart from-the whole himself in himself
ταὐτῶς καὶ ἀϊδίως ὤν, καὶ ἑστηκὼς καὶ μένων, καὶ ἀεὶ
identically and eternally being and standing and abiding and always
κατὰ ταὐτὰ καὶ ὡσαύτως ἔχων, καὶ οὐδαμῶς ἔξω αὐτοῦ
according-to the-same and likewise holding and in-no-way outside himself
γιγνόμενος, οὐδὲ τῆς οἰκείας ἕδρας καὶ ἀκινήτου μονῆς
coming-to-be nor from-the own seat and unmoved abode
καὶ ἑστίας ἀπολειπόμενος· ἀλλὰ καὶ ἐν αὐτῇ τὰς ὅλας καὶ
and hearth departing but also in it the whole and

παντελεῖς προνοίας ἀγαθουργῶν, καὶ προϊὼν ἐπὶ πάντα,
complete providences doing-good and proceeding to all
καὶ μένων· ἐφ' ἑαυτοῦ, καὶ ἑστὼς ἀεὶ καὶ κινούμενος, καὶ
and abiding by himself and standing always and moved and
οὔτε ἑστώς, οὔτε κινούμενος, ἀλλ' ὡς ἄν τις φαίη τὰς
neither standing nor moved but as — one might-say the
προνοητικὰς ἐνεργείας ἐν τῇ μονιμότητι, καὶ τὴν μονὴν
provident activities in the abidingness and the abiding
ἐν τῷ προνοεῖν, συμφυῶς ἅμα καὶ ὑπερφυῶς ἔχων.
in the providing naturally at-once and supernaturally holding
4 Ἀλλὰ τίς ἡ στερεὰ τροφή, καὶ τίς ἡ ὑγρά; ταύτας
but what (is)-the solid food and what the liquid these
γὰρ ἡ ἀγαθὴ σοφία δωρεῖσθαι ἅμα καὶ προνοεῖν ὑμνεῖται.
for the good wisdom to-give at-once and to-provide is-hymned
Τὴν μὲν οὖν στερεὰν τροφήν, σύνθημα φέρειν οἶομαι
the indeed then solid food (a)-token to-bear I-think
τῆς νοερᾶς καὶ μονίμου τελειότητος καὶ ταὐτότητος,
of-the intellectual and abiding perfection and identity
καθ' ἣν τὰ θεῖα κατὰ ἑστῶσαν καὶ δυνατὴν
according-to which the divine(-things) according-to (a)-steady and powerful
καὶ ἑνιαίαν καὶ ἀδιαίρετον γνῶσιν μετέχεται πρὸς τῶν
and unitary and undivided knowledge are-partaken by the
νοερῶν αἰσθητηρίων ἐκείνων, οἷς ὁ θειότατος Παῦλος
intellectual senses those to-which the most-divine Paul
ἐκ τῆς σοφίας εἰληφώς, τῆς ὄντως στερεᾶς τροφῆς
from the wisdom having-received of-the truly solid food
μεταδίδωσι. Τὴν δὲ ὑγράν, τῆς διαχυτικῆς ἅμα καὶ ἐπὶ
imparts the but liquid of-the diffusive at-once and to
πάντα προϊέναι σπευδούσης ἐπιῤῥοῆς, καὶ ἔτι διὰ
all to-proceed hastening influx and moreover through
ποικίλων καὶ πολλῶν καὶ μεριστῶν, ἐπὶ τὴν ἁπλῆν καὶ
various and many and divided to the simple and

ἀτρεμῆ θεογνωσίαν τοὺς τρεφομένους οἰκείως αὐτοῖς
steadfast knowledge-of-God the(-ones) nourished fittingly to-them
ἀγαθότητα χειραγωγούσης. Διὸ καὶ δρόσῳ καὶ ὕδατι τὰ
goodness leading-by-the-hand therefore also to-dew and to-water the
θεῖα καὶ νοητὰ λόγια, καὶ γάλακτι, καὶ οἴνῳ καὶ μέλιτι
divine and intelligible oracles and to-milk and to-wine and to-honey
παρεικάζεται, διὰ τὴν ζωογόνον αὐτῶν ὡς ἐν ὕδατι
are-likened because-of the life-giving their as in water
δύναμιν, καὶ αὐξητικὴν ὡς ἐν γάλακτι, καὶ ἀναζωτικὴν
power and growth-giving as in milk and reviving
ὡς ἐν οἴνῳ, καὶ καθαρτικὴν ἅμα καὶ φρουρητικὴν ὡς
as in wine and purifying at-once and guarding as
ἐν μέλιτι· ταῦτα γὰρ ἡ θεία σοφία δωρεῖται τοῖς
in honey these-things for the divine wisdom gives to-the(-ones)
προσιοῦσιν ἀφθόνων αὐτοῖς, καὶ ἀνεκλείπτων εὐωχιῶν
approaching of-abundant to-them and unfailing feasts
ἐπίῤῥοιαν χορηγοῦσα καὶ ὑπερβλύζουσα. Τοῦτο δὴ τὸ
(an)-influx supplying and overflowing this indeed the(-thing)
ἀληθῶς εὐωχεῖν· καὶ διὰ ταῦτα ζωοποιὸς ἅμα καὶ
truly to-feast and because-of these-things life-making at-once and
κουροτρόφος, καὶ ἀνανεωτική, καὶ τελεσιουργὸς ὑμνουμένη.
child-rearing and renewing and perfecting hymned
Κατὰ ταύτην δὲ τὴν ἱερὰν τῆς εὐωχίας ἀνάπτυξιν καὶ 5
according-to this and the holy of-the feast unfolding even
αὐτὸς ὁ πάντων ἀγαθῶν αἴτιος Θεὸς μεθύειν λέγεται, διὰ
himself the of-all goods cause God to-be-drunk is-said because-of
τὴν ὑπερπλήρη καὶ ὑπὲρ νόησιν τῆς εὐωχίας, ἢ κυριώτερον
the overfull and beyond thought of-the feasting or more-properly
εἰπεῖν, εὐεξίας τοῦ Θεοῦ παντελῆ καὶ ἄφατον ἀμετρίαν. Ὡς
to-say well-being — of-God complete and unspeakable measurelessness as
γὰρ ἐφ᾽ ἡμῶν κατὰ τὸ χεῖρον ἡ μέθη καὶ ἀσύμμετρος
for with us according-to the worse the drunkenness and disproportionate

ἀποπλήρωσίς ἐστι, καὶ νοῦ καὶ φρενῶν ἔκστασις· οὕτω
filling is both of-intellect and of-wits (a)-going-out-of so
κατὰ τὸ κρεῖττον ἐπὶ Θεοῦ τὴν μέθην οὐκ ἄλλο
according-to the better in the-case-of-God the drunkenness not other
τι χρὴ διανοεῖσθαι παρὰ τὴν ὑπερπλήρη κατ᾽
anything (one)-must to-consider than the overfull according-to
αἰτίαν προοῦσαν ἐν αὐτῷ πάντων τῶν ἀγαθῶν ἀμετρίαν.
cause pre-existing in him of-all the goods measurelessness
Ἀλλὰ καὶ τὴν ἐπακολουθοῦσαν τῇ μέθῃ τοῦ φρονεῖν
but also the following the drunkenness of-the thinking
ἔκστασιν, τὴν ὑπεροχὴν τοῦ Θεοῦ τὴν ὑπὲρ νόησιν οἰητέον,
going-out-of the pre-eminence — of-God the beyond thought (one)-must-think
καθ᾽ ἣν ἐξῄρηται τοῦ νοεῖν ὑπὲρ τὸ νοεῖν ὤν, καὶ ὑπὲρ
according-to which he-is-set-apart from-the thinking beyond the thinking being and beyond
τὸ νοεῖσθαι, καὶ ὑπὲρ αὐτὸ τὸ εἶναι, καὶ ἁπλῶς ἁπάντων
the being-thought and beyond itself the to-be and simply of-all
ὅσα ἐστὶν ἀγαθὰ μεμεθυσμένος ἅμα καὶ ἐξεστηκώς
as-many-as are goods drunk at-once and out-of-himself
ἐστιν ὁ Θεός, ὡς πάντων αὐτῶν ἅμα καὶ ὑπερπλήρης ὤν,
is — God as of-all them at-once and overfull being
ἀμετρίας πάσης ὑπερβολή, καὶ αὖθις ἔξω καὶ ἐπέκεινα τῶν
of-measurelessness all excess and again outside and beyond the
ὅλων ἀνῳκισμένος· ἀπὸ δὴ τούτων ὁρμώμενοι, καὶ τὰ
whole dwelling-removed from indeed these starting even the(-things)
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ τῶν ὁσίων συμπόσια κατὰ τὸν
in the kingdom — of-God of-the holy banquets according-to the
αὐτὸν ἐκληψόμεθα τρόπον. Παρελθὼν γάρ φησιν, αὐτὸς ὁ
same we-shall-take way having-come for he-says himself the
βασιλεὺς ἀνακλινεῖ αὐτούς, καὶ αὐτὸς διακονήσει αὐτοῖς·
king will-make-recline them and himself will-serve them
ἐμφαίνει δὲ ταῦτα κοινήν τινα καὶ ὁμονοητικὴν τῶν
shows and these-things common some and like-minded of-the

ἁγίων ἐπὶ τοῖς θείοις ἀγαθοῖς κοινωνίαν, καὶ Ἐκκλησίαν
saints in the divine goods communion and (the)-Church
πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ πνεύματα
of-firstborn enrolled in heavens and spirits
δικαίων πᾶσιν ἀγαθοῖς τετελειωμένα, καὶ πάντων ἀγαθῶν
of-just(-men) with-all goods perfected and with-all goods
ἀποπεπλησμένα. Καὶ τὴν ἀνάκλισιν ἀνάπαυλαν οἰόμεθα
filled and the reclining (a)-rest we-think
τῶν πολλῶν πόνων, καὶ ζωὴν ἀπήμονα, καὶ πολιτείαν
from-the many labors and life unharmed and conduct
ἔνθεον, ἐν φωτὶ καὶ χώρᾳ ζώντων, ἁπάσης εὐπαθείας
inspired in light and (the)-land of-living with-all well-being
ἱερᾶς ἀναπεπλησμένην, καὶ παντοδαπῶν καὶ μακαρίων
holy filled and of-manifold and blessed
ἀγαθῶν ἄφθονον χορηγίαν, καθ' ἣν εὐφροσύνης
goods abundant supply according-to which with-gladness
ἁπάσης ἀναπίμπλανται, τούτου δὴ τοῦ εὐφραίνοντος
all they-are-filled of-this indeed — gladdening
Ἰησοῦ καὶ ἀνακλίνοντος αὐτούς, καὶ διακονοῦντος, καὶ τὴν
Jesus and making-recline them and serving and the
αἰωνίαν ἀνάπαυλαν δωρουμένου, καὶ τὴν ἀποπλήρωσιν
eternal rest granting and the filling
τῶν καλῶν διανέμοντος ἅμα καὶ ἐπιῤῥέοντος.
of-the good(-things) distributing at-once and pouring-in
Ἐπιζητήσεις δέ, εὖ οἶδα, καὶ τὸν εὐφημούμενον ὕπνον τοῦ 6
you-will-seek and well I-know also the praised sleep —
Θεοῦ, καὶ τὴν ἐγρήγορσιν ἀναπτυχθῆναι· καὶ ὅταν φῶμεν,
of-God and the waking to-be-unfolded and when we-say
θεῖον ὕπνον εἶναι τὸ ἐξῃρημένον τοῦ Θεοῦ καὶ ἀκοινώνητον
divine sleep to-be the set-apart(-state) — of-God and unsharing
ἀπὸ τῶν προνοουμένων· ἐγρήγορσιν δέ, τὴν εἰς τὸ
from the(-things) provided-for waking and the toward the

προνοεῖν αὐτοῦ τῶν παιδείας ἢ σωτηρίας δεομένων
providing his for-the(-ones) of-instruction or of-salvation needing
προσοχήν, ἐπ᾽ ἄλλα θεολογικὰ σύμβολα μετελεύσῃ. Διὸ
attention to other theological symbols you-will-pass therefore
καὶ περιττὸν οἰηθέντες εἶναι τό, τὰ αὐτὰ τοῖς αὐτοῖς
also superfluous having-thought to-be the the same(-things) to-the same(-ones)
ἐπανακυκλοῦντας, ἕτερα δοκεῖν λέγειν, ἅμα δὲ καὶ
circling-back other(-things) to-seem to-say at-once and also
ὑμῖν εἰς τὰ καλὰ πείθεσθαι συνεγνωκότες, τὰ μὲν
you to the good(-things) to-be-persuaded knowing the indeed
τῆς ἐπιστολῆς ἄχρι τῶν εἰρημένων ἀποπαύομεν,
of-the letter up-to the(-things) said we-end
ἐκτεθεικότες, ὡς οἶμαι, καὶ περιττὰ τῶν ἐν τοῖς
having-set-forth as I-think even more of-the(-things) in the
ἡμετέροις γράμμασιν ἐπωφλημένων. Αὐτὴν δὲ ὅλην ὑμῶν
our writings owed itself but whole your
τὴν συμβολικὴν θεολογίαν ἀποστέλλομεν, καθ᾽ ἣν εὑρήσεις
the symbolic theology we-send in which you-will-find
μετὰ τοῦ τῆς σοφίας οἴκου καὶ τοὺς στύλους τοὺς
with the of-the wisdom house also the pillars the
ἑπτὰ διηυκρινημένους, καὶ τὴν στερεὰν αὐτῆς τροφήν,
seven distinguished and the solid her food
εἰς θύματα καὶ ἄρτους διῃρημένην· καὶ τίς ἡ τοῦ οἴνου
into sacrifices and loaves divided and what the of-the wine
κρᾶσις, αὖθίς τε, τίς ἡ ἀπὸ τῆς μέθης τοῦ Θεοῦ
mixing again and what the from the drunkenness — of-God
κραιπάλη, καὶ αὐτὰ δὲ τὰ νῦν εἰρημένα, διεξοδικώτερον
hangover and these-very too the now said more-fully
ἐν αὐτῇ διήρθρωται. Καὶ ἔστιν, ὡς οἶμαι, πασῶν τῶν
in it are-articulated and it-is as I-think of-all the

συμβολικῶν εὑρέτις ἀγαθή, καὶ συμβαίνουσα ταῖς τῶν
symbolic(-things) discoverer good and agreeing-with the of-the
λογίων ἱεραῖς παραδόσεσι καὶ ἀληθείαις.
oracles holy traditions and truths

LETTER X · TO JOHN THE THEOLOGIAN AT PATMOS

Dionysius greets John in his exile. It is no wonder the unjust drive the disciples from the cities; they separate themselves from God, while the just already live with him like angels among men. He does not think John suffers, prays that his persecutors turn to the good, and foretells his release from Patmos and his return to Asia, where he will imitate God's goodness and hand it down.

Ἰωάννῃ θεολόγῳ, ἀποστόλῳ καὶ εὐαγγελιστῇ, περιορισθέντι 1
to-John theologian apostle and evangelist banished
κατὰ Πάτμον τὴν νῆσον. Προσαγορεύω σε τὴν ἱερὰν
on Patmos the island I-greet you the holy
ψυχήν, ἠγαπημένε, καὶ ἔστι μοι τοῦτο πρὸς σὲ παρὰ
soul beloved and is to-me this toward you beyond
τοὺς πολλοὺς ἰδιαίτερον. Χαῖρε ἀληθῶς ἠγαπημένε, τῷ
the many more-special hail truly beloved by-the
ὄντως ἐραστῷ καὶ ἐφετῷ καὶ ἀγαπητῷ λίαν ἠγαπημένε.
truly lovable and desired and beloved much beloved
Τί θαυμαστὸν εἰ Χριστὸς ἀληθεύει, καὶ τοὺς μαθητὰς οἱ
what (is)-marvelous if Christ speaks-truly and the disciples the
ἄδικοι τῶν πόλεων ἐξελαύνουσιν, αὐτοὶ τὰ κατ'
unjust from-the cities drive-out they the(-things) according-to
ἀξίαν ἑαυτοῖς ἀπονέμοντες, καὶ τῶν ἁγίων οἱ ἐναγεῖς
worth to-themselves assigning and from-the holy(-ones) the accursed
ἀποδιαστελλόμενοι καὶ ἀποφοιτῶντες; Ἀληθῶς ἐμφανεῖς
separating-themselves and departing truly manifest

εἰκόνες εἰσὶ τὰ ὁρατὰ τῶν ἀοράτων· οὐδὲ γὰρ ἐν τοῖς
images are the visible(-things) of-the invisible(-things) not-even for in the
αἰῶσι τοῖς ἐπερχομένοις αἴτιος ἔσται τῶν ἐξ αὐτοῦ δικαίων
ages the coming cause will-be of-the from him just
ἀφορισμῶν ὁ Θεός, ἀλλ' οἱ τοῦ Θεοῦ παντελῶς ἑαυτοὺς
separations — God but the(-ones) — from-God completely themselves
ἀφορίσαντες· ὥσπερ καὶ θατέρους ὁρῶμεν ἐντεῦθεν ἤδη
having-separated just-as also the-others we-see from-here already
μετὰ τοῦ Θεοῦ γιγνομένους, ἐπειδὴ ἀληθείας ὄντες ἐρασταί,
with — God becoming since of-truth being lovers
τῆς προσπαθείας μὲν ἀναχωροῦσι τῶν ὑλικῶν, ἐν
from-the passionate-attachment indeed they-withdraw of-the material(-things) in
πάσῃ δὲ πάντων κακῶν ἐλευθερίᾳ καὶ ἔρωτι θείῳ τῶν
all and from-all evils freedom and by-love divine of-the
ἀγαθῶν ἁπάντων εἰρήνην ἀγαπῶσι, καὶ τὸν ἁγιασμὸν
goods all peace they-love and the sanctification
κἀκ τῆς παρούσης ζωῆς ἀπάρχονται τῆς μελλούσης
even-from the present life they-make-first-fruits of-the coming
ἀγγελοπρεπῶς ἐν μέσῳ ἀνθρώπων ἐμπολιτευόμενοι, ξὺν
angel-befittingly in (the)-midst of-men living-as-citizens with
ἀπαθείᾳ πάσῃ, καὶ θεωνυμίᾳ, καὶ ἀγαθότητι, καὶ τοῖς ἄλλοις
dispassion all and God-naming and goodness and the other
ἀγαθοῖς. Ὑμᾶς μὲν οὖν, οὐκ ἄν ποτε οὕτω μανείην, ὡς
goods you indeed then not — ever so I-would-be-mad as
ἡγήσασθαί τι πάσχειν· ἀλλὰ καὶ τὰ σώματος πάθη
to-think anything to-suffer but even the of-body sufferings
κατὰ μόνον τὸ κρίνειν αὐτὰ διαισθάνεσθαι πιστεύω.
according-to only the to-judge them to-perceive I-believe
Τοὺς δὲ ἀδικοῦντας ὑμᾶς καὶ περιορίζειν οἰομένους, οὐκ
the(-ones) but wronging you and to-banish thinking not
ὀρθῶς τοῦ Εὐαγγελίου τὸν ἥλιον ἐνδίκως αἰτιώμενος,
rightly of-the Gospel the sun justly blaming

εὔχομαι τούτων ἀφεμένους, ὧν ἐφ' ἑαυτοὺς δρῶσιν, ἐπὶ
I-pray from-these having-let-go which against themselves they-do to
τἀγαθὸν τραπέσθαι, καὶ πρὸς ἑαυτοὺς ὑμᾶς ἐφελκύσασθαι,
the-good to-turn and to themselves you to-draw
καὶ μεταλαβεῖν τοῦ φωτός. Ἡμᾶς δὲ οὐδὲ τοὐναντίον
and to-partake-of the light us and not-even the-contrary
ἀποστερήσει τῆς Ἰωάννου παμφαοῦς ἀκτῖνος, νῦν μὲν
will-deprive of-the of-John all-shining ray now indeed
ἐντευξομένους τῇ μνήμῃ καὶ ἀνανεώσει τῆς σῆς ἀληθοῦς
about-to-meet the memory and renewal of-the your true
θεολογίας, μικρὸν δὲ ὕστερος (ἐρῶ γάρ, εἰ καὶ τολμηρόν,)
theology (a)-little and later I-will-say for if even bold
ὑμῖν αὐτοῖς ἐνωθησομένους. Ἀξιόπιστος δὲ πάντως εἰμὶ
to-you yourselves about-to-be-united trustworthy and wholly I-am
τὰ προεγνωσμένα σοι ἐκ Θεοῦ, καὶ μαθὼν καὶ
the(-things) foreknown to-you from God both having-learned and
λέγων, ὅτι καὶ τῆς ἐν Πάτμῳ φυλακῆς ἀφεθήσῃ,
saying that also from-the in Patmos prison you-will-be-released
καὶ εἰς τὴν Ἀσιάτιδα γῆν ἐπανήξεις, καὶ δράσεις ἐκεῖ τοῦ
and to the Asian land you-will-return and will-do there of-the
ἀγαθοῦ Θεοῦ μιμήματα, καὶ τοῖς μετὰ σὲ παραδώσεις.
good God imitations and to-the(-ones) after you will-hand-down

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GERMANUS OF CONSTANTINOPLE

ΙΣΤΟΡΙΑ ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΚΑΙ ΜΥΣΤΙΚΗ ΘΕΩΡΙΑ

On the Divine Liturgy

The church is God's temple, an earthly heaven, the type of Christ's cross, tomb, and resurrection. The semantron recalls the nails and the angels' trumpets. Baptism is death and resurrection with Christ, sealed by the Spirit's ointment; the apse is the cave of Bethlehem and of the tomb; the holy table the tomb and Christ's throne; the ciborium the place of the crucifixion; the altar the mercy seat where Christ offered himself; the bema the throne where he sits with his apostles, and a sign of his second coming.

Ἐκκλησία ἐστὶ ναὸς Θεοῦ, τέμενος ἅγιον, οἶκος
(the)-Church is (the)-temple of-God (a)-precinct holy (a)-house
προσευχῆς, συνάθροισις λαοῦ, σῶμα Χριστοῦ, ὄνομα αὐτοῦ,
of-prayer (an)-assembly of-people (the)-body of-Christ (the)-name his
νύμφη Χριστοῦ, ἐκκαλουμένη πρὸς μετάνοιαν καὶ πρὸς
(the)-bride of-Christ calling-forth to repentance and to
εὐχὴν τοὺς λαούς· τῷ ὕδατι τοῦ ἁγίου βαπτίσματος αὐτοῦ
prayer the peoples by-the water of-the holy baptism his
καθαρισθεῖσα, καὶ τῷ αἵματι αὐτοῦ τῷ τιμίῳ ἐῤῥαντισμένη,
cleansed and by-the blood his the precious sprinkled
καὶ νυμφικῶς ἐστολισμένη, καὶ τῷ τοῦ ἁγίου Πνεύματος
and bridally adorned and by-the of-the Holy Spirit
μύρῳ σφραγιζομένη, κατὰ τὸν προφητικὸν λόγον·
ointment sealed according-to the prophetic word
«Μύρον ἐκκενωθὲν ὄνομά σου· καὶ εἰς ὀσμὴν μύρου σου
ointment poured-out (is)-name your and to (the)-scent of-ointment your
δραμοῦμεν·» ὅτι «ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον
we-shall-run because as ointment on (the)-head the(-one) going-down
ἐπὶ πώγωνα, τὸν πώγωνα τοῦ Ἀαρών, τὸ καταβαῖνον
on (the)-beard the beard — of-Aaron the(-one) going-down
ἐπὶ τὴν ὥραν τοῦ ἐνδύματος αὐτοῦ.» Ἄλλως· Ἐκκλησία
on the hem of-the garment his otherwise (the)-Church

ἐστὶν ἐπίγειος οὐρανός, ἐν ᾗ ὁ ἐπουράνιος Θεὸς ἐνοικεῖ
is (an)-earthly heaven in which the heavenly God dwells
καὶ ἐμπεριπατεῖ, ἀντιτυποῦσα τὴν σταύρωσιν καὶ τὴν ταφὴν
and walks-about representing the crucifixion and the burial
καὶ τὴν ἀνάστασιν Χριστοῦ, δεδοξασμένη ὑπὲρ τὴν σκηνὴν
and the resurrection of-Christ glorified beyond the tabernacle
τοῦ μαρτυρίου τοῦ Μωσέως, ἐν πατριάρχαις προτυπωθεῖσα,
of-the testimony — of-Moses in patriarchs prefigured
ἐν ἀποστόλοις θεμελιωθεῖσα, ἐν ᾗ τὸ ἱλαστήριον, καὶ
in apostles founded in which the mercy-seat and
τὰ Ἅγια τῶν ἁγίων, ἐν προφήταις προκηρυχθεῖσα,
the Holy(-things) of-the holy(-things) in prophets proclaimed-beforehand
ἐν ἱεράρχαις κατακοσμηθεῖσα, καὶ ἐν μάρτυσι τελειωθεῖσα,
in hierarchs adorned and in martyrs perfected
καὶ ἐν τοῖς ἁγίοις αὐτῶν λειψάνοις ἐνθρονισθεῖσα. Ἄλλως·
and in the holy their relics enthroned otherwise
Ἐκκλησία ἐστὶν οἶκος θεϊκός, ἔνθα ἡ μυστικὴ ζωοθυσία
(the)-Church is (a)-house divine where the mystical living-sacrifice
γέγονε, καὶ τὰ ἔνδον τοῦ ἱερατείου, καὶ ἅγιον
has-been-made and the(-parts) within of-the sanctuary and holy
σπήλαιον. Ἔνθα ὁ τάφος καὶ ἡ τράπεζα ἡ ψυχοτρόφος
cave where (is)-the tomb and the table the soul-nourishing
καὶ ζωοποιός· καὶ οἱ ἐν αὐτῇ μαργαρῖται, τὰ θεῖα δόγματα
and life-giving and the in it pearls the divine doctrines
τῆς διδασκαλίας τοῦ Κυρίου πρὸς τοὺς μαθητὰς αὐτοῦ.
of-the teaching of-the Lord to the disciples his
Ὁ δὲ σημαντήρ, κατὰ τὸν τύπον τῶν ἥλων, ἐν οἷς
the and semantron (is)-after the type of-the nails with which
προσήλωσαν τὰς χεῖρας καὶ τοὺς πόδας τοῦ Κυρίου,
they-nailed the hands and the feet of-the Lord
καὶ ἐδόνησεν εἰς τὰ πέρατα τῆς οἰκουμένης. Ἄλλως· Τὸ
and it-resounded to the ends of-the world otherwise the

σημαντήριον αἰνίττεται τὰς τῶν ἀγγέλων σάλπιγγας, καὶ
semantron signifies the of-the angels trumpets and
διεγείρει τοὺς ἀγωνιστὰς πρὸς πόλεμον τῶν ἀοράτων
rouses the contestants to war of-the invisible
ἐχθρῶν. Τὸ βάπτισμά ἐστι, καθὼς ὁ Θεὸς διετάξατο τῷ
enemies the baptism is as — God ordained —
Μωσῇ, λέγων· «Καταβὰς διαμάρτυραι τῷ λαῷ τούτῳ,
to-Moses saying having-gone-down bear-witness to-the people this
καὶ ἅγνισον αὐτούς, καὶ πλυνάτωσαν τὰ ἱμάτια αὐτῶν, καὶ
and purify them and let-them-wash the garments their and
ἔστωσαν ἕτοιμοι τοῦ ἀναβῆναι εἰς τὸ ὄρος πρὸς μέ.»
let-them-be ready for-the to-go-up to the mountain to me
Καὶ πάλιν διὰ Ἡσαΐου τοῦ προφήτου λέγει Κύριος ὁ
and again through Isaiah the prophet says (the)-Lord —
Θεός· «Λούσασθε, καθαροὶ γίνεσθε, ἀφέλετε τὰς πονηρίας
God wash-yourselves clean become take-away the wickednesses
ἀπὸ τῶν ψυχῶν ὑμῶν.» Καί· «Ἐὰν ὦσιν αἱ ἁμαρτίαι
from the souls your and if they-be the sins
ὑμῶν ὡς φοινικοῦν, ὡσεὶ χιόνα λευκανῶ.» Καὶ πάλιν
your as crimson as snow I-will-whiten and again
αὐτὸς ὁ Κύριος λέγει· «Ἐὰν μὴ τις γεννηθῇ δι᾽ ὕδατος
himself the Lord says if not one is-born through water
καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
and Spirit not he-can to-enter into the kingdom
τοῦ Θεοῦ.» Καὶ τοῖς αὐτοῦ ἀποστόλοις παρήγγειλε λέγων·
— of-God and to-the his apostles he-commanded saying
«Πορευθέντες εἰς τὸν κόσμον ἅπαντα, μαθητεύσατε πάντα
having-gone into the world whole make-disciples-of all
τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρός,
the nations baptizing them into the name of-the Father
καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.»
and of-the Son and of-the Holy Spirit

Βεβαπτίσμεθα δὲ κατὰ τὸν θάνατον αὐτοῦ τοῦ Χριστοῦ,
we-have-been-baptized and according-to the death his — of-Christ
καὶ τὴν ἀνάστασιν αὐτοῦ. Διὰ γὰρ τῆς ἐν τῷ ὕδατι
and the resurrection his through for the in the water
καταδύσεώς τε καὶ ἀναδύσεως, τριπλῆς τε ἐπικλύσεως,
immersion both and emersion threefold and pouring
τὴν τριήμερον ταφὴν καὶ τὴν ἀνάστασιν αὐτοῦ τοῦ
the three-day burial and the resurrection his —
Χριστοῦ ἐξεικονίζομεν καὶ ὁμολογοῦμεν. Ἔτι δὲ καὶ
of-Christ we-portray and confess further and also
ὅτι αὐτὸς ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ ὑπὸ Ἰωάννου. Τὸ
that he was-baptized in the Jordan by John the
χρίεσθαι ἐλαίῳ τοὺς βαπτιζομένους, ἐστὶ κατὰ τὸ
to-be-anointed with-oil the(-ones) being-baptized is after the
ἔλαιον ᾧ ἐχρίοντο οἱ βασιλεῖς καὶ ἱερεῖς καὶ οἱ
oil with-which were-anointed the kings and priests and the
προφῆται, καθὼς καὶ ὁ Χριστὸς ἐχρίσθη, ὡς βασιλεὺς
prophets as also — Christ was-anointed as king
καὶ ἱερεὺς τῷ χρίσματι τῆς σαρκώσεως. Ἔστι δὲ
and priest with-the anointing of-the incarnation it-is and
καὶ τῷ μὴ δύνασθαι τὸν διάβολον κρατεῖν ἡμῶν τῷ
also for-the not to-be-able the devil to-rule us by-the
κράτει τῆς ἁμαρτίας τοῦ θανάτου, ὅ ἐστιν, ὁ
might of-the sin of-the death which is the(-one)
παραβάσει τοῦ Ἀδὰμ ἐπελθὼν ἡμῖν θάνατος. Τὸ
by-(the)-transgression — of-Adam having-come-upon us death the
ὕδωρ ἐστὶ μυστικῶς ἐμφαῖνον ἡμῖν τὸ μυστικὸν λουτρὸν
water is mystically showing us the mystical washing
τοῦ ὕδατος καὶ τοῦ πυρὸς τοῦ ἁγίου Πνεύματος, εἰς
of-the water and of-the fire of-the Holy Spirit for
κάθαρσιν τοῦ ῥύπου τῆς ἁμαρτίας ἡμῶν, καὶ ἀναζήτησιν
cleansing of-the filth of-the sin our and seeking-again

τῆς παλιγγενεσίας, καὶ ζωῆς αἰωνίου ἀναγέννησιν. Δι᾽
of-the regeneration and of-life eternal rebirth through
οὗ βαπτίσματος τὴν υἱοθεσίαν δεξάμενοι, ἀπηλλάγημεν
which baptism the adoption having-received we-were-freed
τῆς δουλείας, καὶ τῆς καταδυναστείας τοῦ διαβόλου, καὶ
from-the slavery and the tyranny of-the devil and
ἀπελάβομεν τὴν ἐλευθερίαν τῆς χάριτος τοῦ Υἱοῦ τοῦ
we-received-back the freedom of-the grace of-the Son —
Θεοῦ, ἐν ᾧ ἁγιάσας καὶ καθαρίσας ἡμᾶς ὕδατι καὶ
of-God in which having-sanctified and having-cleansed us by-water and
πνεύματι, προσήγαγε τῷ Θεῷ καὶ Πατρὶ λέγων· «Πάτερ
spirit he-brought(-us) — to-God and Father saying Father
δίκαιε, ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκας, ἁγίασον
righteous behold I and the children whom me you-gave sanctify
αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα εἰσὶ καὶ
them in the name your whom you-have-given me that are also
αὐτοὶ ἡγιασμένοι, καὶ γινώσκωσί σε τὸν μόνον ἀληθινὸν
they sanctified and may-know you the only true
Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν,» τοῦ εἶναι
God and whom you-sent Jesus Christ for-the to-be
αὐτοὺς κληρονόμους τῆς βασιλείας μου. Περὶ ὧν φησιν
them heirs of-the kingdom my about whom says
ὁ Πατήρ, ὅτι «Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω,
the Father that I-will-dwell in them and I-will-walk-among(-them)
καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς
and I-will-be to-them for God and they will-be to-me for
λαὸν ἡγιασμένον, εἰς βασίλειον ἱεράτευμα.» Τὸ δὲ ἅγιον
(a)-people sanctified for (a)-royal priesthood the and Holy
Πνεῦμα βεβαιοῖ τὰς ἐπαγγελίας, ὡς δὲ μάρτυς πιστὸς καὶ
Spirit confirms the promises as and witness faithful and
ἀπαράγραφος, πληροφορῶν ἡμᾶς. Ἴδ᾽ ἐπιγραφὴν ἁγίαν.
unchallengeable assuring us behold (an)-inscription holy

Καὶ γὰρ ὑπογράφει τὴν ἁγίαν Τριάδα λιβέλλου δίκην
and for signs-under the holy Trinity of-a-libellus after-the-manner
τὸ Πνεῦμα τὸ ἅγιον, ὡς γλῶσσα τοῦ Θεοῦ καὶ Πατρός,
the Spirit the Holy as tongue — of-God and Father
«καὶ κάλαμος γραμματέως ὀξυγράφου·» διαχαράττον οὖν
and pen of-a-scribe swift-writing engraving then
ἐν τῇ σημειώσει τοῦ Χριστοῦ, οὐ διὰ μέλανος καὶ χάρτου,
in the sealing — of-Christ not with ink and paper
ἀλλὰ διὰ μύρου τῆς χρίσεως, καὶ ὡς ἐν τόμῳ καινῷ ταῖς
but with ointment of-the anointing and as in (a)-book new on-the
πλαξὶ τῶν καρδιῶν τῶν πιστῶν τὸν σταυρὸν τοῦ Χριστοῦ
tablets of-the hearts of-the faithful the cross — of-Christ
ἐγχαράττον, καθὼς φησιν ὁ προφήτης· «Καὶ ἔγραψα
engraving as says the prophet and I-wrote
τὸν νόμον μου, φησὶν ὁ Θεός, ἐν ταῖς καρδίαις αὐτῶν,
the law my says — God in the hearts their
καὶ ἐνσημειώσομαι αὐτὸν ἐπὶ τὸ μέτωπον αὐτῶν, τοῦ
and I-will-mark it on the forehead their for-the
σημειωθῆναι αὐτοῖς τὸ φῶς τοῦ προσώπου μου, καὶ εἶναι
to-be-marked on-them the light of-the face my and to-be
αὐτοὺς ὀνομαστοὺς ἐν πάσῃ τῇ γῇ·» δεικνύων ἡμᾶς καὶ
them renowned in all the earth showing us also
κληρονόμους τῆς αὐτοῦ βασιλείας, καὶ υἱοὺς γνησίους καὶ
heirs of-the his kingdom and sons genuine and
συγκληρονόμους αὐτοῦ, ἐάνπερ καὶ ἀγωνισώμεθα φυλάξαι
fellow-heirs his if-indeed also we-strive to-keep
τὸ ἅγιον βάπτισμα σῶον, καὶ τὴν σφραγῖδα σώαν. Ἡ
the holy baptism safe and the seal safe the
κόγχη ἐστί, κατὰ τὸ ἐν Βηθλεὲμ σπήλαιον, ὅπου ἐγεννήθη
conch is after the in Bethlehem cave where was-born
ὁ Χριστός. Καὶ κατὰ τὸ σπήλαιον ὅπου ἐτάφη, καθώς
— Christ and after the cave where he-was-buried as

φησιν ὁ εὐαγγελιστὴς Μάρκος, ὅτι «Ἦν σπήλαιον
says the evangelist Mark that there-was (a)-cave
λελατομημένον ἐκ πέτρας, κἀκεῖ ἔθηκαν τὸν Ἰησοῦν.»
hewn out-of rock and-there they-laid — Jesus
Ἡ δὲ Ἐκκλησία ἐστίν, ἔνθα ἡ μυστικὴ ζωοθυσία γίνεται
the and Church is where the mystical living-sacrifice takes-place
καὶ τὰ ἔνδον τοῦ σπηλαίου, ἔνθα ὁ τάφος κεῖται
and the(-parts) within of-the cave where the tomb lies
ἀντ᾽ αὐτοῦ, ἔνδον τοῦ ἱερατείου. Ἡ δὲ κόγχη τοῦ
instead-of it within of-the sanctuary the and conch of-the
θυσιαστηρίου, ἡ μετάθεσίς ἐστι τοῦ σταυροῦ, οἱ πύργοι
altar the transposition is of-the cross the towers
δέ, τὰ σημεῖα. Διὰ τοῦτο δ᾽ ἀμφότερα λογοθετοῦνται
and the signs for this-reason and both are-placed
εἰς πρόσωπον τῶν ἱερουργούντων. Ἡ ἁγία τράπεζά ἐστιν
toward (the)-face of-the officiants the holy table is
ἀντὶ τοῦ τόπου τῆς ταφῆς, ἐν ᾗ ἐτέθη ὁ Χριστός, ἐν
instead-of the place of-the burial in which was-laid — Christ on
ᾗ πρόκειται ὁ ἀληθινὸς καὶ οὐράνιος ἄρτος, ἡ μυστικὴ
which is-set-forth the true and heavenly bread the mystical
καὶ ἀναίμακτος θυσία, ζωοθυτούμενος τὴν σάρκα αὐτοῦ
and bloodless sacrifice being-sacrificed-alive the flesh his
καὶ τὸ αἷμα, εἰς βρῶσιν καὶ πόσιν ζωῆς αἰωνίου προέθηκε
and the blood for food and drink of-life eternal he-set-before
τοῖς πιστοῖς. Ἔστι δὲ καὶ θρόνος Θεοῦ ἡ αὐτή, ἐν ᾧ
the faithful it-is and also (the)-throne of-God the same on which
ὁ ἐπουράνιος Θεός, ὁ ἐπὶ τῶν Χερουβὶμ ἐποχούμενος,
the heavenly God the(-one) upon the Cherubim riding
σωματωθεὶς ἐπανεπαύσατο· καθ᾽ ἣν τράπεζαν καὶ ἐν
having-become-embodied rested at which table also in
τῷ μυστικῷ αὐτοῦ δείπνῳ, μέσον τῶν ἀποστόλων
the mystical his supper (in)-the-midst of-the apostles

αὐτοῦ καθίσας, καὶ λαβὼν ἄρτον καὶ οἶνον, εἶπε τοῖς
his having-sat and having-taken bread and wine he-said to-the
αὐτοῦ μαθηταῖς καὶ ἀποστόλοις· «Λάβετε, φάγετε καὶ
his disciples and apostles take eat and
πίετε ἐξ αὐτοῦ· τοῦτο γάρ ἐστι τὸ σῶμά μου καὶ τὸ
drink of it this for is the body my and the
αἷμά μου.» Προετυπώθη δὲ ἐν τῇ νομικῇ τραπέζῃ, ἔνθα
blood my it-was-prefigured and in the legal table where
ἦν τὸ μάννα, ὅ ἐστι Χριστός, ὁ ἐκ τοῦ οὐρανοῦ
was the manna which is Christ the(-one) from the heaven
καταβάς. Ἡ ἁγία τράπεζά ἐστιν, ἀντὶ τῆς τραπέζης
having-come-down the holy table is instead-of the table
τοῦ Χριστοῦ σὺν τοῖς μύσταις· καὶ οἱ ἐν αὐτῇ μαργαρῖται,
— of-Christ with the initiates and the in it pearls
τὰ θεῖα δόγματα τῆς διδασκαλίας τοῦ Χριστοῦ πρὸς τοὺς
the divine doctrines of-the teaching — of-Christ to the
μαθητάς. Τὸ κιβώριόν ἐστιν ἔνθα ἐστὶν ἡ σταύρωσις,
disciples the ciborium is where is the crucifixion
ἀντὶ τοῦ τόπου ὅπου ἐσταυρώθη ὁ Χριστός· ἐγγὺς γὰρ
instead-of the place where was-crucified — Christ near for
ὁ τόπος, καὶ ὑπόβαθρος, ὅπου ἐτάφη. Ἀλλὰ διὰ τὸ
the place and low where he-was-buried but because-of the
ἐν συντομίᾳ ἐμφέρεσθαι τὴν σταύρωσιν, καὶ τὴν ταφήν,
in brevity to-be-included the crucifixion and the burial
καὶ τὴν ἀνάστασιν Χριστοῦ, ἐν τῇ Ἐκκλησίᾳ τέτακται.
and the resurrection of-Christ in the Church it-is-placed
Ἔστι δὲ καὶ κατὰ τὴν κιβωτὸν τῆς διαθήκης Κυρίου, ἐν
it-is and also after the ark of-the covenant of-(the)-Lord in
ᾗ λέγεται Ἅγια ἁγίων καὶ ἁγίασμα αὐτοῦ· ἐν ᾗ
which is-said Holy(-things) of-holy(-things) and sanctuary his in which
προσέταξεν ὁ Θεὸς γενέσθαι δύο Χερουβὶμ ἑκατέρωθεν
commanded — God to-be-made two Cherubim on-each-side

τορνευτά. Τὸ γὰρ Κίβ, ἐστι κιβωτός, τὸ δὲ Ὅριον,
turned the for Kib is ark the and Orion
φωτισμὸς Κυρίου, ἢ φῶς Θεοῦ. Θυσιαστήριόν ἐστιν
enlightenment of-(the)-Lord or light of-God (the)-altar is
ἱλαστήριον, ἐν ᾧ προσεφέρετο περὶ τῆς ἁμαρτίας κατὰ
(the)-mercy-seat on which was-offered for the sin after
τὸ ἅγιον μνῆμα τοῦ Χριστοῦ, ἐν ᾧ θυσιαστηρίῳ καὶ
the holy tomb — of-Christ on which altar also
θυσίαν ἑαυτὸν ὁ Χριστὸς προσήγαγε τῷ Θεῷ καὶ Πατρί,
(as)-sacrifice himself — Christ brought — to-God and Father
διὰ τῆς προσφορᾶς τοῦ σώματος αὐτοῦ, ὡς ἀμνὸς
through the offering of-the body his as lamb
θυόμενος, καὶ ὡς ἀρχιερεὺς καὶ υἱὸς ἀνθρώπου, προσφέρων
sacrificed and as high-priest and son of-man offering
καὶ προσφερόμενος, εἰς μυστικὴν καὶ ἀναίμακτον θυσίαν,
and offered for (a)-mystical and bloodless sacrifice
καὶ λογικὴν λατρείαν τοῖς πιστοῖς ἱεροθυτούμενος, δι᾽
and rational worship for-the faithful being-sacrificed through
ἧς μέτοχοι γεγόναμεν τῆς αἰωνίου ζωῆς καὶ ἀθανάτου.
which partakers we-have-become of-the eternal life and immortal
Ὅνπερ ἀμνὸν προετύπωσεν ἐν Αἰγύπτῳ Μωσῆς πρὸς
which-very lamb prefigured in Egypt Moses toward
ἑσπέραν, καὶ τῷ αἵματι αὐτοῦ τὸν ὀλοθρευτὴν ἄγγελον
evening and by-the blood its the destroying angel
ἀπέστρεψε, τοῦ μὴ θανατῶσαι τὸν λαόν. Τὸ γὰρ πρὸς
turned-away for-the not to-kill the people the for toward
ἑσπέραν σημαίνει, ὅτι καὶ πρὸς ἑσπέραν ἐσφαγιάσθη ὁ
evening signifies that also toward evening was-slaughtered the
ἀληθινὸς Ἀμνός, ὁ τοῦ κόσμου αἴρων τὴν ἁμαρτίαν
true Lamb the(-one) of-the world taking-away the sin
τῷ σταυρῷ αὐτοῦ, Χριστός· «Καὶ γὰρ τὸ Πάσχα ἡμῶν
on-the cross his Christ and for the Passover our

ὑπὲρ ἡμῶν ἐτύθη Χριστός.» Θυσιαστήριόν ἐστι καὶ
for us was-sacrificed Christ (an)-altar is and
λέγεται ἡ φάτνη καὶ ὁ τάφος τοῦ Κυρίου· θυσιαστήριόν ἐστι
is-called the manger and the tomb of-the Lord altar it-is
καὶ λέγεται κατὰ τὸ ἐπουράνιον καὶ νοερὸν θυσιαστήριον,
and is-called after the heavenly and intellectual altar
ἐν ᾧπερ ἀντιτυποῦσι τὰς νοερὰς καὶ λειτουργικὰς ἱεραρχίας
in which represent the intellectual and liturgical hierarchies
τῶν ἀΰλων καὶ ἄνω Δυνάμεων· καὶ οἱ ἐπίγειοι καὶ
of-the immaterial and above Powers also the earthly and
ἔνυλοι ἱερεῖς παρεστῶτες καὶ λατρεύοντες τῷ Κυρίῳ διὰ
material priests standing-by and serving the Lord through
παντός· ὥστε καὶ τοιούτους δεῖ εἶναι, ὡς πῦρ φλέγον.
all so-that also such (one)-must be as fire burning
Κατὰ γὰρ τὴν τῶν ἐπουρανίων ἀκολουθίαν, καὶ τὴν
according-to for the of-the heavenly(-ones) order and the
τῶν ἐπιγείων διάταξιν ὁ Υἱὸς τοῦ Θεοῦ καὶ κριτὴς τῶν
of-the earthly(-ones) arrangement the Son — of-God and judge of-the
ἁπάντων ἐνομοθέτησε. Βῆμά ἐστιν ὑπόβαθρος τόπος καὶ
all legislated (the)-bema is (a)-low place and
θρόνος, ἐν ᾧπερ ὁ παμβασιλεὺς Χριστὸς προκάθηται μετὰ
throne in which the all-king Christ presides with
αὐτοῦ ἀποστόλων, ὡς λέγει πρὸς αὐτούς, ὅτι «Καθήσεσθε
his apostles as he-says to them that you-will-sit
ἐπὶ δώδεκα θρόνων κρίνοντες τὰς ιβ΄ φυλὰς τοῦ Ἰσραήλ.»
on twelve thrones judging the twelve tribes — of-Israel
Θρόνοι δὲ λέγονται τὸ κήρυγμα τῆς πίστεως, ἐν ᾧ
thrones and are-called the proclamation of-the faith in which
κηρύγματι θαῤῥοῦντες, ἐδίδαξαν, καὶ δι᾽ αὐτοῦ λαμβάνουσι
proclamation being-bold they-taught and through it they-receive
τὴν ἀντιμισθίαν τοῦ κηρύγματος, τὴν ἐπουράνιον βασιλείαν,
the reward of-the proclamation the heavenly kingdom

ἐπεὶ καθέδρα ἐκεῖ οὐκ ἔστιν. Ὑποδεικνύει δὲ καὶ τὴν
since seat there not there-is it-shows and also the
δευτέραν αὐτοῦ παρουσίαν, καθ' ἣν ἐλθὼν ἐν δόξῃ κρῖναι
second his coming at which having-come in glory to-judge
ζῶντας καὶ νεκρούς, ἀποδοὺς ἑκάστῳ κατὰ τὸ ἔργον
living and dead rendering to-each according-to the work
αὐτοῦ, καὶ πάντα κόσμον κρῖναι, ὡς λέγει ὁ Προφήτης· ὅτι
his and all (the)-world to-judge as says the Prophet that
«Ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν, θρόνοι ἐπὶ οἶκον Δαβίδ.»
there sat thrones for judgment thrones over (the)-house of-David

THE SANCTUARY, THE CLERGY, AND THEIR VESTMENTS

The railings mark off the people's place from the Holy of Holies; the ambo is the stone rolled from the tomb. Christians pray to the east, and do not kneel on Sundays or from Easter to Pentecost. The priest's tonsure is the crown of thorns and Peter's head; his robe the scarlet cloak and the flesh dyed in blood. Presbyters and deacons are the seraphim and the angels; most vestments recall the Passion, though the sticharion shows the divinity, the omophorion the lost sheep, and the monk's habit imitates the Baptist and the apostles.

Κοσμήτης ἐστὶ κατὰ τὸ νομικὸν καὶ ἅγιον κόσμιον,
(the)-kosmetes is after the legal and holy ornament
ἐμφαῖνον τοῦ σταυρωθέντος Χριστοῦ τὸ ἐκσφράγισμα, διὰ
showing of-the crucified Christ the impress through
τοῦ σταυροῦ κοσμούμενον. Κιόνια ἤτοι τὰ στήθεα τὰ
the cross adorned (the)-columns or the breasts the(-ones)
διαχωρίζοντα τὸ βῆμα ἀπὸ τοῦ λοιποῦ ναοῦ, εἰσὶν ἃ
dividing the bema from the rest temple are which
δηλοῦσι· τὸ μὲν ἔξωθεν τοῦ βήματος ναόν, τὴν εἴσοδον καὶ
show the indeed outside of-the bema temple the entrance and

παράστασιν τοῦ λαοῦ τοῦ εἰσερχομένου εἰς προσευχήν· τὸ
presence of-the people the(-one) entering for prayer the
δὲ ἔσωθεν ἤτοι τὸ βῆμα, δηλοῖ τὰ Ἅγια τῶν ἁγίων,
and inside or the bema shows the Holy(-things) of-the holy(-things)
εἰς ὃ καὶ μόνοι οἱ ἱερεῖς καὶ οἱ μετ' αὐτῶν εἰσίασι.
into which also alone the priests and the(-ones) with them go
Κάγκελλά εἰσι, τῆς προσευχῆς τόπον δηλοῦντα, ἐν οἷς
(the)-railings are of-the prayer (the)-place showing in which
σημαίνει τὴν μὲν ἔξωθεν τοῦ λαοῦ εἴσοδον, τὴν δὲ ἔσωθεν
it-signifies the indeed outside of-the people entrance the and inside
τὰ Ἅγια τῶν ἁγίων ὑπάρχουσαν, καὶ μόνοις τοῖς
the Holy(-things) of-the holy(-things) being and only to-the
ἱερεῦσιν οὖσαν ἐπίβατον. Ἔστι δὲ καὶ ἀληθῶς εἰς τὸ ἅγιον
priests being accessible there-are and also truly at the holy
μνῆμα κάγκελλα χαλκᾶ, διὰ τὸ μηδένα εἰσιέναι ἐν αὐτῷ
tomb railings bronze because-of the no-one to-enter in it
ἁπλῶς, καὶ ὡς ἔτυχεν. Ὁ ἄμβων ἐστὶν ἐμφαίνων τὸ σχῆμα
simply and as it-happened the ambo is showing the shape
τοῦ λίθου τοῦ ἁγίου μνήματος, ὃν ὁ ἄγγελος ἀποκυλίσας
of-the stone of-the holy tomb which the angel having-rolled-away
ἐκ τῆς θύρας τοῦ μνήματος, ἀνεβόα τὴν ἀνάστασιν τοῦ
from the door of-the tomb proclaimed the resurrection of-the
Κυρίου ταῖς μυροφόροις. Ἔστι δὲ καὶ κατὰ τὸν Προφήτην
Lord to-the myrrh-bearers it-is and also after the Prophet
τὸν λέγοντα· «Ἐπ' ὄρους πεδικοῦ ἄρατε σημεῖον·
the(-one) saying on mountain of-the-plain raise (a)-sign
ἀνάβηθι ὁ εὐαγγελιζόμενος, καὶ ὕψωσον φωνήν·»
go-up the(-one) bringing-good-news and lift-up (your)-voice
ὄρος γάρ ἐστιν εἰς τόπον πεδινὸν καὶ ὁμαλὸν κείμενον.
(a)-mountain for it-is on place level and even lying

Τὸ κατὰ ἀνατολὰς εὔχεσθαι, παραδεδομένον ἐστίν, ὡς
the toward (the)-east to-pray handed-down is as
καὶ τὰ λοιπά, ἐκ τῶν ἁγίων ἀποστόλων, καὶ ἔστιν
also the rest(-things) from the holy apostles and it-is
οὕτως, διὰ τὸ τὸν νοητὸν Ἥλιον τῆς δικαιοσύνης
so because-of the the intelligible Sun of-the righteousness
Χριστὸν τὸν Θεὸν ἡμῶν ἐπὶ γῆς φανῆναι ἐν τοῖς
Christ — God our on earth to-have-appeared in the
μέρεσι τῆς ἀνατολῆς τοῦ αἰσθητοῦ ἡλίου, κατὰ τὸν
parts of-the east of-the sensible sun according-to the
προφήτην τὸν λέγοντα· «Ἀνατολὴ ὄνομα αὐτῷ.» Καὶ
prophet the(-one) saying (the)-East (is)-name to-him and
πάλιν· «Προσκυνήσατε τῷ Κυρίῳ τῷ ἐπιβεβηκότι
again worship the Lord the(-one) having-mounted
ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς.» Καί·
upon the heaven of-the heaven toward (the)-east and
«Προσκυνήσωμεν εἰς τὸν τόπον οὗ ἔστησαν οἱ πόδες
let-us-worship at the place where stood the feet
αὐτοῦ.» Καὶ πάλιν· «Στήσονται οἱ πόδες Κυρίου ἐπὶ τὸ
his and again will-stand the feet of-(the)-Lord on the
ὄρος Κυρίου τῶν ἐλαιῶν κατὰ ἀνατολάς.» Ταῦτά φασιν
mount of-(the)-Lord of-the olives toward (the)-east these-things say
οἱ προφῆται, καὶ διὰ τὸ ἀποκαραδοκεῖν ἡμᾶς πάλιν
the prophets and because-of the to-await-eagerly us again
τὸν ἐν Ἐδὲμ παράδεισον κατὰ ἀνατολὰς ἀπολαμβάνειν,
the in Eden paradise toward (the)-east to-receive-back
καὶ ὡς ἐκδεχομένους τὴν ἀνατολὴν τῆς φωτοφανείας τῆς
and as awaiting the dawning of-the appearance-of-light of-the
δευτέρας τοῦ Κυρίου παρουσίας καὶ παλιγγενεσίας.
second of-the Lord coming and regeneration

Τὸ μὴ κλίνειν γόνυ τῇ ἀναστασίμῳ ἡμέρᾳ τῆς Ἁγίας
the not to-bend (the)-knee on-the resurrection day of-the Holy
Κυριακῆς, σημαίνει τὴν τῆς καταπτώσεως ἡμῶν ἀνόρθωσιν
Lord's-day signifies the of-the fall our raising-up
γενομένην διὰ τῆς τριημέρου τοῦ Χριστοῦ ἀναστάσεως.
having-come-about through the three-day — of-Christ resurrection
Τὸ δὲ μέχρι τῆς Πεντηκοστῆς μὴ κλίνειν γόνυ, ἔστι τὰς
the and until the Pentecost not to-bend (the)-knee is the
ἑπτὰ ἡμέρας μετὰ τὸ ἅγιον Πάσχα ἑπταπλουμένας κρατεῖν
seven days after the holy Pascha sevenfold to-hold-sway
τῇ διακινησίμῳ. Τὸ ἑπτάκις ἑπτά, τεσσαράκοντα ἐννέα,
in-the week-of-renewal the seven-times seven (is)-forty nine
καὶ ἡ Κυριακὴ πεντήκοντα. Τὸ δὲ ξύρισμα τῆς κεφαλῆς
and the Lord's-day fifty the and shaving of-the head
τοῦ ἱερέως, καὶ τὸ γυροειδὲς αὐτοῦ τμῆμα τὸ μέσον τῶν
of-the priest and the circular its cut the middle of-the
τριχῶν, ἀντὶ τοῦ ἀκανθίνου στεφάνου, ὅνπερ ὁ Χριστὸς
hairs (is)-instead-of the thorny crown which — Christ
ἐφόρεσεν. Ὁ ἐν τῇ κεφαλῇ τοῦ ἱερέως περικείμενος
wore the(-one) on the head of-the priest lying-around
διπλοῦς στέφανος ἐκ τῆς τῶν τριχῶν σημειώσεως,
double crown from the of-the hairs marking
εἰκονίζει τὴν τοῦ ἀποστόλου Πέτρου τιμίαν κάραν, ἣν
represents the of-the apostle Peter honored head which
ἐν τῷ τοῦ Κυρίου καὶ Διδασκάλου κηρύγματι ἀποσταλείς,
in the of-the Lord and Teacher proclamation having-been-sent
καὶ καρεὶς ὑπὸ τῶν ἀπειθούντων τῷ λόγῳ, ὡς
and having-been-shorn by the(-ones) disobeying the word as
ἐμπαιζόμενος ὑπ᾽ αὐτῶν, ταύτην ὁ διδάσκαλος Χριστὸς
mocked by them this the teacher Christ
εὐλόγησε, καὶ ἐποίησε τὴν ἀτιμίαν τιμήν, καὶ τὴν χλεύην εἰς
blessed and made the dishonor honor and the mockery into

δόξαν, καὶ ἔθηκεν ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον, οὐκ ἐκ
glory and placed on the head his (a)-crown not of
λίθων τιμίων, ἀλλὰ τῷ λίθῳ καὶ τῇ πέτρᾳ τῆς πίστεως
stones precious but with-the stone and the rock of-the faith
αὐτοῦ ἐκλάμπουσαν, ὑπὲρ χρυσίον καὶ τοπάζιον καὶ λίθους
his shining-forth beyond gold and topaz and stones
τιμίους. Κορυφὴ γὰρ κεκαλλωπισμένη, καὶ στέφανος τοῦ
precious (a)-head for adorned and (a)-crown of-the
δωδεκαλίθου, οἱ ἀπόστολοί εἰσι. Πέτρα δὲ ὁ παναγιώτατος
twelve-stoned the apostles are (the)-rock and the most-holy
ἀπόστολος ὑπάρχει ἀρχιεράρχης τοῦ Χριστοῦ.
apostle is (the)-chief-hierarch — of-Christ
Ἡ στολὴ τοῦ ἱερέως ὑπάρχει κατὰ τὸν ποδήρη Ἀαρών,
the robe of-the priest is after the ankle-length(-robe) of-Aaron
τουτέστιν ἱμάτιον, ὅ ἐστιν ἱερατικὸν ἔνδυμα, τὸ μέχρι
that-is (a)-garment which is (a)-priestly vestment the(-one) down-to
τῶν ποδῶν, τὸ τιμιώτατον. Ἔστι δὲ πυροειδής, κατὰ
the feet the most-precious it-is and fiery according-to
τὸν προφήτην τὸν λέγοντα· «Ὁ ποιῶν τοὺς ἀγγέλους
the prophet the(-one) saying the(-one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.»
his spirits and the ministers his (a)-fire flaming
Καὶ πάλιν· «Τίς οὗτος ὁ παραγενόμενος ἐξ Ἐδώμ;»
and again who (is)-this the(-one) having-come from Edom
Ἐδὼμ γὰρ ἑρμηνεύεται γήϊνος, ἢ ἐκλεκτὸς ἢ κόκκινος. Εἶτα
Edom for is-interpreted earthy or chosen or scarlet then
ἐπάγει· «Ἐρύθημα ἱματίων αὐτοῦ, ἐξ ἀμπέλου Βοσώρ. Διὰ
he-adds (the)-redness of-garments his from (the)-vine of-Bosor for
τί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου, ὡς ἀπὸ
what your red the garments and the clothes your as from
πατητοῦ ληνοῦ;» Ἐμφαίνοντος τὴν βαφεῖσαν τοῦ Χριστοῦ
(a)-trodden winepress showing the dyed — of-Christ

στολὴν τῆς σαρκὸς ἐν αἵμασιν, ἐν τῷ ἀχράντῳ αὐτοῦ
robe of-the flesh in bloods in the undefiled his
σταυρῷ. Πάλιν δὲ ὅτι καὶ κοκκίνην χλαμύδα ἐφόρεσεν ἐν
cross again and that also (a)-scarlet cloak wore in
τῷ πάθει ὁ Χριστός, ἐμφαίνουσιν οἱ ἀρχιερεῖς ποίου
the passion — Christ show the high-priests of-what-kind
ἀρχιερέως εἰσὶν ὑπασπισταί. Τὸ δὲ ἀπεζωσμένους τοὺς
high-priest they-are shield-bearers the and ungirded the
ἱερεῖς περιπατεῖν φαινόλαις, δείκνυσιν ὅτι καὶ ὁ Χριστὸς ἐν
priests to-walk in-phelonia shows that also — Christ in
τῷ σταυρῷ ἀπερχόμενος, οὕτως ἦν βαστάζων τὸν σταυρὸν
the cross going-away so was carrying the cross
αὐτοῦ. Ἐν ταῖς ἄνω λαμπρότησι τῶν νοερῶν οὐρανίων
his in the above splendors of-the intellectual heavenly
λειτουργῶν, προφητῶν καὶ ἱεραρχῶν, εἰσὶ πρεσβύτεροι
ministers prophets and hierarchs there-are presbyters
εἴκοσι τέσσαρες, καὶ διάκονοι ἑπτά. Οἱ μὲν πρεσβύτεροι
twenty four and deacons seven the indeed presbyters
κατὰ μίμησιν τῶν Σεραφικῶν Δυνάμεών εἰσι, ταῖς
after (the)-imitation of-the Seraphic Powers are with-the
μὲν στολαῖς, δίκην πτερύγων κατακεκαλυμμένοι,
indeed stoles after-the-manner of-wings covered
ταῖς δὲ δυσὶ πτέρυξι τῶν χειλέων τὸν ὕμνον βοῶντες,
with-the and two wings of-the lips the hymn crying
καὶ κατέχοντες τὸν θεῖον καὶ νοητὸν ἄνθρακα, Χριστὸν
and holding the divine and intelligible coal Christ
ἐν τῷ θυσιαστηρίῳ τῇ λαβίδι τῆς χειρὸς φανερῶς
in the altar with-the tongs of-the hand openly
φέροντες. Οἱ δὲ διάκονοι εἰς τύπον τῶν ἀγγελικῶν
carrying the and deacons for (a)-type of-the angelic
Δυνάμεων ταῖς λεπταῖς τῶν λεπτῶν ὡραρίων πτέρυξιν,
Powers with-the light of-the light oraria wings

ὡς λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα
as ministering spirits for service sent-forth
προτρέχουσι. Πρῶτον μὲν τὸ στιχάριον λευκὸν ὄν, τῆς
run-before first indeed the sticharion white being of-the
θεότητος τὴν αἴγλην ἐμφαίνει, καὶ τοῦ ἱερέως τὴν λαμπρὰν
divinity the radiance shows and of-the priest the bright
πολιτείαν. Τὰ λωρία τοῦ στιχαρίου εἰσί, τὰ ἐν τῇ χειρὶ
conduct the strings of-the sticharion are the(-ones) on the hand
ἐμφαίνοντα τὸν δεσμὸν τοῦ Χριστοῦ· δήσαντες γὰρ αὐτὸν
showing the binding — of-Christ having-bound for him
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα καὶ τὸν Πιλᾶτον.
they-led-away to Caiaphas the high-priest and — Pilate
Τὰ λωρία τὰ εἰς τὰ πλάγιά εἰσι, τὸ αἷμα τὸ
the strings the(-ones) at the sides are the blood the(-one)
ῥεῦσαν ἐκ τῆς πλευρᾶς τοῦ Χριστοῦ ἐν τῷ σταυρῷ. Τὸ
having-flowed from the side — of-Christ on the cross the
περιτραχήλιόν ἐστι τὸ φακεώλιον, μεθ' οὗ ἐπεφέρετο ὑπὸ
peritrachelion is the cloth with which was-led by
τοῦ ἀρχιερέως δεδεμένος, καὶ συρόμενος ἐπὶ τὸ πρόσθεν ἐπὶ
the high-priest bound and dragged to the front by
τῷ τραχήλῳ ὁ Χριστός, ἐν τῷ πάθει αὐτοῦ ἀπερχόμενος.
the neck — Christ in the passion his going-away
Τὸ δὲ τοῦ ἐπιτραχηλίου δεξιὸν μέρος, πέφηνεν ὁ κάλαμος
the and of-the epitrachelion right part has-appeared-as the reed
ὃν ἔδωκαν ἐμπαίζοντες τῇ δεξιᾷ τοῦ Χριστοῦ. Τὸ δὲ
which they-gave mocking to-the right(-hand) — of-Christ the and
τοῦ ἐξ εὐωνύμου μέρους, ἡ τοῦ σταυροῦ βασταγὴ ἐπὶ τῶν
of-the on (the)-left part the of-the cross carrying on the
ὤμων αὐτοῦ. Ἡ δὲ ζώνη, ἣν περιζώννυται, πέφηνεν
shoulders his the and girdle which he-girds-on has-appeared-as
ἡ εὐπρέπεια, ἣν ὁ Χριστὸς βασιλεύσας, εὐπρεπῆ
the comeliness which — Christ having-reigned comely

περιεζώσατο δύναμιν τῆς θεότητος. Τὸ δὲ φαινόλιον,
put-on (the)-power of-the divinity the and phelonion
ἐμφαίνει τὴν ἀπὸ κοκκίνου πορφύραν, ἥνπερ τῷ Ἰησοῦ
shows the from scarlet purple which-very — on-Jesus
ἐμπαίζοντες οἱ ἀσεβεῖς ἐφόρεσαν. Ἔστι δὲ καὶ ἡ στολὴ
mocking the impious put it-is and also the robe
τοῦ βαπτίσματος. Τὸ ὠμοφόριόν ἐστι τοῦ ἀρχιερέως,
of-the baptism the omophorion is of-the high-priest
κατὰ τὴν στολὴν τοῦ Ἀαρών, ἥνπερ ἐφόρουν οἱ ἐν
after the robe — of-Aaron which-very wore the(-ones) in
νόμῳ ἀρχιερεῖς, σουδαρίοις μακροῖς τὸν εὐώνυμον ὦμον
(the)-law high-priests with-napkins long the left shoulder
περιτιθέντες, κατὰ τὸν ζυγὸν τῶν ἐντολῶν τοῦ Χριστοῦ.
putting-around after the yoke of-the commandments — of-Christ
Τὸ δὲ ὠμοφόριον ὃ περιβέβληται ὁ ἐπίσκοπος, δηλοῖ
the and omophorion which is-wrapped-around the bishop shows
τὴν τοῦ προβάτου δοράν, ὅπερ πλανώμενον εὑρὼν ὁ
the of-the sheep skin which wandering having-found the
Κύριος, ἐπὶ τῶν ὤμων αὐτοῦ ἀνέλαβε, καὶ σὺν τοῖς μὴ
Lord on the shoulders his took-up and with the not
πεπλανημένοις ἠρίθμησεν. Ἔχει δὲ καὶ σταυρούς, διὰ
having-strayed numbered it-has and also crosses because-of
τὸ καὶ τὸν Χριστὸν ἐπὶ τοῦ ὤμου βαστάσαι τὸν σταυρὸν
the also — Christ on the shoulder to-have-carried the cross
αὐτοῦ. Ἔτι δὲ καὶ οἱ θέλοντες κατὰ Χριστὸν ζῆν
his further and also the(-ones) wishing according-to Christ to-live
ἐπὶ τῶν ὤμων αἴρουσι τὸν σταυρὸν αὐτοῦ, ὅ ἐστιν ἡ
on the shoulders lift the cross his which is the
κακοπάθεια· σύμβολον γὰρ κακοπαθείας ὁ σταυρός. Τὸ
hardship (a)-symbol for of-hardship the cross the
μοναχικὸν σχῆμά ἐστι κατὰ μίμησιν τοῦ Ἐρημοπολίτου
monastic habit is after (the)-imitation of-the Desert-dweller

καὶ Βαπτιστοῦ Ἰωάννου, ὅτι τὸ ἔνδυμα αὐτοῦ ἦν ἐκ τριχῶν
and Baptist John that the garment his was of hairs
καμήλου, καὶ ζώνη δερματίνη περὶ τὴν ὀσφὺν αὐτοῦ. Τὸ
of-camel and (a)-girdle leathern around the loins his the
δὲ κείρεσθαι τὴν κάραν ὁλοτελῶς, κατὰ μίμησιν τοῦ
and to-be-shorn the head entirely (is)-after (the)-imitation of-the
ἁγίου ἀποστόλου Ἰακώβου τοῦ ἀδελφοθέου, καὶ Παύλου τοῦ
holy apostle James the brother-of-God and Paul the
ἀποστόλου καὶ τῶν λοιπῶν. Τὰ δὲ ἀναβόλαιά εἰσι κατὰ
apostle and of-the rest the and mantles are after
τὰ ἀναβόλαια, ἅπερ ἐφόρουν ἱμάτια. Τὰ δὲ κουκούλλια,
the mantles which they-wore (as)-garments the and cowls
κατὰ τὸν λέγοντα Ἀπόστολον· ὅτι «Ἐσταύρωταί μοι
(are)-after the(-one) saying Apostle that has-been-crucified to-me
ὁ κόσμος, κἀγὼ τῷ κόσμῳ.» Τὸ δὲ μανδίον, ἐμφαῖνον
the world and-I to-the world the and mandyas showing
διὰ τῆς ἀπολελυμένης ἁπλώσεως τὴν πτερωτικὴν τῆς
through the loosened spreading the winged of-the
τῶν ἀγγέλων μιμήσεως, καθότι ἀγγελικὸν σχῆμα λέγεται.
of-the angels imitation since angelic habit it-is-called
Ἡ δὲ ὀθόνη μεθ' ἧς λειτουργοῦσιν οἱ διάκονοι, δηλοῖ τὴν
the and linen with which minister the deacons shows the
τοῦ Χριστοῦ ταπείνωσιν, ἣν ἐνεδείξατο ἐν τῷ νιπτῆρι. Τὸ
— of-Christ humility which he-showed at the basin the
δὲ ἐγχείριον τὸ ἐπὶ τῆς ζώνης, ἐστὶ τὸ ἀπομάξαν
and handkerchief the(-one) on the girdle is the(-one) having-wiped
τὰς χεῖρας αὐτοῦ λέντιον· καὶ πέφυκε τὸ ἐγχείριον
the hands his towel and it-is-natural the handkerchief
ἔχειν, ἐπὶ τῆς ζώνης, ἀντίτυπον τοῦ ἀπομάξαντος τὰς
to-have on the girdle (as)-antitype of-the(-one) having-wiped the
χεῖρας, καὶ τοῦ «Ἀθῷός εἰμι» ἐπιφωνήσαντος.
hands and of-the(-one) innocent I-am having-cried-out

The prothesis is Golgotha and Abraham's offering; the bread is Christ's body pierced by the spear, cut from the offering loaf as he took flesh from the Virgin, and left there as at Bethlehem and Nazareth through his hidden years. The paten is the bier, the wine and water from his side the blood and the Spirit's fervor, the chalice the vessel that received that blood; the veils and aer the shroud, napkin, and sealed stone; the censer his humanity, its fire his divinity. The priest who begins is John the Forerunner, the blessing names the Trinity, and the first petition teaches prayer in peace.

Ἡ προσκομιδὴ ἡ γενομένη ἐν τῷ σκευοφυλακίῳ,
the prothesis the(-one) taking-place in the sacristy
ἐμφαίνει τὸν Κρανίου τόπον, ἐν ᾧ ἐσταυρώθη ὁ Χριστός·
shows the of-(the)-Skull place in which was-crucified — Christ
ἐν ᾧ λόγος, κεῖσθαι τὸ κρανίον τοῦ προπάτορος Ἀδάμ·
in which (the)-word-goes to-lie the skull of-the forefather Adam
δείκνυσι δέ, ὅτι «Ἐγγὺς ἦν τὸ μνημεῖον ὅπου ἐσταυρώθη.»
it-shows and that near was the tomb where he-was-crucified
Προετυπώθη δὲ ὁ τοῦ Κρανίου τόπος οὗτος ἐν τῷ
was-prefigured and the of-the Skull place this in —
Ἀβραάμ, ὅτε ἐφ' ἑνὶ τῶν ὀρέων τοῦ Θεοῦ κελεύσαντος,
Abraham when on one of-the mountains — God having-commanded
τὸ θυσιαστήριον ἐκ λίθων ἐποίησε, καὶ ἐπέβασε ξύλα, καὶ
the altar of stones he-made and put-on wood and
ἔθηκε τὸν υἱὸν αὐτοῦ, καὶ ἀνήνεγκε κριὸν ἀντ' αὐτοῦ εἰς
placed the son his and offered-up (a)-ram instead-of him for
ὁλοκάρπωσιν. Οὕτως ὁ Θεὸς καὶ Πατήρ, ὁ ἄναρχος
(a)-whole-burnt-offering so — God and Father the without-beginning
καὶ Παλαιὸς τῶν ἡμερῶν, τὸν ἄναρχον Υἱὸν αὐτοῦ ἐπ'
and Ancient of-the Days the without-beginning Son his at
ἐσχάτων τῶν χρόνων, σαρκωθέντα ἐκ τῆς Παρθένου καὶ
(the)-last of-the times incarnate from the Virgin and

Θεοτόκου, ἐκ τῆς ὀσφύος Ἀβραὰμ κατ᾽ ἐπαγγελίαν
God-bearer from the loins of-Abraham according-to (the)-promise
τοῦ ὅρκου οὗ ἔθηκε πρὸς αὐτόν. Ὥστε καὶ ὑπὲρ γένους
of-the oath which he-made to him so-that even for (the)-race
ἀνθρώπου, «οὐκ ἐφείσατο τοῦ Υἱοῦ αὐτοῦ τοῦ ἀγαπητοῦ
of-man not he-spared the Son his the beloved
καὶ μονογενοῦς, ἀλλ᾽ ὑπὲρ ἡμῶν πάντων παρέδωκεν
and only-begotten but for us all he-handed-over
αὐτόν·» καὶ ἔπαθε μὲν ὡς ἄνθρωπος ἐν τῇ σαρκί,
him and he-suffered indeed as man in the flesh
ἀλλ᾽ ἔμεινεν ἀπαθὴς ἐν τῇ θεότητι. Καὶ γὰρ ὁ Χριστὸς
but remained impassible in the divinity and for — Christ
ἀπερχόμενος ἐν τῷ σταυρῷ αὐτοῦ, ἐβάσταζε τὸν σταυρόν·
going-away on the cross his carried the cross
καὶ ἀντὶ κριοῦ ἐτύθη τὸ σῶμα αὐτοῦ τὸ ἄμωμον, ὡς
and instead-of (a)-ram was-sacrificed the body his the blameless as
ἀμνὸς σφαττόμενος τῇ λόγχῃ τὴν πλευρὰν αὐτοῦ, καὶ
(a)-lamb slaughtered by-the spear (in)-the side his and
Ἀρχιερεὺς γενόμενος, ὡς Υἱὸς ἀνθρώπου, καὶ προσφέρων
High-Priest having-become as Son of-man and offering
ἑαυτόν, καὶ προσφερόμενος εἰς τὸ ἀνενέγκαι ἁμαρτωλοὺς
himself and being-offered for the to-bear sinners
πολλούς. Καὶ τέθνηκε μὲν ὡς ἄνθρωπος, ἀνέστη δὲ ὡς
many and he-died indeed as man he-rose but as
Θεός, δι᾽ ἣν εἶχεν ὑπερκόσμιον δόξαν παρὰ τῷ Θεῷ
God through which he-had supramundane glory with — God
καὶ Γεννήτορι. Ἡ δὲ προσκομιδὴ τοῦ ἄρτου, πέφηνε
and Begetter the and prothesis of-the bread has-appeared-as
τὸ σῶμα τοῦ Κυρίου, τὸ παγὲν διὰ τὴν σωτηρίαν
the body of-the Lord the(-one) fixed for the salvation
ἡμῶν τῶν πιστῶν. Ὁ ἄρτος τῆς προθέσεως ὁ
of-us the faithful the bread of-the offering the(-one)

ἀποκαθιερούμενος, ἐμφαίνει τὴν κάθαρσιν τοῦ κόσμου,
being-consecrated shows the cleansing of-the world
καὶ τὸν ὑπερβάλλοντα πλοῦτον τῆς χρηστότητος τοῦ
and the surpassing wealth of-the kindness —
Θεοῦ, ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἄνθρωπος γέγονε, καὶ ἑαυτὸν
of-God that the Son — of-God man has-become and himself
προέθηκε θυσίαν καὶ προσφοράν, καὶ τὸ σῶμα αὐτοῦ
set-forth (as)-sacrifice and offering and the body his
ἀντίλυτρον ἐξίλασμα ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ
(as)-ransom propitiation for the of-the world life and
σωτηρίας· ἀναλαβὼν μὲν τὸ φύραμα ὅλον τῆς ἀνθρωπίνης
salvation having-assumed indeed the lump whole of-the human
φύσεως χωρὶς ἁμαρτίας, προσενεχθεὶς δὲ ὡς ἀπαρχὴ
nature without sin having-been-offered and as first-fruit
καὶ ἐξαίρετον ὁλοκάρπωμα τῷ Θεῷ καὶ Πατρὶ ὑπὲρ τοῦ
and choice whole-burnt-offering — to-God and Father for the
ἀνθρωπίνου γένους, ὡς λέγει· «Ἐγώ εἰμι ὁ ἄρτος, ὁ
human race as he-says I am the bread the(-one)
ἐκ τοῦ οὐρανοῦ καταβάς·» καί, «Ὁ τρώγων τοῦτον
from the heaven having-come-down and the(-one) eating this
τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.» Περὶ οὗ φησι καὶ
the bread will-live to the age about which says also
ὁ προφήτης Ἱερεμίας· «Δεῦτε καὶ ἐμβάλλωμεν ξύλον εἰς
the prophet Jeremiah come and let-us-cast wood into
τὸν ἄρτον αὐτοῦ,» δεικνὺς τὸ ξύλον τοῦ σταυροῦ, τὸ
the bread his showing the wood of-the cross the(-one)
ἐν τῷ σώματι ἐμπαγέν. Ἡ δὲ λόγχη, ἀντὶ τῆς
in the body fixed the and spear (is)-instead-of the(-one)
κεντησάσης τὴν πλευρὰν τοῦ Κυρίου. Τὸ δὲ ἐν τῇ λόγχῃ
having-pierced the side of-the Lord the and in the spear
ἀποκαθαίρεσθαι, σημαίνει τό, «ὡς πρόβατον ἐπὶ σφαγὴν
to-be-cleansed signifies the as (a)-sheep to slaughter

ἤχθη,» καὶ τὰ ἑξῆς. Ὁ δὲ δίσκος, ἡ κλίνη ἐστίν, ἐν ᾗ
he-was-led and the following the and paten the bier is on which
τὸ σῶμα τοῦ Κυρίου ὑπὸ τοῦ ἱερέως καὶ τοῦ διακόνου
the body of-the Lord by the priest and the deacon
κατασκευάζεται· οἵτινές εἰσιν Ἰωσὴφ καὶ Νικόδημος. Ὁ
is-prepared who are Joseph and Nicodemus the
δὲ οἶνος πέφηνε τὸ αἷμα, τὸ ἐκ τῆς πλευρᾶς τοῦ
and wine has-appeared-as the blood the(-one) from the side —
Χριστοῦ ῥεῦσαν. Ἔστι δὲ καὶ ὁ μυστικὸς οἶνος, ὃν
of-Christ having-flowed it-is and also the mystical wine which
ἔδωκε τοῖς μαθηταῖς ἐν τῷ δείπνῳ. Τὸ δὲ ὕδωρ πέφηνε
he-gave to-the disciples at the supper the and water has-appeared-as
τὸ ῥεῦσαν ἐκ τῆς πλευρᾶς αὐτοῦ τοῦ Χριστοῦ, καὶ
the(-one) having-flowed from the side his — of-Christ and
διὰ τὴν θερμότητα δηλοῖ τὴν ζέσιν τοῦ ἁγίου Πνεύματος·
through the warmth it-shows the fervor of-the Holy Spirit
τὴν δὲ λευκότητα, τὴν ἀκίβδηλον πίστιν.
the and whiteness the unalloyed faith
Ὁ οἶνος ὁμοῦ καὶ ὕδωρ, εἰσὶ τὸ ἐξελθὸν ἐκ τῆς
the wine together and water are the(-one) having-come-out from the
πλευρᾶς αὐτοῦ αἷμα καὶ ὕδωρ, καθὼς ὁ προφήτης λέγει·
side his blood and water as the prophet says
«Ἄρτος αὐτῷ δοθήσεται φαγεῖν, καὶ ὕδωρ αὐτῷ ποτὸν
bread to-him will-be-given to-eat and water to-him (a)-drink
πιστόν.» Ἀντὶ γὰρ τῆς λόγχης τῆς κεντησάσης τὸν
sure instead-of for the spear the(-one) having-pierced —
Χριστὸν ἐν τῷ σταυρῷ ὑπὸ Λογγίνου, ἔστιν αὕτη ἡ
Christ on the cross by Longinus is this the
λόγχη. Ὁ ἄρτος καὶ τὸ ποτήριον κυρίως καὶ ἀληθῶς,
spear the bread and the cup properly and truly
κατὰ μίμησιν τοῦ μυστικοῦ ἐκείνου δείπνου, ἐν ᾧ
after (the)-imitation of-the mystical that supper in which

ὁ Χριστὸς ἔλαβεν ἄρτον καὶ οἶνον, καὶ εἶπε· «Λάβετε,
— Christ took bread and wine and said take
φάγετε καὶ πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ
eat and drink of it all this for is the
σῶμά μου καὶ τὸ αἷμα·» δεικνύς, ὅτι κοινωνοὺς ἡμᾶς
body my and the blood showing that sharers us
ἐποίησε τοῦ θανάτου, καὶ τῆς ἀναστάσεως, καὶ τῆς δόξης
he-made of-the death and of-the resurrection and of-the glory
αὐτοῦ. Ἡ δὲ προσφορά, ἡ καὶ ἄρτος καὶ εὐλογία καὶ
his the and offering the(-one) also bread and blessing and
ἀπαρχὴ λεγομένη, ἐξ ἧς τὸ Κυριακὸν σῶμα διατέμνεται,
first-fruit called from which the Lord's body is-cut
εἰς τύπον τῆς Ἀειπαρθένου καὶ Θεοτόκου λαμβάνεται, ἥτις
for (a)-type of-the Ever-Virgin and God-bearer is-taken who
κατ' εὐδοκίαν τοῦ Πατρός, καὶ θέλησιν τοῦ Υἱοῦ
according-to (the)-good-pleasure of-the Father and will of-the Son
αὐτοῦ καὶ Λόγου, καὶ ἐπέλευσιν τοῦ θείου Πνεύματος,
his and Word and (the)-coming-upon of-the divine Spirit
τὸν ἕνα τῆς ἁγίας Τριάδος, Υἱὸν τοῦ Θεοῦ καὶ Λόγον
the one of-the holy Trinity Son — of-God and Word
εἰσδεξαμένη, τέλειον Θεὸν καὶ τέλειον ἄνθρωπον ἀπεκύησεν.
having-received perfect God and perfect man bore
Ὥσπερ δὲ πάλιν ὁ ὑπερούσιος Θεός, σάρκα ἐκ ταύτης
just-as and again the super-substantial God flesh from her
προσλαβόμενος ἐν μιᾷ ὑποστάσει, τέλειος ἦν Θεὸς καὶ
having-taken-on in one hypostasis perfect was God and
ἄνθρωπος, ὅμοιος ἡμῖν χωρὶς ἁμαρτίας· οὕτω καὶ τὸ
man like to-us without sin so also the
Κυριακὸν σῶμα ὡς ἔκ τινος κοιλίας καὶ σαρκὸς τοῦ
Lord's body as from some womb and flesh of-the
παρθενικοῦ σώματος (τοῦ ὅλου ἄρτου φημί, τῆς εὐλογίας
virginal body of-the whole bread I-mean of-the blessing

καὶ τῆς προσφορᾶς) παρὰ τοῦ διακόνου, ὡς ἡ μεγάλη
and of-the offering by the deacon as the great
Ἐκκλησία παρέλαβε, διατέμνεται σιδήρῳ τινὶ ὅνπερ καὶ
Church received is-cut with-iron some which also
λόγχην λέγουσιν, εἰ καὶ μήπω ταύτης ἐστὶν ὁ καιρός,
spear they-call if even not-yet of-it is the time
καὶ οὕτως ἰδιοϋποστάτως ἐκ μέσου ταύτης ἀφαιρεῖται.
and so as-its-own-hypostasis from (the)-middle of-it is-taken-away
Ὁ μέντοι διάκονος ὁ τοῦτο ἐνεργῶν, ἑτοιμάσας σὺν
the however deacon the(-one) this doing having-prepared with
αὐτῷ καὶ τὸ μέλλον ἐπιτελεῖσθαι Δεσποτικὸν αἷμα, ἐν
it also the about to-be-accomplished Lord's blood in
τῷ προσήκοντι τοῦ πάθους καιρῷ, διὰ τῆς ζωοποιοῦ
the fitting of-the passion time through the life-giving
Πνεύματος ἐπιφοιτήσεως, ἀφίησι ταῦτα ἐν τῇ προθέσει
Spirit's visitation leaves these-things in the prothesis
τὴν εὐχὴν ἐπιλέγοντος τοῦ ἱερέως. Αὐτὸς δὲ ὁ τὸ θεῖον
the prayer pronouncing the priest himself and the(-one) the divine
σῶμα διατέμνων διάκονος, ἀπὸ τῆς εὐλογίας τὸν ἄγγελον
body cutting deacon from the blessing the angel
μιμεῖται, τὸν τῇ Παρθένῳ τὸ Χαῖρε προσφθεγγόμενον.
imitates the(-one) to-the Virgin the Hail addressing
Εἰ δὲ καὶ ἱερεῖς τοῦτο τέμνουσιν, οὐ θαυμαστόν· πρὸς
if and also priests this cut not (is-it)-marvelous to
γὰρ τὰ ἔθη τῆς μεγάλης Ἐκκλησίας ὁρᾷν χρή. Οὕτω
for the customs of-the great Church to-look (one)-must so
τοιγαροῦν ἀφίεται τὸ θεῖον σῶμα ἐν τῇ προθέσει, ὥσπερ
therefore is-left the divine body in the prothesis as
ἐν Βηθλεέμ, ὅπου γεγέννηται ὁ Χριστός· «Οὗ αἱ ἔξοδοι
in Bethlehem where has-been-born — Christ whose the goings-forth
ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος.» Ὁμοῦ δὲ καὶ ὡς ἐν
from (the)-beginning from days of-eternity together and also as in

τῇ Ναζαρέτ. Πρὸς δέ, καὶ τῆς ἐν Καπερναοὺμ διατριβῆς
— *Nazareth besides and also the in Capernaum sojourn*
τὸν τόπον ἡ πρόθεσις ἐκπληροῖ. Τούτου γὰρ ἕνεκεν ἐν
the place the prothesis fulfills of-this for (for)-the-sake in
προοιμίοις προέφημεν, ὅτι τὸ ἓν τῶν νῦν τυπουμένων ἐπὶ
(the)-preface we-said-before that the one of-the now prefigured upon
δυσὶ καὶ τρισὶ τῶν τότε τελεῖται καὶ ἀναφέρεται καὶ
two and three of-the then is-accomplished and is-referred and
ἁπλῶς εἰπεῖν, τὸν τριακονταετῆ χρόνον τὸν πρὸ τοῦ
simply to-say the thirty-year time the(-one) before the
βαπτίσματος καὶ τὰς διατριβὰς ἡ πρόθεσις ἐκπληροῖ.
baptism and the sojourns the prothesis fulfills
Τὸ δὲ ποτήριόν ἐστιν ἀντὶ τοῦ σκεύους, ὃ ἐδέξατο τὸ
the and chalice is instead-of the vessel which received the
ἐκχυθὲν αἷμα τῆς κεντηθείσης ἀχράντου πλευρᾶς καὶ χειρῶν
poured-out blood of-the pierced undefiled side and hands
καὶ ποδῶν τοῦ Χριστοῦ τὸ ἀπομύρισμα. Ὁ δὲ κρατήρ, τὸ
and feet — of-Christ the outpouring the and bowl the
ῥύσιον ποτήριον, ὅπερ δέδωκε τοῖς μαθηταῖς αὐτοῦ ἐν τῷ
ransoming cup which he-has-given to-the disciples his at the
δείπνῳ. Ποτήριον δὲ πάλιν ἐστὶ κατὰ τὸν κρατῆρα, ὃν
supper (the)-chalice and again is after the bowl which
γράφει κυρίως· ἤτοι ἡ Σοφία καὶ ὁ Υἱὸς τοῦ Θεοῦ ἐκέρασε
writes properly or the Wisdom and the Son — of-God mixed
τὸ ἑαυτοῦ αἷμα, ἀντὶ τοῦ οἴνου ἐκείνου, καὶ προσέθηκεν
the his-own blood instead-of the wine that and set
ἐν τῇ ἁγίᾳ αὐτοῦ τραπέζῃ λέγων τοῖς πᾶσι· «Πίετε ἐξ
on the holy his table saying to-the all drink of
αὐτοῦ πάντες.» Ἀντὶ τοῦ οἴνου τοῦ κεκερασμένου εἰς
it all instead-of the wine the(-one) mixed for
ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν τὴν αἰώνιον. Κρατῆρες
forgiveness of-sins and for life the eternal bowls

ἑρμηνεύονται καὶ οἱ μαζοὶ τῆς Θεοτόκου, ῥύσιον εὐφροσύνης
are-interpreted also the breasts of-the God-bearer ransoming of-gladness
ποτήριον, καὶ φυλακτήριον παντὸς γένους βροτείου. Τὸ δὲ
cup and safeguard of-all race mortal the and
σκευοφυλάκιον ὅπου ἡ προσκομιδὴ ἐπιτελεῖται, ἀντὶ
sacristy where the prothesis is-performed (is)-instead-of
τοῦ Κρανίου τόπου. Τὸ εἰλητόν, σημαίνει τὴν σινδόνα,
the of-(the)-Skull place the eileton signifies the shroud
ἐν ᾗ ἐνειλήθη τὸ σῶμα τοῦ Χριστοῦ, ἐκ τοῦ σταυροῦ
in which was-wrapped the body — of-Christ from the cross
καταβὰν καὶ ἐν μνήματι τεθέν. Καὶ ἡ ἐπάνω κάλυψις
having-come-down and in (a)-tomb laid and the above covering
τοῦ δίσκου, ἐμφαίνει τὴν σινδόνα, ᾗ εἵλιξαν τὸ
of-the paten shows the shroud in-which they-wound the
σῶμα τοῦ Κυρίου. Τὸ δὲ δισκοκάλυμμά ἐστιν ἀντὶ τοῦ
body of-the Lord the and paten-veil is instead-of the
σουδαρίου τοῦ ὄντος ἐπὶ τοῦ προσώπου περικαλύπτοντος
napkin the(-one) being on the face covering
αὐτὸ ἐν τῷ τάφῳ. Τὸ καταπέτασμα ἤτουν ὁ ἀήρ ἐστι καὶ
it in the tomb the veil or the aer is and
λέγεται, ἀντὶ τοῦ λίθου οὗ ἠσφαλίσατο τὸ μνημεῖον
is-called instead-of the stone with-which secured the tomb
ὁ Ἰωσήφ, ὅπερ ἐσφράγισεν ἡ πλὰξ τῆς κουστωδίας.
— Joseph which sealed the slab of-the guard
Ἰδοὺ ἐσταύρωται ὁ Χριστός, τέθαπται ἡ ζωή, ἠσφαλίσθη
behold has-been-crucified — Christ has-been-buried the life was-secured
ὁ τάφος. Καὶ εὐθέως ὁ θυμιατὴρ ὑποδεικνύει τὴν
the tomb and immediately the censer points-to the
ἀνθρωπότητα τοῦ Χριστοῦ, τὸ πῦρ τὴν θεότητα· καὶ ὁ
humanity — of-Christ the fire the divinity and the
εὐώδης καπνὸς μηνύει τὴν εὐωδίαν τοῦ ἁγίου Πνεύματος
fragrant smoke announces the fragrance of-the Holy Spirit

προπορευομένην. Ὁ γὰρ θυμιατήρ, ἑρμηνεύεται εὐωδεστάτη
going-before the for censer is-interpreted most-fragrant
εὐφροσύνη. Τὸ δὲ θυμίαμα πέφυκεν, ἀντὶ τῶν ἀρωμάτων,
gladness the and incense is instead-of the spices
ἃ προσέφερον εἰς τὸν ἐνταφιασμὸν τοῦ Κυρίου· καὶ ἡ
which they-brought for the burial of-the Lord and the
σμύρνα, καὶ ὁ λίβανος τῶν μάγων, ἡ καθαρὰ προσευχὴ
myrrh and the frankincense of-the magi the pure prayer
τῶν ἀγαθῶν ἔργων, ἐξ ὧν ἡ εὐωδία ἔρχεται, καθώς
of-the good works from which the fragrance comes as
φησιν ὁ Ἀπόστολος· «Χριστοῦ εὐωδία ἐσμέν.»
says the Apostle of-Christ (a)-fragrance we-are
Γνῶτε οὖν πάντες οἱ ἱερεῖς, οἱ τῷ ἁγίῳ θυσιαστηρίῳ
know then all the priests the(-ones) at-the holy altar
προσεδρεύοντες, καὶ τὴν ἀναίμακτον θυσίαν ἱερουργοῦντες,
attending and the bloodless sacrifice performing
ὅτι τὰ ζωηρὰ πάθη Χριστοῦ καταγγέλλομεν. Δίδοται
that the living sufferings of-Christ we-proclaim is-given
τοίνυν καιρὸς παρὰ τοῦ ἀρχιερέως τῷ ἱερεῖ τῷ
therefore (the)-time by the high-priest to-the priest the(-one)
μέλλοντι ἄρχεσθαι τῆς θείας μυσταγωγίας. Οὗτος δὲ
about to-begin the divine mystagogy this and
ὁ καιρὸς σχηματίζει τὸν παρὰ τοῦ προφήτου Ἡσαΐου
the time figures the by the prophet Isaiah
προαναφωνηθέντα καιρὸν τῆς τοῦ Προδρόμου Ἰωάννου
proclaimed-before time of-the of-the Forerunner John
γεννήσεως, καὶ τῆς Χριστοῦ πρὸς ἡμᾶς ἐπιδημίας. Ὁ
birth and of-the of-Christ to us sojourn the
δέ γε ἱερεύς, ὁ τὴν ἔναρξιν τῆς θείας λειτουργίας
and at-least priest the(-one) the beginning of-the divine liturgy
ποιούμενος, εἰκόνα φέρει τοῦ Προδρόμου Ἰωάννου
making (the)-image bears of-the Forerunner John

καὶ Βαπτιστοῦ προκαταρξαμένου τοῦ κηρύγματος, καὶ
and Baptist having-begun the proclamation and
λέγοντος· «Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν
saying repent has-drawn-near for the kingdom of-the
οὐρανῶν·» καὶ βαπτίζοντος πάντας τοὺς προσερχομένους.
heavens and baptizing all the(-ones) coming
Οἱ διάκονοί εἰσιν οἱ ποιμένες· οἱ ἱερεῖς εἰσιν οἱ ἄγγελοι. Ὁ
the deacons are the shepherds the priests are the angels the
διάκονος· «Εὐλόγητον, δέσποτα.» Ὁ ἱερεύς· «Εὐλογημένη
deacon bless master the priest blessed
ἡ βασιλεία τοῦ Πατρός, καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
(is)-the kingdom of-the Father and of-the Son and of-the Holy
Πνεύματος.» Οὕτω τὴν πρώτην ἔχει τάξιν τῶν πρὸς
Spirit so the first holds rank of-the to
τὸν Θεὸν ἐντεύξεων ἡ δοξολογία. Διὰ τοῦτο πρὸ πάσης
— God petitions the doxology for this-reason before every
εὐχῆς καὶ ἱερολογίας, ὁ ἱερεὺς δοξολογεῖ τὸν Θεόν. Τί
prayer and sacred-speech the priest glorifies — God why
οὖν τὸ τρισσὸν ἐπιφημίζει τοῦ Θεοῦ, καὶ οὐ τὸ ἑνιαῖον;
then the threefold does-he-pronounce — of-God and not the unitary
Οὐ γάρ, εὐλογητὸς Θεός, ἤ, Εὐλογημένη ἡ τοῦ Θεοῦ
not for blessed (is)-God or blessed the — of-God
βασιλεία· ἀλλὰ τοῖς προσώποις διῃρημένος, «Εὐλογημένη
kingdom but in-the persons divided blessed
ἡ βασιλεία, φησί, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
the kingdom he-says of-the Father and of-the Son and of-the Holy
Πνεύματος·» ὅτι διὰ τῆς ἐνανθρωπήσεως τοῦ Κυρίου
Spirit because through the incarnation of-the Lord
πρώτης, ἔμαθον οἱ ἄνθρωποι, ὡς εἴη τρία πρόσωπα
first learned the men that is three persons
ὁ Θεός. Ταύτῃ δὲ τῆς ἐνανθρωπήσεως τοῦ Κυρίου,
— God in-this-way and of-the incarnation of-the Lord

μυσταγωγία ἐστὶ τὰ τελούμενα· ὅθεν ἐν τοῖς προοιμίοις
(a)-mystagogy are the(-things) performed whence in the preambles
αὐτῶν ἔδει προλάμπειν καὶ κηρύττεσθαι τὴν Τριάδα.
of-them it-was-needful to-shine-forth and to-be-proclaimed the Trinity
Καὶ ὑπὸ τῶν ἄνω Δυνάμεων δοξάζεται ὁ Θεὸς τρισὶν
and by the above Powers is-glorified — God with-three
ἁγιασμοῖς, καὶ ὑπὸ ἀνθρώπων ἡ βασιλεία τοῦ Χριστοῦ
sanctifications and by men the kingdom — of-Christ
εὐλογεῖται, ὃς δυνάμει θεότητος αὐτοῦ τὸν ᾅδην ἐσκύλευσε,
is-blessed who by-power of-divinity his — Hades despoiled
καὶ ἡμᾶς ἠλευθέρωσε. Τὸ δέ, Ἀμήν, ἀληθῶς, ἢ γένοιτο.
and us freed the and Amen (is)-truly or so-be-it
Διὰ δὲ τό, «Εἰς αἰῶνας τῶν αἰώνων,» τὸν καπνὸν
because-of and the to (the)-ages of-the ages the smoke
τῆς πόλεως Βαβυλῶνος ἀναβαίνειν δηλοῦται, ὅτι τὸ αἷμα
of-the city of-Babylon to-go-up it-is-shown that the blood
τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς Βαβυλῶνος ἐξεζήτησε,
of-the servants his from the hand of-Babylon he-required
καὶ τοὺς αὐτῆς οἰκήτορας διὰ κολάσεως εὐηργέτησεν,
and the her inhabitants through punishment benefited
ἐκκοπὴν τῆς ἁμαρτίας ἐργασάμενος. Ὁ διάκονος· «Ἐν
(the)-cutting-off of-the sin having-worked the deacon in
εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.» Μετὰ δὲ τὴν δοξολογίαν,
peace to-the Lord let-us-pray after and the doxology
τὴν αἴτησιν λέγει· τὸ γὰρ «τί προσευξόμεθα καθὸ δεῖ
the petition he-says the for what we-shall-pray as (we)-ought
οὐκ οἴδαμεν.» Καὶ ἵνα μὴ βαττολογῶμεν, διδάσκει ἡμᾶς
not we-know and so-that not we-babble he-teaches us
ἃ δεῖ περὶ τῆς εὐχῆς, ὅτι ἐν εἰρήνῃ εὔχεσθαι δεῖ·
what (one)-must about the prayer that in peace to-pray (one)-must
οὔτ' ἐξομολογησαμένους πρότερον, οὔτ' εὐχαριστήσαντας
neither having-confessed first nor having-given-thanks

τῷ Θεῷ, ὅτι ἐν τῷ εἰπεῖν τὴν εἰρήνην κἀκεῖνα περιέλαβεν,
— to-God for in the to-say the peace those-too he-included
εἴ τις ἀκριβῶς ἐθέλει σκοπεῖν. Νῦν διδάσκει, πρῶτον
if one exactly wishes to-consider now he-teaches first
δεῖν αἰτεῖσθαι τὴν ἄνωθεν εἰρήνην καὶ τὴν τῶν ψυχῶν
(one)-must to-ask the from-above peace and the of-the souls
σωτηρίαν. Οὕτω γὰρ ὁ Χριστὸς ἐκέλευσεν αἰτεῖσθαι. Μετὰ
salvation so for — Christ commanded to-ask with
δὲ ἠρέμου νοὸς τὰς εὐχὰς ἡμῶν ἀποδῶμεν. «Τῆς παναγίας,
and calm mind the prayers our let-us-render of-the all-holy
ἀχράντου,» καὶ τὰ ἑξῆς. Τὰς πράξεις πάντων τῶν ἁγίων
undefiled and the following the deeds of-all the saints
μνησθέντες, ἕτερος τὸν ἕτερον, καὶ τὴν ζωὴν ἡμῶν ἅπασαν
having-remembered one the other and the life our whole
σὺν τοῖς καλοῖς ἡμῶν ἔργοις τῷ Θεῷ παραδώσωμεν.
with the good our works — to-God let-us-commit

THE ANTIPHONS AND THE ENTRANCE

The antiphons are the prophets announcing Christ's coming; Germanus explains each verse and the troparion "Only-begotten Son," which he gives to Joseph and Nicodemus, though some ascribe it to Justinian. The entrance of the Gospel is Christ's coming into the world, and the bishop's entrance his showing at the Jordan; the Thrice-holy hymn is sung with the angels and the Magi, and each holy names a person of the Trinity.

Τὰ ἀντίφωνά εἰσι τῶν προφητῶν αἱ προῤῥήσεις,
the antiphons are of-the prophets the predictions
προκαταγγέλλουσαι τὴν παρουσίαν τοῦ Υἱοῦ τοῦ Θεοῦ,
announcing-beforehand the coming of-the Son — of-God
τὴν ἐκ Παρθένου ἐπὶ γῆς, καὶ βοῶσαι· «Ὁ Θεὸς ἡμῶν
the(-one) from (a)-Virgin on earth and crying — God our

ἐπὶ τῆς γῆς ὤφθη, καὶ εὐπρέπειαν ἐνεδύσατο·» ἤγουν τὴν
on the earth was-seen and comeliness put-on that-is the
σάρκωσιν αὐτοῦ δηλοῦσαι, ἣν ἡμεῖς ὑποδεξάμενοι καὶ
incarnation his showing which we having-received and
μαθόντες διὰ τῶν ὑπηρετῶν καὶ αὐτοπτῶν τοῦ Λόγου
having-learned through the servants and eyewitnesses of-the Word
γενομένων τῶν ἀποστόλων λέγομεν. Χρὴ δὲ εἰδέναι,
having-become the apostles say (one)-must and know
ὅτι ἐν ἀρχῇ πάσης τελετῆς ὀρθρινῆς τε καὶ λυχνικῆς
that at (the)-beginning of-every rite of-morning both and of-evening
πρῶτον τῆς Παλαιᾶς ᾄδονται οἱ ψαλμοί, εἶτα τὰ τῆς
first of-the Old are-sung the psalms then the of-the
νέας χάριτος ᾄσματα, ὡς προηγησαμένης τῆς Παλαιᾶς
new grace songs as having-gone-before the Old
Διαθήκης, ἧς νομοθέτης οὗτος ὁ γεννηθεὶς ἐπ᾽
Testament of-which lawgiver this(-one) the(-one) born at
ἐσχάτων τῶν ἡμερῶν ἐχρημάτισεν, ἵν᾽ ἔχωσιν εἰδέναι
(the)-last of-the days was-called that they-may-have to-know
πάντες, ὡς εἷς καὶ ὁ αὐτὸς Θεὸς καὶ Δεσπότης, ὁ
all that one and the same God and Master the(-one)
ταῦτα κἀκεῖνα νομοθετήσας Χριστός.
these-things and-those having-legislated Christ
Ἀντίφωνον α΄. «Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ.»
antiphon one (it-is)-good the to-give-thanks to-the Lord
Τὰ κατὰ τὴν καρδίαν ἡμῶν ἔργα, διηγήσασθαι τῷ Κυρίῳ
the in the heart our works to-tell to-the Lord
ἀγαθόν ἐστι. «Καὶ ψάλλειν τῷ ὀνόματί σου, Ὕψιστε.»
good is and to-sing-psalms to-the name your Most-High
Ἐν μέλει εἰπεῖν οὓς σοι προσφέρομεν ὕμνους δεῖ.
in song to-say which to-you we-offer hymns (one)-must
«Τοῦ ἀναγγέλλειν τὸ πρωΐ τὸ ἔλεός σου, καὶ τὴν
to-the to-proclaim in-the morning the mercy your and the

ἀλήθειάν σου κατὰ νύκτα.» Τοῦ διηγήσασθαι φανερῶς, τό,
truth your by night to-the to-tell openly the
πῶς ἠλεήθημεν, καὶ κατὰ πάσης ἁμαρτίας προσφέρειν τὴν
how we-were-pitied and against all sin to-bring the
ἀλήθειαν τῶν πραγμάτων σου. «Ὅτι εὐθὺς Κύριος ὁ Θεὸς
truth of-the deeds your for upright (the)-Lord — God
ἡμῶν.» Ἐπειδὴ ἀληθὴς Κύριος ὁ Θεὸς ἡμῶν. «Καὶ οὐκ
our since true (the)-Lord — God our and not
ἔστιν ἀδικία ἐν αὐτῷ.» Καὶ οὐδὲν ψευδὲς παρὰ τῷ Θεῷ.
there-is injustice in him and nothing false with — God
«Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.» Ἀκμὴν καὶ
still and still in peace to-the Lord let-us-pray yet and
ἀκμὴν μετὰ ἠρέμου νοὸς τοῦ Κυρίου δεηθῶμεν. Ἐκφώνως·
yet with calm mind the Lord let-us-beseech aloud
«Ὅτι σὸν τὸ κράτος καὶ σοῦ ἐστιν ἡ βασιλεία καὶ ἡ
for yours (is)-the might and yours is the kingdom and the
δύναμις καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ
power and the glory of-the Father and of-the Son and of-the
ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
Holy Spirit now and ever and to the ages of-the
αἰώνων. Ἀμήν.» Ὅτι σοῦ ἐστιν ἡ κυρία καὶ ἡ βασιλεία
ages amen for yours is the lordship and the kingdom
πάντων τῶν ὁράτων τε καὶ ἀοράτων, καὶ διὰ τοῦτο
of-all the visible both and invisible and for this
ἡμεῖς οἱ ἐπὶ γῆς τὴν εὐχαριστίαν ἅπαντες καὶ δόξαν
we the(-ones) on earth the thanksgiving all and glory
ἀδιαλείπτως σοι ἀναπέμπομεν, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
unceasingly to-you send-up now and ever and to the
αἰῶνας τῶν αἰώνων. Ἀμήν, ἔστιν, ἀληθῶς, ἤ, γένοιτο.
ages of-the ages amen (it)-is truly or so-be-it

Ἀντίφωνον β΄. «Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν
antiphon two the Lord has-reigned comeliness
ἐνεδύσατο.» Ὁ Κύριος ἐβασίλευσεν ἐπὶ τοὺς οὐρανούς, καὶ
he-put-on the Lord reigned over the heavens and
τὸν πιστὸν λαὸν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος
the faithful people acquired through the own blood
αὐτοῦ καὶ ἐξῆλθεν εἰς πόλεμον κατὰ τοῦ διαβόλου. «Καὶ
his and went-out to war against the devil and
γὰρ ἐστερέωσε τὴν οἰκουμένην ἥτις οὐ σαλευθήσεται.»
for he-established the world which not will-be-shaken
Ἐστερέωσε τὴν οἰκουμένην τὴν Ἐκκλησίαν ἐν τῇ πίστει
he-established the world the Church in the faith
αὐτοῦ, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. «Τὰ
his and (the)-gates of-Hades not will-prevail-against it the
μαρτύριά σου ἐπιστώθησαν σφόδρα· τῷ οἴκῳ σου πρέπει
testimonies your have-been-made-sure exceedingly to-the house your befits
ἁγίασμα, Κύριε.» Τὰ παθήματά σου ἐπιστεύθησαν εἰς
holiness Lord the sufferings your were-believed in
τὸν κόσμον· τῷ λαῷ σου πρέπει ἡ χάρις σου εἰς
the world to-the people your befits the grace your to
τοὺς ἀτελευτήτους αἰῶνας. Συντέτακται δὲ τῷ τέλει τοῦ
the endless ages is-joined and to-the end of-the
πρώτου ἀντιφώνου τό, «Ταῖς πρεσβείαις τῆς Θεοτόκου
first antiphon the by-the intercessions of-the God-bearer
σῶσον ἡμᾶς.» Τίνος χάριν; ἢ πάντως βεβαιοῦν τὰ
save us for-what reason other-than certainly to-confirm the(-things)
πρότερον εἰρημένα, περὶ τοῦ τύπου τῆς Ἀειπαρθένου,
before said about the type of-the Ever-Virgin
ὡς τῆς αὐτῆς αὐτὴ προηγεῖται διακονίας, καὶ ἀληθοῦς
as of-the same she leads ministry and true
οἰκονομίας. Τοῦ δευτέρου δὲ τὸ ἐφύμνιον. «Ταῖς πρεσβείαις
dispensation of-the second and the refrain by-the intercessions

τῶν ἁγίων σου.» Ἐπεὶ γὰρ ὑπὲρ σωτηρίας ψυχῶν καὶ
of-the saints your since for for (the)-salvation of-souls and
συγχωρήσεως πταισμάτων τὴν θείαν τελοῦμεν μυσταγωγίαν,
forgiveness of-falls the divine we-perform mystagogy
εἰκότως, ὡς ὑπερτέραν οὖσαν τὴν Θεομήτορα πάντων
fittingly as higher being the Mother-of-God than-all
τῶν ἁγίων, ἢ καὶ αὐτῶν τῶν ἐπουρανίων Δυνάμεων, εἰς
the saints or even them the heavenly Powers for
ἱκεσίαν προκαλούμεθα· εἶτα τοὺς εὐαρεστήσαντας τῷ
supplication we-call-upon then the(-ones) having-pleased to-the
ταύτης Υἱῷ. Τὸ δὲ τροπάριον, ὃ κατὰ τὸ τέλος τοῦ
her Son the and troparion which at the end of-the
δευτέρου ἀντιφώνου, λέγεται, τό, «Ὁ Μονογενὴς καὶ Λόγος
second antiphon is-said the the Only-begotten and Word
τοῦ Θεοῦ,» καὶ τὰ ἑξῆς, ποίημά ἐστιν Ἰωσὴφ καὶ
— of-God and the following (the)-composition is of-Joseph and
Νικοδήμου. Ἀπαίροντες γὰρ τὸν Κύριον πρὸς τὸ ἐνταφιάσαι
Nicodemus taking-down for the Lord for the to-bury
αὐτόν, ἐμυήθησαν αὐτό, ἀπὸ τοῦ τιμίου καὶ ζωοποιοῦ
him they-were-initiated-into it from the precious and life-giving
σώματος Κυρίου, καὶ τῆς ἐν αὐτῷ ἀχωρίστου θεότητος.
body of-(the)-Lord and the in it inseparable divinity
Ἔνιοι δὲ λέγουσιν, ὅτι τὸ αὐτὸ τροπάριον ἐκπεφώνηται
some but say that the same troparion has-been-proclaimed
παρὰ τοῦ τῆς θείας λήξεως βασιλέως Ἰουστινιανοῦ,
by the of-the divine lot emperor Justinian
σφόδρα καὶ αὐτὸ τοῖς συμβόλοις τῆς Χριστοῦ γεννήσεως
very and it to-the symbols of-the of-Christ birth
ἐφαρμόζον. Οὗτος γάρ, φησίν, ὁ γεννηθείς, ὁ
fitting this(-one) for he-says the(-one) born the
μονογενὴς Υἱὸς καὶ Λόγος προανάρχου Πατρὸς ὑπάρχων,
only-begotten Son and Word of-(the)-beginningless Father being

καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ
having-consented for the our salvation to-be-incarnate from
τῆς ἁγίας Θεοτόκου, ἀτρέπτου μεινάσης τῆς θεότητος
the holy God-bearer unchangeable having-remained the divinity
καὶ ἀσυγχύτου, εἷς ἐστι τῆς ἁγίας Τριάδος, ἐνανθρωπήσας
and unconfused one is of-the holy Trinity having-become-man
καὶ σταυρωθῆναι καταδεξάμενος, ὁ καὶ ἐν Τρισαγίῳ
and to-be-crucified having-consented the(-one) also in (the)-Thrice-holy
ὕμνῳ συνδοξαζόμενος ὑπὸ τῶν νοερῶν καὶ οὐρανίων
hymn glorified-together by the intellectual and heavenly
Δυνάμεων. Ἀνεκφοιτήτως γὰρ καὶ ἀχωρίστως τῶν
Powers without-going-out for and inseparably from-the
πατρικῶν κόλπων καταβὰς σεσάρκωται. Αὐτὸς οὖν ἐστι
paternal bosom having-come-down has-been-incarnate he then is
ὁ σώζων ἡμᾶς. Ὁ διάκονος· «Ἔτι καὶ ἔτι ἐν εἰρήνῃ.»
the(-one) saving us the deacon still and still in peace
Ὁ ἱερεὺς ἐκφώνως· «Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς
the priest aloud for good and loving-mankind God
ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ
you-are and to-you the glory we-send-up to-the Father
καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.» Ἀγαθὸς Θεός,
and to-the Son and to-the Holy Spirit now good God
λέγομεν, καὶ φιλάνθρωπος εἶ, ὅτι τὸν Υἱόν σου εἰς
we-say and loving-mankind you-are because the Son your into
τὸν κόσμον ἱλασμὸν ἀπέστειλας. Διὰ τοῦτο τὴν δόξαν
the world (as)-propitiation you-sent for this the glory
καὶ εὐχαριστίαν σοι ἀναπέμπομεν, ὅ ἐστι, προσάγομεν
and thanksgiving to-you we-send-up which is we-bring
νῦν καὶ πάντοτε εἰς τοὺς αἰῶνας.
now and always to the ages

Ἀντίφωνον γ΄· «Δεῦτε, ἀγαλλιασώμεθα τῷ Κυρίῳ.»
antiphon three come let-us-rejoice in-the Lord
Δεῦτε, ἐμπλησθῶμεν πάσης χαρᾶς ἐν Κυρίῳ· «Ἀλαλάξωμεν
come let-us-be-filled with-all joy in (the)-Lord let-us-shout
τῷ Θεῷ τῷ Σωτῆρι ἡμῶν.» Δεηθῶμεν μετὰ δακρύων τῷ
— to-God the Savior our let-us-pray with tears —
Θεῷ ἡμῶν Ἰησοῦ· «Προφθάσωμεν τὸ πρόσωπον αὐτοῦ
to-God our Jesus let-us-come-before the face his
ἐν ἐξομολογήσει, καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ.» Καὶ
in confession and in psalms let-us-shout to-him and
πρὸ τῆς παρουσίας αὐτοῦ δεηθῶμεν αὐτῷ, καὶ ψάλλοντες
before the coming his let-us-pray to-him and singing-psalms
ἱκετεύσωμεν αὐτόν· «Ὅτι Θεὸς μέγας Κύριος καὶ Βασιλεὺς
let-us-supplicate him for (a)-God great (is-the)-Lord and (a)-King
μέγας ἐπὶ πᾶσαν τὴν γῆν.» Μέγας Θεός ἐστιν Ἰησοῦς
great over all the earth great God is Jesus
Χριστός, καθὼς ὁ Ἀπόστολος λέγει, ἐν τῷ εἰπεῖν· «Τοῦ
Christ as the Apostle says in the to-say of-the
μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν
great God and Savior our Jesus Christ who gave
ἑαυτὸν ὑπὲρ ἡμῶν,» καὶ ἐπὶ πάντα τὰ ἔθνη ἐβασίλευσε, καὶ
himself for us and over all the nations be-reigned and
βασιλεύσει διὰ τῆς πίστεως αὐτοῦ, «Ὅτι οὐκ ἀπώσεται
will-reign through the faith his for not will-reject
Κύριος τὸν λαὸν αὐτοῦ· ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα
(the)-Lord the people his for in the hand his the ends
τῆς γῆς, καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ.» Ὁ πιστὸς λαὸς
of-the earth and the heights of-the mountains his the faithful people
δηλονότι καὶ οἱ λοιποὶ τῶν προφητῶν. «Ὅτι αὐτοῦ ἐστιν
clearly and the rest of-the prophets for his is
ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν.» Ὅτι αὐτοῦ ἐστιν
the sea and he made it for his is

πᾶν τὸ πλῆθος τῶν ἀνθρώπων, καὶ αὐτὸς τὸ πρότερον
all the multitude of-the men and he the before
ἐδημιούργησεν αὐτούς· καὶ πάλιν ἐν τῷ βαπτίσματι αὐτοῦ
created them and again in the baptism his
ἀνεκαίνισεν αὐτούς. «Καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ
renewed them and the dry-land the hands his
ἔπλασαν.» Καὶ τὴν καρδίαν πάντων τῶν ἀνθρώπων ἔκτισε
formed and the heart of-all the men created
τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ, ἐν τῷ λουτρῷ τῆς ἀφθαρσίας.
the Spirit the Holy his in the washing of-the incorruption
Ἡ Εἴσοδος τοῦ Εὐαγγελίου ἐμφαίνει τὴν παρουσίαν τοῦ Υἱοῦ
the Entrance of-the Gospel shows the coming of-the Son
τοῦ Θεοῦ, καὶ τὴν εἴσοδον τὴν εἰς τὸν κόσμον τοῦτον,
— of-God and the entrance the(-one) into the world this
ὡς λέγει ὁ Ἀπόστολος· «Ὅταν εἰσαγάγῃ (ἤγουν ὁ Θεὸς
as says the Apostle when he-brings-in that-is — God
καὶ Πατήρ) τὸν Πρωτότοκον (τὸν Μονογενῆ αὐτοῦ) εἰς
and Father the Firstborn the Only-begotten his into
τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτὸν πάντες
the world he-says and let-worship him all
ἄγγελοι αὐτοῦ.» Ἔπειτα δεικνύντος καὶ τοῦ ἀρχιερέως διὰ
angels his then showing also the high-priest through
τῆς στολῆς αὐτοῦ τὴν τῆς σαρκὸς τοῦ Χριστοῦ στολήν,
the robe his the of-the flesh — of-Christ robe
τὴν ἐρυθρὰν καὶ αἱματώδη, ἣν ἐφόρεσεν ὁ ἄϋλος καὶ
the red and bloody which wore the immaterial and
Θεός, ὡς πορφύραν βαφεῖσαν ἐξ ἀχράντων αἱμάτων τῆς
God as purple dyed from undefiled bloods of-the
Θεοτόκου· καὶ ἀνέλαβε τὸ πλανηθὲν πρόβατον ἐπὶ τῶν
God-bearer and he-took-up the wandering sheep on the
ὤμων αὐτοῦ, τὸ ἀρχαῖον κώδιον τοῦ Ἀδαμιαίου φυράματος,
shoulders his the ancient fleece of-the Adamic lump

ὁ ποιμὴν ὁ καλός, ὁ ποιμαίνων τὸν Ἰσραὴλ ἐν τῇ
the shepherd the good the(-one) shepherding — Israel with the
ῥάβδῳ τοῦ σταυροῦ αὐτοῦ, ἐν σπαργάνοις μὲν εἰληθεὶς καὶ
rod of-the cross his in swaddling-clothes indeed wrapped and
τεθείς, οὐκ ἐν φάτνῃ μὲν τῶν ἀλόγων, ἀλλ' ἐν τραπέζῃ
laid not in (a)-manger indeed of-the irrational(-beasts) but on (a)-table
λογικῇ ἀνθρώπων· ὃν ἐν τῇ γεννήσει αὐτοῦ ὕμνησαν
rational of-men whom at the birth his hymned
ἀγγέλων στρατιαί, λέγουσαι· «Δόξα ἐν ὑψίστοις Θεῷ, καὶ
of-angels hosts saying glory in (the)-highest to-God and
ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία·» Καί, «Πᾶσα
on earth peace among men good-will and all
ἡ γῆ προσκυνησάτωσάν σοι, καὶ ψαλλάτωσάν σοι.» Καὶ
the earth let-them-worship you and let-them-sing-psalms to-you and
πάντων καθυπακουόντων, λέγει· «Δεῦτε προσκυνήσωμεν
all obeying he-says come let-us-worship
καὶ προσπέσωμεν αὐτῷ· σῶσον ἡμᾶς, Υἱὲ Θεοῦ.» Πρῶτον
and let-us-fall-down-before him save us Son of-God first
αὐτῷ κλίνωμεν γόνυ, ὡς ὑπεύθυνοι ὄντες, καὶ τότε
to-him let-us-bend (the)-knee as accountable being and then
συγχώρησιν αὐτῷ αἰτήσωμεν, ὧν ὀφείλομεν αὐτῷ, καὶ
forgiveness of-him let-us-ask of-what we-owe him and
κηρύττωμεν αὐτοῦ τὴν παρουσίαν, φανερωθεῖσαν ἡμῖν ἐν
let-us-proclaim his the coming made-manifest to-us in
χάριτι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
(the)-grace of-the Lord our Jesus Christ

Ἄλλως περὶ τῆς Εἰσόδου. Δοκῶ μὲν γὰρ τὴν ἐπὶ τοῦ
otherwise about the Entrance I-think indeed for the at the
Ἰορδάνου ἀνάδειξιν καὶ φανέρωσιν τοῦ Χριστοῦ καὶ Θεοῦ
Jordan showing and manifestation — of-Christ and God
ἡμῶν, τὴν τοῦ ἀρχιερέως εἴσοδον ὑπαινίττεσθαι. Μέχρι
our the of-the high-priest entrance to-hint-at until

γὰρ ταύτης, εἰ καὶ ἦν ὁ ἀρχιερεύς, ἀλλ᾽ οὐχὶ πᾶσι
for this(-time) if even was the high-priest but not to-all
δῆλος καὶ γνώριμος, οὐδὲ εἰς μέσον ἑστώς, καὶ τὰ
manifest and known nor in (the)-midst standing and the
ὑπερφυῆ καὶ ἐξαίσια τελῶν· ἀλλ᾽ ὁ τὸν καιρὸν
supernatural and extraordinary(-things) performing but the(-one) the time
λαβὼν ἱερεύς, ὡς πρόδρομος ἐνήργει τὸ διὰ μετανοίας
having-taken priest as forerunner worked the through repentance
βάπτισμα. Ὃς εἰσελθόντα ἰδὼν τὸν ἀρχιερέα, μεθίσταται,
baptism who having-entered seeing the high-priest withdraws
μονονουχὶ τοῦτ᾽ ἐκεῖνο ἠρέμα πρὸς ἑαυτὸν διαλεγόμενος,
all-but that very(-word) quietly to himself saying
ὅπερ ἔφησε καὶ ὁ Ἰωάννης· «Τοῦτον δεῖ αὐξάνεσθαι, ἐμὲ
which said also — John him must increase me
δὲ ἐλαττοῦσθαι.» Καὶ εὐθὺς παραχωρεῖ τῷ ἀρχιερεῖ τὰ
but decrease and at-once yields to-the high-priest the
μείζονα τελεσιουργεῖν· ὃς καὶ λέγει· «Ὅτι ἅγιος εἶ
greater(-things) to-perform who also says for holy you-are
ὁ Θεὸς ἡμῶν.» Ὁ Τρισάγιος ὕμνος, ἔστι μὲν οὕτως,
— God our the Thrice-holy hymn is indeed thus
ὡς ἐκεῖ μὲν οἱ ἄγγελοι εἶπον· «Ὡς ἐμεγαλύνθη τὰ ἔργα
as there indeed the angels said how were-magnified the works
σου, Κύριε!» Καί, «Δόξα ἐν ὑψίστοις Θεῷ.» Ἐνταῦθα
your Lord and glory in (the)-highest to-God here
δὲ ὡς οἱ Μάγοι τὰ δῶρα προσφέροντες τῷ Χριστῷ,
and as the Magi the gifts offering — to-Christ
πίστιν, ἐλπίδα καὶ ἀγάπην, ὡς χρυσὸν καὶ λίβανον καὶ
faith hope and love as gold and frankincense and
σμύρναν, τῶν ἀσωμάτων τὸ ᾄσμα βοῶντες πιστῶς, καὶ
myrrh of-the bodiless(-ones) the song crying faithfully and
λέγοντες· «Ἅγιος ὁ Θεός·» ὁ Θεός, ἤτοι ὁ Πατήρ·
saying holy — God — God or the Father

«Ἅγιος ἰσχυρός·» ὁ Υἱὸς καὶ Λόγος, διότι τὸν καθ'
holy mighty the Son and Word because the against
ἡμῶν ἰσχυρὸν διάβολον δεσμεύσας, κατήργησε διὰ τοῦ
us mighty devil having-bound he-abolished through the
σταυροῦ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, καὶ τὴν
cross the(-one) the might having of-the death and the
ζωὴν καὶ τὴν ἰσχὺν καὶ τὴν ἐξουσίαν ἡμῖν ἔδωκε τοῦ
life and the strength and the authority to-us he-gave of-the
πατεῖν ἐπάνω αὐτοῦ. «Ἅγιος ἀθάνατος·» τὸ Πνεῦμα τὸ
to-tread upon him holy immortal the Spirit the
ἅγιον, τὸ ζωοποιόν, δι' οὗ πᾶσα ἡ κτίσις ζωοποιεῖται,
Holy the life-giving through whom all the creation is-made-alive
καὶ διαμένει, καὶ βοᾷ λέγουσα· «Ἐλέησον ἡμᾶς.» Ὁ
and endures and cries saying have-mercy-on us the
Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον καὶ τῆς ἀληθείας,
Paraclete the Spirit the Holy and of-the truth
ὁ τὴν θυσίαν τελεσιουργῶν, καὶ ἀεὶ ἐπιφοιτῶν τοῖς
the(-one) the sacrifice perfecting and always visiting the
τέκνοις τῆς Ἐκκλησίας, καὶ ἐλεεῖ καὶ ἀθανατοῖ διὰ τοῦ
children of-the Church and pities and makes-immortal through the
βαπτίσματος. Ἄλλως· «Ἅγιος ὁ Θεός,» ἤτοι ὁ Πατήρ,
baptism otherwise holy — God or the Father
ὁ ὤν, καὶ ἦν, καὶ ἐρχόμενος· ὁ χρηματίσας πάλαι
the(-one) being and was and coming the(-one) having-spoken of-old
τῷ Μωσῇ λέγων· «Ἐγώ εἰμι ὁ ὤν,» ὁ θελήσας
— to-Moses saying I am the(-one) being the(-one) having-willed
τὸν μόσχον θῦσαι δι' ὑμᾶς. «Ἅγιος ἰσχυρός,» ὁ Υἱὸς καὶ
the calf to-sacrifice for you holy mighty the Son and
Λόγος τοῦ Θεοῦ, ὃς ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν, δι'
Word — of-God who was in (the)-beginning with — God through
οὗ τὰ πάντα ἐγένετο, καὶ μόσχος ὁ ἀεὶ θυόμενος
whom the all(-things) came-to-be and calf the(-one) always sacrificed

ἑκών, καὶ ἀεὶ ζῶν. Διὰ δὲ τό, «Ἦν ἐν ἀρχῇ
willing and always living because-of and the he-was in (the)-beginning
πρὸς τὸν Θεόν, δι᾽ οὗ τὰ πάντα ἐγένετο,» ἅμα
with — God through whom the all(-things) came-to-be together
καί, «Ὁ μόσχος ὁ ἀεὶ θυόμενος ἑκών, καὶ ἀεὶ ζῶν
and the calf the(-one) always sacrificed willing and always living
καὶ διαμένων,» τὸ ἀθάνατον σημαίνει τοῦ περιέχοντος
and enduring the immortal signifies of-the(-one) holding-together
ἐν ἑαυτῷ πάντων τῶν ὄντων τήν τε ἀρχὴν καὶ τὰ
in himself of-all the beings the both beginning and the
μέσα καὶ τὰ τελευταῖα. Ἄλλως· «Ἅγιος ἰσχυρός,» ὁ
middle(-things) and the last(-things) otherwise holy mighty the
Υἱὸς καὶ Λόγος τοῦ Θεοῦ· ἰσχυρὸς μέν, ὡς ἰσχὺς Θεοῦ
Son and Word — of-God mighty indeed as strength of-God
σοφία καὶ δύναμις, κατὰ τὸν λέγοντα Ἀπόστολον· «Ὁ
wisdom and power according-to the saying Apostle the
Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἰσχυρὸς καὶ δυνατός, καὶ ζῶν,
Son and Word — of-God mighty and powerful and living
ἐνεργής τε καὶ «τομώτερος μαχαίρας δισττόμου,» καὶ τὰ
active both and sharper than-(a)-sword two-edged and the
ἑξῆς. «Ἅγιος ἀθάνατος,» σημαίνει τοῦ περιέχοντος ἐν
following holy immortal signifies of-the(-one) holding-together in
ἑαυτῷ πάντων τῶν ὄντων τήν τε ἀρχὴν καὶ τὸ τέλος.
himself of-all the beings the both beginning and the end

The Thrice-holy names one divinity in three persons, foretold by the prophets. The bishop's blessing is Christ's peace on the apostles. The prokeimenon, the Apostle, and the Alleluia, divided into its Hebrew parts, herald the Gospel, Christ made visible. The four Gospels answer to the four winds, the four living creatures, and four covenants.

Λέγεται δὲ ἐκ τρίτου τὸ Τρισάγιον, ἐπεὶ ἁρμόττει καὶ
is-said and from (a)-third(-time) the Thrice-holy since befits also
ἐφ' ἑνὶ ἑκάστῳ τῶν τριῶν προσώπων τῆς μιᾶς θεότητος,
on one each of-the three persons of-the one divinity
τὰ τρία ταῦτα ἅγια. Ἕκαστον γὰρ τούτων, καὶ ἅγιός ἐστι,
the three these holies each for of-these both holy is
καὶ ἰσχυρός, καὶ ἀθάνατος. Φύσις μὲν γὰρ καὶ οὐσία τοῖς
and mighty and immortal nature indeed for and essence to-the
τρισὶ μία, ὄνομα δὲ κοινὸν ἓν ἡ θεότης, εἰ καὶ ἕκαστον
three (is)-one (the)-name and common one the divinity if even each
τῶν τριῶν προσώπων Θεὸς ὀνομάζεται τέλειος. Ἐν τούτοις
of-the three persons God is-named perfect in these
δὲ τοῖς βραχέσι ῥήμασι καλῶς νοεῖται καὶ τὸ παρὰ
and the brief words well is-understood also the(-saying) by
τοῦ μεγάλου Θεολόγου οὕτω πως εἰρημένον· «Διαιρεῖται
the great Theologian so somehow said is-divided
γὰρ ἀδιαιρέτως, ἵν' οὕτως εἴπω, καὶ συνάπτεται
for indivisibly that so I-may-say and is-joined
διῃρημένως.» Καὶ ἀλλαχοῦ, ὁ αὐτός· «Οὐ φθάνω τὸ
dividedly and elsewhere the same not I-am-quick-enough the
ἓν ἐννοῆσαι, καὶ τοῖς τρισὶ περιλάμπομαι· οὐ φθάνω
one to-conceive and by-the three I-am-illumined-around not I-am-quick-enough
τὰ τρία διελεῖν, καὶ εἰς τὸ ἓν ἀναφέρομαι.» Ἀλλὰ μή τις
the three to-distinguish and to the one I-am-carried-back but lest one

τὰς μαρτυρίας ταύτας τοῦ Τρισαγίου ἀκούων, νομίσῃ τὸν
the testimonies these of-the Thrice-holy hearing should-think the
Τρισάγιον τὴν ἀρχὴν λαβεῖν ἀπὸ τῆς τοῦ Χριστοῦ καὶ
Thrice-holy the beginning to-have-taken from the — of-Christ and
Θεοῦ ἡμῶν ἐνανθρωπήσεως. Πάλαι γὰρ ὑπὸ τῶν θεηγόρων
God our incarnation of-old for by the God-speaking
προφητῶν, μυστικῶς τῷ Πνεύματι προαναπεφωνημένος
prophets mystically by-the Spirit proclaimed-beforehand
ἦν. Τούτου γὰρ τὸν τύπον καὶ τὰς ῥήσεις ἱστορῶν ὁ
it-was of-this for the type and the sayings recounting —
Δαβίδ, διὰ βραχυλογίας τοῦτον παρίστησιν· «Ἐδίψησε,
David through brevity this(-one) presents has-thirsted
λέγων, ἡ ψυχή μου πρὸς τὸν Θεὸν τὸν ἰσχυρὸν τὸν ζῶντα.»
saying the soul my for — God the mighty the living
Καὶ ἀλλαχοῦ· «Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν,
and elsewhere by-the word of-(the)-Lord the heavens were-established
καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ, πᾶσα ἡ δύναμις
and by-the spirit of-the mouth his all the power
αὐτῶν.» Καὶ ἑτέρωθεν· «Ἐν τῷ φωτί σου ὀψόμεθα φῶς.»
their and in-another-place in the light your we-shall-see light
Ὁ δ' ὑπὸ Ἡσαΐου ἐκφωνηθεὶς Σεραφικὸς ὕμνος, καὶ τὰ
the and by Isaiah proclaimed Seraphic hymn also the
τρία ἅγια εἰς μίαν κυριότητα συνάγων καὶ θεότητα, τίνα
three holies into one lordship gathering and divinity what
διαφορὰν φέρει τοῦ παρ' ἡμῶν ᾀδομένου Τρισαγίου;
difference bears from-the by us sung Thrice-holy
Τὸ δὲ ἀνελθεῖν ἐν τῷ συνθρόνῳ τὸν ἀρχιερέα, καὶ
the and to-go-up to the synthronon the high-priest and
σφραγίσαι τὸν λαόν, ἔστιν, ὅτι ὁ Υἱὸς τοῦ Θεοῦ μέλλων
to-seal the people is that the Son — of-God about
πληροῦν τὴν κατὰ σάρκα ἡμῶν οἰκονομίαν, ἐπάρας
to-fulfill the according-to flesh our dispensation having-lifted-up

τὰς χεῖρας αὐτοῦ, εὐλόγησε τοὺς ἁγίους αὐτοῦ μαθητάς,
the hands his blessed the holy his disciples
λέγων αὐτοῖς· «Εἰρήνην ἀφίημι ὑμῖν.» Δεικνύων, ὅτι τὴν
saying to-them peace I-leave to-you showing that the
αὐτὴν εἰρήνην καὶ εὐλογίαν δέδωκε τῷ κόσμῳ ὁ Χριστὸς
same peace and blessing has-given to-the world — Christ
διὰ τῶν ἀποστόλων αὐτοῦ. Ἄλλως· Ἡ σφραγίς, ἣν
through the apostles his otherwise the seal which
ὁ ἀρχιερεὺς εἴωθε ποιεῖν ἐν τῷ τέλει τοῦ Τρισαγίου,
the high-priest is-accustomed to-make at the end of-the Thrice-holy
εἰς πλήρωσιν μὲν καὶ οἱονεὶ ἐκσφράγισμα τῶν περὶ
for fulfillment indeed and as-it-were (a)-seal-impression of-the about
Χριστοῦ προηγορευμένων προφητικῶν χαρακτηρίζεται. Ἡ
Christ foretold prophetic(-words) is-characterized the
γὰρ αὐτοῦ διὰ σαρκὸς παρουσία, σφραγὶς ἐγένετο,
for his through flesh coming (a)-seal became
ἐπικυροῦσα τὰ ὑπ᾽ ἐκείνων προηγορευμένα ὡς ἀληθῆ·
confirming the(-things) by those foretold as true
αὐτὴ δὲ καὶ εἰς ἀρχὴν τῶν θεοπρεπῶν ἔργων, καὶ
it and also for (a)-beginning of-the God-befitting works and
τῆς τοῦ ἀνθρωπίνου γένους ἀναπλάσεως τέτακται. Τάξις
of-the of-the human race refashioning is-placed order
γάρ, φησὶν ὁ θεολόγος Γρηγόριος, ἀρίστη, ἐκ Θεοῦ
for says the theologian Gregory (is)-best from God
τε ἄρχεσθαι, καὶ εἰς Θεὸν ἀναπαύεσθαι. Ἀρχιερεύς, ὁ
both to-begin and in God to-rest (the)-high-priest (is)-the
Κύριος· θρόνος, ἡ Παρθένος· τὸ δὲ καθίσαι ἐστίν, ὅτι ὁ
Lord (the)-throne the Virgin the and to-sit is that the
Υἱὸς τὴν ἑαυτοῦ σάρκα ἣν ἐφόρεσε, καὶ τὸ πρόβατον ὃ
Son the his-own flesh which he-wore and the sheep which
ἀνέλαβεν ἐπὶ τῶν ὤμων (ὅπερ σημαίνει τὸ ὠμοφόριον)
he-took-up on the shoulders which signifies the omophorion

ὅ ἐστι τὸ Ἀδαμαῖον φύραμα, ἀνεβίβασεν ὑπεράνω πάσης
which is the Adamic lump he-raised above all
ἀρχῆς καὶ ἐξουσίας καὶ κυριότητος τῶν ἄνω Δυνάμεων,
rule and authority and lordship of-the above Powers
καὶ προσήγαγεν αὐτὸ τῷ Θεῷ καὶ Πατρί. Ἐπειδὴ γὰρ
and brought it — to-God and Father since for
ὁ μὲν ἐθέωσεν, ὁ δὲ ἐθεώθη, τουτέστι τὸ πρόσλημμα,
the one deified the other was-deified that-is the assumed(-nature)
ὃ διὰ τὴν ἀξίαν τοῦ προσενέγκαντος, καὶ τὴν
which because-of the worth of-the(-one) having-offered and the
καθαρότητα τοῦ προσενεχθέντος, ἐδέξατο αὐτὸς ὁ
purity of-the(-thing) offered received himself —
Θεὸς καὶ Πατήρ, ὡς θυσίαν καὶ προσφορὰν εὐάρεστον ὑπὲρ
God and Father as sacrifice and offering well-pleasing for
τοῦ ἀνθρωπίνου γένους· πρὸς ὃν εἶπεν ὁ Δαβίδ· «Εἶπεν
the human race to whom said — David said
ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου·» ἤτοι
the Lord to-the Lord my sit at (the)-right my that-is
ὁ Πατὴρ τῷ Υἱῷ· «ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου
the Father to-the Son who sat at (the)-right of-the throne
τῆς μεγαλωσύνης αὐτοῦ ἐν ὑψηλοῖς.» Οὗτός ἐστιν Ἰησοῦς
of-the majesty his in (the)-heights this is Jesus
ὁ Ναζαραῖος, «ὁ ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν.»
the Nazarene the high-priest of-the coming goods
Μετὰ δὲ τὸν Τρισάγιον ὕμνον, ἀναγινώσκεται βιβλίον
after and the Thrice-holy hymn is-read (a)-book
ἀποστολικόν· καὶ λέγει ὁ διάκονος· «Πρόσχωμεν,
apostolic and says the deacon let-us-attend
ἀκουτισθῶμεν, ἐνωτισθῶμεν πάντες μετὰ ἠρέμου νοός.
let-us-listen let-us-give-ear all with calm mind
Σοφία. Ψαλμὸς τοῦ Δαβίδ.» Ὁ Λόγος τοῦ Θεοῦ ὁ
wisdom (a)-psalm — of-David the Word — of-God the

ἅγιος καὶ ἀγαπητός, ἀναγγέλλει τὰ τοῦ Πατρός,
holy and beloved announces the(-things) of-the Father
ἅ εἰσιν ἀπόκρυφα. Τὸ προκείμενον μηνύει πάλιν, τὴν
which are hidden the prokeimenon declares again the
τῶν προφητῶν ἐκφαντορίαν, καὶ τὴν προμήνυσιν τῆς τοῦ
of-the prophets revelation and the foretelling of-the of-the
βασιλέως Χριστοῦ παρουσίας, ὡς στρατιῶται προτρέχοντες
king Christ coming as soldiers running-ahead
καὶ βοῶντες· «Ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ ἐμφάνηθι,
and crying the(-one) sitting upon the Cherubim appear
καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς.» Καί, «Ὁ Θεὸς κάθηται ἐπὶ
and come for the to-save us and — God sits on
θρόνου ἁγίου αὐτοῦ.» Καὶ ὁ αὐτόπτης καὶ ὑπουργὸς τοῦ
(the)-throne holy his and the eyewitness and minister of-the
λόγου Παῦλος βοᾷ, κηρύσσων τοῦ Θεοῦ τὴν βασιλείαν, καὶ
word Paul cries proclaiming — of-God the kingdom and
λέγων· «Χριστὸς παραγενόμενος Ἀρχιερεὺς τῶν μελλόντων
saying Christ having-come (as)-High-Priest of-the coming
ἀγαθῶν διὰ τῆς μείζονος,» καὶ τὰ ἑξῆς. Μεθ' οὗ βοᾷ
goods through the greater and the following after whom cries
καὶ Ἰωάννης ὁ Βαπτιστής· «Ὁ ὀπίσω μου ἐρχόμενος,
also John the Baptist the(-one) after me coming
ἔστιν ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν
is (the)-lamb — of-God the(-one) taking-away the sin
τοῦ κόσμου·» αὐτὸς ἡμᾶς ἁγιάσει ἐν πνεύματι καὶ πυρί,
of-the world he us will-sanctify in spirit and fire
καὶ μέσον ἡμῶν ἕστηκε. Μετὰ δὲ τοῦτο, καὶ ἡ τῶν
and (in)-the-midst of-us has-stood after and this also the of-the
ἀποστόλων κλῆσις καὶ ἡ ἀνάδειξις αὐτῶν ἀναφαίνεται
apostles calling and the showing their appears
διὰ τῆς τῶν Πράξεων αὐτῶν, ἢ τῶν Ἐπιστολῶν
through the of-the Acts their or of-the Epistles

ἀναγνώσεως. Τὸ Ἀλληλουΐα, βοᾷ Δαβίδ, καὶ λέγει· «Ὁ
reading the Alleluia cries David and says —
Θεὸς ἡμῶν ἐμφανῶς ἥξει, καὶ πῦρ ἐνώπιον αὐτοῦ
God our manifestly will-come and fire before him
προπορεύσεται.» Ἔφαναν αἱ ἀστραπαὶ (τῶν εὐαγγελιστῶν)
will-go-before shone the lightnings of-the evangelists
αὐτοῦ τῇ οἰκουμένῃ.» Τῇ γὰρ Ἑβραΐδι διαλέκτῳ, ἔστι τὸ
his on-the world in-the for Hebrew tongue is the
Ἀλ, ἔρχεται, ἐφάνη· τὸ δὲ ηλ, ὁ Θεός· τὸ δὲ ούΐα, αἰνεῖτε
al comes appeared the and el — God the and uia praise
καὶ ὑμνεῖτε τὸν ζῶντα Θεόν. Ἄλλως· Ἀλ, ὁ Πατήρ· ηλ, ὁ
and hymn the living God otherwise al the Father el the
Υἱός· ούΐα, τὸ Πνεῦμα τὸ ἅγιον. Ἀλληλούΐα, Θεὸς ἰσχυρός,
Son uia the Spirit the Holy Alleluia God strong
κραταιός, αἶνος Θεοῦ, αἰνεῖτε τὸν ὄντα Θεόν. Ἀλληλούΐα,
mighty praise of-God praise the being God Alleluia
αἶνος τῷ ὄντι Θεῷ. Ἄλλως· Ἀλληλούΐα, θεῖον αἶνον
praise to-the being God otherwise Alleluia divine praise
σημαίνει τρισσῶς, διὰ τὴν τρισυπόστατον Πατρός, Υἱοῦ,
signifies threefold because-of the three-hypostatic of-Father of-Son
καὶ ἁγίου Πνεύματος ἑνιαίαν θεότητα. Ἄλλως· Ἀλληλούΐα,
and Holy Spirit single divinity otherwise Alleluia
κῆρυξ τοῦ Εὐαγγελίου κράζων ὁ Κύριος ἔρχεται· Ἄλλως·
herald of-the Gospel crying the Lord comes otherwise
Ἀλληλούΐα, αἰνέσατε, ὑμνήσατε. Λέγεται δὲ τοὺς ἀγγέλους
Alleluia praise hymn it-is-said and the angels
ταύτῃ τῇ φωνῇ ὑμνεῖν τὸν Θεόν, ὥσπερ τὰ Χερουβὶμ
with-this the voice to-hymn — God as the Cherubim
τῷ Ἅγιος· καὶ τοῦτο οἱ ἅγιοι Πατέρες παραδεδώκασιν
with-the Holy and this the holy Fathers have-handed-down
αὐτήκοοι γενόμενοι, ὥσπερ Ἡσαΐας τῶν Σεραφίμ.
ear-witnesses having-become as Isaiah of-the Seraphim

Καὶ γὰρ εὐθέως ὁ θυμιατὸς ὑποδεικνύει τὴν ἀνθρωπότητα
and for at-once the censer points-to the humanity
τοῦ Χριστοῦ, τὸ πῦρ τὴν θεότητα· ὁ εὐώδης καπνὸς μηνύει
— of-Christ the fire the divinity the fragrant smoke announces
τὴν εὐωδίαν τοῦ ἁγίου Πνεύματος προπορευομένην· ὁ γὰρ
the fragrance of-the Holy Spirit going-before the for
θυμιατός ἐστιν εὐωδεστάτη εὐφροσύνη. Σοφία, ὁ λόγος
censer is most-fragrant gladness wisdom the word
τοῦ Θεοῦ. «Ὀρθοὶ ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.»
— of-God upright let-us-hear the holy Gospel
Τουτέστιν, Ἄρωμεν τὰς διανοίας ἡμῶν σὺν τοῖς ἔργοις ἀπὸ
that-is let-us-lift the minds our with the works from
τῶν γηΐνων, καὶ συνήσωμεν τῶν ἀγαθῶν τὴν δήλωσιν.
the earthly(-things) and let-us-understand of-the good(-things) the showing
Τὸ Εὐαγγέλιόν ἐστιν, ἡ παρουσία τοῦ Υἱοῦ τοῦ Θεοῦ, καθ'
the Gospel is the coming of-the Son — of-God at
ἣν ὡράθη ἡμῖν, οὐκέτι διὰ νεφελῶν καὶ αἰνιγμάτων
which he-was-seen by-us no-longer through clouds and enigmas
λαλῶν ἡμῖν ὥς ποτε τῷ Μωσῇ, διὰ φωνῶν καὶ ἀστραπῶν
speaking to-us as once — to-Moses through voices and lightnings
καὶ σαλπίγγων, ἤχῳ καὶ γνόφῳ καὶ πυρὶ ἐπὶ τοῦ ὄρους,
and trumpets sound and thick-darkness and fire on the mountain
ἢ τοῖς πάλαι προφήταις, δι' ἐνυπνίων, ἀλλ' ἐμφανῶς
or to-the of-old prophets through dreams but manifestly
ὡς ἄνθρωπος ἀληθῶς ἐφάνη, καὶ ὡράθη ἡμῖν, ὡς πραΰς
as man truly he-appeared and was-seen by-us as meek
καὶ ἥσυχος βασιλεύς, ὁ πρὶν καταβὰς ὡς ὑετὸς ἐπὶ
and quiet king the(-one) before having-come-down as rain on
πόκον ἀψοφητί· «Καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν
fleece noiselessly and we-beheld the glory his glory
ὡς Μονογενοῦς παρὰ Πατρός· πλήρης χάριτος καὶ
as of-(the)-Only-begotten from (the)-Father full of-grace and

ἀληθείας.» Δι᾽ οὗ ἐλάλησεν ἡμῖν ὁ Θεὸς καὶ Πατὴρ
truth through whom spoke to-us — God and Father
στόμα πρὸς στόμα, καὶ οὐ δι᾽ αἰνιγμάτων· περὶ οὗ ὁ
mouth to mouth and not through enigmas about whom the
Πατὴρ ἐξ οὐρανοῦ μαρτυρεῖ, καὶ λέγει· «Οὗτός ἐστιν ὁ
Father from heaven testifies and says this is the
Υἱός μου ὁ ἀγαπητός,» Σοφία, Λόγος καὶ Δύναμις, ὁ
Son my the beloved Wisdom Word and Power the(-one)
ἐν προφήταις ῥηθείς, καὶ προκηρυχθεὶς ἡμῖν, ἐν Εὐαγγελίοις
in prophets spoken and proclaimed-before to-us in Gospels
δὲ φανερωθείς, ἵνα ὅσοι λάβωσιν αὐτὸν καὶ πιστεύσωσιν
and made-manifest that as-many-as receive him and believe
εἰς τὸ ὄνομα αὐτοῦ, λάβωσιν ἐξουσίαν τέκνα Θεοῦ γενέσθαι.
in the name his may-receive power children of-God to-become
Ὃν ἀκηκόαμεν καὶ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν,
whom we-have-heard and have-seen with-the eyes our
Σοφίαν καὶ Λόγον Θεοῦ τοῦτον εἶναι πάντες πιστεύοντες,
Wisdom and Word of-God this(-one) to-be all believing
βοῶμεν, «Δόξα σοι Κύριε.» Εἶτα πάλιν τὸ Πνεῦμα,
we-cry glory to-you Lord then again the Spirit
τὸ ἐν νεφέλῃ φωτεινῇ ἐπισκιάζον, νῦν δι᾽ ἀνθρώπου
the(-one) in (a)-cloud luminous overshadowing now through man
βοᾷ· Πρόσχωμεν. Προσέχετε, τουτέστιν, Αὐτοῦ ἀκούετε.
cries let-us-attend attend that-is him hear
Ματθαῖος, ἑρμηνεύεται, μέλι· Μάρκος, οἶνος· Λουκᾶς,
Matthew is-interpreted honey Mark wine Luke
γάλα· Ἰωάννης, ἔλαιον. Τὰ τέσσαρα Εὐαγγέλιά εἰσι, κατὰ
milk John oil the four Gospels are after
τὰ τέσσαρα πνεύματα καθολικά, ἀπηλιώτην, ζέφυρον,
the four winds universal east-wind west-wind
νότον καὶ βορῥᾶν. Αὐτὰ γάρ εἰσι πρὸς σύστασιν τοῦ
south-wind and north-wind they for are for (the)-constitution of-the

παντός. Καθολικὰ δὲ λέγονται, διὰ τὰ ἀντιπνέοντα
whole universal and they-are-called because-of the counter-blowing
ὀκτώ. Καὶ ἄλλως· Τέσσαρά εἰσιν Εὐαγγέλια, καὶ τέσσαρα
eight and otherwise four are Gospels and four
καθολικὰ πνεύματα, κατὰ τὰ τετράμορφα ζῶα, λέγω
universal winds after the four-formed living-creatures I-mean
δὴ τὰ Χερουβίμ, ἐν οἷς κάθηται ὁ τῶν ὅλων Θεός·
indeed the Cherubim on which sits — of-the all God
ἐξ ὧν φαίνεται, ὅτι ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ
from which it-appears that the(-one) sitting upon the Cherubim
Θεός, καὶ συνέχων τὸ πᾶν, φανερωθεὶς ἔδωκεν ἡμῖν
God and holding-together the all having-been-made-manifest gave us
τετράμορφον τὸ Εὐαγγέλιον, ἑνὶ δὲ πνεύματι συνεχόμενον·
four-formed the Gospel by-one but spirit held-together
καὶ γὰρ τετραπρόσωπά εἰσι· καὶ τὰ πρόσωπα αὐτῶν
and for four-faced they-are and the faces their
εἰκονίζουσι τὴν πραγματείαν τοῦ Υἱοῦ τοῦ Θεοῦ. Τὸ μὲν
represent the work of-the Son — of-God the indeed
γὰρ πρῶτον ζῶον, φησίν, ὅμοιον λέοντι, τὸ ἔμπρακτον
for first living-creature he-says like (a)-lion the active
αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον. Τὸ δὲ
his and sovereign and royal(-character) characterizing the and
δεύτερον, ὅμοιον μόσχῳ, τὴν ἱερουργικὴν καὶ ἱερατικὴν τάξιν
second like (a)-calf the sacred-working and priestly rank
ἐμφαῖνον. Τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου, τὴν
showing the and third having (the)-face of-a-man the
κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερῶς διαγράφον. Τὸ
according-to man his coming clearly depicting the
τέταρτον ὅμοιον ἀετῷ πετομένῳ, τὴν τοῦ ἁγίου Πνεύματος
fourth like (an)-eagle flying the of-the Holy Spirit
ἐφιπταμένην δόσιν σαφηνίζον. Τοίνυν καὶ τὰ Εὐαγγέλια
flying-down gift making-plain therefore also the Gospels

τούτοις σύμμορφά εἰσιν, ἐν οἷς ἐπικάθηται ὁ Χριστός. Τὸ
to-these conformed are on which sits — Christ the
μὲν γάρ, ἀετός, κατὰ Ἰωάννην Εὐαγγέλιον, τὴν ἀπὸ τοῦ
indeed for eagle according-to John Gospel the from the
Πατρὸς ἡγεμονικὴν αὐτοῦ καὶ ἔνδοξον γέννησιν διηγεῖται
Father sovereign his and glorious birth narrates
λέγων· «Ἐν ἀρχῇ ἦν ὁ Λόγος.» Καί, «Πάντα δι'
saying in (the)-beginning was the Word and all(-things) through
αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν
him came-to-be and without him came-to-be not-even one(-thing)
ὃ γέγονεν.» Τὸ δέ, ταῦρος, κατὰ Λουκᾶν, ἅτε
which has-come-to-be the and bull according-to Luke inasmuch-as
ἱερατικοῦ χαρακτῆρος ὑπάρχον, ἀπὸ Ζαχαρίου ἱερέως
of-priestly character being with Zacharias (the)-priest
θυμιῶντος ἄρχεται λέγων· «Ἐπειδήπερ πολλοὶ ἐπεχείρησαν
burning-incense begins saying since many have-undertaken
ἀνατάξασθαι διήγησιν,» καὶ τὰ ἑξῆς. Ἤδη γὰρ ὁ σιτευτὸς
to-set-in-order (a)-narrative and the following already for the fatted
μόσχος ὑπὲρ τῆς εὑρέσεως τοῦ νεωτέρου παιδὸς ἔμελλε
calf for the finding of-the younger son was-about
θύεσθαι. Βοῦς τὸ ὀρεκτικὸν ἦπαρ σημαίνει. Ποικίλος
to-be-sacrificed (the)-ox the appetitive liver signifies (a)-dappled
δὲ ἵππος, Λουκᾶς, ὡς εὐγλωττότερον καὶ ποικιλώτερον
and horse (is)-Luke as more-eloquently and more-variously
τὸ κατὰ τὸν Κύριον ἐκθέμενος. Ματθαῖος δέ, τὴν
the(-things) about the Lord having-set-forth Matthew and the
κατὰ ἄνθρωπον αὐτοῦ γέννησιν κηρύττει, λέγων· «Βίβλος
according-to man his birth proclaims saying (the)-book
γενέσεως Ἰησοῦ Χριστοῦ,» καὶ τὰ ἑξῆς· «Τοῦ δὲ Ἰησοῦ
of-(the)-generation of-Jesus Christ and the following — and of-Jesus
Χριστοῦ ἡ γέννησις οὕτως ἦν.» Ἀνθρωπόμορφον οὖν τὸ
Christ the birth so was man-formed then the

Εὐαγγέλιον τοῦτο.» Ἄνθρωπος, τὸ λογικόν. Ἄνθρωπος μέν,
Gospel this man the rational man indeed
τὸ ἐγκέφαλον· Λατῖνοι δὲ λέγουσι, ρατζιωνάβιλε, Ἕλληνες
the brain (the)-Latins and say rationabile (the)-Greeks
δὲ λέγουσι φρόνησιν καὶ λογιότητα· οἱ δὲ Ἄραβες
and say prudence and learning the and Arabs
ἤτοι Σαρακηνοί, ἐλαφάκαρ, ἐλακιλ, ἐλτζινοῦν. Πυῤῥὸς
or Saracens el-afakar el-akil el-tzinun (a)-red
οὖν ἵππος, Ματθαῖος, ὡς τὰ τῆς ἐνανθρωπήσεως
then horse (is)-Matthew as the(-things) of-the incarnation
τοῦ Κυρίου τρανῶς ἐκθέμενος. Λέοντος δὲ Μάρκος ἀπὸ
of-the Lord clearly having-set-forth of-(the)-lion and Mark from
τοῦ προφητικοῦ Πνεύματος, τοῦ ἐξ ὕψους ἐπιόντος
the prophetic Spirit the(-one) from (the)-height coming-upon
τοῖς ἀνθρώποις, τὴν ἀρχὴν ἐποιήσατο λέγων· «Ἀρχὴ
the men the beginning made saying (the)-beginning
τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν τοῖς
of-the Gospel of-Jesus Christ as it-is-written in the
προφήταις· Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
prophets behold I send the angel my before
προσώπου σου,» τὴν πτερωτικὴν εἰκόνα τοῦ Εὐαγγελίου
(the)-face your the winged image of-the Gospel
διὰ τούτων δεικνύς· λέων, θυμικόν· Λατῖνοι λέγουσιν,
through these showing lion spirited(-part) (the)-Latins say
ἰρασκίβιλε. Καὶ ἄλλως· Τὸ θυμικόν, ἀνδρίαν καὶ δειλίαν·
irascibile and otherwise the spirited(-part) courage and cowardice
Λατῖνοι ἰρασκίβιλε, Σαρακηνοὶ ἐλγαδάβ, ἔνιγδε, οὐελγίβην.
(the)-Latins irascibile (the)-Saracens el-gadab enigde uelgiben
Καὶ ἄλλως· Ψάρος ἵππος, Μάρκος, ὡς διανθέστερον
and otherwise (a)-dapple-gray horse (is)-Mark as more-floridly
τὸ Εὐαγγέλιον γράψας· Ἰωάννης, ἀετός, τὸ πνευματικόν.
the Gospel having-written John (an)-eagle the spiritual(-part)

Καὶ ἄλλως· Ἀετὸς δὲ ἡ ψυχή. Καὶ ἄλλως· Λευκὸς ἵππος
and otherwise (an)-eagle and the soul and otherwise (a)-white horse
Ἰωάννης, ὡς λευκότερον πᾶσαν αἴνεσιν στηλιτεύσας.
(is)-John as more-whitely all praise having-inscribed
Καὶ αὐτὸς δὲ ὁ λόγος τοῦ Θεοῦ, τοῖς μὲν πρὸ Μωσέως
and himself too the word — of-God to-the indeed before Moses
πατριάρχαις, κατὰ τὸ θεϊκὸν καὶ ἔνδοξον ὡμίλει· τοῖς
patriarchs according-to the divine and glorious conversed to-the
δὲ ἐν τῷ νόμῳ, ἱερατικὴν τάξιν ἀπένειμε. Μετὰ δὲ ταῦτα
and in the law (a)-priestly rank assigned after and these-things
ἄνθρωπος γενόμενος, τὴν δωρεὰν τοῦ ἁγίου Πνεύματος,
man having-become the gift of-the Holy Spirit
εἰς πᾶσαν ἐξέπεμψε τὴν γῆν, σκεπάζων ἡμᾶς ταῖς αὐτοῦ
into all sent-out the earth sheltering us with-the his
πτέρυξιν. Ὁποία οὖν ἡ πραγματεία τοῦ Υἱοῦ τοῦ Θεοῦ,
wings of-what-kind then the work of-the Son — of-God
τοιαύτη καὶ τῶν ζώων ἡ μορφή, τοιοῦτος καὶ τῶν
such also of-the living-creatures the form such also of-the
Εὐαγγελίων ὁ χαρακτήρ. Τετράμορφα γὰρ τὰ ζῶα,
Gospels the character four-formed for the living-creatures
τετράμορφον καὶ Εὐαγγέλιον, καὶ ἡ πραγματεία τοῦ Κυρίου·
four-formed also (the)-Gospel and the work of-the Lord
καὶ διὰ τοῦτο, τέσσαρες ἐδόθησαν καθολικαὶ διαθῆκαι τῇ
and for this four were-given universal covenants to-the
ἀνθρωπότητι· μία μὲν τῷ κατακλυσμῷ τοῦ τόξου, ἐπὶ
humanity one indeed to-the flood of-the bow upon
τοῦ τόξου· δευτέρα δέ, τῷ Ἀβραάμ, ἐπὶ τοῦ σημείου τῆς
the bow second and — to-Abraham upon the sign of-the
περιτομῆς· τρίτη δέ, ἡ νομοθεσία διὰ Μωσέως· τετάρτη
circumcision third and the lawgiving through Moses fourth
δέ, ἡ τοῦ Εὐαγγελίου Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
and the(-one) of-the Gospel of-Jesus Christ the Lord our

Τούτων δὲ οὕτως ἐχόντων, μάταιοι πάντες καὶ ἀμαθεῖς,
these-things and so being vain (are)-all and ignorant
προσέτι δὲ καὶ τολμηροί, οἱ ἀθετοῦντες τὴν ἰδίαν
moreover and also bold the(-ones) setting-aside the proper(-form)
τοῦ Εὐαγγελίου, καὶ εἴτε πλείονα, εἴτε ἐλάττονα τῶν
of-the Gospel and either more or fewer than-the(-ones)
εἰρημένων περιφέροντες Εὐαγγελίων πρόσωπα· οἱ μέν,
said carrying-about of-Gospels faces the(-ones) indeed
ἵνα πλείονα δόξωσι τῆς ἀληθείας ἐξειρηκέναι· οἱ
so-that more they-may-seem than-the truth to-have-spoken-out the(-ones)
δέ, ἵνα τὰς οἰκονομίας τοῦ Θεοῦ ἀθετήσωσιν.
and so-that the dispensations — of-God they-may-set-aside

THE CATECHUMENS AND THE GREAT ENTRANCE

The prayers after the Gospel are Christ's three years of teaching, and the high priest's seal, its fingers forming 6500, points to his second coming; the catechumens are dismissed. The Cherubic hymn shows saints and angels entering with Christ the King to his sacrifice, and the Great Entrance his burial, or his entry from Bethany into Jerusalem. The holy table is his tomb and the center of the earth, the aer the sealed stone; the washing of hands recalls the one who said "I am innocent," and asks the priests for a pure conscience.

Αἱ μετὰ τὴν τῶν θείων Εὐαγγελίων ἀνάγνωσιν εὐχαὶ καὶ
the after the of-the divine Gospels reading prayers and
αἰτήσεις, ἄχρι τοῦ Χερουβικοῦ ὕμνου, τὴν ἐπὶ τρισὶ χρόνοις
petitions until the Cherubic hymn the over three years
διδασκαλίαν ἐμφαίνουσι τοῦ Χριστοῦ καὶ Θεοῦ ἡμῶν, καὶ τὴν
teaching show — of-Christ and God our and the
τῶν πρὸς τὸ βάπτισμα εὐτρεπιζομένων κατήχησιν. Ἐφ'
of-the(-ones) for the baptism being-prepared catechesis to

ὃ τούτους ἡ τῶν λόγων δύναμις, καὶ ἡ τῶν θαυμάτων
which these the of-the words power and the of-the miracles
ἐνέργεια καθυφείλκετο· ὅτε δὴ καὶ οἱ κατηχούμενοι καὶ
working drew-on when indeed also the catechumens and
μήπω καταξιωθέντες τῶν τοῦ Χριστοῦ μυστηρίων, ἔξω
not-yet deemed-worthy of-the — of-Christ mysteries outside
μεθίστανται. Αἱ δὲ ἐν τῷ μεταξὺ τούτων γενόμεναι εὐχαί,
withdraw the and in the between these taking-place prayers
ὑπὲρ αὐτῶν τε γίνονται τῶν κατηχουμένων, πιστῶν, καὶ
for them both are-made the catechumens (the)-faithful and
αὐτοῦ τοῦ ἀρχιερέως. Ἐννοοῦντες γὰρ οἱ θεσπέσιοι Πατέρες,
himself the high-priest considering for the divine Fathers
ὁποίαν εἶναι χρὴ τὴν ψυχήν, καὶ τὴν χεῖρα τοῦ
of-what-kind to-be must the soul and the hand of-the(-one)
μέλλοντος ἅπτεσθαι τοῦ παναχράντου σώματος Χριστοῦ τοῦ
about to-touch the all-undefiled body of-Christ —
Θεοῦ ἡμῶν, καὶ ὡς καθαρωτέραν τῶν ἡλιακῶν ἀκτίνων
God our and as purer than-the solar rays
ταύτην δεῖ τυγχάνειν, τὰς ὑπὲρ τῆς συγχωρήσεως τούτων
this must to-be the for the forgiveness of-these
εὐχάς, διὰ φιλανθρωπίαν ἐσομένης, ἐξέθεντο. «Ἐλέησον
prayers through love-of-mankind about-to-be they-set-forth have-mercy-on
ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου.» Μέγα ἔλεος, ὁ
us — God according-to the great mercy your (a)-great mercy (is)-the
Υἱὸς τοῦ Θεοῦ καὶ Λόγος, ὃν εἰς τὸν κόσμον ἀπέστειλεν
Son — of-God and Word whom into the world sent
ἱλασμὸν ὁ Πατήρ. Τὸ κατασφραγίσαι τὸν λαὸν τὸν
(as)-propitiation the Father the to-seal the people the
ἀρχιερέα, ὑποδεικνύει τὴν μέλλουσαν Χριστοῦ παρουσίαν, ἐν
high-priest points-to the future of-Christ coming in
τῷ ἑξακισχιλιοστῷ πεντακοσιοστῷ ἔτει μέλλειν ἔσεσθαι, διὰ
the six-thousand five-hundredth year to-be-going to-be through

τῆς ψηφίδος τῶν δακτύλων ἐμφαινούσης ἑξακισχιλιοστὸν
the figure of-the fingers showing six-thousand
πεντακοσιοστόν. Τοῦτο καὶ Ἱππόλυτος Ῥώμης, καὶ ὁ
five-hundredth this also Hippolytus of-Rome and the
ἅγιος Κύριλλος λέγουσιν ἐν τοῖς περὶ τοῦ Ἀντιχρίστου
holy Cyril say in the about the Antichrist
λόγοις αὐτῶν, ἐν τῷ ἑξακισχιλιοστῷ πεντακοσιοστῷ ἔτει,
discourses their in the six-thousand five-hundredth year
τὴν μέλλουσαν παρουσίαν ἔσεσθαι, καὶ ὁ Χρυσόστομος·
the future coming to-be and — Chrysostom
«Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις.»
for merciful and loving-mankind God you-are
«Ὅσοι κατηχούμενοι, προέλθετε.» Οἱ κατηχούμενοι
as-many-as (are)-catechumens come-forth the catechumens
ἐξέρχονται, ὡς ἀμύητοι τοῦ θείου βαπτίσματος, καὶ τῶν
go-out as uninitiated of-the divine baptism and of-the
τοῦ Χριστοῦ μυστηρίων, περὶ ὧν λέγει ὁ Κύριος, ὅτι
— of-Christ mysteries about whom says the Lord that
«Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς
and other sheep I-have which not are of the fold
ταύτης,» καὶ τὰ ἑξῆς. «Εὔξασθε, οἱ κατηχούμενοι, τῷ
this and the following pray the catechumens to-the
Κυρίῳ.» Οἱ ἀμύητοι, οἱ ἀβάπτιστοι, καὶ οἱ ἐν ἐπιτιμίοις
Lord the uninitiated the unbaptized and the(-ones) in penances
δι' ἐξαγορεύσεως. Ἀμύητοι μέν, οἱ ἄπειροι, οἱ ἔτι μὴ
through confession uninitiated indeed the inexperienced the(-ones) still not
μετασχόντες τῶν θείων μυστηρίων· ἀβάπτιστοι δέ, οἱ μὴ
having-partaken-of the divine mysteries unbaptized and the(-ones) not
φωτισθέντες ἔτι διὰ τοῦ λουτροῦ τοῦ βαπτίσματος· οἱ
enlightened yet through the washing of-the baptism the(-ones)
ἐξαγορεύσαντες καὶ ἔτι ἐν ἐπιτιμίοις ὄντες. Προσφωνεῖ, ἵνα
having-confessed and still in penances being he-calls-out that

πάντες εὔξωνται ὅπως τύχωσι τῆς ἀφέσεως, καὶ τοῦ
all may-pray so-that they-may-obtain the forgiveness and the
ζωοποιοῦ θύματος διὰ τοῦ βαπτίσματος· «Οἱ πιστοί, ὑπὲρ
life-giving victim through the baptism the faithful for
τῶν κατηχουμένων δεηθῶμεν.» Οἱ φωτισθέντες καὶ
the catechumens let-us-pray the(-ones) enlightened and
ἀμνησίκακοι ὄντες, οἱ καὶ ἀνεχόμενοι τῆς ἀδικίας,
not-remembering-wrongs being the(-ones) also enduring the injustice
καὶ συγχωρεῖν καὶ εὐεργετεῖν τοῖς ἀδικοῦσιν, εὔξασθε
and to-forgive and to-do-good to-the(-ones) wronging pray
ὑπὲρ τῶν κατηχουμένων, ἤγουν ὑπὲρ τῶν ἀμυήτων, ὥς
for the catechumens that-is for the uninitiated as
φησιν ὁ Ἀπόστολος· «Οἱ δυνατοί, τῶν ἀδυνάτων τὰ
says the Apostle the strong of-the weak the
βάρη βαστάζετε.» — «Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς
burdens bear may-he-catechize them (in)-the word of-the
ἀληθείας.» Διδάξῃ αὐτοὺς τὰ τοῦ Σωτῆρος τοῦ δι'
truth may-he-teach them the(-things) of-the Savior the(-one) for
ἡμᾶς ἐνανθρωπήσαντος. «Ἀποκαλύψῃ αὐτοῖς τὸ Εὐαγγέλιον
us having-become-man may-be-reveal to-them the Gospel
τῆς δικαιοσύνης.» Φανερώσῃ αὐτοῖς τὴν δήλωσιν τῶν
of-the righteousness may-he-make-manifest to-them the showing of-the
ἀγαθῶν πραγμάτων. «Ἑνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ
good things may-he-unite them to-the holy his
καθολικῇ καὶ ἀποστολικῇ Ἐκκλησίᾳ.» Ἀξιώσῃ αὐτοὺς
catholic and apostolic Church may-he-deem-worthy them
τῆς ζωοποιοῦ θυσίας. «Οἱ κατηχούμενοι, τὰς κεφαλὰς
of-the life-giving sacrifice the catechumens the heads
ὑμῶν τῷ Κυρίῳ κλίνατε·» οἱ ἀμύητοι, τὰς αἰσθήσεις καὶ
your to-the Lord bow the uninitiated the senses and
τὰς καρδίας ἁγνὰς πρὸς τὸν Κύριον νείματε. «Ἵνα καὶ
the hearts pure to the Lord render that also

αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον.» Ἵνα φωτισθέντες,
they with us may-glorify the all-honored that enlightened
καὶ τῆς ἀφέσεως, καὶ τῆς μυστικῆς ζωοθυσίας τυχόντες,
and of-the forgiveness and of-the mystical living-sacrifice having-obtained
δοξάζωσί σε σὺν ἡμῖν τὸν Πατέρα καὶ Υἱὸν καὶ τὸ
they-may-glorify you with us the Father and Son and the
Πνεῦμα τὸ ἅγιον, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν
Spirit the Holy now and ever and to the ages of-the
αἰώνων. Τὸ εἰλητὸν σημαίνει τὴν σινδόνα, ἐν ᾗ ἐνειλίχθη
ages the eileton signifies the shroud in which was-wrapped
τὸ σῶμα τοῦ Χριστοῦ ἐκ τοῦ σταυροῦ καταβάν, καὶ
the body — of-Christ from the cross having-come-down and
ἐν μνημείῳ τεθέν. «Ὅσοι κατηχούμενοι, προσέλθετε.»
in (a)-tomb laid as-many-as (are)-catechumens come-forward
Πᾶς ἀμύητος καὶ ἀφώτιστος, καὶ ὢν ἐν ἐπιτιμίοις ἔτι,
every uninitiated and unenlightened and being in penances still
σπεύσατε, ἤκατε, φωτίσθητε, καὶ τῇ ψυχοτρόφῳ τραπέζῃ
hasten come be-enlightened and to-the soul-nourishing table
προσπελάσατε, καὶ τὸν ἱερουργούμενον ἁγναῖς καρδίαις
draw-near and the(-one) being-sacrificed with-pure hearts
καὶ ψυχαῖς βλέψατε· ἵνα ὡς οἱ πιστοὶ ἦτε, καὶ μὴ
and souls behold that as the faithful you-may-be and not
ἦτε ἔτι κατηχούμενοι, ἀκμὴν καὶ ἀκμὴν μετ᾽ ἠρέμου νοὸς
be still catechumens yet and yet with calm mind
τοῦ Κυρίου δεηθῶμεν.
to-the Lord let-us-beseech
Ὁ Χερουβικὸς ὕμνος ἐμφαίνει διὰ τῆς τῶν διακόνων
the Cherubic hymn shows through the of-the deacons
προοδοποιήσεως, καὶ τῆς τῶν ῥιπιδίων, ἤτοι τῆς τῶν
leading-the-way and of-the of-the fans or of-the of-the
Σεραφικῶν ἀπεικονισμάτων ἱστορίας, τὴν εἴσοδον τῶν
Seraphic likenesses depiction the entrance of-the

ἁγίων καὶ δικαίων πάντων συνεισερχομένων μετὰ τοῦ ἁγίου
saints and righteous all entering-together with the holy(-one)
τῶν ἁγίων ὑπάρχοντος, συνεισπορευομένων ἔμπροσθεν
of-the holy(-ones) being going-in-together before
Χερουβικῶν δυνάμεων, καὶ ἀγγελικῶν στρατιῶν, καὶ χορῶν
Cherubic powers and angelic hosts and choirs
ἀσωμάτων καὶ ἀΰλων τάξεων ἀοράτως προτρεχουσῶν,
bodiless and immaterial ranks invisibly running-ahead
καὶ ὑμνουσῶν καὶ δορυφορουσῶν ἔμπροσθεν τοῦ μεγάλου
and hymning and escorting before the great
Βασιλέως Χριστοῦ, προερχομένου εἰς μυστικὴν θυσίαν, καὶ
King Christ coming-forth to (a)-mystical sacrifice and
ὑπὸ χειρῶν ἐνύλων βασταζομένου, μεθ' ὧν καὶ Πνεῦμα τὸ
by hands material carried with whom also (the)-Spirit the
ἅγιον συνεισπορεύεται ἔμπροσθεν ἐν τῇ ἀναιμάκτῳ θυσίᾳ καὶ
Holy goes-in-together before in the bloodless sacrifice and
λογικῇ λειτουργίᾳ, νοερῶς θεωρούμενον, πυρὶ καὶ θυμιάματι
rational worship intellectually contemplated in-fire and incense
καὶ ἀτμίδι καπνοῦ εὐώδους· τοῦ μὲν πυρὸς δεικνύοντος
and vapor of-smoke fragrant the indeed fire showing
τὴν θεότητα, τῆς δὲ ἀτμίδος τοῦ εὐώδους καπνοῦ, τὴν
the divinity the and vapor of-the fragrant smoke the
παρουσίαν αὐτοῦ ἐπελθόντος ἀοράτως, καὶ εὐωδιάσαντος
coming his having-come invisibly and having-made-fragrant
ἡμᾶς, διὰ τῆς μυστικῆς καὶ ζωοθύτου καὶ ἀναιμάκτου
us through the mystical and life-sacrificing and bloodless
λατρείας καὶ ὁλοκαρπώσεως. Ἀλλὰ καὶ αἱ νοεραὶ Δυνάμεις,
worship and whole-burnt-offering but also the intellectual Powers
καὶ αἱ χοροστασίαι τῶν ἀγγέλων, ὁρῶσαι τὴν διὰ τοῦ
and the choir-ranks of-the angels seeing the through the
σταυροῦ καὶ τοῦ θανάτου Χριστοῦ τετελεσιουργημένην
cross and the death of-Christ perfected

αὐτοῦ οἰκονομίαν· λοιπὸν δὲ καὶ τὴν κατὰ τοῦ θανάτου
his dispensation henceforth and also the over the death
νίκην γενομένην, καὶ τὴν ἐν τῷ ᾅδῃ κάθοδον, καὶ
victory having-come-about and the in the Hades descent and
τριήμερον ἀνάστασιν, καὶ ἀνάβασιν αὐτοῦ, σὺν ἡμῖν βοῶσιν
three-day resurrection and ascension his with us cry
ἀοράτως τό, Ἀλληλούϊα. Ὁρῶσαι αἱ νοεραὶ δυνάμεις τὸ
invisibly the Alleluia seeing the intellectual powers the
Χερουβικὸν ἐρχόμενον μετὰ τῶν τιμίων δώρων, ἤγουν τὸ
Cherubic(-procession) coming with the precious gifts that-is the
σῶμα τοῦ Κυρίου Ἰησοῦ, ἀπὸ τοῦ Κρανίου ἕως τοῦ τάφου,
body of-the Lord Jesus from the Skull to the tomb
σὺν ἡμῖν ἀοράτως βοῶσι τὸν ὕμνον, τὸ Ἀλληλούϊα. Ἰεζεκιὴλ
with us invisibly cry the hymn the Alleluia Ezekiel
γάρ φησι· «Καὶ τὰ Χερουβὶμ εἱστήκει ἐκ δεξιῶν τοῦ οἴκου,
for says and the Cherubim stood at (the)-right of-the house
ἐν τῷ εἰσπορεύεσθαι τὸν ἄνδρα τὸν ἐνδεδυμένον τὴν
in the entering the man the(-one) clothed-in the
στολήν· καὶ ἡ νεφέλη ἐπλήρωσε τὴν αὐλὴν τὴν ἐσωτέραν·
robe and the cloud filled the court the inner
καὶ ἀπῆρεν ἡ δόξα Κυρίου ἀπὸ τῶν Χερουβὶμ εἰς τὸ
and departed the glory of-(the)-Lord from the Cherubim to the
αἴθριον τοῦ οἴκου· καὶ ἐνέπλησε τὸν οἶκον ἡ νεφέλη· καὶ
porch of-the house and filled the house the cloud and
ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης Κυρίου.»
the court was-filled with-the brightness of-the glory of-(the)-Lord
Ἔτι δὲ ἡ ἁγία τράπεζα κατὰ μίμησιν τοῦ ἐνταφιασμοῦ
further and the holy table (is)-after (the)-imitation of-the burial
τοῦ Χριστοῦ, καθ' ἣν ὁ Ἰωσὴφ καθελὼν τὸ σῶμα
— of-Christ at which — Joseph having-taken-down the body
ἀπὸ τοῦ σταυροῦ, ἐνείλησε σινδόνι καθαρᾷ, καὶ ἀρώμασι
from the cross wrapped (it)-in-a-shroud clean and with-spices

καὶ μύροις αὐτὸ ἀλείψας, ἐβάστασε σὺν Νικοδήμῳ, καὶ
and ointments it having-anointed carried(-it) with Nicodemus and
ἐκήδευσεν αὐτὸ ἐν μνημείῳ καινῷ λελατομημένῳ ἐκ
buried it in (a)-tomb new hewn out-of
πέτρας· ὅπερ ἐστὶν ἀντίτυπον τοῦ ἁγίου μνήματος ἐκείνου,
rock which is (the)-antitype of-the holy tomb that
τὸ θυσιαστήριον, καὶ τὸ καταθέσιον δηλαδή, ἐν ᾧ
the altar and the place-of-deposit clearly in which
ἐτέθη τὸ ἅγιον καὶ πανάχραντον σῶμα, ἡ ἁγία τράπεζα.
was-laid the holy and all-undefiled body the holy table
Ἄλλως· Ἡ τῶν ἁγίων μετάθεσις ἀπὸ τῆς προθέσεως, τοῦ
otherwise the of-the holy(-gifts) transfer from the prothesis of-the
σώματός φημι τοῦ Δεσποτικοῦ καὶ τοῦ αἵματος, καὶ ἡ
body I-mean of-the Lord's and of-the blood and the
τούτων πρὸς τὸ θυσιαστήριον εἴσοδος, καὶ τὸ Χερουβικόν,
of-these to the altar entrance and the Cherubic(-hymn)
τὴν ἀπὸ Βηθανίας πρὸς τὴν Ἱερουσαλὴμ δηλοῖ τοῦ Κυρίου
the from Bethany to — Jerusalem shows of-the Lord
εἰσέλευσιν· τηνικαῦτα γὰρ καὶ ὁ πλεῖστος ὄχλος, καὶ οἱ
entry at-that-time for also the very-great crowd and the
τῶν Ἑβραίων παῖδες, ὡς βασιλεῖ καὶ νικητῇ τοῦ θανάτου,
of-the Hebrews children as to-king and victor of-the death
τὸν ὕμνον ἀνέφερον αἰσθητῶς· νοητῶς δὲ ἄγγελοι μετὰ τῶν
the hymn offered sensibly intelligibly and angels with the
Χερουβίμ, τὸν Τρισάγιον ἀπέδωκαν ὕμνον, καὶ τὰ σκῆπτρα
Cherubim the Thrice-holy rendered hymn and the scepters
καὶ τὰς ῥομφαίας, ὡς σύμβολα βασιλέως, ἐπιφέροντες
and the swords as symbols of-a-king bearing
οἱ διάκονοι. Αἱ ῥιπίδες δὲ εἰς τύπον εἰσὶ τῶν Χερουβίμ.
the deacons the fans and for (a)-type are of-the Cherubim
Ὁ δὲ Χερουβικὸς ὕμνος ᾀδόμενος, παρακελεύεται πάντας,
the and Cherubic hymn being-sung exhorts all

ἐντεῦθεν καὶ μέχρι τέλους τῆς ἱερουργίας προσεκτικώτερον
from-now and until (the)-end of-the sacred-work more-attentively
ἔχειν τὸν νοῦν, πᾶσαν βιωτικὴν μέριμναν κάτωθεν
to-hold the mind every worldly care below
ἀφεμένους, ὡς βασιλέα μέγαν μέλλοντος ὑποδέχεσθαι διὰ
having-left as (the)-king great being-about to-receive through
τῆς κοινωνίας. Ἡ δὲ πρὸς τὴν ἁγίαν τράπεζαν τῶν ἁγίων
the communion the and to the holy table of-the holy(-gifts)
ἀπόθεσις, μίμησιν ἔχει τηνικαῦτα μὲν τοῦ ἐσταυρωμένου
deposition imitation has at-that-time indeed of-the crucified
ἀνωγέου· μετ᾽ ὀλίγον δέ, ἡ αὐτὴ καὶ τὴν ἐπὶ τοῦ σταυροῦ
upper-room after little and the same also the on the cross
ὕψωσιν, ἐν δὲ τῷ τέλει τὴν ταφὴν εἰκονίζει, καὶ τὴν
raising-up in and the end the burial it-represents and the
ἀνάστασιν, καὶ τὴν ἐκεῖθεν ἀνάληψιν· ἵνα γὰρ μὴ τοῦ
resurrection and the from-there ascension so-that for not of-the
καθ᾽ ἕκαστον τῶν τότε γενομένων, τὴν ὥραν, καὶ τὸν
for each of-the then happening(-things) the hour and the
καιρόν, καὶ τὸν τόπον ἀφορίζοντες οἱ ἅγιοι Πατέρες,
time and the place determining the holy Fathers
ἔτι καὶ μεταθέσεων ἑτέρων καὶ θυσιαστηρίων πλειόνων
further also of-transfers other and of-altars more
δεηθῶσι, κἀκ τούτων μωμητὸν τὸ τῆς Ἐκκλησίας
should-need and-from these blameworthy the of-the Church
καταστῇ μυστήριον, τί ἄρα σκοποῦσιν, ἢ πράττουσιν;
should-become mystery what then do-they-consider or do
Ὡς λίαν μεγαλοπρεπές, καὶ τοῦ ἐν αὐτοῖς οἰκοῦντος
as very magnificent and of-the in them dwelling
Πνεύματος ἄξιον, τῆς θεουργοῦ δημιουργίας τὸν τρόπον
Spirit worthy of-the divine-working creation the manner
ἐμιμήσαντο, ὡς οἷόν τε ἀνθρώπῳ μιμεῖσθαι τὰ θεῖα
they-imitated as possible it-is for-man to-imitate the divine(-things)

καὶ κατεργάζεσθαι· καὶ ὡς οὐρανὸν μέν, τὸ ἐπάνωθεν
and to-accomplish and as heaven indeed the above
τῆς ἁγίας τραπέζης ὀρόφιον ἀπαρτίζουσιν· ὡς ὅλην δὲ
of-the holy table canopy they-complete as whole and
γῆν ὁρίζονται, τὸ ὑπὸ τεσσάρων κιόνων τοῦ εἰρημένου
earth they-define the by four columns of-the said
κιβωρίου συγκλειόμενον ἢ περιγραφόμενον ἱερὸν ἔδαφος·
ciborium enclosed or circumscribed holy floor
ἐν ᾧ πληροῦται καὶ ὁ προφητικὸς λόγος, ὁ λέγων·
in which is-fulfilled also the prophetic word the(-one) saying
«Εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς ὁ Θεός.» Εἰ
worked salvation in (the)-midst of-the earth — God if
μὴ γὰρ οὕτω ταχθείη, πῶς ἂν οἱ ἐν Ἰνδίᾳ τελοῦντες
not for so it-were-ordered how — the(-ones) in India celebrating
τὸ μέγα τοῦτο μυστήριον, καὶ πιστεύοντες αὐτὸ ἐκεῖνο τὸ
the great this mystery and believing it that-very the
σῶμα τοῦ Χριστοῦ καὶ Θεοῦ ἡμῶν εἶναι σταυρούμενον,
body — of-Christ and God our to-be crucified
καὶ θαπτόμενον, καὶ ἀνιστάμενον, ταύτην τὴν σωτηρίαν
and buried and rising this the salvation
ἐν μέσῳ τῆς γῆς φήσαιεν ἂν ἐργάσασθαι τὸν Δεσπότην;
in (the)-midst of-the earth would-say — to-have-worked the Master
Πῶς δὲ οἱ τὰς Βενετικὰς νήσους οἰκοῦντες πιστοί,
how and the(-ones) the Venetian islands inhabiting faithful
τὸ αὐτὸ μετὰ σωζομένης διανοίας εἰσδέξονται, πάντων
the same with sound mind will-accept all
ὁμολογούντων ἐν Ἱεροσολύμοις περιγεγράφθαι τῆς γῆς
confessing in Jerusalem to-have-been-circumscribed of-the earth
τὸ μεσότατον; Ἢ πάντως ὅτι μεθόριον οὐρανοῦ τε καὶ
the most-central or surely because boundary of-heaven both and
γῆς οὖσα ἡ ἁγία τράπεζα, καὶ αὖθις κατὰ τὸ μέσον
of-earth being the holy table and again at the middle

τοῦ οὐρανίου κύκλου ὑφισταμένη, καὶ τὸν μέσον τῶν
of-the heavenly circle standing and the middle of-the
κιόνων, τῶν κύκλῳ ῥιπιδίων κατὰ τὴν στάσιν ἔχουσα
columns of-the around fans according-to the position having
τόπον, ὅπουπερ ἂν εἴη αὕτη ἐν μέσῳ τῆς γῆς, τὴν
place wherever — it-may-be it in (the)-midst of-the earth the
σωτηρίαν ἐργάζεσθαι ἐπεμφαίνει· ἔνθα δὴ καὶ πάντα
salvation to-work it-indicates where indeed also all
τὰ τοῦ πάθους ὑπέστη Κύριος, τὴν προδοσίαν, τὴν
the(-things) of-the passion underwent (the)-Lord the betrayal the
κρίσιν, τὰ πρὸ τοῦ σταυροῦ, καὶ μετὰ τὸν σταυρόν.
judgment the(-things) before the cross and after the cross
Εἰκότως οὖν οἱ ἅγιοι Πατέρες, οὕτω τελεῖσθαι ταῦτα
fittingly then the holy Fathers so to-be-performed these-things
καὶ προσφέρεσθαι ἐδογμάτισαν.
and to-be-offered decreed
Ὁ δίσκος ἐστὶν ἀντὶ τῶν χειρῶν Ἰωσὴφ καὶ Νικοδήμου,
the paten is instead-of the hands of-Joseph and Nicodemus
τῶν κηδευσάντων τὸν Χριστόν. Ἑρμηνεύεται δὲ δίσκος,
the(-ones) having-buried — Christ is-interpreted and (the)-paten
ἔνθα ὁ Χριστὸς ἐπιφέρεται, κύκλος οὐρανοῦ, ἐμφαίνων
where — Christ is-carried (as)-(the)-circle of-heaven showing
ἐν μικρᾷ περιγραφῇ τὸν νοητὸν ἥλιον, Χριστὸν ἐν τῷ
in small compass the intelligible sun Christ in the
ἄρτῳ ὁρώμενον. Τὸ δὲ ποτήριόν ἐστιν, ἀντὶ τοῦ σκεύους,
bread seen the and chalice is instead-of the vessel
ὃ ἐδέξατο τὸ ἐκβληθὲν αἷμα τῆς κεντηθείσης ἀχράντου
which received the poured-out blood of-the pierced undefiled
πλευρᾶς, καὶ χειρῶν καὶ ποδῶν τοῦ Χριστοῦ ἀπομύρισμα.
side and hands and feet — of-Christ (the)-outpouring
Ποτήριον δὲ πάλιν ἐστὶ κατὰ τὸν κρατῆρα, ὃν γράφει
(the)-chalice and again is after the bowl which writes

κυρίως ἡ σοφία, ἤτοι ὁ Υἱὸς τοῦ Θεοῦ· ἐκέρασε γὰρ τὸ
properly the wisdom or the Son — of-God he-mixed for the
αἷμα αὐτοῦ, ἀντὶ τοῦ οἴνου ἐκείνου, καὶ προέθηκεν ἐν τῇ
blood his instead-of the wine that and set-forth on the
ἁγίᾳ τραπέζῃ, λέγων τοῖς πᾶσι· Πίετε τὸ αἷμά μου ἀντὶ
holy table saying to-the all drink the blood my instead-of
οἴνου κεκερασμένου ὑμῖν, «εἰς ἄφεσιν ἁμαρτιῶν» καὶ εἰς
wine mixed for-you for forgiveness of-sins and for
ζωὴν αἰώνιον. Χριστὸς ἡ τοῦ Θεοῦ σοφία καὶ δύναμις, τὴν
life eternal Christ the — of-God wisdom and power the
ἑαυτοῦ σάρκα ᾠκοδόμησεν, ἐξ ἀπειράνδρου Μητρὸς ἁγνῆς
his-own flesh built from (a)-husbandless Mother pure
καὶ Παρθένου, τῆς προκαθαρθείσης ψυχῇ καὶ σώματι·
and Virgin the(-one) purified-beforehand in-soul and body
«Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν·»
and the Word flesh became and dwelt among us
καὶ ὑπήρεισε στύλους ἑπτά, τὴν τοῦ ἁγίου Πνεύματος
and set-up pillars seven the of-the Holy Spirit
ἑβδομάδα· ὥς φησιν ὁ Ἡσαΐας· «Ἐπαναπαύσεται γὰρ ἐπ᾽
sevenfold(-gift) as says — Isaiah will-rest for upon
αὐτὸν ἑπτὰ Πνεύματα.» Ἤγουν αἱ ἑπτὰ ἐνέργειαι τοῦ
him seven Spirits that-is the seven activities of-the
Πνεύματος· ἐν οἷς εἰσιν ἀντίθετα τῆς πονηρίας ὁμοίως.
Spirit in which are opposites of-the wickedness likewise
«Ἔσφαξε τὰ ἑαυτῆς θύματα,» τοὺς προφήτας τοὺς
she-slew the her-own victims the prophets the(-ones)
κατὰ καιρὸν ἀναιρουμένους παρὰ τῶν ἀπίστων ὑπὲρ τῆς
from-time to-time slain by the unbelievers for the
ἀληθείας, καὶ βοῶντας, «Ἕνεκα σοῦ θανατούμεθα ὅλην τὴν
truth and crying for-the-sake-of you we-are-being-killed all the
ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.» Καὶ ἐκέρασεν
day we-were-reckoned as sheep of-slaughter and she-mixed

εἰς κρατῆρα τὸν ἑαυτῆς εἰς τὴν ὑπεραγίαν Παρθένον,
in (a)-bowl the her-own in the all-holy Virgin
τὴν ἑαυτοῦ θεότητα, ἑνώσας τῇ σαρκὶ ὡς οἶνον
the his-own divinity having-united to-the flesh as wine
ἄκρατον. Ὁ Σωτὴρ γὰρ ἐγεννήθη ἐξ αὐτῆς ἀσυγχύτως
unmixed the Savior for was-born from her unconfusedly
καὶ ἀσυνδιαίστως, Θεὸς καὶ ἄνθρωπος, καὶ ἡτοιμάσατο
and undividedly God and man and she-prepared
τὴν ἑαυτῆς τράπεζαν, τὴν ἐπίγνωσιν τῆς ἁγίας Τριάδος
the her-own table the knowledge of-the holy Trinity
καταγγελλομένην· ἀπέστειλε δὲ τοὺς ἑαυτῆς δούλους, εἰς
proclaimed sent and the her-own servants into
τὸν σύμπαντα κόσμον προσκαλουμένους πάντα τὰ ἔθνη
the whole world calling all the nations
εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ, καὶ τοῖς ἐνδεέσι φρενῶν
to the knowledge — of-God and to-the lacking of-wits
εἶπε, τοῖς μήπω κεκτημένοις τοῦ ἁγίου Πνεύματος τὴν
she-said to-the(-ones) not-yet possessing of-the Holy Spirit the
χάριν· «Ἔλθετε, φάγετε τὸν ἐμὸν ἄρτον, καὶ πίετε οἶνον,
grace come eat the my bread and drink (the)-wine
ὃν κεκέρακα ὑμῖν.» Τὴν θείαν αὐτοῦ σάρκα, καὶ τὸ ἅγιον
which I-have-mixed for-you the divine his flesh and the holy
αὐτοῦ αἷμα δέδωκεν ἡμῖν ὁ Χριστὸς ἐσθίειν καὶ πίνειν
his blood has-given us — Christ to-eat and to-drink
εἰς ἄφεσιν ἁμαρτιῶν. Τὸ δισκοκάλυμμά ἐστιν, ἀντὶ τοῦ
for forgiveness of-sins the paten-veil is instead-of the
σουδαρίου, ὃ ἦν ἐπὶ τοῦ προσώπου αὐτοῦ, περικαλύπτον
napkin which was on the face his covering
αὐτὸν ἐν τῷ τάφῳ. Τὸ δὲ καταπέτασμα, ἤγουν ὁ ἀήρ
him in the tomb the and veil that-is the aer
ἐστι, καὶ λέγεται ἀντὶ τοῦ λίθου, οὗ ἠσφάλισε τὸ
is and is-called instead-of the stone with-which secured the

μνημεῖον ὁ Ἰωσήφ, ὅνπερ ἐσφράγισεν ἡ τοῦ Πιλάτου
tomb — Joseph which sealed the — of-Pilate
κουστωδία. Ἰδοὺ ἐσταύρωται ὁ Χριστός· τέθαπται ἡ
guard behold has-been-crucified — Christ has-been-buried the
ζωή· ἠσφαλίσθη ὁ τάφος· ἐσφράγισται ὁ λίθος.
life was-secured the tomb has-been-sealed the stone
Ἡ δὲ νίψις τῶν χειρῶν, ἀντὶ τοῦ νίψαντος, καί,
the and washing of-the hands (is)-instead-of the(-one) having-washed and
«Ἀθῷός εἰμι,» φωνήσαντος. Καθ' ἡμᾶς δὲ τοὺς ἱερεῖς
innocent I-am having-cried for and us the priests
δηλοῖ, ἵνα καθαρεύοντες τὸ συνειδός, νοῦν καὶ διάνοιαν,
it-shows that being-pure (in)-the conscience mind and understanding
ἅτινά εἰσι χεῖρες τῶν ἡμετέρων ψυχῶν, μετὰ φόβου
which are hands of-the our souls with fear
καὶ πραότητος καὶ ἐπιεικείας πάσης, προσίωμεν τῇ
and meekness and gentleness all we-may-approach the
ἁγίᾳ τραπέζῃ. «Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου.»
holy table I-will-wash in innocent(-things) the hands my
Προσθήσω τοῖς καθαροῖς ἱερεῦσι τὰς δύο φύσεις μου·
I-will-add to-the pure priests the two natures my
τὰς τῆς ψυχῆς χεῖρας λέγω, νίψομαι ἐν ἁγνότητι.» Καὶ
the of-the soul hands I-mean I-will-wash in purity and
κυκλώσω τὸ θυσιαστήριόν σου, Κύριε·» ὅτιπερ ἀεὶ τῷ
I-will-go-around the altar your Lord because always —
Θεῷ προσεδρεύειν ὀφείλομεν, οὐδαμοῦ πρὸς τὴν ἄσωτον
to-God to-attend we-ought in-no-way into the profligate
ἁμαρτίαν ἐμπίπτοντες. Καὶ ἄλλως· Λειτουργήσω σοι, καὶ
sin falling and otherwise I-will-minister to-you and
μεταδώσω τῷ πιστῷ λαῷ. «Τοῦ ἀκοῦσαί με φωνὴν
I-will-impart to-the faithful people for-the to-hear me (the)-voice
αἰνέσεώς σου,» τὴν ἐκφώνησιν δηλοῖ τοῦ, «Τὰ σὰ ἐκ τῶν
of-praise your the exclamation it-shows of-the the yours from the

σῶν σοι προσφέροντες.» Καὶ ἄλλως· Τὴν ἀνάγνωσιν λέγει·
yours to-you offering and otherwise the reading he-says
Ἀκούσω καὶ διδάξω τὸν αὐτὸν λαόν, ἤγουν τὸν πιστόν·
I-will-hear and I-will-teach the same people that-is the faithful
καὶ ἀκούσαντες φυλάξομεν ἅμα τὰς ἐντολάς σου. «Καὶ
and having-heard we-shall-keep together the commandments your and
διηγήσομαι πάντα τὰ θαυμάσιά σου·» τὰς μυστικὰς λέγω
I-will-tell all the wonders your the mystical I-mean
εὐχὰς τῆς φιλανθρωπίας. «Κύριε, ἠγάπησα εὐπρέπειαν
prayers of-the love-of-mankind Lord I-have-loved (the)-beauty
τοῦ οἴκου σου·» τὴν Ἐκκλησίαν λέγει. Εὐπρέπεια δὲ τῆς
of-the house your the Church he-says (the)-beauty and of-the
Ἐκκλησίας, ὁ πιστὸς λαός ἐστι. «Καὶ τόπον σκηνώματος
Church the faithful people is and (the)-place of-(the)-tabernacle
δόξης σου·» τὴν καθαρὰν μήτραν λέγει τῆς Παρθένου, ἐν
of-glory your the pure womb he-says of-the Virgin in
ᾗ ἐσκήνωσε. Καὶ ἄλλως· «Τὸν τόπον ἔνθα σὺ κατοικεῖς.»
which he-dwelt and otherwise the place where you dwell

THE KISS OF PEACE, THE CREED, AND THE DOORS

The deacon's petitions commit the gifts and our lives to God; the priest gives the peace and all are bidden to love one another. The doors are closed, the Creed is said so that all may know the faith, and the aer recalls the night of Christ's betrayal, trial, and Peter's denial. Then the veil is raised, as the angel rolled the stone away, and the anaphora begins with the priest standing before God's throne.

Τὴν δέησιν δὲ ἀποπληροῦντες ὑπὲρ τῶν ἐνεχθέντων τιμίων
the petition and completing for the brought precious
δώρων, λέγει· «Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης
gifts he-says of-the all-holy undefiled super-blessed

Δεσποίνης ἡμῶν Θεοτόκου, τοῦ τε Προδρόμου, καὶ
Lady our God-bearer of-the and Forerunner and
ἀποστόλων καὶ πάντων τῶν ἁγίων τὸν βίον καὶ τὰς
apostles and of-all the saints the life and the
πράξεις μνησθέντες, οὕτω καὶ ἡμεῖς ἕτερος ἑτέρου
deeds having-remembered so also we one with-another
ἀμιλληθέντες, τὴν ζωὴν ἡμῶν ἅπασαν μετὰ τῶν ἁγίων
having-vied the life our whole with the saints
παραδώσωμεν τῷ Θεῷ σὺν ἔργοις ἀγαθοῖς· διὰ τῶν
let-us-commit — to-God with works good through the
οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
compassions of-the only-begotten your Son with whom blessed
εἶ, εἰς τοὺς αἰῶνας τῶν αἰώνων.» Διὰ τῆς συμπαθείας
you-are to the ages of-the ages through the sympathy
τοῦ Υἱοῦ σου τῆς εἰς ἡμᾶς, εὐλογοῦμέν σε σὺν ἁγίῳ
of-the Son your the toward us we-bless you with Holy
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. «Εἰρήνη πᾶσιν.»
Spirit now and ever and to the ages peace to-all
Ὁμογνωμοσύνην καὶ ἀγάπην καὶ ταυτότητα ἀλλήλοις
like-mindedness and love and sameness to-one-another
συνάπτοντες, τοῦ Κυρίου τὴν μίμησιν αὐτοὶ ἀντιλαμβάνομεν,
joining of-the Lord the imitation we take-up
εἰρήνην τὴν οἰκείαν ἀφιέντος, καὶ διδόντος, καὶ ἐκφωνοῦντος,
peace the his-own leaving and giving and crying-aloud
ἤρεμον τὸν νοῦν πάντες σχῶμεν. «Καὶ τῷ Πνεύματί
calm the mind all let-us-have and with-the Spirit
σου.» Τουτέστι, Τὴν πρὸς σὲ ἀδιαίρετον ἕνωσιν δὸς ἡμῖν,
your that-is the toward you undivided union give us
ἵνα τῷ Πνεύματι εἰρηνεύοντες, ἀχώριστοι τυγχάνωμεν.
that in-the Spirit being-at-peace inseparable we-may-be
«Ἀγαπήσωμεν ἀλλήλους.» Τὰς ψυχὰς ἀλλήλων συνδέσμῳ
let-us-love one-another the souls of-one-another with-(a)-bond

συνάψαντες, καὶ οὕτως δυνησόμεθα μετὰ παῤῥησίας
having-joined and so we-shall-be-able with boldness
ἀπολαῦσαι τῆς προκειμένης τραπέζης. Τό, «Ἀγαπήσωμεν
to-enjoy the set-before(-us) table the let-us-love
ἀλλήλους,» δηλοῖ καὶ τὴν πρὸς πάντας ἀγάπην, καὶ εἰς
one-another shows also the toward all love and toward
ἑαυτοὺς ἀλλήλους, καὶ τὴν τοῦ Θεοῦ γενησομένην ὁμόνοιαν,
ourselves one-another and the — of-God about-to-be concord
καὶ τὴν τῶν αἰσθήσεων πάροδον, καὶ τὴν τῶν νοητῶν
and the of-the senses passing and the of-the intelligible(-things)
φανέρωσιν, καὶ τὴν τοῦ ἁγίου συμβόλου τῆς πίστεως, καὶ
manifestation and the of-the holy creed of-the faith and
τὴν καινὴν τοῦ θείου μυστηρίου διαδοχήν. «Τὰς θύρας,
the new of-the divine mystery succession the doors
τὰς θύρας, ἐν σοφίᾳ.» Τὰς ἐνθυμήσεις τῶν διανοιῶν
the doors in wisdom the thoughts of-the minds
ἡμῶν ἄρωμεν ἀπὸ τῶν γηΐνων ἔργων καὶ ἐνθυμημάτων.
our let-us-lift from the earthly works and thoughts
«Πρόσχωμεν ἐν τῇ σοφίᾳ.» Ἤγουν ἐν τῷ Υἱῷ καὶ Λόγῳ
let-us-attend in the wisdom that-is in the Son and Word
τοῦ Θεοῦ, καὶ εἰς τὴν σοφίαν τοῦ θείου συμβόλου τοῦ,
— of-God and to the wisdom of-the divine creed the
παρὰ τῶν ἁγίων καὶ θεοφόρων Πατέρων ἐκτεθέντος, ἐν τῇ
by the holy and God-bearing Fathers set-forth in the
τοῦ Θεοῦ ἐκκλησίᾳ προσέξωμεν· τουτέστι, τοῦ «Πιστεύω
— of-God church let-us-attend that-is to-the I-believe
εἰς ἕνα Θεὸν Πατέρα παντοκράτορα.» Καὶ ἐκόντες καὶ
in one God Father almighty and willing and
συνιέντες μετ᾽ ἠρέμου νοὸς προσέλθωμεν τῇ μυστικῇ
understanding with calm mind let-us-approach to-the mystical
ζωοθυσίᾳ. Τὸ θεῖον τῆς ὀρθοδόξου πίστεως σύμβολον
living-sacrifice the divine of-the orthodox faith creed

λέγεσθαι διατέτακται, ἵν' ἐκ τούτου γνώριμον εἴη
to-be-said has-been-ordained that from this known it-may-be
τοῖς πᾶσιν, ὅτι ὁ εἷς τῆς ἁγίας Τριάδος ὁ μονογενὴς
to-the all that the one of-the holy Trinity the only-begotten
Υἱὸς καὶ Λόγος τοῦ προανάρχου Πατρός, οὗτος διὰ τὴν
Son and Word of-the beginningless Father this(-one) for the
ἡμετέραν σωτηρίαν ἄνθρωπος γέγονε, σαρκωθεὶς ἐκ τῆς
our salvation man has-become incarnate from the
ἁγίας Παρθένου, σταυρωθείς, καὶ ταφείς, καὶ ἀναστάς.
holy Virgin crucified and buried and risen
Οὐ κατὰ τὰς θείας ἐντολάς, τὰ τελούμενα ταῦτα
not according-to the divine commandments the(-things) performed these
πράττομεν, ἵνα μὴ λόγοις μόνον, ἀλλὰ καὶ ἔργοις εἰσαεὶ
we-do so-that not in-words only but also in-deeds forever
τῆς σωτηρίας ἡμῶν ἐνεργουμένης, οὕτω φαινώμεθα ζῶντες
the salvation our being-worked so we-may-appear living
ὁμοῦ καὶ πολιτευόμενοι. Καὶ τὰ μὲν πάθη σαρκὶ τοῦτον
together and conducting(-ourselves) and the indeed sufferings in-flesh this(-one)
ὑπομεμενηκέναι ὁμολογῶμεν· ἀπαθῆ δὲ τούτου φυλάττεσθαι
to-have-endured let-us-confess impassible but his to-be-kept
τὴν θεότητα· ἅμα δέ, ἵνα τῇ ἐκφωνήσει τοῦ θείου τοῦδε
the divinity at-once and that in-the proclamation of-the divine this
συμβόλου, καὶ οἱ ἀγνῶτες καὶ ἀμαθεῖς, τούτου ἀκούοντες
creed also the ignorant and unlearned it hearing
ᾄδομένου, διὰ παντὸς ἐν γνώσει ἔχωσι τὰ ἔκφορα
sung through all in knowledge may-have the publishable(-things)
τοῦ μυστηρίου τῆς πίστεως, καὶ ταῖς τῶν πολλῶν ἀκοαῖς
of-the mystery of-the faith and to-the of-the many ears
οὐκ ἀπόῤῥητα. Ἡ δὲ τῶν θυρῶν κλεῖσις, καὶ ἡ ἐπάνωθεν
not unspeakable the and of-the doors closing and the from-above
τούτων ἐξάπλωσις τοῦ καταπετάσματος, ὡς οἱ ἐν τοῖς
them spreading of-the veil as the(-ones) in the

μοναστηρίοις εἰώθασι, καὶ ἡ διὰ τοῦ λεγομένου ἀέρος
monasteries are-accustomed and the through the so-called aer
τῶν θείων ἐπικάλυψις, ὡς οἶμαι, τὴν νύκτα ἐκείνην
of-the divine(-gifts) covering as I-think the night that
δηλοῖ, καθ' ἣν ἡ τοῦ μαθητοῦ προδοσία προέβη, καὶ ἡ
shows in which the of-the disciple betrayal went-forward and the
πρὸς Καϊάφαν ἀπαγωγή, καὶ ἡ πρὸς Ἄνναν παράστασις,
to Caiaphas leading-away and the before Annas presentation
καὶ αἱ ψευδομαρτυρίαι· ναὶ μὴν καὶ οἱ ἐμπαιγμοί, καὶ οἱ
and the false-witnessings yes indeed and the mockings and the
κολαφισμοί, καὶ τἆλλα ὅσα τὸ τηνικαῦτα συμβέβηκε.
buffetings and the-rest as-many-as — at-that-time happened
Διὰ τί ἄλλο γὰρ τὸ κάλυμμα τοῦτο ἀὴρ ὠνομάσθη,
for what other for the covering this aer was-named
ἢ πάντως διὰ τὸ τὸν ἐπικαλυπτόμενον παρ' αὐτοῦ
or surely because-of the the covered by it
σκοτεινὸν ἀέρα, τῆς εἰρημένης νυκτὸς εἰκονίζεσθαι; Καθ' ἣν
dark air of-the said night to-be-represented in which
καὶ Πέτρος ὁ μέγας, ἔξω τῆς θύρας ἑστώς, πρεσβείᾳ
also Peter the great outside of-the door standing by-(the)-intercession
τοῦ ἐγνωσμένου τῷ ἀρχιερεῖ μαθητοῦ, ἔνδον ἐγένετο τῆς
of-the known to-the high-priest disciple inside came of-the
αὐλῆς, ἔνθα καὶ ἡ παιδίσκη τούτῳ ἐντυχοῦσα, καὶ οἱ
court where also the maidservant him meeting and the(-ones)
πρὸς τῇ πυρᾷ παρεστῶτες, διήλεγχον, καὶ τὰ λοιπὰ
by the fire standing-by convicted(-him) and the rest(-things)
τούτῳ ἐπηκολούθησαν, ὅσα πρὸς τὸν κρημνὸν τῆς
him followed as-many-as to the precipice of-the
ἀρνήσεως κατήπειγον· δι' ᾗ τὸ πτῶμα συγχωρηθέντα,
denial hurried through which the fall allowed
ἧττονα γενέσθαι τῆς ἐπάρσεως, ἢ τῆς καυχήσεως.
less to-become than-the exaltation or the boasting

Αἰρομένου δὲ τοῦ ἀέρος, καὶ τοῦ καταπετάσματος
being-lifted and the aer and the veil
συστελλομένου, τῶν θυρῶν τε ἀνοιγομένων, ἡ πρωΐα
being-drawn-back the doors and opening the morning
διατυποῦται, καθ' ἣν ἀπήγαγον αὐτόν, καὶ παρέδωκαν
is-represented in which they-led-away him and handed(-him)-over
Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι. Πρόσεισιν ὁ ἱερεύς,
to-Pontius Pilate the governor approaches the priest
συνέρχεται ταῖς ἀγγελικαῖς δυνάμεσιν, οὐκέτι ὡς
he-comes-together-with the angelic powers no-longer as
ἐν ἐπιγείῳ τόπῳ ἑστώς, ἀλλ' ὡς ἐν τῷ ἐπουρανίῳ
in (an)-earthly place standing but as at the heavenly
θυσιαστηρίῳ, ἔμπροσθεν τοῦ φοβεροῦ θυσιαστηρίου τοῦ
altar before the fearful altar of-the
θρόνου τοῦ Θεοῦ παριστάμενος, θεωρεῖ τὸ μέγα καὶ
throne — of-God standing-by he-contemplates the great and
ἀνερμήνευτον καὶ ἀνεξιχνίαστον τοῦ Χριστοῦ μυστήριον.
uninterpretable and untraceable — of-Christ mystery
Ὁμολογεῖ τὴν χάριν, κηρύττει τὴν ἀνάστασιν, σφραγίζει
he-confesses the grace proclaims the resurrection seals
τὴν πίστιν τῆς ἁγίας Τριάδος. Πρόσεισι λευχειμονῶν ὁ
the faith of-the holy Trinity approaches clothed-in-white the
ἄγγελος, τὸν λίθον τοῦ τάφου ἀποκυλίων τῇ χειρί·
angel the stone of-the tomb rolling-away with-the hand
δεικνύων τῷ σχήματι, βοῶν τῇ φωνῇ ἐντρόμῳ· καὶ
showing by-the gesture crying with-the voice trembling and
διὰ τοῦ διακόνου κηρύττων τὴν τριήμερον ἔγερσιν·
through the deacon proclaiming the three-day rising
καὶ ὑψῶν τὸ καταπέτασμα, φωνεῖ ὁ διάκονος λέγων·
and raising the veil cries-out the deacon saying
«Στῶμεν καλῶς, στῶμεν μετὰ φόβου·» ἰδοὺ πρώτη ἡμέρα.
let-us-stand well let-us-stand with fear behold (the)-first day

«Πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ·» ἰδοὺ δευτέρα ἡμέρα.
let-us-attend to-the holy anaphora behold (the)-second day
«Ἐν εἰρήνῃ προσφέροντες·» ἰδοὺ τρίτη ἡμέρα. Καὶ ἄλλως·
in peace offering behold (the)-third day and otherwise
«Στῶμεν καλῶς.» Τὰς διανοίας ἡμῶν στερεωμένας ἔχοντες,
let-us-stand well the minds our made-firm having
ἀκούσωμεν τῆς μυστικῆς ζωοθυσίας. Ὁ λαὸς βοᾷ τὴν τῆς
let-us-hear of-the mystical living-sacrifice the people cries the of-the
ἀναστάσεως τοῦ Χριστοῦ χάριν· «Ἔλαιον εἰρήνης, θυσίαν
resurrection — of-Christ grace (the)-oil of-peace (the)-sacrifice
αἰνέσεως.» Ὁ δὲ ἱερεὺς διδάσκει τὸν λαόν, ἣν διὰ τῆς
of-praise the and priest teaches the people which through the
χάριτος τοῦ Χριστοῦ μεμάθηκε τριαδικὴν θεογνωσίαν. «Ἡ
grace — of-Christ he-has-learned trinitarian knowledge-of-God the
χάρις τῆς ἁγίας καὶ ὁμοουσίου Τριάδος, εἴη μετὰ πάντων
grace of-the holy and consubstantial Trinity be with all
ὑμῶν.» Ἄλλοι δὲ ἱερεῖς προφέρουσιν οὕτως· «Ἡ χάρις τοῦ
you other and priests pronounce(-it) thus the grace of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ
Lord our Jesus Christ and the love — of-God and
Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ
Father and the communion of-the Holy Spirit be with
πάντων ὑμῶν.» Ὁ λαὸς συνομολογεῖ, καὶ συνεύχεται λέγων·
all you the people confesses-with(-him) and prays-with(-him) saying
«Καὶ μετὰ τοῦ πνεύματός σου.» Ὡς ἀνωτέρω ἔφημεν,
and with the spirit your as above we-said
οὕτω πράξωμεν. Ἢ οὕτως· Ἐὰν πράξωμεν ὡς ἀνωτέρω
so let-us-do or so if we-do as above
ἔφημεν, ἡ χάρις καὶ ἡ ἀγάπη τοῦ Κυρίου μετὰ πάντων
we-said the grace and the love of-the Lord (be)-with all
ἡμῶν. Αὐτὸς γὰρ διὰ τὴν ἀγάπην αὐτοῦ, ἣν εἰς
us he for because-of the love his which toward

ἡμᾶς ἐνεδείξατο, τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον ἀπέστειλε,
us he-showed the Son his into the world sent
καὶ τὸ σῶμα αὐτοῦ ἱλασμὸν εἰς τὴν ζωοθυσίαν δέδωκε,
and the body his (as)-propitiation for the living-sacrifice gave
καὶ τὸ αἷμα αὐτοῦ, τὸ ῥύσιον ποτήριον εὐφροσύνης.
and the blood his the ransoming cup of-gladness
Εἶτα πάντας ὁ ἱερεὺς ἀναβιβάζων εἰς τὴν ἄνω Ἱερουσαλὴμ
then all the priest raising-up to the above Jerusalem
τὴν ἐπουράνιον, ἐν ᾗ ἑστῶτες ἦσαν οἱ πόδες ἡμῶν πρὸ
the heavenly in which standing were the feet our before
τῆς ἐκπτώσεως, «Ἐν ταῖς αὐλαῖς σου, Ἱερουσαλήμ, εἰς τὸ
the fall in the courts your Jerusalem to the
ὄρος τὸ ἅγιον αὐτοῦ, βοᾷ, Βλέπετε, ἄνω σχῶμεν τὰς
mountain the holy his he-cries look up let-us-have the
καρδίας.» Οἱ πάντες διαμαρτύρονται λέγοντες· «Ἔχομεν
hearts the all testify saying we-have
πρὸς τὸν Κύριον.» Ὁ ἱερεύς· «Εὐχαριστήσωμεν τῷ
(them)-to the Lord the priest let-us-give-thanks to-the
Κυρίῳ.» Βλέπετε, «Ἄνω σχῶμεν τὰς καρδίας.» Ἀπὸ τῶν
Lord look up let-us-have the hearts from the
γηΐνων ἄρωμεν τὰς αἰσθήσεις εἰς τὸν ἄνω βασιλέα, καὶ τὰ
earthly(-things) let-us-lift the senses to the above king and the
αὐτοῦ ἀρεστὰ πράξωμεν. «Εὐχαριστήσωμεν τῷ Κυρίῳ.»
his pleasing(-things) let-us-do let-us-give-thanks to-the Lord
Ἤγουν τῷ δόντι ἑαυτὸν λύτρον ὑπὲρ ἡμῶν καὶ
that-is to-the(-one) having-given himself (as)-ransom for us and
ἀντάλλαγμα, εὐχαριστήριον ὕμνον ἀπονείμωμεν τῷ Κυρίῳ·
(in)-exchange (a)-thanksgiving hymn let-us-render to-the Lord
καὶ τὴν ἐφ᾽ ἧς ἐσώθημεν τροπήν, εὐχαριστίαν καὶ δόξαν
and the on which we-were-saved turn thanksgiving and glory
ἀπονείμωμεν τῷ Κυρίῳ. Ὅτι «Ἄξιον καὶ δίκαιόν ἐστι,»
let-us-render to-the Lord for worthy and right it-is

φησὶν ὁ λαός. Τὸ καταπέτασμα λέγεται διὰ τὸν λέγοντα
says the people the veil is-spoken-of because-of the saying
Ἀπόστολον, ὅτι «Ἔχομεν παῤῥησίαν εἰς τὴν εἴσοδον τῶν
Apostle that we-have boldness for the entrance of-the
ἁγίων ἐν τῷ αἵματι Ἰησοῦ Χριστοῦ, ἣν ἀνεκαίνισεν
holy(-places) by the blood of-Jesus Christ which he-renewed
ἡμῖν ὁδὸν σωτηρίας, καὶ πρόσφατον καὶ ζῶσαν, διὰ τοῦ
for-us (a)-way of-salvation both new and living through the
καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερεὺς
veil that-is of-the flesh his and (a)-priest
μέγας ἐπὶ τὸν οἶκον τοῦ Θεοῦ.» Εἶτα πρόεισιν ὁ ἱερεὺς
great over the house — of-God then goes-forward the priest
μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος τοῦ Θεοῦ, μετὰ
with boldness to-the throne of-the grace — of-God with
ἀληθινῆς καρδίας, ἐν πληροφορίᾳ πίστεως, ἀπαγγέλλων
true heart in full-assurance of-faith announcing
τῷ Θεῷ, καὶ συλλαλῶν μόνος αὐτῷ, οὐκέτι διὰ νεφέλης,
— to-God and conversing alone with-him no-longer through (a)-cloud
ὥς ποτε Μωσῆς ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ἀλλ᾽
as once Moses in the tabernacle of-the testimony but
ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτεύων·
with-unveiled face the glory of-(the)-Lord beholding
καὶ μεμύηται τὴν τῆς ἁγίας Τριάδος θεογνωσίαν
and he-has-been-initiated-into the of-the holy Trinity knowledge-of-God
καὶ πίστιν, καὶ μόνος μόνῳ προσλαλεῖ Θεῷ μυστήρια,
and faith and alone with-(the)-alone converses God mysteries
μυστήρια ἀπαγγέλλων ἐν μυστηρίοις, τὰ κεκρυμμένα
mysteries announcing in mysteries the(-things) hidden
πρὸ τῶν αἰώνων καὶ ἀπὸ γενεῶν, νῦν δὲ φανερωθέντα
before the ages and from generations now but made-manifest
ἡμῖν διὰ τῆς ἐπιφανείας τοῦ Υἱοῦ τοῦ Θεοῦ, ἅπερ ἡμῖν
to-us through the appearing of-the Son — of-God which to-us

ἐξηγήσατο ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον
explained the only-begotten Son the(-one) being in the bosom
τοῦ Πατρός. Καθὼς γὰρ ἐλάλησεν ὁ Θεὸς τῷ Μωσῇ
of-the Father as for spoke — God — to-Moses
ἀοράτως, καὶ ὁ Μωσῆς πρὸς τὸν Θεόν· οὕτω καὶ ὁ ἱερεύς,
invisibly and — Moses to — God so also the priest
μέσον τῶν δύο Χερουβὶμ ἑστὼς ἐν τῷ ἱλαστηρίῳ,
(in)-the-midst of-the two Cherubim standing in the mercy-seat
καὶ κατακύπτων διὰ τὴν ἄστεκτον καὶ ἀθεώρητον τῆς
and bending-down because-of the unbearable and unseeable of-the
θεότητος δόξαν τε καὶ λαμπρότητα, τὴν οὐράνιον λατρείαν
divinity glory both and brightness the heavenly worship
νοερῶς ὁρᾷ, καὶ μυεῖται τῆς ζωαρχικῆς καὶ μοναρχικῆς
intellectually sees and is-initiated-into of-the life-originating and monarchic
ὑπερουσίου Τριάδος τὴν θείαν ἔλλαμψιν, τοῦ μὲν Θεοῦ
super-substantial Trinity the divine illumination — indeed of-God
καὶ Πατρός, τὸ ἄναρχον καὶ ἀγέννητον· τοῦ δὲ Υἱοῦ
and Father the beginningless and unbegotten of-the and Son
καὶ Λόγου, τὸ συνάναρχον καὶ ὁμοούσιον, καὶ γεννητόν·
and Word the co-beginningless and consubstantial and begotten
τοῦ δὲ ἁγίου Πνεύματος, τὸ συναΐδιον καὶ ὁμοφυὲς καὶ
of-the and Holy Spirit the co-eternal and connatural and
ἐκπορευτόν, Τριάδα ἁγίαν κατὰ τὴν τῶν ὑποστάσεων
proceeding (a)-Trinity holy according-to the of-the hypostases
(εἴτουν προσώπων) ἀσύγχυτον ἀϊδιότητα, κατὰ δὴ
or persons unconfused eternity according-to indeed
τὴν τῆς φύσεως ἕνωσιν, ἀδιαίρετον καὶ ἀδιάστατον μίαν
the of-the nature union undivided and inseparable one
θεότητα, καὶ βασιλείαν καὶ δόξαν. Καὶ νοερῶς ὁρᾷ καὶ
divinity and kingdom and glory and intellectually he-sees and
βοᾷ τὴν τῶν Σεραφικῶν δυνάμεων τρισάγιον δοξολογίαν,
cries the of-the Seraphic powers thrice-holy doxology

τῶν μὲν Χερουβὶμ ἐπισκιαζόντων, καὶ τῶν Σεραφὶμ
the indeed Cherubim overshadowing and the Seraphim
κεκραγότων, μεθ' ὧν βοᾷ· «Τὸν ἐπινίκιον ὕμνον ᾄδοντα.»
having-cried-out with whom he-cries the triumphal hymn singing

THE HOLY, HOLY, HOLY

The people sing the Sanctus in place of the cherubim and the four living creatures. Germanus explains the Hosanna with its Hebrew words, and the deacons' fans as the six-winged seraphim and many-eyed cherubim. Christ is the High Priest who entered the heavens, and the Spirit, sent to the apostles, consecrates the mysteries through the priest's hand. The angels veiled their faces at each of the sufferings, until the cross.

Εἶτα ὁ λαός, ἀντὶ τῶν Χερουβικῶν δυνάμεων καὶ
then the people instead-of the Cherubic powers and
τετραμόρφων ζώων βοᾷ· «Ἅγιος, ἅγιος, ἅγιος, Κύριος
four-formed living-creatures cries holy holy holy Lord
Σαβαώθ·» τουτέστιν ὁ Τρισάγιος καὶ εἷς Θεὸς τῶν
Sabaoth that-is the Thrice-holy and one God of-the
δυνάμεων. «Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ
powers hosanna in the highest blessed (is)-the(-one)
ἐρχόμενος ἐν ὀνόματι Κυρίου.» Ὡσαννά ἐστι, Σῶσον
coming in (the)-name of-(the)-Lord Hosanna is save
δή, ὥς φησιν· «Ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.» —
indeed as he-says the(-one) coming in (the)-name of-(the)-Lord
«Τὸν ἐπινίκιον ὕμνον ᾄδοντα·» ᾄδοντά ἐστιν ὁ ἀετός·
the triumphal hymn singing singing is the eagle
βοῶντά ἐστιν, ὁ βοῦς· κεκραγότα, ὁ λέων· καὶ λέγοντα,
crying is the ox having-cried the lion and saying
ἄνθρωπος. Λογικὸς ἄνθρωπος ἀντὶ τῶν Χερουβικῶν
(the)-man (a)-rational man instead-of the Cherubic

δυνάμεων, καὶ τὰ τετράμορφα ζῶα βοᾷ· Ἅγιος,
powers and the four-formed living-creatures cries holy
ἅγιος, ἅγιος, Κύριος Σαβαώθ.» Ἅγιος μὲν ὁ Πατήρ, ὡς
holy holy Lord Sabaoth holy indeed the Father as
κυρίως ἅγιος καὶ μακάριος· ἐκείνη γὰρ καὶ μόνη μακαρία
properly holy and blessed that for also only blessed
φύσις, ἡ τοῦ Θεοῦ. Ἅγιος ὁ Υἱός, ὡς Λόγος Θεοῦ
nature the(-one) — of-God holy the Son as Word of-God
καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, καὶ ἐκμαγεῖον
and (the)-stamp of-the hypostasis his and (the)-impression
τοῦ ἀρχετύπου καὶ σφραγὶς ἀκίνητος, καὶ ἀναλλοίωτος
of-the archetype and seal unmoved and unaltered
φύσις· Υἱὸς μέν, ὡς ἐξ αὐτοῦ, ἤγουν ἐκ τοῦ Πατρός,
nature Son indeed as from him that-is from the Father
γεννηθεὶς ἀπαθῶς, ὡς Λόγος ἐκ νοῦ, καὶ ὡς δι᾽ αὐτοῦ
begotten impassibly as (a)-Word from (a)-mind and as through him
γεγενῆσθαι τὰ πάντα, τά τε ὁρατὰ καὶ τὰ ἀόρατα,
to-have-come-to-be the all(-things) the both visible and the invisible
κατὰ τὸν Ἀπόστολον· «Τῷ γὰρ Λόγῳ Κυρίου οἱ
according-to the Apostle by-the for Word of-(the)-Lord the
οὐρανοὶ ἐστερεώθησαν,» ὥς φησιν ὁ Δαβίδ· ἅγιον δὲ καὶ
heavens were-established as says — David holy and also
τὸ Πνεῦμα τὸ ἅγιον, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον,
the Spirit the Holy the(-one) from the Father proceeding
καὶ ἐν Υἱῷ ἀναπαυόμενον, καὶ ἁγιάζον τὰ πάντα, καὶ
and in (the)-Son resting and sanctifying the all(-things) and
τελεσιουργόν, μὴ τελειούμενον· ἁγιάζον, οὐχ ἁγιαζόμενον.
perfecting not being-perfected sanctifying not being-sanctified
Ὥσπερ γὰρ ὁ ἥλιος, πηγὴ καὶ αἰτία τῆς τε ἀκτῖνος καὶ
as for the sun (the)-source and cause of-the both ray and
τῆς ἐλλάμψεως ὤν, διὰ δὲ τῆς ἀκτῖνος ἡμῖν ἡ ἔλλαμψις
of-the illumination being through and the ray to-us the illumination

μεταδίδοται, καὶ αὕτη ἐστὶν ἡ φωτίζουσα ἡμᾶς, καὶ
is-imparted and this is the(-one) enlightening us and
μετεχομένη ὑφ' ἡμῶν· οὕτω δὴ καὶ ὁ Θεὸς καὶ Πατήρ,
partaken by us so indeed also — God and Father
πηγὴ οὖσα καὶ αἰτία Υἱοῦ καὶ ἁγίου Πνεύματος.
(the)-source being and cause of-(the)-Son and Holy Spirit
Τὸ δὲ Πνεῦμα, ἐκ Πατρὸς ἐκπορευόμενον, δι' Υἱοῦ
the and Spirit from (the)-Father proceeding through (the)-Son
διαδίδοται καὶ πεφανέρωται. Τὸ δὲ εἰπεῖν, Κύριος, ἑνοῖ
is-given and has-been-manifested the and to-say Lord unites
τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ τὸ Πνεῦμα τὸ ἅγιον, καὶ
the Father and the Son and the Spirit the Holy and
ἓν τὰ τρία δείκνυσι. Τρίτον Ἅγιος τὰ Σεραφὶμ λέγουσι,
one the three shows (a)-third(-time) holy the Seraphim say
πληροῦντα τὴν δοξολογίαν εἰς τό· Κύριος Σαβαώθ· ἑνιαίαν
completing the doxology at the Lord Sabaoth single
φύσιν τιθέντα, τὴν ἁγίαν Τριάδα, ὡς καὶ ὑπ' αὐτῶν ἡμῖν
nature setting the holy Trinity as also by them to-us
μεμαρτύρηται τῶν ἁγίων Σεραφίμ· ἡμεῖς δὲ οἱ πιστοὶ τὸν
has-been-testified the holy Seraphim we and the faithful the
Πατέρα καὶ τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, ἐν ᾧ τὴν
Father and the Son and the Holy Spirit in whom the
τελειότητα ἐλάβομεν, σὺν ἀγγέλοις ἀσιγήτως θεολογοῦμεν
perfection we-received with angels unceasingly proclaim-as-God
δοξάζοντες· τοῦτο γὰρ ταῖς ὑποστάσεσι Τριάς· εἷς
glorifying this for in-the hypostases (is)-(a)-Trinity one
δὲ ὁ Θεός, ᾧ καὶ ψάλλομεν· «Εὐλογημένος ὁ
but — God to-whom also we-sing blessed (is)-the(-one)
ἐρχόμενος ἐν ὀνόματι Κυρίου, Ὡσαννά, ἐν τοῖς ὑψίστοις.»
coming in (the)-name of-(the)-Lord hosanna in the highest
Τὸ Ἑβραϊκὸν οὕτω κεῖται· Ὡσαννά, Ἀδωναΐ, Ἀσδινά,
the Hebrew so stands Hosanna adonai asdina

Βαρούχ, Πατήρ, Ἀββάθ, Σεμμά, Δενίαν, Σαβαώθ. Ὁ Θεὸς
baruch Father abbath semma denian sabaoth — God
τῶν δυνάμεων, ὁ θελήσας τυθῆναι τὸν μόσχον
of-the powers the(-one) having-willed to-be-sacrificed the calf
τὸν σιτευτόν· καὶ μόσχος ὁ ἀεὶ θυόμενος ἑκών,
the fatted and (the)-calf the(-one) always sacrificed willing
καὶ ἀεὶ ζῶν, ὁ τελεσιουργῶν τὴν μυστικὴν θυσίαν,
and always living the(-one) perfecting the mystical sacrifice
καὶ ἀεὶ ἐπιφοιτῶν διὰ τοῦ βαπτίσματος· ἅγιος εἶ,
and always visiting through the baptism holy you-are
Βασιλεῦ τῶν αἰώνων, καὶ πάσης ἁγιωσύνης δοτήρ. Σὺ
King of-the ages and of-all holiness giver you
εἶ ὁ παντοκράτωρ, ὁ σφραγίζων τὰ ἅγια δῶρα.
are the almighty the(-one) sealing the holy gifts
Ἅγιος δὲ καὶ ὁ μονογενής σου Υἱὸς ὁ Κύριος ἡμῶν
holy and also the only-begotten your Son the Lord our
Ἰησοῦς Χριστός, ὁ πρὸ τῶν αἰώνων ἐκ σοῦ ἀῤῥήτως
Jesus Christ the(-one) before the ages from you unspeakably
γεννηθείς· ἅγιον δὲ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ
begotten holy and the Spirit your the all-holy the(-one)
ἐρευνῶν τὰ πάντα καὶ τὰ βάθη σοῦ τοῦ Θεοῦ· δι᾽
searching the all(-things) and the depths of-you — God through
οὗ ἅπαντα τὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ἁγιάζεται.
whom all the(-things) in heaven and on earth is-sanctified
Τὰ δὲ ῥιπίδια καὶ οἱ διάκονοι, ἐμφαίνουσι τὰ ἑξαπτέρυγα
the and fans and the deacons show the six-winged
Σεραφίμ, καὶ τὴν τῶν πολυομμάτων Χερουβὶμ ἐμφέρειαν.
Seraphim and the of-the many-eyed Cherubim likeness
Καὶ γὰρ κατὰ τὴν τῶν ὑπερκοσμίων καὶ ἐπουρανίων
and for according-to the of-the supramundane and heavenly
ὑπερκόσμιον καὶ νοερὰν τάξιν, οὕτω καὶ τὰ ἐπίγεια
supramundane and intellectual order so also the earthly(-things)

μιμοῦνται. Καὶ γὰρ τὰ τετράμορφα ζῶα, ἀντιφωνητικῶς
imitate and for the four-formed living-creatures antiphonally
ἀλλήλοις ἀντιδεχόμενα, βοῶσι· τὸ μὲν πρῶτον ζῶον,
one-another answering cry the indeed first living-creature
τὸ εἰς ὁμοίωμα λέοντος βοᾷ, Ἅγιος. Τὸ δὲ δεύτερον,
the(-one) in (the)-likeness of-a-lion cries holy the and second
τὸ εἰς ὁμοίωμα μόσχου, βοᾷ, Ἅγιος. Τὸ δὲ τρίτον,
the(-one) in (the)-likeness of-a-calf cries holy the and third
τὸ εἰς ὁμοίωμα ἀετοῦ, βοᾷ, Ἅγιος. Τὸ δὲ τέταρτον,
the(-one) in (the)-likeness of-an-eagle cries holy the and fourth
τὸ εἰς ὁμοίωμα ἀνθρώπου, βοᾷ, Κύριος Σαβαώθ. Ἐν
the(-one) in (the)-likeness of-a-man cries Lord Sabaoth in
τρισὶν ἁγιασμοῖς, εἰς μίαν θεότητα συνιοῦσι κυριότητα
three sanctifications into one divinity they-come-together lordship
καὶ δύναμιν, καθὼς ὁ προφήτης τεθέαται, ὅτι «Εἶδα τὸν
and power as the prophet has-seen that I-saw the
Κύριον ἐπὶ θρόνου καθήμενον ὑψηλοῦ καὶ ἐπηρμένου, καὶ
Lord on (a)-throne sitting high and lifted-up and
τὰς Σεραφικὰς δυνάμεις κύκλῳ ἑστώσας, καὶ ἐκ τῆς
the Seraphic powers around standing and from the
φωνῆς ἐπλήσθη ὁ οἶκος καπνοῦ.» Τὸ δέ, «Ἀπεστάλη
voice was-filled the house with-smoke the and was-sent
ἓν τῶν Σεραφίμ, καὶ εἶχεν ἄνθρακα ἐν τῇ χειρί, ὃν
one of-the Seraphim and had (a)-coal in the hand which
τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου,» σημαίνει τὸν
with-the tongs he-took from the altar signifies the
ἱερέα τὸν κατέχοντα τὸν νοερὸν ἄνθρακα, Χριστόν,
priest the(-one) holding the intellectual coal Christ
τῇ λαβίδι τῆς χειρὸς αὐτοῦ ἐν τῷ ἁγίῳ θυσιαστηρίῳ,
with-the tongs of-the hand his at the holy altar
καὶ ἁγιάζοντα καὶ καθαίροντα τοὺς προσδεχομένους
and sanctifying and cleansing the(-ones) receiving

καὶ μεταλαμβάνοντας. Καὶ γὰρ εἰς τὰ οὐράνια καὶ
and partaking and for into the heavenly and
ἀχειροποίητα καὶ ἅγια εἰσῆλθεν ὁ Χριστός, καὶ
not-made-by-hands and holy(-places) entered — Christ and
ἐνεφανίσθη ἐν δόξῃ τῷ τοῦ Θεοῦ καὶ Πατρὸς προσώπῳ,
appeared in glory to-the — of-God and Father face
ὑπὲρ ἡμῶν γενόμενος ἀρχιερεὺς μέγας, διεληλυθὼς
for us having-become high-priest great having-passed-through
τοὺς οὐρανούς· καὶ ἔχομεν αὐτὸν παράκλητον πρὸς τὸν
the heavens and we-have him (as)-advocate with the
Πατέρα, καὶ ἱλασμὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὡς
Father and propitiation for the sins our as
καταρτισάμενον ἡμῖν τὸ ἅγιον καὶ συναΐδιον αὐτοῦ σῶμα
having-prepared for-us the holy and co-eternal his body
καὶ τὸ τίμιον αἷμα, λύτρον ὑπὲρ πάντων ἡμῶν, καθὼς ὁ
and the precious blood (as)-ransom for all us as he
αὐτὸς λέγει· «Πάτερ, ἁγίασον αὐτοὺς ἐν τῷ ὀνόματί σου,
himself says Father sanctify them in the name your
οὓς δέδωκάς μοι, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν
whom you-have-given me that they-may-be also they sanctified in
ἀληθείᾳ· καὶ θέλω ἵνα ὅπου ἐγώ εἰμι, καὶ οὗτοι ὦσι, καὶ
truth and I-will that where I am also these may-be and
θεωρῶσι τὴν δόξαν τὴν ἐμήν, ὅτι ἠγάπησα αὐτούς, καθὼς
may-behold the glory the my because I-loved them as
ἠγάπησας ἐμέ, πρὸ καταβολῆς κόσμου.» Αὐτὸς εἶπε·
you-loved me before (the)-foundation of-(the)-world he said
«Τοῦτό ἐστι τὸ σῶμά μου, τοῦτο τὸ αἷμά μου.» Αὐτὸς
this is the body my this the blood my he
καὶ τοῖς ἀποστόλοις ἐκέλευσε, καὶ δι᾽ ἐκείνων ἁπάσῃ τῇ
also to-the apostles commanded and through those to-all the
Ἐκκλησίᾳ, τοῦτο ποιεῖν· «Τοῦτο γάρ, φησί, ποιεῖτε εἰς τὴν
Church this to-do this for he-says do for the

ἐμὴν ἀνάμνησιν.» Οὐκ ἂν ἐκέλευσε τοῦτο ποιεῖν, εἰ
my remembrance not — he-would-have-commanded this to-do if
μὴ δύναμιν ἐνθῆσαι ἔμελλεν, ὥστε δύνασθαι τοῦτο ποιεῖν.
not power to-put-in he-was-going so-that to-be-able this to-do
Καὶ τίς ἡ δέησις; τὸ Πνεῦμα τὸ ἅγιον· ἡ
and what (is)-the supplication the Spirit the Holy the(-one)
ἐξ ὕψους τοὺς ἀποστόλους ὁπλίσασα, κατὰ τὸ
from (on)-high the apostles having-armed according-to the(-thing)
εἰρημένον πρὸς αὐτοὺς ὑπὸ τοῦ Κυρίου· «Καθίσατε ἐν
said to them by the Lord sit in
τῇ πόλει Ἱερουσαλήμ, ἕως ἂν ἐνδύσησθε δύναμιν ἐξ
the city Jerusalem until — you-are-clothed-with power from
ὕψους.» Τοῦτο τὸ ἔργον ἐκείνης τῆς καθόδου· οὐ γὰρ
(on)-high this (is)-the work of-that the descent not for
κατελθὸν ἅπαξ, εἶτα ἀπολέλοιπεν ἡμᾶς, ἀλλὰ μεθ' ἡμῶν
having-come-down once then has-left us but with us
ἐστι, καὶ ἔσται μέχρι παντὸς εἰς τὸν αἰῶνα. Τοῦτο διὰ
it-is and will-be until all(-time) to the age this through
τῆς χειρὸς τῶν ἱερέων καὶ τῆς γλώττης τὰ μυστήρια
the hand of-the priests and the tongue the mysteries
τελεσιουργεῖ· καὶ οὐ τὸ ἅγιον Πνεῦμα μόνον ἔπεμψεν ὁ
perfects and not the Holy Spirit only sent the
Κύριος ἡμῶν, ὥστε μένειν μεθ' ἡμῶν, ἀλλὰ καὶ αὐτὸς
Lord our so-that to-remain with us but also he
ἐπηγγείλατο μένειν μεθ' ἡμῶν, «ἕως τῆς συντελείας τοῦ
promised to-remain with us until the consummation of-the
αἰῶνος.» Ἀλλ' ὁ μὲν παράκλητος ἀόρατος πάρεστιν, ὅτι
age but the indeed Paraclete invisible is-present because
σῶμα αὐτὸς οὐκ ἐφόρεσεν. Ὁ δὲ Κύριος καὶ ὁρᾶται, καὶ
body he not wore the but Lord both is-seen and
ἁφῆς ἀνέχεται διὰ τῶν φρικτῶν καὶ ἱερῶν μυστηρίων,
touch endures through the awesome and holy mysteries

ὡς ἂν τὴν ἡμετέραν φύσιν δεξάμενος, καὶ φέρων εἰς
as — the our nature having-received and bearing(-it) to
τοὺς αἰῶνας. Αὕτη ἡ τῆς ἱερωσύνης δύναμις· οὗτος ὁ
the ages this (is)-the of-the priesthood power this(-one) the
ἱερεύς· οὐ γὰρ ἅπαξ ἑαυτὸν προσαγαγών, καὶ θύσας,
priest not for once himself having-offered and having-sacrificed
ἐπαύσατο τῆς ἱερωσύνης, ἀλλὰ διηνεκεῖ ταύτῃ λειτουργεῖ
ceased from-the priesthood but (in)-continual this he-ministers
τὴν λειτουργίαν ἡμῶν, καθ' ἣν καὶ παράκλητός ἐστιν
the liturgy our according-to which also advocate he-is
ὑπὲρ ἡμῶν πρὸς τὸν Θεὸν δι' αἰῶνος, οὗ χάριν
for us with — God through (the)-age for-which reason
εἴρηται πρὸς αὐτόν· «Σὺ ἱερεὺς εἰς τὸν αἰῶνα.» Διὰ
it-has-been-said to him you (are)-priest for the age for
τοῦτο οὐδεμία τοῖς πιστοῖς περὶ τοῦ ἁγιασμοῦ τῶν δώρων
this no for-the faithful about the sanctification of-the gifts
ἀμφιβολία, οὐδὲ περὶ τῶν ἄλλων τελετῶν, εἰ κατὰ τὴν
doubt nor about the other rites if according-to the
πρόθεσιν καὶ τὰς εὐχὰς τῶν ἱερέων ἀποπληροῦνται.
purpose and the prayers of-the priests they-are-fulfilled
Τί δ' ἄν τις εἴποι, περὶ τῶν θείων ῥιπιδίων ἐγκεχειρισμένων
what and — one would-say about the divine fans entrusted
τοῖς διακόνοις, καὶ ὑπ' αὐτῶν στρεφομένων αἰφνιδίως ὡς
to-the deacons and by them turned suddenly as
ἐν ἐκπλήξει, ἄχρι τῆς θεολέκτου προσευχῆς; Τολμηρὸν
in amazement until the God-spoken prayer bold
μὲν οὖν τὸ περὶ τούτων φθέγγεσθαι ἔτι· ἐπεὶ δ'
indeed then the about these to-speak further since but
ἅπαξ ὑπείξαμεν τῇ ἐντολῇ τοῦ κελεύσματος, φέρε καὶ
once we-yielded to-the command of-the order come also
περὶ τούτων εἴπωμεν, ὅσα δοίη Θεός. Εἰ μὲν
about these let-us-say as-much-as may-grant God if indeed

καὶ τοῖς ἄλλοις δεκτά, τῷ Θεῷ χάρις· οὐ γὰρ πάντη
also to-the others acceptable — to-God thanks not for wholly
ψεκτά, εὖ οἶδα, οὐδ' ἔξω τῶν δογμάτων τῆς τῶν
blameworthy well I-know nor outside the doctrines of-the of-the
Χριστιανῶν ὀρθοδόξου πίστεως. Φαμὲν οὖν ὡς πάντοτε
Christians orthodox faith we-say then that always
μὲν ἀδιαστάτως συμπαρῆσαν καὶ δυνάμεις οὐράνιοι
indeed inseparably were-present also powers heavenly
τῷ Δεσπότῃ Χριστῷ· ἐξαιρέτως δὲ ἐν τῇ νυκτὶ
with-the Master Christ especially and in the night
ταύτῃ ᾗ παρεδόθη. Αὗται τοίνυν ὁρῶσαι τὴν πρὸς
this in-which he-was-betrayed these therefore seeing the to
Καϊάφαν ἀπαγωγήν, τὴν πρὸς ἄνθρωπον παράστασιν,
Caiaphas leading-away the before man presentation
τὰς ψευδομαρτυρίας, τὰ ῥαπίσματα, τὰ ἐμπτύσματα,
the false-witnessings the slaps the spittings
τὰ κολαφίσματα, τὴν χλεύην ἐκείνην τῶν Ἰουδαίων,
the buffetings the mockery that of-the Jews
τῶν στρατιωτῶν τὸ κόκκινον ἔνδυμα, τὸν ἐξ ἀκανθῶν
of-the soldiers the scarlet robe the from thorns
στέφανον, τὰς μετὰ γέλωτος προσκυνήσεις, τἄλλα πάντα,
crown the with laughter obeisances the-other all-things
ὅσα τε ἡ τῶν θείων Εὐαγγελίων ἱστορεῖ διήγησις, καὶ
as-many-as both the of-the divine Gospels recounts narrative and
ὅσα διὰ τὸ πλῆθος ἴσως παρέλειψεν, ἐφ' ἑκάστῳ
as-many-as because-of the multitude perhaps it-omitted at each
τῶν γινομένων διαποροῦσαι, καὶ ἐκπληττόμεναι τῆς
of-the(-things) happening being-at-a-loss and amazed of-the
μακροθυμίας τὸ μέγεθος, καλύπτουσαι τὰς ἑαυτῶν ὄψεις
long-suffering the greatness covering the their-own faces
ἀπεστρέφοντο, καὶ πάλιν τὴν δεσποτείαν αἰδούμεναι,
turned-away and again the lordship revering

ἀνθυπέστρεφον. Τοῦτο δὲ ἐποίουν ἄχρι τῆς ἐπὶ σταυροῦ
turned-back this and they-did until the on (the)-cross
ἀνυψώσεως. Τέλος γὰρ τῶν τοῦ σώματος παθῶν, καὶ
lifting-up (the)-end for of-the of-the body sufferings and
τῆς ἐπὶ τούτοις αἰσχύνης, ὁ σταυρὸς γέγονεν, ὃς δόξα
of-the at these shame the cross became which (is)-glory
μᾶλλον, καὶ οὐκ αἰσχύνη· ἀρχὴ γὰρ οὗτος τῶν
rather and not shame (the)-beginning for this(-one) of-the
ἐνεργειῶν καὶ δυνάμεων τῆς θεότητος. Ἐντεῦθεν γὰρ ὁ
activities and powers of-the divinity from-this for the
κοσμικὸς ἐκεῖνος σεισμός, τὸ τρίωρον σκότος ἐπὶ πᾶσαν
cosmic that earthquake the three-hour darkness over all
τὴν γῆν, ἥ τε τοῦ καταπετάσματος καὶ τῶν πετρῶν
the earth the both of-the veil and of-the rocks
διάῤῥηξις, καὶ ἡ τῶν μνημάτων ἄνοιξις· ἔτι γε μὴν καὶ
rending and the of-the tombs opening further indeed and also
ἡ τῶν νεκρῶν ἐξανάστασις, καὶ ὅσα ἐν ᾅδῃ κατελθὼν
the of-the dead resurrection and as-much-as in Hades having-gone-down
ὁ Σωτὴρ εἰργάσατο· καὶ διὰ τοῦτο παρ᾽ αὐτοῦ τῷ τόπῳ
the Savior worked and for this by him to-the place
τῆς σταυρώσεως γενομένῳ τῷ Χριστῷ, τὰ ἐκπλήξεως καὶ
of-the crucifixion having-come — to-Christ the of-amazement and
τοῦ θαύματος εἴδη αἱ θεῖαι δυνάμεις ἀπέθεντο. Κἀντεῦθεν
of-the wonder forms the divine powers laid-aside and-from-this
δῆλον, ὡς τὰ πρὸ τοῦ σταυροῦ πάντα ὀνείδη, καὶ
(it-is)-clear that the(-things) before the cross all reproaches and
αἱ χλευαστικαὶ τιμαί, καὶ οἱ καταγέλωτες, πλεῖον ἥπτοντο
the mocking honors and the derisions more touched
τοῦ πάσχοντος, ὥσπερ καὶ τῶν νοερῶν θείων δυνάμεων.
the(-one) suffering as also of-the intellectual divine powers

The priest recounts Christ's whole dispensation to the Father, from his birth to his coming again, and asks that the bread and wine become Christ's body and blood; the Spirit, present invisibly, seals and changes the gifts, and the priest, seeing the divine light, draws back in awe like Moses. The people praise the Trinity and the Mother of God is hymned; all are told to put away their anger, the dead are remembered in the hope of the resurrection, and the priest asks that all be made worthy to call God Father.

Εἶτα πάλιν ὁ ἱερεὺς ἐπαγγέλλει τῷ Θεῷ καὶ Πατρὶ
then again the priest announces — to-God and Father
τὰ τῆς Χριστοῦ ἐνανθρωπήσεως μυστήρια, τὴν ἐξ
the(-things) of-the of-Christ incarnation mysteries the from
ἁγίας Παρθένου καὶ Θεοτόκου ἀνέκφραστον γέννησιν, τὴν
holy Virgin and God-bearer inexpressible birth the
ἀναστροφὴν καὶ ἐμπολίτευσιν τὴν ἐν τῷ κόσμῳ, τὸν
way-of-life and citizenship the(-one) in the world the
σταυρόν, τὸν θάνατον, τὴν ἐν τῷ ᾅδῃ αὐτοῦ κατάβασιν,
cross the death the in the Hades his descent
τὴν τῶν δεσμίων δι' αὐτοῦ ἐλευθερίαν, τὴν ἐκ νεκρῶν
the of-the prisoners through him freedom the from (the)-dead
τριήμερον καὶ ἁγίαν ἀνάστασιν, τὴν ἐν τοῖς οὐρανοῖς
three-day and holy resurrection the into the heavens
ἀνάληψιν, τὴν ἐκ δεξιῶν τοῦ Θεοῦ καὶ Πατρὸς καθέδραν,
ascension the at (the)-right — of-God and Father session
τὴν δευτέραν καὶ μέλλουσαν αὐτοῦ ἔνδοξον παρουσίαν
the second and future his glorious coming
πάλιν, τὴν πρὸς ἡμᾶς. Καὶ πάλιν μυσταγωγεῖται Θεὸν
again the(-one) to us and again he-is-initiated-into God
ἀγέννητον, τουτέστι Θεὸν καὶ Πατέρα, καὶ γαστέρα πρὸ
unbegotten that-is God and Father and (the)-womb before

ἑωσφόρου, καὶ πρὸ αἰώνων τὸν Υἱὸν γεννῶσαν, καθὼς
(the)-morning-star and before ages the Son bearing as
λέγει· «Ἐκ γαστρὸς πρὸ ἑωσφόρου γεγέννηκά σε.» Καὶ
he-says from (the)-womb before (the)-morning-star I-have-begotten you and
παρακαλεῖ πάλιν τελειῶσαι τὸ μυστήριον τοῦ Υἱοῦ αὐτοῦ,
he-beseeches again to-perfect the mystery of-the Son his
καὶ γεννηθῆναι, ἤτοι μεταποιηθῆναι αὐτὸν τὸν ἄρτον καὶ
and to-be-begotten or to-be-changed it the bread and
τὸν οἶνον, εἰς σῶμα καὶ αἷμα τοῦ Χριστοῦ καὶ Θεοῦ, καὶ
the wine into body and blood — of-Christ and God and
πληρωθήσεται τό· «Ἐγὼ σήμερον γεγέννηκά σε.» Ὅθεν καὶ
will-be-fulfilled the I today have-begotten you whence also
τὸ ἅγιον Πνεῦμα τῇ εὐδοκίᾳ τοῦ Πατρός, καὶ βουλήσει
the Holy Spirit by-the good-pleasure of-the Father and will
τοῦ Υἱοῦ, ἀοράτως παρόν, ὑποδεικνύει τὴν θείαν ἐνέργειαν,
of-the Son invisibly present shows the divine activity
καὶ τῇ χειρὶ τοῦ ἱερέως ἐπισφραγίζει, καὶ μεταβάλλει
and by-the hand of-the priest seals and changes
καὶ τελειοῖ τὰ προκείμενα ἅγια δῶρα εἰς σῶμα καὶ αἷμα
and perfects the set-forth holy gifts into body and blood
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ εἰπόντος, ὅτι
of-the Lord our Jesus Christ the(-one) having-said that
«Ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσι καὶ αὐτοὶ
for them I sanctify myself that they-may-be also they
ἡγιασμένοι.» Ὅπως; «Ὁ τρώγων μου τὴν σάρκα, καὶ
sanctified how the(-one) eating my the flesh and
πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.» Ὅθεν
drinking my the blood in me abides and-I in him whence
γενόμενοι θείων μυστηρίων αὐτόπται, καὶ μέτοχοι ζωῆς
having-become of-divine mysteries eyewitnesses and partakers of-life
ἀθανάτου, καὶ κοινωνοὶ θείας φύσεως, δοξάζομεν τὸ μέγα καὶ
immortal and sharers of-divine nature we-glorify the great and

ἀκατάληπτον καὶ ἀνεξιχνίαστον μυστήριον τῆς οἰκονομίας
incomprehensible and untraceable mystery of-the dispensation
τοῦ Υἱοῦ τοῦ Θεοῦ· δοξάζοντες δὲ βοῶμεν· «Τὰ σὰ ἐκ
of-the Son — of-God glorifying and we-cry the yours from
τῶν σῶν σοι προσφέροντες·» ἐκ τοῦ σώματος καὶ αἵματος
the yours to-you offering from the body and blood
τοῦ εἰπόντος· «Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν·»
of-the(-one) having-said this do for the my remembrance
ὅ ἐστιν, Ἃ ἡμῖν διὰ τῶν ἁγίων σου ἀποστόλων
which is what to-us through the holy your apostles
παρέδωκας, ταῦτά σοι προσφέρομεν διὰ τὴν ἡμῶν
you-handed-down these-things to-you we-offer for the our
σωτηρίαν. Ὁ λαός· «Σὲ ὑμνοῦμεν, τὸν Θεὸν καὶ Πατέρα.
salvation the people you we-hymn — God and Father
Σὲ εὐλογοῦμεν, τὸν Υἱὸν καὶ Λόγον· σοὶ εὐχαριστοῦμεν
you we-bless the Son and Word to-you we-give-thanks
τῷ ἁγίῳ Πνεύματι· Κύριε ὁ Θεὸς ἡμῶν, Τριὰς ἐν μονάδι,
the Holy Spirit Lord — God our Trinity in unity
καὶ μονὰς ἐν Τριάδι,» ὁμοούσιε καὶ ἀδιαίρετε, παράδοξον
and unity in Trinity consubstantial and undivided paradoxical
ἔχουσα καὶ τὴν διαίρεσιν τῶν προσώπων, καὶ τὴν ἕνωσιν
having both the division of-the persons and the union
τῆς μιᾶς φύσεως τῆς θεότητος. Καὶ γὰρ τὸ ἐπικεκυφότως
of-the one nature of-the divinity and for the bending-over
ποιεῖν τὸν ἱερέα τὴν θείαν μυσταγωγίαν, ἐμφαίνει τὸ
to-do the priest the divine mystagogy shows the
συλλαλεῖν ἀοράτως τῷ μόνῳ Θεῷ. Ὅθεν καὶ τὴν θείαν
to-converse invisibly with-the only God whence also the divine
φωτοφάνειαν ὁρᾷ, καὶ τῇ λαμπρότητι τῆς δόξης τοῦ
appearance-of-light he-sees and by-the brightness of-the glory of-the
προσώπου τοῦ Υἱοῦ τοῦ Θεοῦ ἐμφαιδρύνεται, καὶ ὑποστέλλει
face of-the Son — of-God is-made-radiant and draws-back

ἑαυτὸν τῷ φόβῳ καὶ τῇ αἰδοῖ· καθὼς Μωσῆς ὅτε εἶδε τὸν
himself in-the fear and the awe as Moses when he-saw —
Θεὸν ἐν εἴδει πυρὸς ἐν τῷ ὄρει, ἔντρομος γενόμενος,
God in (the)-form of-fire on the mountain trembling having-become
ἀνέστρεψε καὶ ἐκάλυψε τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο
turned-back and covered the face his he-feared
γὰρ κατανοῆσαι ἀπὸ τῆς δόξης τοῦ Θεοῦ τὸ πρόσωπον.
for to-look-at from the glory — of-God the face
«Ἐξαιρέτως τῆς παναγίας, ἀχράντου.» Χρὴ ἡμᾶς τὴν
especially of-the all-holy undefiled must us the
Κυρίαν τοῦ παντὸς ἐπαινεῖν, καὶ τό, Χαῖρε, τοῦ ἀγγέλου
Lady of-the all to-praise and the Hail of-the angel
ἐκφωνεῖν. «Τὰ σὰ ἐκ τῶν σῶν.» Ὁ Θεὸς κατ' εἰκόνα
to-cry-out the yours from the yours — God after (the)-image
αὐτοῦ ἔπλασεν ἡμᾶς, ὅ ἐστι κατὰ τὸ ὅσιον καὶ δίκαιον
his formed us which is according-to the holy and just
καὶ δυνατόν· παραβάντες δέ, δοῦλοι γεγόναμεν Φαραώ,
and powerful having-transgressed and slaves we-have-become of-Pharaoh
τοῦ πικροῦ δεσπότου. Ἐλθὼν οὖν ὁ Κύριος ἡμῶν Ἰησοῦς
the bitter master having-come then the Lord our Jesus
Χριστός, ἐξηγόρασεν ἡμᾶς ἰδίῳ αἵματι, καὶ ἐνέδυσεν
Christ redeemed us with-(his)-own blood and clothed
ἡμᾶς τὸν νέον ἄνθρωπον· καὶ τὸ τίμιον αὐτοῦ σῶμα καὶ
us (in)-the new man and the precious his body and
αἷμα ἡμῖν δέδωκεν, εἰπών· «Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
blood to-us has-given having-said this do for the my
ἀνάμνησιν.» Ἡμεῖς δὲ μεμνημένοι τῆς αὐτῆς ἐντολῆς, τὰ
remembrance we and remembering the same commandment the
ἀντίτυπα προσφέρομεν, λέγοντες· «Τὰ σὰ ἐκ τῶν σῶν σοι,»
antitypes offer saying the yours from the yours to-you
καὶ τὰ ἑξῆς, νοητῶς, ὅ ἐστι τὸ ἀρχέτυπον ἡμῶν ἀξίωμα,
and the following intelligibly which is the archetypal our dignity

δηλαδὴ τὸ κατ᾽ εἰκόνα, ὅ ἐστι τὸ δίκαιον, τὸ ὅσιον, καὶ
namely the after (the)-image which is the just the holy and
τὸ δυνατόν. Δίκαιον μέν, μήτε ἀδικεῖσθαι, μήτε ἀδικεῖν·
the powerful just indeed neither to-be-wronged nor to-wrong
ὅσιον δέ, τῶν ἀδικουμένων ἀνέχεσθαι, καὶ συγχωρεῖν τοῖς
holy and the(-things) wronged to-bear and to-forgive those
ἀδικοῦσι, μᾶλλον δὲ καὶ εὐεργετεῖν αὐτούς. Κατὰ πάντα
wronging rather and even to-do-good-to them in all
δὲ δεῖ ὑμνεῖν αὐτόν, ὡς Θεὸν καὶ Κύριον τοῦ παντός.
and (one)-must to-hymn him as God and Lord of-the all
Τὸ δὲ σφραγίσαι τὰ θεῖα δῶρα, ἵνα τῇ ἐπιφοιτήσει
the and to-seal the divine gifts (is)-so-that by-the visitation
καὶ ἐνδόξῳ παρουσίᾳ τοῦ ἁγίου Πνεύματος, μεταβάλῃ καὶ
and glorious presence of-the Holy Spirit he-may-change and
ποιήσῃ, τὸν μὲν ἄρτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου
make the indeed bread itself the precious body of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ· τὸ δὲ ἐν τῷ ποτηρίῳ, αὐτὸ τὸ
our Jesus Christ the and in the cup itself the
τίμιον αἷμα τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
precious blood of-the great God and Savior our Jesus
Χριστοῦ, τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ
Christ the(-one) poured-out for the of-the world life and
σωτηρίας· καὶ ἵνα τοῖς μεταλαμβάνουσιν ἐξ αὐτοῦ,
salvation and that for-the(-ones) partaking of it
γένηται εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.
it-may-become for forgiveness of-sins and life eternal
Τὸ δέ, «Ἐξαιρέτως,» τουτέστιν, Ὦ μῆτερ ἁγνή, τοὺς
the and especially that-is O mother pure the
ἀφεγγεῖς τύπους καὶ τὰς παρελθούσας σκιὰς τοῦ Λόγου
lightless types and the past shadows of-the Word
θεασάμενοι, καὶ τὰ ἐν τούτοις, κεκλεισμένης πύλης,
having-beheld and the(-things) in these of-(the)-closed gate

φῶς τῆς ἀληθείας ἀναλάμψαν, δοξάζομεν· σὴν δὲ γαστέρα
light of-the truth having-shone-forth we-glorify your and womb
ἐπαξίως εὐλογοῦμεν. «Καὶ ὧν ἕκαστος κατὰ διάνοιαν
worthily we-bless and (of)-what each in mind
ἔχει.» Ὁ λαός· «Καὶ πάντων καὶ πασῶν.» Ἐντέλλεται ὁ
has the people and of-all-men and all-women commands the
ἱερεὺς τῷ λαῷ, μνημονεύειν τὰς τῶν διανοιῶν ὀργάς, ἐν
priest the people to-remember the of-the minds angers at
τῷ καιρῷ τῆς θείας μυσταγωγίας, καὶ ἀπορρίψαι αὐτὰς
the time of-the divine mystagogy and to-cast-off them
ἐκ πάντων καὶ πασῶν τῶν μισούντων ἡμᾶς.
from all-men and all-women the(-ones) hating us
Γίνεται δὲ καὶ μνήμη πρὸς τὸν Θεὸν ὑπὲρ τῶν
takes-place and also (a)-remembrance before — God for the(-ones)
κεκοιμημένων, καὶ πνευμάτων, καὶ πάσης σαρκός, ὡς
fallen-asleep and spirits and all flesh as
νεκρῶν καὶ ζώντων τὴν ἐξουσίαν ἔχοντα, καὶ δεσπόζοντα
of-dead and living the authority having and ruling
ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ ὡς τοῦ
of-heavenly(-things) and earthly(-things) and underground(-things) and as the
βασιλέως Χριστοῦ παρόντος, καὶ ὡς τοῦ ἁγίου Πνεύματος
king Christ being-present and as the Holy Spirit
πάντας προσκαλουμένου, ζῶντάς τε καὶ μεταστάντας,
all calling-forward living both and departed
πρὸς τὰς ἐκεῖσε μονὰς καὶ καταπαύσεις, εἰς τὴν τοῦ
to the there abodes and resting-places for the of-the
Κυρίου καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ προέλευσιν,
Lord and God our Jesus Christ coming-forth
συναθροισθῆναι καὶ προφθάσαι τὸ πρόσωπον αὐτοῦ, καὶ
to-be-gathered-together and to-come-before the face his and
ἀκουσθῆναι τῶν φωνῶν τῆς αἰνέσεως αὐτοῦ· ὡς πασῶν
to-be-heard of-the voices of-the praise his as all

τῶν ἐν ᾅδῃ ψυχῶν ἀπολυθεισῶν τῶν δεσμῶν, διὰ
the in Hades souls having-been-released-from the bonds through
τοῦ θανάτου καὶ τῆς ἀναστάσεως Χριστοῦ. Αὐτὸς γὰρ
the death and the resurrection of-Christ he for
ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ καὶ πρωτότοκος γενόμενος
has-been-raised from (the)-dead first-fruit and firstborn having-become
τῶν κεκοιμημένων· καὶ πᾶσιν ὁδοποιήσας τὴν ἐκ
of-the(-ones) fallen-asleep and for-all having-made-a-way-for the from
νεκρῶν ἀνάστασιν· καὶ πρὸς τὴν ἀθάνατον καὶ μακαρίαν
(the)-dead resurrection and to the immortal and blessed
ζωὴν ἀναπαύων τοὺς ἐπ᾽ ἐλπίδι τῆς ἀναστάσεως αὐτοῦ
life giving-rest-to the(-ones) in hope of-the resurrection his
κοιμηθέντας. Συγκαλοῦνται δὲ πᾶσαι αἱ ψυχαὶ αὐτῶν
having-fallen-asleep are-called-together and all the souls their
μετὰ τῶν προφητῶν καὶ ἀποστόλων καὶ μαρτύρων
with the prophets and apostles and martyrs
συνεισελθεῖν καὶ ἀνακλιθῆναι μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ
to-enter-together and to-recline with Abraham and Isaac and
Ἰακώβ, ἐν τῇ μυστικῇ τραπέζῃ τῆς βασιλείας Χριστοῦ.
Jacob at the mystical table of-the kingdom of-Christ
«Καὶ δὸς ἡμῖν, ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν
and grant us with one mouth and one heart to-glorify
καὶ ἀνυμνεῖν τὸ πάντιμον.» Δεόμεθά σου ὥσπερ ἐν ἑνὶ
and to-hymn the all-honored we-beg you as with one
στόματι καὶ μιᾷ καρδίᾳ εἰς τὴν σὴν δοξολογίαν· οὕτω
mouth and one heart for the your doxology so
τοίνυν καὶ ἓν πνεῦμα, καὶ μίαν ψυχὴν δὸς ἡμῖν, ἵνα
therefore also one spirit and one soul grant us that
συναπτόμενοι τῷ τῆς ἀγάπης συνδέσμῳ, δυνησώμεθα
being-joined by-the of-the love bond we-may-be-able
μετὰ παῤῥησίας ἀπολαύειν τῆς προκειμένης τραπέζης,
with boldness to-enjoy the set-before(-us) table

καὶ γενώμεθα ἄξιοι τῶν θείων μυστηρίων, δοξάζοντες
and may-become worthy of-the divine mysteries glorifying
καὶ ὑμνοῦντες τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
and hymning the all-honored and magnificent name your
τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.
of-the Father and of-the Son and of-the Holy Spirit
«Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος
and will-be the mercies of-the great God and Savior
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.» Ἐὰν οὕτω
our Jesus Christ with all us if so
πράξωμεν ὡς ἀνωτέρω ἔφημεν, τὰ ἐλέη τοῦ Θεοῦ ἔσται
we-do as above we-said the mercies — of-God will-be
μετὰ πάντων ἡμῶν. Ἔλεος Θεοῦ ὁ Χριστός ἐστιν,
with all us (the)-mercy of-God — Christ is
ὁ δι' ἡμᾶς, καὶ διὰ τὸ ἐλεῆσαι ἡμᾶς, ἀπὸ τοῦ
the(-one) for us and for the to-have-mercy-on us from the
μεγάλου Θεοῦ ἀποσταλείς· ὃς καὶ παρέδωκεν ἑαυτὸν δι'
great God sent who also handed-over himself for
ἡμᾶς, καὶ ἠλέησεν. Οἱ γὰρ εἰς ἑνότητα τῆς πίστεως
us and had-mercy the(-ones) for into unity of-the faith
καὶ κοινωνίαν τοῦ ἁγίου Πνεύματος συνελθόντες, διὰ
and communion of-the Holy Spirit having-come-together through
τῆς οἰκονομίας τοῦ ὑπὲρ ἡμῶν ἀποθανόντος, καὶ
the dispensation of-the(-one) for us having-died and
ἐγερθέντος, καὶ καθίσαντος ἐν δεξιᾷ τοῦ Πατρός, οὐκ
having-been-raised and having-sat at (the)-right of-the Father not
ἔτι ἐπὶ γῆς ἐσμεν, ἀλλ' ἐν τῷ θρόνῳ τοῦ Θεοῦ τῷ
any-longer on earth we-are but at the throne — of-God the
βασιλικῷ παρεστήκαμεν ἐν τοῖς οὐρανοῖς, ὅπου ὁ Χριστός
royal we-stand in the heavens where — Christ
ἐστι, καθὼς αὐτὸς λέγει· «Πάτερ δίκαιε, ἁγίασον αὐτοὺς
is as he says Father righteous sanctify them

ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι· ἵνα ὅπου εἰμὶ
in the name your whom you-have-given me that where am
ἐγώ, κἀκεῖνοι ὦσι μετ᾽ ἐμοῦ, καὶ θεωρῶσι τὴν δόξαν
I those-too may-be with me and may-behold the glory
ἣν δέδωκάς μοι, ὅτι ἠγάπησας αὐτούς, καθὼς ἐμὲ
which you-have-given me because you-loved them as me
ἠγάπησας.» Πάντες δὲ οἱ τὴν υἱοθεσίαν ἀπολαβόντες,
you-loved all and the(-ones) the adoption having-received
καὶ συγκληρονόμοι τοῦ Χριστοῦ γενόμενοι, διὰ τῆς
and fellow-heirs — of-Christ having-become through the
χάριτος αὐτοῦ, καὶ οὐκ ἐξ ἔργων ἡμῶν ἔχομεν τὸ Πνεῦμα
grace his and not from works our we-have the Spirit
τοῦ Υἱοῦ τοῦ Θεοῦ εἰς τὰς καρδίας ἡμῶν· οὗτινος τὴν
of-the Son — of-God in the hearts our whose the
χάριν καὶ τὴν ἐνέργειαν θεωρῶν ὁ ἱερεύς, βοᾷ καὶ λέγει·
grace and the activity beholding the priest cries and says
«Ἀββᾶ, ὁ Πατὴρ ὁ οὐράνιος, ἀξίωσον ἡμᾶς ἀκατακρίτως
Abba the Father the heavenly deem-worthy us uncondemned
μετὰ παῤῥησίας τολμᾶν ἐπικαλεῖσθαί σε καὶ λέγειν.»
with boldness to-dare to-call-upon you and to-say

THE LORD'S PRAYER

Germanus explains the Lord's Prayer. God is our Father only if we do his works; his kingdom is the Holy Spirit, whose help we seek like a besieged city; his will is done in peace, as among the angels. The daily bread is Christ, and God's word the soul's bread; we ask forgiveness as we forgive, and protection from Satan.

«Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.» Ἀληθῶς Πατὴρ
Father our the(-one) in the heavens truly Father
πάντων ἡμῶν ἐστι, καὶ πάντας τηρεῖ. Καὶ εἰ μὲν τὸ
of-all us he-is and all keeps and if indeed the

θέλημα αὐτοῦ πράττομεν, πατὴρ ἡμῶν· εἰ δὲ μή, οὗτινος
will his we-do (he-is)-father our if but not whose
τὸ ἔργον ποιοῦμεν, οὗτός ἐστι πατήρ. Καὶ ἄλλως· Πατέρα
the work we-do this(-one) is (our)-father and otherwise Father
αὐτὸν καλεῖς; ὡς τέκνον πολιτεύου, ἵνα εὐάρεστος αὐτῷ
him do-you-call as (a)-child conduct-yourself that well-pleasing to-him
γένῃ τῷ Πατρὶ τῷ ἐν τοῖς οὐρανοῖς· τίς γὰρ τῷ
you-may-become to-the Father the(-one) in the heavens who for to-the
κοσμοκράτορι τῶν κάτω συρομένων στρατευόμενος,
world-ruler of-the(-ones) below being-dragged serving-as-soldier
καὶ υἱοθετούμενος αὐτῷ διὰ τῶν πονηρῶν ἔργων, τολμᾷ
and being-adopted by-him through the wicked works dares
τὸν αἴτιον παντὸς ἀγαθοῦ Κύριον εἰπεῖν Πατέρα; Δῆλον
the cause of-all good Lord to-call Father (it-is)-clear
δὲ ὅτι οὗτος οὐ τὸν Κύριον Σαβαὼθ καλεῖ Πατέρα,
and that this(-one) not the Lord Sabaoth calls Father
ἀλλὰ τὸν ἀντικείμενον, οὗ καὶ τὰ ἔργα πράττει. Ἄλλως·
but the adversary whose also the works he-does otherwise
Πατέρα λέγεις, ἄνθρωπε, τὸν Θεόν; καλῶς λέγεις· ἔστι
Father do-you-call man — God well you-say he-is
γὰρ Πατὴρ καὶ Ποιητὴς πάντων ἡμῶν· ἀλλὰ σπεῦδε
for Father and Maker of-all us but hasten
ἐργάζεσθαι ἔργα ἀρέσκοντα τῷ Πατρί σου. Εἰ δὲ κακὰ
to-work works pleasing to-the Father your if but evil
ἔργα ποιεῖς, πρόδηλον ὅτι τὸν διάβολον ἐπικαλεῖς πατέρα.
works you-do (it-is)-very-clear that the devil you-call-upon (as)-father
Οὗτος γάρ ἐστιν ἔφορος τῶν κακῶν. Διὸ σπεῦδε ἐκφυγεῖν
this(-one) for is overseer of-the evils therefore hasten to-flee
τοῦτον, καὶ ἀρέσαι τῷ ἀγαθῷ Πατρί σου καὶ Ποιητῇ σου.
this(-one) and to-please the good Father your and Maker your

«Ἁγιασθήτω τὸ ὄνομά σου.» Ὄνομά ἐστι τοῦ Υἱοῦ τοῦ
hallowed-be the name your (the)-name is of-the Son —
Θεοῦ, τὸ ἐπικληθὲν ἐφ' ἡμᾶς· Χριστὸς γάρ, καὶ ἡμεῖς
of-God the(-one) called-upon over us Christ for and we
Χριστιανοί, καὶ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἡμῖν. Καὶ
Christians and the name his has-been-called-upon us and
ἀληθῶς ἅγιος ὁ Θεός, ἀλλ' ἡμεῖς παρακαλοῦμεν, ἵνα
truly (is)-holy — God but we beseech that
ἁγιάσῃ τὸ ὄνομα αὐτοῦ ἐν ἡμῖν, ὅ ἐστι τὸ ἔργον
he-may-hallow the name his in us which is the work
ἡμῶν ἀξιολόγιστον· ἅγιον καὶ ὅλως καθαρὸν ποιήσῃ τὸ
our worthy-of-account holy and wholly pure he-may-make the
σῶμα ἡμῶν· ἵνα ἀνέγκλητον εὑρεθῇ ἐν τῇ ἡμέρᾳ τῆς
body our that blameless it-may-be-found in the day of-the
ἀπολογίας. Καὶ τί γάρ; οὐκ ἔστιν ἅγιος ὁ Θεός; Ναὶ
defense and what for not is-he holy — God yes
ἅγιος· ἀλλὰ τοῦτο λέγεις· Ἐν ἐμοὶ «ἁγιασθήτω τὸ ὄνομά
holy but this you-say in me hallowed-be the name
σου,» ὅπως ἴδωσιν οἱ ἄνθρωποι τὰ καλὰ ἔργα μου, καὶ
your so-that may-see the men the good works my and
δοξάσωσί σε τὸν Πατέρα καὶ Ποιητήν μου.
may-glorify you the Father and Maker my
«Ἐλθέτω ἡ βασιλεία σου.» Ἡ βασιλεία τοῦ Θεοῦ, τὸ
come the kingdom your the kingdom — of-God the
Πνεῦμά ἐστι τὸ ἅγιον, ὡς λέγει· «Ἡ βασιλεία τῶν
Spirit is the Holy as he-says the kingdom of-the
οὐρανῶν ἐντὸς ὑμῶν ἐστι.» Τῷ Πνεύματι γὰρ τῷ ἁγίῳ
heavens within you is to-the Spirit for the Holy
σὺν Πατρὶ καὶ Υἱῷ τὸ βασιλεύειν πρέπει, τῷ ἁγιάζοντι
with Father and Son the to-reign befits the(-one) sanctifying
καὶ φωτίζοντι τὰς νοερὰς καὶ ἀγγελικὰς δυνάμεις, καὶ
and enlightening the intellectual and angelic powers and

οὐρανίους στρατιάς, καὶ πάντα ἄνθρωπον ἐρχόμενον εἰς
heavenly hosts and every man coming into
τὸν κόσμον, καὶ πιστεύοντα εἰς τὸ ὄνομα τοῦ Πατρὸς
the world and believing in the name of-the Father
καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. Ἀληθῶς βασιλεὺς
and of-the Son and of-the Holy Spirit truly king
γῆς, ὁρατῶν καὶ ἀοράτων. Ἀλλ' ὥσπερ πόλις
of-earth of-visible(-things) and invisible(-things) but as (a)-city
κυκλωθεῖσα ὑπὸ ἐχθρῶν, ζητεῖ τὴν τοῦ βασιλέως βοήθειαν·
surrounded by enemies seeks the of-the king help
οὕτω καὶ ἡμεῖς κυκλωθέντες ὑπὸ τῶν ἐναντίων δυνάμεων
so also we surrounded by the opposing powers
καὶ τῶν ἁμαρτιῶν, ζητοῦμεν παρ' αὐτοῦ βοήθειαν,
and the sins seek from him help
ἵνα λυτρώσηται ἡμᾶς. Τὸν βασιλέα καλεῖς; Γενοῦ ὡς
that he-may-redeem us the king do-you-call become as
πνευματικὸς στρατιώτης, ἵνα ἀρέσῃς τῷ βασιλεῖ τῷ
(a)-spiritual soldier that you-may-please the king the(-one)
στρατολογήσαντί σε. Καὶ τί γάρ; οὐκ ἔστι βασιλεὺς ὁ
having-enlisted you and what for not is-he king —
Θεός, ὅτι μέλλει ἔρχεσθαι ἡ βασιλεία αὐτοῦ; Ναί, βασιλεὺς
God because is-about to-come the kingdom his yes king
πάντων ἐστίν· ἀλλ' ὥσπερ πόλις κυκλωθεῖσα, ὡς εἴρηται,
of-all he-is but as (a)-city surrounded as has-been-said
καὶ κατὰ ἄλλον τρόπον. Ἐπειδὴ ὁ προφήτης λέγει·
and in another way since the prophet says
«Ἐβασίλευσεν ὁ Θεὸς ἐπὶ τὰ ἔθνη,» τῷ παρεληλυθότι
reigned — God over the nations with-the past
χρόνῳ ὡς μέλλοντι χρησάμενος, χάριν τούτου κράζομεν·
tense as future having-used for-the-sake-of this we-cry
«Ἐλθέτω ἡ βασιλεία σου,» ἐφ' ἡμᾶς τὰ ἔθνη, Κύριε.
come the kingdom your upon us the nations Lord

«Γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.»
be-done the will your as in heaven also on the earth
Τὸ θέλημα τοῦ Θεοῦ καὶ Πατρός, ἡ οἰκονομία τοῦ Υἱοῦ
the will — of-God and Father the dispensation of-the Son
αὐτοῦ ἐστιν. Οἱ ἄγγελοι ἐν οὐρανῷ, ἐν ὁμονοίᾳ καὶ συμφωνίᾳ
his is the angels in heaven in concord and harmony
ὑπάρχουσιν, οὕτω ζητοῦμεν καὶ ἡμεῖς ἐν ἀγάπῃ ἀνυποκρίτῳ
are so seek also we in love unfeigned
γενέσθαι· ὁποῖον θέλημα ζητεῖς, ἐν οὐρανῷ γίνεται· τὸ ἐν
to-become what-kind-of will you-seek in heaven is-done that on
τῇ γῇ δεῖ σε πληρῶσαι. Τὸ δὲ νόημά ἐστιν οὕτως· Κύριε,
the earth must you to-fulfill the and meaning is thus Lord
ὥσπερ ἐγένετο ἐν τῷ οὐρανῷ τὸ θέλημά σου, καὶ εἰσὶ πάντες
as was-done in the heaven the will your and are all
οἱ ἄγγελοι ἐν εἰρήνῃ, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὠθῶν καὶ
the angels in peace and not there-is among them (one)-pushing and
ἀντωθούμενος, οὔτε θλίβων καὶ θλιβόμενος, οὔτε πολεμῶν
being-pushed-back or afflicting and being-afflicted or warring
καὶ πολεμούμενος, ἀλλὰ πάντες ἐν γαλήνῃ βαθείᾳ δοξάζουσί
and being-warred-on but all in calm deep glorify
σε· οὕτω καὶ ἐν ἡμῖν τοῖς ἐπὶ γῆς ἀνθρώποις «γενηθήτω
you so also in us the(-ones) on earth men be-done
τὸ θέλημά σου,» ἵνα πάντα τὰ ἔθνη ἐν ἑνὶ στόματι καὶ μιᾷ
the will your that all the nations with one mouth and one
καρδίᾳ δοξάζωμέν σε τὸν Ποιητὴν καὶ Πατέρα πάντων ἡμῶν.
heart we-may-glorify you the Maker and Father of-all us
«Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.» Ὁ
the bread our the daily give us today the
ἄρτος ὁ ἐπιούσιός ἐστιν ὁ Χριστός, ὁ ὤν, καὶ προών,
bread the daily is — Christ the(-one) being and pre-existing
καὶ μένων εἰς τοὺς αἰῶνας· ὁ ἑκουσίως ἐσθιόμενος, καὶ
and abiding to the ages the(-one) willingly eaten and

ἀδαπάνητος διαμένων ἀεί, καὶ διδοὺς ζωὴν τῷ κόσμῳ· ὃν
unconsumed remaining always and giving life to-the world whom
διὰ τοῦ βαπτίσματος δεξάμενοι, τοῦτον λαβεῖν πάντοτε καὶ
through the baptism having-received this(-one) to-receive always and
ἔχειν καὶ ἐσθίειν αἰτούμεθα· τὸν πρέποντα τῇ οὐσίᾳ ἡμῶν,
to-have and to-eat we-ask the(-bread) befitting the substance our
ὡς ἔστιν ἀρκοῦν ἡμῖν, ἵνα μὴ πενόμενοι καὶ λιμῷ τηκόμενοι,
as is sufficient for-us that not being-poor and by-famine wasting
εἰς βλασφημίαν τραπῶμεν, ἢ περιττεύοντες ἐπαρθῶμεν καὶ
to blasphemy we-may-turn or abounding we-may-be-lifted-up and
ἀποῤῥιφῶμεν ἀπὸ σοῦ. Ἄρτον ἐὰν ζητῇς, χρυσίον μὴ σώρευε·
be-cast-away from you bread if you-seek gold not heap-up
εἰ δὲ λείπῃ καὶ στερῇ, προτρεψάτω σε ζητῆσαι.
if and it-is-lacking and you-are-deprived let-it-urge you to-seek
Ἐπιούσιον ἄρτον αἰτούμεθα λαβεῖν, ἐπειδὴ ὁ πᾶς ἄνθρωπος
daily bread we-ask to-receive since the whole man
ἐκ δύο οὐσιῶν συνίσταται, ψυχῆς τε λέγω καὶ σώματος· καὶ
of two substances consists of-soul both I-mean and of-body and
διὰ τοῦτο, ἐφ' ἑκάστῃ οὐσίᾳ τὸν πρέποντα ἄρτον αἰτούμεθα.
for this for each substance the befitting bread we-ask
Ἄρτος μὲν γὰρ σώματος, οὗτος ὁ ἐσθιόμενος· ἄρτος
bread indeed for of-body (is)-this the(-one) eaten bread
δὲ ψυχῆς, λόγος Θεοῦ. Ἄνοιγε, τέκνον, σὸν στόμα
and of-soul (is)-(the)-word of-God open child your mouth
καὶ συχνότερον μνημόνευε Θεοῦ μᾶλλον ἢ ἀνάπνει.
and more-often remember God rather than breathe
«Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν.» Συγχώρησον ἡμῖν
and forgive us the debts our forgive us
τὰ ἁμαρτήματα ἡμῶν, λέγοντες, ὥσπερ ἡμεῖς τοῖς
the sins our saying as we to-the(-ones)
πταίουσιν ἡμῖν· καὶ εἰ οὕτω ποιοῦμεν, καὶ αὐτὸς
stumbling (against)-us and if so we-do also he

ἡμῖν οὕτω ποιήσει. Ἐὰν ἀφῆκές τινι, ζήτει·
to-us so will-do if you-have-forgiven someone seek(-forgiveness)
ἐὰν ἔλυσας ἀδελφὸν ἀπ᾽ ἔχθρας, παρακάλει· εἰ δὲ
if you-have-freed (a)-brother from enmity beseech if but
μνησικακίαν ἔχεις, ποίαν ἄφεσιν ζητεῖς; Ἡ δὲ ἐπίλυσίς
grudge you-have what-kind-of forgiveness do-you-seek the and solution
ἐστιν οὕτως, ὡς φέρε εἰπεῖν· Κύριε, «ἄφες ἡμῖν τὰ χρέα
is thus as come to-say Lord forgive us the debts
ἡμῶν,» τουτέστι, τὰς ἁμαρτίας ἡμῶν καὶ τὰ πταίσματα,
our that-is the sins our and the falls
«ὡς καὶ ἡμεῖς ἀφίεμεν» πᾶσι τοῖς ἁμαρτάνουσιν καὶ
as also we forgive all the(-ones) sinning and
πταίουσιν εἰς ἡμᾶς ἀδελφοῖς ἡμῶν, ἐλευθέροις τε καὶ
stumbling against us brothers our free both and
δούλοις, καὶ πᾶσι τοῖς ὑποχειρίοις ἡμῶν. Ταῦτα λέγων,
slaves and all the(-ones) subject-to us these-things saying
ἄνθρωπε, ἐὰν οὕτω ποιῇς, ἐννοήθητι, ὅτι «φοβερὸν τὸ
man if so you-do consider that (a)-fearful(-thing) the
ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος·» καὶ διορθωσάμενος,
to-fall into (the)-hands of-God living and having-amended(-yourself)
ἐπίστρεψον πρὸς τὸν Θεὸν καὶ Πατέρα καὶ Ποιητήν σου.
turn to — God and Father and Maker your
«Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς
and not lead us into temptation but deliver us
ἀπὸ τοῦ πονηροῦ.» Ἡμεῖς, Δέσποτα, ἐσμὲν ἄξιοι πάσης
from the evil(-one) we Master are worthy of-all
κολάσεως, καὶ παρακαλοῦμεν μὴ παραδῴης ἡμᾶς εἰς
punishment and we-beseech not hand-over us into
χεῖρας ἐχθίστων ἀνθρώπων, καὶ πονηρῶν δαιμόνων, πρὸς
(the)-hands of-most-hostile men and wicked demons for
τὸ κολάσαι ἡμᾶς· ἀλλὰ σύ, Κύριε, ἡμᾶς παίδευσον, ὅτι
the to-punish us but you Lord us chasten because

ὡς ἡ φιλανθρωπία σου, οὕτω καὶ ἡ παιδεία σου. Τί
as the love-of-mankind your so also the chastening your what
γάρ; ὁ Θεὸς εἰσάγει ἄνθρωπον εἰς πειρασμόν; μὴ γένοιτο.
for — God leads man into temptation not may-it-be
Οὐ γὰρ αἴτιος τῶν κακῶν ὁ Θεός· ἀλλὰ παρακαλέσωμεν
not for (is)-cause of-the evils — God but let-us-beseech
αὐτόν, ἵνα τοῖς πολλοῖς αὐτοῦ οἰκτιρμοῖς μὴ ἐάσῃ ἡμᾶς
him that by-the many his compassions not be-may-allow us
πειρασθῆναι. Κύριε, ἐὰν ζητήσῃ ἡμᾶς ὁ Σατανᾶς σινιάσαι
to-be-tempted Lord if seeks us — Satan to-sift
ὡς τὸν σῖτον, ὥσπερ καὶ τοὺς ἁγίους σου ἀποστόλους
as the wheat as also the holy your apostles
ἐζήτησε μέν, ἀπέτυχε δέ· ἢ ὡς τὸν πάλαι Ἰώβ· μὴ δώσῃς
he-sought indeed failed but or as the of-old Job not give
αὐτῷ ἐξουσίαν καθ' ἡμῶν. Ἀλλ' εἰ καὶ πονηρὸς ἄνθρωπος
him authority against us but if even (a)-wicked man
θελήσει ἡμᾶς πειράσαι, μὴ δώσῃς ἡμᾶς τῷ θελήματι
will-wish us to-tempt not give us to-the will
αὐτοῦ, ἀλλὰ σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων
his but shelter us in the shelter of-the wings
σου· «Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ
your for yours is the kingdom and the power and
ἡ δόξα,» τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
the glory of-the Father and of-the Son and of-the Holy
Πνεύματος. Σοῦ γάρ ἐστιν ἡ ἐξουσία καὶ ἡ κυρία τοῦ
Spirit yours for is the authority and the lordship of-the
ἐλεεῖν καὶ σώζειν, τοῦ θανατοῦν καὶ ζωογονεῖν, τοῦ
to-have-mercy and to-save of-the to-put-to-death and to-give-life of-the
Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ
Father and of-the Son and of-the Holy Spirit now and ever
καὶ εἰς τοὺς αἰῶνας. Κύριε, ἐπειδὴ σή ἐστιν ἡ βασιλεία,
and to the ages Lord since yours is the kingdom

μὴ ἐάσῃς ἡμᾶς φοβηθῆναι ἑτέραν βασιλείαν, μήτε δύναμιν,
not allow us to-fear another kingdom or power
μήτε δεσποτείαν. Ἀλλ᾽ εἰ καὶ ἄξιοί ἐσμεν κολάσεων,
or lordship but if even worthy we-are of-punishments
διὰ τὰς ἁμαρτίας ἡμῶν, σὺ ἡμᾶς οἵῳ τρόπῳ θέλῃς,
because-of the sins our you us in-whatever way you-wish
τιμώρησον· καὶ μὴ παραδῷς ἡμᾶς εἰς χεῖρας ἀνθρώπων.
punish and not hand-over us into (the)-hands of-men
Ἐμπεσούμεθα δὲ εἰς χεῖρας σάς· ὅτι ὡς ἡ μεγαλωσύνη
we-shall-fall and into (the)-hands your for as the majesty
σου, οὕτω καὶ τὸ ἔλεός σου, Πάτερ παντοκράτορ.
your so also the mercy your Father almighty

THE ELEVATION AND THE COMMUNION

The priest cries the holy things to the holy, and the people answer that one is holy, Christ. The elevation is the cross and resurrection, the threefold sign the world sanctified; the fraction is the body broken yet whole, the hot water the warmth of his living side. All communicate with fear and love; the last censing is the Spirit given to the apostles.

«Εἰρήνη πᾶσιν.» Ἥρεμον τὸν νοῦν ἕξοιμεν, πάντες.
peace to-all calm the mind may-we-have all
«Τὰς κεφαλὰς ἡμῶν.» Τὰς διανοίας ἡμῶν σὺν τοῖς
the heads our the minds our with the
ἔργοις τῷ Κυρίῳ ἐπιστρέψωμεν, δεόμενοι τὰ προκείμενα
works to-the Lord let-us-turn begging the set-forth
δῶρα εἰς ἀγαθὸν ἐξομαλίσαι κατὰ τὴν χρείαν ἑκάστου.
gifts for good to-make-level according-to the need of-each
Εὐχαριστοῦμεν δέ, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ
we-give-thanks and by-(the)-grace and compassions and love-of-mankind

τοῦ Μονογενοῦς σου. Εἶτα βοᾷ ὁ ἱερεὺς τοῖς πᾶσι λέγων·
of-the Only-begotten your then cries the priest to-the all saying
«Ὅτι ἐγὼ ἄνθρωπός εἰμι ὁμοιοπαθὴς ὑμῖν, μὴ γινώσκων
for I (a)-man am of-like-passions with-you not knowing
ἑκάστου ὑμῶν τὰ ἔργα·» ὁρᾶτε οὖν καὶ γίνεσθε ἅγιοι,
of-each of-you the works see then and become holy
ὅτι ὁ Χριστὸς ὃν μέλλετε μεταλαβεῖν, ἅγιος Θεός
because — Christ whom you-are-about to-partake-of holy God
ἐστι, καὶ ἐν ἁγίοις ἀναπαυόμενος. «Τὰ ἅγια τοῖς
is and among holy(-ones) resting the holy(-things) for-the
ἁγίοις.» Τοῖς ἀμνησικάκοις καὶ καθαροῖς τῇ καρδίᾳ
holy(-ones) to-the(-ones) not-remembering-wrongs and pure in-the heart
ἀξιοῖ ὁ Θεὸς δοῦναι τὰ ἅγια. Ἁγίους λέγει τοὺς
deems-worthy — God to-give the holy(-things) holy(-ones) he-calls the(-ones)
κεκαθαρμένους ἀπὸ συνειδήσεως πονηρᾶς, καὶ ἔχοντας
cleansed from (a)-conscience evil and having
πίστιν εἰλικρινῆ εἰς τὰ ἅγια. Ὁ λαὸς ὁμολογεῖ καὶ
faith sincere toward the holy(-things) the people confesses and
λέγει· «Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν
says one (is)-holy one Lord Jesus Christ to (the)-glory
Θεοῦ Πατρός. Ἀμήν.» Εἷς ἅγιος καὶ Θεὸς ἀναμάρτητός
of-God (the)-Father amen one holy and God sinless
ἐστιν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς σὺν Θεῷ Πατρὶ
is the Lord our Jesus Christ with God (the)-Father
καὶ ἁγίῳ Πνεύματι, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Θεὸν
and Holy Spirit to-him the glory to the ages God
λέγει τὸν ἐν Τριάδι ὑμνούμενον. Τὸ δὲ συγκαλύπτεσθαι
he-says the(-one) in Trinity hymned the and to-be-covered
διὰ τῶν πτερύγων, τοιάνδε καὶ τοιάνδε θέσιν, κατὰ
through the wings such and such (a)-position according-to
τὴν τοῖς θεόπταις ὁραθεῖσαν ὄψιν· ἢ διὰ τὸ τρισσὸν
the to-the God-seers seen vision or because-of the threefold

μᾶλλον τοῦ ἁγιασμοῦ κρυφίως τὸν ἀριθμὸν ὑπαινίττεσθαι
rather of-the sanctification secretly the number to-hint-at
τῶν ὑποστάσεων, καὶ τὸ μοναδικὸν ὁμοίως τῆς ἐξουσίας
of-the hypostases and the unity likewise of-the authority
καὶ φύσεως καὶ θεότητος, τῇ μοναδικῇ τῆς κυριότητος.
and nature and divinity by-the unity of-the lordship
Δοξάζεται δὲ διὰ τοῦ, «Ἅγιος, ἅγιος, ἅγιος,» καὶ ὁ τῶν
is-glorified and through the holy holy holy also the of-the
τριῶν προσώπων ἁγιασμός. Πάλιν ὁρᾶται, καὶ ἡ κυριότης
three persons sanctification again is-seen also the lordship
τῆς μιᾶς φύσεως ὑμνεῖται· ἤτοι ὁ ἐν Τριάδι Θεὸς τρισὶ
of-the one nature is-hymned that-is the in Trinity God with-three
Σεραφικοῖς ἁγιασμοῖς δοξάζεται, καὶ εἰς μίαν συνιοῦσι καὶ
Seraphic sanctifications is-glorified and into one coming-together and
συνερχομένοις κυριότητα τῆς φύσεως καὶ θεότητος. Τὸ δὲ
meeting lordship of-the nature and divinity the and
τρισσὸν τῶν ἁγιασμῶν τὰς τρεῖς ὑποστάσεις αἰνίττεται· καὶ
threefold of-the sanctifications the three hypostases hints-at and
ἡ κυριότης τὸ μοναδικὸν τῆς μιᾶς ἐξουσίας τε καὶ φύσεως.
the lordship the unity of-the one authority both and nature
Τὸ γοῦν συγκαλύπτεσθαι, τὸ ἄγνωστον καὶ κρύφιον διὰ
the indeed to-be-covered the unknown and hidden through
τῆς τῶν πτερύγων συμπτήξεως ὑποδηλοῖ τῆς θεότητος.
the of-the wings folding-together intimates of-the divinity
Ὅταν γὰρ εἴπῃ· «Τὰ ἅγια τοῖς ἁγίοις·» τοῦτο λέγει
when for he-says the holy(-things) for-the holy(-ones) this he-says
περὶ τῶν καθαρῶν καὶ ἁγίων. Τῶν γὰρ ἁγίων, οὐχὶ τῶν
about the pure and holy of-the for holy(-ones) not of-the
ἁμαρτημάτων, ἀλλὰ τῶν ἀγαθῶν ἔργων πλοῦτος. Ἡ δὲ
sins but of-the good works (is)-(the)-wealth the and

ὕψωσις τοῦ τιμίου σώματος, εἰκονίζει τὴν ἐπὶ τοῦ σταυροῦ
elevation of-the precious body represents the on the cross
ὕψωσιν, καὶ τὸν ἐν αὐτῷ θάνατον, καὶ αὐτὴν τὴν ἀνάστασιν.
lifting-up and the on it death and itself the resurrection
Τὸ δὲ ὑψῶσαι τὸν ἱερέα τὸν θεῖον ἄρτον, καὶ τύπον
the and to-raise the priest the divine bread and (the)-sign
σταυροῦ τρὶς ποιῆσαι ἐν τῷ ἀέρι μετὰ τοῦ τιμίου καὶ
of-(the)-cross three-times to-make in the air with the precious and
ζωοποιοῦ ἄρτου, τοῦτο αἰνίττεται· ὁ μὲν εἷς σταυρὸς
life-giving bread this hints-at the indeed one cross
ὁ τυπούμενος ἄνω, ἁγιασθῆναι δηλοῖ τὸν ἄνω αἰθέρα·
the(-one) signed above to-be-sanctified shows the upper ether
ὁ δὲ μέσος, τὸν ἀέρα· ὁ δὲ κάτω, ὁ ἐπάνω καὶ
the and middle the air the and lower the(-one) above and
πλησίον τοῦ δίσκου, τὴν γῆν, ἐν ᾗ καὶ τὸ ζωοποιὸν
near the paten the earth in which also the life-giving
ἐκεῖνο τοῦ Χριστοῦ σῶμα ἐτάφη. Τὸ δὲ ἐν τῷ ποτηρίῳ
that — of-Christ body was-buried the and in the cup
ποιῆσαι τύπον σταυροῦ, καὶ αὐτὸν τρίτον, ἁγιασθῆναι
to-make (the)-sign of-(the)-cross and it (a)-third(-time) to-be-sanctified
δηλοῖ τὸν τετραπέρατον ἅπαντα κόσμον, παρὰ τῆς θείας
shows the four-cornered whole world by the divine
ἐνσάρκου οἰκονομίας, καὶ παρὰ αὐτοῦ τοῦ ζωοποιοῦ πάθους
incarnate dispensation and by itself the life-giving passion
Χριστοῦ τοῦ Θεοῦ. Καὶ ὁ Χριστὸς Ἰησοῦς σταυρούμενος,
of-Christ — God and — Christ Jesus being-crucified
κατὰ δύσιν μὲν ἦν βλέπων· αἱ δὲ τίμιαι αὐτοῦ χεῖρες,
toward (the)-west indeed was looking the and precious his hands
ἡ μὲν ἐν τῇ μεσημβρίᾳ, ἡ δὲ ἐν τῇ ἄρκτῳ ἐκτεταμένη
the one to the south the other to the north stretched-out
ἦν. Τὸ δὲ κατὰ ἀνατολάς, κατὰ τὸν λέγοντα· «Ὁ
was the and toward (the)-east (is)-according-to the(-one) saying —

Θεὸς ἀπὸ Θαιμᾶν ἥξει,» ἐπεὶ αὐτός ἐστιν ὁ νοητὸς Ἥλιος
God from Teman will-come since he is the intelligible Sun
τῆς δικαιοσύνης· καί, «Ἀνατολὴ ὄνομα αὐτοῦ·» καὶ
of-the righteousness and (the)-East (is)-(the)-name his and
διὰ τὸ καραδοκεῖν ἐκεῖσε τὴν ἀΐδιον ἀπόλαυσιν καὶ τὴν
because-of the to-await-eagerly there the eternal enjoyment and the
ἀνάστασιν. Τὸ δὲ τρεῖς σταυρούς, τὸ τῆς ἁγίας Τριάδος
resurrection the and three crosses the of-the holy Trinity
μυστήριον δηλοῖ. Ἔπαθε μὲν ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ,
mystery shows suffered indeed the Son and Word — of-God
εὐδοκίᾳ τοῦ συναϊδίου Θεοῦ καὶ Πατρός, συνεργίᾳ
by-(the)-good-pleasure of-the co-eternal God and Father by-(the)-cooperation
δὲ τοῦ ἁγίου Πνεύματος. Διὰ τοῦτο καὶ ὁ λαὸς βοᾷ· «Εἷς
and of-the Holy Spirit for this also the people cries one
ἅγιος, εἷς Κύριος Ἰησοῦς Χριστός·» ἅγιον μὲν καὶ Κύριον
(is)-holy one Lord Jesus Christ holy indeed and Lord
λέγων, τὸν ἐν Τριάδι ὑμνούμενόν τε καὶ δοξαζόμενον
saying the(-one) in Trinity hymned both and glorified
Θεόν. Τὸ γὰρ τρισσὸν τῶν ἁγιασμῶν, τὰς τρεῖς ὑποστάσεις
God the for threefold of-the sanctifications the three hypostases
δηλοῖ καὶ αἰνίττεται. Τὸ δὲ ὑψῶσαι τὸν θεῖον ἄρτον
shows and hints-at the and to-raise the divine bread
μόνον, τοῦτό ἐστιν, ἐπεὶ αὐτός ἐστιν ὁ βασιλεὺς Κύριος·
only this is since he is the king Lord
καὶ αὐτός ἐστιν ἡ κεφαλή, κατὰ τὸν Ἀπόστολον. Τὰ δὲ
and he is the head according-to the Apostle the and
ἄλλα τίμια δῶρα, μέλη Χριστοῦ, καὶ σῶμα Χριστοῦ·
other precious gifts (are)-members of-Christ and body of-Christ
ἤγουν τοῦ τιμίου σώματος Χριστοῦ τοῦ Θεοῦ. Ἐκεῖνος γάρ
that-is of-the precious body of-Christ — God that(-one) for
ἐστι μόνος, ἐν ᾧ τυποῦται καὶ δείκνυται τὸ θεῖον καὶ
is alone in which is-figured and is-shown the divine and

ζωηφόρον πάθος, τοῦ τυθέντος ὑπὲρ τῆς τοῦ κόσμου
life-bearing passion of-the(-one) sacrificed for the of-the world
ζωῆς· ἐπειδήπερ αὐτὸς μόνος ὁ θεῖος ἄρτος, σφάττεται
life since he alone the divine bread is-slaughtered
μέν, καὶ ὡς ἀμνὸς θύεται· τὰ δ' ἄλλα τῶν θείων δώρων
indeed and as (a)-lamb is-sacrificed the but other(-ones) of-the divine gifts
οὐ λογχεύονται μετὰ τῆς λόγχης σταυροειδῶς· ἀλλ' ὡς
not are-pierced with the spear cross-wise but as
μέλη καὶ μέρη σώματος, μερίζονται καὶ κατασφάττονται.
members and parts of-(a)-body are-divided and are-slaughtered
Μετέχων οὖν ἐκεῖνος ὁ θεῖος ἄρτος ἁγιασμοῦ, μεταδίδωσι
partaking then that the divine bread of-sanctification imparts
καὶ τοῖς ἄλλοις τιμίοις δώροις· ὁμοίως καὶ τῷ ποτηρίῳ
also to-the other precious gifts likewise and to-the cup
μεταδίδωσι τοῦ ἁγιασμοῦ καὶ τῆς χάριτος.
imparts of-the sanctification and of-the grace
Μετὰ δὲ τὴν ὕψωσιν, εὐθὺς ὁ μερισμὸς τοῦ θείου ποιεῖται
after and the elevation at-once the division of-the divine is-made
σώματος. Ἀλλὰ κἂν μερίζηται, ἀμέριστος διαμένει καὶ
body but even-if it-is-divided undivided it-remains and
ἄτμητος, ἐφ' ἑνὶ ἑκάστῳ μέρει τῶν τεμνομένων, ὅλος
uncut in one each part of-the(-pieces) cut whole
γνωριζόμενός τε καὶ εὑρισκόμενος. Εἰ γὰρ καὶ φθορὰν
recognized both and found if for even corruption
ὑπέστη τῷ θανάτῳ, ἀλλ' ἡ σὰρξ αὐτοῦ ἐν τῷ ᾅδῃ
he-underwent in-the death yet the flesh his in the Hades
οὐκ εἶδε διαφθοράν. Τότε δὲ κομίζεται ὕδωρ θερμότατον
not saw decay then and is-brought water very-hot
εἰς μικρὸν λεβητάριον, καὶ κιρνῶσιν ἐξ αὐτοῦ τὰ
in (a)-small kettle and they-mix from it the(-things)
προκείμενα τῇ θείᾳ τραπέζῃ, εἴτε κρατῆρες, εἴτε ποτήρια
set-forth on-the divine table whether bowls or cups

εἶεν· ἵν᾽ ὥσπερ ἐκ ζώσης προῆλθον τῆς θείας πλευρᾶς
they-be so-that as from (a)-living came-forth the divine side
ἀμφότερα θερμότητος πεπληρωμένα, οὕτω δὴ καὶ τὸ ὕδωρ
both with-warmth filled so indeed also the water
θερμότατον ἐν τῷ καιρῷ τῆς μεταλήψεως ἐπεμβαλλόμενον,
very-hot at the time of-the communion poured-in
τέλειον τὸν τύπον τοῦ μυστηρίου ἀναπληροῖ τῶν
perfect the type of-the mystery fills-up of-the(-ones)
μεταλαμβανόντων τῇ θηλῇ τοῦ ποτηρίου, ὡς αὐτῇ
partaking with-the nipple of-the cup as itself
τῇ ζωοπαρόχῳ πλευρᾷ ψαυόντων. Ταῦτα καὶ θύρα τίς
the life-giving side touching these-things also (a)-door some
ἐστι, πρὸς τὴν τῆς Τριάδος πίστιν τε καὶ ἐπίγνωσιν,
is to the of-the Trinity faith both and knowledge
καὶ τοῦτο ὁ μέγας Ἰωάννης καὶ θεολόγος παρίστησι,
and this the great John and theologian presents
τοῖς τρισὶ τούτοις μάρτυσι, τῆς σωτηρίου πίστεως καὶ
by-the three these witnesses of-the saving faith and
δυνάμεως ἐπιστηρίζων τὸν λόγον. «Τρεῖς εἰσιν οἱ
power supporting the word three are the(-ones)
μαρτυροῦντες, τὸ πνεῦμα, τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
witnessing the spirit the water and the blood and the
τρεῖς εἰς τὸ ἕν εἰσιν.» Ἡ δὲ μετάληψις δηλοῖ καὶ τὴν
three in the one are the and communion shows also the
πρὸ τοῦ πάθους ἐπὶ τοῦ μυστικοῦ δείπνου μετάδοσιν τοῦ
before the passion at the mystical supper imparting of-the
ἄρτου καὶ τοῦ καινοῦ ποτηρίου· περὶ οὗ εἶπεν ὁ Σωτὴρ
bread and of-the new cup about which said the Savior
ἡμῶν· «Οὐκέτι ἐκ τούτου πίω, ἄχρις ὅτου πίω αὐτὸ
our no-longer of this I-shall-drink until — I-drink it
καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.» Ὃ καὶ ἔπιε
new in the kingdom of-the Father my which also he-drank

μετὰ τὴν ἀνάστασιν ξένως ὁμοῦ καὶ καινοπρεπῶς. Οὐ γὰρ
after the resurrection strangely at-once and newly not for
ὡς χρείαν τηνικαῦτα τοῦ σώματος ἔχοντος τροφῆς, ἀλλ'
as need at-that-time the body having of-food but
εἰς πληροφορίαν τῶν μαθητῶν τῆς ἀναστάσεως ἕνεκα.
for assurance of-the disciples of-the resurrection for-the-sake-of
Τὸ δὲ μεταλαβεῖν τὸν ἱερέα μόνον τὸν θεῖον ἄρτον, ἄνευ
the and to-partake the priest only the divine bread without
μὲν αἵματος, εἶθ' οὕτως μετασχεῖν τοῦ θείου αἵματος,
indeed blood then so to-partake-of the divine blood
οὐδὲν ἄλλο δηλοῖ, εἰ μὴ αἱματώδη ἔτι εἶναι τὸν θεῖον
nothing other shows if not bloody still to-be the divine
ἀμνόν, ἀπὸ τῆς θείας καὶ ζωηφόρου σφαγῆς, καὶ τοῦ
lamb from the divine and life-bearing slaughter and of-the
νοητοῦ θύματος, ἣν ὁ ἱερεὺς ἐπεποιήκει μυστικῶς ἐν τῇ
intelligible victim which the priest had-made mystically in the
προθέσει. Ἡ εὐχὴ ἡ μετὰ τὸ μεταλαβεῖν τὸν ἱερέα·
prothesis the prayer the(-one) after the to-partake the priest
«Ἡτοίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας πάντων
you-prepared before me (a)-table from opposite all
τῶν θλιβόντων με.» Τὴν ἐπουράνιον λέγει τράπεζαν,
the(-ones) afflicting me the heavenly he-calls table
τὸ μυστήριον τὸ ἀθάνατον· τράπεζαν, τὸ ἄχραντον σῶμα.
the mystery the immortal table the undefiled body
«Ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου·» τὸ ἔλαιον λέγει
you-anointed with oil the head my the oil he-calls
τῆς χάριτος τοῦ ἁγίου Πνεύματος. «Καὶ τὸ ποτήριόν σου
of-the grace of-the Holy Spirit and the cup your
μεθύσκον με, ὡσεὶ κράτιστον!» τὴν ἀθάνατον πόσιν λέγει
inebriating me as most-excellent the immortal drink he-calls
τοῦ θείου αἵματος. Ἄλλως· Ποτήριον, τὸ τίμιον αἷμα.
of-the divine blood otherwise (the)-cup (is)-the precious blood

Καὶ τό· «Κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα
and the to-dwell me in (the)-house of-(the)-Lord for length
ἡμερῶν,» εἰς τὴν ἄνω Ἰερουσαλήμ. Οἶκος, ὁ οὐρανός,
of-days in the above Jerusalem (the)-house (is)-the heaven
καὶ ἡ Ἐκκλησία, καὶ ἡ Σιών.
and the Church and — Zion
«Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης προσέλθετε
with fear of-God and faith and love draw-near
Χριστῷ τῷ Θεῷ καὶ βασιλεῖ ἡμῶν.» Δεῖ οὖν φόβον ἔχειν
to-Christ — God and king our must then fear to-have
ἡμᾶς καὶ ἀγάπην ἐν καιρῷ τῶν μυστηρίων, καὶ μετὰ
us and love at (the)-time of-the mysteries and with
πίστεως προσελθεῖν· ὅτι κἂν μυρία δηλαδὴ δικαιώματα
faith to-approach because even-if ten-thousand clearly righteous-deeds
ἔχωμεν, καὶ μνησίκακοι ὦμεν, οὐδὲν ἐξ αὐτῶν σωτηρίας,
we-have and grudge-bearing we-are nothing from them of-salvation
λέγει, καρπώσασθαι δυνησόμεθα· διὰ τοῦτο καὶ φόβον
he-says to-reap we-shall-be-able for this also fear
δεῖ ἔχειν καὶ ἀγάπην ἐν καιρῷ τῶν θυσιῶν· οὐδὲν
(one)-must to-have and love at (the)-time of-the sacrifices nothing
γὰρ ἄλλο ἐμνημόνευσε δικαιοσύνης, εἰ μὴ τὴν ἀγάπην.
for other he-mentioned of-righteousness if not the love
Αὐτὸς γὰρ ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ,
he for the only-begotten Son and Word — of-God
εἰρήνης πρόξενος παντὶ τῷ πιστεύοντι, καὶ τὸ τίμιον
of-peace (the)-procurer to-every the(-one) believing and the precious
αὐτοῦ σῶμα καὶ αἷμα μετὰ φόβου καὶ πίστεως δέδωκεν.
his body and blood with fear and faith has-given
«Ὀρθοί, οἱ μεταλαβόντες τῶν θείων ἀχράντων,
upright the(-ones) having-partaken of-the divine undefiled
ἀθανάτων.» Τουτέστιν, ὀρθῇ τῇ διανοίᾳ σὺν τοῖς ἔργοις
immortal(-mysteries) that-is with-upright the mind with the works

στῶμεν μεταλαβόντες· καὶ ἀξίως αὐτῷ εὐχαριστήσωμεν,
let-us-stand having-partaken and worthily him let-us-thank
ὅτι ἠξίωσεν ἡμᾶς τῶν θείων μυστηρίων γεύσασθαι, καὶ
because he-deemed-worthy us of-the divine mysteries to-taste and
ἐν τῇ παλιγγενεσίᾳ σὺν αὐτῷ αὐλισθῆναι. Ἀμήν. Ἄλλως·
in the regeneration with him to-lodge amen otherwise
Οἱ μετασχόντες τῆς ζωοποιοῦ θυσίας, ἢ οὐσίας, ἀπὸ
the(-ones) having-shared-in the life-giving sacrifice or substance from
τῶν γηΐνων πρὸς τὰ οὐράνια διορθώσωμεν τὸν νοῦν,
the earthly(-things) to the heavenly(-things) let-us-set-straight the mind
καὶ ἀξίως τῷ Χριστῷ εὐαρεστήσωμεν, ὅτι ἠξίωσεν
and worthily — Christ let-us-please because he-deemed-worthy
ἡμᾶς μετασχεῖν τοῦ τιμίου σώματος καὶ αἵματος αὐτοῦ· ὧν
us to-partake-of the precious body and blood his which
γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, καὶ τῆς ἐν τῇ παλιγγενεσίᾳ
may-it-be all us to-obtain also of-the in the regeneration
θεοφανείας, χάριτι αὐτοῦ. Τί δέ ἐστι παλιγγενεσία;
theophany by-(the)-grace his what and is regeneration
τὸ ἐκ δευτέρου γεννηθῆναι, καὶ ἀνακαινισθῆναι. Ἡ
the from (a)-second(-time) to-be-born and to-be-renewed the
δὲ ἄρσις τῶν καταλειφθέντων θείων λειψάνων, τὴν
and taking-up of-the left divine remnants the
ἀνάληψιν τοῦ Κυρίου καὶ Θεοῦ ἡμῶν ὑπαινίττεται. Ὁ
ascension of-the Lord and God our hints-at the
δὲ τελευταῖος θυμιατός, τὴν χάριν τοῦ ἁγίου Πνεύματος,
and last censing the grace of-the Holy Spirit
τὴν δι' ἐμφυσήματος δοθεῖσαν τοῖς ἀποστόλοις μετὰ
the(-one) through breathing given to-the apostles after
τὴν ἀνάστασιν. Ἡ δὲ ὀπισθάμβωνος εὐχή, οἱονεὶ σφραγίς
the resurrection the and behind-the-ambo prayer as-it-were (a)-seal
ἐστι πάντων τῶν αἰτημάτων, καὶ ἀνακεφαλαίωσις τακτική,
is of-all the petitions and (a)-summing-up orderly

πρέπουσα τοῖς πρώτοις καὶ τιμιωτέροις ἐπιλόγοις. Ἐπειδὴ
befitting to-the first and more-honored epilogues since
γὰρ πᾶσα ἡ θεία ἱερουργία, προηγουμένως μέν, ὑπὲρ
for all the divine sacred-work principally indeed for
τῶν προσενεγκάντων, καὶ δι᾽ οὓς προσήγαγον τελεῖται,
the(-ones) having-offered and for whom they-brought(-it) is-performed
ἔπειτα καὶ ὑπὲρ πάντων τῶν διαλειφθέντων· κατὰ
then also for all the(-ones) omitted in-accordance-with
τοῦτο ἐν τῷ τέλει, τάξιν ἐπιτίθησιν τὴν ἑκάστης πρέπουσαν
this at the end order it-places the of-each befitting
ἐκφωνουμένης εὐχῆς. Ἐπειδὴ γάρ τινες τῶν ἔξω τοῦ
pronounced prayer since for some of-the(-ones) outside the
θυσιαστηρίου ἑστώτων εἰς ἀπορίαν πολλάκις χωροῦσι,
altar standing into perplexity often come
γνωσιμαχοῦντες καὶ λέγοντες· Τίς ἄρα ὁ σκοπός,
contending-about-knowledge and saying what then (is)-the aim
καὶ ἡ τῶν παρὰ τοῦ ἀρχιερέως ὑποψιθυριζομένων εὐχῶν
and the of-the by the high-priest whispered prayers
ἔννοιά τε καὶ δύναμις; καὶ ἐφίενται εἴδησίν τινα καὶ
meaning both and power and they-desire knowledge some also
τούτων καταλαβεῖν, κατὰ τοῦτον οἱ θεῖοι Πατέρες,
of-these to-grasp according-to this the divine Fathers
ὡς ἀνακεφαλαίωσιν πάντων τῶν διὰ τῶν εὐχῶν
as (a)-summing-up of-all the(-things) through the prayers
αἰτουμένων, τὸν χαρακτῆρα ταύτης ἐποιήσαντο, διδάσκοντες
asked the character of-this made teaching
τοὺς ἐπιζητοῦντας, ἐκ τοῦ κρασπέδου τὸ ὕφασμα.
the(-ones) seeking from the hem the cloth
Ὁ δὲ τοῦ παρθενικοῦ σώματος τύπος, ὁ μερισμὸς τῆς
the and of-the virginal body type (is)-the division of-the
εὐλογίας καὶ προσφορᾶς, κλᾶται μὲν ὡς ἄρτος, διανέμεται
blessing and offering it-is-broken indeed as bread it-is-distributed

δὲ ὡς ἀῤῥήτου εὐλογίας μετάληψις τοῖς μεταλαμβάνουσι
and as of-unspeakable blessing (a)-partaking to-the(-ones) partaking
μετὰ πίστεως· ὡς προσφορὰ δὲ τοῖς ἐνηνοχόσι
with faith as offering and to-the(-ones) having-brought(-it)
πλήρης ἁγιωσύνης, ἐκ τῶν ἁγίων ἀντιπροσφέρεται· καὶ
full of-holiness from the holy(-things) it-is-offered-in-return and
οὕτως ἀπὸ μὲν τῆς μεταλήψεως τοῦ ἀχράντου σώματος,
so from indeed the partaking of-the undefiled body
τοῦ ἐξ αὐτῆς τεχθέντος Χριστοῦ τοῦ Θεοῦ ἡμῶν, καὶ
of-the(-one) from her born of-Christ — God our and
τοῦ τιμίου αἵματος, ὁ ἁγιασμὸς καὶ υἱοθεσία τοῖς πιστοῖς
of-the precious blood the sanctification and adoption to-the faithful
παραγίνεται. Ἡ δὲ πνευματικὴ εὐλογία, καὶ ἡ ἄλλη τῶν
comes the and spiritual blessing and the other of-the
ἀγαθῶν χορηγία, τῷ τῶν Χριστιανῶν γένει, ἐκ τῆς
goods supply to-the of-the Christians race from the
διανομῆς τοῦ ἄρτου τοῦ σώματος τῆς Θεοτόκου γίνεται καὶ
distribution of-the bread of-the body of-the God-bearer comes-about and
πιστεύεται. Ὁ μὲν θεόπτης ἐκεῖνος Μωσῆς, πάλαι αἵματα
is-believed the indeed God-seer that Moses of-old (the)-blood
τράγων καὶ μόσχων, ἐῤῥάντιζε τὸν λαόν, λέγων· «Τοῦτο
of-goats and calves sprinkled-on the people saying this
τὸ αἷμα τῆς διαθήκης Κυρίου ἐστίν.» Ὁ δὲ Χριστὸς
the blood of-the covenant of-(the)-Lord is — but Christ
καὶ Θεὸς τὸ ἴδιον σῶμα δέδωκε, καὶ ἴδιον αἷμα ἐξέχεε,
and God the own body gave and own blood poured-out
καὶ ἐκέρασε τὸ καινῆς διαθήκης πόμα, λέγων· «Τοῦτό
and mixed the of-(the)-new covenant drink saying this
ἐστι τὸ σῶμά μου, καὶ τὸ αἷμά μου, τὸ κλώμενον καὶ
is the body my and the blood my the(-one) broken and
διαχεόμενον εἰς ἄφεσιν ἁμαρτιῶν· ὥστε ὁσάκις ἐσθίετε τὸν
poured-out for forgiveness of-sins so-that as-often-as you-eat the

ἄρτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον καὶ
bread and the cup this you-drink the death and
τὴν ἀνάστασίν μου ὁμολογεῖτε.» Καὶ οὕτω λοιπὸν μετὰ
the resurrection my you-confess and so henceforth with
τοιαύτης ἐννοίας, ἐσθίομεν τὸν ἄρτον καὶ τὸ ποτήριον
such thought we-eat the bread and the cup
πίνομεν, ὡς σάρκα καὶ αἷμα τοῦ Υἱοῦ τοῦ Θεοῦ, τὸν
we-drink as flesh and blood of-the Son — of-God the
θάνατον καὶ τὴν ἀνάστασιν ὁμολογοῦντες τοῦ Κυρίου ἡμῶν
death and the resurrection confessing of-the Lord our
Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
Jesus Christ to-whom (be)-the glory to the ages amen
