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# The Divine Liturgy

John Chrysostom
Basil of Caesarea
Nicholas Kabasilas

# Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
# ΕΡΜΗΝΕΙΑ ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ

*The Divine Liturgy*

*With the Explanation of Nicholas Kabasilas*

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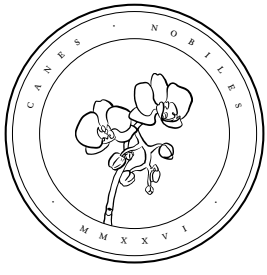
with a word-for-word interlinear English translation

preserving the original word order

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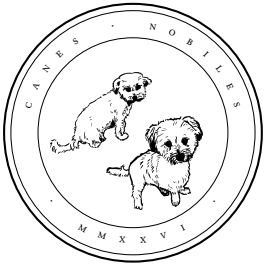


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Rubrics, the directions for the rite, are set as their own paragraphs.

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JOHN CHRYSOSTOM

# Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

*The Liturgy of Saint John Chrysostom*

*Before the liturgy the priest must be reconciled with all and keep vigil. With the deacon he bows three times; at the deacon's bidding he gives the blessing, and the deacon begins the opening prayers: the hymn to the Holy Spirit, the Trisagion, and the Lord's Prayer, followed by penitential troparia. They venerate the icons of Christ and the God-bearer, and the priest bows his head and asks God to strengthen him for the bloodless sacrifice.*

Μέλλων ὁ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει
*being-about the priest the divine to-perform mystagogy ought*
προηγουμένως μὲν κατηλλαγμένος εἶναι μετὰ πάντων καὶ
*beforehand indeed reconciled to-be with all and*
μὴ ἔχειν τι κατά τινος καὶ τὴν καρδίαν δὲ ὅση
*not to-have anything against anyone and the heart too as-far-as*
δύναμις ἀπὸ πονηρῶν τηρῆσαι λογισμῶν ἐγκρατεύεσθαί
*(is-his)-power from evil to-guard thoughts to-be-continent*
τε μικρὸν ἀφ' ἑσπέρας καὶ ἐγρηγορηκὼς διάγειν
*both a-little from evening and wakeful to-spend(-the-time)*
μέχρι τοῦ τῆς ἱερουργίας καιροῦ. Τούτου δὲ ἐπιστάντος
*until the of-the sacred-service time this and having-come*
μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν
*after the to-make the customary to-the presiding(-one) prostration*
εἰσέρχεται ἐν τῷ ναῷ καὶ συνάμα τῷ διακόνῳ ποιοῦσι
*he-enters into the church and together-with the deacon they-make*
προσκυνήματα τρία εἶτα λέγει ὁ διάκονος
*reverences three then says the deacon*
Εὐλόγησον δέσποτα
*bless master*

καὶ ποιήσαντος τοῦ ἱερέως εὐλογητόν
*and having-made the priest the(-blessing)*
Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς
*blessed — (is)-God our always now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*the ages of-the ages amen*
ἄρχεται λέγειν ὁ διάκονος τό
*begins to-say the deacon the(-prayer)*
Βασιλεῦ οὐράνιε παράκλητε τὸ πνεῦμα τῆς ἀληθείας,
*O-king heavenly comforter the spirit of-the truth*
ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ
*the(-one) everywhere being-present and the all(-things) filling the*
θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ
*treasury of-the good(-things) and of-life giver come and*
σκήνωσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλῖδος
*dwell in us and cleanse us from every stain*
καὶ σῶσον ἀγαθὲ τὰς ψυχὰς ἡμῶν Ἅγιος ὁ Θεός, ἅγιος
*and save O-good-one the souls our holy — God holy*
ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς
*mighty holy immortal have-mercy-on us*
τρίς
*thrice*
Δόξα. Καὶ νῦν
*glory and now*
Παναγία τριὰς ἐλέησον ἡμᾶς· Κύριε ἱλάσθητι ταῖς
*all-holy trinity have-mercy-on us Lord be-gracious to-the*
ἁμαρτίαις ἡμῶν· δέσποτα συγχώρησον τὰς ἀνομίας ἡμῖν·
*sins our master forgive the iniquities to-us*
ἅγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν ἕνεκεν
*holy(-one) visit and heal the infirmities our for-the-sake-of*

τοῦ ὀνόματός σου Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε
*the name your Lord have-mercy Lord have-mercy Lord*
ἐλέησον Πάτερ ἡμῶν
*have-mercy Father our*
μετὰ δὲ τὸ Πάτερ ἡμῶν ὁ ἱερεύς
*after and the Father our the priest*
ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα
*for yours is the kingdom and the power and the glory*
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν
*of-the Father and of-the Son and of-the holy Spirit now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*and ever and to the ages of-the ages amen*
εἶτα λέγουσι τό
*then they-say the(-troparion)*
Ἐλέησον ἡμᾶς, Κύριε ἐλέησον ἡμᾶς· πάσης γὰρ
*have-mercy-on us Lord have-mercy-on us of-all for*
ἀπολογίας ἀποροῦντες ταύτην σοι τὴν ἱκεσίαν ὡς
*defense being-at-a-loss this to-you the supplication as*
δεσπότῃ οἱ ἁμαρτωλοὶ προσφέρομεν· ἐλέησον ἡμᾶς
*to-(a)-master we sinners offer have-mercy-on us*
Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
*glory to-(the)-Father and Son and holy Spirit*
Κύριε ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν· μὴ ὀργισθῇς
*Lord have-mercy-on us in you for we-have-trusted not be-angry*
ἡμῖν σφόδρα μηδὲ μνησθῇς τῶν ἀνομιῶν ἡμῶν ἀλλ᾽
*with-us greatly nor remember the iniquities our but*
ἐπίβλεψον καὶ νῦν ὡς εὔσπλαγχνος καὶ λύτρωσαι ἡμᾶς ἐκ
*look-down even now as compassionate and redeem us from*
τῶν ἐχθρῶν ἡμῶν· σὺ γὰρ εἶ θεὸς ἡμῶν καὶ ἡμεῖς λαός
*the enemies our you for are God our and we (the)-people*
σου, πάντες ἔργα χειρῶν σου καὶ τὸ ὄνομά σου ἐπικεκλήμεθα
*your all works of-hands your and the name your we-have-called-upon*

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*and now and ever and to the ages of-the ages amen*
Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν εὐλογημένη
*of-the compassion the gate open to-us blessed*
θεοτόκε· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσαιμεν· ῥυσθείημεν
*God-bearer hoping in you not may-we-fail may-we-be-delivered*
διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἶ ἡ σωτηρία τοῦ
*through you from-the troubles you for are the salvation of-the*
γένους τῶν χριστιανῶν.
*race of-the Christians*
Ἔπειτα ἀπέρχονται εἰς τὴν εἰκόνα τοῦ Χριστοῦ λέγοντες
*then they-go to the icon — of-Christ saying*
Τὴν ἄχραντον εἰκόνα σου προσκυνοῦμεν ἀγαθὲ αἰτούμενοι
*the undefiled image your we-venerate O-good-one asking*
συγχώρησιν τῶν πταισμάτων ἡμῶν Χριστὲ ὁ Θεός,
*forgiveness of-the offenses our Christ — God*
βουλήσει γὰρ ηὐδόκησας σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ
*by-will for you-were-well-pleased in-(the)-flesh to-ascend on the cross*
ἵνα ῥύσῃ οὓς ἔπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ·
*that you-might-deliver whom you-fashioned from the slavery of-the enemy*
ὅθεν εὐχαρίστως βοῶμέν σοι· χαρᾶς ἐπλήρωσας τὰ πάντα
*whence thankfully we-cry to-you with-joy you-filled the all(-things)*
ὁ σωτὴρ ἡμῶν παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον
*the savior our having-come to the to-save the world*
εἶτα ἀσπάζονται καὶ τὴν εἰκόνα τῆς θεοτόκου λέγοντες
*then they-kiss also the icon of-the God-bearer saying*
τὸ τροπάριον
*the troparion*
Εὐσπλαγχνίας ὑπάρχουσα πηγὴ συμπαθείας ἀξίωσον
*of-compassion being (the)-source of-sympathy deem-worthy*
ἡμᾶς θεοτόκε· βλέψον εἰς λαὸν τὸν ἁμαρτήσαντα,
*us God-bearer look on (the)-people the having-sinned*

δεῖξον ὡς ἀεὶ τὴν δυναστείαν σου· εἰς σὲ γὰρ ἐλπίζοντες
*show as always the power your in you for hoping*
τὸ Χαῖρε βοῶμέν σοι ὡς ποτὲ ὁ Γαβριὴλ ὁ τῶν
*the(-word) hail we-cry to-you as once — Gabriel the of-the*
ἀσωμάτων ἀρχιστράτηγος.
*bodiless(-ones) chief-captain*
Εἶτα κλίνουσι τὴν κεφαλὴν καὶ λέγει ὁ ἱερεὺς ταύτην
*then they-bow the head and says the priest this*
τὴν εὐχήν
*the prayer*
Κύριε ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους κατοικητηρίου
*Lord send-forth the hand your from (the)-height of-dwelling*
σου καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην διακονίαν σου
*your and strengthen me for the set-before(-me) service your*
ἵνα ἀκατακρίτως παραστὰς τῷ φοβερῷ σου βήματι
*that without-condemnation standing-before the fearful your judgment-seat*
τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσω· ὅτι σοῦ ἐστιν ἡ
*the bloodless sacred-service I-may-perform for yours is the*
δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
*power and the glory to the ages of-the ages amen*

*In the sanctuary priest and deacon kiss the Gospel and the holy table. The deacon vests and makes ready the vessels at the prothesis; the priest vests piece by piece, blessing and kissing each and saying the psalm verse that belongs to it.*

Ἔπειτα ποιοῦσι καὶ εἰς τοὺς χοροὺς προσκυνήματα ἀνὰ
*then they-make also to the choirs reverences by*
ἓν καὶ οὕτως ἀπέρχονται εἰς τὸ Θυσιαστήριον λέγοντες
*one and so they-go-away into the Sanctuary saying*
τό
*the(-psalm)*
Εἰσελεύσομαι εἰς τὸν οἶκόν σου
*I-will-enter into the house your*
ἕως τέλους ψαλμ. ε΄ ἐλθόντες δὲ εἰς τὸ ἱερατεῖον ποιοῦσι
*to (the)-end psalm 5 having-come and into the sanctuary they-make*
προσκυνήματα τρία ἔμπροσθεν τῆς Ἁγίας Τραπέζης καὶ
*reverences three before the Holy Table and*
ἀσπάζονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν τράπεζαν.
*they-kiss the holy gospel and the holy table*
Εἶτα λαμβάνουσιν ἐν ταῖς χερσὶν αὐτῶν ἑκάτερος τὸ
*then they-take in the hands their each the*
στοιχάριον αὐτοῦ καὶ ποιοῦσι προσκυνήματα τρία πρὸς
*sticharion his and they-make reverences three toward*
ἀνατολὰς λέγοντες καθ᾽ ἑαυτὸν ἑκάτερος τό
*(the)-east saying by himself each the(-prayer)*
Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ
*— God be-gracious to-me the sinner*

εἶτα προσέρχεται τῷ ἱερεῖ ὁ διάκονος κρατῶν ἐν τῇ
*then approaches to-the priest the deacon holding in the*
δεξιᾷ χειρὶ τὸ στοιχάριον σὺν τῷ ὡραρίῳ καὶ ὑποκλίνας
*right hand the sticharion with the orarion and having-bowed*
τὴν ἑαυτοῦ κεφαλὴν λέγει
*the his-own head says*
Εὐλόγησον δέσποτα τὸ στοιχάριον σὺν τῷ ὡραρίῳ
*bless master the sticharion with the orarion*
ὁ δὲ ἱερεὺς λέγει
*the but priest says*
Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς
*blessed — (is)-God our always now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*the ages of-the ages amen*
εἶτα ὑποχωρεῖ καθ' ἑαυτὸν ὁ διάκονος εἰς ἓν μέρος τοῦ
*then withdraws by himself the deacon to one part of-the*
ἱερατείου καὶ ἐνδύεται τὸ Στοιχάριον εὐχόμενος οὕτως
*sanctuary and puts-on the Sticharion praying thus*
Ἀγαλλιάσεται ἡ ψυχή μου ἐπὶ τῷ Κυρίῳ· ἐνέδυσε
*shall-rejoice the soul my in the Lord he-has-clothed*
γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης
*for me (with-the)-garment of-salvation and (with-the)-tunic of-gladness*
περιέβαλέ με, ὡς νυμφίῳ περιέθηκέ μοι μίτραν καὶ
*he-has-covered me as on-(a)-bridegroom he-has-set on-me (a)-miter and*
ὡς νύμφην κατεκόσμησέ με κόσμῳ
*as (a)-bride he-has-adorned me with-adornment*

καὶ τὸ μὲν Ὠράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ
*and the indeed Orarion having-kissed he-places on-the left*
ὤμῳ τὰ δὲ Ἐπιμανίκια ἐπιθέμενος ταῖς χερσίν, ἐν μὲν
*shoulder the and Epimanikia having-put on-the hands on indeed*
τῇ δεξιᾷ λέγει
*the right he-says*
Ἡ δεξιά σου χεὶρ Κύριε δεδόξασται ἐν ἰσχύι, ἡ δεξιά
*the right your hand Lord has-been-glorified in strength the right*
σου χεὶρ Κύριε ἔθραυσεν ἐχθροὺς καὶ τῷ πλήθει τῆς
*your hand Lord has-shattered (the)-enemies and in-the multitude of-the*
δόξης σου συνέτριψας τοὺς ὑπεναντίους
*glory your you-have-crushed the adversaries*
ἐν δὲ τῇ ἀριστερᾷ λέγει
*on and the left he-says*
Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με· συνέτισόν
*the hands your made me and fashioned me give-understanding-to*
με καὶ μαθήσομαι τὰς ἐντολάς σου
*me and I-will-learn the commandments your*
εἶτα ἀπελθὼν ἐν τῇ προθέσει εὐτρεπίζει τὰ ἱερὰ τὸν
*then having-gone to the prothesis he-makes-ready the holy(-things) the*
μὲν ἅγιον Δίσκον τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ
*indeed holy Paten placing on the part the left the and*
Ποτήριον ἐν τῷ δεξιῷ καὶ τὰ ἄλλα σὺν αὐτοῖς. Καὶ
*Chalice on the right and the other(-things) with them and*
ὁ ἱερεὺς δὲ οὕτως ἐνδύεται· λαβὼν τὸ Στοιχάριον ἐν
*the priest too so puts-on having-taken the Sticharion in*

τῇ ἀριστερᾷ χειρὶ καὶ προσκυνήσας τρίτον κατὰ ἀνατολὰς
*the left hand and having-reverenced thrice toward (the)-east*
ὡς εἴρηται σφραγίζων αὐτὸ λέγει
*as has-been-said sealing it he-says*
Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς
*blessed — (is)-God our always now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*the ages of-the ages amen*
εἶτα ἐνδύεται αὐτὸ λέγων
*then he-puts-on it saying*
Ἀγαλλιάσεται ἡ ψυχή μου
*shall-rejoice the soul my*
ἕως τέλους ὡς ἀνωτέρω εἶτα λαβὼν τὸ Ἐπιτραχήλιον
*to (the)-end as above then having-taken the Epitrachelion*
καὶ σφραγίσας περιτίθεται αὐτὸ λέγων
*and having-sealed(-it) he-puts-on it saying*
Εὐλογητὸς ὁ Θεὸς ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ
*blessed — (is)-God the(-one) pouring-out the grace his upon*
τοὺς ἱερεῖς αὐτοῦ ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον
*the priests his as ointment on (the)-head the(-one) coming-down*
ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ἀαρών, τὸ καταβαῖνον
*on (the)-beard the beard — of-Aaron the(-one) coming-down*
ἐπὶ τὴν ὥαν τοῦ ἐνδύματος αὐτοῦ
*on the skirt of-the garment his*
εἶτα λαβὼν τὴν Ζώνην λέγει περιζωννύμενος
*then having-taken the Girdle he-says girding-himself*
Εὐλογητὸς ὁ Θεὸς ὁ περιζωννύων με δύναμιν καὶ
*blessed — (is)-God the(-one) girding me (with)-power and*
ἔθετο ἄμωμον τὴν ὁδόν μου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς
*set blameless the way my always now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων
*the ages of-the ages*

τὰ δὲ Ἐπιμανίκια ὡς ἄνωθεν εἴρηται εἶτα λαβὼν
*the and Epimanikia as above has-been-said then having-taken*
τὸ Ὑπογονάτιον, εἰ ἔστι πρωτοσύγκελλος τῆς μεγάλης
*the Hypogonation if he-is protosyncellus of-the great*
ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξίωμα, καὶ εὐλογήσας
*church or other someone having dignity and having-blessed*
αὐτὸ καὶ ἀσπασάμενος λέγει
*it and having-kissed(-it) he-says*
Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου δυνατέ·
*gird the sword your upon the thigh your O-mighty-one*
τῇ ὡραιότητί σου καὶ τῷ κάλλει σου καὶ ἔντεινε καὶ
*in-the beauty your and in-the loveliness your and bend(-the-bow) and*
κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραότητος
*prosper and reign for-the-sake-of truth and meekness*
καὶ δικαιοσύνης καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιά σου
*and righteousness and shall-guide you wonderfully the right-hand your*
πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*always now and ever and to the ages of-the ages amen*
εἶτα λαβὼν τὸ Φελόνιον καὶ εὐλογήσας ἀσπάζεται
*then having-taken the Phelonion and having-blessed(-it) he-kisses(-it)*
λέγων οὕτως
*saying thus*
Οἱ ἱερεῖς σου Κύριε ἐνδύσονται δικαιοσύνην καὶ οἱ ὅσιοί
*the priests your Lord shall-be-clothed-with righteousness and the holy-ones*
σου ἀγαλλιάσει ἀγαλλιάσονται πάντοτε νῦν καὶ ἀεὶ καὶ
*your with-rejoicing shall-rejoice always now and ever and*
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
*to the ages of-the ages amen*

## III · THE LAVATORY

*Priest and deacon wash their hands at the laver, each saying Psalm 25 by himself: I will wash my hands in innocency and go round your altar, Lord.*

Εἶτα ἀπελθόντες εἰς τὸ Χωνευτήριον νίπτουσι τὰς χεῖρας
*then having-gone to the Laver they-wash the hands*
λέγοντες ἑκάτερος καθ' ἑαυτόν
*saying each by himself*
Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου καὶ κυκλώσω τὸ
*I-will-wash in innocency the hands my and I-will-go-round the*
θυσιαστήριόν σου Κύριε τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου
*altar your Lord — to-hear me (the)-voice of-praise your*
καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου. Κύριε ἠγάπησα
*and to-tell all the wonders your Lord I-have-loved*
εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου.
*(the)-beauty of-house your and (the)-place of-(the)-tabernacle of-glory your*
μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ
*not destroy-together with ungodly(-men) the soul my and with*
ἀνδρῶν αἱμάτων τὴν ζωήν μου ὧν ἐν χερσὶν αἱ ἀνομίαι,
*men of-blood the life my whose in hands (are)-the iniquities*
ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. ἐγὼ δὲ ἐν ἀκακίᾳ μου
*the right-hand their was-filled with-gifts I but in innocence my*
ἐπορεύθην· λύτρωσαί με Κύριε καὶ ἐλέησόν με. ὁ πούς
*have-walked redeem me Lord and have-mercy-on me the foot*
μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλογήσω σε Κύριε.
*my has-stood in uprightness in churches I-will-bless you Lord*

*At the prothesis the priest cuts the Lamb from the prosphora with the lance, saying Isaiah's verses on the sheep led to the slaughter, sacrifices it crosswise, and pierces it as the soldier pierced Christ's side. The deacon pours wine and water into the chalice. Portions are set beside the Lamb for the God-bearer, for the saints in nine portions in three rows, for the bishop, and for the living and the dead. The priest censes and covers the gifts with the star, the veils, and the aer, says the prayer of the prothesis, and dismisses.*

Καὶ οὕτως ἀπέρχονται ἐν τῇ Προθέσει. εἶτα προσκυνήματα
*and so they-go-away to the Prothesis then reverences*
τρία ἔμπροσθεν τῆς Προθέσεως ποιήσαντες λέγουσιν
*three before the Prothesis having-made they-say*
ἑκάτερος τό
*each the(-prayer)*
Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ καὶ ἐλέησόν με
*— God be-gracious to-me the sinner and have-mercy-on me*
εἶτα ὁ ἱερεὺς τό
*then the priest the(-troparion)*
Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου τῷ τιμίῳ
*you-have-redeemed us from the curse of-the law by-the precious*
σου αἵματι· τῷ σταυρῷ προσηλωθεὶς καὶ τῇ λόγχῃ
*your blood to-the cross nailed and by-the lance*
κεντηθεὶς τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις· σωτὴρ
*pierced the immortality you-made-gush-forth for-men savior*
ἡμῶν δόξα σοι
*our glory to-you*
εἶτα λέγει ὁ διάκονος
*then says the deacon*
Εὐλόγησον δέσποτα
*bless master*

καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν

*and makes the priest the(-blessing)*

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς

*blessed — (is)-God our always now and ever and to*

τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

*the ages of-the ages amen*

Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν

*then takes the priest in indeed the left hand the*

Προσφοράν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν Λόγχην καὶ σφραγίζων

*Prosphora in and the right the holy Lance and sealing*

μετ' αὐτῆς τρίτον ἐπάνω τῆς σφραγῖδος τῆς προσφορᾶς λέγει

*with it thrice above the seal of-the prosphora he-says*

Εἰς ἀνάμνησιν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν

*for (the)-remembrance of-the Lord and God and savior our*

Ἰησοῦ Χριστοῦ

*Jesus Christ*

ἐκ τρίτου καὶ εὐθὺς πήγνυσι τὴν λόγχην ἐν τῷ δεξιῷ

*for (a)-third(-time) and at-once he-thrusts the lance into the right*

μέρει τῆς σφραγῖδος καὶ λέγει ἀνατέμνων

*part of-the seal and says cutting*

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη

*as (a)-sheep to (the)-slaughter he-was-led*

ἐν δὲ τῷ ἀριστερῷ

*in and the left*

καὶ ὡς ἀμνὸς ἄμωμος ἐναντίον τοῦ κείροντος αὐτὸν

*and as (a)-lamb blameless before the(-one) shearing him*

ἄφωνος οὐκ ἀνοίγει τὸ στόμα αὐτοῦ

*dumb not he-opens the mouth his*

ἐν δὲ τῷ ἄνω μέρει τῆς σφραγῖδος

*in and the upper part of-the seal*

ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη

*in the humiliation his the judgment his was-taken-away*

ἐν δὲ τῷ κάτω

*in and the lower*

τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται;

*the but generation his who shall-declare*

ὁ δὲ διάκονος ἐνορῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ λέγει

*the and deacon looking-on reverently at-the such rite says*

κατὰ μίαν ἑκάστην ἀνατομήν

*at one each incision*

Τοῦ Κυρίου δεηθῶμεν

*— (to-the)-Lord let-us-pray*

κρατῶν καὶ τὸ ὡράριον ἐν τῇ χειρί μετὰ ταῦτα λέγει

*holding also the orarion in the hand after these(-things) says*

ὁ διάκονος

*the deacon*

Ἔπαρον δέσποτα

*lift-up master*

καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ

*and the priest having-thrust the holy lance from (the)-side of-the*

δεξιοῦ μέρους τῆς προσφορᾶς ἐπαίρει τὸν ἅγιον ἄρτον

*right part of-the prosphora lifts-up the holy bread*

λέγων οὕτως

*saying thus*

Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ

*for is-taken-away from the earth the life his*

καὶ θεὶς αὐτὸν ὕπτιον ἐν τῷ ἁγίῳ δίσκῳ εἰπόντος

*and having-placed it upturned on the holy paten having-said*

τοῦ διακόνου

*the deacon*

Θῦσον δέσποτα

*sacrifice master*

θύει αὐτὸν σταυροειδῶς οὕτω λέγων
*he-sacrifices it crosswise thus saying*
Θύεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν
*is-sacrificed the lamb — of-God the(-one) taking-away the sin*
τοῦ κόσμου ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.
*of-the world for the of-the world life and salvation*
Καὶ στρέφει τὸ ἕτερον μέρος ἐπάνω τὸ ἔχον τὸν
*and he-turns the other part uppermost the(-one) having the*
σταυρόν, νύττων δὲ αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς
*cross piercing and it in the right part with the*
λόγχης ἀμέσως ὑπὸ τὸ ὄνομα Ἰησοῦς ἐπιλέγει
*lance just under the name Jesus he-adds*
Εἷς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἔνυξε
*one of-the soldiers with-(a)-lance the side his pierced*
καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ καὶ ὁ ἑωρακὼς
*and straightway came-out blood and water and the(-one) having-seen*
μεμαρτύρηκε καὶ ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ
*has-borne-witness and true is the witness his*
ὁ δὲ διάκονος ἐγχέει τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος
*the and deacon pours-in to-the holy chalice of the wine*
ὁμοῦ καὶ τοῦ ὕδατος εἰπὼν πρότερον πρὸς τὸν ἱερέα
*together and of-the water having-said first to the priest*
Εὐλόγησον δέσποτα τὴν ἁγίαν ἕνωσιν
*bless master the holy union*
ὃς καὶ εὐλογεῖ αὐτὰ λέγων
*who also blesses them saying*
Εὐλογημένη ἡ ἕνωσις τῶν ἁγίων σου πάντοτε νῦν
*blessed (is)-the union of-the holy(-things) your always now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
*and ever and to the ages of-the ages amen*

Καὶ λαβὼν ὁ αὐτὸς ἐν ταῖς χερσὶ τὴν πρώτην
*and having-taken the same(-one) in the hands the first*
σφραγῖδα λέγει
*seal says*
Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου
*for (the)-honor and memory of-the most-blessed glorious*
δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἧς
*lady our God-bearer and ever-virgin Mary by-whose*
ταῖς πρεσβείαις πρόσδεξαι Κύριε τὴν θυσίαν ταύτην εἰς
*— intercessions accept Lord the sacrifice this to*
τὸ ὑπερουράνιόν σου θυσιαστήριον
*the above-the-heavens your altar*
καὶ αἴρων μερίδα τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ
*and taking (a)-portion he-places it on the right part of-the*
ἁγίου ἄρτου πλησίον τῆς μέσης αὐτοῦ λέγων
*holy bread near the middle its saying*
Παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ
*stood the queen at (the)-right your in raiment*
διαχρύσῳ περιβεβλημένη πεποικιλμένη.
*of-gold arrayed wrought-about*
Εἶτα λαβὼν δευτέραν σφραγῖδα καὶ αἴρων μερίδα μίαν
*then having-taken (a)-second seal and taking portion one*
ἐξ αὐτῆς τίθησιν αὐτὴν ἐν τῷ ἀριστερῷ μέρει τοῦ ἁγίου
*from it he-places it on the left part of-the holy*

ἄρτου πλησίον αὐτοῦ ἀπέναντι τῆς μερίδος τῆς θεοτόκου
*bread near it opposite the portion of-the God-bearer*
καὶ ποιῶν ἀρχὴν τῆς πρώτης τάξεως λέγει
*and making (the)-beginning of-the first order he-says*
Εἰς τιμὴν καὶ μνήμην τῶν παμμεγίστων ταξιαρχῶν
*for (the)-honor and memory of-the most-great captains*
Μιχαὴλ καὶ Γαβριὴλ καὶ πασῶν τῶν ἐπουρανίων δυνάμεων
*Michael and Gabriel and of-all the heavenly powers*
ἀσωμάτων
*bodiless*
εἶτα αἴρων δευτέραν μερίδα λέγει
*then taking (a)-second portion he-says*
Τοῦ τιμίου καὶ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ
*of-the precious and glorious prophet forerunner and baptist*
Ἰωάννου, τῶν ἁγίων ἐνδόξων προφητῶν Μωσέως καὶ
*John of-the holy glorious prophets Moses and*
Ἀαρών, Ἠλιοῦ, Ἐλισσαίου, Δαυῒδ καὶ Ἰεσσαί, τῶν ἁγίων
*Aaron Elijah Elisha David and Jesse of-the holy*
τριῶν παίδων καὶ Δανιὴλ τοῦ προφήτου καὶ πάντων τῶν
*three children and Daniel the prophet and of-all the*
ἁγίων προφητῶν
*holy prophets*
καὶ τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης εὐτάκτως εἶτ᾽
*and he-places it beneath the first in-order then*
αὖθις λέγει
*again he-says*
Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων Πέτρου
*of-the holy glorious and all-praised apostles Peter*
καὶ Παύλου, τῶν δώδεκα καὶ ἑβδομήκοντα καὶ πάντων
*and Paul of-the twelve and seventy and of-all*
τῶν ἁγίων ἀποστόλων
*the holy apostles*

καὶ οὕτω τίθησι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας
*and so he-places the third portion beneath the second*
τελειῶν τὴν πρώτην τάξιν εἶτα λέγει
*completing the first order then he-says*
Τῶν ἐν ἁγίοις πατέρων ἡμῶν μεγάλων ἱεραρχῶν
*of-the among (the)-saints fathers our great hierarchs*
καὶ οἰκουμενικῶν διδασκάλων Βασιλείου τοῦ μεγάλου,
*and ecumenical teachers Basil the great*
Γρηγορίου τοῦ θεολόγου καὶ Ἰωάννου τοῦ χρυσοστόμου,
*Gregory the theologian and John the golden-mouthed*
Ἀθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν Μύροις καὶ
*Athanasius and Cyril Nicholas the(-one) in Myra and*
πάντων τῶν ἁγίων ἱεραρχῶν
*of-all the holy hierarchs*
καὶ αἴρων τετάρτην μερίδα τίθησιν αὐτὴν πλησίον τῆς
*and taking (a)-fourth portion he-places it near the*
πρώτης μερίδος ποιῶν δευτέραν ἀρχήν εἶτα πάλιν λέγει
*first portion making (a)-second beginning then again he-says*
Τοῦ ἁγίου πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου, τῶν
*of-the holy protomartyr and archdeacon Stephen of-the*
ἁγίων μεγάλων μαρτύρων Δημητρίου Γεωργίου Θεοδώρου
*holy great martyrs Demetrius George Theodore*
καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων
*and of-all and of-all the holy martyrs*

καὶ αἴρων πέμπτην μερίδα τίθησιν αὐτὴν ὑποκάτω τῆς
*and taking (a)-fifth portion he-places it beneath the*
πρώτης τῆς οὔσης ἀρχῆς τῆς δευτέρας τάξεως ἔπειτα
*first the being (the)-beginning of-the second order then*
λέγει
*he-says*
Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν Ἀντωνίου
*of-the holy and God-bearing fathers our Antony*
Εὐθυμίου Σάββα Ὀνουφρίου Ἀθανασίου τοῦ ἐν τῷ Ἄθῳ
*Euthymius Sabas Onuphrius Athanasius the(-one) on — Athos*
καὶ πάντων καὶ πασῶν τῶν ὁσίων
*and of-all and of-all the holy(-ones)*
καὶ οὕτως αἴρων ἕκτην μερίδα τίθησιν αὐτὴν ὑποκάτω τῆς
*and so taking (a)-sixth portion he-places it beneath the*
δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως
*second portion for (the)-completion of-the second order*
μετὰ δὲ ταῦτα λέγει
*after and these(-things) he-says*
Τῶν ἁγίων καὶ θαυματουργῶν ἀναργύρων Κοσμᾶ καὶ
*of-the holy and wonder-working unmercenaries Cosmas and*
Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ
*Damian Cyrus and John Panteleimon and*
Ἑρμολάου καὶ πάντων τῶν ἁγίων ἀναργύρων
*Hermolaus and of-all the holy unmercenaries*

καὶ αἴρων ἑβδόμην μερίδα τίθησιν αὐτὴν ἄνω ποιῶν
*and taking (a)-seventh portion he-places it above making*
τρίτην ἀρχὴν κατὰ τάξιν εἶτ᾽ αὖθις λέγει
*(a)-third beginning in order then again he-says*
Τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακεὶμ καὶ Ἄννης,
*of-the holy and righteous ancestors-of-God Joachim and Anne*
τοῦ ἁγίου τῆς ἡμέρας καὶ πάντων τῶν ἁγίων ὧν
*of-the saint of-the day and of-all the holy(-ones) by-whose*
ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός
*— supplications visit us — God*
καὶ τίθησιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως
*and he-places (an)-eighth portion beneath the first in-order*
ἔτι δὲ πρὸς τούτοις λέγει
*still and to these(-things) he-says*
Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου
*of-the among (the)-saints father our John archbishop*
Κωνσταντινουπόλεως τοῦ χρυσοστόμου
*of-Constantinople the golden-mouthed*
εἴπερ λέγεται ἡ λειτουργία αὐτοῦ· εἰ δὲ λέγεται τοῦ
*if-indeed is-said the liturgy his if but is-said of-the(-liturgy)*
μεγάλου Βασιλείου, τούτου μνημονεύει· καὶ οὕτως αἴρων
*great Basil him he-commemorates and so taking*
καὶ τὴν ἐννάτην μερίδα τίθησιν αὐτὴν ἐν τῷ τέλει τῆς
*also the ninth portion he-places it at the end of-the*
τρίτης τάξεως εἰς ἀναπλήρωσιν. Εἶτα λαβὼν τρίτην
*third order for completion then having-taken (a)-third*
σφραγῖδα λέγει
*seal he-says*
Μνήσθητι δέσποτα φιλάνθρωπε πάσης ἐπισκοπῆς ὀρθοδόξων,
*remember master lover-of-man every episcopate of-(the)-orthodox*
τοῦ ἐπισκόπου ἢ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ
*the bishop or archbishop our the so-and-so of-the*

τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς
*honorable presbytery of-the in Christ diaconate and of-every*
ἱερατικοῦ τάγματος, τοῦ δεῖνος καθηγουμένου, τῶν ἀδελφῶν
*priestly order the so-and-so hegumen of-the brothers*
καὶ συλλειτουργῶν ἡμῶν πρεσβυτέρων διακόνων καὶ
*and fellow-ministers our presbyters deacons and*
πάντων τῶν ἀδελφῶν ἡμῶν οὓς προσεκαλέσω εἰς τὴν σὴν
*of-all the brothers our whom you-called to the your*
κοινωνίαν διὰ τῆς σῆς εὐσπλαγχνίας πανάγαθε δέσποτα
*communion through the your compassion all-good master*
καὶ αἴρων μερίδα τίθησιν αὐτὴν ὑποκάτω τοῦ ἁγίου
*and taking (a)-portion he-places it beneath the holy*
ἄρτου εἶτα μνημονεύει καὶ ὧν ἔχει ζώντων κατ᾽ ὄνομα
*bread then he-commemorates also whom he-has living by name*
καὶ οὕτως αἴρων τὰς μερίδας τίθησιν αὐτὰς ὑποκάτω.
*and so taking the portions he-places them beneath*
Ἔπειτα λαβὼν ἑτέραν σφραγῖδα λέγει
*then having-taken another seal he-says*
Ὑπὲρ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακαρίων
*for (the)-memory and remission of-the sins of-the blessed*
κτιτόρων τῆς ἁγίας μονῆς ταύτης ἢ τοῦ ἁγίου οἴκου
*founders of-the holy monastery this or of-the holy house*
τούτου
*this*

εἶτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως
*then he-commemorates the having-ordained him bishop*
καὶ ἑτέρων ὧν θέλει κεκοιμημένων κατ᾽ ὄνομα καὶ
*and others whom he-wishes having-fallen-asleep by name and*
τελευταῖον ἐπιλέγει οὕτω
*lastly he-adds thus*
Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου
*and of-all the(-ones) in hope of-resurrection of-life eternal*
τῶν τῇ σῇ κοινωνίᾳ κεκοιμημένων ὀρθοδόξων πατέρων
*the(-ones) in-the your communion having-fallen-asleep orthodox fathers*
καὶ ἀδελφῶν ἡμῶν φιλάνθρωπε Κύριε
*and brothers our lover-of-man Lord*
καὶ αἴρει μερίδα. Μνημονεύει δὲ καὶ ὁ διάκονος ὧν
*and he-takes (a)-portion commemorates and also the deacon whom*
βούλεται ζώντων καὶ τεθνεώτων αἴροντος τοῦ ἱερέως
*he-wishes living and dead taking the priest*
μερίδας ὑπὲρ αὐτῶν καὶ τελευταῖον λέγει ὁ ἱερεύς
*portions for them and lastly says the priest*
Μνήσθητι Κύριε καὶ τῆς ἐμῆς ἀναξιότητος καὶ συγχώρησόν
*remember Lord also the my unworthiness and forgive*
μοι πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον.
*me every offense voluntary both and involuntary*
Καὶ λαβὼν τὴν Μοῦσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας
*and having-taken the Spoon he-gathers the on the paten portions*
ὑποκάτω τοῦ ἁγίου ἄρτου ὥστε εἶναι ἐν ἀσφαλείᾳ καὶ μὴ
*beneath the holy bread so-as to-be in safety and not*
ἐκπεσεῖν τι. Εἶτα ὁ διάκονος λαβὼν τὸ Θυμιατήριον
*to-fall-out anything then the deacon having-taken the Censer*
καὶ θυμίαμα βαλὼν ἐν αὐτῷ λέγει πρὸς τὸν ἱερέα
*and incense having-put in it says to the priest*
Εὐλόγησον δέσποτα τὸ θυμίαμα
*bless master the incense*

καὶ εὐθὺς ὁ αὐτός

*and at-once the same(-one)*

Τοῦ Κυρίου δεηθῶμεν.

*— (to-the)-Lord let-us-pray*

καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ θυμιάματος

*and the priest says the prayer of-the incense*

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς

*incense to-you we-offer Christ — God our for*

ὀσμὴν εὐωδίας πνευματικῆς ὃ προσδεξάμενος εἰς τὸ

*(an)-odor of-sweetness spiritual which having-accepted to the*

ὑπερουράνιόν σου θυσιαστήριον ἀντικατάπεμψον ἡμῖν τὴν

*above-the-heavens your altar send-down-in-return to-us the*

χάριν τοῦ παναγίου σου πνεύματος

*grace of-the all-holy your spirit*

ὁ διάκονος

*the deacon*

Τοῦ Κυρίου δεηθῶμεν

*— (to-the)-Lord let-us-pray*

καὶ ὁ ἱερεὺς θυμιάσας τὸν Ἀστερίσκον τίθησιν ἐπάνω τοῦ

*and the priest having-censed the Asteriskos places(-it) above the*

ἁγίου ἄρτου λέγων

*holy bread saying*

Καὶ ἐλθὼν ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον

*and having-come the star stood above where was the child*

ὁ διάκονος

*the deacon*

Τοῦ Κυρίου δεηθῶμεν

*— (to-the)-Lord let-us-pray*

ὁ ἱερεὺς θυμιῶν τὸ Πρῶτον Κάλυμμα σκεπάζει τὸν ἅγιον
*the priest censing the First Veil covers the holy*
ἄρτον σὺν τῷ δίσκῳ λέγων
*bread with the paten saying*
Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο ὁ
*the Lord has-reigned beauty he-has-put-on has-put-on the*
Κύριος δύναμιν καὶ περιεζώσατο· καὶ γὰρ ἐστερέωσε τὴν
*Lord power and has-girded(-himself) and for he-has-established the*
οἰκουμένην ἥτις οὐ σαλευθήσεται. τῷ οἴκῳ σου πρέπει
*world which not shall-be-shaken to-the house your becomes*
ἁγίασμα Κύριε εἰς μακρότητα ἡμερῶν πάντοτε νῦν καὶ
*holiness Lord to length of-days always now and*
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*ever and to the ages of-the ages amen*
ὁ διάκονος
*the deacon*
Τοῦ Κυρίου δεηθῶμεν. Κάλυψον δέσποτα
*— (to-the)-Lord let-us-pray cover master*
καὶ ὁ ἱερεὺς θυμιῶν τὸ Δεύτερον Κάλυμμα σκεπάζει τὸ
*and the priest censing the Second Veil covers the*
ἅγιον ποτήριον λέγων
*holy chalice saying*
Ἐκάλυψεν οὐρανοὺς ἡ ἀρετή σου Χριστὲ καὶ τῆς αἰνέσεώς
*has-covered (the)-heavens the virtue your Christ and of-the praise*
σου πλήρης ἡ γῆ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς
*your full (is)-the earth always now and ever and to the*
αἰῶνας τῶν αἰώνων. ἀμήν
*ages of-the ages amen*
ὁ διάκονος
*the deacon*
Τοῦ Κυρίου δεηθῶμεν. Σκέπασον δέσποτα
*— (to-the)-Lord let-us-pray cover master*

ὁ ἱερεὺς θυμιῶν τὸ τρίτον κάλυμμα ἤτοι τὸν Ἀέρα καὶ
*the priest censing the third veil that-is the Aer and*
σκεπάζων ἀμφότερα λέγει
*covering both says*
Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου, ἀποδίωξον
*cover us in the shelter of-the wings your drive-away*
ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον, εἰρήνευσον ἡμῶν
*from us every enemy and adversary make-peaceful our*
τὴν ζωήν· Κύριε ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου καὶ
*the life Lord have-mercy-on us and the world your and*
σῶσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος.
*save the souls our as good and lover-of-man*
Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾷ τὴν Πρόθεσιν
*then having-taken the priest the censer he-censes the Prothesis*
λέγων ἐκ τρίτου τό
*saying for (a)-third(-time) the(-words)*
Εὐλογητὸς ὁ θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας,
*blessed — (is)-God our the(-one) thus having-been-well-pleased*
δόξα σοι
*glory to-you*
ὁ δὲ διάκονος ἐν ἑκάστῃ λέγει
*the and deacon at each says*
πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*always now and ever and to the ages of-the ages*
ἀμήν
*amen*

καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου ἔπειτα
*and they-reverence devoutly both for (a)-third(-time) then*
λαβὼν ὁ διάκονος τὸν θυμιατὸν λέγει ἐπὶ τῇ προθέσει
*having-taken the deacon the censer says at the setting-forth*
τῶν τιμίων δώρων
*of-the precious gifts*
Τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*
καὶ ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως
*and the priest the prayer of-the prothesis*
Ὁ Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν
*— God — God our the(-one) the heavenly bread the*
τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν καὶ θεὸν
*food of-the whole world the Lord our and God*
Ἰησοῦν Χριστὸν ἐξαποστείλας σωτῆρα καὶ λυτρωτὴν
*Jesus Christ having-sent-forth (as)-savior and redeemer*
καὶ εὐεργέτην εὐλογοῦντα καὶ ἁγιάζοντα ἡμᾶς· αὐτὸς
*and benefactor blessing and sanctifying us yourself*
εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσδεξαι αὐτὴν
*bless the prothesis this and accept it*
εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον· μνημόνευσον ὡς
*to the above-the-heavens your altar remember as*
ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι᾽
*good and lover-of-man the(-ones) having-offered and for*
οὓς προσήγαγον καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν
*whom they-brought(-it) and us uncondemned keep in*
τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται
*the sacred-service of-the divine your mysteries for is-hallowed*
καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου
*and glorified the all-honored and majestic name your*

τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν
*of-the Father and of-the Son and of-the holy Spirit now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
*and ever and to the ages of-the ages amen*
Καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν ἐκεῖσε λέγων οὕτω
*and after this he-makes (the)-dismissal there saying thus*
Δόξα σοι Χριστὲ ὁ Θεὸς ἡ ἐλπὶς ἡμῶν, δόξα σοι
*glory to-you Christ — God the hope our glory to-you*
ὁ διάκονος
*the deacon*
Δόξα. Καὶ νῦν. Κύριε ἐλέησον τρίς Δέσποτα εὐλόγησον
*glory and now Lord have-mercy thrice master bless*
καὶ ποιεῖ τὴν ἀπόλυσιν ὁ ἱερεὺς οὕτω λέγων
*and makes the dismissal the priest thus saying*
Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος
*the(-one) in (the)-Jordan by John to-be-baptized having-deigned*
διὰ τὴν ἡμῶν σωτηρίαν Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν ταῖς
*for the our salvation Christ the true God our by-the*
πρεσβείαις τῆς παναχράντου αὐτοῦ μητρός, τοῦ ἐν ἁγίοις
*intercessions of-the all-immaculate his mother of-the among (the)-saints*
πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως
*father our John archbishop of-Constantinople*
τοῦ χρυσοστόμου καὶ πάντων τῶν ἁγίων ἐλεῆσαι
*the golden-mouthed and of-all the saints may-(he)-have-mercy-on*
καὶ σῶσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος
*and may-(he)-save us as good and lover-of-man*
ὁ διάκονος
*the deacon*
Ἀμήν.
*amen*

*The deacon censes the prothesis, the holy table, the sanctuary, and the whole church, saying the troparion of Christ in the tomb, in hades, in paradise, and on the throne, and Psalm 50. Priest and deacon bow before the holy table and kiss the Gospel and the table; the deacon asks the priest's blessing and his prayers, and the priest blesses him and prays that the Lord direct his steps and remember him.*

Μετὰ δὲ τὴν ἀπόλυσιν θυμιᾷ ὁ διάκονος τὴν ἁγίαν
*after and the dismissal censes the deacon the holy*
πρόθεσιν· εἶτα ἀπέρχεται καὶ θυμιᾷ τὴν ἁγίαν τράπεζαν
*prothesis then he-goes-away and censes the holy table*
κύκλῳ σταυροειδῶς λέγων καθ' ἑαυτόν
*round-about crosswise saying by himself*
Ἐν τάφῳ σωματικῶς, ἐν ᾅδου δὲ μετὰ ψυχῆς ὡς Θεός,
*in (the)-tomb bodily in hades and with (the)-soul as God*
ἐν παραδείσῳ δὲ μετὰ λῃστοῦ καὶ ἐν θρόνῳ ὑπῆρχες
*in paradise and with (the)-thief and on (the)-throne you-were*
Χριστὲ μετὰ Πατρὸς καὶ Πνεύματος πάντα πληρῶν ὁ
*Christ with (the)-Father and Spirit all(-things) filling the*
ἀπερίγραπτος
*uncircumscribed(-one)*
καὶ τὸν πεντηκοστόν
*and the fiftieth(-psalm)*
Ἐλέησόν με ὁ Θεός
*have-mercy-on me — God*
ἐν ᾧ θυμιάσας τό τε ἱερατεῖον καὶ τὸν ναὸν ὅλον
*in which having-censed the both sanctuary and the church whole*
εἰσέρχεται αὖθις εἰς τὸ ἅγιον βῆμα καὶ θυμιάσας τὴν ἁγίαν
*he-enters again into the holy bema and having-censed the holy*
τράπεζαν αὖθις καὶ τὸν ἱερέα τὸν μὲν θυμιατὸν ἀποτίθησιν
*table again and the priest the indeed censer he-puts-away*

ἐν τῷ ἰδίῳ τόπῳ. Αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ καὶ
*in the own place he and approaches to-the priest and*
στάντες ὁμοῦ πρὸ τῆς ἁγίας τραπέζης προσκυνοῦσιν ἐκ
*having-stood together before the holy table they-reverence for*
τρίτου καθ' ἑαυτοὺς εὐχόμενοι καὶ λέγοντες
*(a)-third(-time) by themselves praying and saying*
Βασιλεῦ οὐράνιε Δόξα ἐν ὑψίστοις Θεῷ τρίς Κύριε τὰ
*O-king heavenly glory in (the)-highest to-God thrice Lord the*
χείλη μου ἀνοίξεις δίς
*lips my you-will-open twice*
εἶτα ἀσπάζονται ὁ μὲν ἱερεὺς τὸ ἅγιον εὐαγγέλιον, ὁ δὲ
*then they-kiss the indeed priest the holy gospel the and*
διάκονος τὴν ἁγίαν τράπεζαν· καὶ μετὰ τοῦτο ὑποκλίνας
*deacon the holy table and after this having-bowed*
ὁ διάκονος τὴν ἑαυτοῦ κεφαλὴν τῷ ἱερεῖ κρατῶν καὶ
*the deacon the his-own head to-the priest holding also*
τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς λέγει
*the orarion with-the three fingers of-the right hand says*
Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. δέσποτα ἅγιε εὐλόγησον
*(it-is)-time — to-do for-the Lord master holy bless*
καὶ ὁ ἱερεὺς σφραγίζων αὐτὸν λέγει
*and the priest sealing him says*
Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς
*blessed — (is)-God our always now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*the ages of-the ages amen*
εἶτα ὁ διάκονος
*then the deacon*
Εὖξαι ὑπὲρ ἐμοῦ δέσποτα ἅγιε
*pray for me master holy*

ὁ δὲ ἱερεύς

*the and priest*

Κατευθύναι Κύριος τὰ διαβήματά σου εἰς πᾶν ἔργον

*may-direct (the)-Lord the steps your to every work*

ἀγαθόν

*good*

καὶ πάλιν ὁ διάκονος

*and again the deacon*

Μνήσθητί μου δέσποτα ἅγιε

*remember me master holy*

ὁ δὲ ἱερεύς

*the and priest*

Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ

*may-remember you (the)-Lord — God in the kingdom his*

πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

*always now and ever and to the ages of-the ages*

## VI · ENARXIS

*The priest blesses the kingdom of the Father, the Son, and the Holy Spirit. The deacon leads the great litany for the peace from above, the churches, the emperors, the city, travelers, and the sick, and the choir sings the three antiphons, Psalms 113 and 114 among them, while the priest says the prayer of each antiphon secretly.*

Καὶ ὁ διάκονος εἰπὼν τὸ Ἀμὴν καὶ προσκυνήσας ἐξέρχεται

*and the deacon having-said the amen and having-reverenced goes-out*

καὶ στὰς ἐν τῷ συνήθει τόπῳ κατέναντι τῶν ἁγίων θυρῶν

*and having-stood in the customary place opposite the holy doors*

προσκυνεῖ μετ᾽ εὐλαβείας τρίτον λέγων καθ᾽ ἑαυτὸν τό

*reverences with reverence thrice saying by himself the(-verse)*

Κύριε τὰ χείλη μου ἀνοίξεις

*Lord the lips my you-will-open*

καὶ μετὰ τοῦτο λέγει ὁ διάκονος

*and after this says the deacon*

Εὐλόγησον δέσποτα

*bless master*

ὁ ἱερεὺς ἐκφώνως

*the priest aloud*

Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ

*blessed (is)-the kingdom of-the Father and of-the Son and*

τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας

*of-the holy Spirit now and ever and to the ages*

τῶν αἰώνων

*of-the ages*

ὁ χορός

*the choir*

Ἀμήν

*amen*

Ὁ διάκονος

*the deacon*

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

*in peace — (to-the)-Lord let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν

*for the from-above peace and the salvation of-the souls*

ἡμῶν τοῦ Κυρίου δεηθῶμεν

*our — (to-the)-Lord let-us-pray*

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν
*for the peace of-the whole world (the)-good-estate of-the*
ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἑνώσεως
*holy — of-God churches and the of-the all union*
τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως
*for the holy house this and the(-ones) with faith*
εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τοῦ Κυρίου
*reverence and fear of-God entering in it — (to-the)-Lord*
δεηθῶμεν
*let-us-pray*

Ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου
*for the archbishop our the so-and-so the honorable*
πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ
*presbytery the in Christ diaconate all the*
κλήρου καὶ τοῦ λαοῦ τοῦ Κυρίου δεηθῶμεν
*clergy and the people — (to-the)-Lord let-us-pray*

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων
*for the most-pious and God-guarded emperors*
ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν
*our all the palace and the army their*
τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*

Ὑπὲρ τῆς ἁγίας μονῆς ἢ πόλεως ταύτης, πάσης πόλεως
*for the holy monastery or city this every city*
καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς τοῦ
*and country and the(-ones) in-faith dwelling in them —*
Κυρίου δεηθῶμεν
*(to-the)-Lord let-us-pray*

Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς
*for good-temperature of-(the)-airs abundance of-the fruits of-the earth*
καὶ καιρῶν εἰρηνικῶν τοῦ Κυρίου δεηθῶμεν
*and times peaceful — (to-the)-Lord let-us-pray*
Ὑπὲρ πλεόντων ὁδοιπορούντων νοσούντων καμνόντων
*for (those)-sailing traveling sick suffering*
αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν τοῦ Κυρίου
*captive and the salvation their — (to-the)-Lord*
δεηθῶμεν
*let-us-pray*
Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς
*for the to-be-delivered us from all affliction wrath*
κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθῶμεν
*danger and necessity — (to-the)-Lord let-us-pray*
Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς
*help save have-mercy-on and keep us — God*
τῇ σῇ χάριτι
*by-the your grace*
Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου
*— of-(the)-all-holy immaculate most-blessed glorious*
δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ
*lady our God-bearer and ever-virgin Mary with*
πάντων τῶν ἁγίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους
*all the saints having-remembered ourselves and one-another*
καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα
*and all the life our to-Christ — God let-us-commit*
ὁ χορός
*the choir*
Σοὶ Κύριε
*to-you Lord*

ὁ ἱερεὺς ἐκφώνως

*the priest aloud*

Ὅτι πρέπει σοι πᾶσα δόξα τιμὴ καὶ προσκύνησις τῷ

*for befits you all glory honor and worship to-the*

Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ

*Father and to-the Son and to-the holy Spirit now and ever*

καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*and to the ages of-the ages*

ὁ χορός

*the choir*

Ἀμήν.

*amen*

καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν· καὶ

*and is-sung the first antiphon by the singers and*

ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντιφώνου· ὁ δὲ διάκονος

*the priest says the prayer of-the antiphon the and deacon*

προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ καὶ ἀπελθὼν

*having-reverenced removes from the place his and having-gone-away*

ἵσταται ἐνώπιον τῆς εἰκόνος τῆς θεοτόκου βλέπων πρὸς

*stands before the icon of-the God-bearer looking toward*

τὴν εἰκόνα τοῦ Χριστοῦ κρατῶν καὶ τὸ ὡράριον τοῖς

*the icon — of-Christ holding also the orarion with-the*

τρισὶ δακτύλοις τῆς δεξιᾶς χειρός Ἀντίφωνον α΄· ἦχος β΄

*three fingers of-the right hand Antiphon 1 tone 2*

Ἐν ἐξόδῳ Ἰσραὴλ ἐξ Αἰγύπτου οἴκου Ἰακὼβ ἐκ

*in (the)-going-out of-Israel from Egypt of-(the)-house of-Jacob from*

λαοῦ βαρβάρου Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ

*(a)-people barbarous by-the intercessions of-the God-bearer O-savior*

σῶσον ἡμᾶς Ἐγενήθη Ἰουδαία ἁγίασμα αὐτοῦ Ἰσραὴλ

*save us became Judaea (the)-sanctuary his Israel*

ἐξουσία αὐτοῦ Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ

*(the)-dominion his by-the intercessions of-the God-bearer O-savior*

σῶσον ἡμᾶς Ἡ θάλασσα εἶδε καὶ ἔφυγεν ὁ Ἰορδάνης
*save us the sea saw and fled the Jordan*
ἐστράφη εἰς τὰ ὀπίσω Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ
*turned to the back by-the intercessions of-the God-bearer O-savior*
σῶσον ἡμᾶς Τί σοι ἐστὶ θάλασσα ὅτι ἔφυγες καὶ σὺ
*save us what to-you is O-sea that you-fled and you*
Ἰορδάνη ὅτι ἐστράφης εἰς τὰ ὀπίσω; Ταῖς πρεσβείαις τῆς
*O-Jordan that you-turned to the back by-the intercessions of-the*
θεοτόκου σῶτερ σῶσον ἡμᾶς Δόξα Πατρὶ καὶ Υἱῷ καὶ
*God-bearer O-savior save us glory to-(the)-Father and Son and*
ἁγίῳ Πνεύματι Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον
*holy Spirit by-the intercessions of-the God-bearer O-savior save*
ἡμᾶς Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*us and now and ever and to the ages of-the ages*
ἀμήν Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς
*amen by-the intercessions of-the God-bearer O-savior save us*
εὐχὴ ἀντιφώνου α΄ μυστικῶς
*prayer of-(the)-antiphon 1 secretly*
Κύριε ὁ θεὸς ἡμῶν οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα
*Lord — God our whose the might (is)-incomparable and the glory*
ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία
*incomprehensible whose the mercy (is)-immeasurable and the love-of-man*
ἄφατος· αὐτὸς δέσποτα κατὰ τὴν εὐσπλαγχνίαν σου
*ineffable yourself master according-to the compassion your*
ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον καὶ
*look-down upon us and upon the holy house this and*
ποίησον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλούσια
*do with us and the(-ones) praying-with us rich*
τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου.
*the mercies your and the compassions your*

Μετὰ δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου ἐλθὼν ὁ
*after and the completion of-the antiphon having-come the*
διάκονος καὶ στὰς ἐν τῷ συνήθει τόπῳ καὶ προσκυνήσας
*deacon and having-stood in the customary place and having-reverenced*
λέγει
*says*
Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν
*still and still in peace — (to-the)-Lord let-us-pray*
ὁ χορός
*the choir*
Κύριε ἐλέησον
*Lord have-mercy*
Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς
*help save have-mercy-on and keep us — God*
τῇ σῇ χάριτι
*by-the your grace*
Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου
*— of-(the)-all-holy immaculate most-blessed glorious*
δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ
*lady our God-bearer and ever-virgin Mary with*
πάντων τῶν ἁγίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους
*all the saints having-remembered ourselves and one-another*
καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα
*and all the life our to-Christ — God let-us-commit*
ὁ χορός
*the choir*
Σοὶ Κύριε
*to-you Lord*

ὁ ἱερεὺς ἐκφώνως

*the priest 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 Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου

*power and the glory of-the Father and of-the Son and of-the holy*

Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*Spirit now and ever and to the ages of-the ages*

καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β΄ ἀντίφωνον,

*and is-sung likewise by the singers the 2nd antiphon*

ὁ δὲ διάκονος ὁμοίως ποιεῖ ὡς καὶ ἐν τῇ προτέρᾳ εὐχῇ

*the and deacon likewise does as also at the former prayer*

Ἀντίφωνον β΄· ἦχος β΄

*Antiphon 2 tone 2*

Ἠγάπησα ὅτι εἰσακούσεται Κύριος τῆς φωνῆς τῆς δεήσεώς

*I-loved(-him) for will-hear (the)-Lord the voice of-the supplication*

μου Σῶσον ἡμᾶς υἱὲ Θεοῦ ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου

*my save us son of-God the(-one) in (the)-Jordan by John*

βαπτισθεὶς ψάλλοντάς σοι ἀλληλούϊα Ὅτι ἔκλινε τὸ οὖς

*baptized (us)-singing to-you alleluia for he-inclined the ear*

αὐτοῦ ἐμοί καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι Σῶσον

*his to-me and in the days my I-will-call-upon(-him) save*

ἡμᾶς υἱὲ Θεοῦ κτλ Περιέσχον με ὠδῖνες θανάτου κίνδυνοι

*us son of-God etc. encompassed me (the)-pangs of-death (the)-perils*

ᾅδου εὗρόσάν με Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ Ἐλεήμων

*of-hades found me save us son of-God etc. merciful*

ὁ Κύριος καὶ δίκαιος καὶ ὁ θεὸς ἡμῶν ἐλεεῖ Σῶσον

*(is)-the Lord and righteous and — God our has-mercy save*

ἡμᾶς υἱὲ Θεοῦ κτλ Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ

*us son of-God etc. glory to-(the)-Father and Son and holy*

Πνεύματι Σῶσον ἡμᾶς υἱὲ Θεοῦ κτλ Καὶ νῦν καὶ ἀεὶ
*Spirit save us son of-God etc. and now and ever*
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν
*and to the ages of-the ages amen*
ἦχος πλ. β΄
*tone plagal 2*
Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων
*the only-begotten Son and Word — of-God immortal being*
καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι
*having-deigned for the our salvation to-be-incarnate*
ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας ἀτρέπτως
*of the holy God-bearer and ever-virgin Mary immutably*
ἐνανθρωπήσας σταυρωθείς τε Χριστὲ ὁ Θεὸς θανάτῳ
*having-become-man crucified and Christ — God by-death*
θάνατον πατήσας εἷς ὢν τῆς ἁγίας τριάδος συνδοξαζόμενος
*death having-trampled one being of-the holy trinity glorified-together*
τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι σῶσον ἡμᾶς
*with-the Father and the holy Spirit save us*
εὐχὴ ἀντιφώνου β΄ μυστικῶς
*prayer of-(the)-antiphon 2 secretly*
Κύριε ὁ θεὸς ἡμῶν σῶσον τὸν λαόν σου καὶ εὐλόγησον
*Lord — God our save the people your and bless*
τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου
*the inheritance your the fullness of-the church your*
φύλαξον, ἁγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ
*guard sanctify the(-ones) loving the beauty of-the*
οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει
*house your you them glorify-in-return by-the divine your power*
καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.
*and not forsake us the(-ones) hoping in you*

Ὁ διάκονος

*the deacon*

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

*still and still in peace — (to-the)-Lord let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεός

*help save have-mercy-on and keep us — God*

κτλ

*etc.*

Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου κτλ

*— of-(the)-all-holy immaculate most-blessed glorious etc.*

ὁ χορός

*the choir*

Σοὶ Κύριε

*to-you Lord*

ἐκφώνησις

*exclamation*

Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν

*for good and lover-of-man God you-are and to-you the*

δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ

*glory we-send-up to-the Father and to-the Son and to-the holy*

Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*Spirit now and ever and to the ages of-the ages*

Ἀντίφωνον γ΄· ἦχος α΄

*Antiphon 3 tone 1*

Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα

*give-thanks to-the Lord for (he-is)-good for to the age*

τὸ ἔλεος αὐτοῦ Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ

*(is)-the mercy his in (the)-Jordan being-baptized you Lord the*

τῆς τριάδος ἐφανερώθη προσκύνησις· τοῦ γὰρ γεννήτορος
*of-the trinity was-made-manifest worship of-the for begetter*
ἡ φωνὴ προσεμαρτύρει σοι ἀγαπητόν σε υἱὸν ὀνομάζουσα
*the voice bore-witness to-you beloved you son naming*
καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς ἐβεβαίου τοῦ λόγου
*and the Spirit in (the)-form of-(a)-dove confirmed of-the word*
τὸ ἀσφαλές. ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς καὶ τὸν
*the certainty the(-one) having-appeared Christ — God and the*
κόσμον φωτίσας δόξα σοι Εἰπάτω δὴ οἶκος Ἰσραὴλ
*world having-enlightened glory to-you let-say now (the)-house of-Israel*
ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ Ἐν
*that (he-is)-good for to the age (is)-the mercy his in*
Ἰορδάνῃ βαπτιζομένου σου κτλ Εἰπάτω δὴ οἶκος Ἀαρὼν
*(the)-Jordan being-baptized you etc. let-say now (the)-house of-Aaron*
ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ Ἐν
*that (he-is)-good for to the age (is)-the mercy his in*
Ἰορδάνῃ βαπτιζομένου σου κτλ Εἰπάτωσαν δὴ πάντες
*(the)-Jordan being-baptized you etc. let-say now all*
οἱ φοβούμενοι τὸν Κύριον ὅτι ἀγαθός ὅτι εἰς τὸν
*the(-ones) fearing the Lord that (he-is)-good for to the*
αἰῶνα τὸ ἔλεος αὐτοῦ Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ
*age (is)-the mercy his in (the)-Jordan being-baptized you etc.*
Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι Ἐν Ἰορδάνῃ
*glory to-(the)-Father and Son and holy Spirit in (the)-Jordan*
βαπτιζομένου σου κτλ Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
*being-baptized you etc. and now and ever and to the ages*
τῶν αἰώνων. ἀμήν Ἐν Ἰορδάνῃ βαπτιζομένου σου κτλ
*of-the ages amen in (the)-Jordan being-baptized you etc.*

εὐχὴ ἀντιφώνου γ΄ μυστικῶς
*prayer of-(the)-antiphon 3 secretly*
Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος
*the(-one) the common these and concordant to-us having-granted*
προσευχάς, ὁ καὶ δυσὶ καὶ τρισὶ συμφωνοῦσιν ἐπὶ
*prayers the(-one) also to-two and to-three agreeing in*
τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος·
*the name your the requests to-grant having-promised*
αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ
*yourself even now of-the servants your the petitions to the*
συμφέρον πλήρωσον χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι
*expedient fulfill granting us in the present age*
τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι
*the knowledge of-the your truth and in the(-age) to-come*
ζωὴν αἰώνιον χαριζόμενος.
*life eternal bestowing*

## VII · THE LITTLE ENTRANCE

*During the third antiphon priest and deacon make the Little Entrance with the Gospel, praying that holy angels enter with them. The singers chant the entrance hymn and troparia of the day, the choirs sing As many as have been baptized into Christ in place of the Trisagion, and the priest says the prayer of the Trisagion and goes up to the throne.*

Ψαλλομένου δὲ τοῦ τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν,
*being-sung and the third antiphon by the singers*
ἢ τῶν μακαρισμῶν ἐὰν ᾖ κυριακή, ὅταν ἔλθωσιν εἰς
*or the beatitudes if it-be Sunday when they-come to*
τὸ Δόξα ὁ ἱερεὺς καὶ ὁ διάκονος στάντες ἔμπροσθεν
*the glory the priest and the deacon having-stood before*

τῆς ἁγίας τραπέζης ποιοῦσι προσκυνήματα τρία· εἶτα
*the holy table make reverences three then*
λαβὼν ὁ ἱερεὺς τὸ ἅγιον εὐαγγέλιον δίδωσι τῷ
*having-taken the priest the holy gospel gives(-it) to-the*
διακόνῳ καὶ οὕτως ἐξελθόντες διὰ τοῦ βορείου μέρους
*deacon and so having-gone-out through the north part*
προπορευομένων αὐτῶν λαμπάδων ποιοῦσι τὴν Μικρὰν
*going-before them candles they-make the Little*
Εἴσοδον. Καὶ στάντες ἐν τῷ συνήθει τόπῳ κλίνουσιν
*Entrance and having-stood in the customary place bow*
ἀμφότεροι τὰς κεφαλὰς καὶ τοῦ διακόνου εἰπόντος ἠρέμα
*both the heads and the deacon having-said quietly*
Τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*
λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς εἰσόδου μυστικῶς εὐχὴ τῆς
*says the priest the prayer of-the entrance secretly prayer of-the*
εἰσόδου τοῦ εὐαγγελίου μυστικῶς
*entrance of-the gospel secretly*
Δέσποτα Κύριε ὁ θεὸς ἡμῶν ὁ καταστήσας ἐν
*master Lord — God our the(-one) having-established in*
οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων
*(the)-heavens orders and hosts of-angels and of-archangels*
εἰς λειτουργίαν τῆς σῆς δόξης· ποίησον σὺν τῇ εἰσόδῳ
*for (the)-service of-the your glory make with the entrance*
ἡμῶν εἴσοδον ἁγίων ἀγγέλων γενέσθαι συλλειτουργούντων
*our (an)-entrance of-holy angels to-be serving-with*
ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα· ὅτι
*us and glorifying-with(-us) the your goodness for*
πρέπει σοι πᾶσα δόξα τιμὴ καὶ προσκύνησις τῷ Πατρὶ
*befits you all glory honor and worship to-the Father*

καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ
*and to-the Son and to-the holy Spirit now and ever and*
εἰς τοὺς αἰῶνας τῶν αἰώνων
*to the ages of-the ages*
τῆς εὐχῆς δὲ τελεσθείσης λέγει ὁ διάκονος πρὸς τὸν
*the prayer and having-been-finished says the deacon to the*
ἱερέα δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ κρατῶν
*priest pointing toward (the)-east with-the right(-hand) holding*
ἅμα καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις
*at-the-same-time also the orarion with-the three fingers*
Εὐλόγησον δέσποτα τὴν ἁγίαν εἴσοδον
*bless master the holy entrance*
καὶ ὁ ἱερεὺς εὐλογῶν λέγει
*and the priest blessing says*
Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου πάντοτε νῦν
*blessed (is)-the entrance of-the holy(-ones) your always now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*and ever and to the ages of-the ages*
εἶθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ διάκονος καὶ
*then so goes-away to the hegumen the deacon and*
ἀσπάζεται τὸ εὐαγγέλιον εἰ πάρεστιν· εἰ δὲ μή, ἀσπάζεται
*he-kisses the gospel if he-is-present if but not kisses*
τοῦτο ὁ ἱερεύς. Πληρωθέντος δὲ τοῦ τελευταίου τροπαρίου
*it the priest having-been-completed and the last troparion*
ἔρχεται ὁ διάκονος εἰς τὸ μέσον καὶ στὰς ἔμπροσθεν
*comes the deacon into the middle and having-stood before*
τοῦ ἱερέως ἀνυψοῖ μικρὸν τὰς χεῖρας καὶ δεικνύων τὸ
*the priest he-raises a-little the hands and showing the*
ἅγιον εὐαγγέλιον λέγει μεγαλοφώνως
*holy gospel says with-loud-voice*
Σοφία· ὀρθοί
*wisdom upright*

εἶτα προσκυνήσας αὐτός τε καὶ ὁ ἱερεὺς κατόπισθεν
*then having-reverenced he both and the priest behind*
αὐτοῦ εἰσέρχονται εἰς τὸ ἅγιον βῆμα καὶ ὁ μὲν διάκονος
*him they-enter into the holy bema and the indeed deacon*
ἀποτίθησι τὸ ἅγιον εὐαγγέλιον ἐν τῇ ἁγίᾳ τραπέζῃ οἱ
*puts-down the holy gospel on the holy table the*
δὲ ψάλται λέγουσι τὰ συνήθη τροπάρια Εἰσοδικόν
*and singers say the customary troparia Introit*
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Θεὸς
*blessed (is)-the(-one) coming in (the)-name of-(the)-Lord God*
Κύριος καὶ ἐπέφανεν ἡμῖν Σῶσον ἡμᾶς υἱὲ Θεοῦ ὁ ἐν
*(is)-Lord and has-appeared to-us save us son of-God the(-one) in*
Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς ψάλλοντάς σοι ἀλληλούϊα
*(the)-Jordan by John baptized (us)-singing to-you alleluia*
Ἀπολυτίκιον· ἦχος α΄
*Apolytikion tone 1*
Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ τῆς τριάδος κτλ
*in (the)-Jordan being-baptized you Lord the of-the trinity etc.*
ἀπὸ γ΄ ὠδῆς ἡ Ὑπακοή· ἦχος β΄
*after (the)-3rd ode the Hypakoe tone 2*
Ὅτε τῇ ἐπιφανείᾳ σου ἐφώτισας τὰ σύμπαντα, τότε
*when by-the manifestation your you-enlightened the all(-things) then*
ἡ ἁλμυρὰ τῆς ἁμαρτίας θάλασσα ἔφυγε καὶ Ἰορδάνης
*the salt of-the sin sea fled and (the)-Jordan*
κάτω ῥέων ἐστράφη, πρὸς οὐρανὸν ἀνυψῶν ἡμᾶς· ἀλλὰ
*downward flowing turned to heaven lifting-up us but*
τῷ ὕψει τῶν θείων ἐντολῶν σου συντήρησον Χριστὲ
*in-the height of-the divine commandments your preserve(-us) Christ*
ὁ Θεὸς πρεσβείαις τῆς θεοτόκου καὶ σῶσον ἡμᾶς
*— God by-(the)-intercessions of-the God-bearer and save us*

ἀφ᾽ ἕκτης Κοντάκιον· ἦχος δ΄ αὐτόμελον

*after (the)-sixth(-ode) Kontakion tone 4 with-its-own-melody*

Ἐπεφάνης σήμερον τῇ οἰκουμένῃ καὶ τὸ φῶς σου Κύριε

*you-appeared today to-the world and the light your Lord*

ἐσημειώθη ἐφ᾽ ἡμᾶς ἐν ἐπιγνώσει ὑμνοῦντάς σε Ἦλθες

*was-signed upon us in knowledge (us)-hymning you you-came*

ἐφάνης τὸ φῶς τὸ ἀπρόσιτον

*you-appeared the light the unapproachable*

καὶ ὅταν εἴπωσι τὸ ὕστερον λέγει ὁ διάκονος

*and when they-say the last(-verse) says the deacon*

Τοῦ Κυρίου δεηθῶμεν

*— (to-the)-Lord let-us-pray*

ὁ ἱερεὺς ἐκφώνως

*the priest aloud*

Ὅτι ἅγιος εἶ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν

*for holy you-are — God our and to-you the glory*

ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ

*we-send-up to-the Father and to-the Son and to-the holy*

Πνεύματι νῦν καὶ ἀεί

*Spirit now and ever*

ὁ διάκονος

*the deacon*

καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*and to the ages of-the ages*

ὁ χορός

*the choir*

Ἀμήν.

*amen*

Ἀντὶ τοῦ Τρισαγίου ὁ πρῶτος χορός

*instead-of the Trisagion the first choir*

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε

*as-many-as into Christ were-baptized Christ have-put-on*

ἀλληλούϊα

*alleluia*

ὁ δεύτερος χορός

*the second choir*

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε

*as-many-as into Christ were-baptized Christ have-put-on*

ἀλληλούϊα

*alleluia*

ὁ πρῶτος χορός

*the first choir*

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε

*as-many-as into Christ were-baptized Christ have-put-on*

ἀλληλούϊα

*alleluia*

ὁ δεύτερος χορός

*the second choir*

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι

*glory to-(the)-Father and Son and holy Spirit*

ὁ πρῶτος χορός

*the first choir*

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

*and now and ever and to the ages of-the ages amen*

Χριστὸν ἐνεδύσασθε ἀλληλούϊα

*Christ have-put-on alleluia*

ὁ διάκονος

*the deacon*

Δύναμις

*(with)-power*

ὁ πρῶτος χορὸς γεγωνοτέρᾳ φωνῇ
*the first choir with-louder voice*
Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε
*as-many-as into Christ were-baptized Christ have-put-on*
ἀλληλούϊα.
*alleluia*
Ψαλλομένου δὲ τοῦ Τρισαγίου λέγει ὁ ἱερεὺς τὴν εὐχὴν
*being-sung and the Trisagion says the priest the prayer*
ταύτην μυστικῶς εὐχὴ τοῦ τρισαγίου ὕμνου
*this secretly prayer of-the thrice-holy hymn*
Ὁ Θεὸς ὁ ἅγιος ὁ ἐν ἁγίοις ἀναπαυόμενος ὁ
*— God the holy the(-one) among (the)-saints resting the(-one)*
τρισαγίῳ φωνῇ ὑπὸ τῶν σεραφὶμ ἀνυμνούμενος καὶ ὑπὸ
*with-(the)-thrice-holy voice by the seraphim hymned and by*
τῶν χερουβὶμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου
*the cherubim glorified and by every heavenly*
δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς
*power worshiped the(-one) from the not being into*
τὸ εἶναι παραγαγὼν τὰ σύμπαντα, ὁ κτίσας τὸν
*the to-be having-brought the all(-things) the(-one) having-created the*
ἄνθρωπον κατ᾽ εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντί σου
*man according-to image your and likeness and with-every your*
χαρίσματι κατακοσμήσας, ὁ διδοὺς αἰτοῦντι σοφίαν
*gift having-adorned(-him) the(-one) giving to-(him-who)-asks wisdom*
καὶ σύνεσιν καὶ μὴ παρορῶν ἁμαρτάνοντα ἀλλὰ θέμενος
*and understanding and not overlooking (him-who)-sins but having-set*
ἐπὶ σωτηρίᾳ μετάνοιαν, ὁ καταξιώσας ἡμᾶς τοὺς
*for salvation repentance the(-one) having-deemed-worthy us the*
ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ
*lowly and unworthy servants your even in the hour this*
στῆναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου
*to-stand before the glory of-the holy your altar*

καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν
*and the owed to-you worship and glorification*
προσάγειν· αὐτὸς δέσποτα πρόσδεξαι καὶ ἐκ στόματος
*to-bring yourself master accept even from (the)-mouth*
ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι
*our of-the sinners the thrice-holy hymn and visit*
ἡμᾶς ἐν τῇ χρηστότητί σου· συγχώρησον ἡμῖν πᾶν
*us in the goodness your forgive us every*
πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον, ἁγίασον ἡμῶν τὰς
*offense voluntary both and involuntary sanctify our the*
ψυχὰς καὶ τὰ σώματα καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν
*souls and the bodies and grant us in holiness to-serve*
σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς
*you all the days of-the life our by-(the)-intercessions of-the*
ἁγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ᾽ αἰῶνός
*holy God-bearer and of-all the saints the(-ones) from (the)-age*
σοι εὐαρεστησάντων· ὅτι ἅγιος εἶ ὁ θεὸς ἡμῶν καὶ σοὶ
*you having-pleased for holy you-are — God our and to-you*
τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
*the glory we-send-up to-the Father and to-the Son and to-the*
ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*holy Spirit now and ever and to the ages of-the ages*
ταύτης δὲ τελεσθείσης λέγουσι καὶ αὐτοὶ ὅ τε
*this and having-been-finished say also themselves the both*
ἱερεὺς καὶ ὁ διάκονος τὸ τρισάγιον ποιοῦντες ὁμοῦ καὶ
*priest and the deacon the thrice-holy making together and*
προσκυνήματα τρία ἔμπροσθεν τῆς ἁγίας τραπέζης. Εἶτα
*reverences three before the holy table then*
λέγει ὁ διάκονος πρὸς τὸν ἱερέα
*says the deacon to the priest*
Κέλευσον δέσποτα
*command master*

καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ καὶ ὁ ἱερεὺς λέγει
*and they-go-away to the throne and the priest says*
ἀπερχόμενος
*going-away*
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
*blessed (is)-the(-one) coming in (the)-name of-(the)-Lord*
ὁ δὲ διάκονος
*the and deacon*
Εὐλόγησον δέσποτα τὴν ἄνω καθέδραν
*bless master the upper throne*
καὶ ὁ ἱερεύς
*and the priest*
Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς βασιλείας
*blessed you-are the(-one) on (the)-throne of-glory of-the kingdom*
σου ὁ καθήμενος ἐπὶ τῶν χερουβὶμ πάντοτε νῦν καὶ
*your the(-one) sitting upon the cherubim always now and*
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*ever and to the ages of-the ages*

## VIII · THE LECTIONS

*The reader says the prokeimenon and reads the Apostle, from Titus. The deacon censes while the Alleluia is sung, the priest prays that the hearts of the faithful be enlightened to understand the Gospel, and the deacon, blessed, reads the Gospel from the ambo, the baptism of Christ in Matthew.*

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ τρισαγίου ὁ διάκονος
*and after the completion of-the trisagion the deacon*
ἐλθὼν ἔμπροσθεν τῶν ἁγίων θυρῶν λέγει
*having-come before the holy doors says*
Πρόσχωμεν
*let-us-attend*

καὶ ὁ ἀναγνώστης Ψαλμὸς τῷ Δαυΐδ καὶ ὁ διάκονος
*and the reader (a)-psalm — of-David and the deacon*
αὖθις
*again*
Σοφία
*wisdom*
καὶ ὁ ἀναγνώστης τὸ Προκείμενον τοῦ Ἀποστόλου· ἦχος
*and the reader the Prokeimenon of-the Apostle tone*
δ΄
*4*
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Στ.
*blessed (is)-the(-one) coming in (the)-name of-(the)-Lord verse*
Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι ἀγαθός.
*give-thanks to-the Lord for (he-is)-good*
Καὶ αὖθις ὁ διάκονος
*and again the deacon*
Πρόσχωμεν
*let-us-attend*
ὁ ἀναγνώστης
*the reader*
Πρὸς Τίτον ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα Τέκνον Τῖτε
*to Titus of-(the)-epistle of-Paul the reading child Titus*
ἐπεφάνη ἡ χάρις τοῦ Θεοῦ … κατ᾽ ἐλπίδα ζωῆς αἰωνίου
*appeared the grace — of-God … in hope of-life eternal*
καὶ τοῦ ἀποστόλου πληρωθέντος λέγει ὁ ἱερεύς
*and the apostle having-been-completed says the priest*
Εἰρήνη σοι τῷ ἀναγινώσκοντι.
*peace to-you the(-one) reading*
Καὶ ὁ ἀναγνώστης
*and the reader*
Ἀλληλούϊα
*alleluia*

Ψαλμὸς τῷ Δαυῒδ ἦχος α΄
*(a)-psalm — of-David tone 1*
Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ ἐνέγκατε τῷ Κυρίῳ υἱοὺς
*bring to-the Lord sons of-God bring to-the Lord sons*
κριῶν Στ. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων Ἐνέγκατε τῷ
*of-rams verse (the)-voice of-(the)-Lord upon the waters bring to-the*
Κυρίῳ υἱοὶ Θεοῦ ἐνέγκατε τῷ Κυρίῳ υἱοὺς κριῶν ἀλληλούϊα
*Lord sons of-God bring to-the Lord sons of-rams alleluia*
Τοῦ δὲ ἀλληλούϊα ψαλλομένου λαβὼν ὁ διάκονος τὸ
*the and alleluia being-sung having-taken the deacon the*
θυμιατήριον καὶ τὸ θυμίαμα πρόσεισι τῷ ἱερεῖ καὶ λαβὼν
*censer and the incense approaches to-the priest and having-taken*
εὐλογίαν παρ᾽ αὐτοῦ θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν
*(a)-blessing from him he-censes the holy table round-about*
καὶ τὸ ἱερατεῖον ὅλον καὶ τὸν ἱερέα καὶ ὁ ἱερεὺς λέγει
*and the sanctuary whole and the priest and the priest says*
τὴν εὐχὴν ταύτην μυστικῶς εὐχὴ πρὸ τοῦ εὐαγγελίου
*the prayer this secretly prayer before the gospel*
Ἔλλαμψον ἐν ταῖς καρδίαις ἡμῶν φιλάνθρωπε δέσποτα τὸ
*shine-forth in the hearts our lover-of-man master the*
τῆς σῆς θεογνωσίας ἀκήρατον φῶς καὶ τοὺς τῆς διανοίας
*of-the your knowledge-of-God pure light and the of-the mind*
ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου
*our open eyes to the of-the gospel your*
κηρυγμάτων κατανόησιν· ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων
*proclamations understanding put-in us also the of-the blessed*
σου ἐντολῶν φόβον ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας
*your commandments fear that the fleshly desires all*
καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν πάντα
*having-trampled-down (a)-spiritual way-of-life we-may-pursue all(-things)*
τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονοῦντες καὶ πράττοντες·
*the to good-pleasing the your both thinking and doing*

σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν
*you for are the illumination of-the souls and of-the bodies our*
Χριστὲ ὁ Θεὸς καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ
*Christ — God and to-you the glory we-send-up with the*
ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ
*unoriginate your father and the all-holy and good and life-giving*
σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*your spirit now and ever and to the ages of-the ages*
Ὁ δὲ διάκονος τὸ θυμιατήριον ἀποθέμενος ἔρχεται πρὸς
*the and deacon the censer having-put-down comes to*
τὸν ἱερέα καὶ ὑποκλίνας αὐτῷ τὴν κεφαλὴν κρατῶν τὸ
*the priest and having-bowed to-him the head holding the*
ὡράριον σὺν τῷ ἁγίῳ εὐαγγελίῳ τοῖς ἄκροις δακτύλοις,
*orarion with the holy gospel with-the tips-of fingers*
δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς ἁγίας τραπέζης, λέγει
*that-is in that the place of-the holy table says*
Εὐλόγησον δέσποτα τὸν εὐαγγελιστὴν τοῦ ἁγίου ἀποστόλου
*bless master the evangelist of-the holy apostle*
καὶ εὐαγγελιστοῦ Ματθαίου
*and evangelist Matthew*
ὁ δὲ ἱερεὺς σφραγίζων αὐτὸν λέγει
*the and priest sealing him says*
Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου ἀποστόλου
*— God through (the)-intercessions of-the holy glorious apostle*
καὶ εὐαγγελιστοῦ Ματθαίου δῴη σοι ῥῆμα τῷ
*and evangelist Matthew may-give you (the)-word to-the(-one)*
εὐαγγελιζομένῳ δυνάμει πολλῇ εἰς ἐκπλήρωσιν τοῦ
*proclaiming-the-gospel with-power much to (the)-fulfillment of-the*
εὐαγγελίου τοῦ ἀγαπητοῦ υἱοῦ αὐτοῦ κυρίου δὲ ἡμῶν
*gospel of-the beloved son his Lord and our*
Ἰησοῦ Χριστοῦ
*Jesus Christ*

ὁ δὲ διάκονος εἰπὼν τὸ Ἀμὴν καὶ προσκυνήσας μετ'
*the and deacon having-said the amen and having-reverenced with*
εὐλαβείας τὸ ἅγιον εὐαγγέλιον αἴρει αὐτὸ καὶ ἐξελθὼν
*reverence the holy gospel takes it and having-gone-out*
διὰ τῶν ἁγίων θυρῶν, προπορευομένων αὐτῷ λαμπάδων,
*through the holy doors going-before him candles*
ἔρχεται καὶ ἵσταται ἐν τῷ ἄμβωνι ἢ ἐν τῷ τεταγμένῳ τόπῳ
*comes and stands at the ambo or at the appointed place*
ὁ δὲ ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης καὶ
*the and priest standing before the holy table and*
βλέπων πρὸς δυσμὰς ἐκφωνεῖ
*looking toward (the)-west exclaims*
Σοφία· ὀρθοί Ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου Εἰρήνη
*wisdom upright let-us-hear the holy gospel peace*
πᾶσι
*to-all*
καὶ ὁ διάκονος
*and the deacon*
Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου εὐαγγελίου τὸ ἀνάγνωσμα
*from the according-to Matthew holy gospel the reading*
ὁ ἱερεύς
*the priest*
Πρόσχωμεν
*let-us-attend*
ὁ διάκονος
*the deacon*
Τῷ καιρῷ ἐκείνῳ παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς
*at-the time that comes — Jesus from the*
Γαλιλαίας … ἐν ᾧ εὐδόκησα.
*Galilee … in whom I-am-well-pleased*

καὶ πληρωθέντος τοῦ εὐαγγελίου λέγει πρὸς τὸν διάκονον
*and having-been-completed the gospel says to the deacon*
ὁ ἱερεύς
*the priest*
Εἰρήνη σοι τῷ εὐαγγελιζομένῳ
*peace to-you the(-one) proclaiming-the-gospel*
καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἁγίων θυρῶν ἀποδίδωσι
*and the deacon having-come as-far-as the holy doors gives-back*
τὸ ἅγιον εὐαγγέλιον τῷ ἱερεῖ.
*the holy gospel to-the priest*

## IX · THE PRAYERS

*The deacon leads the earnest litany for the faithful, the archbishop, the clergy, the founders, the departed, and the people, the choir answering Lord, have mercy three times, and the priest says its prayer secretly.*

Καὶ ὁ διάκονος στὰς ἐν τῷ συνήθει τόπῳ ἄρχεται
*and the deacon having-stood in the customary place begins*
οὕτως
*thus*
Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς
*let-us-say all from whole the soul and from whole the*
διανοίας εἴπωμεν
*mind let-us-say*
ὁ χορός
*the choir*
Κύριε ἐλέησον
*Lord have-mercy*
γ΄
*3*

Κύριε παντοκράτορ ὁ θεὸς τῶν πατέρων ἡμῶν δεόμεθά
*Lord almighty — God of-the fathers our we-beseech*
σου ἐπάκουσον καὶ ἐλέησον
*you hear and have-mercy*
Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας μυστικῶς
*prayer of-the earnest supplication secretly*
Κύριε ὁ θεὸς ἡμῶν τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι
*Lord — God our the earnest this supplication accept*
παρὰ τῶν σῶν δούλων καὶ ἐλέησον ἡμᾶς κατὰ
*from the your servants and have-mercy-on us according-to*
τὸ πλῆθος τοῦ ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου
*the multitude of-the mercy your and the compassions your*
κατάπεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου τὸν
*send-down upon us and upon all the people your the(-one)*
ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος
*awaiting the from you rich mercy*
Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου,
*have-mercy-on us — God according-to the great mercy your*
δεόμεθά σου ἐπάκουσον καὶ ἐλέησον
*we-beseech you hear and have-mercy*
Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν
*still we-pray for the pious and orthodox Christians*
Ἔτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος
*still we-pray for the archbishop our the so-and-so*
Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν τῶν ἱερέων
*still we-pray for the brothers our the priests*
ἱερομονάχων ἱεροδιακόνων καὶ μοναχῶν καὶ πάσης τῆς
*hieromonks hierodeacons and monks and all the*
ἐν Χριστῷ ἡμῶν ἀδελφότητος
*in Christ our brotherhood*

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων κτιτόρων
*still we-pray for the blessed and ever-memorable founders*
τῆς ἁγίας μονῆς ταύτης ἢ τοῦ ἁγίου οἴκου τούτου καὶ ὑπὲρ
*of-the holy monastery this or of-the holy house this and for*
πάντων τῶν προαναπαυσαμένων πατέρων καὶ ἀδελφῶν
*all the(-ones) having-fallen-asleep-before fathers and brothers*
ἡμῶν τῶν ἐνθάδε κειμένων καὶ ἁπανταχοῦ ὀρθοδόξων
*our the(-ones) here lying and everywhere orthodox*
Ἔτι δεόμεθα ὑπὲρ ἐλέους ζωῆς εἰρήνης ὑγείας σωτηρίας
*still we-pray for mercy life peace health salvation*
ἐπισκέψεως συγχωρήσεως καὶ ἀφέσεως ἁμαρτιῶν τῶν
*visitation forgiveness and remission of-sins of-the*
δούλων τοῦ Θεοῦ τῶν ἀδελφῶν τῆς ἁγίας μονῆς ταύτης
*servants — of-God the brothers of-the holy monastery this*
ἢ τοῦ ἁγίου οἴκου τούτου
*or of-the holy house this*
Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ
*still we-pray for the(-ones) bearing-fruit and*
καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ
*doing-good-works in the holy and all-venerable church this*
κοπιώντων ψαλλόντων καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ
*laboring singing and for the standing-around people*
τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος
*the(-one) awaiting the from you great and rich mercy*
ἐκφώνησις ὑπὸ τοῦ ἱερέως
*exclamation by the priest*
ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν
*for merciful and lover-of-man God you-are and to-you the*
δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
*glory we-send-up to-the Father and to-the Son and to-the holy*
Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*Spirit now and ever and to the ages of-the ages*

ὁ χορός
*the choir*
Ἀμήν.
*amen*

## X · THE DISMISSALS

*The deacon bids the catechumens pray and the faithful pray for them, that God teach them, unite them to his church, and save them. The priest prays secretly for their baptism and unfolds the eileton, and the catechumens are dismissed.*

Ὁ διάκονος
*the deacon*
Εὔξασθε οἱ κατηχούμενοι τῷ Κυρίῳ
*pray O catechumens to-the Lord*
ὁ χορός
*the choir*
Κύριε ἐλέησον
*Lord have-mercy*
Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶμεν
*the faithful for the catechumens let-us-pray*
Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ
*that the Lord them may-have-mercy-on*
Κατηχήσῃ αὐτοὺς τῷ λόγῳ τῆς ἀληθείας
*may-instruct them in-the word of-the truth*
Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης
*may-reveal to-them the gospel of-the righteousness*
Ἑνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ
*may-unite them to-the holy his catholic and apostolic*
ἐκκλησίᾳ
*church*

Σῶσον ἐλέησον ἀντιλαβοῦ καὶ διαφύλαξον αὐτοὺς ὁ
*save have-mercy-on help and keep them —*
Θεὸς τῇ σῇ χάριτι
*God by-the your grace*
Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε
*O catechumens the heads your to-the Lord bow*
ὁ χορός
*the choir*
Σοὶ Κύριε
*to-you Lord*
Εὐχὴ ὑπὲρ κατηχουμένων μυστικῶς λεγομένη παρὰ τοῦ
*prayer for (the)-catechumens secretly said by the*
ἱερέως πρὸ τῆς ἁγίας ἀναφορᾶς
*priest before the holy anaphora*
Κύριε ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν καὶ
*Lord — God our the(-one) in (the)-high(-places) dwelling and*
τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν
*the lowly(-things) beholding the(-one) the salvation to-the race of-the*
ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου υἱὸν καὶ θεὸν
*men having-sent-forth the only-begotten your son and God*
τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· ἐπίβλεψον ἐπὶ τοὺς
*the Lord our Jesus Christ look-down upon the*
δούλους σου τοὺς κατηχουμένους τοὺς ὑποκεκλικότας
*servants your the catechumens the(-ones) having-bowed*
σοι τὸν ἑαυτῶν αὐχένα καὶ καταξίωσον αὐτοὺς ἐν καιρῷ
*to-you the their-own neck and deem-worthy them in time*
εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως
*fitting of-the washing of-the regeneration of-the remission*
τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἕνωσον
*of-the sins and of-the garment of-the incorruption unite*

αὐτοὺς τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ
*them to-the holy your catholic and apostolic church*
καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ
*and number-together them with-the chosen your flock*
ἐκφώνως
*aloud*
ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ
*that also they with us may-glorify the all-honored and*
μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
*majestic name your of-the Father and of-the Son and of-the*
ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*holy Spirit now and ever and to the ages of-the ages*
ὁ χορός
*the choir*
Ἀμήν
*amen*
καὶ ἐξαπλοῖ τὸ Εἰλητὸν ὁ ἱερεύς καὶ ὁ διάκονος
*and unfolds the Eileton the priest and the deacon*
Ὅσοι κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε·
*as-many-as (are)-catechumens go-forth O catechumens go-forth*
ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων.
*as-many-as (are)-catechumens go-forth let-no-one of-the catechumens*

*The faithful alone remain. In two litanies the deacon calls them to pray, and the priest says the two prayers of the faithful, thanking God for counting us worthy to stand at his altar and asking that we be cleansed to stand there blameless and that those who pray with us partake of the mysteries without condemnation.*

Ὁ διάκονος

*the deacon*

Ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου

*as-many-as (are)-faithful still and still in peace — (to-the)-Lord*

δεηθῶμεν

*let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς

*help save have-mercy-on and keep us — God*

τῇ σῇ χάριτι

*by-the your grace*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

ὁ διάκονος

*the deacon*

Σοφία

*wisdom*

Εὐχὴ πιστῶν α΄ μετὰ τὸ ἁπλωθῆναι τὸ εἱλητόν,
*prayer of-(the)-faithful 1 after the to-be-unfolded the eileton*
μυστικῶς
*secretly*
Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς τῶν δυνάμεων τῷ
*we-thank you Lord — God of-the powers the(-one)*
καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου
*having-deemed-worthy us to-stand even now at-the holy your*
θυσιαστηρίῳ καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν
*altar and to-fall-down before-the compassions your for the*
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·
*our sins and the of-the people ignorances*
πρόσδεξαι ὁ Θεὸς τὴν δέησιν ἡμῶν, ποίησον ἡμᾶς ἀξίους
*accept — God the supplication our make us worthy*
γενέσθαι τοῦ προσφέρειν σοι δεήσεις καὶ ἱκεσίας καὶ θυσίας
*to-become — to-offer to-you supplications and entreaties and sacrifices*
ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου καὶ ἱκάνωσον ἡμᾶς
*bloodless for all the people your and make-sufficient us*
οὓς ἔθου εἰς τὴν διακονίαν σου ταύτην ἐν τῇ δυνάμει τοῦ
*whom you-set to the service your this in the power of-the*
πνεύματός σου τοῦ ἁγίου ἀκαταγνώστως καὶ ἀπροσκόπως
*spirit your the holy without-condemnation and without-offense*
ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ἐπικαλεῖσθαί
*in pure the witness of-the conscience our to-call-upon*
σε ἐν παντὶ καιρῷ καὶ τόπῳ ἵνα εἰσακούων ἡμῶν ἵλεως
*you at every time and place that hearing us gracious*
ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος
*to-us you-may-be in the multitude of-the your goodness*

ἐκφώνησις ὑπὸ τοῦ ἱερέως

*exclamation by the priest*

ὅτι πρέπει σοι πᾶσα δόξα τιμὴ καὶ προσκύνησις τῷ

*for befits you all glory honor and worship to-the*

Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ

*Father and to-the Son and to-the holy Spirit now and ever*

καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*and to the ages of-the ages*

ὁ χορός

*the choir*

Ἀμήν.

*amen*

Ὁ διάκονος

*the deacon*

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

*still and still in peace — (to-the)-Lord let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ἀντιλαβοῦ σῶσον ἐλέησον κτλ

*help save have-mercy-on etc.*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

ὁ διάκονος

*the deacon*

Σοφία

*wisdom*

καὶ εἰσέρχεται εἰς τὸ ἱερόν

*and he-enters into the sanctuary*

Εὐχὴ πιστῶν β΄ μυστικῶς

*prayer of-(the)-faithful 2 secretly*

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα

*again and often to-you we-fall-down and you we-beseech*

ἀγαθὲ καὶ φιλάνθρωπε ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν

*O-good-one and lover-of-man that having-looked-down upon the supplication*

ἡμῶν καθαρίσῃς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ

*our you-may-cleanse our the souls and the bodies from*

παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ δῴης ἡμῖν

*every defilement of-flesh and spirit and you-may-grant us*

ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου

*blameless and uncondemned the standing-before of-the holy your*

θυσιαστηρίου· χάρισαι δὲ ὁ Θεὸς τοῖς συνευχομένοις ἡμῖν

*altar grant and — God to-the(-ones) praying-with us*

προκοπὴν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς·

*progress of-life and of-faith and of-understanding spiritual*

δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν

*give them always with fear and love to-serve*

σοι ἀνενόχως, καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου

*you blamelessly and without-condemnation to-partake of-the holy your*

μυστηρίων, καὶ τῆς ἐπουρανίου σου βασιλείας ἀξιωθῆναι

*mysteries and of-the heavenly your kingdom to-be-deemed-worthy*

ἐκφώνησις ὑπὸ τοῦ ἱερέως

*exclamation by the priest*

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ

*that by the might your always guarded to-you*

δόξαν ἀναπέμπωμεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ

*glory we-may-send-up to-the Father and to-the Son and to-the holy*

Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*Spirit now and ever and to the ages of-the ages*

ὁ χορός

*the choir*

Ἀμήν.

*amen*

## XII · THE GREAT ENTRANCE

*While the choir sings the Cherubic Hymn the priest prays that he, though unworthy, may offer the gifts, for Christ is the one who offers and is offered. Priest and deacon carry the gifts in the Great Entrance, praying that God remember all, and set them on the holy table with the troparion of Joseph of Arimathea. The deacon leads the litany of the offering, and the priest says the prayer of the proskomide.*

Ὁ Χερουβικὸς Ὕμνος

*the Cherubic Hymn*

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζωοποιῷ

*we-who the cherubim mystically representing and to-the life-giving*

τριάδι τὸν τρισάγιον ὕμνον προσᾴδοντες πᾶσαν τὴν

*trinity the thrice-holy hymn singing all the*

βιωτικὴν ἀποθώμεθα μέριμναν

*worldly let-us-lay-aside care*

Εὐχὴ ἣν λέγει ὁ ἱερεὺς μυστικῶς τοῦ χερουβικοῦ

*prayer which says the priest secretly the cherubic(-hymn)*

ᾀδομένου

*being-sung*

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς

*no-one (is)-worthy of-the(-ones) bound with-the fleshly*

ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ

*desires and pleasures to-approach or to-draw-near or*

λειτουργεῖν σοι βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν

*to-minister to-you O-king of-the glory the for to-serve*

σοι μέγα καὶ φοβερὸν καὶ αὐταῖς ταῖς ἐπουρανίαις
*you (is)-great and fearful even to-the-very the heavenly*
δυνάμεσιν· ἀλλ᾽ ὅμως διὰ τὴν ἄφατον καὶ ἀμέτρητόν
*powers but nevertheless because-of the ineffable and immeasurable*
σου φιλανθρωπίαν ἀτρέπτως καὶ ἀναλλοιώτως γέγονας
*your love-of-man immutably and unchangeably you-became*
ἄνθρωπος καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας καὶ τῆς
*man and high-priest our you-were-called and of-the*
λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν
*liturgical this and bloodless sacrifice the sacred-service*
παρέδωκας ἡμῖν ὡς δεσπότης τῶν ἁπάντων· σὺ γὰρ μόνος
*you-handed-down to-us as master of-the all(-things) you for alone*
Κύριε ὁ θεὸς ἡμῶν δεσπόζεις τῶν ἐπουρανίων καὶ τῶν
*Lord — God our rule-over the heavenly(-things) and the*
ἐπιγείων ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ
*earthly the(-one) upon (the)-throne cherubic borne the(-one)*
τῶν σεραφὶμ κύριος καὶ βασιλεὺς τοῦ Ἰσραήλ, ὁ
*of-the seraphim Lord and king — of-Israel the(-one)*
μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. σὲ τοίνυν
*alone holy and among (the)-saints resting you therefore*
δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον ἐπίβλεψον ἐπ᾽
*I-entreat the only good and ready-to-hear look-down upon*
ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου καὶ καθάρισόν
*me the sinner and unprofitable servant your and cleanse*
μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς
*my the soul and the heart from (a)-conscience evil*
καὶ ἱκάνωσόν με τῇ δυνάμει τοῦ ἁγίου σου πνεύματος
*and make-sufficient me by-the power of-the holy your spirit*
ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν παραστῆναι τῇ ἁγίᾳ
*clothed-with the of-the priesthood grace to-stand-before the holy*
σου ταύτῃ τραπέζῃ καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν
*your this table and to-celebrate the holy and immaculate*

σου σῶμα καὶ τὸ τίμιον αἷμα· σοὶ γὰρ προσέρχομαι
*your body and the precious blood to-you for I-approach*
κλίνας τὸν ἐμαυτοῦ αὐχένα καὶ δέομαί σου μὴ ἀποστρέψῃς
*having-bowed the my-own neck and I-beseech you not turn-away*
τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ μηδὲ ἀποδοκιμάσῃς με ἐκ
*the face your from me nor reject me from*
παίδων σου ἀλλ᾽ ἀξίωσον προσενεχθῆναί σοι ὑπ᾽ ἐμοῦ
*(the)-children your but deem-worthy to-be-offered to-you by me*
τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα·
*the sinner and unworthy servant your the gifts these*
σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ
*you for are the(-one) offering and offered and*
προσδεχόμενος καὶ διαδιδόμενος Χριστὲ ὁ θεὸς ἡμῶν καὶ
*receiving and distributed Christ — God our and*
σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου πατρὶ
*to-you the glory we-send-up with the unoriginate your father*
καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι
*and the all-holy and good and life-giving your spirit*
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*now and ever and to the ages of-the ages*
πληρωθείσης δὲ τῆς εὐχῆς λέγουσι καὶ αὐτοὶ τὸν
*having-been-completed and the prayer they-say also themselves the*
χερουβικὸν ὕμνον. Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν
*cherubic hymn then having-taken the priest the censer*
θυμιᾷ τὴν ἁγίαν τράπεζαν γύρωθεν καὶ τὸ ἱερατεῖον ὅλον
*he-censes the holy table round-about and the sanctuary whole*
ὕστερον δὲ καὶ τὰς δεσποτικὰς εἰκόνας καὶ τὸν λαὸν
*afterward and also the dominical icons and the people*
μικρὸν προελθὼν τῶν βημοθύρων· λέγει δὲ καθ᾽
*a-little having-come-forth-from the bema-doors he-says and by*
ἑαυτὸν καὶ τὸν πεντηκοστὸν καὶ τροπάρια κατανυκτικὰ
*himself also the fiftieth(-psalm) and troparia penitential*

ὅσα καὶ βούλεται. Καὶ ἀπέρχονται ἐν τῇ προθέσει ὅ τε
*as-many-as also he-wishes and they-go-away to the prothesis the both*
ἱερεὺς καὶ ὁ διάκονος προπορευομένου τοῦ διακόνου, αὐτὸς
*priest and the deacon going-before the deacon he*
δὲ θυμιάσας τὰ ἅγια καθ' ἑαυτὸν εὐχόμενος τό
*and having-censed the holy(-things) by himself praying the(-prayer)*
Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ
*— God be-gracious to-me the sinner*
λέγει πρὸς τὸν ἱερέα
*he-says to the priest*
Ἔπαρον δέσποτα
*lift-up master*
καὶ ὁ ἱερεὺς ἄρας τὸν ἀέρα ἐπιτίθησιν ἐπὶ τῶν ὤμων
*and the priest having-lifted the aer places(-it) upon the shoulders*
αὐτοῦ λέγων
*his saying*
Ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε
*lift-up the hands your to the holy(-places) and bless*
τὸν Κύριον
*the Lord*
εἶτα τὸν ἅγιον δίσκον λαβὼν ἐπιβάλλει τῇ τοῦ διακόνου
*then the holy paten having-taken he-puts(-it) on-the of-the deacon*
κεφαλῇ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος
*head with all attention and reverence holding*

ἅμα τοῦ διακόνου καὶ τὸν θυμιατὸν ἑνὶ τῶν
*at-the-same-time the deacon also the censer with-one of-the*
δακτύλων· αὐτὸς δὲ τὸ ἅγιον ποτήριον ἀνὰ χεῖρας λαβὼν
*fingers he and the holy chalice in hands having-taken*
ἐξέρχονται διὰ τοῦ βορείου μέρους προπορευομένων
*they-go-out through the north part going-before*
αὐτοῖς λαμπάδων καὶ περιέρχονται τὸν ναὸν εὐχόμενοι
*them candles and they-go-round the church praying*
ἀμφότεροι ὑπὲρ πάντων καὶ λέγοντες
*both for all and saying*
Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ
*of-all us may-remember (the)-Lord — God in the kingdom*
αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν
*his always now and ever and to the ages of-the*
αἰώνων.
*ages*
Ὁ χερουβικὸς ὕμνος
*the cherubic hymn*
Ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξόμενοι ταῖς ἀγγελικαῖς
*as the king of-the all(-things) about-to-receive by-the angelic*
ἀοράτως δορυφορούμενον τάξεσιν ἀλληλούϊα ἀλληλούϊα
*invisibly escorted orders alleluia alleluia*
ἀλληλούϊα.
*alleluia*
Καὶ ὁ διάκονος ἐπειπὼν τὸ Ἀμὴν καὶ ἀσπασάμενος τὴν
*and the deacon having-added the amen and having-kissed the*
τοῦ ἱερέως δεξιὰν ἐξέρχεται καὶ στὰς ἐν τῷ συνήθει
*of-the priest right(-hand) goes-out and having-stood in the customary*
τόπῳ λέγει
*place says*
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ
*let-us-complete the supplication our to-the Lord*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ὑπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου

*for the set-forth precious gifts — (to-the)-Lord*

δεηθῶμεν

*let-us-pray*

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως

*for the holy house this and the(-ones) with faith*

εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τοῦ Κυρίου

*reverence and fear of-God entering in it — (to-the)-Lord*

δεηθῶμεν

*let-us-pray*

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς

*for the to-be-delivered us from all affliction wrath*

κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθῶμεν

*danger and necessity — (to-the)-Lord let-us-pray*

Ἀντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς

*help save have-mercy-on and keep us — God*

τῇ σῇ χάριτι

*by-the your grace*

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον

*the day whole perfect holy peaceful and sinless*

παρὰ τοῦ Κυρίου αἰτησώμεθα

*from the Lord let-us-ask*

ὁ χορός

*the choir*

Παράσχου Κύριε

*grant Lord*

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ
*(an)-angel of-peace faithful guide guardian of-the souls and*
τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα
*of-the bodies our from the Lord let-us-ask*
Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν
*pardon and remission of-the sins and of-the*
πλημμεληµάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα
*offenses our from the Lord let-us-ask*
Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ
*the(-things) good and profitable to-the souls our and*
εἰρήνην τῷ κόσμῳ παρὰ τοῦ Κυρίου αἰτησώμεθα
*peace to-the world from the Lord let-us-ask*
Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ
*the remaining time of-the life our in peace and*
μετανοίᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα
*repentance to-complete from the Lord let-us-ask*
Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα
*Christian the ends of-the life our painless unashamed*
εἰρηνικὰ καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ
*peaceful and (a)-good defense the(-one) before the fearful*
βήματος τοῦ Χριστοῦ αἰτησώμεθα
*judgment-seat — of-Christ let-us-ask*
Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης
*— of-(the)-all-holy immaculate most-blessed glorious lady*
ἡμῶν θεοτόκου κτλ
*our God-bearer etc.*
ὁ χορός
*the choir*
Σοὶ Κύριε
*to-you Lord*

Εἰσελθὼν δὲ ὁ διάκονος ἔνδον τῶν ἁγίων θυρῶν ἵσταται
*having-entered and the deacon within the holy doors stands*
ἐν τοῖς δεξιοῖς καὶ μέλλοντος τοῦ ἱερέως εἰσελθεῖν λέγει
*on the right and being-about the priest to-enter says*
πρὸς αὐτὸν ὁ διάκονος
*to him the deacon*
Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ
*may-remember (the)-Lord — God the priesthood your in the*
βασιλείᾳ αὐτοῦ κτλ
*kingdom his etc.*
καὶ ὁ ἱερεὺς πρὸς αὐτόν
*and the priest to him*
Μνησθείη Κύριος ὁ Θεὸς τῆς ἱεροδιακονίας σου ἐν τῇ
*may-remember (the)-Lord — God the diaconate your in the*
βασιλείᾳ αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
*kingdom his always now and ever and to the ages*
τῶν αἰώνων
*of-the ages*
καὶ ἀποτίθησι μὲν ὁ ἱερεὺς τὸ ἅγιον ποτήριον ἐν τῇ
*and puts-down indeed the priest the holy chalice on the*
ἁγίᾳ τραπέζῃ λαβὼν δὲ καὶ τὸν ἅγιον δίσκον ἀπὸ
*holy table having-taken and also the holy paten from*
τῆς τοῦ διακόνου κεφαλῆς ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ
*the of-the deacon head he-puts-down also it on-the holy*
τραπέζῃ λέγων
*table saying*
Ὁ εὐσχήμων Ἰωσὴφ ἀπὸ τοῦ ξύλου καθελὼν τὸ
*the noble Joseph from the tree having-taken-down the*
ἄχραντόν σου σῶμα σινδόνι καθαρᾷ εἰλήσας καὶ
*immaculate your body in-linen clean having-wrapped(-it) and*
ἀρώμασιν ἐν μνήματι καινῷ κηδεύσας ἀπέθετο
*with-spices in (a)-tomb new having-buried(-it) laid(-it)*

Ἐν τάφῳ σωματικῶς κτλ

*in (the)-tomb bodily etc.*

Ὡς ζωηφόρος, ὡς παραδείσου ὡραιότερος ὄντως καὶ

*as life-bearing as than-paradise more-beautiful truly and*

παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος

*than-bridal-chamber every royal has-been-shown more-radiant*

Χριστὲ ὁ τάφος σου ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως

*Christ the tomb your the source of-the our resurrection*

εἶτα τὰ μὲν καλύμματα ἄρας ἀπό τε τοῦ ἱεροῦ δίσκου

*then the indeed veils having-taken from both the holy paten*

καὶ τοῦ ἁγίου ποτηρίου τίθησιν ἐν ἑνὶ μέρει τῆς ἁγίας

*and the holy chalice he-places(-them) on one part of-the holy*

τραπέζης, τὸν δὲ ἀέρα ἀπὸ τῶν τοῦ διακόνου ὤμων λαβὼν

*table the and aer from the of-the deacon shoulders having-taken*

καὶ θυμιάσας σκεπάζει δι᾽ αὐτοῦ τὰ ἅγια λέγων

*and having-censed(-it) he-covers with it the holy(-things) saying*

Ὁ εὐσχήμων Ἰωσὴφ ἀπὸ τοῦ κτλ

*the noble Joseph from the etc.*

καὶ λαβὼν τὸν θυμιατὸν ἐκ τῶν τοῦ διακόνου χειρῶν

*and having-taken the censer from the of-the deacon hands*

θυμιᾷ τὰ ἅγια τρὶς ὅτε ὁ μὲν διάκονος λέγει

*he-censes the holy(-things) thrice when the indeed deacon says*

Ἀγάθυνον δέσποτα

*do-good master*

ὁ δὲ ἱερεύς

*the and priest*

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

*then they-shall-offer upon the altar your calves*

Καὶ ἀποδοὺς τὸν θυμιατὸν καὶ χαλάσας τὸ φελόνιον
*and having-given-back the censer and having-let-down the phelonion*
κλίνας τε τὴν κεφαλὴν λέγει πρὸς τὸν διάκονον
*having-bowed and the head he-says to the deacon*
Μνήσθητί μου ἀδελφὲ καὶ συλλειτουργέ
*remember me brother and fellow-minister*
καὶ ὁ διάκονος πρὸς αὐτόν
*and the deacon to him*
Μνησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῇ
*may-remember (the)-Lord — God the priesthood your in the*
βασιλείᾳ αὐτοῦ
*kingdom his*
εἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν
*then the deacon having-bowed also himself the head*
κρατῶν ἅμα καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις
*holding at-the-same-time also the orarion with-the three fingers*
τῆς δεξιᾶς λέγει πρὸς τὸν ἱερέα
*of-the right(-hand) says to the priest*
Εὖξαι ὑπὲρ ἐμοῦ δέσποτα ἅγιε
*pray for me master holy*
καὶ ὁ ἱερεύς
*and the priest*
Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου
*(the)-Spirit holy shall-come upon you and (the)-power of-(the)-highest*
ἐπισκιάσει σοι
*shall-overshadow you*
καὶ ὁ διάκονος
*and the deacon*
Αὐτὸ τὸ Πνεῦμα συλλειτουργήσει ἡμῖν πάσας τὰς ἡμέρας
*itself the Spirit shall-minister-with us all the days*
τῆς ζωῆς ἡμῶν
*of-the life our*

καὶ αὖθις ὁ αὐτός
*and again the same(-one)*
Μνήσθητί μου δέσποτα ἅγιε
*remember me master holy*
καὶ ὁ ἱερεύς
*and the priest*
Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ
*may-remember you (the)-Lord — God in the kingdom his*
πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*always now and ever and to the ages of-the ages*
Εὐχὴ τῆς προσκομιδῆς μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ
*prayer of-the proskomide after the on the holy table*
τῶν θείων δώρων ἀπόθεσιν μυστικῶς
*of-the divine gifts placing secretly*
Κύριε ὁ Θεὸς παντοκράτωρ ὁ μόνος ἅγιος ὁ
*Lord — God almighty the(-one) alone holy the(-one)*
δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων
*receiving (a)-sacrifice of-praise from the(-ones) calling-upon*
σε ἐν ὅλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν
*you with whole heart accept also of-us the sinners*
τὴν δέησιν καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ
*the supplication and bring(-it) to-the holy your altar*
καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν σοι δῶρά τε καὶ θυσίας
*and make-sufficient us to-offer to-you gifts both and sacrifices*
πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν
*spiritual for the our sins and the*
τοῦ λαοῦ ἀγνοημάτων καὶ καταξίωσον ἡμᾶς εὑρεῖν χάριν
*of-the people ignorances and deem-worthy us to-find grace*
ἐνώπιόν σου τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν θυσίαν
*before you — to-become to-you well-acceptable the sacrifice*
ἡμῶν καὶ ἐπισκηνῶσαι τὸ πνεῦμα τῆς χάριτός σου τὸ
*our and to-dwell-upon(-us) the spirit of-the grace your the*

ἀγαθὸν ἐφ᾽ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα
*good(-one) upon us and upon the set-forth gifts these*
καὶ ἐπὶ πάντα τὸν λαόν σου
*and upon all the people your*
ὁ ἱερεὺς ἐκφώνως
*the priest aloud*
διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ μεθ᾽ οὗ
*through the compassions of-the only-begotten your son with whom*
εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ
*blessed you-are with the all-holy and good and life-giving*
σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*your spirit now and ever and to the ages of-the ages*
ὁ χορός
*the choir*
Ἀμήν.
*amen*

## XIII · THE KISS OF PEACE

*The priest gives the peace, the deacon bids all love one another that they may confess in concord, and the choir names the Father, Son, and Holy Spirit, the Trinity consubstantial and undivided. The priest kisses the covered gifts, saying I will love you, Lord; the deacon kisses his orarion where the cross is.*

Ὁ ἱερεύς
*the priest*
Εἰρήνη πᾶσι
*peace to-all*
ὁ διάκονος
*the deacon*
Ἀγαπήσωμεν ἀλλήλους ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν
*let-us-love one-another that in concord we-may-confess*

ὁ χορός

*the choir*

Πατέρα Υἱὸν καὶ ἅγιον Πνεῦμα τριάδα ὁμοούσιον καὶ

*Father Son and holy Spirit (the)-trinity consubstantial and*

ἀχώριστον

*undivided*

καὶ ὁ μὲν ἱερεὺς προσκυνήσας τρὶς ἀσπάζεται τὰ ἅγια

*and the indeed priest having-reverenced thrice kisses the holy(-things)*

οὕτως ὡς εἰσὶ κεκαλυμμένα λέγων μυστικῶς

*so as they-are covered saying secretly*

Ἀγαπήσω σε Κύριε ἡ ἰσχύς μου· Κύριος στερέωμά

*I-will-love you Lord the strength my (the)-Lord (is)-firm-foundation*

μου καὶ καταφυγή μου καὶ ῥύστης μου

*my and refuge my and deliverer my*

ἐκ τρίτου ὁμοίως καὶ ὁ διάκονος συμπροσκυνεῖ ἐν

*for (a)-third(-time) likewise also the deacon reverences-together in*

ᾧ ἵσταται τόπῳ, ἀσπάζεται δὲ καὶ τὸ ὡράριον αὐτοῦ

*which he-stands place he-kisses and also the orarion his*

ἔνθα ἐστὶ σταυροῦ τύπος.

*where is of-(the)-cross (the)-figure*

## XIV · THE CREDO

*The deacon cries The doors, the doors, the priest waves the aer over the gifts, and the people say the Creed.*

Καὶ οὕτως ἐκφωνεῖ

*and so he-exclaims*

Τὰς θύρας, τὰς θύρας Ἐν σοφίᾳ πρόσχωμεν

*the doors the doors in wisdom let-us-attend*

ὁ δὲ ἱερεὺς ἄρας τὸν ἀέρα ἐπάνω τῶν δώρων κινεῖ
*the and priest having-lifted the aer above the gifts moves*
αὐτὸν ἀνοικτόν ὁ λαὸς τό
*it open the people the(-creed)*
Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα ποιητὴν
*I-believe in one God Father almighty maker*
οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ
*of-heaven and earth of-visible both all(-things) and invisible and*
εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν
*in one Lord Jesus Christ the son — of-God the*
μονογενῆ τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν
*only-begotten the(-one) of the Father begotten before all the*
αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ,
*ages light from light God true from God true*
γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ
*begotten not made consubstantial with-the Father through whom*
τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ
*the all(-things) came-to-be the(-one) for us the men and for*
τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ
*the our salvation having-come-down from the heavens and*
σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου
*incarnate of (the)-Spirit holy and Mary the virgin*
καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ
*and having-become-man crucified and for us under*
Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα
*Pontius Pilate and having-suffered and buried and having-risen*
τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς
*on-the third day according-to the scriptures and having-ascended into*
τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς καὶ
*the heavens and sitting at (the)-right of-the Father and*
πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς·
*again coming with glory to-judge living and dead*

οὗ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα
*of-whose the kingdom not shall-be end and in the Spirit*
τὸ ἅγιον τὸ κύριον τὸ ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς
*the holy the Lord the life-giving the(-one) from the Father*
ἐκπορευόμενον τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον
*proceeding the(-one) with Father and Son worshiped-together*
καὶ συνδοξαζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν·
*and glorified-together the(-one) having-spoken through the prophets*
εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·
*in one holy catholic and apostolic church*
ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶ
*I-confess one baptism for remission of-sins I-look-for*
ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.
*(the)-resurrection of-(the)-dead and (the)-life of-the to-come age amen*

## XV · ANAPHORA

*The deacon bids the people stand with fear and attend the holy anaphora, and the choir answers with the mercy of peace and the sacrifice of praise. The priest lays the aer aside and the deacon fans the gifts.*

Εἶτα ὁ διάκονος
*then the deacon*
Στῶμεν καλῶς, στῶμεν μετὰ φόβου, πρόσχωμεν τὴν
*let-us-stand well let-us-stand with fear let-us-attend the*
ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν
*holy anaphora in peace to-offer*
ὁ χορός
*the choir*
Ἔλεον εἰρήνης, θυσίαν αἰνέσεως
*(a)-mercy of-peace (a)-sacrifice of-praise*

καὶ ὁ μὲν ἱερεὺς ἐπάρας τὸν ἀέρα ἀπὸ τῶν ἁγίων
*and the indeed priest having-lifted the aer from the holy(-things)*
ἀποτίθησιν αὐτὸν ἐν ἑνὶ τόπῳ· ὁ δὲ διάκονος προσκυνήσας
*puts it in one place the and deacon having-reverenced*
εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ λαβὼν ῥιπίδιον
*enters into the holy bema and having-taken (a)-fan*
ῥιπίζει τὰ ἅγια εὐλαβῶς
*fans the holy(-things) devoutly*

## XVI · THE THANKSGIVING

*After the grace of the Trinity and Lift up your hearts, the priest gives thanks secretly to the ineffable God who brought us into being and raised us when we fell, and the choir sings the Sanctus. He recounts how Christ on the night he was betrayed took bread and the cup, and says aloud his words over them.*

Ὁ ἱερεὺς στραφεὶς πρὸς τὸν λαὸν ἐκφωνεῖ
*the priest having-turned toward the people exclaims*
Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ
*the grace of-the Lord our Jesus Christ and the*
ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου
*love — of-God and Father and the communion of-the holy*
Πνεύματος εἴη μετὰ πάντων ὑμῶν
*Spirit may-be with all you*
καὶ εὐλογεῖ τὸν λαόν ὁ χορός
*and he-blesses the people the choir*
Καὶ μετὰ τοῦ πνεύματος σου
*and with the spirit your*
ὁ ἱερεύς
*the priest*
Ἄνω σχῶμεν τὰς καρδίας
*up let-us-have the hearts*

δεικνύων ἅμα τῇ χειρί ὁ χορός
*showing at-the-same-time with-the hand the choir*
Ἔχομεν πρὸς τὸν Κύριον
*we-have(-them) to the Lord*
ὁ ἱερεύς
*the priest*
Εὐχαριστήσωμεν τῷ Κυρίῳ
*let-us-give-thanks to-the Lord*
ὁ χορός
*the choir*
Ἄξιον καὶ δίκαιόν ἐστιν προσκυνεῖν Πατέρα Υἱὸν καὶ
*meet and right it-is to-worship Father Son and*
ἅγιον Πνεῦμα τριάδα ὁμοούσιον καὶ ἀχώριστον
*holy Spirit (the)-trinity consubstantial and undivided*
ὁ ἱερεὺς ἐπεύχεται μυστικῶς πρὸς ἀνατολὰς ἐστραμμένος
*the priest prays secretly toward (the)-east turned*
Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν σὲ εὐλογεῖν σὲ αἰνεῖν σοὶ
*(it-is)-meet and right you to-hymn you to-bless you to-praise to-you*
εὐχαριστεῖν σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας
*to-give-thanks you to-worship in every place of-the dominion*
σου· σὺ γὰρ εἶ Θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος
*your you for are God ineffable inconceivable invisible*
ἀκατάληπτος, ἀεὶ ὤν, ὡσαύτως ὤν, σὺ καὶ ὁ μονογενής σου
*incomprehensible ever being likewise being you and the only-begotten your*
υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ
*son and the spirit your the holy you from the not being into the*
εἶναι ἡμᾶς παρήγαγες καὶ παραπεσόντας ἀνέστησας πάλιν
*to-be us you-brought and having-fallen-away you-raised-up again*
καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν
*and not you-ceased all(-things) doing until us to the heaven*
ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν.
*you-brought-up and the kingdom your you-granted the(-one) to-come*

Ὑπὲρ τούτων ἁπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ
*for these all we-thank you and the only-begotten*
σου υἱῷ καὶ τῷ πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων
*your son and the spirit your the holy for all*
ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν
*of-which we-know and of-which not we-know the manifest and unmanifest*
εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων· εὐχαριστοῦμέν
*benefits the(-ones) toward us having-come-to-be we-thank*
σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης ἣν ἐκ τῶν χειρῶν
*you also for the liturgy this which from the hands*
ἡμῶν δέξασθαι κατηξίωσας καίτοι σοι παρεστήκασι
*our to-receive you-have-deigned although by-you stand*
χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ χερουβὶμ
*thousands of-archangels and myriads of-angels the cherubim*
καὶ τὰ σεραφὶμ ἑξαπτέρυγα πολυόμματα μετάρσια πτερωτά
*and the seraphim six-winged many-eyed soaring winged*
ἐκφώνως
*aloud*
τὸν ἐπινίκιον ὕμνον ᾄδοντα βοῶντα κεκραγότα καὶ λέγοντα
*the triumphal hymn singing crying shouting and saying*
ὁ χορός
*the choir*
Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ πλήρης ὁ οὐρανὸς
*holy holy holy (the)-Lord of-hosts full (are)-the heaven*
καὶ ἡ γῆ τῆς δόξης σου ὡσαννὰ ἐν τοῖς ὑψίστοις
*and the earth of-the glory your hosanna in the highest*
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
*blessed (is)-the(-one) coming in (the)-name of-(the)-Lord*
ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις
*hosanna the(-one) in the highest*

ἐνταῦθα πάλιν λαβὼν ὁ διάκονος τὸν ἀστερίσκον ἐκ
*here again having-taken the deacon the asteriskos from*
τοῦ ἁγίου δίσκου ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ καὶ
*the holy paten makes of-(the)-cross (the)-figure above it and*
ἀσπασάμενος αὐτὸν ἀποτίθησιν ἐν μέρει τινί ὁ δὲ ἱερεὺς
*having-kissed it puts(-it)-away in part some the and priest*
ἐπεύχεται μυστικῶς
*prays secretly*

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων δέσποτα
*with these also we the blessed powers master*
φιλάνθρωπε βοῶμεν καὶ λέγομεν Ἅγιος εἶ καὶ πανάγιος σὺ
*lover-of-man we-cry and we-say holy you-are and all-holy you*
καὶ ὁ μονογενής σου υἱὸς καὶ τὸ πνεῦμά σου τὸ ἅγιον· ἅγιος
*and the only-begotten your son and the spirit your the holy holy*
εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἡ δόξα σου ὃς τὸν
*you-are and all-holy and majestic (is)-the glory your who the*
κόσμον σου οὕτως ἠγάπησας ὥστε τὸν υἱόν σου τὸν μονογενῆ
*world your so you-loved that the son your the only-begotten*
δοῦναι ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽
*to-give that everyone the(-one) believing in him not may-perish but*
ἔχῃ ζωὴν αἰώνιον· ὃς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν
*may-have life eternal who having-come and all the for us*
οἰκονομίαν πληρώσας τῇ νυκτὶ ᾗ παρεδίδοτο μᾶλλον
*dispensation having-fulfilled in-the night in-which he-was-being-betrayed rather*
δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς λαβὼν
*and himself was-giving-up for the of-the world life having-taken*
ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις
*bread in the holy his and immaculate and blameless*
χερσὶν εὐχαριστήσας καὶ εὐλογήσας ἁγιάσας κλάσας
*hands having-given-thanks and having-blessed having-sanctified having-broken(-it)*
ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών
*he-gave(-it) to-the holy his disciples and apostles having-said*

ἐκφώνως

*aloud*

Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ

*take eat this my is the body the(-one) for*

ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν

*you broken for remission of-sins*

ὁ χορός

*the choir*

Ἀμήν

*amen*

τούτου δὲ λεγομένου δεικνύει τῷ ἱερεῖ ὁ διάκονος

*this and being-said shows to-the priest the deacon*

τὸν ἅγιον δίσκον κρατῶν καὶ τὸ ὡράριον τοῖς τρισὶ

*the holy paten holding also the orarion with-the three*

δακτύλοις τῆς δεξιᾶς· ὁμοίως καὶ ὅταν λέγῃ ὁ ἱερεὺς

*fingers of-the right(-hand) likewise also when says the priest*

τὸ Πίετε ἐξ αὐτοῦ πάντες συνδεικνύει καὶ αὐτὸς τὸ ἅγιον

*the Drink of it all shows-together also himself the holy*

ποτήριον εἶτα μυστικῶς ὁ ἱερεύς

*chalice then secretly the priest*

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων

*likewise also the cup after the to-sup saying*

ἐκφώνως

*aloud*

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου τὸ

*drink of it all this is the blood my the(-blood)*

τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν

*of-the new covenant the(-blood) for you and many*

ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

*poured-out for remission of-sins*

ὁ χορός
*the choir*
Ἀμήν.
*amen*

## XVII · THE INVOCATION

*Remembering the cross, the tomb, the resurrection, the ascension, the session at the right hand, and the second coming, the priest offers the gifts and prays the Father to send the Holy Spirit on them. Blessing the bread, the cup, and both at the deacon's bidding, he asks that the Spirit change them into the precious body and blood of Christ, for soberness of soul and remission of sins to those who partake.*

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς
*the priest prays secretly*
Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ
*remembering therefore the saving this commandment and*
πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ,
*all the(-things) for us having-come-to-pass the cross*
τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς
*the tomb the third-day resurrection the into (the)-heavens*
ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ
*ascension the at (the)-right session the second and*
ἐνδόξου πάλιν παρουσίας
*glorious again coming*
ἐκφώνως
*aloud*
τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ
*the yours of the yours to-you we-offer in all and*
διὰ πάντα
*for all*

ὁ χορός

*the choir*

Σὲ ὑμνοῦμεν σὲ εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ

*you we-hymn you we-bless to-you we-give-thanks Lord and*

δεόμεθά σου ὁ θεὸς ἡμῶν

*we-pray you — God our*

ὁ δὲ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

*the and priest having-bowed the head prays secretly*

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον

*still we-offer to-you the reasonable this and bloodless*

λατρείαν καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν

*worship and we-call-upon you and we-pray and we-supplicate*

κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ

*send-down the Spirit your the Holy upon us and upon*

τὰ προκείμενα δῶρα ταῦτα

*the set-forth gifts these*

καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ῥιπίδιον καὶ ἔρχεται

*and the indeed deacon puts-down the fan and comes*

ἐγγύτερον τῷ ἱερεῖ καὶ προσκυνοῦσιν ἀμφότεροι τρὶς

*nearer to-the priest and they-reverence both thrice*

ἔμπροσθεν τῆς ἁγίας τραπέζης εἶτα τὴν κεφαλὴν ὑποκλίνας

*before the holy table then the head having-bowed*

ὁ διάκονος δεικνύει σὺν τῷ ὡραρίῳ τὸν ἅγιον ἄρτον

*the deacon points with the orarion (to)-the holy bread*

λέγων μυστικῶς

*saying secretly*

Εὐλόγησον δέσποτα τὸν ἅγιον ἄρτον

*bless master the holy bread*

καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τρὶς τὰ ἅγια δῶρα
*and the priest rising-up seals thrice the holy gifts*
λέγων
*saying*
Καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ
*and make the indeed bread this (the)-precious body —*
Χριστοῦ σου
*of-Christ your*
ὁ διάκονος
*the deacon*
Ἀμήν
*amen*
καὶ αὖθις ὁ αὐτὸς δεικνύων σὺν τῷ ὡραρίῳ τὸ ἅγιον
*and again the same(-one) pointing with the orarion (to)-the holy*
ποτήριον
*chalice*
Εὐλόγησον δέσποτα τὸ ἅγιον ποτήριον
*bless master the holy chalice*
καὶ ὁ ἱερεὺς εὐλογῶν λέγει
*and the priest blessing says*
Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ
*the(-thing) and in the chalice this (the)-precious blood —*
Χριστοῦ σου
*of-Christ your*
ὁ διάκονος
*the deacon*
Ἀμήν
*amen*

καὶ αὖθις ὁ διάκονος δεικνύων μετὰ τοῦ ὡραρίου
*and again the deacon pointing with the orarion*
ἀμφότερα τὰ ἅγια λέγει
*(to)-both the holy(-things) says*
Εὐλόγησον δέσποτα τὰ ἀμφότερα
*bless master the both*
ὁ δὲ ἱερεὺς εὐλογῶν ἀμφότερα τὰ ἅγια λέγει
*the and priest blessing both the holy(-things) says*
Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ
*having-changed(-them) by-the Spirit your the Holy*
ὁ διάκονος
*the deacon*
Ἀμὴν ἀμὴν ἀμήν
*amen amen amen*
καὶ τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος τῷ ἱερεῖ καὶ
*and the head having-bowed the deacon to-the priest and*
εἰπὼν τό
*having-said the(-words)*
Μνήσθητί μου ἅγιε δέσποτα τοῦ ἁμαρτωλοῦ
*remember me holy master the sinner*
ἵσταται ἐν ᾧ πρότερον ἵστατο τόπῳ καὶ λαβὼν
*stands in which before he-was-standing place and having-taken*
τὸ ῥιπίδιον ῥιπίζει τὰ ἅγια ὡς καὶ τὸ πρότερον ὁ
*the fan he-fans the holy(-things) as also the before the*
δὲ ἱερεὺς ἐπεύχεται μυστικῶς
*and priest prays secretly*
Ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν
*so-as to-become to-the(-ones) partaking for soberness*
ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου
*of-soul for remission of-sins for communion of-the holy*

σου πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς
*your spirit for of-(the)-kingdom of-(the)-heavens fullness for*
παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.
*boldness the(-boldness) toward you not for judgment or for condemnation*

## XVIII · THE INTERCESSION

*The priest offers the reasonable worship for the departed saints and especially the God-bearer, while the choir sings her hymn, then remembers the departed and the living, the bishops, the emperors, the city, travelers, and benefactors, the deacon reading the diptychs.*

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ
*still we-offer to-you the reasonable this worship for*
τῶν ἐν πίστει ἀναπαυσαμένων προπατόρων πατέρων
*the(-ones) in faith having-gone-to-rest forefathers fathers*
πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν
*patriarchs prophets apostles preachers evangelists*
μαρτύρων ὁμολογητῶν ἐγκρατευτῶν καὶ παντὸς πνεύματος
*martyrs confessors ascetics and every spirit*
δικαίου ἐν πίστει τετελειωμένου
*righteous in faith made-perfect*
εἶτα θυμιῶν τὴν ἁγίαν τράπεζαν κατέμπροσθεν λέγει
*then censing the holy table in-front he-says*
ἐκφώνως
*aloud*
Ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης
*especially (for)-the all-holy immaculate most-blessed*
ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας
*glorious lady our God-bearer and ever-virgin Mary*

Ὁ χορός ὁ εἱρμὸς ᾠδῆς θ΄
*the choir the heirmos of-(the)-ode 9*
Ἀπορεῖ πᾶσα γλῶσσα εὐφημεῖν πρὸς ἀξίαν ἰλιγγιᾷ δὲ
*is-at-a-loss every tongue to-praise according-to worth is-dizzied and*
νοῦς καὶ ὑπερκόσμιος ὑμνεῖν σε θεοτόκε ὅμως ἀγαθὴ
*(the)-mind even above-the-world to-hymn you God-bearer nevertheless good*
ὑπάρχουσα τὴν πίστιν δέχου καὶ γὰρ τὸν πόθον οἶδας τὸν
*being the faith receive and for the longing you-know the*
ἔνθεον ἡμῶν σὺ γὰρ χριστιανῶν εἶ προστάτις σὲ μεγαλύνομεν
*inspired our you for of-Christians are (the)-protectress you we-magnify*
καὶ ἐπιδίδωσι τὸ θυμιατήριον τῷ διακόνῳ ὅστις θυμιάσας
*and he-hands the censer to-the deacon who having-censed*
τὴν ἁγίαν τράπεζαν κύκλῳ μνημονεύει ἔπειτα τὰ
*the holy table round-about commemorates then the*
ΔΙΠΤΥΧΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ, μνημονεύει δὲ καθ᾽
*Diptychs of-the Departed he-commemorates and by*
ἑαυτὸν καὶ ὧν βούλεται ζώντων καὶ τεθνεώτων ὁ δὲ
*himself also whom he-wishes living and dead the and*
ἱερεὺς ἐπεύχεται μυστικῶς
*priest prays secretly*
Τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ,
*of-the holy John prophet forerunner and baptist*
τῶν ἁγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων, τοῦ
*of-the holy glorious and all-praised apostles of-the*
ἁγίου τοῦ δεῖνος οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ
*holy the so-and-so whose also the memory we-celebrate and*
πάντων σου τῶν ἁγίων ὧν ταῖς ἱκεσίαις ἐπίσκεψαι
*of-all your the saints by-whose — supplications visit*
ἡμᾶς ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων
*us — God and remember all the(-ones) having-fallen-asleep*
ἐπ᾽ ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου
*in hope of-resurrection of-life eternal*

μνημονεύει ἐνταῦθα ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων
*he-commemorates here by-name also whom he-wishes dead*
καὶ ἀνάπαυσον αὐτοὺς ὁ θεὸς ἡμῶν ὅπου ἐπισκοπεῖ τὸ
*and give-rest-to them — God our where looks-upon(-them) the*
φῶς τοῦ προσώπου σου
*light of-the face your*
Ἔτι παρακαλοῦμέν σε μνήσθητι Κύριε πάσης ἐπισκοπῆς
*still we-beseech you remember Lord every episcopate*
ὀρθοδόξων τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς
*of-(the)-orthodox the(-ones) rightly-dividing the word of-the your*
ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ
*truth all the presbytery the in Christ*
διακονίας καὶ παντὸς ἱερατικοῦ τάγματος
*diaconate and every priestly order*
Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν
*still we-offer to-you the reasonable this worship*
ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ
*for the world for the holy catholic and*
ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἁγνείᾳ καὶ
*apostolic church for the(-ones) in purity and*
σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ
*holy way-of-life spending(-their-lives) for the most-faithful and*
φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ
*Christ-loving our emperors all the palace and*
τοῦ στρατοπέδου αὐτῶν· δὸς αὐτοῖς Κύριε εἰρηνικὸν τὸ
*the army their give them Lord peaceful the*
βασίλειον ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ
*reign that also we in the calm their (a)-quiet and*
ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι
*peaceable life may-lead in all piety and gravity*

ἐκφώνως

*aloud*

Ἐν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ

*among (the)-first remember Lord the archbishop our the*

δεῖνος ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ

*so-and-so whom grant to-the holy your churches in peace*

σῶον ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομοῦντα

*safe honored healthy long-living and rightly-dividing*

τὸν λόγον τῆς σῆς ἀληθείας

*the word of-the your truth*

καὶ ὁ διάκονος πρὸς τῇ θύρᾳ στὰς λέγει

*and the deacon at the door having-stood says*

Τοῦ δεῖνος πατριάρχου μητροπολίτου ἢ ἐπισκόπου ὅστις

*the so-and-so patriarch metropolitan or bishop whoever*

ἂν ᾖ κτλ

*— he-may-be etc.*

εἶτα μνημονεύει ὁ αὐτὸς τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

*then commemorates the same(-one) the Diptychs of-the Living*

ὁ δὲ ἱερεὺς ἐπεύχεται

*the and priest prays*

Μνήσθητι Κύριε τῆς πόλεως ἢ τῆς μονῆς ἐν ᾗ

*remember Lord the city or the monastery in which*

παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν

*we-sojourn and every city and country and the(-ones)*

πίστει οἰκούντων ἐν αὐταῖς

*in-faith dwelling in them*

Μνήσθητι Κύριε πλεόντων ὁδοιπορούντων νοσούντων

*remember Lord (those)-sailing traveling sick*

καμνόντων αἰχμαλώτων· καὶ τῆς σωτηρίας αὐτῶν

*suffering captive and the salvation their*

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων
*remember Lord the(-ones) bearing-fruit and doing-good-works*
ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν
*in the holy your churches and remembering the*
πενήτων καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον
*poor and upon all us the mercies your send-forth*
ἐκφώνως
*aloud*
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 καὶ μεγαλοπρεπὲς ὄνομά σου
*and to-hymn the all-honored and majestic name your*
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν
*of-the Father and of-the Son and of-the holy Spirit now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*and ever and to the ages of-the ages*
ὁ χορός
*the choir*
Ἀμήν.
*amen*

## XIX · THE BLESSING

*The priest blesses the people with the mercies of the great God and Savior, and the choir answers him.*

Καὶ στραφεὶς πρὸς τὸν λαὸν καὶ εὐλογῶν αὐτὸν λέγει
*and having-turned toward the people and blessing them he-says*
Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
*and shall-be the mercies of-the great God and savior our*
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν
*Jesus Christ with all you*
ὁ χορός
*the choir*
Καὶ μετὰ τοῦ πνεύματος σου.
*and with the spirit your*

## XX · THE LORD'S PRAYER

*The deacon leads the litany for the consecrated gifts, that God send down his grace upon us. The priest commits the people's life to God and prays that they partake without condemnation, and all say the Lord's Prayer.*

Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ἱερέως καὶ
*the and deacon having-taken (the)-time from the priest and*
ἐξελθὼν καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει
*having-gone-out and having-stood in the customary place says*
Πάντων τῶν ἁγίων μνημονεύσαντες ἔτι καὶ ἔτι ἐν εἰρήνῃ
*of-all the saints having-made-remembrance still and still in peace*
τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον

*Lord have-mercy*

Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων

*for the offered and sanctified precious*

δώρων τοῦ Κυρίου δεηθῶμεν

*gifts — (to-the)-Lord let-us-pray*

Ὅπως ὁ φιλάνθρωπος θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὰ

*that the lover-of-man God our the(-one) having-received them*

εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον

*into the holy and above-the-heavens and spiritual his altar*

εἰς ὀσμὴν εὐωδίας πνευματικῆς ἀντικαταπέμψῃ ἡμῖν τὴν

*for (an)-odor of-sweetness spiritual may-send-down-in-return to-us the*

θείαν χάριν καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος δεηθῶμεν

*divine grace and the gift of-the holy Spirit let-us-pray*

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κτλ

*for the to-be-delivered us from all affliction wrath etc.*

Ἀντιλαβοῦ σῶσον ἐλέησον κτλ

*help save have-mercy-on etc.*

Τὴν ἡμέραν πᾶσαν τελείαν κτλ

*the day whole perfect etc.*

Ἄγγελον εἰρήνης πιστὸν ὁδηγόν κτλ

*(an)-angel of-peace faithful guide etc.*

Συγγνώμην καὶ ἄφεσιν κτλ

*pardon and remission etc.*

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς κτλ

*the(-things) good and profitable to-the souls etc.*

Τὸν ὑπόλοιπον χρόνον κτλ

*the remaining time etc.*

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα κτλ

*Christian the ends of-the life our painless etc.*

Τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ ἁγίου
*the unity of-the faith and the communion of-the holy*
Πνεύματος αἰτησάμενοι ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν
*Spirit having-asked-for ourselves and one-another and all*
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα
*the life our to-Christ — God let-us-commit*
ὁ χορός
*the choir*
Σοὶ Κύριε
*to-you Lord*
Ὁ ἱερεὺς ἐπεύχεται μυστικῶς
*the priest prays secretly*
Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν
*to-you we-commit the life our whole and the*
ἐλπίδα δέσποτα φιλάνθρωπε καὶ παρακαλοῦμέν σε καὶ
*hope master lover-of-man and we-call-upon you and*
δεόμεθα καὶ ἱκετεύομεν καταξίωσον ἡμᾶς μεταλαβεῖν τῶν
*we-pray and we-supplicate deem-worthy us to-partake of-the*
ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ
*heavenly your and awesome mysteries of-this the sacred and*
πνευματικῆς τραπέζης μετὰ καθαροῦ συνειδότος εἰς ἄφεσιν
*spiritual table with (a)-pure conscience for remission*
ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος
*of-sins for forgiveness of-offenses for of-(the)-Spirit*
ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς
*holy communion for of-(the)-kingdom of-(the)-heavens inheritance for*
παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα
*boldness the(-boldness) toward you not for judgment or for condemnation*

ὁ ἱερεὺς ἐκφώνως

*the priest aloud*

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας

*and deem-worthy us master with boldness*

ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον

*without-condemnation to-dare to-call-upon you the heavenly*

Θεὸν Πατέρα καὶ λέγειν

*God Father and to-say*

ὁ λαὸς τό

*the people the(-prayer)*

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά

*Father our the(-one) in the heavens hallowed-be the name*

σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς

*your come the kingdom your be-done the will your as*

ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

*in heaven also on the earth the bread our the daily*

δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς

*give us today and forgive us the debts our as*

καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσενέγκῃς

*also we forgive the debtors our and not lead*

ἡμᾶς εἰς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

*us into temptation but deliver us from the evil(-one)*

ὁ ἱερεύς

*the priest*

ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα

*for yours is the kingdom and the power and the glory*

τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν

*of-the Father and of-the Son and of-the holy Spirit now*

καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

*and ever and to the ages of-the ages*

ὁ λαός
*the people*
Ἀμήν.
*amen*

## XXI · THE INCLINATION

*The people bow their heads, and the priest thanks the invisible King and asks him to give each what he needs, to sail with those at sea, to travel with travelers, and to heal the sick.*

Ὁ ἱερεύς
*the priest*
Εἰρήνη πᾶσι
*peace to-all*
ὁ χορός
*the choir*
Καὶ τῷ πνεύματι σου
*and to-the spirit your*
ὁ διάκονος
*the deacon*
Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.
*the heads our to-the Lord let-us-bow*
ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς
*the and priest prays secretly*
Εὐχαριστοῦμέν σοι βασιλεῦ ἀόρατε ὁ τῇ ἀμετρήτῳ σου
*we-thank you O-king invisible the(-one) by-the immeasurable your*
δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους
*power the all(-things) having-made and by-the multitude of-the mercy*
σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών·
*your from not being into the to-be the all(-things) having-brought*

αὐτὸς δέσποτα οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας
*yourself master from-heaven look-down upon the(-ones) having-bowed*
σοι τὰς ἑαυτῶν κεφαλάς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ
*to-you the their-own heads not for they-have-bowed to-flesh and*
αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ· σὺ οὖν δέσποτα
*blood but to-you the fearful God you therefore master*
τὰ προκείμενα πᾶσι ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ
*the set-before(-us) for-all us to good make-smooth according-to*
τὴν ἑκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον,
*the of-each own need with-the(-ones) sailing sail-with*
τοῖς ὁδοιποροῦσι συνόδευσον, τοὺς νοσοῦντας ἴασαι
*with-the(-ones) traveling travel-with the(-ones) sick heal*
ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν
*the physician of-the souls and of-the bodies our*
ἐκφώνησις
*exclamation*
χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς
*by-(the)-grace and compassions and love-of-man of-the only-begotten*
σου υἱοῦ μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ
*your son with whom blessed you-are with the all-holy and*
ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς
*good and life-giving your spirit now and ever and to*
τοὺς αἰῶνας τῶν αἰώνων
*the ages of-the ages*
ὁ χορός
*the choir*
Ἀμήν.
*amen*

*The priest asks Christ to come from his throne and sanctify the people, the deacon girds his orarion, and the priest elevates the holy bread, crying, "The holy things to the holy." The choir answers that one is holy, one is Lord, Jesus Christ.*

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς

*the priest prays secretly*

Πρόσχες Κύριε Ἰησοῦ Χριστὲ ὁ θεὸς ἡμῶν ἐξ ἁγίου

*attend Lord Jesus Christ — God our from (the)-holy*

κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας

*dwelling your and from (the)-throne of-glory of-the kingdom*

σου καὶ ἐλθὲ εἰς τὸ ἁγιάσαι ἡμᾶς ὁ ἄνω τῷ

*your and come to the to-sanctify us the(-one) above with-the*

Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνὼν καὶ

*Father sitting-together and here with-us invisibly being-present and*

καταξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ

*deem-worthy by-the mighty your hand to-impart to-us of-the*

ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος καὶ δι᾽

*immaculate body your and of-the precious blood and through*

ἡμῶν παντὶ τῷ λαῷ

*us to-all the people*

εἶτα προσκυνεῖ ὁ ἱερεὺς ὁμοίως καὶ ὁ διάκονος ἐν ᾧ

*then reverences the priest likewise also the deacon in which*

ἐστι τόπῳ λέγοντες μυστικῶς τρίς

*he-is place saying secretly thrice*

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ

*— God be-gracious to-me the sinner*

ἐν τοσούτῳ δὲ ὁ διάκονος ζώννυται καὶ τὸ ὠράριον

*in the-meantime and the deacon girds also the orarion*

αὐτοῦ σταυροειδῶς ὅταν δὲ ἴδῃ τὸν ἱερέα ἐκτείνοντα

*his crosswise when and he-sees the priest stretching-out*

τὰς χεῖρας καὶ ἁπτόμενον τοῦ ἁγίου ἄρτου πρὸς τὸ
*the hands and touching the holy bread for the*
ποιῆσαι τὴν ἁγίαν ὕψωσιν ἐκφωνεῖ
*to-make the holy elevation he-exclaims*
Πρόσχωμεν
*let-us-attend*
καὶ ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον ἐκφωνεῖ
*and the priest elevating the holy bread exclaims*
Τὰ ἅγια τοῖς ἁγίοις
*the holy(-things) to-the holy(-ones)*
ὁ χορός
*the choir*
Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ
*one (is)-holy one Lord Jesus Christ to (the)-glory of-God*
Πατρός.
*(the)-Father*

## XXIII · THE MANUAL ACTS AND THE COMMUNION

*The priest breaks the Lamb into four and places the portions crosswise, puts one in the chalice, and the deacon pours in the hot water. Priest and deacon communicate with the prayers before communion, and the deacon brings out the chalice for the people with fear of God, faith, and love. The gifts are returned to the prothesis.*

Ἄρχεται ψάλλειν ὁ χορὸς τὸ κοινωνικόν ἦχος γ΄
*begins to-sing the choir the communion-hymn tone 3*
Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις
*appeared the grace — of-God the saving to-all men*
ἀλληλούϊα
*alleluia*

Εἶτα ὁ διάκονος εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ
*then the deacon enters into the holy bema and*
στὰς ἐκ δεξιῶν τοῦ ἱερέως κρατοῦντος τὸν ἅγιον
*having-stood on (the)-right of-the priest holding the holy*
ἄρτον λέγει
*bread says*
Μέλισον δέσποτα τὸν ἅγιον ἄρτον
*break master the holy bread*
ὁ δὲ ἱερεὺς μελίσας αὐτὸν εἰς μερίδας τέσσαρας μετὰ
*the and priest having-broken it into portions four with*
προσοχῆς καὶ εὐλαβείας λέγει
*attention and reverence says*
Μελίζεται καὶ διαμερίζεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ
*is-broken and is-distributed the lamb — of-God the(-one)*
μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος
*being-broken and not divided the(-one) always being-eaten*
καὶ μηδέποτε δαπανώμενος ἀλλὰ τοὺς μετέχοντας
*and never consumed but the(-ones) partaking*
ἁγιάζων
*sanctifying*
καὶ τίθησιν αὐτὰς ἐν τῷ ἁγίῳ δίσκῳ σταυροειδῶς οὕτως
*and he-places them on the holy paten crosswise thus*
ΙΣ ΝΙ ΚΑ ΧΣ καὶ ὁ διάκονος δεικνύων σὺν τῷ
*Jesus con- -quers Christ and the deacon pointing with the*
ὡραρίῳ τὸ ἅγιον ποτήριον λέγει
*orarion (to)-the holy chalice says*
Πλήρωσον δέσποτα τὸ ἅγιον ποτήριον
*fill master the holy chalice*

ὁ δὲ ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα τὴν

*the and priest having-taken the above lying portion the(-one)*

ἔχουσαν δηλαδὴ τὸ ὄνομα ΙΣ ποιεῖ σὺν αὐτῇ σταυρὸν

*having that-is the name Jesus makes with it (a)-cross*

ἐπάνω τοῦ ἁγίου ποτηρίου λέγων

*above the holy chalice saying*

Πλήρωμα ποτηρίου πίστεως, Πνεύματος ἁγίου

*(the)-fullness of-(the)-cup of-faith of-(the)-Spirit holy*

καὶ οὕτως ἐμβάλλει αὐτὴν εἰς τὸ ἅγιον ποτήριον ὁ

*and so be-puts it into the holy chalice the*

διάκονος

*deacon*

Ἀμήν

*amen*

καὶ δεχόμενος ὁ αὐτὸς τὸ Ζέον λέγει πρὸς τὸν ἱερέα

*and receiving the same(-one) the Zeon says to the priest*

Εὐλόγησον δέσποτα τὸ ζέον

*bless master the zeon*

ὁ δὲ ἱερεὺς εὐλογεῖ λέγων

*the and priest blesses saying*

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου πάντοτε νῦν καὶ

*blessed (is)-the fervor of-the holy(-things) your always now and*

ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

*ever and to the ages of-the ages amen*

καὶ ὁ διάκονος ἐγχέει τοῦ ζέοντος τὸ ἀρκοῦν

*and the deacon pours of-the zeon the sufficient(-amount)*

σταυροειδῶς ἔνδον τοῦ ἁγίου ποτηρίου λέγοντος τοῦ

*crosswise into the holy chalice saying the*

ἱερέως

*priest*

Ζέσις πίστεως πλήρης Πνεύματος ἁγίου

*(the)-fervor of-faith full of-(the)-Spirit holy*

καὶ ἀποτιθέμενος τὸ ζέον ἵσταται μικρὸν ἄποθεν. Ὁ δὲ
*and putting-down the zeon he-stands a-little apart the and*
ἱερεὺς κλίνας κάτω τὴν κεφαλὴν προσεύχεται λέγων
*priest having-bowed down the head prays saying*
Πιστεύω Κύριε καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ
*I-believe Lord and I-confess that you are — Christ the son —*
Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς
*of-God the living the(-one) having-come into the world sinners*
σῶσαι ὧν πρῶτός εἰμι ἐγώ. ἔτι πιστεύω ὅτι τοῦτο αὐτό
*to-save of-whom first am I still I-believe that this itself*
ἐστι τὸ ἄχραντον σῶμά σου καὶ τοῦτο αὐτό ἐστι τὸ τίμιον
*is the immaculate body your and this itself is the precious*
αἷμά σου. δέομαι οὖν σου ἐλέησόν με καὶ συγχώρησόν
*blood your I-pray therefore you have-mercy-on me and forgive*
μοι τὰ παραπτώματά μου τὰ ἑκούσια καὶ τὰ ἀκούσια, τὰ
*me the transgressions my the voluntary and the involuntary the(-ones)*
ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ, καὶ
*in word the(-ones) in deed the(-ones) in knowledge and ignorance and*
ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου
*deem-worthy me without-condemnation to-partake of-the immaculate your*
μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. ἀμήν
*mysteries for remission of-sins and for life eternal amen*
καί
*and*
Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱὲ Θεοῦ κοινωνόν
*of-the supper your the mystical today son of-God (a)-communicant*
με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον
*me receive not — for to-the enemies your the mystery*
εἴπω· οὐ φίλημά σοι δώσω καθάπερ ὁ Ἰούδας ἀλλ᾽
*I-will-tell not (a)-kiss to-you I-will-give as — Judas but*

ὡς ὁ λῃστὴς ὁμολογῶ σοι Μνήσθητί μου Κύριε ἐν τῇ
*as the thief I-confess to-you remember me Lord in the*
βασιλείᾳ σου
*kingdom your*
καὶ τελευταῖον τό
*and lastly the(-prayer)*
Μή μοι εἰς κρίμα ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις
*not for-me for judgment or for condemnation may-be the partaking*
τῶν ἁγίων σου μυστηρίων Κύριε ἀλλ᾽ εἰς ἴασιν ψυχῆς
*of-the holy your mysteries Lord but for healing of-soul*
καὶ σώματος
*and body*
εἶτα λαβὼν μίαν μερίδα τοῦ ἁγίου ἄρτου λέγει
*then having-taken one portion of-the holy bread he-says*
Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ
*the precious and all-holy body of-the Lord and God and*
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι τῷ δεῖνι
*savior our Jesus Christ is-imparted to-me the so-and-so*
ἱερεῖ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον
*priest for remission my of-sins and for life eternal*
καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου
*and so he-partakes of-the(-portion) in (his)-hands with fear*
καὶ πάσης ἀσφαλείας εἶτα λέγει
*and all safety then he-says*
Ὁ διάκονος πρόσελθε
*O deacon approach*
καὶ προσελθὼν ὁ διάκονος ποιεῖ μετάνοιαν εὐλαβῶς
*and having-approached the deacon makes (a)-prostration reverently*
αἰτῶν συγχώρησιν· ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον
*asking forgiveness the and priest holding the holy bread*

δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν
*gives(-it) to-the deacon and having-kissed the deacon the*
μεταδιδοῦσαν αὐτῷ χεῖρα λαμβάνει τὸν ἅγιον ἄρτον λέγων
*imparting to-him hand takes the holy bread saying*
Μετάδος μοι δέσποτα τὸ τίμιον καὶ ἅγιον σῶμα τοῦ
*impart to-me master the precious and holy body of-the*
κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
*Lord and God and savior our Jesus Christ*
ὁ δὲ ἱερεὺς λέγει
*the and priest says*
Τῷ δεῖνι ἱεροδιακόνῳ μεταδίδοταί σοι τὸ τίμιον καὶ ἅγιον
*to-the so-and-so hierodeacon is-imparted to-you the precious and holy*
καὶ ἄχραντον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν
*and immaculate body of-the Lord and God and savior our*
Ἰησοῦ Χριστοῦ εἰς ἄφεσίν σου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον
*Jesus Christ for remission your of-sins and for life eternal*
καὶ ἀπέρχεται ὁ διάκονος ὄπισθεν τῆς ἱερᾶς τραπέζης καὶ
*and goes-away the deacon behind the sacred table and*
κλίνας τὴν κεφαλὴν προσεύχεται καὶ μεταλαμβάνει ὡς
*having-bowed the head prays and partakes as*
ὁ ἱερεύς εἶτα ἀναστὰς ὁ ἱερεὺς λαμβάνει ταῖς χερσὶν
*the priest then having-risen the priest takes with-the hands*
ἀμφοτέραις μετὰ τοῦ καλύμματος τὸ ἅγιον ποτήριον
*both with the veil the holy chalice*
καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ καὶ οὕτω τά τε ἴδια
*and partakes thrice of it and so the both own*
χείλη καὶ τὸ ἱερὸν ποτήριον τῷ ἐν χερσὶ καλύμματι
*lips and the sacred chalice with-the in (his)-hands veil*
ἀποσπογγίσας καλεῖ τὸν διάκονον λέγων
*having-wiped he-calls the deacon saying*
Διάκονε πρόσελθε
*deacon approach*

καὶ ὁ διάκονος ἔρχεται καὶ προσκυνεῖ ἅπαξ λέγων
*and the deacon comes and reverences once saying*
Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ βασιλεῖ
*behold I-approach to-the immortal king*
καὶ τό
*and the(-prayer)*
Πιστεύω Κύριε καὶ ὁμολογῶ ὅλον
*I-believe Lord and I-confess whole*
καὶ λέγει ὁ ἱερεύς
*and says the priest*
Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ διάκονος ὁ δεῖνα τὸ
*partakes the servant — of-God (the)-deacon the so-and-so the*
τίμιον καὶ ἅγιον αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος
*precious and holy blood of-the Lord and God and savior*
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν καὶ εἰς
*our Jesus Christ for remission his of-sins and for*
ζωὴν αἰώνιον
*life eternal*
μεταλαβόντος δὲ τοῦ διακόνου λέγει ὁ ἱερεύς
*having-partaken and the deacon says the priest*
Τοῦτο ἥψατο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας
*this has-touched the lips your and shall-take-away the iniquities*
σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ
*your and the sins your shall-cleanse*
τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος ἐπάνω τοῦ
*then having-taken the holy paten the deacon over the*
ἁγίου ποτηρίου ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πάνυ
*holy chalice wipes(-it) with-the holy sponge very*
καλῶς καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ
*well and with attention and reverence covers the*
ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν
*holy chalice with-the veil likewise also upon the*

ἅγιον δίσκον ἀνατίθησι τὸν ἀστέρα καὶ τὸ κάλυμμα εἶτα
*holy paten he-sets the star and the veil then*
ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς μυστικῶς
*adds the of-the thanksgiving prayer the priest secretly*
Εὐχαριστοῦμέν σοι δέσποτα φιλάνθρωπε, εὐεργέτα τῶν
*we-thank you master lover-of-man benefactor of-the*
ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας
*souls our that even in-the present day you-have-deemed-worthy*
ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων·
*us of-the heavenly your and immortal mysteries*
ὀρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου
*make-straight our the way establish us in the fear your*
τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι ἡμῶν
*the all guard our the life make-safe our*
τὰ διαβήματα· εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου θεοτόκου
*the steps by-(the)-prayers and intercessions of-the glorious God-bearer*
καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου.
*and ever-virgin Mary and of-all the saints your*
Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος καὶ
*and so they-open the door of-the holy bema and*
ὁ διάκονος προσκυνήσας ἅπαξ λαμβάνει παρὰ τοῦ ἱερέως
*the deacon having-reverenced once takes from the priest*
τὸ ἅγιον ποτήριον μετὰ εὐλαβείας καὶ ἔρχεται εἰς τὴν
*the holy chalice with reverence and comes to the*
θύραν καὶ ὑψῶν δείκνυσι τῷ λαῷ λέγων
*door and lifting-up shows(-it) to-the people saying*
Μετὰ φόβου Θεοῦ πίστεως καὶ ἀγάπης προσέλθετε
*with fear of-God faith and love approach*
ὁ χορός
*the choir*
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου
*blessed (is)-the(-one) coming in (the)-name of-(the)-Lord*

Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν
*God (is)-Lord and has-appeared to-us*
ὁ χορός
*the choir*
Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱὲ Θεοῦ κοινωνόν
*of-the supper your the mystical today son of-God (a)-communicant*
με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον
*me receive not — for to-the enemies your the mystery*
εἴπω· οὐ φίλημά σοι δώσω καθάπερ ὁ Ἰούδας ἀλλ'
*I-will-tell not (a)-kiss to-you I-will-give as — Judas but*
ὡς ὁ ληστὴς ὁμολογῶ σοι Μνήσθητί μου Κύριε ἐν τῇ
*as the thief I-confess to-you remember me Lord in the*
βασιλείᾳ σου.
*kingdom your*
ὁ ἱερεὺς λέγει τῷ κοινωνοῦντι
*the priest says to-the(-one) communicating*
Μεταλαμβάνει ὁ δοῦλος τοῦ θεοῦ ὁ δεῖνα τὸ τίμιον καὶ
*partakes the servant — of-God the so-and-so the precious and*
ἅγιον σῶμα καὶ αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος
*holy body and blood of-the Lord and God and savior*
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν καὶ εἰς
*our Jesus Christ for remission his of-sins and for*
ζωὴν αἰώνιον.
*life eternal*
Ὁ δὲ ἱερεὺς εὐλογεῖ τὸν λαὸν ἐπιλέγων ἐκφώνως
*the and priest blesses the people adding aloud*
Σῶσον ὁ Θεὸς τὸν λαόν σου καὶ εὐλόγησον τὴν
*save — God the people your and bless the*
κληρονομίαν σου
*inheritance your*

ὁ χορὸς τὸ ἀπολυτίκιον τῆς ἡμέρας

*the choir the apolytikion of-the day*

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε ἡ τῆς τριάδος

*in (the)-Jordan being-baptized you Lord the of-the trinity*

ἐφανερώθη προσκύνησις· τοῦ γὰρ γεννήτορος ἡ φωνὴ

*was-made-manifest worship of-the for begetter the voice*

προσεμαρτύρει σοι ἀγαπητόν σε υἱὸν ὀνομάζουσα καὶ

*bore-witness to-you beloved you son naming and*

τὸ Πνεῦμα ἐν εἴδει περιστερᾶς ἐβεβαίου τοῦ λόγου

*the Spirit in (the)-form of-(a)-dove confirmed of-the word*

τὸ ἀσφαλές Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς καὶ τὸν

*the certainty the(-one) having-appeared Christ — God and the*

κόσμον φωτίσας δόξα σοι.

*world having-enlightened glory to-you*

Καὶ ἐπιστρέφουσιν ὅ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν

*and return the both deacon and the priest to the*

ἁγίαν τράπεζαν καὶ ὁ μὲν διάκονος ἀποθέμενος ἐν αὐτῇ

*holy table and the indeed deacon having-put-down on it*

τὸ ἅγιον ποτήριον λέγει πρὸς τὸν ἱερέα

*the holy chalice says to the priest*

Ὕψωσον δέσποτα

*lift-up master*

ὁ δὲ ἱερεὺς θυμιᾷ τρὶς λέγων καθ' ἑαυτόν

*the and priest censes thrice saying by himself*

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεὸς καὶ ἐπὶ πᾶσαν τὴν

*be-exalted above the heavens — God and over all the*

γῆν ἡ δόξα σου

*earth (be)-the glory your*

εἶτα λαβὼν τὸν ἅγιον δίσκον τίθησιν ἐπὶ τὴν κεφαλὴν

*then having-taken the holy paten he-places(-it) on the head*

τοῦ διακόνου καὶ ὁ διάκονος κρατῶν αὐτὸν μετ'

*of-the deacon and the deacon holding it with*

εὐλαβείας καὶ θεωρῶν ἔξω πρὸς τὴν θύραν οὐδὲν λέγων
*reverence and looking out toward the door nothing saying*
ἀπέρχεται εἰς τὴν πρόθεσιν καὶ ἀποτίθησιν αὐτόν· ὁ δὲ
*goes-away to the prothesis and puts-down it the and*
ἱερεὺς προσκυνήσας καὶ λαβὼν τὸ ἅγιον ποτήριον καὶ
*priest having-reverenced and having-taken the holy chalice and*
ἐπιστραφεὶς πρὸς τὴν θύραν ὁρᾷ τὸν λαὸν λέγων μυστικῶς
*having-turned toward the door sees the people saying secretly*
Εὐλογητὸς ὁ θεὸς ἡμῶν
*blessed — (is)-God our*
εἶτα ἐκφωνεῖ
*then he-exclaims*
πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*always now and ever and to the ages of-the ages*
ἀμήν.
*amen*

*The deacon bids the people give worthy thanks for the mysteries, and the priest gives the exclamation.*

Καὶ ἐξελθὼν ὁ διάκονος καὶ στὰς ἐν τῷ συνήθει
*and having-gone-out the deacon and having-stood in the customary*
τόπῳ λέγει
*place says*
Ὀρθοὶ μεταλαβόντες τῶν θείων ἁγίων ἀχράντων ἀθανάτων
*upright having-partaken of-the divine holy immaculate immortal*
ἐπουρανίων καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ μυστηρίων
*heavenly and life-giving awesome — of-Christ mysteries*
ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ
*worthily let-us-give-thanks to-the Lord*
Ἀντιλαβοῦ σῶσον ἐλέησον κτλ
*help save have-mercy-on etc.*
Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικήν κτλ
*the day whole perfect holy peaceful etc.*
ἐκφώνησις ὑπὸ τοῦ ἱερέως
*exclamation by the priest*
Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν
*for you are the sanctification our and to-you the glory*
ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
*we-send-up to-the Father and to-the Son and to-the holy*
Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*Spirit now and ever and to the ages of-the ages*
ὁ χορός
*the choir*
Ἀμήν.
*amen*

*With Let us go forth in peace the priest says the prayer behind the ambo outside the bema, then a secret prayer at the prothesis that Christ, the fulfillment of the law and the prophets, fill our hearts with joy. He blesses the people and gives the dismissal, and the deacon gathers the holy things with all care, so that nothing is left, and washes his hands.*

Ὁ ἱερεύς

*the priest*

Ἐν εἰρήνῃ προέλθωμεν

*in peace let-us-go-forth*

ὁ χορός

*the choir*

Ἐν ὀνόματι Κυρίου

*in (the)-name of-(the)-Lord*

ὁ διάκονος

*the deacon*

Τοῦ Κυρίου δεηθῶμεν

*— (to-the)-Lord let-us-pray*

ὁ χορός

*the choir*

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

*Lord have-mercy Lord have-mercy Lord have-mercy*

Δέσποτα ἅγιε εὐλόγησον

*master holy bless*

εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω
*prayer behind-the-ambo exclaimed by the priest outside*
τοῦ βήματος
*the bema*
Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε Κύριε καὶ ἁγιάζων
*the(-one) blessing the(-ones) blessing you Lord and sanctifying*
τοὺς ἐπὶ σοὶ πεποιθότας σῶσον τὸν λαόν σου καὶ
*the(-ones) in you having-trusted save the people your and*
εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας
*bless the inheritance your the fullness of-the church*
σου φύλαξον· ἁγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν
*your guard sanctify the(-ones) loving the beauty*
τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει
*of-the house your you them glorify-in-return by-the divine your power*
καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην
*and not forsake us the(-ones) hoping in you peace*
τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι,
*to-the world your grant to-the churches your to-the priests*
τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου·
*to-the emperors our to-the army and to-all the people your*
ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν
*for every giving good and every gift perfect from-above*
ἐστι καταβαῖνον ἐκ σοῦ τοῦ πατρὸς τῶν φώτων καὶ σοὶ
*is coming-down from you the father of-the lights and to-you*
τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν
*the glory and thanksgiving and worship we-send-up*
τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ
*to-the Father and to-the Son and to-the holy Spirit now and*
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
*ever and to the ages of-the ages amen*

Ταύτης δὲ τελεσθείσης ὁ μὲν ἱερεὺς εἰσέρχεται διὰ
*this and having-been-finished the indeed priest enters through*
τῶν ἁγίων θυρῶν καὶ ἀπελθὼν ἐν τῇ προθέσει λέγει
*the holy doors and having-gone-away to the prothesis says*
τὴν παροῦσαν εὐχὴν μυστικῶς
*the present prayer secretly*
Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς
*the fulfillment of-the law and of-the prophets yourself*
ὑπάρχων Χριστὲ ὁ θεὸς ἡμῶν ὁ πληρώσας πᾶσαν
*being Christ — God our the(-one) having-fulfilled all*
τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης
*the fatherly dispensation fill with-joy and gladness*
τὰς καρδίας ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς
*the hearts our always now and ever and to the*
αἰῶνας τῶν αἰώνων. ἀμήν.
*ages of-the ages amen*

Ὁ διάκονος
*the deacon*

Τοῦ Κυρίου δεηθῶμεν
*— (to-the)-Lord let-us-pray*

ὁ ἱερεύς
*the priest*

Εὐλογία Κυρίου καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς τῇ
*(the)-blessing of-(the)-Lord and mercy his may-come upon you by-the*
αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ πάντοτε νῦν καὶ ἀεὶ καὶ
*his grace and love-of-man always now and ever and*
εἰς τοὺς αἰῶνας τῶν αἰώνων
*to the ages of-the ages*

ὁ χορός
*the choir*

Ἀμήν
*amen*

εἶτα ὁ ἱερεύς

*then the priest*

Δόξα σοι ὁ θεὸς ἡμῶν δόξα σοι

*glory to-you — God our glory to-you*

ὁ λαός

*the people*

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι

*glory to-(the)-Father and Son and holy Spirit*

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

*and now and ever and to the ages of-the ages amen*

καὶ γίνεται ἀπόλυσις

*and takes-place (the)-dismissal*

Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος

*the(-one) in (the)-Jordan by John to-be-baptized having-deigned*

διὰ τὴν ἡμῶν σωτηρίαν Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν

*for the our salvation Christ the true God our*

κτλ.

*etc.*

Ὁ δὲ διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους

*the and deacon having-entered also himself through the north part*

συστέλλει τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας ὥστε

*gathers the holy(-things) with fear and all safety so-that*

μηδέν τι τῶν ἄγαν λεπτοτάτων ἐκπεσεῖν ἢ καταλειφθῆναι

*nothing at-all of-the very smallest to-fall-out or to-be-left*

καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ.

*and he-washes the hands in the customary place*

## XXVI · THE EULOGIA

*Psalm 33 is read and the priest gives the antidoron to the people.*

Εἶτα ἀναγινώσκεται ὁ ἑπόμενος ψαλμὸς λγ΄
*then is-read the following psalm 33*
Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ κτλ.
*I-will-bless the Lord at every time etc.*
Ὁ δὲ ἱερεὺς ἐξελθὼν δίδωσι τῷ λαῷ τὸ Ἀντίδωρον.
*the and priest having-gone-out gives to-the people the Antidoron*

## XXVII · THE DISMISSAL OF THE MINISTERS

*The priest takes off his vestments with the Song of Simeon and the Trisagion prayers, says the troparion of Chrysostom, and leaves after the dismissal.*

Εἶτα εἰσελθὼν ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν
*then having-entered into the holy bema he-puts-off the*
ἱερατικὴν στολὴν λέγων
*priestly vestment saying*
Νῦν ἀπολύεις τὸν δοῦλόν σου κτλ
*now you-dismiss the servant your etc.*
Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον
*holy — God holy mighty holy immortal have-mercy-on*
ἡμᾶς
*us*
Δόξα. Καὶ νῦν
*glory and now*
Παναγία τριὰς ἐλέησον ἡμᾶς· Κύριε ἱλάσθητι ταῖς
*all-holy trinity have-mercy-on us Lord be-gracious to-the*
ἁμαρτίαις ἡμῶν· δέσποτα συγχώρησον τὰς ἀνομίας ἡμῖν·
*sins our master forgive the iniquities to-us*

ἅγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν ἕνεκεν

*holy(-one) visit and heal the infirmities our for-the-sake-of*

τοῦ ὀνόματός σου

*the name your*

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον

*Lord have-mercy Lord have-mercy Lord have-mercy*

Δόξα. Καὶ νῦν

*glory and now*

Πάτερ ἡμῶν

*Father our*

εἶτα τὸ ἀπολυτίκιον τοῦ Χρυσοστόμου

*then the apolytikion — of-Chrysostom*

Ἡ τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις

*the of-the mouth your like (a)-torch having-shone-forth grace*

τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ

*the world enlightened of-freedom-from-avarice to-the world*

θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης

*treasures stored-up the height to-us of-the humility*

ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων πάτερ Ἰωάννη

*showed but by-your words instructing father John*

Χρυσόστομε πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ

*Chrysostom intercede with-the Word Christ — God*

σωθῆναι τὰς ψυχὰς ἡμῶν

*to-be-saved the souls our*

τό

*the(-words)*

Κύριε ἐλέησον

*Lord have-mercy*

δωδεκάκις

*twelve-times*

Δόξα. Καὶ νῦν

*glory and now*

Τὴν τιμιωτέραν τῶν χερουβὶμ καὶ ἐνδοξοτέραν ἀσυγκρίτως
*the more-honorable than-the cherubim and more-glorious beyond-compare*
τῶν σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν,
*than-the seraphim the(-one) without-corruption God (the)-Word having-borne*
τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν
*the truly God-bearer you we-magnify*
καὶ ποιεῖ ἀπόλυσιν
*and he-makes (the)-dismissal*
Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος
*the(-one) in (the)-Jordan by John to-be-baptized having-deigned*
κτλ
*etc.*
καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν
*and having-reverenced and having-given-thanks — to-God for all(-things)*
ἐξέρχεται. Τέλος τῆς θείας λειτουργίας τοῦ Χρυσοστόμου
*he-goes-out end of-the divine liturgy — of-Chrysostom*

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BASIL OF CAESAREA

# Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ

*The Prayers of the Liturgy of Saint Basil*

*In Basil's liturgy the priest's secret prayer for the catechumens, said before the anaphora, asks God to give those who have bowed their necks the light yoke, make them precious members of his church, and count them worthy of the washing of regeneration and the garment of incorruption.*

Εὐχὴ ὑπὲρ τῶν κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς
*prayer for the catechumens before the holy anaphora*
ἣν ὁ ἱερεὺς λέγει μυστικῶς
*which the priest says secretly*
Κύριε ὁ θεὸς ἡμῶν ὁ ἐν οὐρανοῖς κατοικῶν καὶ
*Lord — God our the(-one) in (the)-heavens dwelling and*
ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς
*looking upon all the works your look-down upon the*
δούλους σου τοὺς κατηχουμένους τοὺς ὑποκεκλικότας τοὺς
*servants your the catechumens the(-ones) having-bowed the*
ἑαυτῶν αὐχένας ἐνώπιόν σου καὶ δὸς αὐτοῖς τὸν ἐλαφρὸν
*their-own necks before you and give them the light*
ζυγόν· ποίησον αὐτοὺς μέλη τίμια τῆς ἁγίας σου ἐκκλησίας
*yoke make them members precious of-the holy your church*
καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας,
*and deem-worthy them of-the washing of-the regeneration*
τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς
*of-the remission of-the sins and of-the garment of-the*
ἀφθαρσίας εἰς ἐπίγνωσιν σοῦ τοῦ ἀληθινοῦ θεοῦ ἡμῶν.
*incorruption to (the)-knowledge of-you the true God our*

*The first prayer of the faithful asks God, who has shown us the great mystery of salvation, to make his unworthy servants fit for this ministry and make their sacrifice acceptable. The second asks God, who visited our lowliness, to strengthen them and give them a word to call down the Holy Spirit's grace on the gifts about to be set forth.*

Εὐχὴ πιστῶν πρώτη
*prayer of-(the)-faithful first*
Σὺ Κύριε κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας
*you Lord have-shown to-us the great this of-the salvation*
μυστήριον, σὺ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ
*mystery you have-deemed-worthy us the lowly and*
ἀναξίους δούλους σου γενέσθαι λειτουργοὺς τοῦ ἁγίου σου
*unworthy servants your to-become ministers of-the holy your*
θυσιαστηρίου· σὺ ἱκάνωσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου
*altar you make-sufficient us by-the power of-the holy*
σου πνεύματος εἰς τὴν διακονίαν ταύτην ἵνα ἀκατακρίτως
*your spirit for the service this that without-condemnation*
στάντες ἐνώπιον τῆς ἁγίας δόξης σου προσάγωμέν σοι
*standing before the holy glory your we-may-bring to-you*
θυσίαν αἰνέσεως· σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα
*(a)-sacrifice of-praise you for are the(-one) working the all(-things)*
ἐν πᾶσι· δὸς Κύριε καὶ ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων
*in all grant Lord also for the our sins*
καὶ τῶν τοῦ λαοῦ ἀγνοημάτων δεκτὴν γενέσθαι τὴν
*and the of-the people ignorances acceptable to-become the*
θυσίαν ἡμῶν καὶ εὐπρόσδεκτον ἐνώπιόν σου.
*sacrifice our and well-pleasing before you*

Εὐχὴ πιστῶν δευτέρα
*prayer of-(the)-faithful second*
Ὁ Θεὸς ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν
*— God the(-one) having-visited in mercy and compassions the*
ταπείνωσιν ἡμῶν, ὁ στήσας ἡμᾶς τοὺς ταπεινοὺς καὶ
*lowliness our the(-one) having-set us the lowly and*
ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου κατενώπιον τῆς
*sinful and unworthy servants your before the*
ἁγίας δόξης σου λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ· σὺ
*holy glory your to-minister at-the holy your altar you*
ἐνίσχυσον ἡμᾶς τῇ δυνάμει τοῦ ἁγίου σου πνεύματος εἰς
*strengthen us by-the power of-the holy your spirit for*
τὴν διακονίαν ταύτην καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ
*the service this and give us (a)-word in (the)-opening of-the*
στόματος ἡμῶν εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου
*mouth our for the to-call-upon the grace of-the holy*
σου πνεύματος ἐπὶ τῶν μελλόντων προτίθεσθαι δώρων.
*your spirit upon the about-to be-set-forth gifts*

## III · THE OFFERTORY

*The prayer of the proskomide asks God, who made us ministers of his new covenant, to accept these gifts as he accepted those of Abel, Noah, Abraham, Moses, Aaron, and Samuel.*

Εὐχὴ τῆς Προσκομιδῆς
*prayer of-the Proskomide*
Κύριε ὁ θεὸς ἡμῶν ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν εἰς
*Lord — God our the(-one) having-created us and having-brought(-us) into*
τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν,
*the life this the(-one) having-shown us ways to salvation*

ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν·
*the(-one) having-granted us of-heavenly mysteries (the)-revelation*
σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ
*you are the(-one) having-set us for the service this in the*
δυνάμει τοῦ πνεύματός σου τοῦ ἁγίου· εὐδόκησον δὴ Κύριε
*power of-the spirit your the holy be-well-pleased then Lord*
τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης,
*— to-become us ministers of-the new your covenant*
λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι ἡμᾶς
*servants of-the holy your mysteries accept us*
προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ
*drawing-near to-the holy your altar according-to the*
πλῆθος τοῦ ἐλέους σου ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν
*multitude of-the mercy your that we-may-become worthy — to-offer*
σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν
*to-you the reasonable this and bloodless sacrifice for the*
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἣν
*our sins and the of-the people ignorances which*
προσδεξάμενος εἰς τὸ ἅγιον καὶ νοερόν σου θυσιαστήριον
*having-accepted to the holy and spiritual your altar*
εἰς ὀσμὴν εὐωδίας ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ
*for (an)-odor of-sweetness send-down-in-return to-us the grace of-the*
ἁγίου σου πνεύματος. ἐπίβλεψον ἐφ' ἡμᾶς ὁ Θεὸς καὶ
*holy your spirit look-down upon us — God and*
ἔπιδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην καὶ πρόσδεξαι αὐτὴν
*behold upon the worship our this and accept it*
ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ
*as you-accepted (of)-Abel the gifts (of)-Noah the sacrifices (of)-Abraham*
τὰς ὁλοκαρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας,
*the whole-burnt-offerings (of)-Moses and (of)-Aaron the priestly-services*
Σαμουὴλ τὰς εἰρηνικάς· ὡς προσεδέξω ἐκ τῶν ἁγίων σου
*(of)-Samuel the peace-offerings as you-accepted from the holy your*

ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν οὕτω καὶ ἐκ
*apostles the true this worship so also from*
τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὰ δῶρα
*the hands our the sinners accept the gifts*
ταῦτα ἐν τῇ χρηστότητί σου Κύριε ἵνα καταξιωθέντες
*these in the goodness your Lord that having-been-deemed-worthy*
λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ εὕρωμεν
*to-minister blamelessly at-the holy your altar we-may-find*
τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἐν τῇ
*the reward of-the faithful and wise stewards in the*
ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας.
*day the fearful of-the recompense your the just*

## IV · ANAPHORA

*Basil's anaphora praises the Father through the Son and the Spirit, then recounts the whole dispensation: man made and fallen, the prophets and the law, the Son's incarnation, death, descent, resurrection, and ascension. It recalls the Supper and asks the Spirit to show the bread and the cup to be the body and blood of Christ, then remembers the saints, the departed, and the living in a long intercession.*

Ὁ ὤν, δέσποτα Κύριε Θεὲ Πάτερ παντοκράτορ
*the(-one) being master Lord God Father almighty*
προσκυνητέ, ἄξιον ὡς ἀληθῶς καὶ δίκαιον καὶ πρέπον
*worshipful (it-is)-meet as truly and right and fitting*
τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου σὲ αἰνεῖν σὲ ὑμνεῖν
*to-the majesty of-the holiness your you to-praise you to-hymn*
σὲ εὐλογεῖν σὲ προσκυνεῖν σοὶ εὐχαριστεῖν σὲ δοξάζειν τὸν
*you to-bless you to-worship to-you to-give-thanks you to-glorify the*
μόνον ὄντως ὄντα Θεὸν καὶ σοὶ προσφέρειν ἐν καρδίᾳ
*only truly being God and to-you to-offer with (a)-heart*

συντετριμμένῃ καὶ πνεύματι ταπεινώσεως τὴν λογικὴν
*broken and (a)-spirit of-humility the reasonable*
ταύτην λατρείαν ἡμῶν· ὅτι σὺ εἶ ὁ χαρισάμενος ἡμῖν
*this worship our for you are the(-one) having-granted us*
τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας. καὶ τίς ἱκανὸς λαλῆσαι
*the knowledge of-the your truth and who (is)-sufficient to-tell*
τὰς δυναστείας σου, ἀκουστὰς ποιῆσαι πάσας τὰς αἰνέσεις
*the mighty-acts your audible to-make all the praises*
σου ἢ διηγήσασθαι πάντα τὰ θαυμάσιά σου ἐν παντὶ
*your or to-recount all the wonders your at every*
καιρῷ; δέσποτα τῶν ἁπάντων, κύριε οὐρανοῦ καὶ γῆς καὶ
*time master of-the all(-things) Lord of-heaven and earth and*
πάσης κτίσεως ὁρωμένης τε καὶ οὐχ ὁρωμένης, ὁ
*of-all creation visible both and not visible the(-one)*
καθήμενος ἐπὶ θρόνου δόξης καὶ ἐπιβλέπων ἀβύσσους,
*sitting upon (the)-throne of-glory and looking-upon (the)-abysses*
ἄναρχε ἀόρατε ἀκατάληπτε ἀπερίγραπτε ἀναλλοίωτε ὁ
*O-unoriginate invisible incomprehensible uncircumscribed unchangeable the*
πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ μεγάλου θεοῦ
*father of-the Lord our Jesus Christ the great God*
καὶ σωτῆρος τῆς ἐλπίδος ἡμῶν ὅς ἐστιν εἰκὼν τῆς σῆς
*and savior of-the hope our who is (the)-image of-the your*
ἀγαθότητος, σφραγὶς ἰσότυπος, ἐν ἑαυτῷ δεικνὺς σὲ τὸν
*goodness (a)-seal of-equal-impress in himself showing you the*
Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινός, ἡ πρὸ αἰώνων σοφία
*Father (the)-Word living God true the before (the)-ages wisdom*
ζωὴ ἁγιασμὸς δύναμις, τὸ φῶς τὸ ἀληθινὸν παρ' οὗ
*life sanctification power the light the true from whom*
τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ τῆς ἀληθείας πνεῦμα,
*the Spirit the holy was-manifested the of-the truth spirit*
τὸ τῆς υἱοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης
*the of-the adoption gift the pledge of-the coming*

κληρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν, ἡ ζωοποιὸς
*inheritance the firstfruits of-the eternal good(-things) the life-giving*
δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ· παρ᾽ οὗ πᾶσα κτίσις
*power the source of-the sanctification from whom every creature*
λογική τε καὶ νοερὰ δυναμουμένη σοὶ λατρεύει καὶ
*rational both and spiritual being-empowered to-you does-service and*
σοὶ τὴν ἀΐδιον ἀναπέμπει δοξολογίαν ὅτι τὰ σύμπαντα
*to-you the everlasting sends-up glorification for the all(-things)*
δοῦλα σά. σὲ γὰρ αἰνοῦσιν ἄγγελοι ἀρχάγγελοι θρόνοι
*(are)-servants yours you for praise angels archangels thrones*
κυριότητες ἀρχαὶ ἐξουσίαι δυνάμεις καὶ τὰ πολυόμματα
*dominions principalities authorities powers and the many-eyed*
χερουβίμ· σοὶ παρίστανται κύκλῳ τὰ σεραφίμ, ἓξ
*cherubim by-you stand round-about the seraphim six*
πτέρυγες τῷ ἑνὶ καὶ ἓξ πτέρυγες τῷ ἑνί, καὶ ταῖς μὲν
*wings to-the one and six wings to-the one and with-the indeed*
δυσὶ κατακαλύπτουσι τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ
*two they-cover the faces their with-the and two*
τοὺς πόδας καὶ ταῖς δυσὶ πετόμενα κέκραγεν ἕτερον πρὸς
*the feet and with-the two flying cry one to*
τὸ ἕτερον ἀκαταπαύστοις στόμασιν ἀσιγήτοις δοξολογίαις
*the other with-unceasing mouths with-never-silent glorifications*
ἐκφώνως ὁ ἱερεύς
*aloud the priest*
τὸν ἐπινίκιον ὕμνον ᾄδοντα βοῶντα κεκραγότα καὶ λέγοντα
*the triumphal hymn singing crying shouting and saying*
ὁ χορός
*the choir*
Ἅγιος ἅγιος ἅγιος
*holy holy holy*

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

*the and priest prays secretly*

Μετὰ τούτων τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε

*with these the blessed powers master lover-of-man*

καὶ ἡμεῖς οἱ ἁμαρτωλοὶ βοῶμεν καὶ λέγομεν Ἅγιος εἶ

*also we the sinners cry and say holy you-are*

ὡς ἀληθῶς καὶ πανάγιος καὶ οὐκ ἔστι μέτρον τῇ

*as truly and all-holy and not there-is measure to-the*

μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου καὶ ὅσιος ἐν πᾶσι

*majesty of-the holiness your and holy in all*

τοῖς ἔργοις σου ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ

*the works your for in righteousness and judgment true*

πάντα ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον

*all(-things) you-brought-upon us having-fashioned for the man*

χοῦν λαβὼν ἀπὸ τῆς γῆς καὶ εἰκόνι τῇ σῇ ὁ Θεὸς

*dust having-taken from the earth and with-(the)-image the yours — God*

τιμήσας τέθεικας αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς

*having-honored(-him) you-set him in the paradise of-the delight*

ἀθανασίαν ζωῆς καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ

*immortality of-life and enjoyment of-eternal good(-things) in the*

τηρήσει τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ· ἀλλὰ

*keeping of-the commandments your having-promised to-him but*

παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ τοῦ κτίσαντος

*having-disobeyed you the true God the(-one) having-created*

αὐτὸν καὶ τῇ ἀπάτῃ τοῦ ὄφεως ὑπαχθέντα νεκρωθέντα

*him and by-the deceit of-the serpent having-been-led-astray made-dead*

τε τοῖς οἰκείοις αὐτοῦ παραπτώμασιν ἐξώρισας αὐτὸν

*and by-the own his transgressions you-banished him*

ἐν τῇ δικαιοκρισίᾳ σου ὁ Θεὸς ἐκ τοῦ παραδείσου εἰς

*in the righteous-judgment your — God from the paradise into*

τὸν κόσμον τοῦτον καὶ ἀπέστρεψας εἰς τὴν γῆν ἐξ ἧς

*the world this and you-returned(-him) to the earth from which*

ἐλήφθη οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σωτηρίαν
*he-was-taken dispensing for-him the from regeneration salvation*
τὴν ἐν αὐτῷ τῷ χριστῷ σου· οὐ γὰρ ἀπεστράφης τὸ
*the(-one) in himself — Christ your not for you-turned-away-from the*
πλάσμα σου εἰς τέλος ὃ ἐποίησας ἀγαθὲ οὐδὲ ἐπελάθου
*creature your to (the)-end which you-made O-good-one nor you-forgot*
ἔργα χειρῶν σου ἀλλ' ἐπεσκέψω πολυτρόπως διὰ
*(the)-works of-hands your but you-visited(-him) in-many-ways through*
σπλάγχνα ἐλέους σου· προφήτας ἐξαπέστειλας, ἐποίησας
*(the)-bowels of-mercy your prophets you-sent-forth you-worked*
δυνάμεις διὰ τῶν ἁγίων σου τῶν καθ' ἑκάστην γενεὰν
*mighty-works through the holy(-ones) your the(-ones) in each generation*
εὐαρεστησάντων σοι, ἐλάλησας ἡμῖν διὰ στόματος τῶν
*having-pleased you you-spoke to-us through (the)-mouth of-the*
δούλων σου τῶν προφητῶν προκαταγγέλλων ἡμῖν τὴν
*servants your the prophets foretelling to-us the*
μέλλουσαν ἔσεσθαι σωτηρίαν, νόμον ἔδωκας εἰς βοήθειαν,
*about-to be salvation (a)-law you-gave for help*
ἀγγέλους ἐπέστησας φύλακας· ὅτε δὲ ἦλθε τὸ πλήρωμα
*angels you-set-over(-us) (as)-guardians when but came the fullness*
τῶν καιρῶν ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ υἱῷ σου δι' οὗ
*of-the times you-spoke to-us in him the son your through whom*
καὶ τοὺς αἰῶνας ἐποίησας· ὃς ὢν ἀπαύγασμα τῆς δόξης
*also the ages you-made who being (the)-radiance of-the glory*
σου καὶ χαρακτὴρ τῆς ὑποστάσεώς σου φέρων τε τὰ
*your and (the)-impress of-the hypostasis your bearing and the*
πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ οὐχ ἁρπαγμὸν
*all(-things) by-the word of-the power his not (a)-thing-to-be-grasped*
ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ Θεῷ καὶ Πατρὶ ἀλλὰ Θεὸς
*thought(-it) the to-be equal to-you — God and Father but God*
ὢν προαιώνιος ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις
*being before-the-ages on the earth was-seen and with-the men*

συνανεστράφη καὶ ἐκ παρθένου ἁγίας σαρκωθεὶς ἐκένωσεν
*lived and of (a)-virgin holy incarnate emptied*
ἑαυτὸν μορφὴν δούλου λαβών, σύμμορφος γενόμενος
*himself (the)-form of-(a)-servant having-taken conformed having-become*
τῷ σώματι τῆς ταπεινώσεως ἡμῶν ἵνα ἡμᾶς συμμόρφους
*to-the body of-the humiliation our that us conformed*
ποιήσῃ τῆς εἰκόνος τῆς δόξης αὐτοῦ· ἐπειδὴ γὰρ δι᾽
*he-might-make to-the image of-the glory his since for through*
ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον καὶ διὰ τῆς
*man the sin entered into the world and through the*
ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενής σου υἱὸς ὁ
*sin the death was-well-pleased the only-begotten your son the(-one)*
ὢν ἐν τοῖς κόλποις σοῦ τοῦ Θεοῦ καὶ Πατρὸς γενόμενος
*being in the bosom of-you — God and Father having-become*
ἐκ γυναικὸς τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας,
*of (a)-woman the holy God-bearer and ever-virgin Mary*
γενόμενος ὑπὸ νόμον κατακρῖναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ
*having-become under (the)-law to-condemn the sin in the flesh*
αὐτοῦ ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν
*his that the(-ones) in — Adam dying may-be-made-alive*
ἐν αὐτῷ τῷ χριστῷ σου· καὶ ἐμπολιτευσάμενος τῷ κόσμῳ
*in himself — Christ your and having-lived-as-a-citizen in-the world*
τούτῳ, δοὺς προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς
*this having-given precepts of-salvation having-removed us*
τῆς πλάνης τῶν εἰδώλων προσήγαγε τῇ ἐπιγνώσει σοῦ
*from-the error of-the idols he-brought(-us) to-the knowledge of-you*
τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρὸς κτησάμενος ἡμᾶς ἑαυτῷ
*the true God and Father having-acquired us for-himself*
λαὸν περιούσιον, βασίλειον ἱεράτευμα, ἔθνος ἅγιον· καὶ
*(a)-people peculiar (a)-royal priesthood (a)-nation holy and*
καθαρίσας ἐν ὕδατι καὶ ἁγιάσας τῷ Πνεύματι
*having-cleansed(-us) in water and having-sanctified(-us) by-the Spirit*

τῷ ἁγίῳ ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ ἐν ᾧ
*the holy he-gave himself (as)-ransom to-the death in which*
κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν καὶ κατελθὼν
*we-were-held sold under the sin and having-descended*
διὰ τοῦ σταυροῦ εἰς τὸν ᾅδην ἵνα πληρώσῃ ἑαυτοῦ
*through the cross into the hades that he-might-fill with-himself*
τὰ πάντα ἔλυσε τὰς ὀδύνας τοῦ θανάτου καὶ ἀναστὰς
*the all(-things) he-loosed the pangs of-the death and having-risen*
τῇ τρίτῃ ἡμέρᾳ καὶ ὁδοποιήσας πάσῃ σαρκὶ τὴν ἐκ
*on-the third day and having-made-a-way for-all flesh the from*
νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι
*(the)-dead resurrection since not it-was possible to-be-held*
ὑπὸ τῆς φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ
*by the corruption the author of-the life he-became (the)-firstfruits*
τῶν κεκοιμημένων πρωτότοκος ἐκ τῶν νεκρῶν ἵνα
*of-the(-ones) having-fallen-asleep firstborn from the dead that*
ᾖ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων, καὶ ἀνελθὼν
*may-be he the all(-things) in all having-preeminence and having-ascended*
εἰς τοὺς οὐρανοὺς ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης
*into the heavens he-sat at (the)-right of-the majesty*
σου ἐν ὑψηλοῖς ὃς καὶ ἥξει ἀποδοῦναι ἑκάστῳ
*your in (the)-high(-places) who also will-come to-render to-each*
κατὰ τὰ ἔργα αὐτοῦ. κατέλιπε δὲ ἡμῖν ὑπομνήματα
*according-to the works his he-left and to-us memorials*
τοῦ σωτηρίου αὐτοῦ πάθους ταῦτα ἃ προτεθείκαμεν
*of-the saving his passion these which we-have-set-forth*
κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν
*according-to the his commandments being-about for to-go-out to the*
ἑκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν αὐτοῦ θάνατον τῇ
*voluntary and ever-memorable and life-giving his death in-the*
νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς
*night in-which he-was-giving-up himself for the of-the world life*

λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν
*having-taken bread in the holy his and immaculate hands*
καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ εὐχαριστήσας
*and having-shown(-it) to-you — God and Father having-given-thanks*
εὐλογήσας ἁγιάσας κλάσας
*having-blessed having-sanctified having-broken(-it)*
εἶτα ἐκφώνως
*then aloud*
ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών
*he-gave(-it) to-the holy his disciples and apostles having-said*
Λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ
*take eat this my is the body the(-one) for*
ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν
*you broken for remission of-sins*
ὁ χορὸς ψάλλει
*the choir sings*
Ἀμήν
*amen*
ὁ δὲ ἱερεὺς μυστικῶς
*the and priest secretly*
Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου
*likewise also the cup of the fruit of-the vine*
λαβὼν κεράσας εὐχαριστήσας εὐλογήσας ἁγιάσας
*having-taken having-mixed(-it) having-given-thanks having-blessed having-sanctified*
εἶτα ἐκφώνως
*then aloud*
ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις
*he-gave(-it) to-the holy his disciples and apostles*
εἰπών Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά
*having-said drink of it all this is the blood*

μου τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ
*my the(-blood) of-the new covenant the(-blood) for you and*
πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν
*many poured-out for remission of-sins*
ὁ χορὸς ψάλλει
*the choir sings*
Ἀμήν
*amen*
ὁ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς
*the priest having-bowed the head prays secretly*
Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε
*this do for the my remembrance as-often for — you-eat*
τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν ἐμὸν
*the bread this and the cup this you-drink the my*
θάνατον καταγγέλλετε καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.
*death you-proclaim and the my resurrection you-confess*
Μεμνημένοι οὖν δέσποτα καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ
*remembering therefore master also we of-the saving his*
παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς,
*sufferings of-the life-giving cross of-the three-day burial*
τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου,
*of-the from (the)-dead resurrection of-the into (the)-heavens ascent*
τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας καὶ
*of-the at (the)-right of-you — God and Father session and*
τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας
*of-the glorious and fearful second his coming*
εἶτα ἐκφώνως
*then aloud*
τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ
*the yours of the yours to-you we-offer in all and*
διὰ πάντα
*for all*

ὁ χορὸς ψάλλει τό

*the choir sings the(-hymn)*

Σὲ ὑμνοῦμεν σὲ εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ

*you we-hymn you we-bless to-you we-give-thanks Lord and*

δεόμεθά σου ὁ θεὸς ἡμῶν

*we-pray you — God our*

ὁ ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

*the priest having-bowed the head prays secretly*

Διὰ τοῦτο δέσποτα πανάγιε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ

*for this master all-holy also we the sinners and*

ἀνάξιοι δοῦλοί σου οἱ καταξιωθέντες λειτουργεῖν

*unworthy servants your the(-ones) having-been-deemed-worthy to-minister*

τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας

*at-the holy your altar not because-of the righteousnesses*

ἡμῶν, οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς,

*our not for we-did anything good on the earth*

ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου οὓς

*but because-of the mercies your and the compassions your which*

ἐξέχεας πλουσίως ἐφ' ἡμᾶς θαρροῦντες προσεγγίζομεν

*you-poured-out richly upon us being-confident we-draw-near*

τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προθέντες τὰ ἀντίτυπα τοῦ

*to-the holy your altar and having-set-forth the antitypes of-the*

ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου σοῦ δεόμεθα

*holy body and blood — of-Christ your you we-pray*

καὶ σὲ παρακαλοῦμεν ἅγιε ἁγίων εὐδοκίᾳ τῆς

*and you we-call-upon O-holy-one of-holies by-(the)-good-pleasure of-the*

σῆς ἀγαθότητος ἐλθεῖν τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς

*your goodness to-come the Spirit your the Holy upon us*

καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ

*and upon the set-forth gifts these and to-bless them*

καὶ ἁγιάσαι καὶ ἀναδεῖξαι τὸν μὲν ἄρτον τοῦτον αὐτὸ

*and to-sanctify and to-show the indeed bread this (to-be)-itself*

τὸ τίμιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν
*the precious body of-the Lord and God and savior our*
Ἰησοῦ Χριστοῦ, τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα
*Jesus Christ the and cup this itself the precious blood*
τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
*of-the Lord and God and savior our Jesus Christ*
τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας
*the(-blood) poured-out for the of-the world life and salvation*
ὁ διάκονος
*the deacon*
Ἀμὴν ἀμὴν ἀμήν
*amen amen amen*
ὁ δὲ ἱερεὺς ἐπεύχεται
*the and priest prays*
Ἡμᾶς δὲ πάντας τοὺς ἐκ τοῦ ἑνὸς ἄρτου καὶ τοῦ ποτηρίου
*us and all the(-ones) of the one bread and the cup*
μετέχοντας ἑνώσαις ἀλλήλοις εἰς ἑνὸς Πνεύματος ἁγίου
*partaking may-you-unite to-one-another into of-one Spirit holy*
κοινωνίαν καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα
*communion and no-one of-us for judgment or for condemnation*
ποιήσαις μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ
*may-you-make to-partake of-the holy body and blood —*
χριστοῦ σου ἀλλ᾽ ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ
*of-Christ your but that we-may-find mercy and grace with*
πάντων τῶν ἁγίων τῶν ἀπ᾽ αἰῶνός σοι εὐαρεστησάντων
*all the saints the(-ones) from (the)-age you having-pleased*
προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων
*forefathers fathers patriarchs prophets apostles*
κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν διδασκάλων
*preachers evangelists martyrs confessors teachers*
καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου
*and every spirit righteous in faith made-perfect*

εἶτα ἐκφώνως

*then aloud*

ἐξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης

*especially (for)-the all-holy immaculate most-blessed*

ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

*glorious lady our God-bearer and ever-virgin Mary*

ὁ χορὸς ψάλλει

*the choir sings*

Ἐπὶ σοὶ χαίρει κτλ

*in you rejoices etc.*

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

*the and priest prays secretly*

τοῦ ἁγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ,

*of-the holy John prophet forerunner and baptist*

τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, τοῦ ἁγίου τοῦ

*of-the holy and all-praised apostles of-the holy the*

δεῖνος οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν

*so-and-so whose also the memory we-celebrate and of-all the*

ἁγίων σου ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός·

*saints your by-whose — supplications visit us — God*

καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι

*and remember all the(-ones) having-fallen-asleep-before in hope*

ἀναστάσεως ζωῆς αἰωνίου

*of-resurrection of-life eternal*

ἐνταῦθα μνημονεύει ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων

*here he-commemorates by-name also whom he-wishes dead*

καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ

*and give-rest-to them where looks-upon(-them) the light of-the*

προσώπου σου

*face your*

Ἔτι σοῦ δεόμεθα μνήσθητι Κύριε τῆς ἁγίας σου καθολικῆς
*still you we-pray remember Lord the holy your catholic*
καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως
*and apostolic church the(-one) from ends to*
περάτων τῆς οἰκουμένης καὶ εἰρήνευσον αὐτὴν ἣν
*ends of-the world and make-peaceful it which*
περιεποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου καὶ τὸν
*you-purchased with-the precious blood — of-Christ your and the*
ἅγιον οἶκον τοῦτον στερέωσον μέχρι τῆς συντελείας τοῦ
*holy house this establish until the consummation of-the*
αἰῶνος
*age*
Μνήσθητι Κύριε τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων
*remember Lord the(-ones) the gifts to-you these having-brought*
καὶ ὑπὲρ ὧν καὶ δι' ὧν καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν
*and for whom and through whom and for what them they-brought*
Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων
*remember Lord the(-ones) bearing-fruit and doing-good-works*
ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν
*in the holy your churches and remembering the*
πενήτων· ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ
*poor reward them with-the rich your and*
ἐπουρανίοις χαρίσμασι, χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων
*heavenly gifts grant them instead-of the earthly*
τὰ ἐπουράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ
*the heavenly(-things) instead-of the temporal the eternal instead-of*
τῶν φθαρτῶν τὰ ἄφθαρτα
*the corruptible the incorruptible*
Μνήσθητι Κύριε τῶν ἐν ἐρημίαις καὶ ὄρεσι καὶ
*remember Lord the(-ones) in deserts and mountains and*
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς
*caves and the holes of-the earth*

Μνήσθητι Κύριε τῶν ἐν παρθενίᾳ καὶ εὐλαβείᾳ καὶ
*remember Lord the(-ones) in virginity and piety and*
ἀσκήσει καὶ σεμνῇ πολιτείᾳ διαγόντων
*asceticism and holy way-of-life spending(-their-lives)*
Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων
*remember Lord the most-pious and most-faithful*
ἡμῶν βασιλέων οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς·
*our emperors whom you-justified to-reign upon the earth*
ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον
*with-(the)-weapon of-truth with-(the)-weapon of-good-pleasure crown*
αὐτούς· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ
*them overshadow upon the head their in (the)-day*
πολέμου, ἐνίσχυσον αὐτῶν τὸν βραχίονα, ὕψωσον αὐτῶν τὴν
*of-war strengthen their the arm exalt their the*
δεξιάν, κράτυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον αὐτοῖς
*right(-hand) make-strong their the kingdom subject to-them*
πάντα τὰ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα·
*all the barbarous nations the(-ones) the wars wishing*
χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην· λάλησον
*grant them deep and inalienable peace speak*
εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου
*to the heart their good(-things) for the church your*
καὶ παντὸς τοῦ λαοῦ σου ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἥρεμον
*and all the people your that in the calm their (a)-quiet*
καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι
*and peaceable life we-may-lead in all piety and gravity*
Μνήσθητι Κύριε πάσης ἀρχῆς καὶ ἐξουσίας καὶ τῶν ἐν
*remember Lord every rule and authority and the in*
παλατίῳ ἀδελφῶν ἡμῶν καὶ παντὸς τοῦ στρατοπέδου·
*(the)-palace brothers our and all the army*

τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον, τοὺς
*the good in the goodness your preserve the*
πονηροὺς ἀγαθοὺς ποίησον ἐν τῇ χρηστότητί σου
*wicked good make in the kindness your*
Μνήσθητι Κύριε τοῦ περιεστῶτος λαοῦ καὶ τῶν δι᾽
*remember Lord the standing-around people and the(-ones) for*
εὐλόγους αἰτίας ἀπολειφθέντων καὶ ἐλέησον αὐτοὺς καὶ
*good causes absent and have-mercy-on them and*
ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμεῖα αὐτῶν
*us according-to the multitude of-the mercy your the storehouses their*
ἔμπλησον παντὸς ἀγαθοῦ, τὰς συζυγίας αὐτῶν ἐν εἰρήνῃ
*fill with-every good the marriages their in peace*
καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἔκθρεψον, τὴν νεότητα
*and concord preserve the infants nurture the youth*
παιδαγώγησον, τὸ γῆρας περικράτησον· τοὺς ὀλιγοψύχους
*train the old-age support the faint-hearted*
παραμύθησαι, τοὺς ἐσκορπισμένους ἐπισυνάγαγε, τοὺς
*comfort the scattered gather-together the*
πεπλανημένους ἐπανάγαγε καὶ σύναψον τῇ ἁγίᾳ σου
*wandering bring-back and join to-the holy your*
καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους
*catholic and apostolic church the(-ones) troubled*
ὑπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον· τοῖς πλέουσι
*by spirits unclean set-free with-the(-ones) sailing*
σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν
*sail-with with-the(-ones) traveling travel-with widows*
πρόστηθι, ὀρφανῶν ὑπεράσπισον, αἰχμαλώτους ῥῦσαι,
*defend orphans protect captives deliver*
νοσοῦντας ἴασαι, τῶν ἐν βήμασι καὶ μετάλλοις καὶ
*(the)-sick heal the(-ones) in tribunals and mines and*
ἐξορίαις καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει
*exiles and every affliction and necessity and distress*

ὄντων μνημόνευσον ὁ Θεὸς καὶ πάντων τῶν δεομένων
*being remember — God and all the(-ones) needing*
τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων
*the great your compassion and the(-ones) loving*
ἡμᾶς καὶ τῶν μισούντων καὶ τῶν ἐντειλαμένων ἡμῖν
*us and the(-ones) hating(-us) and the(-ones) having-enjoined us*
τοῖς ἀναξίοις εὔχεσθαι ὑπὲρ αὐτῶν
*the unworthy to-pray for them*
Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι Κύριε ὁ θεὸς ἡμῶν
*and all the people your remember Lord — God our*
καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι
*and upon all pour-out the rich your mercy to-all*
παρέχων τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ὧν ἡμεῖς οὐκ
*providing the for salvation petitions and whom we not*
ἐμνημονεύσαμεν δι᾽ ἄγνοιαν ἢ λήθην ἢ πλῆθος ὀνομάτων
*have-remembered through ignorance or forgetfulness or multitude of-names*
αὐτὸς μνημόνευσον ὁ Θεὸς ὁ εἰδὼς ἑκάστου τὴν ἡλικίαν
*yourself remember(-them) — God the(-one) knowing of-each the age*
καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας
*and the name the(-one) knowing each from (the)-womb*
μητρὸς αὐτοῦ· σὺ γὰρ εἶ Κύριε ἡ βοήθεια τῶν ἀβοηθήτων,
*of-mother his you for are Lord the help of-the helpless*
ἡ ἐλπὶς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ,
*the hope of-the hopeless the of-the storm-tossed savior*
ὁ τῶν πλεόντων λιμήν, ὁ τῶν νοσούντων ἰατρός· αὐτὸς
*the of-the sailing harbor the of-the sick physician yourself*
τοῖς πᾶσι τὰ πάντα γενοῦ ὁ εἰδὼς ἕκαστον καὶ τὸ
*to-the all the all(-things) become the(-one) knowing each and the*
αἴτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ
*petition his house and the need his*

Ῥῦσαι Κύριε τὴν πόλιν ἢ τὴν μονὴν ταύτην καὶ πᾶσαν
*deliver Lord the city or the monastery this and every*
πόλιν καὶ χώραν ἀπὸ λιμοῦ λοιμοῦ σεισμοῦ καταποντισμοῦ
*city and country from famine plague earthquake flood*
πυρὸς μαχαίρας ἐπιδρομῆς ἀλλοφύλων καὶ ἐμφυλίου πολέμου
*fire sword invasion of-foreigners and civil war*
εἶτα ἐκφωνεῖ
*then he-exclaims*
Ἐν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ
*among (the)-first remember Lord the archbishop our the*
δεῖνος ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ
*so-and-so whom grant to-the holy your churches in peace*
σῶον ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομοῦντα
*safe honored healthy long-living and rightly-dividing*
τὸν λόγον τῆς σῆς ἀληθείας
*the word of-the your truth*
καὶ ὁ διάκονος λέγει πρὸς τῇ θύρᾳ στάς
*and the deacon says at the door having-stood*
Τοῦ δεῖνος πανιερωτάτου μητροπολίτου ἢ ἐπισκόπου ὅστις
*the so-and-so most-holy metropolitan or bishop whoever*
ἂν ᾖ καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα
*— he-may-be and for the(-one) offering the holy gifts*
ταῦτα κτλ μέχρι τοῦ καὶ πάντων καὶ πασῶν
*these etc. as-far-as the and of-all and of-all*
καὶ ὁ χορὸς ψάλλει
*and the choir sings*
Καὶ πάντων καὶ πασῶν
*and of-all and of-all*

ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

*the and priest prays secretly*

Μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν

*remember Lord every episcopate of-(the)-orthodox the(-ones)*

ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας· μνήσθητι

*rightly-dividing the word of-the your truth remember*

Κύριε κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς

*Lord according-to the multitude of-the compassions your also the my*

ἀναξιότητος· συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιόν τε

*unworthiness forgive me every offense voluntary both*

καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσῃς

*and involuntary and not because-of the my sins withhold*

τὴν χάριν τοῦ ἁγίου σου πνεύματος ἀπὸ τῶν προκειμένων

*the grace of-the holy your spirit from the set-forth*

δώρων· μνήσθητι Κύριε τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ

*gifts remember Lord the presbytery the in Christ*

διακονίας καὶ παντὸς ἱερατικοῦ τάγματος καὶ μηδένα ἡμῶν

*diaconate and every priestly order and no-one of-us*

καταισχύνῃς τῶν κυκλούντων τὸ ἅγιόν σου θυσιαστήριον

*put-to-shame of-the(-ones) encircling the holy your altar*

Ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου Κύριε, ἐπιφάνηθι

*visit us in the kindness your Lord appear*

ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ

*to-us in the rich your compassions temperate and*

ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι, ὄμβρους εἰρηνικοὺς τῇ

*beneficial the airs to-us grant rains peaceful to-the*

γῇ πρὸς καρποφορίαν δώρησαι, εὐλόγησον τὸν στέφανον

*earth for fruitfulness give bless the crown*

τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· παῦσον τὰ σχίσματα

*of-the year of-the goodness your stop the schisms*

τῶν ἐκκλησιῶν, σβέσον τὰ φρυάγματα τῶν ἐθνῶν, τὰς

*of-the churches quench the ragings of-the nations the*

τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον τῇ
*of-the heresies uprisings quickly destroy by-the*
δυνάμει τοῦ ἁγίου σου πνεύματος· πάντας ἡμᾶς πρόσδεξαι
*power of-the holy your spirit all us receive*
εἰς τὴν βασιλείαν σου υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας
*into the kingdom your sons of-light and sons of-day*
ἀναδείξας· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι
*having-shown(-us) the your peace and the your love grant*
ἡμῖν Κύριε ὁ θεὸς ἡμῶν, πάντα γὰρ ἀπέδωκας ἡμῖν
*us Lord — God our all(-things) for you-have-given us*
ἐκφώνως
*aloud*
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 καὶ μεγαλοπρεπὲς ὄνομά σου
*and to-hymn the all-honored and majestic name your*
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν
*of-the Father and of-the Son and of-the holy Spirit now*
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων
*and ever and to the ages of-the ages*
εἶτα ἐπιστρέφει πρὸς τὴν θύραν καὶ εὐλογῶν λέγει
*then he-turns toward the door and blessing says*
ἐκφώνως
*aloud*
Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
*and shall-be the mercies of-the great God and savior our*
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
*Jesus Christ with all you*

*Before the Lord's Prayer the priest asks God to cleanse the people and to make them worthy to receive the holy things as provision for eternal life.*

Ὁ θεὸς ἡμῶν ὁ θεὸς τοῦ σώζειν σὺ ἡμᾶς δίδαξον
*— God our — God — of-saving you us teach*
εὐχαριστεῖν σοι ἀξίως ὑπὲρ τῶν εὐεργεσιῶν σου ὧν
*to-give-thanks to-you worthily for the benefits your which*
ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν· σὺ ὁ θεὸς ἡμῶν ὁ
*you-have-done and you-do with us you — God our the(-one)*
προσδεξάμενος τὰ δῶρα ταῦτα καθάρισον ἡμᾶς ἀπὸ παντὸς
*having-accepted the gifts these cleanse us from every*
μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ δίδαξον ἁγιωσύνην
*defilement of-flesh and spirit and teach(-us) holiness*
ἐπιτελεῖν ἐν φόβῳ σου ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ
*to-accomplish in fear your that in pure the witness*
τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν
*of-the conscience our receiving the portion of-the*
ἁγιασμάτων σου ἑνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι
*holy-things your we-may-be-united to-the holy body and blood*
τοῦ χριστοῦ σου καὶ ὑποδεξάμενοι αὐτὰ ἀξίως σχῶμεν τὸν
*— of-Christ your and having-received them worthily we-may-have —*
Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν καὶ γενώμεθα
*Christ dwelling in the hearts our and we-may-become*
ναὸς τοῦ ἁγίου σου πνεύματος. ναὶ ὁ θεὸς ἡμῶν καὶ
*(a)-temple of-the holy your spirit yes — God our and*
μηδένα ἡμῶν ἔνοχον ποιήσῃς τῶν φρικτῶν σου τούτων καὶ
*no-one of-us guilty make of-the awesome your these and*
ἐπουρανίων μυστηρίων μηδὲ ἀσθενῆ ψυχῇ καὶ σώματι ἐκ
*heavenly mysteries nor weak in-soul and body from*

τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν ἀλλὰ δὸς ἡμῖν μέχρι τῆς
*the unworthily of-them to-partake but grant us until the*
ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχεσθαι τὴν μερίδα τῶν
*last our breath worthily to-receive the portion of-the*
ἁγιασμάτων σου εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν
*holy-things your for (a)-provision of-life eternal for (a)-defense*
εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ
*well-acceptable the(-one) before the fearful judgment-seat — of-Christ*
σου ὅπως ἂν καὶ ἡμεῖς μετὰ πάντων τῶν ἁγίων τῶν ἀπ᾽
*your so-that — also we with all the saints the(-ones) from*
αἰῶνός σοι εὐαρεστησάντων γενώμεθα μέτοχοι τῶν αἰωνίων
*(the)-age you having-pleased we-may-become partakers of-the eternal*
σου ἀγαθῶν ὧν ἡτοίμασας τοῖς ἀγαπῶσί σε Κύριε
*your good(-things) which you-prepared for-the(-ones) loving you Lord*
ἐκφώνησις παρὰ τοῦ ἱερέως
*exclamation by the priest*
καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας
*and deem-worthy us master with boldness*
ἀκατακρίτως τολμᾷν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον
*without-condemnation to-dare to-call-upon you the heavenly*
Θεὸν Πατέρα καὶ λέγειν
*God Father and to-say*
ὁ λαὸς τό
*the people the(-prayer)*
Πάτερ ἡμῶν
*Father our*
ὁ ἱερεὺς ἐκφώνως
*the priest aloud*
ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα
*for yours is the kingdom and the power and the glory*
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος κτλ.
*of-the Father and of-the Son and of-the holy Spirit etc.*

*The prayer of inclination asks the Father of mercies to bless those who have bowed their heads and to make them worthy to partake without condemnation.*

Δέσποτα Κύριε ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης
*master Lord the father of-the compassions and God of-all*
παρακλήσεως τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν
*comfort the(-ones) having-bowed to-you the their-own*
κεφαλὰς εὐλόγησον ἁγίασον ἐνδυνάμωσον ὀχύρωσον, ἀπὸ
*heads bless sanctify strengthen fortify from*
παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ
*every work evil remove(-them) to-every and work good*
σύναψον καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν
*join(-them) and deem-worthy(-them) without-condemnation to-partake of-the*
ἀχράντων σου τούτων καὶ ζωοποιῶν μυστηρίων εἰς ἄφεσιν
*immaculate your these and life-giving mysteries for remission*
ἁμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν.
*of-sins for of-(the)-Spirit holy communion*

*After communion the priest thanks God for the immortal mysteries and asks that they be for faith, love, and healing.*

Εἶτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν λοιπῶν
*then the communion having-been-completed and the rest*
γενομένων ὅσα καὶ ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ
*having-been-done as-many-as also in the — of-Chrysostom liturgy*
προείρηται ἐπεύχεται ὁ ἱερεὺς μυστικῶς
*have-been-said-before prays the priest secretly*
Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ἐπὶ τῇ μεταλήψει
*we-thank you Lord — God our for the partaking*
τῶν ἁγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου
*of-the holy immaculate immortal and heavenly your*
μυστηρίων ἃ ἔδωκας ἡμῖν ἐπ᾽ εὐεργεσίᾳ καὶ ἁγιασμῷ καὶ
*mysteries which you-gave us for benefit and sanctification and*
ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. αὐτὸς δέσποτα
*healing of-the souls and of-the bodies our yourself master*
τῶν ἁπάντων δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ
*of-the all(-things) grant to-become for-us the communion of-the*
ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου εἰς πίστιν
*holy body and blood — of-Christ your for faith*
ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν
*unashamed for love unfeigned for fullness*
σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν
*of-wisdom for healing of-soul and body for (the)-averting*
παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς
*of-every adversary for (the)-keeping of-the commandments your for*

ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος
*(a)-defense well-acceptable the(-one) before the fearful judgment-seat*
τοῦ χριστοῦ σου.
*— of-Christ your*

## VIII · IN THE PROTHESIS

*In the prayer as the holy things are gathered, the priest confesses that the mystery of the dispensation has been accomplished and prays for the life of the age to come.*

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς
*prayer at the to-gather-up the holy(-things) secretly*
Ἤνυσται καὶ τετέλεσται ὅσον εἰς τὴν
*has-been-accomplished and has-been-completed as-far-as to the*
ἡμετέραν δύναμιν Χριστὲ ὁ θεὸς ἡμῶν τὸ τῆς
*our power Christ — God our the of-the*
σῆς οἰκονομίας μυστήριον· ἔσχομεν γὰρ τοῦ θανάτου
*your dispensation mystery we-have-had for of-the death*
σου τὴν μνήμην, εἴδομεν τῆς ἀναστάσεώς σου τὸν
*your the memory we-have-seen of-the resurrection your the*
τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς,
*figure we-have-been-filled of-the endless your life*
ἀπηλαύσαμεν τῆς ἀκενώτου σου τρυφῆς ἧς καὶ
*we-have-enjoyed of-the inexhaustible your delight of-which also*
ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιωθῆναι
*in the to-come age all us to-be-deemed-worthy*
εὐδόκησον· χάριτι τοῦ ἀνάρχου σου πατρὸς καὶ
*be-well-pleased by-(the)-grace of-the unoriginate your father and*
τοῦ ἁγίου καὶ ἀγαθοῦ καὶ ζωοποιοῦ σου πνεύματος
*of-the holy and good and life-giving your spirit*

νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*now and ever and to the ages of-the ages*
ἀμήν.
*amen*
Τέλος τῆς θείας λειτουργίας τοῦ μεγάλου Βασιλείου.
*end of-the divine liturgy of-the great Basil*

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NICHOLAS KABASILAS

# ΕΡΜΗΝΕΙΑ ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ

*Explanation of the Divine Liturgy*

# Τί βούλεται καθόλου ὁλόκαυστον

## I · THE MEANING OF THE WHOLE RITE

*The work of the rite is the change of the gifts into Christ's body and blood; its end is the sanctification of the faithful. The prayers, psalms, and readings prepare us for it, sanctifying us both by what they say and because in them we see Christ's whole dispensation figured, from his coming to the descent of the Spirit. The rite is one image of his life, set before our eyes so that contemplating it we may approach the mysteries with reverence, faith, and love.*

Τῆς ἁγίας τελετῆς τῶν ἱερῶν μυστηρίων ἔργον μὲν ἡ
*of-the holy rite of-the sacred mysteries (the)-work indeed (is)-the*
τῶν δώρων εἰς τὸ θεῖον σῶμα καὶ αἷμα μεταβολή· τέλος
*of-the gifts into the divine body and blood change (the)-end*
δέ, τὸ τοὺς πιστοὺς ἁγιασθῆναι, δι᾽ αὐτῶν ἁμαρτιῶν
*and the the faithful to-be-sanctified through them of-sins*
ἄφεσιν, καὶ βασιλείας οὐρανῶν κληρονομίαν, καὶ τὰ
*remission and of-(the)-kingdom of-(the)-heavens inheritance and the*
τοιαῦτα λαβόντας. Παρασκευὴ δὲ καὶ συντέλεια, πρὸς
*such(-things) having-received (the)-preparation and and contribution toward*
ἐκεῖνο τὸ ἔργον, καὶ τοῦτο τὸ τέλος, εὐχαί, ψαλμῳδίαι,
*that the work and this the end (are)-prayers psalmodies*
καὶ ἱερῶν Γραφῶν ἀναγνώσεις, καὶ πάντα, ἁπλῶς, τὰ
*and of-sacred Scriptures readings and all simply the(-things)*
πρὸ τοῦ ἁγιασμοῦ τῶν δώρων, καὶ μετὰ τὸν ἁγιασμὸν
*before the sanctification of-the gifts and after the sanctification*
ἱερῶς γινόμενα, καὶ λεγόμενα. Εἰ γὰρ προῖκα δίδωσιν ἡμῖν
*sacredly done and said if for freely gives us*
ὁ Θεὸς πάντα τὰ ἅγια, καὶ οὐδὲν αὐτῷ προεισφέρομεν,
*— God all the holy(-things) and nothing to-him we-contribute-beforehand*
ἀλλ᾽ ἀτεχνῶς εἰσὶ χάριτες· ἀλλὰ τό γε ἐπιτηδείους
*but simply they-are graces but the at-least suitable*

γενέσθαι πρὸς τὸ δέξασθαι αὐτὰ καὶ φυλάξαι ἐξ ἀνάγκης
*to-become for the to-receive them and to-guard(-them) of necessity*
ἀπαιτεῖ παρ᾽ ἡμῶν· καὶ οὐκ ἂν μεταδοίη τοῦ ἁγιασμοῦ,
*he-demands from us and not — he-would-impart of-the sanctification*
μὴ οὕτω διατεθεῖσιν. Οὕτω βαπτίζει, οὕτω χρίει,
*(to-those)-not so disposed so he-baptizes so he-anoints*
οὕτως ἑστιᾷ, καὶ τῆς φρικτῆς μεταδίδωσι τραπέζης.
*so he-feasts(-us) and of-the awesome imparts table*
Καὶ τοῦτο ἐδήλωσεν ἐν τῇ τοῦ σπόρου παραβολῇ. Ἐξῆλθε
*and this he-showed in the of-the seed parable went-out*
γάρ, φησίν, ὁ σπείρων, οὐχ ἵνα ἀρόσῃ τὴν χώραν,
*for says-he the sower not that he-might-plow the land*
ἀλλ᾽ ἵνα σπείρῃ, ὡς δὴ τῆς ἀρόσεως καὶ πάσης
*but that he-might-sow as indeed the plowing and all*
παρασκευῆς ὀφειλομένης εἰσενεχθῆναι. Ἐπεὶ τοίνυν
*preparation being-owed to-be-brought-in(-beforehand) since therefore*
οὕτως ἀναγκαῖον ἦν πρὸς τὴν τεῦξιν τῶν μυστηρίων τὸ
*so necessary it-was for the attainment of-the mysteries the*
εὖ ἔχοντας ἀπαντῆσαι καὶ παρασκευασμένους, ἔδει καὶ
*well being to-meet(-them) and prepared (one)-ought also*
τοῦτο ἐνεῖναι τῇ συντάξει τῆς ἱερᾶς τελετῆς, καὶ ἔνεστι.
*this to-be-in the order of-the sacred rite and it-is-in(-it)*
Τοῦτο γὰρ δύνανται ἡμῖν εὐχαί, ψαλμοί, καὶ εἴ τι ἱερῶς
*this for can for-us prayers psalms and if anything sacredly*
ἐν αὐτῇ γίνεται καὶ λέγεται. Ἁγιάζουσι γὰρ ἡμᾶς, καὶ
*in it is-done and said they-sanctify for us and*
διατιθέασι, τοῦτο μὲν πρὸς τὸ δέξασθαι καλῶς, τοῦτο δὲ
*dispose(-us) this indeed for the to-receive well this and*
πρὸς τὸ συντηρῆσαι τὸν ἁγιασμόν, καὶ μεῖναι κατέχοντας.
*for the to-keep the sanctification and to-remain holding(-it)*
Ἁγιάζουσι δὲ διχῶς, ἕνα μὲν τρόπον, καθ᾽ ὃν ἀπ᾽
*they-sanctify and in-two-ways one indeed way according-to which from*

αὐτῶν τῶν εὐχῶν ὠφελούμεθα, καὶ τῶν ψαλμῶν καὶ
*themselves the prayers we-are-benefited and the psalms and*
τῶν ἀναγνώσεων. Αἱ μὲν γὰρ εὐχαὶ πρὸς τὸν Θεὸν
*the readings the indeed for prayers to — God*
ἐπιστρέφουσι, καὶ ἁμαρτιῶν ἄφεσιν προξενοῦσιν, αἵ τε
*turn(-us) and of-sins remission procure the and*
ψαλμῳδίαι ὁμοίως αὐτὸν ἡμῖν ἐξιλεοῦσι, καὶ τὴν ἐκεῖθεν
*psalmodies likewise him to-us propitiate and the from-there*
ἐπισπῶνται ῥοπήν. Θῦσον γάρ, φησί, τῷ Θεῷ θυσίαν
*draw-down influence offer for says-he — to-God (a)-sacrifice*
αἰνέσεως, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με. Αἱ δὲ τῶν
*of-praise and I-will-deliver you and you-shall-glorify me the and of-the*
ἱερῶν Γραφῶν ἀναγνώσεις τὴν τοῦ Θεοῦ καταγγέλλουσαι
*sacred Scriptures readings the — of-God proclaiming*
χρηστότητα καὶ φιλανθρωπίαν, καὶ αὖθις τὸ δίκαιον καὶ
*goodness and love-of-man and again the justice and*
τὴν κρίσιν, τόν τε αὐτοῦ φόβον εἰς τὰς ψυχὰς ἡμῶν ἐνιᾶσι,
*the judgment the and his fear into the souls our put-in*
καὶ τὴν πρὸς αὐτὸν ἀγάπην ἀνάπτουσι, καὶ οὕτω πρὸς τὸ
*and the toward him love kindle and so for the*
τηρεῖν τὰς ἐντολὰς αὐτοῦ, πολλὴν ἐμβάλλουσι προθυμίαν.
*to-keep the commandments his much cast-in eagerness*
Ταῦτα δὲ πάντα ἐν τῷ ἱερεῖ καὶ τῷ λαῷ καλλίω, καὶ
*these and all in the priest and the people better and*
θειοτέραν ἐργαζόμενα τὴν ψυχήν, καὶ ἀμφοτέρους μὲν
*more-divine making the soul and both indeed*
πρὸς τὴν ὑποδοχὴν τῶν τιμίων δώρων καὶ συντήρησιν,
*for the reception of-the precious gifts and keeping*
ἐπιτηδείους ποιοῦσιν, ὅπερ ἐστὶ τῆς ἱερουργίας τὸ τέλος·
*suitable make which is of-the sacred-service the end*
ἰδίως δὲ τὸν ἱερέα πρὸς τὸ τελέσαι τὴν θυσίαν ἀξίως
*particularly and the priest for the to-perform the sacrifice worthily*

ἔχειν παρασκευάζουσιν, ὅπερ ἐστὶ τῆς μυσταγωγίας τὸ
*to-be they-prepare which is of-the mystagogy the*
ἔργον, ὡς εἴρηται. Τοῦτο δὲ αὐτὸ καὶ πολλαχοῦ τῶν
*work as has-been-said this and itself also in-many-places of-the*
εὐχῶν κεῖται· καὶ εὔχεται ὁ ἱερεὺς μὴ ἀνάξιος ὀφθῆναι
*prayers lies and prays the priest not unworthy to-be-seen*
τοῦ προκειμένου, ἀλλὰ καθαραῖς χερσί, καὶ ψυχῇ, καὶ
*of-the set-forth(-mystery) but with-pure hands and soul and*
γλώττῃ τῷ μυστηρίῳ διακονῆσαι, καὶ οὕτω μὲν ἀπ᾽
*tongue to-the mystery to-minister and so indeed from*
αὐτῆς τῆς δυνάμεως τῶν ῥημάτων, τῶν λεγομένων
*itself the power of-the words of-the(-ones) said*
καὶ ᾀδομένων πρὸς τὴν τελετὴν ὠφελούμεθα· ἕτερον
*and sung for the rite we-are-benefited (in)-another*
δὲ τρόπον ἀπὸ τούτων, καὶ ἔτι πάντων τῶν ἐν τῇ
*and way from these and further all the(-things) in the*
ἱερουργίᾳ τελουμένων ἁγιαζόμεθα, καθ᾽ ὃν ἐν αὐτοῖς
*sacred-service performed we-are-sanctified according-to which in them*
ὁρῶμεν τὸν Χριστὸν τυπούμενον καὶ τὰ ὑπὲρ ἡμῶν αὐτοῦ
*we-see — Christ figured and the for us his*
ἔργα, καὶ πάθη· καὶ γὰρ ἐν τοῖς ψαλμοῖς καὶ ἀναγνώσεσι
*works and sufferings and for in the psalms and readings*
καὶ πᾶσι τοῖς ὑπὸ τῶν ἱερέων, διὰ πάσης τῆς τελετῆς
*and all the(-things) by the priests through all the rite*
πραττομένοις ἡ οἰκονομία τοῦ Σωτῆρος σημαίνεται, τὰ
*done the dispensation of-the Savior is-signified the*
μὲν πρῶτα αὐτῆς, τῶν πρώτων τῆς ἱερουργίας δηλούντων,
*indeed first(-parts) of-it the first(-parts) of-the sacred-service showing*
τῶν δὲ δευτέρων, τὰ δεύτερα, τῶν δὲ τελευταίων, τὰ
*the and second the second(-parts) the and last the(-things)*
μετ᾽ ἐκεῖνα. Καὶ ἔξεστι τοῖς ταῦτα ὁρῶσι, πάντα
*after those and it-is-possible for-the(-ones) these seeing all*

ἐκεῖνα πρὸ τῶν ὀφθαλμῶν ἔχειν· ὁ μὲν γὰρ τῶν δώρων
*those before the eyes to-have the indeed for of-the gifts*
ἁγιασμός, αὐτὴ ἡ θυσία, τὸν θάνατον αὐτοῦ καταγγέλλει,
*sanctification the-very the sacrifice the death his proclaims*
καὶ τὴν ἀνάστασιν καὶ τὴν ἀνάληψιν, ὅτι τὰ τίμια ταῦτα
*and the resurrection and the ascension because the precious these*
δῶρα, εἰς αὐτὸ Κυριακὸν μεταβάλλει σῶμα, τὸ ταῦτα
*gifts into the-very Lord's changes body the(-body) these*
πάντα δεξάμενον, τὸ σταυρωθέν, τὸ ἀναστάν,
*all having-received the(-body) crucified the(-body) risen*
τὸ εἰς τὸν οὐρανὸν ἀνελθὸς· τὰ δὲ πρὸ τῆς
*the(-body) into the heaven ascended the(-things) and before the*
θυσίας, τὰ πρὸ τοῦ θανάτου, τὴν παρουσίαν, τὴν
*sacrifice the(-things) before the death the coming the*
ἀνάδειξιν, τὴν τελείαν φανέρωσιν· τὰ δὲ μετὰ τὴν
*manifestation the perfect revelation the(-things) and after the*
θυσίαν, τὴν ἐπαγγελίαν τοῦ Πατρός, ὡς αὐτὸς εἶπε, τὴν
*sacrifice the promise of-the Father as he-himself said the*
τοῦ ἁγίου Πνεύματος εἰς τοὺς ἀποστόλους κάθοδον· τὴν
*of-the holy Spirit upon the apostles descent the*
τῶν ἐθνῶν δι' ἐκείνων εἰς τὸν Θεὸν ἐπιστροφήν τε καὶ
*of-the nations through those to — God conversion both and*
κοινωνίαν. Καὶ ἔστιν ἡ πᾶσα μυσταγωγία καθάπερ τις
*communion and is the whole mystagogy as some*
εἰκὼν μία, ἑνὸς σώματος τῆς τοῦ Σωτῆρος πολιτείας,
*image one of-one body of-the of-the Savior life*
πάντα αὐτῆς τὰ μέρη, ἀπ' ἀρχῆς ἄχρι τέλους, κατὰ
*all its the parts from (the)-beginning to (the)-end according-to*
τὴν πρὸς ἄλληλα τάξιν καὶ ἁρμονίαν ὑπ' ὄψιν ἄγουσα.
*the toward one-another order and harmony under sight bringing*

Ὅθεν οἱ μὲν ψαλμοί, ὡς ἂν ἐν προοιμίοις ᾀδόμενοι, καὶ
*whence the indeed psalms as — in preludes sung and*
ἔτι πρὸ τούτων, τὰ ἐν τῇ προθέσει τῶν δώρων
*further before these the(-things) in the prothesis of-the gifts*
γενόμενα, καὶ λεγόμενα, τὸν πρῶτον καιρὸν τοῦ Χριστοῦ
*done and said the first period — of-Christ*
οἰκονομίαν σημαίνουσιν. Τὰ δὲ μετὰ τοὺς ψαλμούς,
*dispensation signify the(-things) and after the psalms*
ἱερῶν Γραφῶν ἀναγνώσεις, καὶ τὰ ἄλλα, τὸ ἐφεξῆς. Εἰ
*of-sacred Scriptures readings and the other(-things) the next(-period) if*
γὰρ καὶ ἄλλη τις εἴρηται εἶναι ἡ χρεία τῶν ἀναγνώσεων,
*for even another some has-been-said to-be the use of-the readings*
καὶ τῶν ψαλμῳδιῶν, παραλελῆφθαι γὰρ αὐτά, ἵνα δηλονότι
*and of-the psalmodies to-have-been-adopted for them that that-is*
πρὸς ἀρετὴν ἀλείψωσιν ἡμᾶς, ἵνα τὸν Θεὸν ἱλεώσωνται,
*to virtue they-may-anoint us that — God they-may-propitiate*
ἀλλ᾽ οὐδὲ κωλύει καὶ τοῦτο κἀκεῖνο δύνασθαι, καὶ τὰ
*but nor prevents both this and-that to-be-possible and the*
αὐτὰ τούς τε πιστοὺς εἰς ἀρετὴν ἐνάγειν, καὶ τὴν τοῦ
*same(-things) the both faithful to virtue to-lead and the —*
Χριστοῦ οἰκονομίαν σημαίνειν. Καθάπερ γὰρ τὰ ἱμάτια
*of-Christ dispensation to-signify just-as for the garments*
πληροῦσι μὲν τὴν χρείαν τῆς ἐνδύσεως, καὶ καλύπτουσι τὸ
*fulfill indeed the use of-the clothing and cover the*
σῶμα, τῷδε τοιάδε εἶναι ἢ τοιάδε, καὶ ἐπιτήδευμα ἐνίοτε
*body by-this such to-be or such(-other) also (the)-occupation sometimes*
σημαίνουσι, καὶ βίον, καὶ ἀξίωμα τῶν περικειμένων·
*they-signify and life and rank of-the(-ones) wearing(-them)*
οὕτω καὶ ἐπὶ τούτων ἔχει. Ὅτι μὲν γὰρ θεῖαι Γραφαί,
*so also with these it-is that indeed for divine Scriptures*
καὶ θεόπνευστα ῥήματα καὶ ὕμνους τοῦ Θεοῦ περιέχουσι,
*and God-inspired words also hymns — of-God contain*

καὶ εἰς ἀρετὴν προτρέπονται, τοὺς ἀναγινώσκοντας καὶ
*and to virtue exhort the(-ones) reading and*
ᾄδοντας ἁγιάζουσιν. Ὅτι δὲ τοιαῦτα ἐξελέγησαν, καὶ οὕτως
*singing they-sanctify that and such(-ones) were-chosen and so*
ἐτάχθησαν, καὶ τὴν ἄλλην δύναμιν ἔχουσι, καὶ ἀρκοῦσι
*were-ordered also the other power they-have and suffice*
πρὸς σημασίαν τῆς τοῦ Χριστοῦ ἐπιδημίας καὶ πολιτείας.
*for (the)-signifying of-the — of-Christ sojourn and life*
Ἐπεὶ οὐ μόνον τὰ ᾀδόμενα καὶ ἀναγινωσκόμενα, ἀλλὰ
*since not only the(-things) sung and read but*
καὶ τὰ τελούμενα τοῦτον ἔχει τὸν τρόπον· καὶ γίνεται
*also the(-things) performed this have the way and is-done*
ἕκαστον, τῆς χρείας ἕνεκα τῆς ἐνισταμένης. Σημαίνει
*each of-the need for-the-sake-of the present it-signifies*
δὲ καί τι τῶν τοῦ Χριστοῦ ἔργων, ἢ πράξεων, ἢ
*and also something of-the — of-Christ works or acts or*
παθῶν· οἷόν ἐστιν, ἡ εἰς τὸ θυσιαστήριον εἰσαγωγὴ τοῦ
*sufferings such-as is the into the altar bringing-in of-the*
Εὐαγγελίου, ἡ εἰσαγωγὴ τῶν τιμίων δώρων. Γίνεται μὲν
*Gospel the bringing-in of-the precious gifts is-done indeed*
γὰρ κατὰ χρείαν ἑκάτερον· ἡ μὲν ἵνα τὸ Εὐαγγέλιον
*for for (a)-need each the(-one) indeed that the Gospel*
ἀναγνωσθῇ· ἡ δὲ ἵνα ἡ θυσία τελεσθῇ. Σημαίνουσι
*may-be-read the(-other) and that the sacrifice may-be-performed signify*
δὲ ἀμφότερα τὴν τοῦ Σωτῆρος ἀνάδειξιν, καὶ φανέρωσιν,
*and both the of-the Savior manifestation and revelation*
ἡ μὲν ἀρχομένου φανεροῦσθαι τὴν ἀμυδρὰν ἔτι καὶ
*the(-one) indeed (of-him)-beginning to-be-revealed the dim still and*
ἀτελῆ, ἡ δὲ τὴν τελεωτάτην καὶ τελευταίαν. Εἰσὶ
*imperfect the(-other) and the most-perfect and last there-are*
δὲ καὶ τῶν ἐνταῦθα τελουμένων ἔνια χρείαν μὲν
*and also of-the(-things) here performed some (a)-need indeed*

οὐδεμίαν πληροῦντα· σημασίας δέ τινος ἕνεκα μόνον
*none fulfilling of-signifying but something for-the-sake-of only*
τελούμενα, ὡς ἡ τοῦ ἄρτου κέντησις, καὶ ἡ ἐν αὐτῷ
*performed as the of-the bread piercing and the on it*
γραφὴ τοῦ σταυροῦ· καὶ τὸν αὐτὸν τὸν κεντοῦντα σίδηρον,
*writing of-the cross and the same the piercing iron*
ἐν εἴδει λόγχης εἶναι πεποιημένον, καὶ τὸ τελευταῖον ἡ
*in form of-(a)-lance to-be made and the last the*
εἰς τὰ ἅγια ἐκβολὴ τοῦ θερμοῦ ὕδατος.
*into the holy(-things) pouring of-the hot water*
Καὶ ἐν τοῖς ἄλλοις δὲ μυστηρίοις πολλὰ τοιαῦτα ἂν
*and in the other and mysteries many such(-things) —*
εὕροις, ὥσπερ ἐν τῷ βαπτίσματι τοὺς βαπτίζεσθαι
*you-would-find as in the baptism the(-ones) to-be-baptized*
μέλλοντας, ὑπολύεσθαι δεῖ, καὶ ἀποδύεσθαι καὶ εἰς τὰς
*being-about to-take-off-shoes must and to-strip and to the*
δυσμὰς βλέποντας, τὰς χεῖρας ἀποτείνειν, καὶ ἐκφυσᾶν.
*west looking the hands to-stretch-out and to-blow*
Ἀλλὰ ταῦτα μὲν ἐκεῖ τὸ τοῦ πονηροῦ διδάσκουσι μῖσος
*but these indeed there the of-the evil(-one) teach hatred*
ὅσον ἐν ἡμῖν εἶναι δεῖ, καὶ ὅπως ἀνάγκη αὐτὸν
*how-much in us to-be (one)-must and how (it-is)-necessary him*
ἐκτρέπεσθαι, τὸν μέλλοντα Χριστιανὸν ἀληθινὸν εἶναι·
*to-turn-away-from the(-one) being-about (a)-Christian true to-be*
καὶ εἴ τι ἄλλο τοιοῦτον ἐν τοῖς μυστηρίοις, ἄλλην ἂν
*and if anything other such in the mysteries other —*
ἔχει τὴν σημασίαν. Τὰ δὲ ἐν τῇ τελετῇ τῶν δώρων
*has the meaning the(-things) and in the rite of-the gifts*
γινόμενα εἰς τὴν τοῦ Σωτῆρος οἰκονομίαν ἀναφέρεται
*done to the of-the Savior dispensation are-referred*
πάντα· ἵνα ἡμῖν ἡ αὐτῆς θεωρία πρὸ τῶν ὀφθαλμῶν
*all that for-us the its contemplation before the eyes*

οὖσα, τὰς ψυχὰς ἁγιάζῃ, καὶ οὕτως ἐπιτήδειοι γινώμεθα
*being the souls may-sanctify and so suitable we-may-become*
πρὸς τὴν ὑποδοχὴν τῶν ἱερῶν δώρων. Καθάπερ γὰρ τότε
*for the reception of-the sacred gifts just-as for then*
τὴν οἰκουμένην ἀνέστησεν, οὕτως ἀεὶ θεωρουμένη καλλίω
*the world it-raised-up so always contemplated better*
τοῖς θεωροῦσιν αὐτήν, καὶ θειωτέραν ἐργάζεται τὴν
*for-the(-ones) contemplating it and more-divine makes the*
ψυχήν· μᾶλλον δὲ οὐδὲ τότε ἂν ὠφέλησεν οὐδέν, μὴ
*soul rather and not-even then — it-would-have-benefited anything not*
θεωρηθεῖσα, μὴ πιστευθεῖσα· καὶ τούτου χάριν ἐκηρύχθη,
*contemplated not believed and of-this for-the-sake-of it-was-preached*
καὶ πρὸς τὸ πιστευθῆναι μυρία ὁ Θεὸς ἐμηχανήσατο·
*and for the to-be-believed countless(-things) — God contrived*
ὡς οὐ δυναμένην τὰ ἑαυτῆς ποιεῖν, καὶ σώζειν
*as not being-able the(-things) of-itself to-do and to-save*
ἀνθρώπους, εἰ γενομένη τοὺς σώζεσθαι μέλλοντας ὑπ᾽
*men if having-happened the(-ones) to-be-saved being-about by*
αὐτῆς ἐλάνθανεν. Ἀλλὰ τότε μὲν κηρυττομένη, τὴν
*it it-escaped(-their-notice) but then indeed being-preached the*
περὶ Χριστὸν αἰδῶ, καὶ τὴν πίστιν, καὶ τὴν ἀγάπην, ἐν ταῖς
*toward Christ reverence and the faith and the love in the*
τῶν ἀγνωσσόντων ψυχαῖς, μὴ οὖσας ἐδημιούργει· νῦν δὲ
*of-the(-ones) not-knowing souls not being it-created now and*
ὑπὸ τῶν ἤδη πεπιστευκότων, φιλοπόνως θεωρουμένη, τὰ
*by the(-ones) already having-believed diligently contemplated the*
μακάρια ταῦτα πάθη οὐκ ἐντίθησι μὲν αὐτοῖς· ἐγκείμενα δὲ
*blessed these sufferings not puts-in indeed into-them lying-in(-them) but*
συντηρεῖ, καὶ ἀνακαινίζει, καὶ αὔξει· καὶ βεβαιοτέρους μὲν
*preserves and renews and increases and firmer indeed*
περὶ τὴν πίστιν, θερμοτέρους δὲ περὶ τὴν εὐλάβειαν καὶ
*concerning the faith warmer and concerning the reverence and*

τὴν ἀγάπην αὐτοὺς ἐργάζεται. Ἃ γὰρ μὴ ὄντα γενέσθαι
*the love them makes what for not being to-come-to-be*
ἐποίησε, πολλῷ ῥᾷον φυλάξαι, καὶ συντηρῆσαι, καὶ
*it-made much more-easily to-guard and to-preserve and*
ἀνανεῶσαι δύναιτ' ἄν· ἀλλὰ ταῦτά ἐστι, μεθ' ὧν ἀνάγκη
*to-renew it-could — but these are with which (it-is)-necessary*
προσιέναι τοῖς ἱεροῖς, καὶ ὧν χωρὶς καὶ τὸ βλέπειν ἐκεῖ
*to-approach the holy(-things) and which without even the to-look there*
παντελῶς ἀνόσιον, εὐλάβεια, πίστις, ἀγάπη πρὸς τὸν Θεὸν
*(is)-altogether unholy reverence faith love toward — God*
πολὺ τὸ θερμὸν ἔχουσα. Διὰ τοῦτο ἐχρῆν τὴν ταῦτα
*much the warmth having for this (one)-ought the these(-things)*
ἡμῖν ἐνθεῖναι δυναμένην θεωρίαν ἐν τῇ συντάξει τῆς
*in-us to-put-in being-able contemplation in the order of-the*
ἱερουργίας σημαίνεσθαι, ἵνα μὴ τῷ νῷ λογιζώμεθα μόνον,
*sacred-service to-be-signified that not with-the mind we-may-reckon only*
ἀλλὰ βλέπωμεν τρόπον δή τινα τὴν πολλὴν τοῦ πλουσίου
*but we-may-see in-(a)-way indeed some the great of-the rich-one*
πενίαν, τὴν ἐπιδημίαν τοῦ πάντα τόπον κατέχοντος, τὰ
*poverty the sojourn of-the(-one) every place holding the*
ὀνείδη τοῦ εὐλογημένου, τὰ πάθη τοῦ ἀπαθοῦς, ὅσον
*reproaches of-the blessed(-one) the sufferings of-the impassible(-one) how-much*
μισηθείς, ὅσον ἠγάπησεν· ἡλίκος ὤν, ὅσον ἐταπείνωσεν
*hated how-much he-loved how-great being how-much he-humbled*
ἑαυτόν· καὶ τί παθὼν καὶ τί δράσας, ταύτην ἡτοίμασεν
*himself and what having-suffered and what having-done this he-prepared*
ἐνώπιον ἡμῶν τὴν τράπεζαν· καὶ οὕτω θαυμάσαντες τὴν
*before us the table and so having-marveled-at the*
καινότητα τῆς σωτηρίας, ἐκπλαγέντες τὸ πλῆθος τῶν
*newness of-the salvation having-been-astonished-at the multitude of-the*
οἰκτιρμῶν, αἰδεσθῶμεν τὸν οὕτως ἐλεήσαντα, τὸν
*compassions let-us-revere the(-one) so having-had-mercy the(-one)*

οὕτω σώσαντα· καὶ πιστεύσωμεν αὐτῷ τὰς ψυχάς, καὶ
*so having-saved and let-us-entrust to-him the souls and*
παραθώμεθα τὴν ζωήν, καὶ φλέξωμεν τὰς καρδίας τῷ
*let-us-commit the life and let-us-set-ablaze the hearts with-the*
πυρὶ τῆς ἀγάπης αὐτοῦ· καὶ τοιοῦτοι γενόμενοι, τῷ
*fire of-the love his and such having-become with-the*
πυρὶ τῶν μυστηρίων ὁμιλήσωμεν ἀσφαλῶς καὶ οἰκείως.
*fire of-the mysteries let-us-consort safely and familiarly*
Οὐ γὰρ ἀρκεῖ πρὸς τὸ τοιούτους γενέσθαι τότε, τὸ μαθεῖν
*not for it-suffices for the such to-become then the to-learn*
ποτε τὰ Χριστοῦ, καὶ εἰδότας εἶναι· ἀλλ᾽ ἀνάγκη
*once the(-things) of-Christ and knowing to-be but (it-is)-necessary*
καὶ τηνικαῦτα, τὸν ὀφθαλμὸν τῆς διανοίας ἔχειν ἐκεῖ,
*also at-that-time the eye of-the mind to-have there*
καὶ θεωρεῖν αὐτά, ἐνεργείᾳ πάντα λογισμὸν ἕτερον
*and to-contemplate them in-act every thought other*
ἐκβαλόντας· εἴ γε μέλλοιμεν πρὸς τὸν ἁγιασμὸν ἐκεῖνον
*having-cast-out if at-least we-are-to for the sanctification that*
ἐπιτηδείαν ἥνπερ ἔφην ἐργάσασθαι τὴν ψυχήν. Εἰ γὰρ
*suitable which I-said to-make the soul if for*
τὸν μὲν λόγον ἔχομεν τῆς εὐσεβείας, ὥστ᾽ ἐρωτηθέντες
*the indeed account we-have of-the piety so-that asked*
αὐτὸν ὑγειῶς ἂν ἀποκριθῆναι, ἐπειδὰν δὲ μυεῖσθαι
*(about)-it soundly — to-answer when and to-be-initiated*
δέῃ, μὴ θεωρῶμεν ἅπαντα καλῶς, ἀλλὰ τὸν νοῦν
*(one)-must not we-contemplate all(-things) well but the mind*
ἄλλοις προσέχωμεν, οὐδὲν ἡμῖν ὄφελος τῆς γνώσεώς
*to-other(-things) we-apply nothing for-us (the)-profit of-the knowledge*
ἐστιν ἐκείνης· οὐ γὰρ δύναταί τι τῶν εἰρημένων ἡμῖν
*is that not for can any of-the said in-us*
ἐνθεῖναι παθῶν. Πρὸς γὰρ τοὺς τότε κατέχοντας λογισμοὺς
*to-put-in of-feelings toward for the then occupying(-us) thoughts*

διατιθέμεθα, καὶ τοιαῦτα πάθη πάσχομεν, οἷα δρᾷν ἐκεῖνοι
*we-are-disposed and such feelings we-suffer as to-do those*
δύνανται. Τούτου χάριν ὁ τοιοῦτος ἐπενοήθη τύπος,
*can of-this for-the-sake-of the such was-devised figure*
τοῦτο μὲν οὐ λόγοις μόνον σημαίνων, ἀλλὰ καὶ ἐπ᾽
*this indeed not by-words only signifying but also to*
ὄψιν ἄγων ἅπαντα· τοῦτο δὲ διὰ πάσης τῆς ἱερουργίας
*sight bringing all(-things) this and through all the sacred-service*
φαινόμενος· ἵν᾽ ἐκείνῳ μὲν εἰς τὰς ψυχὰς εὐκολώτερον
*appearing that by-that indeed into the souls more-easily*
δράσῃ, καὶ οὐ θεωρία ψιλὴ μόνον, ἀλλὰ καὶ πάθος
*it-may-act and not contemplation bare only but also feeling*
ἡμῖν ἐντεθῇ, ὡς ἂν τῆς φαντασίας διὰ τῶν ὀφθαλμῶν
*in-us may-be-put as — the imagination through the eyes*
ἐναργέστερον ἡμῖν τυπουμένης· ἐκείνῳ δὲ μὴ δῷ
*more-vividly for-us being-figured by-that and not it-may-give*
τῇ λήθῃ χώραν, μηδ᾽ ἐάσῃ πρὸς ἄλλο τρέψαι τὸν
*to-the forgetfulness room nor allow to other to-turn the*
λογισμόν, ἕως ἐπ᾽ αὐτὴν ἀπάγοι τὴν τράπεζαν, καὶ οὕτω
*thought until to itself it-leads(-us) the table and so*
γέμοντες τῶν ἐννοιῶν τούτων, καὶ τὴν μνήμην ἀκμάζουσαν
*full of-the thoughts these and the memory flourishing*
ἔχοντες, τῶν ἱερῶν μεταλάβωμεν μυστηρίων, ἁγιασμὸν
*having of-the sacred we-may-partake mysteries sanctification*
ἐπεισάγοντες ἁγιασμῷ, τῷ τῶν θεωριῶν τὸν τῆς
*bringing-in-upon sanctification the(-one) of-the contemplations the(-one) of-the*
τελετῆς, καὶ μεταμορφούμενοι ἀπὸ δόξης εἰς δόξαν τὴν
*rite and being-transformed from glory to glory the*
ἁπασῶν μεγίστην ἀπὸ τῆς ἐλάττονος. Καὶ οὕτως μὲν
*of-all greatest from the lesser and so indeed*
ὁ νοῦς τῆς ὅλης ἱερουργίας ὡς ἐν κεφαλαίῳ· ἑξῆς δὲ
*(is)-the meaning of-the whole sacred-service as in summary next and*

ἄνωθεν αὐτὴν θεωρητέον, ὡς οἷόν τε, κατὰ
*from-the-beginning it (we)-must-contemplate as (far-as)-is possible in*
μέρος. Πρῶτον μὲν τὰς προτελείους εὐχάς, καὶ ἱερολογίας,
*part first indeed the preliminary prayers and sacred-words*
καὶ ᾠδὰς ἱεράς, καὶ ἀναγνώσεις· ἔπειτα τὸ ἔργον αὐτὸ τὸ
*and songs sacred and readings then the work itself the*
ἱερόν, αὐτὴν τὴν θυσίαν· μετὰ δὲ τοῦτο τὸν ἁγιασμόν, ὃν
*sacred itself the sacrifice after and this the sanctification which*
δι᾽ αὐτῆς ἁγιάζονται Χριστιανῶν ψυχαί, καὶ ζώντων,
*through it are-sanctified of-Christians souls both living*
καὶ τεθνηκότων. Ἔτι δὲ καὶ τὰς ἐπὶ τούτοις τοῦ λαοῦ
*and dead further and also the(-songs) after these of-the people*
καὶ τοῦ ἱερέως πρὸς Θεὸν ᾠδὰς καὶ εὐχάς, εἴ τι τούτων
*and of-the priest to God songs and prayers if any of-these*
ἐπισκέψεως καὶ θεωρίας δεῖταί τινος· πρὸ δὲ πάντων,
*examination and contemplation needs some before and all*
καὶ ἐν πᾶσιν, τὴν διὰ πάσης τῆς τελετῆς φαινομένην
*and in all the through all the rite appearing*
τοῦ Σωτῆρος οἰκονομίαν· τί τῶν ἐκείνης, διά τινος
*of-the Savior dispensation what of-the of-it through what*
τῶν ἐν τῇ ἱερουργίᾳ τελουμένων σημαίνεται.
*of-the(-things) in the sacred-service performed is-signified*

# Διὰ τί μὴ ἐξ ἀρχῆς ἐν τῷ θυσιαστηρίῳ τίθεται τὰ τίμια δῶρα

## II · WHY THE GIFTS ARE NOT PLACED ON THE ALTAR AT ONCE

*The gifts are first dedicated to God as gifts and only afterward sacrificed, because Christ's body was both: a gift to God from his birth, as firstborn under the law, and later a sacrifice. Christ himself showed the bread and wine to the Father as gifts, and the Church, which heard him say Do this, imitates him.*

Ἀρχὴ δὲ ἡμῖν ἔστω τῶν ἐν τῇ προθέσει
*(the)-beginning and for-us let-be of-the(-things) in the prothesis*
τελουμένων καὶ λεγομένων ἡ θεωρία, καὶ τούτων αὐτῆς
*performed and said the contemplation and of-these itself*
τῆς προσαγωγῆς καὶ τῆς δωροφορίας. Διατί γὰρ οὐκ εὐθὺς
*the offering and the gift-bearing why for not at-once*
εἰς τὸ θυσιαστήριον ἄγεται καὶ θύεται, ἀλλὰ πρῶτον ὡς
*to the altar is-it-brought and sacrificed but first as*
δῶρα ἀνατίθεται τῷ Θεῷ; Ὅτι προσήγοντο μὲν θυσίαι
*gifts is-dedicated — to-God because were-offered indeed sacrifices*
τῷ Θεῷ παρὰ τῶν παλαιῶν, ζώων ἀλόγων σφαγαὶ καὶ
*— to-God by the ancients of-animals irrational slaughterings and*
αἵματα· προσήγοντο δὲ καὶ δῶρα, ὥσπερ τὰ χρυσᾶ σκεύη
*bloods were-offered and also gifts as the golden vessels*
ἢ ἀργυρᾶ· τὸ δὲ σῶμα τοῦ Χριστοῦ καὶ ἀμφότερα φαίνεται
*or silver the but body — of-Christ even both appears*
ἔχον. Καὶ γὰρ θυσία μὲν γέγονεν ὕστερον, ὅτε ἐσφάγη
*having and for (a)-sacrifice indeed it-became afterward when it-was-slain*
ὑπὲρ τῆς δόξης τοῦ Πατρός· ἀνέκειτο δὲ ἐξ ἀρχῆς
*for the glory of-the Father it-was-dedicated and from (the)-beginning*
τῷ Θεῷ, καὶ δῶρον ἦν αὐτῷ τίμιον, καὶ ὡς προσληφθὲν
*— to-God and (a)-gift was to-him precious both as assumed*

ὡς ἀπαρχὴ τοῦ γένους ἡμῶν, καὶ διὰ τὸν νόμον, ὅτι
*as firstfruits of-the race our and because-of the law because*
πρωτότοκος ἦν. Τούτου χάριν τὰ νῦν προσαγόμενα
*firstborn he-was of-this for-the-sake-of the(-things) now offered*
δι᾽ ὧν τὸ σῶμα ἐκεῖνο σημαίνεται, οὐκ εὐθὺς εἰς τὸ
*through which the body that is-signified not at-once to the*
θυσιαστήριον ἄγεται καὶ θύεται· ἀλλὰ τοῦτο μὲν ὕστερον,
*altar are-brought and sacrificed but this indeed afterward*
πρότερον δὲ ἀνατίθεται, καὶ δῶρα τίμια τῷ Θεῷ καὶ
*before and are-dedicated also (as)-gifts precious — to-God and*
γίνεται, καὶ καλεῖται. Οὕτως ὁ Χριστὸς ἐποίησεν. Ὅτε γὰρ
*become and are-called(-so) so — Christ did when for*
ἄρτον καὶ οἶνον ταῖς χερσὶ λαβὼν ἀνεδείκνυτο τῷ Θεῷ
*bread and wine in-the hands having-taken he-showed(-them) — to-God*
καὶ Πατρί, ὡς δῶρα ταῦτα προσάγων αὐτῷ, καὶ ἀνατιθεὶς
*and Father as gifts these offering to-him and dedicating*
ἀνεδείκνυ. Καὶ πόθεν δῆλον; Ἐξ ὧν ἡ Ἐκκλησία ποιεῖ, καὶ
*he-showed and whence (is-it)-clear from what the Church does and*
δῶρα ταῦτα καλεῖ. Οὐ γὰρ ἂν ἐποίει, εἰ μὴ Χριστὸν
*gifts these calls not for — she-would-do(-it) if not Christ*
ἔγνω τοῦτο ποιήσαντα. Ἤκουσε γὰρ αὐτοῦ κελεύσαντος,
*she-knew this having-done she-heard for him commanding*
Τοῦτο ποιεῖτε· καὶ οὐκ ἂν ἀνομοίως αὐτὸν ἐμιμήσατο.
*this do and not — dissimilarly him she-would-have-imitated*

## Ὅτι τὰ δῶρα ταῦτα τῷ Θεῷ ἀνατίθεται, ὡς ἀπαρχαὶ ζωῆς ἀνθρωπίνης

### III · THAT THE GIFTS ARE DEDICATED AS FIRSTFRUITS OF HUMAN LIFE

*Bread and wine are offered as firstfruits of human life, since food sustains and signifies life; Christ ate after the resurrection to show he lived. The ancients' offerings of fruits and flocks were food common to other animals, but bread and wine need human making and are proper to man alone.*

Ἀλλὰ τί τὸ σχῆμα τῶν δώρων; Καρπῶν ἀπαρχὰς οἱ
*but what (is)-the form of-the gifts of-fruits firstfruits the*
παλαιοὶ προσῆγον, ἢ ποιμνίων, ἢ βουκολίων, ἢ ἄλλων
*ancients offered or of-flocks or of-herds or of-other*
κτίσεων. Ἡμεῖς δὲ ὡς ἀπαρχὰς τῆς ἡμετέρας ζωῆς τῷ
*creatures we and as firstfruits of-the our life —*
Θεῷ ἀφιεροῦμεν ταῦτα τὰ δῶρα τροφὴν ἀνθρωπίνην ὄντα,
*to-God dedicate these the gifts food human being*
δι' ἧς σωματικὴ ζωὴ συνέστηκε· καὶ οὐ συνέστηκε
*through which bodily life subsists and not subsists*
μόνον διὰ τῆς τροφῆς ἡ ζωή, ἀλλὰ καὶ σημαίνεται
*only through the food the life but also is-signified*
δι' αὐτῆς. Συνεφάγομεν γὰρ καὶ συνεπίομεν αὐτῷ, μετὰ
*through it we-ate-with(-him) for and drank-with him after*
τὴν ἀνάστασιν περὶ τοῦ Χριστοῦ οἱ ἀπόστολοι ἔλεγον,
*the resurrection about — Christ the apostles said*
ἵνα δείξωσιν ὅτι ζῶντα αὐτὸν εἶδον· καὶ ὁ Κύριος ὃν
*that they-might-show that living him they-saw and the Lord whom*
ἀνέστησε νεκρόν, τούτῳ δοῦναι φαγεῖν ἐκέλευσεν, ἵνα τῇ
*he-raised dead to-this to-give to-eat commanded that by-the*
τροφῇ τὴν ζωὴν ἀποδείξῃ· ὥστε οὐδὲν ἀπεικὸς
*food the life he-might-demonstrate so-that (it-is)-nothing unlikely*

τὸν ἀπαρχόμενον τῆς τροφῆς, δοκεῖν αὐτῆς ἀπάρχεσθαι
*the(-one) offering-firstfruits of-the food to-seem of-it to-offer-firstfruits*
τῆς ζωῆς. Ἀλλ᾽ ἴσως εἴποι τις ἂν ὅτι καὶ πάντα σχεδὸν
*of-the life but perhaps might-say someone — that also all nearly*
τὰ παρὰ τῶν παλαιῶν τῷ Θεῷ προσαγόμενα τρέφειν
*the(-things) by the ancients — to-God offered to-nourish*
δύναται τὸν ἄνθρωπον· καρποὶ γὰρ ἦσαν ἐφ᾽ οἷς οἱ
*can the man fruits for they-were for which the*
γεωργοὶ πονοῦσι, καὶ ζῶα τῶν ἐδωδίμων. Τί οὖν; Πάντα
*farmers labor and animals of-the edible(-kinds) what then all*
ἐκεῖνα τῆς ἀνθρωπίνης ζωῆς ἦσαν ἀπαρχαί; Οὐδαμῶς·
*those of-the human life were firstfruits by-no-means*
οὐδὲν γὰρ ἐκείνων ἰδίως ἀνθρωπίνη τροφή· κοινὴ γὰρ καὶ
*none for of-those (is)-properly human food common for also*
τῶν ἄλλων ζώων· τὰ μὲν πτηνῶν καὶ ποηφάγων, τὰ δὲ
*of-the other animals the indeed of-birds and grass-eaters the and*
σαρκοφάγων. Ἀνθρώπινον γὰρ ἐκεῖνο λέγομεν, τὸ μόνῳ
*of-flesh-eaters human for that we-call the(-thing) alone*
διαφέρον ἀνθρώπῳ· τὸ δὲ κατασκευῆς ἄρτου δεηθῆναι ὥστε
*belonging-to man the and of-preparation of-bread to-need so-as*
φαγεῖν, καὶ μηχανήσασθαι οἶνον ὥστε πιεῖν, ἀνθρώπου μόνον
*to-eat and to-contrive wine so-as to-drink of-man only*
ἴδιον. Καὶ τὸ μὲν εἶδος τῆς δωροφορίας ταύτης τοιοῦτον.
*(is)-proper and the indeed form of-the gift-bearing this (is)-such*

## Διὰ τί εἰκὸς ἦν ἀπαρχὰς ἀνθρωπίνης ζωῆς εἶναι ταῦτα τὰ δῶρα

### IV · WHY THESE GIFTS SHOULD BE FIRSTFRUITS OF LIFE

*God gives us life in return for these gifts, so the gift should be akin to the return: for perishable bread and wine he gives the living bread and the cup of eternal life, as he gave the apostles a fishing for men and promised the rich man heavenly wealth. Baptism works the same exchange of life for life, our death figured in the water.*

Τί δὲ τὸ αἴτιον, καὶ τίς ὁ λόγος καθ' ὃν
*what and (is)-the cause and what the reason according-to which*
ἐχρῆν ἡμᾶς ἀπαρχὰς ζωῆς τῷ Θεῷ τὰ δῶρα ταῦτα
*(one)-ought (for)-us (as)-firstfruits of-life — to-God the gifts these*
προσάγειν; Ὅτι ζωὴν ἡμῖν ὁ Θεὸς ἀντιδίδωσι τούτων
*to-offer because life to-us — God gives-in-return for-these*
τῶν δώρων· καὶ ἦν εἰκὸς τῇ ἀντιδώσει τὴν δόσιν μὴ
*the gifts and it-was fitting to-the return the giving not*
παντελῶς ἀπᾴδειν, ἀλλ' ἔχειν τι συγγενές· καὶ ζωῆς
*altogether to-be-discordant but to-have something kindred and life*
οὔσης ἐκείνης, ζωὴν καὶ αὐτὴν εἶναι τρόπον τινά, καὶ
*being that(-return) life also it to-be in-(a)-way some and*
μάλισθ' ὅτι ὁ αὐτός ἐστι, καὶ τῆς δόσεως νομοθέτης,
*especially because the same(-one) is both of-the giving (the)-lawgiver*
καὶ τῆς ἀντιδόσεως χορηγός, ὁ δικαίως κρίνων, καὶ
*and of-the return (the)-provider the(-one) justly judging and*
πάντα ζυγῷ τιθεὶς καὶ σταθμῷ. Αὐτὸς ἐκέλευσεν
*all(-things) in-(a)-balance setting and weight he commanded*
ἄρτον καὶ οἶνον προσάγειν, αὐτὸς ἀντιδίδωσι τούτων
*bread and wine to-offer he gives-in-return for-these*
ἄρτον ζῶντα, καὶ ποτήριον ζωῆς αἰωνίου. Ὅθεν καθάπερ
*bread living and (a)-cup of-life eternal whence just-as*

τοῖς ἀποστόλοις ἀλείαν ἀντέδωκεν ἀλείας, τῆς τῶν
*to-the apostles fishing he-gave-in-return for-fishing the(-fishing) of-the*
ἰχθύων τὴν τῶν ἀνθρώπων, καὶ τῷ ἐπερωτήσαντι
*fish the(-fishing) of-the men and to-the(-one) having-asked*
πλουσίῳ περὶ τῆς βασιλείας, ἀντὶ πλούτου γηΐνου τὸν
*rich(-man) about the kingdom instead-of wealth earthly the*
οὐράνιον ἐπηγγείλατο πλοῦτον· οὕτως ἀνάπαλιν ἐνταῦθα,
*heavenly he-promised wealth so conversely here*
οἷς ζωὴν αἰώνιον ἔμελλε δώσειν (λέγω δὲ τὸ ζωοποιὸν
*to-whom life eternal he-was-about to-give I-mean and the life-giving*
αὐτοῦ σῶμα καὶ τὸ αἷμα), τούτους προεισφέρειν ἐκέλευσεν
*his body and the blood these to-bring-beforehand he-commanded*
ἐπικήρου ζωῆς ἀφορμάς· ἵνα ζωῆς ἀντιλάβωμεν ζωήν,
*of-perishable life (the)-means that for-life we-may-receive-in-return life*
τῆς προσκαίρου τὴν αἰωνίαν, καὶ ἡ χάρις ἀμοιβὴ δόξῃ,
*for-the temporary the eternal and the grace (a)-requital may-seem*
καὶ ὁ ἀμέτρητος ἔλεος ἔχῃ τι καὶ δικαιοσύνης, καὶ
*and the immeasurable mercy may-have something also of-justice and*
τὸ λόγιον ἐκεῖνο πληρωθῇ, «Θήσω τὴν ἐλεημοσύνην μου
*the saying that may-be-fulfilled I-will-put the mercy my*
εἰς σταθμούς.» Καὶ οὐκ ἐπὶ τοῦ μυστηρίου τούτου μόνον,
*in balances and not in the mystery this only*
ἀλλὰ καὶ ἐπὶ τοῦ βαπτίσματος τοῦτο γίνεται· καὶ ζωὴν
*but also in the baptism this takes-place and life*
ἀλλαττόμεθα ζωῆς, καὶ τὴν μὲν προδίδομεν, τὴν δὲ ἀντ᾽
*we-exchange for-life and the indeed we-give-up the and instead-of*
ἐκείνης λαμβάνομεν. Ἀλλ᾽ ἡ μὲν προδοσία τῆς ζωῆς ὁ
*that we-receive but the indeed giving-up of-the life the*
θάνατος ἐν εἰκόνι τινὶ καὶ γραφῇ, ἡ δ᾽ ἀναβίωσις ζωή
*death (is)-in image some and picture the and return-to-life life*
ἐστιν ἀληθής. Ἐπεὶ γὰρ ἀποθανὼν ὁ Σωτὴρ καὶ ἀναστάς,
*is true since for having-died the Savior and having-risen*

τῆς νέας αὐτοῦ ζωῆς καὶ ἡμῖν ἠθέλησε μεταδοῦναι,
*of-the new his life also to-us he-wished to-impart*
ἐκέλευσέ τι τοῦ μεγάλου τούτου δώρου καὶ ἡμᾶς
*he-commanded something of-the great this gift also us*
προεισφέρειν αὐτῷ. Καὶ τί τοῦτο; Τὸ μιμεῖσθαι τὸν αὐτοῦ
*to-bring-beforehand to-him and what (is)-this the to-imitate the his*
θάνατον. Καὶ τίνα τρόπον; Ἐν ὕδατι τὸ σῶμα κρύψαντας
*death and in-what way in water the body having-hidden*
καθάπερ ἐν τάφῳ, καὶ τοῦτο τρὶς ἐπιδειξαμένους· ὡς ἤδη
*as in (a)-tomb and this thrice having-shown as already*
τοῦ θανάτου καὶ τῆς ταφῆς λαβὼν κοινωνοὺς τῆς
*of-the death and of-the burial having-received(-us) (as)-partners of-the*
καινῆς αὐτοῦ ζωῆς ἀξιοῖ. Καὶ ταῦτα μὲν οὕτω.
*new his life he-deems(-us)-worthy and these indeed so*

## Διὰ τί δὲ μὴ ὁλόκληρος ἀνατίθεται ἄρτος, ἀλλὰ τμῆμα

### V · WHY A PART OF THE BREAD IS DEDICATED, NOT THE WHOLE

*The priest himself cuts the portion he offers from the loaves, as Christ himself took a body from our nature, gave it to the Father, and sacrificed it on the cross; other ancient gifts were set apart by their owners and handed to the priests.*

Κἀκεῖνο δὲ ἐπισημήνασθαι χρή, τί δή ποτε μὴ τοὺς
*that-too and to-note (one)-must why indeed ever not the*
προσενεχθέντας ἄρτους ἁπλῶς, ἀλλ' ὃν αὐτὸς ὁ
*offered loaves simply but (the-one)-which himself the*
ἱερεὺς αὐτῶν ἀποτέμνει, τοῦτον καὶ δῶρον ποιεῖται καὶ
*priest from-them cuts-off this also (a)-gift he-makes and*
ἀνατίθησι τῷ Θεῷ, καὶ εἰς τὸ θυσιαστήριον εἰσάγων
*dedicates — to-God and into the altar bringing-in*

ἱερουργεῖ. Καὶ τοῦτο τῆς Χριστοῦ προσαγωγῆς ἴδιον·
*he-sacrifices and this the of-Christ offering (is)-proper*
τὰ γὰρ ἄλλα δῶρα, οἱ κεκτημένοι μὲν τῶν
*the for other gifts the owners indeed from-the(-things)*
ὁμογενῶν ἀφώριζον, καὶ εἰς τὸν ναὸν ἦγον, καὶ ταῖς
*of-the-same-kind separated and into the temple brought and in-the*
χερσὶν ἐνετίθεσαν τῶν ἱερέων· οἱ δὲ ἱερεῖς ἐδέχοντο
*hands placed(-them) of-the priests the and priests received*
καὶ ἀνετίθεσαν ἢ ἔθυον, ἢ ὅ τι ἔδει χρήσασθαι
*and dedicated(-them) or sacrificed or whatever — (one)-ought to-use*
τῶν προσενεχθέντων ἑκάστῳ.
*of-the(-things) offered each*
Τὸ δὲ Κυριακὸν σῶμα ὑπὸ τοῦ αὐτοῦ ἱερέως καὶ
*the but Lord's body by the same priest both*
ἀφωρίσθη τῶν ὁμογενῶν, καὶ προσηνέχθη, καὶ
*was-separated from-the(-ones) of-the-same-kind and was-offered and*
ἀνελήφθη, καὶ ἀνετέθη Θεῷ, καὶ τελευταῖον ἐτύθη.
*was-assumed and was-dedicated to-God and lastly was-sacrificed*
Αὐτὸς μὲν γὰρ ἐξεῖλεν ἑαυτῷ τοῦ ἡμετέρου φυράματος
*he indeed for took-out for-himself from-the our lump*
ὁ τοῦ Θεοῦ υἱὸς ἀφελών· αὐτὸς δὲ τῷ Θεῷ δῶρον
*the — of-God son having-taken(-it) he and — to-God (as)-a-gift*
ἔδωκεν, ἐν τοῖς κόλποις αὐτὸ θεὶς τοῦ Πατρός, ὡς
*gave(-it) in the bosom it having-placed of-the Father as*
ἂν τῶν κόλπων ἐκείνων αὐτὸς μηδέ ποτε χωρισθείς,
*— from-the bosom that he never ever having-been-separated*
ἀλλ' ἐκεῖ καὶ τοῦτο κτίσας καὶ περιθέμενος, ὥστε ἅμα
*but there both this having-created and having-put-on(-it) so-that at-once*
τε πλασθῆναι καὶ δεδομένον Θεῷ εἶναι. Τελευταῖον καὶ
*both to-be-fashioned and given to-God to-be lastly also*
ἐπὶ τὸν σταυρὸν αὐτὸς ἤγαγε καὶ ἔθυσε. Διὰ τοῦτο
*to the cross he brought(-it) and sacrificed(-it) for this*

τὸν μέλλοντα ἄρτον εἰς ἐκεῖνο μεταβάλλειν τὸ σῶμα,
*the about-to bread into that to-change the body*
ὁ αὐτὸς ἱερεὺς καὶ ἀποκόπτει τῶν ὁμοφυῶν, καὶ
*the same priest both cuts-off from-the(-ones) of-like-nature and*
ἀνατίθησι τῷ Θεῷ θεὶς ἐν τῷ ἱερῷ πίνακι, καὶ
*dedicates — to-God having-placed(-it) on the sacred plate and*
μετὰ ταῦτα εἰς τὸ θυσιαστήριον ἄγων θύει.
*after these(-things) into the altar bringing(-it) he-sacrifices*

## Διὰ τί ἐν τῷ ἄρτῳ τυποῖ ὁ ἱερεὺς τὸ τοῦ Χριστοῦ πάθος

### VI · WHY THE PRIEST FIGURES CHRIST'S PASSION IN THE BREAD

*While the cut bread lies in the prothesis it is bare bread, signifying Christ as a gift from his birth. Yet the priest writes his passion and death on it in act, as the prophets taught by deeds and the ancients learned by figures: he shows that figures went before the truth and that this bread hastens to be changed into the true bread, crucified and sacrificed.*

Ὁ μὲν οὖν ἀποτμηθεὶς ἄρτος, ἕως ἐν τῇ προθέσει κεῖται,
*the indeed therefore cut-off bread while in the prothesis it-lies*
ἄρτος ἐστὶ ψιλός· τοῦτο μόνον λαβὼν τὸ ἀνατεθῆναι
*bread is bare this only having-received the to-be-dedicated*
Θεῷ, καὶ γένεσθαι δῶρον, ὅτε σημαίνει τὸν Χριστὸν κατὰ
*to-God and to-become (a)-gift when it-signifies — Christ according-to*
τὴν ἡλικίαν ἐκείνην ἐξ ἧς ἐγένετο δῶρον. Ἐγένετο δὲ ἐξ
*the age that from which he-became (a)-gift he-became and from*
αὐτῆς γεννήσεως καθάπερ εἴρηται, ὅτι καὶ κατὰ τὴν
*(the)-very birth as has-been-said that also according-to the*
γέννησιν δῶρον ἦν, κατὰ τὸν νόμον, ἐπεὶ πρωτότοκος
*birth (a)-gift he-was according-to the law since firstborn*
ἦν. Ὅτι δὲ τὰ ὕστερον γενόμενα ἐν ἐκείνῳ τῷ
*he-was that and the(-things) afterward having-happened in that the*

σώματι πάθη διὰ τὴν σωτηρίαν ἡμῶν, ὁ σταυρὸς καὶ
*body sufferings for the salvation our the cross and*
ὁ θάνατος, προετυπώθη πρότερον τοῖς ἀρχαίοις, τούτου
*the death were-prefigured before to-the ancients of-this*
χάριν καὶ ὁ ἱερεὺς ἐνταῦθα πρὶν ἀγαγεῖν εἰς τὸ
*for-the-sake-of also the priest here before to-bring into the*
θυσιαστήριον τοὺς ἄρτους καὶ θῦσαι, τοὺς τύπους
*altar the loaves and to-sacrifice(-them) the figures*
ἐκείνους πρότερον πειρᾶται δεικνύναι ἐν αὐτῷ. Καὶ τίνα
*those first tries to-show in it and in-what*
τρόπον; Ἐν ὅσῳ αὐτὸν ἀπὸ τῶν ὁλοκλήρων ἄρτων
*way in as-much-as it from the whole loaves*
ἀφαιρούμενος ποιεῖται δῶρον τὸ τοῦ Κυρίου πάθος, καὶ τὸν
*taking-away he-makes (a)-gift the of-the Lord passion and the*
θάνατον ἐν αὐτῷ γράφει, καθάπερ ἐν πίνακι· καὶ πάντα
*death on it he-writes as on (a)-tablet and all(-things)*
ὅσα ποιεῖ, τὰ μὲν κατὰ χρείαν, τὰ δὲ ἐξεπίτηδες, εἰς
*as-many-as he-does the indeed for need the and deliberately to*
τὴν σημασίαν ταύτην βιάζεται· καὶ ἔστι τὰ γινόμενα
*the signification this he-forces and are the(-things) done*
τηνικαῦτα τῶν Χριστοῦ παθῶν καὶ τοῦ θανάτου πρακτικὴ
*at-that-time of-the of-Christ sufferings and of-the death (an)-enacted*
διήγησις. Τοῦτο δὲ ἀρχαῖον ἔθος ἦν, καὶ πρακτικῶς
*narrative this and (an)-ancient custom was and by-action*
ἐνίοτε, καὶ διηγοῦντο, καὶ παρήνουν, καὶ προεφήτευον. Καὶ
*sometimes both they-narrated and exhorted and prophesied and*
γὰρ ὁ προφήτης, δηλῶσαι βουλόμενος τὴν τῶν Ἑβραίων
*for the prophet to-show wishing the of-the Hebrews*
αἰχμαλωσίαν, ἔδησεν ἑαυτόν. Καὶ Ἄγαυος ὕστερον τὸ
*captivity bound himself and Agabus later the*
αὐτὸ τοῦτο ἐποίησε, σημαίνων τε τοῦ Παύλου δεσμά. Καὶ
*same this did signifying and — of-Paul bonds and*

πατέρα τινὰ φασὶ θεοφόρων ἐρωτηθέντα τί ἐστι
*(a)-father certain they-say of-the-God-bearing(-ones) asked what is*
μοναχός, ἀποκριθῆναι μὲν μηδέν, τὸ δὲ ἱμάτιον περιδυθέντα
*(a)-monk to-have-answered indeed nothing the but garment having-stripped-off*
καταπατῆσαι. Καὶ αὐτὸν δὲ τοῦ Κυρίου θάνατον, καὶ τὴν
*to-have-trampled(-it) and the-very too of-the Lord death and the*
ὅλην οἰκονομίαν οἱ παλαιοὶ οὐ λόγοις μόνον, ἀλλὰ καὶ
*whole dispensation the ancients not by-words only but also*
ἔργοις αὐτοὶ ἐμήνυον, καὶ παρὰ τοῦ Θεοῦ ἐμάνθανον, οἷον
*by-deeds themselves indicated and from — God learned as*
ἦν ἡ τεμνομένη ῥάβδῳ θάλασσα, καὶ ἡ θάλλουσα ἐν φλογὶ
*was the cut by-(a)-rod sea and the flourishing in flame*
βάτος, καὶ ὁ ἐπὶ τὴν σφαγὴν ὑπὸ τοῦ πατρὸς ἀγόμενος
*bush and the to the slaughter by the father led*
Ἰσαάκ, καὶ τὰ ἄλλα δι᾽ ὧν ἐσημαίνετο τὸ μυστήριον
*Isaac and the other(-things) through which was-signified the mystery*
ἐξ ἀρχῆς. Ταῦτα καὶ ὁ ἱερεὺς φαίνεται ποιῶν, ἃ περὶ
*from (the)-beginning these also the priest appears doing which about*
τῆς θυσίας οἶδεν ἐκείνης, καὶ λόγοις διηγούμενος, καὶ ἐπὶ
*the sacrifice he-knows that both by-words narrating and in*
τῶν ἔργων δεικνύς, ὡς δύναται ἐν τοιαύτῃ ὕλῃ τοιαῦτα
*the deeds showing as he-can in such material such(-things)*
δεικνύναι· μονονουχὶ λέγων· Οὕτως ἐπὶ τὸ πάθος ἦλθεν
*to-show all-but saying so to the passion came*
ὁ Κύριος, οὕτως ἀπέθανε, οὕτως ἐκεντήθη τὴν πλευράν,
*the Lord so he-died so he-was-pierced (in)-the side*
οὕτως ἀπὸ τῆς κεντηθείσης πλευρᾶς τὸ αἷμα καὶ τὸ ὕδωρ
*so from the pierced side the blood and the water*
ἐξεχύθη τότε ἐκεῖνο. Καὶ ταῦτα ποιεῖ, πρῶτον μέν, ἵνα
*was-poured-out then that(-blood) and these he-does first indeed that*
δείξῃ, καθάπερ εἶπον, ὡς τῆς ἀληθείας ταύτης καὶ τῶν
*he-may-show as I-said that of-the truth this and of-the*

πραγμάτων τύποι καὶ γραφαί τινες ἡγήσαντο πρότερον,
*realities figures and pictures some went-before before*
καὶ προεσήμαινον τοῖς ἀνθρώποις· ὥσπερ αὐτὸς πρὶν
*and foretold to-the men as he before*
εἰσαγαγεῖν τὸν ἄρτον εἰς τὸ θυσιαστήριον, καὶ θῦσαι,
*to-bring-in the bread into the altar and to-sacrifice(-it)*
τὰ τῆς θυσίας ἐν αὐτῷ γράφει. Ἔπειτα δηλῶν, ὡς
*the(-things) of-the sacrifice on it writes then showing that*
ὁ ἄρτος οὗτος εἰς ἐκεῖνον ἐπείγεται μεταβληθῆναι τὸν
*the bread this into that is-hastening to-be-changed the*
ἀληθινὸν ἄρτον, τὸν ἐσταυρωμένον, τὸν τεθυμένον· παρὰ
*true bread the crucified the sacrificed beyond*
πάντα δὲ ταῦτα, ἐπεὶ τὸν θάνατον τοῦ Κυρίου δεῖ
*all and these since the death of-the Lord (one)-must*
καταγγέλλειν, ἵνα μηδένα τρόπον ἀγγελίας καὶ διηγήσεως
*to-proclaim that no way of-proclamation and of-narration*
παραλίπῃ, πρὸς ὃν μυρίων ἔδει στομάτων ἡμῖν, καὶ
*he-may-leave-out for which countless was-needed mouths for-us both*
λογικῶς αὐτὸν διηγεῖται καὶ πρακτικῶς.
*in-words it he-narrates and in-deed*

# Τί ἐστι τοῦ Κυρίου ἀνάμνησις

## VII · WHAT THE REMEMBRANCE OF THE LORD IS

*The remembrance the priest makes, as Christ commanded, is not of his miracles but of his cross, passion, and death: as often as you eat this bread you proclaim his death. Christ named only his body broken and blood poured out, for these wrought our salvation.*

Καὶ πρῶτον ἄρτου λαβόμενος, ἀφ' οὗ δεῖ τὸν ἱερὸν
*and first (a)-bread having-taken from which (one)-must the sacred*
ἀποκόπτειν ἄρτον· Εἰς ἀνάμνησιν, φησί, «τοῦ Κυρίου
*to-cut-off bread for (the)-remembrance he-says of-the Lord*
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ τὴν
*and God and Savior our Jesus Christ according-to the*
ἐκείνου παραγγελίαν.» Τοῦτο μέν, φησί, «ποιεῖτε εἰς τὴν
*his command this indeed he-says do for the*
ἐμὴν ἀνάμνησιν.» Καὶ οὐ περὶ τοῦ ἄρτου ἐκείνου τοῦτο
*my remembrance and not about the bread that this*
λέγει μόνον, ἀλλὰ καὶ περὶ πάσης τελετῆς, ὡς ἂν ἐν
*he-says only but also about all (the)-rite as — at*
τελευτήσει ἱερουργίαν ἀρχόμενος. Ἐπεὶ καὶ ὁ Κύριος μετὰ
*(its)-end sacred-service beginning since also the Lord after*
τὸ τελέσαι τὸ μυστήριον ἅπαν, τοῦτον ἐπήγαγε τὸν λόγον·
*the to-complete the mystery whole this he-added the word*
«Τοῦτο ποιεῖτε εἰς ἐμὴν ἀνάμνησιν.» Ἀλλὰ τίς ἡ
*this do for my remembrance but what (is)-the*
ἀνάμνησις αὕτη, καὶ πῶς ἐν τῇ τελετῇ μεμνησόμεθα τοῦ
*remembrance this and how in the rite shall-we-remember the*
Κυρίου, τί ποιοῦντος καὶ πῶς ἔχοντος; Λέγω δὲ τίνα περὶ
*Lord what doing and how being I-mean and what about*
αὐτοῦ ἀναλογιζόμενοι, τί διηγούμενοι; Ἆρα ὅτι νεκροὺς
*him considering what narrating (is-it)-then that (the)-dead*

ἀνέστησε, καὶ τυφλοῖς ἀνέδωκε βλέπειν, καὶ ἀνέμοις
*he-raised and to-(the)-blind he-gave to-see and (the)-winds*
ἐπετίμησε, καὶ ἐξ ὀλίγων ἄρτων εἰς κόρον ἔθρεψε μυριάδας,
*he-rebuked and from few loaves to fullness he-fed myriads*
ἃ Θεὸν αὐτὸν ἀπέδειξε, καὶ πάντα δυνάμενον; Οὐδαμῶς·
*which God him showed(-to-be) and all(-things) being-able by-no-means*
ἀλλὰ μᾶλλον τὰ δοκοῦντα σημαίνειν ἀσθένειαν, τὸν
*but rather the(-things) seeming to-signify weakness the*
σταυρόν, τὸ πάθος, τὸν θάνατον, ἐν τούτοις ἡμᾶς τὴν
*cross the passion the death in these us the*
ἀνάμνησιν αὐτοῦ ποιεῖσθαι ἐκέλευσε. Καὶ πόθεν δῆλον;
*remembrance his to-make he-commanded and whence (is-it)-clear*
Οὕτως ἐνόησε Παῦλος, ὁ τὰ ἐκείνου καλῶς εἰδώς.
*so understood(-it) Paul the(-one) the(-things) of-him well knowing*
Γράφων γὰρ Κορινθίοις περὶ τοῦ μυστηρίου, καὶ
*writing for to-(the)-Corinthians about the mystery and*
διηγησάμενος ὅτι ὁ Κύριος εἶπε, «Τοῦτο ποιεῖτε εἰς τὴν
*having-narrated that the Lord said this do for the*
ἐμὴν ἀνάμνησιν,» ἐπήγαγεν· «Ὁσάκις γὰρ ἐσθίετε τὸν
*my remembrance he-added as-often for you-eat the*
ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον
*bread this and the cup this you-drink the death*
αὐτοῦ καταγγέλλετε.» Τοῦτο καὶ αὐτὸς ὁ Κύριος ἐνέφηνεν
*his you-proclaim this also himself the Lord showed*
ἐν τῇ παραδόσει τοῦ μυστηρίου. Εἰπὼν γάρ· «Τοῦτό
*in the handing-down of-the mystery having-said for this*
ἐστι τὸ σῶμά μου, Τοῦτο τὸ αἷμά μου,» οὐ θαύματα
*is the body my this the blood my not miracles*
αὐτοῖς προσέθηκε, εἰπὼν τό, Νεκροὺς ἀνέστησα·
*to-them he-added having-said the(-words) the-dead I-raised*
τό, Λεπροὺς ἐκαθάρισα. Ἀλλὰ τί; Τὸ πάθος μόνον,
*the(-words) lepers I-cleansed but what the passion only*

καὶ τὸν θάνατον, «Τὸ ὑπὲρ ὑμῶν κλώμενον, Τὸ
*and the death the(-body) for you broken the(-blood)*
ὑπὲρ ὑμῶν ἐκχυνόμενον.» Καὶ τίς ὁ λόγος, ὅτι
*for you poured-out and what (is)-the reason that*
μὴ τῶν θαυμάτων, ἀλλὰ τῶν παθῶν, μέμνηται; Ὅτι
*not the miracles but the sufferings he-remembers because*
ταῦτα ἐκείνων ἀναγκαιότερα· τοσούτου ὅσον τὰ μὲν
*these than-those (are)-more-necessary so-much as the indeed*
ποιητικὰ τῆς σωτηρίας ἡμῶν εἰσι, καὶ χωρὶς τούτων, οὐκ
*productive of-the salvation our are and without these not*
ἦν ἀναστῆναι τὸν ἄνθρωπον· τὰ πάθη λέγω, ἐκεῖνα
*it-was(-possible) to-rise-again the man the sufferings I-mean those*
δέ, ἀποδεικτικὰ μόνον. Ἐγένετο γὰρ τὰ θαύματα, ἵνα
*and demonstrative only happened for the miracles that*
πιστωθῇ ὁ Κύριος, ὡς αὐτὸς ἀληθῶς ὁ Σωτήρ ἐστι.
*might-be-believed the Lord that he truly the Savior is*

## Περὶ τῶν ἐν τῷ ἄρτῳ τελουμένων

### VIII · ON WHAT IS DONE TO THE BREAD

*After the words For the remembrance of the Lord, the priest cuts the bread with Isaiah's prophecy of the sheep led to the slaughter, sets it on the paten, sacrifices it crosswise, and pierces its right side with the iron called the lance, pouring in wine and water as from Christ's side, narrating his death in word and deed.*

Ἐπεὶ τοίνυν τὸν τρόπον τοῦτον δεῖ ποιεῖσθαι τοῦ
*since therefore the way (in)-this (one)-must to-make of-the*
Κυρίου τὴν ἀνάμνησιν, διὰ τοῦτο εἰπὼν ὁ ἱερεύς, «Εἰς
*Lord the remembrance for this having-said the priest for*
ἀνάμνησιν τοῦ Κυρίου,» ἐπάγει τὰ δηλοῦντα τὸν
*(the)-remembrance of-the Lord he-adds the(-words) showing the*

σταυρὸν καὶ τὸν θάνατον. Τὸν γὰρ ἄρτον ἀποκόπτων,
*cross and the death the for bread cutting-off*
τὴν περὶ τοῦ σωτηρίου πάθους ἐπιλέγει τῶν παλαιῶν
*the about the saving passion he-adds of-the ancients*
προφητείαν· «Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,» (καὶ
*prophecy as (a)-sheep to (the)-slaughter he-was-led and*
τὰ ἑξῆς), καὶ ῥήματι, καὶ προστάγματι κατὰ τὸ
*the(-words) next both by-word and by-command as-far-as the*
δυνατὸν αὐτὸς διηγούμενος. Τὴν γὰρ τοῦ ἄρτου τομὴν
*possible himself narrating the for of-the bread cutting*
κατὰ χρείαν ποιῶν, ἵνα ἐξέλῃ τὸ δῶρον, τὴν
*according-to need making that he-may-take-out the gift the*
αὐτὴν καὶ παράδειγμα ποιεῖται τοῦ προκειμένου,
*same also (an)-example he-makes of-the(-matter) at-hand*
εἰς τὴν ἀπὸ τοῦ κόσμου ἀποχώρησιν τοῦ Κυρίου, εἰς
*for the from the world departure of-the Lord for*
τὴν ἐπὶ τὸν Πατέρα, διὰ τοῦ θανάτου, ὁδόν, αὐτὴν
*the to the Father through the death way it*
αἰχμαλωτίζων, καθάπερ αὐτὸς εἴρηκεν, «Ἀφίημι τὸν
*making-captive as he has-said I-leave the*
κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.» Καὶ ἐπεὶ
*world and I-go to the Father and since*
πολλάκις πηγνὺς τὸ σιδήριον, εἶτα ἀποκόπτει τὸν ἄρτον,
*many-times fixing the iron then he-cuts-off the bread*
εἰς τοσαῦτα διαιρεῖ τὸν προφητικὸν λόγον· ἕκαστον
*into so-many(-parts) he-divides the prophetic word each*
τοῦ λόγου μέρος ἐφαρμόζων ἑκάστῳ μέρει τομῆς,
*of-the word part fitting to-each part of-(the)-cutting*
ἵνα δείξῃ τοῦ λόγου τὸ ἔργον ἐξήγησιν εἶναι· ὅτι
*that he-may-show of-the word the deed (an)-exposition to-be that*
καθάπερ οὗτος ὁ ἄρτος ἐπὶ τῷ ἀνατεθῆναι τῷ Θεῷ καὶ
*just-as this the bread for the to-be-dedicated — to-God and*

ἱερουργηθῆναι τοῦ ὁμοφυοῦς ἀποδιῃρέθη, οὕτω καὶ
*to-be-sacrificed from-the(-loaf) of-like-nature was-separated so also*
ὁ Κύριος ἀπεχώρησε τῶν ἀνδρῶν, ὧν διὰ φιλανδρίαν
*the Lord departed from-the men whom through love-of-men*
ἐκοινώνησε φύσει, καὶ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,
*he-shared in-nature and as (a)-sheep to (the)-slaughter was-led*
καὶ τοῦτον τὸν τρόπον ἤρθη ἀπὸ τῆς γῆς ἡ ζωὴ
*and this the way was-taken-away from the earth the life*
αὐτοῦ· καὶ τὰ ἑξῆς τῆς προφητείας προσθείς, καὶ
*his and the(-words) next of-the prophecy having-added and*
τὸν ἄρτον θεὶς ἐν τῷ ἱερῷ πίνακι, ἐκεῖνα ποιεῖ,
*the bread having-placed on the sacred plate those(-things) he-does*
καὶ λέγει, δι' ὧν αὐτὴ ἡ θυσία καὶ ὁ τοῦ Κυρίου
*and says through which itself the sacrifice and the of-the Lord*
θάνατος καταγγέλλεται. «Θύεται, φησίν, ὁ ἀμνὸς τοῦ
*death is-proclaimed is-sacrificed he-says the lamb —*
Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.» Ταῦτα
*of-God the(-one) taking-away the sin of-the world these(-things)*
λέγει καὶ ποιεῖ τοῦ θανάτου τὰ δηλοῦντα τὸν τρόπον.
*he-says and does of-the death the(-things) showing the manner*
Σταυρὸν γὰρ ἐν τῷ ἄρτῳ χαράττει, καὶ οὕτω μηνύει
*(a)-cross for on the bread he-engraves and so he-indicates*
πῶς ἡ θυσία γέγονεν, ὅτι διὰ τοῦ σταυροῦ· μετὰ δὲ
*how the sacrifice has-taken-place that through the cross after and*
τοῦτο, καὶ ὡς ἐπὶ τὰ δεξιὰ μέρη κεντεῖ τὸν ἄρτον, τὴν
*this also as on the right parts he-pierces the bread the*
πληγὴν τῆς πλευρᾶς ἐκείνης διηγούμενος τῇ τοῦ ἄρτου
*wound of-the side that narrating by-the of-the bread*
πληγῇ. Διὰ τοῦτο γὰρ καὶ τὸ πλῆττον σιδήριον λόγχην
*wound for this for also the striking iron (a)-lance*
καλεῖ, καὶ εἰς σχῆμα λόγχης αὐτὸ ἔχει πεποιημένον, ἵνα
*he-calls and in (the)-shape of-(a)-lance it has made that*

ἐκεῖνος ἀναμιμνήσκῃ τῆς λόγχης· καὶ οὕτως ἔργῳ ταῦτα
*that(-lance) it-may-recall of-the lance and so in-deed these(-things)*
διηγούμενος, καὶ τοῖς λόγοις τῆς ἱστορίας ἀναγιγνώσκει.
*narrating also with-the words of-the history he-reads*
«Καὶ εἷς τῶν στρατιωτῶν, φησί, λόγχῃ αὐτοῦ τὴν
*and one of-the soldiers he-says with-(a)-lance his the*
πλευρὰν ἔνυξεν.» Ὁμοίως καὶ τὸ ῥεῦσαν ἐκεῖθεν αἷμα, καὶ
*side pierced likewise also the having-flowed from-there blood and*
ὕδωρ καὶ λόγῳ διηγεῖται, καὶ ἔργῳ δείκνυσιν, «Ἐγχέων
*water both in-word he-narrates and in-deed shows pouring*
μὲν εἰς τὸ ἱερὸν ποτήριον οἶνον καὶ ὕδωρ·» (καὶ ταῦτα
*indeed into the sacred chalice wine and water and these*
μέν, ἀνάμνησις τοῦ Κυρίου·) ἐπιλέγων τε καὶ ἐκεῖνο τὸ
*indeed (a)-remembrance of-the Lord adding both and that the*
ῥῆμα, «Καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.»
*saying and straightway came-out blood and water*

## Διὰ τί ὁ Κύριος ἐκέλευσε ποιεῖν τοῦτο εἰς τὴν αὐτοῦ ἀνάμνησιν

### IX · WHY THE LORD COMMANDED THIS BE DONE IN HIS REMEMBRANCE

*He asked for this remembrance so that we should not be ungrateful. As men keep a benefactor's memory with tombs and statues, we inscribe on these gifts the Lord's death, in which the devil was defeated, and hold not an image of the victor but his very body.*

Ἀλλὰ τίνος ἕνεκα ταῦτα ἐκέλευσε, καὶ πρὸς τί
*but for-what for-the-sake-of these(-things) did-he-command and to what*
βλέπων τὴν ἀνάμνησιν ταύτην ἀπῄτησε παρ' ἡμῶν;
*looking the remembrance this did-he-demand from us*
Ἵνα μὴ ἀγνωμονεύσωμεν. Ἀμοιβὴ γάρ τίς ἐστι παρὰ
*that not we-may-be-ungrateful (a)-requital for some is from*

τῶν εὖ παθόντων τοῖς εὐεργέταις, τὸ μεμνῆσθαι αὐτῶν
*the(-ones) well treated to-the benefactors the to-remember them*
καὶ τῶν ἔργων ὧν εὖ πεπόνθασι. Καὶ ταύτης τῆς
*and the deeds by-which well they-have-been-treated and of-this the*
μνήμης πολλὰς ἀφορμὰς ἐπενόησαν οἱ ἄνθρωποι, τάφους,
*memory many occasions devised the men tombs*
ἀνδριάντας, στήλας, ἑορτάς, πανηγύρεις, ἀγῶνας· ὧν
*statues pillars feasts festivals contests of-which*
πάντων ἐστὶν ἔργον ἕν, τοῖς ἀγαθοῖς τῶν ἀνδρῶν μὴ
*all is (the)-work one for-the good of-the men not*
λήθης παραδοθῆναι βυθοῖς. Τοιοῦτον καὶ τὸ τοῦ
*to-oblivion to-be-handed-over (in)-depths such also the(-command) of-the*
Σωτῆρος, ἄλλοι μὲν ἄλλα, φησί, λήθης φάρμακα ζητοῦσιν,
*Savior others indeed other he-says of-oblivion remedies seek*
ὑπὲρ τοῦ μεμνῆσθαι τῶν εὖ πεποιηκότων αὐτούς· «Ὑμεῖς
*for the to-remember the(-ones) well having-done-to them you*
δὲ εἰς τὴν ἐμὴν ἀνάμνησιν τοῦτο ποιεῖτε·» καὶ ὥσπερ
*but for the my remembrance this do and as*
ταῖς στήλαις τῶν ἀριστέων ἂν πόλεις προσπαραγράφουσι
*on-the pillars of-the heroes — cities inscribe-beside*
τὰς νίκας δι' ὧν ἐσώθησαν, καὶ ἄμεινον ἔπραξαν· οὕτω
*the victories through which they-were-saved and better fared so*
τοῖς δώροις τούτοις ἡμεῖς παραγράφομεν τὸν θάνατον
*on-the gifts these we inscribe-beside the death*
τοῦ Κυρίου, ἐν ᾧ πᾶσα γέγονε ἡ κατὰ τοῦ πονηροῦ
*of-the Lord in which all has-come-to-be the against the evil(-one)*
νίκη. Καὶ διὰ μὲν τῶν εἰκόνων πόλεις τὸν τύπον μόνον
*victory and through indeed the images cities the figure only*
τοῦ σώματος ἔχουσι τῶν εὐεργετῶν· ἡμεῖς δὲ ἀπὸ τῆς
*of-the body have of-the benefactors we but from the*
προσαγωγῆς ταύτης οὐ τὸν τύπον τοῦ σώματος ἔχομεν,
*offering this not the figure of-the body have*

ἀλλ᾽ αὐτὸν τὸν ἀριστέα, αὐτὸ τὸ σῶμα τοῦ ἀριστέος. Τὸ
*but himself the hero itself the body of-the hero the*
αὐτὸ δὲ τοῦτο καὶ ἐν τοῖς παλαιοῖς ἐνομοθέτησαν, ἐπὶ τῶν
*same and this also in the ancient(-things) they-legislated in the*
τύπων ποιεῖν, ὃ νῦν ἐπὶ τῆς ἀληθείας τῶν πραγμάτων
*figures to-do which now in the truth of-the realities*
ἐκέλευσε. Τοῦτο γὰρ ἦν τὸ Πάσχα, καὶ ἡ σφαγὴ τοῦ
*he-commanded this for was the Passover and the slaughter of-the*
ἀμνοῦ, ἀνάμνησις τῆς σφαγῆς τοῦ προβάτου, καὶ τοῦ
*lamb (a)-remembrance of-the slaughter of-the sheep and of-the*
αἵματος τοῦ διασεσωκότος ἐν Αἰγύπτῳ τοῖς Ἑβραίοις τὰ
*blood the(-blood) having-saved in Egypt for-the Hebrews the*
πρωτότοκα. Καὶ οὕτως μὲν ὁ τῆς ἀναμνήσεως τρόπος.
*firstborn and so indeed (is)-the of-the remembrance manner*

## Τίνα μετὰ τὴν ἀνάμνησιν ἐπιλεγόμενα τῇ προσαγωγῇ, καὶ ὅτι ἡ προσαγωγὴ τῶν δώρων χαριστήριός ἐστι καὶ ἱκετήριος ἡ αὐτή

### X · THE OFFERING, THE THANKSGIVING, AND THE SUPPLICATION

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*The priest takes a portion from each loaf for the glory of the God-bearer, the intercession of the saints, and the remission of sins of the living and dead. Gifts are given either for good received or for good hoped, and these gifts are both: thanks for the saints, in whom the Church already holds the kingdom, and supplication for those still imperfect. Thanksgiving comes first, for the grateful glorify before they ask.*

Ὁ δὲ ἱερεὺς τὴν προσαγωγὴν ἔτι ποιεῖται, καὶ τῶν
*the and priest the offering still makes and of-the(-things)*
προσενεχθέντων ἑκάστου μέρος ἀφαιρούμενος, ἱερὸν
*offered of-each (a)-part taking-away (a)-sacred*
ποιεῖται δῶρον, οὐ τὰ αὐτὰ λέγων καὶ ποιῶν, ἅπερ
*makes gift not the same(-things) saying and doing which*

ἐξ ἀρχῆς, δι᾽ ὧν ὁ θάνατος ἐσημαίνετο τοῦ Κυρίου,
*from (the)-beginning through which the death was-signified of-the Lord*
ὅτι ἅπαξ εἰρημένα περὶ πάσης τελετῆς εἰρῆσθαι
*because once said about (the)-whole rite to-have-been-said*
νοοῦνται. Πᾶσα γὰρ ἡ προσαγωγὴ τῶν δώρων εἰς
*they-are-understood all for the offering of-the gifts for*
ἀνάμνησιν γίνεται τοῦ Κυρίου, καὶ διὰ πάσης ὁ αὐτοῦ
*(the)-remembrance takes-place of-the Lord and through all the his*
καταγίνεται θάνατος. Τίνα δὲ τὰ ἐπιλεγόμενα; Εἰς
*is-engaged death what and (are)-the(-words) added for*
δόξαν τῆς παναγίου τοῦ Θεοῦ Μητρός· εἰς πρεσβείαν τοῦδε
*(the)-glory of-the all-holy — of-God Mother for (the)-intercession of-this*
τοῦ ἁγίου, ἢ τοῦδε, εἰς ἄφεσιν ἁμαρτιῶν ψυχῶν ζώντων·
*the saint or of-that for remission of-sins of-souls living*
ἢ τεθνηκότων. Καὶ τί ταῦτα βούλεται; Εὐχαριστίαν πρὸς
*or dead and what (do)-these mean thanksgiving toward*
τὸν Θεόν, ἱκεσίας τὰς ἀφορμάς, τὰ αἴτια τῆς τῶν
*— God of-supplication the occasions the causes of-the of-the*
δώρων προσαγωγῆς. Ἔχει γὰρ οὕτως. «Οὐδὲν δῶρον
*gifts offering it-is for so no gift*
δίδοται μάτην εἴτε Θεὸν θεραπεύειν, εἴτε τοὺς ἀνθρώπους
*is-given in-vain whether God to-serve or the men*
χαρίζεσθαι δεῖ· ἀλλ᾽ ἀγαθοῦ τινὸς ἕνεκα, ἢ
*to-gratify (one)-must but of-good some for-the-sake-of either*
γενομένου, ἢ ἐλπιζομένου.» Ἡ γὰρ ὑπὲρ ὧν ἐλάβομεν,
*having-happened or hoped-for either for for what we-received*
ἀμειβόμεθα τὸν εὐεργέτην δώροις, ἢ τῶν μήπω
*we-requite the benefactor with-gifts or of-the(-things) not-yet*
γενομένων ἡμῖν, ἵνα τύχωμεν, τὸν δοῦναι δυνάμενον
*having-happened to-us that we-may-obtain(-them) the(-one) to-give able*
θεραπεύομεν. Ταῦτα δὲ τὰ δῶρα καὶ ἀμφοτέρων ἕνεκα
*we-serve these and the gifts even of-both for-the-sake-of*

τῷ Θεῷ προσαγόμενα φαίνεται, καὶ ὅτι ἐλάβομεν, καὶ
*— to-God offered appear both because we-received and*
ἵνα λάβωμεν, καὶ εὐχαριστοῦντες τῷ Θεῷ, καὶ ἱκετεύοντες
*that we-may-receive both giving-thanks — to-God and supplicating*
αὐτόν· εὐχαριστοῦντες ὑπὲρ ὧν πεπόνθαμεν, ἱκετεύοντες ἵν'
*him giving-thanks for what we-have-experienced supplicating that*
εὖ πάθωμεν, ὥστε τὰ αὐτὰ δῶρα εἶναι καὶ εὐχαριστήρια,
*well we-may-fare so-that the same gifts to-be both thank-offerings*
καὶ ἱκέσια. Ἀλλὰ τίνα τὰ ἤδη δοθέντα ἡμῖν ἀγαθά;
*and supplications but what (are)-the already given to-us good(-things)*
τίνα δὲ τὰ ζητούμενα; Τὰ αὐτὰ πάντως, ἄφεσις
*what and the(-things) sought the same altogether remission*
ἁμαρτιῶν, βασιλείας κληρονομία. Ταῦτα γὰρ αὐτὸς
*of-sins of-(the)-kingdom inheritance these for he-himself*
ἐκέλευσε πρὸ πάντων αἰτεῖσθαι, ταῦτά ἐστιν ἅπερ ἔλαβεν
*commanded before all to-ask these are which received*
ἡ Ἐκκλησία ἤδη, ταῦτα καὶ ὑπὲρ ὧν ἱκετεύει. Καὶ τίς
*the Church already these also for which she-supplicates and what*
ὁ τρόπος καθ' ὃν ἔτυχε τῶν ἀγαθῶν τούτων;
*(is)-the way according-to which she-obtained the good(-things) these*
τίς δὲ καθ' ὃν οὔπω τετύχηκε καὶ ἵνα τύχῃ, τοῦ
*what and according-to which not-yet she-has-obtained and that she-may-obtain —*
Θεοῦ δεῖται; Τετύχηκε πρώτου, ὅτι δύναμιν ἐδέξατο
*of-God she-asks she-has-obtained (the)-first(-good) because power she-received*
πρὸς αὐτά. Καὶ γὰρ ἔλαβεν ἐξουσίαν, τέκνα Θεοῦ γενέσθαι,
*toward them and for she-received authority children of-God to-become*
καὶ τοῦτο κοινόν ἐστι δῶρον Χριστιανοῖς ἅπασι διὰ τοῦ
*and this common is (a)-gift to-Christians all through the*
θανάτου ἡμῖν γενόμενον τοῦ Σωτῆρος. Τοῦτο γάρ ἐστι
*death to-us having-come of-the Savior this for is*
τὸ βάπτισμα τὸ θεῖον, καὶ τὰ ἄλλα μυστήρια δι' ὧν
*the baptism the divine and the other mysteries through which*

εἰσποιούμεθα τῷ Θεῷ, καὶ βασιλείας οὐρανῶν γινόμεθα
*we-are-adopted — to-God and of-(the)-kingdom of-(the)-heavens we-become*
κληρονόμοι· ἔπειτα καὶ αὐτῆς ἐκληρονόμησεν ἐνεργείᾳ τῆς
*heirs then and the-very she-inherited in-act the*
βασιλείας ἐν μυρίοις τῶν ἑαυτῆς οἰκετῶν, οὓς ἀποικίαν
*kingdom in countless of-the her-own servants whom (as)-a-colony*
ἀπέστειλεν εἰς τὸν οὐρανόν, οὓς Ἐκκλησίαν πρωτοτόκων
*she-sent to the heaven whom (a)-Church of-firstborn*
ἀπογεγραμμένων ἐν οὐρανοῖς ὁ μακάριος Παῦλος ἐκάλεσεν.
*enrolled in (the)-heavens the blessed Paul called*
Οὕτω μὲν τῶν μεγάλων τούτων ἡ Ἐκκλησία τετύχηκε
*so indeed of-the great these the Church has-obtained*
ἀγαθῶν. Διὰ δὲ τοὺς ἐπιτρέχοντας τῶν τέκνων αὐτῆς,
*good(-things) because-of and the(-ones) running of-the children her*
ἐπὶ τὸ βραβεῖον, καὶ ἁπλῶς τοὺς ἐν τῷ βίῳ τούτῳ
*to the prize and simply the(-ones) in the life this*
ζῶντας, ὧν τὸ πέρας ἄδηλον καὶ τοὺς ἀπελθόντας,
*living of-whom the end (is)-uncertain and the(-ones) having-departed*
οὐ μετὰ πάνυ χρηστῶν καὶ βεβαίων ἐλπίδων, τούτου
*not with very good and firm hopes of-this*
χάριν, μέμνηται μὲν τοῦ Κυρίου· μέμνηται δὲ καὶ τῶν
*for-the-sake-of she-remembers indeed the Lord she-remembers and also the*
ἀπελθόντων ἁγίων· μέμνηται δὲ τῶν μήπω τελείων, ὑπὲρ
*departed saints she-remembers and the not-yet perfect for*
μὲν ἐκείνων εὐχαριστουμένη, ὑπὲρ δὲ τούτων ἱκετευομένη.
*indeed those giving-thanks for and these supplicating*
Ὥστε τὰ μὲν πρῶτα τῆς προσαγωγῆς, καὶ ἔτι τὰ
*so-that the indeed first(-words) of-the offering and further the*
δεύτερα χαριστήρια, τὰ δὲ μετ᾽ ἐκεῖνα, ἱκέσια εἰς
*second (are)-thank-offerings the and after those supplications for*
ἀνάμνησιν τοῦ Κυρίου, εἰς δόξαν τῆς μακαρίας αὐτοῦ
*(the)-remembrance of-the Lord for (the)-glory of-the blessed his*

Μητρός, εἰς πρεσβείαν τῶν ἁγίων. «Εὐχαριστοῦμέν σοι,
*Mother for (the)-intercession of-the saints we-thank you*
φησίν, ὅτι τῷ θανάτῳ σοῦ τὰς τῆς ζωῆς πύλας ἡμῖν
*he-says that by-the death your the of-the life gates to-us*
ἀνέῳξας, ὅτι Μητέρα παρ᾽ ἡμῶν ἔλαβες, ὅτι τοσαύτης δόξης
*you-opened that (a)-Mother from us you-took that such glory*
ἔτυχεν ἄνθρωπος, ὅτι πρεσβευτὰς ἔχομεν ὁμοφύλους, καὶ
*obtained (a)-man that intercessors we-have of-the-same-race and*
τοῖς ὁμογενέσιν ἡμῶν τοσαύτης μετέδωκας παῤῥησίας.»
*to-the(-ones) of-the-same-kind our such you-imparted boldness*
Τὸ γάρ, «Εἰς δόξαν,» καί, «Εἰς πρεσβείαν,» τοῦτό
*the for for glory and for intercession this*
ἐστι, τό, «ἕνεκα τῆς δόξης, καὶ τῆς πρεσβείας·»
*is the(-phrase) for-the-sake-of the glory and the intercession*
ὥσπερ καὶ τό, «Εἰς ἄφεσιν ἁμαρτιῶν,» ταυτόν
*as also the(-phrase) for remission of-sins the-same*
ἐστι τῷ, «Ἕνεκα τῆς ἀφέσεως,» διττὴν ἔχει
*is with-the(-phrase) for-the-sake-of the remission two-fold it-has*
τὴν σημασίαν. Καὶ γὰρ ἕνεκα παρόντος, ἢ ἕνεκα
*the meaning and for for-the-sake-of (a-good)-present or for-the-sake-of*
ἐλπιζομένου. Τὴν δὲ τῆς μακαρίου Παρθένου δόξαν, καὶ
*(one)-hoped-for the and of-the blessed Virgin glory and*
τὴν τῶν ἁγίων πρεσβείαν καὶ παῤῥησίαν, τίς οὐκ οἶδεν
*the of-the saints intercession and boldness who not knows*
ὅτι παρόντος ἐστιν ἀγαθοῦ; Τὸ δὲ παρόντων ἀγαθῶν
*that of-(a)-present it-is good the and of-present good(-things)*
χάριν δῶρα προσάγειν, οὐδὲν ἕτερον ἢ εὐχαριστία
*for-the-sake-of gifts to-offer nothing other than thanksgiving*
σαφής; Ἔτι δὲ καὶ τὸ «Εἰς ἀνάμνησιν τοῦ Κυρίου»
*(is)-clear further and also the(-phrase) for (the)-remembrance of-the Lord*
διὰ τῶν ἔμπροσθεν εἰρημένων, ἐγένετο δῆλον· ἀμοιβήν
*through the(-things) before said has-become clear (a)-requital*

τινα πρὸς αὐτόν, τοῦ θανάτου αὐτοῦ, καὶ εὐχαριστίαν
*some toward him of-the death his and thanksgiving*
σημαῖνον. Διὰ τοῦτο γὰρ πρὸ πάντων ἐν τῇ προσαγωγῇ
*signifying for this for before all in the offering*
τῶν δώρων, ταῦτα λέγεται τὰ ῥήματα, ὅτι ὁ θάνατος
*of-the gifts these are-said the words because the death*
ἐκεῖνος αἴτιος ἐγένετο τῶν ἀγαθῶν ἡμῖν πάντων. Ὕστατα
*that (the)-cause became of-the good(-things) to-us all last*
δὲ πάντων ποιεῖται τὴν ἱκεσίαν, ἄφεσιν ἁμαρτιῶν, καὶ
*and of-all he-makes the supplication remission of-sins and*
ψυχῶν ἀνάπαυσιν, καὶ τὰ τοιαῦτα αἰτούμενος. Τοῦτο γὰρ
*of-souls rest and the such(-things) asking this for*
εὐγνωμοσύνης, τῷ Θεῷ ἐντυγχάνοντας, μὴ τὴν χρείαν
*(is)-of-right-feeling — to-God (for-those)-approaching not the need*
εὐθὺς λέγειν, μηδὲ τὸ ἐλλεῖπον ζητεῖν· ἀλλὰ μᾶλλον ὧν
*at-once to-say nor the lacking to-seek but rather what*
ἤδη λαβόντες ἔχομεν πρῶτον μεμνημένους, εὐχαριστεῖν
*already having-received we-have first remembering to-give-thanks*
καὶ δοξολογεῖν, καὶ οὕτω πρὸ τῶν ἀναγκαίων ἡμῖν τὴν
*and to-glorify and so before the necessities our the*
τοῦ Θεοῦ ποιεῖσθαι δοξολογίαν.
*— of-God to-make glorification*

## Διὰ τί συγκαλύπτεται τὰ δῶρα·
## καὶ περὶ τῶν ἐπιλεγομένων

### XI · WHY THE GIFTS ARE COVERED, AND WHAT IS SAID

*The bread is still only a gift, figuring Christ in his infancy, so the priest sets the asterisk over it as the star stood over the child, and covers and censes the gifts, for his power was then still veiled.*

Ἐπεὶ δὲ τὰ ἐν τῷ ἄρτῳ εἰρημένα καὶ πεπραγμένα,
*since and the(-things) on the bread said and done*
δι᾽ ὧν ὁ θάνατος ἐσημαίνετο τοῦ Κυρίου γραφὴν
*through which the death was-signified of-the Lord (a)-picture*
ἠδύνατο μόνον καὶ τύπον· ὁ δὲ ἄρτος ἔμεινεν ἄρτος ὤν,
*could only and (a)-figure the and bread remained bread being*
τοῦτο μόνον λαβών, τὸ γενέσθαι δῶρον τῷ Θεῷ, καὶ
*this only having-received the to-become (a)-gift — to-God and*
διὰ τοῦτο τύπον φέρει τοῦ Κυριακοῦ σώματος, κατὰ
*for this (a)-figure it-bears of-the Lord's body according-to*
τὴν πρώτην ἡλικίαν, ὅτι κἀκεῖνο ἐξ ἀρχῆς δῶρον
*the first age because that-also from (the)-beginning (a)-gift*
ἦν, ὡς ἐν τοῖς ἔμπροσθεν εἴρηται· τούτου χάριν
*was as in the(-things) before has-been-said of-this for-the-sake-of*
τὰ ἐν ἐκείνῳ γενόμενα θαύματα, ἀρτιτόκῳ ὄντι καὶ
*the(-things) at that having-happened miracles (to-him)-newborn being and*
ἐν τῇ φάτνῃ ἔτι κειμένῳ, ὁ ἱερεὺς ἐπιλέγει τὸν ἄρτον καὶ
*in the manger still lying the priest says-over the bread and*
ἐπιδείκνυσι. Τὸν γὰρ λεγόμενον ἀστερίσκον ἐπιθεὶς αὐτῷ,
*displays the for so-called asterisk having-placed on-it*
«Καὶ ἰδού, φησίν, ὁ ἀστὴρ ἐλθὼν ἔστη ἐπ᾽ ἄνω οὗ
*and behold he-says the star having-come stood over above where*
ἦν τὸ παιδίον·» ἔτι δὲ καὶ τὰ πόῤῥωθεν εἰρημένα
*was the child further and also the(-things) from-afar spoken*

τοῖς προφήταις περὶ αὐτοῦ Θεῷ πρέποντα· ἵνα μὴ διὰ
*by-the prophets about him to-God befitting that not because-of*
τὴν σάρκα καὶ τὸ φαινόμενον, ἄνθρωποι μικρὰ
*the flesh and the(-thing) appearing men small(-things)*
περὶ αὐτοῦ καὶ ἀνάξια περὶ αὐτοῦ θειότητος ὑπολάβωσι·
*about him and unworthy about his divinity may-suppose*
«Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν. Ὁ Κύριος
*by-the word of-(the)-Lord the heavens were-established the Lord*
ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο· ἐκάλυψεν οὐρανοὺς ἡ
*has-reigned beauty he-has-put-on has-covered (the)-heavens the*
ἀρετὴ αὐτοῦ· καὶ τῆς συνέσεως αὐτοῦ πληρουμένη ἡ γῆ.»
*virtue his and of-the understanding his (is)-full the earth*
Καὶ ταῦτα λέγει, καὶ καλύπτει τὰ δῶρα, τὸν ἄρτον δηλονότι
*and these he-says and covers the gifts the bread that-is*
καὶ τὸ ποτήριον, πέπλοις τιμίοις, καὶ θυμιᾷ πανταχόθεν.
*and the chalice with-veils precious and censes from-all-sides*
Καὶ γὰρ συνεκαλύπτετο μὲν τέως ἡ τοῦ σεσαρκωμένου
*and for was-veiled-with(-it) indeed for-a-while the — incarnate*
Θεοῦ δύναμις, ἕως τοῦ καιροῦ τῶν θαυμάτων, καὶ τῆς ἐξ
*of-God power until the time of-the miracles and of-the from*
οὐρανοῦ μαρτυρίας· ἀλλ᾽ οἱ λέγειν εἰδότες περὶ αὐτοῦ,
*heaven witness but the(-ones) to-say knowing about him*
«Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο,» καὶ τὰ
*the Lord has-reigned beauty he-has-put-on and the(-words)*
εἰρημένα πάντα θεοπρεπῆ· «Καὶ ἐπεγίνωσκον αὐτόν, καὶ ὡς
*said all God-befitting both they-recognized him and as*
Θεὸν ἔσεβον, καὶ τὸ παρ᾽ αὐτῷ σκέπασμα ἐζήτουν.» Καὶ
*God revered and the with him shelter sought and*
ταῦτα αἰνιττόμενος ὁ ἱερεύς, κεκαλυμμένοις ἐπιλέγει τοῖς
*these hinting the priest over-(the)-covered says the*
δώροις· «Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου,»
*gifts cover us in the shelter of-the wings your*

καὶ θυμιᾷ πανταχόθεν. Ταῦτα οὕτως εἰπὼν καὶ τελέσας,
*and censes from-all-sides these so having-said and performed*
καὶ εὐξάμενος τὰ τῆς ἱερουργίας ἅπαντα κατὰ
*and having-prayed the(-things) of-the sacred-service all according-to*
σκοπὸν ἀπαντήσειν αὐτῷ, εἰς τὸ θυσιαστήριον ἔρχεται, καὶ
*aim to-meet him to the altar he-comes and*
στὰς πρὸ τῆς ἱερᾶς τραπέζης τῆς ἱερουργίας ἄρχεται.
*having-stood before the sacred table of-the sacred-service begins*

## Περὶ τῆς ἐν ἀρχῇ δοξολογίας

### XII · ON THE GLORIFICATION AT THE BEGINNING

*The liturgy opens with glorification, the first of the four kinds of address to God, before thanksgiving, confession, and petition, as servants put their master's honor before their own needs. It names the three persons because the incarnation first revealed the Trinity. The priest then bids the people pray in peace, for peace with one another and with oneself includes thanks and confession, and only a peaceful mind can pray; then they ask for the peace from above. The petitions follow for the whole world.*

Καὶ πρῶτον ἁπάσης τῆς ἱερολογίας ἐστὶν ἀρχὴ τῆς
*and first of-all the sacred-speech is (the)-beginning of-the*
δοξολογίας· «Εὐλογημένη ἡ βασιλεία τοῦ Πατρός, καὶ
*glorification blessed (is)-the kingdom of-the Father and*
τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.» Ἡ πρὸς Θεὸν
*of-the Son and of-the holy Spirit the toward God*
ἔντευξις, εὐχαριστία ἐστί, δοξολογία, ἐξομολόγησις, αἴτησις.
*address thanksgiving is glorification confession petition*
Πρώτη δὲ πασῶν ἡ δοξολογία, μάλιστα μὲν ὅτι τοῦτο
*first and of-all the glorification chiefly indeed because this*
οἰκετῶν εὐγνωμόνων τῷ Δεσπότῃ προσιόντων, μὴ τὰ
*(is)-of-servants right-minded to-the Master approaching not the(-things)*

ἑαυτῶν πρῶτον ἄγειν εἰς μέσον· ἀλλ᾽ ἅπερ μόνον ἐστὶ
*of-themselves first to-bring into (the)-middle but which only are*
καθάπερ τοῦ δεσπότου. Τοιοῦτον δὲ ἡ δοξολογία· ὁ
*as of-the master such and (is)-the glorification the(-one)*
μὲν γὰρ αἰτῶν, τὰ ἑαυτοῦ καλλίω βουλόμενος ποιῆσαι,
*indeed for asking the(-things) of-himself better wishing to-make*
αἰτεῖ· καὶ ὁ ἐξομολογούμενος κακῶν ἀπαλλαγῆναι
*asks and the(-one) confessing from-evils to-be-freed*
ζητῶν, ἑαυτὸν προσαγγέλλει, καὶ εὐχαριστῶν δῆλός
*seeking himself denounces and (the-one)-giving-thanks evident*
ἐστιν, ὅτι τοῖς ἰδίοις ἀγαθοῖς χαίρων εὐχαριστεῖ· ὁ δὲ
*is that in-the own good(-things) rejoicing he-gives-thanks the(-one) and*
δοξολογῶν, ἑαυτὸν ἀφείς, καὶ τὰ ἑαυτοῦ πάντα, αὐτὸν
*glorifying himself having-left and the(-things) of-himself all him*
δι᾽ αὐτόν, καὶ τὴν αὐτοῦ δύναμιν καὶ δόξαν, τὸν
*for-the-sake-of him and the his power and glory the*
Δεσπότην δοξολογεῖ· ἔπειτα καὶ αὐτὴ ἡ φύσις, καὶ τὸ εἰκὸς
*Master glorifies then also itself the nature and the fitness*
τοῦ πράγματος ἐνταῦθα πρώτην ἀπαιτεῖ τὴν δοξολογίαν.
*of-the matter here first demands the glorification*
Εὐθὺς γὰρ τῷ Θεῷ προσερχόμενοι, τὸ ἀπρόσιτον τῆς δόξης
*at-once for — to-God approaching the unapproachable of-the glory*
αὐτοῦ καὶ τὴν δύναμιν, καὶ τὸ μεγαλεῖον κατανοοῦμεν· ᾧ
*his and the power and the majesty we-perceive which*
θαῦμα, καὶ ἔκπληξις καὶ τὰ τοιαῦτα ἀκολουθεῖ, τοῦτο δὲ
*wonder and amazement and the such(-things) follow this and*
ἡ δοξολογία. Προϊόντες δέ, τὴν αὐτοῦ χρηστότητα, καὶ
*(is)-the glorification advancing and the his goodness and*
δοξολογίαν, καὶ φιλανθρωπίαν, ᾧ ἀκολουθεῖ ἡ εὐχαριστία·
*glorification and love-of-man which follows the thanksgiving*
μετὰ τοῦτο, τὴν ὑπερβολὴν αὐτοῦ τῆς χρηστότητος, καὶ
*after this the excess his of-the goodness and*

τὸν πλοῦτον τῆς φιλανθρωπίας ἀνασκοποῦμεν, ταύτης
*the wealth of-the love-of-man we-consider of-this*
ὑπερβολῆς καὶ τούτου τοῦ πλούτου σημεῖον ποιούμενοι
*excess and of-this the wealth (a)-sign making*
πρῶτον καὶ ἱκανόν, τὴν ἡμῶν αὐτῶν πονηρίαν, ὅτι
*first and sufficient the our own wickedness that*
τοιούτους ὄντας, εὐεργετῶν οὐ διαλείπει. Τοῦτο γὰρ τὸ
*such being benefiting(-us) not he-ceases this for the*
σημεῖον, καὶ πρὸ τῶν ἄλλων ἡμᾶς διδάσκει ὅσον ἐστὶ
*sign also before the others us teaches how-much is*
φιλάνθρωπος ὁ Θεός, ὅτι ἐγγύτερον, ὅτι ἐν ἡμῖν, ὅτι πρὸ
*lover-of-man — God that nearer that in us that before*
τῶν ὀφθαλμῶν. Τὸ δὲ μεμνῆσθαι τῶν ἡμετέρων κακῶν
*the eyes the and to-remember the our evils*
πρὸς τὸν Θεόν, τοῦτό ἐστιν ὃ ἐξομολόγησις ὀνομάζεται.
*before — God this is what confession is-named*
Τέταρτον δέ, ἡ αἴτησις. Ἀκόλουθον γὰρ θαῤῥεῖν, ὡς
*fourth and the petition consequent for to-take-courage that*
ὧν δεόμεθα, αἰτούμενοι, τευξόμεθα, μετὰ τούτους τοὺς
*what we-need asking we-shall-obtain after these the*
λογισμοὺς ἐν οἷς τὴν περὶ ἡμᾶς τοῦ Θεοῦ χρηστότητα καὶ
*thoughts in which the toward us — of-God goodness and*
φιλανθρωπίαν καταμανθάνομεν. Ὁ γὰρ πονηροῖς οὖσιν
*love-of-man we-learn the(-one) for to-wicked being*
ἔτι γενόμενος ἀγαθός, τίς ἂν γένοιτο μεταβαλλομένοις;
*still having-become good what — would-he-become to-(those)-being-changed*
καὶ διὰ τὸ εἰπεῖν πρότερον τὰς ἁμαρτίας, δικαιωθεῖσι,
*and through the to-tell first the sins justified*
κατὰ τὸ εἰρημένον ὑπὸ τοῦ προφήτου· «Λέγε σὺ
*according-to the(-word) said by the prophet tell you*

πρῶτον τὰς ἁμαρτίας σου, ἵνα δικαιωθῇς;» Οὕτω πρώτην
*first the sins your that you-may-be-justified so first*
ἔχει τάξιν τῶν πρὸς Θεὸν ἐντεύξεων ἡ δοξολογία.
*holds rank of-the toward God addresses the glorification*
Διὰ τοῦτο πρὸ πάσης εὐχῆς καὶ ἱερολογίας ὁ ἱερεὺς
*for this before every prayer and sacred-speech the priest*
δοξολογεῖ τὸν Θεόν. Τί οὖν τὸ τρισσὸν ἐπιφημίζει τοῦ
*glorifies — God why then the threefold does-he-ascribe —*
Θεοῦ καὶ οὐ τὸ ἑνιαῖον; Οὐ γὰρ εὐλογητὸς ὁ Θεός, ἢ
*of-God and not the single not for blessed — (is)-God or*
εὐλογημένη ἡ βασιλεία, ἀλλὰ τοῖς προσώποις διῃρημένως·
*blessed the kingdom but in-the persons distinctly*
«Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ,
*blessed (is)-the kingdom of-the Father and of-the Son*
καὶ τοῦ ἁγίου Πνεύματος·» ὅτι διὰ τῆς ἐνανθρωπήσεως
*and of-the holy Spirit because through the incarnation*
τοῦ Κυρίου πρῶτον ἐμάνθανον οἱ ἄνθρωποι ὡς εἴη τρία
*of-the Lord first learned the men that is three*
πρόσωπα ὁ Θεός. Ταύτης δὲ τῆς ἐνανθρωπήσεως τοῦ
*persons — God of-this and the incarnation of-the*
Κυρίου μυσταγωγία ἐστὶ τὰ τελούμενα· ὅθεν ἐν τοῖς
*Lord (a)-mystagogy are the(-things) performed whence in the*
προοιμίοις αὐτῶν ἔδει προσλάμπειν καὶ κηρύττεσθαι
*preludes their (one)-ought to-shine-forth and to-be-proclaimed*
τὴν Τριάδα. Μετὰ δὲ τὴν δοξολογίαν εἰσάγει τὴν αἴτησιν,
*the Trinity after and the glorification he-brings-in the petition*
λέγων, «Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.» Τὸ γάρ,
*saying in peace — (to-the)-Lord let-us-pray the for*
«Τί προσευξόμεθα καθ' ὃ δεῖ, οὐκ οἴδαμεν·» καὶ ἵνα
*what we-shall-pray as — (one)-must not we-know and that*
μὴ βαττολογῶμεν, διδάσκει ἡμᾶς ἃ δεῖ περὶ τῆς
*not we-babble he-teaches us what (one)-must about the*

εὐχῆς· καὶ πρῶτον τὸν τρόπον ὅτι ἐν εἰρήνῃ εὔχεσθαι.
*prayer and first the manner that in peace to-pray*
Τί οὖν μετὰ τὴν δοξολογίαν εὐθὺς αἰτεῖσθαι ἐκέλευσεν,
*why then after the glorification at-once to-ask did-he-command*
οὔτε ἐξομολογησαμένους πρότερον, οὔτε εὐχαριστήσαντας
*neither having-confessed first nor having-given-thanks*
τῷ Θεῷ; Ὅτι ἐν τῷ εἰπεῖν τὴν εἰρήνην, κἀκεῖνα
*— to-God because in the to-say the peace those(-things)-also*
περιέλαβεν, εἴ τις ἀληθῶς ἐθέλει σκοπεῖν. Οὔτε γὰρ ὁ
*he-embraced if anyone truly wishes to-consider neither for the(-one)*
ἀπαρεσκόμενος τοῖς συμβαίνουσιν αὐτῷ κατὰ τὸν
*displeased with-the(-things) befalling him in the*
βίον, δύναται εἰρήνην ἐν ἑαυτῷ ἔχειν, ἀλλ' ὁ εὐγνώμων
*life can peace in himself have but the(-one) right-minded*
καὶ ἐν παντὶ εὐχαριστῶν κατὰ τὸν τοῦ μακαρίου Παύλου
*and in everything giving-thanks according-to the of-the blessed Paul*
νόμον· οὔτε ὁ μὴ συνειδὸς ἔχων καθαρόν· συνειδὸς δὲ
*law nor the(-one) not conscience having pure conscience and*
καθαρὸν χωρὶς ἐξομολογήσεως ἀμήχανον εἶναι. Ὥστε μετὰ
*pure without confession (it-is)-impossible to-be so-that with*
εἰρήνης εὐχόμενος, εὐχαριστοῦσαν καὶ ἐξομολογουμένην
*peace praying (a)-thankful and confessing*
πρότερον ἔσχε τὴν ψυχήν. Ἔτι δὲ καὶ αἴτησις ἦν
*before he-had the soul further and also (the)-petition which*
αἰτοῦνται, εὐχαριστοῦντας καὶ ἐξομολογουμένους αὐτοὺς
*they-ask giving-thanks and confessing them*
παρίστησι. Τί γὰρ αἰτοῦνται; ἐλεηθῆναι. Τοῦτο δὲ
*presents what for do-they-ask to-be-shown-mercy this and*
καταδίκων ἐστὶν αἴτημα, οἳ ὅταν πᾶσαν ἀπολογίαν
*of-condemned(-men) is (the)-request who when every defense*
περιῃρημένοι, μηδεμίαν ἔχωσιν εἰπεῖν δικαιολογίαν, ταύτην
*stripped-of no they-have to-say plea this*

ἔσχατον ἀφιᾶσι τὴν φωνὴν πρὸς τὸν δικαστήν, οὐκ ἀπὸ τῶν
*last they-let-go the cry to the judge not from the*
δικαίων, ἀλλ᾽ ἀπὸ τῆς ἐκείνου φιλανθρωπίας, ὧν δέονται
*just(-claims) but from the of-that(-one) love-of-man what they-need*
τυχεῖν προσδοκῶντες. Τοῦτο δέ ἐστι μαρτυρούντων, τῷ
*to-obtain expecting this and is (of-men)-bearing-witness to-the*
μὲν δικαστῇ χρηστότητα πολλήν· ἑαυτοῖς δέ, πονηρίαν·
*indeed judge (to)-goodness much to-themselves and (to)-wickedness*
ὧν, τὸ μὲν ἐξομολογήσεως, τὸ δὲ εὐχαριστίας ἐστί.
*of-which the indeed (is)-of-confession the and of-thanksgiving is*
Προτρέπεται δὲ ἐξ ἀρχῆς ὁ ἱερεὺς τὸν λαὸν εἰς τὴν
*exhorts and from (the)-beginning the priest the people to the*
εὐχὴν τεταγμένος, καὶ διὰ τοῦτο τοῦ λαοῦ προβεβλημένος
*prayer appointed and for this of-the people put-forward*
αὐτός· ἀλλ᾽ ὁ μέν, ὡς πρεσβευτὴς αὐτῶν καὶ μεσίτης,
*himself but he indeed as ambassador their and mediator*
ἵνα αὐτοῦ δέησις ἐνεργουμένη πολὺ ἰσχύῃ, καθάπερ ὁ
*that his prayer working much may-avail as the*
ἀπόστολος Ἰάκωβος εἶπεν· ἐνεργεῖται γὰρ ἡ δέησις τοῦ
*apostle James said works for the prayer of-the*
δικαίου, ὅταν κἀκεῖνοι πάντες ὑπὲρ ὧν ἡ δέησις, τὰ
*righteous when those-also all for whom the prayer the(-things)*
παρ᾽ ἑαυτῶν εἰσφέρωσιν ἅπαντα· χρηστότητα τρόπων,
*from themselves contribute all goodness of-ways*
εὐχάς, ἐπιείκειαν, καὶ ὅτῳ ἄλλῳ ἴσασι χαίροντα τὸν Θεόν.
*prayers gentleness and whatever other they-know pleasing — God*
Τί δὲ τὸ αἴτημα τὸ πρῶτον εὐθύς; Ὑπὲρ τῆς ἄνωθεν
*what and (is)-the request the first at-once for the from-above*
εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν· διδάξας
*peace and the salvation of-the souls our having-taught*
πρότερον ὅπως ἔχοντας εὔχεσθαι δεῖ, νῦν διδάσκει,
*before how being(-disposed) to-pray (one)-must now he-teaches*

καὶ τί δεῖ πρῶτον αἰτεῖσθαι· πρῶτον τὴν βασιλείαν
*also what (one)-must first to-ask first the kingdom*
τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ· τὴν μὲν γὰρ
*— of-God and the righteousness his the indeed for*
βασιλείαν ἡ τῶν ψυχῶν σωτηρία, ἡ δὲ ἄνωθεν εἰρήνη
*kingdom the of-the souls salvation the and from-above peace*
τὴν τοῦ Θεοῦ δικαιοσύνην σημαίνει· περὶ ἧς εἶπε Παῦλος,
*the — of-God righteousness signifies about which said Paul*
«Εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν,» ἣν
*(the)-peace — of-God the(-one) surpassing all understanding which*
ὁ Κύριος ἀφῆκεν τοῖς ἀποστόλοις, ἀναβαίνων πρὸς τὸν
*the Lord left to-the apostles going-up to the*
Πατέρα, «Εἰρήνην, εἰπών, ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
*Father peace having-said I-leave you peace the my*
δίδωμι ὑμῖν.» Ὥσπερ γὰρ τὸ ὄνομα τῆς δικαιοσύνης ἐκεῖ
*I-give you just-as for the name of-the righteousness there*
οὐ τὴν τοῦ ἴσου διανομὴν σημαίνει μόνον, ἀλλ' ἁπλῶς
*not the of-the equal distribution signifies only but simply*
παντὸς ἀρετῆς εἴδους δηλωτικόν ἐστιν· οὕτω καὶ τὸ
*of-every virtue kind indicative is so also the(-name)*
τῆς εἰρήνης ἐνταῦθα, καθόλου τί ἐστι· καὶ γάρ ἐστιν
*of-the peace here generally what is and for it-is*
ἁπασῶν ἀγαθῶν ὁμοῦ καὶ πάσης φιλοσοφίας καρπός·
*of-all good(-things) together and of-all philosophy (the)-fruit*
οὐ γάρ ἐστιν εἰρήνην τελείαν κτήσασθαι τὸν ἐνδεῶς
*not for is(-it-possible) peace perfect to-acquire the(-one) deficiently*
ἔχοντα μιᾶς τινος ἀρετῆς· ἀλλ' ἀνάγκη τὸν εἰρηνεύσειν
*being (in)-one some virtue but (it-is)-necessary the(-one) to-be-at-peace*
μέλλοντα διὰ πασῶν ἀφικέσθαι. Δεῖ τοίνυν ἀσκεῖν
*about through all to-come (one)-must therefore to-train*
ἑαυτοὺς πρὸς τὴν εἰρήνην πρῶτον τοῖς ἀνθρώποις δυνατήν·
*ourselves for the peace first to-the men possible*

εἶτα αἰτεῖσθαι παρὰ Θεοῦ τὴν αὐτοῦ εἰρήνην, καθάπερ
*then to-ask from God the his peace as*
καὶ ἐφ᾽ ἑκάστης ἀρετῆς ἔχει. Ἔστι γὰρ σωφροσύνη διὰ
*also with each virtue it-is there-is for temperance through*
ἀσκήσεως γινομένη, καὶ ἔστι σωφροσύνη παρὰ Θεοῦ τῇ
*training coming-to-be and there-is temperance from God to-the*
ψυχῇ διδομένη, καὶ ἀγάπη, καὶ εὐχή, καὶ σοφία, καὶ ἐπὶ
*soul given and love and prayer and wisdom and with*
τῶν ἄλλων τὸν αὐτὸν τρόπον. Διὰ τοῦτο καὶ ὁ ἱερεὺς
*the others the same way for this also the priest*
περὶ τῆς εἰρήνης ἐκείνης πρώτης ἡμῖν διαλέγεται τῆς
*about the peace that first to-us discourses the(-peace)*
ἐφ᾽ ἡμῖν, τῆς ὑφ᾽ ἡμῶν κατορθουμένης, καὶ μετὰ
*in our(-power) the(-peace) by us achieved and with*
ταύτης κελεύει τὰς πρὸς τὸν Θεὸν ποιεῖσθαι δεήσεις·
*this he-commands the toward — God to-make petitions*
εἶτα περὶ τῆς ἐκ Θεοῦ διδομένης, καὶ ταύτης ἕνεκα
*then about the(-peace) from God given and of-this for-the-sake-of*
δεηθῆναι τὸν Θεὸν παραινεῖ, «Δεηθῶμεν, λέγων, ὑπὲρ
*to-beseech — God he-exhorts let-us-pray saying for*
τῆς ἄνωθεν εἰρήνης.» Εἰρήνην λέγει, οὐ τὴν πρὸς
*the from-above peace peace he-says not the(-peace) toward*
ἀλλήλους μόνον, ὅταν πρὸς ἀλλήλους μὴ μνησικακῶμεν·
*one-another only when toward one-another not we-bear-grudges*
ἀλλὰ καὶ τὴν πρὸς ἡμᾶς αὐτούς· ὅταν ἡ καρδία ἡμῶν
*but also the(-peace) toward us ourselves when the heart our*
μὴ καταγινώσκῃ ἡμῶν. Πολὺ δὲ τὸ ὄφελος ταύτης
*not condemns us much and (is)-the profit of-this*
τῆς εἰρήνης· μᾶλλον δὲ ἀνάγκη ταύτης τῆς ἀρετῆς ἡμῖν
*the peace rather and (a)-necessity of-this the virtue for-us*

πανταχοῦ· τὸν γὰρ θορυβούμενον νοῦν, Θεῷ συνελθεῖν
*everywhere the for troubled mind with-God to-come-together*
παντελῶς ἀδύνατον, δι' αὐτὴν τὴν φύσιν τοῦ θορύβου.
*(is)-altogether impossible because-of itself the nature of-the trouble*
Καθάπερ γὰρ ἡ εἰρήνη πανταχοῦ τοὺς πολλοὺς ἕνα
*just-as for the peace everywhere the many one*
δείκνυσι, οὕτως ὁ θόρυβος τὸν ἕνα πολλοὺς ποιεῖ. Πῶς
*shows so the trouble the one many makes how*
οὖν ἐφαρμόσαι δυνήσεται τῷ ἑνὶ καὶ ἁπλῷ Θεῷ; ἔπειθ'
*then to-fit-together will-it-be-able to-the one and simple God then*
ὅτι οὐδὲ εὔξασθαι δύναται καλῶς, οὐδὲ ἀπολαῦσαί τι
*because neither to-pray can well nor to-enjoy anything*
τῆς εὐχῆς καλῶς ὁ χωρὶς εἰρήνης εὐχόμενος. Εἴτε
*of-the prayer well the(-one) without peace praying whether*
γὰρ ὀργὴ ταράττει τὸν ἄνθρωπον, καὶ μνησικακία τὴν
*for anger troubles the man and grudge-bearing the*
εἰρήνην τῆς ψυχῆς ἐξέβαλεν, οὐδὲ συγνώμην εὑρήσει
*peace of-the soul has-cast-out neither pardon he-will-find*
τῶν πλημμελημάτων ὑπὸ τῆς εὐχῆς, πολλῷ μᾶλλον οὐδὲ
*of-the offenses from the prayer much more nor*
ἄλλην τινὰ λήψεται χάριν. Εἴτε ἁμαρτημάτων ἑτέρων
*other any he-will-receive grace or of-sins other*
ἕνεκα, ὑπὸ τοῦ συνειδότος κεντεῖται, καὶ τὴν καρδίαν ἔχει
*because-of by the conscience he-is-stung and the heart has*
κατηγορουμένην, καὶ τοῦτον θορυβεῖται τὸν θόρυβον, τῆς
*accused and (with)-this is-troubled the trouble of-the*
πρὸς τὸν Θεὸν πάσης ἀπεστέρηται παῤῥησίας, κατὰ τὸ
*toward — God all he-is-deprived boldness according-to the*
λόγιον, «Καὶ ὅταν εὔχηται, χωρὶς παῤῥησίας εὔχεται,»
*saying and when he-prays without boldness he-prays*
τοῦτ' ἔστι, χωρὶς πίστεως. Ὁ δὲ χωρὶς πίστεως
*that is without faith the(-one) and without faith*

εὐχόμενος, μάτην εὔχεται, καὶ εἰς οὐδὲν ὄφελος. Διὰ
*praying in-vain prays and to no profit for*
ταῦτα κελευόμεθα, καὶ μετὰ τῆς εἰρήνης τοῦ Θεοῦ
*these(-reasons) we-are-commanded both with the peace — of-God*
δεῖσθαι, καὶ πρὸ πάντων τὴν ἄνωθεν εἰρήνην αἰτεῖσθαι·
*to-beseech and before all the from-above peace to-ask*
μετὰ δὲ τούτων, καὶ ὑπὲρ τῶν ἄλλων φιλαγάθως δεήσεις
*after and these also for the others with-love-of-good petitions*
ποιεῖσθαι, οὐ τῆς Ἐκκλησίας μόνον, καὶ τῆς βασιλείας,
*to-make not (for)-the Church only and the kingdom*
καὶ τῶν προστατῶν ἑκατέρων, καὶ τῶν ἐν κινδύνοις καὶ
*and the leaders of-each and the(-ones) in dangers and*
περιστάσεσι, καὶ συμφοραῖς ὄντων, ἀλλ' ἁπλῶς ἁπάντων
*distresses and calamities being but simply (for)-all*
ἀνθρώπων τῆς οἰκουμένης ἁπάσης. «Ὑπὲρ τῆς εἰρήνης
*men of-the world whole for the peace*
γάρ, φησί, τοῦ σύμπαντος κόσμου·» μάλιστα μέν, ὅτι τὸν
*for he-says of-the whole world chiefly indeed because the*
ἑαυτῶν Δεσπότην ἴσασι κοινὸν ἁπάντων ὄντα Δεσπότην,
*their-own Master they-know common of-all being Master*
καὶ ὅτι μέλει πάντων αὐτῷ ὡς δημιουργῷ τῶν
*and that (there-is)-care for-all to-him as creator of-the*
δημιουργημάτων· κἄν τις αὐτῶν κήδηται, θεραπεύει αὐτὸν
*creatures and-if someone for-them cares he-serves him*
μᾶλλον, ἢ θύων· ἔπειτα κατὰ τὸν μακάριον Παῦλον,
*more than sacrificing then according-to the blessed Paul*
ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον
*that also we in the calm their (a)-quiet and peaceable*
βίον διάγωμεν, ἐν πάσῃ εὐλαβείᾳ καὶ σεμνότητι· καὶ οὐχ
*life may-lead in all reverence and gravity and not*
ὑπὲρ τῶν εἰς ψυχὴν φερόντων μόνον, ἀλλὰ καὶ τῶν
*for the(-things) to (the)-soul tending only but also for-the*

σωματικῶν ἀγαθῶν εὐχόμεθα τῶν ἀναγκαίων, εὐκρασίας
*bodily good(-things) we-pray the necessary good-temperature*
ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς· ἵν᾽ εἰδῶμεν
*of-airs abundance of-the fruits of-the earth that we-may-know*
πάντων αἴτιον ὄντα καὶ χορηγὸν τὸν Θεόν, καὶ πρὸς
*of-all (the)-cause being and provider — God and to*
ἐκεῖνον μόνον ὁρῶμεν· ἐπεὶ καὶ ἄρτον αἰτεῖσθαι παρ᾽ αὐτοῦ
*him alone we-may-look since even bread to-ask from him*
καθημερινὸν μετὰ τῶν ἄλλων αὐτὸς ἐκέλευσεν ὁ Χριστός.
*daily with the others himself commanded — Christ*

## Τί βούλεται ἡ αἴτησις τοῦ ἐλέου πανταχοῦ

### XIII · WHAT THE CONSTANT ASKING FOR MERCY MEANS

*The people answer every petition with Lord, have mercy, for mercy contains all: to ask God's mercy is to ask his kingdom, since Christ promised the merciful that they will obtain mercy and then will say, "Come, inherit the kingdom." He will feed them at his table, serve them, clothe them, and make them sons and heirs.*

Ζητητέον δὲ κἀκεῖνο, τίνος χάριν ὁ μὲν ἱερεὺς περὶ
*(it-must-be)-asked and that-too for-what reason the indeed priest for*
πολλῶν εὔχεσθαι κελεύει διαφόρων· οἱ δὲ περιεστῶτες
*many to-pray bids different(-things) the and standing-around*
πιστοὶ ἐλεηθῆναι μόνον εὔχονται, καὶ ταύτην μόνην ἐπὶ
*faithful to-be-shown-mercy only pray and this only for*
πᾶσι, καὶ μίαν πρὸς τὸν Θεὸν ἀφιᾶσι φωνήν. Πρῶτον
*all and one to — God let-go voice first*
μὲν ὅτι τοιαύτη φωνὴ καθάπερ εἴρηται εὐχαριστίαν καὶ
*indeed because such (a)-voice as has-been-said thanksgiving and*
ἐξομολόγησιν περιέχει. Ἔπειτα τὸ ἔλεος παρὰ τοῦ Θεοῦ
*confession contains then the mercy from — God*

αἰτεῖν, τὴν αὐτοῦ βασιλείαν ἐστὶν αἰτεῖν, ἣν τοῖς
*to-ask the his kingdom is to-ask which to-the(-ones)*
αἰτουμένοις ὁ Χριστὸς αὐτήν τε ἐπηγγείλατο δώσειν, καὶ
*asking — Christ it both promised to-give and*
τὰ ἄλλα ὧν χρείαν ἔχομεν πάντα, προσθήσειν, καὶ διὰ
*the other(-things) of-which need we-have all to-add and for*
τοῦτο ταύτῃ ἀρκοῦνται τῇ δεήσει, ὡς πάντα ὁμοῦ δυναμένῃ.
*this with-this they-are-content the petition as all(-things) together being-able*
Καὶ πόθεν ἔστι τοῦτο μαθεῖν, φησίν, ὡς ὁ ἔλεος τοῦ
*and whence is(-it-possible) this to-learn one-says that the mercy —*
Θεοῦ τὴν αὐτοῦ βασιλείαν σημαίνει; Ἐξ ὧν ὁ Χριστὸς τὸ
*of-God the his kingdom signifies from what — Christ the*
ἆθλον τῶν ἐλεημόνων διηγούμενος, καὶ ἣν λήψονται παρ᾽
*prize of-the merciful narrating and which they-will-receive from*
αὐτοῦ τῆς χρηστότητος ἀμοιβήν, νῦν μὲν ἐλεηθήσεσθαι
*him of-the goodness requital now indeed to-be-shown-mercy*
αὐτοὺς λέγει, νῦν δὲ βασιλείας τεύξεσθαι· ὡς ταυτὸν ὄν, τό
*them he-says now and of-(the)-kingdom to-obtain as the-same being the*
τε τοῦ παρ᾽ αὐτοῦ ἐλέου τυχεῖν, καὶ βασιλείας κληρονομίαν
*both of-the from him mercy to-obtain and of-(the)-kingdom inheritance*
λαβεῖν. «Μακάριοι γάρ, φησίν, οἱ ἐλεήμονες, ὅτι αὐτοὶ
*to-receive blessed for he-says (are)-the merciful for they*
ἐλεηθήσονται.» Εἶτα ἀλλαχοῦ, καθάπερ ἐξηγούμενος ἑαυτόν,
*shall-be-shown-mercy then elsewhere as explaining himself*
καὶ τί ἐστι τὸ ἐλεηθῆναι, σημαίνων· «Ἐρεῖ, φησίν, ὁ
*and what is the to-be-shown-mercy signifying will-say he-says the*
βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· τοὺς ἐλεήμονας λέγων·
*king to-the(-ones) at (the)-right his the merciful meaning*
Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν
*come the blessed of-the Father my inherit the*
ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.»
*prepared for-you kingdom from (the)-foundation of-(the)-world*

Καὶ ἄλλως δὲ εἴ τις ἐξ ὧν ἐλεήμονες ἄνθρωποι ποιοῦσι,
*and otherwise too if anyone from what merciful men do*
τὸ ἔργον τοῦ θείου ἐλέου κατιδεῖν ἐθελήσει, οὐδὲν ἕτερον
*the work of-the divine mercy to-discern shall-wish nothing other*
εὑρήσει δυνάμενον, ἢ τὴν βασιλείαν αὐτήν. Τί οὖν οἱ
*he-will-find able(-to-be) than the kingdom itself what then the*
ἐλεήμονες; «Ἐπείνασα, φησί, καὶ ἐδώκατε ἐμοὶ φαγεῖν·
*merciful(-do) I-was-hungry he-says and you-gave me to-eat*
ἐδίψησα, καὶ ἐποτίσατέ μου.» Οὐκοῦν καὶ ὁ Χριστὸς οὓς
*I-was-thirsty and you-gave-drink me therefore also — Christ whom*
ἐλεεῖ, τούτους τῆς ἑαυτοῦ μεταδώσει τραπέζης. Τίς
*he-shows-mercy-to these of-the his-own will-impart table what*
δέ ἐστιν ἐκείνη; «Ἵνα ἐσθίητε, φησί, καὶ πίνητε ἐπὶ τῆς
*and is that that you-may-eat he-says and drink at the*
τραπέζης μου, ἐν τῇ βασιλείᾳ μου.» Καὶ ἵνα γνῷς
*table my in the kingdom my and that you-may-know*
τὴν λαμπρότητα τῆς τραπέζης ἐκείνης, καὶ ὡς οὐκ ἔστι
*the splendor of-the table that and that not it-is*
δούλων, ἀλλὰ βασιλέων, μανθάνετε τὸν διάκονον, ὅτι αὐτός
*of-slaves but of-kings learn the server that he*
ἐστιν ὁ πάντων Δεσπότης. «Περιζώσεται γάρ, φησί, καὶ
*is the of-all Master he-will-gird-himself for he-says and*
ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.»
*will-make-recline them and having-come-forward will-serve them*
Ἀλλὰ καὶ περιβαλεῖ γυμνὸν ὄντα τὸν ἠλεημένον. Οὐκοῦν
*but also he-will-clothe naked being the(-one) shown-mercy therefore*
στολὴν δώσει βασιλικήν; Οἴκοθεν γὰρ αὐτὸν ἐνδύσει
*(a)-robe will-he-give royal from-his-own(-store) for him he-will-clothe*
καὶ τῶν αὐτοῦ. Δουλικὸν δὲ οὐδὲν παρ' αὐτῷ βασιλεῖ
*and of-the his servile and nothing with him (a)-king*
γε ὄντι, ὥσπερ οὐδὲν παρ' ἡμῖν οἴκοθεν βασιλικόν,
*indeed being just-as nothing with us from-our-own(-store) royal*

οὖσί γε δούλοις. Τοῦτο δέ ἐστι τὸ ἔνδυμα τοῦ γάμου,
*being indeed slaves this and is the garment of-the wedding*
ὅπερ τοὺς περικειμένους ἔνδον ἀνάγκη τῆς βασιλείας
*which the(-ones) wearing within (it-is)-necessary the kingdom*
εἶναι· ὅτι οὐδὲν ἕξει ὁ βασιλεύς, ὁ μεμψάμενος
*to-be because nothing will-have the king the(-one) having-blamed*
αὐτούς, ἐκβαλεῖ τοῦ νυμφῶνος. Τί ἔτι; Τὴν οἰκίαν
*them will-cast-out of-the bridal-chamber what further the house*
αὐτοῖς ἀνοίξει τὴν ἑαυτοῦ· καὶ εἰσαγαγὼν ἀναπαύσει.
*to-them he-will-open the his-own and having-brought(-them)-in will-give-rest*
«Ξένος γὰρ ἤμην, καὶ συνηγάγετέ με.» Ἀλλ' οἱ
*(a)-stranger for I-was and you-gathered me but the(-ones)*
ταύτης τῆς χάριτος ἀξιούμενοι, οὐκ ἔτι δοῦλοι, ἀλλὰ
*of-this the grace deemed-worthy (are)-no longer slaves but*
υἱοί. «Ὁ γὰρ δοῦλος, φησίν, οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
*sons the for slave he-says not remains in the house to the*
αἰῶνα.» Οἱ δὲ υἱοί, καὶ κληρονόμοι, οὐ τῆς βασιλείας
*age the and sons (are)-also heirs not of-the kingdom*
ἁπλῶς μόνον, ἀλλὰ καὶ αὐτοῦ τοῦ περικειμένου τὴν
*simply only but also of-himself the(-one) wearing the*
βασιλείαν. «Κληρονόμοι γάρ, φησί, Θεοῦ, συγκληρονόμοι
*kingdom heirs for he-says of-God joint-heirs*
δὲ Χριστοῦ.» Οὕτω τὸν ἔλεον παρὰ τοῦ Χριστοῦ αἰτεῖν,
*and of-Christ so the mercy from — Christ to-ask*
τὸ τυχεῖν παρ' αὐτοῦ βασιλείας, ἔστιν αἰτεῖν.
*the to-obtain from him (the)-kingdom is to-ask*

## Περὶ τῆς παραθέσεως

### XIV · ON THE COMMITTING OF OURSELVES TO GOD

*To commit ourselves to God needs a pure conscience and boldness, so we first call on the God-bearer and the saints, and ask for the unity of the faith and the communion of the Spirit, the grace by which Christ broke down the wall between God and men.*

Μετὰ δὲ τὸ εὔξασθαι περὶ πάντων, ἑαυτοὺς κελεύει
*after and the to-pray for all ourselves he-bids*
τῷ Θεῷ παρατίθεσθαι, λέγων· «Παναγίας, ἀχράντου,
*— to-God to-commit saying of-(our)-all-holy immaculate*
ὑπερευλογίμου, ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀεὶ
*most-blessed glorious Lady our God-bearer and ever*
παρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες,
*virgin Mary with all the saints having-remembered*
ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν τῷ Θεῷ
*ourselves and one-another and all the life our — to-God*
παραθώμεθα.» Οὐ πάντων ἐστὶ τὸ παρατίθεσθαι ἑαυτοὺς
*let-us-commit not of-all is the to-commit themselves*
τῷ Θεῷ. Οὐ γὰρ ἀρκεῖ τὸ εἰπεῖν, ἀλλὰ δεῖ καὶ
*— to-God not for suffices the to-say but (one)-must also*
τὸν Θεὸν συντιθέμενον ἔχειν. Τοῦτο δὲ παῤῥησίας δεῖται
*— God consenting to-have this and boldness requires*
πάντως, παῤῥησίαν δὲ καθαρὸν ποιεῖ συνειδός· ὅταν ἡ
*altogether boldness and (a)-pure produces conscience when the*
καρδία ἡμῶν μὴ καταγινώσκει ἡμῶν· ὅταν τὰ αὐτοῦ
*heart our not condemns us when the(-things) his*
μεριμνῶμεν, ὅταν ὑπὲρ τοῦ μεριμνᾷν τὰ ἐκείνου,
*we-care-for when for the to-care-for the(-things) of-him*
τῶν ἡμετέρων καταφρονῶμεν. Τότε γὰρ αὐτοί τε ἀληθῶς
*the our(-things) we-despise then for ourselves both truly*

ἀφιστάμεθα τῆς μερίμνης τῆς ὑπὲρ ἡμῶν αὐτῶν, καὶ τῷ
*withdraw-from the care the(-care) for us ourselves and —*
Θεῷ ταύτην παρατίθεμεν ἀσφαλῶς· πιστεύοντες βεβαίως
*to-God this we-commit safely believing firmly*
ὅτι δέξεται τὴν παρακαταθήκην ἡμῶν καὶ φυλάξει.
*that he-will-receive the deposit our and will-guard(-it)*
Ἐπεὶ τοίνυν τοσαύτης δεῖται τὸ πρᾶγμα φιλοσοφίας τε
*since therefore so-much needs the matter of-philosophy both*
καὶ σπουδῆς, διὰ τοῦτο νῦν μὲν παναγίαν τοῦ Θεοῦ
*and of-zeal for this now indeed (the)-all-holy — of-God*
Μητέρα, καὶ τὸν τῶν ἁγίων ἅπαντα κύκλον εἰς ἐπικουρίαν
*Mother and the of-the saints whole circle to (our)-aid*
καλέσαντες, οὕτω ποιούμεθα τὴν παράθεσιν· τοῦτο γὰρ
*having-called so we-make the committal this for*
βούλεται τό, «μνημονεῦσαι,» τό, «καλέσαι,» τό,
*means the(-word) to-remember the to-call the*
«δεηθῆναι.» Νῦν δὲ τὴν ἑνότητα τῆς πίστεως, καὶ τὴν
*to-beseech now and the unity of-the faith and the*
κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι πρότερον,
*communion of-the holy Spirit having-asked-for first*
εἶτα ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν
*then ourselves and one-another and all the life our*
παρατιθέμεθα τῷ Θεῷ. Τί δέ ἐστιν ἡ τῆς πίστεως
*we-commit — to-God what and is the of-the faith*
ἑνότης; «Ἀνήρ, φησί, δίψυχος, ἀκατάστατος ἐν πάσαις
*unity (a)-man he-says double-minded (is)-unstable in all*
ταῖς ὁδοῖς αὐτοῦ·» δίψυχον λέγων τὸν ἀμφίβολον, τὸν
*the ways his double-minded calling the doubtful the(-one)*
οὐδαμοῦ βέβαιον. Ὁ γὰρ τοιοῦτος ἐφ' ἑκατέρας κλίνων,
*nowhere firm the(-one) for such to both(-sides) leaning*
οὐδετέρωθι βαίνει βεβαίως. Τούτου τὸ ἐναντίον δηλοῦται
*on-neither-side walks firmly of-this the opposite is-shown*

διὰ τῆς ἑνώσεως, τὸ πάγιον, τὸ βέβαιον, τὸ ἑστώς.
*by the union the fixed the firm the standing*
Ὁ μὲν γὰρ πιστεύων βεβαίως, ἕν τι γιγνώσκει περὶ
*the(-one) indeed for believing firmly one thing knows about*
τοῦ πράγματος, ἢ τὸ εἶναι, ἢ τὸ μὴ εἶναι. Ὁ δὲ
*the matter either the to-be or the not to-be the(-one) but*
ἀμφίβολος πρὸς ἄμφω ῥέπων, καὶ ἀπὸ τῆς προσηγορίας
*doubtful toward both inclining also from the name*
γίνεσθαι δῆλος. Τοῦτο μὲν ἡ τῆς πίστεως ἑνότης· τὸ
*to-become clear this indeed (is)-the of-the faith unity the*
ἀκίνητον, τὸ πάσης ἀμφιβολογίας ἀπηλλαγμένον. Ἡ δὲ
*immovable the(-thing) from-all doubt freed the and*
τοῦ ἁγίου Πνεύματος κοινωνία τὴν ἐκείνου σημαίνει χάριν.
*of-the holy Spirit communion the his signifies grace*
Λέγεται δὲ κοινωνία, ὅτι τοῦ Κυρίου διὰ τοῦ σταυροῦ
*it-is-called and communion because the Lord through the cross*
τὸ μεσότοιχον τοῦ φραγμοῦ, τὸ μεταξὺ Θεοῦ καὶ
*the middle-wall of-the partition the(-one) between God and*
ἡμῶν καθελόντος, ἐπεὶ τοὺς τότε διισταμένους καὶ μηδὲν
*us having-taken-down since the(-ones) then standing-apart and nothing*
ἔχοντας κοινόν, συνιέναι καὶ κοινωνεῖν ἔδει λοιπόν, ἡ
*having common to-come-together and to-commune (one)-ought thereafter the*
τοῦ ἁγίου Πνεύματος πρὸς τοὺς ἀποστόλους ἐπιδημία τοῦτο
*of-the holy Spirit to the apostles coming this*
ποιεῖ. Ἐντεῦθεν γὰρ τὸ ἅγιον βάπτισμα καὶ πᾶσα ἡ τῶν
*effects from-here for the holy baptism and all the of-the*
θείων χαρίτων πηγὴ τοῖς ἀνθρώποις ἀνέῳγε, καί, κατὰ
*divine graces source to-the men has-opened and according-to*
τὸν μακάριον Πέτρον, θείας γεγόναμεν κοινωνοὶ φύσεως.
*the blessed Peter of-divine we-have-become partakers nature*

Δεῖ τοίνυν καὶ πίστεως βεβαίας, καὶ τῆς παρὰ τοῦ
*there-is-need therefore both of-faith firm and the from the*
ἁγίου Πνεύματος βοηθείας, τῷ μέλλοντι καλῶς
*holy Spirit help (for)-the(-one) about well*
ἀνατιθέναι τῷ Θεῷ ἑαυτόν. Καὶ οὐχ ἑαυτὸν ἕκαστος
*to-dedicate — to-God himself and not himself each*
μόνον, ἀλλὰ καὶ ἀλλήλους παρατιθέμεθα. Δεῖ γὰρ
*only but also one-another we-commit (one)-must for*
οὐ τὸ ἑαυτοῦ ζητεῖν μόνον, ἀλλὰ καὶ τὰ τῶν
*not the(-good) of-himself to-seek only but also the(-things) of-the*
ἄλλων, διὰ τὸν τῆς ἀγάπης νόμον.
*others because-of the of-the love law*

## Περὶ τῶν λεγομένων ἀντιφώνων, καὶ τῶν ἐν αὐτοῖς εὐχῶν

### XV · ON THE ANTIPHONS AND THEIR PRAYERS

*While the deacon recites the petitions the priest prays quietly for the people and the church, giving God's glory as the reason he should grant them, and says the close aloud so all may share in it. The people sing the psalms of the antiphons, and the priest, standing before the doors, prays that holy angels enter with him to the altar.*

Ἐν ὅσῳ δὲ τῶν αἰτήσεων ὁ διάκονος ἐξηγεῖται, καὶ ὁ
*in as-much-as and of-the petitions the deacon leads and the*
ἱερὸς λαὸς εὔχεται, ὁ ἱερεὺς ἔνδον εὐχὴν ποιεῖται ἡσυχῇ
*holy people prays the priest within (a)-prayer makes quietly*
καὶ καθ' ἑαυτόν, ὑπὲρ τῶν περιεστώτων, καὶ τοῦ ἁγίου
*and by himself for the(-ones) standing-around and the holy*
οἴκου, πλούσια χεθῆναι αὐτοῖς τὰ ἐλέη παρὰ τοῦ Θεοῦ,
*house richly to-be-poured-out on-them the mercies from — God*

καὶ τοὺς οἰκτιρμούς· καὶ προστίθησι τὴν αἰτίαν δι' ἣν
*and the compassions and he-adds the cause for which*
αὐτὸς ταῦτα αἰτεῖται, καὶ ὁ Θεὸς ἂν παράσχοι τὰ
*he these(-things) asks and — God — may-grant the(-things)*
ἑαυτοῦ δίκαια, οὐ τῷ, ἀξίους εἶναι τοὺς αἰτουμένους, οὐχ
*of-himself just not by-the worthy to-be the(-ones) asking not*
ὅτι δίκαιοι λαβεῖν ἡμεῖς, ἀλλ' ὅτι σοι πρέπει πᾶσα
*because just to-receive (are)-we but because to-you befits all*
δόξα, τιμή, καὶ προσκύνησις. «Διὰ τὴν σὴν δόξαν ταῦτα
*glory honor and worship because-of the your glory these(-things)*
δέομαί σου,» φησί. Τὸ γὰρ οὕτω φιλανθρωπεύσασθαι πρὸς
*I-ask you he-says the for so to-show-love-to-man toward*
τοὺς ἀναξίους ἡμᾶς, ὑπὲρ τῆς σῆς γίνεται δόξης. Τοῦτο
*the unworthy us for the your becomes glory this*
δὲ τὸ δοξάζεσθαι πρέπει σοι κατ' ἐκεῖνο τὸ τοῦ
*and the to-be-glorified befits you according-to that the(-word) of-the*
μακαρίου Δαβίδ, «Μὴ ἡμῖν, Κύριε, μὴ ἡμῖν, ἀλλὰ τῷ
*blessed David not to-us Lord not to-us but to-the*
ὀνόματί σου δὸς δόξαν.» Διὰ τοῦτο τὴν εὐχὴν τελέσας,
*name your give glory for this the prayer having-finished*
τὴν αἰτιολογίαν ταύτην, ὅτι καὶ ἀκροτελεύτιος οὖσα καὶ
*the statement-of-cause this because both final being and*
δοξολογία ἐστίν, εἰς ἐπήκοον πάντων ἀναγινώσκει, ἵνα
*glorification it-is to (the)-hearing of-all he-reads that*
τοῦ ὕμνου κοινωνοὺς ἅπαντας λάβῃ, καὶ ὑπὸ πάσης
*of-the hymn partners all he-may-take and by all*
τῆς Ἐκκλησίας ὁ Θεὸς ὑμνηθῇ. Καὶ τοίνυν ἀκούοντες
*the Church — God may-be-hymned and therefore hearing*
κοινωνοῦσιν αὐτῷ τοῦ ὕμνου. Εἰπόντος γὰρ τοῦ ἱερέως καὶ
*they-share with-him the hymn having-said for the priest and*
δοξολογήσαντος, οἱ πιστοὶ πάντες τὸ «Ἀμὴν» ἐπιλέγουσι,
*having-glorified the faithful all the amen add*

καὶ τοῦτο τὸ ῥῆμα βοήσαντες οἰκειοῦνται πάσας τὰς
*and this the word having-cried they-make-their-own all the*
ἐκείνου φωνάς. Εἶτα τῶν ἱερῶν ψαλμῳδιῶν ἀπάρχεται
*his words then the sacred psalmodies begins*
μὲν ὁ ἱερεὺς πληροῦσι δὲ τὸ πᾶν οἱ περιεστῶτες,
*indeed the priest fill and the whole the(-ones) standing-around*
τὰ θεόπνευστα τῶν ἱερῶν προφητῶν ᾄδοντες ῥήματα·
*the God-inspired of-the sacred prophets singing words*
«Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ καὶ ψάλλειν
*good (it-is)-the to-give-thanks to-the Lord and to-sing*
τῷ ὀνόματί σου, Ὕψιστε·» ἀρχῇ πρέπον εὐθὺς τὸ
*to-the name your O-Most-High at-(the)-beginning fitting at-once the*
ῥῆμα, ὅτι περὶ αὐτοῦ λέγει τοῦ ὕμνου, ὅτι ἀγαθόν, ὃ
*word because about it says the hymn that (it-is)-good which*
δεῖ πάντως εἰδέναι πρὸ παντὸς ὕμνου· ἐξομολογεῖσθαι
*(one)-must altogether to-know before every hymn to-give-thanks*
λέγων τὸ εὐχαριστεῖν, τὸ ὑμνεῖν. Τούτων δὲ καὶ τῶν
*meaning the to-thank the to-hymn these and also the*
ἑξῆς ὑμνηθέντων, ὁ διάκονος εἰς εὐχὴν προτρέπεται
*following hymned the deacon to prayer exhorts*
τοὺς πιστούς, οἷα καὶ πρότερον αἰτεῖσθαι κελεύων. Ἐν
*the faithful such-as also before to-ask commanding in*
ὅσῳ δὲ ἡ ψαλμῳδία ἐτελεῖτο, καὶ οἱ πιστοὶ
*as-much-as and the psalmody was-being-performed and the faithful*
ηὔχοντο, ὁ ἱερεὺς ἔνδον εὐχὴν ποιησάμενος εἰς τὸν Θεόν,
*were-praying the priest within (a)-prayer having-made to — God*
καθόλου τε περὶ τοῦ πληρώματος τῆς Ἐκκλησίας, καὶ
*generally both about the fullness of-the Church and*
ἰδίως ὑπὲρ τῶν κοσμούντων τὸν ἅγιον αὐτοῦ οἶκον,
*particularly for the(-ones) adorning the holy his house*
καὶ λαμπρὸν πανταχόθεν ἀποδεικνύναι ἐπιθυμούντων, ἵνα
*and splendid from-all-sides to-show desiring that*

καὶ αὐτοὶ παρ᾽ αὐτοῦ δοξασθῶσιν, αἰτίαν προστίθησιν
*also they by him may-be-glorified (a)-cause he-adds*
ἐπικαιροτάτην, «Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἔστιν ἡ
*most-timely for yours (is)-the might and yours is the*
βασιλεία.» Παρὰ τοῖς βασιλεῦσι, φησίν, ἡ δόξα, καὶ
*kingdom with the kings he-says (is)-the glory and*
τὸ δύνασθαι λαμπροὺς ποιεῖν, οὓς ἂν βούλωνται.
*the to-be-able splendid to-make whom — they-wish*
Σὺ δέ, βασιλεὺς αἰώνιος, καὶ σὸν τὸ κράτος, καὶ σοῦ ἐστιν
*you and (are)-king eternal and yours (is)-the might and yours is*
ἡ βασιλεία. Καὶ ταύτην τὴν αἰτιολογίαν, ὡς δοξολογίαν
*the kingdom and this the statement-of-cause as glorification*
οὖσαν βοήσας ἐν τοῖς ἁπάντων ὠσὶ τῶν πιστῶν, καὶ
*being having-cried in the of-all ears of-the faithful and*
κοινωνίαν λαβὼν τοῦ πρὸς τὸν Θεὸν ὕμνου, καθάπερ καὶ
*partnership having-taken of-the toward — God hymn as also*
πρότερον, αὖθις τῶν ψαλμῳδιῶν ἄρχεται, καὶ οἱ πιστοὶ
*before again the psalmodies he-begins and the faithful*
συμπληροῦσιν, εἶτα αἰτοῦνται παρὰ Θεοῦ τὰς αἰτήσεις, ὧν
*complete(-them) then they-ask from God the petitions which*
ὁ διάκονος ἐξηγεῖται, κατὰ τὰ πρότερον εἰρημένα.
*the deacon recites according-to the(-things) before said*
Ὁ δὲ ἱερεὺς πάλιν εὐχὴν ποιησάμενος ὑπὲρ τῶν
*the and priest again (a)-prayer having-made for the(-ones)*
συνευχομένων αὐτῷ πιστῶν, ἵνα ὧν ἕκαστος ἰδίᾳ αἰτεῖται,
*praying-with him faithful that what each privately asks*
τύχοι κατὰ τὸ αὐτῷ συμφέρον παρὰ τοῦ Θεοῦ,
*he-may-obtain according-to the to-him profitable from — God*
καὶ ἔτι ζωὴν αἰώνιον ἐν τῷ μέλλοντι· προστίθησιν
*and further life eternal in the(-age) to-come he-adds*
αἰτίαν, τὴν αὐτοῦ ἀγαθότητα καὶ φιλανθρωπίαν· ἣν καὶ
*(as)-cause the his goodness and love-of-man which also*

ἀκροτελεύτιον οὖσαν εἰς ἐπήκοον τῶν ἁπάντων εἰπών, τῆς
*final being to (the)-hearing of-the all having-said the*
ἀπάρχεται ψαλμῳδίας τρίτης, ἧς ᾀδομένης τὸ Εὐαγγέλιον
*he-begins psalmody third which being-sung the Gospel*
εἰσάγεται δορυφορούμενον, ὑπὸ λαμπάσι καὶ θυμιάμασι,
*is-brought-in escorted with lamps and incense*
πάντων πεμπόντων, ὅσοι τοῦ βήματος, τοῦ διακόνου
*all sending(-it) as-many-as (are)-of-the bema the deacon*
αὐτὸ κομίζοντος, ἢ εἰ μὴ παρὼν τύχοι, τοῦ ἱερέως. Ὁ
*it carrying or if not present he-happens(-to-be) the priest the*
δὲ ἱερεὺς ἐν ᾧ εἰς τὸ θυσιαστήριον εἰσιέναι μέλλει, στὰς
*and priest in which into the altar to-enter he-is-about having-stood*
πρὸ τῶν θυρῶν ἐκ μικροῦ διαστήματος, ἕως ἡ ψαλμῳδία
*before the doors from (a)-small distance until the psalmody*
πληρωθῇ, εὔχεται τῷ Θεῷ ἁγίους ἀγγέλους συνεισελθεῖν,
*is-completed prays — to-God holy angels to-enter-with*
εἰς τὸ θυσιαστήριον εἰσιόντι, καὶ συνεφάψασθαι τῆς
*into the altar (him)-entering and to-take-part-in the*
ἱερουργίας, καὶ κοινωνῆσαι τῆς πρὸς Θεὸν δοξολογίας αὐτῷ·
*sacred-service and to-share the toward God glorification with-him*
καὶ προστίθησιν αἰτίαν, ὅτι παρὰ ἀνθρώπων καὶ παρὰ
*and he-adds (a)-cause that from men and from*
ἀγγέλων πρέπει αὐτὸν δοξάζεσθαι. Τοῦτο γὰρ βούλεται,
*angels it-befits him to-be-glorified this for means*
«Ἡ πᾶσα δόξα, τιμή, καὶ προσκύνησις ἡ παρὰ
*the all glory honor and worship the(-glory) from*
πάντων, τῶν δοξάζειν Θεὸν εἰδότων, καὶ προσκυνεῖν.»
*all the(-ones) to-glorify God knowing and to-worship*
Καὶ ταῦτα εὐξάμενος εἰς τὸ θυσιαστήριον εἰσέρχεται,
*and these(-things) having-prayed into the altar he-enters*
καὶ τίθησιν ἐπὶ τῆς ἁγίας τραπέζης τὸ Εὐαγγέλιον.
*and places on the holy table the Gospel*

## Σημασία τῆς ἱερουργίας ἐν κεφαλαίῳ

### XVI · THE MEANING OF THE RITE IN SUMMARY

*The whole rite is one body of history: the sacrifice proclaims Christ's death, resurrection, and ascension, what comes before it his coming and manifestation, and what comes after the Spirit's descent and the nations' conversion. The psalms and readings both sanctify the faithful and signify the dispensation, as garments both clothe and show a man's station, while some acts, like the lance, serve only to signify.*

Ἀναγκαῖον δὲ ἄνωθεν κατὰ μέρος ἐπελθεῖν τῶν
*(it-is)-necessary and from-the-beginning in part to-go-through of-the*
ψαλμῳδιῶν τὰ ῥήματα· ἐκεῖνο πρότερον εἰπόντας ὅτι
*psalmodies the words that first having-said that*
τὸ μυστήριον τῆς οἰκονομίας τοῦ Χριστοῦ, σημαίνεται
*the mystery of-the dispensation — of-Christ is-signified*
μὲν διὰ τῆς θυσίας αὐτῆς· σημαίνεται δέ, καὶ διὰ
*indeed through the sacrifice itself is-signified and also through*
τῶν πρὸ τῆς θυσίας, καὶ τῶν μετὰ τὴν θυσίαν,
*the(-things) before the sacrifice and the(-things) after the sacrifice*
τελουμένων καὶ λεγομένων. Ἡ μὲν γὰρ θυσία τὸν
*performed and said the indeed for sacrifice the*
θάνατον αὐτοῦ καταγγέλλει, καὶ τὴν ἀνάστασιν, καὶ τὴν
*death his proclaims and the resurrection and the*
ἀνάληψιν, ὅτε τὰ τίμια δῶρα εἰς αὐτὸ τὸ Κυριακὸν
*ascension when the precious gifts into itself the Lord's*
μεταβάλλει σῶμα, τὸ ἀναστάν, τὸ εἰς οὐρανοὺς
*it-changes body the(-body) risen the(-body) into (the)-heavens*
ἀνεληλυθός. Τὰ δὲ πρὸ τῆς θυσίας, τὰ πρὸ
*ascended the(-things) and before the sacrifice the(-things) before*
τοῦ θανάτου, τὴν παρουσίαν, τὴν ἀνάδειξιν, τὴν τελείαν
*the death the coming the manifestation the perfect*

φανέρωσιν, τὰ δὲ μετὰ τὴν θυσίαν, τὴν ἐπαγγελίαν
*revelation the(-things) and after the sacrifice the promise*
τοῦ Πατρός, ὡς αὐτὸς εἶπε, τὴν τοῦ Πνεύματος εἰς τοὺς
*of-the Father as he-himself said the of-the Spirit upon the*
ἀποστόλους κάθοδον, τὴν τῶν ἐθνῶν δι' ἐκείνων πρὸς
*apostles descent the of-the nations through those to*
Θεὸν ἐπιστροφήν τε καὶ κοινωνίαν. Καὶ ἔστιν ἡ πᾶσα
*God conversion both and communion and is the whole*
μυσταγωγία καθάπερ τι σῶμα ἓν ἱστορίας, ἀπ' ἀρχῆς
*mystagogy as some body one of-history from (the)-beginning*
ἄχρι τέλους τὴν συμφωνίαν καὶ ὁλοκληρίαν φυλάττον·
*to (the)-end the harmony and wholeness keeping*
ὥστε ἕκαστον τῶν τελουμένων, ἢ λεγομένων ἰδίαν
*so-that each of-the(-things) performed or said own*
τινὰ συντέλειαν τῇ ὁλότητι παρέχειν. Ὅθεν οἱ ψαλμοί, ὡς
*some contribution to-the whole to-provide whence the psalms as*
ἂν ἐν προοιμίοις τῆς μυσταγωγίας ᾀδόμενοι, τὸν πρότερον
*— in preludes of-the mystagogy sung the earlier*
καιρὸν τῆς τοῦ Χριστοῦ οἰκονομίας σημαίνουσι· τὰ δὲ
*period of-the — of-Christ dispensation signify the(-things) and*
μετὰ τούτων, αἵ τε τῶν ἱερῶν Γραφῶν ἀναγνώσεις, καὶ τὰ
*after these the both of-the sacred Scriptures readings and the*
ἄλλα, τὸ ἐφεξῆς. Καὶ μὴν ἄλλη τις εἶναι εἴρηται ἡ
*other(-things) the next(-period) and indeed another some to-be has-been-said the*
αἰτία τῶν ψαλμῳδιῶν, καὶ τῶν Γραφῶν· προκαθαρσίαν
*cause of-the psalmodies and of-the Scriptures (a)-purification-beforehand*
τινὰ πρὸς τὰ μυστήρια, καὶ παρασκευάς· ἀλλ' οὐδὲν
*some toward the mysteries and preparation but nothing*
κωλύει καὶ τοῦτο κἀκεῖνο δύνασθαι, καὶ τὰ αὐτὰ
*prevents both this and-that to-be-possible and the same(-things)*
καὶ τοὺς πιστοὺς ἁγιάζειν, καὶ τὴν οἰκονομίαν σημαίνειν.
*both the faithful to-sanctify and the dispensation to-signify*

Καθάπερ γὰρ τὰ ἱμάτια πληροῦσι μὲν τὴν χρείαν τῆς
*just-as for the garments fill indeed the need of-the*
ἐνδύσεως, καὶ καλύπτουσι τὸ σῶμα, τῷ δὲ τοιάδε εἶναι
*clothing and cover the body by-the and such to-be*
ἢ τοιάδε, καὶ ἐπιτήδευμα σημαίνουσι, καὶ βίον, καὶ ἀξίαν
*or such also (the)-occupation they-signify and life and rank*
τῶν περικειμένων· οὕτω καὶ ἐπὶ τούτων ἔχει. Ὅτι μὲν
*of-the(-ones) wearing(-them) so also with these it-is that indeed*
γὰρ ὅλως θεῖαι Γραφαί, καὶ θεόπνευστα ῥήματα τὰ
*for wholly divine Scriptures and God-inspired words the(-things)*
ᾀδόμενα καὶ ἀναγινωσκόμενα, τοὺς ἀναγινώσκοντας καὶ
*sung and read the(-ones) reading and*
ᾄδοντας ἁγιάζει· ὅτι δὲ τοιαῦτα ἐξελέγη, καὶ οὕτως
*singing sanctify that and such(-ones) were-chosen and so*
ἐτάχθησαν, καὶ τὴν ἄλλην δύναμιν ἔχουσι, καὶ ἀρκοῦσι
*were-ordered also the other power they-have and suffice*
πρὸς σημασίαν τοῦ Χριστοῦ παρουσίας καὶ πολιτείας.
*for signifying — of-Christ coming and life*
Ἐπεὶ οὐ μόνον τὰ ᾀδόμενα καὶ λεγόμενα, ἀλλὰ καὶ
*since not only the(-things) sung and said but also*
τὰ τελούμενα, τοῦτον ἔχει τὸν τρόπον, καὶ γίνεται
*the(-things) performed this have the way and is-done*
μὲν ἕκαστον τῆς χρείας ἕνεκα τῆς ἐνισταμένης.
*indeed each of-the need for-the-sake-of the present*
Σημαίνει δὲ καί τι τῶν τοῦ Χριστοῦ ἔργων ἢ
*it-signifies and also something of-the — of-Christ works or*
πράξεων, ἢ παθῶν· οἷόν ἐστιν, ἡ εἰς τὸ θυσιαστήριον
*acts or sufferings such-as is the into the altar*
εἰσαγωγὴ τοῦ Εὐαγγελίου, ἡ εἰσαγωγὴ τῶν τιμίων δώρων.
*bringing-in of-the Gospel the bringing-in of-the precious gifts*
Γίνονται μὲν γὰρ κατὰ χρείαν ἕκαστα, ἡ μὲν ἵνα τὸ
*are-done indeed for for need each the(-one) indeed that the*

Εὐαγγέλιον ἀναγνωσθῇ, ἡ δὲ ἵνα ἡ θυσία τελεσθῇ.
*Gospel may-be-read the(-other) and that the sacrifice may-be-performed*
Σημαίνουσι δὲ ἀμφότεραι τὴν τοῦ Κυρίου ἀνάδειξιν
*signify and both the of-the Lord manifestation*
ἢ φανέρωσιν· ἡ μὲν ἀρχομένου φανεροῦσθαι τὴν
*or revelation the(-one) indeed (of-him)-beginning to-be-revealed the*
ἀμυδρὰν ἔτι καὶ ἀτελῆ, ἡ δὲ τὴν τελειωτάτην καὶ
*dim still and imperfect the(-other) and the most-perfect and*
τελευταίαν. Εἰσὶ δὲ καὶ τῶν ἐν τῇ μυσταγωγίᾳ
*last there-are and also of-the(-things) in the mystagogy*
τελουμένῃ ἔνια, χρείαν μὲν οὐδεμίαν πληροῦντα, σημασίας
*performed some need indeed none fulfilling of-signification*
δὲ ἕνεκα μόνον τελούμενα, ὡς ἡ λόγχη, καὶ ἡ τοῦ
*but for-the-sake-of only performed as the lance and the of-the*
ἄρτου κέντησις, καὶ ἡ ἐν αὐτῷ γραφὴ τοῦ σταυροῦ,
*bread piercing and the on it writing of-the cross*
καὶ τὸ τελευταῖον ἡ εἰς τὰ ἅγια ἐκβολή. Καὶ ἐν τοῖς
*and the last the into the holy(-things) pouring and in the*
ἄλλοις δὲ μυστηρίοις πολλὰ τοιαῦτα ἂν εὕροις, ὥσπερ
*other and mysteries many such(-things) — you-would-find as*
ἐν τῷ βαπτίσματι τὸ λούεσθαι μέλλοντας, ὑπολύεσθαι
*in the baptism the to-be-washed being-about to-take-off-shoes*
δεῖ καὶ ἀποδύεσθαι, καὶ εἰς τὰς δυσμὰς βλέποντας τὰς
*(one)-must and to-strip and to the west looking the*
χεῖράς τε ἀποτείνειν, καὶ ἐκφυσᾷν. Ταῦτα γὰρ καὶ ἕτερα
*hands and to-stretch-out and to-blow these for and other*
τοιαῦτα χρείαν μὲν οὐδεμίαν εἰς τὸ μυστήριον εἰσάγουσι·
*such need indeed none to the mystery bring-in*
διδάσκουσι δὲ τὸν τελούμενον, τὸ μῖσος καὶ τὴν ἔχθραν,
*teach but the(-one) being-initiated the hatred and the enmity*
ἣν πρὸς τὸν πονηρὸν ἔχειν ἀνάγκη, καὶ ὅπως αὐτὸν
*which toward the evil(-one) to-have (it-is)-necessary and how him*

ἐκτρέπεσθαι χρή, τὸν μέλλοντα Χριστιανὸν ἀληθῆ
*to-turn-from (one)-must the(-one) about (a)-Christian true*
εἶναι. Τούτων οὕτως ἐχόντων θεωρῶμεν τὴν ἱερουργίαν
*to-be these so being let-us-contemplate the sacred-service*
ἅπασαν κατὰ μέρος, καθ' ὅσον τῆς τοῦ Σωτῆρος
*whole in part in as-much-as of-the of-the Savior*
οἰκονομίας εἰκόνα φέρει· καὶ πρῶτον τὰς ψαλμῳδίας.
*dispensation (an)-image it-bears and first the psalmodies*

## Ἐξήγησις τῶν πρώτων ἀντιφώνων

### XVII · AN EXPLANATION OF THE FIRST ANTIPHONS

*The first antiphon calls us to give thanks to the Lord and to sing to the Most High: it hymns the Father for the Son's emptying and poverty, which the prophet calls mercy and truth. Mercy, because he shared our evils to raise us to the kingdom; truth, because the old figures pointed to it; and righteousness and judgment, because he cast out the devil by justice, not by force.*

Ἡ μὲν οὖν πρώτη προτροπή ἐστιν εἰς δοξολογίαν
*the indeed therefore first exhortation is to glorification*
ἀρχομένοις πρέπουσα· «Ἀγαθόν, φησί, τὸ
*for-(those)-beginning fitting good he-says (it-is)-the*
ἐξομολογεῖσθαι τῷ Κυρίῳ·» ὁ ὕμνος πρὸς τὸν
*to-give-thanks to-the Lord the hymn (is)-to —*
Θεὸν καὶ Πατέρα, καὶ περὶ τοῦ Μονογενοῦς· «Ἀγαθὸν
*God and Father and about the Only-begotten good*
τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ ψάλλειν τῷ ὀνόματί
*(it-is)-the to-give-thanks to-the Lord and to-sing to-the name*
σου, Ὕψιστε·» Ὕψιστον Πατέρα λέγων, Κύριον τὸν
*your O-Most-High Most-High (the)-Father calling Lord the*
Μονογενῆ· ἀγαθὸν τὸν Υἱὸν ὑμνεῖν, καί σε τὸν Πατέρα.
*Only-begotten (is)-good the Son to-hymn and you the Father*

Καὶ τί βούλεται ταῦτα; Πρὸς τὰ ἑξῆς τοῦ λόγου
*and what mean these to the(-things) next of-the discourse*
προοιμιάζεται. Μέλλει γὰρ κοινὸν αὐτοῖς ποιεῖσθαι τὸν
*it-makes-a-prelude it-is-about for common to-them to-make the*
ὕμνον. Τίνα τρόπον; Τὰ τοῦ Υἱοῦ βοήσει, δι' ὧν
*hymn in-what way the(-things) of-the Son it-will-cry through which*
καὶ ὁ Πατὴρ ἐδοξάσθη. Τίς γὰρ ἀφορμὴ τῆς ὑμνήσεως;
*also the Father was-glorified what for (is)-the-occasion of-the hymning*
Ἡ τοῦ Υἱοῦ κένωσις καὶ πτωχεία, τὰ διὰ τῆς σαρκὸς
*the of-the Son emptying and poverty the through the flesh*
ἔργα καὶ πάθη· ταῦτα γὰρ ἔλεος καὶ ἀλήθεια. Ἔλεος
*works and sufferings these for (are)-mercy and truth mercy*
μέν, ὅτι πάντων ἀθλιώτατα διακειμένους, καὶ ἐχθροὺς
*indeed because (us)-of-all most-wretchedly disposed and enemies*
ὄντας, καὶ πολεμίους αὐτῷ, διὰ πολλὴν χρηστότητα, καὶ
*being and adversaries to-him through much goodness and*
φιλανθρωπίαν, οὐ περιεῖδε, καὶ οὐ συνήλγησε μόνον τῆς
*love-of-man not he-overlooked and not he-sympathized only with-the*
συμφορᾶς ἡμῖν, ἀλλὰ καὶ αὐτῶν ἐκοινώνησε τῶν κακῶν,
*calamity for-us but also in-them he-shared the evils*
φθορᾶς καὶ θανάτου, καὶ οὐδὲ ἀνέστησε μόνον ἐκείνου τοῦ
*corruption and death and not raised(-us) only from-that the*
χαλεποῦ πτώματος, ἀλλὰ καὶ βασιλείας, καὶ τῶν μεγίστων
*grievous fall but also of-(the)-kingdom and of-the greatest*
ἠξίωσεν ἀγαθῶν. Διὰ τοῦτο καὶ Παῦλος· «Ὅτε,
*he-deemed(-us)-worthy good(-things) for this also Paul when*
φησὶν ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ
*he-says the goodness and the love-of-man appeared of-the*
Σωτῆρος ἡμῶν Θεοῦ,» ὡς τηνικαῦτα πρῶτον φανερωθείσης
*Savior our God as then first having-been-revealed*
ὅτι τίς ἐστι. Καὶ ὁ Κύριος· «Οὕτως ἠγάπησεν ὁ Θεὸς τὸν
*that what it-is and the Lord so loved — God the*

κόσμον·» τὴν ὑπερβολὴν τῆς ἀγάπης ἐκφαίνων τῷ ῥήματι
*world the excess of-the love showing-forth by-the word*
τούτῳ. Ἔλεος μὲν τούτων ἕνεκα, τὴν οἰκονομίαν καλεῖ·
*this mercy indeed for-these for-the-sake-of the dispensation he-calls*
ἀλήθειαν δὲ ὅτι καθάπερ σκιαὶ καὶ τύποι πρὸς αὐτὴν τὰ
*truth and because as shadows and figures to it the*
παλαιὰ πάντα ἑώρων. Διὰ τοῦτο περὶ αὐτῆς ὁ προφήτης
*old(-things) all looked for this about it the prophet*
λέγων, «Ὤμοσε Κύριος, φησί, τῷ Δαβὶδ ἀλήθειαν.» Τίνα
*saying swore (the)-Lord he-says — to-David truth what*
δὲ τὰ ὠμωμοσμένα; Ἡ τοῦ Κυρίου διὰ σαρκὸς
*and (are)-the(-things) sworn the of-the Lord through flesh*
ἐπιδημία, καὶ πολιτεία. «Ἐκ καρποῦ, φησί, τῆς κοιλίας
*sojourn and life of (the)-fruit he-says of-the womb*
σου θήσομαι ἐπὶ τοῦ θρόνου σου,» αὐτὸν δηλῶν τὸν
*your I-will-set upon the throne your him showing the*
Σωτῆρα. Καὶ πόθεν δῆλον; Ὁ Γαβριὴλ ἐδίδαξεν ἐν οἷς
*Savior and whence (is-it)-clear — Gabriel taught(-it) in what*
τὸν ἀπόῤῥητον τόκον τῇ Παρθένῳ μηνύων, καὶ τὸν
*the ineffable birth to-the Virgin revealing and the(-one)*
τεχθησόμενον ἡλίκος ἔσται διδάσκων, «Δώσει αὐτῷ, φησί,
*to-be-born how-great he-will-be teaching will-give him he-says*
Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ,
*(the)-Lord — God the throne (of)-David the father his*
καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας,
*and he-will-reign over the house of-Jacob to the ages*
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.» Ἀλλ' αὐτὴ
*and of-the kingdom his not shall-be end but itself*
ἡ ἀλήθεια καὶ κρίσις ἐστὶ καὶ δικαιοσύνη· τίνα λόγον;
*the truth also judgment is and righteousness for-what reason*

ὅτι ὁ Σωτὴρ ἐν αὐτῇ τὴν ἁμαρτίαν ἐκβάλλων, καὶ
*because the Savior in it the sin casting-out and*
τὸν διάβολον ἀποκτείνας, οὐχ ὑπερβολῇ ἰσχύος, οὐδὲ
*the devil having-killed not by-excess of-strength nor*
τῷ νικᾷν δυνάμει τοῦτο ἐποίησεν· ἀλλὰ κρίσει, καὶ
*by-the to-conquer by-power this did but by-judgment and*
δικαιοσύνῃ, κατὰ τὸ εἰρημένον, «Δικαιοσύνη καὶ
*righteousness according-to the(-word) said righteousness and*
κρίμα ἑτοιμασία τοῦ θρόνου σου·» καθάπερ ἡμεῖς ἐν
*judgment (are)-the-preparation of-the throne your as we in*
τοῖς δικαστηρίοις τοὺς ἀντιδίκους αἱροῦμεν τῇ ψήφῳ τῶν
*the courts the adversaries convict by-the vote of-the*
δικαστῶν. Διὰ τοῦτό φησι· «Νῦν κρίσις ἐστὶ τοῦ κόσμου
*judges for this he-says now judgment is of-the world*
τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται
*this now the ruler of-the world this shall-be-cast*
ἔξω. Ταῦτα εἰδὼς ὁ μακάριος Διονύσιος, τὴν τῆς
*out these knowing the blessed Dionysius the of-the*
θεαρχικῆς ἀγαθότητος ἀπειροτάτην φιλανθρωπίαν φησὶ τῆς
*thearchic goodness most-boundless love-of-man he-says of-the*
ἀποστατικῆς πληθύος, τῶν δαιμόνων δηλονότι, τὸ καθ᾽ ἡμῶν
*apostate multitude of-the demons that-is the against us*
καταλῦσαι κράτος, οὐ κατὰ δύναμιν ὡς ὑπερισχύουσαν·
*to-destroy might not according-to power as overpowering*
κατὰ δὲ τὸ μυστικῶς ἡμῖν παραδοθὲν λόγιον, ἐν κρίσει,
*according-to but the mystically to-us handed-down saying in judgment*
καὶ δικαιοσύνῃ. Ἐπεὶ τοίνυν τὸ ὑμνούμενον, οὐ μόνον
*and righteousness since therefore the(-thing) hymned not only*
ἔλεος καὶ ἀλήθεια, ἀλλὰ καὶ δικαιοσύνη ἐστὶ καὶ κρίσις,
*(is)-mercy and truth but also righteousness is and judgment*
διὰ τοῦτο ἐπήγαγεν ὁ Ψαλμωδός, «Ὅτι εὐθὺς ὁ
*for this added the Psalmist that upright (is)-the*

Κύριος ἡμῶν Θεός, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.» —
*Lord our God and not there-is unrighteousness in him*
«Ἀγαθὸν τὸ ἀναγγέλλειν, φησί, τῷ πρωΐ τὸ ἔλεός
*good (it-is)-the to-declare he-says in-the morning the mercy*
σου, καὶ τὴν ἀλήθειάν σου κατὰ νύκτα.» Ἡμέρας καὶ
*your and the truth your by night by-day and*
νυκτὸς δεῖ, φησί, τὸν Θεὸν ὑμνεῖν. Τοῦτο γάρ ἐστι
*by-night (one)-must he-says — God to-hymn this for is*
τὸ «πρωΐ» καὶ «κατὰ νύκτα.» Ὅπερ ἀλλαχοῦ φησιν,
*the in-the-morning and by night which elsewhere he-says*
«Ἐν παντὶ καιρῷ.» Καὶ ταῦτα μὲν ἡ πρώτη.
*at every time and these indeed the first*

## Τί σημαίνουσιν ἐν ταῖς ἀρχαῖς τῆς ἱερουργίας τὰ ᾀδόμενα προφητῶν

XVIII · WHAT THE PROPHETS' SONGS AT THE BEGINNING SIGNIFY

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*The second antiphon hymns the Son's kingdom, beauty, and power gained through his emptying, and it is sung while the gifts still lie covered, signifying the time before John, when Christ was in the world unknown and the prophets were still needed. The Lord has reigned means men acknowledged and served him; the established world is the faith, and holiness befits his house, the Church where he dwells.*

Ἡ δὲ δευτέρα ψαλμῳδία αὐτὴν ἀνυμνεῖ τὴν βασιλείαν καὶ
*the and second psalmody itself hymns the kingdom and*
τὴν εὐπρέπειαν καὶ τὴν δύναμιν τοῦ Υἱοῦ τοῦ Θεοῦ, τὴν
*the beauty and the power of-the Son — of-God the(-power)*
ἀπὸ τῆς κενώσεως καὶ πτωχείας αὐτῷ περιγινομένης. Ἀλλὰ
*from the emptying and poverty to-him accruing but*
τίς ἐνταῦθα χρεία τῶν προφητικῶν τούτων ῥημάτων;
*what (is)-here (the)-need of-the prophetic these words*

καὶ τί σημαίνουσι διὰ τῆς τοῦ Σωτῆρος οἰκονομίας;
*and what do-they-signify through the of-the Savior dispensation*
Τὰς ἀρχὰς τῆς αὐτοῦ παρουσίας, ὅτε παρεγένετο μέν,
*the beginnings of-the his coming when he-had-come indeed*
οὔπω δ' ἐφαίνετο τοῖς πολλοῖς, ὅτε ἐν τῷ κόσμῳ ἦν,
*not-yet but was-appearing to-the many when in the world he-was*
καὶ ὁ κόσμος αὐτὸν οὐκ ἐγίνωσκεν, τὸν πρὸ τοῦ Ἰωάννου
*and the world him not knew the before — John*
καιρόν, πρὶν ἀφθῆναι τὸν λύχνον. Τότε γὰρ χρεία ἦν αὐτῷ
*time before to-be-lit the lamp then for need was for-him*
ἔτι τῶν προφητικῶν λόγων. Μετὰ δὲ ταῦτα αὐτὸς ἐφάνη
*still of-the prophetic words after and these himself appeared*
ὁ προφητευόμενος, καὶ οὐκ ἦν ἔτι αὐτῷ χρεία τῶν
*the(-one) prophesied and not was further for-him need of-the*
προφητῶν, ἀλλὰ παρόντα αὐτὸν ὁ Ἰωάννης ἐδείκνυ, καὶ πρὸ
*prophets but present him — John showed and before*
τοῦ Ἰωάννου ὁ πατήρ. Διὰ τοῦτο, «Πάντες οἱ προφῆται
*— John the father for this all the prophets*
ἕως Ἰωάννου προεφήτευον.» Τοῦτον δὴ τὸν καιρὸν τὸν
*until John prophesied this indeed the time the(-one)*
πρὸ Ἰωάννου σημαίνουσι τὰ προφητικὰ ᾄδόμενα, ὅτι καὶ
*before John signify the prophetic(-things) sung because also*
τὰ τίμια δῶρα, δι' ὧν ὁ Χριστὸς σημαίνεται, οὔπω εἰς
*the precious gifts through which — Christ is-signified not-yet into*
μέσον ἄγεται, ἀλλ' ἰδίᾳ ἀπόκειται συγκεκαλυμμένα. Καὶ
*(the)-middle are-brought but apart lie covered and*
ταῦτα μὲν οὕτω. Θεωρῶμεν δὲ τοῦ ψαλμοῦ τὰ ῥήματα·
*these indeed so let-us-contemplate and of-the psalm the words*
«Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο,» τὴν
*the Lord has-reigned beauty he-has-put-on the*
ἐπίγνωσιν ἣν ἐπέγνωσαν αὐτὸν ἄνθρωποι, καὶ ὑπετάγησαν,
*knowledge which knew him men and were-subjected*

βασιλείαν ἐκάλεσαν, ὅτι καὶ εὐπρεπῆ καὶ ὡραῖον καὶ
*kingdom they-called because both comely and beautiful and*
δυνατὸν αὐτὸν ἔγνωσαν, ὡς ἔδει γνῶναι. Τοῦτό ἐστιν
*mighty him they-knew as (one)-ought to-know this is*
ἐκεῖνο τὸ τοῦ Σωτῆρος· «Ἐδόθη μοι πᾶσα ἐξουσία
*that the(-word) of-the Savior was-given to-me all authority*
ἐν οὐρανῷ καὶ ἐπὶ γῆς·» ὅτι μετὰ τῶν ἐν οὐρανῷ καὶ
*in heaven and on earth because with the(-ones) in heaven also*
οἱ ἐν τῇ γῇ τὸν Δεσπότην ἐπέγνωσαν τὸν ἀληθινόν·
*the(-ones) on the earth the Master knew the true(-one)*
ἐπεὶ καὶ τὰ ἑξῆς εἴ τις ἐπέλθοι, τὰ αὐτὰ πάντα
*since also the(-things) next if anyone should-go-through the same all*
εὑρήσει. Καὶ τοίνυν τῆς βασιλείας ἐξηγούμενος τὸν τρόπον
*he-will-find and therefore of-the kingdom explaining the manner*
καὶ τῆς ἐξουσίας, ὁ μὲν Προφήτης· «Καὶ γὰρ ἐστερέωσε
*and of-the authority the indeed Prophet and for he-established*
τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται·» στερέωμα τὴν
*the world which not shall-be-shaken (an)-establishment the*
πίστιν λέγων. Ἔστησε τῇ πλάνῃ κλονουμένους,
*faith calling he-set(-them)-firm (those)-by-the error shaken*
ἑαυτῷ συνέδησε· τοιοῦτος γὰρ ὁ πλανώμενος·
*to-himself he-bound(-them) such for the(-one) wandering*
οὐδαμοῦ δύναται στῆναι. Ὁ δὲ Κύριος, «πορευθέντες,
*nowhere can stand the and Lord having-gone*
φησί, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς
*he-says make-disciples-of all the nations baptizing them*
εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
*into the name of-the Father and of-the Son and of-the holy*
Πνεύματος·» ὅπερ ἐστὶν ἡ διδασκαλία τῆς πίστεως.
*Spirit which is the teaching of-the faith*

Ἀλλ᾽ οὐκ ἀρκεῖ τοῦτο πρὸς τὴν βασιλείαν, ἡ πίστις· οὐδὲ
*but not suffices this for the kingdom the faith nor*
ὑποταγεῖεν ἂν τελείως τὰ ἔθνη τὸν τρόπον τοῦτον. Διὰ
*would-be-subjected — perfectly the nations the way this for*
τοῦτο καὶ τὴν φυλακὴν τῶν ἐντολῶν προσθεῖναι δεῆσαν,
*this also the keeping of-the commandments to-add (it)-being-needed*
ὁ μὲν προφήτης, «Τὰ μαρτύριά σου, φησίν, ἐπιστώθησαν
*the indeed prophet the testimonies your he-says have-been-made-sure*
σφόδρα·» ὁ δὲ Κύριος τῷ περὶ τοῦ βαπτίσματος λόγῳ,
*greatly the and Lord to-the about the baptism word*
τῶν ἐντολῶν τὸν λόγον προστίθησι, λέγων, «Διδάσκοντες
*of-the commandments the word adds saying teaching*
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.» Ἅπερ
*them to-keep all as-much-as I-commanded you what*
γὰρ ὁ Σωτὴρ ἐντολάς, ὁ Προφήτης μαρτύριά φησι.
*for the Savior (calls)-commandments the Prophet testimonies calls*
Καὶ τοῦτο πανταχοῦ τῆς Γραφῆς εὑρήσεις, μαρτύρια τοὺς
*and this everywhere in-the Scripture you-will-find testimonies the*
τοῦ Θεοῦ νόμους καλούσης. Μετὰ ταῦτα· «Τῷ οἴκῳ σου
*— of-God laws calling after these to-the house your*
πρέπει ἁγίασμα, Κύριε·» ἁγίασμα λέγων τὰς θυσίας· τὰ
*befits holiness Lord holiness calling the sacrifices the*
δῶρα, πᾶσαν λατρείαν τὴν ὀφειλομένην Θεῷ· ἃ
*gifts all worship the(-worship) owed to-God which*
πρέπειν τῷ οἴκῳ τοῦ Θεοῦ φάσκων, δείκνυσιν οὐ κενὸν
*to-befit the house — of-God saying he-shows not empty*
ὄντα τὸν οἶκον τοῦτον, οὐδὲ τοῦ Θεοῦ ἔρημον· ἀλλ᾽
*being the house this nor — of-God deserted but*
αὐτὸν ἐν ἑαυτῷ ἔχοντα τὸν οἰκοδεσπότην. Εἰ γὰρ κενὸς
*it in itself having the master-of-the-house if for empty*
ἦν τοῦ Θεοῦ, οὐκ ἂν ἔπρεπεν αὐτῷ τὰ τῷ Θεῷ
*were(-it) — of-God not — would-befit it the(-things) — to-God*

πρέποντα μόνῳ· τοῦτο καὶ ὁ Κύριος τοῖς εἰρημένοις
*befitting only this also the Lord to-the(-things) said*
προσέθηκεν· ἐπαγγειλάμενος ἔσεσθαι μετὰ τῆς Ἐκκλησίας
*added having-promised to-be with the Church*
ἀεί. Τὴν δὲ Ἐκκλησίαν οἶκον Θεοῦ ζῶντος ὁ Παῦλος
*always the and Church (a)-house of-God living — Paul*
καλεῖ. Φησὶ γάρ, «Ἵνα γνῷς ὅπως δεῖ ἐν οἴκῳ
*calls he-says for that you-may-know how (one)-must in (the)-house*
Θεοῦ ἀναστρέφεσθαι· ἥτις ἐστὶν Ἐκκλησία Θεοῦ ζῶντος·»
*of-God conduct-oneself which is (the)-Church of-God living*
«Ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι.» Καὶ ὅπερ ἐκεῖνος, «Εἰς
*behold I with you am and what that(-one) to*
μακρότητα ἡμερῶν» εἶπεν, ὁ Κύριος «Πάσας τὰς ἡμέρας,
*length of-days said the Lord all the days*
φησίν, ἕως τῆς συντελείας τοῦ αἰῶνος.» Καὶ αὕτη μὲν
*he-says until the consummation of-the age and this indeed*
ψαλμῳδία οὕτως ἀκριβὴς προφητεία ἐστί, τῶν διὰ
*psalmody so (an)-exact prophecy is of-the(-things) through*
τοῦ σταυροῦ καὶ τοῦ θανάτου τῷ Σωτῆρι κατωρθωμένων.
*the cross and the death by-the Savior achieved*

# Ἐξήγησις τοῦ τρίτου ἀντιφώνου

## XIX · AN EXPLANATION OF THE THIRD ANTIPHON

*The third antiphon greets the Lord as already come and accompanies the Gospel's entrance. Christ alone brought joy, and is called Savior because the Son himself worked our salvation; we meet him with glory and honor him as God though he appears a servant.*

Ἡ δὲ ἑξῆς ἀπάντησις εἶναι δοκεῖ ὡς ἤδη τοῦ Κυρίου
*the and next (a)-meeting to-be seems as already the Lord*
παραγενομένου, καὶ φαινομένου· διὰ τοῦτο πρὸς τῇ εἰσόδῳ
*having-come and appearing for this at the entrance*
τοῦ Εὐαγγελίου καὶ ἀναδείξει τάττεται καὶ ᾄδεται, δι'
*of-the Gospel and manifestation it-is-placed and is-sung through*
οὗ ὁ Χριστὸς σημαίνεται. Ὅτι δὲ τὴν τοῦ Χριστοῦ
*which — Christ is-signified that and the — of-Christ*
ἐπιφάνειαν ὁ προφήτης πρὸ τῶν ὀφθαλμῶν τῆς ψυχῆς
*appearance the prophet before the eyes of-the soul*
ἔχων ταύτην ᾖσε τὴν ψαλμῳδίαν, δείκνυται μάλιστα μὲν
*having this sang the psalmody is-shown chiefly indeed*
ἀπὸ τῆς ἐπ' αὐτῷ χαρᾶς καὶ εὐφροσύνης· ἧς αὐτός τε
*from the over him joy and gladness of-which he both*
φαίνεται γέμων, καὶ τοὺς ἄλλους ἅπαντας εἰς κοινωνίαν
*appears full and the others all to sharing*
καλεῖ· «Δεῦτε, ἀγαλλιασώμεθα τῷ Κυρίῳ·» οὐ γὰρ
*calls come let-us-rejoice in-the Lord not for*
ἦν χαίρειν ἄνθρωπον μὴ τοῦ Κυρίου ἐπιδημήσαντος,
*was(-it-possible) to-rejoice (for)-man not the Lord having-sojourned*
ὅτι τὴν χαρὰν ἡμῖν ὁ Χριστὸς ἐκόμισε μόνος, καὶ εἴ τις
*because the joy to-us — Christ brought alone and if anyone*
δὲ πρὶν ἐκεῖνον ἐλθεῖν εἰς τὴν γῆν ἔχαιρε, τὰ ἐκείνου
*and before that(-one) to-come to the earth rejoiced the(-things) of-that(-one)*

μυηθεὶς ἔχαιρεν. «Ὥσπερ Ἀβραὰμ ἠγαλλιάσατο,
*having-been-initiated-into he-rejoiced as Abraham rejoiced*
φησίν, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδε,
*he-says that he-might-see the day the my and he-saw*
καὶ ἐχάρη.» Καὶ αὐτὸς ὁ Δαβίδ, «Ἀπόδος μοι τὴν
*and was-glad and himself — David restore to-me the*
ἀγαλλίασιν τοῦ σωτηρίου σου.» Ἦν γὰρ ἀγαλλίασιν εἶχεν
*gladness of-the salvation your which for gladness he-had*
ἐν τῷ Χριστῷ πρὶν ἁμαρτεῖν, ταύτην δι' ὧν ἥμαρτεν
*in — Christ before to-sin this through what he-sinned*
ἀποβαλών, ἀπολαβεῖν ἱκέτευε τὸν Θεόν. Ὥσπερ οὖν
*having-lost to-recover he-besought — God as therefore*
εἰ ἔλεγε, Δεῦτε καὶ φωτισθῶμεν, φωτὸς ἂν ἐμήνυε
*if he-said come and let-us-be-enlightened of-light — he-would-indicate*
παρουσίαν· οὕτως εἰπών, «Δεῦτε, ἀγαλλιασώμεθα τῷ
*(the)-presence so having-said come let-us-rejoice in-the*
Κυρίῳ,» δείκνυσιν αὐτὸν φανῆναι τὸν κομίζοντα
*Lord he-shows him to-have-appeared the(-one) bringing*
τὴν χαράν. Ἔπειτα καὶ Σωτῆρα καὶ Κύριον τοῦτον
*the joy then also Savior and Lord him*
καλεῖ. Σωτῆρα δὲ καὶ σωτηρίαν ἡ Γραφὴ τὸν Χριστὸν
*he-calls Savior and also salvation the Scripture — Christ*
καλεῖ· ὅτι τῶν θεαρχικῶν ὑποστάσεων μόνος ὁ Υἱός,
*calls because of-the thearchic hypostases alone the Son*
αὐτουργὸς ἐγένετο τῆς σωτηρίας ἡμῶν· καὶ δι' ἑαυτοῦ
*(the)-worker-himself became of-the salvation our and through himself*
τὸ πᾶν εἰργάσατο, καθάπερ εἶπε Παῦλος, «Δι' ἑαυτοῦ
*the whole he-wrought as said Paul through himself*
καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν.» Ὃ καὶ
*purification having-made of-the sins our which also*
αὐτὸς ἐδήλωσε, τῷ παραδείγματι τοῦ καλοῦ ποιμένος, ὃς
*he-himself showed by-the example of-the good shepherd who*

οὐκ ἔπεμψε τοὺς ζητήσοντας τὸ πρόβατον τὸ ἀπολωλός,
*not sent the(-ones) to-seek the sheep the lost*
ἀλλ᾽ αὐτὸς ἐζήτησε· καὶ εὗρε καὶ ἐπὶ τῶν ὤμων ἐκόμισε.
*but he sought and found and on the shoulders carried(-it)*
Διὰ τοῦτο καὶ τὴν προσηγορίαν ἐδέξατο, τὴν τοῦτο
*for this also the name he-received the(-name) this*
δυναμένην, κληθεὶς Ἰησοῦς· «Προφθάσωμεν τὸ
*being-able(-to-mean) having-been-called Jesus let-us-come-before the*
πρόσωπον αὐτοῦ ἐν ἐξομολογήσει·» πρόσωπον ἐπιφάνειαν
*face his with confession face (the)-appearance*
αὐτοῦ λέγων· μὴ ἀναμείνωμεν οἴκοι γενόμενον ἰδεῖν αὐτόν,
*his calling not let-us-wait at-home (him)-having-come to-see him*
ἀπαντήσωμεν ἐν ἐξομολογήσει, ἐν δοξολογίᾳ δηλονότι,
*let-us-meet(-him) with confession with glorification that-is*
«Καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ,» Θεῷ πρέπουσαν
*and with psalms let-us-shout to-him to-God befitting*
ἀποδῶμεν αὐτῷ τιμήν. Ὁ μὲν ἐν δούλου μορφῇ φανῆναι
*let-us-render to-him honor he indeed in (a)-servant's form to-appear*
κατεδέξατο· ἡμεῖς δὲ τὸν Δεσπότην μὴ ἀγνοήσωμεν, μὴ
*deigned we and the Master not let-us-fail-to-know not*
προσκόψωμεν τῇ σαρκί, μὴ παρενεχθῶμεν ἐπὶ τὰ ταπεινὰ
*let-us-stumble at-the flesh not let-us-be-carried-away to the lowly(-things)*
περὶ τοῦ ὑψηλοῦ φρονεῖν, διὰ τὸ φαινόμενον. «Ὅτι
*about the lofty(-one) to-think because-of the(-thing) appearing that*
Θεὸς μέγας Κύριος καὶ βασιλεὺς μέγας ἐπὶ πᾶσαν
*(a)-God great (is)-the-Lord and (a)-king great over all*
τὴν γῆν,» ὁ ἐν ταύτῃ καλυπτόμενος τῇ σαρκί. Καὶ
*the earth the(-one) in this covered the flesh and*
τὰ ἑξῆς δὲ θεοπρεπῆ προστίθησι πάντα. Καὶ τοιαῦτα
*the(-things) next and God-befitting adds all and such*
μὲν τὰ προφητικά, καὶ οὕτω κατὰ καιρὸν ᾄδονται.
*indeed (are)-the prophetic(-things) and so at (the-right)-time are-sung*

# Περὶ τῆς ἀναδείξεως τοῦ Εὐαγγελίου καὶ τοῦ τρισαγίου ὕμνου

## XX · ON THE SHOWING OF THE GOSPEL AND THE THRICE-HOLY HYMN

*The priest raises the Gospel, signifying the Lord's manifestation, for the Gospel shows Christ as the prophetic books are called the Prophets; once he appears the prophets' words cease. The Church then sings the New Testament's hymns and the Trisagion, taken from the angels and from David and joined by the Church, showing that angels and men have become one choir through Christ.*

Τούτων δὲ ᾀσθέντων, ὁ ἱερεὺς ἐν μέσῳ πρὸ τοῦ
*these and having-been-sung the priest in (the)-middle before the*
θυσιαστηρίου ἱστάμενος ὑψοῦ τὸ Εὐαγγέλιον αἴρει, καὶ
*altar standing on-high the Gospel lifts and*
ἀναδείκνυσι· τὴν ἀνάδειξιν τοῦ Κυρίου σημαίνων, ὅτε ἤρξατο
*displays the manifestation of-the Lord signifying when he-began*
φαίνεσθαι. Διὰ γὰρ τοῦ Εὐαγγελίου ὁ Χριστὸς δηλοῦται·
*to-appear through for the Gospel — Christ is-shown*
ὥσπερ τὰ προφητικὰ βιβλία Προφητῶν λέγονται· κατὰ
*as the prophetic books (the)-Prophets are-called according-to*
τὸ εἰρημένον ὑπὸ τοῦ Ἀβραὰμ πρὸς τὸν πλούσιον,
*the(-word) said by — Abraham to the rich(-man)*
«Ἔχουσι Μωσέα καὶ τοὺς προφήτας,» τὰ βιβλία λέγοντος.
*they-have Moses and the prophets the books meaning*
Ἐπεὶ δὲ τοῦ προφητευομένου, ἀναδεικνυμένου, καὶ δι'
*since and the(-one) prophesied being-manifested and through*
ἑαυτοῦ φαινομένου, τοῖς ῥήμασι τῶν προφητῶν οὐδεὶς
*himself appearing to-the words of-the prophets no-one*
ἀξιοῖ προσέχειν, διὰ τοῦτο τοῦ Εὐαγγελίου ἀναδεικνυμένου,
*thinks-fit to-attend for this the Gospel being-manifested*
τὰ προφητικὰ παύονται. Ἄδομεν δέ, εἴ τι τῆς καινῆς
*the prophetic(-songs) cease we-sing and if anything of-the new*

ἐστι Διαθήκης. Ἢ γὰρ τὴν παναγίαν τοῦ Θεοῦ Μητέρα,
*is Covenant either for the all-holy — of-God Mother*
ἢ ἄλλους τῶν ἁγίων ἐγκωμιάζομεν, ἢ αὐτὸν τὸν Χριστὸν
*or others of-the saints we-praise or himself — Christ*
ὑμνοῦμεν, ὑπὲρ ὧν εἰς ἡμᾶς ἐπεδήμησεν, ἢ ἐπιδημήσας
*we-hymn for what to us he-sojourned or having-sojourned*
ἔπαθεν ἢ ἐποίησεν. Ἐφ' οἷς ἑκάστοτε ἡ Ἐκκλησία
*he-suffered or did on which at-each-time the Church*
πανηγυρίζει. Ἔπειτα καὶ αὐτόν, ὡς Τριάδα, τὸν Θεὸν
*keeps-festival then also him as Trinity — God*
ἀνυμνοῦμεν, οἷον αὐτὸν ἡμᾶς εἶναι ἐδίδαξεν ἡ ἐπιφάνεια
*we-hymn such-as him us to-be taught the appearance*
τοῦ Σωτῆρος. Ὁ δὲ ὕμνος οὗτος εἴληπται μὲν ἀπὸ τῶν
*of-the Savior the and hymn this has-been-taken indeed from the*
ἀγγέλων, εἴληπται δὲ καὶ ἀπὸ τῆς βίβλου τῶν ἱερῶν
*angels has-been-taken and also from the book of-the sacred*
τοῦ Προφήτου ψαλμῶν. Συνῆκται δὲ παρὰ τῆς τοῦ
*of-the Prophet psalms it-has-been-put-together and by the —*
Χριστοῦ Ἐκκλησίας, καὶ ἀνετέθη τῇ Τριάδι. Τὸ μὲν
*of-Christ Church and was-dedicated to-the Trinity the indeed*
γάρ, «Ἅγιος,» τρὶς βοώμενον, τῶν ἀγγέλων, τὸ δέ,
*for holy thrice cried (is)-of-the angels the and*
«Θεὸς καὶ ἰσχυρὸς καὶ ἀθάνατος,» τοῦ μακαρίου Δαβίδ,
*God and mighty and immortal (is)-of-the blessed David*
ἐν οἷς φησι, «Ἐδίψησεν ἡ ψυχή μου πρὸς τὸν Θεὸν τὸν
*in which he-says thirsted the soul my for — God the*
ἰσχυρὸν τὸν ζῶντα·» τὸ δέξασθαι δὲ καὶ συνθεῖναι ταῦτα
*mighty the living the to-accept and and to-join these*
ἐκείνοις, καὶ προσθῆναι τὴν ἱκεσίαν, λέγω δὴ τό,
*with-those and to-add the supplication I-mean indeed the(-words)*
«Ἐλέησον ἡμᾶς,» τῆς Ἐκκλησίας τῶν Τριάδα τὸν
*have-mercy-on us (is)-of-the Church of-the(-ones) (the)-Trinity the*

ἕνα Θεόν, καὶ εἰδότων καὶ κηρυττόντων, ἵνα δειχθῇ;
*one God both knowing and proclaiming that may-be-shown*
τοῦτο μὲν ἡ πρὸς τὴν Καινὴν Διαθήκην τῆς Παλαιᾶς
*this indeed the with the New Covenant of-the Old*
συμφωνία· τοῦτο δὲ τό, ἀγγέλους καὶ ἀνθρώπους μίαν
*harmony this and the(-fact) angels and men one*
Ἐκκλησίαν γενέσθαι, καὶ χορὸν ἕνα, διὰ τὴν τοῦ Χριστοῦ
*Church to-become and choir one through the — of-Christ*
ἐπιφάνειαν, τοῦ ὑπερουρανίου, καὶ ἐπιγείου. Διὰ τοῦτο
*appearance the(-choir) heavenly and earthly for this*
μετὰ τὸ ἀναδειχθῆναι τὸ Εὐαγγέλιον καὶ εἰσενεχθῆναι,
*after the to-be-manifested the Gospel and to-be-brought-in*
τὸν ὕμνον ᾄδομεν τοῦτον, μονονοὺ βοῶντες, ὡς ὁ
*the hymn we-sing this all-but crying that the(-one)*
ἐπιδημήσας οὗτος μετὰ τῶν ἀγγέλων, ἡμᾶς ἔστησεν, εἰς
*having-sojourned this with the angels us has-set into*
ἐκεῖνον ἔταξε τὸν χορόν. Καὶ ταῦτα μὲν οὕτως.
*that he-ranged the choir and these indeed so*

## Περὶ τῆς κατὰ τὸν ὕμνον εὐχῆς, καὶ τῶν ἐπιφωνημάτων ἱερῶν

### XXI · ON THE PRAYER AT THE HYMN AND THE SACRED EXCLAMATIONS

---

*The priest asks God to accept the hymn and sanctify the singers. "Let us attend" and "Wisdom" bid all mind the rite, since forgetfulness tyrannizes over us, and "Upright" urges the zeal of servants standing ready for their masters.*

Ὁ ἱερεὺς πρὸ μὲν τῆς ὑμνήσεως ταύτης, ἱκετεύει τὸν
*the priest before indeed the hymning this beseeches —*
Θεὸν δέξασθαι τὸν ὕμνον, καὶ χάριν δοῦναι τοῖς ὑμνηταῖς.
*God to-accept the hymn and grace to-give to-the hymners*

Καὶ τίνα χάριν; τῷ ὕμνῳ κατάλληλον, ἁγιάσαι αὐτὸν
*and what grace to-the hymn suited to-sanctify him*
τὰς ψυχὰς καὶ τὰ σώματα, συγγνώμην παρασχόμενον
*the souls and the bodies pardon providing*
τῶν ἁμαρτημάτων, ὥστε ἐν ὁσιότητι λατρεύειν αὐτῷ
*of-the sins so-that in holiness to-serve him*
πάσας τὰς ἡμέρας. Καὶ τὴν αἰτίαν προστίθησιν, «Ὅτι καὶ
*all the days and the cause he-adds for both*
ἅγιος εἶ καὶ ἁγίοις ἐπαναπαύῃ.» Τοῦ γὰρ ἀληθῶς
*holy you-are and in-(the)-saints you-rest of-the for truly*
ἁγίου, τὸ χαίρειν ἐν τοῖς ἁγίοις καὶ ἁγιάζειν. Καὶ
*holy(-one) (is)-the to-rejoice in the saints and to-sanctify and*
τοῦτο ἐκβοήσας καὶ δοξολογίαν προσθείς, τῆς ὑμνήσεως
*this having-cried-out and glorification having-added of-the hymning*
τοῦ τρισαγίου πρὸς τὸν ἱερὸν λαόν, σύνθημα τοῦτο
*of-the thrice-holy to the holy people (a)-signal this*
ποιεῖται· καὶ αὐτοὶ τῇ δοξολογίᾳ τὸ «Ἀμήν,» κατὰ τὸ
*he-makes and they at-the glorification the amen according-to the*
εἰωθός, ἐπειπόντες, τοῦ ὕμνου ἀπάρχονται. Μετὰ δὲ τὸν
*custom having-added of-the hymn begin after and the*
ὕμνον, ὁ ἱερεὺς κελεύει πάντας μὴ ῥᾳθύμως καὶ ἀμελῶς,
*hymn the priest bids all not carelessly and negligently*
ἀλλὰ τοῖς τελουμένοις καὶ ᾀδομένοις προσέχειν τὸν
*but to-the(-things) performed and sung to-apply the*
νοῦν· τὸ γάρ, Πρόσχωμεν, τοῦτο δύναται. Εἶτα τὴν
*mind the for let-us-attend this means then the*
εἰρήνην εὔχεται πᾶσι, καὶ σοφίαν ἀναμιμνήσκει, μεθ' ἧς
*peace he-prays for-all and (of)-wisdom reminds(-them) with which*
δεῖ τοῖς μυστηρίοις προσέχειν. Τίς δὲ ἡ σοφία; οἱ
*(one)-must to-the mysteries attend what and (is)-the wisdom the*
προσήκοντες τῇ τελετῇ λογισμοί, μεθ' ὧν ὁρᾷν δεῖ
*befitting to-the rite thoughts with which to-see (one)-must*

καὶ ἀκούειν τὰ τελούμενα καὶ λεγόμενα, οἱ
*and to-hear the(-things) performed and said the(-thoughts)*
πίστεως γέμοντες, οἱ μηδὲν ἀνθρώπινον ἔχοντες. Τοῦτο
*of-faith full the(-ones) nothing human having this*
γὰρ ἡ τῶν Χριστιανῶν σοφία, καὶ τοῦτο δύναται
*for (is)-the of-the Christians wisdom and this means*
τὸ σοφία, πολλαχοῦ τῆς ἱερουργίας ἐκβοώμενον τοῖς
*the(-word) wisdom often in-the sacred-service cried-out to-the*
πιστοῖς παρὰ τοῦ ἱερέως, ἀνάμνησις τῶν λογισμῶν τούτων.
*faithful by the priest (a)-reminder of-the thoughts these*
Οὕτω γὰρ ἀλλήλοις ἀναμιμνήσκομεν, ὁλόκληρον ἔννοιαν
*so for one-another we-remind (a)-whole thought*
ἑνὶ ῥήματι πολλάκις, εἰς τὰς ψυχὰς τῶν ἀκουόντων
*with-one word often into the souls of-the(-ones) hearing*
ἀνανεοῦντες. Τίς δὲ ἡ ἀνάγκη τῆς ἀναμνήσεως; Πολλὴ
*renewing what and (is)-the necessity of-the reminder great*
τῆς λήθης ἡ τυραννίς, καὶ οὐδὲν τῶν ἀνθρωπίνων
*of-the forgetfulness (is)-the tyranny and none of-the human*
παθῶν, οὕτω συνεχῶς καὶ ῥᾳδίως ἀνατρέπει τὸν ἄνθρωπον,
*passions so continually and easily overturns the man*
ὡς τοῦτο τὸ πάθος. Ἐπεὶ δὲ μετὰ τῶν προσηκόντων
*as this the passion since and with the befitting*
λογισμῶν ἀναγκαῖον ἑστάναι, καὶ μετέχειν τῆς τελετῆς,
*thoughts (it-is)-necessary to-stand and to-partake of-the rite*
καὶ τῶν ἱερῶν αὐτῆς ἀκουσμάτων, καὶ θεαμάτων, εἴ γε
*and of-the sacred its hearings and sights if at-least*
μέλλοιμεν μὴ μάτην μετέχειν αὐτῶν, καὶ τὸν χρόνον
*we-should-be(-going) not in-vain to-partake of-them and the time*
τρίβειν εἰκῇ· τοῦτο δὲ οὐ ῥᾴδιον· διὰ τοῦτο χρεία
*to-spend idly this and (is)-not easy for this (there-is)-need*
μὲν ἡμᾶς αὐτούς, παρ᾽ ἡμῶν αὐτῶν ἐγρηγορέναι καὶ
*indeed (for)-us ourselves from us ourselves to-be-awake and*

νήφειν· χρεία δὲ τῆς ἔξωθεν ὑπομνήσεως, ἵνα συνεχῶς
*to-be-sober need and of-the from-outside reminder that continually*
ὑπὸ τῆς λήθης συλώμενον τὸν ἡμετέρον νοῦν, καὶ
*by the forgetfulness plundered the our mind and*
περιελκόμενον εἰς ματαίας ἐλπίδας ἀναλαμβάνειν δυνώμεθα
*dragged-about to vain hopes to-take-up we-may-be-able*
πάλιν· τοῦτο καὶ τὸ ᾆσμα βούλεται τὸ ᾀδόμενον μεταξὺ
*again this also the song means the(-song) sung between*
τῶν τιμίων δώρων εἰς τὸ θυσιαστήριον κομιζομένων.
*the precious gifts to the altar being-carried*
Πᾶσαν βιωτικὴν γάρ, φησί, ἀποθώμεθα μέριμναν· καὶ
*every worldly for he-says let-us-lay-aside care and*
τοιαῦτα μὲν τοῦτο δύναται τὸ ῥῆμα. Ἔστι δὲ καὶ τό,
*such indeed this means the word is and also the(-word)*
ὀρθοί, ἐπιφώνημα παραίνεσιν ἔχον. Τίς δὲ ἡ παραίνεσις;
*upright (an)-exclamation exhortation having what and (is)-the exhortation*
Ἐν ἀγωνίᾳ ἡμᾶς εἶναι βούλεται τῷ Θεῷ καὶ τοῖς μυστηρίοις
*in earnestness us to-be it-wishes — to-God and to-the mysteries*
ἐντυγχάνοντας, καὶ μὴ ῥᾳθύμως, ἀλλὰ μετὰ σπουδῆς καὶ
*approaching and not carelessly but with zeal and*
πάσης αἰδοῦς τὴν τοιαύτην ὁμιλίαν ποιεῖσθαι, εἴτε ὁρᾷν,
*all reverence the such converse to-make whether to-see*
εἴτε λέγειν, εἴτε καὶ ἀκούειν τι δεήσει ἱερῶν·
*or to-say or also to-hear anything there-shall-be-need sacred(-things)*
καὶ σημεῖον τοῦτο πρῶτον δεικνύναι τῆς σπουδῆς ταύτης,
*and (a)-sign this first to-show of-the zeal this*
καὶ τῆς εὐλαβείας, τὴν ὄρθωσιν τοῦ σώματος, τὸ μὴ
*and of-the reverence the uprightness of-the body the not*
καθημένους, ἀλλ᾽ ἑστῶτας τοῦτο ποιεῖν· τοιοῦτον γὰρ τὸ
*sitting but standing this to-do such for (is)-the*
σχῆμα τῶν ἱκετευόντων, τοιοῦτον τὸ σχῆμα τῶν δούλων,
*posture of-the(-ones) supplicating such the posture of-the servants*

οἳ πρὸς τὸ νεῦμα τῶν Δεσποτῶν, ἅπαντα τὸν νοῦν ἔχουσιν,
*who to the nod of-the Masters all the mind have*
ἵνα πρὸς τὴν διακονίαν ἑτοίμως, ἐπειδὰν τὸ κελευσθὲν
*that for the service readily when the command*
ἁρπάσωσι, εὐθὺς δράμωσιν· ἡμεῖς δὲ καὶ ἱκέται τῷ Θεῷ
*they-seize at-once they-may-run we and both suppliants — to-God*
περὶ τῶν μεγίστων, καὶ δοῦλοι καὶ δουλείαν παντοδαπήν.
*about the greatest(-things) and servants and (in)-service of-every-kind*
Καὶ τῶν μὲν ῥημάτων τούτων οὗτος ὁ λόγος.
*and of-the indeed words these this (is)-the explanation*

## Περὶ τῆς ἀναγνώσεως τῶν Γραφῶν, καὶ τῆς τάξεως αὐτῶν, καὶ τῆς σημασίας

XXII · ON THE READINGS, THEIR ORDER, AND THEIR MEANING

---

*Before the readings the Church hymns God, with supplication at the Apostle and pure praise at the Gospel, where the Bridegroom is present. The readings prepare us for the mysteries and signify the Lord's manifestation, which came little by little.*

Μετὰ δὲ τὸν τρισάγιον ὕμνον, ἀποστολικὸν ἀναγιγνώσκεται
*after and the thrice-holy hymn (an)-apostolic is-read*
βιβλίον· εἶτα τὸ Εὐαγγέλιον αὐτό, πρότερον ὕμνου τῷ
*book then the Gospel itself first (a)-hymn —*
Θεῷ παρὰ τῆς Ἐκκλησίας ᾀσθέντος. Διὰ τί δὲ πρὸ
*to-God by the Church having-been-sung for what and before*
τῶν ἀναγνώσεων ἱερῶν Γραφῶν, τὸν Θεὸν ὑμνοῦμεν; Ὅτι
*the readings of-sacred Scriptures — God do-we-hymn because*
ἐπὶ πᾶσι τοῦτο δεῖ ποιεῖν, οἷς ἐκεῖνος ἡμᾶς ἑκάστοτε
*for all this (one)-must do which he us at-each-time*
δωρούμενος διατελεῖ· μάλιστα δὲ ἐν ἐπιτεύξει μεγάλου
*giving continues especially and in (the)-attainment of-great*

τινὸς ἀγαθοῦ· οἷόν ἐστι ἡ τῶν θείων λογίων ἀκρόασις· ἀλλ'
*some good such-as is the of-the divine oracles hearing but*
ἐπὶ μὲν τοῦ Ἀποστόλου μετὰ ἱκεσίας ὕμνος. Πρόσκειται
*at indeed the Apostle with supplication (is)-the-hymn is-added*
γὰρ τό, «Ἐλέησον.» Ἐπὶ δὲ τοῦ Εὐαγγελίου καθαρὰν
*for the(-words) have-mercy at and the Gospel pure*
ἱκεσίαν ποιούμεθα τὴν ὑμνῳδίαν, ἵνα μάθωμεν ὡς ὁ
*supplication we-make the hymnody that we-may-learn that —*
Χριστὸς διὰ τοῦ Εὐαγγελίου σημαίνεται· ὃν τοῖς
*Christ through the Gospel is-signified whom to-the(-ones)*
εὑροῦσιν, ἅπαν τὸ ζητούμενον ἐν χερσίν. Καὶ γὰρ
*having-found all the(-thing) sought (is)-in hands and for*
ὁ Νυμφίος ἔνδον, καὶ οὐ χρεία ἱκετεύειν αὐτὸν περὶ
*the Bridegroom (is)-within and not (is-there)-need to-beseech him about*
οὐδενός, πάντα ἔχοντας. Ὥσπερ οὐδὲ νηστεύειν υἱοὺς τοῦ
*anything all having as nor to-fast (for)-sons of-the*
Νυμφῶνος εἰκός, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ Νυμφίος·
*bridal-chamber (is)-fitting as long-as with them is the Bridegroom*
ἀλλὰ τοῦτο μόνον, σέβειν αὐτὸν καὶ ὑμνεῖν· ἐπεὶ καὶ ὁ τῶν
*but this only to-revere him and to-hymn since also the of-the*
ἀγγέλων ὕμνος, οἷον αὐτὸν οἱ προφῆται διδάσκουσι, διὰ
*angels hymn such-as him the prophets teach for*
τὸν αὐτὸν λόγον, τοῦτ' αὐτὸ μόνον ὕμνος ἐστὶν ἱκεσίας
*the same reason this itself only (a)-hymn is from-supplication*
ἀπηλλαγμένος. Ἀλλὰ τί βούλεται ἐνταῦθα ἡ ἀνάγνωσις
*freed but what means here the reading*
τῶν ἱερῶν Γραφῶν; Εἰ μὲν τὴν χρείαν βούλει μαθεῖν,
*of-the sacred Scriptures if indeed the use you-wish to-learn*
εἴρηται· παρασκευάζουσι γὰρ ἡμᾶς, καὶ προκαθαίρουσι
*it-has-been-said they-prepare for us and purify-beforehand*
πρὸ τοῦ μεγάλου τῶν μυστηρίων ἁγιασμοῦ. Εἰ δὲ τὴν
*before the great of-the mysteries sanctification if and the*

σημασίαν ζητεῖς, τὴν φανέρωσιν τοῦ Κυρίου δηλοῦσιν, ἣν
*meaning you-seek the manifestation of-the Lord they-show which*
ἐφανεροῦτο κατὰ μικρὸν μετὰ τὴν ἀνάδειξιν. Πρῶτον
*was-manifested by little(-and-little) after the showing-forth first*
μὲν γὰρ τὸ Εὐαγγέλιον ἀναδείκνυται συνεπτυγμένον, τὴν
*indeed for the Gospel is-displayed folded the*
ἐπιφάνειαν τοῦ Κυρίου σημαῖνον· καθ' ἣν σιωπῶντα
*appearance of-the Lord signifying according-to which silent*
αὐτὸν ὁ Πατὴρ ἀνεδείκνυ, ὅτε οὐδὲν ἐκεῖνος φθεγγόμενος,
*him the Father displayed when nothing he uttering*
τῆς τοῦ κήρυκος ἐδεῖτο φωνῆς. Ταῦτα δὲ τῆς φανερώσεώς
*of-the of-the herald needed voice these and of-the manifestation*
ἐστι σημαντικὰ τῆς τελειωτέρας· καθ' ἣν δημοσίᾳ
*are signifying the more-perfect according-to which publicly*
πᾶσιν ὡμίλει, καὶ ἑαυτὸν ἐδείκνυεν, οὐ μόνον ἐξ ὧν ἔλεγεν
*to-all he-conversed and himself showed not only from what he-said*
αὐτός, ἀλλὰ καὶ ὄντας ἀποστόλους ἐδίδασκε λέγειν, πέμπων
*himself but also being apostles he-taught to-speak sending*
αὐτοὺς εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
*them to the sheep the lost of-(the)-house of-Israel*
Διὰ τοῦτο ἀναγινώσκεται μὲν γράμματα ἀποστολικά,
*for this is-read indeed (the)-writings apostolic*
ἀναγινώσκεται δὲ αὐτὸ τὸ Εὐαγγέλιον. Τί οὖν μὴ πρῶτον
*is-read and itself the Gospel why then not first*
τὸ Εὐαγγέλιον; Ὅτι τελειωτέρας ἐστὶ φανερώσεως σημαίνειν
*the Gospel because of-more-perfect is manifestation to-signify*
τὰ δι' αὐτοῦ τοῦ Κυρίου, ἢ διὰ τῶν ἀποστόλων
*the(-things) through himself the Lord or through the apostles*
λεγόμενα. Ἐπεὶ δὲ οὐκ ἀθρόον ἐφάνη τοῖς ἀνθρώποις ὁ
*said since and not all-at-once appeared to-the men the*
Κύριος ἡλίκος ἦν τὴν ἰσχύν, καὶ οἷος τὴν ἀγαθότητα
*Lord how-great he-was in-the strength and what-sort in-the goodness*

(τοῦτο γὰρ τῆς δευτέρας αὐτοῦ παρουσίας), ἀλλ' ὁδῷ
*this for (is)-of-the second his coming but by-(the)-way*
προβαίνων ἀπὸ τοῦ ἀφανεστέρου ἐπὶ τὸ φανερώτερον
*advancing from the more-obscure to the clearer*
προῄει· τούτου χάριν τὴν ἀνάδειξιν αὐτοῦ κατὰ
*he-went-forward of-this for-the-sake-of the manifestation his by*
μικρὸν γενομένην δεικνύναι βουλομένοις, τὰ ἀποστολικὰ
*little having-come-about to-show (to-those)-wishing the apostolic(-writings)*
πρὸ τῶν Εὐαγγελίων ἀναγιγνώσκειν εἰκός. Διὰ τοῦτο
*before the Gospels to-read (is)-fitting for this*
γάρ, καὶ τὰ τῆς τελείας ἀναδείξεως αὐτοῦ σημαντικά,
*for also the(-things) of-the perfect manifestation his signifying*
τελευταῖα φυλάττεται, ὡς ἐν τοῖς ἑξῆς ἔσται δῆλον.
*(are)-last kept as in the following will-be clear*

## Περὶ τῶν μετὰ τὸ Εὐαγγέλιον αἰτήσεων

### XXIII · ON THE PETITIONS AFTER THE GOSPEL

*After the Gospel the deacon bids prayer for those who keep it: the Church's leaders, founders, teachers, and benefactors. The catechumens, who have received the faith only by hearing, are prayed for and dismissed. The priest then thanks God for standing at his altar and prays for himself and the people, always ending with God's glory, which the Church seeks in everything.*

Μετὰ δὲ τό, τὸ Εὐαγγέλιον ἀναγνωσθῆναι, εὔξασθαι
*after and the(-reading) the Gospel to-be-read to-pray*
κελεύει τὸ πλῆθος ὁ διάκονος. Εὔχεται δὲ καὶ αὐτὸς
*bids the multitude the deacon prays and also himself*
ἱερεὺς ἔνδον καθ' ἑαυτὸν ἡσυχῇ, τὰς εὐχὰς ἐκείνων
*(the)-priest within by himself quietly the prayers of-those*
ὑπὸ τοῦ Θεοῦ προσδεχθῆναι. Εἶτα τὸν Θεὸν δοξολογήσας
*by — God to-be-accepted then — God having-glorified*

μεγάλῃ βοῇ, κοινωνοὺς καὶ αὐτοὺς τῆς δοξολογίας
*with-(a)-great cry partners also them of-the glorification*
λαμβάνει. Τίς δὲ ἡ παρὰ πάντων εὐχή, μάλιστα ἡ
*he-takes what and (is)-the from all prayer most the*
μετὰ τὸ Εὐαγγέλιον πρέπουσα; ἡ τῶν τηρούντων
*after the Gospel fitting the(-prayer) of-the(-ones) keeping*
τὸ Εὐαγγέλιον, τῶν μιμησαμένων τὴν φιλανθρωπίαν
*the Gospel of-the(-ones) having-imitated the love-of-man*
τοῦ διὰ τοῦ Εὐαγγελίου σημαινομένου Χριστοῦ. Καὶ τίνες
*— through the Gospel signified of-Christ and who*
οὗτοι; Οἱ προστάται τῆς Ἐκκλησίας, οἱ λαῶν ποιμένες,
*(are)-these the leaders of-the Church the of-peoples shepherds*
οἱ τὴν πολιτείαν τάττοντες. Οὗτοι γάρ, εἰ σῴζουσι
*the(-ones) the commonwealth ordering these for if they-preserve*
τὴν ἐπαγγελίαν, τὰ ἐκεῖ γεγραμμένα τηροῦσι καλῶς
*the promise the(-things) there written keep well*
καὶ διδάσκουσι, καὶ τὸ ὑστέρημα τοῦ Χριστοῦ, κατὰ
*and teach and the lack — of-Christ according-to*
τὸν Ἀπόστολον, ἀναπληροῦσι μετ᾽ ἐκεῖνον τὴν αὐτοῦ
*the Apostle fill-up after him the his*
ποίμνην κατ᾽ ἐκεῖνον ποιμαίνοντες. Ἔτι δὲ καὶ κτίσται
*flock after him shepherding further and also founders*
ἱερῶν οἴκων, καὶ ἐπιμεληταί, καὶ ἀρετῆς διδάσκαλοι, καὶ
*of-sacred houses and caretakers and of-virtue teachers and*
εἴ τινες ὁπωσοῦν τῷ κοινῷ τῆς Ἐκκλησίας καὶ τοῖς
*if any in-whatever-way to-the common(-good) of-the Church and to-the*
ἱεροῖς λυσιτελεῖς εἰσιν, εἰς ἐκεῖνον τάττουσι τὸν χορόν,
*sacred(-things) profitable are into that they-rank the choir*
καὶ τῶν κοινῶν εἰσιν ἄξιοι τυγχάνειν εὐχῶν. Μέλλων
*and of-the common are worthy to-obtain prayers being-about*
δ᾽ ἐπὶ τὴν θυσίαν ἤδη χωρεῖν, ἧ παρεῖναι τοὺς
*and to the sacrifice now to-proceed at-which to-be-present the*

ἀμυήτους οὐ θέμις· οὓς κατηχουμένους ἔτι καλοῦμεν,
*uninitiated (is)-not lawful whom catechumens still we-call*
ὅτι μέχρις ἀκοῆς, καὶ ὅσον διδασκαλία δύναται
*because as-far-as hearing and as-much-as teaching can*
μόνον, τὸν Χριστιανισμὸν ὑπεδέξαντο· τούτους ἐκβάλλει
*only the Christianity they-received these he-casts-out*
τοῦ χοροῦ τῶν Χριστιανῶν πιστῶν, εὐχὴν ὑπὲρ αὐτῶν
*of-the choir of-the Christians faithful (a)-prayer for them*
ἀναγνοὺς πρότερον. Ἡ δὲ εὐχή, τελειωθῆναι αὐτοὺς τοῦ
*having-read first the and prayer (is)-to-be-perfected them of-the*
βαπτίσματος ἀξιωθέντας κατὰ καιρόν· ἡ δὲ αἰτία τῆς
*baptism deemed-worthy in (due)-time the and cause of-the*
εὐχῆς, ἡ τοῦ Θεοῦ δόξα, «Ἵνα καὶ αὐτοί, φησί, σὺν
*prayer (is)-the — of-God glory that also they he-says with*
ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου·»
*us may-glorify the all-honored and majestic name your*
ἣν καὶ ὡς δοξολογίαν ἀναβοήσας, καὶ κοινωνοὺς λαβὼν
*which also as glorification having-cried-out and partners having-taken*
τῆς δοξολογίας τὸ πλῆθος τῶν πιστῶν, ἄλλην εὐχὴν
*of-the glorification the multitude of-the faithful another prayer*
εὔχεται, ἐν ᾗ πρῶτον μὲν εὐχαριστεῖ τῷ Θεῷ, ὅτι ὅλως
*he-prays in which first indeed he-thanks — God that at-all*
ἠξιώθη ἐνώπιον αὐτοῦ στῆναι, καὶ χεῖρας αἰρεῖν
*he-was-deemed-worthy before him to-stand and hands to-lift*
πρὸς αὐτόν, ὑπὲρ ἑαυτοῦ καὶ τῶν ἄλλων· ἔπειτα ἱκετεύει
*toward him for himself and the others then he-beseeches*
ἀξιωθῆναι τοῦτο ποιεῖν ἀεὶ μετὰ καθαροῦ συνειδότος.
*to-be-deemed-worthy this to-do always with (a)-pure conscience*
Ἡ δὲ αἰτία τῆς εὐχῆς ταύτης, ἡ τοῦ Θεοῦ δόξα· «Ὅτι
*the and cause of-the prayer this (is)-the — of-God glory for*
σοὶ πρέπει, φησί, πᾶσα δόξα·» καὶ οὕτω κατὰ τὸ
*to-you befits he-says all glory and so according-to the*

εἰωθὸς μετὰ τοῦ πλήθους δοξολογήσας, πάλιν ἐφ' ἑαυτὸν
*custom with the multitude having-glorified again by himself*
ὁ ἱερεὺς εὔχεται ὑπὲρ αὐτῶν, καὶ τοῦ πλήθους, ὥστε
*the priest prays for them and the multitude so-that*
αὐτὸν ἀκατάκριτον παραστῆναι τῇ ἁγίᾳ τραπέζῃ, καθαρὸν
*him uncondemned to-stand-before the holy table pure*
μολυσμοῦ σαρκὸς καὶ πνεύματος· τοὺς δὲ συνευχομένους
*from-defilement of-flesh and spirit the and praying-with(-him)*
πιστοὺς τῶν μυστηρίων μετασχεῖν ἀξιωθῆναι, χωρὶς
*faithful of-the mysteries to-partake to-be-deemed-worthy without*
ἐνοχῆς καὶ κατακρίσεως, καὶ πρὸς τούτοις τῆς βασιλείας
*guilt and condemnation and besides these of-the kingdom*
τῶν οὐρανῶν κληρονομῆσαι· καὶ ἡ αἰτία τῆς εὐχῆς
*of-the heavens to-inherit and the cause of-the prayer*
πάλιν ἡ τοῦ Θεοῦ δόξα, εἰς ἣν ὁ Παῦλος ἐκέλευσε,
*again (is)-the — of-God glory to which — Paul commanded*
λέγων· «Πάντα εἰς δόξαν Θεοῦ ποιεῖτε.» Τοῦτο ἡμῖν
*saying all(-things) to (the)-glory of-God do this for-us*
ἔστω πανταχοῦ σκοπός, φησί, τὸν Θεὸν δοξάζεσθαι. Οἱ
*let-be everywhere (the)-aim he-says — God to-be-glorified the*
γεωργοὶ τέλος ποιοῦνται τῶν πόνων, τὴν φορὰν τῶν
*farmers (as)-end make of-the labors the yield of-the*
καρπῶν, ἐφ' οἷς αἱροῦνται πονεῖν· καὶ οἱ ἔμποροι τὸ
*fruits for which they-choose to-labor and the merchants the*
κέρδος, καὶ ἄλλος ἄλλο τι· ὑμεῖς δὲ ἐν ἅπασιν οἷς
*gain and another other something you but in all which*
ποιεῖτε, τὴν δόξαν τοῦ Θεοῦ ζητεῖτε· Δοῦλοι γάρ ἐσμεν,
*you-do the glory — of-God seek slaves for we-are*
ταύτην ὀφείλοντες τῷ Δεσπότῃ τὴν διακονίαν, ὡς ἂν
*this owing to-the Master the service as —*
ὑπὲρ αὐτῆς, καὶ κτισθέντες ὑπ' αὐτοῦ, τὴν ἀρχήν, καὶ
*for it both created by him the beginning and*

ὕστερον ἀγορασθέντες. Διὰ τοῦτο τὴν Ἐκκλησίαν εὑρήσεις
*afterward bought for this the Church you-will-find*
τῆς δόξης τοῦ Θεοῦ φροντίζουσαν πανταχοῦ, καὶ τοῦτ᾽
*of-the glory — of-God taking-thought everywhere and this*
ἄνω καὶ κάτω βοῶσαν τὸ ῥῆμα, καὶ ταύτην διὰ πάντων
*up and down crying the word and this through all*
ὑμνοῦσαν, καὶ πάντα αὐτὴν ἡγουμένην, καὶ πρὸς ταύτην
*hymning and all(-things) it considering and toward this*
πάντα ποιοῦσαν, τὰς εὐχάς, τὰς δεήσεις, τὰς μυήσεις,
*all(-things) doing the prayers the petitions the initiations*
τὰς παραινέσεις, πᾶν ἱερόν. Καὶ ταῦτα μὲν οὕτως.
*the exhortations every sacred(-thing) and these indeed so*

## Περὶ τῆς εἰς τὸ θυσιαστήριον εἰσαγωγῆς τῶν τιμίων δώρων

XXIV · ON THE BRINGING OF THE PRECIOUS GIFTS TO THE ALTAR

*The priest carries the gifts on his head through the church to the altar, slowly, while the people sing and fall down before him asking to be remembered, as kings once carried their gifts to God themselves. The procession can signify Christ's last entry into Jerusalem. Those who worship the gifts as body and blood mistake this entrance for that of the presanctified gifts.*

Ὁ δὲ ἱερεὺς βοῇ τὸν Θεὸν δοξολογήσας ἔρχεται ἐπὶ τὰ
*the and priest with-(a)-cry — God having-glorified comes to the*
δῶρα, καὶ ἀνελόμενος ἐπὶ τῆς κεφαλῆς κοσμίως, ἔξεισι·
*gifts and having-taken(-them) on the head decorously goes-out*
καὶ οὕτως αὐτὰ κομίζων, ἐπὶ τὸ θυσιαστήριον εἰσάγει,
*and so them carrying to the altar brings(-them)-in*
περιάγων ἐπίτηδες ἐν τῷ ναῷ, σχολῇ καὶ βάδην. Καὶ
*going-round deliberately in the church at-leisure and step-by-step and*

αὐτοὶ ᾄδουσι, καὶ προσπίπτουσιν αὐτῷ, σὺν αἰδοῖ πάσῃ
*they sing and fall-down-before him with reverence all*
καὶ εὐλαβείᾳ, δεόμενοι μνήμης παρ' αὐτῷ τυχεῖν, ἐν τῇ
*and devotion asking memory with him to-obtain in the*
τῶν δώρων προσαγωγῇ. Καὶ αὐτὸς χωρεῖ πεμπόμενος
*of-the gifts offering and he proceeds escorted*
ὑπὸ λαμπάσι καὶ θυμιάμασι· καὶ οὕτως ἔχων, τὸ
*by lamps and incense and so having(-them) the*
θυσιαστήριον εἰσέρχεται. Ταῦτα δὲ γίνεται μὲν κατὰ
*altar enters these and are-done indeed for*
χρείαν· ἔδει γὰρ ἐνεχθῆναι, καὶ τῷ θυσιαστηρίῳ
*need (one)-ought for to-be-carried and on-the altar*
ἀποτεθῆναι τὰ θύεσθαι μέλλοντα δῶρα· καὶ τοῦτο σεμνῶς
*to-be-set-down the to-be-sacrificed about gifts and this solemnly*
ὡς ἔξεστι καὶ κοσμίως. Οὕτω γὰρ εἰσήγοντο τὰ δῶρα
*as is-possible and decorously so for were-brought-in the gifts*
τοῦ Θεοῦ· ἐπεὶ καὶ οἱ βασιλεῖς δῶρα τῷ Θεῷ προσάγειν
*— of-God since also the kings gifts — to-God to-offer*
δεῆσαν αὐτοῖς, οὐκ ἄλλοις τὸ πρᾶγμα ἐπέτρεπον, ἀλλ'
*it-being-needed to-them not to-others the matter entrusted but*
αὐτοὶ δι' ἑαυτῶν κομίζοντες εἰσῆγον αὐτά, ἐστεφανωμένοι.
*they through themselves carrying brought-in them crowned*
Δύναται δὲ ταῦτα καὶ σημασίαν ἔχειν τῆς ἐσχάτης τοῦ
*can and these also meaning to-have of-the last —*
Χριστοῦ ἀναδείξεως, καθ' ἣν μάλιστα τὴν βασκανίαν
*of-Christ manifestation according-to which most the envy*
τῶν Ἑβραίων ἀνῆψεν, ἡνίκα καὶ ὁδὸν ἐστείλατο τὴν
*of-the Hebrews he-kindled when also (the)-way he-took the(-way)*
ἀπὸ τῆς πατρίδος ἐπὶ Ἱερουσαλήμ, ἐν ᾗ θύεσθαι
*from the homeland to Jerusalem in which to-be-sacrificed*
ἔδει· ὅτε καὶ ὀχούμενος εἰσῄει τὴν πόλιν, ὑπὸ πολλῶν
*(he)-ought when also riding he-entered the city by many*

παραπεμπόμενος καὶ ὑμνούμενος. Δεῖ δὲ προσπίπτειν
*escorted and hymned (one)-must and to-fall-down*
τηνικαῦτα καὶ τῷ ἱερεῖ, καὶ δεῖσθαι ἵνα ἡμῶν ἐν
*at-that-time also before-the priest and to-ask that of-us in*
ταῖς εὐχαῖς ἐκείναις μνησθῇ. Ὅτι οὐκ ἔστιν ἄλλος
*the prayers those he-may-be-mindful because not there-is other*
τρόπος ἱκεσίας οὕτω μεγάλα δυνάμενος, καὶ βεβαίας
*way of-supplication so great(-things) able and firm*
παρεχόμενος ἡμῖν τὰς ἐλπίδας, ὥσπερ ὁ διὰ τῆς
*providing to-us the hopes as the(-one) through the*
φρικώδους ταύτης θυσίας, ἣ τὰς ἀσεβείας καὶ τὰς ἀνομίας
*awesome this sacrifice which the impieties and the iniquities*
ἐκαθάρισε δωρεάν. Εἰ δέ τινες τῶν προσπιπτόντων
*cleansed freely if but some of-the(-ones) falling-down-before*
εἰσιόντι μετὰ τῶν δώρων τῷ ἱερεῖ, ὡς σῶμα Χριστοῦ
*(him)-entering with the gifts before-the priest as body of-Christ*
καὶ αἷμα τὰ κομιζόμενα δῶρα προσκυνοῦσι καὶ διαλέγονται,
*and blood the carried gifts worship and converse*
ἀπὸ τῆς εἰσόδου τῶν προηγιασμένων δώρων ἠπατήθησαν,
*from the entrance of-the presanctified gifts they-have-been-deceived*
ἀγνοήσαντες τὴν διαφορὰν τῆς ἱερουργίας ταύτης κἀκείνης.
*having-not-known the difference of-the sacred-service this and-that*
Αὕτη μὲν γὰρ ἐν ταύτῃ τῇ εἰσόδῳ ἄθυτα ἔχει τὰ δῶρα,
*this indeed for in this the entrance unsacrificed has the gifts*
καὶ οὔπω τετελεσμένα· ἐκείνη δὲ τέλεια, καὶ ἡγιασμένα,
*and not-yet perfected that and perfect and sanctified*
καὶ σῶμα καὶ αἷμα Χριστοῦ. Καὶ ταῦτα μὲν οὕτως.
*and body and blood of-Christ and these indeed so*

## Περὶ τῶν μετὰ τὴν εἰσαγωγὴν τῶν δώρων καὶ εὐχῶν, καὶ παραγγελιῶν τοῦ ἱερέως πρὸς τὸ πλῆθος

XXV · ON THE PRAYERS AND CHARGES AFTER THE ENTRANCE

*Placing the gifts on the table, the priest prepares himself and the people by prayer, love, and the confession of faith: he bids them pray that the gifts be sanctified, then gives the peace, since love of one another leads to love of God and to living faith.*

Ὁ δὲ ἱερεὺς τὰ μὲν δῶρα τίθησι ἐπὶ τῆς τραπέζης· αὐτὸς
*the and priest the indeed gifts places on the table he*
δὲ ὡς ἤδη πρὸς τῇ τελευτῇ γενόμενος, καὶ μέλλων τῆς
*and as already at the end having-come and being-about the*
φρικτῆς ἅπτεσθαι θυσίας, ἔτι ἑαυτὸν εὐτρεπίζει, καὶ διὰ
*awesome to-touch sacrifice still himself prepares and through*
τῶν εὐχῶν καθαίρει, καὶ πρὸς τὴν ἱερουργίαν παρασκευάζει,
*the prayers purifies and for the sacred-service makes-ready*
καὶ οὐχ ἑαυτὸν μόνον, ἀλλὰ καὶ τὸ περιεστὼς πλῆθος
*and not himself only but also the standing-around multitude*
καταρτίζει, καὶ διατίθησι πρὸς τὴν χάριν, εὐχῇ καὶ τῇ
*he-fits and disposes toward the grace by-prayer and by-the*
πρὸς ἀλλήλους ἀγάπῃ, καὶ τῇ ὁμολογίᾳ τῆς πίστεως. Ἐν
*toward one-another love and by-the confession of-the faith in*
τούτοις δὲ τὸ πᾶν τῆς ἑτοιμασίας ἐστί, καθ' ἣν ὁ
*these and the whole of-the readiness is according-to which the*
Κύριος ἐκέλευσε λέγων· «Γίνεσθε ἕτοιμοι.» Ἐνταῦθα γὰρ
*Lord commanded saying be ready here for*
ἡ πίστις, καὶ τὰ ἔργα· ἡ μὲν πίστις διὰ τῆς ὁμολογίας
*(is)-the faith and the works the indeed faith through the confession*
φαινομένη, τὰ δὲ ἔργα διὰ τῆς ἀγάπης, ἥτις τέλος ἐστὶν
*appearing the and works through the love which end is*
ἔργου παντὸς ἀγαθοῦ, καὶ ἀρετῆς πάσης κεφάλαιον. Ἀλλὰ
*of-work every good and of-virtue all (the)-sum but*

ταῦτα μὲν μετ᾽ ὀλίγον. Πρὸ δὲ τούτων τοὺς περιεστῶτας
*these indeed after (a)-little before and these the standing-around*
πιστούς, εὔχεσθαι κελεύει ὑπὲρ ὧν εὔχεσθαι τότε δεῖ.
*faithful to-pray he-bids for which to-pray then (one)-must*
«Ὑπὲρ τῶν προτεθέντων δώρων, φησί, τοῦ Κυρίου
*for the set-forth gifts he-says — (to-the)-Lord*
δεηθῶμεν.» Ὑπὲρ τοῦ προκειμένου τὸν Θεὸν ἱκετεύσωμεν,
*let-us-pray for the(-thing) set-before(-us) — God let-us-beseech*
ἵνα ἁγιασθῶσι τὰ δῶρα, καὶ εἰς τέλος ἡμῖν ἡ ἐξ
*that may-be-sanctified the gifts and to (the)-end for-us the from*
ἀρχῆς πρόθεσις ἔλθῃ. Εἶτα καὶ ἄλλα προσθείς, ὑπὲρ
*(the)-beginning prothesis may-come then also other(-things) having-added for*
ὧν δεῖ τὸν Θεὸν ἱκετεύειν, καὶ τελευταῖον παραθέσθαι
*which (one)-must — God beseech and lastly to-commit*
κελεύσας ἑαυτούς, τῷ Θεῷ καὶ ἀλλήλους, καὶ πᾶσαν τὴν
*having-bidden themselves — to-God and one-another and all the*
ζωήν, εἶτα καὶ αὐτός, τὸ τῆς εὐχῆς ἀκροτελεύτιον, ἣν
*life then also he the of-the prayer close which*
ὑφ᾽ ἑαυτοῦ πρὸς τὸν Θεὸν ἐποιήσατο, εἰς ἐπήκοον πάντων
*by himself to — God he-made to (the)-hearing of-all*
βοήσας κατὰ τὸ ἔθος καὶ δοξολογήσας, καὶ αὐτοὺς
*having-cried according-to the custom and having-glorified and them*
λαβὼν τῆς δοξολογίας κοινωνούς, μετὰ τοῦτο εἰρήνην
*having-taken of-the glorification (as)-partners after this peace*
τῆς πρὸς ἀλλήλους, καὶ εὔχεται πᾶσι, καὶ παραινεῖ.
*(that)-of-the toward one-another both prays for-all and exhorts*
Εἰπὼν γάρ, «Εἰρήνη πᾶσι», ἐπάγει, «Ἀγαπήσωμεν
*having-said for peace to-all he-adds let-us-love*
ἀλλήλους.» Ἐπεὶ δὲ εὔχεσθαι ὑπὲρ ἀλλήλων ἐντολή
*one-another since and to-pray for one-another (a)-commandment*
ἐστιν ἀποστολική, διὰ τοῦτο καὶ ὁ λαὸς εὔχεται αὐτῷ
*is apostolic for this also the people prays for-him*

τὴν αὐτὴν εἰρήνην, λέγοντες, «Καὶ τῷ πνεύματί σου.»
*the same peace saying and to-the spirit your*
Ἐπεὶ δὲ τῇ πρὸς ἀλλήλους ἡμῶν ἀγάπῃ, καὶ πρὸς
*since and to-the toward one-another our love also toward*
Θεὸν ἡ ἀγάπη ἀκολουθεῖ, τῇ δὲ πρὸς Θεὸν ἀγάπῃ καὶ
*God the love follows to-the and toward God love also*
ἡ πρὸς Θεὸν τελεία καὶ ζῶσα πίστις ἔπεται, διὰ τοῦτο
*the toward God perfect and living faith follows for this*
μὲν ἀγάπην εἰπών, καὶ ἀγαπᾷν ἀλλήλους παραινέσας,
*indeed love having-said and to-love one-another having-exhorted*
εὐθὺς τὴν ὁμολογίαν ἐπάγει τῆς πίστεως· «Ἵνα ἐν
*at-once the confession he-brings-in of-the faith that in*
ὁμονοίᾳ, φησίν, ὁμολογήσωμεν.» Καὶ οἱ πιστοὶ βοῶσιν,
*concord he-says we-may-confess and the faithful cry*
«Ὃν ὁμολογῆσαι δεῖ Θεόν, τὴν ἁγίαν Τριάδα.»
*whom to-confess (one)-must God the holy Trinity*

## Περὶ τῆς ὁμολογίας τῆς πίστεως, καὶ ὧν μετ᾽ αὐτῆς ὁ ἱερεὺς τοῖς πιστοῖς παραινεῖ καὶ εὔχεται, καὶ ὧν ἐκεῖνοι πρὸς αὐτὸν ἀποκρίνονται

XXVI · ON THE CONFESSION OF FAITH AND WHAT FOLLOWS

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*The priest bids all open the doors of their mouths and ears to wisdom, and the people say the Creed; "Let us stand well" warns against heretics. He then prays the grace of the Son, the love of the Father, and the communion of the Spirit upon them.*

Εἶτα ὁ ἱερεὺς ἔτι κελεύει πάντας ἀνειπεῖν ἃ περὶ Θεὸν
*then the priest further bids all to-proclaim what about God*
μαθόντες πιστεύουσι· τὴν ἀληθινὴν σοφίαν· περὶ ἧς φησιν
*having-learned they-believe the true wisdom about which says*

ὁ Ἀπόστολος· «Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις·»
*the Apostle wisdom but we-speak among the perfect*
ἣν σοφίαν ὁ κόσμος οὐκ ἔγνω· δηλονότι οἱ ἀπὸ τοῦ
*which wisdom the world not knew that-is the from the*
κόσμου σοφοί, καὶ τῆς ἀπὸ τῶν αἰσθητῶν γνώσεως
*world wise(-men) and of-the from the sensible(-things) knowledge*
μεῖζον καὶ ὑψηλότερον, οὔτε εἰδότες, οὔτε ὅλως εἶναι
*(anything)-greater and higher neither knowing nor at-all to-be*
πιστεύοντες. Ἐν ταύτῃ τῇ σοφίᾳ κελεύει πάσας ἀναπετάσαι
*believing in this the wisdom he-bids all to-open-wide*
τὰς θύρας, τὰ στόματα ἡμῶν, τὰ ὦτα ἡμῶν. Ἐν ταύτῃ,
*the doors the mouths our the ears our in this*
φησίν, ἀνοίξατε τῇ σοφίᾳ, ταῦτα διηνεκῶς καὶ λέγοντες
*he-says open the wisdom these(-things) continually both saying*
καὶ ἀκούοντες, καὶ τοῦτο οὐ ῥᾳθύμως, ἀλλὰ σπουδαίως
*and hearing and this not carelessly but earnestly*
ποιεῖτε, καὶ προσέχοντες ὑμῖν αὐτοῖς. Καὶ αὐτοὶ πᾶσαν
*do and attending to-you yourselves and they all*
ἀναβοῶσι τὴν ὁμολογίαν τὸ τῆς πίστεως σύμβολον. Εἶτα
*cry-aloud the confession the of-the faith creed then*
ὁ ἱερεύς, «Στῶμεν καλῶς, στῶμεν μετὰ φόβου.» Ἐπὶ τῆς
*the priest let-us-stand well let-us-stand with fear on the*
ὁμολογίας, φησί, ταύτης στῶμεν, μὴ διὰ πιθανολογίαν
*confession he-says this let-us-stand not through (the)-plausible-talk*
αἱρετικῶν σαλευόμενοι. «Στῶμεν μετὰ φόβου,» ὅτι πολὺς
*of-heretics shaken let-us-stand with fear because great*
ὁ κίνδυνος τοῖς ἀμφιβολογίαν τινὰ περὶ τῆς πίστεως
*(is)-the danger to-the(-ones) doubt some about the faith*
ταύτης ἐν τῇ ψυχῇ δεξαμένοις. Οὕτω δὲ βεβαίως ἑστῶτων
*this in the soul having-received so and firmly (us)-standing*
ἐν τῇ πίστει, φησί, καὶ ἡ τῶν δώρων ἡμῶν πρὸς τὸν Θεὸν
*in the faith he-says also the of-the gifts our to — God*

προσαγωγή, κατὰ λόγον γινέσθω. Τί δὲ κατὰ
*offering according-to reason let-it-be what and (is)-according-to*
λόγον; τὸ «Ἐν εἰρήνῃ.» Πρόσχωμεν γάρ, φησί, τὴν
*reason the(-phrase) in peace let-us-attend for he-says the*
ἁγίαν ἀναφοράν, ἐν εἰρήνῃ προσφέρειν· μέμνησθε, γάρ,
*holy anaphora in peace to-offer remember for*
φησί, τῶν λόγων τοῦ Κυρίου, «Ἐὰν προσφέρῃς τὸ δῶρόν
*he-says the words of-the Lord if you-offer the gift*
σου ἐπὶ τὸ θυσιαστήριον, καὶ μνησθῇς ὅτι ἔχει τις
*your at the altar and remember that has something*
κατὰ σοῦ, διαλλάγηθι πρῶτον, εἶτα ἐλθὼν πρόσφερε τὸ
*against you be-reconciled first then having-come offer the*
δῶρόν σου.» Οἱ δὲ πιστοὶ ἀποκρίνονται, «Προσφέρομεν,
*gift your the and faithful answer we-offer*
οὐ μόνον μετ' εἰρήνης, ἀλλὰ καὶ αὐτὴν εἰρήνην ἀντὶ
*not only with peace but also itself peace instead-of*
δώρου καὶ θυσίας ἑτέρας.» Ἔλεον γάρ, φησί, προσφέρομεν,
*gift and sacrifice other mercy for he-says we-offer*
τῷ εἰπόντι, «Ἔλεον θέλω, καὶ οὐ θυσίαν.» Ὁ δὲ
*to-the(-one) having-said mercy I-desire and not sacrifice the and*
ἔλεος, γέννημά ἐστι τῆς βεβαίας καὶ καθαρᾶς εἰρήνης.
*mercy (the)-offspring is of-the firm and pure peace*
Ὅταν γὰρ τὴν ψυχὴν οὐδὲν ἐνοχλεῖ πάθος, οὐδὲν κωλύει
*when for the soul no disturbs passion nothing prevents*
ἐλέου γέμειν αὐτήν· ἀλλὰ καὶ θυσίαν αἰνέσεως.
*with-mercy to-be-full it but also (with)-(a)-sacrifice of-praise*
Ταῦτα δὲ εἰπόντων, ὁ ἱερεὺς ἐπεύχεται τὰ θειότατα
*these and (them)-having-said the priest prays-over(-them) the most-divine*
καὶ μέγιστα πάντων· «Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
*and greatest of-all the grace of-the Lord our Jesus*
Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ
*Christ and the love — of-God and Father and the*

κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.»
*communion of-the holy Spirit may-be with all you*
Καὶ αὐτοὶ δὲ τὰ αὐτὰ ὑπὲρ τοῦ ἱερέως εὐχόμενοι· «Καὶ
*and they too the same for the priest praying and*
μετὰ τοῦ πνεύματός σου,» πρὸς αὐτὸν ἀποκρίνονται,
*with the spirit your to him answer*
κατὰ τὴν εὔχεσθαι ὑπὲρ ἀλλήλων κελεύουσαν ἐντολήν.
*according-to the to-pray for one-another bidding commandment*
Ἡ δὲ εὐχὴ αὕτη εἴληπται μὲν ἀπὸ τῶν Ἐπιστολῶν τοῦ
*the and prayer this has-been-taken indeed from the Epistles of-the*
μακαρίου Παύλου. Προξενεῖ δὲ ἡμῖν τὰ ἀπὸ τῆς ἁγίας
*blessed Paul procures and for-us the from the holy*
Τριάδος ἀγαθά, πᾶν δώρημα τέλειον, καὶ ταῦτα ἐφ᾽
*Trinity good(-things) every gift perfect and these for*
ἑκάστης τῶν μακαρίων Ὑποστάσεων, ἰδίῳ τινὶ ὀνόματι
*each of-the blessed Hypostases with-own some name*
ὀνομάζει· ἀπὸ μὲν τοῦ Υἱοῦ χάριν· ἀπὸ δὲ τοῦ Πατρός,
*it-names from indeed the Son grace from and the Father*
ἀγάπην· ἀπὸ δὲ τοῦ Πνεύματος, κοινωνίαν. Ὅτι μὲν γὰρ
*love from and the Spirit communion because indeed for*
Υἱὸς μηδὲν εἰσενεγκοῦσιν ἀλλὰ καὶ ὀφείλουσιν ἔτι
*(the)-Son (to-us)-nothing having-contributed but also owing still*
δίκας, Σωτῆρα παρέσχεν ἡμῖν ἑαυτόν· «Καὶ γὰρ ἀσεβῶν
*penalties (as)-Savior provided to-us himself and for ungodly*
ὄντων ἔτι, φησίν, ὑπὲρ ἡμῶν ἀπέθανε·» ἡ περὶ ἡμῶν
*being still he-says for us he-died the about us*
αὐτοῦ πρόνοια, χάρις ἐστίν. Ὅτι δὲ ὁ Πατὴρ διὰ τῶν
*his providence grace is because and the Father through the*
τοῦ Υἱοῦ παθῶν, διηλλάγη τῷ γένει τῶν ἀνθρώπων,
*of-the Son sufferings was-reconciled to-the race of-the men*
καὶ ἠγάπησε τοὺς ἐχθρούς, διὰ τοῦτο τὰ ἐκείνου πρὸς
*and loved the enemies for this the of-him toward*

ἡμᾶς ἀγάπη καλεῖται. Ἐπεὶ δὲ τοῖς φιλιωθεῖσιν ἐχθροῖς
*us love is-called since and to-the befriended enemies*
ἔδει κοινωνῆσαι τὸν πλούσιον ἐν ἐλέει, τῶν οἰκείων
*(one)-ought to-share the rich in mercy of-the own*
ἀγαθῶν, τοῦτο ποιεῖ τὸ Πνεῦμα τὸ ἅγιον ἐπιδημῆσαν
*good(-things) this does the Spirit the holy having-come*
τοῖς ἀποστόλοις. Διὰ τοῦτο ἡ ἐκείνου πρὸς ἀνθρώπους
*to-the apostles for this the his toward men*
χρηστότης κοινωνία λέγεται. Ἀλλ' εἴποι τις ἂν ὅτι
*goodness communion is-called but might-say someone — that*
ταῦτα τὰ ἀγαθὰ τοῦ Σωτῆρος ἐπιδημήσαντος πάντα τοῖς
*these the good(-things) the Savior having-sojourned all to-the*
ἀνθρώποις ἐδόθη· τίς οὖν ἤδη χρεία τῆς εὐχῆς, περὶ
*men were-given what then now (is)-the-need of-the prayer about*
τῶν ἤδη δοθέντων ἡμῖν; Πρόδηλον ἵνα ταῦτα λαβόντες
*the(-things) already given to-us (it-is)-clear that these having-received*
μὴ ἀπολέσωμεν· ἀλλὰ μένωμεν ἔχοντες διὰ τέλους. Διὰ
*not we-may-lose but may-remain having(-them) to (the)-end for*
τοῦτο οὐκ εἶπε, Δοθείη πᾶσιν ὑμῖν, ὡς ἤδη δοθέντων·
*this not he-said be-given to-all you as already given*
ἀλλά, «Εἴη μετὰ πάντων ὑμῶν.» Μὴ ἀποσταίη, φησίν, ἀφ'
*but be with all you not may-depart he-says from*
ὑμῶν, ἡ δοθεῖσα χάρις. Τοιαύτης δὲ αὐτοὺς ἀξιώσας
*you the given grace of-such and them having-deemed-worthy*
εὐχῆς, καὶ οὕτω τὰς ψυχὰς ἀναστήσας ἀπὸ τῆς γῆς, αἴρει
*(a)-prayer and so the souls having-raised from the earth he-lifts*
τὰ φρονήματα· καί φησιν, «Ἄνω σχῶμεν τὰς καρδίας,»
*the thoughts and he-says up let-us-have the hearts*
τὰ ἄνω φρονῶμεν, μὴ τὰ ἐπὶ τῆς γῆς· καὶ
*the(-things) above let-us-think not the(-things) on the earth and*
αὐτοὶ συντίθενται· καί φησιν ἐκεῖ τὰς καρδίας ἔχειν, ὅπου
*they agree and he-says there the hearts to-have where*

ὁ θησαυρὸς ἡμῶν ἐστιν, οὗ ὁ Χριστός ἐστιν, ἐν δεξιᾷ
*the treasure our is where — Christ is at (the)-right*
τοῦ Πατρὸς καθήμενος· «Ἔχομεν πρὸς τὸν Κύριον.»
*of-the Father sitting we-have(-them) to the Lord*

## Περὶ τοῦ ἁγιασμοῦ τῶν δώρων, καὶ τῆς πρὸ τούτου εὐχαριστίας

### XXVII · ON THE SANCTIFICATION AND THE THANKSGIVING BEFORE IT

*The priest gives thanks for all God's benefits, recounts the Supper, and prays that the Spirit change the bread and wine into the Lord's body and blood. With this the rite is accomplished: the bread is the very body that was crucified and raised.*

Οὕτω δὲ κάλλιστα καὶ ἱερώτατα διατεθέντας, τί λοιπὸν
*so and most-beautifully and most-sacredly (them)-disposed what remains*
ἢ πρὸς εὐχαριστίαν τραπῆναι τοῦ χορηγοῦ τῶν ἀγαθῶν
*than to thanksgiving to-turn to-the provider of-the good(-things)*
ἁπάντων Θεοῦ; ἄλλως τε τὸν πρῶτον ἱερέα μιμούμενος
*all God especially both the first priest imitating*
εὐχαριστοῦντα τῷ Θεῷ καὶ Πατρί, πρὸ τοῦ παραδοῦναι τὸ
*giving-thanks — to-God and Father before the to-hand-down the*
μυστήριον τῆς κοινωνίας. Καὶ αὐτὸς πρὸ τῆς τελεστικῆς
*mystery of-the communion and he before the consecratory*
εὐχῆς, καθ' ἣν ἱερουργεῖ τὰ ἅγια, τὴν εὐχαριστίαν
*prayer according-to which he-consecrates the holy(-things) the thanksgiving*
ταύτην ποιεῖται, πρὸς τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου
*this makes to — God and Father of-the Lord*
ἡμῶν Ἰησοῦ Χριστοῦ, «Εὐχαριστήσωμεν τῷ Κυρίῳ·» καὶ
*our Jesus Christ let-us-give-thanks to-the Lord and*
πάντων συνθεμένων, καὶ «Ἄξιον καὶ δίκαιον,» ἀνειπόντων,
*all having-agreed and meet and right having-proclaimed*

αὐτὸς ἐφ᾽ ἑαυτοῦ τὴν εὐχαριστίαν ἀναφέρει τῷ Θεῷ·
*he by himself the thanksgiving offers — to-God*
καὶ δοξολογήσας αὐτόν, καὶ μετὰ ἀγγέλων ὑμνήσας, καὶ
*and having-glorified him and with angels having-hymned and*
χάριτας ὁμολογήσας τῶν ἀγαθῶν ἁπάντων, τῶν ἐξ
*thanks having-confessed for-the good(-things) all the(-ones) from*
αἰῶνος ἡμῖν παρ᾽ αὐτοῦ γενομένων· καὶ τελευταῖον αὐτῆς
*(the)-age to-us from him having-come-about and lastly itself*
τῆς ἀῤῥήτου, καὶ ὑπὲρ λόγον ἡμῶν ἕνεκα τοῦ Σωτῆρος
*the ineffable and beyond reason for-us for-the-sake-of of-the Savior*
οἰκονομίας μνησθείς, εἶτα ἱερουργεῖ τὰ τίμια δῶρα, καὶ
*dispensation having-remembered then he-consecrates the precious gifts and*
ἡ θυσία πᾶσα τελεῖται. Καὶ τίνα τρόπον; Τὸ φρικτὸν
*the sacrifice whole is-completed and in-what way the awesome*
ἐκεῖνο διηγησάμενος δεῖπνον, καὶ ὅπως αὐτὸ παρέδωκε
*that having-narrated supper and how it he-handed-down*
πρὸ τοῦ πάθους τοῖς ἁγίοις αὐτοῦ μαθηταῖς, καὶ ὡς
*before the passion to-the holy his disciples and how*
ἐδέξατο ποτήριον, καὶ ὡς ἔλαβεν ἄρτον, καὶ εὐχαριστίαν
*he-received (a)-cup and how he-took bread and thanksgiving*
ἡγίασε· καὶ ὡς εἶπε δι᾽ ὧν ἐδήλωσε τὸ μυστήριον, καὶ
*he-sanctified and how he-said through which he-showed the mystery and*
αὐτὰ τὰ ῥήματα ἀνειπών, εἶτα προσπίπτει, καὶ εὔχεται
*themselves the words having-proclaimed then he-falls-down and prays*
καὶ ἱκετεύει, τὰς θείας ἐκείνας φωνὰς τοῦ μονογενοῦς
*and beseeches the divine those utterances of-the only-begotten*
Υἱοῦ αὐτοῦ, τοῦ Σωτῆρος ἡμῶν, ἐφαρμόσας καὶ ἐπὶ
*Son his of-the Savior our having-applied also to*
τῶν προκειμένων δώρων, καὶ δεξάμενα τὸ πανάγιον
*the set-forth gifts and having-received the all-holy*
αὐτοῦ καὶ παντοδύναμον Πνεῦμα μεταβληθῆναι, τὸν μὲν
*his and all-powerful Spirit to-be-changed the indeed*

ἄρτον εἰς αὐτὸ τὸ τίμιον καὶ ἅγιον αὐτοῦ σῶμα, τὸν
*bread into itself the precious and holy his body the*
δὲ οἶνον εἰς αὐτὸ τὸ ἄχραντον αὐτοῦ καὶ ἅγιον αἷμα.
*and wine into itself the immaculate his and holy blood*
Τούτων δὲ εἰρημένων, τὸ πᾶν τῆς ἱερουργίας ἤνυσται
*these and having-been-said the whole of-the sacred-service is-accomplished*
καὶ τετέλεσται, καὶ τὰ δῶρα ἡγιάσθη, καὶ ἡ θυσία
*and completed and the gifts were-sanctified and the sacrifice*
ἀπηρτίσθη, καὶ τὸ μέγα θῦμα καὶ ἱερεῖον τὸ ὑπὲρ τοῦ
*was-perfected and the great victim and offering the(-one) for the*
κόσμου σφαγὲν ἐπὶ τῆς ἱερᾶς τραπέζης ὁρᾶται κείμενον·
*world slain on the sacred table is-seen lying*
ὁ γὰρ ἄρτος τοῦ Κυριακοῦ σώματος οὐκ ἔτι τύπος,
*the for bread of-the Lord's body (is)-no longer (a)-figure*
οὐδὲ δῶρον, εἰκόνα φέρων τοῦ ἀληθινοῦ δώρου, οὐδὲ
*nor (a)-gift (an)-image bearing of-the true gift nor*
γραφήν τινα κομίζων ἐν ἑαυτῷ τῶν σωτηρίων παθῶν
*(a)-picture some carrying in itself of-the saving sufferings*
ὥσπερ ἐν πίνακι, ἀλλ' αὐτὸ τὸ ἀληθινὸν δῶρον· αὐτὸ
*as on (a)-tablet but itself the true gift itself*
τοῦ Δεσπότου τοῦ παναγίου σῶμα, τὸ πάντα ἀληθῶς
*of-the Master the all-holy body the(-body) all truly*
ἐκεῖνα δεξάμενον τὰ ὀνείδη, τὰς ὕβρεις, τοὺς μώλωπας·
*those having-received the reproaches the insults the stripes*
τὸ σταυρωθέν, τὸ σφαγέν, τὸ μαρτυρῆσαν ἐπὶ
*the(-body) crucified the(-body) slain the(-body) having-witnessed under*
Ποντίου Πιλάτου, τὴν καλὴν ὁμολογίαν, τὸ ῥαπισθέν,
*Pontius Pilate the good confession the(-body) struck*
τὸ αἰκισθέν, τὸ ἐμπτυσμάτων ἀνασχόμενον, τὸ
*the(-body) outraged the(-body) spittings having-endured the(-body)*
χολῆς γευσάμενον. Ὁμοίως καὶ ὁ οἶνος, αὐτὸ τὸ αἷμα
*gall having-tasted likewise also the wine (is)-itself the blood*

τὸ ἐκπηδῆσαν σφαττομένου τοῦ σώματος, τοῦτο τὸ
*the(-blood) having-gushed-forth (of)-being-slain the body this the*
σῶμα, τοῦτο τὸ αἷμα τὸ συστὰν ἐκ Πνεύματος
*body this the blood the(-body) having-been-formed of (the)-Spirit*
ἁγίου, τὸ γεννηθὲν ἀπὸ τῆς ἁγίας Παρθένου, τὸ
*holy the(-body) born from the holy Virgin the(-body)*
ταφέν, τὸ ἀναστὰν τῇ τρίτῃ ἡμέρᾳ, τὸ ἀνελθὸν
*buried the(-body) risen on-the third day the(-body) having-ascended*
εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρός.
*into the heavens and sitting at (the)-right of-the Father*

## Πόθεν ἀσφαλῶς πιστεύομεν τὸ μυστήριον

### XXVIII · HOW WE BELIEVE THE MYSTERY SECURELY

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*We believe because Christ said "This is my body" and commanded the Church to do this, which he would not have commanded without giving the power, the Holy Spirit that came at Pentecost and remains with us, working through the priests' hands and tongues. Christ himself remains with us visibly in the mysteries, the priest who ministers forever, so no faithful man doubts the sanctification.*

Καὶ τίς ἡ πίστις; Αὐτὸς εἶπε, «Τοῦτό ἐστι τὸ σῶμά
*and what (is)-the faith he-himself said this is the body*
μου·» «Τοῦτο τὸ αἷμά μου.» Αὐτὸς καὶ τοῖς ἀποστόλοις
*my this the blood my he-himself also to-the apostles*
ἐκέλευσε, καὶ δι' ἐκείνων τῇ πάσῃ Ἐκκλησίᾳ, τοῦτο
*commanded and through those to-the whole Church this*
ποιεῖν. «Τοῦτο γάρ, φησί, ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν,»
*to-do this for he-says do for the my remembrance*
οὐκ ἂν κελεύσας τοῦτο ποιεῖν, εἰ μὴ δύναμιν ἐνθήσειν
*not — having-commanded this to-do if not power to-put-in*
ἔμελλε, ὥστε δύνασθαι τοῦτο ποιεῖν. Καὶ τίς ἡ δύναμις;
*he-was-about so-as to-be-able this to-do and what (is)-the power*

Τὸ Πνεῦμα τὸ ἅγιον, ἡ ἐξ ὕψους τοὺς ἀποστόλους
*the Spirit the holy the from (on)-high the apostles*
ὁπλίσασα δύναμις, κατὰ τὸ εἰρημένον πρὸς αὐτοὺς
*having-armed power according-to the(-word) said to them*
ὑπὸ τοῦ Κυρίου· «Ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει
*by the Lord you but sit in the city*
Ἰερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.»
*Jerusalem until — you-are-clothed-with power from (on)-high*
Τοῦτο τὸ ἔργον ἐκείνης τῆς καθόδου. Οὐ γὰρ κατελθὸν
*this (is)-the work of-that the descent not for having-come-down*
ἅπαξ, εἶτα ἀπολέλοιπεν ἡμᾶς, ἀλλὰ μεθ' ἡμῶν ἔστι, καὶ
*once then it-has-left us but with us it-is and*
ἔσται μέχρι παντός. Διὰ τοῦτο γὰρ ἔπεμψεν αὐτὸ ὁ Σωτήρ,
*will-be until (the)-end for this for sent it the Savior*
ἵνα μένῃ μεθ' ἡμῶν εἰς τὸν αἰῶνα, «τὸ Πνεῦμα τῆς
*that it-may-remain with us to the age the Spirit of-the*
ἀληθείας· ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ
*truth which the world not can receive because not it-sees*
αὐτό, οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι
*it nor knows it you but know it because*
παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔστι.» Τοῦτο διὰ τῆς χειρὸς
*with you it-remains and in you is this through the hand*
καὶ τῆς γλώσσης τῶν ἱερέων τὰ μυστήρια τελεσιουργεῖ. Καὶ
*and the tongue of-the priests the mysteries perfects and*
οὐ τὸ ἅγιον Πνεῦμα μόνον ἔπεμψεν ὁ Κύριος ἡμῖν, ὥστε
*not the holy Spirit only sent the Lord to-us so-as*
μένειν μεθ' ἡμῶν, ἀλλὰ καὶ αὐτὸς ὁ Κύριος ἐπηγγείλατο
*to-remain with us but also himself the Lord promised*
μένειν μεθ' ἡμῶν, ἕως τῆς συντελείας τοῦ αἰῶνος· ἀλλ' ὁ
*to-remain with us until the consummation of-the age but the*
μὲν Παράκλητος ἀοράτως πρόσεστιν, ὅτι σῶμα αὐτὸς
*indeed Paraclete invisibly is-present because (a)-body he*

οὐκ ἐφόρεσεν. Ὁ δὲ Κύριος καὶ ὁρᾶται, καὶ ἁφῆς ἀνέχεται,
*not wore the but Lord both is-seen and touch endures*
διὰ τῶν φρικτῶν καὶ ἱερῶν μυστηρίων, ὡς ἂν τὴν
*through the awesome and sacred mysteries as — the*
ἡμετέραν φύσιν καὶ δεξάμενος, καὶ φέρων εἰς τὸν αἰῶνα.
*our nature both having-received and bearing(-it) to the age*
Αὕτη τῆς ἱερωσύνης δύναμις, οὗτος ὁ ἱερεύς. Οὐ γὰρ
*this (is)-of-the priesthood (the)-power this (is)-the priest not for*
ἅπαξ ἑαυτὸν προσαγαγὼν καὶ θύσας, ἐπαύσατο τῆς
*once himself having-offered and having-sacrificed he-ceased from-the*
ἱερωσύνης, ἀλλὰ διηνεκῆ ταύτην λειτουργεῖ τὴν λειτουργίαν
*priesthood but continual this he-ministers the ministry*
ἡμῖν, καθ' ἣν καὶ παράκλητος ἡμῖν ἐστι πρὸς τὸν Θεὸν
*for-us according-to which also advocate for-us he-is with — God*
δι' αἰῶνος, οὗ χάριν εἴρηται πρὸς αὐτόν, «Σὺ
*through (the)-age of-which for-the-sake-of it-has-been-said to him you*
ἱερεὺς εἰς τὸν αἰῶνα.» Διὰ τοῦτο οὐδεμία τοῖς πιστοῖς
*(are)-priest to the age for this no to-the faithful*
περὶ τοῦ ἁγιασμοῦ τῶν δώρων ἀμφιβολία, οὐδὲ περὶ τῶν
*about the sanctification of-the gifts (is-there)-doubt nor about the*
ἄλλων τελετῶν, εἰ κατὰ τὴν πρόθεσιν καὶ τὰς εὐχὰς
*other rites if according-to the purpose and the prayers*
τῶν ἱερέων ἀποτελοῦνται. Καὶ ταῦτα μὲν εἰς τοσοῦτον.
*of-the priests they-are-accomplished and these indeed to so-far*

## Περὶ ὧν ἡμῖν ἐνταῦθά τινες Λατῖνοι μέμφονται, καὶ πρὸς μέμψιν ἀπολογία

### XXIX · ON WHAT SOME LATINS BLAME IN US, AND A DEFENSE

*Some Latins say the Lord's words alone consecrate, so praying after them is unbelief. But Christ's death still needs faith and the priests' prayer, which trusts God and is sure; chrism and ordination too are perfected by prayer, as the Fathers handed down.*

Ἐνταῦθα δέ τινες Λατῖνοι τῶν ἡμετέρων ἐπιλαμβάνονται.
*here and some Latins — our(-people) attack*
Φασὶ γάρ, μετὰ τὸν τοῦ Κυρίου λόγον, τὸ «Λάβετε,
*they-say for after the of-the Lord word the take*
φάγετε,» καὶ τὰ ἑξῆς, πρὸς τὸ ἁγιασθῆναι τὰ δῶρα,
*eat and the(-words) next for the to-be-sanctified the gifts*
μηδεμιᾶς εὐχῆς ἔτι δεῖσθαι, ὡς ὑπὸ τοῦ Κυριακοῦ λόγου
*no prayer further to-be-needed as by the Lord's word*
τελούμενα. Διὰ τοῦτο οἱ μετὰ τὸ ἀνειπεῖν ταῦτα τὰ
*completed for this the(-ones) after the to-proclaim these the*
ῥήματα, ἄρτον καὶ οἶνον κατονομάζοντες, καὶ ὡς μήπω
*words bread and wine naming and as not-yet*
ἁγιασθεῖσιν εὐχόμενοι τὸν ἁγιασμόν, πρὸς τῷ ἀπιστίᾳ
*sanctified praying-for the sanctification besides the unbelief*
νοσεῖν, φασί, καὶ μάταιόν τι καὶ παρέλκον πρᾶγμα
*to-be-sick they-say also vain something and superfluous (a)-thing*
ποιοῦσιν. Ὅτι δὲ οὗτός ἐστιν ὁ λόγος, ὁ τὰ δῶρα
*they-do that and this is the word the(-one) the gifts*
τελειῶν, ὁ μακάριος, φασί, Χρυσόστομος μαρτυρεῖ λέγων
*perfecting the blessed they-say Chrysostom witnesses saying*
ὅτι καθάπερ ὁ δημιουργικὸς λόγος, τό, «Αὐξάνεσθε καὶ
*that as the creative word the(-word) increase and*
πληθύνεσθε,» εἴρηται μὲν ἅπαξ ὑπὸ τοῦ Θεοῦ, ἐνεργεῖται
*multiply was-said indeed once by — God works*

δὲ ἀεί· οὕτω καὶ λόγος οὗτος ἅπαξ ῥηθεὶς ὑπὸ τοῦ
*and always so also word this once spoken by the*
Σωτῆρος, διὰ παντὸς ἐνεργεῖ. Οἱ τοίνυν τῇ ἑαυτῶν
*Savior through all(-time) works the(-ones) therefore in-the their-own*
εὐχῇ θαῤῥοῦντες μᾶλλον ἢ τῷ Κυριακῷ λόγῳ, πρῶτον
*prayer trusting more than in-the Lord's word first*
μὲν ἀσθένειαν αὐτοῦ καταγινώσκουσιν, ἔπειτα ἑαυτοῖς
*indeed weakness its condemn then in-themselves*
θαῤῥοῦντες φαίνονται μᾶλλον· καὶ τρίτον, ἀμφιβόλου
*trusting appear more and third on-(a)-doubtful*
πράγματος τῆς ἀνθρωπίνης εὐχῆς τὸ μυστήριον ἐξαρτῶσι,
*thing the human prayer the mystery they-hang*
πρᾶγμα τοσοῦτον, καὶ ᾧ δεῖ βεβαιότατα πιστεύειν,
*(a)-thing so-great and which (one)-must most-firmly to-believe*
ἀμφιβολίας μεστὸν ἀποφαίνουσιν. Οὐ γὰρ ἀνάγκη τὸν
*of-doubt full they-declare not for (is-it)-necessary the(-one)*
εὐχόμενον καὶ εἰσακούεσθαι, κἂν ᾖ Παῦλος τὴν ἀρετήν.
*praying also to-be-heard even-if he-be Paul in-the virtue*
Ταῦτα δὲ πάντα λύειν οὐ χαλεπόν· καὶ πρῶτον
*these and all to-refute (is)-not hard and first*
ἀπ᾽ αὐτῶν τῶν τοῦ θείου Ἰωάννου ῥημάτων, οἷς
*from themselves the of-the divine John words on-which*
διισχυρίζονται, ἀρκτέον. Εἰ γὰρ κατὰ τὸν δημιουργικὸν
*they-insist (one)-must-begin if for according-to the creative*
λόγον καὶ οὗτος ὁ λόγος δύναται, σκοπῶμεν ἐκεῖνο. Εἶπεν
*word also this the word can let-us-consider that said*
ὁ Θεός· «Αὐξάνεσθε καὶ πληθύνεσθε.» Τί οὖν; Μετὰ τὸν
*— God increase and multiply what then after the*
λόγον ἐκεῖνον, οὐδενὸς πρὸς τοῦτο δεόμεθα, καὶ χρεία ἡμῖν
*word that nothing for this do-we-need and need for-us*
οὐδενὸς ἄλλου πρὸς τὴν αὔξησιν οὐδεμία; ἢ καὶ γάμου καὶ
*of-nothing other for the increase none or both marriage and*

συναφείας δεῖ, καὶ τῆς ἄλλης ἐπιμελείας, καὶ τούτων
*union (are)-needed and the other care and these*
χωρίς, οὐ δυνατὸν συνεστάναι τὸ γένος καὶ προχωρεῖν;
*without not (is-it)-possible to-subsist the race and to-go-on*
Οὐκοῦν καθάπερ ἐκεῖ πρὸς παιδοποιίαν ἀναγκαῖον ἡγούμεθα
*therefore as there for begetting-children necessary we-consider*
τὸν γάμον καὶ μετὰ τὸν γάμον ὑπὲρ αὐτοῦ τούτου πάλιν
*the marriage and after the marriage for very this again*
εὐχόμεθα, καὶ οὐ δοκοῦμεν ἀτιμάζειν τὸν δημιουργικὸν
*we-pray and not we-think to-dishonor the creative*
λόγον, εἰδότες αἴτιον αὐτὸν τῆς γενέσεως, ἀλλὰ τὸν
*word knowing (the)-cause it of-the generation but (in)-the*
τρόπον τοῦτον διὰ γάμου, διὰ τροφῆς, διὰ τῶν
*way this through marriage through food through the*
ἄλλων· οὕτω καὶ ἐνταῦθα πιστεύομεν αὐτὸν εἶναι τὸν
*others so also here we-believe it to-be the(-one)*
ἐνεργοῦντα τὸ μυστήριον, τὸν τοῦ Κυρίου λόγον· ἀλλ'
*working the mystery the of-the Lord word but*
οὕτω, διὰ ἱερέως, δι' ἐντεύξεως αὐτοῦ καὶ εὐχῆς.
*so through (the)-priest through intercession his and prayer*
Οὐ γὰρ διὰ πάντων ἐνεργεῖν ἁπλῶς, οὐδὲ ὁπωσδήποτε·
*not for through all(-things) to-work simply nor in-any-way-whatever*
ἀλλὰ πολλὰ τὰ ζητούμενα, ὧν χωρὶς οὐ ποιήσει
*but many (are)-the(-things) sought which without not he-will-do*
τὰ ἑαυτοῦ. Τὸν δὲ Χριστοῦ θάνατον τίς οὐκ οἶδεν,
*the(-things) of-himself the and of-Christ death who not knows*
ὡς αὐτός ἐστι μόνος ὁ τὴν ἄφεσιν τῶν ἁμαρτιῶν
*that he is alone the(-one) the remission of-the sins*
εἰσενεγκὼν εἰς τὸν κόσμον; Ἀλλὰ κἀκεῖνο γινώσκομεν,
*having-brought into the world but that-also we-know*
ὅτι μετὰ τὸν θάνατον ἐκεῖνον, καὶ πίστεως χρεία, καὶ
*that after the death that both of-faith (there-is)-need and*

μετανοίας, καὶ ἐξομολογήσεως, καὶ τῆς τῶν ἱερέων εὐχῆς·
*of-repentance and of-confession and of-the of-the priests prayer*
καὶ οὐκ ἔστι λυθῆναι τῶν ἁμαρτιῶν ἄνθρωπον, μὴ
*and not it-is(-possible) to-be-loosed from-the sins (a)-man not*
τούτων ἡγησαμένων. Τί οὖν; Ἀτιμάζομεν τὸν θάνατον
*these having-led-the-way what then do-we-dishonor the death*
ἐκεῖνον, καὶ ἀσθένειαν αὐτοῦ καταγινώσκομεν, ὅτι
*that and weakness its condemn because*
νομίζομεν μὴ ἀρκεῖν τὰ παρ᾽ ἐκείνου, ἐὰν μὴ καὶ
*we-think not to-suffice the(-things) from that(-one) if not also*
τὰ παρ᾽ ἡμῶν αὐτῶν εἰσενέγκωμεν; Οὐδαμῶς. Οὐκοῦν
*the(-things) from us ourselves we-bring-in by-no-means therefore*
οὐδὲ τοῖς εὐχομένοις ὑπὲρ τοῦ τελειωθῆναι τὰ δῶρα τὰ
*neither to-the(-ones) praying for the to-be-perfected the gifts the*
τοιαῦτα ἐγκαλεῖν εὔλογον· ἐπεὶ οὐδέ, τῇ εὐχῇ θαῤῥοῦντες,
*such(-charges) to-bring (is)-reasonable since not-even in-the prayer trusting*
ἑαυτοῖς θαῤῥοῦσιν, ἀλλὰ τῷ δώσειν ἐπαγγειλαμένῳ Θεῷ.
*in-themselves they-trust but — to-give having-promised in-God*
Τοὐναντίον μὲν γὰρ ὁ τῆς εὐχῆς ἀπαιτεῖ λόγος. Τοῦτο
*the-contrary indeed for the of-the prayer demands account this*
γάρ ἐστι τὸ ποιοῦν τὴν εὐχὴν τοῖς εὐχομένοις, τὸ
*for is the(-thing) making the prayer for-the(-ones) praying the*
μὴ θαῤῥεῖν ἑαυτοῖς περὶ τῶν ζητουμένων, ἀλλὰ παρὰ
*not to-trust in-themselves about the(-things) sought but with*
τῷ Θεῷ μόνῳ πιστεύειν εὑρήσειν αὐτά. Καὶ τοῦτο βοᾷ
*— God alone to-believe to-find them and this cries*
ὁ εὐχόμενος, δι᾽ ὧν ἑαυτὸν ἀφείς, εἰς τὸν Θεὸν
*the(-one) praying through which himself having-left to — God*
καταφεύγει, ὡς τῆς ἑαυτῆς κατέγνω δυνάμεως, καὶ διὰ
*he-flees as of-the his-own he-condemned power and for*
τοῦτο τῷ Θεῷ τὸ πᾶν ἐπιτρέπει. Οὐκ ἐμόν, φησί, τοῦτο,
*this — to-God the whole he-entrusts not mine he-says (is)-this*

οὐδὲ τῆς ἐμῆς ἰσχύος, ἀλλὰ σοῦ δεῖται, καὶ σοὶ τὸ πᾶν
*nor of-the my strength but you it-needs and to-you the whole*
ἀνατίθημι, καὶ μάλιστ᾽ ὅταν ὑπὲρ φύσιν καὶ πάντα νικῶντα
*I-ascribe and especially when beyond nature and all surpassing*
λόγον εὐχώμεθα, οἷα τὰ τῶν μυστηρίων. Τότε γὰρ
*reason we-pray such-as the(-things) of-the mysteries then for*
τῷ Θεῷ μόνῳ θαῤῥεῖν τοὺς εὐχομένους πᾶσα ἀνάγκη.
*— in-God alone to-trust the(-ones) praying all necessity*
Ταῦτα γὰρ οὔτε ἐνθυμηθῆναι δυνατὸν ἦν ἄνθρωπον,
*these for neither to-conceive possible was (for)-man*
μὴ τοῦ Θεοῦ διδάξαντος, οὔτε ἐπιθυμῆσαι, μὴ ἐκείνου
*not — God having-taught nor to-desire not that(-one)*
παραινέσαντος· οὔτε προσδοκῆσαι λαβεῖν, μὴ τοῦ ἀψευδοῦς
*having-exhorted nor to-expect to-receive not the truthful(-one)*
τοῦτο ἐλπίσαντος. Ὥστε οὐδὲ εὔξασθαι περὶ τούτων,
*this having-led-(us)-to-hope so-that not-even to-pray about these*
ἐτόλμησεν ἂν οὐδείς, εἰ μὴ αὐτὸς ἔδειξεν ἀσφαλῶς ὡς ἄρα
*would-have-dared — anyone if not he-himself had-shown securely that then*
αἰτεῖσθαι ταῦτα βούλεται, καὶ χορηγεῖν τοῖς αἰτουμένοις
*to-ask these he-wishes and to-supply to-the(-ones) asking*
ἑτοίμως ἔχει. Διὰ τοῦτο οὐδὲ ἀμφίβολος ἐνταῦθα ἡ εὐχή,
*readily he-is for this neither (is)-doubtful here the prayer*
οὐδὲ τὸ πέρας ἄδηλον ἔχει, αὐτοῦ τοῦ δοῦναι Κυρίου, διὰ
*nor the outcome uncertain has himself the to-give Lord through*
πάντων δείξαντος ὅτι βούλεται δοῦναι. Διὰ τοῦτο τῶν
*all having-shown that he-wishes to-give for this of-the*
μυστηρίων τὸν ἁγιασμὸν τῇ εὐχῇ τοῦ ἱερέως πιστεύομεν,
*mysteries the sanctification to-the prayer of-the priest we-ascribe*
οὐχ ὡς ἀνθρωπίνῃ τινί, ἀλλ᾽ ὡς Θεοῦ δυνάμει θαῤῥοῦντες.
*not as human some but as of-God power trusting*

Οὐ γὰρ διὰ τὸν εὐχόμενον ἄνθρωπον, ἀλλὰ διὰ τὸν
*not for because-of the praying man but because-of —*
ἐπακούοντα Θεόν· οὐδ' ὅτι ἐκεῖνος ἐδεήθη, ἀλλ' ὅτι ἡ
*hearing God nor because he asked but because the*
ἀλήθεια ἐπηγγείλατο δώσειν. Ὅτι δὲ ὁ Χριστὸς ἔδειξεν ὡς
*truth promised to-give that and — Christ showed that*
βούλεται ταύτην ἀεὶ διδόναι τὴν χάριν, οὐδὲ λόγου δεῖται.
*he-wishes this always to-give the grace not-even word needs*
Διὰ τοῦτο γὰρ εἰς τὴν γῆν ἦλθε, καὶ ἐτύθη, καὶ ἀπέθανε.
*for this for to the earth he-came and was-sacrificed and died*
Διὰ τοῦτο θυσιαστήρια καὶ ἱερεῖς, καὶ πᾶσα κάθαρσις καὶ
*for this altars and priests and all purification and*
πᾶσαι ἐντολαί, καὶ διδασκαλίαι καὶ παραινέσεις, ἵνα τὴν
*all commandments and teachings and exhortations that the*
τράπεζαν παραθῇ ταύτην ἡμῖν. Διὰ τοῦτο καὶ τοῦ Πάσχα
*table he-may-set-before this us for this also the Passover*
ἐπιθυμῆσαι ἔλεγεν ἐκείνου, ὅτι τοῦτο ἔμελλε τηνικαῦτα
*to-have-desired he-said that because this he-was-about at-that-time*
παραδιδόναι τὸ ἀληθινὸν Πάσχα τοῖς μαθηταῖς· διὰ τοῦτο
*to-hand-down the true Passover to-the disciples for this*
ἐκέλευσε «τοῦτο ποιεῖν εἰς τὴν ἐμὴν ἀνάμνησιν,» ὅτι
*he-commanded this to-do for the my remembrance because*
τοῦτο βούλεται ἱερουργεῖσθαι ἀεὶ παρ' ἡμῶν. Τίς οὖν ἔτι
*this he-wishes to-be-celebrated always by us what then further*
περὶ τοῦ ζητουμένου τοῖς εὐχομένοις ἀμφιβολογία
*about the(-thing) sought to-the(-ones) praying doubt*
γένοιτ' ἄν, εἰ λήψονται μὲν ὃ δέονται οὗτοι λαβεῖν·
*could-arise — if they-shall-receive indeed what they-ask these to-receive*
ὁ δὲ δοῦναι δυνάμενος διδόναι ἐπιθυμεῖ; Οὕτως οἱ
*the(-one) and to-give able to-give desires so the(-ones)*
τὸν ἁγιασμὸν τῶν δώρων τῇ εὐχῇ πιστεύοντες, οὔτε τοῦ
*the sanctification of-the gifts to-the prayer ascribing neither of-the*

Σωτῆρος τὰς φωνὰς περιορῶσιν οὔτε ἑαυτοῖς θαῤῥοῦσιν,
*Savior the words overlook nor in-themselves trust*
οὔτε ἀμφιβόλου πράγματος τὸ μυστήριον ἐξαρτῶσι τῆς
*nor on-(a)-doubtful thing the mystery hang the*
ἀνθρωπίνης εὐχῆς, ὡς οἱ Λατῖνοι μάτην ἡμῖν ἐγκαλοῦσιν,
*human prayer as the Latins in-vain us accuse*
ἐπεὶ καὶ τὸ πανάγιον μύρον, ὃ τῇ θείᾳ κοινωνίᾳ ὁ
*since also the all-holy chrism which to-the divine communion the*
μακάριος Διονύσιός φησιν ὁμοταγὲς εἶναι, τῇ εὐχῇ τελεῖται
*blessed Dionysius says of-equal-rank to-be by-the prayer is-perfected*
καὶ ἁγιάζεται. Καὶ ὡς εἴη τελεστικὴ καὶ ἁγιαστική, οὐδεμία
*and sanctified and that it-is perfecting and sanctifying no*
τοῖς εὐσεβέσιν ἀμφιβολία· καὶ ἡ τοῦ ἱερέως χειροτονία
*to-the pious (is-there)-doubt and the of-the priest ordination*
τὸν ἴσον τρόπον, καὶ ἡ τοῦ ἀρχιερέως, διὰ τῆς
*(in)-the equal way and the(-ordination) of-the high-priest through the*
εὐχῆς ἱερουργεῖται. «Εὐξώμεθα γάρ, φησίν, ὑπὲρ αὐτοῦ, ἵνα
*prayer is-performed let-us-pray for he-says for him that*
ἔλθοι ἐπ᾽ αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος·» μετὰ
*may-come upon him the grace of-the all-holy Spirit after*
τὴν ἐπίθεσιν τῆς χειρὸς ὁ χειροτονῶν πρὸς τὸν κλῆρον
*the laying-on of-the hand the(-one) ordaining to the clergy*
βοᾷ. Καὶ ἐν τῇ τῶν Λατίνων δὲ Ἐκκλησίᾳ τελουμένῃ
*cries and in the of-the Latins and Church performed*
χειροτονίᾳ τοῦ ἱερέως, μετὰ τὸ ἐπιχέαι τὸ μύρον ἐπὶ τῆς
*ordination of-the priest after the to-pour the chrism on the*
κεφαλῆς τοῦ χειροτονουμένου, ὁ τελῶν εὔχεται τὴν
*head of-the(-one) being-ordained the(-one) officiating prays the*
χάριν τοῦ ἁγίου Πνεύματος ἐπ᾽ αὐτὸν κατελθεῖν πλουσίαν·
*grace of-the holy Spirit upon him to-come-down rich*
καὶ ἄφεσις ἁμαρτιῶν τοῖς μετανοοῦσι διὰ τῆς
*and remission of-sins to-the(-ones) repenting through the*

εὐχῆς τῶν ἱερέων δίδοται· καὶ τὸ τελευταῖον τοῦ ἐλαίου
*prayer of-the priests is-given and the last of-the oil*
μυστήριον ὡσαύτως ἡ τῶν ἱερέων εὐχὴ τελεσιουργεῖ· ὃ
*mystery likewise the of-the priests prayer perfects which*
καὶ ἴασιν σωματικῆς νόσου καὶ ἄφεσιν ἁμαρτιῶν τοῖς
*also healing of-bodily disease and remission of-sins to-the(-ones)*
τελουμένοις δύναται, ὡς ἡ ἀποστολικὴ παράδοσις ἔχει.
*receiving(-it) can as the apostolic tradition has*
«Ἀσθενεῖ γάρ τις ἐν ὑμῖν, φησί, προσκαλέσασθε τοὺς
*is-sick for anyone among you he-says call the*
πρεσβυτέρους τῆς Ἐκκλησίας, καὶ προσευξάσθωσαν ὑπὲρ
*elders of-the Church and let-them-pray over*
αὐτοῦ, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ
*him having-anointed him with-oil in the name of-the*
Κυρίου, καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν καμόντα, καὶ
*Lord and the prayer of-the faith will-save the sick(-one) and*
ἐγερεῖ αὐτὸν ὁ Κύριος, κἂν ἁμαρτίας ᾖ πεποιηκώς,
*will-raise him the Lord and-if sins he-be having-done*
ἀφεθήσεται αὐτῷ.» Οἱ τοίνυν τὴν εὐχὴν ἐν τοῖς
*it-shall-be-forgiven him the(-ones) therefore the prayer in the*
μυστηρίοις ἀποδοκιμάζοντες, τί πρὸς ταῦτα ἐροῦσιν; Εἰ
*mysteries rejecting what to these will-they-say if*
γὰρ ἄδηλον τὸ παρὰ τῶν εὐχῶν, ὡς αὐτοὶ λέγουσιν,
*for (is)-uncertain the(-thing) from the prayers as they say*
ἄδηλον μὲν ὁ ἱερεύς, εἰ τοῦτο ἔστιν ὃ καλεῖται·
*uncertain indeed (is)-the priest if this he-is which he-is-called*
ἄδηλον δὲ τὸ μύρον, εἰ δύναται ἁγιάζειν· καὶ οὕτως οὐδὲ
*uncertain and the chrism if it-can sanctify and so not-even*
τὸ μυστήριον συνεστάναι δύναται τῆς ἱερᾶς κοινωνίας, οὔτε
*the mystery to-subsist can of-the holy communion neither*
ἱερέως ἀληθῶς ὄντος, οὔτε θυσιαστηρίου. Οὔτε γὰρ παρὰ
*(a)-priest truly being nor (an)-altar neither for by*

ἰδιώτου λεγόμενον τὸν τοῦ Κυρίου λόγον τελεσιουργίαν
*(a)-layman said the of-the Lord word (a)-consecration*
φαῖεν ἂν οὐδ' αὐτοί, οὔτε χωρὶς τοῦ θυσιαστηρίου.
*they-would-call — not-even they nor without the altar*
Καὶ γὰρ καὶ τὸ θυσιαστήριον ἐν ᾧ δεῖ τιθέναι τὸν
*and for also the altar on which (one)-must to-place the*
ἄρτον, τῷ μύρῳ ἁγιάζεται, ὃ δὴ μύρον διὰ τῶν
*bread with-the chrism is-sanctified which indeed chrism through the*
εὐχῶν τελεσιουργεῖται. Ἔτι δὲ καὶ ἁμαρτιῶν ἄφεσιν τίς
*prayers is-perfected further and also of-sins remission who*
ἡμῖν δώσει βεβαίως, τῶν ἱερέων καὶ τῆς αὐτῶν δεήσεως
*to-us will-give firmly the priests and the their petition*
ἀμφιβαλλομένων; Καὶ οὐδὲν ἄλλο λοιπόν, ἢ πάντα τὸν
*being-doubted and nothing other remains than all the*
Χριστιανισμὸν ἐκ μέσου ποιῆσαι, ταῖς καινοτομίαις
*Christianity out-of (the)-middle to-take the innovations*
ἀκολουθοῦντας αὐτῶν. Φαίνεται τοίνυν ὡς ἐκείνοις μᾶλλον
*following their it-appears therefore that to-those rather*
οἳ ταῦτα ἀξιοῦσιν, ἐν ἀμφιβολίᾳ κεῖται τὰ τῆς
*who these(-things) think in doubt lie the(-things) of-the*
ἀρετῆς, καὶ πολὺν ἔχει τὸ πρᾶγμα κίνδυνον, ἀλλότρια
*virtue and great has the matter danger foreign(-things)*
τῶν πατρικῶν παραδόσεων καὶ τῆς ἐν αὐταῖς ἀσφαλείας
*to-the fatherly traditions and to-the in them security*
ἐπινοοῦσιν. Ὅτι μὲν γὰρ ὁ Θεὸς εὐχομένοις ἐπινεύει, καὶ
*devising that indeed for — God (to-those)-praying nods-assent and*
δίδωσι Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν, καὶ οὐδὲν
*gives (the)-Spirit holy to-the(-ones) asking him and nothing*
ἀδυνατεῖ τοῖς μετὰ πίστεως αὐτοῦ δεομένοις, αὐτὸς
*is-impossible to-the(-ones) with faith him beseeching he-himself*
εἶπεν ὁ Θεός· καὶ οὐδεμία μηχανὴ τοῦ μὴ ἀληθῆ ταῦτ'
*said — God and no device of-the not true these*

εἶναι. Ὅτι δὲ διηγουμένοις ὁτιοῦν τῶν λογίων συμβαίνει
*to-be that and (to-those)-narrating any-whatever of-the sayings happens*
τι τοιοῦτον, οὐδαμῆ λέγεται. Καὶ τὸ μὲν εὐχῇ
*something such nowhere is-said and the indeed by-prayer*
τὰ μυστικὰ τελεῖν οἱ Πατέρες παρέδοσαν, ἀπὸ τῶν
*the mystical(-rites) to-perform the Fathers handed-down from the*
ἀποστόλων καὶ τῶν ἐκείνους ἐκδεξαμένων παραλαβόντες·
*apostles and the(-ones) those having-succeeded having-received*
τά τε ἄλλα, καθάπερ ἔφην, καὶ τὴν ἱερὰν εὐχαριστίαν,
*both the others as I-said and the sacred eucharist*
μετὰ πολλοὺς ἄλλους καὶ μέγας Βασίλειος, καὶ Ἰωάννης ὁ
*after many others both (the)-great Basil and John —*
Χρυσόστομος, οἱ μεγάλοι τῆς Ἐκκλησίας διδάσκαλοι· οἷς
*Chrysostom the great of-the Church teachers whom*
τοὺς ἀντιλέγοντας οὐδὲ λόγου τινὸς ἀξιοῦν χρή,
*the(-ones) contradicting not-even (of)-word any to-deem-worthy (one)-must*
τοὺς εὐσεβεῖν βουλομένους. Τὸν δὲ τοῦ Κυρίου περὶ τῶν
*the(-ones) to-be-pious wishing the and of-the Lord about the*
μυστηρίων λόγον, ἐν εἴδει διηγήσεως λεγόμενον, πρὸς τὸν
*mysteries word in form of-narrative said for the*
ἁγιασμὸν τῶν δώρων ἀρκεῖν, οὐδείς, οὔτε τῶν ἀποστόλων
*sanctification of-the gifts to-suffice no-one neither of-the apostles*
οὔτε τῶν διδασκάλων εἰπὼν φαίνεται· ἀλλ' ὅτι μὲν ἅπαξ
*nor of-the teachers having-said appears but that indeed once*
ὑπὸ τοῦ Κυρίου λεχθείς, αὐτῷ τῷ ὑπ' ἐκείνου λέγεσθαι,
*by the Lord spoken by-itself the by that(-one) to-be-said*
ὡς ὁ δημιουργικὸς λόγος ἀεὶ ἐνεργεῖ, καὶ ὁ μακάριός
*as the creative word always works also the blessed*
φησι Ἰωάννης. Ὅτι δὲ νῦν ὑπὸ τοῦ ἱερέως λεγόμενος,
*says John that but now by the priest said*
διὰ τὸ ὑπ' ἐκείνου λέγεσθαι, τοῦτο δύναται, οὐδαμόθεν
*because-of the by that(-one) to-be-said this it-can from-nowhere*

ἔστι μαθεῖν· ἐπεὶ οὐδ' αὐτὸς ὁ δημιουργικὸς λόγος
*is(-it-possible) to-learn since not-even itself the creative word*
ἐνεργεῖ, ὅτι ἐφ' ἑκάστων γενόμενος, ὑπό τινος ἀνθρώπου
*works because on each(-occasion) having-happened by some man*
λέγεται, ἀλλ' ὅτι ἐστὶν ἅπαξ ὑπὸ τοῦ Κυρίου εἰρημένος.
*it-is-said but because it-is once by the Lord spoken*

## Ὅτι καὶ τῇ Ἐκκλησίᾳ Λατίνων ἡ τελετὴ κατὰ τὸν αὐτὸν ἡμῖν τελεῖται τρόπον

XXX · THAT THE LATIN CHURCH CELEBRATES THE RITE IN THE SAME WAY

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*The Latin Church too prays after the Lord's words, asking that the gifts be carried by an angel to the altar above. That cannot mean a change of place, but sanctification, for the heavenly altar is Christ himself, who is priest, victim, and altar. So the two prayers ask the same thing, and the critics are a few innovators, not their Church.*

Ὃ δὲ παντελῶς αὐτοὺς ἐπιστομίζει, ὅτι καὶ ἡ Λατίνων
*what and altogether them silences (is)-that also the of-(the)-Latins*
Ἐκκλησία, εἰς ἣν ἀναφέρειν δοκοῦσι, μετὰ τὸν τοῦ Κυρίου
*Church to which to-refer(-it) they-seem after the of-the Lord*
λόγον, εὔχεσθαι ὑπὲρ τῶν δώρων οὐ παραιτοῦνται. Λανθάνει
*word to-pray for the gifts not they-refuse escapes*
δὲ αὐτούς, ὅτι οὐκ εὐθὺς μετὰ τὸν λόγον εὔχονται, καὶ
*and them that not immediately after the word they-pray and*
ὅτι οὐ σαφῶς ἁγιασμὸν αἰτοῦνται, καὶ μεταβολὴν εἰς τὸ
*that not clearly sanctification they-ask and change into the*
Κυριακὸν σῶμα, ἀλλ' ἑτέροις χρῶνται ὀνόμασι πρὸς τοῦτο
*Lord's body but other they-use names to this*
φέρουσι, καὶ τὰ αὐτὰ δυναμένοις. Τίς δὲ εὐχή;
*tending and the same(-things) meaning what and (is-the)-prayer*
«Κέλευσον ἀνενεχθῆναι τὰ δῶρα ταῦτα ἐν χειρὶ ἀγγέλου,
*command to-be-carried-up the gifts these in (the)-hand of-(an)-angel*

εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον.» Λεγέτωσαν γάρ,
*to the above-the-heavens your altar let-them-say for*
τί ἐστιν αὐτὸ τό, «ἀνενεχθῆναι τὰ δῶρα ταῦτα;» Ἢ
*what is itself the to-be-carried-up the gifts these either*
γὰρ τοπικὴν μετάθεσιν αὐτοῖς εὔχονται, ἀπὸ τῆς γῆς καὶ
*for local transfer for-them they-pray from the earth and*
τῶν κάτω τόπων εἰς τὸν οὐρανόν, ἢ ἀξίαν τινά, καὶ τὴν
*the below places to the heaven or worth some and the*
ἀπὸ τῶν ταπεινοτέρων ἐπὶ τὰ ὑψηλότερα μεταβολήν. Ἀλλ'
*from the lowlier to the higher change but*
εἰ μὲν τὸ πρότερον, τί ὄφελος ταύτης ἡμῖν τῆς εὐχῆς
*if indeed the first what profit (is)-of-this to-us the prayer*
ἀφ' ἡμῶν ἀρθῆναι τὰ ἅγια, ἃ παρ' ἡμῖν εἶναι, καὶ
*from us to-be-taken-away the holy(-things) which with us to-be and*
ἐν ἡμῖν μένειν, καὶ εὐχόμεθα καὶ πιστεύομεν, ὡς τοῦτο ὂν
*in us to-remain both we-pray and believe as this being*
τὸ εἶναι τὸν Χριστὸν μεθ' ἡμῶν, ἕως τῆς συντελείας τοῦ
*the to-be — Christ with us until the consummation of-the*
αἰῶνος; Πῶς δὲ οὐ πιστεύουσιν, εἰ σῶμα Χριστοῦ τοῦτο
*age how and not do-they-believe if body of-Christ this*
γιγνώσκουσιν, ὅτι καὶ ἐν ἡμῖν ἐστι, καὶ ὑπερουράνιόν
*they-know that both in us it-is and above-the-heavens*
ἐστι, καὶ ἐν δεξιᾷ τοῦ Πατρὸς κάθηται, τρόπον ὃν
*it-is and at (the)-right of-the Father sits (in)-way which*
οἶδεν αὐτός; Πῶς δ' ἂν εἴη ὑπερουράνιον τὸ μήπω
*knows he-himself how and — could-be above-the-heavens the(-thing) not-yet*
γενόμενον αὐτὸ τὸ σῶμα τοῦ Χριστοῦ, τὸ ὑπερουράνιον;
*having-become itself the body — of-Christ the above-the-heavens*
Πῶς δὲ καὶ ἀνενεχθήσεται ἐν χειρὶ ἀγγέλου, τὸ
*how and also will-be-carried-up in (the)-hand of-(an)-angel the(-body)*
ὑπὲρ πᾶσαν ἀρχὴν καὶ ἐξουσίαν, καὶ δύναμιν καὶ πᾶν
*above every rule and authority and power and every*

ὄνομα ὀνομαζόμενον; Εἰ δὲ ἀξίαν τινὰ αὐτοῖς εὔχονται
*name named if but worth some for-them they-pray*
καὶ τὴν ἐπὶ τὸ βέλτιον μεταβολήν, οὐκ οἶδα εἴ τινα
*and the to the better change not I-know if any*
καταλείψουσιν ἀσεβείας ὑπερβολήν, εἴ γε καὶ αὐτὸ τὸ
*they-will-leave of-impiety excess if at-least also itself the*
σῶμα τοῦ Κυρίου Χριστοῦ εἶναι ἀναγινώσκουσι, καὶ ἐπὶ
*body of-the Lord Christ to-be they-recognize and to*
τὸ βέλτιον καὶ ἁγιώτερον ἥξειν αὐτὰ πιστεύουσιν. Ὅθεν
*the better and holier to-come them they-believe whence*
δῆλοι πάντως εἰσίν, ἄρτον ἔτι καὶ οἶνον μήπω δεξάμενα
*clear altogether they-are bread still and wine not-yet having-received*
τὸν ἁγιασμόν, εἰδότες αὐτά· καὶ διὰ τοῦτο εὔχονται
*the sanctification knowing them and for this they-pray*
μὲν ὑπὲρ αὐτῶν, ὡς ἔτι δεομένων εὐχῆς, εὔχονται δὲ
*indeed for them as still needing prayer they-pray and*
ἀνενεχθῆναι, ὡς ἔτι κείμενα κάτω, καὶ εἰς τὸ θυσιαστήριον
*to-be-carried-up as still lying below and to the altar*
ὡς μήπω τεθυμένα, ἵνα ἐκεῖ τεθέντα τυθῶσι.
*as not-yet sacrificed that there placed they-may-be-sacrificed*
Δεῖται γὰρ ἀγγέλου χειρὸς ὡς τῆς δευτέρας ἱεραρχίας
*it-needs for of-(an)-angel hand as the second hierarchy*
τῆς ἀνθρωπίνης, κατὰ τὸν μέγαν Διονύσιον, ὑπὸ τῆς
*the human according-to the great Dionysius by the*
πρώτης ἱεραρχίας τῶν ἀγγέλων βοηθουμένων· αὐτὴ ἡ
*first hierarchy of-the angels being-helped itself the*
εὐχὴ οὐδὲν ἕτερόν ἐστι δυναμένη τοῖς δώροις, ἢ τὴν
*prayer nothing other is able for-the gifts than the*
εἰς τὸ Κυριακὸν σῶμα καὶ αἷμα μεταβολήν. Οὐ γὰρ δὴ
*into the Lord's body and blood change not for indeed*
τόπον τινὰ ὑπὲρ τὸν οὐρανὸν ἐξῃρημένον, ἐν ᾧ δεῖ
*(a)-place some beyond the heaven set-apart in which (one)-must*

θύειν, τὸ θυσιαστήριον ἐκεῖνο νομιστέον. Οὕτω γὰρ
*to-sacrifice the altar that (it-is)-to-be-thought so for*
οὐ πολὺ διοισόμεθα τῶν ἐν Ἱεροσολύμοις λεγόντων
*not much we-shall-differ from-the(-ones) in Jerusalem saying*
ἢ ἐν τῷ ὄρει τῆς Σαμαρείας τὸν τόπον εἶναι ὅπου
*or in the mountain of-the Samaria the place to-be where*
δεῖ Θεὸν προσκυνεῖν. Ἀλλ' ἐπεί, κατὰ τὸν μακάριον
*(one)-must God to-worship but since according-to the blessed*
Παῦλον, «εἷς Θεός, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων
*Paul one (is)-God one also mediator of-God and men*
Ἰησοῦς Χριστός,» πάντα τὰ μεσιτείαν δυνάμενα, τὸν
*Jesus Christ all the(-things) mediation able the*
ἁγιασμὸν ἡμῖν ἔχοντα, μόνος ἐστὶν αὐτὸς ὁ Σωτήρ. Τίνα
*sanctification for-us having alone is himself the Savior what*
δὲ τὰ μεσιτείαν συνάγοντα, καὶ ἁγιάζειν δυνάμενα;
*and (are)-the(-things) mediation bringing-together and to-sanctify able*
Ἱερεύς, ἱερεῖον, θυσιαστήριον. Καὶ γὰρ τὸ θυσιαστήριον
*priest victim altar and for the altar*
ἁγιάζει, κατὰ τὸν Κυρίου λόγον, τὸ θυσιασθῆναι·
*sanctifies according-to the of-(the)-Lord word the(-thing) to-be-sacrificed*
«Τὸ θυσιαστήριον γάρ, φησί, τὸ ἁγιάζον τὸ δῶρον.»
*the altar for he-says the(-thing) sanctifying the gift*
Οὐκοῦν ἐπεὶ μόνος αὐτός ἐστιν ὁ ἁγιάζων, μόνος ἂν
*therefore since alone he is the(-one) sanctifying alone —*
εἴη ὁ ἱερεύς, καὶ ἱερεῖον καὶ θυσιαστήριον. Καὶ ὅτι μὲν
*would-be the priest and victim and altar and that indeed*
ὁ ἱερεὺς καὶ ἱερεῖον, αὐτὸς εἶπεν· «Ὑπὲρ αὐτῶν γάρ,
*the priest and victim he-himself said for them for*
φησίν, ἐγὼ ἁγιάζω ἐμαυτόν·» ὅτι δὲ καὶ θυσιαστήριον, ὁ
*he-says I sanctify myself that and also altar the*
ἱερώτατος μαρτυρεῖ Διονύσιος, λέγων ἐν τῷ Περὶ τοῦ
*most-sacred witnesses Dionysius saying in the(-treatise) on the*

μύρου λόγῳ· «Εἰ γάρ ἐστι τὸ θειότατον ἡμῶν θυσιαστήριον
*chrism discourse if for is the most-divine our altar*
ὁ Ἰησοῦς, ἡ θεαρχικὴ τῶν θείων νόων ἀφιέρωσις,
*— Jesus the thearchic of-the divine minds consecration*
ἐν ᾧ κατὰ τὸ λόγιον ἀφιερούμενοι, καὶ μυστικῶς
*in whom according-to the saying consecrated and mystically*
ὁλοκαυτούμενοι, τὴν προσαγωγὴν ἔχομεν, ὑπερκοσμίοις
*wholly-burnt the access we-have with-supramundane*
ὀφθαλμοῖς ἐποπτεύσωμεν τὸ θειότατον αὐτὸ θυσιαστήριον.»
*eyes let-us-behold the most-divine itself altar*
Εἰς τοῦτο τὸ θυσιαστήριον τὸ ὑπερουράνιον τὰ δῶρα
*to this the altar the above-the-heavens the gifts*
εὔχεται ἀνενεχθῆναι ὁ ἱερεύς, ὅπερ ἐστὶν ἁγιασθῆναι, εἰς
*prays to-be-carried-up the priest which is to-be-sanctified into*
αὐτὸ τὸ ὑπερουράνιον σῶμα τοῦ Κυρίου μεταβληθῆναι·
*itself the above-the-heavens body of-the Lord to-be-changed*
οὐ τόπον ἀμείψαντα, καὶ ἀπὸ τῆς γῆς γενόμενα εἰς τὸν
*not place having-changed and from the earth having-come into the*
οὐρανόν, ἐπεὶ ὁρῶμεν αὐτὰ παρ᾽ ἡμῖν ὄντα ἔτι, καὶ μετὰ
*heaven since we-see them with us being still even after*
τὴν εὐχὴν οὐδὲν ἧττον. Ἐπεὶ γὰρ τὸ θυσιαστήριον ἁγιάζει
*the prayer nothing less since for the altar sanctifies*
τὰ τεθέντα αὐτῷ δῶρα, ταὐτόν ἐστιν, εὔξασθαι τοῖς
*the(-things) placed on-it gifts the-same is to-pray for-the*
δώροις ἁγιασθῆναι, καὶ ἐν τῷ θυσιαστηρίῳ τεθῆναι. Τίς
*gifts to-be-sanctified and on the altar to-be-placed what*
δὲ ὁ ἁγιασμὸς ὃν ἁγιάζει τὸ θυσιαστήριον;
*and (is)-the sanctification which sanctifies the altar*
Τὰ τεθέντα αὐτῷ δῶρα· ὃν αὐτὸς ὁ ἱερεὺς ἡγίασεν
*the placed on-it gifts (that)-which himself the priest sanctified*
ἑαυτόν, τῷ προσενεχθῆναι τῷ Θεῷ καὶ τεθῆναι. Ἐπεὶ
*himself by-the to-be-offered — to-God and to-be-placed since*

γὰρ ὁ αὐτός ἐστι καὶ ἱερεύς, καὶ θυσιαστήριον καὶ ἱερεῖον,
*for the same is both priest and altar and victim*
ταυτόν ἐστιν, ὑπὸ τοῦ ἱερέως ἐκείνου ἱερουργηθῆναι, καὶ
*the-same it-is by the priest that to-be-sacrificed and*
εἰς τὸ ἱερεῖον ἐκεῖνο μεταβληθῆναι, καὶ ἐν τῷ θυσιαστηρίῳ
*into the victim that to-be-changed and on the altar*
ἐκείνῳ τῷ ὑπερουρανίῳ ἀνατεθῆναι. Διὰ τοῦτο εἴ τι τῶν
*that the above-the-heavens to-be-set-up for this if any of-the*
τριῶν ἀπολαβὼν εὔξαιο, τὸ πᾶν ηὔξω, τὸ
*three having-taken you-should-pray the whole you-have-prayed the(-thing)*
ζητούμενον ἔχεις, τὴν θυσίαν ἐτέλεσας. Οἱ μὲν γὰρ
*sought you-have the sacrifice you-have-completed the indeed for*
παρ᾽ ὑμῖν ἱερεῖς, ὡς ἱερεῖον τὸν Χριστὸν βλέποντες, τοῖς
*among you priests as victim — Christ seeing for-the*
δώροις εὔχονται τὴν ἐν ἐκείνῳ θέσιν, ῥήμασι διαφόροις
*gifts pray the in that placing with-words various*
καὶ λόγοις, ἓν καὶ τὸ αὐτὸ πρᾶγμα εὐχόμενοι. Τούτου
*and phrases one and the same thing praying of-this*
χάριν, οἱ παρ᾽ ἡμῖν ἱερεῖς, μετὰ τὸ εὔξασθαι τοῖς δώροις
*for-the-sake-of the among us priests after the to-pray for-the gifts*
τὴν εἰς τὸ θεῖον σῶμα καὶ αἷμα μεταβολήν, μνησθέντες
*the into the divine body and blood change having-remembered*
τοῦ ὑπερουρανίου θυσιαστηρίου, οὐκ ἔτι εὔχονται εἰς αὐτὸ
*the above-the-heavens altar no longer pray into it*
ἀνενεχθῆναι τὰ δῶρα· ἀλλ᾽ ὡς ἤδη ἀνενεχθέντων ἐκεῖ καὶ
*to-be-carried-up the gifts but as already having-been-carried-up there and*
προσδεχθέντων εὔχονται καταπεμφθῆναι ἡμῖν τὴν χάριν
*accepted they-pray to-be-sent-down to-us the grace*
καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. «Εὐξώμεθα γάρ,
*and the gift of-the holy Spirit let-us-pray for*
φησί, ἐπὶ τῶν ἁγιασθέντων δώρων.» Ἵνα ἁγιασθῇ;
*he-says over the sanctified gifts that they-may-be-sanctified*

Οὐδαμῶς· ἡγίασται γάρ· ἀλλ' ἵνα ἁγιαστικὰ ἡμῖν
*by-no-means they-have-been-sanctified for but that sanctifying to-us*
γένωνται· ἵνα ὁ ἁγιάσας αὐτὰς Θεὸς καὶ ἡμᾶς δι'
*they-may-become that — having-sanctified them God also us through*
αὐτῶν ἁγιάσῃ. Φανερὸν τοίνυν, ὅτι τὸ ἀτιμάζειν τὴν
*them may-sanctify clear therefore (it-is)-that the to-dishonor the*
ὑπὲρ τῶν δώρων εὐχὴν μετὰ τὸν τοῦ Κυρίου λόγον,
*for the gifts prayer after the of-the Lord word*
οὐδὲ τῆς τῶν Λατίνων Ἐκκλησίας ἐστὶν ἁπλῶς, ἀλλ'
*not-even of-the of-the Latins Church is simply but*
ἐνίων ὀλίγων καὶ νεωτέρων, οἳ καὶ τὰ ἄλλα αὐτὴν
*of-some few and newer(-men) who also in-the other(-things) it*
ἐλυμήναντο· εἰς οὐδὲν ἕτερον εὐκαιροῦντες ἢ λέγειν τι
*have-damaged for nothing other having-leisure than to-say something*
καὶ ἀκούειν καινότερον. Καὶ ταῦτα μὲν περὶ τῆς εὐχῆς.
*and to-hear newer and these indeed about the prayer*

## Τίνος χάριν ἱερεὺς εἰς τὸν ἁγιασμὸν τῶν δώρων, οὐ τὸν Υἱόν, ἀλλὰ τὸν Πατέρα καλεῖ

### XXXI · WHY THE PRIEST CALLS ON THE FATHER, NOT THE SON

*The priest calls on the Father to sanctify the gifts, though Christ is the sanctifying priest, to show that Christ sanctifies as God, with the Father's power, not as man: he looked to heaven at the Supper, worked miracles in prayer, and submitted his human will to the Father's.*

Ἀλλὰ τίνος χάριν οὐ τὸν Υἱὸν ἐπὶ τὸ ἁγιάσαι τὰ δῶρα ὁ
*but for-what reason not the Son for the to-sanctify the gifts the*
ἱερεὺς καλεῖ, ἱερέα ὄντα καὶ ἁγιάζοντα, καθάπερ εἴρηται,
*priest calls-upon priest being and sanctifying as has-been-said*
ἀλλὰ τὸν Πατέρα; Ἵνα μάθῃς ὅτι τὸ ἁγιάζειν ὁ
*but the Father that you-may-learn that the to-sanctify the*

Σωτήρ, οὐχ ὡς ἄνθρωπος ἔχει, ἀλλ' ὡς Θεός· καὶ διὰ τὴν
*Savior not as man has but as God and through the*
δύναμιν τὴν θείαν, ἣν κοινὴν κέκτηται μετὰ τοῦ Πατρός.
*power the divine which common he-possesses with the Father*
Τοῦτο καὶ αὐτὸς ὁ Κύριος δηλῶσαι βουλόμενος, ὅτε
*this also himself the Lord to-show wishing when*
ἐτέλει τὸ μυστήριον, εἰς τὸν οὐρανὸν ἔβλεπε, καὶ
*he-was-performing the mystery to the heaven looked and*
τῷ Πατρὶ ἀνεδείκνυε τὸν ἄρτον. Διὰ τοῦτο καὶ ἔνια τῶν
*to-the Father showed the bread for this also some of-the*
θαυμάτων οὕτω φαίνεται ποιῶν, ἐν σχήματι τῆς πρὸς
*miracles so he-appears doing in (the)-posture of-the toward*
τὸν Θεὸν εὐχῆς, ἵνα δείξῃ ὡς οὐ φύσεως ἀνθρωπίνης
*— God prayer that he-may-show that not of-nature human*
ἐστὶ τὰ τοιαῦτα, καθ' ἣν Μητέρα ἔσχεν ἐπὶ τῆς γῆς·
*are the such(-things) according-to which (a)-Mother he-had on the earth*
ἀλλὰ τῆς ἑαυτοῦ θειότητος, καθ' ἣν τὸν Θεὸν ἔσχε
*but of-the his-own divinity according-to which — God he-had*
Πατέρα. Καὶ ὅτε δὲ ἔμελλε ἐπὶ τὸν σταυρὸν ἀναβαίνειν,
*(as)-Father and when too he-was-about to the cross to-go-up*
βουλόμενος σημᾶναι τὰς δύο θελήσεις αὐτοῦ, τὴν θείαν καὶ
*wishing to-signify the two wills his the divine and*
τὴν ἀνθρωπίνην, τὴν μὲν θέλησιν τῆς ἑαυτοῦ θειότητος τῷ
*the human the indeed will of-the his-own divinity to-the*
Πατρὶ ἀνετίθει, τὴν δὲ θέλησιν τῆς ἀνθρωπότητος ἑαυτοῦ
*Father he-ascribed the and will of-the humanity his-own*
θέλησιν ἔλεγεν εἶναι· «Οὐχ ὡς ἐγὼ θέλω, φησίν, ἀλλ' ὡς
*will he-said to-be not as I will he-says but as*
σύ·» καί, «Μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.» Ὅτι
*you and not the will my but the yours be-done that*
γὰρ καὶ αὐτὸς ταύτην ἤθελε τὴν θέλησιν, ἣν ἀπεπλήρου
*for also he this willed the will which he-fulfilled*

τῷ Πατρί, δῆλος ἦν καὶ ἀπ᾽ αὐτῶν τούτων τῶν ῥημάτων,
*for-the Father clear he-was also from themselves these the words*
ἐν οἷς δοκεῖ διαιρεῖν τὴν ἑαυτοῦ θέλησιν τῆς θελήσεως
*in which he-seems to-divide the his-own will from-the will*
τοῦ Πατρός. Τὸ γάρ· «Μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν
*of-the Father the for not the will my but the yours*
γενέσθω,» συντιθεμένου ἦν καὶ τὰ αὐτὰ βουλομένου.
*be-done of-(one)-agreeing it-was and the same(-things) wishing*
Δῆλος δὲ ἦν, ὅτε ἐπετίμα τῷ Πέτρῳ ἀπευχομένῳ τὸν
*clear and he-was when he-rebuked — Peter deprecating the*
σταυρὸν αὐτοῦ καὶ τὸν θάνατον· καὶ ἔτι ἐν οἷς ἔλεγεν·
*cross his and the death and further in which he-said*
«Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν,
*with-desire I-have-desired this the passover to-eat with you*
πρὸ τοῦ με παθεῖν.» Τοῦ πρὸς τῷ πάθει πάσχα, φησίν,
*before the me to-suffer the at the passion passover he-says*
ἐπεθύμησα, μονονοὺ λέγων· Ἐπιθυμίᾳ ἐπεθύμησα αὐτὰ τὰ
*I-have-desired all-but saying with-desire I-have-desired themselves the*
πρόθυρα τοῦ πάθους ἰδεῖν. Καὶ ταῦτα μὲν εἰς τοσοῦτον.
*threshold of-the passion to-see and these indeed to so-far*

# Περὶ τῆς θυσίας αὐτῆς, καὶ τί ἐστι τὸ δεχόμενον τὴν θυσίαν

## XXXII · ON THE SACRIFICE ITSELF, AND WHAT IS SACRIFICED

*The sacrifice is real, not a figure, yet the immortal body is not slain again: as a sheep becomes a sacrifice by passing from unslain to slain, the bread is changed into the Lamb once slain. The change happens many times; the body and its slaughter are one.*

Περὶ δὲ τῆς θυσίας αὐτῆς ἄξιον ἐκεῖνο ζητεῖν· Ἐπεὶ γὰρ
*about and the sacrifice itself (it-is)-worth that to-seek since for*
οὐ τύπος θυσίας οὐδὲ αἵματος εἰκών, ἀλλὰ ἀληθῶς
*(it-is)-not (a)-figure of-sacrifice nor of-blood (an)-image but truly*
σφαγὴ καὶ θυσία, ζητῶμεν τί τὸ θυόμενον, ὁ ἄρτος
*slaughter and sacrifice let-us-seek what (is)-the(-thing) sacrificed the bread*
ἢ τὸ τοῦ Κυρίου σῶμα; δηλονότι πότε τὰ δῶρα θύεται,
*or the of-the Lord body that-is when the gifts are-sacrificed*
πρὸ τοῦ ἁγιασθῆναι, ἢ μετὰ τὸ ἁγιασθῆναι; Καὶ εἰ μὲν ὁ
*before the to-be-sanctified or after the to-be-sanctified and if indeed the*
ἄρτος τὸ θυόμενον, πρῶτον μὲν τίς ἄρτου θυσία
*bread (is)-the(-thing) sacrificed first indeed what of-bread sacrifice*
γένοιτ' ἄν; Ἔπειτα, οὐ τοῦτο ἡμῖν ἐστι τὸ μυστήριον,
*could-be — then not this to-us is the mystery*
ἄρτον ἰδεῖν σφαττόμενον, ἀλλὰ τὸν Ἀμνὸν τοῦ Θεοῦ, τὸν
*bread to-see slaughtered but the Lamb — of-God the(-one)*
αἴροντα τῇ σφαγῇ τὴν ἁμαρτίαν τοῦ κόσμου. Εἰ δὲ
*taking-away by-the slaughter the sin of-the world if and*
αὐτὸ θύεται τὸ Κυριακὸν σῶμα, μάλιστα μὲν οὐδὲ
*itself is-sacrificed the Lord's body chiefly indeed (it-is)-not-even*
δυνατόν· οὐδὲ γὰρ σφαγῆναι ἔτι ἢ πληγῆναι δύναται,
*possible not-even for to-be-slain still or to-be-struck can*

ἀκήρατον ἤδη καὶ ἀθάνατον γενόμενον. Εἰ δὲ
*(what-has)-incorruptible already and immortal become if and*
ἐξῆν τι τοιοῦτον αὐτὸ ἐνεγκεῖν, ἔδει καὶ τοὺς
*it-were-possible anything such it to-bear (one)-ought also the(-ones)*
σταυροῦντας εἶναι, καὶ τἄλλα συνελθεῖν ἅπαντα, ἃ
*crucifying to-be and the-other(-things) to-come-together all which*
τὴν θυσίαν ἐκείνην εἰργάσαντο· εἴγε οὐ τύπος σφαγῆς,
*the sacrifice that wrought if-indeed not (a)-figure of-slaughter*
ἀλλὰ σφαγὴ ἀληθὴς ὑπόκειται εἶναι. Ἔπειτα πῶς ὁ
*but slaughter true is-supposed to-be then how —*
Χριστὸς ἅπαξ ἀπέθανε, καὶ ἐγερθείς, οὐκέτι ἀποθνήσκει,
*Christ once died and having-been-raised no-longer dies*
καὶ ἅπαξ ἔπαθεν ἐπὶ συντελείᾳ τοῦ αἰῶνος, καὶ ἅπαξ
*and once suffered at (the)-consummation of-the age and once*
λέγεται προσενεχθείς, εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας;
*is-said having-been-offered for the of-many to-bear sins*
Εἰ γὰρ καθ' ἑκάστην τελετὴν αὐτὸς θύεται, καθ' ἑκάστην
*if for at each rite he is-sacrificed at each(-rite)*
ἀποθνήσκει. Τί οὖν πρὸς ταῦτα ἔστιν εἰπεῖν; Ἡ
*he-dies what then to these is(-it-possible) to-say the*
θυσία οὔτε πρὸ τοῦ ἁγιασθῆναι τὸν ἄρτον, οὔτε μετὰ τὸ
*sacrifice neither before the to-be-sanctified the bread nor after the*
ἁγιασθῆναι τελεῖται, ἀλλ' ἐν αὐτῷ τῷ ἁγιάζεσθαι. Οὕτω
*to-be-sanctified is-performed but in itself the to-be-sanctified so*
γὰρ ἀνάγκη πάντας συντηρεῖσθαι τοὺς περὶ αὐτῆς
*for (it-is)-necessary all to-be-preserved the about it*
πιστευομένους λόγους, καὶ μηδένα πίπτειν. Τίνας δὴ
*believed tenets and none to-fall which indeed*
λέγω λόγους; Τὸ τὴν θυσίαν ταύτην μὴ εἰκόνα καὶ
*do-I-mean tenets the the sacrifice this not (an)-image and*
τύπον εἶναι θυσίας, ἀλλὰ θυσίαν ἀληθινήν, τὸ μὴ ἄρτον
*figure to-be of-sacrifice but (a)-sacrifice true the not bread*

εἶναι τὸ τεθυμένον, ἀλλ᾽ αὐτὸ τὸ τοῦ Χριστοῦ τὸ
*to-be the(-thing) sacrificed but itself the — of-Christ the*
σῶμα· καὶ πρὸς τούτοις, τὸ μίαν εἶναι τὴν τοῦ Ἀμνοῦ τοῦ
*body and besides these the one to-be the of-the Lamb —*
Θεοῦ θυσίαν, καὶ ἅπαξ γεγενημένην. Καὶ πρῶτον ἴδωμεν,
*of-God sacrifice and once having-taken-place and first let-us-see*
εἰ μὴ τύπος, ἀλλὰ πρᾶγμα θυσίας ἡ τελετή. Τίς γὰρ
*if not (a)-figure but (the)-reality of-sacrifice (is)-the rite what for*
ἡ τοῦ προβάτου θυσία, ἡ ἀπὸ τοῦ μὴ ἐσφαγμένου
*(is)-the of-the sheep sacrifice the from the not slaughtered*
πάντως εἰς τὸ ἐσφαγμένον μεταβολή, τοῦτο καὶ ἐνταῦθα,
*altogether into the slaughtered change this also here*
γίνεται. Ὁ γὰρ ἄρτος ἄθυτος ὢν μεταβάλλει τότε εἰς
*takes-place the for bread unsacrificed being is-changed then into*
τὸ τεθυμένον. Μεταβάλλει γὰρ ἀπὸ ἄρτου μὴ ἐσφαγμένου
*the sacrificed it-is-changed for from bread not slaughtered*
εἰς αὐτὸ τὸ σῶμα τοῦ Κυρίου τὸ σφαγὲν ἀληθῶς.
*into itself the body of-the Lord the(-body) slain truly*
Ὅθεν καθάπερ ἐπὶ τοῦ προβάτου ἡ μεταβολὴ θυσίαν
*whence as with the sheep the change (a)-sacrifice*
ἀληθῶς ἐργάζεται, οὕτω καὶ ἐνταῦθα, διὰ τὴν μεταβολήν,
*truly makes so also here through the change*
θυσία τὸ τελούμενον ἀληθές· μεταβάλλει γὰρ οὐκ
*(a)-sacrifice (is)-the(-thing) performed true it-changes for not*
εἰς τύπον, ἀλλ᾽ εἰς πρᾶγμα σφαγῆς, εἰς αὐτὸ τὸ σῶμα
*into (a)-figure but into (the)-reality of-slaughter into itself the body*
τοῦ Κυρίου τὸ τεθυμένον. Ἀλλ᾽ εἰ μὲν ἄρτος μένων
*of-the Lord the(-body) sacrificed but if indeed bread remaining*
ἐγένετο τεθυμένος, ὁ ἄρτος ἂν ἦν ὁ δεξάμενος τὴν
*it-had-become sacrificed the bread — would-be the(-one) having-received the*
σφαγήν, καὶ ἦν ἂν ἡ σφαγὴ τότε ἄρτου θυσία. Ἐπεὶ
*slaughter and would-be — the slaughter then of-bread (a)-sacrifice since*

δὲ ἀμφότερα μετεβλήθη, καὶ τὸ ἄθυτον καὶ ὁ ἄρτος, καὶ
*but both were-changed both the unsacrificed and the bread and*
γέγονεν ἀντὶ μὲν ἀθύτου τεθυμένος, ἀντὶ δὲ ἄρτου
*it-has-become instead-of indeed unsacrificed sacrificed instead-of and bread*
τὸ σῶμα Χριστοῦ, διὰ τοῦτο ἡ σφαγὴ ἐκείνη οὐκ ἐν τῷ
*the body of-Christ for this the slaughter that not in the*
ἄρτῳ, ἀλλ᾽ ὡς ἐν ὑποκειμένῳ θεωρουμένη τῷ σώματι τοῦ
*bread but as in (a)-subject contemplated the body —*
Χριστοῦ, οὐ τοῦ ἄρτου, ἀλλὰ τοῦ Ἀμνοῦ τοῦ Θεοῦ θυσία
*of-Christ not of-the bread but of-the Lamb — of-God (a)-sacrifice*
καὶ ἔστι καὶ λέγεται. Φανερὸν δὲ ὅτι τούτων ὑποκειμένων,
*both is and is-called (it-is)-clear and that these being-supposed*
οὐδὲν ἀναγκάζει πολλὰς γίνεσθαι τὰς προσαγωγὰς τοῦ
*nothing compels many to-take-place the offerings of-the*
Κυριακοῦ σώματος. Ἐπεὶ γὰρ ἡ θυσία αὐτὴ γίνεται,
*Lord's body since for the sacrifice itself takes-place*
οὐ σφαττομένου τηνικαῦτα τοῦ Ἀμνοῦ, ἀλλὰ τοῦ ἄρτου
*not being-slaughtered then the Lamb but the bread*
μεταβαλλομένου εἰς τὸν σφαγέντα Ἀμνόν, πρόδηλον ὡς ἡ
*being-changed into the slain Lamb (it-is)-evident that the*
μὲν μεταβολὴ γίνεται, ἡ δὲ σφαγὴ οὐ γίνεται τότε, καὶ
*indeed change takes-place the but slaughter not takes-place then and*
οὕτω τὸ μὲν μεταβαλλόμενον, πολλά, καὶ ἡ μεταβολὴ
*so the(-thing) indeed being-changed (is)-many and the change*
πολλάκις· τὸ δὲ εἰς ὃ μεταβάλλεται, οὐδὲν κωλύει,
*many-times the(-thing) and into which it-is-changed nothing prevents*
ἓν καὶ τὸ αὐτὸ εἶναι, καθάπερ σῶμα ἓν καὶ οὕτως
*one and the same to-be as (the)-body (is)-one and so*
τοῦ σώματος σφαγὴν μίαν. Καὶ ταῦτα μὲν περὶ τούτων.
*of-the body (the)-slaughter one and these indeed about these*

## Περὶ τῶν μετὰ τὴν θυσίαν εὐχῶν, καὶ τίς ὁ λόγος καθ' ὃν ἐνταῦθα μνημονεύει τῶν ἁγίων, καὶ τῆς Παναγίας ἐξαιρέτως

### XXXIII · ON THE PRAYERS AFTER THE SACRIFICE AND THE SAINTS

*With the Lamb now before him as mediator, the priest asks grace for the living and rest for the departed. The offering is both thanksgiving and supplication: thanksgiving for the saints and above all the God-bearer, in whom the Church found what it sought, and supplication for the imperfect. Chrysostom's liturgy keeps the two apart; Basil's mingles them.*

Ὁ δὲ ἱερεύς, τῆς θυσίας τελεσθείσης, καὶ τὸ ἐνέχυρον
*the and priest the sacrifice having-been-completed and the pledge*
τῆς τοῦ Θεοῦ φιλανθρωπίας προκείμενον ὁρῶν, τὸν Ἀμνὸν
*of-the — of-God love-of-man set-before(-him) seeing the Lamb*
αὐτοῦ, ὡς ἤδη τοῦ μεσίτου λαβόμενος, καὶ μεθ' ἑαυτοῦ
*his as already the mediator having-taken-hold-of and with himself*
τὸν παράκλητον ἔχων, γνωρίζει τὰ ἑαυτοῦ αἰτήματα
*the advocate having he-makes-known the his-own requests*
πρὸς τὸν Θεόν, ἐκχεῖ τὴν δέησιν μετὰ χρηστῆς ἤδη
*to — God he-pours-out the supplication with good now*
καὶ βεβαίας ἐλπίδος, καὶ ὧν προτιθεὶς τὸν ἄρτον
*and firm hope and (those)-whom setting-forth the bread*
ἐμνήσθη, καὶ ὑπὲρ ὧν τὰς προτελείους εὐχὰς ἐποιήσατο,
*he-remembered and for whom the preliminary prayers he-made*
καὶ τὰ δῶρα προσήνεγκε, καὶ προσδεχθῆναι ταῦτα ἱκέτευε,
*and the gifts offered and to-be-accepted these besought*
ταῦτα προσδεχθέντα εὔχεται εἰς ἔργον προβῆναι. Τίνα
*these having-been-accepted he-prays to work to-proceed what*
δὲ ταῦτα; Κοινὰ καὶ ζῶσι καὶ ἀπελθοῦσι, τὸ τὴν
*and (are)-these common both to-living and to-departed the the*

χάριν ἀντικαταπεμφθῆναι ἀντὶ τῶν δώρων παρὰ τοῦ
*grace to-be-sent-down-in-return instead-of the gifts from —*
δεξαμένου ταῦτα Θεοῦ· ἰδίᾳ δὲ τοῖς μὲν ἀπελθοῦσι,
*having-received them God particularly and to-the indeed departed*
ψυχῶν ἀνάπαυσιν, καὶ βασιλείας κληρονομίαν μετὰ τῶν
*of-souls rest and of-(the)-kingdom inheritance with the*
τετελειωμένων ἁγίων· τοῖς δὲ ζῶσι, τὸ μετασχεῖν τῆς ἱερᾶς
*perfected saints to-the and living the to-partake of-the sacred*
τραπέζης, καὶ ἁγιασθῆναι, καὶ μηδένα εἰς κρίμα μετασχεῖν·
*table and to-be-sanctified and no-one for judgment to-partake*
ἄφεσιν ἁμαρτιῶν, εἰρήνην, εὐετηρίαν, χορηγίαν τῶν
*remission of-sins peace plenty supply of-the*
ἀναγκαίων, τὸ τελευταῖον, βασιλείας ἀξίους φανῆναι παρὰ
*necessities the last of-(the)-kingdom worthy to-appear before*
τῷ Θεῷ. Ἐπεὶ δὲ οὐ μόνον ἱκέσιος αὐτὴ ἡ προσαγωγὴ τῆς
*— God since and not only supplicatory (is)-itself the offering of-the*
θυσίας, ἀλλὰ καὶ χαριστήριος, καθάπερ ἐν τοῖς προοιμίοις
*sacrifice but also thanksgiving as in the preludes*
τῆς τελετῆς, ἡνίκα ὁ ἱερεὺς ὡς δῶρα ἀνατίθησι τῷ Θεῷ
*of-the rite when the priest as gifts dedicates — to-God*
προσαγόμενα, καὶ τὴν εὐχαριστίαν ἐμφαίνει καὶ τὴν ἱκεσίαν·
*(them)-offered both the thanksgiving he-displays and the supplication*
οὕτω καὶ νῦν τυθέντων καὶ τελειωθέντων τῶν δώρων, καὶ
*so also now sacrificed and perfected the gifts both*
εὐχαριστεῖ δι' αὐτῶν τῷ Θεῷ καὶ ἱκεσίαν προσάγει, καὶ
*he-gives-thanks through them — to-God and supplication offers and*
τίθησι μὲν τὰς ἀφορμὰς τῆς εὐχαριστίας, προστίθησι δὲ
*sets-forth indeed the occasions of-the thanksgiving adds and*
καὶ τὰς ὑποθέσεις τῆς ἱκεσίας. Καὶ τίνες αἱ ἀφορμαὶ
*also the subjects of-the supplication and what (are)-the occasions*
τῆς εὐχαριστίας; Οἱ ἅγιοι, καθάπερ καὶ πρότερον εἴρηται.
*of-the thanksgiving the saints as also before has-been-said*

Ἐν τούτοις γὰρ ἡ Ἐκκλησία τὸ ζητούμενον εὗρε, καὶ
*in these for the Church the(-thing) sought found and*
τῆς εὐχῆς ἔτυχε τῆς βασιλείας τῶν οὐρανῶν. Τίνες δὲ καὶ
*of-the prayer obtained of-the kingdom of-the heavens what and also*
αἱ ὑποθέσεις τῆς Ἐκκλησίας; Οἱ μήπω τελειωθέντες,
*(are)-the subjects of-the Church the not-yet perfected*
οἱ δεόμενοι εὐχῆς. Καὶ περὶ μὲν τῶν ἁγίων ἔτι,
*the(-ones) needing prayer and about indeed the saints still*
«Προσάγομέν σοι, φησί, τὴν λογικὴν ταύτην λατρείαν
*we-offer to-you he-says the reasonable this worship*
ὑπὲρ τῶν ἐν πίστει προαναπαυσαμένων, πατέρων,
*for the(-ones) in faith having-fallen-asleep-before fathers*
προπατόρων, πατριαρχῶν, προφητῶν, εὐαγγελιστῶν,
*forefathers patriarchs prophets evangelists*
ἀποστόλων, κηρύκων, ὁμολογητῶν, ἐγκρατευτῶν, καὶ
*apostles preachers confessors ascetics and*
παντὸς πνεύματος ἐν πίστει τετελειωμένου, ἐξαιρέτως τῆς
*every spirit in faith made-perfect especially of-the*
παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης
*all-holy immaculate most-blessed glorious Lady*
ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας,» καὶ ἑξῆς
*our God-bearer and ever-virgin Mary and next*
καταλέγει τὸν τῶν ἁγίων ἅπαντα σύλλογον. Οὗτοί εἰσιν
*he-enumerates the of-the saints whole assembly these are*
ἀφορμαὶ τῆς πρὸς Θεὸν εὐχαριστίας τῇ Ἐκκλησίᾳ.
*(the)-occasions of-the toward God thanksgiving for-the Church*
Ὑπὲρ τούτων προσάγει τὴν λογικὴν ταύτην λατρείαν, ὡς
*for these he-offers the reasonable this worship as*
χαριστήριον τῷ Θεῷ· καὶ πάντων ἐξαιρέτως τῶν ἄλλων,
*thank-offering — to-God and of-all especially of-the others*
ὑπὲρ τῆς μακαρίας τοῦ Θεοῦ μητρός, ὡς οὔσης ἁγιωσύνης
*for the blessed — of-God mother as being of-holiness*

ἐπέκεινα πάσης. Διὰ τοῦτο οὐδὲν αὐτοῖς εὔχεται ὁ ἱερεύς·
*beyond all for this nothing for-them prays the priest*
ἀλλὰ μᾶλλον αὐτὸς παρ᾽ ἐκείνων εἰς τὰς εὐχὰς δεῖται
*but rather he from them in the prayers asks*
βοηθεῖσθαι. Ὅτι οὐχ ἱκέσιον, ἀλλὰ χαριστήριον ὑπὲρ αὐτῶν,
*to-be-helped because not supplicatory but thank-offering for them*
ὡς εἴρηται, ποιεῖται τὴν τῶν δώρων προσαγωγήν. Μετὰ
*as has-been-said he-makes the of-the gifts offering after*
δὲ ταῦτα, καὶ τὴν ἱκεσίαν δείκνυσι, καὶ καταλέγει περὶ
*and these also the supplication he-shows and enumerates for*
ὧν ἱκετεύει, καὶ εὔχεται πᾶσι τὴν σωτηρίαν· καὶ εἴ τι
*which he-supplicates and prays for-all the salvation and if anything*
προσῆκόν ἐστιν ἑκάστῳ καὶ κατάλληλον ἀγαθόν· ἐν οἷς καὶ
*befitting is to-each and suitable good in which also*
ταῦτά φησιν· «Ἔτι προσάγομέν σοι τὴν λογικὴν ταύτην
*these(-things) he-says still we-offer to-you the reasonable this*
λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς
*worship for the world for the holy catholic*
καὶ ἀποστολικῆς Ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνῇ πολιτείᾳ
*and apostolic Church for the(-ones) in holy way-of-life*
διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων
*spending(-their-lives) for the most-faithful and Christ-loving*
βασιλέων ἡμῶν.» Καὶ τοιαῦτα εὔχεται. Καὶ οὕτω μὲν ὁ
*emperors our and such(-things) he-prays and so indeed the*
μακάριος Ἰωάννης, διπλοῦν τὸ σχῆμα τῆς ἱερᾶς ταύτης
*blessed John double the form of-the sacred this*
λατρείας εἶναι σημαίνων, χαριστήριον καὶ ἱκέσιον, χωρὶς
*worship to-be signifying thank-offering and supplicatory apart*
μὲν τίθησιν ὑπὲρ ὧν εὐχαριστεῖ, χωρὶς δέ, ὑπὲρ ὧν
*indeed he-sets for which he-gives-thanks apart and for which*
ἱκετεύει. Ὁ δὲ θεῖος Βασίλειος τῇ ἱκεσίᾳ παραμίγνυσι
*he-supplicates the but divine Basil with-the supplication mingles*

τὴν εὐχαριστίαν. Καὶ τοῦτο ποιεῖ πανταχοῦ τῆς ἱερουργίας·
*the thanksgiving and this he-does everywhere in-the sacred-service*
καὶ τὰς εὐχὰς ἂν εὕρῃς σχεδὸν ἁπάσας, καὶ τοῦτο
*and the prayers — you-would-find nearly all both this*
κἀκεῖνο δυναμένας. Μέμνηται δὲ καὶ τῶν ἁγίων, ὧν ὁ
*and-that able(-to-mean) he-remembers and also the saints whom the*
ἅγιος Ἰωάννης, καὶ ταὐτὸν τῆς ἱερουργίας τὸν τόπον,
*holy John also (in)-the-same of-the sacred-service the place*
ἀλλ᾽ οὐ τὸν αὐτὸν τρόπον. Εὐξάμενος γὰρ ἀξιωθῆναι
*but not the same way having-prayed for to-be-deemed-worthy*
πάντας τῆς τῶν μυστηρίων κοινωνίας, «μὴ εἰς κρίμα ἢ εἰς
*all of-the of-the mysteries communion not for judgment or for*
κατάκριμα,» ἐπάγει, «ἀλλ᾽ ἵνα εὕρωμεν χάριν μετὰ πάντων
*condemnation he-adds but that we-may-find grace with all*
ἁγίων, τῶν ἀπ᾽ αἰῶνός σοι εὐαρεστησάντων, προπατόρων,
*saints the(-ones) from (the)-age you having-pleased forefathers*
πατρῶν πατριαρχῶν·» καὶ τὰ ἑξῆς· εἶτα ἐξαιρέτως
*fathers patriarchs and the(-things) next then especially*
τῆς παναγίας. Ἀλλὰ καὶ ταῦτα τὰ ῥήματα ἔχει μὲν
*of-the all-holy but also these the words have indeed*
ἱκεσίαν, ἐκφαίνει δὲ εὐχαριστίαν, καὶ εὐεργέτην τοῦ γένους
*supplication display and thanksgiving and (the)-benefactor of-the race*
κηρύττει τὸν Θεόν, ἐν οἷς μέμνηται τῶν παρ᾽ αὐτοῦ
*proclaim — God in which he-remembers the(-ones) by him*
τελειωθέντων καὶ ἁγιασθέντων ἀνθρώπων, μονονοὺ λέγων·
*perfected and sanctified men all-but saying*
Ἵνα δῷς ἡμῖν χάριν, ἣν τοῖς ἁγίοις κατέθου πρότερον,
*that you-may-give us grace which to-the saints you-laid-up before*
ἵνα ἁγιάσῃς ὥσπερ καὶ ἄλλους φθάσας ἡγίασας τῶν
*that you-may-sanctify(-us) as also others beforehand you-sanctified of-the*
ὁμογενῶν ἡμῖν. Καὶ περὶ μὲν τούτων ἀρκείτω ταῦτα.
*of-one-race with-us and about indeed these let-suffice these*

## Περὶ ὧν ὁ ἱερεὺς ἕνεκα ἑαυτοῦ εὔχεται ὑπὲρ τῶν ἱερῶν δώρων, καὶ ὑπὲρ ὧν τοῖς πιστοῖς εὔχεσθαι κελεύει

### XXXIV · WHAT THE PRIEST ASKS FOR HIMSELF AND THE FAITHFUL

*The priest asks that his sins not hinder the Spirit's grace, which sanctifies the gifts unhindered but sanctifies us only if we are prepared. He bids the people pray that the gifts work in them, prays quietly to partake with a pure conscience, and bids them ask that the guardian angel each already has be active in guarding them, with forgiveness of sins and a Christian end, and commit themselves to God.*

Ὁ δὲ ἱερεύς, μετὰ τὸ πᾶσιν εὔξασθαι τὰ δέοντα, καὶ
*the and priest after the for-all to-pray the needful(-things) also*
ὑπὲρ ἑαυτοῦ εὔχεται, ὑπὸ τῶν δώρων ἁγιασθῆναι. Τίνα
*for himself prays by the gifts to-be-sanctified what*
ἁγιασμόν; Ἄφεσιν λαβεῖν τῶν ἁμαρτιῶν. Τοῦτο γὰρ τὸ
*sanctification remission to-receive of-the sins this for (is)-the*
προηγούμενον τὸ ἔργον τούτων τῶν δώρων. Καὶ πόθεν
*chief the work of-these the gifts and whence*
δῆλον; Ἐξ ὧν ὁ Κύριος εἶπε τοῖς ἀποστόλοις, τὸν ἄρτον
*(is-it)-clear from what the Lord said to-the apostles the bread*
δεικνύς· «Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν
*showing this is the body my the(-body) for you*
κλώμενον εἰς ἄφεσιν ἁμαρτιῶν,» καὶ ἐπὶ τοῦ ποτηρίου
*broken for remission of-sins and on the cup*
ὁμοίως· «Μνήσθητι, Κύριε, φησί, καὶ τῆς ἐμῆς ἀναξιότητος,
*likewise remember Lord he-says also the my unworthiness*
καὶ συγχώρησόν μοι πᾶν πλημμέλημα ἑκούσιόν τε καὶ
*and forgive me every offense voluntary both and*
ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσῃς
*involuntary and not because-of the my sins withhold*
τὴν χάριν τοῦ ἁγίου Πνεύματος ἀπὸ τῶν προκειμένων
*the grace of-the holy Spirit from the set-forth*

δώρων.» Ἄφεσιν ἁμαρτιῶν δίδωσι τὸ Πνεῦμα τὸ ἅγιον
*gifts remission of-sins gives the Spirit the holy*
τοῖς τῶν δώρων κοινωνοῦσι. «Αὕτη ἡ χάρις, φησί, μὴ
*to-the(-ones) of-the gifts partaking this the grace he-says not*
κωλυθήτω ἀπὸ τῶν δώρων, διὰ τὰς ἐμὰς ἁμαρτίας.»
*let-it-be-withheld from the gifts because-of the my sins*
Διττῶς γὰρ λέγεται ἐνεργεῖν ἐν τοῖς τιμίοις δώροις ἡ
*in-two-ways for is-said to-work in the precious gifts the*
χάρις· ἕνα μὲν τρόπον καθ' ὃν αὐτὰ ἁγιάζεται·
*grace one indeed way according-to which they are-sanctified*
ἕτερον δέ, καθ' ὃν ἡ χάρις δι' αὐτῶν ἡμῶν ἁγιάζει.
*another and according-to which the grace through them us sanctifies*
Τὸν μὲν οὖν πρῶτον ἐν τοῖς δώροις τὴν χάριν ἐνεργεῖν,
*the indeed therefore first in the gifts the grace to-work*
οὐδέν τι δύναται κωλύειν τῶν ἀνθρωπίνων κακῶν.
*nothing at-all can prevent of-the human evils*
Ἀλλὰ καθάπερ ὁ ἁγιασμὸς αὐτῶν οὐκ ἔστιν ἀνθρωπίνης
*but as the sanctification their not is of-human*
ἀρετῆς ἔργον, οὕτως οὐδὲν κωλύεσθαι δυνατὸν αὐτὸν ὑπὸ
*virtue (the)-work so nothing to-be-prevented (is)-possible it by*
κακιῶν ἀνθρωπίνων. Ὁ δεύτερος δὲ καὶ τῆς ἡμετέρας
*vices human the second but also the our*
δεῖται σπουδῆς. Διὰ τοῦτο καὶ ὑπὸ τῆς ἡμῶν κωλύεται
*needs zeal for this also by the our is-prevented*
ῥᾳθυμίας. Ἁγιάζει γὰρ ἡ χάρις διὰ τῶν δώρων ἡμᾶς,
*carelessness sanctifies for the grace through the gifts us*
ἐὰν πρὸς τὸν ἁγιασμὸν ἐπιτηδείως ἔχοντας λάβῃ· ἐὰν
*if toward the sanctification suitably being(-disposed) it-take(-us) if*
δὲ ἀπαρασκευάστοις ἐμπέσῃ, οὔτε ὄφελος ἤνεγκεν οὐδέν,
*but on-(the)-unprepared it-fall neither profit it-brought any*
καὶ μυρίαν ἡμῖν ἐνέθηκε βλάβην. Ταύτην τὴν χάριν, εἴτε
*and countless to-us it-put-in harm this the grace whether*

ἄφεσις τῶν ἁμαρτιῶν ἐστι μόνον, εἴτε μετ᾽ ἐκείνης καὶ
*remission of-the sins it-is only or with that also*
ἄλλη δωρεὰ διδομένη τοῖς μετὰ καθαροῦ συνειδότος
*other gift given to-the(-ones) with pure conscience*
τὸ ἱερὸν τοῦτο δειπνούντων δεῖπνον, εὔχεται ὁ ἱερεὺς μὴ
*the sacred this supping supper prays the priest not*
κωλυθῆναι ἀπὸ τῶν δώρων, ὡς δυναμένην κωλυθῆναι δι᾽
*to-be-withheld from the gifts as able to-be-withheld through*
ἀνθρωπίνην κακίαν. Ταύτην τὴν εὐχὴν εὔχεται καὶ μετ᾽
*human wickedness this the prayer he-prays also after*
ὀλίγα σὺν παντὶ τῷ πλήθει κοινῇ· εὐξάμενος γὰρ ἅπασιν
*(a)-little with all the multitude in-common having-prayed for for-all*
ὁμόνοιαν, ὥστε ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν
*concord so-as with one mouth and one heart to-glorify*
τὸν Θεόν, καὶ οὕτω διατεθεῖσιν ἐπαγγειλάμενος τὰ ἐλέη
*— God and so (to-them)-disposed having-promised the mercies*
τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
*of-the great God and Savior our Jesus Christ*
εἶτα κελεύει δεηθῆναι τοῦ Θεοῦ τὴν εἰρημένην εὐχήν, ἣν
*then he-bids to-ask — of-God the said prayer which*
αὐτὸς ηὔξατο, πάντας τοὺς ἁγίους εἰς ἐπικουρίαν καλέσας.
*he-himself prayed all the saints to aid having-called*
Τοῦτο γάρ ἐστι τὸ μνημονεῦσαι πάντων τῶν ἁγίων, τὸ
*this for is the to-remember all the saints the*
καλέσαι, τὸ δεηθῆναι. Καὶ τί φησι; «Δεηθῶμεν τοῦ
*to-call the to-beseech and what he-says let-us-pray —*
Κυρίου ὑπὲρ τῶν ἁγιασθέντων δώρων,» οὐχ ἵνα αὐτὰ
*(to-the)-Lord for the sanctified gifts not that they*
δέξωνται τὸν ἁγιασμόν (διὰ τοῦτο γὰρ ἁγιασθέντα αὐτὰ
*may-receive the sanctification for this for sanctified them*
εἶπον, ἵνα μὴ σὺ τοῦτο νομίσῃς)· ἀλλ᾽ ἵνα ἡμῖν αὐτοῦ
*I-called that not you this may-think but that to-us of-it*

μεταδοῖεν· τοῦτο γάρ ἐστι τὸν φιλάνθρωπον Θεόν, τὸν
*they-may-impart this for is the lover-of-man God the(-one)*
προσδεξάμενον αὐτά, τὴν χάριν ἡμῖν ἀντικαταπέμψαι.
*having-accepted them the grace to-us to-send-down-in-return*
«Εὐξώμεθα, φησίν, ὑπὲρ τῶν δώρων,» ἵνα εἰς ἡμᾶς ἐνεργὰ
*let-us-pray he-says for the gifts that in us effective*
γένωνται, ἵνα μὴ ἀδυνατήσῃ πρὸς ταύτην τὴν χάριν,
*they-may-become that not it-be-powerless toward this the grace*
καθάπερ ὅτε μετὰ τῶν ἀνθρώπων ἐφαίνετο τὸ πᾶν τὸ
*as when with the men he-was-appearing the whole the*
δυνάμενον αὐτοῦ σῶμα, ἔστιν ἐν αἷς τῶν πόλεων οὐκ
*able his body (there)-is (some)-in which of-the cities not*
ἐδύνατο σημεῖα ποιεῖν διὰ τὴν ἀπιστίαν αὐτῶν. Οὕτω δὲ
*he-could signs do because-of the unbelief their so and*
ταῦτα πρὸς τὸ πλῆθος βοήσας, εἶτα καὶ αὐτὸς ἀφ' ἑαυτοῦ
*these to the multitude having-cried then also he by himself*
ἡσυχῇ εὔχεται, περὶ τῶν αὐτῶν τὸν Θεὸν ἱκετεύων, ὥστε
*quietly prays about the same — God beseeching so-as*
μεταλαβεῖν μὲν τῶν φρικτῶν μυστηρίων, μετὰ καθαροῦ
*to-partake indeed of-the awesome mysteries with pure*
συνειδότος, ἀπολαῦσαι δὲ τῆς ἱερᾶς ταύτης τραπέζης·
*conscience to-enjoy and of-the sacred this table*
ἁμαρτιῶν ἄφεσιν, Πνεύματος ἁγίου κοινωνίαν, βασιλείας
*of-sins remission of-(the)-Spirit holy communion of-(the)-kingdom*
κληρονομίαν, καὶ μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Εἶτα
*inheritance and not for judgment or for condemnation then*
εὐξάμενος ἅπασιν τὴν τοῦ Θεοῦ βοήθειαν καὶ φυλακήν,
*having-prayed for-all the — of-God help and guard*
κελεύει αὐτοὺς εὔξασθαι τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν,
*he-bids them to-pray the day whole perfect holy*
εἰρηνικήν, καὶ ἀναμάρτητον διενεγκεῖν, φρουρὸν ἔχοντας
*peaceful and sinless to-pass (as)-guard having*

ἄγγελον εἰρήνης πιστόν, διὰ τὸν ἄγγελον τοῦ ψεύδους,
*(an)-angel of-peace faithful because-of the angel of-the lie*
ᾧ τὰ αὐτῶν πιστεύειν οὐκ ἀσφαλές. Εὐχόμεθα
*to-whom the(-things) their to-entrust (is)-not safe we-pray*
δὲ περὶ τοῦ φύλακος ἀγγέλου, οὐχ ἵνα τότε ἡμῖν δοθῇ·
*and about the guardian angel not that then to-us he-be-given*
δέδοται γὰρ ἐξ ἀρχῆς ἑκάστῳ τῶν πιστῶν ἄγγελος·
*he-has-been-given for from (the)-beginning to-each of-the faithful (an)-angel*
ἀλλ᾽ ἵνα ἐνεργὸς ᾖ, καὶ τὰ αὐτοῦ ποιῇ, καὶ φρουρῇ,
*but that active he-may-be and the(-things) his may-do and guard*
καὶ πρὸς τὴν εὐθεῖαν ὁδὸν ἡμᾶς ὁδηγῇ, καὶ μὴ ἀποστῇ
*and to the straight way us may-guide and not may-depart*
μηνίσας διὰ τὰς ἁμαρτίας ἡμῶν· πρὸς τούτοις
*having-become-angry because-of the sins our besides these*
ἄφεσιν ἁμαρτιῶν, καὶ πάντα τὰ καλὰ καὶ συμφέροντα
*remission of-sins and all the good and profitable(-things)*
ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, καὶ ἔτι πρὸς
*for-the souls our and peace to-the world and further for*
τὸ μέλλον ἀσφάλειαν, ἐν εἰρήνῃ καὶ μετανοίᾳ διενεγκόντας
*the future security in peace and repentance having-passed*
τὸν ὑπόλοιπον τῆς ζωῆς χρόνον, ὥστε εἶναι τὰ τέλη τοῦ
*the remaining of-the life time so-that to-be the ends of-the*
βίου Χριστιανοῖς πρέποντα, εἶτα ἑαυτὰ παραθέσθαι τῷ
*life for-Christians befitting then themselves to-commit —*
Θεῷ καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωήν, τὴν ἑνότητα
*to-God and one-another and all the life the unity*
τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος
*of-the faith and the communion of-the holy Spirit*
αἰτησαμένους. Τί δὲ βούλεται ἡ τῆς πίστεως ἑνότης,
*having-asked what and means the of-the faith unity*

καὶ ἡ τοῦ ἁγίου Πνεύματος κοινωνία, καὶ τίνος ἕνεκα
*and the of-the holy Spirit communion and for-what reason*
τούτων ἐνταῦθα δεόμεθα, διὰ πολλῶν εἴρηται τρόπων.
*these here we-ask through many has-been-said ways*

## Περὶ τῆς Θεοῦ παραδότου εὐχῆς, καὶ τῆς κλίσεως τῶν κεφαλῶν, καὶ τῆς μετὰ τοῦτο εὐχαριστίας καὶ δεήσεως πρὸς τὸν Θεόν, καὶ δοξολογίας

### XXXV · THE LORD'S PRAYER, THE BOWING, AND THE THANKSGIVING

*Built up and made worthy of adoption, the people dare to call God Father in the Lord's Prayer. Then they bow their heads as servants twice over, as creatures and as bought with Christ's blood, while the priest gives thanks for all creation, asks what profits each in the name of the Only-begotten, hymns the Trinity aloud with the people, and prays Christ quietly to give himself to his servants.*

Ἀλλ' οὕτως αὐτὸς οἰκοδομήσας, καὶ πανταχόθεν εἰς
*but so he having-built-up and from-all-sides to*
τὰ ἀγαθὰ συγκροτήσας, ὡς ἤδη τελείους καὶ τῆς
*the good(-things) having-welded(-them) as already perfect and of-the*
θείας υἱοθεσίας ἀξίους γενομένους, ἱκετεύει τὸν Θεὸν
*divine adoption worthy having-become he-beseeches — God*
ἀξιωθῆναι τὴν εὐχὴν ἐκείνην εὔχεσθαι μετὰ παῤῥησίας,
*to-be-deemed-worthy the prayer that to-pray with boldness*
ἐν ᾗ τολμῶμεν Πατέρα καλεῖν αὐτόν. Εὐξαμένων
*in which we-dare Father to-call him having-prayed*
δὲ αὐτὴν μετ' αὐτοῦ πάντων, αὐτὸς τὸ ἀκροτελεύτιον
*and it with him all he the close*
ἐκβοήσας εἰς δοξολογίαν τοῦ Θεοῦ, τὴν εὐχὴν κατακλείει.
*having-cried-out to (the)-glorification — of-God the prayer concludes*
Μετὰ τοῦτο τὴν εἰρήνην εὔχεται πᾶσιν. Οὕτω δὲ τῆς
*after this the peace he-prays for-all so and of-the*

εὐγενείας διὰ τῆς εὐχῆς ἀναμνήσας, καὶ Πατέρα
*nobility through the prayer having-reminded(-them) and Father*
καλέσας τὸν Θεόν, εἶτα καὶ ὡς Δεσπότην ἐπιγινώσκειν
*having-called — God then also as Master to-acknowledge(-him)*
κελεύει, καὶ τὰ δούλων πρὸς αὐτὸν ἐπιδείκνυσθαι,
*he-bids and the(-things) of-slaves toward him to-display*
καὶ κλῖναι τὰς κεφαλὰς αὐτῷ, καὶ τούτῳ τῷ σχήματι
*and to-bow the heads to-him and by-this the posture*
τῆς δουλείας ὁμολογῆσαι. Καὶ κλίνουσιν οὐ μόνον ὡς
*of-the servitude to-confess(-it) and they-bow not only as*
φύσει Δεσπότῃ καὶ Δημιουργῷ καὶ Θεῷ, ἀλλὰ καὶ
*by-nature to-(the)-Master and Creator and God but also*
ὡς ὠνητοὶ δοῦλοι, τῷ πριαμένῳ δι' αὐτοῦ
*as bought slaves to-the(-one) having-purchased(-them) through his*
αἵματος τοῦ Μονογενοῦς, ὑπὲρ οὗ καὶ διπλοῖς δούλοις
*blood of-the Only-begotten for which also (as)-double slaves*
ἡμᾶς ἐκτήσατο, καὶ υἱοὺς ἐποιήσατο τοὺς αὐτούς. Καὶ γὰρ
*us he-acquired and sons he-made the same and for*
καὶ τὴν δουλείαν ηὔξησεν ἡμῖν καὶ μείζονα ἔδειξε, καὶ τὴν
*both the servitude he-increased for-us and greater showed and the*
υἱοθεσίαν εἰργάσατο τὸ ἓν καὶ τὸ αὐτὸ αἷμα. Πάντων δὲ
*adoption wrought the one and the same blood all and*
κλινόντων τὰς κεφαλάς, ὁ ἱερεὺς τῷ Θεῷ τὰς χάριτας
*bowing the heads the priest — to-God the thanks*
ἀφ' ἑαυτοῦ τῆς τῶν ὅλων δημιουργίας ὁμολογήσας,
*from himself for-the of-the whole creation having-confessed*
εὔχεται τὰ συμφέροντα πᾶσι, μνησθεὶς πρὸς αὐτὸν καὶ
*prays the profitable(-things) for-all having-remembered to him also*
τοῦ ὀνόματος τοῦ Μονογενοῦς καὶ τῆς αὐτοῦ χάριτος καὶ
*the name of-the Only-begotten and the his grace and*
φιλανθρωπίας· ὡς οὕτω τὰ αἰτήματα ληψόμενος, κατὰ
*love-of-man as so the requests about-to-receive according-to*

τὴν αὐτοῦ Σωτῆρος θείαν ἐπαγγελίαν· «Πάντα γάρ,
*the himself of-(the)-Savior divine promise all for*
φησίν, ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου,
*he-says whatever — you-ask the Father in the name my*
δώσει ὑμῖν.» Εἶτα δοξολογίαν προσθεὶς εἰς ἐπήκοον τοῦ
*he-will-give you then glorification having-added to (the)-hearing of-the*
περιεστῶτος πλήθους, ὑμνεῖ τὴν παναγίαν Τριάδα, καὶ
*standing-around multitude he-hymns the all-holy Trinity and*
λαβὼν κοινωνοὺς τῆς δοξολογίας, εἶτα πάλιν εἰς ἑαυτὸν
*having-taken (as)-partners of-the glorification then again to himself*
ἐπιστρέφει, καὶ ἡσυχῇ καὶ καθ' ἑαυτὸν εὔχεται. Εὐχόμενος
*he-turns and quietly and by himself prays praying*
δὲ αὐτὸν καλεῖ τὸν Χριστόν, τὸ σφάγιον, τὸν ἱερέα, τὸν
*and him he-calls — Christ the victim the priest the*
ἄρτον· ἵνα αὐτὸς δι' ἑαυτοῦ τοῖς δούλοις ἑαυτὸν μεταδῷ.
*bread that he through himself to-the servants himself may-impart*

## Περὶ ὧν ὁ ἱερεὺς πρὸς τὸ πλῆθος βοᾷ, τὰ ἅγια ὑψῶν· καὶ ὧν ἐκεῖνοι πρὸς αὐτὸν ἀντιβοῶσιν

### XXXVI · ON HOLY THINGS TO THE HOLY, AND THE ANSWER

*Raising the bread, the priest invites only the holy, meaning not only the perfect but all who strive and remain joined to Christ's body, for only mortal sin cuts a member off. The people answer that one is holy, Jesus Christ, since all holiness is his reflected in many souls, as one sun in many mirrors, to the Father's glory.*

Καὶ μέλλων ἐπὶ τὴν τράπεζαν καὶ αὐτὸς χωρεῖν, καὶ
*and being-about to the table also himself to-go and*
ἄλλους συγκαλεῖν, ἐπεὶ οὐ πᾶσιν ἁπλῶς ἔξεστιν ἡ κοινωνία
*others to-call-together since not for-all simply is-allowed the communion*

τῶν μυστηρίων, καὶ αὐτὸς οὐ πάντας καλεῖ· ἀλλὰ τὸν
*of-the mysteries also he not all calls but the*
ζωοποιὸν ἄρτον λαβών, καὶ ἀποδείξας, τοὺς ἀξίους
*life-giving bread having-taken and having-shown(-it) the worthy(-ones)*
αὐτοῦ μετέχοντας, εἰς τὴν μετουσίαν καλεῖ. «Τὰ ἅγια,
*of-it partaking to the participation he-calls the holy(-things)*
φησί, τοῖς ἁγίοις·» μονονοὺ λέγων· Ἰδοὺ ὁ τῆς ζωῆς ἄρτος
*he-says to-the holy(-ones) all-but saying behold the of-the life bread*
ὃν ὁρᾶτε. Οὐκοῦν δράμετε μεταληψόμενοι, ἀλλ' οὐ πάντες,
*which you-see therefore run to-partake but not all*
ἀλλ' εἴ τις ἅγιος. Τὰ γὰρ ἅγια τοῖς ἁγίοις ἐφεῖται
*but if anyone (is)-holy the for holy(-things) to-the holy(-ones) are-permitted*
μόνοις. Ἁγίους δὲ οὐ τοὺς τελείους τὴν ἀρετὴν μόνον
*only holy(-ones) and not the perfect in-the virtue only*
ἐνταῦθά φησιν, ἀλλὰ καὶ ὅσοι πρὸς τὴν τελειότητα
*here he-calls but also as-many-as to the perfection*
ἐκείνην ἐπείγονται μέν, λείπονται δὲ ἔτι. Καὶ τούτους γὰρ
*that are-hastening indeed are-lacking but still and these for*
οὐδὲν κωλύει τῶν ἁγίων μυστηρίων ἐν μεθέξει γενομένων
*nothing prevents the holy mysteries in participation having-come*
ἁγιάζεσθαι, καὶ τοῦτο τὸ μέρος ἁγίους εἶναι· ὥσπερ καὶ ἡ
*to-be-sanctified and in-this the respect holy to-be as also the*
Ἐκκλησία πᾶσα ἁγία λέγεται, καὶ ὁ μακάριος Ἀπόστολος
*Church whole holy is-called and the blessed Apostle*
πρὸς δῆμον ὁλόκληρον γράφων· «Ἀδελφοὶ ἅγιοι, φησί,
*to (a)-people whole writing brothers holy he-says*
κλήσεως ἐπουρανίου μέτοχοι.» Ἅγιοι καλοῦνται διὰ τὸν
*of-(a)-calling heavenly partakers holy(-ones) they-are-called because-of the*
ἅγιον οὗ μετέχουσι, καὶ ᾧ σώματος καὶ αἵματος
*holy(-one) of-whom they-partake and in-whose body and blood*
κοινωνοῦνται. Μέλη γὰρ τοῦ σώματος ἐκείνου, σάρκες ἐκ
*they-share members for of-the body that flesh of*

τῶν σαρκῶν αὐτοῦ, καὶ ὀστᾶ ἐκ τῶν ὀστῶν αὐτοῦ· ἕως
*the flesh his and bones of the bones his as-long-as*
οὖν ἐσμεν αὐτῷ συνημμένοι καὶ τὴν ἁρμονίαν φυλάττομεν,
*then we-are to-him joined and the harmony we-keep*
ζῶμεν ἁγίαν ζωήν, τὸν ἁγιασμὸν ἕλκοντες διὰ τῶν
*we-live (a)-holy life the sanctification drawing through the*
μυστηρίων, ἀπὸ τῆς κεφαλῆς ἐκείνης καὶ τῆς καρδίας.
*mysteries from the head that and the heart*
Ἐπειδὰν δὲ ἀποτμηθῶμεν, καὶ τῆς ὁλότητος ἐκπέσωμεν
*when but we-are-cut-off and from-the wholeness we-fall*
τοῦ παναγίου σώματος, μάτην γευόμεθα τῶν ἱερῶν
*of-the all-holy body in-vain we-taste the sacred*
μυστηρίων· οὐ γὰρ διαβήσεται ἡ ζωὴ πρὸς τὰ νεκρὰ καὶ
*mysteries not for will-pass the life to the dead and*
ἀποκοπέντα μέλη. Τί δὲ τὸ ἀποκόπτον τοῦ ἁγίου
*cut-off members what and (is)-the(-thing) cutting-off from-the holy*
σώματος ταῦτα τὰ μέλη; «Αἱ ἁμαρτίαι ὑμῶν, φησί, διιστῶσι
*body these the members the sins your he-says separate*
ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.» Τί οὖν; πᾶσα ἁμαρτία νεκρὸν
*in between me and you what then every sin dead*
ποιεῖ τὸν ἄνθρωπον; Οὐδαμῶς· ἀλλ' ἡ πρὸς θάνατον
*makes the man by-no-means but the(-sin) unto death*
μόνον. Διὰ τοῦτο γὰρ καὶ πρὸς θάνατον λέγεται· ἔστι γὰρ
*only for this for also unto death it-is-called there-is for*
ἁμαρτία οὐ πρὸς θάνατον κατὰ τὸν μακάριον Ἰωάννην.
*sin not unto death according-to the blessed John*
Διὰ τοῦτο τοὺς μεμυημένους, εἰ μὴ τοιαῦτα πλημμελεῖεν,
*for this the initiated if not such(-sins) they-commit*
οἷα τοῦ Χριστοῦ διαστῆσαι, καὶ θάνατον ἐνεγκεῖν, οὐδὲν
*as — from-Christ to-separate and death to-bring nothing*
τὸ κωλύον κοινωνοῦντας τῶν μυστηρίων, τοῦ
*(is)-the(-thing) preventing (them)-communing of-the mysteries of-the*

ἁγιασμοῦ μετέχειν, καὶ πράγματος ἕνεκα καὶ ὀνόματος,
*sanctification to-partake both of-reality for-the-sake-of and of-name*
ὡς ἂν ἔτι ζῶντα μέλη, καὶ συνημμένους τῇ κεφαλῇ.
*as — still living members and joined to-the head*
Διὰ τοῦτο καὶ τοῦ ἱερέως βοήσαντος, «Τὰ ἅγια τοῖς
*for this also the priest having-cried the holy(-things) to-the*
ἁγίοις,» οἱ πιστοὶ ἀντιβοῶσι, «Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς
*holy(-ones) the faithful cry-in-answer one (is)-holy one Lord Jesus*
Χριστός, εἰς δόξαν τοῦ Πατρός.» Ὅτι οὐδεὶς οἴκοθεν ἔχει
*Christ to (the)-glory of-the Father because no-one from-himself has*
τὸν ἁγιασμόν· οὐδ' ἔργον ἀνθρωπίνης ἐστὶν ἀρετῆς· ἀλλ'
*the sanctification nor (the)-work of-human is virtue but*
ἐξ ἐκείνου πάντες καὶ δι' ἐκεῖνον. Καὶ καθάπερ εἰ πολλὰ
*from him all and through him and as if many*
κάτοπτρα τεθείη ὑπὸ τὸν ἥλιον, πάντα μὲν λάμπει, καὶ
*mirrors should-be-placed under the sun all indeed shine and*
ἀκτῖνα, ἀφίησι, καὶ δόξεις πολλοὺς ἡλίους ὁρᾷν, εἷς δὲ
*(a)-ray send-forth and you-would-think many suns to-see one but*
ἀληθῶς ὁ ἐν πᾶσιν ἀστράπτων ἥλιος· οὕτω καὶ ὁ μόνος
*truly (is)-the in all flashing sun so also the only*
ὑπάρχων ἅγιος, εἰς τοὺς πιστοὺς χεόμενος, ἐν πολλαῖς μὲν
*being holy(-one) into the faithful being-poured in many indeed*
ψυχαῖς φαίνεται, καὶ πολλοὺς δείκνυσιν ἁγίους, ἔστι δὲ εἷς
*souls appears and many shows holy is but one*
καὶ μόνος ἅγιος· οὐδὲν ἧττον εἰς δόξαν τοῦ Πατρός. Τὸν
*and only holy(-one) nothing less to (the)-glory of-the Father —*
γὰρ Θεὸν οὐδεὶς ἐδόξασε τὴν αὐτῷ προσήκουσαν δόξαν.
*for God no-one glorified (with)-the to-him befitting glory*
Ὅθεν ὀνειδίζων πρὸς τοὺς Ἰουδαίους ἔλεγεν, «Εἰ Θεός εἰμι
*whence reproaching to the Jews he-said if God am*
ἐγώ, ποῦ ἐστιν ἡ δόξα μου;» Ἀλλὰ μόνος ὁ Μονογενὴς
*I where is the glory my but only the Only-begotten*

ἀπέδωκεν αὐτῷ τὴν ὀφειλομένην δόξαν. Διὸ καὶ πρὸς
*rendered to-him the owed glory wherefore also at*
τῷ πάθει γενόμενος, ἔλεγεν πρὸς τὸν Πατέρα, «Ἐγώ
*the passion having-come he-said to the Father I*
σε ἐδόξασα ἐπὶ τῆς γῆς.» Πῶς γὰρ ἐδόξασεν; Οὐκ
*you glorified on the earth how for did-he-glorify(-him) not*
ἄλλως ἢ τὸν ἁγιασμὸν ἐπιδειξάμενος τὸν ἐκείνου τοῖς
*otherwise than the sanctification having-displayed the of-that(-one) to-the*
ἀνθρώποις· ἅγιος φανείς, ὥσπερ αὐτός ἐστιν ἅγιος ὁ
*men holy having-appeared as he is holy the*
Πατήρ. Εἴτε γὰρ ὡς Πατέρα τοῦ ἁγίου τούτου νοήσωμεν
*Father whether for as Father of-the holy this(-one) we-consider*
τὸν Θεόν, δόξα τοῦ Πατρὸς ἡ τοῦ Υἱοῦ λαμπρότης
*— God (a)-glory of-the Father (is)-the of-the Son splendor*
ἐστίν· εἴτε ὡς Θεὸν διὰ τὴν ἀνθρωπότητα, δόξα τοῦ
*is or as God because-of the humanity glory of-the*
Δημιουργοῦ παντός, ἡ τοῦ δημιουργήματος ἀξία ἢ ἀρετή.
*Creator of-all (is)-the of-the creature worth or virtue*

## Τί σημαίνει τὸ θερμὸν μὲν ὕδωρ ἐμβαλλόμενον εἰς τὰ μυστήρια

### XXXVII · WHAT THE HOT WATER POURED INTO THE MYSTERIES SIGNIFIES

*The priest first pours hot water into the cup, then partakes, with the clergy about the bema. As the bread figured Christ's whole dispensation from infancy to his session at the right hand, the water, which partakes of fire, signifies the Spirit poured on the Church after it, now given to those who worthily partake.*

Οὕτω δὲ συγκαλέσας τοὺς πιστοὺς ἐπὶ τὸ ἱερὸν δεῖπνον,
*so and having-called-together the faithful to the sacred supper*
αὐτὸς πρῶτος αὐτοῦ μεταλαμβάνει, καὶ ὅσοι τῶν
*he first of-it partakes and as-many-as of-the*

ὁμοταγῶν, καὶ ὅσοι τῶν περὶ τὸ βῆμα· θερμὸν ὕδωρ
*same-rank and as-many-as of-the(-ones) about the bema hot water*
πρότερον εἰς τὸ ποτήριον ἐμβαλών, σημασίας ἕνεκα τῆς
*first into the cup having-put of-signification for-the-sake-of of-the*
τοῦ ἁγίου Πνεύματος ἐπὶ τὴν Ἐκκλησίαν καθόδου. Κατῆλθε
*of-the holy Spirit upon the Church descent it-descended*
γὰρ τότε τῆς οἰκονομίας τελεσθείσης τοῦ Σωτῆρος
*for then the dispensation having-been-completed of-the Savior*
ἁπάσης· νῦν δὲ ἐπιδημεῖ, τῆς θυσίας ἀνενεχθείσης, καὶ
*whole now and it-comes the sacrifice having-been-offered-up and*
τελειωθέντων τῶν δώρων· τοῖς γε ἀξίως κοινωνοῦσιν
*perfected the gifts to-the(-ones) at-least worthily communing*
αὐτῶν. Τῆς γὰρ τοῦ Χριστοῦ οἰκονομίας ἁπάσης κατὰ τὴν
*of-them the for — of-Christ dispensation whole in the*
ἱερὰν τῆς εὐχαριστίας τελετήν, ἐν τῷ ἄρτῳ καθάπερ ἐν
*sacred of-the eucharist rite on the bread as on*
πίνακι γραφομένης (καὶ γὰρ καὶ βρέφος αὐτὸς ὡς ἐν τούτῳ
*(a)-tablet being-painted and for both (a)-babe him as on this*
θεωροῦμεν, καὶ εἰς θάνατον ἀγόμενον, καὶ σταυρούμενον,
*we-behold and to death being-led and being-crucified*
καὶ τὴν πλευρὰν κεντούμενον· εἶτα καὶ αὐτὸν τὸν ἄρτον εἰς
*and the side being-pierced then also itself the bread into*
ἐκεῖνο τὸ πανάγιον σῶμα, τὸ ταῦτα ἀληθῶς ὑπομεῖναν,
*that the all-holy body the(-body) these truly having-endured*
καὶ ἀναστάν, καὶ ἀναληφθέν, καὶ καθήμενον ἐν δεξιᾷ τοῦ
*and risen and taken-up and sitting at (the)-right of-the*
Πατρός, μεταβαλλόμενον), ἔδει καὶ τὸ τέλος τούτων
*Father being-changed (one)-ought also the end of-these*
ἁπάντων μετὰ ταῦτα πάντα σημαίνεσθαι, ἵνα ὁλόκληρος
*all after these all to-be-signified that complete*
ἡ μύησις γένηται τοῦ μυστηρίου· τῇ πραγματείᾳ πάσῃ
*the initiation may-become of-the mystery to-the work whole*

καὶ οἰκονομίᾳ τοῦ ἀποτελέσματος προστεθέντος. Τί γὰρ
*and dispensation the result having-been-added what for*
τὸ ἔργον καὶ ἀποτέλεσμα τῶν τοῦ Χριστοῦ παθῶν, καὶ
*(is)-the work and result of-the — of-Christ sufferings and*
λόγων καὶ ἔργων; Εἴ τις πρὸς ἡμᾶς αὐτὰ θεωρεῖ,
*words and works if anyone with-respect-to us them contemplates*
οὐδὲν ἕτερον ἢ τοῦ ἁγίου Πνεύματος εἰς τὴν Ἐκκλησίαν
*nothing other than of-the holy Spirit into the Church*
ἐπιδημία. Οὐκοῦν ἔδει μετ' ἐκεῖνα σημανθῆναι καὶ
*coming therefore (one)-ought after those to-be-signified also*
αὐτήν. Καὶ δὴ σημαίνεται τοῦ ζέοντος ὕδατος ἐκχεομένου
*it and indeed it-is-signified the boiling water being-poured*
τοῖς μυστηρίοις. Τὸ μὲν γὰρ ὕδωρ, αὐτό τε τοῦτο ὕδωρ
*into-the mysteries the indeed for water itself both this water*
ὄν, καὶ πυρὸς μετέχον, τὸ Πνεῦμα σημαίνει τὸ ἅγιον,
*being and of-fire partaking the Spirit signifies the holy*
ὃ καὶ ὕδωρ λέγεται, καὶ ὡς πῦρ ἐφάνη τότε τοῖς τοῦ
*which also water is-called and as fire appeared then to-the —*
Χριστοῦ μαθηταῖς ἐμπεσόν. Ὁ δὲ καιρὸς οὗτος
*of-Christ disciples having-fallen-upon(-them) the and time this*
τὸν καιρὸν ἐκεῖνον σημαίνει. Τότε μὲν γὰρ κατῆλθε μετὰ
*the time that signifies then indeed for it-descended after*
τὸ πληρωθῆναι τὰ κατὰ τὸν Χριστὸν ἅπαντα, νῦν
*the to-be-fulfilled the(-things) concerning — Christ all now*
δέ, τελειωθέντων τῶν δώρων, τὸ ὕδωρ ἐπεισάγεται τοῦτο.
*and having-been-perfected the gifts the water is-brought-in this*
Διὰ δὲ τῶν μυστηρίων καὶ ἡ Ἐκκλησία σημαίνεται,
*through and the mysteries also the Church is-signified*
σῶμα οὖσα Χριστοῦ καὶ μέλη ἐκ μέρους· ἥτις τότε
*body being of-Christ and members in part which then*
ἐδέξατο Πνεῦμα τὸ ἅγιον, μετὰ τὸ ἀναληφθῆναι τὸν
*received (the)-Spirit the holy after the to-be-taken-up —*

Χριστὸν εἰς τοὺς οὐρανούς· καὶ νῦν δέχεται τὴν δωρεὰν
*Christ into the heavens and now receives the gift*
τοῦ ἁγίου Πνεύματος, προσδεχθέντων τῶν δώρων, εἰς
*of-the holy Spirit having-been-accepted the gifts into*
τὸ ὑπερουράνιον θυσιαστήριον, ἀντικαταπέμποντος αὐτὴν
*the above-the-heavens altar sending-down-in-return it*
ἡμῖν τοῦ προσδεξαμένου ταῦτα Θεοῦ, κατὰ τὰ
*to-us — having-accepted these God according-to the(-things)*
προειρημένα, ὅτι μεσίτης ὁ αὐτός, καὶ τότε καὶ νῦν,
*said-before that mediator (is)-the same both then and now*
καὶ τὸ αὐτὸ Πνεῦμα.
*and the same Spirit*

## Τίνα λόγον τὰ μυστήρια σημαντικὰ τῆς Ἐκκλησίας εἰσί

### XXXVIII · HOW THE MYSTERIES SIGNIFY THE CHURCH

*The mysteries signify the Church not as symbols but as the heart its members and a vine its branches: they are Christ's body and blood, and the Church that eats them is changed into him, as iron becomes fire. So Paul says we are the body of Christ, not as a figure of speech.*

Σημαίνεται δὲ ἡ Ἐκκλησία ἐν τοῖς μυστηρίοις, οὐχ ὡς
*is-signified and the Church in the mysteries not as*
ἐν συμβόλοις, ἀλλ' ὡς ἐν καρδίᾳ μέλη, καὶ ὡς ἐν ῥίζῃ
*in symbols but as in (the)-heart members and as in (the)-root*
τοῦ φυτοῦ κλάδοι, καὶ καθάπερ ἔφη ὁ Κύριος, ὡς ἐν
*of-the plant branches and as said the Lord as in*
ἀμπέλῳ κλήματα. Οὐ γὰρ ὀνόματος ἐνταῦθα κοινωνία
*(a)-vine shoots not for of-name here (is-there)-communion*
μόνον, ἢ ἀναλογία ὁμοιότητος, ἀλλὰ πράγματος ταυτότης.
*only or analogy of-likeness but of-reality identity*

Καὶ γὰρ σῶμα καὶ αἷμα Χριστοῦ τὰ μυστήρια· ἀλλὰ
*and for body and blood of-Christ (are)-the mysteries but*
τῇ Ἐκκλησίᾳ Χριστοῦ ταῦτα βρῶσίς ἐστι καὶ πόσις
*to-the Church of-Christ these food are and drink*
ἀληθινή· καὶ τούτων μετέχουσα, οὐ πρὸς ἀνθρώπινον αὐτὰ
*true and these partaking not into human them*
μεταβάλλει σῶμα, καθάπερ ἄλλο τι σιτίον, ἀλλ' αὐτὴ
*it-changes body as other some food but itself*
μεταβάλλεται εἰς ἐκεῖνα, τῶν κρειττόνων ὑπερνικώντων.
*is-changed into those the stronger(-things) prevailing*
Ἐπεὶ καὶ σίδηρος ὁμιλήσας πυρί, αὐτὸς γίνεται πῦρ,
*since also iron having-consorted with-fire itself becomes fire*
οὐ τῷ πυρὶ δίδωσιν εἶναι σίδηρον· καὶ καθάπερ τὸν
*not to-the fire gives to-be iron and as the*
πυρακτωθέντα σίδηρον, οὐ σίδηρον, ἀλλὰ πῦρ ἀτεχνῶς
*fired iron not iron but fire simply*
ὁρῶμεν, τῶν τοῦ σιδήρου ἰδιωμάτων ὑπὸ τοῦ πυρὸς
*we-see the of-the iron properties by the fire*
παντελῶς ἀφανιζομένων, οὕτω καὶ τὴν Χριστοῦ Ἐκκλησίαν
*altogether being-obliterated so also the of-Christ Church*
εἴ τις ἰδεῖν δυνηθείη, κατ' αὐτὸ τοῦτο καθ' ὅσον αὐτῷ
*if anyone to-see should-be-able in itself this in as-much-as to-him*
ἥνωται, καὶ τῶν αὐτοῦ μετέχει σαρκῶν, οὐδὲν ἕτερον
*it-is-united and of-the his partakes flesh nothing other*
ἢ αὐτὸ μόνον τὸ Κυριακὸν ὄψεται σῶμα. Διὰ τοῦτον
*than itself alone the Lord's he-will-see body for this*
τὸν λόγον, «Ὑμεῖς ἐστε σῶμα Χριστοῦ,» γράφει Παῦλος,
*the reason you are body of-Christ writes Paul*
«καὶ μέλη ἐκ μέρους.» Οὐ γὰρ τὴν τοῦ Χριστοῦ περὶ
*and members in part not for the — of-Christ toward*
ἡμᾶς πρόνοιαν, καὶ παιδαγωγίαν καὶ τὴν ἡμῶν ὑποταγὴν
*us providence and tutelage and the our subjection*

πρὸς αὐτὸν βουλόμενος δηλῶσαι, τὸν μὲν κεφαλήν, ἡμᾶς
*to him wishing to-show him indeed head us*
δὲ σῶμα προσεῖπεν, ὥσπερ καὶ ἡμεῖς τοὺς τῶν συγγενῶν
*and body he-called as also we the of-the kinsmen*
ἢ φίλων μέλη καλοῦμεν, ὑπερβολῇ χρώμενοι· ἀλλ' αὐτὸ
*or friends members we-call excess using but itself*
τὸ ἐκεῖνο σημαίνων ὅπερ ἔλεγεν, ὅτι τοὺς πιστοὺς ἤδη
*the(-fact) that signifying which he-said that the faithful already*
διὰ τὸ αἷμα τοῦτο ζῶντας τὴν ἐν τῷ Χριστῷ ζωήν, καὶ
*through the blood this living the in — Christ life and*
τῆς κεφαλῆς ὡς ἀληθῶς ἐκείνης ἐξηρτημένους, καὶ τοῦτο
*of-the head as truly that hanging-from and this*
περικειμένους τὸ σῶμα, διὰ ταῦτα οὐδὲν ἀπεικὸς
*wearing the body for these(-reasons) (it-is)-nothing unlikely*
ἐνταῦθα διὰ τῶν μυστηρίων τὴν Ἐκκλησίαν σημαίνεσθαι.
*here through the mysteries the Church to-be-signified*

## Περὶ τῶν ἐπὶ τῆς κοινωνίας κλήσεων τῶν πιστῶν, καὶ ἃ προσφωνοῦνται τοῖς δώροις φανεῖσιν οἱ πιστοί

XXXIX · ON THE CALLING OF THE FAITHFUL TO COMMUNION

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*The priest shows the holy things and calls the faithful to approach with fear of God and faith, neither despising what they see nor doubting what is beyond reason. They bless him who comes in the name of the Lord, for Christ came in his Father's name, unlike the runaway slave who comes in his own, and the prophet foresaw him appearing as God.*

Ὁ δὲ ἱερεὺς μετασχὼν τῶν ἁγιασμάτων, πρὸς τὸ
*the and priest having-partaken of-the holy-things to the*
πλῆθος ἐπιστρέφεται, καὶ δείξας τὰ ἅγια, καλεῖ
*multitude turns and having-shown the holy(-things) calls*

τοὺς μετασχεῖν βουλομένους, καὶ προσιέναι κελεύει μετὰ
*the(-ones) to-partake wishing and to-approach bids with*
φόβου Θεοῦ, καὶ πίστεως, μήτε καταφθονοῦντας διὰ
*fear of-God and faith neither despising because-of*
τὸ φαινόμενον, μήτε ἐνδοιάζοντας διὰ τὸ ὑπὲρ
*the(-thing) appearing nor doubting because-of the beyond*
λόγον εἶναι τὸ πιστευόμενον, ἀλλ' ἐπιγινώσκοντας
*reason to-be the(-thing) believed but recognizing*
τὴν αἰτίαν αὐτῶν, ὡς εἴη ζωῆς αἰωνίου αἴτια τοῖς
*the cause their that they-are of-life eternal causes to-the(-ones)*
μεταλαμβάνουσι, πιστεύοντας προσιέναι. Αὐτοὶ δὲ τὴν
*partaking believing to-approach they and the*
εὐλάβειαν ἐπιδεικνύμενοι καὶ τὴν πίστιν, καὶ προσκυνοῦσιν,
*reverence displaying and the faith both worship*
καὶ εὐλογοῦσι, καὶ θεολογοῦσι τὸν ἐν αὐτοῖς νοούμενον
*and bless and proclaim-as-God the in them understood*
Ἰησοῦν, καὶ ἵνα λαμπρὰ γένηται ἡ δοξολογία, ἀπὸ τῶν
*Jesus and that splendid may-become the glorification from the*
προφητικῶν αὐτὴν ποιοῦνται ῥημάτων· «Εὐλογημένος
*prophetic it they-make words blessed*
ὁ ἐρχόμενος ἐν ὀνόματι τοῦ Κυρίου· Θεὸς Κύριος,
*(is)-the(-one) coming in (the)-name of-the Lord God (is)-Lord*
καὶ ἐπέφανεν ἡμῖν.» «Ἐγὼ ἦλθον, φησίν, ἐν τῷ ὀνόματι
*and has-appeared to-us I came he-says in the name*
τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἔλθῃ ἐν τῷ
*of-the Father my and not you-receive me if comes(-another) in the*
ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.» Τοῦτο τοῦ γνησίου
*name the own that(-one) you-will-receive this (is)-of-the genuine*
Δεσπότου, τοῦτο τοῦ Μονογενοῦς, τὸν Πατέρα ἐπιφημίζειν.
*Master this of-the Only-begotten the Father to-ascribe*
Ἐκεῖνο τοῦ δραπέτου δούλου τὸ αὔθαδες, ἡ ἀποστασία.
*that of-the runaway slave the self-will the apostasy*

Ταῦτα εἰδὼς ὁ Προφήτης, καὶ τὸ ἀποδιαστέλλον τὸν
*these knowing the Prophet and the(-thing) distinguishing the*
καλὸν ποιμένα τοῦ λύκου μαθών, πόῤῥωθεν εὐλογεῖ
*good shepherd from-the wolf having-learned from-afar blesses*
τὸν ἐρχόμενον ἐν ὀνόματι Κυρίου, Κύριον τὸν Πατέρα
*the(-one) coming in (the)-name of-(the)-Lord Lord the Father*
λέγων, καὶ τὸν ἐπιφανέντα, τοῦτον αὐτὸν εἶναί φησι τὸν
*calling and the(-one) having-appeared this him to-be he-says —*
Θεόν. Τούτοις καὶ αὐτοὶ τοῖς λογίοις χρώμενοι, ὡς νῦν
*God with-these also they the sayings using as now*
αὐτοῖς τὸν Χριστὸν ἐρχόμενον καὶ φαινόμενον εὐλογοῦσιν.
*to-them — Christ coming and appearing bless*

## Περὶ τῆς ὑπὲρ αὐτῶν εὐχῆς τοῦ ἱερέως, ἣν ἐκφωνεῖ μετὰ τὴν μετάληψιν αὐτῶν

XL · ON THE PRIEST'S PRAYER FOR THEM AFTER COMMUNION

*The priest prays "Save your people and bless your inheritance," a prophet's word like the Father's promise to the Son, for Christ inherited as man what he had as God. Inheritance is a closer bond than creation, for by it he became master of our reason and will, which we subjected to him freely.*

Εἶτα μετασχοῦσι τῶν μυστηρίων εὔχεται ὁ ἱερεὺς
*then (to-them)-having-partaken of-the mysteries prays the priest*
τὴν παρὰ τοῦ Θεοῦ σωτηρίαν καὶ εὐλογίαν. Καὶ τίς
*the from — God salvation and blessing and what*
εὐχή; «Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον
*prayer save — God the people your and bless*
τὴν κληρονομίαν σου.» Καὶ τοῦτο τὸ ῥῆμα προφητικόν·
*the inheritance your and this the word (is)-prophetic*

οἷον ὁ αὐτὸς Προφήτης καὶ ἀλλαχοῦ φησι· «Δώσω σοι
*such-as the same Prophet also elsewhere says I-will-give you*
ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου
*nations (for)-the inheritance your and (for)-the possession your*
τὰ πέρατα τῆς γῆς,» ὡς ἀπὸ τοῦ Πατρὸς πρὸς τὸν
*the ends of-the earth as by the Father to the*
Υἱὸν εἰρημένον. Ὅπερ γὰρ ὡς Θεὸς εἶχεν ἐξ ἀρχῆς,
*Son spoken what for as God he-had from (the)-beginning*
ὡς ἄνθρωπος ἐκληρονόμησεν ὕστερον.
*as man he-inherited later*
Τί οὖν, ἐπεὶ καὶ δημιουργὸς ἡμῶν ἐστιν ὁ αὐτός, οὐ, «Τὰ
*what then since also creator our is the same not the*
ἔργα σου, φησίν, εὐλόγησον,» ὧν αὐτὸς εἶ ποιητής,
*works your he-says bless of-which you are maker*
ἀλλά, «τὴν κληρονομίαν σου;» Ἵνα δυσωπήσῃ μᾶλλον, τῆς
*but the inheritance your that he-may-move more of-the*
πτωχείας ἣν ὑπὲρ ἡμῶν ἐπτώχευσεν, ἀναμνήσας αὐτόν.
*poverty which for us he-became-poor having-reminded him*
Ὑπὲρ τούτων ἱκετεύω, φησίν, ὑπὲρ ὧν αὐτὸς ἠνέσχου μετὰ
*for these I-beseech he-says for whom you endured with*
τῶν δούλων γενέσθαι, καὶ λαβεῖν ἐντολήν, καὶ στῆναι
*the servants to-become and to-receive (a)-commandment and to-stand*
μετὰ τῶν λαμβανόντων, ὁ πάντα ἔχων· καὶ ἀκοῦσαι
*with the(-ones) receiving(-it) the(-one) all(-things) having and to-be-called*
κληρονόμος ᾧ μηδὲν ἐπίκτητον· ἄλλως τε, τὸ μνησθῆναι
*heir to-whom nothing (is)-acquired especially also the to-remember*
τῆς ἀκριβεστέρας οἰκειώσεως ἡμῶν πρὸς τὸν Θεόν, εἰς ἔλεον
*of-the closer kinship our toward — God to mercy*
αὐτὸν ἐφέλκεται μᾶλλον. Ἀκριβεστέρα δὲ οἰκείωσις, ἡ
*him draws more closer and (a)-kinship (is)-the*
κληρονομία, τῆς δημιουργίας· πολλῷ τῷ μέσῳ καὶ πολὺ
*inheritance than-the creation by-much the difference and much*

βέλτιον ἡμᾶς ἐκτήσατο κληρονομήσας, ἢ πρότερον εἶχε
*better us he-acquired having-inherited than before he-had*
δημιουργήσας. Ἀπὸ μὲν γὰρ τῆς δημιουργίας, τῆς φύσεως
*having-created from indeed for the creation of-the nature*
ἁπλῶς τῶν ἀνθρώπων ἐκράτει, ἀπὸ δὲ τῆς κληρονομίας,
*simply of-the men he-was-master from and the inheritance*
τοῦ λόγου καὶ τῆς προαιρέσεως κατέστη Δεσπότης, ὅπερ
*of-the reason and of-the choice he-became Master which*
ἐστὶν ἀνθρώπων ἄρχειν, ὡς ἀληθῶς. Ἐκεῖνο γὰρ κοινόν ἐστι
*is men to-rule as truly that for common is*
καὶ τοῖς ἀλόγοις καὶ τοῖς ἀψύχοις. Φύσει γὰρ πάντα
*also to-the irrational(-things) and to-the soulless by-nature for all(-things)*
ὑποτάσσεται τῷ Θεῷ, ὡς δημιουργήματα τῷ δημιουργῷ.
*are-subject — to-God as creatures to-the creator*
Ἀλλὰ πῶς κατὰ τὴν κληρονομίαν τοῦ λόγου καὶ τῆς
*but how according-to the inheritance of-the reason and of-the*
προαιρέσεως κατέστη Δεσπότης; Ὅτι κατελθόντι
*choice did-he-become Master because to-(him)-having-come-down*
εἰς τὴν γῆν καὶ σταυρωθέντι, καὶ ἀναστάντι, τὸν λόγον
*to the earth and having-been-crucified and having-risen the reason*
τὸν ἡμέτερον ὑπετάξαμεν αὐτῷ καὶ τὴν θέλησιν· τὸν μὲν
*the our we-subjected to-him and the will the indeed*
λόγον, ὅτι ἔγνωμεν αὐτὸν Θεὸν ἀληθινὸν καὶ τῆς κτίσεως
*reason because we-knew him God true and of-the creation*
ἁπάσης Δεσπότην· τὴν δὲ θέλησιν, ὅτι ἠγαπήσαμεν
*whole Master the and will because we-loved*
αὐτόν, καὶ τὴν αὐτοῦ δεσποτείαν καὶ τὸν αὐτοῦ ζυγὸν μετὰ
*him and the his lordship and the his yoke with*
χαρᾶς ἐπὶ τῶν αὐχένων ἠνέγκαμεν. Οὕτω τελείως τοὺς
*joy on the necks we-bore so perfectly the*
ἀνθρώπους ὁ Θεὸς ἔλαβεν, οὕτως ἀληθῶς ἐκτήσατο.
*men — God received so truly he-acquired(-them)*

Ταύτης τῆς κτήσεως Ἡσαΐας ὁ προφήτης πόῤῥωθεν
*of-this the acquisition Isaiah the prophet from-afar*
ἐπιθυμῶν ἔλεγε· «Κύριε ὁ Θεὸς ἡμῶν, κτῆσαι ἡμᾶς.»
*desiring said Lord — God our acquire us*
Τοῦτο ἡ κληρονομία ἣν λέγεται λαβεῖν παρὰ τοῦ
*this (is)-the inheritance which is-said to-receive from the*
Πατρὸς ὁ Μονογενής. Καὶ τοιαύτη μὲν ἡ εὐχή.
*Father the Only-begotten and such indeed (is)-the prayer*

## Περὶ τῆς μετὰ ταῦτα εὐχαριστίας καὶ δοξολογίας

### XLI · ON THE THANKSGIVING AND GLORIFICATION THAT FOLLOW

*The rite is complete, gifts, priest, and people sanctified, and all end in thanksgiving. The people ask God to fill their mouths with praise and to keep them in his holiness, meditating on his righteousness, his wisdom and love in the mysteries, without which the sanctification cannot remain.*

Ἐνταῦθα δὲ ἡ ἱερουργία συμπληροῦται ἅπασα, καὶ ἡ τῆς
*here and the sacred-service is-completed whole and the of-the*
θείας εὐχαριστίας τελετὴ πέρας λαμβάνει. Τότε γὰρ δῶρα
*divine eucharist rite end receives then for (the)-gifts*
ἡγίασται, καὶ τὸν ἱερέα ἡγίασε, καὶ πάντα τὸν περὶ αὐτὸν
*have-been-sanctified and the priest sanctified and all the about him*
χορόν, καὶ δι᾽ αὐτῶν τὸ λοιπὸν τῆς Ἐκκλησίας ἐτέλεσε
*choir and through them the rest of-the Church completed*
καὶ ἡγίασε πλήρωμα. Διὰ τοῦτο εἰς εὐχαριστίαν τοῦ Θεοῦ καὶ
*and sanctified fullness for this into thanksgiving — of-God and*
δοξολογίαν αὐτός τε ὁ ἱερεὺς καταλήγει καὶ οἱ περιεστῶτες
*glorification himself both the priest ends and the standing-around*

πιστοί. Καὶ ὁ μέν, «Εὐλογητὸς ὁ Θεός, φησί, πάντοτε,
*faithful and he indeed blessed — (is)-God he-says always*
νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.»
*now and ever and to the ages of-the ages amen*
Τὸ δὲ πλῆθος ᾄδουσι τὸ προοίμιον τῆς ᾠδῆς, ἀπὸ τῶν
*the and multitude sing the prelude of-the ode from the*
προφητικῶν τοῦτο λαβόντες ῥημάτων, «Πληρωθήτω τὸ
*prophetic this having-taken words let-be-filled the*
στόμα ἡμῶν αἰνέσεως, Κύριε, ὅπως ἂν ὑμνήσωμεν τὴν δόξαν
*mouth our with-praise Lord that — we-may-hymn the glory*
σου.» Οὐκ ἐσμὲν ἱκανοί, φησί, Δέσποτα, οὐδὲ ὕμνον σοι
*your not we-are sufficient he-says Master nor (a)-hymn to-you*
προσενεγκεῖν, ὑπὲρ τῶν ἀγαθῶν ὧν ἡμᾶς ἠξίωσας,
*to-offer for the good(-things) of-which us you-deemed-worthy*
ἀλλὰ σὺ καὶ τοῦτο δός. Τίνα τρόπον; Πληρώσας τὸ στόμα
*but you also this give in-what way having-filled the mouth*
ἡμῶν αἰνέσεως, καὶ ὥσπερ εὐχὴν δίδως τοῖς εὐχομένοις,
*our with-praise and as prayer you-give to-the(-ones) praying*
ἵν' εἰδῶμεν τίνα δεῖ καὶ ὅπως αἰτεῖσθαι· οὕτω καὶ πρὸς
*that we-may-know what (one)-must and how to-ask so also for*
τὸν ὕμνον τὸν σὸν δίδου δύναμιν τῷ στόματι. Εἶτα εὔχονται
*the hymn the yours give power to-the mouth then they-pray*
τὸν ἁγιασμόν, ὃν ἔλαβον ἔχοντες, μεῖναι, καὶ μὴ προδοῦναι
*the sanctification which they-received having to-remain and not to-betray*
τὴν χάριν, μηδὲ ἀπολέσαι τὴν δωρεάν, ὑπὸ τῆς ἐκείνου
*the grace nor to-lose the gift by the his*
βοηθούμενοι χειρός· «Τήρησον ἡμᾶς ἐν τῷ σῷ ἁγιασμῷ·»
*being-helped hand keep us in the your sanctification*
τί ποιοῦντας; (Δεῖ γὰρ καὶ τῶν παρ' ἡμῶν.)
*what doing (one)-must for also of-the(-things) from us*
«Ὅλην τὴν ἡμέραν μελετῶντας τὴν δικαιοσύνην σου·»
*all the day meditating-on the righteousness your*

δικαιοσύνην λέγοντες, τὴν ἐνθεωρουμένην τοῖς μυστηρίοις
*righteousness calling the contemplated in-the mysteries*
σοφίαν τοῦ Θεοῦ καὶ φιλανθρωπίαν, ὥσπερ ὁ Παῦλος
*wisdom — of-God and love-of-man as — Paul*
ἐξέλαβεν· «Οὐ γὰρ ἐπαισχύνομαι, φησί, τὸ Εὐαγγέλιον τοῦ
*understood(-it) not for I-am-ashamed-of he-says the Gospel —*
Θεοῦ· δικαιοσύνη γὰρ ἐν αὐτῷ τοῦ Θεοῦ ἀποκαλύπτεται,
*of-God righteousness for in it — of-God is-revealed*
εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας·» ταύτης
*to all and upon all the(-ones) believing this*
ἡ μελέτη τῆς δικαιοσύνης τὸν ἁγιασμὸν ἐν ἡμῖν δύναται
*the meditation of-the righteousness the sanctification in us can*
συντηρεῖν. Καὶ γὰρ καὶ τὴν εἰς Θεὸν πίστιν αὔξει, καὶ
*preserve and for both the toward God faith it-increases and*
τὴν ἀγάπην ἀνάπτει, καὶ οὐδὲν ἐᾷ πονηρὸν ἐπεισελθεῖν
*the love kindles and nothing allows evil to-enter*
τῇ ψυχῇ· οὐκ ἄρα μάτην ἐν τοῖς ἔμπροσθεν ἐλέγομεν,
*to-the soul not then in-vain in the(-things) before we-said*
ὅτι χωρὶς τῶν πρεπόντων τοῖς μυστηρίοις λογισμῶν, οὐκ
*that without the befitting to-the mysteries thoughts not*
ἔστι τὸν ἁγιασμὸν συνεστάναι καὶ παραμένειν ἡμῖν.
*it-is(-possible) the sanctification to-subsist and to-remain-with us*

## Περὶ τῶν κεκοιμημένων, εἰ ἁγιάζονται ἀπὸ τῶν τῆς τραπέζης δώρων, ὁμοίως τοῖς ζῶσι

### XLII · WHETHER THE GIFTS SANCTIFY THE DEPARTED AS THE LIVING

*The rite sanctifies by mediation and by communion, which only the living receive bodily. But the causes of sanctification are purity, love, faith, and longing, all of the soul, so departed souls share it too, as hermits did who could not reach an altar.*

Κἀκεῖνο δὲ πρὸς τοῖς εἰρημένοις ἐξετάσαι, τῶν
*that-too and besides the(-things) said to-examine (is-one)-of-the*
ἀναγκαίων. Διττῶς γὰρ ἁγιάζουσα φαίνεται ἡ θεία καὶ
*necessary(-things) in-two-ways for sanctifying appears the divine and*
ἱερὰ τελετή. Ἕνα μὲν τρόπον τῇ μεσιτείᾳ· προσφερόμενα
*sacred rite one indeed way by-the mediation offered*
γὰρ τὰ δῶρα, αὐτῷ τῷ προσφέρεσθαι, ἁγιάζει τοὺς
*for the gifts by-the-very the being-offered sanctify the(-ones)*
προσφέροντας, καὶ ὑπὲρ ὧν προσφέρουσι, καὶ ἵλεων
*offering and for whom they-offer and propitious*
αὐτοῖς ἐργάζονται τὸν Θεόν. Ἕτερον δὲ τῇ μεταλήψει,
*to-them make — God another and by-the partaking*
ὅτι βρῶσις ἡμῖν γίνεται καὶ πόσις, κατὰ τὸν τοῦ
*because food for-us it-becomes and drink according-to the of-the*
Κυρίου λόγον, ἀληθινή. Τούτων τῶν τρόπων ὁ μὲν
*Lord word true of-these the ways the indeed*
πρῶτος κοινὸς γίνεται καὶ ζῶσι καὶ τεθνηκόσι· καὶ γὰρ
*first common becomes both to-living and to-dead and for*
καὶ ὑπὲρ ἀμφοτέρων τῶν γενῶν ἡ θυσία προσφέρεται· ὁ
*also for both the kinds the sacrifice is-offered the*
δὲ δεύτερος μόνοις ἔξεστι τοῖς ζῶσιν· οὐ γὰρ ἐσθίειν ἔτι
*but second (for)-only is-possible the living not for to-eat any-more*
καὶ πίνειν οἱ νεκροὶ δύνανται. Τί οὖν; Διὰ τοῦτο οὐδὲ
*and to-drink the dead can what then for this not-even*

ἁγιάζονται τὸν ἁγιασμὸν τοῦτον ἀπὸ τῆς μεταλήψεως,
*are-they-sanctified (with)-the sanctification this from the partaking*
καὶ ἔλαττον ἔχουσιν ἐνταῦθα τῶν ζώντων οἱ τεθνηκότες;
*and less have here than-the living the dead*
Οὐδαμῶς. Καὶ γὰρ καὶ αὐτοῖς ὁ Χριστὸς ἑαυτοῦ μεταδίδωσι
*by-no-means and for also to-them — Christ himself imparts*
τρόπον ὃν οἶδεν αὐτός· καὶ ἵνα γένηται δῆλον, θεωρῶμεν
*(in-the)-way which knows he-himself and that may-become clear let-us-consider*
τὰ αἴτια τοῦ ἁγιασμοῦ, εἰ μὴ καὶ αἱ ψυχαὶ ἔχουσι τῶν
*the causes of-the sanctification whether not also the souls have of-the*
τεθνηκότων, ὥσπερ τῶν ζώντων. Τίνα δὲ τὰ αἴτια τοῦ
*dead as of-the living what and (are)-the causes of-the*
ἁγιασμοῦ; ἆρα τὸ σῶμα ἔχειν; τὸ ποσὶ δραμεῖν ἐπὶ
*sanctification (is-it)-then the body to-have the with-feet to-run to*
τὴν τράπεζαν; τὸ χερσὶ λαβεῖν τὰ ἅγια; τὸ δέξασθαι
*the table the with-hands to-take the holy(-things) the to-receive*
τῷ στόματι; τὸ φαγεῖν; τὸ πιεῖν; Οὐδαμῶς. Πολλοῖς
*with-the mouth the to-eat the to-drink by-no-means for-many*
γὰρ ταῦτα ἐπιδεξαμένοις, καὶ οὕτω προσεληλυθόσι τοῖς
*for these having-received and so having-approached the*
μυστηρίοις, οὔτε γέγονε πλέον οὐδέν, καὶ ἀπῆλθον
*mysteries neither has-come-about more anything and they-went-away*
μειζόνων ὄντες ὑπεύθυνοι κακῶν. Ἀλλὰ τίνα τοῦ
*of-greater being liable evils but what (are)-of-the*
ἁγιασμοῦ τὰ αἴτια τοῖς ἁγιαζομένοις; καὶ τίνα ἃ
*sanctification the causes for-the(-ones) being-sanctified and what which*
παρ᾽ ἡμῶν ὁ Χριστὸς ἀπαιτεῖ; Ψυχῆς κάθαρσις, ἀγάπη
*from us — Christ demands of-soul purification love*
πρὸς Θεόν, πίστις, ἐπιθυμία τοῦ μυστηρίου, προθυμία
*toward God faith desire of-the mystery eagerness*
πρὸς τὴν μετάληψιν, ὁρμὴ ζέουσα, τὸ διψῶντας δραμεῖν.
*for the partaking impulse fervent the thirsting to-run*

Ταῦτά ἐστιν ἃ τὸν ἁγιασμὸν ἐφέλκεται τοῦτον· καὶ
*these are which the sanctification draw this and*
μεθ' ὧν τοὺς προσερχομένους ἀνάγκη τοῦ Χριστοῦ
*with which the(-ones) approaching (it-is)-necessary — of-Christ*
μετασχεῖν, καὶ ὧν χωρὶς ἀδύνατον. Ἀλλὰ ταῦτα πάντα
*to-partake and which without (it-is)-impossible but these all*
οὐ σωματικά, ἀλλὰ τῆς ψυχῆς ἐξήρτηται μόνης.
*(are)-not bodily but on-the soul depend alone*
Οὐκοῦν οὐδὲν κωλύει καὶ τὰς ψυχὰς ταῦτα δύνασθαι
*therefore nothing prevents also the souls these to-be-able(-to-have)*
τῶν τεθνηκότων, ὥσπερ τῶν ζώντων.
*of-the dead as of-the living*
Εἰ τοίνυν αἱ μὲν ψυχαὶ πρὸς τὸ μυστήριον ἑτοίμως ἔχουσι
*if therefore the indeed souls toward the mystery readily are*
καὶ παρεσκευασμένως· ὁ δὲ ἁγιάσας καὶ τελέσας
*and preparedly the and having-sanctified and having-perfected*
Κύριος ἁγιάζειν ἀεὶ βούλεται, καὶ ἑαυτὸν ἑκάστοτε
*Lord to-sanctify always wishes and himself at-each-time*
μεταδιδόναι ἐπιθυμεῖ, τί τὸ κωλύσον τὴν μετουσίαν;
*to-impart desires what (is)-the(-thing) to-prevent the participation*
Πάντως οὐδέν. Οὐκοῦν εἴποι τις ἄν, Εἴ τις καὶ
*altogether nothing therefore might-say someone — if anyone also*
τῶν ζώντων τὰ μὲν ἐν τῇ ψυχῇ ἀγαθὰ ἔχοι τὰ
*of-the living the indeed in the soul good(-things) should-have the(-ones)*
εἰρημένα, μὴ προσέλθοι δὲ τοῖς μυστηρίοις, ἕξει τὸν
*said not should-approach but the mysteries he-will-have the*
ἐκεῖθεν ἁγιασμὸν οὐδὲν ἧττον; Οὐ πᾶς· ἀλλ' εἴ τις οὐ
*from-there sanctification nothing less not every(-one) but if anyone not*
δύναται προσιέναι σωματικῶς, ὥσπερ αἱ τῶν τεθνηκότων
*can approach bodily as the of-the dead*
ψυχαί· οἷοι γεγόνασιν, οἱ ἐν ἐρημίαις πλανώμενοι,
*souls such-as have-been the(-ones) in deserts wandering*

καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς, οἷς
*and mountains and caves and the holes of-the earth for-whom*
θυσιαστήριον καὶ ἱερέα ἰδεῖν ἀμήχανον ἦν. Τούτους γὰρ
*(an)-altar and (a)-priest to-see impossible was these for*
αὐτὸς ὁ Χριστὸς τὸν ἁγιασμὸν ἀφανῶς ἡγίαζε τοῦτον.
*himself — Christ (with)-the sanctification invisibly sanctified this*
Πόθεν δῆλον; Ὅτι ζωὴν εἶχον ἐν ἑαυτοῖς· οὐ γὰρ
*whence (is-it)-clear because life they-had in themselves not for*
ἔχοντες, εἰ μὴ τοῦ μυστηρίου τούτου μετεῖχον. Αὐτὸς γὰρ
*having if not of-the mystery this they-partook himself for*
ὁ Χριστὸς εἶπεν· «Ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ
*— Christ said if not you-eat the flesh of-the Son*
τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
*of-the man and drink his the blood not you-have life*
ἐν ἑαυτοῖς.» Καὶ ἵνα τοῦτο σημάνῃ, πολλοῖς τῶν ἁγίων
*in yourselves and that this he-might-signify to-many of-the saints*
τούτων ἀγγέλους ἔπεμψε τὰ δῶρα κομίζοντας. Εἰ δέ τις
*these angels he-sent the gifts bringing if but anyone*
δυνάμενος οὐ προσέλθοι τῇ τραπέζῃ, τοῦτον τοῦ παρ᾽
*being-able not should-approach the table this(-one) of-the with*
αὐτοῖς ἁγιασμοῦ τυχεῖν παντελῶς ἀδύνατον· οὐχ ὅτι οὐ
*them sanctification to-obtain (is)-altogether impossible not because not*
προσῆλθεν ἁπλῶς, ἀλλ᾽ ὅτι δυνάμενος οὐ προσῆλθε· καὶ
*he-approached simply but because being-able not he-approached and*
διὰ τοῦτο δῆλός ἐστιν, ὅτι τῶν ὀφειλομένων ἀγαθῶν
*for this clear he-is that of-the owed good(-things)*
τοῖς μυστηρίοις, ἔρημον ἔχει τὴν ψυχήν.
*to-the mysteries empty he-has the soul*
Τίς γὰρ ὁρμὴ καὶ προθυμία περὶ τὴν τράπεζαν παρὰ τῷ
*what for impulse and eagerness about the table with the(-one)*
δυναμένῳ ῥᾳδίως δραμεῖν ἐπ᾽ αὐτήν, καὶ μὴ βουλομένῳ;
*being-able easily to-run to it and not wishing*

Τίς δὲ πίστις πρὸς Θεὸν παρὰ τῷ μὴ φοβουμένῳ τὴν
*what and faith toward God with the(-one) not fearing the*
ἐν τοῖς ῥήμασι τοῦ Κυρίου κειμένην ἀπειλήν, τοῖς τὸ
*in the words of-the Lord lying threat to-the(-ones) the*
δεῖπνον τοῦτο περιορῶσι; Πῶς δ' ἂν πιστευθείη φιλεῖν,
*supper this overlooking how and — could-he-be-believed to-love*
ὃς λαβεῖν ἐξόν, οὐ λαμβάνει; Διὰ τοῦτο οὐδὲν καινόν,
*who to-take (it)-being-possible not takes for this nothing new*
εἰ σωμάτων ἀπολελυμέναις ψυχαῖς ὁ Χριστός, αἷς
*if from-bodies set-free to-souls — Christ to-whom*
τοιαύτην πονηρίαν οὐδεμίαν ἐγκαλεῖν ἔχει, τῆς τραπέζης
*such wickedness no to-charge he-has of-the table*
μεταδίδωσι ταύτης. Ἐκεῖνο μὲν γὰρ καινὸν καὶ ὑπερφυές,
*imparts this that indeed for (is)-new and supernatural*
εἰ φθορᾷ συζῶν ἄνθρωπος, ἀκηράτου σώματος
*if with-corruption living (a)-man of-(an)-incorruptible body*
φάγοι· τὸ δὲ οὐσίαν ἀθάνατον τὴν ψυχὴν ἀθανάτου
*should-eat the but (for)-(a)-substance immortal the soul of-(the)-immortal*
μεταλαβεῖν, τὸν κατάλληλον αὐτῇ τρόπον, τί θαυμαστόν;
*to-partake in-the suitable to-it way what (is)-wonderful*
Εἰ δὲ τὸ καινὸν τοῦτο καὶ ὑπερφυὲς διὰ φιλανθρωπίαν
*if and the new this and supernatural through love-of-man*
ἄφατον, καὶ σοφίαν ἀπόῤῥητον ἐξεῦρεν ὅπως ἀνύσῃ,
*ineffable and wisdom unspeakable he-found how he-might-accomplish*
τὸ εἰκὸς καὶ τὸ ἀκόλουθον ποιεῖν, πῶς οὐ πιστευθήσεται;
*the fitting and the consequent to-do how not will-it-be-believed*

## Ὅτι τῇ ψυχῇ τοῦ μεταλαμβάνοντος προηγουμένως ὁ ἁγιασμὸς ἐνίεται

### XLIII · THAT SANCTIFICATION FIRST ENTERS THE SOUL

*Even in the living the gift passes first to the soul, the seat of both sin and holiness, and through it to the body; the unworthy who receive it bodily gain only punishment. Departed souls therefore lack nothing: Christ the eternal priest gives himself to whom he will, and paradise and the kingdom are nothing but this cup and this bread.*

Ἐπεὶ καὶ αὐτοῖς τοῖς ἔτι μετὰ σώματος ζῶσι δίδοται
*since also to-them the(-ones) still with (the)-body living is-given*
μὲν τὸ δῶρον διὰ τοῦ σώματος, ἀλλ' εἰς τὴν οὐσίαν
*indeed the gift through the body but into the substance*
πρῶτον χωρεῖ τῆς ψυχῆς, καὶ διὰ τῆς ψυχῆς ἐπὶ τὸ
*first it-goes of-the soul and through the soul to the*
σῶμα διαβαίνει· καὶ τοῦτο δηλῶν ὁ μακάριος Ἀπόστολος,
*body passes and this showing the blessed Apostle*
«Ὁ κολλώμενος τῷ Κυρίῳ, φησίν, ἓν πνεῦμά ἐστιν·»
*the(-one) cleaving to-the Lord he-says one spirit is*
ὡς ἐν τῇ ψυχῇ προηγουμένως τῆς ἑνώσεως ταύτης, καὶ
*as in the soul principally of-the union this and*
τῆς συναφείας συνισταμένης.
*of-the conjunction subsisting*
Ἐκεῖ γὰρ κυρίως ὁ ἄνθρωπος· ἐκεῖ καὶ ὁ ἁγιασμὸς
*there for properly (is)-the man there also the sanctification*
ὁ ἀπὸ τῶν ἀρετῶν, καὶ τῆς ἀνθρωπίνης σπουδῆς· καὶ
*the(-one) from the virtues and the human zeal and*
τὸ ἁμαρτάνον ἐκεῖ, καὶ τὸ δεόμενον τῆς θεραπείας
*the(-thing) sinning there and the(-thing) needing the healing*
ἀπὸ τῶν δώρων, ἐκεῖνο. Τῷ σώματι δὲ πάντα ἀπὸ τῆς
*from the gifts (is)-that to-the body and all(-things) from the*

ψυχῆς γίνεται· καὶ ὥσπερ ἀπὸ τῶν πονηρῶν διαλογισμῶν,
*soul come and as from the evil thoughts*
τῶν ἀπὸ τῆς καρδίας ἐξερχομένων μολύνεται, οὕτω καὶ
*the(-ones) from the heart coming-out it-is-defiled so also*
ὁ ἁγιασμὸς ἐκεῖθεν αὐτῷ, καθάπερ ὁ ἀπὸ τῆς ἀρετῆς·
*the sanctification from-there to-it as the(-one) from the virtue*
οὕτω καὶ ἀπὸ τῶν μυστηρίων. Ἐνίοις δὲ σωματικαὶ νόσοι
*so also from the mysteries to-some and bodily diseases*
συμβαίνουσιν, αἰτίαν ἔχουσαι τὴν κακοήθειαν τῆς ψυχῆς·
*happen cause having the malignity of-the soul*
ὃ σημάναι βουλόμενος ὁ Σωτήρ, τῷ θεραπεῦσαι τὴν
*which to-signify wishing the Savior by-the to-heal the*
τοῦ νοσοῦντος ψυχήν, ὅπερ ἦν τῶν ἁμαρτιῶν αὐτὴν
*of-the sick(-man) soul which was of-the sins it*
ἀπολύσαι, τὸ σῶμα τῆς ἀῤῥωστίας ἀνέστησεν. Εἰ τοίνυν
*to-free the body from-the infirmity raised if therefore*
οὐδὲ πρὸς τὴν ὑποδοχὴν τοῦ ἁγιασμοῦ δεῖται τοῦ σώματος
*not-even for the reception of-the sanctification needs the body*
ἡ ψυχή, ἀλλὰ ταύτης μᾶλλον ἐκεῖνο, τί πλέον τῆς
*the soul but this(-one) rather that(-one) what more of-the*
τελετῆς ἔχουσιν αἱ μετέχουσαι σώματος ψυχαὶ τῶν
*rite have the partaking of-(a)-body souls than-the(-ones)*
ἀπηλλαγμένων, ὅτι τὸν ἱερέα ὁρῶσιν, καὶ παρ' αὐτοῦ τὰ
*set-free that the priest they-see and from him the*
δῶρα δέχονται; Ἀλλὰ κἀκεῖναι τὸν αἰώνιον ἔχουσιν ἱερέα
*gifts receive but those-also the eternal have priest*
πάντα ταῦτα αὐταῖς γινόμενον, ὃς καὶ τῶν ἔτι ζώντων
*all these to-them becoming who also of-the(-ones) still living*
τοῖς ὡς ἀληθῶς λαμβάνουσι, μεταδίδωσιν. Οὐ γὰρ
*the(-ones) as truly receiving imparts not for*
πάντες οἷς δίδωσιν ὁ ἱερεὺς ἀληθῶς μεταλαμβάνουσιν·
*all to-whom gives the priest truly partake*

ἀλλ᾽ ἐκεῖνοι μόνοι πάντως, οἷς αὐτὸς δίδωσιν ὁ Χριστός.
*but those only altogether to-whom himself gives — Christ*
Ὁ μὲν γὰρ ἱερεύς, πᾶσιν ἁπλῶς τοῖς προσιοῦσιν· ὁ
*the indeed for priest to-all simply the(-ones) approaching —*
δὲ Χριστός, τοῖς ἀξίοις τοῦ μετασχεῖν. Ὅθεν δῆλον ὡς
*but Christ to-the worthy of-the to-partake whence (it-is)-clear that*
ὁ τελῶν τὰς ψυχὰς τὸ μυστήριον, καὶ ἁγιάζων, καὶ
*the(-one) perfecting the souls (by)-the mystery and sanctifying both*
ζῶντας καὶ τεθνηκότας, μόνος τις αὐτός ἐστιν ὁ Σωτήρ.
*living and dead alone some he is the Savior*
Ἐκ δὴ τῶν εἰρημένων ἁπάντων ἐκεῖνο γίνεται δῆλον,
*from indeed the(-things) said all that becomes clear*
ὅτι πάντα ὅσα εἰς τὴν ἱερὰν ἥκει τελετήν, κοινά ἐστι
*that all(-things) as-many-as to the sacred come rite common are*
καὶ ζῶσι καὶ τεθνηκόσι. Καὶ γὰρ τὰ αἴτια τοῦ ἁγιασμοῦ,
*both to-living and to-dead and for the causes of-the sanctification*
ψυχικὰ ὄντα ἀγαθὰ καὶ ἀμφοτέροις πρόσεστι· καὶ τὸ
*of-the-soul being good(-things) also to-both are-present and the(-thing)*
προηγουμένως καὶ οἰκείως ἔχον πρὸς τὸν ἁγιασμόν, τὸ
*principally and properly bearing toward the sanctification the*
αὐτό· καὶ ὁ ἁγιάζων ἱερεύς, ὁ αὐτός. Τοῦτο μόνον τοῖς
*same and the sanctifying priest the same this only to-the(-ones)*
ἐν σώματι ζῶσι προσόν, οὐ μέτεστι τοῖς ἀπελθοῦσι, τὸ καὶ
*in (the)-body living present not belongs to-the departed the also*
τοὺς ἀναξίους τῶν μυστηρίων ἁγιάζεσθαι δοκεῖν, ὅτι τὰ
*the unworthy of-the mysteries to-be-sanctified to-seem because the*
δῶρα τῷ σώματι δέχονται. Ἐκεῖ γὰρ οὐδὲ προσιέναι
*gifts with-the body they-receive there for not-even to-approach*
δυνατόν, εἴ τις ἀπαρασκευάστως ἔχει, ἀλλὰ μόνοις ἔξεστι
*(is)-possible if anyone unpreparedly is but only is-allowed*
τοῖς ἀξίοις ἡ μετουσία· τοῦτο δὲ οὐδὲ προστίθησιν
*to-the worthy the participation this and not-even adds*

ἁγιασμὸν τοῖς ζῶσιν· ἀλλὰ τοὐναντίον κόλασιν ἔχει τὴν
*sanctification to-the living but on-the-contrary punishment has the*
ἐσχάτην. Καὶ διὰ τοῦτο τοῦ γένους τῶν ζώντων εἶναι
*last and for this of-the race of-the living to-be*
πλεονέκτημα πολλοῦ δεῖ. Ἔτι δὲ καὶ δι' ἐκεῖνον
*(an)-advantage much (it)-lacks further and also because-of that*
τὸν λόγον φανερὸν γίνεται ὅτι οὐ μόνον ἔξεστι, καὶ
*the reason clear becomes that not only it-is-allowed and*
οὐδὲν ἔχει κώλυμα, ἀλλ' ὅτι καὶ ἀναγκαίως ἀκολουθεῖ ταῖς
*no has bindrance but that also necessarily follows to-the*
ψυχαῖς ἐκείναις ἡ τῶν ἱερῶν δώρων μετάληψις. Εἰ μὲν
*souls those the of-the sacred gifts partaking if indeed*
γὰρ καί τι ἕτερον ἦν τὸ τὰς ψυχὰς εὐφραῖνον
*for also something other were the(-thing) the souls gladdening*
καὶ ἀναπαῦον ἐκεῖ, ἦν ἂν ἐκεῖνο γέρας ταῖς ἀξίαις τῆς
*and refreshing there would-be — that (the)-prize to-the worthy of-the*
καθαρότητος, καὶ οὐκ ἂν ἐδέησε ταύτης τῆς τραπέζης
*purity and not — would-there-be-need of-this the table*
ἐξ ἀνάγκης αὐταῖς. Νῦν δὲ τὸ πᾶσαν τρυφὴν καὶ
*of necessity for-them now but the(-thing) all delight and*
μακαριότητα τοῖς ἐκεῖ γενομένοις ἐργαζόμενον, εἴτε
*blessedness to-the(-ones) there having-come working whether*
παράδεισον εἴποις, εἴτε κόλπους Ἀβραάμ, εἴτε λύπης
*paradise you-call(-it) or (the)-bosom of-Abraham or from-grief*
καὶ ὀδύνης ἁπάσης καθαροὺς καὶ φωτεινοὺς καὶ χλοεροὺς
*and pain all pure and bright and green*
καὶ ἀναψύχοντας τόπους, εἴτε τὴν βασιλείαν αὐτήν· οὐδὲν
*and refreshing places or the kingdom itself nothing*
ἕτερόν ἐστιν ἢ τοῦτο τὸ ποτήριον, καὶ οὗτος ὁ ἄρτος.
*other is than this the cup and this the bread*

Ταῦτα γὰρ ὁ μεσίτης, ὁ πρόδρομος ὑπὲρ ἡμῶν εἰς τὰ
*these for the mediator the forerunner for us into the*
ἅγια, ὁ μόνος ἄγων εἰς τὸν Πατέρα, ὁ μόνος τῶν
*holy(-places) the only(-one) leading to the Father the only of-the*
ψυχῶν ἥλιος, νῦν μὲν οὕτω φαινόμενος καὶ μετεχόμενος,
*souls sun now indeed so appearing and partaken*
ὡς ἠθέλησεν αὐτός, τοῖς δεσμίοις τῆς σαρκός· τότε δὲ
*as he-wished himself to-the prisoners of-the flesh then and*
ὀφθησόμενος καὶ μεταληφθησόμενος ἄνευ παραπετασμάτων·
*(one)-to-be-seen and to-be-partaken without veils*
ὅτε ὀψόμεθα αὐτόν, φησί, καθώς ἐστιν· ὅτε ὡς πτῶμα
*when we-shall-see him he-says as he-is when as (a)-carcass*
συγκαλέσει τοὺς ἀετούς· ὅτε περιζώσεται καὶ ἀνακλινεῖ
*he-will-call-together the eagles when he-will-gird-himself and will-make-recline*
αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς· ὅτε ἐπὶ τῶν
*them and having-come-forward will-serve them when on the*
νεφελῶν ἀστράψει, καὶ δι' αὐτῶν λάμψουσιν οἱ δίκαιοι ὡς
*clouds he-will-flash and through them shall-shine the righteous as*
ἥλιος. Τούτῳ τοὺς μὴ συνημμένους, ὥσπερ οἶδε συνάπτειν
*(the)-sun to-this the(-ones) not joined as knows to-join*
ἡ τράπεζα, ἀναπαύσεως τυγχάνειν, ἢ τι λαβεῖν ἀγαθόν,
*the table rest to-obtain or anything to-receive good*
ἢ μικρὸν ἢ μεῖζον ἐκεῖ, παντελῶς ἀδύνατον.
*either small or greater there (is)-altogether impossible*

# Περὶ τῆς Χριστοῦ μεσιτείας

## XLIV · ON CHRIST'S MEDIATION

*Christ mediates always, not by words but in deed, joining us to himself and imparting his graces as each is pure. Without union with him there is no life or peace, and the holy table works that union for living and dead.*

Μεσίτης γάρ ἐστι δι' οὗ πάντα γέγονε τὰ παρὰ
*(a)-mediator for he-is through whom all have-come-to-be the from*
τοῦ Θεοῦ δοθέντα ἡμῖν ἀγαθά· μᾶλλον δὲ δίδοται ἀεί. Οὐ
*— God given to-us good(-things) rather and are-given always not*
γὰρ ἅπαξ μεσιτεύσας καὶ παραδοὺς ἅπαντα ἡμῖν, ὑπὲρ
*for once having-mediated and having-handed-over all to-us for*
ὧν ἐμεσίτευσεν, ἀπηλλάγη, ἀλλ' ἀεὶ μεσιτεύει, οὐ λόγοις
*which he-mediated he-was-released but always he-mediates not with-words*
τισὶ καὶ δεήσεσιν, ὥσπερ οἱ πρεσβευταὶ ποιοῦσιν, ἀλλὰ
*some and petitions as the ambassadors do but*
πράγματι. Τί δὲ τὸ πρᾶγμα; Τὸ συνάπτειν ἑαυτῷ καὶ
*with-(the)-deed what and (is)-the deed the to-join to-himself and*
δι' ἑαυτοῦ τῶν οἰκείων μεταδιδόναι χαρίτων, κατὰ τὴν
*through himself of-the own to-impart graces according-to the*
ἀξίαν ἑκάστου, καὶ τὸ τῆς καθάρσεως μέτρον. Καὶ καθάπερ
*worth of-each and the of-the purification measure and as*
τὸ φῶς δι' ἑαυτοῦ τὸ ὁρᾶν τοῖς ὁρῶσι παρέχον,
*the light through itself the to-see to-the(-ones) seeing providing*
οἷς ἂν ἐπιλείποι, καὶ τὸ ὁρᾶν ἐπιλείπει· οὕτω καὶ
*(to-those)-whom — it-fails also the to-see fails so also*
τὴν μετὰ τοῦ Χριστοῦ συνουσίαν ἀνάγκη διηνεκῆ ταῖς
*the with — Christ union (it-is)-necessary continual for-the*
ψυχαῖς εἶναι, εἴγε μέλλοιεν ζῇν ὅλως καὶ ἀναπαύεσθαι.
*souls to-be if-indeed they-are to-live at-all and to-rest*

Οὔτε γὰρ χωρὶς φωτὸς ὀφθαλμὸς δύναται βλέπειν, οὔτε
*neither for without light (an)-eye can see nor*
χωρὶς τοῦ Χριστοῦ, ζωὴν ἀληθινὴν ταῖς ψυχαῖς, καὶ εἰρήνην
*without — Christ life true for-the souls and peace*
εἶναι δυνατόν· ὅτι αὐτός ἐστι τῷ Θεῷ καταλλάττων
*to-be (is)-possible because he is — to-God reconciling(-us)*
μόνος, ὁ τὴν εἰρήνην ταύτην ποιῶν· ἧς χωρίς,
*alone the(-one) the peace this making without which*
ἐχθροὺς ὄντας τοῦ Θεοῦ, τῶν ἀγαθῶν τῶν αὐτοῦ μετέχειν
*enemies being — of-God of-the good(-things) the his to-partake*
ὁπωσοῦν, οὐδεμία ἐστὶν ἐλπίς. Εἴτε οὖν οὐδὲ τὴν ἀρχὴν
*in-any-way no is hope whether then not-even the beginning*
συνήφθη τις τῷ Χριστῷ, εἴτε συναφθείς, οὐκ ἔμεινε
*was-joined anyone — to-Christ or having-been-joined not remained*
συνημμένος, ἐχθρός ἐστιν ἔτι, καὶ τῶν θείων ἀλλότριος
*joined (an)-enemy he-is still and of-the divine estranged*
ἀγαθῶν. Τί γὰρ τὸ καταλλάξαν τῇ φύσει τῶν
*good(-things) what for (was)-the(-thing) having-reconciled to-the nature of-the*
ἀνθρώπων τὸν Θεόν; Πάντως ὅτι ἄνθρωπον εἶδε τὸν Υἱὸν
*men — God altogether that (a)-man he-saw the Son*
αὐτοῦ τὸν ἀγαπητόν· οὕτω καὶ ἑκάστῳ σπένδεται τῶν
*his the beloved so also with-each he-makes-peace of-the*
ἀνθρώπων, εἴ τις τὴν μορφὴν κομίζει τοῦ Μονογενοῦς,
*men if anyone the form carries of-the Only-begotten*
καὶ τὸ ἐκείνου φορεῖ σῶμα, καὶ ἓν πνεῦμα μετ᾽ αὐτοῦ
*and the his wears body and one spirit with him*
φαίνεται. Τούτων δὲ χωρίς, ἕκαστος αὐτὸς ἐφ᾽ ἑαυτοῦ ὁ
*appears these and without each himself by himself the*
ἄνθρωπός ἐστιν ὁ παλαιός, ὁ τῷ Θεῷ ἀπηχθημένος,
*man is the old the(-one) — to-God hateful*
ὁ πρὸς αὐτὸν οὐδὲν κοινὸν ἔχων. Εἰ τοίνυν χρὴ
*the(-one) toward him nothing common having if therefore (one)-must*

πιστεύειν γίνεσθαί τινα ταῖς ψυχαῖς ἀνάπαυσιν ἀπὸ τῆς
*believe to-come-about some to-the souls rest from the*
εὐχῆς τῶν ἱερέων, καὶ τῆς προσαγωγῆς τῶν ἱερῶν δώρων,
*prayer of-the priests and the offering of-the sacred gifts*
πιστευτέον πρὸ τούτου, καὶ κατὰ τοῦτον αὐτὸ γίνεσθαι
*(one)-must-believe before this also according-to this it to-come-about*
τὸν τρόπον, καθ' ὃν μόνον ἄνθρωπον ἀναπαύεσθαι
*the way according-to which alone (a)-man to-rest*
δυνατόν. Τίς δὲ ὁ τρόπος εἴρηται, τὸ διηλλάχθαι
*(is)-possible what and (is)-the way it-has-been-said the to-be-reconciled*
Θεῷ, καὶ μὴ ἐχθροὺς εἶναι. Τοῦτο δὲ πῶς; Τὸ ἀνακραθῆναι
*to-God and not enemies to-be this and how the to-be-blended*
Θεῷ, καὶ ἓν πνεῦμα γενέσθαι μετὰ τοῦ ἠγαπημένου,
*with-God and one spirit to-become with the beloved*
ἐν ᾧ μόνῳ ηὐδόκησεν ὁ Πατήρ· ἀλλὰ τοῦτο μὲν
*in whom alone was-well-pleased the Father but this indeed*
τῆς ἱερᾶς τραπέζης τὸ ἔργον, ὃ κοινὸν ἐδείχθη διὰ
*of-the sacred table (is)-the work which common was-shown through*
τῶν εἰρημένων, καὶ ζῶσιν ὁμοίως καὶ τεθνηκόσι.
*the(-things) said both to-living alike and to-dead*

## Ὅτι τελειότερος τοῖς κεκοιμημένοις ὁ ἁγιασμὸς γίνεται

### XLV · THAT SANCTIFICATION IS MORE PERFECT FOR THE DdepartED

*Departed souls are sanctified by the prayers and the gifts as the living are, but they sin no more, and freed from the body they are readier for the mysteries. Every rest and prize is this bread and cup; so the Lord called the joy to come a supper.*

Ἔχουσι δέ τι πλέον εἰς ἁγιασμὸν τῶν ἐν σώματι
*they-have and something more toward sanctification than-the(-ones) in (the)-body*
ζώντων, αἱ γυμναὶ τῶν σωμάτων ψυχαί· καθαίρονται
*living the naked of-the bodies souls they-are-cleansed*
μὲν γάρ, καὶ τῶν ἁμαρτιῶν ἄφεσιν λαμβάνουσι διὰ
*indeed for and of-the sins remission they-receive through*
τῶν εὐχῶν τῶν ἱερέων, καὶ τῆς μεσιτείας τῶν δώρων,
*the prayers of-the priests and the mediation of-the gifts*
τῶν ἔτι ζώντων οὐδὲν ἔλαττον. Ἁμαρτάνουσι δὲ
*than-the(-ones) still living nothing less they-sin but*
οὐδέν, οὐδὲ προστιθέασιν ἐγκλήματα νέα τοῖς παλαιοῖς,
*nothing nor they-add charges new to-the old*
ὥσπερ τὸ πλεῖστον ἔχει τῶν ζώντων, ἀλλὰ μόνον ἢ
*as the most(-part) holds of-the living but only either*
παντελῶς ἀφίενται πάσης εὐθύνης, ἢ γοῦν ἀφαιροῦσι τῶν
*altogether they-are-released from-all liability or at-least they-take-away from-the*
ἐγκλημάτων ἀεί· καὶ οὕτω πρὸς τὴν μετουσίαν τοῦ Σωτῆρος
*charges always and so for the participation of-the Savior*
ἑτοιμότερον ἔχουσι καὶ κάλλιον, οὐ μόνον τῶν πλειόνων ἐν
*more-readily they-are and better not only than-the most in*
σώματι ζώντων, ἀλλὰ καὶ σφῶν αὐτῶν, εἰ μετὰ σώματος
*(the)-body living but also than-them themselves if with (the)-body*
ἦσαν. Καὶ αὐτὸ δὲ τοῦτο μόνον, τὸ γυμνὰς εἶναι
*they-were and itself too this only the(-fact) naked to-be*

τοῦ σώματος, ἐπιτηδειοτέρας δίδωσιν εἶναι πολλῷ πρὸς
*of-the body more-suitable makes(-them) to-be by-much for*
τὴν μετουσίαν τῶν μυστηρίων, ἢ δυνατὸν ἦν, τὸ σῶμα
*the participation of-the mysteries than possible was the body*
περικειμένας. Πολλῶν γὰρ οὐσῶν καὶ διαφόρων ἐκεῖ τῶν
*wearing many for being and different there the*
μονῶν, ἵνα πᾶν μέτρον ἀρετῆς τιμηθῇ, καὶ μηδὲν ἄμισθον
*dwellings that every measure of-virtue may-be-honored and nothing unrewarded*
ᾖ παρὰ τῷ δικαίῳ καὶ φιλανθρώπῳ κριτῇ· καθάπερ οἱ
*may-be with the just and loving-to-man judge as the*
τῶν μεγίστων ἄξιοι γερῶν, καὶ τέλειοι, καὶ τῆς τελείας
*of-the greatest worthy honors and perfect and of-the perfect*
μακαριότητος κληρονόμοι, Παῦλος, καὶ εἴ τις κατ' ἐκεῖνον,
*blessedness heirs Paul and if anyone like that(-one)*
καθαρώτερον αὐτῆς ἀπολαύουσιν ἀναλύσαντες, ἢ ὅτε τῷ
*more-purely it enjoy having-departed than when to-the*
βίῳ τούτῳ παρῆσαν· οὕτω καὶ τῆς μετρίας τοὺς πρὸς
*life this they-were-present so also of-the moderate(-one) the(-ones) for*
τοιαύτην ἀνάπαυσιν τεταγμένους εἰκὸς ἄμεινον τυγχάνειν
*such rest appointed (it-is)-likely better to-fare*
ἀπελθόντας ἐνθένδε, ἢ μετὰ σώματος ζῶντας. Ἐδείχθη
*having-departed from-here than with (the)-body living it-was-shown*
δὲ ὡς πᾶσα ψυχῶν ἀνάπαυσις, καὶ πᾶν ἆθλον ἀρετῆς, καὶ
*and that all of-souls rest and every prize of-virtue both*
μικρὸν καὶ μεῖζον, οὐδέν ἐστιν ἕτερον ἢ ὁ ἄρτος οὗτος,
*small and greater nothing is other than the bread this*
καὶ τοῦτο τὸ ποτήριον, καταλλήλως ἑκατέρῳ γένει, ζώντων
*and this the cup suitably for-each kind of-living*
λέγω καὶ νεκρῶν, μεταλαμβανόμενα. Διὰ τοῦτο γὰρ καὶ
*I-mean and of-dead partaken for this for also*
ὁ Κύριος τὴν ἐν τῷ μέλλοντι τῶν ἁγίων ἀπόλαυσιν
*the Lord the in the(-age) to-come of-the saints enjoyment*

δεῖπνον ἐκάλεσεν· ἵνα δείξῃ ταύτης τῆς τραπέζης μηδὲν
*(a)-supper called that he-might-show (than)-this the table nothing*
εἶναι πλέον ἐκεῖ. Οὕτω καὶ ὑπὲρ τῶν ἀπελθόντων, ὥσπερ
*to-be more there so also for the departed as*
ὑπὲρ τῶν ζώντων ἐστὶν ἡ θεία τῆς εὐχαριστίας ἱερουργία·
*for the living is the divine of-the eucharist sacred-service*
καὶ διττῶς ἁγιαζομένων ἐκείνων, ὡς εἴρηται, διττῶς καὶ
*and doubly being-sanctified those as has-been-said doubly also*
αὐτοὶ ἁγιάζονται, καὶ οὐδετέρως ἔλαττον ἔχουσι τῶν
*they are-sanctified and in-neither-way less have than-the*
ζώντων οἱ μεταστάντες, ἀλλ᾽ ἔστιν ὅπως καὶ μεῖζον.
*living the(-ones) having-passed-over but it-is(-possible) that even more*

## Πῶς ἀεὶ τὰ δῶρα ταῦτα δεκτά εἰσι τῷ Θεῷ

XLVI · HOW THESE GIFTS ARE ALWAYS ACCEPTABLE TO GOD

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*Gifts brought by the wicked are refused by the Church to shame them, but the gifts themselves contract no defilement, and the Church's second offering of them by good men is acceptable. Even an unworthy priest cannot spoil them, for the grace does the whole work and he is only its servant, as a layman compounding a physician's remedy does not spoil it.*

Ἐφεξῆς δὲ κἀκεῖνο σκοπῶμεν· ὅτι μὲν ἀπὸ τῆς τελετῆς
*next and that-too let-us-consider that indeed from the rite*
ἁγιάζονται πάντες οἱ πιστοί, δῆλον ἀπὸ τῶν εἰρημένων·
*are-sanctified all the faithful (is)-clear from the(-things) said*
εἰ δὲ καὶ πάντοτε, ζητεῖν ἄξιον. Ἐπεὶ γὰρ δώρων ἐστὶ
*whether and also always to-seek (it-is)-worth since for of-gifts is*
προσαγωγὴ ἡ ἱερουργία, τὰ δῶρα δὲ οὐ πάντοτε δεκτὰ
*(an)-offering the sacred-service the gifts and not always (are)-acceptable*
παρὰ τῷ Θεῷ, ἀλλ᾽ ἔστιν ἃ διὰ τὴν πονηρίαν
*with — God but there-are(-some) which because-of the wickedness*

τῶν προσαγόντων, καὶ μισοῦνται, καὶ ἀποπέμπονται·
*of-the(-ones) offering both are-hated and are-sent-away*
καὶ τούτου πολλαὶ μὲν παρὰ τοῖς παλαιοῖς, πολλαὶ δὲ
*and of-this many indeed among the ancients many and*
παρὰ τοῖς ἐν χάριτι ζῶσιν αἱ ἀποδείξεις, ζητῶμεν
*among the(-ones) in grace living (are)-the proofs let-us-seek*
μή ποτε καὶ ταῦτα τὰ δῶρα ἐνίοτε μάτην ἱερουργοῦνται,
*lest perhaps also these the gifts sometimes in-vain are-consecrated*
μὴ ἁγιαζόμενα, ὡς ἄδεκτα, κατὰ τὴν ἐπαγγελίαν τῆς
*not being-sanctified as unacceptable according-to the promise of-the*
τελετῆς, ὡς ἂν οὐκ ἀεὶ παρὰ ἀγαθῶν ἀνδρῶν, ἀλλ'
*rite as — not always by good men but*
ἔστιν ὅτε καὶ πονηρῶν προσφερόμενα. Ὅτι γὰρ
*there-are(-times) when also (by)-wicked(-men) offered that for*
ὁ Θεὸς καὶ ταῦτα τὰ δῶρα ἀποστρέφεται, ὅταν ὁ
*— God also these the gifts turns-away-from when the(-one)*
προσάγων ἐναγὴς ᾖ, δῆλον, ἐξ ὧν ἡ Ἐκκλησία τοῦτο
*offering accursed be (is)-clear from what the Church this*
ποιεῖ. Καὶ γὰρ οὓς οἶδε θανάσιμα ἁμαρτάνοντας,
*does and for (those)-whom she-knows mortally sinning*
οὐκ ἐᾷ τὰ τοιαῦτα δωροφορεῖν· κἂν τολμήσωσιν, οὐ
*not she-allows the such(-ones) to-bring-gifts and-if they-dare not*
παραδέχεται, ἀλλ' ἀποδιώκει μετὰ τῶν δώρων. Ἀλλ'
*she-accepts(-them) but drives(-them)-away with the gifts but*
ἐπεὶ οὐ πάντας τοὺς τοιούτους ἡ Ἐκκλησία οἶδε καλῶς,
*since not all the such the Church knows well*
ἀλλ' οἱ πλείους λανθάνουσι, καὶ τὰ δῶρα αὐτῶν ἡ θεία
*but the most escape(-notice) and the gifts their the divine*
τράπεζα δέχεται, τί χρὴ περὶ ἐκείνων τῶν δώρων
*table receives what (one)-must about those the gifts*
γινώσκειν; Ἆρα ἄδεκτα παρὰ τῷ Θεῷ, καὶ ἁγιασμοῦ
*to-know (are-they)-then unacceptable with — God and of-sanctification*

παντὸς ἔρημα; Καὶ εἰ τοῦτο δοθείη, ἄδηλον πότε
*all empty and if this should-be-granted (it-is)-uncertain when*
ἅγια, τοῦ τρόπου τῶν προσαγόντων ὡς ἐπὶ τὸ
*(they-are)-holy the way of-the(-ones) offering as for the*
πλεῖστον ἀμφιβαλλομένου, ἢ παντελῶς ἀγνοουμένου, καὶ
*most(-part) being-doubted or altogether being-unknown and*
οὕτως ἀμφιγνοοῦντας καὶ χωρὶς πίστεως προσερχομένους
*so doubting and without faith approaching*
τοῖς μυστηρίοις ἀνάγκη μηδὲν παρ᾽ αὐτῶν τοὺς πιστοὺς
*the mysteries (it-is)-necessary nothing from them the faithful*
ὠφελεῖσθαι. Τί οὖν πρὸς ταῦτα ἔστιν εἰπεῖν; Ὅτι
*to-be-benefited what then to these is(-it-possible) to-say that*
διττῆς οὔσης τῆς τῶν δώρων προσαγωγῆς, τῆς μὲν
*twofold being the of-the gifts offering the indeed*
πρώτης τοῦ οἴκοθεν αὐτὰ κομίζοντος εἰς τὰς τῶν ἱερέων
*first of-the(-one) from-home them bringing into the of-the priests*
χεῖρας· τῆς δὲ δευτέρας τῆς Ἐκκλησίας πρὸς τὸν Θεόν· ἡ
*hands the and second of-the Church to — God the*
μὲν πρώτη προσαγωγή, ὅταν πονηρὸς ὁ προσάγων ᾖ,
*indeed first offering when wicked the(-one) offering be*
ματαία, καὶ οὐδὲν αὐτῆς ὄφελος τῷ προσφέροντι, διὰ
*(is)-vain and no its profit to-the(-one) offering because-of*
τὸ πονηρὸν αὐτὸν εἶναι· οὐ γὰρ δὴ τὰ προσαγόμενα
*the wicked him to-be not for indeed the(-things) offered*
αὐτὰ δι᾽ ἑαυτὰ παρὰ τῷ Θεῷ βδελυκτά (ὅτι πᾶν
*themselves through themselves (are)-with — God abominable because every*
κτίσμα τοῦ Θεοῦ καλόν)· τὴν δὲ δευτέραν παρὰ ἀγαθῶν
*creature — of-God (is)-good the but second by good*
ἀνδρῶν γινομένην, καὶ ὑπὲρ τῆς τοῦ Θεοῦ δόξης, καὶ τῶν
*men taking-place and for the — of-God glory and the*

ἁγίων, καὶ τῆς σωτηρίας τῆς οἰκουμενικῆς καὶ πάσης
*saints and the salvation the universal and all*
ἁπλῶς δικαίας αἰτήσεως, οὐδὲν κωλύει εὐπρόσδεκτον εἶναι.
*simply just petition nothing prevents well-acceptable to-be*
Οὐ γὰρ ἐνετέθη τις μολυσμὸς τοῖς δώροις ἀπὸ τῶν χειρῶν
*not for was-put-in any defilement in-the gifts from the hands*
τοῦ ἐξ ἀρχῆς αὐτὰ προσενεγκόντος, ἀλλὰ καθαρὰ
*of-the(-one) from (the)-beginning them having-offered but pure*
μένοντα, καὶ ὑπὸ καθαρῶν ἀναφερόμενα, καὶ ἁγιάζονται,
*remaining and by pure(-men) offered-up both they-are-sanctified*
καὶ ἁγιάζουσι τοὺς προσερχομένους. Ἐν οὐδενὶ γὰρ τῶν
*and sanctify the(-ones) approaching in none for of-the*
ἀλόγων ἢ τῶν ἀψύχων ῥυπαρία τις τῆς ἁμαρτίας ἐντεθῆναι
*irrational or of-the soulless filth any of-the sin to-be-put*
δύναται· ὅτι ἡ ἁμαρτία προαιρέσεώς ἐστι νόσημα, καὶ
*can because the sin of-choice is (a)-disease and*
μόνων ἂν εἴη τῶν λογικῶν τὸ ἀπὸ τῆς ἁμαρτίας
*of-only — would-be of-the rational the(-thing) from the sin*
μολύνεσθαι. Τί οὖν, εἰ ἀεὶ καθαρὰ τὰ δῶρα τὰ παρὰ
*to-be-defiled why then if always (are)-pure the gifts the(-ones) from*
τῶν πονηρῶν προσαγόμενα, ὁ νόμος τῆς Ἐκκλησίας
*the wicked offered the law of-the Church*
οὐ παραδέχεται; Ἵνα τοὺς προσάγοντας ἐντρέψῃ, ἵνα
*not accepts(-them) that the(-ones) offering it-may-shame that*
μάθωσι τῆς τοῦ Θεοῦ ὀργῆς, ἣν αὐτοῖς ἐμήνισε,
*they-may-learn of-the — of-God wrath which against-them he-was-angered*
τὴν ὑπερβολήν, ὃς καὶ τὰ αὐτοῦ κτίσματα οἷς οὐδὲν
*the excess who even the his creatures with-which nothing*
ἐγκαλεῖν ἔχει, ἀποστρέφεται, καὶ μισεῖ· καὶ ταῦτα μαθόντες,
*to-charge he-has turns-from and hates and these having-learned*
φοβηθῶσι καὶ διορθώσωνται τὸν βίον· αὐτῶν δὲ τῶν
*they-may-fear and amend the life (the)-very and of-the*

δώρων οὐδεμίαν καταγινώσκει κακίαν. Διὰ τοῦτο οὐδὲν
*gifts no he-condemns wickedness for this nothing*
κωλύει δεκτὰ γίνεσθαι ταῦτα καὶ ἁγιάζεσθαι τὴν δευτέραν
*prevents acceptable to-become these and to-be-sanctified the second*
προσαγωγὴν ποιουμένων ἀνδρῶν ἀγαθῶν. Ἀλλ' εἴποι
*offering making men good but might-say*
τις ἄν, Καὶ μὴν οὐ πάντες οἱ προσάγοντες ἱερεῖς ἀγαθοί,
*someone — and indeed not all the offering priests (are)-good*
ἀλλ' ἔνιοι καὶ πονηρίαν νοσοῦσι τὴν ἐσχάτην· ὅθεν εἰς
*but some also (with)-wickedness are-sick the extreme whence into*
τὴν αὐτὴν ἀπορίαν περιΐσταται ὁ λόγος ἡμῖν. Ὅταν γὰρ
*the same perplexity comes-round the argument for-us when for*
τύχῃ καὶ ἀμφοτέρους τοὺς προσαγωγέας εἶναι θεοστυγεῖς
*it-happen also both the offerers to-be God-hated*
(ἐνδέχεται γάρ) πόθεν ὑπάρξει τοῖς δώροις τῷ εἶναι
*it-is-possible for whence will-it-belong to-the gifts by-the to-be*
Θεῷ κεχαρισμένα, καὶ δεκτά, καὶ ἅγια, καὶ ἁγιαστικά;
*to-God pleasing and acceptable and holy and sanctifying*
Οὐδαμόθεν· ἀλλὰ τότε μὲν ἀληθῶς ἄδεκτα. Ἀεὶ
*from-nowhere but then indeed truly (they-are)-unacceptable always*
δὲ ἀμφίβολα, διὰ τὸ ἀμφιβάλλεσθαι τοὺς τρόπους
*and doubtful because-of the to-be-doubted the ways*
τῶν δωροφορούντων αὐτὰ καὶ ἱερουργούντων. «Οὐδεὶς
*of-the(-ones) bringing them and consecrating(-them) no-one*
γὰρ βεβαίως οἶδε, φησί, τὰ τοῦ ἀνθρώπου, εἰ μὴ
*for firmly knows he-says the(-things) of-the man if not*
τὸ ἐν αὐτῷ πνεῦμα·» καὶ οὕτω πολλὴ μὲν περὶ τὴν
*the in him spirit and so much indeed about the*
τελετὴν ἀπιστία, καὶ ἀμφιβολία· τὸ δὲ βέβαιον οὐδαμοῦ·
*rite (is)-disbelief and doubt the and certain nowhere*
καὶ ἡ μετάληψις τῶν ἁγίων οὐδὲν ὄφελος οἴσει τοῖς
*and the partaking of-the holy(-things) no profit will-bring to-the*

πιστοῖς μεταλαμβάνουσι χωρὶς πίστεως. Ταῦτα εἴποι καὶ
*faithful partaking without faith these may-say and*
ἀπορήσειν ἄν, εἴη τις οἴεται τὸν ἱερέα αὐτὸν
*to-be-perplexed — there-would-be someone (who)-thinks the priest himself*
εἶναι τὸν κύριον τῆς τῶν δώρων τούτων προσαγωγῆς·
*to-be the lord of-the of-the gifts these offering*
οὐκ ἔστι δέ· ἀλλὰ τὸ μὲν τὴν προσαγωγὴν αὐτῶν
*not it-is(-so) however but the(-thing) indeed the offering their*
κυρίως ἐργαζόμενον, ἡ χάρις ἐστὶν ἡ ἁγιάζουσα.
*properly working the grace is the(-grace) sanctifying*
Τοῦτο γάρ ἐστι προσενεχθῆναι αὐτά, τὸ ἁγιασθῆναι· ὁ
*this for is to-be-offered them the to-be-sanctified the*
δ' ἑκάστοτε ἱερουργῶν, ὑπηρέτης ἐστὶν ἐκείνης. Εἰσφέρει
*and at-each-time consecrating (a)-servant is of-that(-grace) he-brings-in*
γὰρ οὐδὲν οἴκοθεν, οὐδέ τι τολμᾷ ποιεῖν ἢ λέγειν ἀπὸ
*for nothing from-home nor anything dares to-do or to-say from*
τῆς ἑαυτοῦ κρίσεως, καὶ τῶν λογισμῶν· ἀλλ' ἐκεῖνα
*the his-own judgment and the reasonings but those(-things)*
μόνον ἃ παρέλαβεν ἐκεῖθεν, εἴτε πρᾶγμά ἐστιν, εἴτε
*only which he-received from-there whether (a)-thing it-is or*
λόγος, εἴτε ἔργον, κατὰ τὸν τρόπον, ὃν ἐκελεύσθη,
*(a)-word or (a)-deed in the way which he-was-commanded*
κομίσας ἀποδίδωσι τῷ Θεῷ· καὶ οὕτω τὰ δῶρα
*having-brought(-them) he-renders — to-God and so the gifts*
κατὰ τὸ ἀρέσκον τῷ Θεῷ· ἀεὶ προσφερόμενα,
*according-to the(-thing) pleasing — to-God always offered*
ἀνάγκη ἀρεστὰ αὐτῷ καὶ ἀεὶ δεκτὰ εἶναι. Τί γὰρ
*(it-is)-necessary pleasing to-him and always acceptable to-be what for*
εἰ τὰ καθ' ἑαυτὸν φαῦλός ἐστιν ὁ κομίζων;
*if in-the(-things) in himself base is the(-one) bringing(-them)*
Οὐ γὰρ προστίθησιν οὐδὲν ἡ φαυλότης ἐκείνου τοῖς
*not for adds anything the baseness of-that(-one) to-the*

δώροις, οὐδὲ χείρω ποιεῖ τὴν προσαγωγήν· ὥσπερ οὐδὲ
*gifts nor worse makes the offering as not-even*
ἰατρικὸν φάρμακον κωλύεται εἶναι ὑγιεινόν, ὅτι ἰδιώτης
*(a)-medical remedy is-prevented to-be healthful because (a)-layman*
ἄνθρωπος, καὶ τῆς τέχνης οὐδὲν ἐπαΐων αὐτὸ συνέθηκεν,
*man and of-the art nothing understanding it compounded*
εἰ μόνον ἰατροῦ κελεύσαντος καὶ τὴν κατασκευὴν ἅπασαν
*if only (a)-physician having-ordered and the preparation whole*
ἐκδόντος αὐτῷ συνέθηκε. Γένοιτο γὰρ ἄν, οὐ διὰ
*having-given-out to-him he-compounded(-it) it-would-become for — not through*
τὴν ἀμάθειαν τοῦ ὑπηρετήσαντος μάταιον, ἀλλὰ διὰ
*the ignorance of-the(-one) having-served vain but through*
τὴν τέχνην τοῦ ἐκδεδωκότος σωτήριον. Ἀπὸ
*the skill of-the(-one) having-given-out(-the-prescription) saving from*
μὲν γὰρ τοῦ ὑπηρέτου ἀνεπιστημοσύνης, οὐδὲν ἔλαβεν·
*indeed for of-the servant lack-of-knowledge nothing it-received*
ἀπὸ δὲ τῆς τοῦ ἰατροῦ τέχνης πᾶσαν ἐδέξατο τὴν
*from and the of-the physician skill all it-received the*
κατασκευήν. Οὕτω κἀνταῦθα τὸ πᾶν ἡ χάρις ἐργάζεται. Ὁ
*preparation so here-too the whole the grace works the*
δὲ ἱερεὺς ὑπηρέτης ἐστὶ μόνον, οὐδ' αὐτὸς τὸ ὑπηρετεῖν
*and priest servant is only not-even he the to-serve*
οἴκοθεν ἔχων. Καὶ τοῦτο γὰρ παρὰ τῆς χάριτος αὐτῷ.
*from-himself having and this for (is)-from the grace to-him*
Τοῦτο γάρ ἐστιν ἡ ἱερωσύνη, δύναμις ὑπηρετική τις τῶν
*this for is the priesthood (a)-power serving some of-the*
ἱερῶν. Ἀλλ' ὅτι μὲν πάντας τοὺς πιστοὺς ἁγιάζει
*sacred(-things) but that indeed all the faithful sanctify*
ταῦτα τὰ δῶρα, καὶ πάντοτε, πάντοτε ὄντα δεκτὰ τῷ
*these the gifts and always always being acceptable —*
Θεῷ, δῆλον ἀπὸ τῶν εἰρημένων.
*to-God (is)-clear from the(-things) said*

# Ὅσον εἰσὶ δεκτά

## XLVII · HOW FAR THEY ARE ACCEPTABLE

*God receives these gifts by making them his own, so much that he makes them the body and blood of his Son, and gives them back to us in return. That return shows how acceptable they are, and so they sanctify all the imperfect, living and dead; the perfected saints no longer need them.*

Ἐπόμενον δὲ θεωρῆσαι καὶ ὅσον εἰσὶ δεκτά· τί γὰρ
*(it-is)-next and to-consider also how-much they-are acceptable what for*
τῷ δώρῳ τὸ δεκτὸν εἶναι, καὶ ἐπὶ τῶν ἀνθρώπων;
*(is)-for-the gift the acceptable to-be also among the men*
Τί ποιοῦντες τὰ δῶρα, δέχεσθαι αὐτὰ λέγονται; Ἆρ᾽
*what doing the gifts to-receive them are-they-said (is-it)-then*
ὅτι ταῖς χερσὶ λαμβάνομεν καὶ κόλπον αὐτοῖς ὑπέχομεν;
*that with-the hands we-take(-them) and (the)-lap to-them we-hold-out*
Οὐδαμῶς. Πολλὰ γάρ, οὐδὲ κομίσαι τοὺς λαμβάνοντας,
*by-no-means many(-things) for neither to-carry the(-ones) receiving*
οὐδὲ ὑποδέξασθαι δυνατόν· ὥσπερ εἰ ἀγρὸς εἴη τὸ
*nor to-take-in (is)-possible as if (a)-field be the(-thing)*
διδόμενον, ἢ οἰκία, ἤ τι τοιοῦτον. Ἀλλὰ τί ἂν εἴη
*given or (a)-house or anything such but what — would-be*
τὸ δέχεσθαι ἐπὶ πάντων τῶν δώρων; Τὸ μετὰ τῶν ἰδίων
*the to-receive in all the gifts the among the own(-things)*
τάξαι, τὸ οἰκειώσασθαι, ταῦτα δεκτὰ λέγονται. Ὁ δὲ Θεὸς
*to-rank the to-make-one's-own these acceptable are-said — and God*
ταῦτα τὰ δῶρα οὕτως οἰκειοῦται, ὥστε αὐτὰ σῶμα καὶ
*these the gifts so makes-his-own that them body and*
αἷμα ποιεῖται τοῦ Μονογενοῦς. Εἰ τοίνυν τῆς οἰκειώσεως
*blood he-makes of-the Only-begotten if therefore to-the appropriation*
ταύτης, οὐδέν ἐστιν ἴσον ἐνθυμηθῆναι, οὐδὲ ὅσον εἰσὶ
*this nothing is equal to-conceive nor how-much they-are*

δεκτὰ μέτρον εὑρεῖν δυνατόν. Ἔτι δὲ καὶ ἀπὸ τῆς
*acceptable (a)-measure to-find (is)-possible further and also from the*
ἀντιδόσεως δῆλον γίνεται, ὅσον ἀποδέχεται τὸ δοθὲν
*return clear becomes how-much accepts the(-thing) given*
ὁ λαβών. Τίς οὖν ἐνταῦθα ἡ ἀντίδοσις; Αὐτὸ
*the(-one) having-received(-it) what then here (is)-the return itself*
πάλιν τὸ σῶμα τοῦ Χριστοῦ καὶ τὸ αἷμα· λαμβάνων
*again the body — of-Christ and the blood receiving*
γὰρ ἡμῶν ἄρτον καὶ οἶνον ὁ Θεός, αὐτὸν ἀντιδίδωσι τὸν
*for our bread and wine — God him gives-in-return the*
Υἱόν. Καὶ πόθεν δῆλον, φησίν, ὅτι ὡς δῶρα ταῦτα ἡμῖν
*Son and whence (is-it)-clear one-says that as gifts these to-us*
ἀντὶ τῶν προσαγομένων παρὰ τοῦ Θεοῦ δίδοται·
*in-return-for the(-things) offered from — God are-given*
Ἐξ ὧν αὐτὸς ὁ ταῦτα περικείμενός φησι πρὸς ἡμᾶς,
*from what he the(-one) these wearing says to us*
«Λάβετε,» λέγων· οὕτω γὰρ μηνύεται τὸ δῶρον. Ταύτῃ
*take saying so for is-indicated the gift by-this*
τῇ φωνῇ, καὶ ὁ διδοὺς καὶ ὁ δεχόμενος καὶ
*the word both the(-one) giving and the(-one) receiving and*
τὸ διδόμενον σημαίνεται· ἔστι καὶ ἄλλως τι
*the(-thing) given is-signified it-is(-possible) also otherwise something*
λαβεῖν, ὡς παρακαταθήκην, ᾧ χρῆσθαι τοὺς λαβόντας
*to-take as (a)-deposit which to-use the(-ones) having-taken*
οὐ θέμις. Σὺ δ' ἵνα μὴ τοῦτο νομίσῃς, ἀλλ' ἴδῃς
*(is)-not lawful you but that not this you-may-think but may-see*
ὅτι σόν ἐστι, καὶ χρήσασθαι ἐκέλευσε, «Φάγετε,» λέγων.
*that yours it-is also to-use(-it) he-commanded eat saying*
Οὕτω δεκτὰ τῷ Θεῷ τὰ δῶρα καὶ μετὰ τοσαύτης
*so acceptable — to-God (are)-the gifts and with so-great*
ὑπερβολῆς. Διὰ τοῦτο ἁγιάζουσιν ἀεὶ πάσας Χριστιανῶν
*excess for this they-sanctify always all of-Christians*

ψυχάς, καὶ ζώντων καὶ τεθνεώτων τὰς ἀτελεῖς, ἔτι
*souls both living and dead the imperfect still*
δεομένας ἁγιασμῶν. Οἱ γὰρ τελειωθέντες ἅγιοι μετὰ τῶν
*needing sanctifications the for perfected saints with the*
ἀγγέλων ἑστῶτες, καὶ εἰς τὴν οὐράνιον ἱεραρχίαν ἤδη
*angels standing and into the heavenly hierarchy already*
τελέσαντες, οὐκ ἔτι δέονται τῆς ἐπιγείου ἱεραρχίας.
*having-been-initiated no longer need the earthly hierarchy*

## Τίς ὁ λόγος καθ' ὃν καὶ τοὺς ἁγίους τοῦ δώρου τούτου δεξιούμεθα καὶ θεραπεύομεν

### XLVIII · WHY WE ALSO HONOR THE SAINTS WITH THIS GIFT

*The gifts are also the saints', because they are offered in thanks for their glory, and, as he says, "what is given for my sake I receive." The saints rejoice above all that God is thanked and glorified through them, so whoever hymns God for them with these gifts does them the greatest favor, and they give themselves to help us.*

Τούτῳ δὲ ἀκόλουθον ἐκεῖνο ζητῆσαι· Εἰ γὰρ ταῦτα τὰ
*to-this and consequent (is)-that to-seek if for these the*
ἅγια ἀνατίθεται μὲν τῷ Θεῷ, ἁγιάζεται δὲ τοὺς
*holy(-things) are-dedicated indeed — to-God sanctify and the(-ones)*
ἁγιασμοῦ δεομένους, τίνος ἕνεκα καὶ τοὺς ἡγιασμένους
*of-sanctification needing for-what reason also the(-ones) sanctified*
ἤδη καὶ πάντα τελείους, ταύτῃ τῇ δωροφορίᾳ δεξιοῦσθαι
*already and in-all-respects perfect by-this the gift-bearing to-be-honored*
πιστεύομεν, καὶ ἐπειδὰν αὐτῶν τι δεηθέντες, εἰς
*we-believe and when of-them something needing to*
ἐπικουρίαν καλέσωμεν, τὴν τῶν δώρων τούτων ὑπισχνούμεθα
*aid we-call the of-the gifts these we-promise*
λειτουργίαν, ὥσπερ ἢ αὐτοῖς ταῦτα ἀναθήσειν μέλλοντες,
*service as either to-them these to-dedicate being-about*

ἢ ὑπὲρ αὐτῶν, ἵνα γένωνται βελτίους; Ὅτι καὶ ἕτερός
*or for them that they-may-become better because also another*
ἐστι τρόπος τῆς δωροφορίας ταύτης, ᾗ πρόσθεν ἔφην,
*is way of-the gift-bearing this than-what before I-said*
καθ' ὃν τὰ δῶρα ταῦτα, καὶ τῶν ἁγίων γίνεται, ὅταν
*according-to which the gifts these also of-the saints become when*
ὡς εὐχαριστήρια τῷ Θεῷ προσάγωνται, ὑπὲρ τῆς αὐτῶν
*as thank-offerings — to-God they-are-offered for the their*
δόξης, ἧς αὐτοὺς ἐδόξασε, καὶ ὑπὲρ τῆς τελειώσεως,
*glory with-which them he-glorified and for the perfection*
ἧς αὐτοὺς ἐτελείωσεν. Ἔστι μὲν γὰρ τοῦ Θεοῦ
*with-which them he-perfected they-are indeed for — of-God*
τὰ δῶρα ὡς αὐτῷ ἀνατιθέμενα· ἔστι δὲ καὶ τῶν
*the gifts as to-him dedicated they-are and also of-the(-ones)*
δεομένων βοηθείας πιστῶν ὡς βοηθήματα· ἔστι δὲ καὶ
*needing help faithful as helps they-are and also*
τῶν ἁγίων, ὅτι αὐτῶν χάριν ἀνατίθεται τῷ Θεῷ.
*of-the saints because their for-the-sake-of they-are-dedicated — to-God*
Τὸ γὰρ ἐμὴν χάριν δοθέν, ἐγὼ λαμβάνω, κἂν ὁστισοῦν
*the(-thing) for for-my sake given I receive even-if whoever*
ὁ δεχόμενος ᾖ· οὐ γὰρ πάντα τὰ διδόμενα
*the(-one) receiving be not for all the(-things) given*
ἡμῖν ὁθενοῦν ταῖς χερσὶ λαμβάνομεν ταῖς ἡμετέραις
*to-us from-anywhere with-the hands we-receive the our*
μόνον, ἀλλὰ καὶ ταῖς τῶν φίλων, καὶ τῶν οἰκείων,
*only but also with-those of-the friends and of-the kinsmen*
καὶ ἁπλῶς πάντων οἷς ὁ δωρούμενος ἵνα ἡμᾶς
*and simply of-all to-whom the(-one) giving that us*
εὐφράνῃ, δωρεῖται. Διὰ τοῦτο καὶ ὁ Κύριος, τῶν πτωχῶν
*he-may-gladden gives for this also the Lord the poor*
λαμβανόντων, ὅτι οἱ χορηγοῦντες αὐτοῖς, αὐτοῦ
*receiving because the(-ones) supplying them his*

χάριν τοῦτο ποιοῦσιν, αὐτὸς λαμβάνειν φησίν. Οὕτω καὶ
*for-the-sake-of this do himself to-receive says so also*
οἱ ἅγιοι ταῦτα τὰ δῶρα λαμβάνουσιν, ὅτι αὐτῶν χάριν
*the saints these the gifts receive because their for-the-sake-of*
ἀνατίθεται τῷ Θεῷ. Ὥσπερ γὰρ διὰ τὴν τοῦ Χριστοῦ
*they-are-dedicated — to-God as for through the — of-Christ*
ἀγάπην ἐκεῖνο γίνεται, οὕτω διὰ τὴν τῶν ἁγίων ἀγάπην
*love that happens so through the of-the saints love*
τοῦτο. Ὅτι μὲν γὰρ σφόδρα φιλοῦμεν αὐτούς, τὰ αὐτῶν
*this because indeed for greatly we-love them the their*
ἀγαθὰ ἡμέτερα λογιζόμεθα, καὶ συγχαίρομεν αὐτοῖς τῆς
*good(-things) ours we-reckon and we-rejoice-with them in-the*
εὐδαιμονίας, ὡς καὶ αὐτοὶ μετέχοντες τῶν ἀγαθῶν. Οὕτω
*happiness as also ourselves partaking of-the good(-things) so*
δὲ χαίροντες ταῖς παρὰ τοῦ Κυρίου δεδομέναις αὐτοῖς
*and rejoicing in-the from the Lord given to-them*
δωρεαῖς, εὐχαριστοῦμεν τῷ δεδωκότι, καὶ τὰ χαριστήρια
*gifts we-thank the(-one) having-given and the thank-offering*
προσάγομεν δῶρα. Οὐ διὰ τοῦτο δὲ μόνον αὐτοὶ τὰ δῶρα
*we-offer gifts not for this and only they the gifts*
λαμβάνουσιν, ὅτι διὰ τὴν αὐτῶν ἀγάπην ἡ δωροφορία
*receive because through the their love the gift-bearing*
γίνεται, ἀλλ' ὅτι καὶ αὐτὸ τοῦτο τῶν ἡδίστων καὶ
*takes-place but because also itself this (is)-of-the sweetest and*
σφόδρα κεχαρισμένων αὐτοῖς, λέγω δὴ τό, τὸν Θεὸν
*greatly pleasing to-them I-mean indeed the(-fact) — God*
δι' αὐτοὺς χάριτας δέχεσθαι, καὶ δοξάζεσθαι. Ὥσπερ
*through them thanks to-receive and to-be-glorified as*
γὰρ μέγιστον ἁμάρτημα τῶν πονηρῶν ἀνθρώπων τὸ
*for (the)-greatest sin of-the wicked men (is)-the*
βλασφημεῖσθαι τὸ ὄνομα τοῦ Θεοῦ δι' αὐτούς· οὕτω μέγα
*to-be-blasphemed the name — of-God through them so (a)-great*

κατόρθωμα, καὶ περισπούδαστον τοῖς ἁγίοις, τὸ δι᾽
*achievement and much-desired to-the saints (is)-the through*
αὐτοὺς τὸν Θεὸν δοξάζεσθαι. Τοῦτο καὶ μετὰ σώματος ζῶσι
*them — God to-be-glorified this also with (the)-body living*
διηνεκὴς ἀγὼν ἦν, καὶ μεταστᾶσιν εἰς τὸν οὐρανὸν ἔργον
*(a)-continual struggle was and (to-them)-having-passed into the heaven (a)-work*
ἐστὶν ἄληκτον καὶ τρυφή, καὶ τῆς μακαριότητος ἐκείνης
*is unceasing and delight and of-the blessedness that*
κεφάλαιον. Εἰ γὰρ ὅτε τὰ ἀγαθὰ ἐν ἐλπίσιν ἦν μόνον
*(the)-sum if for when the good(-things) in hopes were only*
αὐτοῖς, διετέλουν ἐν παντὶ εὐχαριστοῦντες τῷ Θεῷ, καὶ
*for-them they-continued in everything giving-thanks — to-God and*
πάντα εἰς δόξαν αὐτοῦ ποιοῦντες· ὁποίους αὐτοὺς γενέσθαι
*all(-things) to (the)-glory his doing what-sort them to-become*
τὰ τοιαῦτα χρὴ νομίζειν, ὅτε μείζων μὲν αὐτοῖς
*the such(-things) (one)-must think when greater indeed (is)-to-them*
ἡ εὐγνωμοσύνη πολλῷ τῷ μέσῳ, τελείοις ἤδη πᾶσαν
*the gratitude by-much the difference perfect already in-all*
ἀρετὴν γενομένοις, τὰ δὲ ἀγαθὰ οὐκέτι ἐλπίζουσιν· ἀλλ᾽
*virtue having-become the and good(-things) no-longer they-hope but*
αὐτῇ πείρᾳ μανθάνουσι τὴν τοῦ Δεσπότου φιλοτιμίαν, ὅτε
*by-very experience learn the of-the Master munificence when*
ὁρῶσιν ἑαυτοὺς ἐξ οἵων οἷοι γεγόνασιν ἀντὶ πηλίνων
*they-see themselves from what-sort what-sort they-have-become instead-of clay*
ἥλιοι, ἀντὶ δούλων ἠτιμωμένων υἱοὶ τίμιοι, καὶ βασιλείας
*suns instead-of slaves dishonored sons honored and of-(the)-kingdom*
οὐρανῶν κληρονόμοι· ἀντὶ ὑπευθύνων, δυνατοὶ καὶ ἄλλους
*of-(the)-heavens heirs instead-of liable able also others*
λύειν εὐθύνης, τῇ πρὸς τὸν Δικαστὴν παῤῥησίᾳ; Διὰ
*to-loose from-liability by-the toward the Judge boldness for*
τοῦτο οὐδὲ κόρος ἐστὶν αὐτοῖς οὐδεὶς τῶν εἰς Θεὸν ὕμνων·
*this neither satiety is to-them any of-the to God hymns*

οὐδὲ νομίζουσιν αὐτοὶ μόνοι πρὸς τὴν εὐχαριστίαν ἀρκεῖν.
*nor they-think themselves alone for the thanksgiving to-suffice*
Ὅθεν βούλονται πάντας καὶ ἀγγέλους καὶ ἀνθρώπους
*whence they-wish all both angels and men*
ἔχειν τοῦτον αὐτοῖς συνεργαζομένους τὸν ὕμνον· ἵνα τὸ
*to-have this with-them working-together the hymn that the*
ὄφλημα αὐτῶν ἡ εὐχαριστία τῷ Θεῷ ἐγγυτέρω τῆς ἀξίας
*debt their the thanksgiving — to-God nearer to-the worth*
ἀποδοθῇ, πολλαπλασίων ἑαυτῆς γενομένη, τῇ προσθήκῃ
*may-be-rendered manifold itself having-become by-the addition*
τῶν ὑμνητῶν. Καὶ τούτων μάρτυρες οἱ περὶ Ἀζαρίαν
*of-the hymners and of-these witnesses (are)-the about Azarias*
ἅγιοι παῖδες, οἱ τοῦ πυρὸς κρατήσαντες, καὶ ταύτην
*holy children the(-ones) the fire having-mastered and this*
παρὰ τοῦ Θεοῦ τότε λαβόντες τὴν χάριν· ἐπεὶ ἔδει
*from — God then having-received the grace since (one)-ought*
καὶ αὐτοὺς τῆς παραδόξου ταύτης σωτηρίας χάριτας
*also them of-the wonderful this salvation thanks*
ὁμολογῆσαι τῷ σώσαντι, καὶ ὑμνῆσαι οὐκ ἠγάπησαν,
*to-confess to-the(-one) having-saved and to-hymn not they-were-content*
εἰ αὐτοὶ μόνον ὑμνήσουσιν, οὐδὲ τὴν ἑαυτῶν βοὴν ἀρκεῖν
*if they alone should-hymn nor the their-own cry to-suffice*
ἐνόμισαν, ἀλλὰ καὶ ἀγγέλους συνεκάλουν, καὶ ἀνθρώπων
*they-thought but also angels they-called-together and of-men*
ἅπαντα γένη, καὶ οὐρανὸν αὐτόν, καὶ τὸν ἥλιον, καὶ τοὺς
*all races and heaven itself and the sun and the*
ἀστέρας, καὶ γῆν καὶ ὄρη, καὶ ἄλογα πάντα καὶ ἄψυχα·
*stars and earth and mountains and irrational all and soulless*
καὶ ἁπλῶς, πᾶσαν τὴν κτίσιν. Τοσαύτη τοῦ τὸν Θεὸν
*and simply all the creation so-great of-the — God*

ὑμνεῖσθαι παρὰ τοῖς ἁγίοις ἐπιθυμία, καὶ μετὰ σώματος
*to-be-hymned among the saints desire both with (the)-body*
ἔτι ζῶσι, καὶ πολλῷ μᾶλλον ἀπαλλαγεῖσι τοῦ σώματος.
*still living and much more set-free from-the body*
Ὅθεν εἴ τις αὐτῶν μεμνημένος καὶ τῆς εὐδοκιμήσεως αὐτῶν,
*whence if anyone them remembering and the good-repute their*
καὶ τῆς μακαριότητος, καὶ τῆς δόξης, τὸν στεφανώσαντα
*and the blessedness and the glory — having-crowned(-them)*
Θεὸν ὑμνήσειε, χάριν αὐτοῖς κατατίθεται χαρίτων ἁπασῶν
*God should-hymn (a)-favor to-them he-lays-up of-favors all*
τὴν τιμιωτέραν, καὶ μάλιστ' ὅταν ποιῆται τὴν ὕμνησιν,
*the most-precious and especially when he-makes the hymning*
οὐ φωναῖς ψιλαῖς μόνον, ἀλλὰ καὶ δώρων χαριστηρίων
*not with-voices bare only but also with-gifts of-thank-offering*
προσαγωγῇ, καὶ δώρων οὕτω σφόδρα δεκτῶν τῷ Θεῷ,
*(the)-offering and gifts so greatly acceptable — to-God*
καὶ τιμίων τὴν ἀνωτάτω τιμήν. Τηνικαῦτα γὰρ καθάπερ
*and precious the highest honor then for as*
αὐτὸς ὁ Σωτήρ, ἵλεως αὐτὰ δεχόμενος, καὶ ὑπὲρ πᾶσαν
*himself the Savior gracious them receiving also beyond all*
νομικὴν λατρείαν τὸ σῶμα ἡμῖν ἀντιδίδωσι, καὶ τὸ αἷμα·
*legal worship the body to-us gives-in-return and the blood*
οὕτω καὶ αὐτοὶ χαίροντες αὐτοῖς, ὡς οὐδενὶ τῶν ἄλλων,
*so also they rejoicing in-them as in-none of-the others*
οἷς αὐτοὺς θεραπεύειν δοκοῦμεν, ὅλους παρέχουσιν ἡμῖν
*with-which them to-serve we-think wholly give to-us*
ἑαυτοὺς συντελεῖν πρὸς πᾶν ὅ τι ἡμῖν συμφέρει·
*themselves to-contribute toward every(-thing) whatever — for-us is-profitable*
πανταχοῦ γὰρ τὸν ἑαυτῶν μιμοῦνται Δεσπότην.
*everywhere for the their-own they-imitate Master*

# Πρὸς τοὺς λέγοντας τὴν ἐν τῇ λειτουργίᾳ τῶν ἁγίων μνήμην, ἱκεσίαν τοῦ ἱερέως πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἶναι

## XLIX · THAT REMEMBERING THE SAINTS IS NO SUPPLICATION FOR THEM

*Some think the Church prays for the saints, but it asks for them nothing it asks for the dead, and to pray forgiveness or perfection for the perfect would mock or deny their glory. It names them as intercessors, includes the God-bearer, who needs no mediator, and Christ mediates in himself, not by prayers. The word "for" is used of thanks too, and the saints, the end of all God's gifts, are the chief occasion of the Eucharist.*

Ἀλλ' ἐνταῦθά τινες ἠπατήθησαν, οὐκ εὐχαριστίαν, ἀλλ'
*but here some have-been-deceived not thanksgiving but*
ἱκεσίαν ὑπὲρ τῶν ἁγίων πρὸς τὸν Θεὸν τὴν μνήμην
*supplication for the saints toward — God the remembrance*
αὐτῶν εἶναι νομίσαντες, οὐκ οἶδα πόθεν λαβόντες τῶν
*their to-be having-thought not I-know whence having-taken of-the*
λογισμῶν τούτων τὰς ἀφορμάς. Οὔτε γὰρ ἀπὸ τῶν
*reasonings these the occasions neither for from the*
πραγμάτων αὐτῶν ταῦτα πιστεύειν ἀκόλουθον, οὔτε ἀπὸ
*realities themselves these to-believe (is)-consistent nor from*
τῶν ἐνταῦθα τῆς ἱερουργίας ῥημάτων. Καὶ τὸ μὲν εἰκὸς
*the here of-the sacred-service words and the indeed likelihood*
τῶν πραγμάτων, ὅτι πολλοῦ δεῖ τοιαῦτα συγχωρεῖν,
*of-the realities that much it-lacks such to-allow*
δῆλον ἐκεῖθεν. Εἰ γὰρ εὔχεται ὑπὲρ τῶν ἁγίων ἡ
*(is)-clear from-there if for prays for the saints the*
Ἐκκλησία, ἐκεῖνα πάντως εὔξαιτ' ἂν ἃ εἴωθεν
*Church those(-things) altogether she-would-pray — which she-is-accustomed*
εὔχεσθαι πανταχοῦ. Τίνα δέ ἐστιν ἃ εὔχεται τοῖς
*to-pray everywhere what and are(-the-things) which she-prays for-the*

κεκοιμημένοις; Ἄφεσις ἁμαρτιῶν, βασιλείας κληρονομία,
*fallen-asleep remission of-sins of-(the)-kingdom inheritance*
ἀνάπαυσις ἐν τοῖς κόλποις Ἀβραὰμ μετὰ τῶν τετελειωμένων
*rest in the bosom of-Abraham with the perfected*
ἁγίων. Ταῦτα τῆς Ἐκκλησίας εὐχή, παρὰ ταῦτα
*saints these (are)-of-the Church (the)-prayer beyond these*
οὐδὲν ἂν εὕροις εὐχομένην τοῖς μεταστᾶσιν. Ἐν τούτοις
*nothing — you-would-find (her)-praying for-the departed in these*
ὥρισται ἡ πρὸς Θεὸν ἡμῶν ἱκεσία. Οὐ γὰρ πᾶν οὗπερ
*is-defined the toward God our supplication not for everything whatever*
ἄν τις ἐπιθυμήσειε, καὶ εὔχεσθαι ἔξεστιν· ἀλλὰ κἀνταῦθα
*— anyone should-desire also to-pray is-allowed but here-too*
νόμος ἐστί, καὶ ὅρος, ὃν ὑπερβαίνειν ἀθέμιτον.
*law is and (a)-limit which to-transgress (is)-unlawful*
Τὸ γάρ, «Τί προσευξόμεθα καθ' ὃ δεῖ, οὐκ οἴδαμεν,
*the for what we-shall-pray as — (one)-must not we-know*
φησίν, ἀλλ' αὐτὸ τὸ Πνεῦμα ἐντυγχάνει ὑπὲρ ἡμῶν·»
*he-says but itself the Spirit intercedes for us*
τουτέστιν, ἃ δεῖ προσεύχεσθαι, διδάσκει ἡμᾶς· οὕτω
*that-is what (one)-must pray teaches us so*
γὰρ οἱ διδάσκαλοι τῆς Ἐκκλησίας ἐξειλήφασιν. Σκέψαι
*for the teachers of-the Church have-interpreted(-it) consider*
τοίνυν εἴ τι πλέον τῶν εἰρημένων ἐν πάσαις
*therefore if anything more of-the(-things) said in all*
τελεταῖς καὶ ἱερολογίαις ἔστιν εὑρεῖν εὐχομένην τὴν
*rites and sacred-speeches it-is(-possible) to-find praying the*
Ἐκκλησίαν, καὶ οὐκ ἂν εὕροις. Οὐκοῦν εὔξονται
*Church and not — you-would-find(-it) therefore they-will-pray*
μὲν τοῖς ἀνευθύνοις ἄφεσιν ἁμαρτιῶν, ὡς ὑπευθύνοις ἔτι
*indeed for-the unaccountable remission of-sins as (for)-accountable still*
καὶ δίκας ὀφείλουσιν· εὔξονται δὲ τοῖς ἁγίοις, ὡς μήπω
*and penalties owing they-will-pray and for-the saints as not-yet*

ἡγιασμένοις, τὴν μετὰ τῶν ἁγίων ἀνάπαυσιν· εὔξονται
*sanctified the with the saints rest they-will-pray*
δὲ τελείωσιν τοῖς τελείοις, ὡς μήπω τελειωθεῖσιν. Καὶ
*and perfection for-the perfect as not-yet perfected and*
οὕτως ἀνάγκη δυοῖν θάτερον ἁμαρτάνειν αὐτούς· ἢ
*so (it-is)-necessary of-two (in)-the-one to-err them either*
γὰρ ὁμολογοῦντες τὴν μακαριότητα, καὶ τὴν τελειότητα
*for confessing the blessedness and the perfection*
τῶν ἁγίων, ἑκόντες βούλονται πρὸς τὸν Θεὸν ληρεῖν, καὶ
*of-the saints willingly they-wish to — God to-babble and*
ματαίαν ὑπὲρ αὐτῶν συνείρειν εὐχήν, ὅπερ ἐστὶν ἀνδρῶν
*vain for them to-string-together prayer which is of-men*
τὰ θεῖα παιζόντων μᾶλλον ἢ ἱερέων. Ἢ μετὰ
*the divine(-things) mocking rather than of-priests or with*
σπουδῆς ποιούμενοι τὰς εὐχάς, ὡς ἂν οἰόμενοι τοὺς ἁγίους
*zeal making the prayers as — thinking the saints*
δι᾽ αὐτῶν ὠφελεῖν, τὴν αὐτῶν ἀρνοῦνται δόξαν, ὅπέρ
*through them to-benefit the their they-deny glory which*
ἐστι βλασφημεῖν, οὐκ αὐτοὺς μόνον ἀλλὰ καὶ τὸν Θεὸν
*is to-blaspheme not them only but also — God*
αὐτόν, ὡς ψευσάμενον τὰς ἐπαγγελίας· ὃς ἐπηγγείλατο
*himself as having-lied (in)-the promises who promised*
δοξάζειν, καὶ τῆς βασιλείας μεταδώσειν αὐτοῖς· μᾶλλον
*to-glorify(-them) and of-the kingdom to-impart to-them rather*
δὲ καὶ ἄμφω σαφής ἐστι βλασφημία· τοῦτο μέν, ὡς
*and also both (is)-clear is blasphemy this indeed as*
παντελῶς ἀρνουμένων τὴν μακαριότητα τῶν ἁγίων· ἐκεῖνο
*altogether denying the blessedness of-the saints that*
δέ, ὡς τὰ τῶν ἀρνουμένων, ποιούντων. Οὓς γὰρ
*but as the(-things) of-the(-ones) denying doing whom for*
εἶναι πιστεύουσι μακαρίους, ὡς ἐν υἱῶν μοίρᾳ τεταγμένους,
*to-be they-believe blessed as in sons' portion ranked*

καὶ τῆς βασιλείας αὐτῆς κληρονόμους, τούτους ἴσως
*and of-the kingdom itself heirs these perhaps*
ἂν ἀγεράστοις καὶ ἀτιμήτοις καὶ ὑπευθύνοις, δι᾽ ὧν
*— unrewarded and unhonored and accountable through what*
τοιαῦτα ὑπὲρ αὐτῶν ἀξιοῦσιν εὔχεσθαι, μαρτυροῦσιν. Οὕτω
*such(-things) for them they-think-fit to-pray they-attest so*
μὲν οὖν αὐτῶν ἕνεκα τῶν πραγμάτων, ἄτοπον εἶναι
*indeed then (the)-very because-of the realities absurd to-be*
φαίνεται, εἴ τις νομίζει τὴν ὑπὲρ τῶν ἁγίων παρὰ τῆς
*appears(-it) if anyone thinks the for the saints from the*
Ἐκκλησίας εἰς τὸν Θεὸν προσφορὰν ἱκέσιον εἶναι. Ἴδωμεν
*Church to — God offering supplicatory to-be let-us-see*
δὲ καὶ αὐτὰ τὰ ῥήματα. «Ἔτι προσάγομέν σοι λογικὴν
*and also themselves the words still we-offer to-you reasonable*
ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων,
*this worship for the(-ones) in faith having-gone-to-rest*
προπατόρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων,
*forefathers patriarchs prophets apostles preachers*
εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν, καὶ
*evangelists martyrs confessors ascetics and*
παντὸς πνεύματος ἐν πίστει τετελειωμένου· ἐξαιρέτως, τῆς
*every spirit in faith made-perfect especially of-the*
παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου Δεσποίνης
*all-holy immaculate most-blessed glorious Lady*
ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, τοῦ ἁγίου
*our God-bearer and ever-virgin Mary of-the holy*
Ἰωάννου τοῦ προφήτου καὶ Βαπτιστοῦ καὶ Προδρόμου, τῶν
*John the prophet and Baptist and Forerunner of-the*
ἁγίων καὶ πανευφήμων ἀποστόλων, καὶ πάντων τῶν ἁγίων,
*holy and all-praised apostles and of-all the saints*
ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός, καὶ μνήσθητι
*by-whose — supplications visit us — God and remember*

πάντων τῶν κεκοιμημένων ἐπ᾽ ἐλπίδι ἀναστάσεως, καὶ
*all the(-ones) having-fallen-asleep in hope of-resurrection and*
ζωῆς αἰωνίου· καὶ ἀνάπαυσον ὅπου ἐπισκοπεῖ τὸ φῶς
*of-life eternal and give-rest(-to-them) where looks-upon(-them) the light*
τοῦ προσώπου σοῦ.» Ταῦτα τὰ ῥήματα ἐν οἷς οὐδεμία
*of-the face your these (are)-the words in which no*
περιέχεται περὶ τῶν ἁγίων πρὸς τὸν Θεὸν ἱκεσία, οὐδὲ
*is-contained about the saints toward — God supplication nor*
εὔχεται ὁ ἱερεὺς τῶν εἰωθότων οὐδέν.
*does-pray the priest (for)-the(-things) accustomed nothing*
Ἀλλὰ τῶν μὲν ἄλλων κεκοιμημένων πιστῶν μεμνημένους,
*but of-the indeed other fallen-asleep faithful having-remembered*
εὐθὺς προστίθησιν τὴν ὑπὲρ τούτων εὐχήν. «Ἀνάπαυσον
*at-once he-adds the for these prayer give-rest-to*
γὰρ αὐτούς, φησίν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου
*for them he-says where looks-upon(-them) the light of-the face*
σου.» Ἔστι δὲ τῶν ἁγίων τοὐναντίον ἅπαν. Οὐ γὰρ
*your it-is and (with)-the saints the-contrary entirely not for*
πρεσβείαν ὑπὲρ αὐτῶν ποιεῖται, ἀλλ᾽ αὐτοὺς μᾶλλον
*intercession for them he-makes but them rather*
προβάλλεται πρέσβεις. Εἰπὼν γὰρ καὶ ἀριθμήσας τοὺς
*he-puts-forward (as)-intercessors having-said for and having-enumerated the*
ἁγίους, ἐπάγει, «Ὧν ταῖς πρεσβείαις ἐπίσκεψαι ἡμᾶς, ὁ
*saints he-adds by-whose — intercessions visit us —*
Θεός.» Ὃ δὲ μάλιστα δείκνυσιν, οὐ δέησίν τινα καὶ ἱκεσίαν,
*God which and most shows not petition some and supplication*
ἀλλ᾽ εὐχαριστίαν ὑπὲρ τῶν ἁγίων εἶναι ταῦτα τὰ ῥήματα,
*but thanksgiving for the saints to-be these the words*
ὅτι καὶ ἡ τοῦ Θεοῦ Μήτηρ ἐν τούτῳ τῷ καταλόγῳ
*(is)-that also the — of-God Mother in this the list*
τάττεται· οὐ γὰρ ἂν ἐτάττετο, εἰ μεσιτείας τινὸς ὁ χορὸς
*is-ranked not for — she-would-be-ranked if mediation some the choir*

οὗτος ἐδεῖτο, ἥ γε πάσης ἐστὶν ἐπέκεινα μεσιτείας, οὐ τῆς
*this needed she indeed of-all is beyond mediation not of-the*
ἀνθρωπίνης μόνον ἱεραρχίας, ἀλλὰ καὶ τῆς τῶν ἀγγέλων,
*human only hierarchy but also of-the of-the angels*
ὡς ἂν καὶ αὐτῶν οὖσα τῶν ἀνωτάτω νόων ἀσυγκρίτως
*as — even than-them being the highest minds incomparably*
ἁγιωτέρα. Καὶ μὴν ὁ Χριστός ἐστι, φησίν, ὁ ταύτην
*holier and indeed — Christ it-is one-says the(-one) this*
τελῶν ἱερουργίαν. Τί οὖν θαυμαστὸν εἰ καὶ τοῖς ἁγίοις
*performing sacred-service what then (is)-wonderful if also for-the saints*
καὶ αὐτῇ μεσιτεύσειε τῇ Μητρί; Ἀλλ' οὐδένα τοῦτο
*and for-herself he-should-mediate the Mother but no this*
λόγον ἔχει. Οὐ γὰρ οὗτος ὁ τρόπος τῆς τοῦ Χριστοῦ
*reason has not for this (is)-the way of-the — of-Christ*
μεσιτείας· μεσίτης μὲν γὰρ ἐγένετο Θεοῦ καὶ ἀνθρώπων·
*mediation mediator indeed for he-became of-God and men*
ἀλλ' οὐ λόγοις τισὶ καὶ εὐχαῖς, ἀλλ' ἑαυτῷ· ὅτι γὰρ
*but not with-words some and prayers but with-himself because for*
Θεὸς ὁ αὐτὸς καὶ ἄνθρωπος ἦν, Θεὸν ἀνθρώποις συνῆψε,
*God the same and man he-was God to-men he-joined*
κοινὸν ὅρον ἑαυτὸν ἀμφοτέραις ταῖς φύσεσιν ἐμβαλών.
*(a)-common boundary himself to-both the natures having-put-in*
Τὸ δὲ νομίζειν αὐτὸν διὰ τῶν ἐν τῇ ἱερουργίᾳ εὐχῶν ἀεὶ
*the but to-think him through the in the sacred-service prayers always*
μεσιτεύειν, βλασφημίας ἁπάσης καὶ ἀτοπίας ἐστὶ μεστόν.
*to-mediate (is)-of-blasphemy all and absurdity is full*
Εἰ γὰρ καὶ αὐτός ἐστιν ὁ τελῶν τὴν ἱερουργίαν,
*if for even he is the(-one) performing the sacred-service*
ἀλλ' οὐ πάντα τὰ ἐκεῖ γινόμενα καὶ λεγόμενα αὐτῷ
*but not all the(-things) there done and said to-him*
ἀναθήσομεν. Τὸ μὲν γὰρ ἔργον τῆς μυσταγωγίας, καὶ
*we-shall-ascribe the indeed for work of-the mystagogy and*

τὸ τέλος, ἤτοι τὸ ἁγιασθῆναι τὰ δῶρα, καὶ ἁγιάσαι τοὺς
*the end that-is the to-be-sanctified the gifts and to-sanctify the*
πιστούς, αὐτός ἐστι μόνος ὁ τελῶν. Αἱ δὲ περὶ
*faithful he is alone the(-one) performing(-it) the and about*
τούτων εὐχαὶ καὶ δεήσεις καὶ ἱκεσίαι, τοῦ ἱερέως· ἐκεῖνα
*these prayers and petitions and supplications (are)-of-the priest those*
μὲν γὰρ δεσπότου, ταῦτα δὲ δούλου· καὶ ὁ μὲν
*indeed for (are)-of-(the)-master these and of-(a)-servant and the indeed*
εὔχεται, ὁ δὲ τελειοῖ τὰς εὐχάς· καὶ ὁ μὲν Σωτὴρ
*prays the(-other) and perfects the prayers and the indeed Savior*
δίδωσιν, ὁ δὲ ἱερεὺς ὑπὲρ τῶν δοθέντων εὐχαριστεῖ·
*gives the and priest for the(-things) given gives-thanks*
καὶ ὁ μὲν ἱερεὺς προσάγει, ὁ δὲ Κύριος ἐκδέχεται τὰ
*and the indeed priest offers the and Lord receives the*
δῶρα· προσφέρει μὲν γὰρ καὶ ὁ Κύριος, ἀλλ᾽ ἑαυτὸν τῷ
*gifts offers indeed for also the Lord but himself to-the*
Πατέρι, καὶ τὰ δῶρα ταῦτα, ὅταν αὐτὸς γένωνται, ὅταν εἰς
*Father and the gifts these when himself they-become when into*
τὸ αὐτοῦ σῶμα καὶ αἷμα μεταβληθῶσιν. Ὅτι γὰρ ἑαυτὸν
*the his body and blood they-are-changed because for himself*
προσφέρει, διὰ τοῦτο εἶναι λέγεται ὁ αὐτὸς καὶ προσφέρων,
*he-offers for this to-be is-said the same both offering*
καὶ προσφερόμενος, καὶ προσδεχόμενος· προσφέρων μέν,
*and offered and receiving offering indeed*
καὶ προσδεχόμενος, ὡς Θεός· προσφερόμενος δὲ ὡς
*and receiving as God offered and as*
ἄνθρωπος· ἄρτον δὲ καὶ οἶνον ἔτι ὄντα τὰ δῶρα,
*man bread but and wine still being the gifts*
προσφέρει μὲν ὁ ἱερεύς, προσδέχεται δὲ ὁ Κύριος.
*offers indeed the priest receives and the Lord*

Καὶ τί ποιῶν τὰ δῶρα προσδέχεται; Ἁγιάζων αὐτά, εἰς
*and what doing the gifts receives(-he) sanctifying them into*
τὸ αὐτοῦ σῶμα καὶ αἷμα μεταβάλλων. Τοῦτο γὰρ τὸ
*the his body and blood changing(-them) this for (is)-the*
δέχεσθαι, τὸ οἰκειοῦσθαι, κατὰ τὰ προειρημένα·
*to-receive the to-make-one's-own according-to the(-things) said-before*
οὗτος ὁ τρόπος καθ' ὃν ὁ Χριστὸς τὴν ἱερουργίαν
*this (is)-the way according-to which — Christ the sacred-service*
ταύτην ἱερουργεῖ· ταῦτά ἐστιν ἃ τὴν ἱερωσύνην αὐτῷ
*this performs these are which the priesthood for-him*
ποιεῖ· εἰ δὲ πρὸς τοῖς εἰρημένοις, καὶ τὰς ἐν τῇ
*make if and besides the(-things) said also the in the*
μυσταγωγίᾳ εὐχάς, ἢ πάσας ἤ τινας τοῦ Χριστοῦ
*mystagogy prayers either all or some — of-Christ*
θείη τις εἶναι φωνάς, οὐδὲν κατὰ τοῦτο διοίσει
*should-set anyone to-be words in-nothing as-to this he-will-differ*
τῶν ἀσεβῶν, οἳ τὴν δόξαν αὐτοῦ καθαιρεῖν ἐτόλμησαν.
*from-the impious who the glory his to-destroy dared*
Ἀνάγνωθι τὰς εὐχὰς ἁπάσας, καὶ εἴσῃ τὰ ῥήματα
*read the prayers all and you-will-know the words*
ἐκεῖνα πάντα δούλων εἶναι ῥήματα· ἀνάγνωθι καὶ ταύτην
*those all of-servants to-be words read also this(-one)*
ἣ μνημονεύει τῶν ἁγίων, ἣν τῷ Χριστῷ ἀνατιθέναι
*in-which he-remembers the saints which — to-Christ to-ascribe*
τολμῶσι, καὶ εὑρήσεις ἐκεῖ οὐδὲν μὲν υἱῷ πρέπον
*they-dare and you-will-find there nothing indeed to-(a)-son befitting*
ὁμοτίμῳ, πάντα δὲ δούλων. Πρῶτον μὲν γάρ, οὐκ ἀφ'
*of-equal-honor all(-things) and of-servants first indeed for not from*
ἑνὸς προσώπου, ἀλλὰ κοινὴ τοῦ γένους ἐστὶν ἡ εὐχαριστία,
*one person but common of-the race is the thanksgiving*
καὶ ὡς ἁμαρτήσαντες, καὶ μὴ περιοφθέντες ὑπὸ τῆς τοῦ
*and as having-sinned and not having-been-overlooked by the —*

Θεοῦ φιλανθρωπίας, εὐχαριστοῦσι· καὶ ἡ εὐχαριστία οὐ
*of-God love-of-man they-give-thanks and the thanksgiving (is)-not*
πρὸς τὸν Πατέρα μόνον, ἀλλὰ καὶ πρὸς τὸν Υἱὸν αὐτοῦ,
*to the Father only but also to the Son his*
καὶ τὸ Πνεῦμα τὸ ἅγιον· καὶ τῆς τοῦ Θεοῦ Μητρός, ὡς
*and the Spirit the holy and of-the — of-God Mother as*
Δεσποίνης δοῦλοι, μέμνηνται· καὶ ταῖς πρεσβείαις αὐτῆς καὶ
*of-(a)-Lady servants they-remember and by-the intercessions her and*
τῶν ἁγίων τῆς παρὰ τοῦ Θεοῦ ἐπισκέψεως καὶ προνοίας
*of-the saints of-the from — God visitation and providence*
αἰτοῦνται τυχεῖν. Ταῦτα δὲ τί κοινὸν ἔχει πρὸς τὸν ἕνα
*they-ask to-obtain these and what common has to the one*
Κύριον, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἀναμάρτητον,
*Lord the Son — of-God the only-begotten the sinless*
τὸν πάντων Δεσπότην; «Εὐχαριστοῦμέν σοι, φησί, καὶ τῷ
*the of-all Master we-thank you he-says also the*
Υἱῷ σου τῷ μονογενεῖ.» Οὐκοῦν ὁ Χριστὸς εὐχαριστεῖ
*Son your the only-begotten therefore — Christ thanks*
τῷ Υἱῷ τοῦ Θεοῦ τῷ μονογενεῖ; καὶ ἰδοὺ δύο ἔσονται
*the Son — of-God the only-begotten and behold two will-be*
θεοί, κατὰ τὴν Νεστορίου μανίαν· οὕτως ἀσεβὲς καὶ
*gods according-to the of-Nestorius madness so impious and*
ἀνόητον τὸν Χριστὸν νομίζειν ὑπὲρ τῶν ἁγίων πρεσβεύειν,
*senseless — Christ to-think for the saints to-intercede*
καὶ τοιαύτην πρεσβείαν καὶ μεσιτείαν αὐτῷ περιάπτειν.
*and such intercession and mediation to-him to-attach*
Ἐδείχθη δὲ ταῦτα μηδὲ τῶν ἱερῶν εἶναι. Λείπεται δὴ
*it-was-shown and these not-even of-the sacred to-be it-remains indeed*
μὴ ἱκεσίαν ἀλλ' εὐχαριστίαν εἶναι ταῦτα τὰ ῥήματα.
*not supplication but thanksgiving to-be these the words*
«Ναί,» φησίν, ἀλλ' ἡ λέξις οὐκ ἐᾷ τὴν ἱκεσίαν
*yes one-says but the expression not allows the supplication*

σαφῶς δυναμένην. Ἡ γὰρ ὑπὲρ πρόθεσις τοῦτο βούλεται
*clearly being-able(-to-mean) the for for preposition this means*
σημαίνειν.
*to-signify*
Οὐ πάντως· οὐ γὰρ πανταχοῦ τὸν δεόμενον δείκνυσι.
*not altogether not for everywhere the(-one) asking it-shows*
Οὐ γὰρ ἐν οἷς ἱκετεύομεν μόνον, ἀλλὰ καὶ ἐν οἷς
*not for in which we-supplicate only but also in which*
εὐχαριστοῦμεν, ταύτῃ χρώμεθα τῇ λέξει. Καὶ τοῦτο
*we-give-thanks this we-use the expression and this*
δῆλον πολλαχόθεν, καὶ ἀπ᾽ αὐτῆς δὲ τῆς προκειμένης
*(is)-clear from-many-places and from itself and the set-forth*
εὐχῆς. «Ὑπὲρ τούτων, φησίν, ἁπάντων εὐχαριστοῦμέν σοι,
*prayer for these he-says all we-thank you*
καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ
*and the only-begotten your Son and the Spirit your the*
ἁγίῳ,» ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν,
*holy for all of-which we-know and of-which not we-know*
εὐχαριστοῦμέν σοι· καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν
*we-thank you and for the liturgy this which*
ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας. Ὁρᾷς τὴν
*from the hands our to-receive you-have-deigned you-see the*
(ὑπέρ) καὶ ἐπὶ τῆς εὐχαριστίας κειμένην; Οὐκοῦν πρὸς τὴν
*for also upon the thanksgiving lying therefore toward the*
πλάνην ταύτην οὐδεμία καταλείπεται πρόφασις. Οὕτω μὲν
*error this no is-left pretext so indeed*
οὖν ἀδύνατον ἱκέσιον εἶναι τὴν περὶ τῶν ἁγίων μνήμην.
*then (it-is)-impossible supplicatory to-be the about the saints remembrance*
Ὅτι δὲ χαριστήριός ἐστι, δείκνυσιν αὐτὸ τοῦτο τὸ μὴ εἶναι
*that and thanksgiving it-is shows this itself the not to-be*
ἱκέσιον. Ἀνάγκη γὰρ δυοῖν θάτερον, ἢ ἱκέσιον εἶναι, ἢ
*supplicatory (it-is)-necessary for of-two the-one either supplicatory to-be or*

χαριστήριον· ὅτι κατὰ τοὺς δύο μόνον τούτους τρόπους
*thanksgiving because according-to the two only these ways*
μεμνήμεθα πρὸς τὸν Θεὸν τῶν παρ᾽ ἐκείνου γενομένων
*we-remember before — God the from him having-come*
ἡμῖν ἀγαθῶν, ἢ ἵνα λάβωμεν αὐτά, ἢ ὅτι ἤδη
*to-us good(-things) either that we-may-receive them or because already*
ἐλάβομεν. Καὶ τὸ μὲν ἐστιν ἱκεσία, τὸ δὲ εὐχαριστία.
*we-received and the indeed is supplication the and thanksgiving*
Δείκνυσι δὲ καὶ τὸ πασῶν μεγίστην εἶναι τῶν τοῦ Θεοῦ
*shows and also the of-all greatest to-be of-the — of-God*
δωρεῶν εἰς τοὺς ἀνθρώπους τὴν τῶν ἁγίων τελείωσιν.
*gifts to the men the of-the saints perfection*
Καὶ διὰ τοῦτο μὴ χάριτας ὁμολογεῖν αὐτῷ τὴν Ἐκκλησίαν
*and for this not thanks to-confess to-him the Church*
περὶ αὐτῶν, μὴ θεμιτὸν εἶναι. Καὶ τί λέγω μεγίστην τῶν
*about them not lawful to-be and why do-I-say greatest of-the*
τοῦ Θεοῦ δωρεῶν τὴν τῶν ἁγίων τελείωσιν; Αὕτη μὲν οὖν
*— of-God gifts the of-the saints perfection this indeed then*
ἐστιν ἅπασα ἡ τοῦ Θεοῦ δωρεά. Πάντων γὰρ ὧν εἰς τὸ
*is all the — of-God gift of-all for which to the*
γένος ἡμῶν ἐποίησεν ἀγαθῶν, τοῦτό ἐστι τὸ τέλος, τοῦτο
*race our he-did good(-things) this is the end this*
καρπός, οἱ χοροὶ τῶν ἁγίων· καὶ τούτου ἕνεκα οὐρανὸς
*(the)-fruit the choirs of-the saints and of-this for-the-sake-of heaven*
ἡμῖν ἐδημιουργήθη, καὶ ἡ γῆ, καὶ τὸ ὁρώμενον
*for-us was-created and the earth and the(-thing) seen*
ἅπαν. Διὰ τοῦτο παράδεισος· διὰ τοῦτο προφῆται· διὰ
*all for this paradise for this prophets for*
τοῦτο αὐτὸς ὁ Θεὸς ἐν σαρκί, καὶ Θεοῦ λόγος, καὶ
*this himself — God in flesh and of-God (the)-word and*
ἔργα, καὶ πάθη, καὶ θάνατος· ἵνα ἀπὸ τῆς γῆς εἰς τὸν
*works and sufferings and death that from the earth to the*

οὐρανὸν μετοικήσωσιν ἄνθρωποι, καὶ τῆς ἐκεῖ βασιλείας
*heaven may-migrate men and of-the there kingdom*
γένωνται κληρονόμοι. Εἰ τοίνυν ὅλως εὐχαριστία ἐστὶν
*may-become heirs if therefore at-all thanksgiving is*
ἐν τῇ τελετῇ, καὶ τὰ δῶρα ταῦτα χαριστήρια, καθάπερ
*in the rite and the gifts these (are)-thank-offerings as*
ἱκέσια, πᾶσα ἀνάγκη τὸ κεφάλαιον τῆς εὐχαριστίας, καὶ
*supplications all necessity the sum of-the thanksgiving and*
τὴν ἀφορμήν, αὐτοὺς εἶναι τοὺς τελειωθέντας ἁγίους.
*the occasion them to-be the perfected saints*
Ὅλως δὲ τί ἐστι τὸ ποιοῦν ἐν ἡμῖν τὴν εὐχαριστίαν·
*generally and what is the(-thing) producing in us the thanksgiving*
οὐ τὸ αἰτεῖν, καὶ λαβεῖν ὅπερ αἰτοῦμεν; Τί οὖν παρὰ
*(is-it)-not the to-ask and to-receive what we-ask what then from*
τοῦ Θεοῦ ἡ Ἐκκλησία αἰτεῖται; Ὅπερ αἰτεῖν παρὰ αὐτοῦ
*— God the Church asks what to-ask from him*
ἐκελεύσθη, τὴν βασιλείαν αὐτοῦ δηλονότι, ἵνα οἱ πιστοὶ
*she-was-commanded the kingdom his that-is that the faithful*
ταύτης κληρονομήσωσιν· ἵνα ἅγιοι γένωνται, κατὰ τὸν
*of-this may-inherit that holy they-may-become according-to the(-one)*
καλέσαντα ἅγιον. Εἰ δὲ ταῦτα τοῦ Θεοῦ δεῖται καὶ ἱκετεύει,
*having-called holy if and these — of-God she-asks and beseeches*
πρόδηλον ὅτι καὶ ὑπὲρ αὐτῶν τούτων εὐχαριστεῖ· εὔχεται
*(it-is)-evident that also for these themselves she-gives-thanks she-prays*
τοὺς πιστοὺς ἐν ἁγιωσύνῃ τελειωθῆναι, καὶ διὰ τοῦτο
*the faithful in holiness to-be-perfected and for this*
περὶ τῶν ἤδη τελειωθέντων ἁγίων τῷ τελειώσαντι
*about the already perfected saints to-the(-one) having-perfected(-them)*
χάριτας ὁμολογεῖν ἀκόλουθόν ἐστιν ἐξ ἀνάγκης. Διὰ
*thanks to-confess consequent is of necessity because-of*
ταύτην τὴν ὑπὲρ τῶν ἁγίων εὐχαριστίαν, ἡ αὐτὴ τελετὴ
*this the for the saints thanksgiving the same rite*

εὐχαριστία καλεῖται· εἰ γὰρ καὶ ἄλλων ἐνταῦθα πολλῶν
*(the)-eucharist is-called if for also of-others here many*
μέμνηται, ἀλλ᾽ οἱ ἅγιοι τὸ τέλος ἁπάντων, καὶ ὑπὲρ
*she-remembers but the saints (are)-the end of-all and for*
ὧν ἐκεῖνα ζητεῖται· ὅθεν ὅταν ὑπὲρ ἐκείνων εὐχαριστῇ,
*whom those(-things) are-sought whence when for those she-gives-thanks*
ὑπὲρ τῆς τελειώσεως τῶν ἁγίων εὐχαριστεῖ. Καθάπερ γὰρ
*for the perfection of-the saints she-gives-thanks as for*
ὁ Κύριος ὅσα ἐποίησεν, ἵνα συστήσῃ τὸν τῶν ἁγίων
*the Lord whatever he-did that he-might-establish the of-the saints*
χορόν, ἐποίησεν· οὕτω καὶ ἡ Ἐκκλησία ἐν οἷς αὐτὸν ὑπὲρ
*choir he-did so also the Church in what him for*
ἐκείνων ἁπάντων ὑμνεῖ, πρὸς τὸν χορὸν βλέπουσα τῶν
*those all she-hymns to the choir looking of-the*
ἁγίων τοῦτο ποιεῖ. Τούτου χάριν ὅτε παρεδίδου
*saints this does of-this for-the-sake-of when he-was-handing-down*
τοῦτο τὸ μυστήριον ὁ Σωτήρ, εὐχαριστῶν τῷ Πατρὶ
*this the mystery the Savior giving-thanks to-the Father*
παρεδίδου, ὅτι δι᾽ αὐτοῦ ἔμελλεν ἡμῖν ἀνοίγειν
*he-handed(-it)-down because through it he-was-about for-us to-open*
τὸν οὐρανόν, καὶ ταύτην τὴν πανήγυριν τῷ πρωτοτόκῳ
*the heaven and this the festal-assembly to-the firstborn*
συνάγειν ἐκεῖ. Τοῦτον ἡ Ἐκκλησία μιμουμένη, οὐχ ἱκέσιον
*to-gather there him the Church imitating not supplicatory*
μόνον, ἀλλὰ καὶ χαριστήριον τὴν προσαγωγὴν ποιεῖται
*only but also thank-offering the offering makes*
τῶν δώρων. Καὶ τοῦτο δείκνυσι μὲν ἑτέρωθεν, μάλιστα
*of-the gifts and this she-shows indeed from-elsewhere especially*
δὲ ἀπὸ τῆς εὐχῆς, ἐν ᾗ πως ὁ σκοπὸς περιέχεται
*and from the prayer in which somehow the aim is-contained*
τῆς ἱερουργίας. Διηγησαμένη γὰρ ἅπαντα τὰ παρὰ τοῦ
*of-the sacred-service having-narrated for all the from —*

Θεοῦ δοθέντα ἡμῖν, καὶ ὑπὲρ πάντων εὐχαριστήσασα,
*God given to-us and for all having-given-thanks*
καὶ τελευταῖον προσθεῖσα τὴν τοῦ Κυρίου διὰ σαρκὸς
*and lastly having-added the of-the Lord through flesh*
παρουσίαν, καὶ τὴν τοῦ μυστηρίου παράδοσιν, καὶ ὡς
*coming and the of-the mystery handing-down and how*
ἐνετείλατο καὶ ἡμᾶς τοῦτο ποιεῖν, ἐπήγαγε, μεμνημένοι
*he-commanded also us this to-do she-added remembering*
τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων τῶν
*therefore the saving this commandment and all the*
ὑπὲρ ἡμῶν γενομένων, τοῦ σταυροῦ καὶ ἑξῆς· πάντα
*for us having-come-about the cross and next all*
καταλέξασα μετὰ τὸν σταυρόν, εἶτά φησι, «Τὰ σὰ ἐκ
*having-enumerated after the cross then she-says the yours of*
τῶν σῶν σοὶ προὐφέρομεν κατὰ πάντα, καὶ διὰ πάντά
*the yours to-you we-were-offering in all and for all*
σε ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε,
*you we-hymn you we-bless to-you we-give-thanks Lord*
καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.» Ὁρᾷς; «Τῶν εὐεργεσιῶν,
*and we-pray you — God our you-see of-the benefits*
φησί, μεμνημένοι, ταύτην ποιούμεθα τὴν δωροφορίαν.»
*she-says remembering this we-make the gift-bearing*
Τοῦτο δέ ἐστι τὸ εὐχαριστεῖν, τὸ ὑπὲρ τῶν ἤδη ἀγαθῶν
*this and is the to-give-thanks the for the already good(-things)*
δοθέντων ἡμῖν, δώροις τὸν εὐεργέτην τιμᾷν. Εἶτα καὶ
*given to-us with-gifts the benefactor to-honor then also*
σαφέστερον δεικνῦσα τὴν εὐχαριστίαν, φησί. «Προσφέροντες
*more-clearly showing the thanksgiving she-says offering*
τὴν προσφορὰν ταύτην, σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ
*the offering this you we-hymn you we-bless to-you*
εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.»
*we-give-thanks Lord and we-pray you — God our*

Οὗτος ὁ νοῦς, φησί, τῆς προσαγωγῆς τῶν δώρων, τὸ
*this (is)-the meaning she-says of-the offering of-the gifts the*
ὑμνεῖν, τὸ εὐχαριστεῖν, τὸ ἱκετεύειν, ὅπερ ἐξ ἀρχῆς
*to-hymn the to-give-thanks the to-supplicate which from (the)-beginning*
ἐλέγομεν, ὥστε εἶναι καὶ εὐχαριστήριον καὶ ἱκέσιον τὴν
*we-said so-that to-be both thank-offering and supplicatory the*
αὐτήν. Καὶ ταῦτα ποιοῦμεν, φησί, δύο τινῶν μεμνημένοι,
*same and these we-do she-says two things remembering*
τῆς ἐντολῆς, ἣν ἡμῖν ἐνετείλατο, λέγων· «Τοῦτο ποιεῖτε
*the commandment which to-us he-commanded saying this do*
εἰς τὴν ἐμὴν ἀνάμνησιν·» καὶ πάντων τῶν ὑπὲρ
*for the my remembrance and all the(-things) for*
ἡμῶν γενομένων· ἡ μὲν γὰρ μνήμη τῶν εὐεργεσιῶν
*us having-come-about the indeed for remembrance of-the benefits*
ἁπλῶς εἰς ἀμοιβὴν ἡμᾶς προτρέπεται, καὶ τὸ ὅλως
*simply to requital us urges and the at-all*
τι προσενεγκεῖν τῷ οὕτω μυρίων ὑπάρξαντι αἰτία
*something to-offer to-the(-one) so of-countless having-been the-cause*
χαρίτων ἡμῖν· ἡ δὲ μνήμη τῆς ἐντολῆς, καὶ αὐτὸ τὸ
*favors to-us the and remembrance of-the commandment also itself the*
εἶδος τῆς ἀμοιβῆς διδάσκει ἡμᾶς, καὶ τίνα δεῖ δῶρα
*form of-the requital teaches us and what (one)-must gifts*
προσάγειν. Αὐτὴν ἐκείνην τὴν προσφορὰν προσίομεν, ἣν
*to-offer that-very that the offering we-approach(-with) which*
αὐτὸς ὁ Μονογενὴς ἀνέδειξέ σοι, τῷ Θεῷ καὶ Πατρὶ καὶ
*himself the Only-begotten showed to-you — God and Father and*
εὐχαριστοῦμεν προσάγοντες, ὅτι καὶ αὐτὸς ἀναδεικνὺς
*we-give-thanks offering(-it) because also he showing*
αὐτὴν ηὐχαρίστει. Διὰ ταῦτα οὐδὲν οἴκοθεν εἰσάγομεν εἰς
*it gave-thanks for these nothing from-ourselves we-bring-in into*
ταύτην τὴν δωροφορίαν· οὔτε γὰρ ἔργα ἡμῶν τὰ δῶρα
*this the gift-bearing neither for (are)-works our the gifts*

ἀλλά, σοῦ τοῦ πάντων δημιουργοῦ. Οὔτε ἡμετέρα ἐπίνοια
*but yours the of-all creator nor (is)-our devising*
τῆς λατρείας ὁ τρόπος οὗτος, ἀλλ᾽ οὐδὲ προσεθυμήθημεν,
*of-the worship the way this but neither we-desired(-it)-before*
οὐδ᾽ οἴκοθεν καὶ παρ᾽ ἑαυτῶν εἰς αὐτὴν ἐκινήθημεν· ἀλλ᾽
*nor from-ourselves and of ourselves toward it we-were-moved but*
αὐτὸς ἐδίδαξας, αὐτὸς προετρέψω διὰ τοῦ Μονογενοῦς.
*you taught(-us) you urged(-us) through the Only-begotten*
Τούτου χάριν ἃ προσφέρομέν σοι ἐκ τῶν σῶν
*of-this for-the-sake-of what we-offer to-you from the yours*
ἡμῖν δέδωκας, σά ἐστι κατὰ πάντα καὶ διὰ πάντα.
*to-us you-have-given yours are in all and for all*
Οὕτω καὶ ὑπὲρ αὐτῆς τῆς χαριστηρίου προσφορᾶς, ἄλλην
*so also for itself the thank-offering offering another*
πάλιν εὐχαριστίαν ὀφείλομεν τῷ Θεῷ, ὅτι οὐδὲν αὐτῆς
*again thanksgiving we-owe — to-God because nothing of-it*
ἡμέτερον, ἀλλὰ πᾶσα ἐκείνου δῶρον, καὶ αὐτὸ τὸ θέλειν
*(is)-ours but all of-him (a)-gift and itself the to-will*
αὐτὴν καὶ τὸ ἐνεργεῖν, αὐτός ἐστιν ὁ ἐνεργῶν ἡμῖν,
*it and the to-work he is the(-one) working in-us*
κατὰ τὸν θεῖον Ἀπόστολον. Διὰ τοῦτο ἐν ταῖς εὐχαῖς
*according-to the divine Apostle for this in the prayers*
καὶ τοῦτο λέγεται· «Εὐχαριστοῦμέν σοι καὶ ὑπὲρ αὐτῆς
*also this is-said we-thank you also for itself*
τῆς λειτουργίας, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι
*the liturgy which from the hands our to-receive*
κατηξίωσας.» Ἃ μὲν οὖν ἡμᾶς διδάσκει τὴν ἐν τῇ
*you-have-deigned what(-things) indeed then us teaches the in the*
λειτουργίᾳ μνήμην τῶν ἁγίων, μὴ ἱκεσίαν εἶναι πρὸς
*liturgy remembrance of-the saints not supplication to-be toward*
τὸν Θεὸν ὑπὲρ αὐτῶν, ἀλλ᾽ εὐχαριστίαν, ταῦτά ἐστιν.
*— God for them but thanksgiving these are*

## Ποσάκις τῆς ἱερουργίας τῶν ἁγίων ἡ μνήμη γίνεται, καὶ τίς ἡ διαφορά

### L · How often the saints are remembered, and the difference

*The saints are remembered twice, at the offering of the gifts and at the sacrifice, as the Lord is too. At the first the priest acts and so names only the occasions; at the second the change is invisible, so he must say in words that he offers.*

Ἴδωμεν δὲ ποσάκις καὶ ποῦ τῆς ἱερουργίας ἡ μνήμη
*let-us-see and how-often and where of-the sacred-service the remembrance*
αὕτη γίνεται. Γίνεται γὰρ δίς· πρῶτον μὲν ἐν ταῖς ἀρχαῖς
*this takes-place it-takes-place for twice first indeed in the beginnings*
αὐτῆς, ὅτε ἀνατίθεται τὰ δῶρα· δεύτερον δέ, ὅτε θύεται.
*its when are-dedicated the gifts second and when it-is-sacrificed*
Ἐπεὶ γὰρ διττὴ ἡ προσαγωγή, ἡ μέν, ὡς δώρων
*since for twofold (is)-the offering the indeed as of-gifts*
καὶ ἀναθημάτων ἁπλῶς, καθάπερ ἐν τοῖς ἔμπροσθεν
*and dedications simply as in the(-things) before*
εἴρηται· ἡ δέ, ὡς θυσίας· ἀνάγκη καὶ τούτους ὑπὲρ
*has-been-said the and as of-sacrifice (it-is)-necessary also those for*
ὧν προσάγονται, καὶ ἐπὶ τῆς πρώτης, καὶ ἐπὶ τῆς
*whom they-are-offered both at the first and at the*
δευτέρας προσαγωγῆς μνημονεύεσθαι· καὶ τοίνυν καθάπερ
*second offering to-be-remembered and therefore as*
ἐπὶ τῆς πρώτης, «Εἰς ἀνάμνησιν, φησί, τοῦ Κυρίου,
*at the first for (the)-remembrance he-says of-the Lord*
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·» οὕτω καὶ
*and God and Savior our Jesus Christ so also*
ἐπὶ τῆς δευτέρας, «Μεμνημένοι τοίνυν τῶν ὑπὲρ ἡμῶν
*at the second remembering therefore the for us*
γενομένων, τοῦ σταυροῦ καὶ τῶν ἄλλων ὧν ὑπὲρ ἡμῶν
*having-come-about the cross and the others which for us*

ὑπέμεινεν ὁ Χριστός.» Ὃ γὰρ ἐνταῦθα βούλεται ἡ τοῦ
*endured — Christ what for here means the of-the*
σταυροῦ μνήμη, καὶ τῶν ἄλλων τῶν μετὰ τὸν σταυρόν,
*cross remembrance and of-the others the(-ones) after the cross*
τοῦτο ἐκεῖ ἡ τοῦ Κυρίου ἀνάμνησις. Οὐ γὰρ ὡς
*this there (means)-the of-the Lord remembrance not for as*
θαυματουργοῦντος τοῦ Σωτῆρος, ἀλλ' ὡς σταυρουμένου, καὶ
*working-miracles the Savior but as being-crucified and*
ἀποθνήσκοντος, τηνικαῦτα ὁ ἱερεὺς μέμνηται, ὡς ἐν ἐκείνῳ
*dying then the priest remembers(-him) as in that*
τῷ τόπῳ διὰ πολλῶν ἀπεδείχθη. Καὶ πάλιν ὥσπερ ἐπὶ
*the place through many(-things) was-shown and again as at*
τῆς πρώτης, «Εἰς δόξαν τῆς Παναγίας, εἰς πρεσβείαν τῶν
*the first for (the)-glory of-the All-holy for (the)-intercession of-the*
ἁγίων,» φησίν, οὕτω καὶ ἐπὶ τῆς δευτέρας· «Ὑπὲρ τῶν
*saints he-says so also at the second for the*
ἁγίων ἁπάντων, ἐξαιρέτως τῆς Παναγίας.» Ὥσπερ γὰρ τὴν
*saints all especially of-the All-holy as for the*
ὑπεροχὴν αὐτῆς ἔδειξε τῶν ἄλλων προτιθεὶς ἁπάντων,
*preeminence her he-showed than-the others setting(-her)-before all*
οὕτως ἐνταῦθα, ἐπεὶ μετά τινας ἄλλους αὐτῆς ἐμνημόνευσε,
*so here since after some others her he-remembered*
τὸ ἐξαιρέτως προσθείς, καὶ ὥσπερ ἐπὶ τῆς πρώτης, μετὰ
*the(-word) especially having-added and as at the first after*
τοὺς ἁγίους, τῶν ἐλέους δεομένων μέμνηται, καὶ ὑπὲρ
*the saints of-the(-ones) mercy needing he-remembers and for*
ὧν ἱκετεύει, καὶ ζώντων, καὶ τεθνηκότων· οὕτω καὶ ἐπὶ τῆς
*whom he-supplicates both living and dead so also at the*
δευτέρας. Ἔχει δὲ διαφοράν. Ἐπὶ μὲν γὰρ τῆς δευτέρας,
*second it-has but (a)-difference at indeed for the second*
καὶ διηγεῖται τὴν προσαγωγήν· φησὶ γάρ, «Προσάγομέν
*also he-narrates the offering he-says for we-offer*

σοι τὴν λογικὴν ταύτην λατρείαν·» μεθ' ὧν τίθησι τὰς
*to-you the reasonable this worship with which he-sets the*
ἀφορμὰς τῆς προσαγωγῆς, ἢ προλέγων, ἢ ἐπιλέγων τὴν
*occasions of-the offering either saying-before or saying-after the*
μνήμην τῶν τοῦ Σωτῆρος παθῶν, τὴν μνήμην τῶν ἁγίων.
*remembrance of-the of-the Savior sufferings the remembrance of-the saints*
Ἐπὶ δὲ τῆς πρώτης μόνας τίθησι τὰς ἀφορμὰς τῆς
*at and the first only he-sets the occasions of-the*
προσαγωγῆς, λέγων· «Εἰς ἀνάμνησιν τοῦ Κυρίου, εἰς
*offering saying for (the)-remembrance of-the Lord for*
δόξαν τῆς Παναγίας·» καὶ τὰ ἑξῆς, Ἐν οἷς μέμνηται
*(the)-glory of-the All-holy and the(-things) next in which he-remembers*
καὶ ὑπὲρ ὧν εὐχαριστεῖ, Καὶ ὑπὲρ ὧν ἱκετεύει. Τίς
*both for whom he-gives-thanks and for whom he-supplicates what*
οὖν ὁ λόγος ὅτι ἐν ταύτῃ μὲν ἔργῳ δείκνυσιν ὅτι
*then (is)-the reason that in this indeed by-deed he-shows that*
προσφέρει; καὶ γὰρ ἀφαιρῶν τοῦ ἄρτου ἀνατίθησι τῷ
*he-offers and for taking-away from-the bread he-dedicates(-it) —*
Θεῷ. Καὶ διὰ τοῦτο οὐκ ἐδεήθη τῶν δηλούντων ῥημάτων·
*to-God and for this not he-needed the showing words*
ἐπὶ δὲ τῆς δευτέρας προσαγωγῆς οὐδὲν φαίνεται ποιεῖν·
*at and the second offering nothing he-appears to-do*
ἀλλὰ γίνεται μὲν ἡ προσφορά, γίνεται δὲ ἀοράτως.
*but takes-place indeed the offering takes-place but invisibly*
Τὴν γὰρ θυσίαν ἀφανῶς ἡ χάρις ἐργάζεται διὰ τῶν
*the for sacrifice unseen the grace works through the*
τελεστικῶν εὐχῶν τοῦ ἱερέως. Οὐκοῦν ἔδει λόγων
*consecratory prayers of-the priest therefore there-was-need of-words*
τῶν κηρυττόντων τὴν μὴ φαινομένην προσαγωγήν.
*the(-ones) proclaiming the not appearing offering*

## Διὰ τί λογικὴν λατρείαν ὁ ἱερεὺς τὴν θυσίαν καλεῖ

### LI · WHY THE PRIEST CALLS THE SACRIFICE REASONABLE WORSHIP

*The first offering is a work a man can do; the second, the change, is the grace's work, the priest only praying. So though the sacrifice is real, he calls his part reasonable worship, offered in words.*

Τούτου χάριν καὶ λογικὴν λατρείαν αὐτὴν καλεῖ, ὅτι
*of-this for-the-sake-of also reasonable worship it he-calls because*
οὐδὲν ἔργον εἰσάγει, μόνοις δὲ τοῖς τελεστικοῖς ῥήμασι
*no work he-brings-in only and the consecratory words*
χρώμενος τὴν προσφορὰν ταύτην προσφέρει. Ἡ μὲν
*using the offering this he-offers the indeed*
γὰρ πρώτη προσαγωγὴ ἔργον ἐστὶν ἀνθρώπῳ δυνατόν·
*for first offering (a)-work is for-man possible*
καὶ διὰ τοῦτο ὑπὸ τοῦ ἱερέως πραττομένη, πρακτικὴ ἂν
*and for this by the priest done (a)-practical —*
εἴη λατρεία· τὴν δὲ δευτέραν, τὴν εἰς τὸ θεῖον σῶμα
*would-be worship the but second the into the divine body*
καὶ αἷμα μεταβολὴν τῶν δώρων, ἥτις ἐστὶν ἡ θυσία,
*and blood change of-the gifts which is the sacrifice*
ὑπὲρ ἀνθρώπου δύναμιν οὖσαν, ἐργάζεται μὲν ἡ χάρις·
*beyond man's power being works indeed the grace*
εὔχεται δὲ μόνον ὁ ἱερεύς. Ὅθεν εἰ καὶ ἔργον ἐστὶ καὶ
*prays but only the priest whence if even (a)-work is and*
πρᾶγμα ἀληθῶς ἡ θυσία, ἀλλ' αὐτὸς οὐδὲν εἰς αὐτὴν
*(a)-reality truly the sacrifice but he nothing toward it*
ἐργαζόμενος, ἀλλὰ λέγων μόνον, εἰκότως οὐ πραγματικῶς,
*working but saying only fittingly not practically*
ἀλλὰ λογικὴν λατρείαν προσάγειν φησί.
*but reasonable worship to-offer he-says*

## Διὰ τί εὐχαριστία μόνον καλεῖται ἡ τελετή

### LII · WHY THE RITE IS CALLED ONLY THE EUCHARIST

*The rite is both thanksgiving and supplication, but it is named from the greater part. We have received more than we lack, and what we still ask, forgiveness, the kingdom, or bodily goods, we need through our own fault, while God's gifts all lead to thanks. Christ also instituted it giving thanks, not supplicating.*

Κἀκεῖνο δὲ ζητήσεως ἄξιον. Ἐπεὶ γὰρ καὶ χαριστήριός
*that-too and (is)-of-inquiry worthy since for both thank-offering*
ἐστιν ἡ τελετή, καὶ ἱκέσιος, διά τί μὴ καὶ ἀμφότερα, ἀλλ'
*is the rite and supplicatory for what not also both but*
Εὐχαριστία καλεῖται μόνον; Ἀπὸ τοῦ πλείονος. Πλείους γὰρ
*Eucharist is-called only from the greater(-part) more for*
αἱ ἀφορμαὶ τῆς εὐχαριστίας, ἢ τῆς ἱκεσίας· πλείω
*(are)-the occasions of-the thanksgiving than of-the supplication more*
γὰρ ἐλάβομεν, ἢ ὧν ἔτι δεόμεθα. Τὰ μὲν
*for we-received than (the-things)-which still we-need the(-things) indeed*
γὰρ μέρος, ἐκεῖνα δὲ ὅλον. Ἃ γὰρ ἱκετεύομεν λαβεῖν,
*for (are)-a-part those and the-whole what for we-supplicate to-receive*
μέρος εἰσὶν ὧν ἐλάβομεν. Ἐλάβομεν γὰρ ἅπαντα, τόγε
*part are of-what we-received we-received for all at-least*
εἰς τὸν Θεὸν ἥκον, καὶ οὐδὲν παρῆκεν ὃ μὴ δέδωκεν·
*to — God coming and nothing be-omitted which not he-has-given*
ἀλλὰ τῶν μὲν τυχεῖν οὔπω καιρὸν ἔχομεν, ὥσπερ ἡ
*but the indeed to-obtain not-yet (the)-time we-have as the*
ἀφθαρσία τῶν σωμάτων, καὶ ἡ ἀθανασία, καὶ ἡ ἐν
*incorruption of-the bodies and the immortality and the in*
οὐρανοῖς βασιλεία· τὰ δὲ λαβόντες οὐ κατέσχομεν, ὥσπερ
*heavens kingdom the and having-received not we-kept as*
ἡ ἄφεσις τῶν ἁμαρτιῶν, καὶ τὰ ἄλλα τὰ διὰ τῶν
*the remission of-the sins and the other the through the*

μυστηρίων ἡμῖν χορηγούμενα δῶρα· τὰ δὲ ἀπεβάλομεν,
*mysteries to-us supplied gifts the and we-cast-away*
ὅτι κακῶς ἐχρησάμεθα, ἵνα μὴ γενώμεθα χείρους, ὥσπερ
*because badly we-used(-them) that not we-may-become worse as*
ἄνεσιν, καὶ ὑγείαν, καὶ πλοῦτον, οἱ τρυφῆς ὕλην καὶ
*ease and health and wealth the(-ones) of-luxury material and*
πονηρίας ποιησάμενοι ταῦτα· ἢ ἐπὶ κέρδει μείζονι, ὥσπερ
*of-wickedness having-made these or for gain greater as*
ὁ Ἰώβ, τῶν ἀγαθῶν ἀποστερούμεθα τῶν παρόντων. Ὅθεν
*— Job of-the good(-things) we-are-deprived the present whence*
δῆλον ὡς ἱκεσίας μὲν οὐδένα τόπον ἀφῆκεν ὁ Θεός,
*(it-is)-clear that for-supplication indeed no place left — God*
εὐχαριστίας δὲ πᾶσαν ἀφορμὴν ἔδωκεν· ἡμεῖς δὲ τὴν ἔνδειαν
*for-thanksgiving but every occasion he-gave we but the want*
ἡμῖν αὐτοῖς ὑπὸ ῥᾳθυμίας κατασκευάζοντες τῆς ἱκεσίας
*for-us ourselves through carelessness contriving of-the supplication*
δεόμεθα. Ἴδωμεν γὰρ περὶ τίνων ἱκετεύομεν. Περὶ ἀφέσεως
*need let-us-see for about what we-supplicate about remission*
ἁμαρτιῶν; Ἀλλὰ ταύτην πλουσίαν ἐλάβομεν, καὶ μηδὲν
*of-sins but this richly we-received even nothing*
ἀγωνισάμενοι διὰ τοῦ ἁγίου βαπτίσματος. Τί οὖν πάλιν
*having-striven through the holy baptism why then again*
αὐτὴν αἰτοῦμεν; ὅτι πάλιν ὑπεύθυνοι γεγόναμεν ἁμαρτίαις.
*it do-we-ask because again liable we-have-become to-sins*
Ἀλλὰ τί τὸ αἴτιον ἡμῖν τῆς εὐθύνης ταύτης; ἡμεῖς αὐτοί.
*but what (is)-the cause for-us of-the liability this we ourselves*
Οὐκοῦν καὶ τῆς ἱκεσίας ἡμεῖς· ἔτι περὶ τῆς βασιλείας, ἵνα
*therefore also of-the supplication we further about the kingdom that*
κληρονομήσωμεν αὐτῆς, ἱκετεύομεν; καὶ μὴν δέδοται ἡμῖν
*we-may-inherit it we-supplicate and indeed has-been-given to-us*
αὕτη ἡ κληρονομία. Καὶ γὰρ τέκνα Θεοῦ γεγόναμεν αὐτοῦ
*this the inheritance and for children of-God we-have-become of-him*

τοῦ περικειμένου τὴν βασιλείαν. Τίς γὰρ κληρονόμος,
*the(-one) wearing the kingdom who for (is)-heir*
εἰ μὴ τὸ τέκνον; Τί δὲ τῶν πατρῴων διαφεύγει τὸν
*if not the child what and of-the father's(-things) escapes the*
κληρονόμον; Οὐδέν. Πῶς οὖν αἰτοῦμεν τὸ ἤδη δοθέν;
*heir nothing how then do-we-ask the already given*
Ἀλλότρια τῆς υἱοθεσίας ἐτολμήσαμεν, μετὰ τὸ ἐκ Θεοῦ
*foreign(-things) to-the adoption we-dared after the of God*
γεννηθῆναι, καὶ εἰς ταύτην ἀναβῆναι τὴν τιμήν· ἀντὶ υἱῶν
*to-be-born and to this to-go-up the honor instead-of sons*
πονηροὶ δοῦλοι γεγόναμεν· καὶ διὰ τοῦτο ὡς περὶ ἀλλοτρίου
*wicked slaves we-have-become and for this as about (an)-alien*
πράγματος, καὶ οὐδὲν ἡμῖν διαφέροντος ἱκετεύομεν. Οὐκοῦν
*thing and nothing to-us mattering we-supplicate therefore*
καὶ ταύτης ἡμεῖς ἐσμὲν αἴτιοι τῆς ἱκεσίας ἡμῖν αὐτοῖς.
*also of-this we are causes of-the supplication for-us ourselves*
Περὶ δὲ τῶν σωματικῶν ἀγαθῶν ὁ Κύριος ἐκέλευσεν·
*about and the bodily good(-things) the Lord commanded*
«Αἰτεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα
*ask first the kingdom — of-God and these*
πάντα προστεθήσεται ὑμῖν,» καί· «Μὴ μεριμνᾶτε περὶ τῆς
*all shall-be-added to-you and not be-anxious about the*
τροφῆς, καὶ ἐνδυμάτων· καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος
*food and clothing and the Father your the heavenly*
πᾶσαν χορηγήσει τὴν χρείαν.» Ἡμεῖς δὲ ἐπειδὰν αὐτῶν
*all will-supply the need we but when of-them*
ἐνδεῶς ἔχομεν, ἢ διὰ ῥᾳθυμίαν καὶ ἀπιστίαν τοῦτο
*in-want we-are either through carelessness and unbelief this*
πάσχομεν, καὶ τὸ μὴ τηρῆσαι τὴν περὶ αὐτῶν ἐντολήν·
*we-suffer and the not to-keep the about them commandment*
καὶ τότε ἡ ἔνδεια ἔργον ἡμέτερον, καὶ ἡ δι' αὐτὴν
*and then the want (is)-(the)-work our and the through it*

ἱκεσία· ἢ προνοίᾳ Θεοῦ, καὶ φιλανθρωπίᾳ, ὥσπερ
*supplication or by-(the)-providence of-God and love-of-man as*
ὁ Ἰώβ, ἵνα μειζόνων τύχωμεν καὶ τιμιωτέρων. Καὶ
*— Job that greater(-things) we-may-obtain and more-precious and*
τότε ἡ ἔνδεια ἐκείνη ἐστὶ μὲν τοῦ Θεοῦ ἔργον, ἔστι δὲ
*then the want that is indeed — of-God (the)-work it-is but*
οὐ δεήσεώς τινος καὶ ἱκεσίας, ἀλλὰ δοξολογίας ἀφορμὴ
*not of-petition some and supplication but of-glorification (an)-occasion*
καὶ εὐχαριστίας. Ὥσπερ ὁ Ἰὼβ ἔλεγεν· «Εἴη τὸ ὄνομα
*and of-thanksgiving as — Job said may-be the name*
Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ εἰς τοὺς αἰῶνας.»
*of-(the)-Lord blessed from the now and to the ages*
Ὁρᾷς ὅτι τὰ παρὰ τοῦ Θεοῦ πρὸς ἡμᾶς ἅπαντα πρὸς
*you-see that the(-things) from — God toward us all to*
δοξολογίαν καὶ εὐχαριστίαν φέρει μόνον· τῶν δὲ ἱκεσιῶν
*glorification and thanksgiving lead only of-the and supplications*
τούτων καὶ τῶν δεήσεων ἡμεῖς αἴτιοι. Διὰ τοῦτο πάντων
*these and the petitions we (are)-causes for this of-all*
τῶν ἀγαθῶν, καὶ τῶν σωματικῶν, καὶ τῶν τῆς ψυχῆς
*the good(-things) both the bodily and the(-ones) of-the soul*
ἐν ταῖς πρὸς Θεὸν ὁμιλίαις μνημονεύοντες, ἐπ' εὐχαριστίᾳ
*in the toward God conversations remembering for thanksgiving*
πάντων μνημονεύομεν, εἴτε πάρεστιν ἡμῖν ἅπαντα, εἴτε μή.
*all we-remember whether are-present to-us all or not*
Ἐκεῖνος γὰρ ἅπαξ ἔδωκεν ἅπαντα, καὶ οὐδὲν ἀφῆκε παρ'
*he for once gave all and nothing left with*
ἑαυτῷ. Καὶ τοῦτο εἰδὼς ὁ μακάριος Ἀπόστολος ἐκέλευσε
*himself and this knowing the blessed Apostle commanded*
πάντων ἕνεκα εὐχαριστεῖν, γράφων· «Πάντοτε χαίρετε,
*all for-the-sake-of to-give-thanks writing always rejoice*
ἐν παντὶ εὐχαριστεῖτε.» Τούτου χάριν τὴν τελειωτάτην
*in everything give-thanks of-this for-the-sake-of the most-perfect*

καὶ ἀκριβεστάτην πρὸς Θεὸν τὴν ὁμιλίαν, τὴν τῆς κοινωνίας
*and most-exact toward God the converse the of-the communion*
τελετήν, ἐν ᾗ μνημονεύομεν, οὐ ταύτης, ἢ ἐκείνης τῆς
*rite in which we-remember not this or that the*
χάριτος, ἀλλὰ πάντων ἁπλῶς τῶν ἐκ Θεοῦ ἀγαθῶν, καὶ
*grace but all simply the from God good(-things) both*
ὄντων ἡμῖν ἐνεργείᾳ καὶ ἐσομένων, Εὐχαριστίαν ὀνομάζειν
*being to-us in-act and to-be Eucharist to-name*
εἰκὸς ἦν, οὐκ ἐξ ὧν ἡμεῖς δυστυχοῦντες δεόμεθα, καλοῦντες
*fitting was not from what we being-unfortunate need calling*
αὐτήν, ἀλλ᾽ ἐξ ὧν ἡμᾶς ὁ Θεὸς εὐεργετεῖ, οὐδ᾽ ἀπὸ
*it but from what us — God benefits nor from*
τῆς ἡμετέρας πενίας, ἀλλ᾽ ἀπὸ τοῦ πλούτου τῆς ἐκείνου
*the our poverty but from the wealth of-the his*
χρηστότητος. Ἐπεὶ γὰρ καὶ ἱκετεύομεν ἐν αὐτῇ τὸν Θεόν,
*goodness since for also we-supplicate in it — God*
καὶ εὐχαριστοῦμεν, ἀλλ᾽ ἡ μὲν εὐχαριστία Θεοῦ ἔργον,
*and give-thanks but the indeed thanksgiving (is)-of-God (the)-work*
ὡς εἴρηται· ἡ δὲ ἱκεσία τῆς ἀνθρωπίνης ἀσθενείας. Καὶ
*as has-been-said the but supplication of-the human weakness and*
ἡ μὲν εὐχαριστία ἐπὶ πλείοσιν, ἡ δὲ ἱκεσία ὑπὲρ
*the indeed thanksgiving (is)-over more(-things) the but supplication for*
ἐλαττόνων· ἡ μὲν γὰρ ἐπὶ πᾶσιν ἁπλῶς ἀγαθοῖς, ἡ δὲ
*fewer the indeed for (is)-over all simply good(-things) the and*
ἐπ᾽ ἐνίων· διὰ τοῦτο ἀπὸ τῶν κρειττόνων καὶ πλειόνων
*over some for this from the stronger and more(-numerous)*
ἔδει τοῦνομα αὐτῇ θεμένους εὐχαριστίαν ὀνομάζειν
*(one)-ought the-name to-it (those)-setting eucharist to-name*
(οὕτω γὰρ καὶ ὁ ἄνθρωπος λογικὸν ζῶον λέγεται, καί
*so for also the man (a)-rational animal is-called although*
τοι καὶ ἀλόγου τινὸς μετέχων, ἀπὸ τοῦ κρείττονος καὶ
*indeed also of-irrational some partaking from the stronger and*

μείζονος μέρους καλούμενος), ἄλλως θ' ὅτι ὁ πρῶτος
*greater part being-called especially — because the first*
αὐτὴν καταδείξας, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, οὐχ
*it having-shown the Lord our Jesus Christ not*
ἱκετεύων, ἀλλὰ μόνον εὐχαριστῶν τῷ Πατρί, ταύτην
*supplicating but only giving-thanks to-the Father this*
ἐτέλεσε καὶ παρέδωκε τὴν τελετήν· καὶ τούτου χάριν
*performed and handed-down the rite and of-this for-the-sake-of*
ἡ Ἐκκλησία, ὅπερ οὖσαν παρέλαβεν αὐτήν, τοῦτο καλεῖ,
*the Church what being she-received it this calls*
εὐχαριστίαν ὀνομάζουσα. Καὶ ταῦτα μὲν εἰς τοσοῦτον.
*eucharist naming(-it) and these indeed to so-far*

## Περὶ τῆς ἐπὶ τῇ κοινωνίᾳ τῶν μυστηρίων κοινῆς εὐχαριστίας, καὶ τῶν πρὸς τῷ τέλει τῆς ἱερουργίας εὐχῶν

LIII · ON THE THANKSGIVING AFTER COMMUNION AND THE LAST PRAYERS

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*The priest bids thanks for the communion, then goes out from the altar to pray for all, descending little by little from his converse with God to men. He gives the blessed bread, which the people receive kissing his hand, they cry Blessed be the name of the Lord again and again and read Psalm 33, and he prays that, shown mercy, we be saved, through the God-bearer and the saints, by Christ our true God.*

Ὁ δὲ ἱερεὺς τοὺς μεταλαβόντας τῶν μυστηρίων, ὑπὲρ
*the and priest the(-ones) having-partaken of-the mysteries for*
τῆς μεταλήψεως, εὐχαριστῆσαι κελεύει τῷ μεταδόντι
*the partaking to-give-thanks bids — having-imparted(-them)*
Θεῷ· καὶ τοῦτο οὐ παρέργως, οὐδὲ ῥᾳθύμως, ἀλλὰ
*to-God and this not perfunctorily nor carelessly but*
μετὰ σπουδῆς. Τοῦτο γὰρ βούλεται τό, «Ὀρθοί,»
*with zeal this for means the(-word) upright*

οὐκ ἀνακειμένους οὐδὲ καθημένους, ἀλλὰ καὶ ψυχὴν
*not reclining nor sitting but both (in)-soul*
καὶ σῶμα πρὸς αὐτὸν ἀτενίζοντας. Εἶτα δὴ καὶ
*and body toward him gazing then indeed also*
τἄλλα τὰ εἰωθότα τοῦ Θεοῦ δεηθῆναι παραινέσας,
*the-other(-things) the customary — of-God to-ask having-exhorted(-them)*
ἔξεισι τοῦ θυσιαστηρίου, καὶ στὰς πρὸ τῶν θυρῶν,
*he-goes-out from-the altar and having-stood before the doors*
ἀναγινώσκει τὴν ὑπὲρ ἁπάντων εὐχήν. Ἐνταῦθα δὲ
*reads the for all prayer here and*
ἐκεῖνο ἐπισημήνασθαι χρή, πῶς μετὰ τὴν ἱερουργίαν,
*that to-note (one)-must how after the sacred-service*
καὶ τὴν ἐπὶ ταύτῃ δοξολογίαν, ὡς δὴ τῶν εἰς
*and the upon it glorification as indeed the(-things) to*
τὸ Θεῖον ὀφειλομένων τελεσθέντων ἁπάντων, ὥσπερ
*the Divine owed having-been-completed all as-if*
ἀπολύων ἑαυτὸν τῆς μετὰ τοῦ Θεοῦ συνουσίας, καὶ
*releasing himself from-the with — God converse and*
τοῦ ὕψους ἐκείνου, εἰς τῶν ἀνθρώπων ὁμιλίαν φαίνεται
*from-the height that to the of-men converse he-appears*
κατὰ μικρὸν καταβαίνων· καὶ τοῦτο ἱεροπρεπῶς. Καὶ
*by little coming-down and this in-priestly-fashion and*
γὰρ εὐχόμενος τοῦτο ποιεῖ· καὶ ὁ τρόπος τῆς εὐχῆς
*for praying this he-does and the manner of-the prayer*
καὶ ὁ τόπος δείκνυσιν αὐτὸν καταβαίνοντα. Πρότερον
*and the place show him coming-down before*
μὲν γὰρ ἔνδον τοῦ θυσιαστηρίου, καὶ ἐφ' ἑαυτοῦ, μηδενὸς
*indeed for within the altar and by himself no-one*
ἀκούοντος, καὶ πρὸς τὸν Θεὸν ἀποτεινόμενος εὔχεται·
*hearing and toward — God addressing(-himself) he-prays*
νῦν δὲ τοῦ θυσιαστηρίου ἐξελθών, καὶ τοῦ πλήθους
*now but from-the altar having-gone-out and of-the multitude*

μέσος γενόμενος, πάντων ἀκουόντων, τὴν ὑπὲρ τῆς
*in-the-midst having-become all hearing the for the*
Ἐκκλησίας, καὶ πάντων τῶν πιστῶν κοινὴν ποιεῖται
*Church and all the faithful common he-makes*
δέησιν. Εἶτα καὶ τὸν προσενεχθέντα ἄρτον, ἐξ οὗ τὸν
*petition then also the offered bread from which the*
ἱερὸν ἀπέτεμεν ἄρτον, εἰς πολλὰ διελών, μεταδίδωσι
*sacred he-cut bread into many having-divided he-imparts*
τοῖς πιστοῖς, ὡς ἅγιον γενόμενον αὐτῷ τῷ ἀνατεθῆναι
*to-the faithful as holy having-become by-the-very the to-be-dedicated*
Θεῷ καὶ ἱερωθῆναι· οἱ δὲ σὺν εὐλαβείᾳ πάσῃ δέχονται,
*to-God and to-be-consecrated they and with reverence all receive(-it)*
καὶ καταφιλοῦσι τὴν δεξιάν, ὡς ἂν προσφάτως ἁψαμένην
*and kiss the right(-hand) as — freshly having-touched*
τοῦ παναγίου σώματος τοῦ Χριστοῦ Σωτῆρος, καὶ τὸν
*the all-holy body — of-Christ (the)-Savior and the*
ἐκεῖθεν ἁγιασμόν, καὶ δεξάμενον, καὶ μεταδοῦναι τοῖς
*from-there sanctification both having-received and to-impart to-the(-ones)*
ψαύουσι πιστευομένην. Ἐν τοσούτῳ δὲ καὶ τὸν αἴτιον
*touching(-it) believed in the-meantime and also the cause*
καὶ χορηγὸν αὐτοῖς τῶν ἀγαθῶν τούτων δοξολογοῦσι·
*and provider to-them of-the good(-things) these they-glorify*
καὶ ἡ δοξολογία τῆς Γραφῆς, «Εἴη τὸ ὄνομα Κυρίου
*and the glorification (is)-of-the Scripture may-be the name of-(the)-Lord*
εὐλογημένον,» καὶ τὰ ἑξῆς· καὶ τοῦτο πολλάκις
*blessed and the(-words) next and this many-times*
βοήσαντες, ψαλμὸν ἔπειτα ἀναγινώσκουσι, δοξολογίας καὶ
*having-cried (a)-psalm then they-read of-glorification and*
εὐχαριστίας μεστόν. Τίς δὲ ὁ ψαλμός; «Εὐλογήσω τὸν
*thanksgiving full what and (is)-the psalm I-will-bless the*
Κύριον ἐν παντὶ καιρῷ.» Τοῦ δὲ ἄρτου δοθέντος, καὶ
*Lord at every time the and bread having-been-given and*

τοῦ ψαλμοῦ τελεσθέντος, εὔχεται ὁ ἱερεὺς τῷ πλήθει
*the psalm having-been-finished prays the priest for-the multitude*
τὴν τελευταίαν εὐχήν, οὐ μόνον ἔξω τοῦ θυσιαστηρίου
*the last prayer not only outside the altar*
καὶ πάντων ἀκουόντων, ἀλλὰ καὶ πρὸς αὐτὸ τὸ πλῆθος
*and all hearing but also toward itself the multitude*
ἀποτεινόμενος τὰ ῥήματα τῆς εὐχῆς, μείζονα νῦν ἢ
*stretching(-himself) the words of-the prayer greater now than*
πρότερον ἐνδεικνύμενος τὴν πρὸς τοὺς πολλοὺς κοινωνίαν.
*before showing the toward the many communion*
Τίς δὲ ἡ εὐχή; Ἵνα ἐλεηθέντες σωθῶμεν, ὡς
*what and (is)-the prayer that having-been-shown-mercy we-may-be-saved as*
οὐδὲν ἔχοντες οἴκοθεν εἰσενεγκεῖν σωτηρίας ἄξιον, ἀλλὰ
*nothing having from-home to-bring-in of-salvation worthy but*
πρὸς μόνην ἀφορῶντες τὴν τοῦ σῶσαι δυναμένου
*to alone looking the of-the(-one) to-save able*
φιλανθρωπίαν. Διὰ τοῦτο γὰρ καὶ πολλῶν ἐνταῦθα
*love-of-man for this for also many here*
μέμνηται πρέσβεων, τῶν εἰς τοῦτο βοηθησόντων ἡμῖν·
*he-remembers intercessors the(-ones) for this about-to-help us*
καὶ πρὸ πάντων, τῆς παναγίας τοῦ Θεοῦ Μητρός, δι'
*and before all the all-holy — of-God Mother through*
ἧς καὶ τὴν ἀρχὴν ἠλεήθημεν. Τὸ δὲ προοίμιον τῆς
*whom also the beginning we-were-shown-mercy the and prelude of-the*
εὐχῆς, Χριστὸς ἀληθινός, Θεὸς ἡμῖν· οὐ τῶν νόθων
*prayer Christ (is)-true God to-us not of-the bastard(-gods)*
εἶς καὶ τῶν ψευδωνύμων, οὓς πολλούς ποτε ἐσέβομεν,
*one and of-the falsely-named whom many once we-worshiped*
ἀλλ' ὃν ὕστερον μόλις εὑρόμεθα, «Ὁ ἀληθινὸς Θεὸς
*but whom later scarcely we-found the true God*
ἡμῶν.» Διὰ τοῦτο καὶ μόνῳ αὐτῷ πρέπει ὡς Θεῷ
*our for this also alone to-him befits as to-God*

πᾶσα δόξα, τιμὴ καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ αὐτοῦ
*all glory honor and worship with the unoriginate his*
Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ αὐτοῦ
*Father and the all-holy and good and life-giving his*
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
*Spirit now and ever and to the ages of-the ages*
Ἀμήν.
*amen*

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