BYZANTINE GREEK SERIES · VOLUME 90

The Letters and Homilies of Photius

Photius

ΦΩΤΙΟΣ

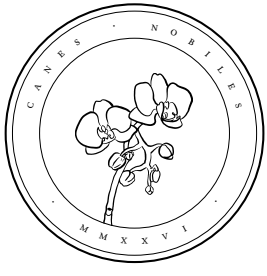
The Letters and Homilies of Photius

Two Letters and Four Homilies,
with the Mystagogy of the Holy Spirit

---

with a word-for-word interlinear English translation

preserving the original word order



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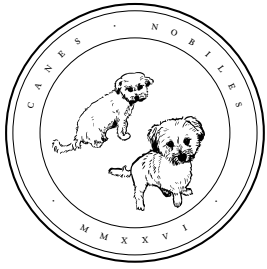

Volume 90 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows the homilies on the Rus in C. Müller,
Fragmenta Historicorum Graecorum V (Paris, 1870), pp. 162–173;
the other works as J.-P. Migne reprints them in Patrologia Graeca 102
(Paris, 1860): Combefis' text of the homilies on the Nativity
and the New Church, Montagu's of the letters, Hergenröther's of the Mystagogy

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

The margin gives the editors' paragraph numbers.
A passage of the Encyclical (Patrologia Graeca 102, cols. 725–726)
is set from Montagu's edition (London, 1651).

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ΟΜΙΛΙΑ Α΄ ΕΙΣ ΤΗΝ ΕΦΟΔΟΝ ΤΩΝ ΡΩΣ

The First Homily on the Attack of the Rus

Ὁμιλία α΄ εἰς τὴν ἔφοδον τῶν Ῥώς

THE FIRST HOMILY ON THE ATTACK OF THE RUS

Photius asks whence this northern thunderbolt has fallen: a barbarian sea that does not cut grain or vines but grinds men's bodies and destroys the whole race. It came for our sins. We were saved and were ungrateful, forgiven great debts and harsh over small ones, and like the beloved we were filled and kicked. So a people has come from the north as against another Jerusalem. He weeps with his hearers, but tears come too late: they should have fled pleasure, kept from others' goods, and repented before the evils came, as he often warned them with Sodom, the Flood, and Israel. The enemy came faster than the news; it ravages the land around the city, sparing no one, while the emperor and the army are far beyond the borders. He laments the queen of cities, her churches, and her altar. There is no Moses or Abraham to intercede, but they can make themselves such if their repentance outlasts the danger. He offers himself as surety for their safety if they keep their promises, and calls them to the Mother of the Word: save your city, Lady, as you know how.

Τί τοῦτο; τίς ἡ χαλεπὴ αὕτη καὶ βαρεῖα πληγὴ καὶ ὀργή;
what (is)-this what the grievous this and heavy blow and wrath
πόθεν ἡμῖν ὁ ὑπερβόρειος οὗτος καὶ φοβερὸς ἐπέσκηψε
whence to-us the hyperborean this and fearful fell
κεραυνός; ποῖα νέφη παθῶν πυκνωθέντα; τινῶν δὲ
thunderbolt what-kind-of clouds of-sufferings condensed of-what and
κριμάτων σφοδραὶ παρατρίψεις τὴν ἀνυπόστατον ταύτην
judgments violent collisions the irresistible this
καθ' ἡμῶν ἐξεπυρήνισαν ἀστραπήν; πόθεν ἡ βαρβαρικὴ
against us struck-out lightning whence the barbarian
αὕτη καὶ πυκνὴ καὶ ἀθρόα κατερράγη θάλασσα; οὐ
this and dense and massed burst-down sea not
καλάμην σίτου κείρουσα καὶ τὸν στάχυν συμπατάσσουσα,
stubble of-grain shearing and the ear trampling
οὐδὲ κληματίδας ἀμπέλου μαστίζουσα καὶ τὸν καρπὸν
nor shoots of-vine scourging and the fruit

ἄωρον τεμαχίζουσα, οὐδὲ φυτῶν τὰ στελέχη τύπτουσα καὶ
unripe cutting-to-pieces nor of-plants the stems striking and
τοὺς κλάδους διασχίζουσα (ὃ πολλοῖς πολλάκις μέτρον
the branches splitting which for-many often (the)-measure
ἐπλήρωσεν ἐσχάτης κακώσεως), ἀλλ' ἀνθρώπων αὐτῶν
filled of-utmost affliction but of-men themselves
οἰκτρῶς τὰ σώματα συναλήθουσα καὶ τὸ γένος ἅπαν πικρῶς
pitiably the bodies grinding-together and the race whole bitterly
ὀλοθρεύουσα. Πόθεν ἢ πῶς τῶν τηλικούτων καὶ τοσούτων
destroying whence or how of-the so-great and so-many
κακῶν ὁ τρυγίας, ὅ τι μὴ μεῖζον εἰπεῖν, ἐξεχύθη ἐφ'
evils the dregs what thing not greater to-say was-poured-out upon
ἡμᾶς; ἆρ' οὐ διὰ τὰς ἁμαρτίας ἡμῶν ταῦτα πάντα
us (is-it)-then not because-of the sins our these(-things) all
ἦλθεν ἐφ' ἡμᾶς; οὐκ ἔλεγχος ταῦτα καὶ ἀνάγραπτος
came upon us not (a)-reproof these(-things) and (a)-recorded
θρίαμβος τῶν ἡμετέρων παραπτωμάτων; οὐχὶ δὲ καὶ
triumph of-the our transgressions not and also
τεκμηριοῖ τὸ τῶν παρόντων φοβερὸν τὰ τῶν μελλόντων
proves the of-the present(-things) fearful the of-the(-things) to-come
φρικτὰ καὶ ἀδέκαστα δικαιωτήρια; Οὐχ ἑλπὶς ἁπάντων
dread and incorruptible judgment-seats not (the)-expectation of-all
ἡμῶν, μᾶλλον δὲ κοινὴ προκειμένη ὄψις, ἵνα μηδὲ τῆς
of-us rather and common lying-before sight that not-even of-the
συμφορᾶς τοῖς ἔπειτα πυρφόρος ἐκφύγῃ, μηκέτι μηδένα
calamity to-those after(-us) (a)-fire-bearer escape no-longer anyone
εἰς τὸ περιεῖναι ἐγκαταλειφθῆναι· ὄντως «ἐλασσονοῦσι
in the to-survive be-left truly diminish
φυλὰς ἁμαρτίαι» καὶ* ὡς ῥομφαία δίστομος πᾶσι τοῖς
tribes sins and as (a)-sword two-edged to-all the(-ones)
χρωμένοις αὐτῇ. Ἐρρύσθημεν κακῶν οἷς πολλάκις
using it we-were-delivered from-evils by-which often

συνεσχέθημεν· δέον εὐχαριστεῖν, οὐκ εὐγνωμονήσαμεν·
we-were-held being-needful to-give-thanks not we-were-grateful
ἐσώθημεν, ἠμελήσαμεν· ἐφρουρήθημεν, κατεφρονήσαμεν· ἐφ᾽
we-were-saved we-neglected we-were-guarded we-despised for
οἷς δέος ἦν τιμωρίαν ὑποσχεῖν. Ὦ γνώμης ὠμῆς καὶ
which fear was punishment to-undergo O of-mind cruel and
ἀδιακρίτου καὶ τί γὰρ οὐχὶ τῶν δυσχερῶν καὶ δεινῶν
undiscerning and what for not of-the hard(-things) and terrible
πάσχειν ἀξίας. Τοὺς μικρά τινα καὶ τῶν εὐτελεστάτων
to-suffer deserving the(-ones) small some and of-the most-trifling
ὀφείλοντας ἀποτόμως εἰσεπραξάμεθα, ἐτιμωρησάμεθα· οὐκ
owing severely we-exacted we-punished not
ἐμνήσθημεν τῆς εὐχαριστίας, παρελθούσης τῆς εὐεργεσίας,
we-remembered the thanksgiving having-passed the benefit
οὐδ᾽, ὅτι συγγνώμης ἐτύχομεν, τοὺς πλησίον ᾠκτειρήσαμεν·
nor that pardon we-obtained the neighbors did-we-pity
ἀλλ᾽ ἐν ᾧ τῶν ἐπικρεμασθέντων φόβων καὶ κινδύνων
but in which from-the hanging-over fears and dangers
ἀπηλλάγημεν, ἀγριώτεροι τούτοις κατέστημεν, μήτε τὸ
we-were-freed fiercer in-these we-became neither the
πλῆθος καὶ μέγεθος τῶν οἰκείων ὀφλημάτων καὶ τὴν ἐπὶ
multitude and greatness of-the own debts and the for
τούτοις τοῦ σωτῆρος συγχώρησιν λογισάμενοι, μήτε τὴν τῶν
these of-the savior forgiveness having-reckoned nor the of-the
ὁμοδούλων ὀφειλὴν βραχυτάτην οὖσαν καὶ μηδὲ ἐν στάθμῃ
fellow-servants debt very-small being and not-even in (the)-balance
λόγου ζυγοστατουμένην πρὸς τὰς ἡμετέρας αἰδεσάμενοι.
of-reason weighed against the ours having-respected
Πολλῶν δὲ καὶ μεγάλων φιλανθρώπως ἐλευθερωθέντες,
many and also great humanely having-been-freed
ὀλίγων ἄλλους καὶ ἀφιλανθρώπως ἐδουλώσαμεν·
of-few others also inhumanely we-enslaved

εὐφράνθημεν, ἐλυπήσαμεν· ἐδοξάσθημεν, ἠτιμώσαμεν·
we-were-gladdened we-grieved(-others) we-were-glorified we-dishonored
ἰσχύσαμεν, εὐθηνήσαμεν, ἐξυβρίσαμεν, ἀφρονησάμεθα·
we-were-strong we-prospered we-were-insolent we-acted-foolishly
ἐλιπάνθημεν, ἐπαχύνθημεν, ἐπλατύνθημεν καὶ εἰ μὴ τὸν θεὸν
we-grew-fat we-grew-thick we-grew-broad and if not — god
ὡς ὁ πάλαι Ἰακὼβ ἐγκατελίπομεν, ἀλλ' ὡς ὁ ἠγαπημένος
as the of-old Jacob we-forsook but as the beloved
πλησθέντες ἀπελακτίσαμεν καὶ «ὡς δάμαλις παροιστρῶσα»
having-been-filled we-kicked and as (a)-heifer goaded
τῶν τοῦ κυρίου προσταγμάτων παροιστρήσαμεν καὶ τῶν
from-the of-the lord commands we-were-goaded-away and the
δικαιωμάτων αὐτοῦ κατολιγωρήσαμεν.
ordinances his we-slighted
Διὰ τοῦτο «φωνὴ πολέμου καὶ συντριβὴ πολέμου ἐν τῇ
because-of this (a)-sound of-war and destruction of-war in the
γῇ» ἡμῶν. Διὰ τοῦτο «ἤνοιξε κύριος τὸν θησαυρὸν αὐτοῦ
land our because-of this opened (the)-lord the treasury his
καὶ ἐξήνεγκε τὰ σκεύη τῆς ὀργῆς αὐτοῦ». Διὰ τοῦτο
and brought-out the vessels of-the wrath his because-of this
«λαὸς ἐξεῖρψεν ἀπὸ βορρᾶ», ὡς εἰς ἄλλην ἐπελαύνων
(a)-people crept-out from (the)-north as against another marching
Ἱερουσαλὴμ, καὶ «ἔθνη ἐξηγέρθη ἀπ' ἐσχάτου τῆς γῆς,
Jerusalem and nations were-roused from (the)-end of-the earth
τόξον καὶ ζιβύνην κρατοῦντες. Ἰταμός ἐστι καὶ οὐκ ἐλεεῖ·
bow and spear holding reckless it-is and not it-has-pity
φωνὴ αὐτοῦ ὡς θάλασσα κυμαίνουσα· ἠκούσαμεν τὴν
(the)-voice its as (the)-sea surging we-heard the
ἀκοὴν αὐτῶν», μᾶλλον δὲ ἀθρόαν εἴδομεν τὴν ὄψιν αὐτῶν,
report of-them rather and all-at-once we-saw the sight of-them
καὶ «παρελύθησαν αἱ χεῖρες ἡμῶν· θλῖψις κατέσχεν ἡμᾶς
and were-loosened the hands our affliction seized us

καὶ ὠδῖνες ὡς τικτούσας· μὴ ἐκπορεύεσθε εἰς ἀγρὸν καὶ ἐν
and pangs as women-giving-birth not go-out into (the)-field and in
ταῖς ὁδοῖς μὴ βαδίζετε ὅτι ῥομφαία παροικεῖ κυκλόθεν».
the roads not walk because (a)-sword dwells around
«Τί μαρτυρήσω σοι, ἢ τί ὁμοιώσω σοι,» Ἱερεμίας σὺν
what shall-I-testify to-you or what shall-I-liken to-you Jeremiah with
ἐμοὶ κεκράξεται σήμερον, πόλις βασιλίς; «Τίς σώσει σε καὶ
me will-cry-out today O-city queen who will-save you and
παρακαλέσει σε, ὅτι ἐμεγαλύνθη ποτήριον συντριβῆς σου;
will-comfort you because was-magnified (the)-cup of-destruction your
Τίς ἰάσεταί σε;» Νῦν κλαίετε· μικροῦ κἀμὲ τὸ πάθος ἐβύθισε
who will-heal you now you-weep nearly me-too the suffering sank
καὶ τοῦ λέγειν ἀνέκοψεν. Ἀλλὰ τί βοᾶτε πρός με; τί
and from-the to-speak cut-off but why cry-you to me why
δὲ ὀδύρεσθε; ἀκούσατέ μου· στήσατε μικρὸν τὸν κλαυθμὸν,
and lament-you hear me check a-little the weeping
καὶ δότε τοῖς λόγοις πάροδον. Δακρύω μὲν γὰρ κἀγὼ
and give to-the words passage I-weep indeed for I-too
σὺν ὑμῖν· ἀλλ᾽ οὔτε τὴν ἐν χρόνῳ ἀναρριπισθεῖσαν φλόγα
with you but neither the in time fanned-up flame
μικραὶ ῥανίδες σβεννύουσι, τί γὰρ δεῖ λέγειν; ὡς
small drops quench what for (is)-needful to-say that
πλέον ἀνάπτουσιν, οὔτε τὸν ἐκκαυθέντα ὑπὸ τῶν ἡμετέρων
more they-kindle nor the kindled by the our
ἁμαρτημάτων θυμὸν τοῦ θεοῦ πρόσκαιρον δάκρυον ἰσχύει
sins anger — of-god (a)-brief tear is-strong
ἐξιλεώσασθαι. Δακρύω κἀγὼ σὺν ὑμῖν, ἀλλὰ πολλῶν
to-propitiate I-weep I-too with you but of-many
ταλαιπωρουμένων παρείδομεν δάκρυα· παρατρέχω γὰρ ὡς
suffering we-overlooked (the)-tears I-pass-over for as
καὶ ἐκινήσαμεν· δακρύω κἀγὼ σὺν ὑμῖν, εἴπερ ἐστὶ δακρύων
also we-moved(-them) I-weep I-too with you if-indeed is of-tears

καιρὸς ὁ παρὼν καιρός, ἀλλὰ μὴ πολλῷ μείζων τῆς
(a)-time the present time but (is-it)-not by-much greater than-the
τῶν δακρύων φορᾶς ἡ καταλαβοῦσα συμφορά· εἰσὶ γὰρ,
of-the tears flow the having-overtaken calamity there-are for
εἰσὶν ὄντως μείζους δακρύων πολλαὶ συμφοραὶ, ἐν αἷς
there-are truly greater than-tears many calamities in which
τῶν ἔνδον ὑπὸ τοῦ στηριχθέντος διαφυλαχθέντων *
of-the(-things) within by the firmly-fixed being-guarded (lacuna)
ἢ καὶ σφόδρα γε συσταλέντων τε καὶ συμμεμυκότων, οὐδὲ
or also exceedingly indeed contracted both and closed-up not-even
ἡ διὰ τῶν ὀμμάτων προχεομένη πολλάκις καταλείπεται
the through the eyes pouring often is-left
νοτίς. Οὐχ ὁρῶ δὲ νῦν οὐδὲ τῶν δακρυόντων τὸ κέρδος·
moisture not I-see but now not-even of-the(-ones) weeping the gain
ὅτε γὰρ πρὸ τῶν ἡμετέρων ὀμμάτων τὰ τῶν ἐχθρῶν ξίφη
when for before the our eyes the of-the enemies swords
τοῖς τῶν ὁμοφύλων βαπτίζεται αἵμασιν, ἡμεῖς δὲ τοῦτο
in-the of-the kinsmen are-dipped bloods we and this
καθορῶντες ἐπικουρεῖν δέον τοῦτο μὲν ἀπορίᾳ τοῦ
seeing to-help being-needful this indeed by-want of-the
πράττειν οὐκ ἀναδεχόμεθα, εἰς δάκρυα δὲ καταφερόμεθα,
to-act not we-undertake into tears and we-are-borne-down
ποταπὴ τοῖς ἀτυχοῦσι παράκλησις ἐπιγίνεται;
what-sort for-the unfortunate consolation comes
μείζους ἂν ποταμοὺς τὰ ἀπὸ τῶν διαιρεθέντων σωμάτων
greater — rivers the from the cut-apart bodies
ἐκίνησεν αἵματα ἢ τὰ ἀπὸ τῶν ἡμετέρων βλεφάρων
would-have-moved bloods than the from the our eyelids
ἀναδιδόμενα δάκρυα. Ἀλλ' ὅτε ταῖς ἐκεῖθεν καταφερομέναις
given-forth tears but when by-the from-there pouring-down
τῶν λύθρων ῥοαῖς ὁ τῶν πλημμεληµάτων οὐκ ἀποσμήχεται
of-the gore streams the of-the offenses not is-wiped-off

μολυσμὸς, ἤπου γε τὰ τῶν ὀμμάτων ῥεῖθρα τοῦτον
stain surely indeed the of-the eyes streams it
ἐκπλῦναι δυνηθήσεται; Οὐ νῦν ἔδει κλαίειν, ἀγαπητοί,
to-wash-out will-be-able not now (it)-was-needful to-weep beloved
ἀλλὰ τὴν ἁμαρτίαν μισεῖν ἀπ᾽ ἀρχῆς· οὐ νῦν πενθεῖν,
but the sin to-hate from (the)-beginning not now to-mourn
ἀλλὰ τὰς δι᾽ ὧν ἡμῖν τὸ πένθος ἐξέφυ πάλαι φεύγειν
but the through which to-us the mourning sprang long-ago to-flee
ἡδονάς. Ἴσον γάρ ἐστι δεσπόταις καταδουλωθέντα πικροῖς
pleasures equal for it-is to-masters enslaved bitter
τὴν ἀπὸ τῶν μαστίγων βάσανον μὴ βούλεσθαι καρτερεῖν
the from the scourges torture not to-wish to-endure
καὶ πράξεσιν ἑαυτοὺς ἐκδεδωκότας πονηραῖς τὰς ἀπὸ
and to-deeds themselves having-given-over wicked the from
τῆς δικαιοκρισίας τοῦ θεοῦ ἐπαφιεμένας ἡμῖν παραιτεῖσθαι
the just-judgment — of-god sent-upon us to-decline
ποινάς. Οὐ νῦν ἐχρῆν ὀλοφύρεσθαι, ἀλλὰ διὰ βίου
penalties not now (it)-was-needful to-lament but through life
σωφρονεῖν· οὐ νῦν τὸν πλοῦτον σκορπίζειν, ὅτε μηδ᾽ αὐτὸς
to-be-temperate not now the wealth to-scatter when not-even yourself
οἶδας εἰ τούτου κύριος ἔτι καταστήσῃ, ἀλλὰ πάλαι
you-know whether of-it master still you-will-become but long-ago
τῶν ἀλλοτρίων ἀπέχεσθαι, ὅτε ἡ παροῦσα θραῦσις οὔπω
from-the others'(-goods) to-abstain when the present ruin not-yet
ἐστήρικτο καθ᾽ ἡμῶν· οὐ τὸν νῦν ἔλεον ἐμπορεύεσθαι, ὅτε ἡ
had-been-fixed against us not the now mercy to-traffic-in when the
τοῦ βίου πανήγυρις ἐν ἐλπίδι κεῖται τοῖς ἐνεστηκόσι λυθῆναι
of-the life festival in hope lies for-the present to-be-loosed
κακοῖς, ἀλλ᾽ ἐν ᾧ τοῦ δύνασθαι ἡ ἐξουσία περιῇν μηδέποτε
evils but in which the to-be-able the authority remained never
ἀδικεῖν· οὐ νῦν παννυχίζειν καὶ λιταῖς προστρέχειν
to-do-wrong not now to-keep-vigil and to-supplications to-run

καὶ στήθη τύπτειν καὶ βαθὺ στενάζειν καὶ χεῖρας ἐπαίρειν
and breasts to-beat and deeply to-groan and hands to-lift
καὶ γόνατα κάμπτειν καὶ γοερὰ δακρύειν καὶ στυγνὸν
and knees to-bend and mournfully to-weep and gloomily
προσβλέπειν, ὅτε τοῦ θανάτου τὰ κέντρα ἠκονημένα ἥκει
to-look when of-the death the stings sharpened come
καθ' ἡμῶν. Πάλαι ταῦτα προσῆκε ποιεῖν, πάλαι σχολάζειν
against us long-ago these(-things) befitted to-do long-ago to-be-at-leisure
τοῖς ἀγαθοῖς ἔργοις, πάλαι μετανοεῖν ἐπὶ τοῖς κακοῖς· ἐν ᾧ
for-the good works long-ago to-repent for the evils in which
γὰρ ταῦτα πράττομεν νυνὶ παρά γε δικαίῳ μάλιστα
for these(-things) we-do now with at-least (a)-just especially
κριτῇ καὶ μὴ παραπολὺ τὴν γνώμην πρὸς τὴν συγγνώμην
judge and not overmuch the mind toward the pardon
ἐπιρρεπῶς ἔχοντι, οὐκ εἰς ἔλεον, οἶμαι, κινοῦμεν τὸν
inclined having not to mercy I-think we-move —
θεὸν, ἀλλὰ τῶν ὑπηργμένων ἡμῖν ἁμαρτημάτων κατήγοροι
god but of-the having-been-done by-us sins accusers
καθιστάμεθα πικροί. Οἱ γὰρ οὔτ' ἀτενὲς σωφρόνως καὶ
we-are-made bitter the(-ones) for neither steadily temperately and
θεοφιλῶς ἐπιστάμενοί τε καὶ κατισχύοντες ἐμβιοῦν, εἶτα
god-lovingly knowing-how both and being-strong to-live then
πρὶν ἢ τῶν κακῶν ἐπιδήμιος ἡ φορὰ, μηδὲν εἰς ἀρετῆς
before than of-the evils present the onrush nothing toward of-virtue
καὶ σωτηρίας λόγον πραξάμενοι, ἀλλ' ἀμελῶς οὕτω καὶ
and of-salvation account having-done but carelessly thus and
ῥαθύμως τὰς ἑαυτῶν ψυχὰς τοῖς πάθεσι κηλιδώσαντες,
lazily the of-themselves souls with-the passions having-stained
πῶς οὐκ αὐτοκατακρίτους εἰσάγουσιν ἑαυτούς; Τί γὰρ νῦν
how not self-condemned do-they-bring-in themselves why for now
πενθῶν οὐ πρότερον ἐξίστασο γελώτων μὲν ἀκρατῶν,
mourning not before did-you-depart-from laughters indeed unrestrained

ᾀσμάτων δὲ πορνικῶν καὶ ἀθυρμάτων θυμελικῶν; Τί δὲ
songs and harlotrous and amusements theatrical why and
σκυθρωπάζων νυνὶ τὰς ὀφρῦς συνῆγες καὶ τὰς παρειὰς
scowling now the brows did-you-draw-together and the cheeks
ἐξῆρες, τὸ πρόσωπον τυραννίδος δεικνύων μεστόν;
did-you-puff-out the face of-tyranny showing full
Τί δ' ἐλεῶν τοὺς ἠδικημένους καὶ συμπαθεῖν
why and pitying the wronged and to-sympathize
σεμνυνόμενος λοιμὸς αὐτὸς τοῖς παρατυχοῦσιν ἐνέπιπτες
priding-yourself (a)-plague yourself on-the(-ones) chancing you-fell-upon
ἀπροσδοκήτως; καὶ, λόγῳ ἑνὶ, τί νῦν πᾶσι καὶ πάντα
unexpectedly and in-word one why now to-all and in-all(-things)
χρηστὸς ὢν οὐδενὶ παρεῖχες πρότερον μέτριον σαυτὸν, ἀλλὰ
kind being to-no-one did-you-show before moderate yourself but
χειρῶν μὲν ἄρχων ἀδίκων ἐμεγαλοφρόνεις, ἀμύνασθαι δὲ
of-hands indeed beginning unjust you-were-proud to-avenge-yourself-on but
τὸν ὑπονοηθέντα εἰ μὴ διεπράξω, οὐδὲ βιωτόν σοι
the(-one) suspected if not you-accomplished(-it) not-even livable to-you
τὸν βίον ἐνόμιζες; Καὶ πένης μὲν πρὸ πυλῶν λιμώττων
the life you-thought and (the)-poor indeed before (the)-gates starving
διέρριπτο βδέλυγμα, οἱ δὲ πρὸς γέλωτα εὐδοκιμοῦντες
was-flung-aside (an)-abomination the(-ones) but for laughter well-thought-of
τῆς σῆς ἐμπιπλάμενοι τραπέζης καὶ περιουσίας οὐδὲν
of-the your filling-themselves table and abundance in-nothing
ἧττον ἐνετρύφων καὶ τῆς εὐηθείας, καὶ φίλων μὲν
less reveled and in-the silliness and of-friends indeed
στοργὴν μικροῦ παρέβλεπες λήμματος, συγγενείας δὲ
affection for-little you-overlooked of-gain of-kinship and
φύσιν διέπτυες καὶ δεσμοὺς βοηθείας ἐρρήγνυες, ἐρινυώδης
nature you-spat-upon and bonds of-help you-broke fury-like
τις ὥσπερ εἶναι φιλονεικῶν καὶ μισάνθρωπος ἄνθρωπος,
someone as-if to-be striving and man-hating (a)-man

πολλοῦ γε δὴ δέω καταλέγειν κλοπάς τε καὶ ἁρπαγὰς
far indeed indeed I-lack to-list thefts both and robberies
πορνείας τε καὶ μοιχείας καὶ τὰς ἄλλας ἀρρητοποιίας, τὰ
fornications both and adulteries and the other unspeakable-deeds the
μεγάλα καὶ πολυαρχῆ ταυτησὶ τῆς ἐκπυρσευθείσης ἡμῖν καὶ
great and many-headed of-this the kindled-into-a-blaze for-us and
περιχυθείσης φλογὸς ὑπεκκαύματα. Οἶδα ὅτι ταῦτα νυνὶ
poured-around flame tinders I-know that these(-things) now
καὶ ὑμεῖς ἀναλογιζόμενοι πενθεῖτε καὶ σκυθρωπάζετε· ἀλλ'
also you reckoning mourn and scowl but
ὀξὺς μὲν ὁ καιρὸς, ἀδέκαστος δὲ ὁ κριτής, ἡ δ' ἀπειλὴ
sharp indeed (is)-the time incorruptible and the judge the and threat
φοβερὰ, τὸ δὲ πλῆθος τῶν ἡμαρτημένων πολὺ, καὶ οὐκ
fearful the and multitude of-the sins-committed great and not
ἐξαρκοῦσα ἡ μετάνοια. Ἐγὼ πολλάκις ὑμῶν τοῖς ὠσὶ τοὺς
sufficient the repentance I often of-you in-the ears the
παραινετικοὺς κατέσπειρα λόγους, τοὺς ἀπειλητικοὺς, ἀλλ',
exhorting sowed words the threatening but
ὡς ἔοικεν, εἰς ἀκάνθας ἐξέφυσα· ἐδυσώπησα, ἐπέπληξα·
as it-seems into thorns I-made(-them)-grow I-shamed(-you) I-rebuked(-you)
πολλάκις ὑμῖν τὴν τῶν Σοδομιτῶν ὑπέδειξα τέφραν καὶ τὸν
often to-you the of-the Sodomites I-pointed-out ash and the
πρὸ ταύτης κατακλυσμὸν, ἡνίκα τοῖς ὕδασι ἐπικαταρρύτου
before it flood when with-the waters flooded
γεγενημένης τῆς γῆς ὁ τοῦ ἀνθρωπείου γένους συνετελέσθη
having-become the earth the of-the human race was-accomplished
παγκόσμιος ὀλεθρός. Πολλάκις τὸν Ἰσραηλίτην παρέστησα
world-wide destruction often the Israelite I-set-before(-you)
λαὸν τὸν περιούσιον, τὸν ἠγαπημένον, τὸ βασίλειον
people the peculiar the beloved the royal
ἱεράτευμα, διὰ γογγυσμὸν, δι' ἀντιλογίαν, δι'
priesthood because-of grumbling because-of contradiction because-of

ἀχαριστίαν, διὰ παραπλήσιον πλημμέλημα μαστιζόμενον,
ingratitude because-of (a)-similar offense scourged
ταπεινούμενον ὑπὸ τῶν ἡττωμένων ἐχθρῶν καὶ κάθ᾽ ὧν
humbled by the defeated enemies and against whom
αὐτὸς ἐτροπαιοφόρει ἐλασσούμενον, πίπτοντα, διολλύμενον.
it triumphed diminished falling perishing
Πολλάκις ὑμῖν ὑπετιθέμην· φυλάξασθε, διορθώθητε,
often to-you I-suggested be-on-guard be-corrected
ἐπιστράφητε, μὴ ἀναμείνητε στιλβωθῆναι τὴν ῥομφαίαν·
turn not wait to-be-whetted the sword
τὸ τόξον ἐντείνεται· μὴ τὴν μακροθυμίαν ἀφορμὴν
the bow is-being-bent not the long-suffering (as)-occasion
καταφρονήσεως λάβητε, μὴ κατὰ τῆς χρηστότητος
of-contempt take not against the kindness
πονηρεύησθε· ἀλλὰ πῶς ὑμῶν τὰς καρδίας ἤδη
act-wickedly but how of-you the hearts already
φλεγμαινούσας ἐπιξέσω; Ἢ κρεῖττον νῦν ἀλγυνομένους
inflamed shall-I-scrape truly (is-it)-better now pained
ἐπιπλῆξαι ἢ ἐκεῖθεν ἀνεπιτιμήτους δίκας ὑφέξοντας
to-rebuke than there unrebuked penalties going-to-undergo
παραπέμψαι, καὶ τὴν παροῦσαν συμφορὰν τοῦ πρὸς ὑμᾶς
to-send-off and the present calamity of-the toward you
ἐλέγχου συνεργὸν προσλαβεῖν ἢ διευλαβηθέντα τὸ πάθος
reproof (as)-fellow-worker to-take or having-been-cautious the suffering
ἀνεξέλεγκτον καταλιπεῖν τὸ ἀπειθῆσαν καὶ ἡμαρτηκός.
unrefuted to-leave the having-disobeyed and having-sinned(-part)
Τί οὖν; ἐνουθετήσαμεν, ἠπειλήσαμεν, θεὸν λέγοντες· ὁ
what then we-admonished we-threatened god saying —
θεὸς ἡμῶν ζηλωτὴς, μακρόθυμος, ἀλλ᾽ ἐὰν ὀργισθῇ, τίς
god our (is)-jealous long-suffering but if he-be-angered who
ὑποστήσεται; Ταῦτα ἔλεγον, ἀλλ᾽, ὡς ἔοικεν, εἰς πῦρ
will-withstand(-it) these(-things) I-said but as it-seems into fire

ἔξαινον· τοῦτο γάρ μοι τὸ νῦν εἶναι, ὡς εἴθε μὴ
I-was-carding(-wool) this for to-me the now to-be as would-that not
ὤφελεν, παροιμιάσασθαι καίριον· οὐ γὰρ ἐπεστράφητε,
it-had-been-fitting to-use-as-proverb timely not for you-turned
οὐδὲ μετενοήσατε, ἀλλ' ἐβαρύνατε τὰ ὦτα τοῦ μὴ
nor repented but you-made-heavy the ears for-the not
εἰσακούειν λόγον κυρίου. Διὰ τοῦτο ἐξεχύθη ἐφ'
to-hear (the)-word of-(the)-lord because-of this was-poured-out upon
ἡμᾶς ὁ θυμὸς αὐτοῦ καὶ ἐγρηγόρησεν ἐν ταῖς ἁμαρτίαις
us the anger his and he-kept-watch in the sins
ἡμῶν, καὶ τὸ πρόσωπον αὐτοῦ ἐστήριξεν ἐφ' ἡμᾶς.
our and the face his he-fixed upon us
«Οἴμοι ὅτι ἐμακρύνθη ἡ παροικία μου», καὶ μὴ μακρᾶς
woe-is-me that was-prolonged the sojourning my and not long
οὔσης μετὰ τοῦ ψαλμῳδοῦ βοήσομαι Δαυίδ, ἐμακρύνθη·
being with the psalmist I-will-cry David was-prolonged
ὅτι οὐκ εἰσηκούσθην παρακαλῶν, ὅτι νέφος βαρβάρων
because not I-was-heard exhorting because (a)-cloud of-barbarians
ὁρῶ τοῖς πταίσμασι καταξηρανθεῖσαν τὴν πόλιν ἡμῶν
I-see by-the offenses withered the city our
τοῖς αἵμασιν ἐπικλύζοντας. Οἴμοι ὅτι ἐπὶ τούτοις
with-the bloods flooding woe-is-me that for these
ἐφυλαττόμην τοῖς κακοῖς ἐγὼ, ὅτι «ἐγενήθημεν ὄνειδος
I-was-kept the evils I that we-became (a)-reproach
τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸς καὶ χλευασμὸς τοῖς
to-the neighbors our (a)-mockery and derision to-the(-ones)
κύκλῳ ἡμῶν», ὅτι βαρβάρων ἄπιστος δρόμος οὐκ ἔδωκε
around us that of-barbarians incredible course not gave
τῇ φήμῃ καιρὸν ἀγγελίας, ὡς ἄν τις ἀσφάλεια
to-the report time of-announcement so-that — some safety
περινοηθείη, ἀλλὰ σύνδρομον ἔσχεν ἡ θέα τὴν ἀκοὴν καὶ
might-be-devised but concurrent had the sight the hearing and

τὸ πεπονθέναι, χώραις πόσαις ἐθναρχίαις τε καὶ ποταμοῖς
the to-have-suffered countries how-many (and)-nations both and rivers
ναυσιπόροις καὶ ἀλιμένοις πελάγεσι τῶν ἐπελασάντων
navigable and harborless seas the having-marched-against
διειργομένων. Οἴμοι ὅτι ἔθνος ὠμὸν καὶ ἀνήμερον ἐπ᾽
being-separated woe-is-me that (a)-nation savage and untamed in
ἀδείας ὁρῶ τῆς πόλεως περιχεόμενον καὶ τὰ πρὸ τῆς
fearlessness I-see the city pouring-around and the(-things) before the
πόλεως ληιζόμενον, πάντα φθεῖρον, πάντα λυμαινόμενον,
city plundering all(-things) destroying all(-things) ruining
ἀγροὺς, οἰκίας, βοσκήματα, ὑποζύγια, γύναια, παιδάρια,
fields houses cattle beasts-of-burden women children
πρεσβύτας, νεανίας, διὰ πάντων τὸ ξίφος ὠθούμενον,
old-men young-men through all the sword thrusting
οὐδενὸς λαμβάνον οἶκτον, οὐδενὸς φειδόμενον. Παγγενὴς
of-no-one taking pity no-one sparing all-embracing
ἡ καταφθορὰ, ὡς ἀκρὶς ἐν ληίῳ, καὶ ὡς ἐρυσίβη ἐν
the destruction as (a)-locust in (a)-cornfield and as blight in
ἀμπελῶνι, μᾶλλον δὲ ὡς πρηστὴρ ἢ τυφὼν ἢ χειμάρρους ἢ
(a)-vineyard rather and as (a)-whirlwind or typhoon or torrent or
οὐκ οἶδ᾽ ὅ τι εἴπω εἰς τὴν χώραν ἡμῶν εἰσπεσὸν αὐταῖς
not I-know what thing I-shall-say into the country our having-fallen with-their
γενεαῖς τοὺς κατοικοῦντας ἀνάλωσε. Μακαρίζω τοὺς
generations the inhabitants it-consumed I-call-blessed the(-ones)
τῆς παλαμναίας καὶ βαρβάρου χειρὸς ἔργον γεγονότας,
of-the murderous and barbarian hand (the)-work having-become
ὅτι τεθνηκότες θᾶσσον διέφυγον τὴν συναίσθησιν τῶν
because having-died sooner they-escaped the perception of-the
κατασχόντων ἡμᾶς ἀνελπίστων συμφορῶν. Εἰ δὲ αἴσθησις
having-seized us unhoped-for calamities if and perception
ἦν αὐτοῖς τούτοις ἀποιχομένοις, ἐθρήνησαν ἂν
were to-them these departed they-would-have-lamented —

κἀκεῖνοι σὺν ἐμοὶ τοὺς ἔτι περιόντας, ὧν τε διὰ
they-too with me the(-ones) still surviving what-things both through
παντὸς πάσχουσι καὶ οἵων ἀλγεινῶν ἀναπλησθέντες οὐκ
all they-suffer and with-what pains having-been-filled not
ἀπαλλάσσονται, καὶ ἐν ᾧ ζητοῦντες τὸν θάνατον οὐχ
they-are-freed and in which seeking the death not
εὑρίσκουσι. Πολλῷ γὰρ αἱρετώτερον ἅπαξ θανεῖν τοῦ
they-find by-much for more-to-be-chosen once to-die than-the
διὰ παντὸς ἐλπίζειν θανεῖν καὶ τοῖς τῶν πλησίον πάθεσι
through all to-expect to-die and at-the of-the neighbors sufferings
συνεχῶς ἀλγεῖν καὶ σπαράσσεσθαι τὴν ψυχήν.
continually to-grieve and to-be-torn the soul
Ποῦ νῦν βασιλεὺς ὁ φιλόχριστος; ποῦ τὰ στρατόπεδα;
where now (is-the)-emperor the Christ-loving where the armies
ποῦ τὰ ὅπλα, τὰ μηχανήματα, αἱ στρατηγικαὶ βουλαί
where the arms the engines the generals' counsels
τε καὶ παρασκευαί; οὐ βαρβάρων ἄλλων ἔφοδος ἐφ'
both and preparations (has)-not of-barbarians other (an)-attack to
ἑαυτὴν ταῦτα πάντα μετέστησέ τε καὶ μεθειλκύσατο;
itself these(-things) all transferred both and drawn-away
Καὶ βασιλεὺς μὲν ὑπερορίους πόνους καὶ μακροὺς ἀνατλᾷ,
and (the)-emperor indeed beyond-the-borders toils and long endures
συναπῆρέ τε καὶ συνταλαιπωρεῖ τὸ στρατιωτικόν·
marched-out-with(-him) both and toils-with(-him) the soldiery
ἡμᾶς δὲ ὁ κατ' ὀφθαλμοὺς ὄλεθρος καὶ φόνος δαπανᾷ,
us but the before eyes destruction and slaughter consumes
τοῖς μὲν ἐπελθὼν, τοῖς δ' ἤδη ἐπερχόμενος. Τὸ δὲ
some indeed having-come-upon others and already coming-upon the and
Σκυθικὸν τοῦτο καὶ ὠμὸν ἔθνος καὶ βάρβαρον ἐξ αὐτῶν
Scythian this and savage nation and barbarian from themselves
τῶν τῆς πόλεως ἐξερπύσαν προπυλαίων μονιοῦ δίκην
the of-the city having-crept-out porches (of-a)-boar like

ἀγρίου τὰ πέριξ αὐτῆς κατενεμήσατο. Τίς οὖν ἡμῶν
wild the(-parts) around it devoured who then us
προπολεμήσει; τίς ἀντιπαρατάξεται τοῖς ἐχθροῖς; Πάντων
will-fight-for who will-be-arrayed-against the enemies of-all(-help)
ἡμεῖς ἔρημοι, πανταχόθεν ἐξηπορημένοι. Τίς ἐξισωθείη
we bereft from-all-sides at-a-loss what could-be-equal
θρῆνος ταῖς συμφοραῖς; ποῖον ἐξισχύσει δάκρυον ἐπαρκέσαι
lament to-the calamities what-kind will-be-strong tear to-suffice
πρὸς τὸ μέγεθος τῶν περιστοιχισαμένων ἡμᾶς δυσχερῶν;
for the greatness of-the having-surrounded us hardships
Δεῦρό μοι τῶν προφητῶν συμπαθέστατε· συνθρήνησον
come-here for-me of-the prophets most-sympathetic lament-with(-me)
τὴν Ἱερουσαλὴμ, οὐ τὴν παλαιὰν ἐκείνην, ἔθνους
— Jerusalem not the old that of-(a)-nation
ἑνὸς ἐκ μιᾶς ῥίζης δώδεκα στελέχη βλαστήσαντος τὴν
one from one root twelve stems having-sprouted the
μητρόπολιν, ἀλλὰ συμπάσης τῆς οἰκουμένης, ὁπόσην ὁ
mother-city but of-all the world as-much-as the
Χριστιανῶν λαμπρύνει θεσμὸς, τὴν χρόνῳ καὶ κάλλει καὶ
of-Christians illumines law the in-time and in-beauty and
μεγέθει καὶ λαμπρότητι, πολυπληθείᾳ τε τῶν ἐνοικούντων
in-greatness and in-splendor in-multitude and of-the inhabitants
καὶ πολυτελείᾳ δεσπόζουσαν· συνθρήνησόν μοι ταύτην τὴν
and in-costliness ruling lament-with me this —
Ἱερουσαλὴμ, οὐχ ἁλοῦσαν ἤδη καὶ χαμαὶ πεσοῦσαν,
Jerusalem not taken already and to-the-ground fallen
ἀλλ' ἐγγὺς κειμένην τοῦ ἁλῶναι καὶ τοῖς δρωμένοις
but near lying of-the to-be-taken and by-the(-things) being-done
κατασειομένην· συνθρήνησον τὴν βασιλίδα τῶν πόλεων,
shaken lament-with(-me) the queen of-the cities
οὐχ αἰχμάλωτον ἀγομένην, ἀλλὰ τῆς σωτηρίας ἐλπίδος
not (as)-captive led but of-the of-salvation hope

ᾐχμαλωτισμένην. Ζήτησον ὕδωρ τῇ κεφαλῇ καὶ πηγὰς
made-captive seek water for-the head and fountains
δακρύων τοῖς ὀφθαλμοῖς, καὶ συμπένθησον· καὶ πένθησον
of-tears for-the eyes and mourn-with(-me) and mourn
ἐπ᾽ αὐτῇ, ὅτι «κλαίουσα ἔκλαυσεν ἐν νυκτὶ, καὶ τὰ
over her because weeping she-wept in (the)-night and the
δάκρυα αὐτῆς ἐπὶ τῶν σιαγόνων αὐτῆς, καὶ οὐχ ὑπάρχει
tears her (are)-on the cheeks her and not there-is
ὁ παρακαλῶν αὐτὴν», ὅτι «ἁμαρτίαν ἥμαρτεν
the(-one) comforting her because sin sinned
Ἰερουσαλὴμ, διὰ τοῦτο εἰς σάλον ἐγένετο», καὶ οἱ
Jerusalem because-of this into tossing she-came and the(-ones)
τεθηπότες αὐτῆς τὴν ἰσχὺν ἐξεμυκτήρισαν αὐτὴν, ὅτι
having-marveled-at her the strength mocked her because
ἐξαπέστειλε κύριος πῦρ ἐν τοῖς ὀστέοις αὐτῆς καὶ ἐβάρυνε
sent-forth (the)-lord fire into the bones her and made-heavy
τὸν ζυγὸν αὐτοῦ ἐπὶ τὸν τράχηλον ἡμῶν, καὶ «ἔδωκεν
the yoke his on the neck our and gave
ἐν χερσὶν ἡμῶν ὀδύνας», ἃς οὐ δυνησόμεθα ὑποστῆναι.
into hands our pains which not we-shall-be-able to-endure
Συνθρήνησον, ὅτι ἐξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου·
lament-with(-me) because failed in tears the eyes my
«ἡ κοιλία μου ἐταράχθη καὶ ἐστράφη ἡ καρδία μου ἐν ἐμοί,
the belly my was-troubled and was-turned the heart my in me
ὅτι παραπικραίνουσα παρεπίκρανα. Ἔξωθεν ἠτέκνωσέ
because embittering I-embittered from-outside bereaved
με μάχαιρα» καὶ «διήνοιξεν ἐπ᾽ ἐμὲ ὁ ἐχθρὸς στόμα
me (the)-sword and opened against me the enemy (the)-mouth
αὐτοῦ καὶ ἔβρυξεν ὀδόντας καὶ εἶπε· καταπίομαι αὐτήν».
his and gnashed (his)-teeth and said I-will-swallow her

Ὦ πόλις βασιλὶς, οἵων κακῶν περικέχυται ὄχλος·
O city queen with-what evils is-poured-around (a)-mob
καὶ τὰ σὰ τῆς κοιλίας ἔγγονα καὶ τὰ πρὸ τοῦ
and the your of-the womb offspring and the(-things) before the
ἄστεος, [ἃ] λαμπρῶς ἐπεπόλιστο, λαγόνες θαλάσσης
town which splendidly had-been-built (the)-flanks of-sea
καὶ πυρὸς καὶ μαχαίρας στόμα βαρβαρικῷ νόμῳ
and of-fire and of-sword (the)-mouth by-barbarian law
διακληρωσάμενα κατεσθίουσιν. Ὦ πολλῶν ἐλπὶς ἀγαθή,
having-allotted devour O of-many hope good
ὅση χαλεπῶν ἀπειλὴ καὶ δειμάτων πλῆθος περικλύσαν
how-great of-hardships threat and of-terrors (a)-multitude having-flooded
τὰ κύκλῳ τὴν σὴν περιβόητον ἐταπείνωσε δόξαν. Ὦ πόλις
the around the your renowned humbled glory O city
βασιλεύουσα μικροῦ συμπάσης τῆς οἰκουμένης, οἷός
reigning (over)-nearly all the world what-sort-of
σε στρατὸς ἀστρατήγητος καὶ δουλικῶς ἐνεσκευασμένος ὡς
you army without-general and slavishly equipped as
δουλεύουσαν ἐκμυκτηρίζει; Ὦ πόλις πολλῶν ἐθνῶν λαφύροις
(one)-enslaved mocks O city of-many nations with-spoils
ἐκλαμπρυνθεῖσα, οἷον λαφυραγωγεῖν σε διενοήσατο
made-splendid what-sort-of to-plunder you planned
ἔθνος; ὦ πολλὰ στησαμένη κατὰ τῶν πολεμίων Εὐρώπης
(a)-nation O many having-set-up against the enemies of-Europe
τε καὶ Ἀσίας καὶ Λιβύης τρόπαια, ὅπως νῦν ἐπὶ σὲ
both and of-Asia and of-Libya trophies how now against you
βαρβαρικὴ καὶ ταπεινὴ χεὶρ ἐξέτεινε δόρυ, τὸ κατὰ σοῦ
(a)-barbarian and lowly hand stretched-out (a)-spear the against you
κράτος ἐπαρθεῖσα τροπαιοφορῆσαι. Ἐπὶ τοσοῦτον γὰρ
might lifted-up to-triumph to so-much for
κακώσεως πάντα σοι ἥκει, ὥστε καὶ τὴν ἀπροσμάχητόν
of-affliction all(-things) to-you have-come so-that even the unassailable

σου ῥώμην εἰς τρύγα ἐλάσαι βαθυτάτης ἀρρωστίας,
your strength into (the)-dregs to-drive of-deepest weakness
καὶ τὸ ἀρρωστοῦν καὶ τεταπεινωμένον* τῶν ἀντιπάλων
and the weak and humbled of-the opponents
φιλάνθρωπον ὄμμα χειρὸς ἰσχὺν ἐν σοὶ ἀποφαίνειν καὶ
humane eye of-hand strength in you to-display and
δόξης ὀνόματι πειρᾶσθαι διακοσμηθῆναι. Ὦ βασιλὶς
of-glory with-(the)-name to-try to-be-adorned O queen
πόλεων βασιλίδων, πολλὰς μὲν συμμαχίαις ἐξαρπάσασα
of-cities queens many indeed by-alliances having-snatched
κινδύνων, πολλὰς δὲ ἐπὶ γόνυ κλιθείσας ἀνορθώσασα
from-dangers many and on (the)-knee bent having-set-upright
τοῖς ὅπλοις, εἰς προνομὴν δὲ νυνὶ προκειμένη καὶ τῶν
with-the arms for plunder and now lying-before and of-the
συνεπικουρούντων ἐξηπορημένη. Ὦ ναῶν σεβασμίων χάρις
helpers bereft O of-temples venerable grace
καὶ λαμπρότης, ὦ μεγέθη καὶ κάλλη καὶ λεπτουργίαι καὶ
and splendor O greatnesses and beauties and fine-workings and
ἀγλαΐσματα, ὦ θυμάτων ἀναιμάκτων καὶ φρικτῆς θυσίας
ornaments O of-sacrifices bloodless and of-awesome sacrifice
καὶ μυστικῆς τραπέζης, ὦ θυσιαστήριον καὶ χῶρος ἄβατος
and of-mystical table O altar and place untrodden
καὶ σεπτὸς, ὅπως πολεμίων πόδες βεβήλωσιν ἀπειλοῦσι. Ὦ
and august how of-enemies feet to-profane threaten O
σέβας αὐτὸ καὶ πίστις ἄχραντος καὶ λατρεία καθαρὰ, ὅπως
reverence itself and faith undefiled and worship pure how
δυσσεβούντων καθ' ὑμῶν καὶ φρυαττομένων πλατύνεται
of-(the)-impious against you and of-(those)-snorting is-widened
στόμα. Ὦ ἱερέων πολιὰ καὶ χρίσμα καὶ ἱερωσύνη· ὤ
(the)-mouth O of-priests gray-hairs and anointing and priesthood O
μοι τέμενος ἱερὸν θεοῦ καὶ θεοῦ σοφία ὁ τῆς οἰκουμένης
me sanctuary holy of-god and of-god wisdom the of-the world

ἀκοίμητος ὀφθαλμός. Θρηνήσατε, παρθένοι, θυγατέρες
sleepless eye lament virgins daughters
Ἱερουσαλήμ· κλαύσατε, νεανίσκοι πόλεως Ἱερουσαλήμ,
of-Jerusalem weep young-men of-(the)-city Jerusalem
πενθήσατε καὶ μητέρες, δακρύσατε νήπια, δακρύσατε· τὸ
mourn and mothers weep infants weep the
μέγεθος γὰρ τοῦ πάθους καὶ ὑμᾶς εἰς συναίσθησιν ἐκβιάζεται·
greatness for of-the suffering also you into awareness forces
δακρύσατε ὅτι ἐπλήθυνεν ἡμῖν τὰ κακὰ καὶ οὐκ ἔστιν ὁ
weep because multiplied to-us the evils and not there-is the(-one)
ἐξαιρούμενος, οὐκ ἔστιν ὁ βοηθός. Ἀλλὰ μέχρι τίνος
delivering not there-is the(-one) helping but until what(-time)
ὁ θρῆνος, μέχρι τίνος τὸ πένθος, μέχρι τίνος ὁ
the lament until what(-time) the mourning until what(-time) the
ὀλολυγμός; Τίς εἰσακούσεται, καὶ πῶς ἡ θραῦσις κοπιάσει;
wailing who will-hear and how the ruin will-abate
Τίς ἐξιλάσεται; τίς βοήσεται ὑπὲρ ὑμῶν; εἴ τις ἦν Μωυσῆς,
who will-propitiate who will-cry-out for you if anyone were (a)-Moses
εἶπεν ἂν πρὸς κύριον. «ἐὰν αὐτοῖς ἀφῇς, ἄφες· εἰ δὲ
he-would-have-said — to (the)-lord if them you-forgive forgive if but
μὴ, ἐξάλειψον κἀμὲ ἐκ τῆς βίβλου τῆς ζωῆς, ἧς ἔγραψας.»
not blot-out me-too from the book of-the life which you-wrote
Καὶ πρὸς ἡμᾶς δέ· «κύριος πολεμήσει ὑπὲρ ἡμῶν, καὶ
and to us too (the)-lord will-fight for us and
ἡμεῖς σιγήσομεν.» Ἀλλ' οὐκ ἔστιν, ὅτι ἐκλέλοιπεν ὁ θεὸς
we will-keep-silent but not it-is(-so) because has-failed — god
ἀπὸ τῆς γῆς· οὐκ ἔστι Μωυσῆς· οὐκ ἔστιν Ἀβραὰμ ὥστε
from the earth not there-is (a)-Moses not there-is (an)-Abraham so-as
διᾶραι τὸ στόμα καὶ παρρησιάσασθαι καὶ εἰπεῖν πρὸς τὸν
to-open the mouth and to-speak-boldly and to-say to —
θεόν· «μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται
god not destroy-together (the)-righteous with (the)-impious and will-be

ὁ δίκαιος ὡς ὁ ἀσεβής.» Οὐκ ἔστιν ὅστις ἐπέλθοι τὰς
the righteous as the impious not there-is anyone-who would-go-through the
φιλανθρώπους ἐκείνας καὶ θαυμασίους τῶν λόγων ἐπαγωγὰς,
humane those and wonderful of-the words inductions
δι᾽ ὧν ἐπὶ δέκα δικαίοις τὴν μυριάνθρωπον πόλιν ἔξω
through which for ten righteous the myriad-peopled city outside
φύσεως φερομένην ἐντὸς σωτηρίας ἠξίου γενέσθαι καὶ πρὸς
nature borne within salvation he-asked to-become and from
τοῦ τῶν ὅλων ἀκοῦσαι θεοῦ ὡς «ἐὰν εὑρεθῶσι ἐν τῇ πόλει
the of-the all(-things) to-hear god that if be-found in the city
δέκα, οὐ μὴ ἀπολέσω ἕνεκεν τῶν δέκα.» Οὐκ ἔστιν
ten not — I-will-destroy(-it) for-the-sake-of the ten not there-is
οὖν Μωυσῆς, οὐκ ἔστιν Ἀβραάμ· ἀλλ᾽ ἐὰν ὑμεῖς βούλησθε
then (a)-Moses not there-is (an)-Abraham but if you wish
(παράδοξον μὲν ἐρῶ, ἀληθὲς δέ), ὅμως δύνασθε ὑμῖν
(a)-paradox indeed I-will-say true but nevertheless you-can for-you
ἑαυτοῖς Μωυσέα παρασκευάσαι, δύνασθε Ἀβραὰμ δεῖξαι.
yourselves (a)-Moses to-prepare you-can (an)-Abraham to-show
Καὶ Μωυσῆς γὰρ, ἀνεπιστρόφως ἔχοντος τοῦ λαοῦ, δεινὸν
and Moses for unrepentant being the people (was)-terrible
οὔπω δεινὸν, εἰ πρεσβεύων παρηκούετο· ἀλλ᾽ ἐκεῖνο λίαν
not-yet terrible if interceding he-was-disregarded but that very
φοβερὸν, ὡς πολλοὺς πολλάκις ὑπὲρ ὧν ἅπαντα ἔπραττεν
fearful that many often for whom all(-things) he-did
ὑποχείρια διεχρήσατο. Καὶ Ἀβραὰμ δὲ περὶ ὧν ἐδυσώπει
subject he-destroyed and Abraham too about whom he-entreated
καὶ ἱκέτευεν, τούτους ἑώρα τὸν βίον εἰς πυρὸς δαπάνην
and supplicated these(-men) he-saw the life into of-fire consumption
καταστρέφοντας, ὅτι παθῶν αὐτοῖς ἄκανθαι τὸ γεώργιον
ending because of-passions for-them thorns the field
ἦν. Δύνασθε, ἐὰν βούλησθε, ἵνα λέγῃ κἀκεῖνος πρὸς ὑμᾶς·
was you-can if you-wish that may-say he-too to you

«κύριος πολεμήσει ὑπὲρ ἡμῶν, καὶ ἡμεῖς σιγήσομεν.»
(the)-lord will-fight for us and we will-keep-silent
Ποθεῖτε μαθεῖν ὅπως δέδοικα τὸν κλαυθμὸν ὑμῶν; ὅτι
do-you-long to-learn how I-fear the weeping your that
πρόσκαιρος· τὴν ἐλεημοσύνην ὑμῶν, ὅτι πρὸς βραχύ· τὴν
(it-is)-transient the almsgiving your that for (a)-short(-time) the
σωφροσύνην, ὅτι ἐφήμερος· τὴν φιλαδελφίαν, ὅτι μέχρις ἂν
temperance that (it-is)-ephemeral the brotherly-love that as-long-as —
τὸ δυσμενὲς τῶν κύκλῳ ἐχθρῶν, ἅτε δὴ κοινὸν ὑπάρχον
the hostility of-the around enemies inasmuch-as indeed common being
κακὸν, εἰς ὁμόνοιαν ὑμᾶς συνωθεῖ· τὸ ταπεινὸν καὶ μέτριον
evil to concord you drives-together the humility and moderation
τῶν ἠθῶν, ὅτι μέχρις ἂν ἡ αἰχμαλωσία ἐμπρόθεσμος·
of-the manners that as-long-as — the captivity (is)-imminent
τὸν τῦφον πατούμενον καὶ τὸν θυμὸν χαλινούμενον καὶ
the pride trampled and the anger bridled and
τὴν γλῶτταν πνευματικῶν ᾀσμάτων, ἀλλὰ μὴ αἰσχρῶν
the tongue of-spiritual songs but not of-shameful
ῥημάτων δεικνυμένην ὄργανον, ὅτι μέχρις ἂν τῶν
words shown (as)-instrument that as-long-as — of-the
πολεμίων οἱ ἀλαλαγμοὶ τοῖς ὠσὶν ὑμῶν προσαράσσουσι·
enemies the war-cries on-the ears your dash
τὰς λιτὰς καὶ τὰς παννύχους στάσεις καὶ τὴν νηστείαν
the supplications and the all-night vigils and the fasting
καὶ τοὺς στεναγμοὺς, ὅτι μέχρις ἂν ὁ διὰ ξίφους θάνατος.
and the groans that as-long-as — the by sword death
Ταῦτά με ταράττει καὶ θορυβεῖ πολὺ τῶν ὅπλων πλέον
these(-things) me trouble and disturb much than-the arms more
τῶν βαρβαρικῶν. Ταῦτα δέδοικα ῥᾳδίως νυνὶ καὶ παρὰ
the barbarian these(-things) I-fear easily now and by
πάντων ἅμα ὁρῶν συντελούμενα, ὅτι πρότερον οὐδ'
all at-once seeing accomplished which before not-even

ἐνίοις τισὶν οὐδὲ χωρὶς καὶ μόλις ἐπράττετο. Φοβεῖ
by-some certain(-ones) nor apart and scarcely was-done frightens
με καὶ ἀνιᾷ ὅτι ὅταν ἵσταται ἡ πληγὴ, τότε καὶ ἡμεῖς
me and grieves that when stops the blow then also we
σεμνυνόμεθα τὴν ἐπιστροφὴν, ὅτι ὅταν ἐπιστῇ τὰ λυπηρὰ,
pride-ourselves-on the turning that when come-on the painful(-things)
τότε πρὸς τὰς πράξεις καταφεύγομεν τὰς χρηστάς. Διὰ
then to the deeds we-flee the good because-of
τοῦτο νῦν οὐκ ἔστι Μωυσῆς οὐδὲ Ἀβραάμ. Εἰ δὲ καὶ
this now not there-is (a)-Moses nor (an)-Abraham if but even
παρελθούσης τῆς νῦν ἡμᾶς κατεχούσης συμφορᾶς, τὴν
having-passed the now us holding calamity the
αὐτὴν κοσμιότητα καὶ τάξιν καὶ κατάστασιν ἐφυλάττετε,
same orderliness and order and condition you-would-keep
πολλοὺς ἂν Μωυσέας καὶ Ἀβραὰμ προπολεμεῖν ὑμῶν
many — Moseses and Abrahams to-fight-for you
καὶ ὑπὲρ ἡμῶν ἐξιλεοῦσθαι προεβάλλετο θεός. Καὶ τί
and for us to-propitiate(-him) would-put-forward god and why
λέγω Μωυσέα καὶ Ἀβραάμ; αὐτὸν τὸν κοινὸν δεσπότην
do-I-say Moses and Abraham himself the common master
ἡμῶν τε κἀκείνων πρόμαχον ἡμῶν καὶ προασπιστὴν
of-us both and-of-them champion our and defender
ἀπεργάζεσθε, τὸν ἐπαγαγόντα τὸν ἐχθρὸν διὰ τὰς
you-make the(-one) having-brought-on the enemy because-of the
ἁμαρτίας ἡμῶν θραύοντα τῶν ἐχθρῶν τὴν ἰσχὺν, τὸν
sins our breaking of-the enemies the strength the(-one)
παιδεύοντα ἰώμενον, τὸν ὀργιζόμενον φιλανθρωπευόμενον·
chastening healing the(-one) being-angry being-humane
μεγάλη γὰρ ἡ ἐλεημοσύνη κυρίου τοῦ θεοῦ ἡμῶν καὶ
great for (is)-the mercy of-(the)-lord — god our and
ἐξιλασμὸς αὐτοῦ τοῖς ἐπιστρέφουσιν ἐπ᾽ αὐτὸν ὁσίως,
propitiation his to-the(-ones) turning to him holily

«καὶ [νῦν] βελτίους ποιήσατε», διὰ Ἱερεμίου βοᾷ, «τὰς
and now better make through Jeremiah he-cries the
ὁδοὺς ὑμῶν καὶ τὰ ἔργα ὑμῶν, καὶ ἀκούσατε τῆς φωνῆς
ways your and the works your and hear the voice
κυρίου, καὶ παύσεται κύριος τῶν κακῶν, ὧν ἐλάλησεν
of-(the)-lord and will-cease (the)-lord from-the evils which he-spoke
ἐφ' ὑμᾶς». Ἀλλ' οὐ βούλεσθε. Μὴ βοᾶτε μηδὲ θορυβεῖσθε·
against you but not you-wish not cry nor be-troubled
κρεῖσσον ἦν ἡσύχως εὐχαριστεῖν, ἀλλὰ μὴ διωλύγιον βοᾶν
better it-was quietly to-give-thanks but not loud to-cry
ὑπὲρ ὧν μὴ ἐπάσχομεν, ἀλλὰ μὴ περὶ τοῦ δεδιέναι παθεῖν
for what not we-suffered but not about the to-fear to-suffer
ἃ τοῖς οὐκ ὀρθῶς βιοῦσιν ἕπεται παθεῖν, ἐφ' ᾧ τῶν
what to-the(-ones) not rightly living follows to-suffer at which of-the
ἀγαθῶν ἡμῖν αἱ κατὰ τὸν βίον ἄφθονοι πηγαὶ ἀνεδίδοντο,
good(-things) for-us the in the life abundant springs were-sent-up
ἀλλὰ μὴ τῶν χαλεπῶν ἡμῖν ἀπείρων ὄχλον ἐπὶ ξυροῦ
but not of-the hardships for-us boundless (a)-crowd on (the)-razor-edge
βεβηκότα πειρᾶσθαι φυγεῖν. Ἀλλὰ στήσατε τὸν κλαυθμὸν,
standing to-try to-flee but check the weeping
παύσασθε τούτων, ἀσφαλεῖς φύλακες γένεσθε, τολμῶ καὶ
cease from-these safe guards become I-dare and
λέγω ἐγὼ τῆς σωτηρίας ὑμῖν ἐγγυητής· ταῖς ἐπαγγελίαις
I-say I of-the salvation to-you (am)-surety in-the promises
ὑμῶν θαρρῶν τοῦτό φημι, οὐ ταῖς πράξεσι ταῖς ἐμαῖς, ταῖς
your trusting this I-say not in-the deeds the mine in-the
ὑμῶν ὑποσχέσεσιν, ἀλλ' οὐ ταῖς ἐμαῖς φωναῖς. Ἐγὼ ὑμῖν
your undertakings but not in-the my words I to-you
ἐγγυῶμαι τὴν σωτηρίαν, ἂν αὐτοὶ βεβαίως συντηρήσητε
guarantee the salvation if you-yourselves firmly keep
τὰς ὁμολογίας, ἐγὼ τὴν τῶν δυσχερῶν ἀπαλλαγὴν, ἂν
the confessions I the from-the hardships deliverance if

ὑμεῖς πάγιον τὴν ἐπιστροφὴν, ἐγὼ τὴν ὑποχώρησιν τῶν
you firm(-keep) the conversion I the withdrawal of-the
ἐχθρῶν, ἂν τὴν ἀναχώρησιν ὑμεῖς τῶν παθῶν· μᾶλλον δὲ
enemies if the withdrawal you of-the passions rather and
οὐδὲ τούτων ἐγὼ ἐγγυητὴς, ἀλλὰ καὶ ὑπὲρ ἐμαυτοῦ καὶ
not-even of-these I (am)-surety but also for myself and
ὑπὲρ ὑμῶν, ἂν ἄρα τῶν συνθηκῶν ὑμῶν ἀπροφάσιστοι
for you if then of-the covenants your unhesitating
γένησθε πληρωταὶ, ὑμᾶς αὐτοὺς προβάλλομαι ἐγγυητὰς,
you-become fulfillers you yourselves I-put-forward (as)-sureties
ὑμᾶς ἀποφαίνω πρεσβευτὰς, καί γε κύριος φιλάνθρωπος
you I-declare ambassadors and indeed (the)-lord humane
ὢν καὶ μετανοῶν ἐπὶ κακίαις ἀνθρώπων ἐρεῖ πρὸς
being and repenting for (the)-wickednesses of-men will-say to
ὑμᾶς· «ἰδοὺ ἀπαλείφω ὡς νεφέλην τὰς ἀνομίας σου
you behold I-blot-out as (a)-cloud the transgressions your
καὶ ὡς γνόφον τὰς ἁμαρτίας σου· ἐπιστράφηθι ἐπ᾽ ἐμὲ,
and as darkness the sins your turn to me
καὶ λυτρώσομαί σε»· καὶ «ἐπιστράφητε πρός με, καὶ
and I-will-redeem you and turn to me and
ἐπιστραφήσομαι πρὸς ὑμᾶς»· καὶ «πέρας λαλήσω ἐπὶ
I-will-turn to you and at-last I-will-speak against
ἔθνος ἢ ἐπὶ βασιλείαν τοῦ ἐξᾶραι αὐτοὺς καὶ ἀπολλύειν,
(a)-nation or against (a)-kingdom the to-root-out them and to-destroy
καὶ ἐὰν ἐπιστραφῇ τὸ ἔθνος ἐκεῖνο ἀπὸ τῶν κακῶν αὐτῶν,
and if turn the nation that from the evils their
μετανοήσω κἀγὼ περὶ πάντων τῶν κακῶν, ὧν ἐλογισάμην
I-will-repent I-too about all the evils which I-reckoned
τοῦ ποιῆσαι αὐτοῖς». Τὸ λοιπὸν, ἀγαπητοὶ, πρὸς τὴν
the to-do to-them for-the rest beloved to the
μητέρα τοῦ λόγου, τὴν μόνην ἡμῶν ἐλπίδα καὶ καταφυγὴν,
mother of-the word the only our hope and refuge

καιρὸς ἐφέστηκε προσδραμεῖν. Ταύτῃ βοήσωμεν ποτνιώμενοι·
time has-come to-run-to her let-us-cry-to beseeching
«Σῶσον πόλιν σὴν, ὡς οἶδας, ὦ δέσποινα.» Ταύτην πρὸς
save (the)-city your as you-know O lady her to
τὸν υἱὸν αὐτῆς καὶ θεὸν ἡμῶν μεσῖτιν στησώμεθα, καὶ τῶν
the son her and god our (as)-mediator let-us-set and of-the
διομολογηθέντων ἡμῶν μάρτυρα καὶ ἐγγυητὴν ποιησώμεθα,
agreements our witness and surety let-us-make
καὶ τὰς ἡμετέρας αἰτήσεις διαπορθμεύουσαν καὶ τὴν παρὰ
and the our requests ferrying and the from
τοῦ τεχθέντος ἐξ αὐτῆς φιλανθρωπίαν ἐπομβρίζουσαν
the(-one) born from her love-of-mankind raining-down
καὶ τὸ νέφος τῶν ἐχθρῶν διασκεδάζουσαν καὶ τὰς τῆς
and the cloud of-the enemies scattering and the of-the
σωτηρίας ἡμῖν αὐγὰς ἀναλάμπουσαν· ἧς ταῖς πρεσβείαις
salvation for-us rays shining-forth of-whom by-the intercessions
τῆς παρούσης μὲν ῥυσθείημεν ὀργῆς, ῥυσθείημεν δὲ καὶ
from-the present indeed may-we-be-rescued wrath may-we-be-rescued and also
τῆς μελλούσης καὶ ἀτελευτήτου κατακρίσεως, ἐν Χριστῷ
from-the to-come and endless condemnation in Christ
Ἰησοῦ τῷ κυρίῳ ἡμῶν, ᾧ πρέπει δόξα καὶ εὐχαριστία
Jesus the lord our to-whom befits glory and thanksgiving
καὶ προσκύνησις ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι,
and worship together with-the father and the holy spirit
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

ΟΜΙΛΙΑ Β΄ ΕΙΣ ΤΗΝ ΕΦΟΔΟΝ ΤΩΝ ΡΩΣ

The Second Homily on the Attack of the Rus

Ὁμιλία β΄ εἰς τὴν ἔφοδον τῶν Ῥώς

THE SECOND HOMILY ON THE ATTACK OF THE RUS

The attack, Photius tells the people, came from God's wrath at their sins: God is above anger, but he is said to be angry when he sends the penalty deeds deserve. An obscure nation, counted among slaves, took a name from its campaign against them and poured over their borders like a wave. It spared neither women, infants, old men, nor beasts: children were dashed against rocks, rivers ran with blood, and cisterns were filled with corpses. The city lay at the enemy's mercy; he recalls the night when the ships sailed past it with swords raised on a calm sea. Then each man judged his own sins, and the whole city, with Photius, carried the Virgin's robe around the walls in a litany; the barbarians lifted the siege and fled unexpectedly. He warns them not to forget the vows they made in fear. Israel conquered while it kept the law and fell when it sinned, and a man who is a slave to his passions cannot master his enemies. They are to flee their vices and give thanks to the Virgin, begging her to keep the city.

Οἶδα μὲν ὡς ἅπαντες συνεπίστασθε ὅσοι τε δεινοὶ
I-know indeed that all you-know-together as-many-as both (are)-clever
συνιδεῖν ἀποστροφὴν πρὸς ἀνθρώπους θεοῦ, ὅσοι τε
to-perceive (the)-turning-away toward men of-god as-many-as and
ἀμαθέστερόν πως περὶ τὰ τοῦ κυρίου διάκεισθε κρίματα,
more-ignorantly somehow about the of-the lord are-disposed judgments
πάντας δ' οὖν ὁμῶς συνιέναι καὶ κατανοῆσαι λογίζομαι
all — then alike to-understand and to-perceive I-reckon
τὴν ἐπενεχθεῖσαν ἡμῖν ἀπειλὴν καὶ τὴν τοῦ ἔθνους ἀθρόαν
the brought-upon us threat and the of-the nation massed
ἐπιδρομὴν οὐκ ἄλλοθέν ποθεν ἢ ἐξ ὀργῆς καὶ θυμοῦ
incursion not from-elsewhere from-somewhere than from wrath and anger
παντοκράτορος κυρίου ἡμῖν ἐπισπιλάσαι. Ἀγαθὸν μὲν γὰρ
of-(the)-almighty lord on-us to-have-come-down good indeed for
τὸ θεῖον καὶ θυμοῦ κρεῖττον καὶ παντὸς πάθους, ἅτε
(is)-the divine and anger above and every passion inasmuch-as

δὴ πάσης ὑλαίας διαθέσεως ἀνυπερβλήτῳ λόγῳ τὴν
indeed of-every material disposition by-unsurpassable reason the
ὑπόβασιν κληρωσαμένης τὴν φύσιν ἔχον ὑπερανῳκισμένην·
lowering having-received the nature having raised-above
ὀργίζεσθαι δὲ καὶ θυμοῦσθαι λέγοιτ᾽ ἂν εἰκότως,
to-be-angry but and to-be-wrathful it-might-be-said — fittingly
ἐπειδάν τι τῶν πεπραγμένων θυμοῦ καὶ ὀργῆς κριθὲν
whenever something of-the having-been-done of-anger and wrath judged
ἄξιον τὴν προσήκουσαν ἐκεῖθεν δίκην τοῖς δεδρακόσι
worthy the fitting from-there penalty on-the(-ones) having-done(-it)
ἐπισπάσηται, καθ᾽ ὃν τρόπον καὶ νῦν ἡμῖν ἐπεισφρήσασα
draws-down in which way also now upon-us having-burst-in
κατερράγη συμφορὰ κατὰ πρόσωπον ἡμῶν παριστῶσα τῶν
broke (a)-calamity before (the)-face our presenting of-the
ἁμαρτημάτων τὸν ἔλεγχον. Οὐδὲ γὰρ οὐδὲ ταῖς ἄλλαις τῶν
sins the proof not for not-even to-the other of-the
βαρβάρων καταδρομαῖς προσέοικεν, ἀλλὰ τὸ τῆς ἐφόδου
barbarians raids it-is-like but the of-the attack
παράλογον καὶ τοῦ τάχους τὸ παράδοξον τοῦ τε βαρβάρου
unexpectedness and of-the speed the strangeness of-the both barbarian
φύλου τὸ ἀπάνθρωπον καὶ τῶν τρόπων τὸ ἀπότομον
tribe the inhumanity and of-the ways the severity
καὶ τῆς γνώμης τὸ ἀνήμερον οὐρανόθεν τὴν πληγὴν ὡς
and of-the mind the savagery from-heaven the blow as
σκηπτὸν μηνύει ἐπαφεθῆναι. Οὐχ ὅτι δὲ πάντες τοῦτο
(a)-thunderbolt reveals to-have-been-sent not because but all this
συνεπίστασθε, καὶ ταῖς ὑμῶν καρδίαις ἥ τε τοῦ πάθους
you-know-together and in-the your hearts the both of-the suffering
ὀξύτης καὶ ἡ τοῦ καιροῦ ἀκμὴ τῶν συνενεχθέντων
sharpness and the of-the moment peak of-the(-things) having-befallen
τὸ αἴτιον ἐνεχάραξε, διὰ τοῦτο σιγήσομαι, ἀλλ᾽ ὅτι
the cause engraved because-of this shall-I-keep-silent but because

καὶ ὑμᾶς τῶν εἰρησομένων λαβὼν ἔχω συνίστορας
also you of-the(-things) to-be-said having-taken I-have (as)-fellow-witnesses
διὰ τοῦτο μᾶλλον σὺν ἐλέγχῳ δικαίῳ τοὺς λόγους
because-of this rather with reproof just the words
ποιήσομαι, ἐκεῖνα ὑμῖν ἐκτραγῳδῶν καὶ ὑποκρινόμενος,
I-will-make those(-things) to-you declaiming and acting
ὧν αὐτοὶ τὴν σκηνὴν τοῖς οἰκείοις ἐπηξάμεθα
of-which we-ourselves the stage with-the own fixed
παραπτώμασι καὶ τὸ δρᾶμα συνεπεσκευασάμεθα παθῶν
transgressions and the drama staged-together of-passions
πολυμόρφων θέατρον τὴν ἡμῶν πολιτείαν στησάμενοι.
manifold (a)-theater the our commonwealth having-set-up
Ὀργὴ γὰρ θεοῦ διὰ τὰς ἡμῶν ἁμαρτίας ἐπέρχεται,
wrath for of-god because-of the our sins comes
καὶ τῆς ἀπειλῆς ὕλη τῶν ἁμαρτανόντων αἱ
and of-the threat (the)-material of-the(-ones) sinning the
πράξεις τυγχάνουσι καὶ τῆς τιμωρίας ἡ εἴσπραξις τῶν
deeds happen-to-be and of-the punishment the exacting of-the
ὀλισθημάτων τὸ ἀνεπίστροφον. Ὅσῳ δὲ ξένη καὶ δεινῶς
slips the unrepentance by-as-much and strange and terribly
ἄτοπος τοῦ καταρραγέντος ἔθνους ἡ ἔφοδος, τοσούτῳ τῶν
absurd of-the having-burst-down nation the attack by-so-much of-the
πλημμεληθέντων ἡ ὑπερβολὴ διελέγχεται. Ὅσον δὲ πάλιν
offenses the excess is-proven as-much and again
ἀφανὲς, ἄσημον καὶ μηδὲ μέχρι τῆς καθ' ἡμῶν ἐπελεύσεως
obscure insignificant and not-even until the against us invasion
γινωσκόμενον, τοσοῦτον ἡμῖν ὁ τῆς αἰσχύνης ὄγκος
known so-much to-us the of-the shame weight
ἐπιγράφεται καὶ τῶν ὀνειδισμάτων ὁ θρίαμβος αἴρεται,
is-inscribed and of-the reproaches the triumph is-raised
καὶ πικρότερον αἱ μάστιγες τὴν ὀδύνην ἐναποτίθενται.
and more-bitterly the scourges the pain deposit

Ἡ γάρ τοι τῶν ἀσθενεστέρων τε καὶ παρεωραμένων
the for surely of-the weaker both and overlooked
κατὰ τῶν ἐπιφανείᾳ λαμπρυνομένων καὶ ἰσχὺν
over the(-ones) with-renown made-splendid and in-strength
ἀμάχων ἐπικράτεια ἀνυπέρβλητον παρίστησι τὴν πληγὴν,
invincible mastery unsurpassable presents the blow
ἀπαραμύθητον εἰσάγει τὴν συμφορὰν, ἀνεξάλειπτον συνέχει
inconsolable brings-in the calamity indelible holds-together
τῶν δυστυχημάτων τὴν μνήμην. Οὕτω ταῖς ἀνομίαις
of-the misfortunes the memory thus by-the transgressions
ἡμῶν ἐμαστίχθημεν καὶ τοῖς πάθεσιν ὠδυνήθημεν καὶ τοῖς
our we-were-scourged and by-the passions we-were-pained and by-the
παραπτώμασιν ἐταπεινώθημεν καὶ τοῖς κακοῖς ἐκαρώθημεν,
offenses we-were-humbled and by-the evils we-were-stupefied
μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλῳ γενόμενοι· οἷς
(a)-mockery and derision to-the(-ones) around having-become to-whom
γὰρ οὐδὲ Ῥωμαίων φήμη μόνη φορητή ποτε κατεφαίνετο,
for not-even of-Romans (the)-report alone bearable ever appeared
οὗτοι κατ᾽ αὐτῆς αὐτῶν τῆς ἐξουσίας ὅπλα ἤροντο, καὶ
these against itself their the authority arms lifted and
τὰς χεῖρας ἀνεκρότησαν ἐν ἐλπίδι τοῦ λαβεῖν τὴν βασιλίδα
the hands clapped in hope of-the to-take the queen
πόλιν ὡς νοσσιὰν φρυαξάμενοι. Τά τε γὰρ πέριξ αὐτῆς
city as (a)-nest snorting the(-parts) both for around it
ἐληίσαντο καὶ τὰ πρὸ τοῦ ἄστεος ἐλυμήναντο, καὶ
they-plundered and the(-parts) before the town they-ravaged and
τοὺς συλληφθέντας ὠμῶς ἀπεχρήσαντο καὶ σὺν ἀδείᾳ
the(-ones) captured savagely they-destroyed and with fearlessness
πάσῃ ταύτῃ περιεχύθησαν, ἐπὶ τοσοῦτον ὑπὸ τῆς ἡμετέρας
all it they-poured-around to so-much by the our
εὐπραγίας ἐπαρθέντες καὶ ὑψωθέντες ὥστε μηδ᾽ ὀρθοῖς
prosperity lifted-up and exalted so-that not-even with-straight

εἰς αὐτοὺς καὶ ἀπτοήτοις ἐνατενίζειν τοῖς ὀφθαλμοῖς τοὺς
at them and undaunted to-gaze with-the eyes the
ἐνοικοῦντας δύνασθαι, ἀλλ᾽ ἐξ ὧν εἰκὸς ἦν μᾶλλον
inhabitants to-be-able but from what likely (it)-was rather
αὐτοὺς ἀνδρικώτερον τοῖς πολεμίοις συμπλέκεσθαι, τούτοις
them more-manfully with-the enemies to-grapple by-these
ἐξενευροῦντο καὶ κατέπιπτον· τὴν γὰρ εἰς τοὺς ὁμοφύλους
they-were-unnerved and fell-down the for toward the kinsmen
τῶν βαρβάρων μιαιφονίαν δέον δικαίαν ποιεῖσθαι
of-the barbarians bloodthirstiness being-needful just to-make
ὀργὴν καὶ μετ᾽ εὐλόγων ἐλπίδων τὴν ἴσην τιμωρίαν
wrath and with reasonable hopes the equal punishment
ἐπάγεσθαι ἀπαιτεῖν· οἱ δὲ κατεπτηχότες καὶ ἐκπεπληγμένοι
to-bring to-demand they but cowering and terrified
παρελέλυντο, τὰ πάθη τῶν ἑαλωκότων οἰκείαν ἅλωσιν
were-paralyzed the sufferings of-the captured (their)-own capture
οἱ σεσωσμένοι καὶ παρ᾽ ὧν ἐκδίκησις τοῖς ἠτυχηκόσιν
the(-ones) saved and from whom vengeance for-the unfortunate
ὠφείλετο φανταζόμενοι. Ἐφ᾽ ἅπαξ γὰρ τοῦ αἰφνιδίου
was-owed imagining at once for of-the sudden
δείματος τοῖς τῆς καρδίας κόλποις ἐναποσκήψαντος καὶ
terror into-the of-the heart recesses having-struck and
εἰς τραῦμα τὸ πάθος κοιλάναντος, ὥσπερ ἀπὸ πηγῆς
into (a)-wound the suffering having-hollowed as from (a)-spring
τινος καὶ ἀρχῆς τοῦ περικαρδίου μώλωπος τὸ τῆς δειλίας
some and source of-the around-the-heart bruise the of-the cowardice
ῥεῦμα καὶ εἰς ὅλον τὸ σῶμα μετωχετεύετο καὶ παρειμένα
stream also into whole the body was-channeled and slack
πάντας φέροντας τὰ μέλη τοὺς ἐφ᾽ οἷς ἡ τοῦ πολέμου
all bearing the limbs the(-ones) on whom the of-the war
κρίσις ἀνέκειτο διεδείκνυεν. Οὕτω δὴ τοῦ βαρβάρου φύλου
decision lay it-showed thus indeed of-the barbarian tribe

γεγενήμεθα παίγνιον, καὶ τὴν ἀπειλὴν αὐτῶν ἀνυπόστατον
we-have-become (a)-plaything and the threat their irresistible
ἡγησάμεθα καὶ τὴν βουλὴν ἀκαταίσχυντον καὶ τὴν
we-thought and the counsel unshamed and the
προσβολὴν ἀπροσμάχητον. Ἔνθα γὰρ ὀργὴ θεοῦ, ἐκεῖ
assault unassailable where for (is)-wrath of-god there
καὶ τὸ ἀτυχεῖν, καὶ ἡνίκα αὐτὸς ἀποστρέφεται, ἐκ τοῦ
also the to-be-unfortunate and when he-himself turns-away from the
ῥᾴστου καὶ τὸ καταστραφῆναι παρεισδύεται, καὶ οὓς αὐτὸς
easiest also the to-be-overthrown slips-in and whom he-himself
μαστίζεσθαι παραδίδωσι, τὸ λαφυραγωγεῖν κατὰ χεῖρας
to-be-scourged gives-over the to-plunder at hand
τοῖς ἐπιχειροῦσι παραγίνεται, καὶ «εἰ μὴ κύριος φυλάσσει
for-the attackers comes and if not (the)-lord guards
πόλιν, εἰς μάτην ἀγρυπνοῦσι οἱ φυλάσσοντες.»
(a)-city in vain keep-watch the(-ones) guarding
Ἔθνος ἀφανὲς, ἔθνος ἀναρίθμητον, ἔθνος ἐν
(a)-nation obscure (a)-nation unnumbered (a)-nation among
ἀνδραπόδοις ταττόμενον, ἄγνωστον μὲν, ἀλλ᾽ ἀπὸ τῆς
slaves ranked unknown indeed but from the
καθ᾽ ἡμῶν στρατείας ὄνομα λαβὸν, καὶ ἄσημον μὲν,
against us campaign (a)-name having-taken and insignificant indeed
ἀλλ᾽ ἐπίσημον γεγονὸς, ταπεινὸν καὶ ἠπορημένον, ἀλλ᾽ εἰς
but notable having-become lowly and destitute but to
ὕψωμα λαμπρὸν καὶ πλοῦτον ἄπλετον ἀναβεβηκὸς, ἔθνος
height splendid and wealth boundless having-gone-up (a)-nation
πόρρω που τῆς ἡμῶν ἀπῳκισμένον, βαρβαρικὸν,
far somewhere from-the our settled-away barbarian
νομαδικὸν, τὸ θράσος ἔχον εἰς ὅπλα, ἀφύλακτον,
nomadic the boldness having for arms unguarded
ἀνεξέλεγκτον, ἀστρατήγητον, οὕτως ἀθρόον, οὕτως ἐν
unchecked without-general so massed so in

ῥιπῇ ὀφθαλμοῦ ὡς κῦμα θαλάσσης ἐξεχύθη τοῖς
(the)-twinkling of-(an)-eye as (a)-wave of-(the)-sea it-poured on-the
ὁρίοις ἡμῶν, καὶ ὡς μονιὸς ἄγριος χόρτον ἢ καλάμην ἢ
borders our and as (a)-boar wild grass or stubble or
λήιον κατενεμήσατο τοὺς ἐνοικοῦντας ἐν τῇ γῇ· ὦ τῆς
crop it-devoured the(-ones) dwelling in the land O the
συμπεσούσης ἡμῖν θεηλάτου ποινῆς· μὴ φειδόμενον ἀπὸ
having-fallen-upon us god-sent penalty not sparing from
ἀνθρώπου ἕως κτήνους, οὐ θήλεων ἀσθένειαν εὐλαβούμενον,
man to beast not of-females (the)-weakness respecting
οὐ νηπίων ἀπαλότητα δυσωπούμενον, οὐ πρεσβυτέρων
not of-infants (the)-tenderness ashamed-before not of-old-men
πολιὰν καταιδούμενον, ὑπ᾽ οὐδενὸς τῶν ὅσα
(the)-gray-hair revering by nothing of-the(-things) such-as
δυσωπεῖν εἴωθεν ἄνθρωπον κἂν εἰς θηρίων ἐκδράμῃ
to-shame is-wont (a)-man even-if into of-beasts he-run-out
φύσιν μαλασσόμενον, ἀλλὰ διὰ πάσης ἡλικίας καὶ
(the)-nature softened but through every age and
φύσεως τὸ ξίφος ὠθεῖν θρασυνόμενον. Ἦν ἰδεῖν
nature the sword to-thrust emboldened (it)-was(-possible) to-see
παρ᾽ αὐτῶν νήπια μαζῶν καὶ γάλακτος ἅμα καὶ ζωῆς
by them infants from-breasts and milk together and from-life
αὐτῆς ἀποσπώμενα, καὶ τάφον αὐτοῖς αὐτοσχέδιον, οἴμοι,
itself torn-away and (a)-tomb for-them improvised woe-is-me
τὰς πέτρας αἷς προσηράσσοντο, μητέρας οἰκτρῶς
the rocks against-which they-were-dashed mothers pitiably
ὀλολυζούσας καὶ ἐπισφαττομένας ἔτι σπαρασσομένοις καὶ
wailing and slaughtered-upon still convulsing and
ψυχορραγοῦσι τοῖς βρέφεσι, ἄκουσμα ἐλεεινὸν καὶ θέαμα
gasping-out-their-life the babes (a)-hearing pitiable and (a)-sight
ἐλεεινότερον καὶ πολὺ κρεῖττον σιγᾶσθαι ἢ λέγεσθαι, καὶ
more-pitiable and much better to-be-kept-silent than to-be-told and

τῶν δεδρακότων μᾶλλον ἢ τῶν πεπονθότων ἄξιον.
of-the(-ones) having-done(-it) rather than of-the(-ones) having-suffered worthy
Οὐδὲ γὰρ οὐδὲ μέχρι τῆς ἀνθρωπίνης φύσεως ἡ ἀγριότης
not for not-even to the human nature the savagery
προέβαινεν, ἀλλὰ διὰ πάντων ἀλόγων ζῴων, βοῶν καὶ
advanced but through all irrational animals oxen and
ἵππων καὶ ὀρνίθων καὶ τῶν ἄλλων οἷς ἐνέπιπτον, ἡ
horses and birds and the other(-creatures) on-which they-fell the
ὠμότης διήλαυνεν. Ἔκειτο βοῦς καὶ παρ' αὐτὸν ἄνθρωπος,
cruelty drove lay (an)-ox and beside it (a)-man
καὶ παῖς καὶ ἵππος τάφον εἶχον ὁμόσκηνον, καὶ γυναῖκες
and (a)-boy and (a)-horse (a)-tomb had sharing-a-tent and women
καὶ ὄρνιθες τοῖς ἀλλήλων συνεφύροντο αἵμασι. Μεστὰ δὲ
and birds with-the of-one-another were-mingled bloods full and
νεκρῶν σωμάτων ἐτύγχανεν ἅπαντα. Ποταμοῖς τὸ ῥεῖθρον
of-dead bodies happened-to-be all(-things) for-rivers the stream
εἰς αἷμα μετεσκευάζετο, κρήνας καὶ δεξαμενὰς τὰς μὲν
into blood was-changed fountains and cisterns some indeed
οὐκ ἦν ἔτι διακρίνειν ἐξομαλισθέντων τῶν
not (it)-was(-possible) any-longer to-make-out leveled the
κοιλωμάτων τοῖς σώμασι, ταῖς δὲ παντελῶς ἀμυδρὰ τοῦ
hollows with-the bodies in-others but wholly faint of-the
προτέρου σχήματος ἴχνη ἐφαίνετο τῶν παρακειμένων
former shape traces appeared the(-bodies) lying-beside
αὐτοῖς ἀναπληρούντων τὰ λείποντα. Τὰς ἀρούρας
them filling-up the(-parts) lacking the plowlands
νεκρὰ κατέσηπε σώματα, τὰς ὁδοὺς ἐστενοχώρει, τὰ
dead rotted bodies the roads it-choked the
ἄλση τούτοις μᾶλλον ἢ τοῖς θάμνοις καὶ ταῖς ἐρημίαις
groves with-these rather than with-the thickets and the wildernesses
ἐθηριοῦτο καὶ ἐξηγρίωτο, τὰ σπήλαια ἐπεπλήρωτο, ὄρη
became-beastly and grew-wild the caves were-filled mountains

καὶ λόφοι καὶ χαράδραι καὶ φάραγγες οὐδὲν [τῶν] ἐν
and hills and ravines and gorges in-nothing from-the in
ταῖς πόλεσι πολυανδρίων διέφερον.
the cities cemeteries differed
Οὕτω τοῦ πάθους ἡ θραῦσις ἐξήπλωτο, καὶ ὁ τοῦ
thus of-the suffering the ruin had-spread-out and the of-the
πολέμου λοιμὸς τοῖς τῶν ἁμαρτημάτων πτεροῖς ἐποχούμενος
war plague on-the of-the sins wings riding
πανταχοῦ περιίπτατο τὸ προστυχὸν λυμαινόμενος.
everywhere flew-around the(-thing) met ravaging
Οὐδεὶς ἂν δύναιτο τὴν ἐπιστᾶσαν ἡμῖν τότε τῶν κακῶν
no-one — could the having-come-upon us then of-the evils
Ἰλιάδα ἐφικέσθαι τῷ λόγῳ. Καὶ τίς ταῦτα συνορῶν οὐ
Iliad to-reach with-the word and who these(-things) beholding not
τὸν τρυγίαν τοῦ ποτηρίου, ὃν ὁ θυμὸς ἐκέρασε κυρίου
the dregs of-the cup which the anger mixed of-(the)-lord
τοῖς ἡμῶν ὑπερζέσας πλημμελήμασιν, οὐκ ἐφ' ἡμᾶς
by-the our having-boiled-over offenses — upon us
ἐκχυθῆναι ἂν ὁμολογήσειε; τίς ταῦτα μελετῶν καὶ
to-have-been-poured — would-confess who these(-things) pondering and
συλλογιζόμενος, οὐ πενθῶν καὶ σκυθρωπάζων δι' ὅλου
reckoning not mourning and scowling through whole
τοῦ βίου καὶ πρὸς δυσμὰς αὐτὰς ἀφικόμενος πορεύεται,
the life also to (its)-setting itself having-arrived goes
ὅπως ἅπαντα τότε συνεκέχυτο καὶ πῶς ἡ πόλις μικροῦ
how all(-things) then had-been-confounded and how the city a-little
δέω φάναι δοριάλωτος ἐγεγένητο; ἐν ᾧ γὰρ ῥᾴδιον μὲν
I-lack to-say spear-won had-become in which for easy indeed
τὸ ἁλῶναι, ἄπορον δὲ τοῖς ἐνοικοῦσι τὸ ὑπερασπίσαι, ἐν
the to-be-taken impossible but for-the inhabitants the to-defend in
ἐξουσίᾳ δηλονότι τῶν ἀντιπάλων τὸ παθεῖν ταύτην ἢ μὴ
(the)-power evidently of-the opponents the to-suffer it or not

παθεῖν ἔκειτο, ἐν ᾧ δὲ ἡ τῆς πόλεως σωτηρία τοῖς
to-suffer lay in which and the of-the city salvation on-the
τῶν πολεμίων ἤρτητο δακτύλοις, καὶ τῇ τούτων εὐμενείᾳ
of-the enemies hung fingers and by-the their goodwill
ἡ ταύτης διεμετρεῖτο στάσις, παρὰ βραχύ φημι διαφέρειν,
the its was-measured standing by little I-say to-differ
μᾶλλον δὲ πολὺ χαλεπώτερον εἶναι τὸ μήπω πεσεῖν τὴν
rather but much harder to-be the not-yet to-fall the
πόλιν τοῦ πάλαι πεσεῖν· τὸ μὲν γὰρ ἴσως τῷ τάχει
city than-the long-ago to-fall the(-one) indeed for perhaps by-the speed
τοῦ πάθους ἄδηλον ἂν παρεῖχε τῆς μὴ παραυτίκα
of-the suffering unclear — would-have-made of-the not at-once
ἁλώσεως τὴν αἰτίαν, τὸ δὲ τῷ μήκει τοῦ χρόνου
capture the cause the(-other) but by-the length of-the time
καὶ τὴν τῶν ἀντιπάλων ἐπαίρειν φιλανθρωπίαν ὡς τῇ
also the of-the opponents to-exalt humanity as by-the
ἐκείνων οὔπω συγκατενεχθείσης εὐσπλαγχνίᾳ καὶ τῷ πάθει
their not-yet having-been-brought-down mercy and to-the suffering
συνάπτον τὴν ἀπὸ τῆς συμπαθείας ἀδοξίαν ἀλγεινοτέραν
joining the from the pity disgrace more-painful
ποιεῖται τὴν συναίσθησιν τῆς αἰχμαλωσίας. Ἆρα μέμνησθε
makes the awareness of-the captivity do you-remember
τοῦ κλόνου καὶ τῶν δακρύων καὶ τῶν ὀλολυγμῶν εἰς ἃ
the confusion and the tears and the wailings into which
τότε ἡ πόλις πᾶσα σὺν ἀπογνώσει τελευταίᾳ κατεφέρετο;
then the city all with despair final was-borne
Ἴστε τὴν νύκτα ἐκείνην τὴν ζοφώδη καὶ φοβερὰν, ὅτε
you-know the night that the gloomy and fearful when
συμπάντων ἡμῶν ὁ τοῦ βίου κύκλος τῷ τοῦ ἡλίου κύκλῳ
of-all of-us the of-the life circle with-the of-the sun circle
συγκατεδύετο, καὶ τὸ τῆς ζωῆς ἡμῶν φέγγος εἰς τὸ βαθὺ
set-together and the of-the life our light into the deep

τοῦ θανάτου σκότος ἐβυθίζετο; Ἴστε τὴν ὥραν ἐκείνην τὴν
of-the death darkness was-plunged you-know the hour that the
ἀφόρητον καὶ πικρὰν, ὅτε κατέπλεον ὑμῖν αἱ βαρβαρικαὶ
unbearable and bitter when sailed-down on-you the barbarian
νῆες ὠμόν τι καὶ ἄγριον καὶ φονικὸν ἀποπνέουσαι; ὅτε
ships savage something and wild and murderous breathing when
ἡ θάλασσα γαληνιῶσα καὶ ἀτρεμίζουσα τὰ νῶτα ἐξήπλωτο,
the sea calm and motionless the back had-spread-out
αὐταῖς μὲν τὸν πλοῦν ἡδὺν καὶ καταθύμιον παρεχομένη, τὰ
for-them indeed the voyage sweet and to-their-mind providing the
δὲ τοῦ πολέμου κύματα καθ' ἡμῶν ἐπεκύμαινεν ἀγριαίνουσα;
but of-the war waves against us it-swelled-up growing-savage
ὅτε τὴν πόλιν παρεπορεύοντο ἀνατείνοντας τὰ ξίφη
when the city they-passed-by stretching-up the swords
φέρουσαι καὶ δεικνύουσαι τοὺς ἐμπλέοντας καὶ θάνατον
carrying and showing the(-men) sailing-in(-them) and death
ὥσπερ τὸν διὰ ξίφους ἀπειλοῦσαι κατὰ τῆς πόλεως; ὅτε
as-it-were the by sword threatening against the city when
πᾶσα μὲν ἐλπὶς ἀνθρωπίνη ἐξ ἀνθρώπων ἐρρύη, τῇ
all indeed hope human from men flowed-away to-the
δὲ πρὸς τὸ θεῖον μόνῃ καταφυγῇ ἡ πόλις ἐπεσάλευεν; ὅτε
but toward the divine only refuge the city rode-at-anchor when
σεισμὸς καὶ γνόφος κατεῖχε τοὺς λογισμοὺς, καὶ τὰ ὦτα
trembling and darkness held the thoughts and the ears
πρὸς οὐδὲν ἠνέῳκτο ἕτερον ἢ ὡς οἱ βάρβαροι τειχῶν
to nothing were-opened other than that the barbarians walls
εἰσήλασαν ἐντὸς καὶ τοῖς ἐχθροῖς ἡ πόλις κεχείρωται;
had-driven within and by-the enemies the city has-been-subdued
τὸ γὰρ τοῦ συνενεχθέντος ἀπροσδόκητον καὶ τῆς ἐφόδου
the for of-the having-befallen unexpectedness and of-the attack
τὸ ἀνέλπιστον τοιαῦτα φαντάζεσθαι καὶ ἀκούειν ὥσπερ
the unhoped-for such(-things) to-imagine and to-hear as-it-were

ἀνέπειθεν ἅπαντας, εἰωθὸς μάλιστα τὸ πάθημα τοῦτο τοῖς
persuaded all being-wont especially the experience this to-the
ἀνθρώποις καὶ ἄλλως ἐπιφοιτᾶν· ὃ μὲν γὰρ ἐκτόπως
men also otherwise to-visit what indeed for exceedingly
δεδίασιν, ἀκρίτῳ δόξῃ καὶ μὴ παρὸν παρεστάναι
they-fear by-undiscerning opinion also not present to-be-present
νομίζουσι, οὗ δ' ὑπόνοιαν οὐ προέλαβον αὐτεξουσίῳ
they-think of-which and suspicion not they-had-before by-free
γνώμῃ καὶ φθάσαντος πόρρω πέμπουσιν. Ἦν ὄντως τότε
choice also having-come far they-send(-off) there-was truly then
πένθος καὶ θρῆνος καὶ οὐαί. Τότε τῶν ἰδίων ἁμαρτημάτων
mourning and lament and woe then of-the own sins
ἀδέκαστος κριτὴς καθίστατο ἕκαστος, οὐ συκοφάντημα
incorruptible judge was-set each not (the)-slander
κατηγόρων εἰς φυγὴν τῆς κατηγορίας λοιδορούμενος, οὐ
of-accusers for escape of-the accusation reviling not
τῶν ἔξωθεν ἐλέγχων δεόμενος, οὐ μαρτύρων κλῆσιν
of-the outside proofs needing not of-witnesses (the)-summoning
προσποιούμενος εἰς τὸν κατὰ τοῦ πονηρεύματος θρίαμβον,
pretending for the against the wickedness triumph
ἀλλὰ τὴν ὀργὴν κυρίου κατ' ὀφθαλμοὺς τιθέμενος
but the wrath of-(the)-lord before (his)-eyes setting
ἕκαστος τὸ ἴδιον πταῖσμα ἐπεγίνωσκεν, καὶ ὑπὲρ ὧν τῆς
each the own fault recognized and for what of-the
ἐντολῆς ἐκτὸς ἀφρόνως ἐπολιτεύσατο, ἐντὸς γενέσθαι τῆς
commandment outside foolishly he-lived within to-be of-the
ἀπειλῆς ἐλογίζετο καὶ τῇ τῶν λυπούντων πείρᾳ τῶν
threat he-reckoned and by-the of-the grieving(-things) experience from-the
ἡδονῶν ἀποσπώμενος εἰς σώφρονα βίον μετεκοσμεῖτο
pleasures torn-away into (a)-temperate life was-rearranged
καὶ μετερρυθμίζετο, καὶ ἀνθομολογεῖσθαι κυρίῳ τοῖς
and was-reshaped and to-confess to-(the)-lord with-the

στεναγμοῖς, ἀνθομολογεῖσθαι τοῖς δάκρυσι, ταῖς
groans to-confess with-the tears with-the
προσευχαῖς, ταῖς δεήσεσιν. Οἶδε γὰρ, οἶδε κοινὴ
prayers with-the supplications knows(-how) for knows(-how) (a)-common
συμφορὰ καὶ προσδοκωμένη μετανάστασις ἐπιγνώμονας
calamity and (an)-expected removal acknowledgers
τῶν ἐλαττωμάτων ποιεῖν καὶ ἑαυτῶν γίνεσθαι καὶ βελτίους
of-the shortcomings to-make and of-themselves to-become and better
ταῖς πράξεσι ἀπεργάζεσθαι. Ἀλλ᾽ ὅτε ταῦτα παρ᾽ ἡμῶν
in-the deeds to-render but when these(-things) by us
κατεβάλλετο, ὅτε τῶν ἡμαρτημένων ἑαυτοῖς τὸν λογισμὸν
were-laid-down when of-the sins-committed for-ourselves the reasoning
ἱστῶμεν διαιτητὴν ἀπαρέγκλιτον καὶ τὴν ἐλαττουμένην ὡς
we-set-up (as)-arbiter unswerving and the being-worsted(-side) as
νικῶσαν ἐφ᾽ ἑαυτοὺς ἐψηφοφοροῦμεν οἱ διωκόμενοι,
winning against ourselves we-voted the(-ones) pursued
ὅτε τὸ θεῖον λιταῖς καὶ ὕμνοις ἐξεκαλούμεθα, ὅτε
when the divine with-supplications and hymns we-called-forth when
συντριμμῷ καρδίας τὴν μετάνοιαν προσεφέρομεν, ὅτε χεῖρας
with-contrition of-heart the repentance we-offered when hands
πρὸς θεὸν δι᾽ ὅλης νυκτὸς ἐξαπλοῦντες τῆς αὐτόθεν
toward god through whole (the)-night spreading-out the from-there
φιλανθρωπίας ἐδεόμεθα, πάσας ἡμῶν τὰς ἐλπίδας πρὸς
humanity we-begged all our the hopes on
αὐτὸν ἀναρτήσαντες, τότε τῆς συμφορᾶς ἐλυτρούμεθα,
him having-hung then from-the calamity we-were-redeemed
τότε τῶν περιστοιχησάντων ἡμᾶς κακῶν ἀπαλλαγὴν
then from-the having-surrounded us evils deliverance
ἐλαμβάνομεν, τότε τὴν ἀπειλὴν θραυομένην ἐβλέπομεν, καὶ
we-received then the threat being-broken we-saw and
ἡ ὀργὴ κυρίου ἀναρπαζομένη ἀφ᾽ ἡμῶν κατεφαίνετο.
the wrath of-(the)-lord snatched-away from us appeared

Τοὺς γὰρ ἐχθροὺς ἡμῶν ὑποχωροῦντας ἐθεώμεθα καὶ
the for enemies our withdrawing we-beheld and
τὴν ἀπειλουμένην πόλιν εἰς ἁρπαγὴν ἐλευθερουμένην
the threatened city to plunder freed
τῆς προνομῆς τότε ποτὲ, ἐπειδὰν ἁπάσης βοηθείας
from-the pillage then at-last when of-all help
ἀπογυμνωθέντες καὶ τῆς ἐξ ἀνθρώπων συμμαχίας
stripped and of-the from men alliance
ἐξηπορημένοι ἐπὶ ταῖς παρὰ τῆς μητρὸς τοῦ λόγου
bereft on the from the mother of-the word
καὶ θεοῦ ἡμῶν ἐπέχοντες προσδοκίαις ἐψυχαγωγούμεθα,
and god our holding-fast expectations we-took-heart
αὐτὴν εἰς παράκλησιν κινοῦντες τοῦ υἱοῦ, αὐτὴν εἰς
her to supplication moving of-the son her for
ἐξιλασμὸν τῶν ὀλισθημάτων, ταύτης τὴν παρρησίαν εἰς
propitiation of-the slips her the boldness for
σωτηρίαν ἐπιβοώμενοι, ταύτης τὴν σκέπην εἰς τεῖχος τηρεῖν
salvation calling-upon her the shelter for (a)-wall to-keep
ἀπολιόρκητον, αὐτὴν θραῦσαι τὸ θράσος τῶν βαρβάρων
unbesiegeable her to-break the boldness of-the barbarians
καθικετεύοντες, αὐτὴν κατασπάσαι τὸ φρύαγμα, αὐτὴν
beseeching her to-pull-down the insolence her
τοῦ ἀπηλπικότος λαοῦ προασπίσαι, τοῦ οἰκείου ποιμνίου
the having-despaired people to-shield for-the own flock
ὑπερμαχῆσαι, ἧς καὶ τὴν περιβολὴν εἰς ἀναστολὴν μὲν
to-fight-for whose also the robe for repulse indeed
τῶν πολιορκούντων, φυλακὴν δὲ τῶν πολιορκουμένων σὺν
of-the besiegers guard and of-the besieged with
ἐμοὶ πᾶσα ἡ πόλις ἐπιφερόμενοι τὰς ἱκεσίας ἑκουσιαζόμεθα,
me all the city carrying(-it) the supplications we-offered-freely
τὴν λιτανείαν ἐποιούμεθα· ἐφ' οἷς ἀφάτῳ φιλανθρωπίᾳ
the litany we-made at which with-unspeakable love-of-mankind

μητρικῆς παρρησιασαμένης ἐντεύξεως καὶ τὸ θεῖον ἐπεκλίθη
(the)-motherly having-spoken-boldly intercession also the divine was-inclined
καὶ ὁ θυμὸς ἀπεστράφη, καὶ ἠλέησε κύριος τὴν
and the anger was-turned-away and had-mercy (the)-lord on-the
κληρονομίαν αὐτοῦ. Ὄντως μητρὸς θεοῦ περιβολὴ ἡ
inheritance his truly of-(the)-mother of-god (the)-robe the
πάνσεπτος αὕτη στολή· αὕτη περιεκύκλου τὰ τείχη καὶ
all-venerable this (is-the)-garment this went-around the walls and
τὰ τῶν πολεμίων ἀρρήτῳ λόγῳ ἐδείκνυτο νῶτα. Ἡ πόλις
the of-the enemies by-unspeakable reason were-shown backs the city
ταύτην περιεβάλλετο καὶ τὸ χαράκωμα τῶν πολεμίων ὡς
it put-around(-itself) and the palisade of-the enemies as
ἐκ συνθήματος διελύετο, αὕτη ταύτην ἐστολίζετο, καὶ τῆς
by (a)-signal was-broken-up it with-it was-robed and of-the
ἐλπίδος αὐτῶν, ἐφ᾽ ἧς ἐπωχοῦντο, ἐγυμνοῦτο τὸ πολέμιον·
hope their on which they-rode was-stripped the enemy
ἅμα γὰρ τὸ τεῖχος ἡ παρθενικὴ στολὴ περιελήλυθε, καὶ
at-once for the wall the virginal garment went-around and
τῆς πολιορκίας οἱ βάρβαροι ἀπειπόντες ἀνεσκευάσαντο
of-the siege the barbarians having-given-up packed-up
καὶ τῆς προσδοκωμένης ἁλώσεως ἐλυτρώθημεν καὶ τῆς
and from-the expected capture we-were-redeemed and of-the
ἀδοκήτου σωτηρίας ἠξιώμεθα. Οὐ γὰρ ἐπέβλεψε κύριος
unlooked-for salvation we-were-deemed-worthy not for looked (the)-lord
ἐπὶ ταῖς ἁμαρτίαις ἡμῶν, ἀλλ᾽ ἐπὶ τὴν μετάνοιαν, οὐδὲ
on the sins our but on the repentance nor
ἐμνήσθη τῶν ἀνομιῶν ἡμῶν, ἀλλ᾽ ἐπὶ τὸν συντριμμὸν
he-remembered the transgressions our but on the contrition
ἐπείδε τῶν καρδιῶν ἡμῶν καὶ ἔκλινε τὸ οὖς αὐτοῦ τῇ
he-looked of-the hearts our and inclined the ear his to-the
ἐξομολογήσει τῶν χειλέων ἡμῶν. Ἀπροσδόκητος ἐπέστη
confession of-the lips our unexpected came

ἡ ἔφοδος τῶν ἐχθρῶν, ἀνέλπιστος ἐδείχθη ἡ ἀναχώρησις
the attack of-the enemies unhoped-for was-shown the withdrawal
αὐτῶν· ἐξαίσιος ἡ ἀγανάκτησις, ἀλλ᾽ ὑπὲρ λόγον τὸ
their extraordinary the indignation but beyond reason the
τέλος· ἄφατος ἦν αὐτῶν ὁ φόβος, εὐκαταφρόνητοι
end unspeakable was their the fear easily-despised
γεγόνασι τῇ φυγῇ· ὀργὴν εἶχον εἰς τὴν καθ᾽ ἡμῶν
they-became by-the flight wrath they-had toward the against us
ἐπιδρομὴν, συνελαύνουσαν αὐτοὺς φιλανθρωπίαν εὕρομεν
incursion driving them love-of-mankind we-found
θεοῦ τούτων ἀναστέλλουσαν τὴν ὁρμήν. Μὴ οὖν τὴν
of-god their checking the onrush not then the
φιλανθρωπίαν ἀφορμὴν ὀλιγωρίας ποιησώμεθα, μηδὲ τὴν
love-of-mankind (an)-occasion of-neglect let-us-make nor the
εὐσπλαγχνίαν ἐπὶ ῥαθυμίαν παράκλησιν ἡγησώμεθα, μηδὲ
mercy for laziness (an)-encouragement let-us-think nor
τῆς ἀπωλείας πύλην τὴν ἀρχὴν τῆς σωτηρίας ἑαυτοῖς
of-the destruction (the)-gate the beginning of-the salvation for-ourselves
ἀναπετάσωμεν, μηδὲ καταμαλακισθῶμεν τῷ ἐλέει αὐτοῦ,
let-us-open-wide nor let-us-grow-soft by-the mercy his
ἵνα μὴ τὰ ἔσχατα τῶν πρώτων χείρω γένηται, καὶ τὴν
that not the last(-things) than-the first worse become and the
κατὰ Ἰουδαίων ἀρὰν ἑαυτοῖς ἐφελκυσώμεθα.
against (the)-Jews curse on-ourselves we-draw
«Οὐαὶ ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν».
woe (O)-nation sinful (a)-people full of-sins
«Τί ἔτι πληγῆτε προστιθέντες ἀνομίαν;» Ἡσαΐου
why still would-you-be-struck adding lawlessness Isaiah
λέγοντος, καὶ «οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε
saying and not it-is(-possible) (a)-poultice to-apply neither
ἔλαιον οὔτε καταδέσμους». Μὴ οὖν τηλικούτων κακῶν
oil nor bandages not then of-so-great evils

ὑπευθύνους ἑαυτοὺς παρασκευάσωμεν, ἀγαπητοὶ, μηδὲ τῶν
liable ourselves let-us-make beloved nor of-the
συνθηκῶν ἐπιλήσμονες γενώμεθα, ἃς θεῷ συνετιθέμεθα,
covenants forgetful let-us-become which with-god we-made
ὅτε τὴν φοβερὰν ἐκείνην ἀπειλὴν κατὰ πρόσωπον ἡμῶν
when the fearful that threat against (the)-face our
στηριζομένην ἐβλέπομεν. Ἴστε γὰρ, ἴστε πάντως ὑπὸ
fixed we-saw you-know for you-know surely by
τῆς οἰκείας ἕκαστος ἀναδιδασκόμενος συνειδήσεως, ὡς
the own each being-taught conscience that
κατ᾽ ἐκεῖνο καιροῦ ὁ μὲν ἄδικόν τι δεδρακὼς
at that (point)-of-time the(-one) indeed unjust something having-done
μηκέτι πράττειν τοῦτο θεῷ συνετίθετο, ὁ δὲ
no-longer to-do this with-god covenanted the(-other) and
πορνείᾳ τὸ σῶμα προδεδωκὼς μίσει τοῦ πάθους τὴν
to-fornication the body having-given-over by-hatred of-the passion the
τῆς σωφροσύνης ὁμολογίαν ἑκουσιαζόμενος ἐπεδείκνυτο,
of-the temperance confession voluntarily displayed
καὶ δὴ καὶ ὁ μέθαις σχολάζων ἔνηφε καὶ νήφειν
and indeed also the(-one) to-drunkenness given was-sober and to-be-sober
ὑπισχνεῖτο τὸ ἐπίλοιπον. Ἄλλος σκληρὰν ἔχων τὴν
promised for-the remainder another hard having the
καρδίαν καὶ ἀφιλάνθρωπον ὅλος τῆς ἐλεημοσύνης ἐγίνετο,
heart and unloving wholly of-the almsgiving became
τὸν παρὰ θεοῦ ἔλεον εἰς ἀρραβῶνα τῆς πρὸς τοὺς
the from god mercy for (a)-pledge of-the toward the
πλησίον ἐλεημοσύνης ἐξαιτούμενος, καὶ ὁ φίλοις μὲν
neighbors almsgiving begging and the(-one) to-friends indeed
βάσκανος, διαπολιτευομένοις δὲ ὄλεθρος, καὶ δούλοις μὲν
envious to-political-rivals and (a)-destruction and to-slaves indeed
δήμιος, ἐλευθέροις δὲ τύραννος, θρήνοις καὶ κοπετοῖς
(an)-executioner to-free(-men) and (a)-tyrant by-laments and beatings-of-the-breast

συνεχόμενος τὸ τῶν ἠθῶν ἐξημέρου καὶ μετεσκεύαζε τὸ
gripped the of-the manners tamed and remade the
ἄγριον. Ταπεινοὺς ἦν ἰδεῖν τοὺς ὑψαύχενας καὶ τοὺς
savage(-part) humble (it)-was(-possible) to-see the proud-necked and the
τρυφητὰς νηστευτὰς, καὶ οἷς γέλως διὰ βίου καὶ
luxurious (as)-fasters and for-whom laughter (was)-through life and
παίγνια, δακρύων ῥείθροις αἱ παρειαὶ κατεπλύνοντο· οἷς
games of-tears with-streams the cheeks were-washed for-whom
δ' ἐπὶ χρημάτων κτῆσιν ἑαυτοὺς ἀφεῖναι διεσπούδαστο,
and on of-money acquisition themselves to-give-over had-been-their-zeal
οὗτοι κοινωνοὺς ἐποιοῦντο τοὺς πένητας, τὸ τῆς φιλαργυρίας
these sharers made the poor the of-the avarice
ἀρρώστημα διαπτύοντες, καὶ συγκεφαλαιωσάμενον εἰπεῖν,
sickness spitting-on and summing-up to-say
τὸ οἰκεῖον πολυπραγμονοῦντες ἐλάττωμα σπουδῇ πολλῇ
the own busily-searching fault with-zeal much
περιῄρουν καὶ ἀπεσκευάζοντο, καὶ τῶν ὀλιγωρίαις καὶ
they-stripped-off and cast-away and of-the(-ones) in-neglects and
ῥᾳστώναις ἐμβεβιωκότων ἕκαστος χειρὶ καὶ ποδὶ καὶ
idleness having-lived each with-hand and foot and
πάσῃ δυνάμει παραγγέλλειν εἰς ἀρετὴν ἐπηγγέλλετο, καὶ
all power to-exhort to virtue promised and
τὸν ἔπειτα χρόνον καθαρῶς καὶ ἀνεπιστρόφως τὴν τρίβον
the after time purely and without-turning-back the path
τέμνειν τῶν διομολογηθέντων ηὔχοντό τε καὶ συνετίθεντο.
to-cut of-the agreements they-vowed both and covenanted
Μηδεὶς οὖν ἡμῶν τούτων ἀμνημονείτω, μηδεὶς τὰς τοιαύτας
no-one then of-us of-these let-be-unmindful no-one the such
ὑποσχέσεις λήθῃ λυμηνάσθω. Ἡ γὰρ τούτων λήθη
promises by-forgetfulness let-ruin the for of-these forgetfulness
ὀργὴν οἶδεν ἀνάπτειν θεοῦ· καὶ γὰρ καὶ ἐπὶ ταύταις ἡμῶν
wrath knows to-kindle of-god and for also upon these our

ταῖς ὁμολογίαις καὶ τὴν μητέρα τοῦ λόγου καὶ θεοῦ
the confessions also the mother of-the word and god
ἡμῶν πρὸς αὐτὸν ἐξεγγυησάμεθα καὶ ἡ αὐτόθεν ἡμᾶς
our to him we-gave-as-surety and the from-there us
φιλανθρωπία τῆς αἰχμαλωσίας ἀφελοῦσα κατελάβετο.
love-of-mankind from-the captivity having-taken-away seized
Ταύταις τὰς καρδίας ἡμῶν περικαθάραντες καὶ ἀρόσαντες
with-these the hearts our having-cleansed and having-plowed
τοὺς ἐπὶ τῇ μετανοίᾳ καρποὺς ἐτρυγήσαμεν. Οὕτως τὰς
the for the repentance fruits we-gathered thus the
γνώμας βελτιωθέντες τῶν δυσχερῶν ἀπηλλάγημεν· ταύτας
minds bettered from-the hardships we-were-freed these
κρηπῖδας τῆς ἔπειτα πολιτείας πηξάμενοι, μὴ ξύλα μηδὲ
(as)-foundations of-the after life having-fixed not wood nor
χόρτον, μὴ καλάμην ὕλην εὔφλεκτον τῆς ἁμαρτίας καὶ
hay not stubble material easily-burned of-the sin and
συνδαπανῶσαν τοὺς πεφορτισμένους ἐπισωρεύωμεν, ἀλλὰ
consuming-together the(-ones) loaded let-us-heap-on but
χρυσὸν καὶ ἄργυρον τὰς εἰλικρινεῖς καὶ καθαρωτάτας
gold and silver the sincere and purest
τῶν πράξεων, αἷς ἰὸς πονηρίας οὐκ ἐνέσπαρται,
of-the deeds in-which (the)-rust of-wickedness not is-sown
ἐποικοδομήσωμεν, ἵνα ἡμῖν ἔσοιτο τεῖχος ἄρρηκτον εἰς
let-us-build-on that for-us may-be (a)-wall unbreakable for
καταφυγὴν καὶ ἱερὸν ἄσυλον ἐν ταῖς τῶν πειρασμῶν
refuge and (a)-shrine inviolable in the of-the temptations
ἐπαναστάσεσι· μηδὲ ἐκκλίνωμεν εἰς τὰ ὀπίσω, ἵνα μὴ
uprisings nor let-us-turn-aside to the(-things) behind that not
κατακριθῶμεν τὸ μὴ εὔθετοι φανῆναι ἐν τῇ βασιλείᾳ τῶν
we-be-condemned the not fit to-appear in the kingdom of-the

οὐρανῶν, ἵνα μὴ τὰ παρελθόντα δυσχερῆ ἐπακολουθοῦντα
heavens that not the past hardships following
καὶ συμπαραμένοντα δείξωμεν τοῖς ἔργοις ἡμῶν.
and remaining-with(-us) we-show by-the works our
Ἐπιστραφήτω ἕκαστος ἀπὸ τῶν ἔργων αὐτοῦ τῶν
let-turn each from the works his the
πονηρῶν ἐξ ὅλης τῆς καρδίας αὐτοῦ, ἐπισταθμώμενος
wicked from whole the heart his weighing
καὶ διφρευόμενος ἑαυτὸν, τί τῶν εἰργασμένων αὐτῷ
and examining himself what of-the(-things) done by-him
λυπεῖν οὕτως οἶδε θεὸν ὡς τοσαύτην ἐπισπᾶσθαι τὴν
to-grieve so knows god as so-great to-draw-down the
ὀργὴν, τί τοσαύτην ἔχει τῆς μοχθηρίας τὴν ὑπερβολὴν ὡς
wrath what so-great has of-the wickedness the excess as
τηλικαύτην κινεῖν ἀπειλὴν, ἐπὶ τίσι τῶν πράξεων ἀνήφθη
so-great to-move (a)-threat on what of-the deeds was-kindled
ἐφ' ἡμᾶς ὁ θυμὸς αὐτοῦ, καὶ ποῖαι τῆς φιλανθρωπίας
against us the anger his and what-sort of-the love-of-mankind
αὐτοῦ τὴν νεφέλην ἡμῖν ἐπισκιάσαι συγκατειργάσαντο,
his the cloud from-us to-overshadow worked-together
πόθεν ἐπηνέχθη ἡ ποινὴ καὶ πῶς ἀνεστάλη ἡ πληγὴ, πόθεν
whence was-brought the penalty and how was-checked the blow whence
ἐτραυματίσθημεν καὶ τίσι μοτωθέντες ἰατρεύθημεν. Ἂν
we-were-wounded and with-what having-been-bandaged we-were-healed if
γὰρ ταῦτα ζητῶμεν καὶ οὕτω πολυπραγμονῶμεν ἑαυτοὺς
for these(-things) we-seek and thus we-search-out ourselves
καὶ μελέτην ταῦτα ποιώμεθα, οἶδα ὅτι ἐπὶ πλέον τὸν
and (a)-study these(-things) we-make I-know that for more the
ἔλεον αὐτοῦ ἐπιδαψιλεύσοιτο κύριος. «Ἐγγὺς γὰρ πᾶσι
mercy his would-lavish (the)-lord near for (he-is)-to-all
τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ, καὶ θέλημα
the(-ones) calling-upon him in truth and (the)-will

τῶν φοβουμένων αὐτὸν ποιήσει καὶ τῆς δεήσεως
of-the(-ones) fearing him he-will-do and the prayer
αὐτῶν εἰσακούσεται καὶ σώσει αὐτούς», καὶ ὑπερασπιστής
their he-will-hear and will-save them and defender
ἐστι πάντων τῶν ἐλπιζόντων ἐπ᾽ αὐτόν. Ἐὰν δὲ
he-is of-all the(-ones) hoping on him if but
τοῖς ἔμπροσθεν ἡμῶν ἁμαρτήμασι, ὃ μὴ γένοιτο,
to-the before our sins which not may-it-happen
προστηκώμεθα, μηδὲ γὰρ μηδ᾽ εἴη τις ἐν ὑμῖν
we-are-attached not for not-even may-there-be anyone among you
οὕτως ἀνάλγητος καὶ ἀδιόρθωτος ὡς ἀλογῆσαι τοσαύτης
so unfeeling and incorrigible as to-disregard so-great
καὶ τηλικαύτης θεηλάτου ἀγανακτήσεως, ἂν οὖν τούτοις
and so-vast god-sent indignation if then to-these
αὐτοῦ ἐμμολυνώμεθα πάθεσι καὶ τῷ βορβόρῳ τῶν ἡδονῶν
there we-are-defiled passions and in-the mire of-the pleasures
ἰλυσπώμεθα, καὶ μὴ τῇ ἐπιμονῇ τῆς μετανοίας τὰ
we-wallow and not by-the persistence of-the repentance the(-things)
φθάσαντα ἐξιλασώμεθα, μηδὲ φυλακὴν τοῦ μέλλοντος βίου
past we-propitiate nor (a)-guard of-the future life
τῶν λυπηρῶν τὰ παρῳχηκότα ποιησώμεθα, φεῦ, εἰς οἷον
of-the painful(-things) the past we-make alas into what-sort
πάλιν ἑαυτοὺς ἐπιρρίπτομεν ὄλεθρον, οἵων συμφορῶν
again ourselves we-throw destruction what-sort-of calamities
ἀνορύσσομεν βόθυνον, ἡλίκων κακῶν χειμῶνα καθ᾽ ἑαυτῶν
we-dig (a)-pit what-great evils (a)-storm against ourselves
ἀγριαίνοντες ἐπεγείρομεν; «Ἐὰν γάρ, φησί, μὴ ἐπιστραφῆτε,
growing-savage we-rouse if for he-says not you-turn
τὴν ῥομφαίαν αὐτοῦ στιλβώσει, τὸ τόξον αὐτοῦ ἐνέτεινε καὶ
the sword his he-will-whet the bow his he-has-bent and
ἡτοίμασεν αὐτὸ, καὶ ἐν αὐτῷ ἡτοίμασε σκεύη θανάτου»,
prepared it and in it he-prepared vessels of-death

καὶ «ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδα, πῦρ καὶ θεῖον
and he-will-rain on sinners snares fire and brimstone
καὶ πνεύματα καταιγίδος ἡ μερὶς τοῦ ποτηρίου
and winds of-tempest (shall-be)-the portion of-the cup
αὐτοῦ», καὶ «πῦρ καὶ χάλαζα, λιμὸς καὶ θάνατος, ῥομφαία
their and fire and hail famine and death sword
καὶ μάστιξ ἐπὶ τοὺς ἁμαρτωλοὺς ἐκτίσθησαν ταῦτα
and scourge for the sinners were-created these(-things)
πάντα». Οὐκ ἀλλοτρίων ἡμῖν ὑποδειγμάτων χρεία εἰς
all not of-others to-us examples (is-there)-need for
τὸν οἰκεῖον σωφρονισμόν· ἡμᾶς αὐτοὺς εἰς τὴν σφῶν
the own correction us ourselves for the of-our-own
αὐτῶν διόρθωσιν καὶ νουθεσίαν δεῖ παραλαβεῖν τὸ
selves amendment and admonition (it)-is-needful to-take-up the
πάθος ἡμῶν εἰς ἡμέτερον ἴαμα, τῶν μελλόντων τὸ
suffering our for our healing of-the(-things) to-come the
προλαβόν. Ὅτε γὰρ ἀναγώγοις καὶ ἡδυπαθέσι διατριβαῖς
(thing)-gone-before when for in-unrestrained and voluptuous pursuits
ἐντρυφῶντες ἐκδεδιητήμεθα, ἵνα μὴ τἆλλα λέγω,
luxuriating we-lived-softly that not the other(-things) I-may-say
τότε τὴν ὀργὴν κυρίου ἐφ' ἡμᾶς ὡς χαλάζης πλῆθος
then the wrath of-(the)-lord upon us as of-hail (a)-multitude
ἐπὶ καρπῶν συγκομιδῇ καταφερομένην ἐβλέπομεν.
on of-fruits (the)-gathering borne-down we-saw
Ἔστη ἡ θραῦσις τῇ μετανοίᾳ· μὴ κινήσωμεν αὐτὴν τῇ
stopped the ruin by-the repentance not let-us-move it by-the
ἀμελείᾳ. Κατεπραΰνθη ὁ θυμὸς αὐτοῦ τοῖς τῶν δακρύων
negligence was-calmed the anger his by-the of-the tears
ἡμῶν ὀχετοῖς· μὴ ἀνάψωμεν πάλιν αὐτὸν βρασμῷ
our channels not let-us-kindle again it with-(the)-boiling
γέλωτος ἀκρατοῦς καὶ θυμελικῶν ἀθυρμάτων ἐνδελεχισμοῖς.
of-laughter unrestrained and of-theatrical amusements with-continuances

Ἡ καθ' ἡμῶν ἠκονημένη συνεστάλη ῥομφαία λιταῖς
the against us sharpened was-drawn-in sword to-supplications
καὶ δεήσεσιν ὑποχωρήσασα· μὴ στιλβώσωμεν πάλιν
and prayers having-yielded not let-us-whet again
αὐτὴν ὕπνοις καὶ μέθαις καὶ θεραπείᾳ τῆς ἀκολάστου
it with-sleeps and drunkennesses and in-service of-the licentious
σχολάζοντες γαστρός. Τοῦ στεναγμοῦ τῆς καρδίας ἡμῶν
being-idle belly the groan of-the heart our
καὶ τῆς βοῆς ἐκείνης ἤκουσεν ὁ θεὸς καὶ οὐχ ὑπερεῖδε·
and the cry that heard — god and not overlooked(-it)
μὴ παυσώμεθα τοῦτο ποιεῖν, ἵνα διὰ παντὸς ἡμῖν ἡ
not let-us-cease this to-do that through all us the
θεόθεν φιλανθρωπία ἐπικουρῇ. Κακὸν ἡ μέθη, κακὸν
from-god love-of-mankind may-help evil (is)-the drunkenness evil
ἡ πορνεία, κακὸν τὸ ἀδικεῖν, κακὸν ἡ μισαδελφία, ἡ
the fornication evil the to-do-wrong evil the hatred-of-brothers the
κατὰ τοῦ πλησίον ὀργὴ, ἡ ὑπεροψία, ὁ φόνος, ὁ φθόνος·
against the neighbor anger the arrogance the murder the envy
κακὸν ἡ ῥαθυμία καὶ ἡ ἀμέλεια. Φύγωμεν ταῦτα
evil the laziness and the negligence let-us-flee these(-things)
πάσῃ δυνάμει, ἀγαπητοί· κοινὰ τὰ πάθη ἀρχόντων,
with-all power beloved common (are)-the passions of-rulers
[ἀρχομένων,] πλουσίων, πενήτων, ἀνδράσι, γυναιξί· κοινὰ
of-ruled of-rich of-poor to-men to-women common
γενέσθω καὶ τὰ κατορθώματα. Ταῦτα τὴν ὀργὴν ἐκκαίει
let-become also the right-deeds these(-things) the wrath kindle
τοῦ θεοῦ, ταῦτα τὴν ἀπειλὴν αὔξει, τὴν φιλανθρωπίαν
— of-god these(-things) the threat increase the love-of-mankind
ἀναστέλλει, καὶ ταπεινοὺς μὲν παρασκευάζει τοῖς ἐχθροῖς,
check and humble indeed make to-the enemies
ὑπερυψοῖ δὲ τὸ πολέμιον καθ' ἡμῶν. Ταῦτα βδελυξώμεθα
exalt and the enemy against us these(-things) let-us-abhor

καὶ ἀποστραφῶμεν ἐκ ψυχῆς, ἵνα μὴ τὴν ἀπὸ θεοῦ
and let-us-turn-from from (the)-soul that not the from god
καταδικασθῶμεν ἀποστροφήν. Καὶ γὰρ ὁ παλαιὸς
we-be-condemned-to turning-away and for the old
Ἰσραὴλ, ὅτε τοῖς πάθεσι ἁλοὺς ἐξηλέγχετο, τότε ῥομφαίας
Israel when by-the passions caught was-convicted then of-(the)-sword
παρεδίδοτο στόματι, Ἰσραὴλ ἐκεῖνος οὐχὶ τυχὸν ἔθνος, οὐδὲ
was-given-over to-(the)-mouth Israel that not (a)-chance nation nor
λαὸς παρορώμενος, ἀλλ᾽ ὃς «σχοίνισμα κληρονομίας»
(a)-people overlooked but which (the)-measuring-cord of-inheritance
ἐδοξάζετο, καὶ «λαὸς ἐμακαρίζετο περιούσιος», ἐκεῖνος
was-glorified and (the)-people was-called-blessed peculiar that
οὗτος ἁμαρτάνων μὲν ἐχθροῖς ἐμαστίζετο, κατορθῶν δὲ
this sinning indeed by-enemies was-scourged doing-right and
τούτων ἐκράτει καὶ ὑπερίσχυε, καὶ φυλακὴν μὲν τῶν
over-them prevailed and was-superior and (the)-keeping indeed of-the
ἐντολῶν μελετῶν ὅπλοις ἐκαρποῦτο τὴν ἀλλοτρίαν, ἑτέρων
commandments practicing with-arms reaped the foreign(-land) by-others'
πόνοις αὐτὸς εὐφραινόμενος, τοῦ νόμου δὲ κατολιγωρῶν
toils himself rejoicing of-the law but slighting
αὐτὸς ἀγόμενος δορυάλωτος τὴν οἰκείαν τοὺς ἐχθροὺς
himself led spear-won the own(-land) the enemies
ἑώρα διακληρουμένους καὶ τὸ ἐνυάλιον παιωνίζοντάς τε
saw dividing-by-lot and the war-song chanting both
καὶ πυρριχίζοντας· καὶ λίαν γε τοῦτο σοφῶς τε καὶ
and dancing-the-war-dance and very indeed this wisely both and
δικαίως· δεῖ γὰρ τὸν ἠγαπημένον καὶ οἰκειωθέντα τῷ
justly (it)-is-needful for the beloved and made-his-own —
θεῷ λαὸν οὐ τῇ ἰσχύι πεποιθέναι τῶν χειρῶν οὐδὲ τῇ
by-god people not in-the strength to-trust of-the hands nor in-the
ῥώμῃ μεγαφρονεῖν τοῦ βραχίονος οὐδὲ ταῖς τῶν ὅπλων
might to-be-proud of-the arm nor on-the of-the arms

παρασκευαῖς ἐπερείδεσθαι, πεπεῖσθαι δὲ κατακυριεύειν
preparations to-lean to-be-persuaded but to-master
τῶν ἀνθεστηκότων καὶ κρατεῖν τῇ συμμαχίᾳ τοῦ
the(-ones) opposing and to-prevail by-the alliance of-the
κρείττονος, ἐκείνην δὲ πράξεων συνειδέναι ταῖς ἀρίσταις
stronger that and of-deeds to-know-(it) the best
ἐπακολουθεῖν καὶ κατορθωμάτων πλήθει ἐπιφοιτᾶν.
to-follow and of-right-deeds (a)-multitude to-attend
Ἂν οὖν ἐξολισθήσῃ τις τοῦ καλοῦ καὶ τῆς ἀρετῆς
if then slips-away someone from-the good and from-the virtue
συνολισθαίνειν πάντως ἀνάγκη καὶ τῆς συμμαχίας
to-slip-away-with(-it) wholly (it-is)-necessary also from-the alliance
αὐτοῦ τοῦ θεοῦ· ἂν δὲ τοῖς ἀγαθοῖς ἔργοις κομᾷ τὸν
himself — of-god if but with-the good works he-adorns the
βίον καὶ τεθωρακισμένος τὴν ἀρετὴν σύμμαχον φέρει τὴν
life and armored-with the virtue (as)-ally he-carries the
ἄμαχον ἐπικουρίαν κατ᾽ ἐχθρῶν. Ἀλλ᾽ ὁ μὲν τοῦ θεοῦ
invincible help against enemies but the indeed — of-god
λαὸς τῇ ἐξ αὐτοῦ συμμαχίᾳ καὶ κρατύνεται καὶ τὴν κατὰ
people by-the from him alliance both is-strengthened and the over
τῶν ἀντιπάλων νίκην τροπαιοφορεῖ· τὰ δὲ λοιπὰ τῶν
the opponents victory triumphs the but remaining of-the
ἐθνῶν, οἷς ἡ περὶ τὸ θεῖον δόξα ἡμάρτηται, οὐ ταῖς
nations for-whom the about the divine opinion has-gone-astray not by-the
σφῶν αὐτῶν ἀγαθοεργίαις, ταῖς ἡμετέραις δὲ κακοπραγίαις
of-their own good-deeds by-the our but evil-doings
αὔξει τὴν ἰσχὺν καὶ ταύταις κραταιοῦται καὶ μεγαλύνεται
increases the strength and by-these is-strengthened and is-magnified
καθ᾽ ἡμῶν. Μάστιγες γὰρ ὥσπερ ἐπαφίενται ἡμῖν καὶ τὰ
against us scourges for as-it-were are-let-loose on-us and the
ἡμέτερα παραπτώματα τῶν μαστίγων ὕλη γίνεται, καὶ
our transgressions of-the scourges (the)-material becomes and

τοσοῦτον αὐτοῖς τὸ καθ' ἡμῶν κράτος ἐγχειρίζεται, ὅσον
so-much to-them the against us might is-handed-over as-much-as
ἂν ἡμεῖς ἑαυτῶν τοῖς πάθεσι καταστρατηγήσωμεν καὶ τῇ
— we of-ourselves by-the passions outgeneral and by-the
πρὸς τὸ κακὸν νεύσει καὶ ὑποχωρήσει τὴν τάξιν, ἐφ' ἣν
toward the evil inclination and withdrawal the post at which
ἡμᾶς ὁ σωτήριος καὶ θεῖος νόμος ἔταξεν, ἐγκαταλείψωμεν.
us the saving and divine law stationed we-abandon
Ὅταν οὖν κατορθοῦντες μὲν οἰκειώμεθα θεῷ καὶ τὸ
when then doing-right indeed we-are-made-kin to-god also the
κρατεῖν ἡμῖν παραγίνεται τῶν ἐχθρῶν τῷ κρατεῖν
to-prevail to-us comes over-the enemies by-the to-prevail
τῶν παθῶν, ἁμαρτάνοντες δὲ τὴν θεόθεν εἰσπραττόμεθα
over-the passions sinning but the from-god we-pay
ἀποστροφὴν καὶ τὸ πεσεῖν ὑποχείριοι τοῖς ἐχθροῖς. Πῶς
turning-away and the to-fall subject to-the enemies how
οὐχὶ ταῦτα μὲν ἐκτρέπεσθαι καὶ βδελύττεσθαι δεῖ,
not these(-things) indeed to-turn-from and to-abhor (it)-is-needful
τὰ κατορθώματα δὲ μεταδιώκειν καὶ τούτοις θάλλειν
the right-deeds but to-pursue and by-these to-flourish
καὶ συναύξειν τὸν βίον διὰ παντός; Πῶς δ' ἄν τις
and to-increase the life through all how and — anyone
καὶ κατισχῦσαι θαρρήσειεν ἐχθρῶν, ὅτε τοὺς ἐν αὐτῷ
also to-prevail would-dare over-enemies when the(-ones) in him
πολεμίους καὶ τὰς στάσεις ἔνδον θάλπει πορθοῦντας αὐτὸν,
enemies and the factions within he-warms ravaging him
ὅτε θυμὸς ἄλογος τοῦ αὐτοκράτορος λογισμοῦ κρατεῖ καὶ
when anger irrational the sovereign reason masters and
κατὰ τοῦ πλησίον μηδὲν ἴσως ἠδικηκότος ἀναπείθει φονᾶν;
against the neighbor nothing perhaps having-wronged persuades to-murder
πῶς σοι πολεμίων περιεῖναι τὸ νικᾶν ζητεῖς, ὅτε τὸ
how for-you over-enemies to-prevail the to-conquer do-you-seek when the

λίχνον τῆς ἐπιθυμίας ὑποχείριον λαβὸν τὸν αὐτοδέσποτον
gluttony of-the desire subject having-taken the self-ruling
λογισμὸν ἕλκει τε καὶ μεθέλκει περιάγον καὶ δουλαγωγοῦν,
reason drags both and drags-about leading-around and enslaving
ἔνθα ἂν ἐπιτάττῃ τὸ πάθος; Πῶς οὕτω πορθουμένοις τε
wherever — commands the passion how so to-the-ravaged both
καὶ κατηνδραποδισμένοις τὸ κατὰ τῶν πολεμίων ἔπαθλον
and enslaved the over the enemies prize
ἔψοιτο; Οὐκ ἔστιν, ὅλως οὐκ ἔστιν ὑπὸ τῶν
would-follow not it-is(-possible) wholly not it-is(-possible) by the
ἐμφυλίων ἐχθρῶν δεσμευθέντα τε καὶ δουλωθέντα καὶ τοῖς
civil enemies bound both and enslaved and to-the
πάθεσι πεπρακότα ἑαυτὸν κυριεύειν δύνασθαι τῶν ὑπαίθρων
passions having-sold himself to-master to-be-able of-the in-the-open
ἐχθρῶν. Ἂν οὖν ἐκείνους καθελεῖν ἐθελήσωμεν, πολὺ
enemies if then those to-destroy we-wish much
πρότερον τοὺς ἐντὸς πολεμίους ὑποτάξαι σπουδάσωμεν,
earlier the within enemies to-subdue let-us-be-eager
τὴν τούτων στάσιν καὶ τὴν ἔριν καταλύσωμεν.
the their faction and the strife let-us-end
Ἔστω τῶν παθῶν ὁ λογισμὸς αὐταρχῶν, καὶ τότε τῶν
let-be of-the passions the reason sovereign and then of-the
ἐναντίων, οἷς ἔξωθεν βάλλειν καὶ τιτρώσκειν ἄδεια,
opponents for-whom from-outside to-strike and to-wound (is)-license
ἐγκρατεῖς γενησόμεθα. Ἂν γὰρ ὃν αὐτοκράτορα
masters we-shall-become if for the(-one)-which (as)-sovereign
λογισμὸν ἔλαβες ἐκ θεοῦ, τοῦτον ταῖς ἡδοναῖς προπιὼν
reason you-received from god this to-the pleasures having-drunk-away
ὡς ἀνδράποδον ὑπέταξας αὐταῖς αὐτὸν, πῶς πολεμίων
as (a)-slave you-subjected to-them it how of-enemies
ἔξωθεν ἐπιτιθεμένων γενέσθαι κύριος ἐπιθυμεῖς; Πῶς
from-outside attacking to-become master do-you-desire how

δυσμενῶν σκυλεύσεις ἀποσκευὴν ὁ ταῖς ἐγκολπίοις
of-foes will-you-strip (the)-baggage the(-one) by-the in-the-bosom
στάσεσι καὶ ταῖς ἐπιβουλαῖς καθ᾽ ἑκάστην σκυλευόμενος
factions and by-the plots by each(-day) stripped
τὸν νοῦν; Ἐκφυλλοφορήσωμεν πρότερον τοὺς ἐμφυλίους
the mind let-us-banish first the civil(-enemies)
τῶν λογισμῶν, καὶ τότε λαφυραγωγήσομεν τῶν ἀλλοφύλων
of-the thoughts and then we-shall-plunder of-the foreigners
εὐχερῶς τὴν ἰσχύν. Οὐχ ὁρᾷς καὶ τὸν Ἰσραὴλ, ὡς ἐπειδὰν
easily the strength not do-you-see also — Israel how when
μὲν ἐκράτει παθῶν, ἐκράτει καὶ τῶν ἐχθρῶν; συνεστρατήγει
indeed it-mastered passions it-mastered also the enemies (was)-fellow-general
γὰρ αὐτῷ ὁ θεός· ὅτε δὲ τῇ ἁμαρτίᾳ ἐδεδούλωτο, τότε
for with-it — god when but to-the sin it-had-been-enslaved then
καὶ τοῖς ἐχθροῖς ἐξεδίδοτο· ἐγκατελελοίπει γὰρ αὐτοὺς ἡ
also to-the enemies it-was-given-over had-forsaken for them the
συστρατηγοῦσα θεία ἰσχύς. Οὗτος εὐαρεστῶν θεῷ διὰ
fellow-generaling divine strength this(-people) pleasing god through
Μωυσέως τὰς τῶν Αἰγυπτίων φοβερὰς καὶ βαρείας χεῖρας
Moses the of-the Egyptians fearful and heavy hands
ἐξέφυγε, καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἡ ἀγριαίνουσα
escaped and not this only but also the raging
θάλασσα αὐτοῖς μὲν εἰς εὐθεῖαν τρίβον ὑπὲρ λόγον
sea for-them indeed into (a)-straight path beyond reason
κατηυτρέπιστο, τάφος δ᾽ αἰώνιος τοῖς τῶν Αἰγυπτίων
was-made-ready (a)-tomb but eternal for-the of-the Egyptians
ἐπιδιώκουσιν ἀνεῴγνυτο, αὐτοῖς ἵπποις, αὐτοῖς ἅρμασι,
pursuing(-ones) was-opened with-their horses with-their chariots
αὐτῷ Φαραὼ τερατουργοῦσα τὸν ὄλεθρον· ἐν οἷς ὁ
with-himself Pharaoh working-by-wonder the destruction in which the
ἠγαπημένος τῷ θεῷ λαὸς ηὐφράνθη τε καὶ ἠγαλλιάσατο
beloved — by-god people rejoiced both and exulted

καὶ τῷ στρατηγῷ καὶ νικοποιῷ θεῷ ᾠδὴν ἀνεκρούσατο
and to-the general and victory-making god (a)-song struck-up
ἐν χαρᾷ τὴν ἐξόδιον. Ἀλλ᾽ οὗτοι πάλιν ἐπειδὰν
in joy the (song)-of-exodus but these again when
ὑπεσύρησαν ἁλῶναι γογγυσμῷ καὶ δίχα προστάγματος
they-were-dragged-down to-be-caught by-grumbling and without command
θεοῦ ἐπὶ πολέμου παρασκευὴν ἐξηρτύσαντο καὶ τὴν
of-god for of-war preparation they-equipped(-themselves) and the
ἐν χειρῶν νόμῳ πεποίθησιν τοῦ θείου προτεθεικέναι
in of-hands law confidence than-the divine to-have-put-before
συνθήματος ἐξηνέχθησαν, κραταιῶς καταπολεμηθέντες
signal they-were-carried-away mightily warred-down
ἡττήθησαν, τῷ οἰκείῳ παραπτώματι τῶν ἀντιπάλων τὸ
they-were-defeated by-the own transgression of-the opponents the
κράτος ὀγκώσαντες καὶ τὸ κλέος ἀνυψώσαντες. Πάλιν
might having-swelled and the fame having-exalted again
δὲ νόμῳ θεοῦ στρατηγούμενοι καὶ τοῖς Μωυσέως
but by-(the)-law of-god generaled and to-the of-Moses
λόγοις πειθαρχούμενοι πολλὰς μὲν τῶν πολεμίων πόλεις
words obedient many indeed of-the enemies cities
ἐξεπόρθησαν, πολλῶν δὲ σωμάτων ἐκράτησαν, πολλὴν δὲ
they-sacked many and bodies they-mastered much and
λείαν ἐλαφυραγώγησαν, καὶ πολλῆς θυμηδίας καὶ χαρᾶς
booty they-plundered and with-much delight and joy
ἐνεπλήσθησαν. Καὶ παρέμεινεν ἂν αὐτοῖς ἡ ἐπὶ τῇ
were-filled and would-have-remained — for-them the at the
νίκῃ θυμηδία καὶ τέρψις, εἰ μὴ ἀχαριστίᾳ τοὺς ὄφεις
victory delight and pleasure if not by-ingratitude the serpents
καθ᾽ ἑαυτῶν ἐπεστράτευσαν, ἐπεὶ μὴ παρῆν ἔθνος ὃ
against themselves they-had-marched-out since not was-present (a)-nation which
τὴν ἐπὶ τῇ ἀχαριστίᾳ δικαίαν ἀγανάκτησιν τοῦ θεοῦ διὰ
the at the ingratitude just indignation — of-god by

ξίφους ἀνεπλήρου καὶ ἀνεδείκνυτο. Οὕτω μαστίζεται λαὸς
sword might-fulfill and might-display thus is-scourged (a)-people
ἁμαρτάνων ἢ ξίφεσι πολεμίων θεριζόμενοι ἢ θηρίων
sinning either by-swords of-enemies reaped or of-beasts
ὀδοῦσι κατεσθιόμενοι ἢ κλόνῳ γῆς καὶ βρασμῷ βιαίῳ
by-teeth devoured or by-tremor of-earth and by-heaving violent
παιδευόμενοι ἢ σκηπτοῖς οὐρανίοις ἀπανθρακούμενοι ἢ
chastised or by-thunderbolts heavenly burnt-to-cinders or
καρπῶν ἀφορίᾳ πιεζόμενοι ἢ ἀέρος φθόρῳ συμφθειρόμενοι.
of-fruits by-failure pressed or of-air by-corruption corrupted-together
Καὶ τρόπος κολάσεως οὐκ ἐξαπορεῖται κατάλληλος τῷ
and (a)-way of-punishment not is-lacking corresponding to-the
τοῦ σφάλματος ἐπιτηδεύματι, καὶ τοῦτό τις διαφυγὼν
of-the error practice and this someone having-escaped
ἐκείνῳ περιεπάρη, κἀκεῖνο πάλιν ἄλλος ἴσως διαδρὰς
on-that was-impaled and-that again another perhaps having-run-from
ὑπὸ τοῦ ἑτέρου συνηνέχθη, καὶ ὁ παρανόμως βιοὺς καὶ
by the other was-caught and the(-one) lawlessly living and
τὰς εὐθύνας ὠφληκὼς, τὴν δίκην φυγεῖν οὐ δυνήσεται. Τί
the accounts having-owed the penalty to-escape not will-be-able why
γάρ μοι δεῖ καταλέγειν τὰ ἐπίλοιπα τοῦ Ἰσραὴλ,
for me (is-it)-needful to-list the remaining(-things) — of-Israel
τὰς κατ᾽ ἐχθρῶν νίκας, ὅτε ἐσωφρόνει, τὰς ἀπροσδοκήτους
the over enemies victories when it-was-temperate the unexpected
ἥττας, ὅτε πάλιν παρεφρόνει, τὴν αἰχμαλωσίαν, τὴν
defeats when again it-was-senseless the captivity the
ἐπάνοδον, τὴν ἐπανάστασιν, πάλιν τὴν ἀποκατάστασιν,
return the revolt again the restoration
αὐτὴν τὴν καταστροφὴν τῆς Ἱερουσαλὴμ, τὴν ἀνοικοδομὴν
itself the overthrow — of-Jerusalem the rebuilding
πάλιν. Ὧν τὰ μὲν χρηστὰ χρηστοῖς ἐπήνθει πράξεσι,
again of-which the indeed good(-things) by-good flowered deeds

μοχθηρῶν δὲ ἦσαν εἰσπράξεις τὰ δυσχερῆ. Ἔχοντες
of-wicked(-deeds) but were exactions the hard(-things) having
οὖν, ἀγαπητοί, τὰ ἐφ᾽ ἡμᾶς αὐτοὺς συνενεχθέντα εἰς
then beloved the upon us ourselves having-befallen for
ἡμῶν αὐτῶν ἐπανόρθωσιν τὰ κατὰ τὸν Ἰσραὴλ
our own correction the(-things) in — Israel
πάλαι προϋποδειχθέντα, μισήσωμεν τὴν ἁμαρτίαν καὶ
long-ago shown-beforehand let-us-hate the sin and
ἀνθεξώμεθα τῶν ἀρετῶν. Φύγωμεν τὰ ἐγκύκλια ταῦτα
let-us-hold-fast to-the virtues let-us-flee the common these
καὶ ψυχοβλαβῆ πλημμελήματα, μέθην, πορνείαν, φθόνον,
and soul-harming offenses drunkenness fornication envy
καταλαλιὰν, πλεονεξίαν, ἀδικίαν, ἀλαζονείαν, μισαδελφίαν,
slander greed injustice boastfulness hatred-of-brothers
τὰ τούτων ἔκγονα, ὡς ἂν καὶ τῆς ἐν πολέμοις
the their offspring so-that — also of-the in wars
τροπαιοφορίας εὐτυχήσωμεν καὶ τῆς οὐρανίου κληροδοσίας
triumph we-may-be-fortunate and of-the heavenly allotment
μὴ ἀστοχήσωμεν. Ἀλλ᾽ ἐπειδὴ τῆς ἀπειλῆς ἐρρύσθημεν καὶ
not we-may-miss but since from-the threat we-were-rescued and
τὴν μάχαιραν διεφύγομεν καὶ παρῆλθεν ἡμᾶς ὁ ὀλοθρευτὴς
the sword we-escaped and passed-over us the destroyer
τῆς μητρὸς τοῦ λόγου τῇ περιβολῇ σκεπασθέντας τε
of-the mother of-the word by-the robe sheltered both
καὶ διασημανθέντας, κοινῇ πάντες σὺν αὐτῇ τῷ ἐξ
and sealed in-common all with her to-the from
αὐτῆς τεχθέντι Χριστῷ τῷ θεῷ ἡμῶν εὐχαριστηρίους ᾠδὰς
her born Christ — to-god our thanksgiving songs
ἀναπέμψωμεν, πᾶς οἶκος, ὃς τὸ ξίφος διέφυγεν, ἡλικία
let-us-send-up every house which the sword escaped age
πᾶσα, γυναῖκες, παῖδες, νέοι καὶ πρεσβῦται· οἷς γὰρ
every women children young and old for-whom for

κοινὸς ὁ ὄλεθρος ἐπεκρέματο, οὗτοι [καὶ] κοινὸν τὸν ὕμνον
common the destruction hung-over these also common the hymn
ἐξοσιοῦν καὶ προσάγειν θεῷ καὶ τῇ τούτου μητρὶ
to-offer-in-fulfillment and to-bring to-god and to-the his mother
κεχρεωστήκασι. Κοινῆς ἐλευθερίας ἀπηλαύσαμεν, κοινὴν τὴν
owe common freedom we-enjoyed common the
εὐχαριστίαν προσοίσωμεν. Εἴπωμεν τῇ μητρὶ τοῦ λόγου
thanksgiving let-us-offer let-us-say to-the mother of-the word
καὶ γνώμης εὐθύτητι καὶ ψυχῆς καθαρότητι· «ἡμεῖς τὴν
and of-mind with-uprightness and of-soul with-purity we the
πρὸς σὲ πίστιν καὶ τὸν πόθον ἀδιστάκτως φυλάττομεν·
toward you faith and the longing unwaveringly keep
αὐτὴ τὴν σὴν πόλιν, ὡς οἶδας, ὡς βούλει, περίσωσον.
you-yourself the your city as you-know as you-will save
Ὅπλα σὲ καὶ τεῖχος καὶ θυρεοὺς καὶ στρατηγὸν αὐτὸν
(as)-arms you and (a)-wall and shields and (a)-general yourself
προβαλλόμεθα· αὐτὴ τοῦ λαοῦ σου ὑπερμάχησον. Ἡμεῖς
we-put-forward you-yourself for-the people your fight-for we
σοι τὰς καρδίας καθαρὰς, ὅση δύναμις, ῥύπου καὶ
to-you the hearts pure as-far-as (is-in-our)-power from-filth and
παθῶν ἑαυτοὺς ἐξαρπάσαντες παραστῆσαι σπουδάσομεν·
passions ourselves having-snatched to-present we-will-be-eager
αὐτὴ τὰς βουλὰς τῶν καθ' ἡμῶν ἐξωφρυωμένων
you-yourself the counsels of-the against us become-arrogant
διασκέδασον. Ἂν γάρ τι καὶ παρασφαλῶμεν τῶν
scatter if for in-something also we-slip of-the(-things)
ἐπηγγελμένων ἡμῖν, σόν ἐστι τὸ διορθώσασθαι, σόν ἐστι τὸ
promised by-us yours it-is the to-set-right yours it-is the
χεῖρα τοῖς ἐπὶ γόνυ κλιθεῖσι παρασχεῖν καὶ ἀναστῆσαι
(a)-hand to-the(-ones) on (the)-knee bent to-give and to-raise
τοῦ πτώματος.» Εἴπωμεν ταῦτα τῇ παρθένῳ καὶ μὴ
from-the fall let-us-say these(-things) to-the virgin and not

ψευσώμεθα, ἵνα μὴ τῆς καλῆς ἡμῶν ἐλπίδος διαψευσθῶμεν,
let-us-lie that not of-the good our hope we-be-cheated
ἵνα τῆς προσδοκίας μὴ παρασφαλῶμεν, ἵνα σάλου καὶ
that of-the expectation not we-fail that of-tossing and
κυμάτων καὶ ζάλης τῶν ἐν τῷ βίῳ κακῶν ὑπερανασχόντες
waves and surge of-the in the life evils having-risen-above
τῆς σωτηρίας ἡμῶν τῷ λιμένι ἐγκαθορμισθῶμεν καὶ
of-the salvation our in-the harbor we-may-come-to-anchor and
τῆς ἐπουρανίου δόξης καταξιωθῶμεν χάριτι καὶ
of-the heavenly glory we-may-be-deemed-worthy by-(the)-grace and
φιλανθρωπίᾳ Χριστοῦ τοῦ ἀληθινοῦ θεοῦ ἡμῶν, ᾧ
love-of-mankind of-Christ the true god our to-whom
πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις ἅμα τῷ
befits all glory honor and worship together with-the
πατρὶ καὶ τῷ ἁγίῳ πνεύματι, τῇ ὁμοουσίῳ καὶ ζωαρχικῇ
father and the holy spirit the consubstantial and life-originating
τριάδι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας. Ἀμήν.
trinity now and always and to the ages amen

ΛΟΓΟΣ ΕΙΣ ΤΟ ΓΕΝΕΣΙΟΝ ΤΗΣ ΘΕΟΤΟΚΟΥ

On the Nativity of the Virgin

Λόγος εἰς τὸ γενέσιον τῆς ὑπεραγίας Θεοτόκου

ON THE NATIVITY OF THE VIRGIN

Every feast reconciles men and celebrates some work of Christ, but the feast of the Virgin's birth is the root from which the rest grow. Today the virgin mother is born of a barren mother: Anna's reproach is taken away, and Joachim is named father. Photius answers the doubter, whom he calls a Jew or a man of Greek mind. Sarah bore Isaac in old age; Adam was formed from clay and Eve from a rib; grace is mistress of nature. The Greeks, who believe men grew from rot, dragons' teeth, stones, and ants, and tell of poplars weeping amber and bulls carrying a girl over the sea, have no right to mock. Adam and Eve, cleansed, lead the feast, for the world's salvation is founded on this birth. He then tells the story of salvation. God placed man in paradise and gave him one commandment; the devil, through a creeping beast, led Eve and then Adam to break it. The Trinity resolved to remold its creature through a man of our own nature. The Son needed a virgin mother, and she is the daughter of Joachim and Anna, a living temple, a bride, the mountain from which the stone was cut. He breaks off for the bloodless sacrifice and prays to her.

Πᾶσα μὲν ἑορτὴ, καὶ πᾶσα πανήγυρις, καθ' ἣν ὁ
every indeed feast and every festival at which the
τῶν εὐσεβούντων φαιδρύνεται σύλλογος, λύει μὲν τὰς
of-the pious is-brightened assembly looses indeed the
πρὸς ἀλλήλους διαφορὰς, καὶ τὰς ἐρίδας· συνάγει δὲ
toward one-another differences and the strifes gathers and
τοὺς ἀπαλλήλων γνώμῃ διεστῶτας, καὶ τὸν δεσμὸν
the(-ones) from-one-another in-mind standing-apart and the bond
τοῦ φίλτρου στάσει λύσαντας, τὴν τῶν Ἀσμάτων
of-the love by-faction having-loosed the of-the Songs
συμφωνίαν, παράκλησιν ἔργῳ καταβαλλομένη, πρὸς τὴν
harmony (an)-exhortation in-deed laying-down toward the
τῆς ὁμοφροσύνης ἐπανάκλησιν· δείκνυσι δὲ καὶ τοῦ αὐτοῦ
of-the concord recall shows and also of-the same

Δεσπότου καὶ δημιουργοῦ τοὺς συναγηγερμένους πλάσματά
Master and creator the gathered (as)-moldings
τε καὶ ποιήματα· καὶ τῇ ἑνότητι τοῦ σεβάσματος, τὴν
both and makings and by-the unity of-the worship the
ὁμοτιμίαν τῆς πλάσεως ὑποφαίνουσα, τοὺς καταλλήλων
equal-honor of-the molding indicating the(-ones) against-one-another
πικρῶς ἐπαιρομένους πραΰνει καὶ κατασπᾷ, μέτρια
bitterly lifted-up it-softens and pulls-down moderate(-things)
φρονεῖν καὶ ἀνθρώπινα πείθουσα, καὶ πρὸς τὴν αὐτὴν
to-think and human persuading and toward the same
τοῦ Πλάστου παλάμην ὁρᾷν, καὶ τὸν αὐτὸν ἀναλογίζεσθαι
of-the Molder palm to-look and the same to-consider
τῆς πλάσεως πηλὸν ἐκδιδάσκουσα. Εἰς τοῦτο γὰρ ἐμοί
of-the molding clay teaching for this for to-me
γε τὰς πανηγύρεις τελεῖν ὁ πρέπων Χριστιανοῖς
at-least the festivals to-celebrate the befitting to-Christians
θεσμὸς ὑποτίθεται· καὶ ἡ μὲν Χριστὸν ἐμφανίζει
law suggests and the(-one) indeed Christ shows
τικτόμενον· ἡ δὲ, μαρτύρεται βαπτιζόμενον· ἄλλη φέρει
being-born the(-other) and testifies (him)-being-baptized another brings
μεταμορφούμενον· ἑτέρα δὲ, τὰς θεοσημείας ἐργαζόμενον.
(him)-being-transfigured another and the divine-signs working
δαιμονῶντας θεραπεύοντα· πηροὺς ὀμματοῦντα· πηγὰς
demoniacs healing (the)-maimed giving-eyes-to fountains
αἱμάτων ξηραίνοντα· χωλοὺς καὶ παρειμένους συσφίγγοντα·
of-blood drying-up lame and paralyzed strengthening
νεκροὺς ἀνιστῶντα· τέλος ἐπὶ σταυροῦ κρεμάμενον ἄλλη
dead raising finally on (a)-cross hanging another
παραδειγματίζει· καὶ ἄλλη πάλιν ἀνιστάμενον, καὶ τὴν
exhibits and another again rising and the
ἐμὴν ἀνάστασιν ἔργοις δρωμένοις ἐγκαινίζοντα.
my resurrection by-deeds done inaugurating

Ἀλλ᾽ οὕτω πάσης θεοπρεποῦς πανηγύρεως, καὶ τῶν
but thus every God-befitting festival and of-the
ἐπικοινῶν χαρισμάτων παρεχούσης τὴν ἀπόλαυσιν, καὶ
common gifts providing the enjoyment and
ἰδίαν τινὰ συνεπαυγαζούσης τῆς χάριτος ἔλλαμψιν, παρὰ
(its)-own some shining-forth-with of-the grace illumination by
πολὺ τῶν ἄλλων ἡ παροῦσα πανήγυρις, τῆς Παρθένου
much than-the others the present festival of-the Virgin
καὶ Θεοῦ Μητρὸς φιλοτιμουμένη τὴν γέννησιν, λαμπρὰ
and God's Mother honoring the birth splendid
κατὰ πάσης τὰ πρεσβεῖα ἀποφέρεται. Ὥσπερ γὰρ τὴν
over all the first-prize carries-off as for the
ῥίζαν κλάδων καὶ στελέχους καὶ καρποῦ καὶ ἄνθους αἰτίαν
root of-branches and of-stem and of-fruit and of-flower (the)-cause
γινώσκομεν, εἰ καὶ τοῦ καρποῦ χάριν ἡ περὶ τὰ ἄλλα
we-know if even of-the fruit for-the-sake-of the about the others
σπουδὴ καὶ ὁ πόνος καταβάλλεται· καὶ οὐδὲν τῶν ἄλλων
zeal and the toil is-laid-down and nothing of-the others
χωρὶς τῆς ῥίζης ἐκφύεται· οὕτως ἄνευ τῆς παρθενικῆς
without the root grows thus without the virginal
πανηγύρεως οὐδεμία τῶν ἐξ αὐτῆς ἀναβλαστησάντων
festival none of-the(-ones) from it having-sprouted
ἐπιφαίνεται· Ἀνάστασις γὰρ, ὅτι θάνατος· θάνατος δὲ,
appears (a)-resurrection for because (a)-death (a)-death and
ὅτι σταύρωσις· σταύρωσις δὲ, ὅτι Λάζαρος τεταρταῖος
because (a)-crucifixion (a)-crucifixion and because Lazarus on-the-fourth-day
ᾅδου πυλῶν ἀνελήλυθε· καὶ τυφλοὶ βλέπουσι· καὶ
of-Hades from-the-gates came-up and (the)-blind see and
κλίνην ἐφ᾽ ἧς ἔκειτο, φέρει τρέχων ὁ παράλυτος· καὶ
(the)-bed on which he-lay carries running the paralytic and
τῶν παραδοξουμένων ἔργων· οὐ γὰρ ἐπίκαιρον πάντα
of-the wondrous works not for (it-is)-timely all

καταλέγειν· τὰ ἐπίλοιπα, ἃ τὸ Ἰουδαίων ἔθνος
to-list the remaining(-things) which the of-the-Jews nation
δέον δοξάζειν καὶ ἀνυμνεῖν, εἰς φθόνον ἐξέκαυσεν. ἀφ᾽
being-needful to-glorify and to-hymn into envy kindled from
οὗ τὸν κατὰ τοῦ Σωτῆρος ἐπ᾽ ὀλέθρῳ σφῶν φθόνον
which the against the Savior to destruction their envy
ἐπαλαμήσαντο. Ταῦτα δὲ, ὅτι Χριστὸς βαπτισάμενος,
they-contrived these(-things) and because Christ having-been-baptized
καὶ τοὺς ἀνθρώπους τῆς πλάνης ἀπολυσάμενος, ἔργῳ
and the men from-the error having-freed in-deed
καὶ λόγῳ τὴν θεογνωσίαν ἐδίδασκεν· βάπτισις δὲ, ὅτι
and in-word the knowledge-of-God taught (a)-baptism and because
γέννησις· Χριστοῦ δὲ γέννησις, συντόμως καὶ καλῶς
(a)-birth of-Christ and (the)-birth briefly and well
εἰπεῖν, ὅτι Παρθένου γέννησις· ἐν ᾗ καινιζόμεθα, καὶ
to-say because of-(the)-Virgin (the)-birth in which we-are-made-new and
ἣν ἑορτάζειν ἠξιώμεθα. Οὕτω ῥίζης, ἢ πηγῆς, ἢ
which to-celebrate we-have-been-deemed-worthy thus of-root or of-spring or
θεμελίων λόγον, ἢ οὐκ οἶδ᾽ ὅτι καὶ οἰκειότερον εἴπω,
of-foundations (the)-account or not I-know what also more-properly I-may-say
ἡ παρθενικὴ πληροῦσα πανήγυρις, ἐκείναις τε πάσαις
the virginal fulfilling festival with-those both all
εἰκότως ἀγλαΐζεται, καὶ πολλοῖς καὶ μεγάλοις ἐνδιαπρέπει
fittingly is-adorned and in-many and great is-conspicuous
χαρίσμασι, καὶ παγκοσμίου σωτηρίας ἡμέρα γνωρίζεται.
gifts and of-world-wide salvation (the)-day is-made-known
Σήμερον γὰρ ἡ Παρθένος μήτηρ, ἐκ στείρας μητρὸς
today for the Virgin mother from (a)-barren mother
ἀποτίκτεται, καὶ τῆς Δεσποτινῆς ἐπιδημίας τὸ παλάτιον
is-born and of-the Master's sojourn the palace
εὐτρεπίζεται. Σήμερον δεσμὰ στειρώσεως λύεται, καὶ
is-made-ready today (the)-bonds of-barrenness are-loosed and

τῆς παρθενίας τὰ κλεῖθρα σφραγίζεται. Οἷς γὰρ νηδὺς
of-the virginity the bars are-sealed for-whom for (a)-womb
ἄγονος, καὶ λόγους νεκρωθεῖσα τεκνώσεως, καρπὸν παρ᾽
unfruitful and (the)-principles deadened of-childbearing fruit beyond
ἐλπίδας ὡραῖον προήνεγκεν· τούτοις καὶ τὸ τῆς παρθενίας
hopes ripe brought-forth for-these also the of-the virginity
μνηστεύεται ἀδιάφθορον, καὶ τὸ θαῦμα τῆς κυοφορίας
is-betrothed incorruptible and the wonder of-the pregnancy
ἐπιδήλοις ἔργοις προαγγέλλεται. Ὑπερφυὲς μὲν τόκος
by-manifest works is-foretold beyond-nature indeed (is)-childbirth
ἄνανδρος, καὶ παρθενίας φυλακὴ μετὰ γέννησιν· νικᾷ δὲ
without-a-man and of-virginity (the)-keeping after birth conquers and
θεσμοὺς φύσεως καὶ στεῖρα μετὰ γῆρας γεωργουμένη
(the)-laws of-nature also (a)-barren(-woman) after old-age tilled
καὶ τίκτουσα, καὶ τῆς Παρθένου τὸν τόκον, δι᾽ ὧν
and bearing also of-the Virgin the childbirth through what
τερατουργεῖται, προοιμιάζεται. Σήμερον τὸν ὀνειδισμὸν τῆς
is-worked-as-a-wonder makes-prelude today the reproach of-the
ἀτεκνίας ἡ Ἄννα θερίζεται, καὶ τῆς χαρᾶς τοὺς στάχυς ἡ
childlessness — Anna reaps and of-the joy the ears the
οἰκουμένη καρπίζεται. Πατὴρ παιδὸς ὁ Ἰωακεὶμ ὀνομάζεται,
world harvests Father of-(a)-child — Joachim is-named
καὶ τῆς υἱοθεσίας ἡμεῖς ἀῤῥαβωνιζόμεθα τὸ ἀξίωμα. Σήμερον
and of-the adoption we receive-as-pledge the dignity today
ἡ Παρθένος ἐξ ἀγόνων λαγόνων προέρχεται, καὶ τὰς γονὰς
the Virgin from unfruitful loins comes-forth and the offspring
τῆς ἁμαρτίας ἡ στείρωσις διαδέχεται· καὶ τῆς Συναγωγῆς
of-the sin the barrenness succeeds and of-the Synagogue
τῶν Ἰουδαίων χηρεύει τὸ πλήρωμα, καὶ τῶν τῆς Ἐκκλησίας
of-the Jews is-widowed the fullness and of-the of-the Church
κόλπων τὰ τέκνα προκύπτουσι, Χριστῷ τῷ νυμφίῳ
bosoms the children peep-forth to-Christ the bridegroom

θεοπρεπῶς αὐξανόμενά τε καὶ πληθυνόμενα. Ἐξ
in-God-befitting(-manner) growing both and multiplying from
ἀγόνων λαγόνων ἡ Παρθένος προέρχεται, ὅτε καὶ γονίμων
unfruitful loins the Virgin comes-forth when even of-fruitful(-ones)
ὄντων ὁ τόκος παράδοξος. Ὢ τοῦ θαύματος! ὅτε τῆς
being the childbirth (is)-wondrous O(-for) the wonder when of-the
σπορᾶς ὁ χρόνος ἐξέλιπε, τότε τοῦ καρποῦ τῆς φορᾶς
sowing the time failed then of-the fruit of-the bearing
ὁ καιρὸς ἐπεδήμησεν ὅτε τὸ πῦρ ἐσβέσθη τῆς ἐπιθυμίας,
the season arrived when the fire was-quenched of-the desire
τότε ἡ λαμπὰς ἀνήφθη τῆς παιδοποιΐας. Νεότης ἄνθος
then the lamp was-kindled of-the child-begetting youth (a)-flower
οὐκ ἤνεγκε, καὶ βλαστὸν τὸ γῆρας προβάλλεται, γαστρὸς
not bore and (a)-shoot the old-age puts-forth of-womb
ὄγκος ἀκμαζούσης οὐκ ἐγνώσθη φύσεως, καὶ ὑπεράκμου
(the)-swelling at-its-prime not was-known of-nature and past-its-prime
νηδύος ἀειπάρθενον βρέφος γνωρίζεται κύημα.
of-womb (an)-ever-virgin babe is-known (the)-conceived-fruit
Ἀλλ' ἀπορεῖς, ἄνθρωπε, εἰ ἡ στεῖρα τέτοκεν; μᾶλλον
but are-you-at-a-loss man if the barren(-woman) has-borne rather
δὲ ζητεῖς, οἷς καὶ σὲ θαυμάζειν ἐχρῆν δι' ὧν
and do-you-seek by-what also you to-wonder (it)-was-needful through which
θαυμάζομεν, παρὰ φαῦλον θέσθαι τὸ θαυμαζόμενον, καὶ πῶς
we-wonder for (a)-trifle to-set the wondered-at(-thing) and how
στεῖρα τέκοι λογομαχεῖς; Εἰ γὰρ στεῖρα οὐ τίκτει·
(a)-barren(-woman) might-bear do-you-dispute if for (the)-barren not bears
τίκτουσα δὲ οὐ στεῖρα· πῶς δὲ μαζοὶ ξηρανθέντες εἰς πηγὰς
bearing and not barren how and breasts dried-up into springs
ἀναστομοῦνται γάλακτος; Εἰ γὰρ θησαυρίζειν αἷμα τὸ γῆρας
are-opened of-milk if for to-store blood the old-age
οὐκ οἶδε, πῶς ὅπερ οὐκ ἔλαβον αἱ θηλαὶ, λευκαίνουσιν
not knows how what not received the nipples do-they-whiten

εἰς γάλα; Πῶς δὲ μήτρα νεκρωθεῖσα τελεσιουργεῖ καὶ
into milk how and (a)-womb deadened completes and
ζωοποιεῖ, καὶ συνέχει καὶ τρέφει τὸ ἔμβρυον; Ταῦτα σὺ
makes-alive and holds-together and nourishes the embryo these(-things) you
κατὰ σεαυτοῦ, καὶ τῆς σῆς μηχανορράφεις σωτηρίας· τίς
against yourself and the your contrive salvation who
ὤν; Τῶν πιστῶν γὰρ καὶ ἀξίων τοῦ θαύματος, οὐκ ἂν
being of-the faithful for and worthy of-the wonder not —
εἴης· οὐδὲ γὰρ οὐδὲ τοῖς, δι' ὧν ἡ πίστις,
you-would-be not for not-even to-the(-things) through which the faith(-comes)
ἀπιστεῖν οὐμενοῦν ὁ πιστὸς παρασθήσεται, ἀλλὰ Ἰουδαῖος·
to-disbelieve not-at-all the faithful will-be-brought but (a)-Jew
Ἡ Σάρρα δὲ, πῶς, ἢ ποῦ σοι διαπέπτωκεν; Ἄρα γὰρ οὐ
— Sarah and how or where to-you has-slipped-away (did)-then for not
γήρως καὶ στειρώσεως εἶδε παῖδα τὸν Ἰσαάκ; ἂν ἡ Ἄννα
of-old-age and barrenness she-see (a)-child — Isaac if — Anna
σοι συγχεῖ καὶ ταράσσει τοὺς λογισμοὺς, ἢ Σάρρα μᾶλλον
for-you confounds and troubles the reasonings or Sarah rather
ὅτι καὶ πρῶτον. Ἂν τοῦτο ποιῇ τὴν ἀμφιβολίαν, ἐκεῖνος
because also first if this makes the doubt that
σὺ, καὶ τῆς σῆς οὐκ αἰσθάνῃ παραγράφων συγγενείας,
you also the your not perceive disowning kinship
καὶ τέμνων τὰς ῥίζας ἐξ ὧν σοι τὸ εἶναι κλάδῳ,
and cutting the roots from which to-you the to-be (as)-to-a-branch
καὶ τῶν Ἰουδαϊκῶν θεσμῶν ἐξελέγχῃ κατενηνεγμένος.
and of-the Jewish laws are-convicted having-been-brought-down
Ἐγὼ δὲ, εἰ μὲν εἱρμῷ φύσεως πεπρᾶχθαι λέγων τὸν
I and if indeed by-(the)-sequence of-nature to-have-been-done saying the
τόκον, ἔπειτά σε ὁμονοεῖν παρεκάλουν, καλῶς ἡ στεῖρα
childbirth then you to-agree I-were-urging well the barren(-woman)
τὸ γῆρας· ἢ ἡ φύσις τῶν συλλογισμῶν ἐγέννα τὸν
the old-age or the nature of-the syllogisms would-beget the

πόνον· εἰ δὲ χάριτος θείας πρεσβεύω τὴν πρᾶξιν, τί τὴν
toil if but of-grace divine I-champion the deed why the
χάριν ἐκβιάζῃ δουλεύειν τῇ φύσει, ἧς ἀεὶ αὕτη πέφυκε
grace do-you-force to-serve the nature of-which always it is-by-nature
κυρία; Δέχῃ τὸν Ἀδὰμ πηλῷ πλασθέντα, καὶ χωρὶς
mistress do-you-accept — Adam from-clay molded and without
παραχθέντα γεννήσεως; Δέχῃ τὴν Εὔαν ἄνευ συναφείας,
brought-forth birth do-you-accept — Eve without union
καὶ πλευρᾶς ὑπάρχουσαν γέννημα· λόγου ταῦτα φύσεως
and from-(a)-rib being (an)-offspring (an)-account these(-things) of-nature
οὐκ ἂν εἰπεῖν ἔχων. Ἡ γὰρ κατὰ διαδοχὴν τῶν ἀνθρώπων
not — to-say having the for by succession of-the men
αὔξησίς τε καὶ γέννησις, ἄλλην τάξιν τῆς προόδου
increase both and birth another order of-the procession
διασώζουσα, οὐκ ἐᾷ τὴν προβολὴν ἐκείνων φύσεως
preserving not allows the production of-those of-nature
δοξάζειν ἔργον· ἀλλ᾽ οὐδέ γε παρὰ φύσιν πάλιν· ἀρχὴ
to-think (a)-work but not indeed against nature again (the)-beginning
γὰρ τῆς κατὰ φύσιν τῶν ἀνθρώπων συστάσεως. Θείας
for of-the according-to nature of-the men constitution of-divine
ἄρα βουλῆς, καὶ ἰσχύος. Τί δέ; Τότε μὲν ἰσχύειν κἂν
then counsel and power what then then indeed to-be-strong even-in
τοῖς παραδοξοτέροις δίδως τὸ Θεῖον, καὶ τὴν τάξιν τῆς
the more-wondrous(-things) you-grant the Divine and the order of-the
φύσεως κατὰ τοῦ ταύτης οὐχ ὁπλίζεις Πλάστου· νῦν δὲ
nature against the its not you-arm Molder now but
ὥσπερ γῆρας βαθὺ κατεγνωκὼς τῆς πανσθενεστάτης καὶ
as-if old-age deep having-condemned of-the all-mightiest and
ἀκηράτου δυνάμεως, ἀσθενεστέραν τούτοις ἀποφαίνεις; ἐφ᾽
undefiled power weaker in-these you-declare in
ὧν τοῖς ἔμπροσθεν ἐγγεγυμνασμένος, δίκαιος ἂν ἦσθα
which by-the previous(-things) trained just — you-would-be

μᾶλλον καὶ τοῖς ἄλλοις ὀφθῆναι τὴν περὶ τούτων πίστιν
rather also to-the others to-be-seen the about these(-things) faith
ἀδίστακτον παρεσχημένος. Οὐκοῦν οὐδὲ Ἰουδαῖος ὁ
unwavering having-provided therefore not-even (a)-Jew the(-one)
ἀμφισβητήσων εἴη, ἄνπερ Ἰουδαῖος εἴη· ἀλλά τις
going-to-dispute would-be if-indeed (a)-Jew he-be but some-one
τῶν Ἕλληνα νοῦν καὶ γνώμην κεκτημένων.
of-the(-ones) (a)-Greek mind and judgment having-acquired
Ἀπιστεῖς δὲ ἄρα σὺ, καὶ φαυλίζεις ἐκ στείρας
do-you-disbelieve and then you and belittle from (a)-barren(-woman)
παῖδα προεληλυθέναι, ὁ σήψεως τέκνα πλάττων τοὺς
(a)-child to-have-come-forth you-who of-rot children molding the
ἀνθρώπους; ὁ δρακοντείους ὀδόντας μήτρας αὐτουργήσας
men who dragon's teeth (as)-wombs having-made-yourself
τοῖς σοῖς γε προγόνοις; ὡς εἴθε τάφους ταῦτα
for-the your at-least ancestors as would-that tombs these(-things)
λέγοντί σοι τούτους ἐδείκνυς, ὁ λίθους ἀνθρωπίζεσθαι
to-(one)-saying to-you these you-showed who stones to-become-men
προστάττων, καὶ τῶν σῶν προπατόρων τὸ γένος ἀξίως
ordering and of-the your forefathers the race worthily
γε σαυτοῦ γενεαλογῶν, εἰς τὸ τῶν μυρμήκων ἀναφέρων
indeed of-yourself tracing-the-genealogy to the of-the ants carrying-back
αἷμα. Σὺ ταῦτα φρονῶν, κἂν μακρὸς ὑπάρχει λῆρος·
blood you these(-things) thinking even-if long is nonsense
καὶ οὐδαμῆ, οὐδέν· οὐ χάριν· οὐ νοῦν, οὐ φύσιν, οὐκ
and nowhere nothing not grace not mind not nature not
αἴσθησιν, οὐκ ἀλλοτρίαν δόξαν, οὐ τὴν σεαυτοῦ, οὐκ
perception not another's opinion not the your-own not
ἄλλο οὐδὲν συνήγορον ἔχων, πλὴν τῆς σῆς ἀναισχυντίας
other nothing (as)-advocate having except the your shamelessness
ἢ ἀναισθησίας· ὅμως, περιέπεις καὶ πρεσβεύεις· ἃ
or senselessness nevertheless you-cherish and champion what

δὲ καὶ δόξαι κυροῦσι μαχόμεναι, ταυτὰ περὶ τούτων
but even opinions confirm fighting the-same about these(-things)
ὑπὸ τῆς ἀληθείας συνφθέγγεσθαι βιαζόμεναι· καὶ ὧν
by the truth to-utter-together forced and of-which
πρώτη μάρτυς ἡ αὐτοψία καὶ αἴσθησις, καὶ οἷς
first witness (is)-the own-sight and perception and for-which
πολλὰ τῶν ὁμοιοτρόπως πάλαι γεγονότων, καὶ χωρὶς
many of-the(-things) in-like-manner of-old having-happened even without
τῶν εἰρημένων τὴν πίστιν παρέχεται· ταῦτα χλευάζειν
the said(-things) the faith provides these(-things) to-mock
ἐπιχειρεῖς, καὶ ἐν φαύλῳ τίθεσθαι; καὶ οὐ τοῦτο φαίην ἂν
you-attempt and in (a)-trifle to-set and not this would-say —
ἔγωγε, ὡς οἷς ἐκεῖνοι τὰ ἀτοπώτατα πεπρεσβεύκασι,
I as by-what those(-men) the most-absurd(-things) have-championed
τούτοις ἡμᾶς δεήσει σεμνολογεῖν τὰ ἡμέτερα· οὐδὲ
by-these us it-will-be-needful to-exalt the our(-things) not-even
πολλοῦ δεῖ, τὸ φῶς τῷ σκότει λαμπρύνεσθαι, ἢ τῷ
by-much is-lacking the light by-the darkness to-be-brightened or by-the
ψεύδει συνίστασθαι τὴν ἀλήθειαν· ἢ τῇ πλάνῃ τὴν πίστιν
lie to-be-established the truth or by-the error the faith
στηρίζεσθαι· ἀλλ' ὡς ὅλως οὐκ ἐξῆν ἐκείνοις κάτω
to-be-supported but as wholly not it-was-possible for-those down
παντελῶς κατενεχθεῖσι, καὶ ὅσον ἡμεῖς ἄνω τῆς φύσεως,
utterly brought-down and as-much-as we above of-the nature
τὰ μὲν παρὰ φύσιν, καὶ ἃ μηδ' ὅστις οὖν τρόπος
the indeed against nature and what not-even any whatever way
συγκροτήσειεν, ταῦτα τιμᾷν, καὶ θαυμάζειν· ἃ δὲ πολλῷ
could-put-together these(-things) to-honor and to-admire what but by-much
κρείσσω καὶ λόγου καὶ φύσεως, καὶ ἀνέσεως· καὶ εἰσέτι
better also than-reason and nature and relaxation and still
μαρτύρων τάφοι, ἔστιν οὗ τῆς χρείας καλούσης, καὶ τῆς
of-martyrs (the)-tombs (it)-is where the need calling and the

Προνοίας οἰκονομούσης, τερατουργοῦντες ἐπιμαρτύρονται,
Providence ordering working-wonders bear-witness
ταῦτα δὲ λόγῳ καὶ πλάνῃ πειρᾶσθαι παρασαλεύειν.
these(-things) but by-reason and by-error to-try to-shake
Ὅρα δὲ κἀκεῖνο. Οὐ πάθος κρατεῖ φύσεως; οὐ νόσος;
see and that-too not passion masters nature not disease
οὐ γῆρας; οὐκ αὐτὴ δὲ νεότης οὕτω ἠβάσκουσα εἰ καί
not old-age not itself and youth so growing-up if even
τι ἄλλο, ἀσθένεια καθεστῶσα τῆς τεκνώσεως; καὶ τὸ
something else weakness having-become of-the childbearing also the
παράδοξον, εἰ μὴ τῷ συνήθει τὴν ἔκπληξιν διεκλέπτετο, ὅτι
wonder if not by-the custom the astonishment were-stealing-away that
δι᾽ ἧς ἔρχεταί τις εἶναι πατὴρ, αὐτὴ τέως οὐκ ἐᾷ
through which comes someone to-be (a)-father it-itself for-a-time not allows
γενέσθαι πατέρα. Τί οὖν; τὰ πάθη νικᾷ τὴν φύσιν, εἰ μή
to-become (a)-father what then the passions conquer the nature if not
τι ἄλλο πάθος καὶ περίττωμα ταύτης ὄν· ἡ δὲ χάρις
something other (a)-passion and (a)-residue of-it being the but grace
ἣν ἔπλασεν οὐ βελτιοῖ φύσιν; τὸ γῆρας ψῦχον, τῆς γονῆς
which molded(-it) not betters nature the old-age chilling of-the seed
ἀναξηραίνει τὰς πηγὰς, καὶ ὁ πλάστης θάλπων οὐκ ἀρδεύει
dries-up the springs and the molder warming not waters
τὸ γεγηρακός; ἐκεῖνα πρὸς ἃ μήπω κατηνέχθη, καὶ
the aged(-part) those(-things) to which not-yet it-was-brought-down and
τοῦ καιροῦ μήπω παραστάντος, καὶ χειρόνων ὄντων πρὸς
the time not-yet having-come and worse being to
ἃ καθέλκεται, φέρει ὅμως εὐμαρῶς· ὁ δὲ πλάστης,
which it-is-dragged-down brings nevertheless easily the but molder
ἐν οἷς ἐξ ἀρχῆς ὅροις ἔστησεν, οὐκ ἐπανάγει θέλων
in what from (the)-beginning bounds he-set not brings-back willing
εὐχερῶς; ἀπιστεῖς τοῖς εἰρημένοις; καλῶς γε ποιῶν·
easily you-disbelieve the(-things) said well indeed doing

οὐ γὰρ ἔμοιγε, οὗ πολλοῦ δεῖ τῶν σεμνῶν σου
not for to-me-at-least which much is-lacking of-the solemn your
ταῦτα μεταπλάσεων, ἃς ἐγώ σοι ἀριθμήσομαι· μᾶλλον
these(-things) transformations which I to-you will-count rather
δὲ, σόν ἐστι καταλέγειν ταῦτα, ἵν' ἔχῃς πλέον ἐν
and yours it-is to-list these(-things) that you-may-have more in
τοῖς σοι βιωφελεστάτοις ἀφηγήμασιν ἡμῶν κατεπαίρεσθαι.
the to-you most-useful-for-life narratives our to-exalt-yourself-over
Λέγε τὰς ἐξ ἀνθρώπων αἰγείρους· ὧν ἀποῤῥεῖ τῶν
tell the from men poplars from-which flows from-the
ὀμμάτων ἡ τοῦ μύθου ἤλεκτρος, ἀφ' οὗ σὺ πλουτεῖς τὴν
eyes the of-the myth amber from which you are-rich-in the
εὐήθειαν. Ἀρίθμει καὶ τὰς δάφνας, καὶ τοὺς φοίνικας· τὰς
silliness count also the laurels and the palms the
ἀηδόνας, καὶ τὰς χελιδόνας· τοὺς ᾠδικούς σου κύκνους,
nightingales and the swallows the songful your swans
καὶ τὰς ἀλκυόνας, καὶ τοὺς φιλανθρώπους σου δελφῖνας.
and the halcyons and the humane your dolphins
Ὕμνει σου τοὺς ἀνδρογύνους Τειρεσίας, ἵνα θεῶν ἔριν,
hymn your the men-women Teiresiases that of-gods (a)-quarrel
ἀξίαν τῆς ἐκείνων ἀσελγείας διαλύωσιν· οἱ πλέον
worthy of-the their licentiousness they-may-resolve the(-ones) more
τὴν ἡδονὴν ἐπιμετρησάμενοι τῇ θεῷ, εἰς κακὸν τῆς
the pleasure having-measured-out to-the goddess to harm from-the
παῤῥησίας ἀπώναντο. Βούλει σοι προσαναμνήσω τοὺς
frankness profited do-you-wish to-you I-remind-of the
ποντοπόρους ταύρους, κόρης δυστυχοῦς οἰακιζομένους
sea-crossing bulls of-a-girl unfortunate steered
ἔρωτι· καὶ τὰς μακρὰς ἀποδημίας· καὶ τὰς πολλὰς
by-love and the long journeys-abroad and the many
περιόδους· καὶ τὰς πορῤῥωτάτω τοῦ Ὀλύμπου διατριβάς;
wanderings and the farthest — from-Olympus sojourns

σιγῶ τ᾽ ἄλλα· οὐδὲ γὰρ οὐδὲ προσῆκε μύρῳ
I-am-silent-on the other(-things) not for not-even it-befitted with-the-ointment
πίστεως πλάνης συνανακιρνᾶσθαι βόρβορον· ἢ τὰς
of-faith of-error to-be-mixed (the)-mire or the
τῆς εὐσεβείας αὐγὰς, τῷ βαθεῖ τῆς ἀσεβείας ζόφῳ
of-the piety rays by-the deep of-the impiety gloom
καθυβρίζεσθαι. Διὸ τοῖς μακροῖς ὕθλοις καὶ μύθοις μακρὰ
to-be-outraged therefore to-the long drivels and myths (a)-long
χαίρειν εἰπόντες, καὶ τοὺς ἐπτοημένους περὶ ταῦτα
farewell having-said and the(-ones) infatuated about these(-things)
τῆς παρανοίας ἐλεοῦντες, καὶ μισοῦντες τῆς ἀλαζονείας,
for-the madness pitying and hating for-the boastfulness
ἐπὶ τὸν ἐξαρχῆς τοῦ λόγου δρόμον καὶ δὴ ἰθυνώμεθα.
to the from-the-beginning of-the discourse course and indeed let-us-steer
Πάλαι τοιγαροῦν τῆς ἀνθρωπίνης φύσεως τῶν προγονικῶν
long-ago therefore of-the human nature of-the ancestral
ἁμαρτημάτων τῷ κράτει δεδουλωμένης, ὁ τῆς ἀπογόνου
sins by-the power enslaved the of-the descendant
τόκος τὸν καθαιρέτην τούτων ὑποσαλπίζων, ἀνενεγκεῖν
birth the destroyer of-them heralding-by-trumpet to-recover
τῆς τυραννίδος καὶ ἀπαλλαγῆναι τῆς δουλείας λαμπρὰ
from-the tyranny and to-be-freed from-the slavery splendid
παρείχετο τὰ συνθήματα. Διὸ καὶ Ἀδὰμ σὺν τῇ Εὔᾳ
provided the signals therefore also Adam with — Eve
τοὺς παλαιοὺς ἐκείνους τῆς παραβάσεως ἀποκαθηράμενοι
the old those of-the transgression having-cleansed-off
μολυσμοὺς, καὶ τὸ τῆς κατηφείας ἀποσκευασάμενοι
stains and the of-the dejection having-cast-off
σκυθρωπὸν, ἐλευθέρᾳ καὶ φωνῇ καὶ ὄψει, τὴν παρθενικὴν
gloom with-free both voice and face the virginal
χοροστατοῦσι πανήγυριν χαίροντες· μᾶλλον δὲ, κορυφαῖοι
lead-the-chorus-of festival rejoicing rather and leaders

ταύτης καθεστηκότες. Δι᾽ ὧν γὰρ ἡ τῆς ἁμαρτίας
of-it established through whom for the of-the sin
σπορὰ ὅλῳ παραφυεῖσα τῷ γένει, καὶ τοῦτο νοθεύσασα·
sowing on-whole having-grown-in the race and it having-bastardized
οὗτοι μᾶλλον ταύτης ἀποῤῥιζουμένης, κατάρχειν τῆς χαρᾶς,
these rather it being-uprooted to-begin the joy
καὶ τῆς χοροστασίας, καὶ μετέρχεσθαι, καὶ συγκαλεῖν
and the chorus and to-pursue and to-call-together
τοὺς ἐξ αὐτῶν πεφυκότας, τυγχάνουσι δίκαιοι. Καὶ γὰρ
the(-ones) from them sprung are just and for
διὰ πάντων μὲν ἀπὸ τῶν πρώτως παραβεβηκότων,
through all indeed from the(-ones) first having-transgressed
τοῦ τῆς παραπτώσεως ἀῤῥωστήματος μεταῤῥυέντος·
of-the of-the fall sickness having-flowed-over
πάντων δὲ τῆς ὁμοίας θεραπείας ἐπιδεομένων· τῆς
all and of-the like healing needing of-the
δὲ παγκοσμίου σωτηρίας σήμερον τῷ τῆς Παρθένου
and world-wide salvation today by-the of-the Virgin
τόκῳ θεμελιουμένης, κοινὴν μὲν καὶ παγγενῆ προσῆκε
birth being-founded common indeed and all-embracing (it)-befitted
συστήσασθαι τὴν πανήγυριν· δημοτελεῖς δὲ καὶ ὑπερκοσμίους
to-set-up the festival public but and above-the-world
τὰς εὐχαριστηρίους ᾠδὰς ἀνακρούσασθαι· ὑπερκόσμιον γὰρ
the thanksgiving songs to-strike-up above-the-world for
ἀπαιτεῖ τὴν εὐχαριστίαν, τὸ τῆς σωτηρίας παγκόσμιον.
demands the thanksgiving the of-the salvation world-wide(-extent)
Ἀναπέμψωμεν εὐχαριστηρίους ᾠδὰς, ὅτι Ἀδὰμ
let-us-send-up thanksgiving songs because Adam
ἀναπλάττεται, καὶ ἡ Εὔα ἀνακαινίζεται, καὶ ἡ ἀρὰ
is-remolded and — Eve is-renewed and the curse
διαλύεται· καὶ ἡ φύσις ἡμῶν τὸ νεκρὸν τῆς ἁμαρτίας καὶ
is-dissolved and the nature our the dead of-the sin and

δερμάτινον ἀποδυσαμένη πρόσωπον, ἐπὶ τὸ ἀρχαῖον τῆς
of-skin having-put-off mask to the ancient of-the
Δεσποτικῆς εἰκόνος ἀναμορφοῦται ἀξίωμα. Ἀναπέμψωμεν
Master's image is-reformed dignity let-us-send-up
εὐχαριστηρίους ᾠδὰς, καὶ χοροὺς πανδήμους συστησώμεθα,
thanksgiving songs and choirs of-all-the-people let-us-set-up
ὅτι κόλπων ἀγόνων Παρθένος προκύπτουσα, τὴν ἄγονον
because from-bosoms unfruitful (the)-Virgin peeping-forth the unfruitful
μήτραν ἁγιάζει τῆς φύσεως, εἰς ἀρετῶν εὐκαρπίαν τὸ
womb sanctifies of-the nature for of-virtues fruitfulness the
ταύτης ἄκαρπον ἐγκεντρίζουσα. Δι' ὧν γὰρ τῷ
its unfruitful(-part) grafting through what for to-the
Δεσπότῃ πάντων καὶ γεωργῷ, τὰ τῶν ἀχράντων αὐτῆς
Master of-all and husbandman the of-the undefiled her
αἱμάτων ῥεῖθρα εἰς ἀρδείαν ὅλου καταξηρανθέντος ἔχρησε
bloods streams for (the)-watering of-whole dried-up she-lent
τοῦ φυράματος, τούτοις εἰκότως καὶ τῆς καρποφορίας
the lump by-these fittingly also of-the fruit-bearing
εὐλογίαν ἀναδέχεται· Ἡ κλίμαξ ἡ πρὸς οὐρανοὺς
(the)-blessing she-receives the ladder the to (the)-heavens
ἀναφέρουσα καταρτίζεται, καὶ ἡ γεηρὰ φύσις τῶν οἰκείων
leading-up is-fitted-out and the earthy nature of-the own
ὅρων ὑπεραλλομένη, πρὸς τὰς οὐρανίους μονὰς ἐνοικίζεται.
bounds leaping-over to the heavenly mansions is-settled
Ὁ Δεσποτικὸς Θρόνος ἐπὶ γῆς ἑτοιμάζεται, καὶ τὰ ἐπίγεια
the Master's Throne on earth is-prepared and the earthly(-things)
ἁγιάζεται· καὶ τὰ τῶν οὐρανῶν ἡμῖν συναγελάζεται τάγματα·
are-sanctified and the of-the heavens with-us are-herded-together ranks
καὶ ὁ πονηρὸς, καὶ πρώτως ἡμᾶς ἀπατήσας, καὶ τῆς καθ'
and the evil(-one) and first us having-deceived and of-the against

ἡμῶν ἐπιβουλῆς ἀρχιτέκτων γενόμενος, τῶν δόλων αὐτοῦ καὶ
us plot architect having-become of-the wiles his and
τῶν μηχανημάτων ὑποσαθρουμένων, τὴν ἰσχὺν περιθραύεται.
of-the contrivances rotting the strength is-shattered-around
Τίς ἰσχύσει Θεοῦ θαυμάσια διηγήσασθαι; Ποῖος δὲ
who will-be-able of-God (the)-wonders to-recount what-kind and
λόγος ἐκφράσει τὰ ὑπὲρ λόγων τὴν δύναμιν; Πῶς
word will-express the(-things) beyond words the power how
δὲ νοῦς ἅπας οὐ ναρκήσει, τῷ μεγέθει τῶν ἔργων
and (a)-mind whole not will-grow-numb by-the greatness of-the works
συμπαρατεινόμενος τὴν κατάληψιν; Ἔπλασε τὸν ἄνθρωπον
stretching-alongside the comprehension molded the man
καταρχὰς ὁ Θεὸς, ἀφάτῳ φιλανθρωπίας πλούτῳ
in-the-beginning — God by-unspeakable of-love-of-mankind wealth
κινούμενος· χειρὸς οἰκείας πλάσμα, καὶ εἰκόνα φέρειν
moved of-hand own (a)-molding and (the)-image to-bear
χαριτώσας τοῦ πλάσαντος· ὧν τὸ μὲν τῆς
having-graced of-the(-one) having-molded of-which the(-one) indeed of-the
σαρκὸς, τὸ δὲ τοῦ πνεύματος ἐδίδου δηλοῦν τὴν
flesh the(-other) and of-the spirit he-granted to-show the
εὐγένειαν· παράδεισος δὲ χρῆμα τερπνὸν καὶ ἐπέραστον,
nobility (a)-paradise and (a)-thing delightful and lovely
κατὰ Ἀνατολὰς πεφύτευτο, λειμῶνων μὲν ἀμαράντοις
in (the)-East had-been-planted with-meadows indeed unfading
καταπνεόμενος ἄνθεσι· φυτῶν δὲ καρποῖς ὡραίοις καὶ
breathed-on flowers and of-plants with-fruits ripe and
παντοδαποῖς ἐνευθηνούμενος· καὶ ποταμοὶ μέσοι
of-every-kind abounding and rivers through-the-middle
ῥέοντες, καὶ καθαρῷ τῷ ῥείθρῳ τὸ πρόσωπον τοῦ
flowing and with-pure the stream the face of-the
πεδίου καταρδεύοντες, ἀμήχανόν τινα τοῦ χωρίου τὴν
plain watering (an)-extraordinary some of-the place the

ὡραιότητα κατεσκεύαζον. Ἐν τούτῳ τῆς Δεσποτικῆς
beauty made-ready in this of-the Master's
παλάμης ὁ πλάστης ἐγκατοικίζει τὸ φιλοτέχνημα· πάντων
palm the molder settles the masterpiece of-all
μὲν Δεσπότην καταστησάμενος· πᾶσι δὲ τοῖς ἀγαθοῖς
indeed Master having-established with-all and the good(-things)
ἀφθόνως δείξας περιῤῥεόμενον. Ἔπειτα δὲ σύνοικον
abundantly having-shown(-him) flowed-around then and (a)-consort
ἐκ πλευρᾶς ἀφράστου τόκου μαιευσάμενος ὑπεστήσατο, ἵνα
from (a)-rib by-ineffable birth having-delivered he-gave-being that
ἐξ οὗπερ ἐλήφθη, κεφαλὴν γινώσκῃ τὸν δανείσαντα,
from which she-was-taken (as)-head she-may-know the(-one) having-lent
καὶ πρὸς ἐκεῖνον ἀφορῶσα εἴῃ, συλλογιζομένη τὸ
and toward him looking she-may-be reckoning the
ὑπόχρεον· καὶ τῷ συνδέσμῳ τῆς φύσεως, ὁ τῆς ὁμονοίας
debt and by-the bond of-the nature the of-the concord
αὐτοῖς ἐμπολιτεύοιτο σύνδεσμος.
to-them may-dwell bond
Ἀλλά γε πάντων τῶν ἐν παραδείσῳ τὴν ἀπόλαυσιν
but indeed of-all the(-things) in paradise the enjoyment
καὶ δεσποτείαν χαρισάμενος, ἐπείπερ ἔδει καὶ
and mastery having-granted since (it)-was-needful also
ἐντολῇ τινι παιδαγωγηθῆναι, καὶ ἐγγυμνασθῆναι, τὸν
by-commandment some to-be-schooled and to-be-trained the(-one)
τηλικαύτης καὶ τοσαύτης ἐξουσίας καταπιστευθέντα τὸ
of-so-great and such authority entrusted-with the
μέγεθος, εἰσφέρει νόμον αὐτῷ, καθ' ὃν οὔτε χαλεπὸν
greatness he-brings-in (a)-law for-him by which neither hard
ἐμπολιτεύσασθαι, οὔτε ῥᾷστον διόλου φυλάξασθαι· δι'
to-live nor easiest wholly to-keep through
ὧν τό γε ἔμμισθον, ἢ τὸ ὑπόδικον ἐβραβεύετο.
which the at-least rewarded or the liable-to-penalty was-decided

Φυτὸν γάρ τι τῶν ἀνθούντων ὡραιότητα τῷ λόγῳ
(a)-plant for some of-the(-ones) flowering beauty by-the reason
τῶν ἄλλων ἀφορισάμενος, τούτου μὴ φαγεῖν μόνου τὴν
from-the others having-set-apart of-this not to-eat alone the
ἐντολὴν παρεῖχεν ἀποθεσπίζουσαν. Θηρίον δὲ πονηρὸν
commandment he-gave decreeing (a)-beast but evil
καὶ ἀρχέκακον, ὃν ἡ πρᾶξις διάβολον ἐπωνόμασεν, ἐξ
and author-of-evil whom the deed devil named from
αὐτῆς πλάσεως ἐποφθαλμίσας τὸν ἄνθρωπον, ἄλλῳ
very (the)-molding having-cast-an-evil-eye-on the man another
θηρίῳ τῶν ἑρπόντων ὀργάνῳ χρησάμενος, καὶ τῇ
beast of-the creeping(-things) (as)-instrument having-used and with-the
γυναικὶ προσομιλήσας ἐπαγωγὰ καὶ θελκτήρια, καὶ πολὺ
woman having-conversed alluring(-things) and charms and much
τοῦ νομοθέτου κατασκεδάσας τὸ βλάσφημον, πείθει τὴν
of-the lawgiver having-poured-over the blasphemy persuades the
γυναῖκα, καὶ δι᾽ αὐτῆς τὸν ὁμόζυγα, τῆς μὲν ἐντολῆς
woman and through her the yoke-fellow of-the indeed commandment
κατολιγωρῆσαι· φαγεῖν δὲ οὗ μὴ φαγεῖν ἐτεθέσπιστο.
to-slight to-eat but (that)-of-which not to-eat had-been-decreed
Οἱ δὲ, ἅμα τε τὸ προσταχθὲν ὑπερέβαινον, καὶ πάντων
they and at-once both the(-thing) commanded transgressed and from-all
τῶν χαρισμάτων διεξέπιπτον· ὅπερ ἦν τῷ ἐπιβουλεύοντι
the gifts fell-out which was for-the plotter
σπούδασμα. Εἰς τοῦτο γὰρ αὐτῷ σύμπαν κατεσκεύαστο
(the)-object-of-zeal for this for by-him whole had-been-made-ready
τὸ μηχάνημα. κἀντεῦθεν ἀπὸ τῶν προγόνων εἰς τοὺς
the contrivance and-thence from the ancestors to the
ἀπογόνους κατασπειρομένου τοῦ παραπτώματος, ὅλον ἡμῶν
descendants being-sown the transgression whole our
τὸ γένος ὁ ἐπιβουλεύσας ὑπὸ χεῖρα εἶχε δουλωσάμενος.
the race the(-one) having-plotted under hand had having-enslaved(-it)

Τί δ᾽ οὖν ὁ πλάστης καὶ κηδεμών; ἆρα παρεῖδεν εἰς
what and then the molder and guardian (did-he)-then overlook to
τέλος τὸ πλάσμα ταλαιπωρούμενον, καὶ τοσαύτῃ πλάνῃ
(the)-end the molding suffering and in-such error
βυθιζόμενον, καὶ καθεκάστην τοῖς πάθεσιν ἀνδραποδιζόμενον;
sinking and daily by-the passions enslaved
Οὐ μὲν οὖν. Πῶς γὰρ ὅπερ φιλοτιμούμενος ἔπλασεν,
not indeed then how for what with-ambition he-molded
ἠνέσχετ᾽ ἂν ἡδέως ὁρᾷν συλαγωγούμενον καὶ
would-he-have-endured — gladly to-see plundered and
πλανώμενον; Διὸ πρὸς ἑαυτὴν μὲν ἡ τῆς Τριάδος
led-astray therefore with itself indeed the of-the Trinity
ἑνότης, εἰ θέμις εἰπεῖν, ἐκκλησιάσασα. θέμις δὲ τοῦτο
unity if (it-be)-lawful to-say having-held-council lawful and this
λέγειν ἐπὶ τῆς ἀναπλάσεως, ὅτι καὶ τὸ, Ποιήσωμεν
to-say in the remolding since also the let-us-make
ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν καὶ ὁμοίωσιν, ἐπὶ τῆς
man after image our and likeness at the
πλάσεως εἴρηται· τῷ ἑνιαίῳ τῆς γνώμης βουλήματι, τὴν
molding has-been-said by-the single of-the mind will the
ἀνάπλασιν τοῦ συντριβέντος διετίθετο πλάσματος. Ἡ
remolding of-the shattered was-arranging molding the(-unity)
δὲ (χαλεπῶς γὰρ τὸ ἀνθρώπινον ἐξηγρίωτο καὶ ἐξηρήμωτο,
and with-difficulty for the human(-race) had-grown-wild and been-made-desolate
οὔτε ἀπειλαῖς, οὔτε ποιναῖς, οὔτε νόμοις, οὔτε προφήταις
neither by-threats nor by-penalties nor by-laws nor by-prophets
ἐπαναγόμενον) ἄνθρωπον ἐζήτει τῆς αὐτῆς ἡμῖν λαχόντα
brought-back (a)-man sought of-the same with-us having-been-allotted
φύσεως, ἐν ᾧ τῆς νομοθεσίας ἐνῆν ἰδεῖν ἀπαράβατον
nature in whom of-the legislation it-was(-possible) to-see unswerving
τὴν συντήρησιν· ὡς ἂν ἔχοι γε τὸ ἀνθρώπινον οἷς
the keeping so-that — might-have indeed the human(-race) by-what

ὁρᾷ τὸ ὁμογενὲς πολιτευόμενον, ἐκμιμεῖσθαι τὸ ὁμόφυλον·
it-sees the kindred living to-imitate the of-the-same-tribe
καὶ ἵνα δι᾽ οὗ τὸ καθ᾽ ἡμῶν κράτος, ὁ τὰς μηχανὰς
and that through whom the against us might the(-one) the contrivances
ῥαψάμενος ἀνεδήσατο, διὰ τούτου καθαιρεθείη τῆς
having-stitched bound-on through him he-might-be-brought-down from-the
κυρείας, ἐννόμῳ νίκῃ καὶ ἀγωνίσματι.
lordship by-lawful victory and contest
Οὐκοῦν ἔδει τινὰ τὸν τῆς Τριάδος εἰς ἀνθρώπους
therefore (it)-was-needful someone the(-one) of-the Trinity into men
τελέσαι, ἵν᾽ ἥσπερ ἦν τὸ πλαστούργημα, ταύτης ὑπάρχον
to-be-enrolled that of-which was the molding of-it being
ὀφθείη καὶ τὸ ἀνάπλασμα. Ἐκεῖνον δὲ πάντως υἱὸν
might-be-seen also the remolding that-one and wholly (the)-son
ἔδει κάτω χρηματίσαι, καὶ μὴ καθυβρίσαι τὸ ἄνω
(it)-was-needful below to-be-styled and not to-outrage the above
ἀξίωμα, τὸν ἐξ ἀϊδίου τοῦτο καὶ ὄντα καὶ δοξαζόμενον.
dignity the(-one) from eternity this both being and glorified
Τελεῖν δὲ εἰς ἀνθρώπων υἱοὺς, οὐκ ἂν ἐγχωροῦν
to-be-enrolled and into of-men sons not — being-possible
εἴη χωρίς γε σαρκώσεως. Σάρκωσις γὰρ, ὁδὸς
it-would-be without at-least incarnation incarnation for (is-the)-road
ἐπὶ γέννησιν· γέννησις δὲ, κυοφορίας ὑπάρχει συμπέρασμα.
to birth birth and of-pregnancy is (the)-conclusion
Ἡ δὲ, μητέρα συμπεριγράφουσα, τὴν ἑτοιμασίαν ταύτης
the and mother including the preparation of-her
εἰκότως ἀπαιτεῖ προκαταβάλλεσθαι. Μητέρα ἔδει
fittingly demands to-be-laid-down-beforehand (a)-Mother (it)-was-needful
κάτω διευτρεπισθῆναι τοῦ Πλάστου εἰς τὸ τὸ συντριβὲν
below to-be-made-ready of-the Molder for the the shattered
ἀναπλάσασθαι· καὶ ταύτην παρθένον, ἵν᾽ ὥσπερ ἐκ
to-remold and her (a)-virgin that as from

παρθένου γῆς ὁ πρῶτος ἄνθρωπος διεπέπλαστο, οὕτω
virgin earth the first man had-been-molded so
διὰ παρθένου μήτρας, πραγματευθῇ ἡ ἀνάπλασις·
through (a)-virgin womb might-be-worked the remolding
καὶ ἵνα μηδεμία μηδ' ἐννόμου πάροδος ἡδονῆς, μηδ'
and that no not-even of-lawful (an)-entry of-pleasure not-even
ἐπινοηθείη τῷ τόκῳ τοῦ κτίσαντος. ἡδονῆς γὰρ ἦν
might-be-conceived for-the birth of-the(-one) having-created of-pleasure for was
αἰχμάλωτος, ὃν ὁ Δεσπότης ἐλευθερῶσαι τὴν γέννησιν
(a)-captive whom the Master to-free the birth
κατεδέξατο. Ἀλλὰ τίς ἀξία χρηματίσαι τοῦ μυστηρίου
accepted but who (is)-worthy to-be-styled of-the mystery
διάκονος; Τίς ἀξία Μήτηρ γενέσθαι Θεοῦ, καὶ σάρκα
(the)-minister who (is)-worthy Mother to-become of-God and flesh
δανεῖσαι τῷ πλουτοῦντι τὰ σύμπαντα; Τίς οὖν ἀξία;
to-lend to-the(-one) possessing the all(-things) who then (is)-worthy
ἢ δῆλον ὅτι αὕτη ἡ ἐξ Ἰωακεὶμ καὶ Ἄννης τῆς
or (is-it-not)-clear that she the from Joachim and Anna the
ἀκάρπου ῥίζης παραδόξως βλαστήσασα σήμερον; ἧς
fruitless root wondrously having-sprouted today of-whom
ἡμεῖς λαμπρῶς ἑορτάζομεν τὰ γενέθλια, καὶ ἧς ὁ
we splendidly celebrate the birthday and of-whom the
τόκος, τοῦ μεγίστου μυστηρίου, τῆς ἐν σαρκὶ, φημὶ, τοῦ
birth of-the greatest mystery of-the in flesh I-mean of-the
Λόγου γεννήσεως, τὸ θαῦμα προοιμιάζεται· καὶ δι'
Word birth the wonder makes-prelude and because-of
ἣν ἡ πάνδημος αὕτη καὶ θεία πανήγυρις συγκεκρότηται.
whom the all-people's this and divine festival has-been-gathered
Ἔδει γὰρ, ἔδει τὴν ἐξ αὐτῶν σπαργάνων
(it)-was-needful for (it)-was-needful the(-one) from very swaddling-clothes
ἁγνὸν μὲν τὸ σῶμα, ἁγνὴν δὲ τὴν ψυχὴν, ἁγνοὺς δὲ
pure indeed the body pure and the soul pure and

τοὺς λογισμοὺς, κρεῖττον ἢ λόγῳ, συντηρήσασαν, Μητέρα
the thoughts better than in-word having-kept Mother
ταύτην προορισθῆναι τοῦ Πλάσαντος. Ἔδει
her to-be-foreordained of-the(-one) having-molded (it)-was-needful
τὴν ἐκ βρέφους ναῷ προσαχθεῖσαν, καὶ τοῖς
the(-one) from (a)-babe to-(the)-temple brought and the
ἀβάτοις τόποις ἐμβατεύσασαν, ἔμψυχον ναὸν ὀφθῆναι
untrodden places having-entered (a)-living temple to-be-seen
τοῦ ταύτην ψυχώσαντος. Ἔδει τὴν ἐξ ἀγόνων
of-the(-one) her having-ensouled (it)-was-needful the(-one) from unfruitful
λαγόνων παραδόξῳ λόγῳ τεχθεῖσαν, καὶ τὸ τῶν τεκόντων
loins by-wondrous reason born and the of-the parents
περιελομένην ὄνειδος, καὶ τῶν προπατόρων ἀνακαλέσασθαι
having-removed reproach also of-the forefathers to-recall
τὸ ἐλάττωμα. Ἀνασώσασθαι γὰρ ἔσχε τὸ προγονικὸν ἡ
the defect to-recover for she-had the ancestral the
ἀπόγονος ἥττημα, τὸν Σωτῆρα τοῦ γένους ἀνάνδρῳ τόκῳ
descendant defeat the Savior of-the race by-manless birth
γεννησαμένη, καὶ τοῦτον σωματουργήσασα. Ἔδει τὴν
having-borne and him having-embodied (it)-was-needful the(-one)
τῷ κάλλει τῆς ψυχῆς ἑαυτὴν ὡραίως ἐμμορφώσασαν,
by-the beauty of-the soul herself beautifully having-formed
λογάδα νύμφην ἐμφανισθῆναι τῷ οὐρανίῳ νυμφίῳ
(as)-chosen bride to-be-shown to-the heavenly bridegroom
ἐμπρέπουσαν. Ἔδει τὴν τῶν ἀρετῶν τοῖς τρόποις
fitting (it)-was-needful the(-one) of-the virtues with-the ways
ὡς ἄστροις ἑαυτὴν οὐρανώσασαν, τὸν τῆς δικαιοσύνης
as with-stars herself having-made-heaven the of-the righteousness
ἀνίσχουσαν Ἥλιον, πᾶσι τοῖς πιστοῖς ἐπιγνωσθῆναι.
making-rise Sun to-all the faithful to-be-made-known
Ἔδει τὴν καθάπαξ ἑαυτὴν τῶν παρθενικῶν αἱμάτων
(it)-was-needful the(-one) once-for-all herself of-the virginal bloods

τῇ βαφῇ πορφυρώσασαν, εἰς ἁλουργίδα χρηματίσαι τοῦ
with-the dye having-made-purple for (a)-purple-robe to-be-styled of-the
παμβασιλέως. Ὢ τοῦ θαύματος! ὃν ἡ σύμπασα κτίσις
king-of-all O(-for) the wonder whom the whole creation
οὐ χωρεῖ, ἡ παρθενικὴ γαστὴρ ἀστενοχωρήτως κυοφορεῖ.
not contains the virginal womb without-cramping carries
Ὃν τὰ Χερουβὶμ ἀτενίζειν οὐ τολμᾷ, πηλίναις χερσὶν
whom the Cherubim to-gaze-at not dare with-clay hands
ἡ Παρθένος ἀγκαλοφορεῖ. Τὸ ὄρος τὸ ἅγιον, ἐκ τῆς
the Virgin carries-in-her-arms the mountain the holy from the
ἐρήμου καὶ ἀγόνου μήτρας προέρχεται, ἐξ οὗ τμηθεὶς
desert and unfruitful womb comes-forth from which cut
ἄνευ χειρῶν λίθος ἔντιμος ἀκρογωνιαῖος Χριστὸς ὁ Θεὸς
without hands (the)-stone precious cornerstone Christ — God
ἡμῶν, τὰ τῶν δαιμόνων τεμένη, καὶ τὰ τοῦ ᾅδου βασίλεια,
our the of-the demons precincts and the of-the Hades palaces
αὐτῇ τυραννίδι συνέτριψεν. Ὁ ἔμψυχος καὶ οὐράνιος
with-(their)-very tyranny shattered the living and heavenly
ἐπὶ γῆς χαλκεύεται κλίβανος, ἐν ᾧ ὁ πλάστης τοῦ ἐμοῦ
on earth is-forged oven in which the molder of-the my
φυράματος τῷ θεϊκῷ πυρὶ τὴν ἀπαρχὴν ὀπτησάμενος,
lump with-the divine fire the first-fruits having-baked
καὶ τὴν τῶν ζιζανίων ἐπισπορὰν συμφλεξάμενος, ὅλον
and the of-the tares over-sowing having-burnt-up whole
ἑαυτῷ καθαρὸν ἀρτοποιεῖται τὸ φύραμα.
for-himself pure makes-into-bread the lump
Ἀλλὰ τί ἄν τις εἴποι; τί δ' οὐκ ἄν τις πάθοι, τῶν
but what — anyone might-say what and not — anyone might-feel of-the
τῆς Παρθένου χαρισμάτων καὶ κατορθωμάτων διαπλέων τὸ
of-the Virgin gifts and right-deeds sailing-through the
πέλαγος; Δειλιᾷ καὶ χαίρει· καὶ ἠρεμεῖ καὶ ἐξάλλεται·
sea (the-mind)-is-afraid and rejoices and is-still and leaps-up

καὶ πάλιν σιγᾷ καὶ ἀναφθέγγεται· καὶ συστέλλεται καὶ
and again is-silent and cries-out and contracts and
πλατύνεται· τὰ μὲν τῷ φόβῳ, τὰ δὲ τῷ πόθῳ
expands some indeed by-the fear others but by-the longing
συμμεθελκόμενος. Ἐγὼ δ' ἐμαυτὸν τῷ πόθῳ μᾶλλον
drawn-along I and myself to-the longing rather
ἢ τῷ φόβῳ νυνὶ χαρισάμενος, ἡδέως ἂν, εὖ ἴστε, καὶ
than to-the fear now having-granted gladly — well know-ye and
πολλῷ ῥέων ὑμῖν ἐπέστην· εἰ καὶ ἀχρήστῳ τοῦ
much flowing to-you I-would-have-stood-before if even with-useless of-the
λόγου τῷ ῥεύματι, τῶν παρθενικῶν θαυμάτων ἐλλιμνάζειν
speech the stream the virginal wonders to-stagnate
ἐμοὶ καὶ πλημμύρειν παρεχομένων· μάλιστά γε καὶ
in-me and to-flood allowing especially at-least also
ὑμᾶς ὁρῶν, προθύμως μὲν τὰς ἀκοὰς ἀναπεταννύντας,
you seeing eagerly indeed the ears spreading-open
ὅλον δὲ τὸν νοῦν πρὸς τὴν εὐφημίαν τῆς Ἀειπαρθένου
whole and the mind to the praise of-the Ever-virgin
ἀναψαμένους· καὶ ἅμα ἀφοσιούμενος, εἴ τι ἐγὼ
having-fastened and at-once discharging-my-duty if in-anything I
τετελεσμένος τοῖς παρθενικοῖς ὀργίοις καθέστηκα. Ἀλλ'
initiated in-the virginal rites have-been-established but
ὅμως ὁ καιρὸς ἐπ' ἄλλα παρακαλεῖ· ἐπ' ἄλλην τιμὴν
nevertheless the time to other(-things) calls to another honor
τῆς Παρθένου· τῆς μυστικῆς, φημὶ· καὶ ἀναιμάκτου θυσίας
of-the Virgin the mystical I-mean and bloodless sacrifice
ἀπάρξασθαι (τιμὴ γὰρ Μητρὸς, ἡ τῶν ἑκουσίων τοῦ
to-begin honor for of-(the)-Mother (is)-the of-the voluntary of-the
Υἱοῦ παθημάτων ἀνάμνησις)· ἐφ' ἣν μεθελκόμεθα, καὶ
Son sufferings remembrance to which we-are-drawn-along and
ἣν ἐπικαιρότατον ἱεράσασθαι.
which (it-is)-most-timely to-celebrate-as-priest

Ἀλλὰ σὺ, ὦ Παρθένε καὶ Μήτηρ τοῦ Λόγου, τὸ ἐμὸν
but you O Virgin and Mother of-the Word the my
ἱλαστήριον καὶ προσφύγιον· ἡ παραδόξως μὲν ἐκ
propitiation and refuge who wondrously indeed from
στείρας γεωργηθεῖσα· παραδοξότερον δὲ τὸν στάχυν
(a)-barren(-woman) tilled more-wondrously and the ear
τῆς ζωῆς ἡμῖν καρποφορήσασα, πρὸς τὸν σὸν Υἱὸν καὶ Θεὸν
of-the life for-us having-borne-as-fruit to the your Son and God
ἡμῖν διαπρεσβευομένη καὶ μεσιτεύουσα, τοὺς σοὺς ὑμνητὰς
for-us interceding and mediating the your hymners
παντὸς ῥύπου καὶ παντὸς ἀποσμηξαμένους μολύσματος, τοῦ
from-all filth and from-all having-wiped-off stain of-the
οὐρανίου νυμφῶνος ἀξίους ἀνάδειξον, εἰς ἀΐδιον λῆξιν τῷ
heavenly bridal-chamber worthy show for (an)-eternal lot by-the
τῆς ὑπερουσίου Τριάδος τρισσῷ φωτὶ καταυγαζομένους·
of-the superessential Trinity threefold light illumined
καὶ ταῖς ταύτης ἐντρυφῶντας ὑπερφυέσι καὶ ἀφθέγκτοις
and in-the its luxuriating supernatural and unutterable
θεάμασιν· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ
sights in Christ Jesus the Lord our to-whom the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

ΕΚΦΡΑΣΙΣ ΤΗΣ ΝΕΑΣ ΕΚΚΛΗΣΙΑΣ

On the New Church

Ἔκφρασις τῆς νέας ἐκκλησίας

THE NEW CHURCH

Photius greets a bright assembly and asks the emperor why he has called it together, whether for victories, treaties, or rebuilt cities; the cause is the dedication of a church of the Virgin in the midst of the palace. Its porches are faced with white marble, joined so finely that they seem one stone; a visitor stands rooted as if, in Orpheus' myth, he had been turned into a tree. Inside he seems to have stepped into heaven. Gold and silver cover the capitals, the chains, the altar table, and the cone-shaped canopy on its columns, and a mosaic floor of animals and figures would have shamed Pheidias and Zeuxis. The architect's one fault is that he gathered so much beauty in one place that the eye cannot rest. In the dome Christ in mosaic seems to watch over the earth, with angels around him; in the apse the Virgin spreads her hands for us, winning the emperor safety and victories; apostles, martyrs, prophets, and patriarchs fill the walls. Moses' tabernacle and Solomon's temple fall as far short of it in beauty and craft as a shadow does of the thing. His speech cannot match the sight, and Photius hails the emperor, his partner in the kingship, the senate, the bishops, and the people.

Φαιδρὸν ὁρῶ τῆς παρούσης ἡμέρας τὸν σύλλογον, καὶ
bright I-see of-the present day the assembly and
οἷον οὐκ ἄν τις ἀνθρωπίνῳ σπουδάσματι καὶ χωρὶς
such-as not — anyone by-human zeal and without
θείας συγκροτῆσαι ῥοπῆς κατισχύσειε. Διὸ καὶ τερπνὰ
divine to-gather influence could-prevail therefore also delightful
τῆς χάριτος ὑποδέχομαι τὰ χαρίσματα, καὶ τῷ Χριστοῦ
of-the grace I-receive the gifts and with-the of-Christ
ποιμνίῳ ἐνευθηνουμένῳ καὶ χαίροντι συναγελαζόμενος
flock thriving and rejoicing herded-together
ἐπαγάλλομαι· οὐ μέχρις ἡμῶν περιγραφομένην τὴν
I-exult not as-far-as us bounded the
τερπνότητα καὶ θυμηδίαν τῆς πανηγύρεως ἐπιστάμενος,
delightfulness and gladness of-the festival knowing

ἀλλ᾽ εἰς αὐτὸν τὸν κοινὸν Δεσπότην ἀναφερομένην
but to himself the common Master referred
εἰδὼς τὴν σεβασμιότητα. Λαμπρότης γὰρ πανηγύρεως,
knowing the venerableness (the)-splendor for of-a-festival
ὅσον ἡμῶν τῶν πανηγυριζόντων τὸ σεμνολόγημα,
as-much-as of-us the celebrating the solemn-praise
τοσοῦτον τῆς Δεσποτικῆς ἀγάπης ἐναργῆ παρέχεται τὰ
so-much of-the Master's love clear provides the
γνωρίσματα. Ὅταν δὲ μηδὲ τῶν ἐτησίως καὶ συνήθως
tokens when and not-even of-the(-things) yearly and customarily
ἐπιτελουμένων εἴη τὴν ἀνάμνησιν ἑορτάζουσα, ἀλλὰ καινήν
performed it-be the remembrance celebrating but new
τινα καὶ ἀρτιφανῆ τὴν εἰς Θεὸν τιμὴν ἐγκαινίζουσα,
some and newly-appearing the to God honor inaugurating
πῶς οὐ μᾶλλον ἔτι καὶ τὸν θεῖον ἔρωτα ἀναδειχθείη
how not rather still also the divine love would-it-be-shown
ἐκπυρεύοντα, καὶ τὴν τῶν ἑορταζόντων κοσμιότητα καὶ
kindling and the of-the celebrants orderliness and
τὸ κλέος ἐπιπλέον ἀναπτύσσουσα; Ἀλλὰ τίς ἡ τοσαύτη
the fame more unfolding but what (is)-the so-great
τοῦ πλήθους συνδρομὴ καὶ συνέλευσις; Τίς ἡ πανήγυρις;
of-the multitude concourse and gathering what (is)-the festival
Τί τὸ συγκαλέσαν καὶ συγκινῆσαν ἡμᾶς ἅπαντας;
what the(-thing) having-called-together and having-moved us all
Βούλεσθε εἴπω, ἢ καλὸν ἐκείνῳ παραχωρῆσαι καὶ εἰπεῖν
do-you-wish I-tell or (is-it)-good to-him to-yield and to-speak
καὶ διδάξαι τῆς πανηγύρεως τὴν ὑπόθεσιν, τῷ χορηγῷ
and to-teach of-the festival the subject to-the provider
τε ἅμα ταύτης καὶ σοφῷ γε ἀρχιτέκτονι; Ἐκεῖνος
both at-once of-it and wise indeed architect he
καὶ ἱκανὸς λόγοις παραστῆσαι τὸ προκείμενον, ὃς τοὺς
(is)-also able in-words to-present the matter-in-hand who the

τύπους τῶν πραγμάτων ἐν τῇ ψυχῇ προενθέμενος,
patterns of-the things in the soul having-placed-beforehand
ἀμίμητον ἔργον ἐπὶ γῆς πανσόφως ὑπεστήσατο.
(an)-inimitable work on earth all-wisely gave-being-to
Λέγε τοιγαροῦν ἡμῖν, ὦ βασιλέων φιλοχριστότατε καὶ
speak therefore to-us O of-emperors most-Christ-loving and
θεοφιλέστατε, καὶ πάντας τοὺς ἔμπροσθεν νικῶν τε ἅμα
most-God-beloved and all the(-ones) before conquering both at-once
καὶ λαμπρῶς φαιδρύνων τῇ κοινωνίᾳ τοῦ ἀξιώματος.
and splendidly brightening by-the sharing of-the dignity
Λέγε προθύμους, ὡς ὁρᾷς, τοὺς ἀκουσομένους ἔχων,
speak eager as you-see the(-ones) going-to-hear having
ἐφ᾽ ὅπερ ἡμᾶς συνεκάλεσας. Δεῖξον τοῖς λόγοις, ἃ τοῖς
to what us you-called-together show by-the words what by-the
ἔργοις προϋπέδειξας. Ἆρα γὰρ πάλιν κατὰ Βαρβάρων
deeds you-showed-beforehand (is-it)-then for again over Barbarians
νίκας ἀναστήσας καὶ τρόπαια, οἷς πολλάκις ἔργοις
victories having-set-up and trophies with-which often works
ἐπ᾽ ἄλλοις ἡμᾶς ἐδεξιώσω φιλοφρονούμενος, ἐπὶ τούτοις
on others us you-welcomed showing-kindness for these
συνήγειρας, εὐφραῖναί τε ἅμα καὶ τῷ δεδωκότι
you-gathered to-gladden both at-once and to-the(-one) having-given
κοινὴν καὶ πάνδημον ἀναπέμψαι τὴν εὐχαριστίαν; Ἢ
common and public to-send-up the thanksgiving or
λαβὼν ὑποσπόνδους ἄλλους, καὶ ταπεινώσας ὑψηλὸν καὶ
having-taken (as)-under-treaty others and having-humbled (a)-lofty and
γαῦρον καὶ ἀλλόφυλον φρόνημα, ὡς ἐπὶ τὴν κραταιὰν
proud and foreign spirit as to the mighty
χεῖρα τοῦ Θεοῦ εὐσεβοφρόνως ἀναφέρων πάντα τά
hand — of-God piously referring all the(-things)
σοι καθορθούμενα· ἢ πόλεις ὑπηκόους, τὰς μὲν πάλαι
by-you accomplished or cities subject some indeed long-ago

κάτω κειμένας ἀνορθώσας, τὰς δὲ καὶ ἐκ βάθρων
down lying having-set-upright others and even from foundations
αὐτῶν ἀνεγείρας, καὶ ἄλλων ἀνοικισμοὺς ἐργασάμενος,
their having-raised and of-others resettlements having-wrought
καὶ τῆς πολιτείας πυκνώσας τὰ ὅρια, ἢ πλουτῶν, καὶ
and of-the commonwealth having-thickened the borders or enriching and
ποιῶν εὐδαίμονας τὸ ὑπήκοον. Δίδαξον ἡμᾶς, πρὸς σὲ
making happy the subject(-people) teach us toward you
τὸν κοινὸν τῆς οἰκουμένης ἀφορῶντας ὀφθαλμὸν, ἐπὶ
the common of-the world looking eye for
τίνι τούτων ἡμᾶς συνεκάλεσας; Ἢ σιγᾷς μὲν αὐτὸς
which of-these us you-called-together or are-you-silent indeed yourself
ἐπιεικείας τρόπῳ, καὶ τῷ μὴ βούλεσθαί σε τὰ σὰ ἡμῖν
of-modesty by-way and by-the not to-wish you the your to-us
διηγεῖσθαι κατορθώματα, οἷς ἀνάγκη τοὺς ἐπαίνους
to-narrate right-deeds with-which (it-is)-necessary the praises
συνυφαίνεσθαι· ἐμὲ δὲ παρέχεις ὑπηχῆσαι τῷ λόγῳ τοῖς
to-be-woven-in me and you-allow to-sound-forth in-the speech by-the
σοῖς ἔργοις ἐμπνεόμενον, τοῦ παρόντος συλλόγου τὸ αἴτιον.
your works inspired of-the present assembly the cause
Ἄλλη τοιγαροῦν, ὦ φίλοι, τελετὴ, καὶ ἄλλο μυστήριον
another therefore O friends (a)-rite and another mystery
σήμερον. Ναὸς παρθενικὸς ἐπὶ γῆς ἐγκαινίζεται σήμερον,
today (a)-temple virginal on earth is-dedicated today
καὶ τῆς Θεομήτορος, εἴπερ ἄλλο τι, τῶν ἐγκοσμίων
and of-the Mother-of-God if-indeed other anything of-the(-things) in-the-world
ἐπάξιον οἰκητήριον. Ναὸς παρθενικὸς ἐπὶ γῆς ἐγκαινίζεται
worthy dwelling (a)-temple virginal on earth is-dedicated
σήμερον, βασιλικῆς μεγαλοπρεπείας ἔργον ὡς ἀληθῶς
today of-imperial magnificence (a)-work as truly
πολυύμνητον. Ναὸς ἐν μέσοις αὐτοῖς ἀνακτόροις,
much-hymned (a)-temple in (the)-midst of-the-very palaces

ἀνάκτορον ἄλλο θεῖον καὶ σεβάσμιον ἀνιστάμενος, καὶ
(a)-palace another divine and venerable rising and
τῇ πρὸς αὐτὸ παραβολῇ καὶ συγκρίσει, ἰδιωτικὰς οἰκίας
by-the toward it comparison and juxtaposition private houses
ἀποφαίνων τὰ ἀνάκτορα· μᾶλλον δὲ καὶ τῇ ἐνούσῃ
showing the palaces rather and also by-the being-in(-it)
λαμπρότητι καὶ ταῦτα περιαστράπτων καὶ φαιδρύνων, καὶ
splendor even these flashing-around and brightening and
πολὺ παρασκευάζων τοῦ προτέρου κόσμου σεμνότερα.
much making than-the former adornment more-solemn
Εἴποις ἂν εἰς αὐτὸν ἰδών, οὐκ ἀνθρωπίνης χειρὸς
you-would-say — at it having-looked not of-human hand
ἔργον, ἀλλὰ θείαν τινὰ καὶ ὑπὲρ ἡμᾶς δύναμιν τὸ κάλλος
(a)-work but divine some and beyond us power the beauty
αὐτῷ ἐπιμορφώσασθαι. Προπύλαια μὲν γὰρ τῷ ναῷ
for-it to-have-shaped porches indeed for for-the temple
περικαλλῆ διεσκεύασται· καὶ γὰρ μαρμάρων διαλεύκων
very-beautiful have-been-arranged and for of-marbles very-white
πλάκες λαμπρόν τι καὶ χάριεν ἀποστίλβουσαι, ὅλην
slabs splendid something and graceful glittering whole
ἐναπολαβοῦσαι τὴν πρόσοψιν, καὶ τὴν πρὸς ἀλλήλας
having-taken-in the front and the toward one-another
θέσιν, καὶ τὴν τῶν περάτων συνάφειαν τῷ ὁμαλῷ καὶ
position and the of-the edges joining by-the even and
λείῳ, καὶ τῷ προσηρμόσθαι λίαν ἀποκρύψασαι, εἰς ἑνὸς
smooth and by-the to-have-been-fitted exceedingly having-hidden into of-one
λίθου συνέχειαν γραμμαῖς εὐθείαις ὥσπερ ἐπιγεγραμμένου,
stone continuity with-lines straight as-it-were inscribed
θαῦμα καινὸν ὁραθῆναι καὶ ἥδιστον, τὴν τῶν ὁρώντων
(a)-wonder new to-be-seen and sweetest the of-the beholders
φαντασίαν ὑπάγουσιν. Ἐξ οὗπερ τὰς ὄψεις συνέχουσαι,
imagination lead-on from which the eyes holding

καὶ πρὸς ἑαυτὰς ἐπιστρέφουσαι, οὐκ ἐθέλειν ποιοῦσι τὸν
and toward themselves turning not to-wish make the
θεατὴν μεταχωρῆσαι πρὸς τὰ ἐνδότερα· ἀλλ᾽ ἐν αὐτῷ
beholder to-pass-on to the inner(-parts) but in very
τῷ προτεμενίσματι τοῦ καλοῦ θεάματος ὁ προσιὼν
the forecourt of-the beautiful sight the(-one) approaching
ἐμπιπλάμενος. καὶ τοῖς ὁρωμένοις ἐρείδων τὰ ὄμματα,
filling-himself and on-the(-things) seen fixing the eyes
ὥσπερ τις ἐῤῥιζωμένος τῷ θαύματι ἕστηκεν. Ὀρφεῖ
as someone rooted by-the wonder stands to-Orpheus
μὲν οἱ μῦθοι τῷ Θρᾳκὶ κιθάραν κροτοῦσι, κινοῦσαν τοῖς
indeed the myths the Thracian (a)-lyre strike moving with-the
φθόγγοις τὰ ἄψυχα. Εἰ δὲ καὶ ἡμῖν ἐξῆν ἐς
sounds the soulless(-things) if and also to-us it-were-permitted into
μύθους ἐπαίρειν καὶ φοβερὰν ποιεῖν τὴν ἀλήθειαν, εἶπεν
myths to-lift and fearful to-make the truth would-have-said
ἄν τις, τοὺς προσιόντας τῷ προτεμενίσματι, εἰς φυτῶν
— *someone the(-ones) approaching the forecourt into of-plants*
ἀποδενδρουμένους φύσιν τῷ θαύματι μεταβάλλεσθαι·
turned-into-trees nature by-the wonder to-be-changed
οὕτως ἅπαξ τις ἰδὼν δυσαποσπάστως κατέχεται.
so once someone having-seen with-difficulty-torn-away is-held
Ἐπειδὰν δὲ τις ἐκεῖθεν μόλις ἀποσπασθεὶς εἰς αὐτὸ
when and someone from-there scarcely torn-away into very
παρακύψῃ τὸ τέμενος, ἡλίκης καὶ ὅσης οὗτος χαρᾶς τε
peeps the sanctuary with-how-great and how-much this(-man) joy both
ἅμα καὶ ταραχῆς καὶ θαύματος ἐμπίπλαται! Ὡς εἰς αὐτὸν
at-once and confusion and wonder is-filled as into itself
γὰρ τὸν οὐρανὸν ἐπιπροσθοῦντος μηδαμόθεν ἐπιβεβηκὼς, καὶ
for the heaven obstructing from-nowhere having-stepped and
τοῖς πολυμόρφοις καὶ πανταχόθεν ὑποφαινομένοις κάλλεσιν,
by-the many-shaped and from-all-sides appearing beauties

ὡς ἄστροις, περιλαμπόμενος, ὅλος ἐκπεπληγμένος γίνεται.
as by-stars illumined wholly astounded he-becomes
Δοκεῖ δὲ λοιπὸν τά τε ἄλλα ἐν ἐκστάσει εἶναι, καὶ αὐτὸ
it-seems and for-the-rest the both other(-things) in ecstasy to-be and very
περιδονεῖσθαι τὸ τέμενος. Ταῖς γὰρ οἰκείαις καὶ παντοδαπαῖς
to-whirl-around the sanctuary by-the for own and manifold
περιστροφαῖς, καὶ συνεχέσι κινήσεσιν· ἃ πάντως παθεῖν
turnings and continuous motions which wholly to-suffer
τὸν θεατὴν ἡ πανταχόθεν ποικιλία βιάζεται τοῦ θεάματος,
the beholder the from-all-sides variety forces of-the spectacle
εἰς αὐτὸ τὸ ὁρώμενον τὸ οἰκεῖον φαντάζεται πάθημα.
onto very the seen(-thing) the own he-imagines experience
Ἀλλὰ γὰρ χρυσός τε καὶ ἄργυρος τὰ πλεῖστα τοῦ
but for gold both and silver the most of-the
ναοῦ διειλήφασιν· ὁ μὲν ψηφῖσιν ὑπαλειφόμενος· ὁ
temple have-occupied the indeed in-mosaic-cubes laid-on the
δὲ εἰς πλάκας ἀποξεόμενος καὶ τυπούμενος, ἄλλος
and into plates beaten and stamped another
ἄλλοις ἐπιπλασσόμενος μέρεσιν. Ἐνταῦθα ἐπικοσμούμενα
on-other molded-on parts here adorned
κιονόκρανα. Ἐνταῦθα δὲ διὰ χρυσῶν περιζώματα· ἀλλαχόθι
capitals here and with gold girdles elsewhere
δὲ ταῖς ἀλύσεσιν ἐπιπλεκόμενος χρυσὸς, ἢ χρυσοῦ τι
and with-the chains interwoven gold or than-gold something
θαυμασιώτερον, ἡ θεία τράπεζα, σύνθημα. Ἄργυρος δὲ
more-wonderful the divine table (a)-composite silver and
παρὰ τὰς πυλίδας καὶ πυλίδας τοῦ θυσιαστηρίου, σὺν τοῖς
by the little-gates and little-gates of-the altar with the
περιστῴοις· καὶ αὐτὸς ὁ κωνοειδὴς καὶ τῇ θείᾳ τραπέζῃ
colonnades and itself the cone-shaped and on-the divine table
ἐπικείμενος σὺν τοῖς ὑπερείδουσι στυλίσκοις καὶ ὑπωρόφοις
lying with the supporting little-columns and under-roofed

ὄροφος, καὶ μαρμάρων δὲ πολυχρώμων ὅσα μὴ χρυσὸς
roof and of-marbles too many-colored whatever not gold
ἐπέδραμεν, ἢ ἄργυρος περιέλαβεν, ἀμήχανόν τε καὶ
ran-over or silver embraced (an)-extraordinary both and
τερπνὸν φιλοτέχνημα, τὰ λοιπὰ τοῦ ναοῦ διεκόσμησεν.
delightful masterpiece the remaining(-parts) of-the temple adorned
Ἡ δὲ τοῦ ἐδάφους θέα, εἰς ζώων μορφὰς καὶ σχημάτων
the and of-the floor sight into of-animals forms and of-figures
ἄλλας ἰδέας ταῖς πολυμόρφοις ψηφῖσι διαμορφωθεῖσα,
other shapes with-the many-shaped cubes formed
θαυμαστήν τινὰ τοῦ τεχνίτου τὴν σοφίαν παρεστήσατο.
(a)-wonderful some of-the craftsman the wisdom presented
Παῖδας ὡς ἀληθῶς καὶ πλασμάτων πλάστας τοὺς Φειδίας
children as truly and of-moldings molders the Pheidiases
ἐκείνους καὶ Παρασίους καὶ Πραξιτέλεις καὶ Ζεύξιδας ἐν
those and Parrhasiuses and Praxiteleses and Zeuxises in
τῇ τέχνῃ ἐπελέγξασα. Δημόκριτος εἶπεν ἂν, οἶμαι, τὴν
the art having-proved Democritus would-have-said — I-think the
τοῦ ἐδάφους λεπτουργίαν ἐνιδὼν, καὶ ταύτῃ τεκμηρίῳ
of-the floor fine-work having-looked-upon and this (as)-proof
χρώμενος, μὴ ἂν πόῤῥω εἶναι τὸ μὴ οὐχὶ καὶ τὰς ἀτόμους
using not — far to-be the not not even the atoms
αὐτοῦ καὶ ὑπ᾽ ὄψιν πιπτούσας ἀνευρῆσθαι· οὕτω πάντα
his even under sight falling to-have-been-found so all(-things)
πεπλήρωται θαύματος. Ἐνὶ δέ μοι δοκεῖ μόνον ὁ τοῦ
have-been-filled with-wonder in-one and to-me seems only the of-the
τεμένους ἀρχιτέκτων διημαρτηκέναι, ὅτιπερ εἰς ἕνα καὶ τὸν
sanctuary architect to-have-erred that into one and the
αὐτὸν χῶρον ἅμα πάντα συλλέξας τὰ κάλλη, οὐκ ἐᾷ τὸν
same space at-once all having-collected the beauties not he-allows the
θεατὴν καθαρῶς ἐντρυφῆσαι τοῦ θεάματος, ἄλλων ἀπ᾽ ἄλλων
beholder purely to-luxuriate in-the sight others from others

ἀφελκόντων τε καὶ μετασπώντων· καὶ μὴ παραχωρούντων
drawing-away both and pulling-across and not yielding
ὅσον τις ἐθέλει τοῦ ὁρωμένου κορέννυσθαι.
as-much-as one wishes of-the seen(-thing) to-be-satisfied
Ὃ δέ με παρέδραμε, καὶ πρῶτον ῥηθῆναι ἔδει.
what and me ran-past and first to-be-said (it)-was-needful
Ἀλλὰ γὰρ οὐδ' ἐν τοῖς λόγοις τοῦ τεμένους τὸ θαῦμα
but for not-even in the words of-the sanctuary the wonder
παρέχει τῷ λέγοντι καθαρῶς, τὸ ἴδιον τελεῖν ἔργον·
allows to-the speaker purely the own to-accomplish work
καὶ δὴ νῦν εἰρήσεται, ἐπ' αὐτῆς γὰρ τῆς ὀροφῆς,
and indeed now it-shall-be-said on itself for the roof
ἀνδρείκελος εἰκὼν μορφὴν φέρουσα τοῦ Χριστοῦ πολυανθέσι
(a)-man-like image (the)-form bearing — of-Christ in-many-flowered
ψηφῖσιν ἐγγέγραπται. Εἴποις ἂν αὐτὸν τὴν γῆν ἐφορᾷν,
cubes is-inscribed you-would-say — him the earth to-oversee
καὶ τὴν περὶ ταύτης διανοεῖσθαι διακόσμησίν τε καὶ
and the about it to-ponder ordering both and
κυβέρνησιν· οὕτως ἀκριβῶς ὁ γραφεὺς καὶ τοῖς σχήμασι
government so exactly the painter even by-the figures
τὴν τοῦ Δημιουργοῦ περὶ ἡμᾶς κηδεμονίαν ἐπίπνους
the of-the Creator about us care inspired
γέγονεν ἐντυπώσασθαι. Τοῖς δὲ περὶ αὐτῇ ὀροφῇ τοῦ
became to-imprint in-the and around itself roof of-the
ἡμισφαιρίου τμήμασιν ἐγκύκλοις, πληθὺς ἀγγέλων τῷ
hemisphere sections circular (a)-multitude of-angels the
κοινῷ Δεσπότῃ δορυφοροῦντες διαμεμόρφωνται. Ἡ δὲ ἀπὸ
common Master escorting have-been-formed the and from
τοῦ θυσιαστηρίου ἀνεγειρομένη ἀψὶς, τῇ μορφῇ τῆς
the altar rising apse with-the form of-the
Παρθένου περιαστράπτεται, τὰς ἀχράντους χεῖρας ὑπὲρ
Virgin flashes the undefiled hands for

ἡμῶν ἐξαπλούσης, καὶ πραττομένης τῷ βασιλεῖ τὴν
us spreading-out and working for-the emperor the
σωτηρίαν, καὶ κατ᾽ ἐχθρῶν ἀνδραγαθήματα. Χορὸς δὲ
salvation and against enemies brave-deeds (a)-choir and
ἀποστόλων καὶ μαρτύρων· ναὶ δὴ καὶ προφητῶν καὶ
of-apostles and martyrs yes indeed also of-prophets and
πατριαρχῶν, ὅλον πληροῦντες ταῖς εἰκόσι τὸ τέμενος
of-patriarchs whole filling with-the images the sanctuary
ἐξωραΐζουσιν· ὧν ὁ μὲν καὶ σιγῶν᾽ δι᾽ ὧν πάλαι
beautify of-whom the indeed even being-silent through what long-ago
ἀνεφθέγξατο, βοᾷ· Ὡς ἀγαπητὰ τὰ σκηνώματά σου,
he-uttered cries how beloved (are)-the dwellings your
Κύριε τῶν δυνάμεων! ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχή μου εἰς
Lord of-the powers longs and fails the soul my for
τὰς αὐλὰς τοῦ Κυρίου. Ὁ δέ· Ὡς θαυμαστὸς ὁ τόπος οὗτος!
the courts of-the Lord the and how wonderful the place this
οὐκ ἔστι τοῦτο, ἀλλ᾽ ἢ οἶκος Θεοῦ· Ἐπιφωνεῖ δέ τις
not is this but only (the)-house of-God cries-out and someone
ἴσως καὶ τῶν οὐχ ἡμετέρων οὐδ᾽ ἐγγεγραμμένων, καὶ ἄκων
perhaps even of-the not ours nor inscribed and unwilling
ἐπιθειάζων τὰ ἡμέτερα· Ὡς καλοί σου οἱ οἶκοι, Ἰακὼβ, αἱ
divining the our(-things) how fair your the houses Jacob the
σκηναί σου, Ἰσραήλ! ὡσεὶ παράδεισοι ἐπὶ ποταμοὺς, καὶ
tents your Israel as paradises by rivers and
ὡς αἱ σκηναὶ ἃς ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.
as the tents which pitched the Lord and not (a)-man
Πάλαι μὲν οὖν τῷ θεόπτῃ Μωσῇ θείῳ προστάγματι
long-ago indeed then for-the God-seer Moses by-divine command
σκηνὴ κατεσκεύαστο· θυσίαν τε θῦσαι Θεῷ
(a)-tabernacle had-been-made (a)-sacrifice both to-sacrifice to-God
ἁμαρτίας ἐξιλάσασθαι. Καὶ τῷ Σολομῶντι δὲ βασιλεῖ ὁ ἐν
sins to-propitiate and — for-Solomon too king the in

Ἱεροσολύμοις ναὸς ὕστερον τερπνόν τι χρῆμα, καὶ πάντας
Jerusalem temple later (a)-delightful some thing and all
τοὺς ἔμπροσθεν τῷ κάλλει καὶ μεγέθει, καὶ τῇ πολυτελείᾳ
the(-ones) before by-the beauty and greatness and by-the costliness
ἀποκρυψάμενος. Ἀλλ' ὅσον σκιὰ καὶ τύπος ἀληθείας καὶ
having-eclipsed but as-much-as (a)-shadow and (a)-type of-truth and
πραγμάτων αὐτῶν ὑποβέβηκε, τοσοῦτον ἐκεῖνα τοῦ νῦν
of-things themselves falls-short so-much those(-things) than-the now
ἐξοικοδομηθέντος ναοῦ τῷ πιστῷ καὶ μεγάλῳ βασιλεῖ ἡμῶν·
built temple by-the faithful and great emperor our
οὐχ ὅτι ὁ μὲν τῆς χάριτος καὶ τοῦ πνεύματος, τὰ δὲ
not because the indeed of-the grace and of-the spirit the(-others) but
τοῦ νόμου καὶ τοῦ γράμματος, ἀλλ' ὅτι καὶ τῷ κάλλει,
of-the law and of-the letter but because both in-the beauty
καὶ τῇ ἄλλῃ τεχνουργίᾳ καὶ δεξιότητι, τὰ δεύτερα φέρουσι.
and in-the other craftsmanship and skill the second(-place) they-carry
Καὶ τί ἄν τις ἐν οὕτω βραχεῖ τὰ τοῦ περιωνύμου τεμένους
and why — anyone in so brief the of-the renowned sanctuary
λόγῳ πειρᾶται περιέρχεσθαι θαύματα; ὅπου γε οὐδ'
in-word tries to-go-around wonders where indeed not-even
αὐτὴ ἡ ὄψις οὐδ' ἐπὶ συχνὸν χρόνον, καίτοι τὰς ἄλλας
itself the sight not-even for long time although the other
αἰσθήσεις τῷ τάχει κατόπιν ἄγουσα, ἀντιλαβέσθαι τούτων
senses by-the speed behind leading to-grasp these
οὐδαμῶς ἐλέγχεται κατισχύουσα. Χαίρω γοῦν ἔγω γε
in-no-way is-proven prevailing I-rejoice at-any-rate I indeed
οὐδὲν ἧττον, εἰ καὶ τὸ ἔλαττον ὁ λόγος ἀπηνέγκατο, ἢ
in-nothing less if even the less the speech carried-off than
εἰ καὶ πρὸς αὐτὸ τὸ μέτρον τῆς ἱκανῶς ἐχούσης ἀφίκετο
if even to itself the measure of-the sufficiently holding it-arrived
διηγήσεως. Οὐ γὰρ τῆς ἐν λόγῳ δυνάμεως ἐπίδειξιν, ἀλλὰ
narrative not for of-the in speech power (a)-display but

τὸ κάλλιστόν τε εἶναι τὸν ναὸν καὶ ὡραιότατον, καὶ
the most-beautiful both to-be the temple and most-lovely and
νικῶντα νόμους ἐκφράσεως, παραστῆσαι προῄρημαι.
conquering (the)-laws of-description to-present I-have-chosen
Ἀλλά μοι πρὸς σὲ ὁ τοῦ λόγου δρόμος, τὸν τοῦ συλλόγου
but for-me toward you the of-the speech course the of-the assembly
αἴτιον, ἐπιστρεφόμενος ἰθυνέσθω. Χαῖρε τοιγαροῦν, ὦ βασιλεῦ
cause turning let-be-steered hail therefore O emperor
θεωχαρίτωτε καὶ θεοφιλέστατε, καὶ ἀνακαινίζου τὴν κατά
God-graced and most-God-beloved and renew the in
τε σῶμα καὶ ψυχὴν ἐπ᾽ ἔργοις ἀγαθοῖς ἀκμάζων νεότητα·
both body and soul in works good flourishing youth
τοῦ τε περιωνύμου ναοῦ, καὶ τῆς σῆς σοφίας ἔργων καὶ
of-the both renowned temple and of-the your wisdom of-works and
χειρὸς ἑορτάζων τὰ ἐγκαίνια. Ἔντεινε, καὶ κατευοδοῦ, καὶ
of-hand celebrating the dedication bend(-your-bow) and prosper and
βασίλευε, ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης.
reign because-of truth and meekness and righteousness
Ὁδηγεῖ γὰρ, ὡς ἔνεστιν ἰδεῖν ἐναργῶς, καὶ ὁδηγήσει σε ἡ
guides for as (it)-is(-possible) to-see clearly and will-guide you the
τοῦ Ὑψίστου δεξιὰ τοῦ κτίσαντός σε, καὶ ἐξ αὐτῶν
of-the Most-High right-hand of-the(-one) having-created you and from very
σπαργάνων εἰς βασιλέα τοῦ οἰκείου καὶ περιουσίου λαοῦ
swaddling-clothes as emperor of-the own and peculiar people
χρίσαντος. Συνευφραίνου καὶ συνανακαινίζου καὶ αὐτὸς,
having-anointed rejoice-with(-him) and be-renewed-with(-him) also yourself
τῶν ὅσους ἥλιος ἐπεῖδε Καισάρων τὸ ἐγκαλλώπισμα,
of-the as-many-as (the)-sun looked-on Caesars the ornament
σοφίᾳ τε καὶ συνέσει τοὺς ἔμπροσθεν παρευδοκιμῶν·
in-wisdom both and understanding the(-ones) before surpassing
καὶ τῷ θείᾳ σε ψήφῳ, ἀλλὰ μὴ σπουδαρχήσαντα,
and by-the divine you vote but not having-canvassed

μηδ᾽ ἀνθρωπίναις περιδρομαῖς τὴν τηλικαύτην ἀρχὴν
nor by-human intrigues the so-great rule
ἀναδέξασθαι. Συνευφραίνου τοίνυν καὶ συνανακαινίζου τῷ
to-have-received rejoice-with therefore and be-renewed-with the(-one)
μέτοχόν σε προσειληφότι καὶ κοινωνὸν τῆς βασιλείας
(as)-partner you having-taken-to-himself and sharer of-the kingship
ἐπὶ κοινῇ τε σωτηρίᾳ τῶν ἀρχομένων, καὶ ἀξίως τῆς
for common both salvation of-the ruled and worthily of-the
εἰς αὐτὸν εὐνοίας καὶ ἀψευδεστάτης ἀγαπήσεως. Διὰ
toward him goodwill and most-unfeigned love through
γὰρ τῆς ὑμετέρας δυάδος ἡ Τριὰς εὐσεβῶς λατρευομένη
for the your pair the Trinity piously worshiped
τε καὶ προσκυνουμένη, τὴν ἑαυτῆς πρόνοιαν εἰς πάντας
both and adored the of-itself providence to all
ἐξαπλοῦσά τε καὶ διαπορθμεύουσα, σοφῶς πηδαλιουχεῖ
spreading-out both and ferrying wisely steers
καὶ διακυβερνᾷ τὸ ὑπήκοον.
and governs the subject(-people)
Χαίρετε καὶ ὑμεῖς, ὦ τῆς βουλῆς Πατέρες, πολιὰ σεμνὴ
hail also you O of-the senate Fathers gray-hair solemn
καὶ αἰδέσιμος, πιστῷ καὶ μεγάλῳ βασιλεῖ καὶ
and venerable with-(the)-faithful and great emperor and
σεβαστῷ, συνανακαινιζόμενοι Καίσαρι, τοῦ περιωνύμου
august being-renewed Caesar of-the renowned
ναοῦ συνεορτάζοντι τὰ ἐγκαινίσματα. Χαίρει δὲ καὶ
temple celebrating-with the dedication rejoices and also
συνευφραίνεται καὶ ὅσον ἱεροφαντικόν τε καὶ ἀρχιερέων
is-gladdened-with and as-much-as (is)-hierophantic both and of-high-priests
πλήρωμα, οἰκεῖον κλέος καὶ καύχημα τὴν τοῦ ναοῦ
(the)-fullness (their)-own fame and boast the of-the temple
ποιούμενοι καθιέρωσιν· χαίρετε δὲ καὶ συγχορεύετε καὶ
making consecration hail and also dance-together also

ὑμεῖς, ὦ ὑπόλοιπον καὶ φιλόθεον ἄθροισμα, ἄλλον οὐρανὸν
you O remaining and God-loving gathering another heaven
ὁρῶντες ἐπὶ γῆς τὸν τῆς Παρθένου ναὸν ἐγκαινιζόμενον
seeing on earth the of-the Virgin temple dedicated
σήμερον· ἧς ταῖς πρεσβείαις τύχοιμεν ἅπαντες καὶ τῆς
today of-whom by-the intercessions may-we-obtain all also the
μακαρίας ἐκείνης καὶ ἀτελευτήτου χάριτος καὶ ἀγαλλιάσεως,
blessed that and endless grace and exultation
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ
in Christ Jesus the Lord our to-whom the glory and
τὸ κράτος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. Ἀμήν.
the might now and always and to the ages amen

ΠΡΟΣ ΜΙΧΑΗΛ ΤΟΝ ΑΡΧΟΝΤΑ ΒΟΥΛΓΑΡΙΑΣ

To Michael, Ruler of Bulgaria

Πρὸς Μιχαὴλ τὸν ἄρχοντα Βουλγαρίας

TO MICHAEL OF BULGARIA · I · THE CREED AND FOUR COUNCILS

Photius writes to Michael, ruler of Bulgaria, whom he calls his beloved son, that the greatest gift is the teaching of the true faith. He sets out the Creed, then the seven councils, and promises the virtues that must go with faith. The first council met at Nicaea with 318 bishops. Alexander of Constantinople led it with Alexander of Alexandria and his deacon Athanasius, Eustathius of Antioch, Macarius of Jerusalem, the legates of Silvester and Julius of Rome, Hosius of Cordoba, Paphnutius, and Spyridon; Constantine gathered them. They deposed Arius, an Alexandrian presbyter who made the Son a creature, and proclaimed the Son consubstantial with the Father. The second council, of 150 at Constantinople under Theodosius, condemned Macedonius for making the Spirit a servant and declared the Spirit worshiped and glorified with Father and Son. The third, at Ephesus, with Cyril holding Celestine's place, deposed Nestorius, who split Christ into two persons and would not call the Virgin God-bearer. The fourth, of 630 at Chalcedon under Marcian, met against Eutyches and Dioscorus, who confused Christ's two natures into one.

Αἱ μὲν ἄλλαι χάριτες, περιφανέστατε καὶ ἠγαπημένε 1
the indeed other favors most-illustrious and beloved
ἡμῶν υἱὲ, μικρὰς καὶ προσκαίρους, οἷς προσάγονται,
our son small and temporary to-whom they-are-brought
τὰς ὠφελείας παρέχουσιν· ὅσαι δὲ πεφύκασι ψυχὴν
the benefits provide as-many-as but are-by-nature (the)-soul
βελτίονα ἀπεργάζεσθαι, πλάνης μὲν καθαίρουσαι καὶ
better to-make from-error indeed cleansing and
παθῶν, τὴν αἴγλην δὲ καὶ λαμπρότητα τῶν ἀρετῶν καὶ
from-passions the radiance and also splendor of-the virtues and
τῆς ἀληθείας διαυγάζουσαι, αὗται δὲ ἄρα χάριτές εἰσιν,
of-the truth making-shine-through these and then favors are
ὡς ἀληθῶς, μεγάλα κέρδη καὶ ἀθάνατα ἀθανάτῳ καὶ
as truly great gains and immortal to-(an)-immortal and

θεοειδεῖ πράγματι χορηγοῦσαι, τῇ ψυχῇ, καὶ τὸν ἄσυλον
godlike thing supplying to-the soul and the inviolable
αὐτῇ καὶ οὐράνιον ἐμπορευόμεναι πλοῦτον, ὧν ἡ
for-it and heavenly purchasing wealth of-which the
τιμιωτάτη καὶ τῶν ἄλλων πρωτεύουσα χάρις ἡ πρὸς τὸ
most-precious and of-the others first favor the toward the
θεῖόν ἐστιν ἀπλανὴς καὶ σωτήριος χειραγωγία. Ἣν πρώτη
divine is unerring and saving guidance which first
καὶ μόνη χαρίζεται τῆς καθαρᾶς καὶ ἀμωμήτου πίστεως
and alone grants of-the pure and blameless faith
ἡμῶν τῶν Χριστιανῶν, ἡ μάθησις καὶ μυσταγωγία.
of-us the Christians the learning and initiation
2 Αὕτη γὰρ τῆς πολυμόρφου πλάνης τὸν ἄνθρωπον·....
this for from-the manifold error the man
τῷ κάλλει τῆς λατρείας καθαρῶς ἐνατενίζειν παρέχεται·
on-the beauty of-the worship purely to-gaze allows
δι' ἧς εἰς τὴν ὑπὲρ νοῦν οὐσίαν καὶ πάντων αἰτίαν
through which to the beyond mind being and of-all cause
καὶ δημιουργὸν ἀναγόμενοι, τὴν ἑνοειδῆ καὶ ὑπέρθεον τῆς
and creator led-up the one-formed and beyond-divine of-the
Τριάδος θεότητα καθ' ὅσον ἐστὶν ἀνθρώπῳ δυνατὸν,
Trinity godhead according-to as-much-as it-is for-man possible
ἐνοπτριζόμεθα. Τῆς τηλικαύτης τοίνυν χάριτος καὶ δωρεᾶς
we-behold-as-in-a-mirror of-the so-great therefore favor and gift
τὴν ἔμφρονά σου ψυχὴν εὑρηκότες ἀξίαν (ἐρᾷν γάρ σε
the prudent your soul having-found worthy to-love for you
ἀρετῆς καὶ εὐσεβείας πεπείσμεθα), τῷ φιλουμένῳ δώρῳ
virtue and piety we-are-persuaded with-the beloved gift
καὶ μεγαλοπρεπεῖ δεξιούμεθα. Ἐν ᾧ, τῆς ἀχράντου καὶ
and magnificent we-welcome(-you) in which of-the undefiled and
καθαρᾶς ἡμῶν πίστεως τὸ ἱερὸν καὶ θεόσοφον ἐντάξαντες
pure our faith the holy and God-wise having-set

μάθημα, τὰς ἁγίας καὶ οἰκουμενικὰς ἑπτὰ συνόδους,
lesson the holy and ecumenical seven synods
οἱονεὶ χάρακάς τινας καὶ περιβόλους οὔσας τοῦ θείου
as-it-were palisades some and enclosures being of-the divine
τούτου καὶ ὀρθοδόξου μαθήματος, σαφεῖ τε καὶ συντόμῳ
this and orthodox lesson in-clear both and concise
λόγῳ συμπαρατιθέμεθα· οὐδ' ὅσα βίον ἰθύνει, καὶ μαρτυρεῖ
word we-set-beside nor what life directs and witnesses
τῆς πίστεως τὴν ὀρθότητα, παντελῶς ἀποσιγήσαντες.
of-the faith the correctness wholly having-passed-over-in-silence
Ὥσπερ γὰρ τὸ πάντα, καταρχὰς πειρᾶσθαι λέγειν,
as for the all(-things) at-the-outset to-try to-say
ἀπειρόκαλον· οὕτω καὶ τὸ μηδὲν εἰπεῖν, ἀφιλόκαλον.
(is)-tasteless so also the nothing to-say (is)-unlovely
Δεῖ δὲ τὰς ἀρετὰς τῇ πίστει παραπεπηγέναι, 3
(it)-is-needful and the virtues to-the faith to-have-been-fixed-beside
καὶ δι' ἀμφοῖν τὸν σπουδαῖον καταρτίζεσθαι. Καὶ γὰρ
and through both the earnest(-man) to-be-fitted and for
δογμάτων μὲν εὐθύτης πολιτείας προβάλλεται κοσμιότητα,
of-doctrines indeed straightness of-conduct puts-forward orderliness
πράξεων δὲ καθαρότης τῆς πίστεως ἀπαγγέλλει θειότητα·
of-deeds and purity of-the faith announces divineness
ὧν ἑκάτερον χωρὶς τοῦ ἑτέρου ῥᾳον εἴωθεν ὑποῤῥεῖν
of-which each without the other more-easily is-wont to-slip-away
καὶ παρασύρεσθαι, μὴ ἀνεχόμενον καταμόνας ψυχαῖς
and to-be-swept-aside not enduring alone in-souls
ἀνθρώπων ἐγκατοικίζεσθαι. Ἀλλὰ περὶ μὲν τούτων καὶ
of-men to-dwell but about indeed these(-things) also
ὕστερον. Νῦν δέ σοι τὸ ἱερὸν καὶ θεόχρηστον τῆς ἱερᾶς
later now and to-you the holy and God-given of-the holy
ἡμῶν λατρείας ἀνατιθέμεθα μάθημα.
our worship we-dedicate lesson

4 Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν
I-believe in one God Father almighty maker
οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.
of-heaven and of-earth of-visible both all(-things) and invisible
Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ
and in one Lord Jesus Christ the Son —
Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ
of-God the only-begotten the from the Father begotten before
πάντων τῶν αἰώνων. Φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ
all the ages light from light God true from
Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα· ὁμοούσιον τῷ
God true begotten not made consubstantial with-the
Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς
Father through whom the all(-things) came-to-be the(-one) for us the
ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα
men and for the our salvation having-come-down
ἐξ οὐρανῶν· καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ
from (the)-heavens and incarnate from (the)-Spirit holy and
Μαρίας τῆς Παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα
Mary the Virgin and made-man crucified
τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ
also for us under Pontius Pilate and having-suffered and
ταφέντα. καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς
buried and having-risen on-the third day according-to the
Γραφὰς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον
Scriptures and having-ascended into the heavens and seated
ἐν δεξιᾷ τοῦ Πατρός· καὶ πάλιν ἐρχόμενον μετὰ
at (the)-right-hand of-the Father and again coming with
δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ
glory to-judge living and dead of-whose the kingdom not
ἔσται τέλος. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον καὶ
will-be end and in the Spirit the holy the Lord and

ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν
life-giver the(-one) from the Father proceeding the(-one) with
Πατρὶ καὶ Υἱῷ προσκυνούμενον καὶ συνδοξαζόμενον, τὸ
Father and Son worshiped and glorified-together the(-one)
λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν
having-spoken through the prophets in one holy catholic
καὶ ἀποστολικὴν Ἐκκλησίαν, Ὁμολογῶ ἓν βάπτισμα εἰς
and apostolic Church I-confess one baptism for
ἄφεσιν ἁμαρτιῶν· προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ζωὴν
remission of-sins I-await (the)-resurrection of-(the)-dead and (the)-life
τοῦ μέλλοντος αἰῶνος. Ἀμήν.
of-the to-come age amen
Οὕτω τοιγαροῦν φρονῶν καὶ πιστεύων, κατὰ τὴν 5
thus therefore thinking and believing according-to the
παράδοσιν τῆς ἁγίας τοῦ Θεοῦ καθολικῆς καὶ ἀποστολικῆς
tradition of-the holy — of-God catholic and apostolic
Ἐκκλησίας, ὦ καλὸν ἄγαλμα τῶν ἐμῶν πόνων, τὰς ἁγίας καὶ
Church O fair statue of-the my labors the holy and
οἰκουμενικὰς ἑπτὰ συνόδους, τὰς μὲν ὡς διδασκάλους, τὰς
ecumenical seven synods some indeed as teachers others
δὲ ὡς προμάχους τῆς εὐσεβείας ἀποδέχου καὶ περίεπε. Δι᾽
and as champions of-the piety receive and cherish through
αὐτῶν γὰρ πᾶσα καινοτομία καὶ αἵρεσις ἀπελαύνεται· τὸ
them for every innovation and heresy is-driven-away the
δὲ τῆς ὀρθοδοξίας ἀκήρατον καὶ ἀρχαιοπαράδοτον φρόνημα
and of-the orthodoxy pure and handed-down-of-old mind
ταῖς εὐσεβούντων ψυχαῖς εἰς ἀδίστακτον σεβασμιότητα
in-the of-(the)-pious souls into unwavering reverence
καθιδρύνεται, Ὧν ἀπάρχομαι τὴν ἀφήγησιν, καὶ τόπον, καὶ
is-established of-which I-begin the narration both place and

ἀριθμὸν τοῦ πλήθους, καὶ τοὺς ἀρχηγοὺς ἑκάστης, χάριν
number of-the multitude and the leaders of-each for-the-sake-of
εὐμαθίας, ταῖς οἰκείαις συνυποτυπούμενος πράξεσιν.
easy-learning with-the own sketching-together acts

6 Ἡ τοίνυν πρώτη καὶ οἰκουμενικὴ ἁγία σύνοδος, ἐν τῇ
the therefore first and ecumenical holy synod in the
κατὰ Βιθυνίαν Νικαίᾳ συνεκροτήθη· ὀκτὼ καὶ δέκα δὲ
in Bithynia Nicaea was-convened eight and ten and
τριακόσιοι, θείων ἀρχιερέων ὁμήγυρις, τὴν τῆς ἀληθείας
three-hundred of-divine high-priests (a)-gathering the of-the truth
κρίσιν ἐνεχειρίζοντο. Ὧν ἦσαν προέχοντες, Ἀλέξανδρός
judgment were-entrusted-with of-whom were preeminent Alexander
τε, ὁ τὸν Κωνσταντινουπόλεως ἀρχιερατικὸν θρόνον
both the(-one) the of-Constantinople high-priestly throne
λαχὼν διευθύνειν· ἀνὴρ βαθείᾳ μὲν πολιᾷ,
having-obtained-by-lot to-direct (a)-man with-deep indeed gray-hair
παραπλησίῳ δὲ φρονήματι, σεμνυνόμενος, βίου δὲ
with-similar and mind dignified of-life and
λαμπρότητι καὶ ὁσιότητι γνώμης καὶ πίστεως ἀκριβείᾳ τὴν
by-splendor and holiness of-mind and of-faith by-exactness the
εἰς τὸ θεῖον παῤῥησίαν πολλὴν οἰκειούμενος· καὶ δὴ
toward the divine boldness much making-his-own and indeed
καὶ Σίλβεστρος, καὶ Ἰούλιος, τῆς Ῥωμαϊκῆς Ἐκκλησίας
also Silvester and Julius of-the Roman Church
ἐπίσημοί τε καὶ διαβόητοι πρόεδροι· αὐτῶν μὲν οὐδέτερος
notable both and famous presidents of-them indeed neither
παραγεγονώς. Βίτωνα δὲ καὶ Βικέντιον, ἑκάτερος ἀνθ’
having-been-present Vito and also Vincent each in-place-of
ἑαυτοῦ, κατὰ τὸν οἰκεῖον τῆς ἀρχιερατείας χρόνον,
himself according-to the own of-the high-priesthood time
τῇ κοινῇ παρεῖναι συνελεύσει προβαλλόμενοι, ἀνθρώπους
to-the common to-be-present gathering putting-forward men

ἀρετὴν τιμῶντας, καὶ εἰς τὸ τοῦ πρεσβυτερίου ἀξίωμα
virtue honoring and into the of-the presbyterate dignity
παραγγέλλοντας. Οἷς καὶ ὁ Κορδούβης Ἐπίσκοπος
advancing with-whom also the of-Cordoba Bishop
συνετέτακτο· ὃς κατὰ τοὺς Ἑλληνικοὺς διωγμοὺς τὴν κλῆσιν
had-been-ranked who in the Greek persecutions the name
ἐπαληθεύουσαν ἔδειξεν. Ὅσιος γὰρ ὀνομαζόμενος ἀβέβηλον
proving-true showed Hosius for being-named unprofaned
αὐτοῦ τὴν ὁμολογίαν τῆς εἰδωλικῆς λατρείας διετήρησεν.
his the confession from-the idolatrous worship he-kept
Ὁ μέντοι Ἀλεξανδρείας Ἀλέξανδρος, αὐτός τε παρῆν ἱεροῖς 7
the however of-Alexandria Alexander himself both was-present holy
ἐν διαπρέπων καθορθώμασιν· ἦγε δὲ συναγωνιστὴν
in being-conspicuous right-deeds he-brought and (as)-fellow-contender
ἑαυτῷ καὶ Ἀθανάσιον, ὃς τότε μὲν τοῦ τάγματος τῶν
with-himself also Athanasius who then indeed of-the order of-the
διακόνων ἡγεῖτο· μετ᾽ οὐ πολὺ δὲ, καὶ τοῦ ἀρχιερατικοῦ
deacons was-leader after not long and also of-the high-priestly
θρόνου κατέστη διάδοχος. Ναὶ δὴ καὶ ὁ κλεινὸς
throne was-made successor yes indeed also the famous
Εὐστάθιος συμπαρῆν, τῆς Ἀντιοχέων ἐκκλησίας τὸ
Eustathius was-present-with(-them) of-the of-Antiochenes church the
ἐγκαλλώπισμα, πίστεως μὲν ἐναστράπτων καθαρότητι,
ornament of-faith indeed shining by-purity
λόγων δὲ καὶ νοημάτων σωφροσύνῃ θαυμαζόμενος. Μεθ᾽
of-words and also of-thoughts by-soundness admired with
ὧν καὶ ὁ Ἱεροσολύμων Μακάριος, πολλαῖς ἰδέαις
whom also — of-Jerusalem Macarius in-many forms
ἀρετῶν ἐνευθηνούμενος· ἄλλοι τε πλεῖστοι ἀποστολικοῖς
of-virtues abounding others both very-many with-apostolic
χαρίσμασι καὶ μαρτυρικοῖς παθήμασι διαλάμποντες. Ὧν
gifts and with-martyrs' sufferings shining-through of-whom

Παφνούτιος, καὶ Σπυριδίων, Ἰάκωβός τε, καὶ Μάξιμος,
Paphnutius and Spyridon James both and Maximus
ἀγαθοῦ καὶ θαυμασίου συστήματος ἀγαθοὶ καὶ θαυμάσιοι
of-(a)-good and wonderful company good and wonderful
πρωτοστάται ἐγνωρίζοντο, Ἐφ' οἷς ἅπασιν, καὶ ὁ μέγας
front-rank-men were-known besides whom all also the great
καὶ ἀξιάγαστος Κωνσταντῖνος, τῆς Ῥωμαϊκῆς ἀρχῆς
and admirable Constantine of-the Roman rule
ἰθύνων τὰ σκῆπτρα, διέπρεπε, τήν τε σύνοδον ἀθροίζων,
directing the scepters was-conspicuous the both synod assembling
καὶ λαμπροτέραν τῇ παρουσίᾳ ἀπεργαζόμενος.
and more-splendid by-the presence making(-it)

8 Ἀλλ' ἐκ τοσούτων μὲν καὶ τοιούτων ὁ ἱερὸς ἐκεῖνος
but from so-many indeed and such the holy that
συνίστατο σύλλογος. Ἄρειόν τινα νεωτεροποιὸν δυσσεβείας
was-composed assembly from-Arius (a)-certain innovator of-impiety
δίκας εἰσπραττόμενος, καὶ τὸ ἀποστολικὸν καὶ θεῖον
penalties exacting and the apostolic and divine
κρατύνοντες κήρυγμα. Ἦν δ' οὗτος ὁ δείλαιος ἕλκων
strengthening proclamation was and this the wretched(-man) drawing
μὲν τὸ γένος ἐκ τῆς Ἀλεξάνδρου, εἰς κλῆρον δὲ
indeed the race from the(-city) of-Alexander into (the)-clergy and
καταλεγεὶς τῆς ἐκεῖσε Ἐκκλησίας, καὶ εἰς πρεσβυτέρου
enrolled of-the there Church and to of-presbyter
βαθμὸν ἀνελθὼν, πρότερον μὲν κατὰ τοῦ ἰδίου ποιμένος
rank having-gone-up first indeed against the own shepherd
ὑπερήφανον ἀνέλαβε φρόνημα, ἐκεῖθεν δὲ κατὰ τοῦ κοινοῦ
(an)-arrogant took-up spirit from-there and against the common
ποιμένος καὶ Δεσπότου παρέτεινε τὴν ἀπόνοιαν· τὸν γὰρ
shepherd and Master he-extended the madness the for
Υἱὸν καὶ Λόγον τοῦ Θεοῦ (ὢ τῆς τολμηρᾶς ἐκείνης
Son and Word — of-God O(-for) the daring that

καὶ γλώττης καὶ διανοίας!) εἰς κτίσμα καὶ ποίημα
both tongue and mind to (a)-creature and (a)-thing-made
κατεβίβαζεν, οὐδὲ τοῦτο συνιδεῖν ἐθέλων, κοινὸν ὑπάρχον
he-brought-down not-even this to-perceive willing common being
πᾶσι καὶ αὐτοδίδακτον ὁμολόγημα, ὡς ἅπας Υἱὸς τῆς αὐτῆς
to-all and self-taught confession that every Son of-the same
ἐστι τῷ γεγεννηκότι οὐσίας καὶ φύσεως· καὶ ὁ
is with-the(-one) having-begotten being and nature and the(-one)
τὸν Υἱὸν τάττων ἐν κτίσμασι, καὶ τὸν Πατέρα κτίσμα
the Son ranking among creatures also the Father (a)-creature
προανηγόρευσεν· ὥσπερ ὁ τὸν Πατέρα δημιουργικῆς
has-proclaimed-beforehand as the(-one) the Father of-creative
οὐσίας καὶ ἀϊδίου φύσεως εἰδὼς, τῆς αὐτῆς εἶναι καὶ τὸν
being and eternal nature knowing of-the same to-be also the
Υἱὸν συνανομολογήσειεν. Ποῦ δ' ἂν εἴη τὸ γνήσιον τῆς
Son would-confess-together where and — would-be the genuineness of-the
υἱότητος, ἄλλης μὲν οὐσίας τοῦ Πατρὸς, ἑτέρας δὲ τοῦ
sonship of-another indeed being the Father of-a-different and the
Υἱοῦ χρηματίζοντος; Πῶς δ' οὐ τῆς Ἑλληνικῆς πλάνης
Son being-styled how and not of-the Greek error
ἀνακύψει τὸ πολύθεον, εἰς ἐλάττω καὶ μείζω οὐσίαν
will-raise-its-head the polytheism into lesser and greater being
τεμνομένης τῆς θεότητος, καὶ τῆς μὲν εἰς πρῶτον καὶ
cut the godhead and the(-one) indeed into (a)-first and
δημιουργὸν καὶ πρεσβύτερον Θεὸν ἀφοριζομένης, τῆς
creator and elder God set-apart the(-other)
δὲ εἰς δεύτερον Θεὸν διακρινομένης καὶ ὑπουργὸν καὶ
and into (a)-second God distinguished and subordinate and
νεώτερον; ταῦτα γὰρ τῆς τοῦ Ἀρείου πονηρᾶς σπορᾶς τὰ
younger these for of-the — of-Arius wicked sowing (are)-the
γεννήματα. Ἀλλὰ τοῦτον μὲν, ὡς χείλη βλάσφημα κατὰ
offspring but him indeed as lips blasphemous against

τοῦ πεποιηκότος ὁπλισάμενον, τῆς ἱερωσύνης ὁ ἱερὸς
the(-one) having-made(-him) having-armed of-the priesthood the holy
ἀπεγύμνωσεν ὅμιλος· τὴν δὲ δυσσεβεστάτην καὶ θεομάχον
stripped company the but most-impious and God-fighting
αὐτοῦ αἵρεσιν τῷ ἀναθέματι καθυπέβαλεν· ὁμοούσιον δὲ,
his heresy to-the anathema it-subjected consubstantial and
καὶ ὁμοφυῆ, καὶ συναΐδιον τὸν Υἱὸν καὶ Λόγον τοῦ Θεοῦ
also of-one-nature and co-eternal the Son and Word — of-God
τῷ γεγεννηκότι Πατρὶ, καὶ τῆς αὐτῆς ἐξουσίας καὶ
with-the having-begotten Father and of-the same authority and
κυριότητος, ὡς οἱ θεῖοι χρησμοὶ, καὶ τῶν εὐσεβούντων
lordship as the divine oracles and of-the pious
τὰ κοινὰ δόγματα, ἱερολογήσαντες διετράνωσαν· καλῶς
the common doctrines having-sacredly-declared proclaimed well
εἰδότες, ὅτι ὥσπερ τὸ εἰς ἓν συγκλείειν πρόσωπον τὴν
knowing that as the into one to-shut-up person the
τριαδικὴν μοναρχίαν καὶ κυριότητα Ἰουδαϊκόν ἐστι καὶ
triadic monarchy and lordship Jewish is and
μισόχριστον, οὕτω καὶ τὸ κατατέμνειν εἰς ἀνίσους φύσεις
Christ-hating so also the to-cut-up into unequal natures
καὶ ἀνομοίους οὐσίας τὴν ὑπερούσιον καὶ ὑπερφυῆ καὶ
and unlike beings the superessential and supernatural and
ἐνιαίαν θεότητα Ἑλληνικὸν ὑπάρχει καὶ πολύθεον. Ἀλλ'
single godhead Greek is and polytheistic but
ἐν τούτοις μὲν ἡ ἁγία καὶ οἰκουμενικὴ πρώτη Σύνοδος.
in these indeed the holy and ecumenical first Synod
9 Ἡ δὲ ἁγία καὶ οἰκουμενικὴ δευτέρα σύνοδος τῶν μὲν
the and holy and ecumenical second synod of-the indeed
ἱερῶν φροντισμάτων τὴν βασιλίδα πόλιν ἱερὸν ἐδείκνυ
holy cares the queen city (a)-holy showed
φροντιστήριον· εἰς πεντήκοντα δὲ καὶ ἑκατὸν ἄνδρας
school to fifty and also hundred men

ἱεροὺς συνηγείρετο ἐξάρχους ἔχουσα Τιμόθεόν τε τὸν
holy was-gathered leaders having Timothy both the(-one)
Ἀλεξανδρείας, καὶ τὸν ἀξιοθαύμαστον τῆς Ἀντιοχείας
of-Alexandria and the admirable — of-Antioch
Μελέτιον. Κύριλλόν τε τῶν Ἱεροσολύμων, τοὺς ἱεραρχικοὺς
Meletius Cyril and — of-Jerusalem the hierarchical
θρόνους ἰθύνοντας· καὶ δὴ καὶ Νεκτάριον, ὃς ἄρτι
thrones directing and indeed also Nectarius who just-now
τῆς τῶν κατηχουμένων ἀγέλης ἀφορισθεὶς, καὶ τῷ
from-the of-the catechumens flock separated and in-the
θείῳ λουτρῷ τὸν τοῦ βίου ῥύπον ἀποπλυνάμενος, καθαρὸς
divine bath the of-the life filth having-washed-off pure
ἤδη, τὸ καθαρώτατον τῆς ἱεραρχίας ἀξίωμα περιβάλλεται,
already the purest of-the hierarchy dignity is-clothed-with
ψήφῳ μὲν κοινῇ τῆς συνόδου, χειροθεσίᾳ δὲ τῶν
by-vote indeed common of-the synod by-laying-on-of-hands and of-the
προκρίτων· καὶ ἅμα τε τῆς βασιλευούσης ἐπίσκοπος, καὶ
chosen and at-once both of-the reigning(-city) bishop and
τῆς συνόδου ἐχρημάτιζεν ἔξαρχος. Μεθ' ὧν Γρηγόριος, ὅ
of-the synod was-styled leader with whom Gregory the
τε τῆς ἐν Καππαδοκίᾳ Νύσσης ἐπίσκοπος, καὶ ὁ τῆς
both — in Cappadocia of-Nyssa bishop and the(-one) of-the
Θεολογίας ἐξ ἔργων ἐπώνυμος. Οἷς, οὐ πολὺς χρόνος
Theology from works named to-whom not much time
καὶ Δάμασος, ὁ τῆς Ῥώμης, τὰ αὐτὰ κρατύνων,
and Damasus the(-one) — of-Rome the same strengthening
ἐγνωρίζετο, σύμφωνος τοῖς προλαβοῦσι καθιστάμενος.
was-known in-agreement with-the(-ones) having-gone-before being-established
Οὗτος δὴ οὖν ὁ ἱεροφάντης χορὸς Μακεδόνιόν τινα, τὸν 10
this indeed then the hierophant choir Macedonius (a)-certain the
Κωνσταντινουπόλεως θρόνον ἅρπαγμα πάλαι ποιησάμενον,
of-Constantinople throne (a)-plunder long-ago having-made

ὅτι τὸ πανάγιον καὶ ζωαρχικὸν ἐδυσφήμει Πνεῦμα, εὐθύνας
because the all-holy and life-originating he-defamed Spirit account
ἐδικαίου δοῦναι. Ὡς γὰρ Ἄρειος κατὰ τοῦ Υἱοῦ, οὕτω καὶ
deemed-right to-give as for Arius against the Son so also
αὐτὸς κατὰ τοῦ παναγίου παραταττόμενος Πνεύματος, εἰς
he-himself against the all-holy arraying-himself Spirit into
δούλους καὶ ὑπηρέτας τὴν δεσποτικὴν καὶ ὑπερκειμένην
slaves and servants the masterly and transcendent
αὐτοῦ συνέταττε κυριότητα. Καί τοι ῥᾷον ἦν, εἴπερ
its ranked lordship and yet easier it-was if-indeed
ἐβούλετο, τῷ ἀθλίῳ συνορᾶν, ὅτι, καθάπερ οἱ
he-wished for-the wretched(-man) to-perceive that just-as the(-ones)
τὸν Υἱὸν εἰς κτίσμα τάττοντες, τὴν ὕβριν οὐδὲν ἧττον
the Son into (a)-creature ranking the outrage in-nothing less
προσάπτουσι τῷ Πατρὶ, οὕτω καὶ οἱ τὸ πανάγιον
attach to-the Father so also the(-ones) the all-holy
αὐτοῦ Πνεῦμα τοῖς ποιήμασιν ἐναριθμοῦντες, τὴν ἴσην
his Spirit among-the things-made numbering the equal
καὶ ὁμοίαν βλασφημίαν ἀφιᾶσι κατ᾽ αὐτοῦ. Εἰ γὰρ τὸ
and like blasphemy let-loose against him if for the
Πνεῦμα, κτίσμα, κἀκεῖνος οὗ τὸ Πνεῦμα, μετὰ τῶν
Spirit (is-a)-creature that(-one)-too of-whom the Spirit (is)-with the
κτισμάτων. Εἰ δὲ καὶ ἀκοαῖς ἀφόρητον ἡ τῆς ἀθεότητος
creatures if and even to-ears unbearable the of-the godlessness
ταύτης ὑπερβολὴ, πῶς οὐ συνῆκεν ὁ ταλαίπωρος ἐκεῖνο
this excess how not understood the wretched(-man) that
φεύγειν, δι᾽ οὗ πρὸς τούτους ἀνάγκη πεσεῖν τοὺς
to-flee through which into these (it-is)-necessary to-fall the
θεομάχους λογισμούς; Ἀθετεῖς τὸ Πνεῦμα εἶναι Θεόν; πῶς
God-fighting reasonings do-you-deny the Spirit to-be God how
ἐρευνᾷ τὰ βάθη τοῦ Θεοῦ, κρύφιον ἀπ᾽ αὐτοῦ; πῶς ἐστιν
searches-it the depths — of-God hidden from him how is-it

ἄλλος παράκλητος; πῶς συντάττεται Πατρὶ καὶ Υἱῷ;
another paraclete how is-it-ranked-with Father and Son
Πορευθέντες γὰρ, αὐτός φησιν ὁ Υἱὸς, μαθητεύσατε πάντα
having-gone for he-himself says the Son make-disciples all
τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς,
the nations baptizing them into the name of-the Father
καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος. Εἰ ἕν τι
and of-the Son and of-the holy Spirit if one something
τῶν τριῶν κτίσμα, ἐν οἷς φωτιζόμεθα, οὐδὲ τὰ λοιπὰ
of-the three (be-a)-creature in which we-are-illumined not-even the rest
καθαρεύσει τῆς ὕβρεως. Ἀλλ' εἰ κτίσμα, πῶς κτίζει; πῶς
will-be-clean of-the outrage but if (a)-creature how creates-it how
ἁγιάζει; πῶς ζωοποιεῖ; πῶς διαιρεῖ χαρίσματα; πῶς δὲ
sanctifies-it how gives-it-life how divides-it gifts how and
Θεός; ἀλλὰ τούτων οὐδὲν ἐκεῖνος ὁ φρενοβλαβὴς ἐπὶ νοῦν
(is-it)-God but of-these nothing that the deranged(-man) to mind
βαλλόμενος, τῆς μοναρχικῆς αὐτὸ καὶ μιᾶς ἀδιαιρέτου
laying from-the monarchic it and one undivided
θεότητος διασπᾷν τὸ Πνεῦμα ἐτόλμα καὶ ἀπεθρασύνετο.
godhead to-tear-away the Spirit dared and grew-insolent
Διὸ καὶ τῆς ἀσεβείας ἐπάξια εἴληφε τὰ ἐπιχείρια,
therefore also of-the impiety worthy he-has-received the wages
αὐτός τε ἀφαιρέσει τῆς ἱερωσύνης ζημιωθεὶς, καὶ πάντες
himself both by-removal from-the priesthood punished and all
ὅσοι τῆς αὐτοῦ θεομαχίας τὸ ἀνίατον παρεζήλωσαν.
as-many-as of-the his God-fighting the incurable(-thing) emulated
Καὶ ὡς ἐκεῖνος τὸ πανάγιον Πνεῦμα τῆς τριαδικῆς
and as that(-man) the all-holy Spirit from-the triadic
μιᾶς θεότητός τε καὶ κυριότητος ἀλλοτριοῦν ἐφρυάττετο,
one godhead both and lordship to-estrange snorted
οὕτως αὐτὸν ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος καὶ τῆς
so him the holy and ecumenical synod both from-the

ἱερωσύνης καὶ τῆς τῶν πιστῶν μερίδος καὶ συναυλίας
priesthood and from-the of-the faithful portion and fellowship
οἷα δεύτερον ἠλλοτρίωσεν Ἄρειον. Τὸ δὲ πανάγιον καὶ
as (a)-second estranged Arius the and all-holy and
ζωαρχικὸν Πνεῦμα, ἅ τε δὴ ὁμοφυὲς καὶ ὁμοούσιον,
life-originating Spirit inasmuch-as — indeed of-one-nature and consubstantial
ἰσοσθενές τε καὶ παντοδύναμον, τῷ Πατρὶ καὶ τῷ
equal-in-strength both and almighty with-the Father and the
Υἱῷ συμπροσκυνεῖσθαι καὶ συνδοξολογεῖσθαι, κατὰ
Son to-be-worshiped-with and to-be-glorified-with according-to
τὰς πατρικάς τε καὶ θεολογικὰς φωνὰς, ἀνεκήρυξαν·
the paternal both and theological voices they-proclaimed
ἐκθερίσαντες τέλεον καὶ εἴ τι τῆς Ἀρειανῆς σπορᾶς ζιζάνιον
having-reaped completely also if any of-the Arian sowing tare
ὑπεφύετο. Τηνικαῦτα δὲ τὰς τῆς βασιλείας ἡνίας ὁ μέγας
grew-up then and the of-the kingship reins the great
ὡς ἀληθῶς καὶ μεγάλης εὐφημίας ἄξιος περιεζώννυτο
as truly and of-great praise worthy put-on
Θεοδόσιος, πρόμαχος καὶ αὐτὸς τῆς εὐσεβείας γνωριζόμενος.
Theodosius (a)-champion also himself of-the piety known
Ἀλλ᾽ ἐν τούτοις μὲν καὶ αὕτη ἡ ἁγία σύνοδος.
but in these indeed also this the holy synod
11 Ἡ δὲ ἁγία καὶ οἰκουμενικὴ τρίτη σύνοδος ἐν μὲν τῇ
the and holy and ecumenical third synod in indeed the
κατὰ τὴν Ἀσίαν Ἐφέσῳ συνεκροτήθη· εἰς διακοσίους δὲ
in — Asia Ephesus was-convened to two-hundred and
ἐπληθύνετο. Ἐν οἷς ἡγεμόνες ἐγνωρίζοντο, Κύριλλός τε
was-increased among whom leaders were-known Cyril both
ὁ ἐν πατράσι περιώνυμος, ὃς δι᾽ ἀρετὴν καὶ
the(-one) among (the)-fathers renowned who because-of virtue and
σοφίας πλοῦτον τῆς Ἀλεξάνδρου μεγαλοπόλεως ἰθύνων
of-wisdom wealth of-the of-Alexander great-city directing

τὸν θρόνον, καὶ τοῦ Ῥώμης Κελεστίνου τὴν καθέδραν
the throne also — of-Rome of-Celestine the seat
ἀνεπλήρου καὶ τὸ πρόσωπον. Μεθ' ὧν καὶ Μέμνων, ὁ
filled and the person with whom also Memnon the(-one)
τῆς Ἐφεσίων ἐκκλησίας ἐμπεπιστευμένος τοὺς οἴακας· καὶ
of-the of-Ephesians church entrusted-with the helms and
δὴ καὶ ὁ τῶν Ἱεροσολύμων, Ἰουβενάλιος. Οἵτινες
indeed also the(-one) — of-Jerusalem Juvenal who
σὺν παντὶ τῷ τῆς συνόδου πληρώματι, τὸν δυσσεβῆ
with all the of-the synod fullness the impious
Νεστόριον, ὧν ἠσέβει, δίκας εἰσεπράττοντο. Ὃς ἐκ
Nestorius for-what he-was-impious penalties exacted who from
τῆς Ἀντιόχου, τῆς πρὸς τῷ Ὀρόντῃ, ὁρμώμενος, τὸν
the(-city) of-Antiochus the(-one) by the Orontes setting-out the
Κωνσταντινουπόλεως θρόνον οὐκ εὐαγῶς ἐγκεχείριστο.
of-Constantinople throne not holily had-been-entrusted-with
Ἀλλ' ὅγε ταλαίπωρος οὗτος, ἐκ τῶν Διοδώρου καὶ
but he wretched(-man) this from the of-Diodore and
Θεοδώρου θολερῶν τῆς ἀσεβείας ἐκροφήσας ναμάτων, καὶ
of-Theodore turbid of-the impiety having-gulped streams and
εἰς φρενὼν μέθην ἐμπεσὼν, ἀπηχεῖς καὶ ἐκτόπους φωνὰς,
into of-wits drunkenness having-fallen discordant and outlandish words
ἐπὶ λύμῃ τοῦ ποιμνίου, πολλῶν ἀκοαῖς ἐναπηρεύξατο.
for (the)-ruin of-the flock of-many into-(the)-ears belched-out
Χριστὸν γὰρ, τὸν ἕνα Θεοῦ Υἱὸν, τὸν ἀληθινὸν Θεὸν ἡμῶν,
Christ for the one of-God Son the true God our
ὃς δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν σαρκὸς, ἡμῖν
who for us and for the our salvation of-flesh with-us
παραπλησίως, κοινωνήσας καὶ αἵματος, καὶ εἰς ἑαυτὸν τὸ
likewise having-shared and of-blood and into himself the
ἡμέτερον ὑποστησάμενος φύραμα, εἷς ἐκ δύο ἐχρημάτισε
our having-taken-up lump one from two was-styled

τῶν ἐναντίων, Θεὸς ὁ αὐτὸς ὑπάρχων καὶ ἄνθρωπος· εἷς
of-the opposites God the same being and man one
Χριστὸς, εἷς Υἱὸς, ὁ αὐτὸς ἄνω ἐκ Πατρὸς ἀμήτωρ, καὶ
Christ one Son the same above from (the)-Father motherless and
κάτω ἐκ μητρὸς ἀπάτωρ· ὁ αὐτὸς καὶ οὐκ ἄλλος· ἓν
below from (a)-mother fatherless the same and not another one
πρόσωπον, μία ὑπόστασις. Τοῦτον δὴ τὸν ἕνα, Κύριον
person one hypostasis this indeed the one Lord
ἡμῶν Ἰησοῦν τὸν Χριστὸν, εἰς δύο τέμνειν καὶ διαιρεῖν
our Jesus — Christ into two to-cut and to-divide
ὑποστάσεις, ὁ τρισάθλιος ἐκεῖνος οὐ πεφρικὼς, τὸν μὲν
hypostases the thrice-wretched that(-man) not shuddering the indeed
ψιλὸν ἄνθρωπον, καὶ χωρὶς τοῦ προσλαβόντος Λόγου, κατ᾽
mere man even without the having-assumed(-him) Word in
ἰδίαν ὑπόστασιν, ἔπλαττε, τὸν δὲ Θεὸν ἀνὰ μέρος, καὶ γυμνὸν
own hypostasis he-fashioned — and God by part and bare
τοῦ προσλήμματος· ὥσπερ δεδοικὼς ὁ ἀνόητος, μή τι Θεὸς
of-the assumed(-nature) as fearing the senseless(-man) lest — God
πάθοι, τὸ οἰκεῖον πλάσμα δι᾽ ἄφατον φιλανθρωπίαν,
should-suffer the own molding through unspeakable love-of-mankind
εἰς θεραπείαν, καὶ ἀνάπλασιν ὑποδυόμενος. Οὐδὲ τοῦτο
for healing and remolding entering nor this
συνιδὼν, ὡς οἷς τὴν ἀνθρωπίνην φύσιν τῆς τοῦ Λόγου
perceiving that by-what the human nature from-the of-the Word
ἐδίχαζεν ὑποστάσεως, ἀνίατον αὐτὴν καὶ ἀθεράπευτον
he-divided hypostasis incurable it and unhealable
ἀνεκήρυττε, καὶ τῆς ἰδίας ἔξαρνος σωτηρίας ἐγίγνετο. Ἀλλὰ
he-proclaimed and of-the own denier salvation became but
γὰρ, τοὺς λογισμοὺς ὅλως ἐκ τούτων διαστραφεὶς, οὐδὲ
for the reasonings wholly from these perverted not-even
τὴν αὐτοῦ κατὰ σάρκα μητέρα, τὴν παναγίαν Παρθένον,
the his according-to flesh mother the all-holy Virgin

τὴν κυρίως καὶ ἀληθῶς τὸν Θεὸν Λόγον σεσαρκωμένον
the(-one) properly and truly — God Word incarnate
τεκοῦσαν, οὐδὲ ταύτην καλεῖν Θεοτόκον ἠνέσχετο· ἀλλ'
having-borne not-even her to-call God-bearer did-he-endure but
ὥσπερ τὸν Υἱὸν ἀπεστέρει τῆς θεότητος, οὕτως ἠλλοτρίου
as the Son he-deprived of-the godhead so he-estranged
καὶ τὴν γεννησαμένην τῆς Θεοτόκου κλήσεως.
also the(-one) having-borne(-him) from-the of-God-bearer name
Δι' ὃ τοῦτον, ἀξίως τῆς τηλικαύτης ἀπονοίας καὶ τῆς 12
because-of which him worthily of-the so-great madness and of-the
βλασφήμου γλώσσης, τῶν μακαρίων πατρῶν ὁ σύλλογος
blasphemous tongue of-the blessed fathers the assembly
πάσης τε ἱερωσύνης ἐγύμνωσε, καὶ σὺν τῷ οἰκείῳ
of-all both priesthood stripped and with the own
καὶ βδελυρωτάτῳ φρονήματι τῷ αἰωνίῳ παρέπεμψαν
and most-abominable mind to-the eternal they-sent
ἀναθέματι. Τὸν δὲ Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν μιᾷ καὶ
anathema the and Lord our Jesus Christ in one and
τῇ αὐτῇ ὑποστάσει πατροπαραδότως καὶ ὁσιοπρεπῶς
the same hypostasis according-to-the-fathers'-tradition and holily
προσκυνεῖσθαι καὶ κηρύττεσθαι δογματίσαντες, ἀκολούθως
to-be-worshiped and to-be-proclaimed having-decreed consequently
καὶ τὴν πανάχραντον αὐτοῦ καὶ Ἀειπαρθένον μητέρα
also the all-undefiled his and Ever-virgin mother
κυρίως καὶ ἀληθῶς καλεῖσθαι καὶ ἀνευφημεῖσθαι Θεοτόκον
properly and truly to-be-called and to-be-acclaimed God-bearer
παραδεδώκασιν. Οἷς γὰρ τὸν Θεὸν Λόγον, σαρκὶ γεννηθῆναι
they-have-banded-down by-what for — God Word in-flesh to-be-born
καταδεξάμενον, τέτοκεν, Θεοτόκος ἐνδίκως δοξολογεῖσθαι
having-consented she-bore (as)-God-bearer justly to-be-glorified
καὶ ὀνομάζεσθαι ἐξωσίωται. Ἀλλ' ἐπὶ τούτοις μὲν
and to-be-named she-has-been-consecrated but upon these indeed

καὶ αὕτη τὸ τέλος ἔσχηκεν, ἡνίκα τὸν νέον Θεοδόσιον
also this(-synod) the end has-had when the young Theodosius
ἡ Ῥωμαϊκὴ πολιτεία γαληνοῖς ἑώρα ὀφθαλμοῖς τὴν
the Roman commonwealth with-calm saw eyes the
πατρῴαν καὶ βασίλειον ἀρχὴν ἐκ τριγονίας διανύοντα.
ancestral and imperial rule from (the)-third-generation accomplishing
13 Ἡ δὲ ἁγία καὶ οἰκουμενικὴ τετάρτη σύνοδος, τὸν
the and holy and ecumenical fourth synod the
ἐν βασιλεῦσιν εὐσεβέστατον Μαρκιανὸν συμπαρόντα
among emperors most-pious Marcian present-with
καὶ συμπνέοντα ἔχουσα, τῶν ἀληθινῶν μὲν δογμάτων
and breathing-with(-it) having of-the true indeed doctrines
ἀκροατήριον ἀνιέρου τὴν Χαλκηδόνα, πόλιν Βιθυνίας
(an)-auditorium consecrated — Chalcedon city of-Bithynia
οὖσαν ἐπίσημον. Ἐν τριάκοντα δὲ καὶ ἑξακοσίοις τὸν
being notable in thirty and also six-hundred the
ἀριθμὸν ἐξετείνετο. Ἧς λογάδες ἐχρημάτιζον Ἀνατόλιός
number extended of-which (the)-chosen were-styled Anatolius
τε ὁ τῆς βασιλίδος πόλεως τοὺς ἱεραρχικοὺς θεσμοὺς
both the(-one) of-the queen city the hierarchical laws
ἐγκεχρισμένος· καὶ δὴ Πασχασῖνός τε καὶ Λουκίνσιος,
anointed-with and indeed Paschasinus both and Lucentius
ἐπισκοπικῷ διαπρέποντες ἀξιώματι, σὺν Βονιφατίῳ
with-episcopal distinguished dignity with Boniface
πρεσβυτέρῳ, τὸν τόπον ἐπέχοντες Λέοντος τοῦ ἁγιωτάτου
(a)-presbyter the place holding of-Leo the most-holy
πάπα Ῥώμης. Οὗ κλέος μέγα, καὶ πολὺς ὁ ὑπὲρ τῆς
pope of-Rome of-whom (the)-fame (is)-great and great the for the
εὐσεβείας ζῆλος. Μεθ' ὧν Μάξιμός τε ὁ Ἀντιοχείας,
piety zeal with whom Maximus both the(-one) of-Antioch
καὶ ὁ Ἱεροσολύμων Ἰουβενάλιος. Οἵτινες Εὐτυχῆ τε τὸν
and the(-one) of-Jerusalem Juvenal who Eutyches both the

δυστυχῆ καὶ τὸν προασπιστὴν αὐτοῦ τὸν ἀλαζόνα Διόσκορον
unfortunate and the champion his the boastful Dioscorus
δυσσεβημάτων εἰσπράξεις ἀπῄτησαν. Καὶ γὰρ καὶ οὗτοι,
of-impieties exactions demanded and for also these
τὴν ἐκ διαμέτρου Νεστορίῳ πλάνην οἰκειωσάμενοι, εἰς τὴν
the from (the)-diametric to-Nestorius error having-made-their-own into the
ὁμοίαν ἐκείνῳ ἐξέπεσον ἀθλιότητα. Τὸν γὰρ ἕνα Κύριον
like to-him fell wretchedness the for one Lord
ἡμῶν Ἰησοῦν Χριστὸν, ἐκ θεότητος καὶ ἀνθρωπότητος
our Jesus Christ from godhead and manhood
γνωριζόμενον, καὶ ἐν ταύταις ταῖς δυσὶ προσκυνούμενον
known and in these the two worshiped
φύσεσιν, εἰς μίαν φύσιν τολμηρῶς καὶ ἀφρόνως ἀνεκίρνων
natures into one nature daringly and senselessly they-mixed-up
καὶ συνέχεον. Ἐξ ὧν, τῆς τε πατρικῆς οὐσίας ἑτερόφυλον,
and confounded from which of-the both paternal being of-another-tribe
καὶ τοῖς ἀνθρώποις ἑτεροφυᾶ, οὐ συνίεσαν οἱ δείλαιοι
and to-the men of-another-nature not understood the wretched(-men)
συμπεραίνοντες. Εἰ γὰρ μία ἡ τοῦ Χριστοῦ φύσις, ἢ θεία
concluding if for one (is)-the — of-Christ nature either divine
πάντως ἢ ἀνθρωπίνη ἔσται. Ἀλλ' εἰ μὲν μόνη θεία, ποῦ τὸ
wholly or human will-it-be but if indeed alone divine where (is)-the
ἀνθρώπινον; εἰ δ' ἀνθρωπίνη, πῶς οὐκ ἔξαρνοι τῆς θεότητος;
human(-part) if but human how not deniers of-the godhead
εἰ δ' ἕτερόν τι παρὰ ταῦτα (τοῦτο γὰρ ὑπολείπεται,
if but another something beside these this for remains
καὶ πρὸς τοῦτο μᾶλλον αὐτῶν νεύει τὸ φρόνημα), πῶς
and toward this rather their inclines the mind how
οὐχ ἑτεροφυὴς αὐτοῖς ὁ Χριστὸς καὶ τοῦ Πατρὸς καὶ
not of-another-nature by-them — Christ both than-the Father and
ἡμῶν ἀναπλασθήσεται; οὗ τί ἂν δυσσεβέστερον, ἢ
than-us will-be-refashioned than-which what — more-impious or

ἀφρονέστερον; ἄνθρωπον γενέσθαι φάσκειν τὸν τοῦ Θεοῦ
more-senseless (a)-man to-become to-assert the — of-God
Λόγον καὶ Θεὸν, ἐπί τε φθορᾷ τῆς ἰδίας θεότητος,
Word and God for both (the)-destruction of-the own godhead
καὶ ἐπὶ ἀναιρέσει τῆς προσληφθείσης ἀνθρωπότητος;
and for (the)-annulment of-the assumed manhood
Τοῦτο γὰρ ἕπεται πάντως τοῖς μηδετέρας φύσεως,
this for follows wholly to-the(-ones) of-neither nature
ἀλλ' ἑτέρας παρὰ ταύτας, τὸν Χριστὸν εἰπεῖν ἐκτολμήσασι.
but of-another beside these — Christ to-say having-dared

Πρὸς Μιχαὴλ τὸν ἄρχοντα Βουλγαρίας

TO MICHAEL OF BULGARIA · II · THREE COUNCILS AND THE FAITH

Chalcedon deposed Eutyches and Dioscorus and taught one Christ in two natures, divine in his miracles and human in his toil, hunger, and thirst. The fifth council met at Constantinople under Justinian, with 165 fathers under Menas and then Eutychius; Vigilius of Rome assented in writing. It condemned Theodore and Diodore, the forerunners of Nestorius, and Origen, Didymus, and Evagrius, who taught that souls existed before bodies, that punishment ends, that the demons will be restored, and that souls rise without bodies. The sixth, of 170 at Constantinople with Agatho's legates, condemned Sergius, Pyrrhus, Paul, Honorius, Cyrus, Theodore of Pharan, and Macarius for teaching one will and one operation in Christ, and taught two. The seventh, at Nicaea with 367 bishops under Tarasius and the legates of Hadrian, in the reign of Constantine and Irene, condemned the iconoclasts. They had trampled and burned the image of Christ, though honor paid to an image passes to its original, as with the cross, the saints' relics, and their churches. Photius begs Michael to keep this faith, lead his people to it, and match his conduct to it.

Διὸ καὶ τῆς τοσαύτης δυσσεβείας οἱ τῶν χριστομάχων 14

therefore also of-the so-great impiety the(-ones) of-the Christ-fighting

τούτων δογμάτων εἰσηγηταὶ, ἀξίαν τὴν δίκην δεδωκότες,

these doctrines introducers worthy the penalty having-paid

ἀφῃρέθησάν τε τῆς ἱερωσύνης, καὶ ἀπὸ πάσης τῆς

were-deprived both of-the priesthood and by all the

Ἐκκλησίας γεγόνασιν ἀνάθεμα· συναπελαθείσης αὐτοῖς

Church have-become anathema having-been-driven-away-with them

καὶ τῆς χριστομάχου αἱρέσεως. Τὸ δὲ ὀρθὸν καὶ

also the Christ-fighting heresy the and right and

ἀπαράτρωτον τῆς ὀρθοδοξίας φρόνημα ἔτι μᾶλλον ταῖς

unwounded of-the orthodoxy mind still more by-the

γραφικαῖς τε καὶ πατρικαῖς μαρτυρίαις ἀνεκηρύχθη

scriptural both and patristic testimonies was-proclaimed

καὶ διέλαμψεν· Ἕνα τὸν Χριστὸν, ἤτοι μίαν αὐτοῦ

and shone-forth one — Christ that-is one his

τὴν ὑπόστασιν, καὶ δύο τὰς φύσεις, θεότητά τε καὶ
the hypostasis and two the natures godhead both and
ἀνθρωπότητα, ἀσυγχύτως καὶ ἀδιαιρέτως ἐνθεωρουμένας,
manhood unconfusedly and undividedly contemplated-in(-him)
τῶν τρισμακαρίστων ἀρχιερέων περιφανῶς θεολογησάντων
the thrice-blessed high-priests clearly having-theologized
καὶ παραδεδωκότων ἀδιστάκτως ὁμολογεῖν καὶ κηρύσσειν
and handed-down unhesitatingly to-confess and to-proclaim
εἰς πάντα τῆς οἰκουμένης τὰ πέρατα. Δῆλον δὲ κἀντεῦθεν,
to all of-the world the ends clear and also-thence
ὡς δι᾽ ὧν μὲν χωλοῖς αἱ βάσεις ὠρθοῦντο, καὶ
that by what indeed for-(the)-lame the steps were-straightened and
τυφλοῖς τὸ πάθος εἰς ὀμμάτων βλάστην ὑπεφύετο,
for-(the)-blind the affliction into of-eyes (a)-sprouting grew
νεκροί τε τῶν πυλῶν ἀνεσπῶντο τοῦ ᾅδου, καὶ πρὸς
(the)-dead both from-the gates were-drawn-up of-the Hades and to
τὸ ζῆν μετετάττοντο, αἵ τε ἄλλαι θεοσημεῖαι, ἃς οὐ
the to-live were-transferred the both other divine-signs which not
ῥᾴδιον ἀριθμεῖν, ἐπετελοῦντο καὶ ἐπεδείκνυντο, τῆς θείας
easy to-count were-performed and were-displayed of-the divine
φύσεως ἐναργῶς παρεδηλοῦτο τὸ ἀξίωμα. Δι᾽ ὧν δὲ
nature clearly was-shown the dignity through what and
κόπους, καὶ πόνους καὶ δίψαν καὶ πεῖναν, καὶ πενίαν, καὶ
toils and labors and thirst and hunger and poverty and
τὰ τούτοις ὑφίστατο συγγενῆ καὶ παραπλήσια, τῆς
the(-things) to-these he-underwent akin and similar of-the
ἀνθρωπίνης οὐσίας ἔτρατο τὸ ἰδίωμα. Ὧν τὰ μὲν
human being was-made-known the property of-which the(-things) indeed
θεοπρεπῶς, τὰ δὲ ἀνθρωποπρεπῶς ὁ αὐτὸς Χριστὸς
God-befittingly the(-things) and man-befittingly the same Christ
ὁ ἀληθινὸς Θεὸς ἡμῶν ἐπιτελέσας καὶ διαπραξάμενος,
the true God our having-performed and accomplished

μίαν μὲν αὐτοῦ καὶ ἐνιαίαν τὴν ὑπόστασιν, δύο δὲ καὶ
one indeed his and single the hypostasis two and also
διαφερούσας τὰς φύσεις, ἐν ἀσυγχύτῳ ἑνώσει, σαφῶς τε
differing the natures in unconfused union clearly both
καὶ ἀναντιῤῥήτῳ λόγῳ παρέστησε καὶ ἐπιστώσατο. Ἀλλ'
and by-irrefutable reason presented and confirmed but
ἐν τούτοις καὶ τὰ τῆς τετάρτης συνόδου.
in these also the(-acts) of-the fourth synod
Ἡ δὲ ἁγία καὶ οἰκουμενικὴ πέμπτη σύνοδος, τέμενος
the and holy and ecumenical fifth synod (as)-precinct
μὲν ἱερὸν αὐτῇ ἡ Κωνσταντίνου μεγαλόπολις ἀφιέρωτο.
indeed holy to-it the of-Constantine great-city had-been-dedicated
Πέντε δὲ καὶ ἑξήκοντα καὶ ἑκατὸν θεοφόρων πατέρων
five and also sixty and hundred of-God-bearing fathers
παρουσίᾳ καὶ συνδρομῇ ἐκρατύνετο. Ὧν ἡγοῦντο
by-(the)-presence and concourse was-strengthened of-whom led
καὶ προέλαμπον, Μηνᾶς μὲν τὴν ἀρχὴν, εἶτα δὲ
and shone-before Menas indeed (at)-the beginning then and
καὶ Εὐτύχιος, τῆς αὐτῆς βασιλίδος, ἐκ διαδοχῆς, τοὺς
also Eutychius of-the same queen(-city) by succession the
ἀρχιερατικοὺς πηδαλιουχήσαντες οἴακας· καὶ Βιγίλιος
high-priestly having-steered helms and Vigilius
ὁ τῆς Ῥώμης τὴν ἱερὰν λαχὼν ἐφορίαν, παρὼν
the(-one) — of-Rome the holy having-obtained oversight present
μὲν τῇ πόλει, οὐ παρὼν δὲ τῇ συνόδῳ· ὃς καὶ μὴ
indeed in-the city not present but at-the synod who also not
πρόθυμος εἰς τὴν συνδρομὴν τῆς ἱερᾶς ὁμηγύρεως κατέστη,
eager for the concourse of-the holy gathering was
ἀλλ' οὐδὲν ἔλαττον ὅμως τὴν κοινὴν τῶν πατέρων
but in-nothing less nevertheless the common of-the fathers
πίστιν ἐπεκύρου λιβέλλῳ. Σὺν οἷς Ἀπολινάριός τε
faith ratified by-(a)-libellus with whom Apollinaris both

ὁ Ἀλεξανδρείας, καὶ Δόμνος ὁ Ἀντιοχείας, τῷ
the(-one) of-Alexandria and Domnus the(-one) of-Antioch with-the
ἀρχιερατικῷ ἀξιώματι κεκοσμημένοι. Καὶ δὴ καὶ Δίδυμος
high-priestly dignity adorned and indeed also Didymus
καὶ Εὐάγριος, Εὐστοχίου τοῦ Ἱεροσολύμων ἀρχιερέως τὸν
and Evagrius of-Eustochius the of-Jerusalem high-priest the
τόπον ἀναπληροῦντες. Τηνικαῦτα δὲ καὶ Ἰουστινιανὸς
place filling then and also Justinian
ὁ κράτιστος ἐν βασιλεῦσι, τῆς Ῥωμαϊκῆς ἀρχῆς τὰς
the mightiest among emperors of-the Roman rule the
φροντίδας ἐχείριζεν, καὶ τῷ ἐκκλησιαστικῷ συνεφώνει
cares handled and with-the ecclesiastical agreed
φρονήματι. Αὕτη τοιγαροῦν ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος
mind this therefore the holy and ecumenical synod
Νεστορίου πάλιν τὰ μιαρὰ παραφυόμενα δόγματα εἰς τὸ
of-Nestorius again the foul growing-up doctrines to the
παντελὲς ἐξεθέρισεν, ἅμα αὐτῷ ἐκείνων τῷ σπορεῖ τῶν
utter reaped-out together with-him of-those the sower of-the
ζιζανίων. Μεθ' ὃν, Θεόδωρον καὶ Διόδωρον· ὧν ὁ
tares after whom Theodore and Diodore of-whom the(-one)
μὲν Ταρσοῦ πόλεως, ὁ δὲ Μοψουεστίας ἐπεσκόπησεν.
indeed of-Tarsus city the(-other) and of-Mopsuestia was-bishop
Οἳ, Νεστορίου πρότερον, τὴν τοιαύτην ὠδίνοντες αἵρεσιν,
who of-Nestorius before the such being-in-labor-with heresy
καὶ ἔγγραφον ἀπολελοίπασι, τῆς νόθου διανοίας τὰ
also in-writing have-left of-the bastard mind the
νόθα καὶ ἔκφυλα κυήματα. Ἔτι δὲ κατεδίκασε καὶ
bastard and alien conceptions still and it-condemned and
ἀνεθεμάτισεν Ὠριγένην, Δίδυμον, Εὐάγριον, παλαιὰ τῶν
anathematized Origen Didymus Evagrius old of-the
πιστῶν ἀῤῥωστήματα, ἄνδρας τὴν Ἑλληνικὴν μυθολογίαν
faithful sicknesses men the Greek mythology

ἐν τῇ τοῦ Θεοῦ Ἐκκλησίᾳ παρεισενεγκεῖν φιλονεικήσαντας.
in the — of-God Church to-bring-in having-striven
Προϋπάρχειν τε γὰρ οὗτοι τὰς ψυχὰς τῶν σωμάτων
to-preexist both for these the souls than-the bodies
ἐληρῴδουν, καὶ πολλὰ σώματα τὴν αὐτὴν μετενδύεσθαι·
prated and many bodies the same to-put-on
δόγμα μιαρὸν καὶ κατάπτυστον καὶ μόνων, ὡς ἀληθῶς,
(a)-doctrine foul and despicable and of-only as truly
ἐκείνων τῶν ψυχῶν ἄξιον. Καὶ τέλος δὲ τῆς ἀτελευτήτου
those the souls worthy and (an)-end too of-the endless
κολάσεως ἐψηφίζοντο. Ἄλλη, τοῦτο, παράκλησις πρὸς
punishment they-decreed another this (an)-encouragement to
ἁμαρτίαν πᾶσαν καὶ ἀπώλειαν. Καὶ τοῖς πονηροῖς δαίμοσι
sin all and destruction and to-the evil demons
τὸ ἀρχαῖον ἀξίωμα ἐχαρίζοντο, ἐπαναδραμεῖν αὐτοὺς εἰς
the ancient dignity they-granted to-run-back them to
τὴν ἄνωθεν δόξαν ἐξ ἧς ἐξέπεσον, ἀναπλάττοντες,
the from-above glory from which they-fell refashioning
Ἔτι δὲ, οὐδὲ τὰ σώματα ταῖς ψυχαῖς ἐβούλοντο
still and not-even the bodies with-the souls they-wished
συνανίστασθαι· γυμνὰς δὲ αὐτὰς σωμάτων ἀνιστῶσιν·
to-rise-together bare and them of-bodies they-raise
οὐκ οἶδ' ὅ, τι καὶ καλοῦντες ἀνάστασιν, εἴπερ
not I-know what (thing) even calling (a)-resurrection if-indeed
τοῦ πεπτωκότος καὶ θανόντος ἡ ἀνάστασις, οὐχὶ
of-the fallen and dead (is)-the resurrection not
δὲ τοῦ ἀεὶ ἑστῶτος καὶ ἐν ἀφθαρσίᾳ διαμένοντος,
and of-the always standing and in incorruption remaining
οἷόν πέρ ἐστιν ἡ ψυχὴ, οὐδὲ τοῦτο δυσωπηθέντες οἱ
such-as indeed is the soul nor this put-to-shame the
ἄθλιοι, ἡλίκον οἷον ἀδίκημα, δι' ὧν ληροῦσι, τοῦ
wretched(-men) how-great what-sort injustice by what they-prate the

δικαίου Κριτοῦ κατηγοροῦσι. Πῶς γὰρ οὐκ ἐσχάτην
just Judge they-accuse how for not (the)-utmost
ἀδικίαν αὐτοῦ καταμαρτυροῦσι, τὰ μὲν συναθλήσαντα
injustice his do-they-testify-against the indeed having-contended-with
σώματα ταῖς ψυχαῖς τοῖς κατ᾽ ἀρετὴν πόνοις τῶν κοινῶν
bodies with-the souls in-the for virtue labors of-the common
ἐπάθλων ἀποστερεῖν αὐτὸν βλασφημοῦντες· τὰ δ᾽ αὖ
prizes to-deprive him blaspheming the(-ones) and in-turn
πάλιν συνεξαμαρτόντα, τῆς κοινῆς αἰτίας καὶ πράξεως
again having-sinned-together of-the common cause and deed
ἀνεπιτίμητα καταλιμπάνειν, μόνας δὲ τὰς ψυχὰς, χωρὶς
unpunished to-leave alone and the souls without
τῶν συνδιαπραξαμένων σωμάτων, ἢ διπλῆν εἰσπράττειν
the having-acted-with(-them) bodies either double to-exact
τιμωρίαν, ἢ διπλῆς ἀξιοῦν μισθαποδοσίας.
punishment or of-double to-deem-worthy recompense
16 Οὐ μόνον δὲ τὰ τοιαῦτα τῶν δυσφημιῶν ὁ ἱερὸς οὗτος τῶν
not only and the such of-the blasphemies the holy this of-the
πατέρων χορὸς ἀπεκήρυξεν, ἀλλὰ καὶ πρός γε τούτοις
fathers choir renounced but also in-addition indeed to-these
(οὐ πολλῷ ἔμπροσθεν χρόνῳ) καθεῖλε καὶ ἀνεθεμάτισεν
not much before in-time deposed and anathematized
Ἄνθιμόν τε τὸν Τραπεζούντιον, τὸ Εὐτυχοῦς ὑποθάλποντα
Anthimus both the Trapezuntine the of-Eutyches cherishing
φρόνημα, καὶ Σεβῆρον, Πέτρον τε τὸν ἀπ᾽ Ἀπαμείας, καὶ
mind and Severus Peter both the(-one) from Apamea and
Ζωορᾶν, καὶ πᾶσαν τὴν πονηρὰν ἐκείνην καὶ πολυκέφαλον
Zooras and all the evil that and many-headed
διασπορὰν καὶ συμμορίαν. Ἀγαπητοῦ μὲν μάλιστα, τοῦ
dispersion and gang of-Agapetus indeed especially the(-one)
Ῥώμης, τῆς εὐαγοῦς προκατάρξαντος πράξεως· συμψήφων
of-Rome the holy having-begun deed fellow-voters

δὲ καὶ συνεργῶν ἀναφανέντων τῶν περιωνύμων ἀρχιερέων·
and also co-workers having-appeared the renowned high-priests
ὧν ὁ μὲν Εὐφραίμιος (ὁ κλεινὸς τῆς Ἀντιόχου
of-whom the(-one) indeed Ephraem the famous of-the(-city) of-Antiochus
δὲ οὗτος), τῶν Ἱεροσολύμων δὲ Πέτρος ὁ ἱερὸς
and this(-one) — of-Jerusalem and Peter the holy
ἐπετρόπευεν. Τούτους οὖν ἅπαντας τὸ θεῖον τῶν ἀρχιερέων
was-guardian these then all the divine of-the high-priests
συνάθροισμα ἐκκηρύξαντές τε καὶ ἀποβαλλόμενοι, τὰ
gathering having-proscribed both and casting-out the
ἀπλανῆ καὶ θεῖα τῆς καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας
unerring and divine of-the catholic and apostolic Church
ἐκράτυνάν τε καὶ ἐπεκύρωσαν δόγματα. Καὶ τὰ μὲν
strengthened both and ratified doctrines and the(-acts) indeed
τῆς οἰκουμενικῆς πέμπτης συνόδου, ἐν τούτοις.
of-the ecumenical fifth synod in these
Ἡ δὲ ἁγία καὶ οἰκουμενικὴ ἕκτη σύνοδος, ἐν τῇ βασιλίδι 17
the and holy and ecumenical sixth synod in the queen
μὲν τῶν πόλεων καὶ αὐτὴ τῶν μυστικῶν τῆς ἀληθείας
indeed of-the cities also it of-the mystical of-the truth
θεαμάτων τὸ ἱερὸν ἐπήγνυτο θέατρον. Ἑβδομήκοντα δὲ
sights the holy fixed theater seventy and
καὶ ἑκατὸν θεοφόροις ἀνδράσι τὸν ἀγῶνα ὑποδυομένη,
also hundred with-God-bearing men the contest entering
λαμπρῶς νικῶσαν ἀπεδείκνυ τὴν εὐσέβειαν. Ταύτης ἀρχηγοὶ
splendidly victorious showed the piety of-it leaders
καὶ τῶν ἄλλων προνομεύειν ἐκρίνοντο ἄξιοι, Γεώργιός
and over-the others to-take-precedence were-judged worthy George
τε, ᾧ τῆς βασιλίδος πόλεως ὁ ἀρχιερατικὸς θεσμὸς
both to-whom of-the queen city the high-priestly office
ὑπῆρχεν ἐγκεχειρισμένος, καὶ Θεόδωρος, καὶ Γεώργιος, ἐν
was entrusted and Theodore and George in

πρεσβυτέρων ἀξιώματι κατειλεγμένοι, ἅμα διακόνῳ
of-presbyters dignity enrolled together-with (the)-deacon
Ἰωάννῃ, οἱ ἀντὶ Ἀγάθωνος, τοῦ ἁγιωτάτου πάπα
John who in-place-of Agatho the most-holy pope
Ῥώμης, εἰς τὴν τῶν ἐξάρχων τάξιν ἠριθμοῦντο· καὶ
of-Rome into the of-the leaders rank were-counted and
τοῦ τῆς Ἀλεξάνδρου δὲ μεγαλοπόλεως θρόνου Πέτρος
of-the of-the(-city) of-Alexander too great-city throne Peter
μοναχὸς τὸν τόπον ἀνεπλήρου. Μεθ' ὧν καὶ Γεώργιος
(a)-monk the place filled with whom also George
μοναχὸς καὶ πρεσβύτερος, εἰς τὸν βαθμὸν τῆς ἀρχιερατικῆς
(a)-monk and presbyter into the rank of-the high-priestly
τῶν Ἱεροσολύμων παρήγγειλε καθέδρας· οὗτοι δὲ, σὺν
— of-Jerusalem advanced seat these and with
τοῖς ἄλλοις ἱεροῖς καὶ ἁγίοις πατράσι, Σέργιον, Πύῤῥον,
the other holy and saintly fathers Sergius Pyrrhus
Παῦλον, Κωνσταντινουπόλεως κατάρξαντας, καὶ Ὀνώριον
Paul of-Constantinople having-been-leaders and Honorius
Ῥώμης, Κῦρόν τε Ἀλεξανδρείας, καὶ Θεόδωρον τὸν
of-Rome Cyrus both of-Alexandria and Theodore the(-one)
τῆς Φαρὰν, τὴν ἀλληλόπλοκον τοῦ ψεύδους σειρὰν
— of-Pharan the interwoven of-the lie chain
διαῤῥήξαντες· οὐ μὴν ἀλλὰ καὶ Μακάριον Ἀντιοχείας,
having-broken not indeed but also Macarius of-Antioch
ἅμα Στεφάνῳ τῆς αἱρέσεως μαθητῇ, σὺν γέροντί τινι
together-with Stephen of-the heresy (a)-disciple with old-man some
ἀθλίῳ τοὔνομα Πολυχρονίῳ, ἐπιπλακέντας αὐτοῖς, καὶ
wretched by-name Polychronius entangled with-them and
τῆς ἐκείνων δυσσεβείας ὑπερμαχεῖν μελετήσαντας, ὑπὸ
the their impiety to-champion having-practiced under
δικαίαν καταδίκην ἐποιήσαντο· ὅτι μίαν θέλησιν καὶ
just condemnation made because one will and

μίαν ἐνέργειαν ἐπὶ Χριστοῦ, τοῦ ἀληθινοῦ Θεοῦ ἡμῶν,
one operation in Christ the true God our
τοῦ ἐκ δύο πεφυκότος φύσεων, δυσσεβεῖ καὶ ἀλόγῳ
the(-one) from two being natures with-impious and irrational
φρονήμασι ἐτόλμησαν ἀποφήνασθαι, μηδὲ τοῦτο λογισμοῖς
minds they-dared to-declare not-even this in-reasonings
ἀναλαβόντες οἱ ἀσύνετοι, ῥᾷδιον ὂν καὶ πρόχειρον εἰς
having-taken-up the senseless(-men) easy being and ready for
κατάληψιν, ὡς οὐκ ἔστι, τῆς αὐτῆς ἐνεργείας, χωλὸν
comprehension that not it-is of-the same operation (a)-lame(-man)
κατ᾽ ἐξουσίαν ὀρθῶσαι· καὶ κόπους ὁδοιπορίας μετέρχεσθαι·
with authority to-straighten and toils of-journey to-undergo
οὐδὲ τυφλοὺς ὀμματῶσαι, καὶ γῆν σιάλῳ δακτύλων ἔργοις
nor (the)-blind to-give-eyes and earth with-spittle of-fingers by-works
φυρᾶσαι, καὶ πηλὸν ποιῆσαι καὶ ἐπιβαλεῖν τοῖς ὄμμασιν
to-knead and clay to-make and to-put on-the eyes
οὐδὲ νεκρὸν ἀναστῆσαι, καὶ δακρύειν ἐπὶ τελευτήσαντι.
nor (a)-dead(-man) to-raise and to-weep over (one)-having-died
Οὐ μὴν οὐδὲ τῆς αὐτῆς ἐστι θελήσεως, παρελθεῖν αἰτεῖσθαι
not indeed not-even of-the same is-it will to-pass to-ask
τὸ ποτήριον τοῦ θανάτου, καὶ δόξαν αὐτῷ καλεῖν πάλιν,
the cup of-the death and glory for-himself to-call again
καὶ βούλεσθαι τὸ ἀθέλητον. Ἀλλὰ πῶς οὐχὶ συνήσθοντο
and to-wish the unwilled but how not did-they-perceive
διὰ τούτων, καὶ τῶν φύσεων τὴν διαφορὰν ἐξαρνούμενοι;
through these also of-the natures the difference denying
πᾶσα γὰρ φύσις πηγὴ ἐνεργείας, καὶ ταῖς διαφόροις
every for nature (is)-a-spring of-operation and with-the different
ἐνεργείαις αἱ φυσικαὶ θελήσεις συνδιασχίζονται. Καὶ εἰ,
operations the natural wills are-split-together and if
κατὰ τὴν ἐν αὐτοῖς πλάνην, ἡ ἐνέργεια καὶ ἡ θέλησις
according-to the in them error the operation and the will

μία, καὶ ἡ φύσις πάντως ἐξ ἧς ταῦτα, μία. Εἰ δὲ
(is)-one also the nature wholly from which these(-come) (is)-one if but
δύο αἱ φύσεις (οὔπω γὰρ εἰς τοῦτο μανίας ἐξώκειλαν, ἐν
two the natures not-yet for into this of-madness they-ran-aground in
ὀφθαλμοῖς ἔχοντες τὴν διασποράν τῶν καταρξάντων
eyes having the dispersion of-the(-ones) having-led
καὶ ἀπώλειαν), πῶς οὐχὶ ἑκατέρα πηγάσει τὴν οἰκείαν
and destruction how not each will-spring-forth the own
ἐνέργειαν καὶ τὴν θέλησιν; Ἀλλ' οὗτοι μὲν τῆς αὐτῶν καὶ
operation and the will but these indeed of-the their-own and
δυσφήμου δόξης οὐδὲν προτιμήσαντες, σὺν αὐτῇ ἐκείνῃ,
ill-famed opinion nothing having-preferred with it itself
τῷ αἰωνίῳ κατεδικάσθησαν ἀναθέματι. Δύο δὲ θελήσεις
to-the eternal were-condemned anathema two and wills
φυσικὰς καὶ δύο ἐνεργείας ἐπὶ τοῦ ἑνὸς Χριστοῦ τοῦ Θεοῦ
natural and two operations in the one Christ — God
ἡμῶν, τῶν θεοφόρων Πατέρων ἱερολογήσας ὁ σύλλογος,
our of-the God-bearing Fathers having-sacredly-spoken the assembly
ταῖς ἁπανταχοῦ Ἐκκλησίαις τὸ διπλοῦν ὁμολογεῖν καὶ
to-the everywhere Churches the twofold to-confess and
κηρύσσειν, ὥσπερ τῶν φύσεων, οὕτω καὶ τῶν ἐνεργειῶν
to-proclaim as of-the natures so also of-the operations
καὶ θελήσεων, ὀρθοδόξως παραδεδώκασι. Κωνσταντῖνος
and wills orthodoxly have-handed-down Constantine
δὲ τηνικαῦτα, ὁ ἀπόγονος Ἡρακλείου, τὸν προγονικὸν
and then the descendant of-Heraclius the ancestral
τῆς βασιλείας κλῆρον ἐχρημάτιζεν ἀναδεδεγμένος. Τά
of-the kingship lot was-styled having-received the(-things)
τε ἄλλα συμπράττων τῇ συνόδῳ, καὶ τὸ ὀρθὸν τῆς
both other cooperating with-the synod and the right of-the

Ἐκκλησίας φρόνημα πρεσβεύων. Ἀλλ' ἐν τούτοις μὲν καὶ
Church mind championing but in these indeed also
ἡ ἕκτη.
the sixth
Ἡ δ' ἁγία καὶ οἰκουμενικὴ ἑβδόμη σύνοδος, Νικαίαν μὲν, 18
the and holy and ecumenical seventh synod Nicaea indeed
τῆς Βιθυνῶν μητρόπολιν οὖσαν, καὶ τῶν ὀρθῶν δογματικὸν
of-the Bithynians metropolis being and of-the right doctrinal
δικαστήριον πάλαι γεγονυῖαν, καὶ αὐτὴ τῆς εὐσεβείας
court long-ago having-become also it of-the piety
κριτήριον ἔδειξεν, ἑπτὰ μὲν καὶ ἑξήκοντα καὶ τριακοσίων
tribunal showed seven indeed and sixty and three-hundred
ἱερῶν ἀνδρῶν τῷ πλήθει πλατυνομένη, ταξιάρχους δὲ
of-holy men by-the multitude enlarged (as)-commanders and
καὶ πρωτοστάτας τῆς ἱερᾶς αὐτῶν καὶ μεγάλης φάλαγγος
also front-rank-men of-the holy their and great phalanx
προβαλλομένη, Ταράσιόν τε τὸν ἐν ἀρχιερεῦσι Θεοῦ
putting-forward Tarasius both the(-one) among high-priests of-God
περιβόητον (θεῖος οὗτος καὶ πανάριστος ἀνὴρ, καὶ τῆς
renowned divine this and all-best man and of-the
βασιλίδος πόλεως τοὺς ἱεραρχικοὺς οἴακας, εἴπερ τις ἄλλος,
queen city the hierarchical helms if any other
περιάγειν ἄξιος), καὶ δὴ καὶ Πέτρον τὸν εὐλαβέστατον,
to-turn worthy and indeed also Peter the most-devout
πρωτοπρεσβύτερον τῆς κατὰ Ῥώμην ἁγίας Ἐκκλησίας, καὶ
archpresbyter of-the in Rome holy Church and
Πέτρον ἄλλον, πρεσβύτερον καὶ αὐτὸν, καὶ τῆς ἐκεῖσε μονῆς
Peter another presbyter also himself and of-the there monastery
ἡγούμενον τοῦ ἁγίου Σάββα· οἳ τῆς ἀποστολικῆς καθέδρας
abbot of-the holy Sabas who of-the apostolic seat
διεκληροῦντο τὸν τόπον, Ἀδριανοῦ τότε τὸ ἀρχιερατικὸν
were-allotted the place Hadrian then the high-priestly

κοσμοῦντος ἀξίωμα. Ἅμα δὲ τούτοις, Ἰωάννην καὶ Θωμᾶν,
adorning dignity together and with-these John and Thomas
ἄνδρας μοναδικῇ πολιτείᾳ περιωνύμους, καὶ ἱερατικῇ τιμῇ
men by-monastic life renowned and by-priestly honor
διαλάμποντας, καὶ τῆς ἀνατολικῆς ἁπάσης διοικήσεως
shining-through and of-the eastern whole diocese
τῶν ἀποστολικῶν καὶ μεγάλων θρόνων τοποτηρητὰς,
of-the apostolic and great thrones locum-tenentes
καὶ τὸ τῶν ἀρχιερέων προνόμιον ἔχοντας· λέγω δὴ
and the of-the high-priests prerogative having I-mean indeed
Ἀπολιναρίου τε, καὶ Θεοδωρήτου, καὶ Ἡλία· ὧν ὁ
of-Apollinaris both and of-Theodoret and of-Elias of-whom the(-one)
μὲν Ἀλεξανδρείας, ὁ δὲ Ἀντιοχείας, καὶ ὁ λοιπὸς δὲ
indeed over-Alexandria the(-other) and over-Antioch and the remaining too
Ἱεροσολύμων, ἱεροπρεπῶς τε καὶ πανσόφως προειστήκεισαν.
over-Jerusalem in-holy-fashion both and all-wisely presided
Τότε Κωνσταντῖνος καὶ Εἰρήνη, ὀρθοδοξίας στεφάνῳ
then Constantine and Irene of-orthodoxy with-(the)-crown
κοσμούμενοι, [καὶ] τὴν αὐτοκράτορα τῆς Ῥωμαίων ἀρχῆς
adorned also the sovereign of-the of-Romans rule
πορφυρίδα ἐστολίζετο. Αὕτη τοιγαροῦν ἡ ἱερὰ καὶ
purple was-robed-in this therefore the holy and
μεγάλη σύνοδος, ἀρτιφανῆ τε καὶ βάρβαρον αἵρεσιν,
great synod newly-appearing both and barbarous heresy
ὑπὸ δυσσεβῶν τε καὶ ἀνιέρων ἀνδρῶν παρεισαχθεῖσαν,
by impious both and unholy men brought-in
θεοκρίτῳ καὶ κοινῷ ψηφίσματι κατεδίκασε, καὶ τοὺς
by-God-judged and common decree condemned and the
εἰσηγητὰς καὶ προμάχους αὐτῆς τῷ αὐτῷ συνυποβάλλουσα
introducers and champions its to-the same subjecting
κρίματι. Οὗτοι γὰρ οἱ δείλαιοι Χριστὸν τὸν ἀληθινὸν
judgment these for the wretched(-men) Christ the true

Θεὸν ἡμῶν βλασφημεῖν οὐχ ὁμολογοῦντες τοῖς ῥήμασι,
God our to-blaspheme not confessing in-the words
διὰ τῶν ἔργων πᾶσαν ἐπενόουν ὕβριν καὶ βλασφημίαν
through the works every devised outrage and blasphemy
καὶ ἀσέλγειαν· καὶ αὐτὸν ἐκεῖνον δυσφημεῖν ἀμέσως καὶ
and licentiousness and him himself to-defame directly and
χωρίς τινος παραπετάσματος οὐ θαῤῥήσαντες, διὰ τῆς
without some veil not daring through the
σεπτῆς εἰκόνος τὸ πᾶν αὐτῶν τῆς Χριστομάχου γνώμης
august image the whole their of-the Christ-fighting mind
ἐξεπλήρουν θέλημα. Εἴδωλον γὰρ (ὦ τολμηρᾶς καὶ
fulfilled will (an)-idol for O(-for) of-daring and
ἀθέου γλώσσης καὶ διανοίας ἀπήχημα!) τὴν προσκυνητὴν
godless tongue and mind (the)-echo the venerable
εἰκόνα Χριστοῦ, δι᾽ ἧς εἰδώλων πλάνη διώκεται,
image of-Christ through which of-idols error is-pursued
καθυβρίζοντες, καὶ πάσαις αὐτὴν ἀτιμίαις περιβάλλοντες,
outraging and with-all it dishonors surrounding
ἀνὰ τὰς ἀγορὰς καὶ τὰς λεωφόρους ποσὶ κατεπάτουν,
through the marketplaces and the highways with-feet they-trampled
περιέσυρον, πυρὶ παρεδίδοσαν. Θέαμα Χριστιανοῖς
they-dragged-around to-fire they-gave-over (a)-sight for-Christians
ἐλεεινὸν, καὶ τῆς Ἑλληνικῆς Χριστομαχίας μόνης ἄξιον.
pitiable and of-the Greek Christ-fighting alone worthy
Τὰ αὐτὰ δὲ καὶ κατὰ τῶν ἄλλων ἱερῶν εἰκονισμάτων,
the same and also against the other holy images
ποσὶ ταχεινοῖς ἐκχέαι αἷμα, χερσί τε παλαμναίαις καὶ
with-feet swift to-shed blood with-hands both murderous and
βεβήλοις χείλεσιν ἐνησέλγαινον. Καὶ κόρον οὐδένα τῆς
with-profane lips they-wantoned and satiety none of-the
τηλικαύτης μανίας καὶ παραπληξίας οὐδαμῶς ἐλάμβανον
so-great madness and derangement in-no-way took

οἱ ἀλάστορες. Ἀλλὰ τῶν Ἑλληνικῶν βδελυγμάτων οὐδὲν
the accursed-ones but than-the Greek abominations in-nothing
ἔλαττον, εἰ καὶ μὴ μᾶλλον τὰ Χριστιανῶν ἱερὰ σύμβολά
less if even not rather the of-Christians holy symbols
τε καὶ ἐκτυπώματα, διὰ μίσους ἄγοντες, ἐβδελύσσοντο·
both and imprints in hatred holding abhorred
δι' ὧν αὐτοῖς καὶ ὁ ἄσπονδος πόλεμος κατὰ Χριστοῦ
through which for-them also the truceless war against Christ
καὶ τῶν αὐτοῦ ἁγίων συνεκροτεῖτο καὶ ἐκρατύνετο.
and the his saints was-joined and was-strengthened

19 Δῆλον γὰρ ἅπασιν, ὡς ἡ τιμὴ τῶν εἰκονισμάτων τιμὴ
clear for to-all that the honor of-the images honor
γίνεται τῶν εἰκονιζομένων· ὥσπερ καὶ ἡ ἀτιμία εἰς
becomes of-the(-ones) imaged as also the dishonor to
αὐτὰ διαβαίνει τὰ εἰκονιζόμενα. Ἀλλ' οὗτοι τὰ νέα τῶν
them passes the imaged(-ones) but these the new of-the
Χριστομάχων Ἰουδαίων γεννήματα, δι' ὧν μὲν τὴν σεπτὴν
Christ-fighting Jews offspring by what indeed the august
εἰκόνα Χριστοῦ, καὶ τῶν αὐτοῦ ἁγίων ἐνύβριζον, τὸ
image of-Christ and of-the his saints they-outraged the
προγονικὸν ἀνεπλήρουν ὑστέρημα, εἰς τὰ τῶν Ἰουδαίων
ancestral fulfilled deficiency into the of-the Jews
τολμήματα ἐκφερόμενοι, καὶ νικᾷν φιλονεικοῦντες τῇ
audacities carried-away and to-conquer striving by-the
ὑπερβολῇ τῆς προθυμίας τοὺς γεννήτορας. Δι' ὧν δὲ,
excess of-the eagerness the begetters by what and
Χριστιανῶν ἐν μέσῳ, οὐκ ἔσχον τολμῆσαι τὸν Χριστὸν
of-Christians in (the)-midst not they-could to-dare — Christ
καὶ χείλεσιν ἀπαρνήσασθαι, καὶ αὐτοῦ ἐκείνου τοῦ
even with-lips to-deny also from-very that the
Ἰουδαϊκοῦ καὶ πατρῴου ζήλου ἠλέγχοντο διαπίπτοντες,
Jewish and ancestral zeal they-were-convicted falling-away

καὶ νόθον καὶ ταύτην αὐτῶν δεικνύντες τὴν μίμησιν, καὶ
and bastard also this their showing the imitation and
μηδαμοῦ στάσιν ἔχοντες, ἀλλ᾽ ὥσπερ τῷ κακῷ καρωθέντες
nowhere standing having but as by-the evil stupefied
τῆς αἱρέσεως, ὧδε κἀκεῖσε διερῥιπτοῦντο καὶ παρεφέροντο.
of-the heresy here and-there they-were-tossed and were-carried-aside
Χριστιανοὺς μὲν γὰρ ἑαυτοὺς ὀνομάζοντες, κατὰ Χριστοῦ
Christians indeed for themselves naming against Christ
ἐφρυάττοντο· καὶ τὴν Ἰουδαίων κλῆσιν οὐ προσιέμενοι, τὸ
they-snorted and the of-Jews name not admitting the
Χριστομάχον αὐτῶν παρεζήλουν διὰ τῆς εἰκονομαχίας καὶ
Christ-fighting(-spirit) their they-rivaled through the icon-fighting and
ὑπερέβαλλον. Οὐ μόνον δὲ, ἀλλὰ καὶ τὸ τῆς εἰδωλολατρείας
surpassed not only and but also the of-the idolatry
ἐκκλίνοντες ὄνομα, οὐδὲν εἰδωλολατρῶν ἀνεκτότερα εἴς τε
declining name nothing than-idolaters more-tolerable to both
Χριστιανοὺς αὐτοὺς καὶ εἰς τὰ τῶν Χριστιανῶν θεῖα καὶ
Christians themselves and to the of-the Christians divine and
ἄχραντα μυστήρια ἐπεδείξαντο. Δι᾽ ὃν τούτους μὲν,
undefiled mysteries displayed because-of which these indeed
ὅσοι μὴ τῆς μοιχαλίδος ταύτης καὶ πολυσπόρου καὶ
as-many-as not of-the adulterous this and of-many-seeds and
συμπεφυρμένης δόξης φυγεῖν ἠθέλησαν τὴν δυσγένειαν, ὡς
mixed-up opinion to-flee wished the low-birth as
νόθα γένη καὶ ἔκφυλα τῆς τῶν πιστῶν εὐγενείας, ἡ
bastard races and alien from-the of-the faithful nobility the
ἁγία καὶ οἰκουμενικὴ διακρίνασα σύνοδος, δεσμοῖς ἀλύτοις
holy and ecumenical having-distinguished synod to-bonds unloosable
τοῦ ἀναθέματος καθυπέβαλε· τὴν δὲ εἰκόνα Χριστοῦ τοῦ
of-the anathema subjected the and image of-Christ the
ἀληθινοῦ Θεοῦ ἡμῶν, κατὰ τὰς ἀνέκαθεν ἀποστολικάς
true God our according-to the from-of-old apostolic

τε καὶ Πατρικὰς παραδόσεις, καὶ τὰς τῶν ἱερῶν
both and Patristic traditions and the of-the holy
Λογίων ἐκφαντορίας ἐπὶ τιμῇ καὶ σεβασμιότητι τοῦ
Oracles revelations for (the)-honor and venerableness of-the(-one)
εἰκονιζομένου, προσκυνεῖσθαι καὶ τιμᾶσθαι, ψήφοις ἁπάσαις
imaged to-be-venerated and to-be-honored with-votes all
ἐπεκύρωσέν τε καὶ ἐπεσφραγίσατο· τῆς προσκυνήσεως
ratified both and sealed of-the veneration
καὶ τιμῆς δηλονότι προσαγομένης, καθ' ὃν τρόπον καὶ
and honor evidently being-offered in which way also
τοῖς ἄλλοις ἱεροῖς τύποις καὶ συμβόλοις τῆς καθ' ἡμᾶς
to-the other holy types and symbols of-the among us
ἁγιωτάτης λατρείας προσερχόμεθα. Οὐ γὰρ ἐν αὐτοῖς
most-holy worship we-approach not for in them
ἱστῶμεν καὶ συμπερικλείομεν τὴν τιμὴν καὶ προσκύνησιν,
do-we-stop and shut-up the honor and veneration
οὐδ' εἰς ἑτερόφυλα καὶ διάφορα τέλη σχιζόμεθα· ἀλλὰ διὰ
nor into foreign and different ends are-we-split but through
τῆς φαινομένης διαφόρου καὶ μεριστῆς αὐτῶν θεραπείας
the visible different and divided their service
καὶ προσκυνήσεως, ἱεροπρεπῶς τε καὶ ἀδιαιρέτως εἰς
and veneration holily both and undividedly to
τὴν ἀμέριστον ἐκείνην ἑνοειδῆ τε καὶ ἑνοποιὸν θεότητα
the undivided that one-formed both and unifying godhead
ἀναγόμεθα.
we-are-led-up

20 Οὕτω τὸν τίμιον σταυρὸν προσκυνοῦμεν· ἐν ᾧ τὸ
thus the precious cross we-venerate on which the
Δεσποτικὸν ἐξετανύσθη σῶμα, καὶ τὸ τοῦ κόσμου καθάρσιον
Master's was-stretched-out body and the of-the world cleansing
ἀνέβλυσεν αἷμα· καὶ ἡ τοῦ ξύλου φύσις ταῖς ἐκεῖθεν
gushed-forth blood and the of-the wood nature by-the from-there

ῥοαῖς ἀρδευθεῖσα τὴν ἀγήρω ζωὴν ἐβλάστησεν ἀντὶ τοῦ
streams watered the ageless life sprouted instead-of the
θανάτου. Οὕτω τὸν τύπον τοῦ σταυροῦ προσκυνοῦμεν, δι᾽
death thus the figure of-the cross we-venerate through
οὗ δαιμόνων ἐλαύνεται στίφη, καὶ πάθη θεραπεύεται
which of-demons are-driven-away (the)-throngs and passions are-healed
ποικίλα· τῆς ἅπαξ ἐν τῷ πρωτοτύπῳ χάριτος καὶ δυνάμεως
various of-the once in the prototype grace and power
ἐνεργηθείσης, καὶ μέχρις αὐτῶν τῶν τύπων, μετὰ τῆς
having-been-wrought and as-far-as very the figures with the
ὁμοίας ἐνεργείας συμπροϊούσης. Τούτων τοιγαροῦν ἕκαστον,
like operation proceeding-together of-these therefore each
τήν τε Χριστοῦ εἰκόνα φημὶ, καὶ αὐτὸν τὸν σταυρὸν,
the both of-Christ image I-mean and itself the cross
καὶ δὴ καὶ τοῦ σταυροῦ τὸν τύπον, παραπλησίως
and indeed also of-the cross the figure alike
τῇ σεβασμιότητι καὶ προσκυνήσει ἐξοσιοῦντες, οὐκ ἐν
with-the venerableness and veneration hallowing not in
αὐτοῖς περιγράφομεν καὶ περιορίζομεν τὴν τιμὴν καὶ τὸ
them do-we-circumscribe and limit the honor and the
σέβας, ἀλλ᾽ εἰς τὸν δι᾽ ἡμᾶς ἐνανθρωπήσαντα πλούτῳ
reverence but to the(-one) for us made-man by-wealth
φιλανθρωπίας ἀφάτῳ, καὶ τὸν ὑπὲρ ἡμῶν ἐπονείδιστον
of-love-of-mankind unspeakable and the for us shameful
θάνατον ἑκουσίως ὑπενεγκόντα, ταύτην ἀναφέρομεν καὶ
death willingly having-undergone it we-refer and
ἀνιεροῦμεν. Οὕτω δὴ καὶ ναοὺς ἁγίων, καὶ τάφους, καὶ
consecrate thus indeed also temples of-saints and tombs and
λείψανα, πιστοῖς βρύοντα ἰάσεις, πιστῶς προσκυνοῦμεν,
relics for-(the)-faithful gushing healings faithfully we-venerate
τὸν αὐτοὺς δοξάσαντα Χριστὸν τὸν Θεὸν ἡμῶν μεγαλύνοντες
the them having-glorified Christ — God our magnifying

καὶ ἀνευφημοῦντες· καὶ δὴ καὶ εἴ τι τούτοις, κατὰ τὰς
and praising and indeed also if anything to-these in the
μυστικὰς καὶ ἁγίας ἡμῶν τελετὰς, ἐστὶ παραπλήσιον, διὰ
mystical and holy our rites is similar through
τῆς ἐν αὐτοῖς ἐνεργουμένης δωρεᾶς τε καὶ εὐεργεσίας,
the in them worked gift both and benefaction
τὸ ἀρχικόν τε καὶ πρωτουργὸν αἴτιον ἐπιγινώσκομέν τε
the original both and first-working cause we-recognize both
καὶ δοξολογοῦμεν. Δι' ὃ καὶ τῶν μακαρίων ἐκείνων
and glorify because-of which also of-the blessed those
καὶ ἱερῶν ἀνδρῶν ἡ θεοφόρος καὶ ἁγία πανήγυρις οὐ
and holy men the God-bearing and holy festal-assembly not
μόνον τὴν εἰκόνα Χριστοῦ, καθάπερ ἔφαμεν, ἀλλά γε
only the image of-Christ as we-said but indeed
δὴ καὶ τῆς παναχράντου καὶ ἀειπαρθένου Δεσποίνης
indeed also of-the all-undefiled and ever-virgin Lady
ἡμῶν Θεοτόκου, καὶ πάντων τῶν ἁγίων τὰς ἱερὰς
our God-bearer and of-all the saints the holy
εἰκόνας, κατ' ἀναλογίαν τῆς τῶν πρωτοτύπων ὑπεροχῆς
images in proportion to-the of-the prototypes eminence
καὶ σεβασμιότητος, τιμᾶσθαι καὶ προσκυνεῖσθαι, κοινῶν
and venerableness to-be-honored and to-be-venerated of-common
θεσπισμάτων ὅροις ἐπεσφράγισέ τε καὶ ἐπεκύρωσε.
decrees by-definitions sealed both and ratified
Καὶ γὰρ καὶ δι' αὐτῶν εἰς ἑνοποιόν τινα καὶ συναγωγὸν
and for also through them to (a)-unifying some and gathering
ἀναγόμεθα θεωρίαν, καὶ τῆς πρὸς τὸ ἀκρότατον τῶν
we-are-led-up contemplation and of-the toward the highest of-the
ὀρεκτῶν δι' αὐτῆς ἀξιούμεθα θείας καὶ ὑπερφυοῦς
desirable(-things) through it we-are-deemed-worthy divine and supernatural
συναφείας. Ἀλλὰ ταῦτα μὲν σοφῶς τε καὶ θεαρέστως
union but these(-things) indeed wisely both and God-pleasingly

τελεσαμένη, διώρισεν· πᾶσαν δὲ αἱρετικὴν νόσον καὶ πᾶσαν
having-accomplished it-defined all and heretical disease and all
ἀκοσμίαν τῆς λογικῆς ἀγέλης ἀπελάσασα, τὸν οἰκεῖον
disorder from-the rational flock having-driven-away the own
κόσμον καὶ τὸ κάλλος τὴν Ἐκκλησίαν ἐπαναλαβοῦσαν
adornment and the beauty the Church having-taken-back
ὑπέδειξε, καὶ οἷα δὴ νύμφην, οὐκ ἐν κροσσωτοῖς χρυσοῖς,
it-showed and as indeed (a)-bride not in tasseled golden(-robes)
ἀλλ' ἐν ἱεροῖς ἐξωραϊσθεῖσαν εἰκονίσμασιν, ἐκ δεξιῶν τοῦ
but in holy adorned images at (the)-right of-the
νυμφίου Χριστοῦ παραστήσασα, ἱλαροῖς καὶ χαίρουσιν
bridegroom Christ having-set with-cheerful and rejoicing
ὀφθαλμοῖς καθορᾶσθαι καὶ ἐναγλαΐζεσθαι παντὶ τῷ τῶν
eyes to-be-beheld and to-be-gloried-in by-all the of-the
πιστῶν πληρώματι παρεσκεύασεν.
faithful fullness it-made-ready

Αὕτη τῆς πίστεως ἡμῶν τῶν Χριστιανῶν ἡ καθαρὰ καὶ 21
this (is)-of-the faith of-us the Christians the pure and
ἀμώμητος ὁμολογία· αὕτη τῆς ἀχράντου καὶ εἰλικρινοῦς
blameless confession this of-the undefiled and sincere
λατρείας ἡμῶν, καὶ τῶν περὶ αὐτὴν σεπτῶν μυστηρίων,
worship our and of-the about it august mysteries
ἡ θεόσοφος μυσταγωγία· κατὰ ταύτην, μέχρι βίου
the God-wise initiation according-to this until of-life
δυσμῶν, καὶ φρονοῦντες καὶ πιστεύοντες καὶ πολιτευόμενοι,
(the)-setting both thinking and believing and living
πρὸς τὴν ἀνατολὴν τοῦ νοητοῦ ἡλίου ἐπειγόμεθα, τῆς
toward the rising of-the intelligible sun we-hasten of-the
ἐκεῖθεν ἀνεσπέρου αὐγῆς καὶ λαμπρότητος τρανότερόν τε
from-there eveningless radiance and splendor more-clearly both
καὶ τελειότερον ἀπολαύσοντες. Ταύτην προσήκει καὶ τὴν
and more-perfectly going-to-enjoy this befits also the

ὑμετέραν θεοφρούρητον σύνεσιν ἤδη, πρὸς τὸν ἡμέτερον
your God-guarded understanding already toward the our
κλῆρον τῆς εὐσεβείας ἀφορῶσαν, εἰλικρινεῖ διαθέσει, καὶ
lot of-the piety looking with-sincere disposition and
γνώμης εὐθύτητι, καὶ ἀδιστάκτῳ πίστει ἀποδέχεσθαι
with-straightness of-mind and with-unwavering faith to-receive
καὶ στέργειν, καὶ μήτε δεξιᾷ μήτε ἀριστερᾷ, μηδὲ ἐπὶ
and to-cherish and neither to-(the)-right nor to-(the)-left nor for
βραχὺ, ταύτης ἀποκλίνειν. Τοῦτο γὰρ τῶν ἀποστόλων
(a)-little from-it to-swerve this for (is)-of-the apostles
τὸ κήρυγμα, τοῦτο τῶν οἰκουμενικῶν συνόδων τὸ φρόνημα.
the proclamation this of-the ecumenical synods the mind
Διὸ οὐ μόνον σεαυτὸν φρονεῖν οὕτω δεῖ καὶ
therefore not only yourself to-think so (it)-is-needful and
[τὸ] δοξάζειν, ἀλλὰ καὶ τοὺς ὑπὸ σὲ τεταγμένους εἰς
the to-hold-opinion but also the(-ones) under you ranked into
τὸ αὐτὸ τῆς ἀληθείας φρόνημα χειραγωγεῖν, καὶ πρὸς
the same of-the truth mind to-lead-by-the-hand and to
τὴν αὐτὴν καταρτίζειν πίστιν, καὶ μηδὲν τῆς τοιαύτης
the same to-fit faith and nothing than-the such
σπουδῆς καὶ ἐπιμελείας ἡγεῖσθαι τιμιώτερον. Ἄρχοντος
zeal and care to-think more-precious (it-is)-of-a-ruler
γὰρ ὡς ἀληθῶς, μὴ τῆς ἰδίας μόνον σωτηρίας ποιεῖσθαι
for as truly not of-the own only salvation to-make
φροντίδα, ἀλλὰ καὶ τὸν ἐμπιστευθέντα λαὸν τῆς ἴσης
care but also the entrusted people of-the equal
ἀξιοῦν προνοίας, καὶ εἰς τὴν αὐτὴν τῆς θεογνωσίας
to-deem-worthy providence and into the same of-the knowledge-of-God
χειραγωγεῖν τε καὶ προσκαλεῖσθαι τελειότητα. Μὴ τοίνυν
to-lead-by-the-hand both and to-call perfection not therefore
τῶν ἐλπίδων ἡμᾶς διαψευσθῆναι ποιήσῃς, ἃς ἡ σὴ
from-the hopes us to-be-cheated may-you-make which the your

περὶ τὰ καλὰ ῥοπή τε καὶ εὐηκοία παρέσχε
toward the good(-things) inclination both and ready-hearing provided
προβάλλεσθαι· μηδὲ τοὺς πόνους καὶ τοὺς ἀγῶνας, οὓς
to-put-forward nor the labors and the contests which
ὑπὲρ τῆς ὑμετέρας σωτηρίας ἀνεδεξάμεθα χαίροντες,
for the your salvation we-undertook rejoicing
ματαίους ἐλέγξῃς· μηδ' ἄρχεσθαι μὲν προθυμίᾳ τοῦ θείου
vain may-you-prove nor to-begin indeed with-eagerness of-the divine
κηρύγματος ὑποδέχεσθαι τοὺς λόγους, αὐτὸν ἐπιδείξῃς,
proclamation to-receive the words yourself may-you-show
εἰς ῥαθυμίαν δὲ τὴν προθυμίαν καταλύσεις. ἀλλ' ὅμοιον
into laziness and the eagerness will-you-dissolve but like
μὲν τῇ ἀπαρχῇ τὸ τέλος, σύμφωνον δὲ τὴν πολιτείαν
indeed to-the first-fruits the end in-harmony and the conduct
τῇ πίστει, κοινὸν δὲ ἀγαθὸν καὶ γένους καὶ πατρίδος
with-the faith (a)-common and good both of-race and of-fatherland
τὴν σὴν διδοὺς ἐξουσίαν καθορᾶσθαι καὶ ὀνομάζεσθαι, τὴν
the your granting authority to-be-beheld and to-be-named the
ἐμὴν ἐπὶ σοὶ χαρὰν καὶ εὐφροσύνην διατήρει ἀνεξάλειπτον.
my over you joy and gladness keep indelible

Πρὸς Μιχαὴλ τὸν ἄρχοντα Βουλγαρίας

TO MICHAEL OF BULGARIA · III · FAITH AND CONDUCT

The devil has raised heresy after heresy against the faith and been beaten each time: in a faith so pure any distortion shows at once, as a stain shows on a beautiful body, and as a ruler's small faults are noticed where a commoner's pass unseen. Photius tells Michael, whom he compares to Constantine, to build on his faith good deeds, gold and silver rather than straw, and, wishing he could be present, sets out his counsels in writing. Love of God and of neighbor contains the other commandments, for whoever loves his neighbor as himself will not kill, steal, commit adultery, or bear false witness. Michael is to pray alone and with his people, build churches, and offer God a pure life, since sacrifice belongs to the priests. He is to train his judgment by study, by the record of older deeds, and by the company of wise men. A ruler's bearing, dress, hair, and gait should be seemly, neither effeminate nor careless, and his speech neither hurried nor slow. He should avoid laughter and foul talk, keep his ears open to the wronged, and turn from slanderers. He should be slow to make friends and keep them, choose the best, and prefer friends who tell the truth to flatterers.

22 Ἀλλ' ὅρα δή μοι λοιπὸν, φιλόχριστε καὶ πνευματικὲ ἡμῶν
but see indeed for-me for-the-rest Christ-loving and spiritual our
υἱὲ, καὶ εἴ τι ἄλλο κλεινὸν καὶ καλὸν καὶ στοργῆς ἄξιον
son and if any other famous and fair and of-affection worthy
ὄνομα, ὅρα τοιγαροῦν ὅσας παρατάξεις ὁ πονηρὸς κατὰ
name see therefore how-many battle-lines the evil(-one) against
τῆς εὐσεβοῦς καὶ μόνης ἀληθινῆς τῶν Χριστιανῶν θρησκείας
the pious and only true of-the Christians religion
ἐπαλαμήσατο, αἱρέσεις διαφόρους, καὶ στάσεις, καὶ μάχας,
contrived heresies various and factions and battles
καὶ πολέμους ἐπινοῶν. Ὅρα δὲ καὶ τοῦτο, ὅπως ἁπάσας
and wars devising see and also this how all
αὕτη κατεστρέψατο, καὶ λαμπρὰ τὰ κατὰ πάντων ἀνέστησε
it overthrew and splendid the over all set-up

τρόπαια. Καὶ μηδὲν θαυμάσῃς τὰς κατ᾽ αὐτῆς λογιζόμενος
trophies and nothing wonder the against it reckoning
ἐπινοίας καὶ ἐπιβουλάς. Πρῶτον μὲν γὰρ, οὐκ ἂν οὕτω
devices and plots first indeed for not — so
περιφανὴς καὶ κραταιὰ καὶ ἐπίσημος διὰ τῆς νίκης
illustrious and mighty and notable through the victory
ἐγίνετο, εἰ μηδὲν αὐτῇ πολέμιον συνεπλέκετο. Ἔπειτα
it-would-have-become if nothing with-it hostile had-grappled then
δὲ καὶ συνορᾷν ῥᾴδιον, ὡς ἔνθαπερ ὁ πονηρὸς σφοδρότερον
and also to-perceive (is)-easy that where the evil(-one) more-vehemently
πολεμεῖται, ἐκεῖ καὶ αὐτὸς σπουδαιότερον τὰ τῆς κακίας
is-warred-against there also he-himself more-zealously the of-the wickedness
αὐτοῦ βέλη πέμπει, καὶ τὰ μηχανήματα ἵστησιν. Ἐν μὲν
his arrows sends and the engines sets-up among indeed
γὰρ τοῖς ἄλλοις ἔθνεσιν, ἐπεὶ μηδείς ἐστιν αὐτῷ σφοδρὸς
for the other nations since no-one is for-him vehement
πόλεμος, διὰ τοῦτο οὐδὲ αὐτὸς κατ᾽ ἐκείνων ὁπλίζεται·
war because-of this not-even he-himself against them arms-himself
ὁ δὲ Χριστώνυμος τοῦ Θεοῦ λαὸς, τὸ ἅγιον, τὸ βασίλειον
the but Christ-named — of-God people the holy the royal
ἱεράτευμα, ἐπεὶ καθ᾽ ἑκάστην κραταιούμενοι τῇ πίστει,
priesthood since on each(-day) strengthened in-the faith
κατὰ τῶν πονηρῶν αὐτοῦ πράξεων καὶ ἐπιτηδευμάτων
against the wicked his deeds and practices
ἀνδρίζονται, διὰ τοῦτο κἀκεῖνος μυρίαις ἐπιβολαῖς καὶ
they-play-the-man because-of this he-too with-countless assaults and
πάσαις μεθόδοις τινὰς ἐξ αὐτῶν ὑποσκελίζειν τεχνάζεται,
with-all methods some from them to-trip-up contrives
καὶ ἀντιλυπεῖν τὴν Ἐκκλησίαν Χριστοῦ ἀγωνίζεται, εἰ
and to-grieve-in-turn the Church of-Christ strives if
καὶ εἰς αἰσχύνην αὐτῷ οἱ ἀγῶνες καὶ τὰ πονηρεύματα
even into shame for-him the contests and the wickednesses

καταστρέφουσιν· ἀλλ᾽ ὥστε δὲ τὰ μὲν ἄλλα τῶν ἐθνῶν
end but so-that and the indeed other of-the nations
ἀδιάκριτα καὶ συγκεχυμένα τὰ ἐν δόγμασιν ἔχει φρονήματα,
indistinct and confused the in doctrines have minds
καὶ οὐδὲν καθαρὸν οὐδ᾽ εἰς ἀκρίβειαν δεδοκιμασμένον,
and nothing pure nor to exactness tested
διὰ τοῦτο ἐν ἐκείνοις οὔτε τὸ διεστραμμένον φαίνεται.
because-of this in them not-even the perverted(-thing) appears
Ἐν δὲ τῇ καθαρωτάτῃ, καὶ ἁγιωτάτῃ, καὶ πολὺ τὸ
in and the purest and holiest and much the
ἀκριβὲς ἐχούσῃ πίστει τῶν Χριστιανῶν, διὰ τὸ λίαν
exactness having faith of-the Christians because-of the exceedingly
αὐτῆς εἰλικρινὲς καὶ εὐθὲς καὶ ἐξηρημένον καὶ ἀκήρατον,
its sincere and straight and exalted and pure
ἐπειδάν τις καὶ μικρόν τι διαστροφῆς ἢ καινοτομίας
when someone even small something of-perversion or of-innovation
παρεισενεγκεῖν ἐπιχειρήσῃ, αὐτίκα τὸ διεστραμμένον καὶ
to-bring-in attempts at-once the perverted and
κίβδηλον τῇ παραθέσει τῆς ἀληθείας καὶ τοῦ ὀρθοῦ λόγου
counterfeit by-the comparison of-the truth and of-the right reason
καταφαίνεταί τε καὶ διελέγχεται, καὶ οὐδ᾽ ἐπὶ βραχὺ
is-revealed both and is-refuted and not-even for (a)-short(-while)
τὸ νόθον γέννημα οὐδ᾽ ὑπὸ τὴν αὐτὴν ὀνομασίαν εἶναι, τῶν
the bastard offspring nor under the same name to-be of-the
εὐσεβῶν δογμάτων οὐδαμῶς ἀνέχεται ἡ εὐγένεια. Ὥσπερ
pious doctrines in-no-way endures the nobility as
γὰρ ἐπὶ τῶν κάλλει διαφερόντων σωμάτων καὶ μικρά τις
for in the in-beauty excelling bodies even small some
ἐπιγενομένη κηλὶς θᾶττον συνορᾶται καὶ πεφώραται
having-come-upon(-it) stain more-quickly is-perceived and is-detected
τῇ παραθέσει τῆς λοιπῆς ἐν τῷ σώματι ὡραιότητος, τοῖς
by-the comparison of-the remaining in the body beauty in-the

δ᾽ αἰσχροῖς τὴν ὄψιν οὐκ ἂν ἐξελεγχθείη ῥᾳδίως τὰ τῆς
but ugly the face not — would-be-exposed easily the of-the
ἀσχημοσύνης πάθη ἐπισυνιστάμενα (ὑπολανθάνει γὰρ τῆς
unsightliness affections forming-upon(-them) it-lies-hidden for of-the
ἀμορφίας τῷ συγγενεῖ καὶ τῇ ὁμοιότητι)· οὕτω καὶ ἐπὶ τῆς
formlessness by-the kinship and the likeness so also in the
τῶν Χριστιανῶν ὡραιοτάτης ὡς ἀληθῶς καὶ ὑπερλάμπρου
of-the Christians most-beautiful as truly and most-splendid
θρησκείας καὶ πίστεως, κἂν τὸ βραχύτατόν τις αὐτῆς
religion and faith even-if the slightest someone of-it
παρατρέψῃ, μεγάλην ἀσχημοσύνην ἐργάζεται· τὰ δ᾽ ἄλλα
pervert great unsightliness he-works the and other
τῶν ἐθνῶν δόγματα, πολλῆς ἀκοσμίας καὶ ἀσχημοσύνης
of-the nations doctrines with-much disorder and unsightliness
γέμοντα, οὐδεμίαν ἔχειν τοῖς οἰκείοις ἐρασταῖς συναίσθησιν
teeming no to-have to-the own lovers perception
δίδωσι τῆς ἐπιγιγνομένης αἰσχρότητος. Οὐ μόνον δὲ, ἀλλὰ
give of-the supervening ugliness not only and but
καὶ ἐπὶ τῶν ἄλλων πασῶν τεχνῶν καὶ ἐπιστημῶν τὸ αὐτὸ
also in the other all arts and sciences the same
κατιδεῖν ἔστιν. Ἐν μὲν γὰρ ταῖς ἀκριβεστάταις καὶ τὸ
to-observe it-is(-possible) in indeed for the most-exact even the
βραχύτατον τῶν ἁμαρτημάτων ῥᾷστα κατάφωρον γίνεται·
slightest of-the errors most-easily detected becomes
ἐν δὲ ταῖς τυχούσαις πολλὰ παροράται, καὶ οὐδ᾽
in but the ordinary many(-things) are-overlooked and not-even
εἰς ἁμάρτημα κρίνεται. Εἰ βούλει δὲ, καὶ ἐν μὲν τοῖς
as (an)-error are-judged if you-wish and also in indeed the
ἄρχουσι, καὶ τῶν ἄλλων τῇ ἐξουσίᾳ προέχουσι, μάλιστα
rulers and of-the others in-the authority excelling especially
δὲ οἷς κατὰ πλειόνων τε κράτος, καὶ τὸ μικρὸν
and for-whom over more both (is)-power even the small(-one)

τῶν πταισμάτων εἰς μέγεθος αἴρεται, καὶ πᾶσι γίνεται
of-the slips into greatness is-raised and to-all becomes
περιβόητον· ἐν δὲ τοῖς ἀρχομένοις καὶ ταπεινοτέροις
notorious among but the ruled and humbler
πολλὰ τῶν παραπλησίως διαμαρτηθέντων οὐδ' ὅτι
many(-things) of-the(-ones) similarly erred not-even that
ἐπράχθη συνεγνώσθησαν, ἀλλ' ἐναπεκρύβη καὶ ἔλαθε,
it-was-done were-known but were-hidden and escaped-notice
τῇ σμικρότητι καὶ εὐτελείᾳ συναποσβεσθέντα τοῦ
in-the smallness and cheapness extinguished-together-with of-the(-one)
ἁμαρτήσαντος.
having-sinned

23 Ὅσον οὖν μεγέθει, καὶ κράτει, καὶ κάλλει, καὶ ἀκριβείᾳ,
as-much then in-greatness and in-might and in-beauty and in-exactness
καὶ καθαρότητι, καὶ τῇ ἄλλῃ πάσῃ τελειότητι, τῶν
and in-purity and in-the other all perfection than-the
ἐν τοῖς ἔθνεσι δοξασμάτων ἡ τῶν Χριστιανῶν πίστις
in the nations opinions the of-the Christians faith
καὶ λατρεία ὑπερανέστηκε καὶ ἐξῆρται, τοσοῦτον ὅ
and worship has-risen-above and is-exalted so-much the
τε πονηρὸς εἰς τὸν κατ' αὐτῆς ἀνερεθίζεται πόλεμον·
both evil(-one) to the against it is-provoked war
καὶ τοσοῦτον πάλιν τὰ ἐξ ἀφρόνων καὶ κακοβούλων
and so-much again the from senseless and ill-counseling
ἀνδρῶν ἁμαρτήματα ἐκ τοῦ εὐθέος καταφαίνεται, μηδ'
men sins from the straight appear not-even
ἐπὶ βραχὺ χώραν τοῦ λαθεῖν ἔχοντα, μηδέ τινα
for (a)-short(-while) room of-the to-escape-notice having nor any
παρείσδυσιν ἐφευρίσκοντα. Ἀλλ' ὅμως ἡ τοῦ Θεοῦ
slipping-in finding but nevertheless the — of-God
καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία, ὡς καὶ φθάσαντες
catholic and apostolic Church as also having-anticipated

ἔφημεν, καὶ τοῦ πονηροῦ πάντα τὰ μηχανήματα, σαθρὰ
we-said both of-the evil(-one) all the engines rotten
καὶ ἄπρακτα διελέγχουσα, μᾶλλον δὲ κατ᾽ αὐτοῦ ἐκείνου
and ineffective proving rather and against the-very one
τοῦ μηχανουργοῦντος ἐπαναστρέφουσα, καὶ τῶν
the contriver turning(-them)-back and of-the(-ones)
αἱρετιζόντων ῥᾳδίως ἀποσκευαζομένη τὸ βλάσφημον, καὶ
being-heretical easily casting-off the blasphemy and
καταισχύνουσα τὸ ἀναίσχυντον, κατὰ πάντων ἄμαχον
shaming the shamelessness over all invincible
τὸ κράτος καὶ ἀήττητον ἀναδέχεται, καὶ καλοῖς καὶ
the might and unconquered receives and with-fair and
σωσικόσμοις διαπαντὸς θριάμβοις ἐγκαλλωπίζεται.
world-saving always triumphs adorns-herself
Σὺ τοίνυν (ὦ τί σε προσειπὼν ἀξίως εἴπω τοῦ πόθου;) 24
you therefore O what you having-addressed worthily shall-I-say of-the longing
τῇ αἴγλῃ τοῦ θείου Πνεύματος τὴν ψυχὴν αὐγασθεὶς,
by-the radiance of-the divine Spirit the soul illumined
καὶ πρὸς τὸ τῆς εὐσεβείας φέγγος ἀναχθεὶς, καὶ ἔργον
and to the of-the piety light led-up and (a)-work
ἐργασάμενος, δι᾽ οὗ πρὸς τὴν τοῦ μεγάλου Κωνσταντίνου
having-worked through which to the of-the great Constantine
πρᾶξιν ἀνυψώθης, κατὰ μίμησιν ἔχου τῆς ἀπ᾽ ἀρχῆς
deed you-were-raised by imitation hold-fast to-the from (the)-beginning
σου γνώμης καὶ βουλῆς καὶ συνέσεως· στῆθι στερρῶς ἐν τῇ
your mind and counsel and understanding stand firmly on the
πέτρᾳ τῆς πίστεως, ἐν ᾗ καλῶς ὑπὸ Κυρίου τεθεμελίωσαι·
rock of-the faith on which well by (the)-Lord you-have-been-founded
ἐποικοδόμει τῇ ὀρθῇ σου πίστει πράξεις ἀγαθὰς καὶ βίου
build-upon the right your faith deeds good and of-life
σεμνότητα, μὴ ξύλα καὶ χόρτον, μηδὲ καλάμην, εὔφλεκτον
dignity not wood and hay nor stubble easily-burned

τῆς ἁμαρτίας ὕλην, καὶ πρὸς καῦσιν μόνην, πρὸς οὐδὲν
of-the sin material and for burning only for nothing
δὲ χρησιμεύουσαν ἕτερον· ἀλλὰ χρυσὸν καὶ ἄργυρον, τῶν
and useful other but gold and silver of-the
κατορθωμάτων τὰ τίμια. Ταῦτα γὰρ καὶ περὶ πειρασμῶν
right-deeds the precious(-things) these for also about temptations
δοξαζόμενα, καθαρώτερα καὶ τιμιώτερα διαδείκνυται.
glorified purer and more-precious are-shown
25 Οὕτω Χριστὸς ὁ κοινὸς Δεσπότης ἐγκελεύεται καρποὺς
thus Christ the common Master commands fruits
προβάλλειν, καὶ μὴ καταισχύνειν τὴν πίστιν διὰ
to-put-forth and not to-shame the faith through
τῶν πράξεων. Οὕτω Παῦλος ὁ μέγας τῆς Ἐκκλησίας
the deeds thus Paul the great of-the Church
συμβουλεύει διδάσκαλος. Οὕτω Πέτρος ὁ κορυφαῖος
counsels teacher thus Peter the chief
τῶν ἀποστόλων, καὶ τῶν οὐρανίων πυλῶν τὰς κλεῖς
of-the apostles and of-the heavenly gates the keys
ἐμπεπιστευμένος καὶ τὴν εἴσοδον· οὕτω τῶν λοιπῶν
entrusted-with and the entrance thus of-the remaining
ἀποστόλων ὁ θεῖος χορὸς τὴν οἰκουμένην ἐμαθήτευσεν·
apostles the divine choir the world made-disciples
οὕτως ἡμῶν οἱ Πατέρες παρειλήφασιν, οὕτως ἡμῖν,
thus our the Fathers received thus to-us
τοῖς μετ᾽ ἐκείνους, παραδεδώκασιν· οὕτω καὶ ἡμεῖς σοι
the(-ones) after them handed-down thus also we you
παραινοῦμεν καὶ συμβουλεύομεν, ἀρεταῖς κοσμεῖν τὴν πίστιν,
exhort and counsel with-virtues to-adorn the faith
καὶ τῇ πίστει τὰς ἀρετὰς λαμπροτέρας ἀπεργάζεσθαι.
and by-the faith the virtues more-splendid to-make
Ἐβουλόμην αὐτὸς ἐγώ σοι παρεῖναι, καὶ ταῖς πράξεσιν
I-could-wish myself I with-you to-be-present and over-the deeds

ἐφιστάναι, ἵνα τῶν μὲν καλῶν ἔργων αὐτεπάγγελτον διὰ
to-preside that of-the indeed good works self-announced through
τῆς ὄψεως λαμβάνων τὴν γνῶσιν, ἔτι μᾶλλον ἐν εὐθυμίᾳ
the sight receiving the knowledge still more in good-cheer
καὶ χαρᾷ διακείμενος εἴην· εἰ δέ τι καὶ παράλογον
and joy disposed I-might-be if but anything also unreasonable
συνέβη, μεθέλκειν ἔχοιμι ῥᾳδίως καὶ μεθαρμόζειν, ἐκ
happened to-draw-back I-might-be-able easily and to-readjust from
τοῦ παραχρῆμα, πρὸς διόρθωσιν. Ἐπεὶ δὲ ἡ βούλησις τῆς
the at-once toward correction since and the wish of-the
δυνάμεως χηρεύει, καὶ πολλὰ τὴν ὁρμὴν ἀνακόπτοντα
power is-bereft and many(-things) the impulse checking
κωλύει, ὃ μοι λοιπόν ἐστι δυνατὸν, γραφῇ τυπῶσαι τὰς
hinder what to-me for-the-rest is possible in-writing to-shape the
παραινέσεις, ὡς καὶ καταρχὰς ὑπεσχόμην, ἤδη πειράσομαι.
exhortations as also at-the-outset I-promised now I-will-try
Ὅτι μὲν οὖν χρὴ τὸ Θεῖον εἰλικρινῶς ἀγαπᾷν καὶ 27
that indeed then (it)-is-needful the Divine sincerely to-love and
θεραπεύειν, καὶ τὸ ὁμόφυλον ὡς ἑαυτὸν στέργειν καὶ φιλεῖν,
to-serve and the kindred as oneself to-cherish and to-love
ἔμφυτός πως τοῖς ἀνθρώποις ἡ γνῶσις καθέστηκεν· ἡ
innate somehow to-the men the knowledge has-become the
βούλησις δὲ μὴ συντρέχουσα τῇ γνώσει, εἰς θέσπισμα καὶ
will but not running-with the knowledge into (a)-decree and
νόμον ἀναγραφῆναι τὴν κοινὴν ἐξεβιάσατο γνώμην. Ὅτι
law to-be-written-up the common forced judgment that
δὲ ὁ τοῦ Θείου εἰλικρινὴς ἔρως, καὶ ἡ τοῦ πλησίον
and the of-the Divine sincere love and the of-the neighbor
στοργὴ καὶ τελεία ἀγάπη, τῶν ἄλλων ἐντολῶν ἐν ἑαυταῖς
affection and perfect love of-the other commandments in themselves
περιέχουσι τὰς πράξεις, οὐ χαλεπὸν μὲν καὶ αὐτόθεν
contain the deeds not hard indeed also at-once

κατανοῆσαι. Παρίστησι δὲ τοῦτο καὶ ὁ Δεσποτικὸς λόγος,
to-perceive presents and this also the Master's word
ἐν οἷς φησι περὶ αὐτῶν, Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς
in which he-says about them on these the two commandments
ὅλος ὁ νόμος κρέμαται, καὶ οἱ προφῆται. Καὶ γὰρ ὁ
whole the law hangs and the prophets and for the(-one)
τὸν θεῖον ἔρωτα ἐνστερνισμένος, καὶ τὸν πλησίον ὡς ἑαυτὸν
the divine love having-embraced and the neighbor as himself
στέργων καὶ φιλῶν, πατέρα μὲν καὶ μητέρα διαφερόντως
cherishing and loving father indeed and mother especially
ἀγαπήσει, καὶ τιμῆς τῆς πρώτης, μετά γε Θεὸν,
will-love and of-honor the first after indeed God
ἀξιώσει· αἱμάτων δὲ ἐμφυλίων καὶ φόνων οὐ μόνον τὰς
will-deem-worthy from-bloods and kindred and murders not only the
χεῖρας καθαρὰς φυλάξει, ἀλλὰ καὶ τὴν γλῶσσαν καὶ τοὺς
hands pure he-will-keep but also the tongue and the
λογισμοὺς μελέτης τοιαύτης· οὐ μὴν οὐδὲ κλέψειεν οὗτος·
thoughts from-study such not indeed not-even would-steal this(-man)
οὐδεὶς γὰρ ὃν ὡς ἑαυτὸν φιλεῖ καὶ φυλάττει, τούτου
no-one for whom as himself he-loves and guards of-this(-one)
κλέπτης ἐφωράθη. Ἀλλ' οὐδὲ ἀλλοτρίους γάμους διορύξει.
(a)-thief was-detected but nor others' marriages will-be-break-into
Οὐδ' ὅρκον ἐπίορκον ὀμόσει, οὐ μὲν οὖν οὐδὲ μαρτυρίαν
nor (an)-oath perjured will-be-swear not indeed then nor testimony
ψευδῆ κατὰ τοῦ πλησίον μαρτυρήσει. Καὶ ὅλως, οὐ χειρῶν
false against the neighbor will-be-testify and wholly not of-hands
ἀδίκων ἄρξει, τύπτειν ἢ προπηλακίζειν ἐπιχειρῶν, ἢ
unjust will-be-begin to-strike or to-abuse attempting or
τύραννος ἐραστὴς τῶν, ὅσα τῷ πλησίον ὑπάρχει,
(a)-tyrant lover of-the(-things) whatever to-the neighbor belongs
γινόμενος. Ὁ γάρ τι τούτων κατατολμῶν, αὐτόθεν
becoming the(-one) for any of-these daring at-once

λυμαίνεται ἄμφω, καὶ τὸν ἔρωτα τὸν θεῖον καὶ Δεσποτικὸν,
ruins both both the love the divine and Master's
καὶ τοῦ ὁμοφυοῦς τὴν στοργήν. Τῷ μὲν ἐπιβουλεύων
and of-the kindred the affection the(-one) indeed plotting-against
καὶ περιβάλλων κακοῖς, τὸν δὲ παρὰ φαῦλον ποιούμενος
and surrounding with-evils the(-other) and for (a)-trifle making
καὶ ὑπερορῶν. Ἐξ ὧν εἰς οἵας ἀπαραιτήτους καὶ
and overlooking from which into what-sort inexorable and
πικρὰς τιμωρίας ἐμβάλλει ἑαυτὸν πᾶσίν ἐστι φανερόν.
bitter punishments he-throws himself to-all is clear
Εἰ γὰρ ὁ τῶν ἀνθρωπίνων προσταγμάτων καὶ τῆς
if for the(-one) of-the human commands and of-the
ἐπιστατούσης ἀρχῆς ὑπερόπτης οὐ διαφεύγει τὴν δίκην,
presiding rule (a)-despiser not escapes the penalty
ἀλλὰ καὶ εἰς αὐτὸ τὸ ζῆν πολλάκις τὸν κίνδυνον ἔχει, ὁ
but even to itself the to-live often the danger has the(-one)
τὸν Δεσπότην τῶν ὅλων καὶ Βασιλέα καὶ Δημιουργὸν
the Master of-the all(-things) and King and Creator
διὰ τῆς εἰς τὸν ὁμόδουλον παροινίας καὶ ἐπιβουλῆς
through the toward the fellow-servant drunken-violence and plot
ἀτιμάζων καὶ ἐξουθενῶν, καὶ τοὺς αὐτοῦ νόμους διαπαίζων,
dishonoring and setting-at-naught and the his laws mocking
καὶ χλεύην δεικνὺς, ἡλίκην τινὰ τὴν τιμωρίαν δώσει;
and derision showing how-great some the punishment will-he-pay
Διὸ προσήκει παντὶ τρόπῳ καὶ πάσῃ σπουδῇ, μετὰ
therefore it-befits in-every way and with-all zeal with
τῆς καθαρᾶς καὶ ἀμωμήτου ἡμῶν θρησκείας, καὶ ταύτας
the pure and blameless our religion also these
διαφυλάττειν τὰς ἐντολάς. Οὐ γάρ ἐστιν, οὐκ ἔστι,
to-keep the commandments not for it-is(-possible) not it-is(-possible)

χωρὶς αὐτῶν, οὔτε τῆς τῶν πιστῶν καὶ φιλοθέων μερίδος
without them neither of-the of-the faithful and God-loving portion
γενέσθαι, οὔτε τῆς τῶν οὐρανῶν ἀξιωθῆναι βασιλείας.
to-become nor of-the of-the heavens to-be-deemed-worthy kingdom
28 Ἀλλὰ ταῦτα μὲν ἀνθρώπῳ παντὶ πάσῃ δυνάμει
but these(-things) indeed by-man every with-all power
παραφυλακτέον, ἄρχοντι καὶ ἀρχομένῳ, νέῳ καὶ πρεσβύτῃ,
to-be-guarded by-ruler and ruled young and old
πλουσίῳ καὶ πένητι. Κοινὴ γὰρ ἡ φύσις, καὶ κοινὰ τὰ
rich and poor common for (is)-the nature and common the
προστάγματα, καὶ κοινῆς τῆς παραφυλακῆς καὶ ἐπιμελείας
commands and of-common the guarding and care
δεόμενα. Ἃ δὲ μᾶλλον πρὸς τὴν τῶν ἀρχόντων ὁρᾷ
needing what but rather toward the of-the rulers looks
παιδαγωγίαν, καὶ τῇ σῇ φυλάττειν ἐπιτηδειότερα ἐξουσίᾳ,
schooling and by-the your to-keep more-suitable authority
καὶ ἐξ ὧν ἔσται σοι καὶ περὶ τῶν ἄλλων πλείστη
and from which there-will-be for-you also about the others very-much
ἐμπειρία, ἐκεῖνά σοι νῦν εἰρήσεται. Καὶ γὰρ πολλῆς τῷ
experience those(-things) to-you now will-be-said and for of-much the
ἄρχοντι δεῖ καλοκαγαθίας, τῆς τε ἄλλης, καὶ τῆς ἐν ἤθεσιν
ruler needs nobility of-the both other and of-the in manners
εὐκοσμίας. Δι᾽ ὃ καὶ φασιν «Ἀρχὴ ἄνδρα δεικνύει·»
decorum because-of which also they-say rule (a)-man shows
καὶ, ὅτι «Ὥσπερ ὁ χρυσὸς ἐν ταῖς λιθίναις ἀκόναις
and that as the gold on the stone whetstones
δοκιμάζεται, οὕτως ὁ ἀνθρώπινος νοῦς ἐν ταῖς ἀρχικαῖς
is-tested so the human mind in the ruling
ἐργασίαις καὶ ταῖς τῶν ἀρχομένων διανοίαις ἐξετάζεται.»
labors and the of-the ruled thoughts is-examined

Σὺ δέ μοι μάλιστα πρόσεχε, ἵνα μὴ μόνον ἀκροατὴς, 29
you and for-me especially attend that not only (a)-hearer
ἀλλὰ καὶ ποιητὴς γένῃ καλῶν καὶ ἀξιαγάστων πράξεων.
but also (a)-doer you-become of-fair and admirable deeds
Ἀρχὴ δὲ ἡμῖν, κἂν τούτοις, ἀπὸ τῶν θείων. Εὐχὴ
(the)-beginning and for-us even-in these from the divine(-things) prayer
μὲν οὖν Θεῷ συνάπτει καὶ οἰκειοῖ, ὁμιλία τις ἔνθεος
indeed then to-God joins and makes-kin converse some inspired
οὖσα, καὶ συνουσία νοερὰ τοῦ πάντων καλλίστου καὶ
being and communion intellectual with-the of-all fairest and
τιμιωτάτου· ἐξ οὗ πᾶσα μὲν οὐσίωσις καὶ συνοχὴ,
most-precious from whom all indeed being-given-essence and holding-together
πᾶσα δὲ πρόνοια καὶ χορηγία τῶν ἀγαθῶν, πᾶσα δὲ
all and providence and supply of-the good(-things) all and
τελειότης καὶ διακάθαρσις τῶν παθῶν. Ὥστε εἰ καὶ μή
perfection and cleansing of-the passions so-that if even not
τι ἄλλο κέρδος ἐκ τῆς εὐχῆς ἀνεφύετο, αὐτὸ δὴ τοῦτο
some other gain from the prayer grew very indeed this
μάλιστα τοῖς φιλοθέοις καὶ τοῦ ἀγαθοῦ φιλοθεάμοσιν ἀντὶ
especially for-the God-loving and of-the good lovers-of-the-sight instead-of
πάσης εὐφροσύνης ἤρκει, καὶ πάσης τῆς κατὰ τὸν βίον
all gladness would-suffice and all the in the life
μακαριότητος καὶ εὐδαιμονίας. Ὅτε καὶ τῶν ἡμαρτημένων
blessedness and happiness when also of-the sins
ἄφεσιν λαμβάνομεν δι᾽ αὐτῆς, καὶ τῶν ἄλλων αἰτημάτων
forgiveness we-receive through it and of-the other requests
ὅσα συμφέρουσι τὰς ἀγαθοειδεῖς καὶ τελεσιουργοὺς
as-many-as are-profitable the good-formed and perfecting
δωρεὰς, προκαλούμεθα, ἀξιούμεθά τε τῶν ἀφάτων
gifts we-call-forth we-are-deemed-worthy both for-the unspeakable
περὶ ἡμᾶς ἔργων καὶ δώρων διὰ τῆς ἐν αὐτῇ εὐχαριστίας
for us works and gifts through the in it thanksgiving

τὸν εὐεργέτην ἀμείβεσθαι, καὶ δὴ καὶ οἵας ἀπαρχάς
the benefactor to-repay and indeed also as first-fruits
τινας αὐτῷ προσφέρειν, τὰς κατ᾽ ἐκείνην τοῦ νοῦ κινήσεις
some to-him to-offer the in it of-the mind motions
καὶ δοξολογίας, τῆς νοερᾶς ἡμῶν καὶ λογικῆς οὐσιώσεως·
and glorifications of-the intellectual our and rational essence
ὅτε τοίνυν, τοσαῦτα καὶ τηλικαῦτα τῇ εὐχῇ περιείληπται,
when therefore so-many and so-great(-things) in-the prayer are-contained
πῶς οὐ χρὴ πρὸς ταύτην προθύμως ἐπεκτείνεσθαι,
how not (it)-is-needful toward it eagerly to-stretch-out
καὶ ταύτης ἐρᾷν σφόδρα καὶ ἀντιλαμβάνεσθαι.
and it to-love exceedingly and to-lay-hold-of
30 Σὺ τοίνυν προσεύχου μὲν εὐχὰς ἰδίας διαπαντὸς καὶ καθ᾽
you therefore pray indeed prayers private always and by
ἑαυτὸν τῷ Θεῷ. Προσεύχου δὲ καὶ ἅμα τῷ πλήθει,
yourself — to-God pray and also together-with the multitude
καὶ ἐν τῷ φανερῷ· δι᾽ ἑκατέρου μὲν γὰρ θεοφιλῶς
and in the open through each indeed for God-lovingly
πραττομένου, τὸ ὅσιον ἔστιν ἀποδιδόναι. Ὅσον δὲ τὸ
done the holy it-is(-possible) to-render as-much and the
πρότερον εἰς καθαρότητα διανοίας πλεονεκτεῖ, τοσοῦτον τὸ
first for purity of-mind gains so-much the
δεύτερον εἰς μίμησιν τοὺς ὁρῶντας παρακαλεῖ. Καὶ τὸ
second to imitation the(-ones) seeing calls and the(-one)
μὲν εἰς οἰκεῖον κέρδος συντελεῖ· τὸ δὲ καὶ τοὺς ἄλλους
indeed to own gain contributes the and also the others
οἶδεν ὠφελεῖν· ὧν ἡ σωτηρία καὶ ἡ προκοπὴ,
knows(-how) to-benefit of-whom the salvation and the progress
μεγάλη πάλιν τῆς ἀρετῆς ἐστι τοῦ ἄρχοντος μαρτυρία.
great again of-the virtue is of-the ruler (a)-testimony

Ναοὺς ἐπ᾽ ὀνόματι Θεοῦ καὶ τῶν αὐτοῦ ἁγίων κατὰ 31
temples in (the)-name of-God and of-the his saints according-to
τοὺς ἐκκλησιαστικοὺς θεσμοὺς οἰκοδόμει, καὶ τούτοις
the ecclesiastical laws build and in-these
τὸν λαὸν ἐκκλησιάζεσθαι ἔθιζε· ἵνα κοινῇ τὸ Θεῖον
the people to-assemble accustom that in-common the Divine
ἐξιλεούμενοι, καὶ κοινὴν τὴν δοξολογίαν προσάγοντες, εἰς
propitiating and common the glorification offering into
κοινήν τε μᾶλλον ὁμόνοιαν συνελαύνωνται, καὶ κοινὴν
common both rather concord they-may-be-driven-together and common
καρπῶνται τὴν σωτηρίαν καὶ ὠφέλειαν.
may-reap the salvation and benefit
Αἱ θυσίαι μὲν τῆς ἱερᾶς ἡμῶν λατρείας τοῖς ἱερεῦσιν 32
the sacrifices indeed of-the holy our worship to-the priests
ἀνάκεινται οἷς ὑπηρετῶν προθύμως καὶ προσφέρων,
are-assigned whom serving eagerly and offering
πολλῆς τῆς διὰ τούτων ἀπολαύσεις καὶ εὐεργεσίας καὶ
much of-the through them you-will-enjoy both benefaction and
χάριτος. Δύναιο δ᾽ ἂν καὶ σὺ, βουληθεὶς, κάλλιστον
grace could and — also you having-wished (a)-fairest
αὐτουργῆσαι Θεῷ θῦμα καὶ ἐρασμιώτατον, βίον αὐτῷ
to-work-yourself for-God offering and most-lovely (a)-life to-him
καλλιερούμενος καθαρὸν, καὶ διανοίας ὀρθότητα.
sacrificing pure and of-mind straightness
Εἰδὼς δὲ ὡς μεγάλη ῥοπὴ πρὸς τὴν τῶν ἄλλων διοίκησιν, 33
knowing and that (a)-great weight toward the of-the others administration
ῥώμη καὶ τάχος διανοίας, μηδὲ ταύτης ἀφίστασο τῆς
(is)-strength and quickness of-mind not-even from-this stand-away the
ἐπιμελείας. Ἀγχίνουν μὲν γὰρ οὐκ ἔστι γενέσθαι τὸν
care quick-witted indeed for not it-is(-possible) to-become the(-one)
μὴ φύσει τοῦτο πεφυκότα· μελέτη δὲ καὶ πραγμάτων πεῖρα,
not by-nature this being study but and of-affairs experience

πρόχειρον ἐμποιοῦσαι τὴν γνῶσιν, πολλάκις ἐν αὐτοῖς τοῖς
ready producing the knowledge often in the-very the
ἔργοις ὀξύτερον ἔδειξαν τὸν ἐγγεγυμνασμένον, ἢ τοὺς
works sharper showed the(-one) trained than the(-ones)
ταύτης τῆς δυνάμεως κατὰ φύσιν μετεσχηκότας. Δι' ὃ
of-this the power by nature having-partaken because-of which
φρόνησιν ἀσκεῖν προσήκει διὰ βίου· αὕτη δὲ παραγίνεται
prudence to-practice befits through life this and comes
μελέτῃ μὲν καὶ μνήμῃ πράξεων πρεσβυτέρων, ὁμιλίᾳ δὲ
by-study indeed and by-memory of-deeds older by-converse and
καὶ συνουσίᾳ τῶν περιόντων ἀνδρῶν φρονίμων, καὶ ἐμπειρίᾳ
also by-communion of-the living men prudent and by-experience
δὲ τῶν κατὰ τὸν βίον πρακτέων. Πρᾶξις γὰρ μιμήσει
too of-the(-things) in the life to-be-done action for by-imitation
καὶ βουλῇ καὶ διαχειρίσει κράτος συλλαβοῦσα, τῆς ἄνωθεν
and by-counsel and by-handling strength having-gathered of-the from-above
ῥοπῆς οὐκ ἀντιπραττούσης, εἰς συμφέρον τέλος ἀποβαίνει.
influence not opposing to (a)-profitable end turns-out

34 Μηδὲ τῶν περὶ τὸ σῶμα δὲ ἡμῶν καὶ σχημάτων καὶ
nor the(-things) about the body and our and postures and
κινήσεων, ὡς εὐτελῶν, ὑπερόρα. Καὶ γὰρ καὶ ἡ ἐν αὐτοῖς
motions as trifling overlook and for also the in them
ἀρίστη τάξις καὶ κατάστασις οὐκ ἐλάχιστον μέρος φρονήσεως
best order and composure not (the)-least part of-prudence
ἔδοξεν εἶναι· καὶ τῶν ἀνθρώπων, ὅσοι μὴ συνιδεῖν εἰσιν
seemed to-be and of-the men as-many-as not to-perceive are
ἐκ τοῦ ῥᾴστου δεινοὶ τῆς ἐν τῇ ψυχῇ δύναμιν καὶ τὸ κάλλος,
from the easiest clever the in the soul power and the beauty
οὗτοι τοῖς ἔξωθεν θεάμασι ξεναγούμενοι, καὶ τῶν ἀδήλων
these by-the outward sights guided and of-the unseen
ἐρασταὶ καὶ ἐπαινέται καθίστανται. Διὰ τοῦτο δεῖ
lovers and praisers become because-of this (it)-is-needful

καὶ προσώπου διαθέσει, καὶ κόμης ἀσκήσει, καὶ περιβολῇ
both of-face by-disposition and of-hair by-dressing and by-wrapping
ἐσθῆτος κόσμιον ὁρᾶσθαι καὶ σεμνὸν, μήτε εἰς τὸ βλακῶδες
of-garment orderly to-be-seen and dignified neither into the effeminate
καὶ περίεργον ἐκφερόμενον, μήτε πάλιν πέρα τοῦ μετρίου
and overdone carried nor again beyond the moderate
πρὸς τὸ ἠμελημένον καθελκόμενον. Ἑκάτερον γὰρ ἀπρεπὲς
toward the neglected dragged-down each for (is)-unseemly
καὶ εὐκαταφρόνητον, καὶ ἀρχικῆς πολιτείας ἀλλότριον. Καὶ
and contemptible and to-ruling life alien and
βαδίσματος δὲ πρέπει τῷ ἄρχοντι εὐταξία, μήτε εἰς τὸ
of-gait too befits the ruler orderliness neither into the
θηλυπρεπὲς καὶ ἔκλυτον ἀσχημονοῦντι τὴν κίνησιν, μήτε
womanish and loose disgracing the motion nor
μὴν εἰς τὸ ἀθρόον καὶ τεταραγμένον καὶ ἀνώμαλον ταύτην
indeed into the abrupt and disturbed and uneven it
ἐκνεωτερίζοντι· καὶ ὅλως, πᾶσα κίνησις τάξει κοσμείσθω.
innovating and wholly every motion with-order let-be-adorned
Δεῖ δὲ καὶ τὸ ἐν λόγοις τάχος εὐλαβεῖσθαι. Ταχυλογία 35
(it)-is-needful and also the in words speed to-beware-of fast-talking
γὰρ, ἐν μὲν ἀγωνιστικαῖς διαλέξεσι καὶ ἀμίλλαις, οὐκ
for in indeed contentious disputations and rivalries (is)-not
εὐκαταφρόνητον ἴσως, οὐδὲ ἀγενές· ἐν δημηγορίᾳ δὲ, ἀνόητον
contemptible perhaps nor ignoble in public-speaking but senseless
καὶ ἐπισφαλές. Ἐν δὲ προστάγματι, καὶ μάλιστα τοῖς
and risky in but command and especially the
πολιτικοῖς, καὶ κοινοῖς εὐτελὲς καὶ ταπεινόν. Ἐντελέστερον
political and common (it-is)-cheap and lowly more-completely
δ' εἰπεῖν, ταχύτης ἐν πράξει καὶ λόγοις καὶ κινήμασι, σὺν
and to-say speed in action and words and motions with
εὐταξίᾳ, θεῖον μέν τινα καὶ ὑπερφυῆ ἀποφαίνει τὸν ἔχοντα.
orderliness divine indeed some and supernatural shows the(-one) having(-it)

Σπάνιον δὲ, καὶ συνελθεῖν ἅμα πάντα χαλεπώτατον.
rare and also to-come-together at-once all (is)-hardest
Τὸ δὲ ἐν τούτοις σύμμετρον σὺν εὐταξίᾳ, σεμνόν τε καὶ
the and in these measured with orderliness dignified both and
ἀξιάγαστον, καὶ μεστὸν ὄγκου καὶ σὺν εὐλαβείᾳ, ποθεινὸν
admirable and full of-weight and with circumspection desirable
ὁρᾶσθαι παρασκευάζει, καὶ ἄρχειν ἐπιτηδειότερον, εἴπερ
to-be-seen makes and to-rule more-fit if-indeed
καὶ ἐν τοῖς ἀρίστοις ἔστι τε τῷ πλήθει ἐρασμιώτερον.
also among the best it-is both to-the multitude more-lovely
Ταχύτης δὲ σὺν ἀταξίᾳ, ἔμπληκτον καὶ μανικὸν, καὶ
speed and with disorder (is)-impetuous and mad and
παραδιορθοῦν ἐνίοτε μεγάλα, καὶ σφάλλον ὡς τὰ πολλὰ
setting-wrong sometimes great(-things) and erring as the most(-part)
παραπλήσια. Ἡ δὲ σὺν ἀταξίᾳ βραδύτης, νωθρὸν καὶ
similar(-things) the and with disorder slowness (is)-sluggish and
ἠλίθιον, καὶ σφάλλον μὲν ἐνίοτε καὶ μεγάλα, κατορθοῦν
foolish and erring indeed sometimes also great(-things) setting-right
δὲ ἐλάχιστα, καὶ ταῦτα λίαν ταπεινὰ, καὶ πρὸς τὰς λοιπὰς
but least(-things) and these very lowly and to the remaining
ἐκείνου πράξεις μόνον παραμετρούμενα, κατορθώματα.
his deeds only measured right-deeds

36 Τὸ πρὸς γέλωτας διαθρύπτεσθαι, μετὰ τοῦ ἀσχημονεῖν τὴν
the toward laughters to-be-broken-down with the to-disgrace the
μορφὴν, καὶ τοῦ ἤθους ἐστὶν ἐξυβρίζειν τὴν εὐστάθειαν.
form also of-the character is to-outrage the stability

37 Αἰσχροῤῥημοσύνης δὲ πάσης καὶ ἀκοὴ καὶ γλῶσσα
from-foul-speech and all both hearing and tongue
καθαρευέτω. Ἃ μὲν γάρ τις ἀκούων ἥδεται, ταῦτα
let-be-clean what indeed for someone hearing delights-in these
καὶ λέγειν οὐκ αἰσχύνεται, ὅτι καὶ πράττειν οὐκ
also to-say not is-ashamed that also to-do not

αἰσχυνθήσεται, μεγάλην παρέσχεν ἀπόδειξιν. Δι᾽ ὅλου
he-will-be-ashamed great has-provided proof through whole
δὲ, γλώσσης φυλάσσου παρολισθῆσαι. Ῥήματι γὰρ
and of-tongue beware to-slip for by-word
βραχυτάτῳ πολλάκις ὑποσφαλεῖσα, μεγάλην ἤνεγκε ζημίαν,
(a)-briefest often having-tripped great it-brought loss
αὐτοὺς τοὺς περὶ τοῦ ζῆν ἐσχάτους ἀναῤῥίψασα κύβους.
the-very the about the to-live last having-thrown dice
Ἔχε τὰ ὦτα τοῖς μὲν ἀδικουμένοις ἠνεῳγμένα, πρὸς 38
have the ears to-the indeed wronged opened to
δὲ τὰς τῶν ἀδικούντων ἐπαγωγὰς καὶ πιθανολογίας
but the of-the wrongdoers allurements and plausible-speeches
ἀποκεκλεισμένα.
shut
Χείλη δὲ κατήγορα, καὶ συκοφαντίας ἀποστρέφου· 39
lips and accusing and slanders turn-from
πολλάκις γὰρ παῖδας κατὰ πατέρων, καὶ πατέρας ἐξέμηνε
often for children against fathers and fathers it-maddened
κατὰ παίδων, καὶ βίον ἔσχισε συζυγίας καὶ συγγενεῖς
against children and (the)-life split of-marriage and kinsmen
ἐπανέστησε κατ᾽ ἀλλήλων. Καὶ τί λέγω; πόλεις ὅλας
raised against one-another and why do-I-say cities whole
καὶ οἰκίας ἀνέτρεψε μία φωνὴ συκοφάντου.
and houses overturned one voice of-(a)-slanderer
Μὴ ταχὺς ἦσθα ζευγνύειν εἰς φιλίαν· συζεύξας δὲ, παντὶ 40
not quick be to-yoke into friendship having-yoked and in-every
τρόπῳ τὸν δεσμὸν ἄλυτον συντήρει, ἅπαν τοῦ πλησίον
way the bond unloosed keep all of-the neighbor
ἀνέχων τὸ βάρος, πλὴν εἰ μήπω ψυχῆς κίνδυνον ἐπάγει·
bearing the weight except if not-yet of-soul danger it-brings
αἱ γὰρ πρὸς τοὺς φίλους διαστάσεις τὴν ὅλην προαίρεσιν
the for toward the friends quarrels the whole choice

ἐκφαυλίζουσι τῶν ἀνθρώπων, καὶ οὐ τὸν ὑπαίτιον μόνον,
disparage of-the men and not the guilty only
ἀλλὰ καὶ τὸν ἀναίτιον εἰς τὴν αὐτὴν ὑπόνοιαν κατασπῶσιν.
but also the guiltless into the same suspicion drag-down
Ἐκείνοις δὲ κέχρησο φίλοις οἳ πρὸς ἑτέρους κατὰ
those and use (as)-friends who toward others at
πάντα καιρὸν ἄδολον διεσώσαντο τὴν φιλίαν, καὶ μήτε
every time guileless preserved the friendship and neither
εὐπραγοῦσι βασκανίας ἐπέβαλον ὀφθαλμὸν, μήτε ἠμέλησαν
on-(the)-prosperous of-envy cast (an)-eye nor neglected
δυσπραγούντων. Πολλοὶ γὰρ κακῶς μὲν πράττουσιν
(the)-unfortunate many for badly indeed faring
ἐπεκούρησάν τε καὶ συνήργησαν τοῖς φίλοις, εὖ δὲ
helped both and worked-with the friends well but
φερομένων, ὁρᾷν οὐκ ἤνεγκαν τὴν εὐημερίαν· καὶ οὓς οὐκ
borne to-see not they-endured the good-fortune and whom not
ἤλεγξε καιρὸς συμπαθείας, τούτους ἐφώρασε τὸ πάθος τοῦ
tested (a)-time of-sympathy these detected the passion of-the
φθόνου. Κτῶ τοίνυν φίλους, μὴ τοὺς φαύλους, ἀλλὰ τοὺς
envy acquire therefore friends not the base but the
ἀρίστους. Ἐκ γὰρ τῶν φιλουμένων ὡς τὰ πολλὰ κρίνεται τὰ
best from for the beloved as the most(-part) are-judged the
ἤθη τῶν φίλων· καὶ διὰ μὲν τῶν σπουδαίων ῥᾷστον ἄν
characters of-the friends and through indeed the earnest most-easily —
τις, καὶ παρασφαλεὶς, ἐπαναχθείη· οἱ φαῦλοι δὲ καὶ τὴν
someone even having-slipped could-be-brought-back the base and even the
προσοῦσαν λυμαίνονται καλοκαγαθίαν· καὶ οἱ μὲν καὶ τὸ
present ruin nobility and the(-ones) indeed even the
λεῖπον εἰς ἀρετὴν, δι' ἑαυτῶν ἐπιτειχίζοντες, ἀνελλιπὲς
lacking toward virtue through themselves fortifying without-lack
φαίνεσθαι ποιοῦσιν· ἡ δὲ πρὸς τοὺς φαύλους ἐπιμιξία, καὶ
to-appear make the and toward the base mixing even

ὅπερ ἐστὶν ὑπόλοιπον ἀρετῆς, νόθον ἀποφαίνει. Μὴ ζήτει δὲ
what is remaining of-virtue bastard declares not seek and
παρὰ φίλων ἀκούειν τὰ ἡδέα, ἀλλὰ τὰ ἀληθῆ μᾶλλον·
from friends to-hear the pleasant(-things) but the true(-things) rather
εἰ γὰρ ἐχθροῖς μὲν, οὐδ' ἀληθεύουσι, πιστευτέον, φίλοις δὲ
if for enemies indeed not-even speaking-truth must-be-believed in-friends and
διέφθορε τὰ τῆς ἀληθείας, καὶ τὸ ἡδὺ λέγειν ζητοῦσι
has-been-corrupted the of-the truth and the pleasant to-say seek
κἀκεῖνοι, πόθεν ἡμῖν ἀλλαχόθεν ἡ τῆς ἀληθείας ἔσοιτο
they-too whence for-us from-elsewhere the of-the truth would-be
γνῶσις, καὶ ἡ ἐπιστροφὴ, τῶν οὐκ εὐαγῶς ἐνίοτε
knowledge and the correction of-the(-things) not holily sometimes
παρ' ἡμῶν λεγομένων ἢ πραττομένων; Διὸ μέγιστον ἡγοῦ
by us said or done therefore (as)-greatest consider
φίλους κολάκων διαφέρειν. Οἱ μὲν γὰρ κατὰ πρόσωπον
friends from-flatterers to-differ the(-ones) indeed for to (your)-face
ἐπαινοῦντες, σέ τε τῶν, ὡς εἰκὸς, ἁμαρτανομένων
praising you both of-the as likely(-things) sinned
συναίσθησιν λαβεῖν οὐκ ἐῶσι, καὶ μείζω ταῦτα πρὸς τοὺς
perception to-take not allow and greater these toward the
ἄλλους ταῖς διαβολαῖς ἀποτελοῦσιν· οἱ δὲ καὶ σὲ,
others by-the slanders make the(-others) and both you
τῷ διὰ φιλίας ἐλέγχῳ, συνιδεῖν τὸ παρανομηθὲν
by-the through friendship reproof to-perceive the(-thing) transgressed
μᾶλλον δυναμοῦσι, κἂν τι δέῃ πρὸς τοὺς ἔξω
rather enable and-if something (it)-be-needful to the outside
λέγειν, ἀντὶ κατηγορίας ἀπολογίαν τοῦ πραχθέντος
to-say instead-of accusation (a)-defense of-the(-thing) done
ἐκμηχανῶνται. Ὅσον οὖν τοῦ ἐπὶ κακίαν προκόπτειν τὸ
contrive as-much then than-the to wickedness to-advance the
ἀρετὴν ἀσκεῖν διενήνοχε, καὶ τοῦ διαβάλλεσθαι ἐν τοῖς
virtue to-practice differs and than-the to-be-slandered among the

ἀρχομένοις τὸ τὰς διαβολὰς διαλύειν, τοσοῦτον δεῖ
ruled the the slanders to-dissolve so-much (it)-is-needful
παρὰ σοὶ τοὺς εὔνους πλέον ἔχειν τῶν κολάκων.
with you the well-disposed more to-have than-the flatterers

Πρὸς Μιχαὴλ τὸν ἄρχοντα Βουλγαρίας

TO MICHAEL OF BULGARIA · IV · COUNSELS FOR A RULER

A run of short counsels on rule. Share with friends secrets that do you credit and keep the rest from them; praise friends when they are absent. Be inexorable to those who wrong others or the state and merciful to those who wrong you, for that is the mark of a king and not a tyrant. The powerful man who does wrong has no excuse. Rule by the goodwill of the ruled rather than by fear, keep exact laws but enforce them humanely, and let punishment be feared more than used. A ruler's virtue makes a base city good, his companions' faults are charged to him, and his way of life becomes the law. Take counsel before acting, avoid envy, and rule yourself before others; the best judge is quick to find the truth and relieve the wronged and slow to punish. Do not change toward your own without cause, appoint just officials, and test men by how they treat their household, friends, and enemies. Turn the people's quarrels against the enemy. Avoid oaths, deceit of those who trust you, and vehement promises. Remember favors you receive, forget the ones you give, and never give a favor late, by halves, or as a reproach.

41 Τῶν ἀπορρήτων, ἃ μὲν τὴν σὴν ἀρετὴν αὐξάνει,
of-the secrets (those)-which indeed the your virtue increase
κοινώνει τοῖς φίλοις· ἃ δὲ τὴν γνώμην φαυλίζει, μήτ'
share with-the friends (those)-which but the mind debase neither
αὐτὸς μετέρχου, μήτε τοῖς φίλοις ἀνατίθει. ἄριστον μὲν
yourself pursue nor to-the friends entrust best indeed
γὰρ τοῦτο καὶ χωρὶς αἰτίας ἑτέρας· Πλὴν γε δὴ, καὶ εἰς
for (is)-this even without cause other however indeed indeed also into
κόρον, οἷα πολλὰ τὰ ἀνθρώπινα, τοῦ φίλτρου τραπέντος,
satiety as many(-are) the human(-things) the love having-turned

μᾶλλον τῆς παραινέσεως τὸ χρήσιμον καθορᾶται· τὸ μὲν
rather of-the exhortation the usefulness is-seen the indeed
γὰρ φαῦλον τῶν κρυφίων, τότε μάλιστα τοὺς λογισμοὺς
for base of-the secrets then especially the thoughts
τοῦ συνεγνωκότος ὑποτρέχον καὶ διακυμαῖνον, θᾶττόν
of-the(-one) having-shared(-them) running-under and stirring-up quicker
τε, καὶ σὺν οὐδενὶ ὄκνῳ, τῆς ἀγάπης ἀποστήσει, καὶ
both and with no hesitation from-the love will-detach and
πρὸς ἐπιστροφὴν ἰδεῖν οὐκ ἐάσαι· σοί τε διαβολὴν
toward returning to-see not allow on-you both slander
βαρεῖαν, ἔκφορον γεγονὸς, ἐποίσει, καὶ πρὸς τὸν
heavy divulged having-become will-bring and toward the(-one)
ἐξειπόντα χαλεπώτερον διαθήσει. Τὸ δὲ χρηστὸν τόν τε
having-told more-harshly will-dispose the and good the(-one) both
συνεγνωκότα ῥαγῆναι τῆς φιλίας ἐπικατασχέσει, δεσμῷ
having-shared to-break from-the friendship will-hold-back by-(a)-bond
κρατίστῳ, τῇ ἀρετῇ, βιαζόμενον, καὶ εἰς ἔπαινον τῆς σῆς
strongest by-the virtue constrained and to praise of-the your
σπουδαίας γνώμης ἐπὶ νοῦν ἐρχόμενον, διαναστήσει, καὶ σὲ
earnest mind to mind coming will-rouse and you
δηλονότι ταῦτα συνορῶντα, οὐχ ἀηδῶς ἀναλαβεῖν, εἴ
clearly these(-things) perceiving not unpleasantly to-take-up if
τι παρηνέχθης, τήν τε πρὸς αὐτὸν ὁμιλίαν καὶ τὴν
in-anything you-were-carried-aside the both toward him converse and the
ἐν τῷ πόθῳ σχέσιν ἀναπείσει. Ἀεὶ μὲν οὖν φίλους εὐλόγει.
in the longing attachment will-persuade always indeed then friends speak-well-of
μάλιστα δὲ τοὺς ἀπόντας ἐπὶ τῶν παρόντων. Οὕτω γε
especially and the absent before the present thus at-least
γὰρ καὶ τὸ τῆς κολακείας διαφύγοις, οὐδ' ἴχνος αὐτῆς
for also the of-the flattery you-may-escape not-even (a)-trace of-it
ἐν σοὶ φαίνεσθαι παρασκευάζων, καὶ τοῖς φίλοις ἔσῃ
in you to-appear contriving and to-the friends you-will-be

πράττων κεχαρισμένα, τοιοῦτον σεαυτὸν εἶναι τοῖς παροῦσι
doing pleasing(-things) such yourself to-be to-the present
πιστώσας, οἷος αὐτοῖς περὶ τῶν ἀπόντων ἐγνώσθης.
having-assured as to-them about the absent you-were-known
42 Οὕτω δὲ σεαυτὸν φιλίᾳ περιφράξας ἔσῃ τοῖς
thus and yourself with-friendship having-fenced you-will-be to-the(-ones)
μὲν εἰς ἑτέρους καὶ εἰς τὰ κοινὰ πλημμελοῦσιν
indeed against others and against the common(-good) offending
ἀπαραίτητος, τοῖς δὲ εἰς σὲ ἁμαρτάνουσι
inexorable to-the(-ones) and against you sinning
συμπαθέστατος. Διὰ μὲν γὰρ ἐκείνου εὐνομία ἔσται τῇ
most-sympathetic through indeed for that good-order will-be for-the
πολιτείᾳ, καὶ ἡ σὴ περὶ τοὺς ἀρχομένους ἐπίδηλος σπουδὴ
commonwealth and the your for the ruled evident zeal
καὶ κηδεμονία· διὰ δὲ τούτου τὸ φιλάνθρωπον τῆς
and care through and this the humane of-the
γνώμης καὶ ὁ βασίλειος ὡς ἀληθῶς ἀνακηρύττεται τρόπος.
mind and the royal as truly is-proclaimed way
Οἱ μὲν γὰρ τύραννοι τὰ κοινὰ τῶν ἀδικημάτων
the indeed for tyrants the common(-things) of-the wrongs
καὶ τὰ εἰς ἀλλήλους πολλάκις ὑπερορῶσι, πικρῶς
and the(-things) against one-another often overlook bitterly
δὲ τὰ εἰς ἑαυτοὺς ἐξετάζουσι· βασιλέως δέ ἐστι
and the(-things) against themselves examine of-(a)-king and it-is
καὶ ἀρχῆς ἐννομωτάτης ἔργον, τὰ μὲν εἰς ἑαυτὸν
and of-rule most-lawful (the)-work the(-things) indeed against himself
φιλανθρώπως φέρειν, τὰ δὲ εἰς κοινὰ καὶ εἰς
humanely to-bear the(-things) and against (the)-common and against
ἀλλήλους δικαίως εὐθετεῖν καὶ διεξάγειν.
one-another justly to-set-right and to-carry-through

Ὥσπερ πολλῶν ἐπαίνων ἄξιος, ὁ μεγάλην ἐξουσίαν 43
as of-many praises worthy (is)-the(-one) great authority
τοῦ ἀδικεῖν λαβὼν, καὶ τὰ δίκαια πράττων· οὕτω
of-the to-do-wrong having-received and the just(-things) doing so
πολλῶν ὑπεύθυνος ψόγων, ὁ μηδενὸς ἐνδεὴς τῶν
of-many liable blames (is)-the(-one) of-nothing in-need of-the
ἀναγκαίων, καὶ εἰς τὰ ἀλλότρια τὰς χεῖρας ἐκτείνων. Ἀνδρὶ
necessities and to the others'(-goods) the hands stretching for-(a)-man
μὲν γὰρ πενομένῳ πρόφασις, εἰ καὶ παράλογος, τοῦ ἀδικεῖν,
indeed for being-poor (a)-pretext if even unreasonable of-the to-do-wrong
ἡ πενία· ἀνὴρ δὲ δυναστείαν ἔχων, καὶ ἀπορίαν οὐκ
(is)-the poverty (a)-man but power having and want not
ἔχων, ἀναπολόγητον ἔχει τὴν ἀπὸ τοῦ ἀδικεῖν ἁμαρτίαν.
having indefensible has the from the to-do-wrong sin
Ὅσῳ δέ τις προέχει τῇ ἀρχῇ, τοσούτῳ χρεωστεῖ 44
by-as-much and someone excels in-the rule by-so-much he-owes
πρωτεύειν καὶ τῇ ἀρετῇ. Ὁ δὲ τοὐναντίον ποιῶν,
to-be-first also in-the virtue the(-one) and the-opposite doing
τρία ἅμα, καὶ κάκιστα, ἐπιτελεῖ· ἀπόλλυσιν ἑαυτόν·
three(-things) at-once and worst accomplishes he-destroys himself
τοὺς ὁρῶντας εἰς κακίαν παρακαλεῖ· βλασφημεῖσθαι
the(-ones) seeing to wickedness he-calls to-be-blasphemed
παρασκευάζει τὸν Θεὸν, ὅτι τοιούτῳ τηλικαύτην
he-causes — God because to-such(-a-man) so-great
ἐνεχείρισεν ἀρχήν. Διὰ τοῦτο παντὶ μὲν ἀνθρώπῳ
he-entrusted rule because-of this by-every indeed man
φευκτέον ἡ κακία, μάλιστα δὲ τοῖς ἐν τῇ ἀρχῇ.
must-be-fled the wickedness especially and by-the(-ones) in the rule
Ἄρχε τοίνυν τῶν ὑπηκόων, μὴ πεποιθὼς τυραννίδι, ἀλλὰ 45
rule therefore the subjects not trusting to-tyranny but
τῇ τῶν ἀρχομένων εὐνοίᾳ. Εὔνοια γὰρ μεῖζον ἀρχῆς
to-the of-the ruled goodwill goodwill for (is)-a-greater of-rule

βάθρον καὶ ἀσφαλέστερον, ἢ φόβος. Τοῦτο δὲ ἀρετῶν
foundation and safer than fear this and of-virtues
τε κτῆσις ποιεῖ, καὶ οἱ περὶ τὸ ὑπήκοον πόνοι καὶ
both (the)-acquisition makes and the for the subject(-people) labors and
φροντίδες. Οὕτω δὲ αὐτός τε ὡς ἀληθῶς βασιλικῶς
cares thus and yourself both as truly royally
καὶ ἡδέως βιώσεις, κἀκείνοις ἐλευθέραν ἐπιβουλῆς
and pleasantly will-live and-for-them free from-plotting
καὶ συμφορῶν ἀλογίστων τὴν πολιτείαν συντηρήσας,
and calamities unreasoning the commonwealth having-kept
ἀείμνηστον σαυτοῦ κλέος τὸν ἅπαντα χρόνον καταλείψεις.
ever-remembered of-yourself fame (for)-the all time you-will-leave
46 Νόμων τοὺς ἀκριβεστάτους ἐπαίνει καὶ ἀποδέχου· καὶ
of-laws the most-exact praise and accept and
πρὸς ἐκείνους βλέπων, τὸν σεαυτοῦ ῥύθμιζε βίον·
to them looking the of-yourself regulate life
μὴ μέντοι κατὰ τὰς ἐκείνων ψήφους τὸ ὑπήκοον
not however according-to the their votes the subject(-people)
ἀπαραιτήτους εἰσπράττου τὰς τιμωρίας, ἀλλὰ διὰ
inexorable exact the punishments but through
τῶν φιλανθρωποτέρων μᾶλλον παιδαγώγει· οὕτω τε
the more-humane rather school(-them) so both
γὰρ φοβερός, δι' ὧν σεαυτὸν ἀκριβολογεῖς, τοῖς
for fearsome through what yourself you-scrutinize to-the(-ones)
ἁμαρτάνουσιν εἶναι δόξεις, καὶ ἀνεπαχθὴς τοῖς ὑπηκόοις.
sinning to-be you-will-seem and unburdensome to-the subjects
47 Δεῖ δὲ ἐγκρατῶς ἄρχειν, οὐ τῷ κολάζειν, ἀλλὰ
(it)-is-needful and with-self-control to-rule not by-the to-punish but
τῷ δοκεῖν κολαστικὸν εἶναι. Τοῦτο δὲ ἦθος εὐσταθὲς
by-the to-seem punitive to-be this and character stable
ποιεῖ, καὶ ἡ τῶν οἰκείων τρόπων σεμνότης καὶ ἐπιμέλεια.
makes and the of-the own ways dignity and care

Ὀργίλων δὲ μᾶλλον ἀνθρώπων ἢ φρονίμων, αἱ
of-irascible and rather men than of-prudent(-men) (are)-the
κολάσεις· οἵτινες ἀπορίᾳ τοῦ δημαγωγεῖν σωφρόνως,
punishments who for-want of-the to-lead-the-people temperately
ἐπὶ τὸ κολάζειν τρέπονται ῥᾳδίως. Καὶ τὸ μὲν καὶ
to the to-punish turn easily and the(-one) indeed even
ὁ τυραννικώτατος πράξειεν ἄν· τὸ δὲ, μόνος ὁ
the most-tyrannical could-do — the(-other) but only the
ἀρχικώτατος· εἴπερ ἄρχοντος ἀρετὴ μὴ φθείρειν, ἀλλὰ
most-princely if-indeed of-a-ruler (the)-virtue (is)-not to-destroy but
πλείους καὶ βελτίονας ποιεῖν τοὺς ἀρχομένους.
more and better to-make the ruled
Ἄρχοντος μέν τινες ἔφησαν ἀρετὴν, ἐκ μικρᾶς μεγάλην 48
of-a-ruler indeed some said (the)-virtue from small (a)-great
πόλιν ποιῆσαι· ἐγὼ δὲ μᾶλλον ἂν φαίην, τὸ ἐκ φαύλης
city to-make I but rather — would-say the from (a)-base
σπουδαίαν παρασκευάσαι. Τοῦ μὲν γὰρ καὶ καιρῶν
(an)-earnest to-make of-the(-one) indeed for also of-times
πολλάκις φορὰ γέγονε παραιτία. Τὸ δὲ οὐκ ἔστι
often (the)-drift has-become (the)-joint-cause the(-other) but not it-is(-possible)
μὴ οὐχὶ παρὰ τοῦ ἄριστα διοικοῦντος γενέσθαι. Ὃν σὺ
not not from the(-one) best administering to-come-about whom you
παραζηλῶν, δι᾽ ὧν κατορθοῖς, ἀρετῇ τὴν τῶν ἀρχομένων
emulating by what you-accomplish by-virtue the of-the ruled
αὔξεις πολιτείαν.
you-increase commonwealth
Ὥσπερ τεῖχος σαθρὸν, κἂν οἰκίας ἔνδον ἔχῃ λαμπρὰς, 49
as (a)-wall rotten even-if houses within it-have splendid
καὶ ἀέρων εὐκρασίαν, καὶ ὠνείων ἀφθονίαν, ὅμως τὴν
and of-airs (a)-good-temperature and of-wares abundance nevertheless the
πόλιν ἐξευτελίζει· οὕτως οἱ περὶ τὸν ἄρχοντα φαῦλοι,
city cheapens so the(-ones) about the ruler base

καὶ τὸν ἐκείνου συνδιαβάλλουσι τρόπον. Οἱ γὰρ ἐκείνων
also the his slander-together way the(-ones) for of-them
τῆς πονηρίας λαμβάνοντες πεῖραν, καὶ τὸν ὑπ᾽ αὐτῶν
of-the wickedness taking experience also the(-one) by them
δορυφορούμενον παραπλήσιον ὑπολαμβάνουσιν εἶναι.
escorted similar suppose to-be

50 Μηδενὸς παρανομίαν, κἂν δοκῇ δι᾽ αὐτῆς εὐημερεῖν,
of-no-one (the)-lawlessness even-if he-seem through it to-prosper
ἐπαινέσῃς. Ἐκεῖνόν τε γὰρ μᾶλλον εἰς κακίαν ὑπαλείψεις,
praise him both for rather to wickedness you-will-anoint
καὶ σεαυτὸν εἰς παραπλησίαν πρᾶξιν καιρὸν ἐπιζητεῖν
and yourself for (a)-similar deed (an)-occasion to-seek
ἀπελέγξεις. Ὁ γὰρ πρὸ καιροῦ ταῦτα, δι᾽ ὧν
you-will-convict the(-one) for before (the)-occasion these(-things) through what
ἐπαινεῖ, προθυμούμενος καὶ τιμῶν, τί ἂν οὐ ποιήσαι
he-praises being-eager and honoring what — not would-he-do
τοιούτου παραπεπτωκότος;
such(-a-chance) having-fallen-in(-his-way)

51 Ὁ τῶν ἀρχόντων τρόπος, νόμος γίνεται τοῖς ὑπὸ χεῖρα.
the of-the rulers way law becomes for-the(-ones) under hand
Εἴ τι οὖν τὸ πλῆθος ἐξαμαρτάνει, εἰς τὸν ἄρχοντα τὴν
if anything then the multitude errs on the ruler the
αἰτίαν ἀναπέμπει, πόσον οἴει σαυτὸν ἀρετῆς ἐπιμελεῖσθαι,
blame it-refers how-much think-you yourself of-virtue to-take-care
καὶ χρεωστεῖν ἀεὶ ἐπὶ τοῖς καλοῖς ἐγρηγορέναι;
and to-owe always for the good(-things) to-be-awake

52 Πάσης πράξεως βουλὴ προηγείσθω. Αἱ γὰρ ἀνεπίσκεπτοι
of-every deed counsel let-go-before the for unconsidered
πράξεις, ὡς τὰ πολλὰ σφαλεραί· καὶ τὸ κατορθούμενον,
deeds as the most(-part) (are)-risky and the(-thing) accomplished

δικαίως ἂν αἰτίας ἄλλης ἔργον νομισθείη μᾶλλον, ἢ
justly — of-cause another (the)-work would-be-thought rather than
τῆς τοῦ πολλάκις παρασφαλέντος ὁρμῆς καὶ περιπετείας.
of-the of-the often having-slipped impulse and chance
Ἅπερ χεῖρες πολλῶν, καὶ πολλάκις, οὐκ εἰργάσαντο, 53
what hands of-many and often not wrought
ταῦτα βουλὴ μία καὶ ἐφάπαξ κατεπράξατο. Δι᾽ ὃ
these(-things) counsel one and once accomplished because-of which
εὐβουλίαν προτίμα πολυχειρίας.
good-counsel prefer to-many-hands
Προνοίας ἐπίκουρος ἡ μετάνοια, ἃ τοίνυν ἐκείνην 54
of-foresight (the)-helper (is)-the repentance what therefore her
διέλαθε καὶ ἐκπίπτει, αὖτη ταῦτα ἐπανελομένη διορθούσθω
escaped and falls-out it these(-things) taking-up let-it-correct
καὶ διασωζέτω.
and preserve
Ὁ φθόνος, πάσῃ μὲν ψυχῇ μεγάλη νόσος· μεγίστη δὲ, 55
the envy to-every indeed soul (is)-a-great disease greatest and
μάλιστα τοῖς ἐν ἐξουσίᾳ. Ἀνάγκη γὰρ, οἷς
especially to-the(-ones) in authority (it-is)-necessary for (those)-whom
συνεργοῖς μέλλει χρῆσθαι καὶ βίου καὶ πόλεως πρὸς
(as)-fellow-workers he-is-going to-use both of-life and of-city toward
εὐδαιμονίαν, τούτους ὁρᾷν ὡς ἐχθροὺς, διὰ τὴν
happiness these to-look-on as enemies because-of the
ἐνοῦσαν ἀρετὴν, καὶ ἐπιβουλεύειν ὡς πολεμίοις. Οὗ
being-in(-them) virtue and to-plot(-against) as against-foes than-which
τί ἂν εἴη ὀλεθριώτερον ἢ ἀφρονέστερον;
what — would-be more-ruinous or more-senseless
Ὅσον δὲ δεῖ φυγεῖν τὸ φθονεῖν, τοσοῦτον διώκειν 56
as-much and (it)-is-needful to-flee the to-envy so-much to-pursue
τὸ φθονεῖσθαι. Ἄρχοντι δὲ μάλιστα πρέπει, ᾧ μηδ᾽
the to-be-envied for-(a)-ruler and especially it-befits to-whom not-even

ἐξ ἑτοίμου ἢ ἀπὸ τῶν φθονούντων φέρεται βλάβη. Εἰ
from (the)-ready or from the envious is-borne harm if
δεῖ δὲ ὅμως τὸν φθόνον περιστέλλειν (πολυμήχανον
(it)-is-needful and nevertheless the envy to-check much-contriving
γὰρ καὶ πάντολμον τὸ θηρίον), οὐκ ἀρετῆς ἐλαττώσει,
for and all-daring (is)-the beast not by-virtue's diminishing
μετριότητι δὲ φρονήματος, καὶ ἀφαιρέσει καὶ περικοπῇ
by-moderation but of-spirit and by-removal and cutting-back
τῆς ἐν τοῖς οὐκ ἀναγκαίοις ἐπιδείξεως καὶ πλεονεξίας,
of-the in the not necessary(-things) display and greed
τὰς αὐτοῦ βολίδας διακρουστέον.
the its darts must-be-beaten-off

57 Ὅταν τις ἄρχῃ ἑαυτοῦ, τότε νομιζέτω καὶ τῶν ὑπηκόων
when someone rules himself then let-him-think also the subjects
ἄρχειν ἀληθῶς. Ὅταν γὰρ ἴδωσι τὸν ἐφεστηκότα ἄρχοντα
to-rule truly when for they-see the set-over(-them) ruler
παθῶν καὶ κρατοῦντα ἡδονῶν, τότε πόθῳ καὶ ἑκόντες καὶ
of-passions and mastering pleasures then with-longing and willingly also
αὐτοὶ ὑποταγήσονται· ἂν δὲ ἀνδράποδον ἴδωσιν ἡδονῆς καὶ
themselves they-will-submit if but (a)-slave they-see of-pleasure and
παθῶν, ἀφόρητον ἡγήσονται ἀνδραπόδῳ δουλεύειν αὐτοί.
passions unbearable they-will-think to-(a)-slave to-be-slaves themselves

58 Ἄριστον νόμιζε δικαστὴν, ὃς τάχει μὲν λογισμῶν τὴν τοῦ
best think (the)-judge who by-quickness indeed of-reasonings the of-the
δικαίου φύσιν θηρεύει, θηρεύσας δὲ σὺν ὀρθότητι προάγει·
just nature hunts having-hunted and with rightness brings-forward
καὶ πρᾶξαι μὲν ἄνεσιν τοῖς ἀδικουμένοις ὀξὺς, βραδὺς δὲ
and to-bring indeed relief to-the wronged (is)-swift slow but
κολάσαι τοὺς ἁμαρτάνοντας· καὶ κρείττων μὲν χρυσίου,
to-punish the sinners and stronger indeed than-gold
οὐκ ἐλάττων δὲ δυναστείας· καὶ κρατῶν μὲν ὀργῆς, οὐχ
not less and than-power and mastering indeed anger not

ἡττώμενος δὲ συμπαθείᾳ· καὶ μόνην μὲν συγγένειαν καὶ
defeated but by-sympathy and only indeed kinship and
φιλίαν καὶ δόξαν οἶδεν, ἐν τῷ δικάζειν, τὴν δικαιοσύνην·
friendship and glory knows in the to-judge the justice
μόνην δὲ ἀλλοτρίωσιν καὶ ἔχθραν καὶ ἀδοξίαν, τὴν ἀδικίαν.
only and estrangement and enmity and disgrace the injustice
Μηδὲν τῆς πρὸς τὸ ὁμόφυλον διαθέσεως εὐχερῶς καὶ χωρὶς 59
nothing of-the toward the kindred disposition easily and without
ἐμφανοῦς αἰτίας μεταβάλλοις. Εἰ γὰρ καὶ ὑπολανθάνουσαι
manifest cause may-you-change if for even lying-hidden
παρ᾽ αὐτῶν αἰτίαι τὴν πρὸς αὐτοὺς μεταβολὴν δικαίαν
from them causes the toward them change just
ποιοῦσιν, ἀλλ᾽ οὖν οἱ ταύτας μὴ συνορῶντες, οὐκ
make but then the(-ones) these not perceiving not
ἐκείνους αἰτιάσονται τῆς σῆς περὶ αὐτοὺς ἀλλοιώσεως,
them will-blame for-the your toward them alteration
σοῦ δ᾽ ἀῤῥωστίαν καὶ εὐχέρειαν κατηγορήσουσι γνώμης.
of-you but weakness and levity will-accuse of-mind
Οὐχ οὕτως ἡ ἐν πολέμῳ ἀνδρεία τὸν ἄρχοντα κοσμεῖ 60
not so the in war courage the ruler adorns
καὶ σώζει, ὡς ἡ πρὸς τοὺς ὁμοφύλους εὐμένεια καὶ
and saves as the toward the kindred goodwill and
φιλανθρωπία. Πολλοὶ γὰρ πολεμίων κρατήσαντες, ὑπὸ
humanity many for enemies having-mastered by
τῶν οἰκείων δι᾽ ὠμότητα διεφθάρησαν· καὶ πολλοὶ
the own because-of cruelty were-destroyed and many
παρὰ μικρὸν ἁλῶναι πολεμίοις κινδυνεύσαντες, ὑπὸ τῶν
by little to-be-taken by-enemies having-run-the-risk by the
ὁμοφύλων διεσώθησαν, οὐδ᾽ αὐτὸ τὸ ζῆν ὑπὲρ τῆς
kindred were-saved not-even itself the to-live above the
σωτηρίας προτιμησάντων τοῦ ἄρχοντος.
safety having-preferred of-the ruler

61 Ἄρχοντας δεῖ καθιστάναι, μάλιστα μὲν πάσαις
rulers (it)-is-needful to-appoint especially indeed in-all
πλουτοῦντας ταῖς ἀρεταῖς· εἰ δὲ μὴ, πάντως γε
rich the virtues if but not wholly at-least
δικαιοτάτους. Καὶ γὰρ ἃ τοῖς ἄρχουσι παραμονεῖται,
most-just and for what by-the rulers is-done-unlawfully
ταῦτα τὸ μῖσος καὶ τὴν ὀργὴν τοῦ πλήθους εἰς τὸν
these(-things) the hatred and the wrath of-the multitude to the(-one)
προχειρισάμενον ἀναφέρει.
having-appointed(-them) refer

62 Πολλαχόθεν δεῖ τὸν ἄρχοντα θηρεύειν τῶν ὑπηκόων
from-many-quarters (it)-is-needful the ruler to-hunt of-the subjects
τὰς γνώμας, καὶ οὕτω κοινωνοῖς χρῆσθαι φιλίας καὶ ἀρχῆς
the minds and so (as)-sharers to-use of-friendship and of-rule
καὶ βουλευμάτων· πρῶτον, ἐξ ὧν αὐτὸς τὰ κατὰ τὴν
and of-counsels first from how he-himself the(-things) in the
αὐτοῦ οἰκίαν οἰκονομεῖν δεύτερον, ἐξ ὧν γυναικί τε καὶ
his-own house manages second from how with-wife both and
παισὶ καὶ δούλοις συνδιατίθεται· τρίτον, ἐξ ὧν κέχρηται τοῖς
children and slaves he-is-disposed third from how he-has-used the
φίλοις· τέταρτον, ἐξ ὧν πρὸς τοὺς ἐκ γειτόνων διάκειται·
friends fourth from how toward the(-ones) from neighbors he-is-disposed
καὶ πέμπτον, ἐξ ὧν ἔχθραν τε ἀναδέχεται καὶ ἀμύνεται, καὶ
and fifth from how enmity both he-takes-up and avenges and
πάλιν, οἷς κατατίθεται καὶ διαλύεται. Ἱκανὰ γὰρ ταῦτα
again how he-lays-down and is-reconciled sufficient for (are)-these(-things)
φύσιν ἀνδρὸς τεκμηριῶσαι, καὶ δεῖξαι γυμνὸν προσωπείου,
(the)-nature of-a-man to-prove and to-show bare of-mask
καὶ τοῖς ἐπὶ σκηνῆς ὑποκρίσεως τὸν ἄνθρωπον θεωροῦσι.
even to-the(-ones) on (the)-stage of-acting the man viewing

Τότε κριτὴς ἄριστος ἔσῃ τῶν ἄλλων, ὅτε τὰς αὐτοῦ 63
then judge best you-will-be of-the others when the your-own
ἐπισκοπῶν, λόγον ἑκάστης πράξεως ὑπὸ συνειδότι
examining (an)-account of-each deed before (your)-conscious
κριτῇ δίδως, καὶ διόρθωσιν ἐπινοεῖς τῶν ἡμαρτημένων.
judge you-give and correction you-devise of-the sins
Ἐπεὶ πῶς τοὺς ἄλλους ἐπιτιμῶν οὐκ ἐρυθριάσεις, ἐφ' οἷς
since how the others rebuking not will-you-blush at what
αὐτὸς τὰ ὅμοια ἐξαμαρτάνεις; πῶς δὲ ἐκείνους οἴει
yourself the like(-things) you-err how and them think-you
σοι διατεθῆναι, ἡνίκα ἐν οἷς ὑπεύθυνόν σε καθορῶσιν,
toward-you to-be-disposed when in what liable you they-observe
αὐτοὶ δίκας εἰσπράττεσθαι δικαιοῦνται;
themselves penalties to-be-exacted they-are-condemned
Ἐπαίνει τὰς ἀρίστους πράξεις· ἐπαίνει δὲ, μὴ λόγῳ μόνον, 64
praise the best deeds praise and not in-word only
ἀλλὰ δι' ὧν αὐτός τε μάλιστα τὰ ὅμοια πράττοις,
but through what yourself both especially the like(-things) you-may-do
καὶ δι' ὧν τοὺς μιμητὰς τῶν λοιπῶν προκρίνων,
and through what the imitators than-the rest preferring
ἐντίμους ἀποδεικνύοις. Τὸ μὲν γὰρ καὶ τῶν τυχόντων,
honored you-may-show the indeed for (is)-also of-the ordinary
τὸ δὲ τῶν ἄρχειν ἀξίων.
the(-other) and of-the(-ones) to-rule worthy
Προνόει πάντων, τῶν μὲν ἐπιεικῶν, ὡς ἂν ἄριστοι 65
provide-for all of-the indeed reasonable that — best
γένωνται, καὶ τῆς ὀφειλομένης αὐτοῖς ἀπολαύσωσι τιμῆς
they-may-become and the owed to-them may-enjoy honor
καὶ τοῦ προνομίου· τῶν δὲ μὴ τοιούτων, ὡς ἂν βελτιωθῶσι
and the privilege of-the and not such that — they-may-be-bettered

τὰς γνώμας, καὶ τῆς ἀπὸ τῶν νόμων ῥυσθῶσιν ἀτιμίας.
(in)-the minds and from-the from the laws be-rescued dishonor
Τοῦτο γὰρ ὡς ἀληθῶς ἀρχῆς ἐννόμου καὶ ἐπιστασίας ἔργον.
this for (is)-as truly of-rule lawful and of-presidency (the)-work
66 Τὰς πρὸς ἀλλήλους τῶν ἀρχομένων ἔρεις εἰς τοὺς
the toward one-another of-the ruled strifes onto the
πολεμίους τρέπων, ἐν τοῖς ὑπὲρ τῆς πατρίδος ἀγῶσι
enemies turning in the for the fatherland contests
μετατίθει· τυράννων μὲν γὰρ, στασιάζειν τὰ πλήθη·
transfer of-tyrants indeed for (it-is)-to-set-at-faction the multitudes
ἐν γὰρ τῇ κοινῇ φθορᾷ καὶ διχοστασίᾳ ἡ τυραννὶς τὴν
in for the common destruction and dissension the tyranny the
ἀσφάλειαν ἔχει· ἄρχοντος δὲ καὶ βασιλέως, ἀστασίαστον
safety has of-a-ruler but and of-a-king free-of-faction
συντηρεῖν τὴν ὁμόνοιαν τῶν ὑπηκόων· ἐν γὰρ τῇ τῶν
to-keep the concord of-the subjects in for the of-the
ἀρχομένων σωτηρίᾳ τὸ βάθρον αὐτοῖς πέπηγε τῆς ἐξουσίας.
ruled safety the foundation for-them is-fixed of-the authority
67 Ὅσπερ δεῖ τὸν ἄρχοντα φοβερὸν εἶναι τοῖς
as (it)-is-needful the ruler fearsome to-be to-the(-ones)
ἀδικοῦσιν, οὕτω φυλακὴν καὶ ἀσφάλειαν τῶν μηδὲν
doing-wrong so (a)-guard and safety of-the(-ones) nothing
ἀδικούντων, ἀλλὰ κατὰ τοὺς νόμους πολιτευομένων.
doing-wrong but according-to the laws living
68 Τρία ἐστὶν ἐν ἀνθρώποις, τιμωρία, ψόγος, ἔπαινος,
three(-things) are among men punishment blame praise
εἰ βούλει δὲ, καὶ εὐεργεσία· ἀλλὰ τῆς μὲν οἱ
if you-wish and also benefaction but of-the(-one) indeed the
πολέμιοι ἄξιοι· ψόγου δὲ, οἱ μέτρια τῶν
enemies (are)-worthy of-blame and the(-ones) moderate(-things) of-the
πολιτῶν ἁμαρτάνοντες· ἐπαίνου δὲ καὶ εὐεργεσίας, οἱ
citizens sinning of-praise and also benefaction the(-ones)

διαφέροντες κατορθώμασι. Εἰ δέ τις εἰς τὴν τῶν
excelling in-right-deeds if and someone into the of-the
πολεμίων τόλμαν καὶ μίμησιν ἐξαχθείη, αὐτὸς καὶ τὴν
enemies daring and imitation be-led-out himself also the
ἐκείνων ποινὴν εἰς ἑαυτὸν ἐπιστρέφει. Ὁ δέ τι τούτων
their penalty upon himself turns the(-one) and any of-these
ἀμείβων, καὶ τὴν διάταξιν ἐπαλλάσσων, οὗτος ἐχθρὸς
exchanging and the arrangement altering this(-man) (is)-an-enemy
τῆς πολιτείας πλέον ἢ οἱ πολέμιοι. Ὅ τε γὰρ τοὺς
of-the commonwealth more than the enemies the(-one) both for the
πολεμίους εὐεργετῶν, προδότης· ὅ τε τοὺς φαύλους
enemies benefiting (is)-a-traitor the(-one) both the base
ἐπαινῶν, τὴν πόλιν ἀνατρέπει· ἐπὶ κακίαν γὰρ παρακαλεῖ
praising the city overturns to wickedness for he-calls
τοὺς πολίτας· καὶ ὁ τοὺς κατορθοῦντας μὴ τιμῶν,
the citizens and the(-one) the(-ones) doing-right not honoring
εἰς τὴν αὐτὴν ἀκοσμίαν τὴν πολιτείαν καταστρέφει.
into the same disorder the commonwealth overthrows
Χαλεπὸν μὲν φόβον ἀγάπῃ κεράσαι. Οἱ γὰρ φιλοῦντες 69
hard indeed fear with-love to-mix the(-ones) for loving
ὡς ἐπίπαν τὸ δέος οὐκ ἔχουσι, καὶ οἱ δεδιότες
as for-the-most-part the dread not have and the(-ones) fearing
φιλεῖν οὐκ ἐθέλουσι. Σὺ δὲ δίελε· καὶ τοὺς μὲν ἀρίστους
to-love not are-willing you but divide and the indeed best
φιλεῖν παρασκεύασον· οὐδὲν γὰρ δεῖ δέους ἐπὶ τοῖς
to-love make nothing for (is)-needful of-dread over the
τοιούτοις. Τοὺς δ' ἄλλους ἀνάγκη φοβεῖν, ἵνα τῶν
such(-men) the but others (it-is)-necessary to-frighten that from-the
φαύλων ἀπέχωνται. Φοβήσονται δὲ χωρὶς μίσους ἂν μὴ
base(-things) they-may-abstain they-will-fear and without hatred if not
μετ' ὀργῆς ὁρῶσι κολάζοντα, ἀλλ' ὡς πατέρα παιδεύοντα,
with anger they-see (you)-punishing but as (a)-father chastising

καὶ ἐν μὲν τοῖς ἁμαρτήμασιν οὐχ ἡδέως τιμωρούμενον, ἐν
and in indeed the sins not gladly punishing in
δὲ ταῖς συμφοραῖς καὶ τοῖς δυστυχήμασιν ἀπροφασίστως
but the calamities and the misfortunes unhesitatingly
ἐπικουρεῖν προθυμούμενον.
to-help eager

70 Οἱ χρώμενοι τοῖς ἐκ φύσεως πλεονεκτήμασιν εἰς
the(-ones) using the from nature advantages for
πονηρίας ὑπηρεσίαν, ἀλλὰ μὴ πρὸς τὴν τῶν πλησίον
of-wickedness service but not toward the of-the neighbors
εὐεργεσίαν, οὗτοι καὶ τὴν φύσιν φαυλίζουσι, καὶ τῷ
benefaction these both the nature disparage and to-the
Δημιουργῷ τὴν περὶ αὐτοὺς φιλοτιμίαν εἰς ὕβριν καὶ
Creator the toward them munificence into outrage and
ἀχαριστίαν περιτρέπουσιν.
ingratitude turn

71 Ὥσπερ αἰσχρὸν καὶ ταπεινὸν, πρὸς ἡδονὴν ὁμιλεῖν
as (it-is)-shameful and lowly for pleasure to-converse
τῷ πλήθει, οὕτως ἐπικίνδυνον καὶ σφαλερὸν, ἀεὶ
with-the multitude so (it-is)-dangerous and risky always
σοβαρεύεσθαι καὶ ὑπέρογκον ὁρᾶσθαι. Δεῖ τοιγαροῦν
to-be-haughty and overbearing to-be-seen (it)-is-needful therefore
ἑκάτερον ἄκρον φυγόντα, ὡς ἀρετὴν, τὴν μεσότητα
each extreme having-fled as virtue the mean
διώκειν, καὶ καιροῖς ἰδίοις τὸ πρόσφορον ἀπονέμειν.
to-pursue and to-times own the fitting to-assign

72 Προπετὴς ὅρκος, πρόχειρος ἐπιορκία. Ἄλλως τε δὲ
(a)-rash oath (is)-ready perjury otherwise both and
καὶ τὸ ὀμνύειν ὅλως, ἤθους οὐκ εὖ βεβηκότος, οὐδὲ
also the to-swear at-all of-character not well set nor
φρονήματος εὐγενοῦς· ὁ δὲ εὐσταθὴς καὶ μεγαλόψυχος
of-spirit noble the and stable and great-souled

ἀνὴρ αἰσχυνθήσεται τοὺς λόγους ὅρκῳ πιστοὺς ἀποφαίνειν,
man will-be-ashamed the words by-oath trustworthy to-show
καὶ τὴν διὰ τῶν οἰκείων τρόπων πίστιν ἀτιμάζειν. Λίαν
and the through the own ways trust to-dishonor very
ἄρα συμφερόντως καὶ κηδεμονικῶς [καὶ] ὁ Δεσποτικὸς
then profitably and with-care also the Master's
νόμος τὸν ὅρκον κωλύει.
law the oath forbids

Ἃ μὲν εὖ πάθοις, ἀεὶ μέμνησο· ὧν δ' ἂν εὖ 73
what indeed well you-may-experience always remember of-what and — well
ποιήσαις, θᾶττον ἐπιλανθάνου. Τὸ μὲν γὰρ χρηστότητος
you-may-do quicker forget the(-one) indeed for (is)-of-kindness
καὶ εὐγνωμοσύνης, τὸ δὲ καθαρᾶς μεγαλοψυχίας, καὶ
and gratitude the(-other) and of-pure magnanimity and
καθαρὰν φυλάττει τὴν εὐεργεσίαν.
pure keeps the benefaction

Εὐεργεσίας καὶ συμφορὰς ὀνειδίζειν, τῆς αὐτῆς εἶναι 74
benefactions and misfortunes to-throw-in-the-teeth of-the same to-be
νόμιζε κουφότητος καὶ ἀπανθρωπίας·
think levity and inhumanity

Ἀπάτη μὲν πανταχοῦ ἀσθενείας ὁμολογία. Ἀλλ' εἰ μὲν ἐν 75
deceit indeed everywhere (is)-of-weakness (a)-confession but if indeed among
φίλοις, κακόν τε ἔσχατον, καὶ ὑπερβαλλούσης μοχθηρίας·
friends (it-is)-evil both utmost and of-excessive wickedness
εἰ δὲ πρὸς ἐχθροὺς καὶ πολεμίους, μηδὲν μὲν προειδότας, οὐ
if but toward enemies and foes nothing indeed foreseeing not
πόῤῥω στρατηγίας. Κοινολογίας δὲ γενομένης, καὶ ταύτην
far from-generalship of-parley and having-taken-place and it
οὐκ ἀθετοῦντας, πόῤῥω ἀριστείας καὶ ἀνδραγαθίας· δι'
not setting-aside (it-is)-far from-excellence and bravery because-of
ὃ μηδὲ τοὺς πιστεύοντας σοι πολεμίους ἀπάτῃ μετέρχου.
which not-even the trusting you enemies with-deceit pursue

Εἰ γὰρ καὶ πολέμιοι, ἀλλ' ὅμως οὐδὲν ἔλαττον ἀπατεὼν
if for even (they-are)-enemies but nevertheless in-nothing less (a)-cheat
καὶ πλάνος, ὁ τοὺς πεπιστευκότας ἐξαπατήσας.
and deceiver (is)-the(-one) the(-ones) having-trusted having-deceived

76 Προδότην ὡς τὰ πολλὰ οἱ ἄνθρωποι προδιδόντα μὲν
(a)-traitor as the most(-part) the men betraying indeed
φιλοῦσι, προδεδωκότα δὲ μισοῦσι. Σὺ δὲ ἐπισκόπει,
love having-betrayed but hate you but examine
κἂν μὲν ἐπιβουλευθεὶς ὑπὸ τῶν οἰκείων καὶ χαλεπῶν
even-if indeed plotted-against by the own and hard
παθῶν προΐδωκεν, οὐκ ἀνέλπιστόν ἐστι φίλον καὶ καλὸν
sufferings he-betrayed not hopeless it-is (a)-friend and good
γενέσθαι· ἂν δὲ μηδὲν, καὶ σαυτοῦ μηδὲν ἔλαττον
to-become if but nothing also of-yourself in-nothing less
νόμιζε προδότην. Τὸ μὲν γὰρ ἀμείψασθαι κακοῖς τοὺς
think(-him) (a)-traitor the indeed for to-repay with-evils the(-ones)
λελυπηκότας, ἀνθρώπινον πάθος· τὸ δὲ τηλικαύτης ἄρξαι
having-grieved(-one) (is)-a-human passion the but so-great to-begin
κακουργίας, ἀνιάτου μοχθηρίας.
villainy of-incurable wickedness

77 Χρυσὸς ἅπαντα τὰ ἀνθρώπινα στρέφει. Φύλαττε τοιγαροῦν
gold all the human(-things) turns keep therefore
τὸ τῆς πατρίδος ἀνύβριστον ἔθος· ἄχρηστον καὶ νομίζων
the of-the fatherland unoutraged custom useless both thinking
καὶ πᾶσιν ἐπιδεικνὺς, τὸν τοῖς φιλοῦσιν ἰσχυρὸν
and to-all showing the to-the(-ones) loving(-it) strong
ἐπίβουλον, χρυσόν.
plotter gold

78 Δεῖ τὰ μὲν ἴδια συμπίπτοντα εὐχαρίστως καὶ
(it)-is-needful the indeed own(-things) befalling thankfully and
γενναίως φέρειν· τὰ δὲ τῶν ὑπηκόων, συμπαθῶς καὶ οὐκ
nobly to-bear the but of-the subjects sympathetically and not

ἀναλγήτως. Τὸ μὲν γὰρ καρτερίας καὶ φρονήματος
unfeelingly the(-one) indeed for (is)-of-endurance and of-spirit
ἀνδρείου· τὸ δὲ ὀλιγωρίας καὶ ἀνάξιον ἀρχικῆς
manly the(-other) and of-neglect and unworthy of-ruling
προνοίας καὶ ἐπιστασίας.
providence and presidency
Ἐχθροὺς ὁμοφύλους μὴ ἀμύνασθαι, ἔστι μὲν θεῖος καὶ 79
enemies kindred not to-avenge-oneself-on is indeed (a)-divine and
φιλάνθρωπος νόμος, ἔστι δὲ καὶ πολὺ τὸ χρήσιμον ἐν
humane law is and also much the usefulness in
αὐτοῖς τοῖς πράγμασι παρέχων· ὁ μὲν γὰρ ἀμυνόμενος
the-very the affairs providing the indeed for (one)-avenging
ἔχει πάλιν χαλεπώτερον ἐχθρὸν, ὁ δὲ εὐεργετῶν ἢ φίλον
has again (a)-harsher enemy the and benefiting either (a)-friend
παρεσκεύασεν ἀντὶ ἐχθροῦ, ἢ πάντως πραότερον ἐχθρόν.
has-made instead-of (an)-enemy or wholly (a)-milder enemy
Μηδὲν ὧν ἄλλοις ἔγνως ἐπαγγέλλειν, φαίνου 80
nothing of-what to-others you-decided to-promise appear
παραβαίνων. Ἡ γὰρ ἔν τισι ψευδολογία τὸν ὅλον
transgressing the for in some(-things) lying the whole
τρόπον ἄπιστον δεικνύει. Καὶ τοῖς διαψευσθεῖσιν οὐκ
way untrustworthy shows and for-the(-ones) deceived not
ἔστιν αἰσχύνη μὴ ἀμείβεσθαι τοῖς ὁμοίοις. Παντὶ μὲν οὖν
it-is (a)-shame not to-repay with-the like to-every indeed then
ἀνθρώπῳ διὰ τοῦτο φευκτέον τὸ ψεῦδος, μάλιστα δὲ
man because-of this must-be-fled the lie especially and
τοῖς ἐν δυναστείᾳ. Τοῖς μὲν γὰρ ἄλλοις ἔσθ' ὅτε γίνεται
to-the(-ones) in power to-the indeed for others there-is when becomes
ἀπολογία, ἡ ἀδυναμία· τοῖς δὲ οὐκ ἔστι καταφυγὴ
(a)-defense the inability to-the(-others) but not there-is refuge
μὴ οὐχὶ παντὶ τρόπῳ μοχθηροὺς τὰς γνώμας ἐλεγχθῆναι.
not not in-every way wicked (in)-the minds to-be-proven

81 Τὰς μετὰ σφοδρότητος ὑποσχέσεις εὐλαβεῖσθαι χρή.
the with vehemence promises to-beware-of (it)-is-needful
Εἴτε γὰρ παράσχοις, τὴν πλείστην προαφεῖλες χάριν
whether for you-provide the most you-took-away-beforehand grace
τῇ σφοδρότητι τῆς ἐπαγγελίας, ταύτην προκαταμερίσας
by-the vehemence of-the promise it having-divided-beforehand
καὶ εἰς δύο τὴν μίαν δωρεὰν κατασμικρύνας· εἴτε μὴ
and into two the one gift having-diminished or not
παράσχοις, διπλῆν ἀπήνεγκας τὴν αἰσχύνην, ὅτι τε σφοδρῶς
you-provide double you-carried-off the shame that both vehemently
ὑπέσχου, καὶ ὅτι μηδὲν ὧν ὑπέσχου παρέσχες· καὶ
you-promised and that nothing of-what you-promised you-provided and
δυσμενὴς ὤφθης ἀντὶ φίλου· ἀφεῖλες γὰρ ὃ παρέσχον
hostile you-were-seen instead-of (a)-friend you-took-away for what provided
αἱ ἐλπίδες. Ἄλλως τε δὲ καὶ αἱ σφοδραὶ ὑποσχέσεις
the hopes otherwise both and also the vehement promises
ἁρμόζουσι τοῖς οὐ λίαν πιστευομένοις· ἐλέγχουσι δὲ καὶ
suit the(-ones) not very trusted they-prove and also
ὡς οὐ κηδεμονίας μᾶλλον ἢ χρείας ὑποτεινόμεναι χάριν.
that not of-care rather than of-need held-out for-the-sake-of
82 Ἄξιος χαρίτων ὁ εὐλαβούμενος αὐτῆς καὶ τὴν
worthy of-favors (is)-the(-one) revering its both the
φύσιν καὶ προσηγορίαν, καὶ μὴ παυόμενος μελετῶν ἕως
nature and name and not ceasing practicing until
ἂν [αὐτὴν] ἀνταποδώσῃ. Ὥσπερ δὲ ἀνάξιος χαρίτων,
— it he-repay as and unworthy of-favors
ὁ ἀχαριστίᾳ γνώμης ἀμείβων τὸν εὐεργέτην, οὕτως
(is)-the(-one) with-ingratitude of-mind repaying the benefactor so
ἄξιος τοῦ τῆς εὐεργεσίας ἀξιώματος, ὁ χαριζόμενος
worthy of-the of-the benefaction dignity (is)-the(-one) granting
ἐφ' ᾧ μὴ ἀνταπολαβεῖν τὴν χάριν.
on (condition)-that not to-receive-back the favor

Μηδὲν παράνομον μηδὲ φίλοις χαρίζου. Ἂν μὲν γὰρ 83
nothing unlawful not-even to-friends grant if indeed for
ἐπιεικεῖς ὦσι, μισήσουσι μᾶλλον παρανομοῦντα, ἢ
reasonable they-be they-will-hate rather (you)-acting-lawlessly than
φιλήσουσι χαριζόμενον· ἂν δὲ φαῦλοι, διπλῆν ζημίαν
will-love (you)-granting if but base double loss
ὑπέμεινες, κακοὺς εὐεργετῶν, καὶ ἀγαθοῖς ἀπεχθανόμενος.
you-endured bad(-men) benefiting and to-good(-men) becoming-hateful
Καὶ χωρὶς δὲ τούτων, τέρψει προσκαίρῳ καὶ ἰδιωτικῇ
and without too these for-pleasure temporary and private
ἀΐδιον ὄνειδος ἀλλάξασθαι καὶ κοινὸν, μεγάλης ἀνοίας.
eternal reproach to-exchange (is)-also common of-great folly
Αἱ χάριτες ταῖς ἀναβολαῖς καὶ παρατάσεσι τοῦ χρόνου, 84
the favors by-the delays and prolongations of-the time
ὥσπερ εἰς γῆρας ἐλθοῦσαι, τὸ οἰκεῖον μαραίνονται κάλλος·
as into old-age having-come the own wither beauty
τὸ γὰρ ἄνθος ἀποβαλοῦσαι τῆς προθυμίας, μεθ' ἧς
the for flower having-cast-off of-the eagerness with which
ἀμήχανόν τινα καὶ λαμπρὰν ἐποιοῦντο τὴν τέρψιν, οὐ
extraordinary some and splendid they-made the delight not
καθ' ὥραν φέρουσι τὴν εὐφροσύνην.
in season bring the gladness
Αἱ χάριτες ἡμιτελεῖς, οὖσαι οὐκ ἐθέλουσι χάριτες εἶναι· 85
the favors half-finished being not are-willing favors to-be
ἔσονται δὲ, ἐπειδὰν τετελειωμέναι ὦσιν· ὁ δὲ ταύτας
they-will-be and when completed they-be the(-one) and them
ἐξ ἡμισείας κατατιθεὶς, ἑαυτὸν ἐζημίωσε, καὶ τὸν
by half laying-down himself has-harmed and the(-one)
λαβόντα οὐκ εὔφρανεν. Ὁ γὰρ ἡμίτομον τὴν χάριν
having-received not gladdened the(-one) for half-cut the favor

ἀπειληφὼς, οὐχ οὕτω τῷ ἡμίσει εὐφρανθήσεται, ὡς ὑπὲρ
having-received not so by-the half will-be-gladdened as for
τοῦ ἀφαιρέματος ἀνιάσεται.
the part-taken-away will-be-grieved

86 Ὁ τὰς χάριτας ὀνειδίζων, ὅμοιός ἐστι τῷ γεωργῷ,
the(-one) the favors throwing-in-the-teeth like is to-the farmer
σπείροντι μὲν προθύμως ἐπαφέντι δὲ χοίρους καὶ θηρία
sowing indeed eagerly having-let-loose but swine and beasts
τῷ σπόρῳ. Ὡς γὰρ ἐκεῖνος καὶ τὸ σπέρμα καὶ τὸν ἐξ
on-the sowing as for he both the seed and the from
αὐτοῦ λυμαίνεται καρπὸν, οὕτω καὶ οὗτος καὶ τὰ
it ruins fruit so also this(-man) both the(-things)
καταβληθέντα καὶ τὴν βλαστάνουσαν αὐτῷ προσαπόλλυσιν
laid-down and the sprouting for-him destroys-besides
εὐχαριστίαν.
gratitude

Πρὸς Μιχαὴλ τὸν ἄρχοντα Βουλγαρίας

TO MICHAEL OF BULGARIA · V · COUNSELS AND A BLESSING

More counsels: benefits given steadily keep goodwill better than one great gift at the start. Anger is a madness that devours its owner; never punish in anger, as the ancient said, "I would have punished you had I not been angry." Be quick to reward and slow to punish, and never betray one who trusts you. One wife is the law of human nature, celibacy is above it, and many wives belong to the beasts; avoid looking at women, for the eye enslaves reason. Drunkenness in a ruler shipwrecks the state. Drive no one to despair, rise quickly after a fall, guard against insult and mocking wit, and quiet factions rather than triumph over them. Prosperity should not lift a ruler nor adversity cast him down, and new measures, though sometimes needed, are dangerous. The goodwill of the ruled is stronger than arms. Help those in calamity and ascribe every success to God. Photius ends by dedicating these counsels to Michael as tablets of virtue and prays that he may be a pattern of every virtue to his people and to later ages, and inherit the kingdom of heaven.

Μηδὲ κατὰ πρώτας εὐεργετῶν, ἔπειτα δὲ ἀμελῶν, νόμιζε 87

nor at first benefiting then and neglecting think

τὴν ἐξ ἀρχῆς σοι εὔνοιαν τοὺς εὐεργετηθέντας

the from (the)-beginning to-you goodwill the(-ones) benefited

διαφυλάττειν. Πολλοὺς γὰρ αὐτὸς ἐγὼ πείρᾳ διέγνων,

to-keep many for myself I by-experience discerned

ὅτι θαῤῥήσαντες τῷ πλήθει καὶ μεγέθει τῆς καταρχὰς

that trusting in-the multitude and greatness of-the at-the-outset

εὐεργεσίας, οὐδὲν ἐν τοῖς ἐφεξῆς ἐφρόντισαν ἐπιδείξασθαι

benefaction nothing in the following(-time) took-thought to-display

τοιοῦτον· ἀρκέσειν γὰρ τοῖς εὐεργετηθεῖσι πρὸς τὴν

such to-suffice for for-the(-ones) benefited toward the

διὰ βίου εὐχαριστίαν τὴν καταρχὰς ἤλπισαν φιλοτιμίαν,

through life gratitude the at-the-outset they-hoped munificence

καὶ χρόνον οὐδένα ἂν ἐγγενέσθαι λήθης τοῖς εὖ

and time no — to-arise of-forgetfulness to-the(-ones) well

πεπονθόσι τῆς ἀγαθουργίας, τὸ δὲ οὐ μόνον οὐ κατὰ
treated of-the good-doing the but not only not according-to
τὰς αὐτῶν ἐλπίδας ἀπέβη, ἀλλὰ καὶ εἰς τοὐναντίον
the their hopes turned-out but also into the-opposite
ἐτράπη. Ἀλλὰ περὶ μὲν τῶν φαύλων τὴν προαίρεσιν
was-turned but about indeed the base (in)-the choice
οὐδὲν θαυμαστόν· οἱ γὰρ τοιοῦτοι, οὐδὲ ῥεούσης αὐτοῖς
nothing wonderful the for such(-men) not-even flowing to-them
εἰς χεῖρας ἴσως τῆς εὐεργεσίας, οὐδὲ τότε γλώσσαις
into hands perhaps the benefaction not-even then with-tongues
ἀνοθεύτοις ἠμείβοντο τὰς εὐεργεσίας, πλὴν καὶ ἐπὶ τῶν
unadulterated repaid the benefactions however also among the
ἄλλων, τοὺς μὲν καλοκαγαθίας ἐπιμελουμένους ἦν
others the(-ones) indeed nobility caring-for it-was(-possible)
ἰδεῖν, ὡς εἶχον μὲν μνήμην ὧν ἔτυχον ἀπολελαυκότες,
to-see how they-had indeed memory of-what they-happened having-enjoyed
καὶ εὐλογεῖν οὐκ ἐξίσταντο τὸν εὐεργέτην· ὅμως δὲ μὴ
and to-bless not they-ceased the benefactor nevertheless and not
τῶν ὁμοίων τυγχάνοντες, οὐδ' αὐτοὶ καθαρὰν καὶ
the like obtaining not-even they-themselves pure and
ἀκήρατον τὴν ἀρχαίαν διέσωζον εὐγνωμοσύνην, ἀλλὰ τῷ
undefiled the old kept gratitude but with-the
χρόνῳ τὴν χάριν (οὐ γὰρ εἶχον ἐπιῤῥοὴν) ὑπομαραινόμενοι,
time the favor not for they-had (an)-inflow withering-away
τὸ σφοδρὸν καὶ ὡραῖον ἀπηνθίζοντο τοῦ φίλτρου· οἱ
the vehemence and bloom shed of-the love the(-ones)
δὲ μέσης νομιζόμενοι διαθέσεως, εὐεργετούμενοι μὲν
and of-middle reckoned disposition benefited indeed
εὐχαρίστως διέκειντο· ἀμεληθέντες δὲ, οὐδ' αὐτοὶ τὴν
thankfully were-disposed neglected but not-even they-themselves the
προτέραν διάθεσιν εἰς τοὐναντίον μεταβαλεῖν ἐνῃσχύνθησαν·
former disposition into the-opposite to-change were-ashamed

μάλιστα, βλέποντες ἑτέρους φιλοτιμιῶν ἀπολαύοντας. Οὐ
especially seeing others munificences enjoying not
γὰρ ἃ προπεπόνθασιν αὐτοὶ, καίτοι δέον, ἐλογίσαντο·
for what they-have-received-before themselves though being-needful reckoned
οἷς δ' εὖ πάθοιεν οἱ πλησίον, ἐπητένιζον· καὶ τούτοις
by-what but well might-be-treated the neighbors they-gazed-at and by-these
παρακνιζόμενοι τὴν εὐφημίαν εἰς ἀχαριστίαν ἔτρεπον.
vexed the praise into ingratitude turned
Πολλῷ ἄρα λυσιτελέστερον ἄρχοντι, καὶ ἐν πολιτείᾳ,
by-much then more-profitable for-(a)-ruler also in (the)-commonwealth
κατὰ μέρος, καὶ διὰ βίου, ταῖς δωρεαῖς ἢ ἀθρόον καὶ
by part and through life with-the gifts than all-at-once and
ἐφάπαξ οἰκειοῦσθαι τὸ ὑπήκοον. Τὸ δὲ πλῆθος καὶ βάρος
once to-win-over the subject(-people) the and multitude and weight
τῶν χαρίτων ἁρμόζει μᾶλλον τοῖς ὑπέρογκόν τι καὶ
of-the favors suits rather the(-ones) extraordinary something and
παράδοξον ἐπὶ κοινῇ σωτηρίᾳ κατωρθωκόσιν, ἢ τοῖς
wondrous for (the)-common safety having-accomplished than the(-ones)
εἰς τὸ σπανιώτατον τῆς ἡμῶν ἐπικουρίας δεῖσθαι νομισθεῖσι.
to the rarest of-the our help to-need reckoned
Θυμός ἐστιν ἔκστασις ἑκούσιος, καὶ τῶν ἰδίων φρενῶν 88
anger is (a)-derangement voluntary and of-the own wits
ἀλλοτρίωσις· ἃ γὰρ οἱ διαπαντὸς μελαγχολῶντες
estrangement what for the(-ones) always being-mad
κατεργάζονται, παραπλήσια τούτοις καὶ οἱ τῷ θυμῷ
accomplish similar(-things) to-these also the(-ones) by-the anger
πληγέντες κατ' ἐκεῖνο καιροῦ διαπράττονται.
struck at that time carry-out

89 Ὥσπερ τὸ πῦρ τὴν τρέφουσαν ὕλην ἀφανίζει, οὕτω καὶ
as the fire the feeding material destroys so also
ὁ θυμὸς τὴν ἔχουσαν ψυχὴν κατεσθίει, πολλάκις δὲ καὶ
the anger the having(-it) soul devours often and also
φθορὰν ὁλόκληρον εἰργάσατο τοῦ ζώου.
destruction entire worked of-the living-being
90 Μηδαμῶς μηδένα μηδὲ δικαίως θυμῷ κολάσῃς. Ὡς γὰρ
in-no-way no-one not-even justly in-anger punish as for
ἂν ὁ πάσχων τὴν δίκην ὑφέξῃ, αὐτὸς ὅμως οὐδὲν
— the(-one) suffering the penalty may-undergo yourself nevertheless in-nothing
ἔλαττον ἐξελεγχθήσῃ, σφαλερῶς τῇ πράξει κεχρημένος.
less you-will-be-convicted riskily the deed having-used
Διὸ καὶ κάλλιστά τις τῶν ἀρχαίων ἀπεθέσπισε πρὸς
therefore also most-finely someone of-the ancients declared to
ἡμαρτηκότα, Ἐκόλασα ἄν σε, εἰ μὴ ἐθυμούμην.
(one)-having-sinned I-would-have-punished — you if not I-were-angry
91 Τυφλόν ἐστι πάθος ὁ θυμὸς, καὶ κρίνειν οὐκ ἔχων
(a)-blind is passion the anger and to-judge not being-able
ἀπὸ τοῦ χείρονος τὸ κρεῖττον. Διὸ οὐδεμία ὄνησις,
from the worse the better therefore no profit
παραίνεσις ὀργιζομένῳ. Πεπαυμένῳ δὲ, τὴν διὰ τῶν
(is)-exhortation to-(one)-angry to-(one)-having-ceased and the through the
ἐλέγχων θεραπείαν προσενεκτέον κεράσαντι ἐπιεικείᾳ.
reproofs healing must-be-applied having-mixed(-it) with-gentleness
Οὔτε γὰρ τὰ δριμύτερα τῶν φαρμάκων ἄνευ μέλιτος
neither for the sharper of-the drugs without honey
τοῖς κάμνουσι προσάγειν ἐγνώκασιν οἱ ἰατροὶ, οὔτε τοὺς
to-the sick to-apply have-decided the physicians nor the
ἀκράτους ἐλέγχους ἡ τῶν ἀπαιδεύτων δέχεται ψυχή.
unmixed reproofs the of-the uneducated receives soul

Ὥσπερ ταχὺν ἐν ταῖς ἀξίων εὐεργεσίαις εἶναι προσῆκεν, 92
as quick in the of-the-worthy benefactions to-be it-befits
οὕτω βραδὺν ἐν ταῖς τῶν αἰτίων τιμωρίαις, καὶ χαίρειν
so slow in the of-the guilty punishments and to-rejoice
μὲν τιμῶντα τοὺς σπουδαίους, ἀνιᾶσθαι δὲ κολάζοντα
indeed honoring the earnest to-be-grieved but punishing
τοὺς ὑπευθύνους.
the liable

Μηδενὶ μηδέποτε πιστεύσαντί σοι ἄπιστος ὀφθείης. Ἂν 93
to-no-one ever having-trusted you untrustworthy may-you-be-seen if
γὰρ ἄπιστοι γενώμεθα τοῖς πεπιστευκόσι, τίνες τοῖς
for untrustworthy we-become to-the(-ones) having-trusted what to-the
ἄλλοις δόξομεν; καὶ μετὰ τίνων δὲ λοιπὸν ἀδεῶς καὶ
others shall-we-seem and with whom too for-the-rest fearlessly and
ἡδέως βιώσομεν;
pleasantly shall-we-live

Οὐκ ἐθέλει τὸ εἶναι μετὰ τοῦ οἴεσθαι συνεῖναι. Δι' 94
not is-willing the to-be with the to-think to-be-together because-of
ὃ ἐν οἷς ἂν τὴν οἴησιν ὁρᾷς, τὴν πρᾶξιν ὑπερόριον
which in what — the conceit you-see the deed beyond-the-borders
νόμιζε, καὶ διαπεφευγέναι τὸ εἶναι.
think and to-have-escaped the to-be

Αἰσχρόν ἐστιν ἀνδρῶν ἄρχοντα καὶ δεσπόζοντα, γυναικῶν 95
shameful (it)-is of-men (the)-ruler and master by-women
ἡττηθῆναι, καὶ δοῦλον ἡδονῶν ὀφθῆναι. Ἤν δέ τις νόμῳ
to-be-defeated and (a)-slave of-pleasures to-be-seen whom and someone by-law
βοηθὸν ἐκτήσατο βίου, ταύτῃ συνοικῶν οὐχ ἁμαρτάνει.
(as)-helper acquired of-life with-her living-together not he-sins
Ἀγαμία μὲν θεῖον πρᾶγμα, καὶ ὑπερφυὲς, καὶ μεῖζον
celibacy indeed (is-a)-divine thing and supernatural and greater
πολιτικῆς ἀρετῆς καὶ εὐνομίας. Μονογαμία δὲ, φύσεως
than-political virtue and good-order monogamy and of-nature

ἀνθρωπίνης ἔργον, εἴς τε γένους διαδοχὴν, καὶ εἰς
human (is-the)-work for both of-race succession and for
κοινωνίαν ἡμέρου καὶ φιλανθρώπου βίου, καὶ πολιτείας
fellowship of-gentle and humane life and of-commonwealth
εὐνομουμένης. Πολυγαμία δὲ, ὑπέραισχρον καὶ μιαρὸν, καὶ
well-ordered polygamy but (is)-most-shameful and foul and
τῆς τῶν ἀλόγων ἀκολασίας καὶ ἀκαθαρσίας.
of-the of-the irrational licentiousness and uncleanness

96 Ἀλέξανδρος ὁ Μακεδὼν, Ἀσίας κύριος δόρατι γεγονὼς, τὰς
Alexander the Macedonian of-Asia master by-spear having-become the
Περσίδας ἔλεγεν βολίδας ὀμμάτων εἶναι· ὁ δὲ σώφρων
Persian(-women) said darts of-eyes to-be the and temperate
ὡς ἀληθῶς ἀνὴρ, καὶ Δεσποτικῶν φύλαξ ἐντολῶν, οὐ
as truly man and of-(the)-Master's guardian commandments not
τὰς Περσίδας μόνον, ἀλλὰ καὶ πάσης γυναικὸς ὄψιν,
the Persian(-women) only but also of-every woman (the)-sight
ὡς ὀξὺ ψυχῆς βέλος καὶ θανατηφόρον, φεύξεται καὶ
as (a)-sharp of-soul arrow and death-bearing will-flee and
ἀποστραφεῖται. Ἦχος μὲν φωνῆς ἔπληξεν ἀκοὴν, καὶ
will-turn-from (the)-sound indeed of-(a)-voice struck (the)-hearing and
δι' αὐτῆς ἐνετυπώθη τὸ πάθος τῇ ψυχῇ· κάλλος δὲ
through it was-imprinted the passion on-the soul beauty and
σωμάτων εἵλκυσεν ὀφθαλμὸν, καὶ δι' αὐτοῦ δέσμιον
of-bodies drew (the)-eye and through it captive
λαβὼν, κατεδουλώσατο τὸν αὐτοδέσποτον λογισμόν.
having-taken enslaved the self-ruling reason

97 Ὥσπερ ἀδύνατον ἐν θαλάσσῃ πλέοντα, ταραχῆς καὶ
as (it-is)-impossible in (the)-sea sailing of-trouble and
ζάλης ἀπείρατον διαμεῖναι, οὕτως ἀμήχανον τὸν
storm untried to-remain so (it-is)-impracticable the(-one)
κάλλη σωμάτων ἐπισκοποῦντα καὶ περιεργαζόμενον, τῶν
beauties of-bodies examining and prying-into of-the

ἐκεῖθεν κυμάτων καὶ κινδύνων ἐκτὸς καθεστάναι. Δι᾽
from-there waves and dangers outside to-stand because-of
ὃ τὰς ἀρχὰς καὶ τὰς αἰτίας ἐκτρέπεσθαι χρὴ τῶν
which the beginnings and the causes to-turn-from (it)-is-needful of-the
παθημάτων. Τοῦτο γὰρ καὶ συμφέρον, καὶ οὐ χαλεπόν.
passions this for (is)-both profitable and not hard
Ἐπειδὰν δὲ τοῖς λογισμοῖς τὸ κακὸν ἐνσκήψῃ, καὶ τὸ
when and on-the thoughts the evil swoop and the
εἴδωλον αὐτοῖς τῆς ἐπιθυμίας ἐντυπώσῃ, δυσαπόβλητον
image on-them of-the desire imprint hard-to-cast-off
γίνεται τὸ πάθος, καὶ χαλεπὸν ἀπαλλαγῆναι.
becomes the passion and hard to-be-freed

Τινὲς τοὺς ἐρῶντας ἔφησαν ἐν ἀλλοτρίοις σώμασι τὴν 98
some the lovers said in others' bodies the
ψυχὴν τὴν ἰδίαν ἔχειν· εὐλογώτερον δ᾽ οἶμαι λέγειν, αὐτοὺς
soul the own to-have more-reasonable but I-think to-say them
ἐν ἀλλοτρίοις σώμασι τὸν νοῦν τῇ ψυχῇ συναπολωλέναι.
in others' bodies the mind with-the soul to-have-perished-together

Μέθην καὶ τρυφὴν τῶν ἀρχόντων, ναυάγιον νόμιζε τῶν 99
drunkenness and luxury of-the rulers (the)-shipwreck think of-the
ἀρχομένων. Ὅτε γὰρ ὁ κυβερνήτης καταποντίζεται τῇ
ruled when for the helmsman is-sunk by-the
πλησμονῇ καὶ τῷ οἴνῳ, πῶς οὐχὶ μυρίοις κύμασι καὶ
surfeit and by-the wine how not on-countless waves and
κλυδῶσιν ἐσχάτοις ἡ κυβερνωμένη προσαῤῥάξει πολιτεία,
surges utmost the steered will-dash commonwealth
καὶ τῇ τοῦ κυβερνήτου συγκαταποθήσεται ἀπωλείᾳ;
and in-the of-the helmsman will-be-swallowed-together destruction

Μηδένα μηδέποτε ἀνθρώπων, μηδὲ τῶν τυχόντων, εἰς 100
no-one ever of-men not-even of-the ordinary into
ἀπόγνωσιν συνελάσῃς. Ἰσχυρὸν γὰρ καὶ ἄμαχον ἀπόγνωσιν
despair drive strong for and invincible despair

ὅπλον, καὶ πολλάκις ἀνάγκη στρατηγήσασα πράξεων
(is)-a-weapon and often necessity having-generaled deeds
παραβόλων, ἀνελπίστους μεταβολὰς ἐξειργάσατο, καὶ πρὶν
reckless unhoped-for changes has-wrought and before
ἢ γενέσθαι, μύθους νομιζομένας.
than to-happen myths reckoned

101 Ἄριστον μὲν ἀνθρώπῳ μὴ διαμαρτεῖν, μηδὲ τῆς ὀρθῆς
best indeed for-man not to-err nor from-the right
κρίσεως ἀποσφαλῆναι· συνετοῦ δὲ, καὶ πεσόντα θᾶττον
judgment to-slip of-(the)-wise and also having-fallen quicker
ἀναστῆναι, καὶ χρῆσθαι τῷ πταίσματι, πρὸς τὸ μὴ πάλιν
to-rise and to-use the slip toward the not again
πεσεῖν παραγγέλματι.
to-fall (as)-precept

102 Τὸ περὶ τοὺς πόνους ἑκούσιον, τῶν ἀκουσίων ἀφαιρεῖται
the toward the labors voluntary from-the involuntary takes-away
τὸ ἀφόρητον καὶ χαλεπόν· δι᾽ ὃ χρήσιμος ἡ ἐν
the unbearable and hard because-of which (is)-useful the in
τοῖς ἀκουσίοις τριβὴ καὶ μελέτη.
the involuntary practice and study

103 Ἀρχικῆς ἀρετῆς καὶ τελείας, μὴ μόνον τὸ πλῆθος
of-ruling virtue and perfect (it-is)-not only the multitude
αἰσχύνεσθαι πρὸς τὸ μὴ ἁμαρτάνειν, ἀλλὰ καὶ ἑαυτὸν
to-be-ashamed-before toward the not to-sin but also himself
πρὸ τοῦ πλήθους.
before the multitude

104 Ἡ διὰ λόγων ὕβρις τοῖς ἐλευθέροις οὐ πολὺ παραλλάσσει
the through words outrage to-the free not much differs
τῆς διὰ πληγῶν καὶ μαστίγων. Χρὴ οὖν
from-the through blows and scourges (it)-is-needful then

παραφυλάττεσθαι τὸ προπετὲς τὸ ἐν τούτοις. Οὐ μέγα
to-guard-against the rashness the in these not great
γὰρ δοκοῦν, μεγάλας φέρει ζημίας.
for seeming great brings losses
Πολλοὺς ἔβλαψεν εὐτραπελία· ἀπὸ γὰρ γνώμης διεκπεσοῦσα 105
many harmed wit from for (a)-mind having-fallen-out
παιζούσης, καιρία πληγὴ γέγονε τοῖς διαπαιχθεῖσι· καὶ
playing (a)-telling blow it-became to-the(-ones) mocked and
βραχείᾳ τέρψει τῶν ἐπιτυχόντων, μεγάλας ἔτεκεν ἔχθρας
by-brief delight of-the(-ones) happening-by great bore enmities
τῶν σπουδαίων. Ἦν παντὶ μὲν ἔμφρονι παραφυλακτέον,
of-the earnest which by-every indeed sensible(-man) must-be-guarded-against
ἄρχοντι δὲ μάλιστα τῶν ἄλλων· ὅτι καὶ χυδαῖον, καὶ
by-(a)-ruler and especially of-the others because also vulgar and
καταφρονεῖσθαι μᾶλλον, ἢ χαριεντίζεσθαι, παρασκευάζει.
to-be-despised rather than to-be-thought-witty it-makes(-him)
Εὐεργετῶν τὸ ὑπήκοον περιφρούρει, ὡς τῆς ἀρχῆς νεῦρα 106
benefiting the subject(-people) guard(-them) as of-the rule sinews
καὶ οἰκεῖα μέλη. Ἐκείνων γὰρ διασπασθέντων, κίνδυνος
and own limbs those for torn-apart (there-is)-danger
καὶ τὴν σὴν συγκαταλύεσθαι ἐξουσίαν.
also the your to-be-dissolved-together authority
Τὰς μελετωμένας στάσεις, ὅσαι μὴ σβέσαι ῥᾷον, 107
the being-plotted factions as-many-as not to-quench (is)-easier
ἄμεινον ἀγνοίας ὑποκρίσει δοῦναι, καὶ λήθῃ καλύψαι,
(it-is)-better of-ignorance to-pretense to-give and with-forgetfulness to-cover
ἢ θριαμβεύσαντα ἐπεξιέναι. Τὸ μὲν γὰρ ἔσθ᾽
than having-triumphed to-proceed-against(-them) the indeed for there-is
ὅτε καὶ πλέον ἀνῆψε τὴν φλόγα, καὶ χαλεποὺς ἤνεγκε
when even more kindled the flame and hard brought
κινδύνους, καὶ πολλῇ καὶ τὸν διασωθέντα περιέβαλε
dangers and in-much also the(-one) saved surrounded

ζημίᾳ· τὸ δὲ, πραέως κοιμίζειν, καὶ μετὰ τοῦ ἀκινδύνου,
loss the but gently to-lull also with the safe
τὸ φιλάνθρωπον καὶ συνετὸν καὶ ἀζήμιον περιέχει.
the humane and wise and harmless contains

108 Δεῖ τὸν ἄρχοντα, φερομένων μὲν αὐτῷ κατὰ ῥοῦν
(it)-is-needful the ruler borne indeed for-him with (the)-stream
τῶν πραγμάτων καὶ εὖ συνεστώτων, ὡς σαλευομένων
the affairs and well standing as (if)-being-tossed
ἀσφαλίζεσθαι καὶ ἐπιμελεῖσθαι. Ἀνατρεπομένων δὲ, καὶ
to-secure and to-take-care overturned but and
συῤῥηγνυμένων, ὡς ἂν ἐπαναχθείησαν καὶ ἑδρασθεῖεν,
broken that — they-might-be-raised and be-settled
βουλεύεσθαι καὶ φροντίζειν· οὐδέτερον γὰρ τῶν ἐπὶ
to-deliberate and to-take-thought neither for of-the(-states) toward
τἀναντία φερόντων ἡ πεῖρα δείκνυσιν ἀνέλπιστον. Ἀλλὰ
the-opposites bearing the experience shows hopeless but
πολλάκις μικρὰ ῥᾳστώνη μεγάλας ἀρχὰς καὶ ὑπερόγκους
often small easiness great rules and extraordinary
κατήνεγκεν, καὶ πάλιν σπουδὴ σὺν εὐβουλίᾳ, εἰς μέγα
brought-down and again zeal with good-counsel to great
δυνάμεως ὕψος τοὺς κατενεχθέντας ἐπανήγαγεν.
of-power height the(-ones) brought-down brought-back

109 Οἱ ἔμφρονες καὶ εὐσταθεῖς τῶν ἀνθρώπων, κατορθοῦντες
the sensible and stable of-the men succeeding
μὲν, οὐ φυσιοῦνται, ἀλλὰ μετρίῳ φρονήματι τῆς εὐπραγίας
indeed not are-puffed-up but with-moderate spirit of-the prosperity
κοσμοῦσι τὸν ὄγκον, καὶ τῶν φθονούντων διαπραΰνουσι
adorn the weight and of-the envious soothe
τὸ φλεγμαῖνον. Περιπταίοντες δὲ, φέρουσι γενναίως, καὶ
the inflammation stumbling and they-bear nobly and
τὸ συνενεχθὲν, ἀρετῆς ὑπόθεσιν ποιούμενοι, τῷ κράτει
the(-thing) having-befallen of-virtue (an)-occasion making by-the might

ταύτης δυναμοῦσι τὴν γνώμην, καὶ τὸ ἀθυμοῦν ἐξορίζουσι
of-it strengthen the mind and the despondency banish
τῆς διανοίας. Ἴσασι γὰρ τὸ ἐφ' ἑκάτερα τρεπτὸν,
from-the thought they-know for the to each-way changeable
καὶ ἄστατον, καὶ ἀβέβαιον τῶν ἀνθρωπίνων. Ἀφροσύνης
and unstable and insecure of-the human(-things) of-folly
δὲ καὶ κουφότητος καὶ ἀπειροκαλίας, τό τε ἐν ταῖς
and also of-levity and of-tastelessness (is)-the both in the
εὐπραγίαις ἐπαίρεσθαι καὶ τὸ ἐν ταῖς δυσπραγίαις σφόδρα
prosperities to-be-elated and the in the adversities exceedingly
καταπίπτειν καὶ ἐνασχημονεῖν τῇ ἀθυμίᾳ.
to-fall-down and to-disgrace-oneself in-the despondency
Ἀνδρῶν μὲν συνετῶν, προνοῆσαι τὰ δυσχερῆ καὶ 110
of-men indeed (it-is)-of-wise to-foresee the hardships and
ἀπώσασθαι δι' εὐβουλίας· οὐκ ἐλαττόνων δὲ, καὶ τὰ
to-push-away through good-counsel not of-lesser and also the(-things)
συμβεβηκότα καλῶς διαθέσθαι καὶ οἰκονομῆσαι.
having-happened well to-arrange and to-manage
Οἶδα πράξεις ἀθρόον ἐπιστάσας, καὶ τῷ ἀδοκήτῳ τοῦ 111
I-know deeds all-at-once having-come-on and by-the unexpectedness of-the
συμβεβηκότος ἐκπλαγέντας, τοὺς τεθεαμένους, καὶ ἡσύχως
event having-been-astounded the(-ones) having-beheld and quietly
ἐνεγκόντας τὰ συνενεχθέντα, καὶ οὐδ' εἰς τὸ ἔπειτα
having-borne the(-things) having-befallen and not-even for the after
διαναστάντας, ἀποσείσασθαι τὸ βάρος· μάλιστα δὲ τῆς ἐξ
having-risen-up to-shake-off the weight especially and of-the from
αὐτῶν οὐ συναυξομένης βλάβης, ἀλλὰ καὶ τρόποις ἄλλοις
them not growing harm but also by-ways other
πραοτέροις ὑποχαλωμένης. Ἰδὼν γὰρ ἴδον ἐνίας οὕτως
milder relaxed having-seen for I-saw some so
οἰκονομηθείσας, καὶ τῷ συνήθει, κατ' ὀλίγον, ἐπὶ πλέον
managed and by-the custom by little for more

συνεπικουφιζομένας, εἰς τὸ ἀλυπώτατον ἀποκριθείσας· ἄλλας
lightened into the most-painless having-turned-out others
δὲ τοὐναντίον, καὶ τοὺς πρὸς ἀμέλειαν καὶ ἀτολμίαν
and the-opposite also the(-ones) to neglect and timidity
ζῶντας, κέντρου δίκην, ὡς ἐξ ὕπνου, διεγηγερκυίας. Τῷ
living (a)-goad like as from sleep having-roused by-the
γὰρ παραλόγῳ καὶ ἐξαιφνιδίῳ τῶν προστυχόντων,
for unexpectedness and suddenness of-the(-things) encountered
ἕκαστος ἀνηρεθισμένος, πᾶς ἀνὴρ τοῖς πράγμασιν ἐγεγόνει·
each provoked every man to-the affairs had-become
καὶ οὐδὲ ἐπὶ μιᾶς ἡμέρας ἀντέσχεν ἐπισχεῖν τῇ καινοτομίᾳ·
and not-even for one day held-out to-check the innovation
ἄλλαι δὲ, καὶ αὗται τῶν οὐκ ἐξ ἔθους, κατὰ μικρὸν
others and also these of-the(-things) not from custom by little
ὑπεισιοῦσαι, καὶ τῷ ἠρεμεῖ καὶ ἀταράχῳ συνδιακλέπτουσαι
stealing-in and by-the quietness and calm stealing-away-with(-it)
τὴν συναίσθησιν τῆς καινοτομίας, παρεισέδυσάν τε οὐ
the perception of-the innovation slipped-in both not
σὺν πόνῳ, καὶ οὐδ', εἰ καινότερόν τι συνέβη, μνήμην
with toil and not-even if newer anything happened memory
ἔδωκαν, οὐδὲ τοῖς πεπειρασμένοις. Τινὲς δὲ, τὸν
they-gave not-even to-the(-ones) having-experienced(-them) some and in-the
ὅμοιον τρόπον ἐπιχειρήσασαι παρεισδύνειν, καὶ τῷ μὴ
like way having-tried to-slip-in and by-the not
τυραννίδι μηδ' αὐτοδεσπότῳ κράτει, καὶ ἐκ τοῦ ἐμφανοῦς,
by-tyranny nor by-absolute might and from the open
ὥσπερ ἐπισκήπτειν, δειλίαν καταγνωσθεῖσαι, θᾶττον
as-it-were to-swoop cowardice having-been-condemned-for quicker
ἀνετράπησαν ὑπὸ τῶν ἐπιτυχόντων. Τῷ γὰρ καθ'
were-overturned by the(-ones) happening-by by-the for in
ἑαυτὰς εὐλαβεστέρῳ, εἰς θράσος ἄσχετον καὶ παράβολον
themselves more-cautious into boldness unchecked and reckless

τόλμαν ἐξοπλίσασαι, καὶ τοὺς πρὸ τούτου δόξαντας
daring having-armed also the(-ones) before this having-seemed
ἐπιεικεστάτους, αὐτῇ συνεφθάρησαν τῇ ἐπιχειρήσει.
most-reasonable with-the-very perished the attempt
Πῶς οὖν ἔστι τυχεῖν τοῦ σκοποῦ; τἀναντία γὰρ διὰ
how then is-it(-possible) to-hit the mark the-opposites for through
τῶν αὐτῶν ὁρᾶται συντετελεσμένα. Ἄμεινον μὲν μηδ'
the same(-means) are-seen accomplished better indeed not-even
ἀπάρχεσθαι τῶν τοιούτων. δειναὶ γὰρ αἱ καινότητες,
to-begin of-the such(-things) terrible for (are)-the novelties
καὶ χωρὶς ἑτέρου λυπηροῦ, θορυβεῖν καὶ πλήττειν διανοίας,
even without other painful(-thing) to-disturb and to-strike minds
καὶ εἰς διαβολὴν καὶ ὕβριν ἐκκαλεῖσθαι τὸ πλῆθος.
and to slander and outrage to-call-forth the multitude
Ἐπεὶ δ' ἔσθ' ὅτε χρεία κατεπείγει, καὶ δεῖται πράξεως 112
since but there-is when need presses and needs (a)-deed
ὁ προεστηκὼς καινοτέρας, ἂν μὲν μέγα ὄφελος
the(-one) presiding newer if indeed great benefit
καὶ εὐφροσύνην ἐξ αὐτῆς τὸ κοινὸν εὑρίσκῃ, οὐδὲν
and gladness from it the community find nothing
δεῖ σκέψεως καὶ μελέτης· ἂν δ' ἄλλως, καὶ
(is)-needful of-consideration and study if but otherwise also
λυπηρὰ εἴη, λόγῳ μὲν διελθεῖν, ὅπως ἂν ὡς ἄριστα
painful it-be in-word indeed to-go-through how — as best
διανυσθείη, οὐ ῥᾴδιον οἶμαι. Τὰ γὰρ κατά τινας
it-might-be-accomplished not easy I-think the(-things) for in some
ἰδικωτάτας ἐπακολουθοῦντα περιστάσεις, οὐκ ἔνεστιν
most-particular following circumstances not it-is(-possible)
ἀκριβῶς κοινοτέρῳ λόγῳ, καὶ τῶν ἔργων πόῤῥωθεν,
exactly in-more-general word and from-the works from-afar
θηρᾶσαι. Πλὴν ὅ γε καλῶς, ἐν τοῖς προειρημένοις
to-hunt except the(-one) indeed well in the(-things) aforesaid

ἐγγεγυμνασμένος, καὶ πρὸς τὰ τοιαῦτα τὴν ἄνωθεν ῥοπὴν
trained and toward the such(-things) the from-above influence
ἐπίκουρον ἔχων, μεγάλην εἴσεται δύναμιν συνειλεγμένος.
(as)-helper having great will-know power having-collected(-it)
113 Ὅπλων καὶ ἀνδρείας καὶ στρατηγίας κραταιότερον καὶ
than-arms and courage and generalship mightier and
ἀσφαλέστερον νόμιζε τὴν εὔνοιαν τῶν ἀρχομένων. Ταύτης
safer think the goodwill of-the ruled it
μὲν γὰρ παρούσης καὶ στρατηγούσης, κἀκεῖνα χρήσιμα,
indeed for being-present and generaling those-too (are)-useful
καὶ μεγάλην ῥοπὴν πρὸς πάντα παρέχει. Ἀνῃρημένης
and great weight toward all provide removed
δὲ τῆς εὐνοίας, ἄμεινον συνανῃρῆσθαι κἀκεῖνα. Θᾶττον
but the goodwill (it-is)-better to-be-removed-together those-too quicker
γὰρ ἐπὶ τὴν μισουμένην ἀρχὴν, ἢ κατὰ τῶν πολεμίων
for against the hated rule than against the enemies
ἐθέλει ταῦτα κινεῖσθαι.
are-willing these(-things) to-be-moved
114 Λόγους μὲν ἤλεγξαν δόρατα πολλάκις. Ἤμβλυνε δὲ
words indeed have-refuted spears often blunted and
πολλαχοῦ καὶ λόγων ἰσχὺς, ὀξύτατα πολέμου, καὶ
in-many-places also of-words (the)-strength sharpest of-war and
μεγάλων ὁρμὴν διέλυσε στρατευμάτων. Χεῖρες ἄρα μετὰ
of-great (the)-onset dissolved armies hands then with
λόγου, διπλοῦν τρόπαιον. Πόνους ἐλπίδες νευροῦσι,
word (are-a)-double trophy labors hopes nerve
καὶ πόνοι τίκτουσιν ἐλπίδας. Σὺ δὲ ἐξιλεούμενος τὸ
and labors beget hopes you and propitiating the
Θεῖον, μηδενὸς ἀμέλει τῶν πρακτέων, καὶ καλὰς καὶ
Divine nothing neglect of-the(-things) to-be-done and fair and
μεγάλας ἐλπίδας θερίσεις.
great hopes you-will-reap

Ἐπικουρεῖν ἐν οἷς ἕκαστος ἔχει χρείαν, ἀρχικῆς καὶ 115
to-help in what each has need (is)-of-ruling and
ἐχέφρονος διανοίας· μάλιστα δὲ τοῖς ἐν συμφοραῖς
prudent mind especially and to-the(-ones) into calamities
περιπεσοῦσι Μετὰ γὰρ τῶν ἄλλων, καὶ ἀείμνηστον
having-fallen with for the others also ever-remembered
συντηρεῖν εἰώθασι τὴν εὐεργεσίαν.
to-keep they-are-wont the benefaction
Ἡ εὐδαιμονία τῶν ὑπεξουσίων, ἄκραν ἀνακηρύττει σύνεσιν 116
the happiness of-the subjects highest proclaims understanding
καὶ δικαιοσύνην τῆς ἐξουσίας.
and justice of-the authority
Περὶ ὧν ἂν εὖ πράξῃς, εἴτε ἐν τῷ οἰκείῳ βίῳ, εἴτε 117
about what — well you-may-do whether in the own life or
ἐν τῷ κοινῷ τῆς πολιτείας, τῷ Θεῷ ἀνατιθέναι δικαίου
in the common of-the commonwealth — to-God to-ascribe deem-right
τὴν αἰτίαν. Οὕτω γὰρ μᾶλλόν τε αὐτὸν ἐπίκουρον
the cause thus for more both him (as)-helper
ἕξεις, καὶ θεοφιλὴς εἶναι δόξεις, καὶ κοῦφον σεαυτὸν
you-will-have and God-beloved to-be you-will-seem and light yourself
καὶ ἀλαζονικὸν οὐκ ἐλέγξεις, καὶ τοῦ φθόνου δείξεις
and boastful not you-will-prove and of-the envy you-will-show
περιτεθραυσμένας τὰς ἀκίδας.
broken-off the points
Ταῦτά σοι ἐκ πολλῶν ὀλίγα (ὦ τῶν ἐμῶν πνευματικῶν 118
these(-things) to-you from many few O of-the my spiritual
ὠδίνων εὐγενὲς καὶ γνήσιον γέννημα) τῆς περὶ σὲ φιλίας
birth-pangs noble and genuine offspring of-the toward you friendship
καὶ υἱοθεσίας, οἱονεί τινα θεῖα συμβόλαια καὶ ἀρετῆς
and adoption as-it-were some divine contracts and of-virtue
ἀρχετύπους ἀνατίθημι πίνακας· εἰς οὓς ἀφορῶν, καὶ πρὸς
archetypal I-dedicate tablets to which looking and toward

ἐκείνους σεαυτὸν σχηματίζων καὶ διαμορφῶν, οὐ χαλεπῶς
them yourself shaping and forming not with-difficulty
ἕξεις συνορᾷν, τίνες τε τῶν πράξεων ἀνθεῖν τὴν ἐν
you-will-be-able to-perceive which both of-the deeds to-bloom the in
τῇ ψυχῇ παρασκευάζουσιν ὡραιότητα, καὶ τίνες αὐτὴν,
the soul make beauty and which it
ὥσπερ σπῖλοι καὶ ῥυτίδες, εἰς αἰσχρὰν ὄψιν καὶ ἀσχήμονα
as stains and wrinkles into (an)-ugly look and unseemly
μετασκευάζουσιν. Ὧν τὰς μὲν ἀπαλείφων, τὰς
transform of-which the(-ones) indeed wiping-out the(-others)
δὲ ἐγγραφόμενος, ἔμψυχον, ὡς ἀληθῶς, καὶ κάλλιστον
and inscribing (a)-living as truly and most-beautiful
θεοφιλοῦς πολιτείας σεαυτὸν ἐπιδείξεις ἄγαλμα, καὶ ἥδιστον
of-God-loving commonwealth yourself you-will-show statue and sweetest
ἐμοὶ καὶ πᾶσιν εὐσεβέσι καὶ θέαμα καὶ διήγημα. Δι᾽
to-me and to-all (the)-pious both (a)-sight and (a)-tale because-of
ὃ καὶ τὰς χεῖρας εἰς οὐρανοὺς ἐξαπλώσας, καὶ τὴν περὶ
which also the hands to (the)-heavens having-spread-out and the toward
σὲ στοργὴν καὶ τὸν πόνον, καὶ τὴν εἰς Θεὸν ἀναφερομένην
you affection and the toil and the to God referred
δόξαν, ἀνθ᾽ ἱκετηρίας αὐτῷ προτείνας, ἐπεύχομαί
glory instead-of (a)-suppliant's-branch to-him having-held-out I-pray
σε, τῶν ἐλπίδων καὶ παραινέσεων ἐργάτην δόκιμον, καὶ
you of-the hopes and exhortations (a)-worker approved and
πιστὸν φύλακα γενέσθαι· καὶ εἴης μοι δι᾽ ἁπάσης
faithful guardian to-become and may-you-be for-me through every
ἰδέας κατορθωμάτων ἐπίσημος καὶ περίβλεπτος, ἄκρος
form of-right-deeds notable and admired highest
μὲν σύνεσιν, μνήμην δ᾽ ἀσφαλής· ἡδὺς ἐν λόγοις· τοὺς
indeed in-understanding in-memory and secure sweet in words in-the
τρόπους ἡδύτερος· ἐράσμιος ἐντυχεῖν· τοῖς ἀεὶ ἐποῦσιν
ways sweeter lovely to-meet for-the(-ones) always at-hand

ἐρασμιώτερος· κράτιστος τὸ παρὸν κρῖναι, καὶ ἀγαγεῖν
more-lovely mightiest the present to-judge and to-bring
εἰς διάταξιν· ὀξὺς τὸ μέλλον ἰδεῖν· προμηθὴς φυλάξασθαι·
into order sharp the future to-see provident to-guard-against
ἕτοιμος μεγάλας αὐτουργῆσαι πράξεις· ἑτοιμότερος τὸ
ready great to-work-yourself deeds readier the(-thing)
κατορθωθὲν διασώσασθαι· δεινὸς μὲν τὸ συμφέρον κρύπτειν,
accomplished to-preserve clever indeed the expedient to-hide
κρείττων δὲ λανθάνειν, δεινότερος δὲ φωρᾶσαι τοὺς
better and to-escape-notice cleverer and to-detect the(-ones)
ἐπηρεάζοντας· φοβερὸς μὲν τοῖς πολεμίοις· ποθεινὸς δὲ τοῖς
abusing(-you) fearsome indeed to-the enemies longed-for and by-the
ὑπηκόοις· ἀμφοῖν δὲ κοινὸς τὸ αἰδεῖσθαι καὶ θαυμάζεσθαι·
subjects to-both and common in-the to-be-revered and to-be-admired
κρείττων ἡδονῶν· ἥττων σωφροσύνης· ὀργῆς κύριος·
stronger than-pleasures weaker than-temperance of-anger master
πραότητος φίλος· ταχὺς θηρεῦσαι τὸ δίκαιον, ἀδέκαστος
of-meekness friend quick to-hunt the just incorruptible
διανεῖμαι· γνώμην εὐσταθής· ταῖς ὑποσχέσεσι βέβαιος·
to-distribute in-mind stable to-the promises firm
γενναῖος ἐν φόβοις· ἄτολμος πρὸς πᾶσαν παρανομίαν,
noble in fears undaring toward all lawlessness
καὶ μηδεμίαν ῥᾳστώνην καρτερίας καὶ καλῶν πόνων
and no ease for-endurance and fair toils
ἀνταλλασσόμενος· εὐεργετεῖν πρόθυμος· κολάζειν ὀκνηρός·
exchanging to-benefit eager to-punish slow
φιλίας ἐραστής· ἔχθρας πολέμιος· ἐλέους πηγή· οἰήσεως
of-friendship (a)-lover of-enmity (an)-enemy of-mercy (a)-spring than-conceit
μείζων· ταπεινοφροσύνης ἐλαττούμενος· ὑπερόπτης πλούτου·
greater than-humility lesser (a)-despiser of-wealth
πενίας ἐπίκουρος· ἀλήθειαν τιμῶν· ψεύδει μὴ σπενδόμενος·
of-poverty (a)-helper truth honoring with-(the)-lie not making-truce

ἀταπείνωτος οὐκ εὐδοκιμῶν, εὐδοκιμῶν δὲ οὐ φυσιούμενος·
unhumbled not being-esteemed being-esteemed but not puffed-up
γλώσσης αὐτοκράτωρ· ἀκοῆς φύλαξ· ἁφῆς, καὶ τῆς ἄλλης
of-tongue sovereign of-hearing guardian of-touch and of-the other
αἰσθήσεως, ἀδυσώπητος ἐπιστάτης, καὶ μηδενὶ πάθει
sense unabashed overseer and to-no passion
ἐνδιδοὺς μηδὲ τοῖς ἐρεθισμοῖς κηλούμενος τῶν ὀρέξεων· καὶ
yielding nor by-the provocations charmed of-the appetites and
σύμπαν εἰπεῖν, εἴης μοι πάσης ἀρετῆς καὶ εὐσεβείας, οὐ
all to-say may-you-be to-me of-all virtue and piety not
τοῖς ὑπὸ σὲ μόνον ὑπογραμμὸς καὶ παράδειγμα, ἀλλὰ
to-the(-ones) under you only (a)-pattern and example but
καὶ τῷ μετὰ σὲ παντὶ τῶν ἀνθρώπων γένει, καλὴ καὶ
also to-the after you whole of-the men race (a)-fair and
μεγάλη, καὶ καλὰ καὶ μεγάλα κατεργαζομένη, παραίνεσις.
great and fair and great(-things) working exhortation
Δι' ἃ σοι μάλιστα καὶ ἡ τῶν οὐρανῶν ἀνέκφραστος
because-of which to-you especially also the of-the heavens ineffable
καὶ ἀίδιος βασιλεία, εἰς κλῆρον ἀναφαίρετον, καὶ
and eternal kingdom for (an)-allotment inalienable and
κατασκήνωσιν ἀδιάδοχον, καὶ ὑπερφυῆ καὶ θείαν τρυφὴν,
(a)-dwelling without-successor and supernatural and divine luxury
καὶ ἀπόλαυσιν μὴ λυομένην, παρασχεθήσεται.
and enjoyment not dissolved will-be-provided

ΕΓΚΥΚΛΙΟΣ ΕΠΙΣΤΟΛΗ

The Encyclical to the Eastern Patriarchs

Ἐγκύκλιος ἐπιστολή

THE ENCYCLICAL LETTER

Photius writes to his brothers of the apostolic thrones. The devil has never stopped raising heresies, from Simon and Marcion to Arius, Nestorius, and Dioscorus, and the seven councils cut them down. Lately the Armenians have returned to the faith of Chalcedon, and the Bulgarians have turned from their ancestral rites to the faith. But before two years had passed, men from the West came among the Bulgarians and corrupted them: they made them fast on Saturdays, cut the first week from Lent, taught them to despise married priests, and anointed again those already anointed by presbyters. Worst of all, they added to the Creed that the Spirit proceeds from the Son as well as the Father. Photius argues that this gives the Trinity two causes, makes the Spirit composite, and opens the way to many gods. A synod has condemned these men, and he cites the canons against the Saturday fast and against those who refuse married priests. He asks the thrones to send legates to a council. Even the Rus have now accepted a bishop. Letters from Italy complain of their bishop's tyranny, and since some churches under these thrones do not yet know the seventh council, it must be counted with the six.

Οὐκ ἦν ἄρα, ὡς ἔοικεν, κόρος τῷ πονηρῷ τῶν κακῶν, 1
not was then as it-seems satiety for-the evil(-one) of-the evils
οὐδέ τι τῶν ἐφευρημάτων καὶ μηχανημάτων πέρας,
nor any of-the inventions and contrivances end
ἃ κατὰ τοῦ ἀνθρωπίνου γένους ἐξαρχῆς ἀνακινεῖν
which against the human race from-the-beginning to-stir-up
ἐμελέτησεν· ἀλλὰ μυρίαις μὲν ὅσαις ἀπάταις, πρὸ
he-practiced but with-countless indeed as-many-as deceits before
τῆς ἐν σαρκὶ τοῦ Δεσπότου παρουσίας, τὸν ἄνθρωπον
the in flesh of-the Master presence the man
ὑπηγάγετο εἰς ἀλλοφύλους καὶ παρανόμους ἀποβουκολήσας
he-led-on into foreign and lawless having-led-astray
πράξεις· ἐξ ὧν καὶ τὴν κατ᾽ αὐτοῦ τυραννίδα, κατὰ
deeds from which also the over him tyranny by

κράτος ἀνεδήσατο· μυρίαις δὲ καὶ μετὰ ταῦτα πλάναις,
force he-bound-on with-countless and also after these(-things) errors
καὶ δελεάσμασιν, ὑποσκελίζειν καὶ παρασύρειν, τοὺς
and baits to-trip-up and to-sweep-aside the(-ones)
αὐτῷ πειθομένους, οὐ διέλιπεν. Ἐντεῦθεν Σίμωνες, καὶ
him obeying not he-ceased hence (the)-Simons and
Μαρκίωνες, Μοντάνοι τε καὶ Μάνητες, καὶ ἡ ποικίλη καὶ
Marcions Montanuses both and Manes and the varied and
πολύτροπος τῶν αἱρέσεων θεομαχία, ἐπλήθυνεν. Ἐντεῦθεν
manifold of-the heresies God-fighting multiplied hence
Ἄρειος, καὶ Μακεδόνιος, καὶ Νεστόριος, Εὐτυχής τε καὶ
Arius and Macedonius and Nestorius Eutyches both and
Διόσκορος, καὶ τὸ λοιπὸν τῆς ἀσεβείας σύνταγμα· καθ' ὧν
Dioscorus and the rest of-the impiety company against whom
αἱ ἁγίαι καὶ οἰκουμενικαὶ συνεκροτήθησαν ἑπτὰ σύνοδοι, καὶ
the holy and ecumenical were-convened seven synods and
τῶν, κατὰ τόπους, ἱερῶν καὶ θεοφόρων ἀνδρῶν συνελέγη
of-the by places holy and God-bearing men were-gathered
τὰ συστήματα, τὰς πονηρὰς παραφυάδας τῇ μαχαίρᾳ
the companies the wicked offshoots with-the sword
τοῦ Πνεύματος αὐτορρίζους ἐκθερίσαντες, καὶ καθαρὸν
of-the Spirit root-and-all having-reaped and pure
παρασκευάσαντες ἀναφυῆναι τῆς Ἐκκλησίας τὸ λῄϊον.
having-made to-grow-again of-the Church the crop
2 Ἀλλὰ τούτων ἐκ ποδῶν γεγενημένων, καὶ σιγῇ καὶ
but these out-of-the way having-been-put and to-silence and
λήθῃ παραδεδομένων, ἐλπὶς ἀγαθὴ καὶ βαθεῖα τοῖς
to-forgetfulness handed-over hope good and deep in-the
εὐσεβέσιν ὑπετρέφετο, μὴ ἄν ποτε καινοτέρων δυσσεβημάτων
pious was-nourished not — ever of-newer impieties
ἐφευρετὰς γενέσθαι, ἐν πᾶσιν, οἷς ἐπείρασεν ὁ πονηρὸς,
inventors to-arise in all which tried the evil(-one)

εἰς τοὐναντίον αὐτῷ τῶν βουλευμάτων περιτραπέντων·
into the-opposite for-him the counsels having-been-turned
μήτε μὴν τῶν ἤδη κατάκρισιν συνοδικῶς δεδεγμένων,
nor indeed of-the(-ones) already condemnation synodically having-received
ὑπερασπιστάς τινας καὶ προμάχους ἀναφανῆναι, τῇ
defenders any and champions to-appear by-the
καταστροφῇ, καὶ τῷ πάθει τῶν ἀρξάντων, καὶ τῶν
overthrow and by-the suffering of-the(-ones) having-begun and of-the(-ones)
εἰς μίμησιν ἐκείνων ἐλθεῖν μελετώντων, ἀνακοπτομένων· καὶ
into imitation of-them to-come practicing being-checked and
ταύταις μὲν ταῖς ἐλπίσιν ὁ εὐσεβὴς λογισμὸς ἐπανεπαύετο·
in-these indeed the hopes the pious reasoning rested
μάλιστα δὲ κατὰ τὴν βασιλεύουσαν πόλιν, ἐν ᾗ πολλὰ,
especially and in the reigning city in which many(-things)
Θεοῦ συνεργείᾳ, τῶν ἀνελπίστων κατώρθωται· πολλαὶ
by-God's cooperation of-the unhoped-for have-been-accomplished many
δὲ γλῶσσαι, τὴν προτέραν διαπτυσάμεναι μυσαρότητα,
and tongues the former having-spat-out abomination
τὸν κοινὸν ἁπάντων Πλάστην, καὶ Δημιουργὸν, μεθ'
the common of-all Molder and Creator with
ἡμῶν ὑμνεῖν ἐδιδάχθησαν· ὥσπερ ἀπό τινος ὑψηλοῦ, καὶ
us to-hymn were-taught as from some high and
μετεώρου χώρου, τὰς τῆς ὀρθοδοξίας πηγὰς, τῆς βασιλίδος
lofty place the of-the orthodoxy springs the queen(-city)
ἀναδιδούσης, καὶ καθαρὰ τῆς εὐσεβείας τὰ νάματα, εἰς
sending-up and pure of-the piety the streams into
τὰ τῆς οἰκουμένης διαῤῥεούσης πέρατα, καὶ ποταμῶν
the of-the world flowing-through ends and of-rivers
δίκην ἀρδευούσης τοῖς δόγμασι τὰς ἐκεῖσε ψυχὰς, αἵτινες,
like watering with-the doctrines the there souls which
χρόνος πολὺς ἐξ οὗ, καταξηρανθεῖσαι τοῖς τῆς ἀσεβείας,
(a)-time long from when dried-up by-the of-the impiety

ἢ ἐθελοθρησκείας, ὑπεκκαύμασι, καὶ εἰς ἐρήμους καὶ
or of-self-made-worship tinders and into deserts and
ἀγόνους ἀποχερσωθεῖσαι, ὅμως τὸν τῆς διδασκαλίας
barren(-lands) turned-waste nevertheless the of-the teaching
ὄμβρον ὑποδεξάμεναι, τὸ Χριστοῦ γεώργιον καρποφοροῦσιν
rain having-received the of-Christ field bear-fruit
ἐνευθηνούμεναι. Καὶ γὰρ οἱ τὴν Ἀρμενίαν οἰκοῦντες,
abounding and for the(-ones) — Armenia inhabiting
τῷ τῶν Ἰακωβιτῶν ἐνεσχημένοι δυσσεβήματι, καὶ πρὸς τὸ
in-the of-the Jacobites entangled impiety and toward the
ὀρθὸν τῆς εὐσεβείας ἀπαυθαδιαζόμενοι κήρυγμα, ἀφ' οὗπερ
right of-the piety being-obstinate proclamation from when
ἡ πολυάνθρωπος ἐκείνη καὶ ἁγία τῶν Πατέρων ἡμῶν
the populous that and holy of-the Fathers our
κατὰ Χαλκηδόνα συνεκροτήθη σύνοδος, τῶν ὑμετέρων
at Chalcedon was-convened synod the your
εὐχῶν ἡμῖν ἐπαμυνόντων, τὴν μακρὰν ἐκείνην πλάνην
prayers us aiding the long that error
ἀποθέσθαι ἐνεδυναμώθησαν· καὶ λατρεύει σήμερον, καθαρῶς
to-put-off were-strengthened and worships today purely
καὶ ὀρθοδόξως, ἡ τῶν Ἀρμενίων λῆξις τὴν Χριστιανῶν
and orthodoxly the of-the Armenians portion the of-Christians
λατρείαν, Εὐτυχῆ τε καὶ Σεβῆρον, καὶ Διόσκορον, καὶ
worship Eutyches both and Severus and Dioscorus and
τοὺς κατὰ τῆς εὐσεβείας πετροβόλους Πέτρους, καὶ τὸν
the against the piety stone-throwing Peters and the
Ἁλικαρνασσέα Ἰουλιανὸν, καὶ πᾶσαν αὐτῶν τὴν πολύσπορον
Halicarnassian Julian and all their the many-seeded
διασπορὰν, ὡς ἡ καθολικὴ Ἐκκλησία, μυσαττομένη, καὶ
dispersion as the catholic Church abhorring and
δεσμοῖς ἀλύτοις τοῦ ἀναθέματος ὑποβάλλουσα.
to-bonds unloosable of-the anathema subjecting

Ἀλλά γε δὴ, καὶ Βουλγάρων ἔθνος βαρβαρικὸν, 3
but indeed indeed also of-Bulgarians (the)-nation barbarous
καὶ μισόχριστον, εἰς τοσαύτην μετέκλινεν ἡμερότητα
and Christ-hating to so-great turned gentleness
καὶ θεογνωσίαν, ὥστε τῶν δαιμονίων καὶ πατρῴων
and knowledge-of-God that from-the demonic and ancestral
ἐκστάντες ὀργίων, καὶ τῆς Ἑλληνικῆς δεισιδαιμονίας
having-departed rites and of-the Greek superstition
ἀποσκευασάμενοι τὴν πλάνην, εἰς τὴν τῶν Χριστιανῶν
having-cast-off the error into the of-the Christians
παραδόξως μετενεκεντρίσθησαν πίστιν.
wondrously were-grafted faith
Ἀλλ' ὢ πονηρᾶς καὶ βασκάνου καὶ ἀθέου βουλῆς τε 4
but O(-for) wicked and envious and godless counsel both
καὶ πράξεως! Ἡ γὰρ τοιαύτη διήγησις, Εὐαγγελίων οὖσα
and deed the for such narrative of-Gospels being
ὑπόθεσις, εἰς κατήφειαν μετατίθεται, τῆς εὐφροσύνης καὶ
(the)-subject into dejection is-transferred of-the gladness and
χαρᾶς εἰς πένθους τραπείσης καὶ δάκρυα. Οὔπω γὰρ
joy into mourning having-turned and tears not-yet for
ἐκείνου τοῦ ἔθνους, οὐδ' εἰς δύο ἐνιαυτοὺς, τὴν ὀρθὴν
that the nation not-even for two years the right
τῶν Χριστιανῶν τιμῶντος θρησκείαν· ἄνδρες δυσσεβεῖς
of-the Christians honoring religion men impious
καὶ ἀποτρόπαιοι (καὶ τί γὰρ οὐκ ἄν τις εὐσεβῶν
and abominable and what for not — someone of-(the)-pious
τούτους ἐξονομάσειεν;) ἄνδρες ἐκ σκότους ἀναδύντες
them would-name men out-of darkness having-emerged
(τῆς γὰρ ἑσπερίου μοίρας ὑπῆρχον γεννήματα) οἴμοι
of-the for western portion they-were offspring woe-is-me
πῶς τὸ ὑπόλοιπον ἐκδιηγήσομαι; οὗτοι, πρὸς τὸ νεοπαγὲς
how the rest shall-I-recount these against the newly-fixed

εἰς εὐσέβειαν καὶ νεοσύστατον ἔθνος, ὥσπερ κεραυνὸς ἢ
into piety and newly-formed nation like (a)-thunderbolt or
σεισμὸς ἢ χαλάζης πλῆθος, μᾶλλον δὲ οἰκειότερον εἰπεῖν,
(an)-earthquake or of-hail (a)-multitude rather and more-properly to-say
ὥσπερ ἄγριος μονιὸς ἐμπηδήσαντες τὸν ἀμπελῶνα Κυρίου,
like (a)-wild boar having-leapt-on the vineyard of-(the)-Lord
τὸν ἠγαπημένον καὶ νεόφυτον καὶ ποσὶν καὶ ὀδοῦσιν, ἤτοι
the beloved and newly-planted both with-feet and with-teeth that-is
τρίβοις αἰσχρᾶς πολιτείας, καὶ διαφθορᾷ δογμάτων, τόγε
with-paths of-shameful conduct and with-corruption of-doctrines as-far-as
εἰς τόλμαν ἦκον τὴν αὐτῶν, κατανεμησάμενοι ἐλυμήναντο·
into daring reaching the their having-devoured ravaged
ἀπὸ γὰρ τῶν ὀρθῶν καὶ καθαρῶν δογμάτων, καὶ τῆς
from for the right and pure doctrines and of-the
τῶν Χριστιανῶν ἀμωμήτου πίστεως, παραφθείρειν τούτους,
of-the Christians blameless faith to-corrupt them
καὶ ὑποσπᾷν, κατεπανουργήσαντο.
and to-draw-away they-villainously-schemed

5 Καὶ πρῶτον μὲν αὐτοὺς ἐκθέσμους, εἰς τὴν τῶν Σαββάτων
and first indeed them lawlessly to the of-the Sabbaths
νηστείαν μετέστησαν. Οἶδε δὲ καὶ ἡ μικρὰ τῶν
fast they-transferred knows and also the small of-the(-things)
παραδοθέντων ἀθέτησις, καὶ πρὸς ὅλην τοῦ δόγματος
handed-down setting-aside also to whole of-the doctrine
ἐπιτρίψαι καταφρόνησιν. Ἔπειτα δὲ τὴν τῶν νηστειῶν
to-wear-down contempt then and the of-the fasts
πρώτην ἑβδομάδα, τῆς ἄλλης νηστείας περικόψαντες, εἰς
first week from-the other fast having-cut-off to
γαλακτοποσίας, καὶ τυροῦ τροφὴν, καὶ τὴν τῶν ὁμοίων
milk-drinkings and of-cheese eating and the of-the like
ἀδδηφαγίαν καθείλκυσαν. Ἐντεῦθεν αὐτοῖς τὴν ὁδὸν τῶν
gluttony they-dragged-down hence for-them the road of-the

παραβάσεων ἐμπλατύνοντες, καὶ τῆς εὐθείας τρίβου
transgressions widening and from-the straight path
καὶ βασιλικῆς διαστρέφοντες, καὶ δὲ καὶ τοὺς ἐνθέσμῳ
and royal perverting and and also the in-lawful
γάμῳ πρεσβυτέρους διαπρέποντας, οἱ πολλὰς κόρας
marriage presbyters distinguished they-who many girls
χωρὶς ἀνδρὸς γυναῖκας δεικνύντες, καὶ γυναῖκας παῖδας
without husband (as)-wives showing and women children
ἐκτρεφούσας, ὧν οὐκ ἔστι πατέρα θεάσασθαι,
rearing of-whom not it-is(-possible) (a)-father to-behold
οὗτοι, τοὺς ὡς ἀληθῶς Θεοῦ ἱερεῖς, μυσάττεσθαί τε, καὶ
these the as truly of-God priests to-abhor both and
ἀποστρέφεσθαι, παρεσκεύασαν· τῆς Μανοῦ γεωργίας, ἐν
to-turn-from made(-them) of-the of-Mani husbandry in
αὐτοῖς, τὰ σπέρματα κατασπείροντες, καὶ ψυχὰς ἄρτι
them the seeds sowing-down and souls just
βλαστάνειν ἀρξαμένας τὸν σπόρον τῆς εὐσεβείας, τῇ
to-sprout having-begun the sowing of-the piety with-the
τῶν ζιζανίων ἐπισπορᾷ λυμαινόμενοι.
of-the tares over-sowing ruining
Ἀλλά γε δὴ, καὶ τοὺς ὑπὸ πρεσβυτέρων μύρῳ 6
but indeed indeed also the(-ones) by presbyters with-chrism
χρισθέντας, ἀναμυρίζειν αὐτοὶ οὐ πεφρίκασιν· ἐπισκόπους
anointed to-re-anoint they not shuddered bishops
ἑαυτοὺς ἀναγορεύοντες, καὶ τὸ τῶν πρεσβυτέρων χρίσμα,
themselves proclaiming and the of-the presbyters anointing
ἄχρηστον εἶναι, καὶ εἰς μάτην ἐπιτελεῖσθαι, τερατευόμενοι.
useless to-be and in vain to-be-performed telling-marvels
Ἆρ' ἔστι, ὃς τηλικαύτην ἀκοῇ παρειληφὼν ἄνοιαν, 7
then is-there(-anyone) who so-great by-hearing having-received folly
ἣν κατατολμᾷν οἱ παράφρονες οὐκ ἐνάρκησαν; τοὺς
which to-dare the deranged(-men) not grew-numb the(-ones)

ἅπαξ μύρῳ χρισθέντας ἀναχρίοντες, καὶ τὰ τῶν
once with-chrism anointed re-anointing and the of-the
χριστιανῶν ὑπερφυῆ καὶ θεῖα μυστήρια, εἰς λῆρον μακρὸν,
Christians supernatural and divine mysteries into nonsense long
καὶ πλατὺν ἐξορχούμενοι γέλωτα. Καὶ τόγε σοφὸν τῶν
and broad dancing-away(-into) laughter and indeed (the)-wisdom of-the
ὡς ἀληθῶς ἀμυήτων· Οὐ γὰρ ἔξεστι, φασὶν, ἱερεῦσι
as truly uninitiated not for it-is-permitted they-say to-priests
τοὺς τελουμένους μύρῳ ἁγιάζειν· ἀρχιερεῦσι γὰρ μόνοις
the(-ones) being-initiated with-chrism to-sanctify to-high-priests for alone
ἐνομίσθη· πόθεν ὁ νόμος; τίς δ' ὁ νομοθέτης; ποῖος τῶν
it-was-customary whence the law who and the lawgiver which of-the
ἀποστόλων; τῶν πατέρων δέ; ἀλλὰ τῶν συνόδων; ἢ ποῦ καὶ
apostles of-the fathers and but of-the synods or where and
πότε συστᾶσα; τίνων δὲ κρατήσασα ψήφοις; οὐκ ἔξεστιν
when having-convened of-what and having-prevailed by-votes not it-is-permitted
ἱερεῖ μύρῳ τοὺς βαπτιζομένους σφραγίζειν, οὐκοῦν
to-(a)-priest with-chrism the(-ones) being-baptized to-seal then
οὐδὲ βαπτίζειν ὅλως, οὐδὲ ἱερᾶσθαι· ἄρα ἵνα σοι μηδὲ
not-even to-baptize at-all nor to-serve-as-priest then that for-you not-even
ἡμίτομος ἱερεὺς, ἀλλ' ὁλόκληρος, εἰς ἀνίερον εἴη κλῆρον
half-cut (a)-priest but entire into (an)-unholy may-be lot
ἀπεληλαμένος. ἱερουργεῖ τὸ δεσποτικὸν σῶμα καὶ αἷμα
driven he-celebrates the Master's body and blood
Χριστοῦ, καὶ τοὺς πάλαι μυσταγωγηθέντας, δι' αὐτῶν
of-Christ and the(-ones) long-ago initiated through them
καθαγιάζει, πῶς οὐχ ἁγιάσει μύρῳ χρίων τοὺς νῦν
he-sanctifies how not will-he-sanctify with-chrism anointing the(-ones) now
τελουμένους; βαπτίζει ὁ ἱερεὺς, καθάρσιον δῶρον τῷ
being-initiated baptizes the priest (a)-cleansing gift to-the(-one)
βαπτιζομένῳ τελεσιουργῶν, πῶς, ἧς τελεσιουργὸς αὐτὸς
being-baptized perfecting how of-which perfecter he-himself

ὑπάρχει καθάρσεως, ἀφαιρήσεις αὐτοῦ τὴν φυλακὴν καὶ
is of-cleansing will-you-take-away from-him the guard and
σφραγίδα; ἀλλ' ἀφαιρεῖς τὴν σφραγίδα, μηδ' ὑπηρετεῖν
seal but you-take-away the seal nor to-serve
ἐπιτρέψῃς τῷ δώρῳ, μηδ' ἐν αὐτῷ τινας τελεσιουργεῖν,
permit to-the gift nor in it any to-perfect
ἵνα σε γυμνοῖς, ὁ σὸς ἱερεὺς, ἐνδιαπρέπων ὀνόματι, τῆς
that you bare-(things) the your priest distinguished-in name of-the
αὐτῆς αὐτῷ χοροστασίας κορυφαῖον δείξῃ, καὶ ἐπίσκοπον.
same with-him choir leader may-show and bishop
Ἀλλὰ γὰρ οὐχὶ μόνον εἰς ταῦτα παρανομεῖν ἐξεμάνησαν, 8
but for not only to these(-things) to-transgress they-raged
ἀλλὰ καὶ εἴ τις κακῶν ἐπικορωνὶς, εἰς ταύτην ἀνέδραμον.
but also if any of-evils crowning-stroke to this they-ran-up
Πρὸς γάρ τοι τοῖς εἰρημένοις ἀτοπήμασι, καὶ τὸ
in-addition-to for indeed the said absurdities also the
ἱερὸν καὶ ἅγιον σύμβολον, ὃ πᾶσι τοῖς συνοδικοῖς
holy and sacred creed which by-all the synodal
καὶ οἰκουμενικοῖς ψηφίσμασιν, ἄμαχον ἔχει τὴν ἰσχὺν,
and ecumenical decrees invincible has the strength
νόθοις λογισμοῖς, καὶ παρεγγράπτοις λόγοις, καὶ θράσους
with-bastard reasonings and interpolated words and of-boldness
ὑπερβολῇ, κιβδηλεύειν ἐπεχείρησαν· ὦ τῶν τοῦ πονηροῦ
by-excess to-counterfeit they-attempted O(-for) the of-the evil(-one)
μηχανημάτων· τὸ πνεῦμα τὸ ἅγιον οὐκ ἐκ τοῦ πατρὸς μόνον,
contrivances the spirit the holy not from the father only
ἀλλά γε καὶ ἐκ τοῦ υἱοῦ, ἐκπορεύεσθαι, καινολογήσαντες.
but indeed also from the son to-proceed innovating
Τίς ποτε τοιαύτην, παρὰ τῶν πώποτε ἀσεβησάντων, 9
who ever such from the(-ones) ever having-been-impious
φωνὴν ἤκουσεν ῥαγεῖσαν; ποῖος σκολιὸς ὄφις εἰς τὰς ἐκείνων
(a)-voice heard bursting-out what-sort crooked serpent into the their

καρδίας τοῦτο ἠρεύξατο; Τίς ὅλως ἀνάσχοιτο, τῶν ἐν
hearts this belched-out who at-all would-endure of-the(-ones) among
χριστιανοῖς τελούντων, ἐπὶ τῆς ἁγίας τριάδος δύο εἰσάγειν
Christians being-counted in the holy trinity two to-bring-in
αἴτια· υἱοῦ μὲν καὶ πνεύματος, τὸν πατέρα· τοῦ
causes of-(the)-son indeed and spirit the father of-the
πνεύματος δὲ πάλιν, τὸν υἱόν· καὶ εἰς διθεΐαν τὴν μοναρχίαν
spirit and again the son and into ditheism the monarchy
λύειν, καὶ μηδὲ ἧττον τῆς Ἑλληνικῆς μυθολογίας, τὴν
to-dissolve and not-even less than-the Greek mythology the
τῶν Χριστιανῶν σπαράττειν θεολογίαν, καὶ τῆς ὑπερουσίου
of-the Christians to-tear theology and of-the superessential
καὶ μοναρχικῆς Τριάδος ἐξυβρίζειν τὸ ἀξίωμα· Διὰ τί δὲ
and monarchic Trinity to-outrage the dignity because-of what and
καὶ ἐκπορευθείη τοῦ Υἱοῦ τὸ Πνεῦμα; Εἰ γὰρ ἡ ἐκ τοῦ
also would-proceed from-the Son the Spirit if for the from the
Πατρὸς ἐκπόρευσις τελεία (τελεία δὲ, ὅτι Θεὸς τέλειος,
Father procession (is)-perfect perfect and because God (is)-perfect
ἐκ Θεοῦ τελείου) τίς ἡ ἐκ τοῦ Υἱοῦ ἐκπόρευσις, καὶ
from God perfect what (is)-the from the Son procession and
διὰ τί; Περιττὸν γὰρ ἂν εἴη τοῦτο, καὶ μάταιον.
because-of what superfluous for — would-be this and vain
10 Ἔτι δὲ, εἰ ἐκπορεύεται τοῦ Υἱοῦ τὸ Πνεῦμα, ὥσπερ ἐκ
still and if proceeds from-the Son the Spirit as from
Πατρός· τί μὴ καὶ ὁ Υἱὸς ἐκ τοῦ Πνεύματος γεννᾶται,
(the)-Father why not also the Son from the Spirit is-begotten
ὥσπερ ἐκ Πατρός; ἵνα εἴη πάντα τοῖς ἀσεβοῦσιν
as from (the)-Father that may-be all(-things) to-the impious
ἀσεβῆ, καὶ αἱ γνῶμαι, καὶ τὰ ῥήματα· καὶ μηδὲν αὐτοῖς
impious both the minds and the words and nothing to-them
ἀτόλμητον ὑπολίποιτο.
undared may-be-left

Σκόπει δὲ κἀκεῖνο· εἰ γὰρ ἐν ᾧ τοῦ Πατρὸς ἐκπορεύεται 11
consider and that-too if for in which from-the Father proceeds
τὸ Πνεῦμα, ἡ ἰδιότης ἐπιγινώσκεται αὐτοῦ· ὡσαύτως
the Spirit the property is-recognized its likewise
δὲ, καὶ ἐν ᾧ γεννᾶται ὁ Υἱὸς, ἡ τοῦ Υἱοῦ.
and also in which is-begotten the Son the(-property) of-the Son
Ἐκπορεύεται δὲ, ὡς ὁ ἐκείνων λῆρος, καὶ τὸ Πνεῦμα ἐκ
proceeds and as the their nonsense(-goes) also the Spirit from
τοῦ Υἱοῦ. Πλείοσιν ἄρα ἰδιότησιν διαστέλλεται τὸ Πνεῦμα
the Son by-more then properties is-distinguished the Spirit
τοῦ Πατρὸς, ἤπερ ὁ Υἱός. Κοινὸν μὲν γὰρ Πατρὶ καὶ
from-the Father than the Son common indeed for to-Father and
Υἱῷ, ἡ ἐξ αὐτῶν τοῦ Πνεύματος πρόοδος· ἰδία δὲ
Son (is)-the from them of-the Spirit procession own and
τοῦ Πνεύματος, ἥ τε ἐκ τοῦ Πατρὸς ἐκπόρευσις, καὶ
of-the Spirit (are)-the both from the Father procession and
μὴν καὶ ἡ ἐκ τοῦ Υἱοῦ. Εἰ δὲ πλείοσιν διαφοραῖς
indeed also the(-one) from the Son if and by-more differences
διαστέλλεται τὸ Πνεῦμα, ἤπερ ὁ Υἱὸς, ἐγγυτέρω ἂν εἴη
is-distinguished the Spirit than the Son nearer — would-be
τῆς πατρικῆς οὐσίας ὁ Υἱὸς, ἤπερ τὸ Πνεῦμα· καὶ οὕτως
to-the paternal being the Son than the Spirit and thus
ἡ Μακεδονίου πάλιν, κατὰ τοῦ Πνεύματος, παρακύψει
the of-Macedonius again against the Spirit will-peep-out
τόλμα, τὸ ἐκείνου ὑποδυομένη δρᾶμα, καὶ τὴν σκηνήν.
daring the his taking-up drama and the stage
Ἄλλως τε δὲ, εἰ πάντα τὰ κοινὰ Πατρὸς καὶ 12
otherwise both and if all the common(-things) of-Father and
Υἱοῦ, καὶ τοῦ Πνεύματος πάντως ὑπάρχει κοινά· ὡς τὸ
Son also of-the Spirit wholly are common as the
Θεὸς, τὸ Βασιλεὺς, τὸ Δημιουργὸς, τὸ Παντοκράτωρ, τὸ
God the King the Creator the Almighty the

Ὑπερούσιον, τὸ Ἁπλοῦν, τὸ Ἀσχημάτιστον, τὸ Ἀσώματον,
Superessential the Simple the Formless the Bodiless
τὸ Ἀόρατον, ἁπλῶς τὰ ἄλλα πάντα· κοινὸν δὲ Πατρὸς
the Invisible simply the other(-things) all common and of-Father
καὶ Υἱοῦ, ἡ τοῦ Πνεύματος, ἐξ αὐτῶν, πρόοδος· καὶ
and Son (is)-the of-the Spirit from them procession also
ἐξ ἑαυτοῦ ἄρα ἐκπορευθήσεται τὸ Πνεῦμα· καὶ ἀρχὴ
from himself then will-proceed the Spirit and principle
ἔσται αὐτὸ ἑαυτοῦ, καὶ αἴτιον ἅμα καὶ αἰτιατόν. Ὅπερ
will-be he of-himself and cause at-once and caused which
οὐδ' οἱ τῶν Ἑλλήνων μῦθοι ἀνεπλάσαντο.
not-even the of-the Greeks myths fashioned

13 Ἀλλὰ καὶ εἰ μόνου Πνεύματός ἐστι, τὸ εἰς ἀρχὰς
but also if alone of-(the)-Spirit it-is the to principles
ἀναφέρεσθαι διαφόρους, πῶς οὐκ ἔστι μόνου Πνεύματος,
to-be-referred different how not is-it alone of-(the)-Spirit
τὸ πολύαρχον ἔχειν ἀρχήν;
the many-principled to-have (as)-principle

14 Ἔτι δὲ, εἰ ἐν οἷς Πατρὶ καὶ Υἱῷ κοινωνίαν ἐκαινούργησαν,
still and if in what to-Father and Son community they-newly-made
τὸ Πνεῦμα τούτοις ἀποτειχίζουσιν· Πατὴρ δὲ κατ' οὐσίαν
the Spirit from-these they-wall-off (the)-Father and in being
Υἱῷ, ἀλλ' οὐ κατά τι τῶν ἰδιωμάτων, εἰς κοινωνίαν
with-(the)-Son but not in any of-the properties into community
συνάπτεται· τῆς κατ' οὐσίαν ἄρα συγγενείας, τὸ Πνεῦμα
is-joined from-the in being then kinship the Spirit
περιορίζουσιν.
they-bound-off

15 Ὁρᾷς, ὡς μάτην οὗτοι, μᾶλλον δ' εἰς πρόχειρον θήραν
do-you-see how in-vain these rather but for (a)-ready hunt
τῶν πολλῶν, τὸ τῶν Χριστιανῶν ἑαυτοῖς ἐπέθεσαν
of-the many the of-the Christians on-themselves put

ὄνομα. Ἐκπορεύεται τὸ Πνεῦμα τοῦ Υἱοῦ· πόθεν ἤκουσας
name proceeds the Spirit from-the Son whence did-you-hear
τοῦτο; ἐκ ποίων Εὐαγγελιστῶν τὴν φωνὴν ἔχεις ταύτην;
this from what-sort Evangelists the voice have-you this
ποίας συνόδου τὸ βλάσφημον τοῦτο ῥῆμα;
of-what-sort synod (is)-the blasphemous this word
Ὁ Κύριος καὶ Θεὸς ἡμῶν φησιν, Τὸ Πνεῦμα, ὃ παρὰ τοῦ 16
the Lord and God our says the Spirit which from the
Πατρὸς ἐκπορεύεται· οἱ δὲ τῆς καινῆς ταύτης δυσσεβείας
Father proceeds the(-men) and of-the new this impiety
πατέρες, Τὸ Πνεῦμα, φησὶν, ὃ παρὰ τοῦ Υἱοῦ ἐκπορεύεται.
fathers the Spirit says(-he) which from the Son proceeds
Τίς οὐ κλείσει τὰ ὦτα πρὸς τὴν ὑπερβολὴν τῆς
who not will-shut the ears against the excess of-the
βλασφημίας ταύτης; Αὕτη κατὰ τῶν Εὐαγγελίων ἵσταται,
blasphemy this it against the Gospels stands
πρὸς τὰς ἁγίας παρατάσσεται συνόδους, τοὺς μακαρίους
against the holy is-arrayed synods the blessed
καὶ ἁγίους παραγράφεται. Πατέρας, τὸν μέγαν Ἀθανάσιον,
and holy disowns Fathers the great Athanasius
τὸν ἐν θεολογίᾳ περιβόητον Γρηγόριον, τὴν Βασίλειον
the(-one) in theology renowned Gregory the Royal
τῆς Ἐκκλησίας στολὴν, τὸν μέγαν Βασίλειον, τὸ χρυσοῦν
of-the Church robe the great Basil the golden
τῆς οἰκουμένης στόμα, τὸ τῆς σοφίας πέλαγος, τὸν ὡς
of-the world mouth the of-the wisdom sea the as
ἀληθῶς Χρυσόστομον. Καὶ τί λέγω τὸν δεῖνα, ἢ τὸν δεῖνα;
truly Chrysostom and why do-I-say the so-and-so or the so-and-so
κατὰ πάντων ὁμοῦ τῶν ἁγίων προφητῶν, ἀποστόλων,
against all together the holy prophets apostles

ἱεραρχῶν, μαρτύρων, καὶ αὐτῶν τῶν δεσποτικῶν φωνῶν,
hierarchs martyrs and the-very the Master's words
ἡ βλάσφημος αὕτη καὶ θεόμαχος φωνὴ ἐξοπλίζεται.
the blasphemous this and God-fighting voice arms-itself

17 Τὸ Πνεῦμα ἐκ τοῦ Υἱοῦ ἐκπορεύεται; πότερον τὴν αὐτὴν
the Spirit from the Son proceeds whether the same
ἐκπόρευσιν, ἢ τῆς πατρῴας ἀντίθετον; Εἰ μὲν γὰρ τὴν
procession or to-the paternal opposite if indeed for the
αὐτὴν, πῶς οὐ κοινοῦνται αἱ ἰδιότητες; αἷς καὶ μόναις ἡ
same how not are-made-common the properties by-which also alone the
Τριὰς, Τριὰς εἶναι, καὶ προσκυνεῖσθαι, χαρακτηρίζεται. Εἰ δὲ
Trinity Trinity to-be and to-be-worshiped is-characterized if but
ἐκείνης ἀντίθετον, πῶς ἡμῖν οὐ Μάνεντες, καὶ Μαρκίωνες,
to-that opposite how to-us (do)-not Manichees and Marcions
τῷ ῥήματι τούτῳ, προκύπτουσι, τὴν θεόμαχον πάλιν,
with-the word this peep-out the God-fighting again
κατὰ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, γλῶσσαν προτείνοντες;
against the Father and the Son tongue holding-out

18 Πρὸς δέ γε τοῖς εἰρημένοις, εἰ ἐκ τοῦ Πατρὸς
in-addition and indeed to-the(-things) said if from the Father
μὲν ὁ Υἱὸς γεγέννηται, τὸ δὲ Πνεῦμα ἐκ τοῦ Πατρὸς,
indeed the Son has-been-begotten the and Spirit from the Father
καὶ τοῦ Υἱοῦ, ἐκπορεύεται· ὡς εἰς δύο αἰτίας ἀναφερόμενον,
and the Son proceeds as to two causes referred
οὐδὲ τὸ σύνθετον εἶναι διαδράσειεν.
not-even the composite to-be could-it-escape

19 Ἔτι δὲ, εἰ ἐκ τοῦ Πατρὸς ὁ Υἱὸς γεγέννηται, τὸ
still and if from the Father the Son has-been-begotten the
δὲ Πνεῦμα ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἐκπορεύεται,
and Spirit from the Father and the Son proceeds
τίς ἡ καινοτομία τοῦ Πνεύματος, μὴ καὶ ἕτερόν
what (is)-the innovation of-the Spirit not also another

τι αὐτοῦ ἐκπεπορεῦσθαι; ὡς συνάγεσθαι, κατὰ τὴν
something from-him to-have-proceeded so-as to-be-concluded according-to the
ἐκείνων θεόμαχον γνώμην, μὴ τρεῖς, ἀλλὰ τέσσαρας τὰς
their God-fighting judgment not three but four the
ὑποστάσεις, μᾶλλον δ' ἀπείρους· τῆς τετάρτης αὐτοῖς
hypostases rather but infinite the fourth for-them
ἄλλην προβαλλούσης, κἀκείνης πάλιν ἑτέραν, μέχρις ἂν
another putting-forth and-that again another until —
εἰς τὴν ἑλληνικὴν πολυπληθίαν ἐκπέσωσι.
into the Greek multitude they-fall-out
Πρὸς δέ γε τοῖς εἰρημένοις, κἀκεῖνο ἄν τις 20
in-addition and indeed to-the(-things) said that-too — someone
ἐπισκοπήσειεν, ὡς εἴπερ ἡ τοῦ Πνεύματος, ἐκ τοῦ
might-consider that if-indeed the of-the Spirit from the
Πατρὸς, πρόοδος, εἰς ὕπαρξιν συντελεῖ· τί συνοίσει
Father procession toward existence contributes what will-it-help
τῷ Πνεύματι ἡ ἐκ τοῦ Υἱοῦ ἐκπόρευσις, τῆς πατρικῆς
the Spirit the from the Son procession the paternal
ἀρκούσης εἰς ὕπαρξιν; Οὐ γάρ τις, εἰς ἕτερον τι,
sufficing toward existence not for anyone to other any
τῶν περὶ τὴν οὐσίαν, συντελεῖν, κατατολμήσειε λέγειν·
of-the(-things) about the being to-contribute would-dare to-say
πάσης διπλόης, καὶ συνθέσεως, τῆς μακαρίας καὶ θείας
all doubleness and composition from-the blessed and divine
ἐκείνης φύσεως, ὡς ἀπωτάτω κειμένης.
that nature as farthest lying
Χωρὶς δὲ τῶν εἰρημένων, εἰ πᾶν ὅπερ μή ἐστι 21
apart and from-the(-things) said if all that not is
κοινὸν τῆς παντοκρατορικῆς καὶ ὁμοουσίου καὶ ὑπερφυοῦς
common of-the almighty and consubstantial and supernatural
Τριάδος, ἑνός ἐστι μόνου τῶν τριῶν· οὐκ ἔστι δὲ ἡ τοῦ
Trinity of-one is alone of-the three not is and the of-the

Πνεύματος προβολὴ, κοινὸν τῶν τριῶν· ἑνὸς ἄρα ἐστὶν
Spirit putting-forth common of-the three of-one then it-is
μόνου τῶν τριῶν. Πότερον οὖν ἐκ τοῦ Πατρὸς φήσουσιν
alone of-the three which then from the Father will-they-say
ἐκπορεύεσθαι τὸ Πνεῦμα; καὶ πῶς οὐκ ἐξομόσονται τὴν
to-proceed the Spirit and how not will-they-forswear the
φίλην αὐτοῖς καὶ κοινὴν μυσταγωγίαν; Εἰ δὲ ἐκ τοῦ Υἱοῦ,
dear to-them and common initiation if but from the Son
τί μὴ καταρχὰς ἐθάῤῥησαν αὐτῶν ὅλην ἐκκαλύψαι τὴν
why not at-the-outset dared-they their whole to-uncover the
θεομαχίαν; ὡς οὐ μόνον τὸν Υἱὸν εἰς τὴν τοῦ Πνεύματος
God-fighting that not only the Son into the of-the Spirit
προβολὴν ἐγκαθιστῶσιν, ἀλλὰ καὶ τοῦ Πατρὸς ταύτην
putting-forth they-install but also from-the Father it
ἀφαιροῦνται· οἷς ἀκόλουθον δή που, καὶ τὴν γέννησιν
they-take-away for-whom consistent indeed perhaps also the begetting
τῇ προβολῇ συμμετατιθέντας, μηδὲ τὸν Υἱὸν ἐκ τοῦ
with-the putting-forth transposing-together not-even the Son from the
Πατρὸς, ἀλλὰ τὸν Πατέρα τερατολογεῖν ἐκ τοῦ Υἱοῦ
Father but the Father to-tell-marvels from the Son
γεγεννῆσθαι· ἵνα μὴ τῶν δυσσεβούντων μόνον, ἀλλὰ καὶ
to-have-been-begotten that not of-the impious only but also
τῶν μαινομένων ὦσιν πρωτοστάται.
of-the raving they-may-be front-rank-men

22 Ὅρα δὲ κἀντεῦθεν κατάφωρον αὐτῶν τὸ δυσσεβὲς, καὶ
see and from-here detected their the impious and
ἀνόητον, δεικνύμενον βούλημα. Ἐπεὶ γὰρ ἅπαν ὃ
senseless shown will since for every(-thing) which
θεωρεῖται καὶ λέγεται ἐν τῇ παναγίᾳ καὶ ὁμοφυεῖ καὶ
is-contemplated and is-said in the all-holy and of-one-nature and
ὑπερουσίῳ Τριάδι, ἢ κοινόν ἐστι πάντων, ἢ ἑνὸς καὶ
superessential Trinity either common is of-all or of-one and

μόνου τῶν τριῶν· ἡ δὲ τοῦ Πνεύματος προβολὴ, οὔτε
alone of-the three the and of-the Spirit putting-forth neither
κοινόν ἐστιν, ἀλλ᾽ οὐδ᾽, ὡς αὐτοί φασιν, ἑνὸς καὶ μόνου
common is but not-even as they-themselves say of-one and alone
τινὸς (ἵλεως δὲ ἡμῖν εἴη, καὶ εἰς τὰς ἐκείνων τρέποιτο
some(-one) gracious and to-us may-he-be and on the their may-it-turn
τὸ βλάσφημον κεφαλάς) οὐκ ἄρα ὅλως ἐστὶν ἐν τῇ
the blasphemy heads not then at-all is in the
ζωαρχικῇ καὶ παντελείῳ Τριάδι, ἡ τοῦ Πνεύματος προβολή.
life-originating and all-perfect Trinity the of-the Spirit putting-forth
Καὶ μυρία ἄν τις, τὴν ἄθεον αὐτῶν γνώμην 23
and countless(-things) — someone the godless their mind
διελέγχων, τοῖς εἰρημένοις ἐπιμετρήσειεν, ἃ τῆς
refuting to-the(-things) said might-add which of-the
ἐπιστολῆς ὁ νόμος οὐκ ἐᾷ νῦν ἐντάττειν, οὐδὲ
letter the law not allows now to-insert nor
παρατίθεσθαι· δι᾽ ὃ καὶ ἅπερ εἴρηται, στοιχειωδῶς
to-set-beside because-of which also what has-been-said elementarily
τε καὶ ἐν τύπῳ ἀπηγγέλθησαν τῶν κατὰ μέρος ἐλέγχων,
both and in outline were-announced of-the in part refutations
καὶ τῆς ἐν πλάτει διδασκαλίας, Θεοῦ διδόντος, εἰς τὴν
and of-the in breadth teaching with-God granting for the
κοινὴν ταμιευομένων συνέλευσιν.
common being-stored-up gathering
Ταύτην τὴν ἀσέβειαν οἱ τοῦ σκότους ἐκεῖνοι ἐπίσκοποι 24
this the impiety the of-the darkness those bishops
(ἐπισκόπους γὰρ ἑαυτοὺς ἐπεφήμιζον) μετὰ τῶν ἄλλων
bishops for themselves they-styled with the other
ἀθεμίτων, Βουλγάρων ἔθνος ἐνέσπειραν· ἦλθεν ἡ
unlawful(-things) of-Bulgarians (in-the)-nation sowed came the
τούτων φήμη εἰς τὰς ἡμετέρας ἀκοάς· ἐπλήγημεν διὰ
their report to the our ears we-were-struck through

μέσων τῶν σπλάγχνων καιρίαν πληγὴν ὡς εἴ τις
(the)-midst of-the bowels (a)-mortal blow as if someone
τὰ ἔκγονα κοιλίας αὐτοῦ, καθ' ὀφθαλμοὺς ἴδοι ὑπὸ
the offspring of-(the)-womb his before (his)-eyes should-see by
ἑρπετῶν καὶ θηρίων σπαρασσόμενά τε καὶ διασπώμενα.
creeping(-things) and beasts torn both and pulled-apart
Καὶ γὰρ οἷς κόποι, καὶ πόνοι, καὶ ἱδρῶτες, εἰς τὴν
and for for-whom toils and labors and sweats into the
ἐκείνων ἀναγέννησίν τε καὶ τελείωσιν κατεβλήθησαν·
their regeneration both and perfection were-laid-down
ἀναλόγως αὐτοῖς, συμπεσεῖν ἀφόρητον τὴν λύπην καὶ τὴν
proportionately on-them to-fall unbearable the grief and the
συμφορὰν, τῶν γεννημάτων παραπολλυμένων, ἐξεγένετο.
calamity of-the offspring perishing it-came-about
25 Οὕτω γὰρ ἐθρηνήσαμεν ἐπὶ τῷ συνενεχθέντι παθήματι,
so for we-lamented over the having-befallen suffering
ὅσον χαρᾶς ἐπληρώθημεν, τῆς παλαιᾶς πλάνης
as-much-as with-joy we-were-filled from-the old error
ἀπαλλαγέντας αὐτοῖς θεασάμενοι.
freed them having-beheld
26 Ἀλλ' ἐκείνους μὲν ἐθρηνήσαμέν τε καὶ θρηνοῦμεν, καὶ
but them indeed we-lamented both and lament and
ἀνορθωθῆναι τοῦ πτώματος οὐ δώσομεν τοῖς ὀφθαλμοῖς
to-be-set-upright from-the fall not we-shall-give to-the eyes
ἡμῶν ὕπνον, οὐδὲ τοῖς βλεφάροις νυσταγμὸν, ἕως ἂν
our sleep nor to-the eyelids slumber until —
αὐτοὺς εἰς τὸ τοῦ Κυρίου, κατὰ τὸ δυνατὸν ἡμῖν,
them into the of-the Lord according-to the possible for-us
εἰσελάσωμεν σκήνωμα.
we-drive tabernacle

Τοὺς δὲ νέους τῆς ἀποστασίας προδρόμους, τοὺς θεραπευτὰς 27
the and new of-the apostasy forerunners the servants
τοῦ ἀντικειμένου, τοὺς μυρίων ἐνόχους θανάτων, τοὺς κοινοὺς
of-the adversary the of-countless liable deaths the common
λυμεῶνας, τοὺς τὸ ἁπαλὸν ἐκεῖνο καὶ νεοσύστατον εἰς
destroyers the(-ones) the tender that and newly-formed into
τὴν εὐσέβειαν ἔθνος, τοσούτοις καὶ τηλικούτοις σπαραγμοῖς
the piety nation with-so-many and so-great tearings
διασπαράξαντας· τούτους τοὺς ἀπατεῶνας καὶ θεομάχους
having-torn-apart these the deceivers and God-fighters
συνοδικῇ καὶ θείᾳ κατεκρίναμεν ψήφῳ· οὐ νῦν αὐτῶν τὴν
by-synodal and divine we-condemned vote not now their the
ἀπόφασιν καθορίζοντες, ἀλλ' ἐκ τῶν ἤδη συνόδων, καὶ
sentence defining but from the already synods and
ἀποστολικῶν θεσμῶν, τὴν προωρισμένην αὐτοῖς καταδίκην
apostolic laws the predetermined for-them condemnation
ὑπεκφαίνοντες, καὶ πᾶσι ποιοῦντες ἐπίδηλον.
revealing and to-all making evident
Πέφυκε γὰρ τὸ ἀνθρώπινον, οὐχ οὕτω ταῖς παρελθούσαις 28
is-by-nature for the human(-race) not so by-the past
τιμωρίαις ἀσφαλίζεσθαι, ὡς ταῖς ὁρωμέναις σωφρονίζεσθαι·
punishments to-be-made-safe as by-the seen to-be-chastened
καὶ τῶν φθασάντων ὑπάρχει βεβαίωσις, ἡ τῶν
and of-the (things)-gone-before is (the)-confirmation the of-the
ἐνεστηκότων συμφώνησις· Οὕτω δι' ὃ τούτους
present agreement thus because-of which these
ἐπιμένοντας αὐτῶν τῇ πολυτρόπῳ πλάνῃ, πάσης ἀγέλης
persisting their in-the manifold error from-every flock
Χριστιανῶν ἐκκηρύττους ἐποιησάμεθα· καὶ γὰρ καὶ ὁ
of-Christians proscribed we-made and for also the
τῶν ἁγίων ἀποστόλων τέταρτος καὶ ἑξηκοστὸς κανὼν,
of-the holy apostles fourth and sixtieth canon

τοὺς ἐν τοῖς Σάββασιν νηστείαν ἐπιτηδεύοντας, ὧδε
the(-ones) on the Sabbaths (a)-fast practicing thus
πως ἀποῤῥαπίζων φησίν.
somehow rebuffing says

29 Εἴ τις κληρικὸς εὑρεθείη τὴν Κυριακὴν ἡμέραν νηστεύων,
if any cleric be-found the Lord's day fasting
ἢ τὸ Σάββατον, πλὴν τοῦ ἑνὸς μόνου, καθαιρείσθω· εἰ δὲ
or the Sabbath except the one only let-him-be-deposed if but
λαϊκὸς εἴη, ἀφοριζέσθω. Ναὶ δὴ καὶ ὁ τῆς ἁγίας
(a)-layman he-be let-him-be-excommunicated yes indeed also the of-the holy
καὶ οἰκουμενικῆς ἕκτης συνόδου πέμπτος καὶ πεντηκοστὸς
and ecumenical sixth synod fifth and fiftieth
κανὼν οὕτω πως ἀποφαινόμενος·
canon thus somehow declaring

30 Ἐπειδὴ μεμαθήκαμεν τοὺς ἐν τῇ Ῥωμαίων πόλει, ἐν ταῖς
since we-have-learned the(-ones) in the of-Romans city in the
ἁγίαις τῆς τεσσαρακοστῆς νηστείαις, τοῖς ταύτης Σάββασι
holy of-the Lent fasts on-the its Sabbaths
νηστεύειν, παρὰ τὴν παραδοθεῖσαν ἐκκλησιαστικὴν
to-fast contrary-to the handed-down ecclesiastical
ἀκολουθίαν, ἔδοξε τῇ ἁγίᾳ συνόδῳ, ὥστε κρατεῖν
sequence it-seemed-good to-the holy synod so-that to-prevail
καὶ ἐπὶ τὴν Ῥωμαίων Ἐκκλησίαν, ἀπαρασαλεύτως, τὸν
also over the of-Romans Church unshakably the
κανόνα τὸν λέγοντα, «Εἴ τις κληρικὸς εὑρεθῇ τῇ ἁγίᾳ
canon the(-one) saying if any cleric be-found on-the holy
Κυριακῇ νηστεύων, ἢ τὸ Σάββατον, πλὴν τοῦ ἑνὸς καὶ
Lord's(-day) fasting or the Sabbath except the one and
μόνου, καθαιρείσθω· εἰ δὲ λαϊκὸς εἴη, ἀφοριζέσθω.»
only let-him-be-deposed if but (a)-layman he-be let-him-be-excommunicated

Ἀλλά γε δὴ καὶ ὁ τῆς ἐν Γάγγρᾳ συνόδου, περὶ 31
but indeed indeed also the of-the in Gangra synod about
τῶν τὸν γάμον βδελυσσομένων, κανὼν τέταρτος
the(-ones) the marriage abhorring canon fourth
ταῦτά φησιν· Εἴ τις διακρίνοιτο παρὰ πρεσβυτέρου
these(-things) says if anyone should-make-distinction regarding (a)-presbyter
γεγαμηκότος, ὡς μὴ χρῆναι, λειτουργήσαντος αὐτοῦ,
married that not (it-is)-needful having-officiated him
προσφορὰς μεταλαμβάνειν, ἀνάθεμα ἔστω. Ὡσαύτως δὲ
offerings to-partake anathema let-him-be likewise and
ψῆφον ὁμόφωνον φέρει κατ᾽ αὐτῶν, καὶ ἡ ἕκτη σύνοδος,
(a)-vote unanimous brings against them also the sixth synod
τοῦτον ἀναγράφουσα τὸν τρόπον· Ἐπειδὴ ἐν τῇ Ῥωμαίων
this writing-up the way since in the of-Romans
Ἐκκλησίᾳ, ἐν τάξει κανόνος παραδεδόσθαι διέγνωμεν,
Church in order of-canon to-have-been-handed-down we-learned
τοὺς μέλλοντας διακόνου, ἢ πρεσβυτέρου ἀξιοῦσθαι
the(-ones) going-to of-deacon or of-presbyter to-be-deemed-worthy
χειροτονίας, καθομολογεῖν, ὡς οὐκέτι ταῖς αὐτῶν
ordination to-profess that no-longer with-the their
συνάπτονται γαμεταῖς· ἡμεῖς τῷ ἀρχαίῳ ἐξακολουθοῦντες
are-joined wives we the ancient following
κανόνι, τῆς ἀποστολικῆς ἀκριβείας καὶ τάξεως, τὰ τῶν
canon of-the apostolic exactness and order the of-the
ἱερῶν ἀνδρῶν κατὰ νόμους συνοικέσια, καὶ ἀπὸ τοῦ
holy men according-to laws cohabitations also from the
νῦν ἐῤῥῶσθαι βουλόμεθα· μηδαμῶς αὐτῶν τὴν πρὸς
now to-be-valid we-wish in-no-way their the with
γαμετὰς συνάφειαν διαλύοντες, ἢ ἀποστεροῦντες αὐτοὺς
wives union dissolving or depriving them
τῆς πρὸς ἀλλήλους, κατὰ καιρὸν τὸν προσήκοντα, ὁμιλίας.
of-the with one-another at time the fitting converse

Ὥστε εἴ τις ἄξιος εὑρεθῇ πρὸς χειροτονίαν διακόνου ἢ
so-that if anyone worthy be-found for ordination of-deacon or
ὑποδιακόνου, οὗτος μηδαμῶς κωλυέσθω ἐπὶ τὸν τοιοῦτον
of-subdeacon this(-man) in-no-way let-be-hindered to the such
βαθμὸν ἐμβιβάζεσθαι, γαμετῇ συνοικῶν νομίμῳ· μήτε
rank to-be-brought-up with-(a)-wife living lawful nor
μὴν ἐν τῷ τῆς χειροτονίας καιρῷ ἀπαιτείσθω ὁμολογεῖν,
indeed in the of-the ordination time let-him-be-required to-profess
ὡς ἀποστήσεται τῆς νομίμου, πρὸς τὴν οἰκείαν γαμετὴν,
that be-will-withdraw from-the lawful with the own wife
ὁμιλίας. Ἵνα μὴ ἐντεῦθεν, τὸν ἐκ Θεοῦ νομοθετηθέντα
converse that not hence the by God legislated
καὶ εὐλογηθέντα τῇ αὐτοῦ παρουσίᾳ γάμον, καθυβρίζειν
and blessed by-the his presence marriage to-outrage
ἐκβιασθῶμεν, τῆς τοῦ Εὐαγγελίου φωνῆς ἐκβοώσης, «Οὓς ὁ
we-be-forced the of-the Gospel voice crying-out whom —
Θεὸς ἔζευξεν, ἄνθρωπος μὴ χωριζέτω·» καὶ τοῦ Ἀποστόλου
God joined (let)-man not separate and the Apostle
διδάσκοντος, «Τίμιον τὸν γάμον ἐν πᾶσι, καὶ Τὴν κοίτην
teaching honorable the marriage in all and the bed
ἀμίαντον, καὶ, Δέδεσαι γυναικί; μὴ ζήτει λύσιν.» Εἴ
undefiled and you-are-bound to-(a)-wife not seek loosing if
τις οὖν τολμήσει, παρὰ τοὺς ἀποστολικοὺς κανόνας
anyone then shall-dare contrary-to the apostolic canons
κινούμενος, τινὰ τῶν ἱερωμένων, πρεσβύτερον, φαμὲν,
moved any of-the(-ones) in-holy-orders presbyter we-say
ἢ διάκονον, ἢ ὑποδιάκονον, ἀποστερεῖν τῆς πρὸς τὴν
or deacon or subdeacon to-deprive of-the with the
νόμιμον γυναῖκα συναφείας τε καὶ κοινωνίας, καθαιρείσθω·
lawful wife union both and fellowship let-him-be-deposed
ὡσαύτως, καὶ εἴ τις πρεσβύτερος ἢ διάκονος τὴν αὐτοῦ
likewise also if any presbyter or deacon the his

γυναῖκα, προφάσει εὐλαβείας, ἐκβάλλει, ἀφοριζέσθω·
wife by-pretext of-piety casts-out let-him-be-excommunicated
ἐπιμένων δὲ, καθαιρείσθω.
persisting and let-him-be-deposed

Ἡ δὲ κατάλυσις τῆς πρώτης ἑβδομάδος, καὶ ὁ ἀναμυρισμὸς 32
the and dissolution of-the first week and the re-anointing
τῶν ἤδη βεβαπτισμένων, καὶ μεμυρισμένων, οὐδὲ κανόνων,
of-the already baptized and anointed not-even canons
οἶμαι, δεήσεται εἰς κατάγνωσιν, αὐτόθεν καὶ μόνης τῆς
I-think will-need for condemnation at-once and alone of-the
διηγήσεως πᾶσαν ὑπερβολὴν ἐκνικώσης δυσσεβήματος.
narration all excess surpassing of-impiety

Οὐ μὴν ἀλλὰ καὶ ἡ κατὰ τοῦ Πνεύματος, μᾶλλον δὲ καθ' 33
not indeed but also the against the Spirit rather and against
ὅλης τῆς ἁγίας Τριάδος, ὑπερβολὴν οὐ λείπουσα βλασφημία,
whole the holy Trinity excess not falling-short blasphemy
κἂν μηδὲν ἕτερον εἴη τῶν προειρημένων τετολμημένον,
even-if nothing other were of-the aforesaid dared
ἐξαρκεῖ, καὶ μόνον, μυρίοις αὐτοὺς ὑπαγαγεῖν ἀναθέμασιν.
suffices also alone to-countless them to-subject anathemas

Τούτων τὴν γνῶσιν καὶ εἴδησιν, κατὰ τὸ παλαιὸν 34
of-these the knowledge and information according-to the old
τῆς Ἐκκλησίας ἔθος, ἀνενεγκεῖν τῇ ἡμετέρᾳ ἐν Κυρίῳ
of-the Church custom to-refer to-the our in (the)-Lord
ἀδελφότητι, ἐδικαιώσαμεν· καὶ προθύμους καὶ συναγωνιστὰς
brotherhood we-thought-right and eager and fellow-contenders
γενέσθαι, ἐπὶ τῇ καθαιρέσει τῶν δυσσεβῶν τούτων καὶ ἀθέων
to-become for the overthrow of-the impious these and godless
κεφαλαίων, παραινοῦμέν τε καὶ δεόμεθα· καὶ μὴ λιπεῖν τὴν
heads we-exhort both and beg and not to-leave the
πατρῴαν τάξιν, ἣν ὑμᾶς οἱ πρόγονοι, δι' ὧν ἔπραξαν,
ancestral order which you the forebears through what they-did

κατέχειν παραδεδώκασιν· ἀλλὰ σπουδῇ πολλῇ καὶ προθυμίᾳ,
to-hold have-handed-down but with-zeal much and eagerness
ἀνθ' ὑμῶν, τοποτηρητάς τινας ἑλέσθαι ἀποστεῖλαι, ἄνδρας
in-place-of you locum-tenentes some to-choose to-send men
τὸ ὑμέτερον ἐπέχοντας πρόσωπον, εὐσεβείᾳ δὲ καὶ ἱερωσύνῃ,
the your holding person with-piety and also priesthood
καὶ λόγῳ καὶ βίῳ, κεκοσμημένους· ὡς ἂν τὴν ἀρτιφανῆ
and with-word and with-life adorned so-that — the newly-appearing
τῆς ἀσεβείας ταύτης ἐφερπύσασαν γαγγραίναν, ἐκ μέσου
of-the impiety this having-crept-on gangrene from (the)-midst
τῆς ἐκκλησίας ποιησώμεθα· καὶ τοὺς ἐκμανέντας τοσαύτην
of-the church we-may-make and the(-ones) having-raged so-great
ἐπισπορὰν πονηρίας εἰς τὸ νεοπαγὲς καὶ νεοσύστατον
over-sowing of-wickedness into the newly-fixed and newly-formed
ἔθνος εἰσενεγκεῖν, αὐταῖς ἀνασπᾶσαι ῥίζαις, καὶ τῷ
nation to-bring-in with-the-very to-pull-up roots and to-the
πυρὶ παραδοῦναι, διὰ τῆς κοινῆς ἀποφάσεως· ὃ τοὺς
fire to-give-over through the common sentence which the
κατηραμένους ὑποδέχεσθαι, τὰ κυριακὰ θεσπίζουσιν λόγια.
accursed to-receive the Lord's decree words
35 Οὕτω γὰρ, τῆς μὲν ἀσεβείας ἐλαυνομένης, καὶ τῆς
thus for the indeed impiety being-driven-out and the
εὐσεβείας κραταιουμένης, ἐλπίδας ἔχομεν ἀγαθὰς, εἰς
piety being-strengthened hopes we-have good to
τὴν παραδοθεῖσαν αὐτοῖς ἐπαναστρέψαι πίστιν, καὶ τὸ
the handed-down to-them to-bring-back faith also the
νεοκατήχητον εἰς Χριστὸν καὶ νεοφώτιστον τῶν Βουλγάρων
newly-catechized into Christ and newly-illumined of-the Bulgarians
πλήρωμα· καὶ γὰρ οὐ μόνον τὸ ἔθνος τοῦτο, τὴν εἰς
fullness and for not only the nation this the into
Χριστὸν πίστιν, τῆς προτέρας ἀσεβείας ἠλλάξατο· ἀλλά
Christ faith for-the former impiety exchanged but

γε δὴ, καὶ τὸ παρὰ πολλοῖς πολλάκις θρυλλούμενον, καὶ
indeed indeed also the among many often talked-of and
εἰς ὠμότητα καὶ μιαιφονίαν πάντας δευτέρους ταττόμενον,
in cruelty and bloodthirstiness all second ranking
τοῦτο δὴ τὸ καλούμενον τὸ Ῥῶς, οἱ δὴ καὶ κατὰ
this indeed the called — Rus who indeed also against
τῆς Ῥωμαϊκῆς ἀρχῆς, τοὺς πέριξ αὐτῶν δουλωσάμενοι,
the Roman rule the(-peoples) around them having-enslaved
κἀκεῖθεν ὑπέρογκα φρονηματισθέντες, χεῖρας ἀντῆραν·
and-thence extraordinarily having-grown-proud hands raised-against(-it)
ἀλλ' ὅμως νῦν καὶ οὗτοι, τὴν τῶν Χριστιανῶν καθαρὰν
but nevertheless now also these the of-the Christians pure
καὶ ἀκίβδηλον θρησκείαν, τῆς Ἑλληνικῆς καὶ ἀθέου δόξης,
and unadulterated religion for-the Greek and godless opinion
ἐν ᾗ κατείχοντο πρότερον, ἀντηλλάξαντο ἐν ὑπηκόων
in which they-were-held before exchanged in of-subjects
ἑαυτοὺς καὶ προξένων τάξει, ἀντὶ τῆς πρὸ μικροῦ καθ'
themselves and of-friends rank instead-of the before little against
ἡμῶν λεηλασίας, καὶ τοῦ μεγάλου τολμήματος, ἀγαπητῶς
us plundering and the great daring contentedly
ἐγκαταστήσαντες. Καὶ ἐπὶ τοσοῦτον αὐτοὺς ὁ τῆς πίστεως
having-installed and to so-great them the of-the faith
πόθος καὶ ζῆλος ἀνέφλεξεν, (Παῦλος πάλιν βοᾷ, Εὐλογητὸς
longing and zeal kindled Paul again cries blessed
ὁ Θεὸς εἰς τοὺς αἰῶνας) ὥστε καὶ ἐπίσκοπον καὶ
— (be)-God to the ages so-that also (a)-bishop and
ποιμένα δέξασθαι, καὶ τὰ τῶν Χριστιανῶν θρησκεύματα,
(a)-shepherd to-receive and the of-the Christians worship
διὰ πολλῆς σπουδῆς καὶ ἐπιμελείας ἀσπάζεσθαι.
with much zeal and care to-embrace

36 Τούτων οὖν οὕτω, τῇ τοῦ φιλανθρώπου Θεοῦ χάριτι,
these then thus by-the of-the humane God grace
τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι, καὶ εἰς
of-the(-one) all men wishing to-be-saved and to
ἐπίγνωσιν ἀληθείας ἐλθεῖν, τῶν παλαιῶν αὐτοῖς δοξασμάτων
knowledge of-truth to-come the old for-them opinions
μετατιθεμένων, καὶ τὴν εἰλικρινῆ τῶν χριστιανῶν πίστιν
being-changed and the sincere of-the Christians faith
ἐκείνων, ἀλλασσομένων· εἰ διανασταίη καὶ ἡ ὑμετέρα
for-those being-exchanged if should-rise-up also the your
ἀδελφότης συμπροθυμηθῆναι, καὶ συγκατεργάσασθαι, εἰς
brotherhood to-be-eager-with and to-work-with toward
τὴν ἐκκοπὴν καὶ καῦσιν τῶν παραφυάδων, ἐν Κυρίῳ
the cutting-off and burning of-the offshoots in (the)-Lord
Ἰησοῦ Χριστῷ, τῷ ἀληθινῷ Θεῷ ἡμῶν πεποιθότες ἐσμὲν,
Jesus Christ the true God our having-trusted we-are
ὅτι τὸ ποίμνιον αὐτοῦ, ἐπὶ πλέον ἔτι μᾶλλον αὐξηθήσεται,
that the flock his for more still rather will-be-increased
καὶ πληρωθήσεται τὸ εἰρημένον, ὅτι Εἰδήσουσίν με
and will-be-fulfilled the(-thing) said that they-will-know me
πάντες ἀπὸ μικροῦ ἕως μεγάλου, αὐτῶν καὶ, Εἰς πᾶσαν
all from small to great of-them and into all
τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἀποστολικῶν διδαγμάτων,
the earth went-out the sound of-the apostolic teachings
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.
and to the ends of-the world the words their
37 Δεῖ οὖν τοὺς παρ' ὑμῶν ἀνθ' ὑμῶν στελλομένους,
(it)-is-needful then the(-ones) by you in-place-of you sent
καὶ τὸ ὑμέτερον ὑποδυομένους ἱερὸν καὶ ὅσιον πρόσωπον,
and the your taking-on holy and sacred person
τὴν ὑμετέραν αὐθεντίαν, ἣν ὑμεῖς ἐν Πνεύματι ἁγίῳ
the your authority which you in (the)-Spirit holy

ἐκληρώσασθε, ἐγχειρισθῆναι· ὡς ἂν περί τε τούτων τῶν
were-allotted to-be-entrusted-with so-that — about both these the
κεφαλαίων, καὶ περὶ ἑτέρων τούτοις παραπλησίων, ἐξ
heads and about others to-these similar from
αὐθεντίας ὦσιν ἀποστολικοῦ θρόνου, καὶ λέγειν ἱκανοὶ,
authority they-may-be of-(the)-apostolic throne both to-speak able
καὶ πράττειν ἀκώλυτοι. Καὶ γὰρ δὴ, καὶ ἀπὸ τῶν
and to-act unhindered and for indeed also from the
τῆς Ἰταλίας μερῶν, συνοδική τις ἐπιστολὴ πρὸς ἡμᾶς
— of-Italy parts (a)-synodal some letter to us
ἀναπεφοίτηκεν ἀῤῥήτων ἐγκλημάτων γέμουσα· ἅτινα κατὰ
has-come of-unspeakable charges full which against
τοῦ οἰκείου αὐτῶν ἐπισκόπου, οἱ τὴν Ἰταλίαν οἰκοῦντες,
the own their bishop the(-ones) — Italy inhabiting
μετὰ πολλῆς κατακρίσεως, καὶ ὅρκων μυρίων, διεπέμψαντο·
with much condemnation and oaths countless sent-across
μὴ παριδεῖν αὐτοὺς οὕτως οἰκτρῶς ὀλλυμένους, καὶ ὑπὸ
not to-overlook them so pitiably perishing and by
τηλικαύτης βαρείας πιεζομένους τυραννίδος, καὶ τοὺς
so-great heavy pressed tyranny and the
ἱερατικοὺς νόμους ὑβριζομένους, καὶ πάντας θεσμοὺς
priestly laws outraged and all (the)-ordinances
Ἐκκλησίας ἀνατρεπομένους. Ἃ καὶ πάλαι μὲν διὰ
of-(the)-Church overturned which also long-ago indeed through
μοναχῶν καὶ πρεσβυτέρων ἐκεῖθεν ἀναδραμόντων, εἰς
monks and presbyters from-there having-come-up into
πάντων ἀκοὰς διεφέροντο. Βασίλειος δ' ἄρα ἦν, καὶ
of-all ears were-carried Basil and then it-was and
Ζωσιμᾶς, Μητροφάνης τε, καὶ σὺν αὐτοῖς ἕτεροι, οἱ τὴν
Zosimas Metrophanes both and with them others who the
τοιαύτην τυραννίδα ἀπωδύροντο, καὶ πρὸς ἐκδίκησιν τῶν
such tyranny bewailed and to vengeance of-the

Ἐκκλησιῶν ἐξεκαλοῦντο δακρύοντες. Νῦν δὲ (ὡς ἔφθην
Churches called-forth weeping now and as I-anticipated
εἰπὼν) καὶ γράμματα διάφορα, καὶ ἐκ διαφόρων ἐκεῖθεν
saying also letters various and from various(-people) from-there
ἀναπεφοίτηκεν, τραγῳδίας ἁπάσης καὶ μυρίων θρήνων
have-come of-tragedy all and of-countless laments
γέμοντα· ὧν τὰ ἴσα, κατὰ τὴν ἐκείνων ἀξίωσίν τε
full of-which the copies according-to the their request both
καὶ ἐξαίτησιν (καὶ γὰρ εἰς πάντας τοὺς ἀρχιερατικοὺς καὶ
and demand and for to all the high-priestly and
ἀποστολικοὺς θρόνους διαδοθῆναι ταῦτα μετὰ φρικτῶν
apostolic thrones to-be-distributed these(-things) with awful
ὅρκων καὶ παρακλήσεων ἐδυσώπησαν), ὡς αὐτὰ ἐκεῖνα
oaths and entreaties they-besought as they themselves
παραστήσει ἀναγινωσκόμενα. Τῷ δὲ ἡμῶν τῷ γραμματίῳ
will-show being-read to-the and our the letter
ἐνετάξαμεν, ἵνα καὶ περὶ τούτων, τῆς ἁγίας καὶ οἰκουμενικῆς
we-attached that also about these(-things) the holy and ecumenical
ἐν Κυρίῳ συνόδου ἀθροιζομένης, τὰ τῷ Θεῷ, καὶ τοῖς
in (the)-Lord synod gathering the(-things) — to-God and to-the
συνοδικοῖς κανόσι δοκοῦντα. ψήφῳ βεβαιωθείη κοινῇ, καὶ
synodal canons seeming-good by-vote may-be-confirmed common and
εἰρήνη βαθεῖα τὰς τοῦ Χριστοῦ Ἐκκλησίας καταλήψοιτο.
peace deep the — of-Christ Churches may-seize

38 Καὶ γὰρ καὶ οὐ μόνον τὴν ὑμετέραν μακαριότητα ἐπὶ τοῦτο
and for also not only the your blessedness for this
προκαλούμεθα· ἀλλά γε δὴ, καὶ τῶν ἄλλων ἀρχιερατικῶν
we-call but indeed indeed also of-the other high-priestly
καὶ ἀποστολικῶν θρόνων, οἱ μὲν ἤδη καὶ πάρεισιν,
and apostolic thrones some indeed already also are-present
οἱ δὲ οὐ μετὰ πολὺν χρόνον παρεῖναί εἰσι προσδόκιμοι.
others and not after much time to-be-present are expected

Μὴ οὖν ἡ ὑμετέρα ἐν Κυρίῳ ἀδελφότης, ἀναβολῇ τινι 39
not then the your in (the)-Lord brotherhood by-delay some
καὶ παρατάσει χρόνου, τοὺς ἀδελφοὺς αὐτῆς διατρίβειν
and protraction of-time the brothers its to-wait
ὑπὲρ τὸ δέον, ποιήσει· γινώσκουσα ὡς εἴ τι παρὰ
beyond the needful let-make knowing that if something through
τὴν αὐτῆς ὑστέρησιν, οὐ κατὰ τὸ δέον, ἐλλιπές τι
the its tardiness not according-to the needful deficient something
διαπραχθείη, οὐχ ἕτερός τις, ἀλλ᾽ εἰς ἑαυτὴν αὐτὴ τὸ
should-be-done not another anyone but on itself it the
κατάκριμα ἐπισπάσαιτο.
condemnation would-draw
Καὶ τοῦτο δὲ προστεθῆναι χρεὼν τοῖς γράμμασιν 40
and this too to-be-added (as)-needful to-the letters
ἡγησάμεθα, ἵνα τὴν ἁγίαν καὶ οἰκουμενικὴν ἑβδόμην
we-thought that the holy and ecumenical seventh
σύνοδον, ταῖς ἁγίαις καὶ οἰκουμενικαῖς ἓξ συνόδοις
synod with-the holy and ecumenical six synods
συντάττειν καὶ συναριθμεῖν, παντὶ τῷ ὑφ᾽ ὑμῶν τῆς
to-rank and to-count-with to-all the under you of-the
Ἐκκλησίας παραδοθείη πληρώματι· φήμη γὰρ ἦκεν εἰς ἡμᾶς,
Church be-handed-down fullness (a)-report for came to us
ὥς τινες τῶν ὑπὸ τὸν ἀποστολικὸν ὑμῶν θρόνον Ἐκκλησίαι,
that some of-the under the apostolic your throne Churches
μέχρι τῆς ἕκτης, τὰς οἰκουμενικὰς ἀριθμῆσαι συνόδους, τὴν
up-to the sixth the ecumenical to-count synods the
ἑβδόμην οὐκ ἴσασιν· ἀλλὰ τὰ μὲν ἐν αὐτῇ κυριωθέντα,
seventh not know but the(-things) indeed in it ratified
εἴπερ τι ἄλλο, διὰ σπουδῆς καὶ σεβασμιότητος ἄγουσιν,
if-indeed anything else with zeal and reverence they-hold
αὐτὴν δ᾽ ἀνακηρύττειν ἐπὶ τῆς Ἐκκλησίας, ὥσπερ καὶ
it but to-proclaim in the Church as also

τὰς ἄλλας, οὔπω τυχεῖν ἐπιγνώσεως, καίτοι τὸ ἴσον
the others not-yet to-have-obtained recognition although the equal
ἐκείναις ἁπανταχοῦ διασωζούσης ἀξίωμα.
with-those everywhere preserving dignity

41 Καὶ γὰρ καὶ αὕτη μεγίστην καθεῖλε δυσσέβειαν,
and for also it (a)-greatest destroyed impiety
συμπαρέδρους αὐτῇ καὶ συμψήφους τοὺς ἐκ τῶν
(as)-assessors for-it and fellow-voters the(-ones) from the
τεσσάρων ἥκοντας ἀρχιερατικῶν θρόνων ἔχουσα· παρῆν
four having-come high-priestly thrones having was-present
γὰρ, ὡς δῆλον, ἀπὸ μὲν τοῦ ὑμετέρου ἀποστολικοῦ θρόνου
for as (is)-clear from indeed the your apostolic throne
τῆς Ἀλεξανδρείας, Θωμᾶς μοναχὸς πρεσβύτερος, καὶ οἱ
— of-Alexandria Thomas (a)-monk (and)-presbyter and the(-ones)
σὺν αὐτῷ, ἀπὸ δὲ Ἱεροσολύμων καὶ Ἀντιοχείας Ἰωάννης,
with him from and Jerusalem and Antioch John
καὶ οἱ σὺν αὐτῷ, καὶ ἀπό γε τῆς πρεσβυτέρας
and the(-ones) with him and from indeed the elder
Ῥώμης, Πέτρος ὁ εὐλαβέστατος, πρωτοπρεσβύτερος, καὶ
Rome Peter the most-devout archpresbyter and
ἕτερος Πέτρος πρεσβύτερος, μοναχὸς καὶ ἡγούμενος τῆς
another Peter presbyter (and)-monk and abbot of-the
κατὰ Ῥώμην εὐαγοῦς μονῆς τοῦ ἁγίου Σάββα.
in Rome holy monastery of-the holy Sabas

42 Καὶ τούτων ἁπάντων συνεληλυθότων, ἅμα τῷ
and these all having-come-together together-with the
ἡμετέρῳ πατροθείῳ, καὶ ἁγιωτάτῳ καὶ τρισμακαρίστῳ
our paternal-uncle and most-holy and thrice-blessed
ἀνδρὶ Ταρασίῳ, ἀρχιεπισκόπῳ Κωνσταντινουπόλεως, ἡ
man Tarasius archbishop of-Constantinople the
μεγάλη καὶ οἰκουμενικὴ ἑβδόμη σύνοδος συνεκροτήθη, τὴν
great and ecumenical seventh synod was-convened the

τῶν εἰκονομάχων, ἢ χριστομάχων, θριαμβεύσασα καὶ
of-the iconoclasts or Christ-fighters having-triumphed-over and
καθελοῦσα δυσσέβειαν· ἧς ἴσως, τοῦ βαρβαρικοῦ καὶ
having-destroyed impiety of-which perhaps the barbarian and
ἀλλοφύλου τῶν Ἀῤῥάβων κατασχόντος τὰς χώρας ἔθνους,
foreign of-the Arabs having-occupied the countries nation
οὐκ ἐγένετο ῥᾷστον τὰ πρακτικὰ πρὸς ὑμᾶς διακομισθῆναι.
not it-was easiest the acts to you to-be-conveyed
Δι' ἣν αἰτίαν, παρὰ πολλοῖς τῶν αὐτόθι, ταύτης
because-of which cause among many of-the(-ones) there its
αἱ τάξεις, εἰ καὶ τιμῶνται καὶ περιέπονται· ἀλλ' οὖν, ὅτι
the ordinances if even are-honored and cherished but then that
ταύτης εἰσὶν, ὡς φασιν, οὐκ εἰσὶν ἐν γνώσει.
its they-are as they-say not they-are in knowledge
Χρὴ δ' οὖν καὶ ταύτην (καθάπερ ἔφθημεν) μεγάλην 43
(it)-is-needful and then also this(-synod) as we-said-before great
τε καὶ ἁγίαν καὶ οἰκουμενικὴν, καὶ ταῖς πρὸ αὐτῆς ἓξ
both and holy and ecumenical also with-the before it six
συνόδοις συνανακηρύττειν. Τὸ γὰρ μὴ οὕτω διαπράττεσθαι
synods to-proclaim-together the for not so to-act
καὶ ποιεῖν, πρῶτον μὲν ἀδικεῖν ἐστι τὴν τοῦ Χριστοῦ
and to-do first indeed to-wrong is the — of-Christ
Ἐκκλησίαν, τηλικαύτην ὑπερορῶντας σύνοδον, καὶ τοσούτῳ
Church so-great overlooking (a)-synod and so-great
μέρει τὸν σύνδεσμον αὐτῆς καὶ τὴν συνάφειαν διασπῶντας
(a)-part the bond its and the union tearing-apart
καὶ διαλύοντας. Δεύτερον δὲ, καὶ τῶν εἰκονομαχούντων,
and dissolving second and also of-the icon-fighters
ὧν οὐδὲν ἔλαττον τῶν ἄλλων αἱρετικῶν, εὖ οἶδ' ὅτι
whom in-nothing less than-the other heretics well I-know that
μυσάττεσθαι τὸ δυσσέβημα, πλατύνειν ἐστὶ τὰ στόματα·
to-abhor the impiety to-widen is the mouths

οὐχὶ οἰκουμενικῇ συνόδῳ τὴν αὐτῶν καθαιρεθῆναι
not by-(an)-ecumenical synod the their to-have-been-destroyed
δυσσέβειαν, ἀλλ᾽ ἑνὸς θρόνου κρίσει, τὴν δίκην ὑπέχειν,
impiety but of-one throne by-judgment the penalty undergoing
πρόφασιν ἐχόντων εἰς τὸ τερατεύεσθαι.
(a)-pretext having for the to-tell-marvels
44 Δι᾽ ἅπερ ἅπαντα, ἔν τε τοῖς συνοδικοῖς γράμμασι,
because-of which all in both the synodal letters
καὶ ἐν ἄλλαις ἁπάσαις ἐκκλησιαστικαῖς ἱστορίαις καὶ
and in other all ecclesiastical histories and
συζητήσεσιν, ἀριθμεῖν ταύτην καὶ συγκαταλέγειν ταῖς
disputations to-count this and to-list-with the
ἁγίαις καὶ οἰκουμενικαῖς ἓξ συνόδοις, ἑβδόμην μετ᾽
holy and ecumenical six synods (as)-seventh after
ἐκείνας τάττοντας, ἀξιοῦμέν τε, καὶ ὡς ἀδελφοῖς ἀδελφοὶ,
those ranking we-ask both and as to-brothers brothers
παραινοῦμεν τὰ πρέποντα εἰσηγούμενοι.
we-exhort the fitting(-things) proposing
45 Χριστὸς δὲ, ὁ ἀληθινὸς Θεὸς ἡμῶν, ὁ πρῶτος καὶ
Christ and the true God our the first and
μέγας ἀρχιερεὺς, ὁ ἑκούσιον ὑπὲρ ἡμῶν ἑαυτὸν
great high-priest the(-one) (as)-voluntary for us himself
καλλιερησάμενος σφάγιον, καὶ τὸ οἰκεῖον αἷμα λύτρον
having-sacrificed victim and the own blood (a)-ransom
ὑπὲρ ἡμῶν καταθέμενος, δοίη μὲν τὴν ὑμετέραν
for us having-laid-down may-he-grant indeed the your
ἀρχιερατικὴν καὶ τιμίαν κεφαλὴν κρείττω τῶν κύκλῳ
high-priestly and precious head stronger than-the around
καθισταμένων βαρβαρικῶν ἐθνῶν ὀφθῆναι· δοίη δὲ
set barbarian nations to-be-seen may-he-grant and
γαληνὸν καὶ ἤρεμον ἐξανύειν τὸν τοῦ βίου δρόμον· δοίη
calm and quiet to-accomplish the of-the life course may-he-grant

δὲ τυχεῖν καὶ τῆς ἄνω κληρουχίας, ἀνεκλαλήτῳ χαρᾷ καὶ
and to-obtain also the above inheritance with-unspeakable joy and
εὐφροσύνῃ, ἔνθα πάντων ἐστὶν εὐφραινομένων ἡ κατοικία,
gladness where of-all is of-(those)-rejoicing the dwelling
καὶ ἧς ἀπέδρα ὀδύνη πᾶσα καὶ στεναγμὸς καὶ
and from-which fled pain all and groaning and
κατήφεια· ἐν αὐτῷ Χριστῷ τῷ ἀληθινῷ Θεῷ ἡμῶν, ᾧ
dejection in himself Christ the true God our to-whom
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory and the might to the ages of-the ages amen
Ὑπερευχόμεθα ὑμῶν κατὰ χρέος τῆς πατρικῆς
we-pray-for you according-to (the)-debt of-the paternal
ὁσιότητος, μέμνησθαι καὶ αὐτοὶ τῆς ἡμῶν μὴ
holiness to-remember also you-yourselves of-the our not
διαλείποιτε μετριότητος.
may-you-cease humility

ΠΕΡΙ ΤΗΣ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΜΥΣΤΑΓΩΓΙΑΣ

On the Mystagogy of the Holy Spirit

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · I

At his correspondent's request Photius gathers the arguments against those who say the Spirit proceeds from the Son. First, the Lord himself says the Spirit proceeds from the Father. If the Spirit also came from the Son, it would by the same logic produce the Son, would have a double origin and be composite, and would be less than the Son. No father or council said it: the second council decreed that the Spirit proceeds from the Father, and the third to the seventh confirmed it. Whatever is common to Father and Son is common to the Spirit too, so the Spirit would share in its own procession, at once cause and caused. A property that belongs to the Father alone cannot pass to the Son without merging their persons, which is Sabellius again or worse, and two causes in the Trinity bring back the many gods of the Greeks. When the Savior said the Spirit "will take of mine," he did not say "from me": "of mine" points to another person, the Father, as even schoolboys know.

Ἐν πολλοῖς μέν εἰσιν οἱ ἔλεγχοι πολυστίχοις ἐσπαρμένοι 1
in many indeed are the refutations of-many-lines sown
λόγοις, δι' ὧν ἡ ὀφρὺς κατασπᾶται τῶν τὴν
words through which the brow is-pulled-down of-the(-ones) the
ἀλήθειαν ἐν ἀδικίᾳ κατέχειν φιλονεικούντων. Ἐπεὶ δὲ τὸ
truth in unrighteousness to-hold striving since and the
σὸν μεγαλοπρεπὲς καὶ θεοφιλέστατον σπούδασμα σύνοψίν
your magnificent and most-God-beloved zeal (a)-synopsis
τινα τῶν ἐλέγχων καὶ ὑποτύπωσιν ἐξητήσατο γενέσθαι, τῆς
some of-the refutations and (an)-outline asked to-be-made of-the
θείας προνοίας εὐμενὲς ἡμῖν ὁρώσης οὐκ ἀνάξιον τοῦ σοῦ
divine providence favorably on-us looking not unworthy of-the your
θείου ἔρωτος οὐδὲ τῆς αἰτήσεως τὸ πέρας ἐπιτεθήσεται.
divine love nor of-the request the end will-be-put

2 Ἐστὶν οὖν κατ᾽ αὐτῶν ὀξὺ καὶ ἄφυκτον βέλος καὶ
there-is then against them (a)-sharp and inescapable arrow and
πρὸ τῶν ἄλλων ἁπάντων ἡ Κυριακὴ καὶ θηρίον ἅπαν
before the others all the Lord's and beast every
καὶ πᾶσαν ἀλώπεκα καταβροντῶσά τε καὶ ἐξαφανίζουσα
and every fox thundering-down both and annihilating
φωνή. Τίς αὕτη; τὸ Πνεῦμα ἐκ τοῦ Πατρὸς ἡ
voice which (is)-this the Spirit from the Father the(-voice)
λέγουσα ἐκπορεύεσθαι. Ἐκ τοῦ Πατρὸς ὁ Υἱὸς τὸ Πνεῦμα
saying to-proceed from the Father the Son the Spirit
ἐκπορεύεσθαι μυσταγωγεῖ· καὶ σὺ τελεστὴν ἄλλον ἐπιζητεῖς,
to-proceed initiates and you (an)-initiator another seek
δι᾽ οὗ τελεσθήσῃ, μᾶλλον δὲ συντελεσθήσῃ τὴν
through whom you-will-be-initiated rather and you-will-be-consummated-in the
ἀσέβειαν καὶ μυθολογεῖς τὸ Πνεῦμα προέρχεσθαι τοῦ Υἱοῦ;
impiety and you-tell-the-myth the Spirit to-come-forth from-the Son
Εἰ τοῦ κοινοῦ Σωτῆρος καὶ Δημιουργοῦ καὶ Νομοθέτου τὰ
if of-the common Savior and Creator and Lawgiver the
δόγματα τῆς σῆς ἡττᾶσθαι παρανοίας ὁρμὴν οὐκ ἔπτηξας
doctrines by-the your to-be-defeated madness (an)-impulse not you-cowered
ἀναλαβεῖν, τί ἄν τις ἕτερον ζητήσῃ λαβεῖν, δι᾽ οὗ
to-take-up what — anyone other might-seek to-take through which
τὴν σὴν κατακράτος ἀπελέγξει δυσσεβῆ σπουδήν; εἰ σὺ
the your mightily will-refute impious zeal if you
τοὺς Δεσποτικοὺς ὑπερορᾷς νόμους, τίς τὴν σὴν εὐσεβῶν
the Master's overlook laws who the your of-(the)-pious
οὐ βδελύξεται δόξαν; τί δ᾽ ἄν σε τοῦ πτώματος ἕτερον
not will-abhor opinion what and — you from-the fall other
ἀναστήσῃ; τίς δὲ θεραπείας περίνοια τὴν ὁλοσώματον
might-raise what and of-healing device the whole-body
θεραπεύσῃ πληγήν; οὐχ ἣν ὁ Σωτήριος ἐπαφῆκε λόγος,
might-heal wound not which the Saving inflicted word

ἀλλ᾽ ἣν ἡ ἑκούσιος ἐμβάθυνε νόσος· καὶ τῆς Δεσποτικῆς
but which the voluntary deepened disease and of-the Master's
διδασκαλίας τὸ ἴαμα εἰς ἀμύθητον ἐξ ἀπειθείας μεταβαλεῖν
teaching the remedy into unspeakable from disobedience to-change
ἐφιλονείκησε δηλητήριον· μᾶλλον δὲ τὴν ὑπέρμαχον καὶ
strove poison rather and the championing also
κατὰ τῶν ἐχθρῶν ῥομφαίαν ὑποδραμόντος τοῦ ζητήσαντος
against the enemies sword having-run-under the(-one) having-sought
εἰς τὴν ἐκείνων μετατάξασθαι μοῖραν· διό σε καὶ κάτω
into the their to-transfer portion therefore you also below
κείμενον τῇ διστόμῳ μαχαίρᾳ τοῦ Πνεύματος οὐδὲν
lying by-the two-edged sword of-the Spirit in-nothing
ἔλαττον ὅμως καὶ ἡμεῖς τὸ ὑπὲρ τοῦ κοινοῦ Δεσπότου
less nevertheless also we the for the common Master
φίλτρον καὶ πρόθυμον ἐνδεικνύμενοι. ὅσα καὶ λογισμοὶ
love and eagerness displaying as-much-as also reasonings
τῆς ἱερᾶς ἡμῶν καθοπλιζούσης ἡμᾶς στρατηγίας εἰς
of-the holy our arming us generalship into
παράταξιν ἀνακινοῦσιν, οὐδὲ τὰ ἐκ ταύτης τραύματα
battle-line stir-up not-even the from it wounds
διαφυγεῖν σε φροντίδος ἔξω ποιήσομεν.
to-escape you of-care outside shall-we-make

Εἰ γὰρ ἐξ ἑνὸς αἰτίου, τοῦ Πατρὸς, ὅ τε Υἱὸς καὶ 3
if for from one cause the Father the both Son and
τὸ Πνεῦμα προάγεται, εἰ καὶ τὸ μὲν ἐκπορευτῶς,
the Spirit is-brought-forth if even the(-one) indeed processionally
ὁ δὲ γεννητῶς· γίνεται δὲ πάλιν ὁ Υἱὸς τοῦ
the(-other) and by-begetting becomes and again the Son of-the
Πνεύματος προαγωγὸς ὡς ἡ βλασφημία βοᾷ, πῶς ἂν ὁ
Spirit (a)-producer as the blasphemy cries how — the
τῆς ἀκολουθίας ἀνάσχοιτο λόγος μὴ οὐχὶ καὶ τὸ Πνεῦμα
of-the consequence could-endure reason not not also the Spirit

τοῦ Υἱοῦ παρακτικὸν εἶναι συμμυθολογεῖν; ὁμοτίμως
of-the Son productive to-be to-tell-together-as-myth with-equal-honor
γὰρ ἀμφοῖν τοῦ αἰτίου προεληλυθότων, εἰ θάτερον τῷ
for both from-the cause having-come-forth if the-one for-the
ἑτέρῳ τὴν τοῦ αἰτίου χρείαν ἀναπληροῖ, οὐδὲ θατέρῳ
other the of-the cause need fills not-even for-the-one
τὸ ἕτερον, μὴ οὐχὶ τὴν ἴσην ἀμειβόμενον χάριν αἴτιον
the other not not the equal returning favor (the)-cause
γενέσθαι τῆς ἀπαραλλάκτου τάξεως ἡ συντήρησις ἀπαιτεῖ;
to-become of-the unvarying order the preservation demands
4 Ἄλλως τε δὲ, εἰ ὁ μὲν Υἱὸς τῆς πατρικῆς ὑπὲρ λόγον
otherwise both and if the indeed Son from-the paternal beyond reason
ἁπλότητος οὐκ ἐξίσταται, τὸ δὲ Πνεῦμα εἰς διπλοῦν αἴτιον
simplicity not departs the but Spirit to (a)-double cause
ἀναφέρεται καὶ ἐκ διπλῆς προβολῆς ὑφίσταται, πῶς οὐκ
is-referred and from double putting-forth subsists how not
ἐπακολουθήσει τὸ σύνθετον; πῶς δ' οὐχὶ τοῦ Υἱοῦ τὸ
will-follow the composite how and not than-the Son the
ἔλαττον ἔχειν τὸ ἰσότιμον Πνεῦμα βλασφημηθήσεται;
less to-have the equal-in-honor Spirit will-be-blasphemed
πῶς ἡ τῆς Τριάδος ἁπλότης (ὦ γλώσσης ἀσεβεῖν
how the of-the Trinity simplicity O(-for) (a)-tongue to-be-impious
τολμηρᾶς!) οὐχ ἕξει τὸ οἰκεῖον ἀξίωμα νοθευόμενον;
daring not will-have the own dignity bastardized
5 Τίς εἶπε τῶν ἱερῶν καὶ περιωνύμων Πατέρων ἡμῶν
who said of-the holy and renowned Fathers our
τὸ Πνεῦμα τοῦ Υἱοῦ ἐκπορεύεσθαι; ποία σύνοδος
the Spirit from-the Son to-proceed what-sort synod
οἰκουμενικαῖς ὁμολογίαις στηριζομένη καὶ διαπρέπουσα;
by-ecumenical confessions supported and conspicuous
μᾶλλον δὲ τίς ἱερέων καὶ ἀρχιερέων θεόλεκτος σύλλογος οὐ
rather but what of-priests and of-high-priests God-chosen assembly not

ταύτην τὴν διάνοιαν καὶ πρὶν φανῆναι τῇ τοῦ παναγίου
this the thought even before to-appear by-the of-the all-holy
Πνεύματος ἐπιπνοίᾳ κατεψηφίσατο; καὶ γὰρ τὸ Πνεῦμα τοῦ
Spirit inspiration condemned and for the Spirit from-the
Πατρὸς κατὰ τὴν Δεσποτικὴν μυσταγωγίαν τελεσθέντες
Father according-to the Master's initiation initiated
καὶ αὐτοὶ λαμπρῶς τοῦ Πατρὸς ἐκπορεύεσθαι καὶ
also they-themselves splendidly from-the Father to-proceed and
μεγαλοφώνως ἀνεκήρυττον· καὶ δὴ καὶ τοὺς μὴ
loudly proclaimed and indeed also the(-ones) not
φρονοῦντας οὕτως ὡς τῆς καθολικῆς καὶ ἀποστολικῆς
thinking so as of-the catholic and apostolic
Ἐκκλησίας ὑβριστὰς τῷ ἀναθέματι καθυπέβαλον· ἐκ
Church outragers to-the anathema subjected from
παλαιῶν τῶν χρόνων τὴν ἀρτιγενῆ δυσσέβειαν προφητικοῖς
old the times the newborn impiety with-prophetic
προορῶντες ὄμμασι καὶ αὐτὴν μετὰ τῆς προλαβούσης
foreseeing eyes and it with the preceding
πολυμεροῦς ἀποστασίας καὶ γραφῇ καὶ λόγοις καὶ διανοίᾳ
many-parted apostasy both in-writing and in-words and in-thought
κατεδίκαζον. Ἐδογμάτισεν εὐθὺς τῶν οἰκουμενικῶν καὶ
condemned decreed straightway of-the ecumenical and
ἁγίων ἑπτὰ συνόδων ἡ δευτέρα τὸ Πνεῦμα τὸ ἅγιον ἐκ
holy seven synods the second the Spirit the holy from
τοῦ Πατρὸς ἐκπορεύεσθαι, διεδέξατο ἡ τρίτη, ἐβεβαίωσεν ἡ
the Father to-proceed received(-it) the third confirmed(-it) the
τετάρτη, σύμψηφος ἡ πέμπτη κατέστη, συνεκήρυξεν ἡ ἕκτη,
fourth fellow-voting the fifth became proclaimed-together the sixth
ἐπεσφράγισε λαμπρῶς ἀγωνίσμασιν ἡ ἑβδόμη· καθ' ἑκάστην
sealed splendidly with-contests the seventh in each
αὐτῶν ἔστι περιφανῶς καθορᾷν παῤῥησιαζομένην
of-them it-is(-possible) clearly to-behold speaking-boldly

τὴν εὐσέβειαν, καὶ τὸ Πνεῦμα τοῦ Πατρὸς, ἀλλ' οὐ
the piety and the Spirit from-the Father but not
τοῦ Υἱοῦ θεολογούμενον ἐκπορεύεσθαι. Σὲ δὲ τίς ἀγέλη
from-the Son theologized to-proceed you and what flock
δυσσεβοῦσα μετεδίδαξε, τίς τῶν ἀντινομοθετούντων
impious taught-otherwise who of-the(-ones) counter-legislating
τῷ Δεσπότῃ καταπεσεῖν εἰς ἀθέσμους δόξας ὑπηγάγετο;
to-the Master to-fall into lawless opinions led-on
6 Ἀλλὰ κἀντεῦθεν ἔστιν αὐτῶν φωράσαι τὸ δυσσεβὲς
but also-from-here it-is(-possible) their to-detect the impiety
καὶ πρὸς θεομαχίαν αὐτόνομον. Εἰ γὰρ πάντα ὅσα
and toward God-fighting self-willed(-will) if for all(-things) as-many-as
ἐστὶ κοινὰ κατὰ τὴν ἀδιάφορον καὶ ἀμερῆ, ἁπλῆν
are common according-to the undifferentiated and partless simple
τε καὶ ἑνιαίαν κοινότητα· εἰ πάντα ὅσα τούτων
both and single community if all(-things) as-many-as of-these
ἐστὶ, Πνεύματος καὶ Πατρός, ταῦτα πρόστεστι καὶ Υἱῷ·
are of-Spirit and Father these belong also to-Son
ὡσαύτως δὲ καὶ ὅσα ἐνθεωρεῖται τῷ Πνεύματι καὶ
likewise and also as-many-as are-contemplated in-the Spirit and
Υἱῷ, οὐχ ἔστι μὴ συνομολογεῖν ἐνυπάρχειν καὶ τῷ
Son not it-is(-possible) not to-confess to-be-in also in-the
Πατρί· οὐ μήν, ἀλλ' οὐδὲ ὅσα Υἱῷ καὶ Πατρὶ, οὐδὲ
Father not indeed but not-even as-many-as to-Son and Father not-even
τούτων οὐδὲν ἔστι τοῦ Πνεύματος ἀποστερεῖν· ἐννόει
of-these anything is(-possible) the Spirit to-deprive-of consider
μοι βασιλείαν, ἀγαθότητα, τὸ τῆς οὐσίας ὑπερούσιον, ὑπὲρ
for-me kingship goodness the of-the being superessential beyond
ἔννοιαν δύναμιν, τὸ ἀΐδιον, τὸ ἀσώματον, τὰς μυρίας καὶ
thought power the eternal the bodiless the countless and
συστοίχους φωνὰς, αἷς ἡ ὑπέρθεος θεολογουμένη Θεότης
corresponding words by-which the beyond-divine theologized Godhead

τοῖς εὐσεβέσιν ἄνωθεν παραδέδοται. Εἰ οὖν οὕτω ταῦτα
to-the pious from-above has-been-handed-down if then so these(-things)
θεωρεῖται, καὶ οὐδείς ἐστι τῶν ἐν Χριστιανοῖς, ὃς
are-contemplated and no-one is of-the(-ones) among Christians who
εἰς μαχόμενον ἀπενεχθείη διαβούλιον· ἐστὶ δὲ, ὡς ὁ
into conflicting would-be-carried-away counsel is but as the
αἱρετίζων νεανιεύεται λόγος, ἡ τοῦ Πνεύματος ἐκπόρευσις
heretic-making swaggers word the of-the Spirit procession
Πατρὸς καὶ Υἱοῦ κοινὸν, εἴη ἂν καὶ τὸ Πνεῦμα (οὗ
of-Father and Son common would-be — also the Spirit than-which
τί ἂν γένοιτο πρὸς δυσσέβειαν τολμηρότερον;) εἰς τὴν τοῦ
what — could-become toward impiety more-daring into the of-the
Πνεύματος ἐκπόρευσιν μεριζόμενον, καὶ τὸ μὲν αὐτοῦ
Spirit procession divided and the(-one) indeed part-of-it
προάγον, τὸ δὲ προαγόμενον, καὶ τὸ μὲν αἴτιον,
bringing-forth the(-other) and brought-forth and the(-one) indeed cause
τὸ δὲ αἰτιατὸν, καὶ πολλὴ ἄλλη θεομαχίας παράταξις.
the(-other) and caused and much other of-God-fighting battle-line
Ἀλλὰ γὰρ ἐκπορεύεται τὸ Πνεῦμα τοῦ Υἱοῦ. Τί 7
but for proceeds the Spirit from-the Son what
δήποτε προσλαμβάνον, ὅπερ οὐκ ἔσχεν ἐκπορευόμενον
ever taking-on which not it-had proceeding
τοῦ Πατρός; εἰ μὲν γὰρ ἔστι τι λαβεῖν καὶ
from-the Father if indeed for it-is(-possible) something to-take and
εἰπεῖν, ὃ προσείληφε, πῶς οὐχὶ χωρὶς τῆς προσλήψεως
to-say which it-has-taken-on how not without the taking-on
ἀτελές; ἢ πάντως γε μετὰ τὸ προσλαβεῖν; εἰ δὲ
(is-it)-imperfect or wholly at-least after the to-take-on if but
μηδὲν προσείληφεν (ἐπιφύεται γὰρ κἀνταῦθα τά τε
nothing it-has-taken-on there-grows for here-too the(-things) both
ἄλλα, καὶ τὸ διπλοῦν καὶ σύνθετον, καθαρτασυνόμενον
other and the double and composite being-fashioned

τῆς ἁπλῆς τε καὶ ἀσυνθέτου φύσεως) τίς ὁ λόγος
from-the simple both and uncompounded nature what (is)-the reason
τῆς οὐδὲν παρασχεῖν δυναμένης ἐκπορεύσεως;
of-the nothing to-provide able procession

8 Σὺ δὲ καὶ τοῦτο λογισμοῖς ἐπισκόπει· εἰ γεννᾶται μὲν ὁ
you and also this with-reasonings examine if is-begotten indeed the
Υἱὸς ἐκ τοῦ Πατρὸς, ἐκπορεύεται δὲ τὸ Πνεῦμα τοῦ Υἱοῦ,
Son from the Father proceeds and the Spirit from-the Son
τίς ἂν ἐπινοηθείη σχέσις ἄλλη, καθ' ἣν καὶ τὸ Πνεῦμα
what — might-be-conceived relation other according-to which also the Spirit
τῆς ἑτέρου προαγωγῆς ἑαυτῷ τὸ προνόμιον· συνδιασώσει
of-the other's producing for-itself the prerogative will-preserve-together
καὶ τῆς ὁμοφυοῦς οὐσιώσεως οὐ φαυλίσει τὸ ἀξίωμα;
and of-the of-one-nature essence not will-debase the dignity

9 Ὅρα δὲ κἀντεῦθεν· εἰ τοῦ Πατρὸς ἐκπορευόμενον τὸ
see and from-here if from-the Father proceeding the
Πνεῦμα καὶ τοῦ Υἱοῦ ἐκπορεύεται, τίς ἀντιπεσεῖται λόγος
Spirit also from-the Son proceeds what will-fall-against(-it) reason
μὴ καταπεσεῖν ἐξ ἀνάγκης [ὦ φρενὸς ἄκρατον μεθυούσης
not to-fall-down of necessity O(-for) (a)-mind undiluted drunk-with
τὴν ἀσέβειαν!] τὸ τῶν ἰδιωμάτων ἀμετάπτωτον καὶ ὁ
the impiety the of-the properties unchangeableness and the
Πατὴρ [ἵλεως δ' ἡμῖν εἴη καὶ τὸ βλάσφημον εἰς τὰς τῶν
Father gracious and to-us may-be-be and the blasphemy upon the of-the
αἰτίων τρέποιτο κεφαλάς!] ψιλὸν ἂν εἴη περιλειπόμενον
guilty may-it-turn heads (a)-mere — would-be remaining
ὄνομα, κοινοποιηθέντος ἤδη τοῦ χαρακτηρίζοντος αὐτὸν
name made-common already the characterizing him
ἰδιώματος, καὶ εἰς ἓν πρόσωπον τῶν δύο συναλειφομένων
property and into one person the two merged

θεαρχικῶν ὑποστάσεων· καὶ ἀναβλαστήσει πάλιν ἡμῖν
of-the-divine-principle hypostases and will-sprout-again again for-us
ὁ Σαβέλλιος, μᾶλλον δέ τι τέρας ἕτερον ἡμισαβέλλειον.
— Sabellius rather and some monster other half-Sabellian
Οὐδὲ γὰρ οὐδ᾽ ἡ κατὰ τὸν Υἱὸν ἐννοουμένη νυνὶ καὶ
not for not-even the in the Son conceived now and
προτεινομένη πρὸς ἀποφυγὴν τοῦ ἀτοπήματος γέννησις
put-forward for escape of-the absurdity begetting
οὐμενοῦν οὐδὲν ἀνεκτότερον τὸ δύσφημον ἀπεργάσοιτο
not-at-all in-nothing more-tolerable the blasphemy would-make
τοῦ πατρικοῦ ἰδιώματος, λέγω δὴ τοῦ δηλοῦντος
of-the paternal property I-mean indeed of-the(-one) showing
τὸ τῆς ἐκπορεύσεως αἴτιον, τούτου δὴ τούτου κατὰ
the of-the procession cause this indeed this according-to
τοὺς τῶν δυσσεβῶν μύθους εἰς τὸ τοῦ Υἱοῦ ἀναχεομένου
the of-the impious myths into the of-the Son being-poured
τε καὶ συνθλιβομένου ἰδίωμα, κατατομὴ γὰρ πάλιν καὶ
both and compressed property (a)-cutting-up for again and
διαίρεσις καὶ τοῦ ἀμερίστου μερισμός· εἰ γὰρ τὸ
division and of-the indivisible division if for the(-one)
μὲν αὐτοῦ τῶν ἰδιωμάτων δίδωσιν ὁ Πατὴρ, καὶ τῆς
indeed part-of-it of-the properties gives the Father and from-the
κατ᾽ αὐτὸ χαρακτηριζούσης αὐτὸν ἐξίσταται ἰδιότητος,
in it characterizing him departs property
τοῦ δὲ συντηρεῖ τὸ ἀκήρατον, πῶς οὐχὶ τὸ μὲν
the(-other) and keeps the undefiled how not the(-one) indeed
αὐτοῦ δώσουσιν ἐνθεωρεῖσθαι τῷ ἰδιώματι, τὸ δὲ
part-of-him will-they-grant to-be-contemplated in-the property the(-other) and
συνδιαιρεῖσθαι τῇ καινοτομίᾳ τοῦ ἰδιώματος; Ἀλλὰ γὰρ
to-be-divided-with the innovation of-the property but for

φρίττειν ἔστι, ὅτι καὶ μέχρι τούτων τὴν βλασφημίαν
to-shudder it-is(-right) that even as-far-as these the blasphemy
αὐτῶν προαγαγεῖν ὑπηνέγκαμεν.
their to-bring we-endured

11 Χωρὶς δὲ τῶν εἰρημένων, εἰ δύο αἴτια ἐν τῇ
apart and from-the(-things) said if two causes in the
θεαρχικῇ καὶ ὑπερουσίῳ Τριάδι καθορᾶται, ποῦ τὸ τῆς
divine-principle and superessential Trinity are-seen where (is)-the of-the
μοναρχίας πολυύμνητον καὶ θεοπρεπὲς κράτος; Πῶς οὐχὶ
monarchy much-hymned and God-befitting might how not
τὸ τῆς πολυθείας ἄθεον νῦν ἐπικωμάσει; Πῶς δ' οὐχ ἐν
the of-the polytheism godlessness now will-revel how and not in
προσχήματι Χριστιανισμοῦ ἡ δεισιδαιμονία τῆς Ἑλληνικῆς
(the)-guise of-Christianity the superstition of-the Greek
πλάνης τοῖς ταῦτα λέγειν τολμῶσιν οὐ συνεισελάσει;
error to-the(-ones) these(-things) to-say daring not will-drive-in-with(-it)

12 Πάλιν εἰ δύο αἴτια τῆς μοναρχικῆς Τριάδος ἐπαναβέβηκε,
again if two causes of-the monarchic Trinity have-mounted-up
πῶς οὐχὶ καὶ τὸ τρίτον τῆς αὐτῆς συνανακύψει γνώμης
how not also the third of-the same will-peep-out-together mind
προερχόμενον; Ἅπαξ γὰρ τῆς ἀνάρχου καὶ ὑπεραρχίου
coming-forth once for the beginningless and beyond-principle
ἀρχῆς τῆς οἰκείας ἕδρας τοῖς δυσσεβέσι περιτραπείσης
principle from-the own seat by-the impious overturned
καὶ εἰς δυάδα διατμηθείσης, νεανικώτερον καὶ πρὸς τὴν
and into (a)-dyad cut more-insolently also toward the
Τριάδα ἡ κατατομὴ τῆς ἀρχῆς προελεύσεται, ἐπεὶ κἂν
Triad the cutting-up of-the principle will-advance since even
τῇ ὑπερφυεῖ καὶ ἀμερεῖ καὶ ἑνιαίᾳ τῆς Θεότητος φύσει
in-the supernatural and partless and single of-the Godhead nature

τὸ τριαδικὸν μᾶλλον ἢ τὸ δυαδικὸν ἀναφαίνεται, οἷα
the triadic rather than the dyadic appears as
δὴ καὶ τοῖς ἰδιώμασιν ἁρμοζόμενον.
indeed also with-the properties fitting
Ἆρα Χριστιανῶν ἀκοαῖς ἀνεκτὰ ταῦτα; ἆρ' 13
(are)-then to-Christians' ears tolerable these(-things) (do-they)-then
οὐκ ὀργὴν καὶ θρῆνον, τὰ τῶν παθῶν ὡς ἐπίπαν
not anger and lament the of-the passions as for-the-most-part
ἀσυνδύαστα, οἱ δυσσεβεῖν θρασυνθέντες εἰς ἓν ἐπ'
uncombinable the(-ones) to-be-impious having-grown-bold into one at
αὐτῶν συνελθεῖν ἐκβιάζονται; ὀργὴν μὲν, οἷς τοσαύτην
them to-come-together force anger indeed that so-great
ἀπόνοιαν ἀνελάβοντο· θρῆνον δὲ, οἷς πρὸς ὄλεθρον
madness they-took-up lament and that to destruction
ἀβοήθητον καταφέρονται· ἡ γὰρ εὐσέβεια, καὶ ὀργιζομένη,
helpless they-are-borne-down the for piety even angered
τὸν τοῦ ὁμοφυοῦς οἶκτον οὐκ ἀποτίθεται.
the of-the kindred pity not lays-aside
Σκοπεῖν δὲ τὸ τῆς δυσσεβείας μέγεθος οὐδὲ διὰ τῶν 14
to-see and the of-the impiety greatness not-even through the(-things)
ῥηθησομένων ἐστὶ δυσχερές. Εἰ γὰρ μετὰ τὴν ἄναρχον
going-to-be-said is hard if for after the beginningless
καὶ πατρικὴν ἀρχὴν καὶ αἰτίαν ὁμοουσίου πάλιν ἀρχὴ
and paternal principle and cause of-consubstantial again principle
καθίσταται καὶ αἴτιον ὁ Υἱὸς, πῶς ἂν τις διαφύγοι μὴ
is-made and cause the Son how — anyone could-escape not
δύο λέγειν ἐν τῇ Τριάδι παραλλαττούσας ἀρχὰς, τὴν μὲν
two to-say in the Trinity differing principles the(-one) indeed
τὸ ἄναρχον ἔχουσαν καὶ ἑστηριγμένην ἐν αὑτῷ, τὴν
the beginningless having and established in itself the(-other)

δὲ ἀρχομένην τε ἅμα καὶ πρὸς ἀρχὴν ἀνατρέχουσαν
and originated both at-once and toward (a)-principle running-back
καὶ συμμεταφερομένην τῇ τῶν σχέσεων διαφορᾷ;
and carried-along by-the of-the relations difference
15 Εἰ δ' αἴτιος ὁ Πατὴρ τῶν ἐξ αὐτοῦ, οὐ τῷ λόγῳ
if and cause (is)-the Father of-the(-ones) from him not by-the reason
τῆς φύσεως, τῷ δὲ λόγῳ τῆς ὑποστάσεως, ὁ δὲ λόγος
of-the nature by-the but reason of-the hypostasis the and reason
τῆς πατρικῆς ὑποστάσεως οὐδενὶ μέχρι νῦν περιορίζειν καὶ
of-the paternal hypostasis by-no-one until now to-confine also
τὴν τοῦ Υἱοῦ ὑπόστασιν δεδυσσέβηται (οὐδὲ γὰρ οὐδὲ
the of-the Son hypostasis has-been-impiously-dared not for not-even
Σαβελλίῳ τὴν Υἱοπατορίαν τερατευσαμένῳ δεδυσφήμηται)
by-Sabellius the Son-fatherhood having-told-as-marvel has-it-been-blasphemed
οὐμενοῦν οὐκ ἂν εἴη οὐδενὶ τρόπῳ οὐδενὸς τῶν
not-at-all not — would-be in-no way of-none of-the(-ones)
ἐν τῇ Τριάδι αἴτιος ὁ Υἱός.
in the Trinity cause the Son
16 Οὐδὲ τοῦτο δὲ χρὴ παραδραμεῖν, ὅτι καὶ αὐτὴν
not this and (it)-is-needful to-run-past that also the-very
ὑπόστασιν τοῦ Πατρὸς εἰς δύο τὸ δυσσέβημα διαιρεῖ·
hypostasis of-the Father into two the impiety divides
ἢ πάντως γε τὸ τοῦ Υἱοῦ πρόσωπον εἰς μέρος
or wholly at-least the of-the Son person into (a)-part
ἀνειλῆφθαι τῆς πατρικῆς ὑποστάσεως νομοθετεῖ. Εἰ
to-have-been-taken-up of-the paternal hypostasis legislates if
γὰρ, ὡς εἴρηται, οὐ τῷ λόγῳ τῆς φύσεως, τῷ δὲ
for as has-been-said not by-the reason of-the nature by-the but
λόγῳ τῆς ὑποστάσεως αἴτιός ἐστιν ὁ Πατὴρ τῶν ἐξ
reason of-the hypostasis cause is the Father of-the(-ones) from
αὐτοῦ, ἐστὶ δὲ καὶ τοῦ Πνεύματος αἴτιος ὁ Υἱὸς, ὡς ἡ
him is and also of-the Spirit cause the Son as the

θεομαχία βοᾷ, ἢ συμμεριζόμενον ἀποφῆναι τὴν πατρικὴν
God-fighting cries either sharing-in to-declare the paternal
ὑπόστασιν τὸν Υἱὸν, ἐξ ἧς καὶ τὸ αἴτιον παρέσχε λαβεῖν,
hypostasis the Son from which also the cause it-granted to-take
ἢ τὸν Υἱὸν ἀναπληροῦντα τὸ πρόσωπον τοῦ Πατρὸς,
or the Son filling-up the person of-the Father
ἐκεῖνο δὲ συναποτολμῆσαι λέγειν πρὸ τῆς ἀναπληρώσεως
that but to-dare-also to-say before the filling-up
ἐνδεές· καὶ τὸν Υἱὸν μέρος χρηματίσαντα πατρικὸν, τὸ
deficient and the Son part having-been-styled paternal the
φρικτὸν τῆς Τριάδος μυστήριον εἰς δυάδα περιτεμεῖν.
awesome of-the Trinity mystery into (a)-dyad to-cut-around
Καὶ πολὺ ἂν εἴη ζιζανίων ἄλλο πλῆθος ἀπὸ τῆς ἐξ 17
and much — would-be of-tares other (a)-multitude from the from
ἀρχῆς καταβληθείσης πονηρᾶς ἀναβλαστάνον σπορᾶς·
(the)-beginning sown wicked sprouting sowing
ἣν οὐχὶ καθευδόντων, ὡς ἔοικεν, ἀλλὰ τὸν κατὰ ψυχὴν
which not sleeping as it-seems but the according-to soul
ἐγρηγορότων θάνατον καὶ ζητούντων τῶν φρενοβλαβῶν,
being-awake (to)-death and seeking the deranged
ὅπως τὸν ἄνωθεν καὶ εὐγενῆ καὶ σωτήριον ἐπινοθεύσωσι
how the from-above and noble and saving they-might-adulterate
σπόρον ἐπελθὼν ὁ τοῦ γένους ἐχθρὸς ταῖς αὐτῶν
seed having-come the of-the race enemy in-the their
κατέσπειρεν ἀθλίαις ψυχαῖς. Καὶ γὰρ ἅπαν κυρίως
sowed wretched souls and for every(-thing) properly
ἴδιόν τινος ἐπὶ δύο τινῶν ἀπ᾽ ἐκείνου πραγματικῶς
proper of-someone to two some from that really
λαμβανόμενον, καὶ κατὰ θατέρου μὲν ἀληθῶς λεγόμενον,
taken and of the-one indeed truly said
κατὰ δὲ τοῦ ἑτέρου οὐκέτι, ἑτεροφυῆ τὰ προτεθέντα
of but the other no-longer of-other-nature the(-things) set-forth

δείκνυσιν· αὐτίκα τὸ γελαστικὸν ἀνθρώπου κυρίως ἴδιον
shows for-instance the risible of-man properly proper
ὂν καὶ Ἰησοῦ μὲν εἰ τύχοι τῷ δημαγωγῷ τοῦ Ἰσραὴλ
being and to-Joshua indeed if it-chance the people's-leader — of-Israel
ἁρμοζόμενον, τῷ δὲ ἐπιστάντι αὐτῷ ἀρχιστρατήγῳ
fitting to-the but having-stood-before him chief-captain
τῆς τοῦ Κυρίου δυνάμεως κατὰ πάντα διϊστάμενον, ὁρᾷν
of-the of-the Lord host in all(-things) differing to-see
ἐναργῶς δίδωσιν οὐχ ὁμοφυῆ τὸν δημαγωγὸν οὐμενοῦν
clearly grants not of-one-nature the people's-leader not-at-all
τῷ ἀρχαγγέλῳ νομίζειν οὐδ' ὁμοούσιον. Καὶ ἐπὶ τῶν
with-the archangel to-think nor of-one-essence and in the
ἄλλων ἁπάντων ὁ διὰ τῆς αὐτῆς μεθόδου προϊὼν
others all the(-one) through the same method proceeding
σαφῶς τε καὶ ἀταλαιπώρως εὑρήσει τὴν αὐτὴν θεωρίαν
clearly both and without-toil will-find the same theory
προβαίνουσαν. Εἰ δὲ τοῦτο πανταχοῦ κρατεῖ καὶ τὴν
advancing if and this everywhere prevails and the
αὐτὴν ἀποσώζει διάνοιαν, ἐστὶ δὲ τοῦ Πνεύματος ἡ ἐκ
same preserves sense is and of-the Spirit the from
τοῦ Πατρὸς ἐκπόρευσις τὸ πατρικὸν ἀνακηρύττουσα ἴδιον,
the Father procession the paternal proclaiming property
τοῦτο δὲ κατὰ τὸ φρύαγμα τῆς αἱρέσεως ἐφαρμόζεται
this and according-to the insolence of-the heresy fits
μὲν τῷ Υἱῷ, κατὰ δὲ τοῦ Πνεύματος οὐδαμῶς [οὔπω
indeed to-the Son of but the Spirit in-no-way not-yet
γάρ τις τοῦτο τὸ δύσφημον ἐννοήσειε]· τὸ ἑξῆς αὐτοὶ
for anyone this the blasphemy would-conceive the next they-themselves
κατὰ τῆς ἑαυτῶν κεφαλῆς οἱ τῶν τηλικούτων κακῶν
against the of-themselves head the of-the so-great evils
εἰσηγηταὶ συναγένωσαν· εἰ δὲ μὴ πατρικὸν ἴδιον τὴν
introducers may-gather if but not paternal property the

τοῦ Πνεύματος ἐκπόρευσιν φήσουσι, δηλονότι οὐδὲ τοῦ
of-the Spirit procession they-will-say clearly not-even of-the
Υἱοῦ. ἐπεὶ δὲ οὐδὲ τοῦ Πνεύματος, λεγέτωσαν οἱ
Son since and not-even of-the Spirit let-them-say the(-ones)
πάντα λέγειν θρασεῖς, πῶς ὃ μηδενός ἐστιν ἴδιον τῶν
all(-things) to-say bold how what of-no-one is proper of-the
τριῶν, ἀλλὰ μηδὲ κοινὸν, χώραν ὅλως ἔχει θεωρεῖσθαι
three but not-even common room at-all has to-be-contemplated
ἐφ' ἑνός τινος τῶν ὑποστάσεων τῶν θεαρχικῶν;
in one any of-the hypostases the divine-principle
Παραπλήσιον δὲ τοῖς εἰρημένοις καὶ τοῦτο· Εἰ τὸ 18
similar and to-the(-things) said also this if the
ἴδιον τοῦ Πατρὸς εἰς τὴν ἰδιότητα μεταβάλλεται τοῦ
proper of-the Father into the property is-changed of-the
Υἱοῦ, καὶ τὸ ἴδιον δηλονότι τοῦ Υἱοῦ εἴη ἂν εἰς τὴν
Son also the proper clearly of-the Son would-be — into the
ἰδιότητα μεταβαλλόμενον τοῦ Πατρός. Ἅπαξ γὰρ ὁδὸν
property changed of-the Father once for (a)-road
ἀνατεμούσης τῆς δυσσεβοῦς γλωσσαλγίας, δι' ἧς τὰ
having-cut-open the impious tongue-ache through which the
τῶν ὑποστάσεων χαρακτηριστικὰ ἰδιώματα μεταπίπτειν
of-the hypostases characteristic properties to-fall-across
καὶ ἀντιπεριίστασθαι βούλεται, καὶ ὁ πατὴρ αὐτοῖς (ὦ
and to-exchange-places it-wishes also the father for-them O
βάθος ἀσεβείας!) ὑπελεύσεται τὴν γέννησιν, ὅτε γεγέννηται
depth of-impiety will-take-on the begetting when has-been-begotten
ὁ Υἱός· ἔδει γὰρ τοὺς πάντα τολμητὰς, ὡς
the Son (it)-was-needful for the(-ones) all(-things) daring as
ἔοικε, μηδὲ τὴν τοιαύτην θεομαχίαν ἀτόλμητον λιπεῖν.
it-seems not-even the such God-fighting undared to-leave

19 Καθόλου δὲ ἐπὶ πάντων τῶν κυρίως ἰδίων, ἐπειδ' ἄν τι
in-general and in all the properly proper(-things) when — any
τούτων κατά τινος πραγματικῶς ὑποστάσεως ἀπὸ τοῦ
of-these of some really hypostasis from the(-one)
πρώτως ἐξιδιωσαμένου μεταλαμβανόμενον ἀληθεύοι, εἰ καὶ
first having-made(-it)-his-own taken-over be-true if even
μὴ τὸ ἀξίωμα τῆς ἀντιστροφῆς αὐτῷ συνεπάγοιτο, ἐκεῖνο
not the dignity of-the conversion with-it be-brought-in that
δὴ τὸ παρέχον ἑτέρῳ μετέχειν τοῦ ἰδιώματος εἰς
indeed the(-thing) allowing (an)-other to-share-in the property to
λόγον ὁρῶμεν ἀναγόμενον φύσεως. Εἰ οὖν ὅπερ ἦν ἴδιον
(the)-account we-see led-back of-nature if then what was proper
ἀπ' ἀρχῆς ἐγνωσμένον τοῦ Πατρὸς, τοῦτο δίδωσιν ἡ
from (the)-beginning known of-the Father this grants the
τόλμα παρεῖναι καὶ τῷ Υἱῷ, συνοράτω καὶ ἄκουσα, πρὸς
daring to-belong also to-the Son let-it-perceive even unwilling to
οἷον αὐτῆς τέλος καταστρέφει τὸ θεοστυγές· ἀκόλουθον
what-sort its end overturns the God-hated(-thing) consistent
δ' ἄρα, ὡς ἔοικεν, ἦν τοῖς ἐρασταῖς τοῦ ψεύδους,
and then as it-seems it-was for-the lovers of-the lie
κατὰ τῶν ἰδιωμάτων ἐφάπαξ ἐκμεμηνόσι, τοῦ Πατρὸς καὶ
against the properties once having-raged of-the Father also
αὐτήν γε παντελῶς τὴν ὑπόστασιν εἰς φύσιν ἀναλῦσαι
it indeed utterly the hypostasis into nature to-dissolve
καὶ τὸ αἴτιον ὅλως περιελεῖν τῶν θεαρχικῶν ὑποστάσεων.
and the cause wholly to-remove of-the divine-principle hypostases
20 Ναὶ, φησὶν, ἀλλ' ὁ Σωτὴρ ἔφη τοὺς μαθητὰς μυσταγωγῶν,
yes he-says but the Savior said the disciples initiating
ὅτι Τὸ Πνεῦμα ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.
that the Spirit from the mine will-take and will-announce to-you
Καὶ τίνα ἂν λάθοις, ὡς ἐπὶ τὴν τοῦ Σωτῆρος
and whom — would-you-escape-notice that to the of-the Savior

κατέφυγες φωνὴν, οὐχ ἵνα συνήγορον εὑρήσης, ἀλλ' ἵνα
you-fled voice not that (an)-advocate you-may-find but that
καὶ αὐτὸν τὸν Δεσπότην, ἀέναον τῆς ἀληθείας πηγὴν,
also himself the Master (the)-ever-flowing of-the truth spring
εἰς διαφωνίαν ἐξυβρίσης; οὕτω γὰρ ἡ σὴ γλῶσσα πάντα
into discord you-may-outrage so for the your tongue all(-things)
τολμᾷν ἐστιν ἀσελγὴς καὶ τῶν ἀλήπτων λαβὰς συμπλάττειν
to-dare is licentious and of-the ungraspable handles to-fabricate
καὶ ἐπινοεῖν. Εἰ γὰρ αὐτὸς οὗτος ὁ Δημιουργὸς τοῦ γένους
and to-devise if for himself this the Creator of-the race
καὶ προνοητὴς νῦν μὲν τὸ Πνεῦμα διδάσκει ἐκπορεύεσθαί
and provider now indeed the Spirit teaches to-proceed
τοῦ Πατρὸς, οὐδαμῶς προστιθεὶς, ὅτι καὶ ἐξ αὐτοῦ,
from-the Father in-no-way adding that also from himself
ἀλλ' ἐκεῖνον αἴτιον μόνον, ὥσπερ τῆς ἑαυτοῦ γεννήσεως,
but him (as)-cause alone as of-the his-own begetting
οὕτω καὶ τῆς τοῦ Πνεύματος ἐκπορεύσεως, θεολογεῖσθαι
so also of-the of-the Spirit procession to-be-theologized
μυσταγωγεῖ· νῦν δὲ, ὡς σὺ λέγεις, διότι φησίν. Ἐκ τοῦ
initiates now but as you say because he-says from the
ἐμοῦ λήψεται, περιεῖλε μὲν σιγῇ βαθείᾳ τὴν προτέραν
mine he-will-take he-removed indeed by-silence deep the former
μυσταγωγίαν· καίτοι γε πρὸς δευτέραν ἐλθόντα τελετὴν
initiation although indeed to (a)-second having-come rite
ἔδει καὶ τῆς προτέρας ἀναμνῆσαι καὶ συνάψαι
(it)-was-needful also of-the former to-remind and to-join
τὰ τοσοῦτον ἀλλήλων τῇ θεωρίᾳ διεστηκότα· ὁ
the(-things) so-much from-one-another in-the contemplation standing-apart he
δὲ, τοῦτο μὲν δέον πράττειν, οὐ ποιεῖ· ἀντὶ δὲ τοῦ
but this indeed being-needful to-do not does instead-of but the
ἐκπορεύεσθαι τὸ Πνεῦμα τοῦ Πατρὸς εἰς ἑαυτὸν τὴν

ἐκπόρευσιν τοῦ Πνεύματος μετάγει· πῶς οὐχὶ τὴν σὴν
procession of-the Spirit he-transfers how not the your
ἔκθεσμον διαφωνίαν τῆς ἐνυποστάτου καὶ ἀναλλοιώτου
lawless discord on-the subsistent and unalterable
κατασκεδάζων ἀληθείας οὐχ ἑάλως δίκην ὀφείλων;
pouring truth not were-you-caught penalty owing
21 Ἐπεὶ δέ σε οὐδὲ τὰ τῶν παίδων εἰδέναι ἡ τοῦ τοῖς
since and you not-even the(-things) of-the children to-know the of-the at-the
ἀδυνάτοις ἐπιχειρεῖν ἀπεστέρησε θρασύτης, ἀλλά γε
impossible(-things) to-attempt deprived boldness but indeed
νῦν, εἰ καὶ μὴ πρότερον, συνιέναι σε χρὴ, ὡς οὐδὲν
now if even not before to-understand you (it)-is-needful that nothing
οὕτω λαμπρῶς ἵσταται κατὰ τῆς σῆς ἀπονοίας, ὡς ἡ
so splendidly stands against the your madness as the
Δεσποτικὴ καὶ Σωτήριος αὕτη φωνή. Εἰ μὲν γὰρ ἔλεγεν·
Master's and Saving this voice if indeed for he-said
Ἐξ ἐμοῦ λήψεται, οὐδ' οὕτως τό σοι σπουδαζόμενον
from me he-will-take not-even so the to-you being-striven-for
ἐλάμβανε πέρας· πλὴν ἀλλ' εἶχέ τινα πρόφασιν ἡ
would-take end except but would-have some pretext the
πλάνη. Οὐδὲ γὰρ οὐδὲ τὸ λαμβάνειν ἀπό τινος χρείας
error not for not-even the to-receive from someone of-need
ἄλλης χάριν, καὶ τὸ πρὸς οὐσίωσιν ἐκπορεύεσθαι εἰς
other for-the-sake-of and the toward being-given-essence to-proceed into
ταὐτὸ συνάγεται τῇ διανοίᾳ· πολλοῦ γε καὶ δεῖ. Ἐπεὶ
the-same are-brought in-the thought much indeed and is-lacking since
δὲ τῆς τοσαύτης ἀσεβείας τὸ μέγεθος ὁ Σωτὴρ προορῶν
and of-the so-great impiety the greatness the Savior foreseeing
οὐδὲ τοιαύτην ἀφῆκε φωνὴν, ἵνα μὴ πολλοὺς διὰ σοῦ
not-even such let-go (a)-voice that not many through you
ἡ τοῦ Πονηροῦ κακουργία κατανεμηθῇ, πῶς, ἀντὶ τοῦ
the of-the Evil(-one) villainy might-devour how instead-of the

κατηγορεῖν τὸν Δεσπότην οὐκ εἰς τὴν τοῦ Δεσπότου διὰ
to-accuse the Master not to the of-the Master through
συγγνώμης οὐ καταφεύγεις φιλανθρωπίαν καὶ τὰ τῆς
pardon not do-you-flee love-of-mankind and the of-the
καρδίας ὑπανοίγεις ὦτα τῇ ἐκείνου διδασκαλίᾳ;
heart open ears to-the his teaching
Εἶπεν ὁ Σωτὴρ ὅτι, οὐχ, Ἐξ ἐμοῦ λήψεται, ἀλλ', Ἐκ τοῦ 22
said the Savior that not from me he-will-take but from the
ἐμοῦ λήψεται, Ἤδει γὰρ ὁ πάντας ἐλθὼν τῇ ἀληθείᾳ
mine he-will-take knew for the(-one) all having-come in-the truth
διδάξαι συμφωνεῖν, πολλῷ μᾶλλον συντηρεῖν ἀνεπίληπτον
to-teach to-agree much more to-keep blameless
τὴν συμφωνίαν ἑαυτῷ· Ἐκ τοῦ ἐμοῦ λήψεται· πολλὴν καὶ
the agreement with-himself from the mine he-will-take much and
μεγάλην, εἰ καὶ βραχεῖ παραλλάττει ῥήματι, τὸ ἐκ τοῦ
great if even by-(a)-brief it-varies word the from the
ἐμοῦ πρὸς τὸ, ἐξ ἐμοῦ, τὴν διαφορὰν ἔχει. τὸ μὲν γὰρ, ἐξ
mine against the from me the difference has the indeed for from
ἐμοῦ, αὐτὸν τὸν εἰπόντα τὴν φωνὴν συνεισάγει· τὸ δὲ ἐκ
me himself the(-one) having-said the word brings-in the but from
τοῦ ἐμοῦ πάντως ἕτερον πρόσωπον παρὰ τὸν εἰπόντα·
the mine wholly another person beside the(-one) having-said
τοῦτο δὲ ποῖον ἂν εἴη, ἐξ οὗ λαμβάνει τὸ Πνεῦμα, εἰ
this and what-sort — would-be from which takes the Spirit if
μὴ ὁ Πατήρ; οὐδὲ γὰρ οὐδ' ἄλλο τι θεομαχοῦντες
not the Father not for not-even other something God-fighting
ἀναπλάσσουσιν· οὔτε γὰρ ἐξ ἑτέρου Υἱοῦ, οὐ μὴν, ἀλλ'
they-fashion neither for from another Son not indeed but
οὔτ' ἐξ αὐτοῦ τοῦ λαμβάνοντος Πνεύματος. Ὁρᾷς ὅπως
nor from himself the receiving Spirit you-see how
οὐδὲ τὰ τῶν παίδων σοι παρεῖναι φιλεῖ; καὶ γὰρ καὶ
not-even the(-things) of-the children to-you to-be-present is-wont and for also

παῖδες ἴσασιν ἄρτι φοιτῶντες εἰς γραμματιστοῦ, τὸ μὲν,
children know just going to (the)-schoolmaster the indeed
ἐξ ἐμοῦ, αὐτὸν συνεισάγει τὸν προάγοντα τὴν τοῦ λόγου
from me himself brings-in the(-one) putting-forth the of-the word
περικοπὴν, τὸ δὲ ἐκ τοῦ ἐμοῦ ἕτερον πρόσωπον ἐμφαίνει,
passage the but from the mine another person displays
ἡνωμένον μὲν δεσμοῖς οἰκειώσεως τῷ εἰπόντι,
united indeed by-bonds of-kinship with-the(-one) having-said
διάφορον δὲ πάντως τῇ ὑποστάσει· πρὸς ὃ καὶ τῶν
different but wholly in-the hypostasis toward which also of-the
ἀκροατῶν τὴν διάνοιαν ἁπλανῶς φέρεσθαι παραπέμπει·
hearers the mind unerringly to-be-borne it-sends
ὥστε τὸ σὸν προσφύγιον, εἴπερ ὅλως ἔλοιο ἀντὶ
so-that the your refuge if-indeed at-all you-should-choose instead-of
τοῦ δυσσεβεῖν εὐσεβεῖν, μετανοίας ἂν σοι προσφύγιον
the to-be-impious to-be-pious of-repentance — to-you (a)-refuge
γένοιτο, οὐδεμία δὲ πρὸς τὸ θεομαχεῖν ἀφορμή.
would-become no but toward the God-fighting occasion

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · II

Photius charges his opponent with turning "of mine" into "from me," and reads the Savior's words in context. Seeing the disciples grieved that he was going to the Father, the Savior told them it was better that he leave, for then the Comforter would come and guide them into all truth. Lest they think the Spirit greater than the Son, he added that the Spirit would not speak of itself but would take of his own, for all that the Father has is his: what the Spirit takes, it takes from the Father, and it takes the gifts with which to strengthen the disciples, not its being. Father, Son, and Spirit glorify one another. He returns to his arguments: procession from the Father is perfect, so procession from the Son adds nothing. A Spirit set apart from the Father by more properties than the Son would be further from the Father's being, which is Macedonius' error. If the Son received from the Father the power to produce the Spirit, why did he not give the Spirit, equal in honor, the same? The new doctrine at last puts the Son in the Father's place as cause, makes him greater than the Spirit, which no oracle taught, and sets the Spirit farther from the Father.

Τί οὖν; οὐκ ἔδει σε ταῦτα, εἰ μή τι ἄλλο· 23
what then not (was-it)-needful you these(-things) if not something else
πρὸ τοῦ βλασφημεῖν, ἃ καὶ παῖδες ἴσασιν, εἰδέναι
before the to-blaspheme what even children know to-know
ζητεῖν; Πῶς δέ σε φόβος οὐκ ἔλαβε, καίτοι δραστήριον
to-seek how and you fear not took though active
ὄντα κρύψαι κακουργίαν, ἀνέδην οὕτω τῶν Δεσποτικῶν
being to-hide villainy openly so the Master's
ῥημάτων κατορχεῖσθαι καὶ καταψεύδεσθαι; καὶ ἃ μήτε
words to-dance-over and to-lie-against and what neither
τὸ ἀκόλουθον τοῦ λόγου μήτε τῆς διανοίας ἐπιτρέπει τὸ
the consequence of-the word nor of-the thought allows the
ἀνύβριστον, ταῦτα λέγειν οὐκ ἐρυθριᾷς τὸν Δεσπότην
unoutraged(-sense) these(-things) to-say not do-you-blush the Master
ἀποφαίνεσθαι; Καὶ γὰρ τὸ μὲν, ἐξ ἐμοῦ, δηλονότι μὴ
to-declare and for the indeed from me clearly not

ἐφθέγξατο· σὺ δὲ εἰ καὶ μὴ τῇ φωνῇ, μηχανῇ δὲ τῇ
he-uttered you but if even not with-the voice by-device but by-the
τοῦ κακουργεῖν τὸ ἐκ τοῦ ἐμοῦ μεταπλάσας εἰς τὸ, ἐξ
of-the to-do-villainy the from the mine having-refashioned into the from
ἐμοῦ, καὶ τὸ διὰ ταύτης σοι νομιζόμενον δηλοῦσθαι
me and the(-thing) through this by-you thought to-be-shown
τῆς προσφορᾶς τὸν Σωτῆρα διδάσκειν κατηγορῶν ἅμα
of-the expression the Savior to-teach accusing at-once
τρία ταῦτα διαῤῥήδην συκοφαντεῖς· εἰπεῖν ὃ μὴ
three these(-things) expressly you-slander to-have-said what not
εἶπε, μὴ εἰπεῖν ὅπερ εἶπε, καὶ νοῦν ἐκδιδάσκειν, ὃν οὐ
he-said not to-have-said what he-said and (a)-sense to-teach which not
μόνον οὐκ ἐδήλωσε τῇ φωνῇ, ἀλλὰ καὶ τοὐναντίον τῇ
only not he-showed in-the voice but also the-opposite to-the
μυσταγωγίᾳ τῇ αὐτοῦ μαχόμενον ἔστι σαφῶς καθορᾷν·
initiation the his fighting it-is(-possible) clearly to-behold
καὶ τέταρτον ἀντινομοθετοῦντα εἰσάγεις ἑαυτόν. Πῶς καὶ
and (a)-fourth counter-legislating you-bring-in yourself how and
τίνα τρόπον; Αὐτὸς μὲν εἶπεν· Ἐκ τοῦ ἐμοῦ λήψεται, ἀλλ'
in-what way he indeed said from the mine he-will-take but
οὐχ, ἐξ ἐμοῦ· σὺ δὲ διδάσκειν αὐτὸν διισχυρίζῃ, ἅπερ ἡ ἐξ
not from me you but to-teach him you-insist what the from
ἐμοῦ λέξις δοκεῖ σοι παραδηλοῦν· ὥστε ὃ μὲν εἴρηκεν,
me phrase seems to-you to-indicate so-that what indeed he-has-said
ἀναιρεῖς· ὃ δὲ οὐκ ἔφησεν, ὡς εἰρημένον συγκροτεῖς. Τὸν
you-abolish what but not he-said as said you-put-together the
γὰρ νοῦν βοᾷς ἧς οὐκ εἶπε φωνῆς δογματίζειν αὐτὸν
for sense you-cry of-which not he-said word to-dogmatize him
τοῖς μαθηταῖς καὶ δι' αὐτῆς διδάσκειν ὃ μηδόλως
to-the disciples and through it to-teach what not-at-all
ἐγνώσθη διὰ τῶν ἀχράντων χειλέων προαγαγών. Καὶ ἡ
was-known through the undefiled lips having-brought-forth and the

μὲν ἐνυπόστατος σοφία τοῦ Θεοῦ τὸ Πνεῦμα μυσταγωγεῖ
indeed subsistent wisdom — of-God the Spirit initiates
ἐκπορεύεσθαι τοῦ Πατρός· σὺ δ' ὥσπερ ἐλέγχειν πᾶσαν
to-proceed from-the Father you but as-if to-convict every
σπουδὴν ἐπελθὼν διαφωνοῦντα πρὸς ἑαυτὸν, τὸ Πνεῦμα
zeal having-come-upon disagreeing with himself the Spirit
κράζεις μεταδιδάσκειν ἐκπορεύεσθαι, ἐξ αὐτοῦ, καὶ τῆς
you-cry to-teach-otherwise to-proceed from him and from-the
μὲν προτέρας ἐξίστασθαι θεολογίας, διὰ δὲ τῆς δευτέρας
indeed former to-depart theology through and the second
ἐκείνης τε παρὰ φαῦλον ποιεῖν καὶ οὐδὲ αὐτῇ τὸ κύριον
that both for (a)-trifle to-make and not-even to-it the authority
συντηρεῖν. Ἅπαξ γὰρ τῆς ἐν χάριτι θεολογίας ὑπὸ τῆς
to-keep once for of-the in grace theology by the
χάριτος περιτρεπομένης οὐδαμοῦ τὸ βέβαιον τὴν διαμονὴν
grace overturned nowhere the firmness the permanence
εὑρήσει.
will-find
Ἀκούειν δ' ἄνωθέν ἐστι καιρὸς καὶ τῶν Κυριακῶν 24
to-hear and from-the-start it-is (the)-time both of-the Lord's
λογίων τῶν εἰρημένων καὶ τῆς διανοίας, ἧς τὰ ῥήματα
oracles the said and of-the thought of-which the words
διερμηνεύουσι τὸν σκοπόν· οὐδὲ γὰρ ἔλαττον, ἀλλὰ καὶ
interpret the aim not for less but also
πολλῷ μᾶλλον δι' αὐτῶν τῆς ἀσεβείας στηλιτεύεται τὸ
much more through them of-the impiety is-pilloried the
ἀναιδές. Μετὰ γὰρ τὸ εἰπεῖν, ὅτι Πορεύομαι πρὸς τὸν
shamelessness after for the to-say that I-go to the
Πατέρα, ὑποκατιὼν ἐπάγει ῥήμασιν αὐτοῦ. Ἀλλ' ὅτι
Father coming-down-below he-adds to-words his but because
ταῦτα λελάληκα ὑμῖν, λύπη πεπλήρωκεν ὑμῶν τὴν
these(-things) I-have-spoken to-you grief has-filled your the

καρδίαν. Ἀλλ᾽ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει, ἵνα
heart but I the truth tell you it-is-profitable that
ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ
I go-away if for I not go-away the Paraclete not
ἐλεύσεται πρὸς ὑμᾶς. Καὶ μετ᾽ ὀλίγον. Ἔτι πολλὰ ἔχω
will-come to you and after (a)-little still many(-things) I-have
λέγειν ὑμῖν, ἀλλ᾽ οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ
to-say to-you but not you-can bear(-them) now when but comes
ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν
that-one the Spirit of-the truth he-will-guide you into all
τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ᾽ ἑαυτοῦ, ἀλλ᾽ ὅσα ἂν
the truth not for will-he-speak from himself but as-much-as —
ἀκούσῃ, λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Πάντα
he-may-hear he-will-speak and the coming(-things) will-announce to-you all(-things)
ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι
as-many-as has the Father mine are because-of this I-said that
ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. Ἆρ᾽ οὐχὶ ταῦτα
from the mine he-will-take and will-announce to-you (are)-then not these
ἱερὰ καὶ θεόχρηστα λόγια, καὶ τὸ τῆς εὐσεβείας μυστήριον
holy and God-given oracles and the of-the piety mystery
οὐ παρέχεται σαφῶς ἐννοεῖν; καὶ τὴν αἰτίαν οὐκ ἐμφανίζει.
not allow clearly to-understand and the cause not show
δι᾽ ἣν εἰπεῖν ταῦτα ἐδικαίωσεν, καὶ τὴν ἐξ ἀρχῆς
because-of which to-say these(-things) he-deemed-right and the from (the)-beginning
μυσταγωγίαν οὐκ ἀκήρατον συντηρεῖ, καὶ πᾶσαν οὐ
initiation not undefiled keep and all not
καταισχύνει συκοφαντίαν καὶ δυσσεβείας ἁπάσης ἐκκόπτει
shame slander and of-impiety all cut-off
ἀφορμήν; Ἐπεὶ γὰρ οἶδε τοὺς μαθητὰς εἰς ἀθυμίαν
(the)-occasion since for he-knows the disciples into despondency
καταπεσόντας, ὅτιπερ αὐτοῖς παρὼν ἀπεῖπε τὸν κατὰ
having-fallen because to-them being-present he-foretold the in

σῶμα χωρισμὸν καὶ ὅτι πορεύεται πρὸς τὸν Πατέρα, διὰ
body separation and that he-goes to the Father because-of
ταῦτα τούτους ἰδὼν εἰς κατηφείας λογισμὸν κατενεχθέντας,
these(-things) them seeing into of-dejection reasoning brought-down
ἀνακτώμενός τε καὶ σὺν ἀληθείᾳ ψυχαγωγῶν, πρῶτον
restoring both and with truth encouraging first
μὲν, ὅτι συμφέρει αὐτοῖς τὸ ἀπελθεῖν αὐτὸν, ἐκδιδάσκει·
indeed that it-is-profitable to-them the to-go-away him he-teaches
εἶτα διερμηνεύων καὶ ὅπως συμφέρει, Ἐὰν γὰρ ἐγὼ, φησὶ,
then interpreting also how it-is-profitable if for I he-says
μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς. Αἱ
not go-away the Paraclete not will-come to you the
δὲ τοιαῦται φωναὶ δηλονότι πρὸς τὸ μεγαλεῖον αὐτοὺς
and such words clearly toward the majesty them
τοῦ Πνεύματος ἀνυψοῦσθαι διανιστῶσιν· ὥσπερ καὶ τὸ,
of-the Spirit to-be-raised rouse as also the
Οὐ δύνασθε βαστάζειν ἄρτι. Ἀλλὰ πότε; Ὅταν ἔλθῃ τὸ
not you-can bear now but when when comes the
Πνεῦμα τῆς ἀληθείας· ἐκεῖνο γὰρ ὑμᾶς ὁδηγήσει εἰς πᾶσαν
Spirit of-the truth that for you will-guide into all
τὴν ἀλήθειαν. Ἄλλο πάλιν ἐνταῦθα τοῦ Πνεύματος μέγεθος
the truth another again here of-the Spirit greatness
ἀναφυόμενον θαυμαστὸν καὶ τοῖς μαθηταῖς ἀναπτυσσόμενον
springing-up wonderful and to-the disciples unfolded
καὶ μετεωρίζον αὐτῶν τὴν διάνοιαν εἰς ἄφατον ὕψος, ἐν ᾧ
and lifting-up their the mind to unspeakable height in which
τοῦ Πνεύματος αὐτοῖς καθ' ὑπερβολὴν διέλαμπε τὸ ἀξίωμα.
of-the Spirit to-them in excess shone-through the dignity
Τί οὖν; Εἰκὸς ἦν αὐτοῖς ὧδέ που περὶ τοῦ Πνεύματος 25
what then likely it-was for-them thus somehow about the Spirit
ἀνηγμένοις διαλογίζεσθαι. Σὺ δὲ παρὼν, ὦ διδάσκαλε,
led-up to-reason you but being-present O teacher

βαστάζειν ἡμᾶς τὸ βάρος οὐκ ἐνίσχυες τῶν ἀποῤῥήτων.
to-bear us the weight not did-strengthen of-the secrets
Ὁ δὲ Παράκλητος ἐπελθὼν βελτίους ἡμᾶς καὶ ἰσχυροτέρους
the but Paraclete having-come better us and stronger
εἰς τὸ φέρειν αὐτῶν τὴν γνῶσιν ἀβαρῶς παρασκευάσει.
for the to-bear their the knowledge lightly will-make
Καὶ σὺ μὲν ἐπὶ μέρους ἡμῖν τὴν ἀλήθειαν ἀνεκάλυψας·
and you indeed in part to-us the truth uncovered
ἐκεῖνος δὲ ὁδηγήσει ἡμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· καὶ σοῦ
he but will-guide us into all the truth and you
μὲν μυσταγωγοῦντος ἔτι δεόμεθα καὶ σοφίας καὶ δυνάμεως
indeed initiating still we-need both wisdom and power
καὶ ἀληθείας· ἐκεῖνος δὲ παραγεγονὼς πάντων ἡμῖν τὴν
and truth he but having-arrived of-all to-us the
ἀπόλαυσιν ἄφθονον παράσχοι. Εἰ τοίνυν σὺ ταῦτα, ἡ
enjoyment abundant may-provide if therefore you these(-things) the
ἐννυπόστατος σοφία καὶ ἀλήθεια, διδάσκεις, οὐκ ἐπιδιστάζειν
subsistent wisdom and truth teach not to-doubt
ἡμᾶς προσῆκε καὶ τῆς πρὸς τὸ μεῖζον ἐξαλλαττούσης
us befitted and of-the toward the greater surpassing
τιμῆς τε καὶ δόξης τὸ Πνεῦμα παρ᾽ ἡμῶν ἀξιοῦσθαι.
honor both and glory the Spirit by us to-be-deemed-worthy
26 Ἐπειδὴ οὖν τὰ ὑψηλὰ περὶ τοῦ Πνεύματος εἰσηγεῖται
since then the lofty(-things) about the Spirit introduces
μὲν τοῖς μαθηταῖς ὁ Σωτὴρ, ἀποσκευαζόμενός τε
indeed to-the disciples the Savior casting-off both
αὐτῶν τὸ ἀθυμοῦν, ἅμα δὲ καὶ τὸ Πνεῦμα ἐν ἀληθείᾳ
their the despondency at-once and also the Spirit in truth
θεολογῶν, λογισμοῖς δ᾽ ἀνθρώπινον ἦν οὐκ εὐαγέσιν
theologizing by-reasonings but human it-was not holy
ἀνακυμαίνεσθαι τὸν νοῦν τῶν μαθητῶν· δεινὸν γὰρ
to-surge the mind of-the disciples terrible for

ἡ ψυχὴ λύπη κάτοχος γενομένη καὶ τὸ κριτήριον
(is)-the soul by-grief possessed having-become and the tribunal
ἀχλύϊ συναναθολώσασα τῆς μεταβολῆς τὸ σωτήριον
with-mist having-clouded of-the change the saving
ἀντιμεθέλκειν εἰς τὸ βλαβερόν· διὰ τοῦτο ὡς ἂν μὴ τὸ
to-draw-back to the harmful because-of this so-that — not the
Πνεῦμα μεῖζον παραδέξωνται τοῦ Υἱοῦ, ἅτε δὴ τὰ
Spirit greater they-accept than-the Son inasmuch-as indeed the
μείζω παρεχόμενον, καὶ λογισμὸς αὐτοῖς ἐπέλθοι τὴν
greater(-things) providing and (a)-reasoning to-them come the
ὁμοφυΐαν ὑβρίζων καὶ τὸ ἰσότιμον αὐτῶν εἰς ἀνισότητα
oneness-of-nature outraging and the equal-honor their into inequality
διασπῶν, ὡς ἄριστος καὶ τῶν σωμάτων καὶ τῶν ψυχῶν
tearing-apart as best both of-the bodies and of-the souls
ἰατρὸς τὸ σωτήριον προκαταβάλλεται φάρμακον.
physician the saving puts-down-first remedy
Εἰ δέ γε τοὺς μαθητὰς μὴ συνεῖχον, μηδ' ἀνεσόβουν, 27
if but indeed the disciples not held nor scared
μηδὲ συνετάραττον τοιοῦτοι λογισμοὶ (κρείττω γὰρ τῆς
nor troubled such reasonings better for than-the
τοιαύτης συγχύσεως καὶ ταραχῆς τὸν ἱερὸν ἐκεῖνον χορὸν
such confusion and trouble the holy that choir
εὐλαβέστερον ἴσως ὁμολογεῖν), ἀλλ' οὖν ὁ τῆς κακίας
more-reverent perhaps to-confess but then the of-the wickedness
εὑρετὴς καὶ τεχνίτης τὸ βέλτιον τῇ τοῦ χείρονος
inventor and craftsman the better with-the of-the worse
φαντασίᾳ περιβαλεῖν, πολλοὺς ἂν ἔσχε τῆς οἰκείας
appearance to-clothe many — would-have-had of-the own
ποιήσασθαι θήραμα μηχανῆς καὶ δόξαν αἱρετίζουσαν
to-make (the)-prey of-device and (an)-opinion heretic-making
κατασπεῖραι ταῖς τῶν ἀνθρώπων ψυχαῖς· ἣν αὐτῇ
to-sow-down in-the of-the men souls which at-its-very

καταβολῇ καὶ αὐτῷ τεχνίτῃ καταισχύνων τε καὶ
laying-down and with-the-very craftsman shaming both and
διασκεδάζων ὁ Σωτὴρ ὀξέως καὶ θεοπρεπῶς ἐπιφέρει
scattering the Savior sharply and God-befittingly adds
λέγων, ὡς Οὐ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν
saying that not will-he-speak from himself but as-much-as —
ἀκούσῃ, λαλήσει· καὶ γὰρ καὶ περὶ αὐτοῦ ἦν προειρηκὼς,
he-may-hear he-will-speak and for also about himself he-had said-before
ὅτι Πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός, μου, ἐγνώρισα
that all(-things) which I-heard from the Father my I-made-known
ὑμῖν, οἷον· Ἀμφοῖν ἡμῖν ἐκ τοῦ Πατρός ἐστι τὸ διδάσκειν
to-you as-if to-both of-us from the Father is the to-teach
καὶ φωτίζειν τὰς διανοίας ἡμῶν. Διὸ καὶ διότι προϊὼν
and to-enlighten the minds our therefore also because proceeding
ἔφησε περὶ τοῦ Πατρὸς, ὅτι Ἐγώ σε ἐδόξασα ἐπὶ τῆς
he-said about the Father that I you glorified on the
γῆς· ἀλλὰ καὶ ὁ Πατὴρ δοξάζει τὸν Υἱόν· καὶ ἐδόξασα
earth but also the Father glorifies the Son and I-glorified
γὰρ, ἔφη, καὶ δοξάσω· νυνὶ δὲ καὶ τὸ Πνεῦμα δοξάζει ὁ
for he-said and will-glorify now and also the Spirit glorifies the
Υἱὸς διὰ τῶν προειρημένων ὑψηλῶν τε καὶ θεοπρεπῶν
Son through the aforesaid lofty both and God-befitting
φωνῶν· διὰ τοῦτο μετ' ὀλίγον ἐπιφέρει, ὅτι Ἐκεῖνος ἐμὲ
words because-of this after (a)-little he-adds that that-one me
δοξάσει, πανταχοῦ τὸ ὁμοούσιον καὶ ὁμοφυὲς καὶ τὸ τῆς
will-glorify everywhere the consubstantial and of-one-nature and the of-the
ὁμοτιμίας ἀξίωμα ἀκήρατον συντηρῶν· ὡς ἄν τις εἴποι·
equal-honor dignity undefiled keeping as — anyone might-say
Κοινόν ἐστι τῆς ὑπερουσίου καὶ ὑπερδεδοξασμένης Τριάδος
common it-is of-the superessential and supremely-glorified Trinity
τὸ παρ' ἀλλήλων ἀῤῥήτῳ λόγῳ δοξάζεσθαι. Δοξάζει τὸν
the by one-another in-unspeakable reason to-be-glorified glorifies the

Πατέρα ὁ Υἱὸς, ἀλλὰ καὶ ὁ Πατὴρ τὸν Υἱὸν, δοξάζει
Father the Son but also the Father the Son glorifies
καὶ τὸ Πνεῦμα· καὶ γὰρ ἐκεῖθεν αὐτῷ τῶν χαρισμάτων ὁ
and the Spirit and for from-there to-him of-the gifts the
πλοῦτος πηγάζει· ἀλλὰ καὶ τὸ Πνεῦμα τὸν Πατέρα, ὅτι
wealth springs but also the Spirit the Father because
ἐρευνᾷ, μᾶλλον δὲ οἶδε τὰ βάθη τοῦ Θεοῦ καὶ ἀποκαλύπτει
it-searches rather and knows the depths — of-God and reveals
αὐτὰ, καθόσον ἐστὶν ἀνθρωπίνη φύσει ληπτὸν, τοῖς
them as-far-as it-is by-human nature graspable to-the(-ones)
παρασκευακόσι ἑαυτοὺς ἐπιτηδείους δέξασθαι τὴν ἐκ τῆς
having-prepared themselves fit to-receive the from the
θεογνωσίας αὐγήν. Δοξάζει δὲ, ὥσπερ εἴρηται, νῦν ὅ
knowledge-of-God radiance glorifies and as has-been-said now the
τε Υἱὸς τὸ Πνεῦμα καὶ τὸ Πνεῦμα τὸν Υἱὸν, καὶ ἔστιν
both Son the Spirit and the Spirit the Son and is
αὐτῶν ὥσπερ κοινὸν ἡ βασιλεία καὶ ἡ δύναμις καὶ τὸ
their as common the kingdom and the power and the
κράτος, οὕτω καὶ ἡ δόξα, καὶ οὐ μόνον ἡ παρ᾽ ἡμῶν
might so also the glory and not only the(-one) by us
ἀναφερομένη, ἀλλὰ καὶ ἣν αὐτοὶ δέχονται παρ᾽ ἑαυτῶν.
offered-up but also which they-themselves receive from themselves
Ἐκεῖνος ἐμὲ δοξάσει· τουτέστιν, οὔτε διότι δόξαν ἀνῆψα 28
that-one me will-glorify that-is neither because glory I-ascribed
τῷ Παρακλήτῳ, διὰ τοῦτο μείζονα αὐτὸν ἀπεφηνάμην
for-the Paraclete because-of this greater him I-declared
ἐμοῦ, οὔτε πάλιν διότι ἐκεῖνος, ἔφην, Δοξάσει ἐμὲ, ἐμαυτὸν
than-me nor again because that-one I-said will-glorify me myself
ἐκεῖνον προτίθημι τῇ τιμῇ. Δοξάσει ἐμὲ, τουτέστιν
that-one do-I-set-before in-the honor will-glorify me that-is
ὅσον ἐκείνου τὸ ὕψος κατανοεῖς, τὴν ἐμὴν δι᾽ αὐτοῦ
as-much-as of-that-one the height you-perceive the my through him

δόξαν ἔνεστί σοι ἀναθεωρεῖν· καὶ γὰρ ὥσπερ ἐγὼ ἃ
glory it-is(-possible) for-you to-contemplate and for as I what
ἤκουσα παρὰ τοῦ Πατρὸς, ἐδίδαξα ὑμᾶς, οὕτω κἀκεῖνος
I-heard from the Father I-taught you so also-that-one
λήψεται ἐκ τοῦ ἐμοῦ καὶ φωταγωγήσει ὑμᾶς· ἐπίσης ἡ
will-take from the mine and will-enlighten you equally the
τῶν χαρισμάτων ἀέννaος ἡμῶν βρύει πηγὴ, ἐπίσης ἡ ἐξ
of-the gifts ever-flowing our gushes spring equally the from
ἀϊδίου πρόοδος ἐκ τοῦ Πατρὸς, ἐπίσης τὸ ὁμοούσιον καὶ
eternity procession from the Father equally the consubstantial and
ὁμοφυές· πάντα τὴν ἰσοτιμίαν μυσταγωγεῖ. πανταχόθεν
of-one-nature all(-things) the equal-honor initiates from-all-sides
τὸ μεῖζον καὶ τὸ ἔλαττον ἀπελαύνεται.
the greater and the less is-driven-away

29 Εἶτα εἰπὼν, ὅτι λήψεται, λαμπρῶς ἀνακηρύττει, καὶ ἐφ' ᾧ
then having-said that he-will-take splendidly he-proclaims also for what
λήψεται· οὐδὲ γὰρ ἵνα ἐκπορευθῇ, φησὶν, οὐδ' ἵνα ὑποστῇ
he-will-take not for that it-may-proceed he-says nor that it-may-subsist
(πρόσεχε ταῖς Δεσποτικαῖς, ἄνθρωπε, φωναῖς)· ἀλλὰ διὰ
attend to-the Master's man words but because-of
τί λήψεται; διὰ τί; Ὥστε τὰ ἐρχόμενα ἀναγγεῖλαι
what will-it-take because-of what so-that the coming(-things) to-announce
ὑμῖν· καὶ γὰρ τοῦτο προαναφθεγξάμενος ἐπισφραγίζει
to-you and for this having-uttered-beforehand he-seals
πάλιν λέγων· Ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.
again saying from the mine he-will-take and will-announce to-you
Σαφέστερον δ' ἀνακαλύπτων, τί ποτέ ἐστιν ὃ λέγει,
more-clearly and uncovering what ever is what he-says
Ἐκ τοῦ ἐμοῦ λήψεται, συντόμως ἐπάγει· Πάντα ὅσα
from the mine he-will-take briefly he-adds all(-things) as-many-as
ἔχει ὁ Πατὴρ, ἐμά ἐστιν, ὥστε τὰ ἐμὰ λαμβάνων καὶ ἐκ
has the Father mine are so-that the mine taking also from

τοῦ ἐμοῦ Πατρὸς λαμβάνει. Καὶ οὐδὲ μέχρι τούτου τὴν
the my Father it-takes and not-even as-far-as this the
αὐτὴν διάνοιαν ἀναπτύσσων προάγει, ἀλλ᾽ ἔτι τελειότερον
same thought unfolding does-he-proceed but still more-perfectly
αὐτὴν ἀνακαλύπτων καὶ βεβαιούμενος λέγει· Διὰ τοῦτο
it uncovering and confirming he-says because-of this
εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει· διότι ἐν τῷ Πατρὶ μὲν
I-said that from the mine it-takes because in the Father indeed
ἔστι τὰ ἐμά· τὸ δὲ Πνεῦμα ἐκ τοῦ Πατρὸς λαμβάνει·
are the mine(-things) the and Spirit from the Father takes
καὶ γὰρ τὰ τοῦ Πατρὸς ἐμά ἐστιν· ὥστε μόνον
and for the(-things) of-the Father mine are so-that only
οὐχὶ βοᾷ. Ὅταν λέγω τοῦ ἐμοῦ, πρὸς τὸν ἐμὸν Πατέρα
not he-cries when I-say of-the mine to the my Father
χρὴ τοὺς λογισμοὺς ὑμῶν ἀναφέρειν καὶ μὴ πρὸς
(it)-is-needful the reasonings your to-refer and not toward
ἕτερον ἐπιστρέφεσθαι. Οὐδὲ γὰρ οὐδεμίαν πρόφασιν ὑμῖν
another to-turn not for not-even-one pretext to-you
ὑπελειπόμην, ἣν οὐ περιεῖλον, πρὸς ἕτερόν τι ταῖς
I-was-leaving which not I-removed toward another something in-the
φαντασίαις ὑποσύρεσθαι, μάλιστα διότι καὶ προδιειλέχθην
imaginations to-be-dragged-away especially because also I-discoursed-before
ὑμῖν, ὅτι πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστιν.
to-you that all(-things) as-many-as has the Father mine are
Τί τῶν ἀχράντων τούτων λογίων λαμπρότερον; τί δὲ 30
what than-the undefiled these oracles (is)-more-splendid what and
παραστῆσαι σαφέστερον; ὅτι τὸ, Ἐκ τοῦ ἐμοῦ λήψεται,
to-present more-clearly that the from the mine he-will-take
πρὸς τὸ Πατρικὸν παραπέμπει πρόσωπον καὶ ὡς τὴν τῶν
to the Paternal sends person and that the of-the
χαρισμάτων ἐνέργειαν ὡς αἰτίου παρὰ τοῦ Πατρὸς
gifts operation as from-(the)-cause from the Father

ἱερολογεῖται τὸ Πνεῦμα λαμβάνειν, τῶν χαρισμάτων
is-sacredly-said the Spirit to-take of-the gifts
ἐκείνων, οἷς ἐνισχύσει τοὺς μαθητὰς τῶν ἐρχομένων
those by-which it-will-strengthen the disciples of-the coming(-things)
μὲν τὴν ἐπίγνωσιν σὺν εὐσταθεῖ καὶ ἀπεριτρέπτῳ
indeed the knowledge with stable and unswerving
φρονήματι φέρειν, καθίστασθαι δὲ καὶ τῶν ἀθεάτων
mind to-bear to-be-established and also of-the unseen(-things)
μηδεμιᾶς παρακολουθούσης δυσχερείας θεατὰς καὶ δὴ καὶ
no following hardship beholders and indeed also
τῶν ὑπὲρ λόγον ἔργων δημιουργούς. Ἆρ᾽ οὐ πανταχόθεν
of-the beyond reason works creators (is)-then not from-all-sides
σοι πᾶσα πρόφασις ἀσεβείας περικέκοπται; Ἆρ᾽ ἔτι
for-you every pretext of-impiety cut-off then still
τολμήσεις συκοφαντίας καὶ ψεύδη κατὰ τῆς ἀληθείας
you-will-dare slanders and lies against the truth
ἐπινοεῖν ἢ κατὰ τῆς ἑαυτοῦ μηχανορράφειν σωτηρίας;
to-devise or against the of-yourself to-contrive salvation
31 Ἔγωγε οὖν οὐδὲ τοῦ λοιποῦ σε φροντίδος ἔξω σταίην,
I then not-even of-the future you care outside may-stand
εἰ μὲν ἀνιάτως ἔχεις καὶ ἐλέγχειν καὶ ἐπιτιμᾶν καὶ κάτω
if indeed incurably you-are both to-refute and to-rebuke and below
κείμενον ἔτι βάλλειν, εἰ δὲ πρὸς θεραπείαν ὁρᾷς, φάρμακόν
lying still to-strike if but toward healing you-look (a)-remedy
σοι προσάγειν ἐκ τοῦ αὐτοῦ κρατῆρος τῆς ἀληθείας
to-you to-bring from the same bowl of-the truth
ἀκεσώδυνόν τε καὶ καθαρτήριον τῆς νόσου. Εἰ γὰρ (ὦ τί
pain-relieving both and cleansing of-the disease if for O what
ἄν σέ τις προσείποι;) τοῦ Πνεύματος ἡ ἐκπόρευσις ἡ
— you anyone might-address of-the Spirit the procession the(-one)
ἐκ τοῦ Πατρὸς τελεία, τελεία δὲ ὅτι Θεὸς τέλειος ἐκ
from the Father (is)-perfect perfect and because God (is)-perfect from

Θεοῦ τελείου, τί ποτ᾽ ἂν ἡ ἐκ τοῦ Υἱοῦ συνεισενέγκῃ;
God perfect what ever — the(-one) from the Son would-contribute
εἰ μὲν γάρ τι συνεισήνεγκεν, εἰπεῖν δεήσει καὶ
if indeed for anything it-contributed to-say it-will-be-needful also
ὃ συνήνεγκεν· εἰ δὲ παρὰ τὴν θεϊκὴν τοῦ Πνεύματος
what it-contributed if but beside the divine of-the Spirit
ὑπόστασιν οὐδὲν ἕτερον ἐστιν οὔτε λαβεῖν οὔτε εἰπεῖν,
hypostasis nothing other is(-possible) neither to-take nor to-say
τί καὶ τὸν Υἱὸν ὑβρίζειν ἔγνως τῷ ψεύδει καὶ τὸ
why also the Son to-outrage did-you-decide with-the lie and the
Πνεῦμα, καὶ σὺν αὐτοῖς γε καὶ πρὸ αὐτῶν τὸν Πατέρα;
Spirit and with them indeed also before them the Father
Πάλιν δὲ εἰ ἐν ᾧ τοῦ Πατρὸς ἐκπορεύεται τὸ Πνεῦμα, 32
again and if in which from-the Father proceeds the Spirit
ἡ ἰδιότης ἐπιγινώσκεται αὐτοῦ, ὡσαύτως δὲ καὶ ἐν ᾧ
the property is-recognized its likewise and also in which
γεννᾶται ὁ Υἱὸς, ἡ τοῦ Υἱοῦ· ἐκπορεύεται δὲ, ὡς
is-begotten the Son the(-property) of-the Son proceeds and as
ὁ ἐκείνων λῆρος, καὶ τὸ Πνεῦμα ἐκ τοῦ Υἱοῦ, πλείοσιν
the their nonsense(-goes) also the Spirit from the Son by-more
ἄρ᾽ ἰδιώμασιν διαστέλλεται τὸ Πνεῦμα τοῦ Πατρὸς, ἤπερ
then properties is-distinguished the Spirit from-the Father than
ὁ Υἱός. Ἡ μὲν γὰρ πρόοδος ἡ ἐκ τοῦ Πατρὸς, εἰ
the Son the indeed for procession the(-one) from the Father if
καὶ τὸ μὲν πρόεισι γεννητῶς, τὸ δὲ ἐκπορευτῶς,
even the(-one) indeed proceeds by-begetting the(-other) and processionally
ἀλλ᾽ οὖν ἐπίσης αὐτῶν ἑκάτερον ἀφορίζει τῆς πατρικῆς
but then equally of-them each sets-apart from-the paternal
ὑποστάσεως· ἀποδιαστέλλεται δὲ τὸ Πνεῦμα καὶ δευτέρα
hypostasis is-distinguished and the Spirit also by-(a)-second
διαφορᾷ, ἣν αὐτῷ τὸ διπλοῦν τῆς ἐκπορεύσεως προξενεῖ·
difference which for-it the double of-the procession brings

εἰ δὲ πλείοσι διαφοραῖς διαστέλλεται τοῦ Πατρὸς τὸ
if and by-more differences is-distinguished from-the Father the
Πνεῦμα ἤπερ ὁ Υἱὸς, ἐγγυτέρω ἂν εἴη τῆς πατρικῆς
Spirit than the Son nearer — would-be to-the paternal
οὐσίας ὁ Υἱὸς, καὶ διπλῶν ὄντων ἰδιωμάτων τῶν
being the Son and double being properties the(-ones)
ἀφοριζόντων τὸ Πνεῦμα θατέρῳ τούτων ὑποβεβηκέναι
setting-apart the Spirit by-the-one of-these to-have-fallen-short
τοῦ Υἱοῦ τῆς ὁμοφυοῦς πρὸς τὸν Πατέρα συγγενείας τὸ
of-the Son of-the of-one-nature toward the Father kinship the
ἰσότιμον δυσφημηθήσεται Πνεῦμα, καὶ οὕτως ἡ Μακεδονίου
equal-in-honor will-be-blasphemed Spirit and thus the of-Macedonius
πάλιν κατὰ τοῦ Πνεύματος ἀναδύσεται λύσσα, τῆς ἐκείνου
again against the Spirit will-emerge madness of-the his
δυσσεβείας δι᾽ ἑαυτῆς ἀνακαλουμένη τὸ ἥττημα.
impiety through itself recalling the defeat

33 Ἀλλὰ καὶ εἰ μόνου Πνεύματός ἐστι τὸ εἰς ἀρχὰς
but also if alone of-(the)-Spirit it-is the to principles
ἀναφέρεσθαι διαφόρους, πῶς οὐχὶ καὶ μόνου Πνεύματος
to-be-referred different how not also alone of-(the)-Spirit
ἀκόλουθον λέγειν τὸ εἰς πολύαρχον ἀναφέρεσθαι ἀρχήν;
consistent to-say the to (a)-many-principled to-be-referred principle

34 Ἔτι δὲ εἰ ἐν οἷς Πατρὶ καὶ Υἱῷ κοινωνίαν οἱ πάντα
still and if in what to-Father and Son community the(-ones) in-all(-things)
θρασεῖς ἐκαινούργησαν, τὸ Πνεῦμα τούτοις ἀποτειχίζουσι·
bold innovated the Spirit from-these they-wall-off
Πατὴρ δὲ κατ᾽ οὐσίαν Υἱῷ, ἀλλ᾽ οὐ κατά τι τῶν
(the)-Father and in being with-(the)-Son but not in any of-the
ἰδιωμάτων εἰς κοινωνίαν συνάπτεται, τῆς κατ᾽ οὐσίαν ἄρα
properties into community is-joined from-the in being then
πατρικῆς συγγενείας τὸ ὁμοούσιον Πνεῦμα ὑπερορίζουσι.
paternal kinship the consubstantial Spirit they-banish

Τὸ Πνεῦμα τοῦ Υἱοῦ ἐκπορεύεται· πότερον τὴν αὐτὴν 35
the Spirit from-the Son proceeds whether the same
ἐκπόρευσιν ἢ τῆς πατρῴας ἀντίθετον; εἰ μὲν γὰρ τὴν
procession or to-the paternal opposite if indeed for the
αὐτὴν, πῶς οὐ κοινοῦνται αἱ ἰδιότητες, αἷς καὶ μόναις
same how not are-made-common the properties by-which also alone
ἡ Τριὰς τριὰς εἶναι καὶ προσκυνεῖσθαι χαρακτηρίζεται;
the Trinity (a)-trinity to-be and to-be-worshiped is-characterized
εἰ δ' ἐκείνης ἀντίθετον, πῶς οὐ Μάνεντες ἡμῖν καὶ
if but to-that opposite how not Manichees for-us and
Μαρκίωνες πάλιν τῷ βλασφήμῳ οὕτω συναναχορεύσουσι
Marcions again with-the blasphemous so will-dance-together
ῥήματι, τὴν θεομάχον πάλιν κατὰ τοῦ Πατρὸς καὶ τοῦ
word the God-fighting again against the Father and the
Υἱοῦ γλωσσαλγίαν πλατύνοντες;
Son tongue-ache widening
Ἐπὶ δὲ τοῖς εἰρημένοις εἰ πᾶν ὃ μή ἐστι 36
in-addition and to-the(-things) said if all which not is
κοινὸν τῆς παντοκρατορικῆς καὶ ὁμοουσίου καὶ ὑπερφυοῦς
common of-the almighty and consubstantial and supernatural
Τριάδος, ἑνός ἐστι μόνου τῶν τριῶν· οὐκ ἔστι δὲ ἡ τοῦ
Trinity of-one is alone of-the three not is and the of-the
Πνεύματος προβολὴ κοινὴ τῶν τριῶν, ἑνὸς ἄρα καὶ μόνου
Spirit putting-forth common of-the three of-one then and alone
ἐπὶ τῶν τριῶν. Πότερον οὖν ἐκ τοῦ Πατρὸς φήσουσιν
in the three which then from the Father will-they-say
ἐκπορεύεσθαι τὸ Πνεῦμα, καὶ πῶς οὐκ ἐξομόσονται τὴν
to-proceed the Spirit and how not will-they-forswear the
φίλην αὐτοῖς [καὶ] καινὴν μυσταγωγίαν; εἰ δὲ ἐκ τοῦ
dear to-them and new initiation if but from the
Υἱοῦ, τί μὴ κατ' ἀρχὰς εὐθὺς ἐθάῤῥησαν ὅλον
Son why not at (the)-beginning straightway dared-they whole

αὐτῶν ἐξεμέσαι τὸν ἰὸν, ἀλλὰ κατὰ μέρος ἀναβλύζουσιν;
their to-vomit the poison but by part they-gush-out
ἐχρῆν γὰρ εἴπερ ἦσαν πεποιθότες αὐτῶν τῷ
(it)-was-needful for if-indeed they-were trusting their in-the
δυσσεβήματι ἐξ ἀρχῆς ἀνομολογεῖν, ὡς οὐ μόνον τὸν
impiety from (the)-beginning to-confess that not only the
Υἱὸν προβολέα τοῦ Πνεύματος δογματίζουσιν, ἀλλὰ καὶ τὸν
Son (as)-emitter of-the Spirit they-dogmatize but also the
Πατέρα τῆς προβολῆς ἀπελαύνουσιν· οἷς ἀκόλουθον
Father from-the putting-forth they-drive-away for-whom consistent
δήπου καὶ τὴν γέννησιν τῇ προβολῇ συμμετατιθέναι καὶ
surely also the begetting with-the putting-forth to-transpose and
συμμεταφέρειν, καὶ μηδὲ τὸν Υἱὸν ἐκ τοῦ Πατρὸς, ἐκ
to-carry-along and not-even the Son from the Father from
δὲ τοῦ Υἱοῦ τερατολογεῖν τὸν Πατέρα τὴν γέννησιν ἔχειν,
but the Son to-tell-marvels the Father the begetting to-have
ἵνα μὴ μόνον τοὺς ἠσεβηκότας ἐξ αἰῶνος κρύψωσιν,
that not only the(-ones) having-been-impious from (the)-age they-may-hide
ἀλλὰ καὶ τῶν μεμηνότων ἐλέγχωνται μανικώτεροι.
but also than-the raving be-proven more-raving

37 Ἔτι δὲ εἰ ἐκ τοῦ Πατρὸς ὁ Υἱὸς γεγέννηται, τὸ δὲ
still and if from the Father the Son has-been-begotten the and
Πνεῦμα ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἐκπορεύεται, τίς
Spirit from the Father and the Son proceeds what
ἡ καινοτομία τοῦ Πνεύματος, μὴ καὶ ἕτερόν τι
(is)-the innovation of-the Spirit not also another something
αὐτοῦ ἐκπορεύεσθαι, ὡς συνάγεσθαι κατὰ τὴν θεοβλαβῆ
from-it to-proceed so-as to-be-concluded according-to the God-deranged
γνώμην μὴ τρεῖς, ἀλλὰ τέσσαρας τὰς ὑποστάσεις,
mind not three but four the hypostases
μᾶλλον δὲ ἀπείρους, τῆς δὲ τετάρτης αὐτοῖς ἄλλην
rather but infinite the and fourth for-them another

πάλιν προβαλλούσης, κἀκείνης ἑτέραν, μέχρις ἂν καὶ τῆς
again putting-forth and-that another until — also the
Ἑλληνικῆς ὑπερελάσωσι πολυθείας.
Greek they-overshoot polytheism
Ἀλλὰ κἀκεῖνο κατ᾽ αὐτῶν ἔστιν ἀφεῖναι· ποῖον δὴ 38
but also-that against them it-is(-possible) to-let-fly what-sort indeed
τοῦτο; εἰ πάντα ὅσα πρόσεστι τῷ Υἱῷ, τοῦ
this if all(-things) as-many-as belong to-the Son from-the
Πατρὸς λαμβάνων ἔχει, ἐκεῖθεν ἂν εἴη λαβὼν καὶ
Father taking he-has from-there — he-would-be having-taken also
τὸ αἴτιον εἶναι τῆς τοῦ Πνεύματος ἐκπορεύσεως· πόθεν
the cause to-be of-the of-the Spirit procession whence
οὖν ἡ ἑτεροκλινὴς αὕτη φιλοτιμία, δι᾽ ἧς ὁρᾶται
then (is)-the partial this munificence through which is-seen
μὲν ὁ Υἱὸς τῆς τοῦ Πνεύματος ἐκπορεύσεως αἴτιος, τὸ
indeed the Son of-the of-the Spirit procession cause the
δὲ Πνεῦμα, καίτοι τὸ ἰσότιμον ἔχον καὶ ἐκ τῆς αὐτῆς
but Spirit though the equal-honor having and from the same
ὁμοταγῶς τε καὶ ὁμοτίμως προεληλυθὸς οὐσίας τῶν
in-like-rank both and with-equal-honor having-come-forth being of-the
ἴσων γερῶν ἀπεστέρηται;
equal privileges has-been-deprived
Πάλιν αἴτιος ὁ Πατὴρ, αἴτιος δὲ καὶ ὁ Υἱός· τίνα γοῦν 39
again cause (is)-the Father cause and also the Son which at-any-rate
δικαιώσουσιν οἱ τῶν ἀτολμήτων διαιτηταὶ τὴν αἰτίαν μᾶλλον
will-deem-right the of-the undared(-things) arbiters the cause rather
ἔχειν; Εἰ μὲν γὰρ τὸν Πατέρα, πῶς οὐκ ἐπείσακτον καὶ
to-have if indeed for the Father how not imported and
νόθον καὶ ὕβρις αὐτοῖς καὶ αὐτή γε ἡ συσκευασθεῖσα
bastard and (an)-outrage for-them also itself indeed the contrived
τιμὴ τοῦ Υἱοῦ, μάλιστα τὸ κῦρος ἔχοντος ἤδη ἅτε καὶ
honor of-the Son especially the authority having already inasmuch-as also

τὸ πλέον τοῦ Πατρός; Εἰ δὲ ὁ Υἱὸς, φεῦ τῆς βαρυτέρας
the more than-the Father if but the Son alas for-the heavier
τόλμης! Οὐ γὰρ ἐνόμισαν ἀρκέσειν αὐτοῖς εἰς ὅσον
daring not for they-thought to-suffice for-them to as-much-as
ἀσεβεῖν εἵλοντο διατεμεῖν καὶ συμμερίζεσθαι τῷ Υἱῷ τὴν
to-be-impious they-chose to-cut-up and to-share with-the Son the
Πατρικὴν αἰτίαν εἰ μὴ καὶ τὸ πλέον ἀφαιρήσουσι καὶ ἀντὶ
Paternal cause if not also the more they-take-away and instead-of
τοῦ Πατρὸς τῷ Πνεύματι τὸν Υἱὸν ἀντεισάξουσιν αἴτιον.
the Father for-the Spirit the Son they-substitute (as)-cause
40 Τί λέγεις; Ἔλαβεν παρὰ τοῦ Πατρὸς ὁ Υἱὸς ἐξ αὐτοῦ
what do-you-say received from the Father the Son from him
διὰ γεννήσεως προελθὼν καὶ προάγειν ἕτερον ὁμοφυές;
through begetting having-come-forth also to-bring-forth another of-one-nature
Πῶς οὖν καὶ αὐτὸς ὁ Υἱὸς προάγων ὁμοφυὲς τὸ Πνεῦμα
how then also himself the Son bringing-forth of-one-nature the Spirit
οὐ μετέδωκεν, ὡς μετέλαβεν, τῆς ὁμοίας δυνάμεως καὶ
not did-he-impart as he-received of-the like power and
τιμῆς, ἵνα κἀκεῖνο πάλιν ὁμοφυοῦς ἔχῃ προόδῳ καὶ
honor that that-too again of-one-nature it-may-have procession and
ὑποστάσει ἐναγλαΐζεσθαι; Καίτοι γε ἐχρῆν τὸν Υἱὸν,
hypostasis to-glory-in and-yet indeed (it)-was-needful the Son
εἰ καὶ μὴ δι᾽ ἕτερόν τι, ἀλλ᾽ οὖν γε πρὸς τὴν
if even not because-of other something but then indeed toward the
τοῦ Πατρὸς ἀναγόμενον μίμησιν ἐφ᾽ ὁμοίαις ἐνεργείαις
of-the Father led-up imitation in like operations
συνδιασώζειν τὸ ὅμοιον.
to-preserve the likeness
41 Ἐγὼ δὲ οὐδὲ ταύτην δοίην ἂν σιγῇ τὴν ἀτοπίαν μείζονα
I and not-even this would-give — to-silence the absurdity greater
λέγειν, εἰ καὶ μὴ τῇ φύσει (ἄπαγε· ὁμοούσιος γὰρ ἡ
to-say if even not in-the nature away(-with-it) consubstantial for (is)-the

Τριάς), ἀλλά γε τῷ αἰτίῳ τὸν γεγεννηκότα τοῦ
Trinity but indeed in-the cause the(-one) having-begotten than-the
γεννήματος μυσταγωγεῖ μὲν ἡ Δεσποτικὴ φωνή· διδάσκει
begotten initiates indeed the Master's voice teaches
δὲ μυηθεὶς ἐκεῖθεν καὶ ὁ τῶν ἱερῶν Πατέρων ἡμῶν
and having-been-initiated from-there also the of-the holy Fathers our
χορός· μείζονα δὲ τῷ αἰτίῳ τοῦ Πνεύματος τὸν Υἱὸν οὔτε
choir greater but in-the cause of-the Spirit the Son neither
θείων ἔστιν ἀκούειν Λογίων, ἀλλ᾽ οὐδὲ νοῦς εὐσεβὴς
of-divine is(-possible) to-hear Oracles but not-even (a)-mind pious
μέχρι νῦν ἑάλω διανοηθείς· ἡ δέ γε θεομάχος γλῶσσα
until now was-caught having-thought(-it) the but indeed God-fighting tongue
οὐ τῷ αἰτίῳ τὸν Υἱὸν μείζονα τοῦ Πνεύματος μόνον,
not in-the cause the Son greater than-the Spirit only
ἀλλὰ καὶ τῆς πατρικῆς ἐγγύτητος ποῤῥωτέρω ποιεῖ.
but also than-the paternal nearness farther makes

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · III

If the Son were a second cause of the Spirit, the Spirit would be divided in two and the Trinity would become a tetrad. The Father, its first cause, would be made imperfect: half-cut, or a composite of imperfect and perfect, a monster like the hippocentaurs of myth. Each person keeps its property unchanged, and the Father puts forth the Spirit as Father, not by the common nature, so the Son does not share it. The heretics cite Paul, "God sent forth the Spirit of his Son," and, as is their habit, set the disciple against his Master. Photius answers that Paul said "of his Son," not "from his Son": the phrase teaches that the Spirit is consubstantial with the Son, as the Father is called the Father of the Son, not that it proceeds from him. The Spirit is also called the Spirit of wisdom, of adoption, of faith, of meekness, and of judgment, and by their reasoning it would proceed from each of these gifts, and each gift, split into giver and given, would become two.

42 Ἔτι δὲ εἰ αἴτιος τοῦ Πνεύματος ὁ Υἱὸς, πῶς οὐκ ἂν
still and if cause of-the Spirit (is)-the Son how not —
εὑρεθείη δεύτερον ὑποφυόμενον αἴτιον ἐν τῇ ὑπεραρχίῳ καὶ
would-be-found (a)-second growing-under cause in the beyond-principle and
ὑπερφυεῖ τῆς Τριάδος ἀρχῇ; καὶ τό τε αἰτιατὸν καὶ μηδὲ
supernatural of-the Trinity principle and the both caused and not-even
πρὸς ὕβριν τῆς πρώτης ἀρχῆς μεμηχανημένον μόνον, ἀλλὰ
toward outrage of-the first principle contrived only but
καὶ αὐτοῦ ἐκείνου, περὶ οὗ κατασχηματίζεται ἡ τιμή; τὸ
also of-the-very one about whom is-feigned the honor the
γὰρ μηδέ τινα χρείαν μηδ' αὐτῷ μηδὲ μηδενὶ παρέχειν,
for not-even any need neither to-him nor to-anyone to-provide
ἀλλὰ μηδ' ἀφορμὴν μηδαμόθεν εὑρίσκειν ὥστε παρασχεῖν,
but not-even occasion from-anywhere to-find so-as to-provide
πῶς οὐ μᾶλλον ἀποφανεῖται τὸν Υἱὸν περιυβρισμένον καὶ
how not rather will-it-declare the Son outraged and

τιμῆς ὀνόματι κακουργοτέραν τὴν ὕβριν ποιεῖ; καὶ γὰρ
with-honor's name more-villainous the outrage makes and for
τοῦ Πνεύματος πατρόθεν ἐξ ἀιδίου τὴν ἐκπόρευσιν ἀνενδεῆ
of-the Spirit from-the-Father from eternity the procession unneedy
κεκτημένου, ποίας ἂν ἄλλης προαγωγῆς ἢ οὐσιώσεως
having-acquired of-what-sort — other bringing-forth or being-given-essence
τὸ συμπλασθὲν αὐτοῖς αἴτιον ἐπιγνωσθήσεται χορηγόν;
the fabricated by-them cause will-be-recognized (the)-supplier
Πῶς δ' οὐκ εἰς δύο αὐτοῖς διαμερισθήσεται τὸ Πνεῦμα; 43
how and not into two by-them will-be-divided the Spirit
τὸ μὲν ἐκ τοῦ Πατρὸς καὶ ὡς ἀληθῶς καὶ πρώτως
the(-one) indeed from the Father and as truly and first
αἰτίου προϊὸν (ἀναίτιος γάρ)· τὸ δὲ ἐκ τοῦ δευτέρου
cause proceeding uncaused for(-he-is) the(-other) and from the second
καὶ αἰτιατοῦ (οὐκ ἀναίτιον γάρ)· καὶ οὕτως δ' οὐ τάξει
and caused not uncaused for(-it-is) and thus too not in-order
μόνῃ καὶ σχέσει καὶ αἰτίᾳ τὴν τοῦ Πνεύματος ἑτερότητα
alone and relation and cause the of-the Spirit otherness
καὶ παραλλαγὴν ἡ αἵρεσις δραματουργεῖ, ἀλλὰ καὶ εἰς
and variation the heresy dramatizes but also into
τετράδα ἀντὶ Τριάδος τὸ σέβας ἡμῶν ἀπωθεῖσθαι τολμᾷ,
(a)-tetrad instead-of (a)-Trinity the reverence our to-push dares
μᾶλλον δ' οὐδὲν ἀνύβριστον καταλιπεῖν τῶν ἐν τῇ
rather and nothing unoutraged to-leave of-the(-things) in the
ὑπεραγάθῳ Τριάδι καὶ Δημιουργῷ τοῦ παντὸς οὐδεμίαν
supremely-good Trinity and Creator of-the all no
παραλείπει σπουδήν.
it-leaves zeal
Καὶ μὴν εἰ αἴτιος μὲν τοῦ Πνεύματος ὁ Υἱὸς, 44
and indeed if cause indeed of-the Spirit (is)-the Son
ἀμφοῖν δ' αἴτιος ὁ Πατὴρ, εὑρεθήσεταί τι αἴτιον ἐν
of-both and cause the Father will-be-found some cause in

τῇ τελείᾳ καὶ τελειοποιῷ Τριάδι τοῦ μὲν κυρίως καὶ
the perfect and perfecting Trinity of-the indeed properly and
πρώτου αἰτίου τῆς τελειότητος ἀπεληλαμένον ἀτελὲς
first cause from-the perfection driven-away imperfect
δὲ καὶ ἡμίτομον ἢ σύνθετον, ἐξ ἀτελοῦς καὶ τελείου
but and half-cut or composite from imperfect and perfect
τὴν σύνθεσιν ἀναδεδεγμένον. Καὶ σκοπεῖν ἔξεστιν, ὅπως
the composition having-received and to-consider it-is-possible how
ἡ μὲν μυθολογία ἐν τοῖς ἐν γενέσει καὶ φθορᾷ
the indeed mythology in the(-things) in becoming and corruption
τοὺς ἱπποκενταύρους πάλαι παίζουσα ἀναπλάττει, ἡ δὲ
the horse-centaurs long-ago playing fashions the and
θεομαχία ἐν τοῖς ἀϊδίοις καὶ ἀναλλοιώτοις ἢ τὸ ἡμίτομον
God-fighting in the eternal and unalterable(-things) either the half-cut
ἢ τὸ ἐξ αἰτίου τε καὶ αἰτιατοῦ συμπεπλασμένον αἴτιον
or the from cause both and caused fabricated cause
οὐ φρίττει μετὰ σπουδῆς τερατολογοῦσα· καὶ οὐδέτερον
not shudders with zeal telling-marvels and neither
αὐτῶν τὸ ἀτελὲς παραχωρεῖ διαφεύγειν· ἑκάτερον γὰρ
of-them the imperfection allows to-escape each for
εἰ καὶ πρὸς ἄλληλα προβάλλεται διαμάχεσθαι (τοιαῦτα
if even against one-another is-put-forward to-fight such
γὰρ τῆς ἀσεβοῦς σπορᾶς τὰ γεώργια), ὅμως εἰς
for (are)-of-the impious sowing the crops nevertheless into
τὴν αὐτὴν τοῦ ἀτελοῦς ὕβριν ἄμφω συνάγει.
the same of-the imperfect outrage both brings-together
45 Χωρὶς δὲ τῶν εἰρημένων, εἰ ἓν ἐστι τὸ Πνεῦμα καὶ
apart and from-the(-things) said if one is the Spirit and
ὑπερφυῶς τε καὶ κυρίως ἓν, ὥσπερ καὶ ὁ Πατὴρ καὶ ὁ
supernaturally both and properly one as also the Father and the

Υἱὸς εἰλικρινῶς τε καὶ ὑπὲρ λόγον ἓν, πῶς αὐτὸ τὸ δυαδικὸν
Son purely both and beyond reason one how itself the dyadic
τῶν αἰτίων οὐκ ἔκθεσμον ἅμα καὶ ἀδύνατον ἐπιγράφεσθαι;
of-the causes not lawless at-once and impossible to-be-ascribed
Διὰ ταῦτα τοίνυν καὶ τὰ τοιαῦτα, κἂν ὀψὲ γοῦν 46
because-of these(-things) therefore and the such(-things) even-if late at-any-rate
ἀναλαβεῖν ὑμᾶς προσήκει συναίσθησιν τῶν ἠσεβημένων,
to-take-up you it-befits (an)-awareness of-the impieties
καὶ τῆς καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας ἀντὶ
and of-the catholic and apostolic Church instead-of
τῆς πολυπλανοῦς δεισιδαιμονίας συνελθεῖν τῷ φρονήματι
the much-wandering superstition to-come-together in-the mind
καὶ μυηθῆναι μὲν καθαρῶς τὴν εὐσέβειαν, ἀναμαθεῖν δὲ
and to-be-initiated indeed purely the piety to-learn-again and
πιστεύειν ἐξ ὅλου τοῦ νοῦ καὶ διανοίας μὴ δισταζούσης,
to-believe from whole the mind and thought not doubting
ὡς ἕκαστον μὲν πρόσωπον τῆς ὁμοουσίου καὶ θεαρχικῆς
that each indeed person of-the consubstantial and divine-principle
Τριάδος ἀφράστῳ λόγῳ εἰς κοινωνίαν μὲν ἀδιάστατον
Trinity by-unspeakable reason into community indeed undivided
συνάπτονται τῇ φύσει, κατὰ δὲ τὸν τῆς ὑποστάσεως
are-joined in-the nature by but the of-the hypostasis
λόγον ἀμετάβλητον φυλάττουσιν ἀλλήλαις τὸν τῶν
reason unchangeable keep with-one-another the of-the
ἰδιωμάτων χαρακτῆρα· οὐ γὰρ χώραν δίδωσιν ἐν αὐτοῖς τὸ
properties character not for room grants in them the
συγκεχυμένον ἐπελθεῖν ἡ διάκρισις· ἄπαγε· ἀλλ᾽ ὥσπερ
confused(-thing) to-come-upon the distinction away(-with-it) but as
οὐδένα μερισμὸν ἢ διαίρεσιν ἡ κατὰ φύσιν κοινωνία
no division or separation the in nature community
παραδέχεται, οὕτως οὐδὲ τὰ ἐξ ὧν ἑκάστη τῶν τριῶν
admits so not-even the(-things) from which each of-the three

χαρακτηρίζεται, οὐμενοῦν εἰς οὐδεμίαν σύγχυσιν οὐδαμοῦ
is-characterized not-at-all into any confusion anywhere
ἀναφύρεται. Ὥσπερ δὲ πάλιν ὁ Υἱὸς γεννᾶται μὲν ἐκ τοῦ
is-mixed-up as and again the Son is-begotten indeed from the
Πατρὸς, διαμένει δ' ἂν ἀναλλοίωτον ἑαυτῷ τὸ τῆς υἱότητος
Father remains and — unalterable to-himself the of-the sonship
συντηρῶν ἀξίωμα, οὕτω καὶ τὸ Πνεῦμα τὸ πανάγιον
keeping dignity so also the Spirit the all-holy
ἐκπορεύεται μὲν τοῦ Πατρὸς, μένει δ' ἀμετάβλητον
proceeds indeed from-the Father remains but unchangeable
ἑαυτῷ συντηροῦν τὸ ἐκπορευτόν· καὶ καθ' ὃν λόγον ἐξ
to-itself keeping the processional and according-to which reason from
ἀναιτίου τοῦ Πατρὸς τὸ Πνεῦμα προϊὸν ἑτέρου γέννησιν
uncaused the Father the Spirit proceeding of-another begetting
ἢ ἐκπόρευσιν οὐ θεουργεῖ, οὐδὲ διὰ τινος μεταβολῆς
or procession not God-works nor through some change
τὴν ἐκπόρευσιν αὐτοῦ καινοτομεῖ· οὕτω δὴ καὶ ὁ Υἱὸς
the procession its innovates so indeed also the Son
γεννώμενος ἐξ ἀναιτίου τοῦ Πατρὸς οὔτε διὰ γεννήσεως,
begotten from uncaused the Father neither through begetting
οὐ μὴν, ἀλλ' οὐδὲ δι' ἐκπορεύσεως οὐδεμίαν ἂν θεουργίαν
not indeed but nor through procession any — God-working
οὐδενὸς ὁμοφυοῦς ἀνάσχοιτο ὑποβαλεῖν οὐδὲ σχέσεως
of-any of-one-nature would-endure to-submit nor of-relation
ἑτέρας ἐπεισαγωγῇ τὸ προνόμιον ἐπινοθεύειν τῆς υἱότητος.
another by-introduction the prerogative to-adulterate of-the sonship
47 Ἐκεῖνο δὲ μὴ καθορῶντα δικαίως ἂν σὲ γραφοίμην
that and not beholding justly — you I-might-indict
ἑκουσίου πηρώσεως. Εἰ μὲν γὰρ κατὰ τὸν λόγον τῆς
of-voluntary maiming if indeed for according-to the reason of-the
φύσεως ὁ Πατὴρ προβάλλεται τὸ Πνεῦμα, τῆς αὐτῆς
nature the Father puts-forth the Spirit of-the same

δὲ φύσεως ἡ Τριάς, τότε δὴ τότε μετὰ πολλῶν
and nature (is)-the Trinity then indeed then with many
καὶ ἄλλων συγγενῶν ἀτοπημάτων, ἐκ τίνος ἂν ἀφορμῆς
and other kindred absurdities from what — occasion
ἐξώρμας μυθολογεῖν τὸ δυσσέβημα; Οὐ γὰρ μόνον εἰς
would-you-set-out to-tell-the-myth-of the impiety not for only into
προβολέα τοῦ Πνεύματος ὁ Υἱὸς ἄν σοι μετεβάλλετο,
(an)-emitter of-the Spirit the Son — for-you would-be-changed
ἀλλὰ καὶ αὐτὸ τὸ Πνεῦμα εἴς τε τὴν τοῦ Υἱοῦ γέννησιν
but also itself the Spirit into both the of-the Son begetting
καὶ τὴν ἰδίαν προβολὴν ἐτέμνετό τε καὶ κατεμερίζετο· καὶ
and the own putting-forth would-be-cut both and be-divided and
σιγῇ τἄλλα ἐχέτω, ὅτι τε ἄμεινον, καὶ οὐδὲ τῷ ῥήματι
in-silence the-rest let-it-keep because both (it-is)-better and not-even by-the word
τὰ ἀτοπώτερα μὴ προφερόμενα τοῖς νουνεχῶς καὶ
the more-absurd(-things) not uttered to-the(-ones) sensibly and
σὺν εὐλαβείᾳ διερευνῶσιν οὐκ ἄδηλον ἔχει τὴν κατανόησιν.
with reverence searching not unclear has the perception
Ἀλλ' οὕτω μὲν εἰ τῷ λόγῳ τῆς φύσεως, οὐχὶ δὲ τῷ
but so indeed if by-the reason of-the nature not but by-the
λόγῳ τῆς ἰδίας ὑποστάσεως ὁ Πατὴρ τὸ Πνεῦμα εἴ τις
reason of-the own hypostasis the Father the Spirit if anyone
προβάλλεσθαι τερατεύσοιτο. Εἰ δὲ καθὸ Πατὴρ ὁ Πατὴρ
to-put-forth should-tell-as-marvel if but inasmuch-as Father the Father
ἱερολογεῖται προβάλλειν τὸ Πνεῦμα καὶ τοῖς εὐσεβέσιν
is-sacredly-said to-put-forth the Spirit and by-the pious
οὐκ ἐπιδιστάζεται· οὔτε ὁ Υἱὸς, καθὸ θεολογεῖται ὁ
not is-doubted neither the Son inasmuch-as is-theologized the
Υἱὸς, διὰ τῆς τοῦ Πνεύματος προβολῆς τὸ τῆς υἱότητος
Son through the of-the Spirit putting-forth the of-the sonship
καινοτομήσει ἀξίωμα, οὐδὲ τῷ Πατρὶ περικόψας εἰς
will-innovate dignity nor from-the Father having-cut-off to

ἑαυτὸν μεταστήσει τὴν αἰτίαν τοῦ προβλήματος, ὥσπερ
himself will-transfer the cause of-the (thing)-put-forth as
οὐδὲ τῆς περὶ αὐτὸν ἀστασιάστου τε καὶ ἀῤῥεύστου
not-even of-the about him unfactious both and unflowing
γεννήσεως. Οὐ γάρ ἐστιν, οὐκ ἔστι ταῦτα φύσεως, καθ'
begetting not for it-is not it-is these(-things) of-nature in
ἣν ἡ κοινωνία δοξάζεται, ἀλλ' ὑποστάσεως ἰδιώματα,
which the community is-glorified but of-hypostasis properties
δι' ὧν τὴν ἐν τῇ Τριάδι θεολογοῦμεν διάκρισιν.
through which the in the Trinity we-theologize distinction

48 Εἶεν. Ἀλλὰ γάρ φασί τινες τοὺς αἱρεσιώτας λέγειν· Πῶς δὲ
so-be-it but for they-say some the heretics to-say how and
τὸν κήρυκα τῆς Ἐκκλησίας, τὸν τῆς οἰκουμένης διδάσκαλον
the herald of-the Church the of-the world teacher
οὐκ ἂν ἁλοίητε παραγραφόμενοι Παῦλον; ἐκεῖνον τὸν
not — would-you-be-caught disowning Paul that the
οὐράνιον ἄνθρωπον, ὃς μέγα τε καὶ ὡς ἀληθῶς οὐράνιον
heavenly man who greatly both and as truly heavenly
ἀνακέκραγεν· Ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ
has-cried-out sent-forth — God the Spirit of-the Son
αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον· Ἀββᾶ, ὁ Πατήρ. Εἰ
his into the hearts your crying Abba the Father if
οὖν Παῦλος ὁ τῶν ὀρθῶν δογμάτων γνώμων τὸ Πνεῦμα
then Paul the of-the right doctrines judge the Spirit
λέγει ἐκ τοῦ Υἱοῦ ἐκπορεύεσθαι, πῶς οἱ μὴ τοῦτο
says from the Son to-proceed how the(-ones) not this
παραδεχόμενοι αὐτὸν τὸν μυσταγωγὸν τῶν οὐρανίων
accepting him the initiator of-the heavenly(-things)
παραδέχονται; Καὶ τίς ἐστι Παῦλον τὸν θεωρὸν τῶν
accept and who is-it Paul the beholder of-the
ἀποῤῥήτων ὃς ἁπάσαις ψήφοις παραγράφεται, ὁ πρὸς
secrets who with-all votes disowns the(-one) toward

τὸν διδάσκαλον αὐτοῦ καὶ κοινὸν Δεσπότην ἀντιφθεγγόμενον
the teacher his and common Master speaking-against
ἐπιδεῖξαι σπουδάζων, ἢ ὁ τὴν πρὸς αὐτὸν συμφωνίαν
to-show being-eager or the(-one) the toward him agreement
αὐτοῦ διὰ σεβάσματος ἄγων καὶ ἀνυμνῶν; Εἰ γὰρ ὁ
his in reverence holding and hymning if for the
Δεσπότης μὲν ἐκ τοῦ Πατρὸς τὸ Πνεῦμα ἐκπορεύεσθαι
Master indeed from the Father the Spirit to-proceed
μυσταγωγεῖ, Παῦλον δὲ ἡ αἵρεσις δογματίζειν εἰσάγει ἐκ
initiates Paul but the heresy to-dogmatize brings-in from
τοῦ Υἱοῦ, τίς ἂν εἴη ὁ παραγραφόμενος; μᾶλλον δὲ
the Son who — would-be the(-one) disowning rather and
ὁ γραφόμενος αὐτὸν Δεσποτικῆς ἀντιλογίας καὶ δίκην
the(-one) indicting him for-the-Master's contradiction and (a)-penalty
ἄφυκτον τοῦ τολμήματος χρεωστεῖν. Ὁρᾷς, ὅπως ἔγνως
inescapable for-the daring to-owe you-see how you-decided
τὸν τῆς οἰκουμένης διδάσκαλον τῶν διδασκαλικῶν γερῶν
the of-the world teacher of-the teaching privileges
μὴ ἀποστερεῖν, ὅπως τὸν πρὸς τὴν εὐσέβειαν ὁδηγὸν
not to-deprive how the toward the piety guide
ἀντὶ τοῦ δι' αἰδοῦς ἄγειν καὶ σεβάσματος ἐπιῤῥήτῳ
instead-of the in respect to-hold and reverence with-accursed
γνώμῃ δυσφημεῖς. Ἀλλ' οὐδὲν ἡ αἵρεσις καινότερον τοῦ
mind you-defame but nothing the heresy newer than-the
συνήθους ποιεῖ. Ἡ γὰρ αὐτὸν συκοφαντήσασα τὸν
customary does the(-one) for him having-slandered the
Υἱὸν καὶ Λόγον τοῦ Θεοῦ εἰς διαφωνίαν ἐκπεσεῖν, πῶς
Son and Word — of-God into discord to-fall how
οὐκ ἀκόλουθα πράττει ἑαυτῇ καὶ τὸν αὐτοῦ γνήσιον
not consistent(-things) does-it with-itself also the his genuine

θεράποντα καὶ μαθητὴν εἰς ἀντιλογίαν ἀνταναστῶσα καὶ
servant and disciple into contradiction setting-up and
φιλονεικοῦσα δεῖξαι τοῦ διδασκάλου διορθωτήν.
striving to-show of-the teacher (the)-corrector

49 Ποῦ δὲ Παῦλος ἂν ἐλέγει τὸ Πνεῦμα ἐκπορεύεσθαι τοῦ
where and Paul — would-say the Spirit to-proceed from-the
Υἱοῦ; εἶναι μὲν γὰρ τοῦ Υἱοῦ (οὐδὲ γὰρ ἀλλότριον·
Son to-be indeed for of-the Son not for alien
μὴ γένοιτο!) κἀκεῖνος εἶπε καὶ ἡ τοῦ Θεοῦ Ἐκκλησία
not may-it-be he-too said and the — of-God Church
συνομολογεῖ καὶ συνεπίσταται· ἐκπορεύεσθαι δὲ ἐκ
confesses-with(-him) and knows-with(-him) to-proceed but from
τοῦ Υἱοῦ, οὔτε διὰ τῆς ἐκείνου θεορρήμονος γλώττης
the Son neither through the his God-speaking tongue
προελήλυθεν, οὐ μὴν, ἀλλ' οὐδὲ τῶν εὐσεβῶν οὐδεὶς
has-come-forth not indeed but not-even of-the pious anyone
(πολλοῦ γε καὶ δεῖ συκοφαντίας τοιαύτης) ἐγράψατο,
much indeed and is-lacking such slander wrote
ἀλλ' οὐδ' ἀκοῇ τὸ δύσφημον ἀνάσχοιτο δέξασθαι.
but not-even by-hearing the blasphemy would-endure to-receive

50 Εἶπεν ὁ Παῦλος, ὁ τῷ δρόμῳ τοῦ θείου κηρύγματος
said — Paul the(-one) by-the course of-the divine proclamation
βραχύτερον αὐτοῦ τῆς σπουδῆς τὸ τῆς οἰκουμένης
shorter than-his the zeal the of-the world
ἐλέγξας μέγεθος. Τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ. Διὰ τί
having-proven greatness the Spirit of-the Son his because-of what
οὖν μὴ καὶ σὺ τοῦτο λέγεις, ἀλλὰ κακουργεῖς καὶ τὰ
then not also you this say but do-villainy and the(-things)
ἄνω κάτω ποιεῖς καὶ διαστρέφεις τὸ ῥῆμα τοῦ κήρυκος·
above below make and pervert the word of-the herald

καὶ, τὸ βαρύτερον, τὴν σὴν διαστροφὴν καὶ βλασφημίαν
and the heavier the your perversion and blasphemy
εἰς τὴν τοῦ διδασκάλου παραπέμπεις φωνήν;
to the of-the teacher send-on voice
Ἔφη, Τὸ Πνεῦμα τοῦ Υἱοῦ· καλῶς γε καὶ θεοσόφως. 51
he-said the Spirit of-the Son well indeed and God-wisely
Σὺ δὲ τί ποτε παραχαράττεις τὴν φωνὴν καὶ ἃ
you but why ever counterfeit the voice and what
μὲν εἶπεν οὐ λέγεις, ἃ δὲ οὐδ' ἐνενόησεν ὡς ἐκείνου
indeed he-said not you-say what but not-even he-thought as him
λέγοντος κηρύττειν οὐκ ἐρυθριᾷς; Τὸ Πνεῦμα τοῦ Υἱοῦ
saying to-proclaim not do-you-blush the Spirit of-the Son
αὐτοῦ· οὐδὲ γὰρ, οὐδ' ἦν ἄλλως βέλτιον εἰπεῖν· καὶ
his not for not-even was-it otherwise better to-say and
γὰρ ὁμοφυὲς τοῦ Υἱοῦ καὶ ὁμοούσιον καὶ τῆς αὐτῆς
for (it-is)-of-one-nature with-the Son and consubstantial and of-the same
δόξης καὶ τιμῆς καὶ κυριότητος· ὁ τοίνυν λέγων·
glory and honor and lordship the(-one) therefore saying
Τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ, τῆς φύσεως μὲν ἐκδιδάσκει
the Spirit of-the Son his of-the nature indeed teaches
τὸ ἀπαράλλακτον, τὴν δὲ αἰτίαν οὐδαμοῦ συνεισάγει τῆς
the identity the but cause nowhere brings-in of-the
ἐκπορεύσεως· καὶ τὴν μὲν κατ' οὐσίαν οἶδεν ἑνότητα,
procession and the indeed in essence knows unity
τὸν δ' ὁμοφυῶς προαγαγόντα τὴν ὑπόστασιν οὐμενοῦν
the but in-one-nature having-brought-forth the hypostasis not-at-all
οὐδαμῶς συνανακηρύττει, οὐδὲ τὸν αἴτιον ὑποδείκνυσι.
in-any-way proclaims-with nor the cause indicates
Τί δέ; Οὐ θεολογεῖται παρὰ πᾶσι καὶ ὁ Πατὴρ εἶναι 52
what then not is-theologized by all also the Father to-be
τοῦ Υἱοῦ; Ἆρ' οὖν σὺ διὰ τοῦτο καὶ γέννησιν
of-the Son (is-it)-then therefore you because-of this also begetting

ἀναστρέψεις αὐτῷ; Εἰ δ' ὁ Πατὴρ λέγεται μὲν τοῦ Υἱοῦ,
will-you-reverse for-him if but the Father is-called indeed of-the Son
οὐχ ὅτι γεγέννηται, ἀλλ' ἐπειδὴ ὁμοούσιος· εἰ βούλει δὲ
not because he-has-been-begotten but since (he-is)-consubstantial if you-wish and
καὶ ὅτι γεγέννηται· πῶς ἐνταῦθά σοι Τὸ Πνεῦμα ῥηθὲν
also because he-has-been-begotten how here for-you the Spirit said
τοῦ Υἱοῦ ἀντὶ τοῦ λέγειν αὐτὸ αἴτιον καὶ προαγωγὸν εἰς
of-the Son instead-of the to-say it cause and producer into
τὴν τοῦ προαγομένου καὶ αἰτιατοῦ τάξιν παρεσύρη; Εἰ γάρ
the of-the produced and caused rank was-it-swept if for
πού σε καὶ ἀσεβεῖν διὰ τῆς τῶν φωνῶν ὁμοιότητος
anywhere you also to-be-impious through the of-the words similarity
ἔρως κατεῖχεν, ἐπίσης μὲν ἂν ἧς ἀσεβῶν ὥσπερ
love held equally indeed — you-would-be impious as
προβολέα τὸ Πνεῦμα λέγων τοῦ Υἱοῦ, οὕτως καὶ τὸ
(an)-emitter the Spirit saying of-the Son so also the
ἀνάπαλιν τοῦ Πνεύματος τὸν Υἱόν· πλὴν ἀλλ' ἥ γε πλάνη
reverse of-the Spirit the Son except but the indeed error
διά τινος ἂν ἀφορμῆς καὶ παραδείγματος ἐδόκει προϊέναι·
through some — occasion and example would-seem to-proceed
νῦν δέ σοι καὶ τὸ ἄλογον θεομαχεῖ καὶ τὸ θεομάχον πρὸς
now but for-you both the irrational fights-God and the God-fighting with
τὸ ἔμπληκτον περὶ τῆς ὑπερβολῆς φιλονεικεῖ καὶ ἀντερίζει.
the frenzy about the excess contends and vies
53 Ἱερολογεῖ τοίνυν ἡ Ἐκκλησία καὶ τὸν Υἱὸν εἶναι τοῦ
sacredly-says therefore the Church both the Son to-be of-the
Πατρὸς, καὶ τὸν Πατέρα τοῦ Υἱοῦ· καὶ γὰρ ὁμοούσια·
Father and the Father of-the Son and for (they-are)-consubstantial
καὶ οὐ δήπου διότι θεολογεῖται γεγεννῆσθαι ὁ Υἱὸς ἐκ τοῦ
and not surely because is-theologized to-have-been-begotten the Son from the
Πατρὸς, καὶ διότι λέγεται καὶ ὁ Πατὴρ τοῦ Υἱοῦ, διὰ
Father and because is-called also the Father of-the Son because-of

τοῦτο καὶ ἀνάπαλιν δυσφημήσομεν· οὕτως οὖν κἀπειδὰν
this also (the)-reverse we-shall-blaspheme thus then also-when
ἱερολογοῦμεν τὸ Πνεῦμα εἶναι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ,
we-sacredly-say the Spirit to-be of-the Father and of-the Son
τὸ μὲν ὁμοούσιον πάντως πρὸς ἑκάτερον ταῖς φωναῖς
the indeed consubstantial wholly toward each by-the words
συνεισάγομεν· ἴσμεν δ' ὅτι ὁμοούσιον μέν ἐστι τῷ Πατρὶ,
we-bring-in we-know but that consubstantial indeed it-is with-the Father
διότι ἐξ αὐτοῦ ἐκπορεύεται· ὁμοούσιον δὲ τῷ Υἱῷ, οὐχ
because from him it-proceeds consubstantial and with-the Son not
ὅτι ἐκπορεύεται (ἄπαγε· ἐπεὶ μηδὲ κἀκεῖνος αὐτῷ διὰ
because it-proceeds away(-with-it) since not-even that-one to-him because-of
τὴν γέννησιν), ἀλλ' ὅτι ἐξ ἑνὸς καὶ ἀμερίστου αἰτίου
the begetting but because from one and indivisible cause
πρὸ αἰώνων τε καὶ ὁμοταγῶς ἑκατέρῳ ἡ πρόοδος.
before ages both and in-like-rank to-each (is)-the procession
Τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ. Σύνες, ὦ οὗτος, καὶ μὴ τὴν 54
the Spirit of-the Son his understand O you and not the
τοῦ κήρυκος τῆς ἀληθείας θεόσοφόν τε καὶ σωτήριον φωνὴν
of-the herald of-the truth God-wise both and saving voice
ὀλεθρίου πάθους σαυτῷ συσκευάζῃς ὑπόθεσιν. Οὐκ ἔστιν
of-ruinous suffering for-yourself contrive (as)-ground not is
ἐργώδης ἡ ἀνάνηψις, οὐκ ὀξυτέρας δεῖται φρενὸς οὐδ'
laborious the recovering-of-sobriety not sharper needs mind nor
ἐμβαθύνειν ἐῤῥωμένης τοῖς κρυφιωτέροις· ἄλλο σημαίνει, Τὸ
to-go-deep strong into-the more-hidden(-things) other signifies the
Πνεῦμα τοῦ Υἱοῦ αὐτοῦ, καὶ ἕτερον μυσταγωγεῖ, Τὸ Πνεῦμα
Spirit of-the Son his and other initiates the Spirit
τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον. Μηδέ σε ἡ ὁμοιότης
the(-one) from the Father proceeding nor you the likeness
τῶν πτώσεων εἰς ἀνίατον συνελαυνέτω πτῶμα. Πολλὰ
of-the cases into (an)-incurable let-drive fall many

γὰρ τῶν ῥημάτων τῷ ὁμοίῳ προαγόμενα τῆς φωνῆς τύπῳ
for of-the words in-the like brought-forth of-the word type
οὐ τὸν ὅμοιον νοῦν οὐμενοῦν οὐδ᾽ ἐγγὺς διερμηνεύει· καὶ
not the like sense not-at-all even near interprets and
πλεῖστον ἄν σοι τοιούτων κατάλογον ἠθροισάμην, εἰ μή
(a)-very-long — for-you of-such(-words) catalog I-would-have-gathered if not
σου τὸ ἀπειθὲς τὴν ἐμὴν σπουδὴν μετέβαλλεν εἰς ὄκνον.
your the disobedience the my zeal changed into hesitation
55 Σὺ δ᾽ ἂν ἴσως εἰπεῖν ὑπαχθείης, μᾶλλον δὲ τοῖς σοῖς
you but — perhaps to-say might-be-led rather and to-the your
δουλεύων νόμοις ἀνάγκην ἔχεις μὴ ἀφίστασθαι τῆς
being-slave laws necessity you-have not to-depart from-the
ἀτοπίας· Ἐπειδὴ τὸ ἀπαύγασμα τοῦ Πατρὸς καὶ τὸ ἐκ
absurdity since the radiance of-the Father and the from
τοῦ φωτὸς φῶς ὁ Υἱὸς οὐ τοῦτο μόνον θεολογεῖται, ἀλλὰ
the light light the Son not this only is-theologized but
καὶ αὐτός φησιν· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου, ἔστι δὲ
also he-himself says I am the light of-the world is and
τὸ φῶς τοῦ φωτὸς ὁμοούσιον ὁ Υἱὸς τοῦ Πατρὸς, τὸν ἐκ
the light of-the light consubstantial the Son of-the Father the from
τῆς σῆς σοφίας καὶ γνώμης καὶ γλώττης συμπλακέντα σοι
the your wisdom and mind and tongue woven for-you
βρόχον κἂν ὀψὲ γοῦν, ἵνα μὴ λέγω σαυτῷ περιθεῖναι,
noose even-if late at-any-rate that not I-say on-yourself to-put
ἀλλ᾽ οὖν δίκαιος ἦσθα παραιτεῖσθαι [καὶ] ζητεῖν τὸν διὰ
but then right you-were to-refuse and to-seek the through
τῆς ἀγχόνης ὄλεθρον ὅπως γένοιτό σοι διαφυγεῖν.
the hanging destruction how it-might-be-possible for-you to-escape
56 Εἶπεν ὁ θεῖος Παῦλος ὁ τῷ πλάτει τοῦ εὐαγγελικοῦ
said the divine Paul the(-one) by-the breadth of-the evangelical
κηρύγματος τὸν γύρον τῆς οἰκουμένης στενοχωρήσας·
proclamation the circuit of-the world having-straitened

Ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ· ὃ
sent-forth — God the Spirit of-the Son his what
μὲν εἶπε λέγοντα οὐδεμίαν σε δίκην ἀπαιτοῦμεν· ὃ
indeed he-said saying no from-you penalty we-demand what
δὲ μὴ εἶπεν, ὡς ἐκείνου κηρύσσοντος δογματίζοντα ἐν δίκῃ
but not he-said as him proclaiming dogmatizing in court
σε γραφόμεθα ποινῆς ἔνοχον εἶναι καὶ ἀσεβείας. Εἶπεν
you we-indict of-penalty liable to-be and of-impiety said
ἐκεῖνος ὁ οὐράνιος ἄνθρωπος· Τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ·
that the heavenly man the Spirit of-the Son his
σὺ δὲ ὥσπερ καὶ τὸν τρίτον οὐρανὸν ὑπεραναβὰς καὶ
you but as-if also the third heaven having-climbed-over and
ἀπορρήτοτέρων ῥημάτων αὐτήκοος γεγονὼς ἐκείνου μὲν
of-more-secret words (an)-ear-witness having-become his indeed
τὴν φωνὴν ὡς ἀτελῆ παραγράφῃ καὶ τῆς σῆς πίστεως
the voice as imperfect you-disown and from-the your faith
ἀπελαύνεις, τελειοποιῶν δὲ τὸ ἐκείνου ἀτελὲς ἀντὶ τοῦ
drive-away perfecting but the his imperfection instead-of the
λέγειν. Τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ, τὸ Πνεῦμα δογματίζεις
to-say the Spirit of-the Son his the Spirit you-dogmatize
(φεῦ τῆς ἀνυπερβλήτου τόλμης!) ἐκπορεύεσθαι τοῦ
alas for-the unsurpassable daring to-proceed from-the
Υἱοῦ· καὶ ταῦτα δραματουργῶν καὶ βλασφημῶν τὸν
Son and these(-things) dramatizing and blaspheming the(-one)
βλασφημούμενον οὐδεμίαν λαμβάνεις αἰδῶ διδάσκαλον
blasphemed no you-take shame (as)-teacher
καὶ συνήγορον ἐπιγράφεσθαι. Ὄντως ἔδειξας, ἐκ ποίου
and advocate to-inscribe truly you-showed from what-sort
πνεύματος ἐνεργούμενος καὶ πληρούμενος τὸν τηλικοῦτον
spirit worked and filled the so-great
καὶ τοσοῦτον ἰὸν τῆς ἀσεβείας ἐξήμεσας.
and so-much poison of-the impiety you-vomited

57 Βούλει σοι καὶ ἑτέρας, ἱερὰς παραθείην φωνὰς, δι'
do-you-wish for-you also other holy I-should-set-beside words through
ὧν σοι καὶ τὸ τῆς ἀπονοίας καὶ παρανοίας στηλιτεύεται
which for-you also the of-the madness and derangement is-pilloried
κακομήχανον; Ἱερολογεῖται τὸ πανάγιον Πνεῦμα, Πνεῦμα
evil-contriving is-sacredly-called the all-holy Spirit (the)-Spirit
σοφίας, Πνεῦμα συνέσεως, Πνεῦμα γνώσεως, Πνεῦμα
of-wisdom Spirit of-understanding Spirit of-knowledge Spirit
ἀγάπης, Πνεῦμα σωφρονισμοῦ, Πνεῦμα υἱοθεσίας. Οὐ γὰρ
of-love Spirit of-sobriety Spirit of-adoption not for
ἐλάβετε, φησὶ, πνεῦμα δουλείας εἰς φόβον, ὁ τὸ
you-received he-says (a)-spirit of-slavery for fear the(-one) the
ἀνέσπερον τῆς ἀληθείας φῶς τῷ τοῦ ἡλίου δρόμῳ
eveningless of-the truth light with-the of-the sun course
συνεξαπλώσας καὶ πᾶσαν τὴν γῆν ταῖς ἐκεῖθεν ἀκτῖσι
having-spread-out-together and all the earth with-the from-there rays
περιλαβὼν, ἀλλὰ Πνεῦμα Υἱοθεσίας· καὶ πάλιν, Οὐ γὰρ
having-embraced but (the)-Spirit of-adoption and again not for
ἔδωκεν ὑμῖν πνεῦμα δουλείας, ἀλλὰ Πνεῦμα σοφίας καὶ
gave to-you (a)-spirit of-slavery but (the)-Spirit of-wisdom and
ἀγάπης καὶ σωφρονισμοῦ. Καὶ δὴ καὶ Πνεῦμα πίστεως
of-love and of-sobriety and indeed also (the)-Spirit of-faith
λέγεται καὶ ἐπαγγελίας καὶ δυνάμεως καὶ ἀποκαλύψεως,
it-is-called and of-promise and of-power and of-revelation
βουλῆς τε καὶ ἰσχύος καὶ εὐσεβείας καὶ πραότητος· Ἐὰν
of-counsel both and of-strength and of-piety and of-meekness if
καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς, φησὶν,
even be-overtaken (a)-man in some trespass you he-says
οἱ πνευματικοὶ, καταρτίζετε αὐτὸν ἐν Πνεύματι πραότητος,
the spiritual restore him in (the)-Spirit of-meekness
Παῦλος ἡ πυρίνη γλῶσσα τοῦ Πνεύματος. Καὶ δὴ καὶ
Paul the fiery tongue of-the Spirit and indeed also

Πνεῦμα αἰσθήσεως· λέγει γὰρ τὰ Λόγια. Ἰδοὺ κέκληκα
(the)-Spirit of-perception say for the Oracles behold I-have-called
ἐξ ὀνόματος τὸν Βεσελεήλ· ἐπλήρωσα αὐτὸν Πνεῦμα
by name — Bezalel I-filled him (with-the)-Spirit
σοφίας καὶ ἐπιστήμης καὶ αἰσθήσεως· Οὐ μὴν, ἀλλὰ καὶ
of-wisdom and of-knowledge and of-perception not indeed but also
ταπεινώσεως λέγεται Πνεῦμα, ὥς που ψάλλουσιν οἱ
of-humility is-called (the)-Spirit as somewhere sing the
παῖδες τῷ πυρὶ δροσιζόμενοι. Ἀλλ' ἐν ψυχῇ συντετριμμένῃ
youths in-the fire bedewed but in soul contrite
καὶ Πνεύματι ταπεινώσεως προσδεχθείημεν. Ἀλλὰ καὶ
and in-spirit of-humility may-we-be-accepted but also
κρίσεως Πνεῦμα καὶ καύσεως λέγεται, δι' ὧν ἡ
of-judgment (the)-Spirit and of-burning it-is-called through which the
τιμωρητική τε καὶ καθαρτικὴ τοῦ Πνεύματος ἐμφανίζεται
punitive both and cleansing of-the Spirit is-shown
δύναμις. Καὶ γὰρ Ἡσαΐας βοᾷ· Καθαριεῖ αὐτοὺς Κύριος
power and for Isaiah cries will-cleanse them (the)-Lord
Πνεύματι κρίσεως καὶ Πνεύματι καύσεως. Ἀλλὰ μὴν καὶ
by-(the)-Spirit of-judgment and by-(the)-Spirit of-burning but indeed also
Πνεῦμα πληρώσεως, ὁ τῶν προφητῶν συμπαθέστατος
(the)-Spirit of-fullness the of-the prophets most-sympathetic
Ἱερεμίας λέγει· Ἡ ὁδὸς τῆς θυγατρὸς τοῦ λαοῦ μου οὐκ
Jeremiah says the way of-the daughter of-the people my (is)-not
εἰς ἅγιον οὔτε εἰς καθαρὸν Πνεῦμα πληρώσεως· ἀντὶ τοῦ·
to holiness nor to purity (the)-Spirit of-fullness instead-of the
Οὐ πεπλήρωται καθαροῦ καὶ ἁγίου Πνεύματος. Τί οὖν
not has-been-filled with-pure and holy Spirit what then
διὰ τοῦτο σὺ τὴν ὀφρὺν ἀνασπᾷς; ἐκ τῶν χαρισμάτων,
because-of this you the brow raise from the gifts
ἅπερ αὐτὸ χορηγεῖ καὶ χαρίζεται, τὸ πανάγιον θεομαχήσεις
which it-itself supplies and grants the all-holy will-you-fight-God

ἐκπορεύεσθαι Πνεῦμα καὶ τὴν ὕπαρξιν καὶ τὴν ἐκπόρευσιν
to-proceed Spirit and the existence and the procession
ἐκεῖθεν ἑλκύσαι; καὶ μή σε τῆς ἀσεβείας ἡ πρόσκλησις ἐκ
from-there to-draw and not you of-the impiety the invitation from
τῶν δεξιῶν ὑποδραμοῦσα τὴν σὴν ἀναπείσῃ κατασοφίζεσθαι
the right(-side) having-run-under the your persuade to-outwit
σωτηρίαν· ὅτι μὲν γὰρ ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ
salvation that indeed for the Son and Word — of-God
καὶ Σοφία καὶ Δύναμις καὶ Ἀλήθεια τοῖς ἱεροῖς ἡμῶν
and Wisdom and Power and Truth in-the holy our
ἀνακηρύττεται Λόγοις, πᾶσιν ἡ γνῶσις ἐξήπλωται· ὅτι δὲ
is-proclaimed Words to-all the knowledge has-spread that and
καὶ τὸ πανάγιον Πνεῦμα οὐ μόνον λέγεται τοῦ Υἱοῦ, ἀλλὰ
also the all-holy Spirit not only is-called of-the Son but
καὶ τῶν χαρισμάτων, ὧν τῆς διανομῆς τὸ κῦρος ἔχει,
also of-the gifts of-which of-the distribution the authority it-has
ἐπίσης ὁ νοῦν ἔχειν ἠξιωμένος Χριστοῦ συνεπίσταται.
equally the(-one) (the)-mind to-have deemed-worthy of-Christ knows-with(-us)
58 Τοιγαροῦν ὁ σὸς νόμος ἐπιτάξει σοι, μᾶλλον δὲ
therefore the your law will-command you rather and
συναναγκάσει, μὴ μόνον ἐκ τοῦ Υἱοῦ λέγειν τὸ Πνεῦμα
will-compel not only from the Son to-say the Spirit
ἐκπορεύεσθαι, διότι τοῦ Υἱοῦ λέγεται, ἀλλὰ καὶ ἐκ τῆς
to-proceed because of-the Son it-is-called but also from the
συνέσεως καὶ ἐκ τῆς τῶν χαρισμάτων διανομῆς καὶ
understanding and from the of-the gifts distribution and
ἀπὸ τῶν μυρίων ἄλλων θεοπρεπῶν ἐνεργειῶν τε καὶ
from the countless other God-befitting operations both and
δυνάμεων, ὧν τὸ πανάγιον Πνεῦμα πηγὴ καὶ χορηγὸς
powers of-which the all-holy Spirit (the)-spring and supplier
δοξολογεῖται καὶ ἐπιγινώσκεται, μάλιστα δὲ ἐκ τῆς
is-glorified and recognized especially and from the

πίστεως καὶ τῆς ἀποκαλύψεως, τῆς ἐπαγγελίας τε καὶ τῆς
faith and the revelation the promise both and the
κρίσεως καὶ συνέσεως· ὅτι μηδὲ κακουργεῖν σοι πάρεστιν
judgment and understanding because not-even to-do-villainy for-you is-possible
μηδὲ λίαν βουλομένῳ τούτοις ὀνομάζεσθαι τὸν Υἱόν.
not-even very wishing by-these to-be-named the Son
Εἰ δέ τις ἐν τούτοις Πνεῦμα νομίσοι παραλαμβάνεσθαι 59
if and anyone in these (the)-Spirit should-think to-be-taken
οὐκ αὐτὸ τὸ πανάγιον καὶ ὁμοούσιον τοῦ Πατρὸς καὶ
not itself the all-holy and consubstantial with-the Father and
τοῦ Υἱοῦ Πνεῦμα, ἀλλὰ τὰ ἐκεῖθεν βρύοντα χαρίσματα,
the Son Spirit but the from-there gushing gifts
διότι πρὸς ἐκεῖνο τὴν ἀναφορὰν ἔχει καὶ αὐτὸ ταῦτα
because to that the reference it-has and it-itself these
διανέμει, τὴν τοῦ Πνεύματος ἐπωνυμίαν οἰκειώσασθαι,
distributes the of-the Spirit name to-appropriate
καίτοι πολλὰ λέγειν ἔχων ὅμως νῦν οὐκ ἐρῶ. Διὰ
though many(-things) to-say having nevertheless now not I-will-say because-of
τί; Διότι εἰ καὶ τοῦτο συγχωρηθείη, οὐδὲν ἔλαττον
what because if even this be-conceded in-nothing less
αὐτῶν ἀπελέγχεται τῆς παρανομίας τὸ ἐπιχείρημα· ἐπεὶ
their is-refuted of-the lawlessness the attempt since
γὰρ τοῦ Πνεύματος λέγεται τὰ χαρίσματα, ὁ δὲ καινὸς
for of-the Spirit are-called the gifts the and new
αὐτοῖς ἐπιτάσσει νόμος, ἐκεῖθεν προϊέναι κηρύσσειν τὸ
for-them commands law from-there to-proceed to-proclaim the
Πνεῦμα, οὗ καὶ εἶναι λέγεται, οὐκέτι τὸ Πνεῦμα ὧν
Spirit of-which also to-be it-is-called no-longer the Spirit of-which
λέγεται, ταῦτα προάγειν ἐροῦσιν, ἀλλ' ἀντιστρέψαντες
are-called these(-things) to-bring-forth they-will-say but having-reversed
φήσουσι τῆς συνέσεως ἐκπορεύεσθαι καὶ προϊέναι τὸ
will-say from-the understanding to-proceed and to-come-forth the

χάρισμα καὶ τῆς σοφίας καὶ τῶν ἄλλων ἁπάντων
gift and from-the wisdom and from-the others all
τῶν προειρημένων· ὥστε οὐ τὸ χάρισμα ἤτοι διὰ τοῦ
the aforesaid so-that not the gift that-is through the
πνευματικοῦ χαρίσματος τὸ Πνεῦμα οὐδὲ τὴν σύνεσιν
spiritual gift the Spirit nor the understanding
χορηγεῖ οὐδὲ τὴν σοφίαν ἢ τὴν δύναμιν, οὐδὲ τὴν υἱοθεσίαν
supplies nor the wisdom or the power nor the adoption
οὐδὲ τὴν ἀποκάλυψιν. οὐδὲ τὴν πίστιν, οὐδὲ τὴν εὐσέβειαν·
nor the revelation nor the faith nor the piety
ἀλλὰ μᾶλλον τοὐναντίον ἡ σύνεσις καὶ ἡ ἀποκάλυψις καὶ
but rather the-opposite the understanding and the revelation and
ἡ εὐσέβεια καὶ ἡ πίστις καὶ ὁ σωφρονισμὸς προάγουσι
the piety and the faith and the sobriety bring-forth
τὰ χαρίσματα, ἅπερ σοι φίλον καλεῖν Πνεύματα, καὶ
the gifts which to-you (is)-dear to-call Spirits and
τῶν ἄλλων ὡσαύτως ἕκαστον μᾶλλον δὲ εἴπερ ἕκαστον
of-the others likewise each rather and if-indeed each
τῶν χαρισμάτων πνεῦμά σοι καλεῖσθαι νομίζεται καὶ
of-the gifts (a)-spirit by-you to-be-called is-thought also
τῷ ἀριθμῷ τῶν δωρεῶν τὸ πλῆθος τῶν πνευμάτων
with-the number of-the gifts the multitude of-the spirits
συναύξεται, καὶ οὐδὲν ἐνταῦθά σοι Πνεῦμα εἰπεῖν ἢ
is-increased-together and nothing here for-you Spirit to-say or
χάρισμα διαφέρει· οὗ δὲ λέγεται εἶναι τὸ Πνεῦμα, ἐκεῖθεν
gift differs of-which and is-called to-be the Spirit from-there
ἡ σὴ νομοθεσία προέρχεσθαί τε καὶ προάγεσθαι κελεύει·
the your legislation to-come-forth both and to-be-brought-forth commands
ἕκαστον ἄρα σὺ τῶν χαρισμάτων ἢ τῶν πνευμάτων εἰς
each then you of-the gifts or of-the spirits into
δύο τεμὼν ἀνθ' ἑνὸς πλείω ποιήσεις; ἵν' ᾖ τὸ
two having-cut instead-of one more will-make that may-be the(-one)

μὲν χορηγοῦν, τὸ δὲ χορηγούμενον, καὶ τὸ μὲν
indeed supplying the(-other) and supplied and the(-one) indeed
προάγον, τὸ δὲ προαγόμενον, ἡ πίστις πίστιν καὶ ἡ
bringing-forth the(-other) and brought-forth the faith faith and the
σύνεσις σύνεσιν καὶ ἡ αἴσθησις αἴσθησιν, καὶ πόσον
understanding understanding and the perception perception and how-much
ἄν τις καταναλώσῃ χρόνον τὸν σὸν διερχόμενος λῆρον!
— anyone might-spend time the your going-through nonsense

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · IV

Photius adds further arguments: the Spirit would become the Father's grandson, the Father would be at once its near and its remote cause, two causes would split its single person, and the Spirit, coming forth with the Son as he is begotten, would be at once begotten and proceeding. Then he turns to the Latin fathers the heretics cite, Ambrose, Augustine, and Jerome. To make doctrine of their words is to dishonor them, and Paul lays the anathema on anyone, himself or an angel from heaven, who preaches another gospel. If those men said so and erred, as men do, their sons should cover their fathers' shame like Noah's good sons, not expose it like Ham. Their books may also have been corrupted over so long a time, or they may have spoken by concession to their hearers or against an opponent. Paul preached the unknown god of the Athenians' altar and became a Jew to win the Jews, and no one makes doctrine of that. Many fathers, Clement, Dionysius of Alexandria, Methodius, Pantaenus, Irenaeus, and Hippolytus, slipped in some points, and they are honored for their lives though not all their theses are accepted.

Ἀλλὰ γὰρ καὶ τοῦτο καθ' ἑαυτῆς ἡ αἵρεσις συνάγει· 60
but for also this against itself the heresy gathers
τὸ μὲν πανάγιον Πνεῦμα διανέμει χαρίσματα τοῖς ἀξίοις·
the indeed all-holy Spirit distributes gifts to-the worthy
αὕτη δὲ οὐδενὶ, ὡς ἔοικεν, ἀρεσκομένη, οὐδὲ τῇ τούτου
it but with-no-one as it-seems pleased not-even with-the its

διανομῇ, τέμνει ταῦτα καὶ λεπτύνει καὶ εἰς πλείους
distribution cuts these(-things) and thins(-them) and into more
μοίρας καταμερίζει, ἵν' ἔχοι τοὺς αὐτῇ πειθομένους
portions divides that it-may-have the(-ones) it obeying
φιλοτιμεῖσθαι ταῖς δωρεαῖς ἐπὶ μᾶλλόν τε καὶ δαψιλέστερον·
to-be-honored with-the gifts for more both and more-lavishly
καὶ γέγονεν αὐτοῖς ἡ τῆς διανοίας ταραχὴ καὶ σύγχυσις τὴν
and has-become for-them the of-the mind trouble and confusion the
τῶν πραγμάτων φύσιν καὶ τάξιν εἰς ἀνατροπὴν καὶ φυρμὸν
of-the things nature and order into overturning and mixing
περιτρέπουσα, καὶ ἡ πρώτη καταβολὴ τοῦ δυσσεβήματος
turning and the first laying-down of-the impiety
μυρίας αἱρέσεις ἀποτίκτουσα. Ἀλλὰ γὰρ εἰ καὶ ἀποχρώντως
countless heresies bearing but for if even sufficiently
ἔχει ταῦτα πείθειν τε τοὺς μὴ παντελῶς εἰς ἀσέβειαν
are these(-things) to-persuade both the(-ones) not utterly into impiety
ἀποβεβηκότας καὶ τοὺς ἀναισχυντεῖν ἑλομένους διελέγχειν
having-gone-off and the(-ones) to-be-shameless having-chosen to-refute
καὶ τοὺς δεισιδαιμονεῖν ἐπικλιθέντας ἐπανορθοῦσθαι, ἀλλ'
and the(-ones) to-superstition inclined to-set-right but
οὖν οὐδὲ τὰ λείποντα παραλείψομεν. Ἄλλος μὲν γὰρ
then not-even the remaining(-things) shall-we-leave-out one indeed for
τῶν νοσούντων ἑτέρᾳ θεραπείᾳ, ἕτερος δὲ δι' ἑτέρας
of-the sick by-one healing another and through another
ἢ ἀπαλλάσσεται τοῦ νοσήματος, ἢ ἑκὼν διελέγχεται
either is-freed from-the disease or willingly is-proven
καὶ διὰ μοχθηρίαν γνώμης τὸ ἀνίατον ὑφιστάμενος.
also through wickedness of-mind the incurable undergoing
61 Διόπερ οὐδὲ ταῦτα παριδεῖν δίκαιον. Εἰ γεγέννηται μὲν
therefore not-even these(-things) to-overlook (is)-just if has-been-begotten indeed
ὁ Υἱὸς ἐκ τοῦ Πατρὸς ἐκπορεύεται δὲ τὸ Πνεῦμα ἐκ τοῦ
the Son from the Father proceeds and the Spirit from the

Υἱοῦ, πῶς οὐχὶ ἡ δυσσέβεια κατὰ τὴν οἰκείαν δόξαν
Son how not the impiety according-to the own opinion
οὐκ εἰς υἱωνὸν τὸ Πνεῦμα παραπέμψει καὶ τὸ φρικτὸν
not into (a)-grandson the Spirit will-send and the awesome
τῆς θεολογίας ἡμῶν οὐκ εἰς μακροὺς ἀπελάσει λήρους;
of-the theology our not into long will-drive nonsense
Ἴδοις δ' ἂν κἀντεῦθεν τὴν ὑπερβολὴν τοῦ δυσσεβήματος. 62
you-would-see and — also-from-here the excess of-the impiety
Εἰ προσεχὲς μέν ἐστιν αἴτιον τοῦ Πνεύματος ὁ Πατὴρ,
if proximate indeed is cause of-the Spirit the Father
ὥσπερ καὶ τοῦ Υἱοῦ· ἀμέσως γὰρ ὁμοίως ἥ τε γέννησις
as also of-the Son immediately for alike (are)-the both begetting
καὶ ἡ ἐκπόρευσις· οὐδὲ γὰρ διὰ μέσου τινὸς ὁ Υἱὸς
and the procession not for through (a)-middle some the Son
γεννᾶται· ἀμέσως δ' ὁμοίως καὶ τὸ Πνεῦμα ἐκπορεύεται·
is-begotten immediately and alike also the Spirit proceeds
λέγει δὲ τῶν ἀσεβῶν ὁ λῆρος ἐκπορεύεσθαι τὸ Πνεῦμα
says and of-the impious the nonsense to-proceed the Spirit
καὶ ἐκ τοῦ Υἱοῦ, τὸ αὐτὸ ἂν αἴτιον ὁ Πατὴρ καὶ πόῤῥω
also from the Son the same — cause the Father both remote
καὶ προσεχὲς αἴτιον εἶναι τοῦ αὐτοῦ ἀναῤῥηθείη ὅπερ οὐδὲ
and proximate cause to-be of-the same would-be-declared which not-even
ἐπὶ τῆς ῥεούσης καὶ ἀλλοιουμένης φύσεως ἔστιν ἐπινοεῖν.
in the flowing and changing nature is(-possible) to-conceive
Ὁρᾷς τοῦ δυσσεβήματος τὸ παράλογον; Ὅρα κἀντεῦθεν· 63
do-you-see of-the impiety the unreason see also-from-here
Ἅμα μὲν τοῦ Πατρὸς γεννᾶσθαι τὸν Υἱὸν καὶ ἅμα
at-once indeed from-the Father to-be-begotten the Son and at-once
τὸ Πνεῦμα ἐκπορεύεσθαι, ἀκόλουθόν τε θεολογεῖν καὶ τῆς
the Spirit to-proceed consistent both to-theologize and of-the
ἀσωμάτου καὶ ὑπερφυοῦς οὐσίας τοὺς νόμους ἐστὶ μὴ
bodiless and supernatural being the laws (it)-is not

ἀγνοεῖν· ἅμα δὲ τὸ Πνεῦμα ἐκπορεύεσθαι μὲν τοῦ
to-be-ignorant-of at-once but the Spirit to-proceed indeed from-the
Πατρὸς, ἐκπορεύεσθαι δὲ καὶ τοῦ Υἱοῦ· τὸ γὰρ πρότερον
Father to-proceed and also from-the Son the for before
καὶ ὕστερον τῆς ἀϊδίου Τριάδος ἀλλότριον· πῶς οὐχ ἡ
and after (is)-to-the eternal Trinity alien how not the
διαφορὰ τῶν θεουργικῶν αἰτίων διαφόρους οὐ συναρτίσει
difference of-the God-working causes different not will-fit-together
τὰς ὑποστάσεις, καὶ τομὴν ἐπαφήσει κατὰ τῆς ἀτμήτου καὶ
the hypostases and (a)-cut will-let-loose against the uncut and
ἁπλῆς καὶ ἑνιαίας τοῦ Πνεύματος ὑποστάσεως; Τῆς μὲν γὰρ
simple and single of-the Spirit hypostasis of-the indeed for
αὐτῆς ὑποστάσεως διαφόρους προελθεῖν ἐνεργείας τε καὶ
same hypostasis different to-come-forth operations both and
δυνάμεις, μάλιστά γε ἐπὶ τῶν ὑπερφυῶν καὶ κρεῖττον
powers especially indeed in the supernatural(-things) and better
ὑφισταμένων λόγου, ῥᾷόν τέ ἐστι συνιδεῖν καὶ μυρία λαβεῖν
subsisting than-reason easier both it-is to-perceive and countless to-take
τὰ μαρτύρια· εἰς διάφορα δὲ τὴν ἀναφερομένην ὑπόστασιν
the testimonies to different but the referred hypostasis
αἴτια οὐδαμῶς ἔστιν εὑρεῖν μὴ τῷ διαφόρῳ τῶν αἰτίων
causes in-no-way it-is(-possible) to-find not by-the difference of-the causes
καὶ αὐτὴν μὴ συνδιαφέρειν αὐτῆς καὶ συνδιατέμνεσθαι.
also itself not to-differ-with itself and to-be-cut-with

64 Ἐπὶ δέ γε τοῖς εἰρημένοις εἰ πᾶν ὅπερ ἕν ἐστι
in-addition and indeed to-the(-things) said if all which one is
μὲν τῷ Θεῷ, οὐκ ἐν τῇ ἑνότητι δὲ καὶ ὁμοφυΐᾳ τῆς
indeed — in-God not in the unity but and oneness-of-nature of-the
παντοκρατορικῆς ὁρᾶται Τριάδος, τοῦτο δὴ, τοῦτο πάντως
almighty is-seen Trinity this indeed this wholly
ἑνός ἐστι τῶν τριῶν· ἡ δὲ τοῦ Πνεύματος ἐκπόρευσις οὐκ
of-one is of-the three the and of-the Spirit procession not

ἔστι τῆς ἐν τῇ Τριάδι θεωρουμένης ὑπερφυοῦς ἑνάδος, ἑνὸς
is of-the in the Trinity contemplated supernatural henad of-one
ἄρα καὶ μόνου ἐστὶ τῶν τριῶν. Προσέχειν δὲ δεῖ
then and alone it-is of-the three to-attend and (it)-is-needful
καὶ τῇ τοιαύτῃ τοῦ λόγου διασκέψει· εἰ γὰρ ἐκπορεύεται
also to-the such of-the argument examination if for proceeds
μὲν τὸ Πνεῦμα τοῦ Υἱοῦ, οὐχ ὕστερον δὲ οὐδὲ πρότερον
indeed the Spirit from-the Son not later and nor earlier
ἤπερ αὐτὸς γεννᾶται ἐκ τοῦ Πατρὸς (ὡς ποῤῥωτάτω
than he-himself is-begotten from the Father as farthest
γὰρ τὰ χρονικὰ ταῦτα προσρήματα τῆς ὑπεραϊδίου
for (are)-the temporal these designations from-the beyond-eternal
Θεότητος, ἐν τῷ γεννᾶσθαι τὸν Υἱὸν ἐκ τοῦ Πατρὸς, ἐν
Godhead in the to-be-begotten the Son from the Father in
τούτῳ ἄρα τὸ Πνεῦμα ἐκπορεύεται τοῦ Υἱοῦ)· εἰ οὖν
this then the Spirit proceeds from-the Son if then
ἐν ᾧ διὰ γεννήσεως πρόεισιν ὁ Υἱὸς, ἐν τούτῳ δι᾽
in which through begetting comes-forth the Son in this through
ἐκπορεύσεως προάγει τὸ Πνεῦμα, καὶ προάγοντί
procession he-brings-forth the Spirit and with-(the-one)-bringing-forth
τε καὶ προαγομένῳ συνυφίσταται (τοῦτο γὰρ τῆς
both and brought-forth it-co-subsists this for (is)-of-the
ἀσεβοῦς εἰσπορᾶς τὸ γεώργιον)· ἐν ᾧ ἄρα γεννᾶται
impious inbringing the crop in which then is-begotten
ὁ Υἱὸς, ἐπίσης ἂν εἴη τὸ Πνεῦμα καὶ συγγεννώμενον
the Son equally — would-be the Spirit both co-begotten
τῷ Υἱῷ καὶ ἐκπορευόμενον ἐξ αὐτοῦ· ὥστε τὸ Πνεῦμα
with-the Son and proceeding from him so-that the Spirit
γεννητόν τε ἅμα καὶ ἐκπορευτόν· γεννητὸν μὲν, ὅτι
(is)-begotten both at-once and processional begotten indeed because
τῷ Υἱῷ γεννωμένῳ συμπρόεισιν, ἐκπορευτὸν δὲ, ὅτι
with-the Son being-begotten it-comes-forth-with processional and because

διπλῆν ὑπομένει τὴν ἐκπόρευσιν· ὧν τί ἂν φωραθείη
double it-undergoes the procession than-which what — would-be-detected
πρὸς ἀσέβειαν ἢ πρὸς μανίαν χαλεπώτερον;
toward impiety or toward madness harder
65 Ὁρᾷς σου τὰ σοφίσματα καὶ τῶν χρήσεων τὴν
do-you-see your the sophisms and of-the citations the
παράχρησιν, εἰς οἷόν σε βόθρον πλάνης καὶ ἀπωλείας
misuse into what-sort you (a)-pit of-error and destruction
συνώθησε· καὶ ὅτι τὸ, Ἐκ τοῦ ἐμοῦ λήψεται, καὶ δὴ καὶ
thrust and that the from the mine he-will-take and indeed also
τὸ, Ἐξαπέστειλε ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ, οὐ
the sent-forth — God the Spirit of-the Son his not
μόνον οὐδεμίαν συνηγορίαν τῇ σῇ βλασφήμῳ παρέχονται
only no advocacy to-the your blasphemous provide
γλώσσῃ, ἀλλὰ καὶ πάντων μᾶλλον τὴν τόλμαν αὐτῆς
tongue but also of-all rather the daring its
διελέγχουσι καὶ τὴν δίκην ἐπάγουσιν ἄφυκτον. Ἀλλὰ μέχρι
refute and the penalty bring-on inescapable but until
τίνος δεῖ σχολάζειν τοῖς ἀκριβῶς ἤδη καὶ
what (is-it)-needful to-spend-leisure on-the(-things) exactly already and
πολυμερῶς ἀποδεδειγμένοις, δέον καὶ εἴ τι ἕτερον
in-many-parts demonstrated being-needful also if anything other
αὐτοῖς προκομίζεται τῆς κακοσχόλου γνώμης διασκορπίσαι;
by-them is-brought-forward of-the mischievous mind to-scatter
66 Ἀμβρόσιον καὶ Αὐγουστῖνον καὶ Ἱερώνυμον καί τινας
Ambrose and Augustine and Jerome and some
ἑτέρους τῷ δόγματι τῆς Ἐκκλησίας ἀνταναστῶσι· καὶ γάρ
others to-the doctrine of-the Church they-set-against and for
φασιν αὐτοὺς τὸ Πνεῦμα δογματίζειν ἐκπορεύεσθαι τοῦ
they-say them the Spirit to-dogmatize to-proceed from-the
Υἱοῦ· Καὶ δεῖ τοὺς ἱεροὺς Πατέρας μὴ δυσσεβείας
Son and (it)-is-needful the holy Fathers not of-impiety

ὑπάγειν ἐγκλήματι. Ἢ γὰρ εὐσεβῶς ἐδογμάτισαν καὶ
to-bring-under (the)-charge either for piously they-dogmatized and
χρὴ τοὺς ὅσοι Πατέρας αὐτοὺς ἐπιγράφονται,
(it)-is-needful the(-ones) as-many-as Fathers them inscribe
συμφρονεῖν αὐτῶν τῷ φρονήματι, ἢ τῶν δυσσεβῶν
to-think-with their the mind or of-the impious
εἰσηγητὰς δογμάτων γεγονότας κἀκείνους μετὰ τοῦ
introducers doctrines having-become them-too with the
φρονήματος ὡς ἀσεβεῖς ἀποπέμπεσθαι. Ταῦτά τινες οἱ
mind as impious to-send-away these(-things) some the
νεανίσκοι μὲν τὴν ἀπόνοιαν δεδιότες δὲ μή πού τι
young-men indeed the madness fearing but lest somewhere anything
τῶν ἀτολμήτων διαφυγὸν αὐτῶν τὴν τόλμαν ἄπρακτον,
of-the undared(-things) having-escaped their the daring ineffective
ὅσα γε τῇ σφῶν γνώμῃ καὶ σπουδῇ γένοιτο. Οὐδὲ
as-far-as indeed by-the their mind and zeal it-might-be not
γὰρ οὐδ' ἤρκεσεν αὐτοῖς οὔτε τῆς Δεσποτικῆς φωνῆς ἡ
for not-even sufficed for-them neither of-the Master's voice the
διαστροφὴ οὔτε τοῦ κήρυκος τῆς εὐσεβείας ἡ πρὸς ἀσέβειαν
perversion nor of-the herald of-the piety the toward impiety
διαβολή· ἀλλ' ἀτελὲς αὐτῶν ἡγοῦνται τὸ σπούδασμα, εἰ μὴ
slander but imperfect their they-think the zeal if not
καὶ οὓς Πατέρας ὑμνοῦσι ζητήσουσι δι' ὧν ἐξυβρίζουσιν.
also whom (as)-Fathers they-hymn they-will-seek through whom they-outrage
Ἁπλοῦς δὲ τῆς ἀληθείας ὁ καταισχύνων αὐτοὺς κἀνταῦθα
simple and of-the truth the shaming them here-too
λόγος. Σύνετε, λέγων, ὅποι φέρεσθε, μέχρι τίνος ὑμῶν
word understand saying where you-are-borne until what your
τὸν ὄλεθρον εἰς αὐτὰ τὰ τῆς ψυχῆς ἐμβαθύνετε καίρια.
the destruction into the-very the of-the soul you-sink vitals

67 Τίνες Πατέρας τοὺς ἱεροὺς ἄνδρας ὡς ἀληθῶς νομίζουσιν,
who (as)-Fathers the holy men as truly think
οἵους ἠνάγκασεν ἡμᾶς ὁ δύσερως τῆς ἀποστασίας ἔρως
such-as forced us the ill-loving of-the apostasy love
ὑπερασπιστὰς προκομίζειν τοῦ δυσσεβήματος; Τίνες αὐτοῖς
(as)-champions to-bring-forward of-the impiety who for-them
μᾶλλον τὸ πατρικὸν διασώζουσι δίκαιον; οἱ μηδὲν αὐτοὺς
rather the paternal preserve right the(-ones) nothing them
ἀντιφθέγγεσθαι τῷ κοινῷ Δεσπότῃ μηδόλως παραδεχόμενοι,
to-speak-against the common Master at-all admitting
ἢ οἱ τούτους βιαζόμενοι πρὸς ἀντίπαλον καταστῆναι τῆς
or the(-ones) them forcing toward opposing to-be-set of-the
Δεσποτικῆς φωνῆς μαρτυρίαν καὶ τὴν θαυμαστὴν ἐκείνην
Master's voice testimony and the wonderful that
μυσταγωγίαν, δι' ἧς θεολογοῦμεν τὸ Πνεῦμα τοῦ
initiation through which we-theologize the Spirit from-the
Πατρὸς ἐκπορεύεσθαι, διαστρέφειν ἰδίαις εὑρεσιλογίαις; Καὶ
Father to-proceed to-pervert with-own sophistries and
γὰρ πῶς οὐκ ἔστι κατάδηλον, ὡς ἡ αἵρεσις ῥήματι μὲν
for how not is-it clear that the heresy in-word indeed
τοὺς εἰρημένους ἄνδρας Πατέρας καλεῖ (γυμνῷ γὰρ καὶ
the said men Fathers calls with-bare for and
τιμῆς ἁπάσης οὐ φθονεῖ μεταδιδόναι τῷ ὀνόματι), ἔργῳ δὲ
honor all not it-grudges to-impart the name in-deed but
καὶ τῇ κατασκευαζούσῃ μηχανῇ τὸ οἰκεῖον βούλημα εἰς τὴν
and by-the contriving device the own will into the
τῶν θεομάχων καὶ φθοροποιῶν μοῖραν αὐτοὺς ἀπελαύνουσιν,
of-the God-fighters and corrupters portion them they-drive
εἰ μήπω ἄρα οἱ πάντα τολμηταὶ τοιούτοις αὐτῶν
if not-yet then the(-ones) all(-things) daring with-such their
τοὺς Πατέρας προνομίοις νομίζουσιν ἐπαγλαΐζεσθαι;
the Fathers privileges think to-be-adorned

Ἀνεῖπεν Ἀμβρόσιος ἢ Αὐγουστῖνος ἢ ὅστις ἕτερος τῆς 68
declared Ambrose or Augustine or whoever other of-the
Δεσποτικῆς φωνῆς ἐναντία· τίς τοῦτό φησιν; εἰ μὲν ἐγὼ,
Master's voice opposite(-things) who this says if indeed I
τῶν σῶν Πατέρων ὑβριστής εἰμι· εἰ δὲ σὺ μὲν λέγεις,
of-the your Fathers (an)-outrager am if but you indeed say
ἐγὼ δὲ κωλύω σὺ μὲν ὑβρίζεις, ἐγὼ δὲ σὲ τῶν Πατέρων
I but prevent you indeed outrage I and you of-the Fathers
ὑβριστὴν καταψηφίζομαι. Ἀλλὰ, φησὶ, γεγράφασι ταῦτα
(an)-outrager condemn but he-says they-have-written these(-things)
καὶ τοῖς ἐκείνων λόγοις ἐμπεριέχεται, τὸ Πνεῦμα τοῦ
and in-the their words is-contained the Spirit from-the
Υἱοῦ ἐκπορεύεσθαι. Καὶ τί τοῦτο; Εἰ μὲν διδαχθέντες
Son to-proceed and what (is)-this if indeed having-been-taught
οὐ μετέθεντο, εἰ τοῖς δικαίοις ἐλέγχοις οὐ μετεβάλοντο,
not they-changed if by-the just refutations not they-were-changed
τὸ σὸν ἔργον λέγεις καὶ τὴν σὴν ἀνουθέτητον γνώμην
the your work you-tell and the your unadmonishable mind
(ἄλλη πάλιν αὕτη κατὰ τῶν σῶν Πατέρων συκοφαντία)
another again this against the your Fathers slander
εἰς τὴν ἐκείνων ἀναφέρεις διδασκαλίαν. Εἰ δὲ οἷα τὰ
to the their you-refer teaching if but as the
ἀνθρώπινα καίτοι τὰ ἄλλα τοῖς ἀρίστοις ἐνευθηνοῦντες
human(-things) though in-the other(-things) in-the best thriving-in
ἢ ἀγνοίᾳ τινὶ περιέπεσον ἢ παροράματι ὑπηνέχθησαν,
either into-ignorance some they-fell or by-oversight were-carried-away
οὐκ ἀντεῖπον δὲ διδασκόμενοι οὐδὲ πρὸς τὸ νουθετοῦν
not they-spoke-against and being-taught nor against the admonishing
ἀπηυθαδειάσαντο, τί τοῦτο πρὸς σέ; Πῶς δὲ εὑρήσεις
were-obstinate what (is)-this to you how and will-you-find
ἐκείνους καταφυγὴν ὧν οὐδὲν ὅμοιον πρὸς τὰ σὰ, τὴν
them (a)-refuge of-whom nothing like to the yours the

ἄφυκτον δίκην ἀποφυγεῖν; Εἰ γὰρ ὧν σὺ μὲν ἀπολαύεις
inescapable penalty to-escape if for what you indeed enjoy
ἐκείνοις οὐδὲ γέγονε μετασχεῖν, πολλῶν δ' ἄλλων
for-them not-even it-was to-share of-many but other(-things)
προσόντων αὐτοῖς θαύματος ἀξίων, δι' ὧν ἀρετὴ
being-present in-them of-wonder worthy through which virtue
διαλάμπει καὶ εὐσέβεια, τὸ σὸν ἐξ ἀγνοίας ἢ κατὰ
shines-through and piety the your from ignorance or by
παρόρασιν ἐῤῥήθη δυσσέβημα, τί τὸ ἐκείνων ἀνθρώπινον
oversight was-said impiety why the their human
ἥττημα νόμον μὲν ὥστε δυσσεβεῖν ἑαυτῷ συνεισφέρεις,
defeat law indeed so-as to-be-impious to-yourself you-bring-in
ἐκ δὲ τοῦ σοῦ νόμου τοὺς μηδὲν τοιοῦτο νομοθετεῖν
from but the your law the(-ones) nothing such to-legislate
φωραθέντας παρανόμους ἀποφαίνεις, καὶ ἀσεβείας ἐσχάτης
detected lawless you-declare and of-impiety utmost
ἐν προσωπείῳ στοργῆς καὶ εὐνοίας δίκην ἀπαιτεῖς;
in (a)-mask of-affection and goodwill (the)-penalty you-demand
οὐ γὰρ καλά σοι τῶν ἀγωνισμάτων τὰ ἐπίχειρα. Ἀλλ'
not for fair for-you of-the contests the wages but
ὅρα τῆς ἀσεβείας τὴν ὑπερβολὴν καὶ τῆς κακοσχόλου
see of-the impiety the excess and of-the mischievous
γνώμης τὸ ἀσύνετον. Εἰς συνηγορίαν ἄγουσι τὸν Δεσπότην,
mind the senselessness to advocacy they-bring the Master
πεφώρανται συκοφαντοῦντες· ἐκάλεσαν συνηγόρους
they-have-been-detected slandering they-called (as)-advocates
τοὺς μαθητὰς, ἑάλωσαν κἀκείνους τὸν αὐτὸν τρόπον
the disciples they-were-caught them-too in-the same way
περιβάλλοντες συκοφαντίαις· κατέφυγον πάλιν εἰς Πατέρας,
surrounding with-slanders they-fled again to (the)-Fathers
καὶ ἀντὶ τιμῆς μεγάλην αὐτῶν καταχέουσι βλασφημίαν.
and instead-of honor great on-them they-pour blasphemy

Καὶ Πατέρας μὲν καλοῦσι (καλοῦσι γὰρ), ἀλλ᾽ οὐχ ἵνα 69
and Fathers indeed they-call they-call for but not that
τὸ τῶν Πατέρων ἀπονείμωσι γέρας, ἀλλ᾽ ἵν᾽ εὑρήσωσι
the of-the Fathers they-may-assign privilege but that they-may-find
δι᾽ ὧν ἂν γένοιντο πατραλοῖαι. Καὶ οὐδὲ τὴν τοῦ
through which — they-might-become father-beaters and not-even the of-the
θεσπεσίου Παύλου φρίττουσι φωνὴν, ἣν αὐτοὶ κατὰ
divine Paul do-they-shudder-at voice which they-themselves against
τῶν Πατέρων αὐτῶν μετὰ πολλῆς ἀποῤῥίπτουσι τῆς
the Fathers their with much hurl the
κακουργίας. Καὶ γὰρ οὗτος ὁ τὴν ἐξουσίαν λαβὼν
villainy and for this(-man) the(-one) the authority having-received
δεσμεῖν καὶ λύειν, καὶ τὸ τοῦ δεσμοῦ φοβερὸν ἅμα καὶ
to-bind and to-loose and the of-the binding fearful at-once and
κραταιὸν (μέχρι γὰρ αὐτῆς ἀναφέρεται τῆς βασιλείας τῶν
mighty as-far-as for itself is-referred the kingdom of-the
οὐρανῶν), οὗτος δὴ μεγάλῃ καὶ διαπρυσίῳ κέκραγε τῇ
heavens this(-man) indeed with-great and piercing has-cried the
φωνῇ· Κἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται
voice even-if we or (an)-angel from heaven preach-the-gospel
ὑμῖν παρ᾽ ὃ εὐαγγελιζόμεθα ὑμῖν, ἀνάθεμα ἔστω. Παῦλος
to-you beside what we-preach to-you anathema let-him-be Paul
ἡ ἀσίγητος τῆς Ἐκκλησίας σάλπιγξ ὁ τοσοῦτος καὶ
the unsilenced of-the Church trumpet the so-great and
τηλικοῦτος τοὺς παρὰ τὸ Εὐαγγέλιον ἕτερόν τι
so-vast the(-ones) beside the Gospel another something
τολμῶντας φρόνημα λαβεῖν καὶ παρεισάγειν τῷ ἀναθέματι
daring mind to-take and to-bring-in to-the anathema
παραπέμπει· καὶ οὐ τοὺς ἄλλους μόνον, οἵτινες τοῦτο
sends and not the others only who this
τολμήσειαν, ἀραῖς ἀνυπερβλήτοις ὑπάγει, ἀλλὰ καὶ ἑαυτὸν,
might-dare to-curses unsurpassable subjects but also himself

ἔνοχος εἰ ὀφθείη, πρὸς τὴν ἴσην συνωθεῖ δίκην. Καὶ οὐδὲ
liable if he-be-seen to the equal thrusts penalty and not-even
μέχρι τούτου τὸ φοβερὸν τῆς ἀποφάσεως περιγράφει,
as-far-as this the fearsomeness of-the sentence bounds
ἀλλὰ καὶ τὸν οὐρανὸν αὐτὸν ἐρευνᾷ· κἂν ἄγγελον εὕρῃ
but also the heaven itself searches even-if (an)-angel he-find
τοῖς ἐπὶ γῆς ἐκεῖθεν ἐπιστάντα καὶ ἕτερόν τι παρὰ
to-the(-ones) on earth from-there having-stood-by and another something beside
τὸ εὐαγγελικὸν εὐαγγελιζόμενον κήρυγμα, τοῖς ὁμοίοις
the evangelical preaching proclamation with-the like
δεσμοῖς ὑποβάλλει καὶ τῷ διαβόλῳ παραπέμπει. Καὶ
bonds subjects and to-the devil sends and
σὺ Πατέρας ἀνακαλῶν ἐφ' ὕβρει μὲν τῶν Δεσποτικῶν
you Fathers calling-up for (the)-outrage indeed of-the Master's
δογμάτων, ἐφ' ὕβρει δὲ τοῦ κηρύγματος, οὗ γεγόνασι
doctrines for (the)-outrage and of-the proclamation of-which have-become
κήρυκες οἱ μαθηταὶ, ἐφ' ὕβρει πασῶν τῶν οἰκουμενικῶν
heralds the disciples for (the)-outrage of-all the ecumenical
συνόδων, ἐφ' ὕβρει δὲ τῆς ἀνὰ πᾶσαν τὴν οἰκουμένην
synods for (the)-outrage and of-the throughout all the world
κηρυττομένης εὐσεβείας, οὐ φρίττεις οὐδὲ τρέμεις οὐδὲ
proclaimed piety not shudder nor tremble nor
καταπτήσσεις τὴν ἀπειλήν; ἀλλὰ καὶ τοὺς σοὺς Πατέρας
cower-before the threat but also the your Fathers
εἰ μὴ ταύτης κοινωνοὺς ποιήσεις, ἀβίωτόν σοι τὸν βίον
if not of-it sharers you-will-make unlivable to-you the life
ἡγῇ· καὶ ὁ μὲν οὐδὲ τὴν ἀσώματον εὐλαβεῖται φύσιν,
you-think and he indeed not-even the bodiless reveres nature
οὐδὲ ὅτι ὡς νόες καθαροὶ καθαρῶς καὶ ἀμέσως τῷ
nor that as minds pure purely and immediately to-the
κοινῷ παριστάμενοι Δεσπότῃ, οὐδὲν τούτων δυσωπήσεως
common standing-by Master none of-these of-shame

ἀφορμὴν ποιεῖται, ἀλλὰ τοῖς ἐπιγείοις ἐν ἴσῳ πρὸς τὸ
(an)-occasion makes but with-the earthly(-ones) in equal to the
ἀνάθεμα κατασπᾷ· Σὺ δὲ Ἀμβρόσιον καὶ Αὐγουστῖνον καὶ
anathema drags-down you but Ambrose and Augustine and
τοὺς ἄλλους (φεῦ τιμῆς ὀλεθρίας!) Πατέρας καλῶν κατὰ
the others alas for-ruinous honor Fathers calling against
τῆς Δεσποτικῆς ἀνθοπλίζων μυσταγωγίας ἀνεκτότερον
the Master's arming initiation more-tolerable
οἴει τὸ κατάκριμα ἢ κατὰ σεαυτοῦ ἢ κατ' ἐκείνων
do-you-think the condemnation either against yourself or against them
ἐπισπᾶσθαι; Οὐ γὰρ καλήν γε τὴν ἀμοιβὴν τοῖς
to-draw not for fair indeed the return to-the
σοῖς ἀπονέμεις Πατράσι· οὐ καλὰ τὰ τροφεῖα τοῖς
your you-assign Fathers not fair the nurture-fees to-the(-ones)
γεννησαμένοις ἀντεισφέροις. ἀλλὰ γὰρ εἰς μὲν τοὺς
having-begotten(-you) you-would-bring-in-return but for to indeed the
μακαρίους ἄνδρας ἐκείνους, ὥσπερ οὐδὲν αὐτοῖς τῶν σῶν
blessed men those as nothing to-them of-the your
μετῆν σοφισμάτων οὐδὲ τῆς ἀπειθείας καὶ ἀσεβείας, οὕτως
belonged sophisms nor of-the disobedience and impiety so
οὐδὲ τὸ σὸν ἀνάθεμα χώραν εὑρήσει διαβαίνειν· σὺ δὲ
not-even the your anathema room will-find to-pass you but
δι' ὧν ὅμως ἐκεῖθεν νομίζεις τὸ δυσσεβὲς συγκροτεῖσθαι,
through what nevertheless from-there you-think the impiety to-be-put-together
λαμπροῖς τοῖς ἔργοις καὶ φωνῆς ἁπάσης γεγωνότερον
with-splendid the works and than-voice every louder
κεκραγόσι κατ' αὐτῶν τὸ ἀνάθεμα προκομίζεις.
having-cried against them the anathema bring-forward
Καὶ οὐ τοῦτό φημι, ὅτι πάντως ἅπερ σὺ κατηγορεῖς, 70
and not this I-say that wholly what you accuse
ἐκείνοις οὕτω περιφανῶς δογματίζεται, ἀλλ' εἰ καὶ τοιοῦτόν
in-them so clearly is-dogmatized but if even such

τι συνέπεσεν αὐτοὺς εἰπεῖν (ἄνθρωποι γὰρ ἦσαν
something happened them to-say men for they-were
καὶ ἀνθρωπίνου παρολισθήματος οὐκ ἔστι διαπαντὸς
and of-human slipping not it-is(-possible) always
ὑπεράνω φέρεσθαι τὸν ἐκ πηλοῦ καὶ ῥεούσης ὕλης
above to-be-borne the(-one) from clay and flowing matter
συγκείμενον· ἔσθ' ὅτε δὲ καὶ τοῖς ἀρίστοις ἐπεφύεταί
composed there-is when and even on-the best grew
τινα κηλῖδος ἴχνη)· ἀλλ' οὖν εἴ τι παρηνέχθησαν
some of-stain traces but then if any they-were-carried-aside
ἐνασχημονῆσαι, τοὺς εὐγνώμονας ἂν τῶν τοῦ Νῶε παίδων
to-behave-unseemly the grateful(-ones) — of-the — of-Noah children
ἐμιμησάμην, καὶ ἀντὶ περιβολαίων τῇ σιωπῇ μᾶλλον
I-would-have-imitated and instead-of coverings with-the silence rather
καὶ εὐγνωμοσύνῃ τὴν πατρικὴν ἐπεκάλυψα ἀσχημοσύνην,
and gratitude the paternal I-would-have-covered unseemliness
οὐχὶ δ' ὥσπερ σὺ κατὰ τὸν Χὰμ διεπραξάμην· μᾶλλον δὲ
not but as you after — Ham I-would-have-acted rather and
σὺ πολὺ πικρότερον ἐκείνου καὶ ἀναιδέστερον τοὺς Πατέρας
you much more-bitterly than-him and more-shamelessly the Fathers
οὓς λέγεις εἰς ἀσχημοσύνην στηλιτεύεις· ὁ μὲν γὰρ οὐχ
whom you-call to unseemliness you-pillory he indeed for not
ὅτι ἀπεκάλυψεν, ἀλλ' ὅτι μὴ ἐπεκάλυψε, τὴν ἀρὰν ὑπέχει·
because he-uncovered but because not he-covered the curse undergoes
σὺ δὲ καὶ ἀποκαλύπτεις, καὶ σεμνύῃ τῇ τόλμῃ· καὶ ὁ μὲν
you but both uncover and pride-yourself in-the daring and he indeed
τοῖς ἀδελφοῖς τὸ ἀπόῤῥητον ἐκφέρει, σὺ δὲ οὐκ ἀδελφοῖς,
to-the brothers the secret carries-out you but not to-brothers
οὐδὲ πρὸς ἕνα ἢ δύο, ἀλλ' ὅσα τε τῇ σῇ σπουδῇ καὶ
nor to one or two but as-much-as both by-the your zeal and
ἀναισχυντίᾳ τὴν οἰκουμένην θέατρον καθίζων μέγα μὲν
shamelessness the world (a)-theater seating great indeed

σαλπίζεις, ὡς οἱ σοὶ Πατέρες ἐνασχημονοῦσι· ἐνασελγαίνεις
you-trumpet that the your Fathers behave-unseemly you-wanton
δ' αὐτῶν ταῖς ἀσχημοσύναις, καὶ τρυφᾷς τὴν κατ' ἐκείνων
and their in-the unseemlinesses and you-revel-in the against them
ἀτιμίαν· καὶ συγχορευτὰς ζητεῖς δι' ὧν τὴν ἐκείνων
dishonor and fellow-dancers you-seek through whom the their
ὕβριν καὶ ἀσχημοσύνην εἰς τὸ λαμπρότατον πανηγυρίσεις.
outrage and unseemliness into the most-splendid you-will-celebrate
Εἶπεν Αὐγουστῖνος καὶ Ἱερώνυμος τὸ Πνεῦμα ἐκ τοῦ Υἱοῦ 71
said Augustine and Jerome the Spirit from the Son
ἐκπορεύεσθαι. Καὶ πόθεν ἔξεστι λαβεῖν ἢ δοῦναι πίστιν,
to-proceed and whence is-it-possible to-take or to-give assurance
τοσούτου ῥεύσαντος χρόνου, ὅτι μὴ αὐτῶν κεκακούργηται
so-much having-flowed time that not their have-been-tampered-with
τὰ συντάγματα; Μὴ γὰρ νομίσεις μόνον σαυτὸν εἶναι
the writings not for think only yourself to-be
θερμὸν πρὸς ἀσέβειαν καὶ τολμηρὸν τὰ ἀτόλμητα, ἀλλ'
hot toward impiety and daring the undared(-things) but
ἐκ τῆς σῆς ἀναλογίζου μᾶλλον γνώμης, ὅτι καὶ τηνικαῦτα
from the your reckon rather mind that also then
οὐδὲν τὸ κωλύον ἦν τοιούτων σκευῶν εὐπορῆσαι τὸν
nothing the(-thing) bindering was of-such vessels to-have-plenty the
πολυμήχανον τοῦ γένους ἐχθρόν.
much-contriving of-the race enemy
Εἶπον οὓς σὺ λέγεις ταῦτα. Εἰ δὲ διά τινα περίστασιν 72
they-said whom you name these(-things) if but because-of some circumstance
ἢ πρὸς Ἑλληνιστῶν ἀντιφερόμενοι λύσσαν ἢ πρὸς
either against Hellenists' bearing-against madness or against
ἄλλην αἱρετικὴν διαμαχόμενοι δόξαν ἢ τῇ τῶν ἀκροατῶν
another heretical fighting opinion or to-the of-the hearers
συγκαταβαίνοντες ἀσθενείᾳ, ἢ πόσα τοιαῦτα καθεκάστην
condescending weakness or how-many such daily

ὁ ἀνθρώπινος ἐπιδείκνυσι βίος· εἰ οὖν ἐκείνοις διά
the human shows life if then for-them because-of
τι τούτων ἢ καὶ διὰ πλείω τοιαύτην ἐκείνοις ἀφεῖναι
any of-these or also because-of more such for-them to-let-go
συνέπεσε φωνὴν, πῶς σὺ τὸ μὴ κατὰ δογματικὴν
it-happened (a)-word how you the not according-to doctrinal
ἐκείνοις ἔννοιαν εἰρημένον, δόγμα καὶ νόμον ποιῶν
by-them sense said (a)-doctrine and law making
σαυτῷ μὲν ἀβοήθητον τὴν ἀπώλειαν ἐπάγεις, ἐκείνους
for-yourself indeed unaided the destruction bring-on them
δὲ συγκατασπᾷν τῇ σῇ φιλονεικεῖς ἀπονοίᾳ;
and to-drag-down-with(-you) in-the your you-strive madness
73 Εἶπεν ὁ τῆς οἰκουμένης κήρυξ ὁ τῶν ἀπορρήτων
said the of-the world herald the of-the secrets
θεωρὸς, ὁ τὴν ἀνθρωπίνην φύσιν τοῖς καθ' ἑαυτὸν
beholder the(-one) the human nature with-the according-to himself
ἐξευγενίσας τρόποις· εἶπεν ἐκεῖνος πρὸς τοὺς Ἑλληνιστὰς
having-ennobled ways said he to the Hellenists
πολλῷ τῷ λόγῳ ῥέοντας ἀντιφερόμενος καὶ τὴν ἐκείνων
in-much the word flowing bearing-against and the their
ὀφρὺν ἄνω τεινομένην κάτω παρασκευάσας νεύειν,
brow upward stretched downward having-made to-nod
μᾶλλον δὲ πρὸς τὴν ἀσθένειαν αὐτῶν συγκατιὼν, τί
rather and to the weakness their condescending what
εἶπε; Διερχόμενος καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν,
said-he passing-through and looking-over the objects-of-worship your
εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ Θεῷ·
I-found also (an)-altar on which had-been-inscribed to-(an)-unknown God
ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω
whom then not-knowing you-worship him I proclaim
ὑμῖν. Τί οὖν; Δι' ὧν τῆς Ἐκκλησίας ὁ διδάσκαλος
to-you what then through what of-the Church the teacher

τοὺς Ἑλλήνων σοφοὺς ἐθήρα, καὶ τῆς ἀσεβείας πρὸς
the of-Greeks wise hunted and from-the impiety to
τὴν εὐσέβειαν ἐχειραγώγει καὶ μετέφερε, ταῦτα σὺ
the piety led-by-the-hand and transferred these(-things) you
δόγμα ποιήσεις, καὶ κηρύττειν τολμήσεις τὸν καθαιρέτην
(a)-doctrine will-make and to-proclaim will-dare the destroyer
τῶν εἰδώλων καταγγέλλειν, ὃν ἐσέβετο καὶ ὠνόμαζεν ὁ
of-the idols to-proclaim whom worshiped and named the
Ἑλληνισμὸς ἄγνωστον θεόν; Οὐ γὰρ θαυμαστόν σου τὸ
Hellenism (an)-unknown god not for wonderful your the
τῆς σοφίας δραστήριον καὶ τῶν κακοσχόλων ἡ πλοκὴ
of-the wisdom efficacy and of-the mischievous the weaving
σοφισμάτων. Ἀνειμένος ἦν ὁ βωμὸς τῷ Πανί· ἡ δὲ τῶν
sophisms dedicated was the altar — to-Pan the but —
Ἀθηνῶν πόλις τοῦ τιμωμένου τέως μὴ συνιέντες
of-Athens city of-the(-one) honored for-a-time not understanding
τὸ ὄνομα ἐπέγραφον τῷ βωμῷ· Ἀγνώστῳ Θεῷ. Ἐπεὶ
the name inscribed on-the altar to-(an)-unknown God since
γὰρ ἐκ τῶν προφητικῶν χρησμῶν καὶ τῶν Δεσποτικῶν
for from the prophetic oracles and the Master's
λογίων ὁ περιδέξιος ἐκεῖνος καὶ οὐράνιος ἄνθρωπος μὴ
sayings the dexterous that and heavenly man not
πειθόμενον ἑώρα τὸ Ἑλληνικὸν, ἐξ αὐτῶν αὐτοὺς τῶν
obeying saw the Greek(-world) from themselves them the
θεοστυγῶν σεβασμάτων εἰς τὸ τοῦ Δημιουργοῦ μετακαλεῖται
God-hated objects-of-worship into the of-the Creator he-calls-across
σέβας· ἐξ αὐτῶν τῶν τοῦ διαβόλου προγραμμάτων τῆς
worship from themselves the of-the devil proclamations of-the
αὐτοῦ καταψηφίζεται τυραννίδος· ἐκ τῶν ὀχυρωμάτων
his he-condemns tyranny from the strongholds
καταστρέφει τὸ κράτος αὐτοῦ τῆς ἐξουσίας· ἀπὸ τῆς
he-overthrows the might his of-the authority from the

πλάνης γεωργεῖ τὴν εὐσέβειαν· ἐκ τῆς ἀπωλείας βλαστοὺς
error he-cultivates the piety from the destruction shoots
ἡμῖν προβάλλεται σωτηρίας· ἐκ τῆς τοῦ διαβόλου παγίδος
for-us he-puts-forth of-salvation from the of-the devil snare
εἰς τὸν δρόμον ἐνισχύει τοῦ Εὐαγγελίου· βαλβίδα
into the course he-strengthens of-the Gospel (the)-starting-line
ποιεῖται τὴν κορυφὴν τῆς ἀποστασίας τῆς εἰσόδου, δι᾽
he-makes the summit of-the apostasy of-the entrance through
ἧς ἦν αὐτοῖς εἰς τὸν νυμφῶνα Χριστοῦ καὶ τὴν
which it-was(-possible) for-them into the bridal-chamber of-Christ and the
ἄχραντον αὐτοῦ παστάδα εἰσελθεῖν τὴν Ἐκκλησίαν. Οὕτως
undefiled his chamber to-enter the Church thus
ἦν ἐκεῖνος ὁ μετάρσιος νοῦς διὰ τῶν ὅπλων τοῦ ἐχθροῦ
was that the lofty mind through the arms of-the enemy
αὐτὸν κατατιτρώσκειν τὸν ἐχθρὸν καὶ αἰχμαλωτίζειν
himself to-wound the enemy and to-take-captive
δραστήριός τε καὶ τὴν ἄνωθεν ἑαυτῷ φέρειν ἰσχύν· Τί
effective both and the from-above with-himself to-carry strength what
οὖν; Διότι Παῦλος τοῖς ὅπλοις τοῦ ἐχθροῦ καθεῖλε τὸν
then because Paul with-the arms of-the enemy destroyed the
ἐχθρόν, διὰ τοῦτο σὺ τὰ τοῦ ἐχθροῦ τιμήσεις ὅπλα καὶ
enemy because-of this you the of-the enemy will-honor arms and
θεῖα ὅπλα καλέσεις, καὶ πρὸς τὴν σὴν ὠθήσεις ταῦτα
divine arms will-call and toward the your will-thrust these(-things)
σφαγήν; Καὶ πόσα ἂν ἔνεστι τοιαῦτα παραδείγματα
slaughter and how-many — it-is(-possible) such examples
παρ᾽ αὐτῷ τῷ πάντα ἐν σοφίᾳ τῇ τοῦ Πνεύματος
in him the(-one) all(-things) in wisdom by-the of-the Spirit
δυνάμει διακυβερνήσαντι λαβεῖν!
power having-steered to-take

Τί δὲ δεῖ παραδειγμάτων; Αὐτὸς διαπρυσίῳ λέγει 74
what and (is)-needful of-examples he-himself with-piercing says
τῇ φωνῇ· Ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα
the voice I-became to-the Jews as (a)-Jew that
Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον,
Jews I-might-gain to-the(-ones) under law as under law
ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς ἄνομος,
that the(-ones) under law I-might-gain to-the lawless as lawless
μὴ ὢν ἄνομος Θεοῦ, ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδήσω
not being lawless to-God but under-law to-Christ that I-might-gain
ἀνόμους. Ἆρ' οὖν σὺ διὰ τοῦτο τὸν Ἰουδαϊσμὸν
(the)-lawless then therefore you because-of this the Judaism
ἀνακαινίσεις, ἢ τὴν ἀνομίαν ἀντὶ τῶν θείων καὶ
will-you-renew or the lawlessness instead-of the divine and
ἀνθρωπίνων θεσμῶν ἐμπολιτεύεσθαι τῷ βίῳ νομοθετήσεις,
human laws to-live in-the life will-you-legislate
καὶ ἀνακράξεις ἀναισχύντως, μᾶλλον δὲ λίαν ἀθέως, ὡς
and will-you-cry-out shamelessly rather and very godlessly that
Παύλου εἰσὶ ταῦτα καὶ αἱ ἐντολαὶ καὶ τὸ κήρυγμα;
Paul's are these(-things) both the commandments and the proclamation
Παρὰ πόσοις δὲ καὶ ἄλλοις τῶν μακαρίων καὶ ἁγίων 75
among how-many and also other of-the blessed and holy
Πατέρων ἡμῶν ἔνεστι τοιαῦτα εὑρεῖν! Ἐννόει μοι
Fathers our it-is(-possible) such(-things) to-find consider for-me
τὸν τῆς Ῥώμης ἀρχιερέα Κλήμεντα, καὶ ἃ τὴν
the — of-Rome high-priest Clement and the(-things) the
ἐπωνυμίαν ἐκεῖθεν φέρει, Κλημέντια (ἵνα μὴ λέγω
name from-there bearing (the)-Clementines that not I-say
τὰ γεγραμμένα, ὡς ὁ παλαιὸς λόγος, κατὰ
the(-things) written as the old account(-goes) according-to
τὸ τοῦ κορυφαίου Πέτρου γεγενῆσθαι πρόσταγμα), τὸν
the of-the chief Peter to-have-been-made command —

Ἀλεξανδρείας Διονύσιον ἐξ ἀντιπνοίας τῆς πρὸς τὸν
of-Alexandria Dionysius from opposition the toward —
Σαβέλλιον μικροῦ τῷ Ἀρείῳ χεῖρα προτείνοντα· τὸν ἐν
Sabellius nearly — to-Arius (a)-hand stretching-out the(-one) among
ἱερομάρτυσι λάμποντα τῶν Πατάρων τὸν μέγαν Μεθόδιον,
hieromartyrs shining — of-Patara the great Methodius
ὃς ἀγγέλων τὴν ἀσώματον καὶ ἀπαθῆ φύσιν πρὸς ἔρωτα
who of-angels the bodiless and impassible nature to love
βρότειον καὶ ὁμιλίαν σωμάτων καταπεσεῖν οὐκ ἐλαύνει
mortal and intercourse of-bodies to-fall not drives-from
δόξης. Ἐάσειν μοι δοκῶ Πάνταινον καὶ Κλήμεντα, Πιέριόν
opinion to-pass-over to-me I-seem Pantaenus and Clement Pierius
τε καὶ Πάμφιλον καὶ Θεόγνωστον, ἄνδρας τε ἱεροὺς καὶ
both and Pamphilus and Theognostus men both holy and
τῶν ἱερῶν διδασκάλους μαθημάτων, ὧν τὰς θέσεις οὐ
of-the holy teachers lessons whose the theses not
πάσας πάντως δεχόμενοι, καλοῦ γε βίου καὶ τῆς ἄλλης
all wholly accepting of-fair at-least life and of-the other
ἱερολογίας γέρας αὐτοῖς ἀπονέμοντες, διὰ πολλῆς τιμῆς
sacred-speech (the)-privilege to-them assigning with much honor
καὶ ἀποδοχῆς ἄγομεν· μάλιστά γε Πάμφιλον καὶ Πιέριον,
and acceptance we-hold especially indeed Pamphilus and Pierius
ἅτε δὴ καὶ μαρτυρικοῖς ἄθλοις ἐνδιαπρέψαντας· μεθ'
inasmuch-as indeed also in-martyr contests having-been-conspicuous with
ὧν καὶ τοὺς ἀπὸ Δύσεως παρατρέχομεν· Εἰρηναῖόν
whom also the(-ones) from (the)-West we-pass-over Irenaeus
τε τὸν ἀρχιερέα Θεοῦ καὶ τὴν τῶν ἱερῶν ἐφορείαν τῶν
both the high-priest of-God and the of-the holy oversight —
Λουγδούνων δεξάμενον· καὶ Ἱππόλυτον τὸν αὐτοῦ μαθητὴν
of-Lugdunum having-received and Hippolytus the his disciple
καὶ ἐν ἀρχιερεῦσι μάρτυρα· ἄνδρας θαυμασίους μὲν
and among high-priests (a)-martyr men wonderful indeed

ἐν πολλοῖς, ἔσθ' ὅτε δὲ τῆς ἀκριβείας λόγους αὐτῶν
in many(-things) there-is when but from-the exactness words their
ἐνίους οὐκ ἀναστέλλοντας κατασύρεσθαι.
some not checking to-be-swept-away

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · V

The heretics' dilemma, honor the fathers' words or reject the fathers, turns against them. Basil, Photius notes, for a time kept silent on the Spirit's divinity to win men gradually; such prudence is admired, but whoever makes it a law of the Church is an enemy of the saints. He sets the true light of the West against the darkness. Damasus confirmed the second council's creed. Celestine never said or heard the new teaching. Leo, the pillar of the fourth council, taught through his letters and his legates that the Spirit proceeds from the Father, and that council forbade anyone to compose another creed on pain of deposition or anathema. Vigilius at the fifth council and Agatho at the sixth taught the same. Gregory in Latin, and Zacharias, who carried his Dialogues into Greek, wrote that the Paraclete proceeds from the Father and remains in the Son. John the Baptist saw the Spirit descend and remain on Christ, and that, with its anointing and sending him, is why the Spirit is called the Spirit of the Son, not because it proceeds from him. The popes between Gregory and Zacharias kept the same faith, and anyone who swerved cut himself off from their choir and throne.

Ἆρ' οὖν καὶ κατὰ τούτων ἁπάντων τὸ σὸν προκομίσεις 76
then therefore also against these all the your will-you-bring-forward
διλήμματον καὶ τὰς ὀφρῦς ἀνατείνων ἐρεῖς· Ἢ δεῖ
dilemma and the brows raising you-will-say either (it)-is-needful
τοὺς ἄνδρας τιμῶντα καὶ ἃ τούτοις γέγραπται μὴ
the men honoring also what by-them has-been-written not
παραγράφεσθαι, ἢ παραγραφομένους τῶν ῥημάτων ἔνια καὶ
to-disown or disowning of-the words some also

αὐτοὺς ἐκείνους συμπαραγράφεσθαι; Καὶ πῶς οὐχὶ μᾶλλον
themselves them to-disown-together and how not rather
καὶ δικαιότερον τὸ σὸν οὗτοι κατὰ σοῦ περιδέξιον
and more-justly the your these against you ambidextrous(-argument)
οὐκ ἀντιστρέψουσιν, Ἄνθρωπε, λέγοντες, τί συνάπτεις τὰ
not will-turn-back man saying why do-you-join the
ἀσύναπτα; Εἰ μὲν ἀληθῶς Πατέρας ἡμᾶς καλεῖς, πῶς οὐ
unjoinable if indeed truly Fathers us you-call how not
φρίττεις ἀνθοπλίζειν κατὰ Πατέρων, καὶ τὸ βαρύτατον,
do-you-shudder to-arm-against against Fathers and the heaviest
κατὰ τοῦ κοινοῦ Δεσπότου πάντων καὶ Δημιουργοῦ; Εἰ
against the common Master of-all and Creator if
δ' ἅπαξ ἐνασελγαίνειν σπούδασμά σοι καθ' ἡμῶν, πῶς
but once to-wanton (a)-zeal for-you against us how
οὐ μέμηνας ἐμφανῶς Πατέρας τε ἅμα καλῶν καὶ τὰς
not are-you-mad openly Fathers both at-once calling and the
πατραλοίας χεῖρας ἐπανατείνων ἡμῖν; Καὶ διὰ πόσων
father-beating hands raising-against us and through how-many
ἂν ἑτέρων διέλθοι τὸ σὸν κατὰ σοῦ φερόμενον σόφισμα!
— others would-go the your against you borne sophism
Ἀλλὰ γὰρ ὥσπερ τοὺς εἰρημένους Πατέρας, οὕτω δὴ
but for as the said Fathers so indeed
καὶ ταῦτα ἐῶμεν τὰ νῦν.
also these(-things) let-us-leave the now

77 Τὴν μέντοι βασίλειον στολὴν, τὸν μέγαν Βασίλειον τίς
the however royal robe the great Basil who
οὐκ οἶδε ψυχῆς μὲν θαλάμοις ἀκήρατον συντηροῦντα τὴν
not knows of-soul indeed in-chambers undefiled keeping the
εὐσέβειαν, ὑποσιγῶντα δὲ τοῦ Πνεύματος τὴν θειότητα;
piety keeping-silent but of-the Spirit the divinity
Ὦ ψυχῆς θεῖον ζεούσης φίλτρον, τὴν φλόγα δὲ τέως
O of-soul divine boiling love the flame but for-a-time

οὐκ εἰς τὸ λαμπρότερον ἀναῤῥιπιζούσης, ἵνα μὴ θᾶττον
not into the more-splendid fanning that not sooner
συναποσβεσθῇ αὐτῇ προόδῳ καὶ αὐτῇ παῤῥησίας
it-be-quenched-together with-the-very advance and with-the-very of-boldness
λαμπρότητι! Οὗτος οὖν οἰκονομῶν ἐν κρίσει τοὺς λόγους
splendor this(-man) then managing in judgment the words
αὐτοῦ καὶ μᾶλλον ἀνακηρύττεσθαι τῇ κατὰ μικρὸν
his and rather to-be-proclaimed by-the by little
ἐπιδόσει μεθοδεύων τὴν εὐσέβειαν (ἐπειδὰν γὰρ ἠρέμα
growth contriving the piety when for quietly
ταῖς τῶν ἀνθρώπων ψυχαῖς ἐμβαθύνοιτο, κραταιοτέρα
in-the of-the men souls it-sinks-deep stronger
τοῦ δόγματος ἡ φλὸξ ἀναδίδοται· τῷ τάχει δὲ καὶ τῇ
of-the doctrine the flame is-given-forth by-the speed but and by-the
ἀθρόᾳ προσβολῇ τῆς λαμπηδόνος πολλάκις τὸ νοερὸν
massed onset of-the brightness often the mental
ὄμμα, καὶ μάλιστα τῶν πολλῶν, ἐξαμαυροῦσθαι εἴωθε,
eye and especially of-the many to-be-darkened is-wont
καθάπερ καὶ ἀστραπὴ τὰς ὄψεις ἐπισκοτίζει καὶ μάλιστα
as also lightning the sight darkens and especially
τὰς ἀσθενέστερον διακειμένας), διὰ τοῦτο σιγᾷ
the(-eyes) more-weakly disposed because-of this he-is-silent
μὲν ὃ πρὸ παντὸς ἄλλου κηρύσσειν ἐπυρπολεῖτο·
indeed what before every other to-proclaim he-was-burning
ἔπραττε δὲ τὴν σιγὴν ὥστε μᾶλλον καιροῦ παρόντος
he-practiced but the silence so-that rather (the)-time being-present
μεγαλοφωνότερον ἔχειν τὸ σιωπώμενον κηρύσσειν·
more-loudly to-be-able the(-thing) kept-silent to-proclaim
πολύστιχον ἂν συνθείη βιβλίον, εἴ τις τῶν τοιούτων
(a)-many-lined — would-compose book if anyone of-the such(-men)
τὰ ὀνόματα καὶ τὰς αἰτίας, δι' ἃς πολλάκις τὸ τῆς
the names and the causes because-of which often the of-the

ἀληθείας οὐ προῆγον ἄνθος, ὡς ἂν αὐτό τε τὸ ἄνθος
truth not they-brought-forth flower so-that — it both the flower
ὡραῖον εὐανθήσῃ, ἥ τε βλάστησις ἐπιδοίη μᾶλλον καὶ
beautiful may-bloom-well the both sprouting may-increase more and
τὸν καρπὸν συλλέξωσι πολυπλάσιον, γραφῇ παραδοῦναι
the fruit they-may-gather manifold in-writing to-hand-down
βουληθείη· ἀλλ᾽ ἐκείνους μὲν ἀγάμεθα καὶ τῆς ὑπὲρ λόγον
should-wish but them indeed we-admire both for-the beyond reason
ἐπιπνοίας καὶ τῆς ἐν σοφίᾳ οἰκονομίας· εἰ δέ τις τὰ
inspiration and for-the in wisdom management if but anyone the
τοιαῦτα ὡς νόμους καὶ δόγματα παρεισάγειν τῇ Ἐκκλησίᾳ
such(-things) as laws and doctrines to-bring-into the Church
βιάζοιτο, ἐχθρὸν μὲν αὐτὸν τῶν ἁγίων ἡγούμεθα, ἐχθρὸν
should-force (an)-enemy indeed him of-the saints we-consider (an)-enemy
δὲ τῆς ἀληθείας καὶ λυμεῶνα τῆς εὐσεβείας, καὶ δίκαις
and of-the truth and (a)-destroyer of-the piety and with-penalties
καταδικάζομεν, ἃς αὐτὸς ἑαυτῷ γεγονὼς ἔνοχος παρέσχε.
we-condemn which he-himself to-himself having-become liable provided
78 Προκομίζεις σὺ τοὺς ἐκ Δύσεως Πατέρας, μᾶλλον δὲ
you-bring-forward you the from (the)-West Fathers rather and
τὸν βαθὺν τοῦτον ζόφον πάσης φιλονεικεῖς καταχέαι τῆς
the deep this gloom over-all you-strive to-pour of-the
οἰκουμένης. Ἐγὼ δέ σοι φῶς ἀνέσπερον τῆς εὐσεβείας καὶ
world I and to-you (a)-light eveningless of-the piety and
νοερὸν ἀπ᾽ αὐτῆς ἀνάψω τῆς Δύσεως, οὗ τὴν λαμπηδόνα
intellectual from itself will-kindle the West whose the brightness
τὸ σὸν οὐχ ὑποστήσεται μὲν ἀφανισθῆναι σκότος· Εἶπεν
the your not will-withstand indeed to-be-annihilated darkness said
Ἀμβρόσιος τὸ Πνεῦμα τοῦ Υἱοῦ ἐκπορεύεσθαι. Ἀπὸ
Ambrose the Spirit from-the Son to-proceed from
τῆς σῆς αὕτη γλώττης προέρχεται ἡ ὁμίχλη. Ἀλλ᾽
the your this tongue comes-forth the mist but

ἀντιφθέγγεται τὴν ὀρθοδοξίαν ἀστράπτων ὁ τρισόλβιος
answers the orthodoxy flashing the thrice-blessed
Δάμασος· καὶ θᾶττον ὁ σὸς ἐξαφανίζεται γνόφος. Καὶ
Damasus and quicker the your is-annihilated darkness and
γὰρ οὗτος τὴν δευτέραν σύνοδον, ἧς τὰ πέρατα τῆς
for he the second synod whose the ends of-the
οἰκουμένης τὰ δόγματα στέργουσι, ἐπικυρῶν, λαμπρῶς ὡς
world the doctrines cherish ratifying splendidly that
ἐκ τοῦ Πατρὸς ἀνομολογεῖ ἐκπορεύεται τὸ Πνεῦμα. Εἶπεν
from the Father he-confesses proceeds the Spirit said
Ἀμβρόσιος ἢ Αὐγουστῖνος. Ἄλλη πάλιν ἀχλὺς τοῦ σοῦ
Ambrose or Augustine another again mist from-the your
στόματος προχεομένη. Ἀλλὰ Κελεστῖνος οὐκ εἶπεν, οὐκ
mouth poured-forth but Celestine not said not
ἤκουσεν, οὐκ ἐδέξατο, ἀλλὰ αὐγὴν ὀρθοδοξίας ἀστράψας
heard not received but (a)-ray of-orthodoxy having-flashed
τῶν σῶν ῥημάτων τὴν ἀχλὺν διασκεδάζει.
of-the your words the mist scatters
Καὶ τί με δεῖ περὶ τῶν ἄλλων σχολάζειν; Λέων ὁ 79
and why me (is-it)-needful about the others to-spend-leisure Leo the
μέγας, ὁ τὰς ἱερὰς τῆς Ῥώμης φροντίδας ἱερωτέρας
great the(-one) the holy — of-Rome cares holier
ἀποδείξας, ὁ τῆς τετάρτης στῦλος συνόδου· οὗτος διά
having-shown the of-the fourth pillar synod this(-man) through
τε τῶν θεοπνεύστων αὐτοῦ καὶ δογματικῶν ἐπιστολῶν,
both the God-inspired his and dogmatic letters
διά τε τῶν ἀναπληρούντων αὐτοῦ τὸ προνόμιον, διά
through both the(-ones) filling his the prerogative through
τε τῆς συμφωνίας, δι᾽ ἧς ἐκείνην τὴν μεγάλην καὶ
both the agreement through which that the great and
θεόλεκτον ὁμήγυριν κατηγλάϊζε, τὴν αὐτὴν τῆς ὀρθοδοξίας
God-chosen gathering he-made-splendid the same of-the orthodoxy

φωτοχυσίαν εἰς πᾶσαν οὐ τὴν Δύσιν μόνον, ἀλλὰ καὶ
outpouring-of-light into all not the West only but also
τὰ τῆς Ἀνατολῆς ἀπαυγάζων ὅρια, τὸ πανάγιον Πνεῦμα
the of-the East illumining borders the all-holy Spirit
διαπρυσίως ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι ἀναδιδάσκει· καὶ
piercingly from the Father to-proceed teaches and
οὐ τοῦτο μόνον, ἀλλὰ καὶ τοὺς ἕτερόν τι παρὰ τὸ
not this only but also the(-ones) other something beside the
τῆς συνόδου φρόνημα δογματίζειν ἀντανισταμένους, ὅσους
of-the synod mind to-dogmatize setting-themselves-against as-many-as
μὲν ἱερωσύνης βαθμὸς ἔχει, τῆς ἱερωσύνης γυμνοὺς
indeed of-priesthood (the)-rank holds of-the priesthood bare
ἀποφαίνει, ὅσοι δὲ τὴν ἰδιωτῶν χώραν πληροῦσιν,
declares as-many-as but the of-laymen place fill
εἴτε βίον ὑπέδραμον τὸν μονάδα, εἴτε πολιτείᾳ
whether (the)-life they-took-up the monastic or in-(the)-commonwealth
συνεξετάζονται δήμου, τῷ ἀναθέματι παραπέμπει. Καὶ
are-counted of-(the)-people to-the anathema sends and
γὰρ ἅπερ ἡ θεόπνευστος σύνοδος ὁρίζει, Λέων ὁ θεσπέσιος
for what the God-inspired synod defines Leo the divine
διὰ Πασχασίνου καὶ Λουκηνσίου καὶ Βονιφατίου τῶν ἱερῶν
through Paschasinus and Lucentius and Boniface the holy
ἀνδρῶν ἀναφανδὸν ἐπισφραγίζει, ὡς μυριάκις ἔστιν
men openly seals as countless-times it-is(-possible)
αὐτῶν ἐκείνων ἀκούειν, οὐχ αὐτῶν δὲ μόνον, ἀλλὰ καὶ
them themselves to-hear not them but only but also
τοῦ ἀπεσταλκότος αὐτούς· καὶ γὰρ συνοδικὰς ἐπιστολὰς
the(-one) having-sent them and for synodal letters
ἐπιστέλλων τῶν τοποτηρητῶν αὐτοῦ καὶ τοὺς λόγους καὶ
sending of-the locum-tenentes his both the words and
τὸ φρόνημα καὶ τὰς ψήφους οὐκ ἐκείνων ἢ αὐτοῦ γε
the mind and the votes not theirs or his indeed

μᾶλλον εἶναι καὶ μαρτύρεται καὶ διαβεβαιοῦται· καίτοι γε
rather to-be both he-testifies and affirms and-yet indeed
καὶ εἰ μηδὲν προσῆν τοιοῦτον, ἀποχρώντως ἔχει τὸ ἀντ᾽
even if nothing were-present such sufficiently it-holds the in-place-of
αὐτοῦ δοῦναι τοὺς συνεδριάσαντας τῇ συνόδῳ καὶ τὸ
him to-give the(-ones) having-sat-with the synod and the
πέρας λαβούσης ὁμολογεῖν ἐμμένειν τοῖς ἐψηφισμένοις.
end having-taken to-confess to-abide-by the(-things) voted
Ἀλλὰ γὰρ οὐδέν ἐστιν οἷον αὐτῶν τῶν ἱερῶν ἀκούειν 80
but for nothing is such-as themselves the holy to-hear
ῥημάτων· λέγει γὰρ μετὰ τὴν ἔκθεσιν τῆς πίστεως, ἣν
words he-says for after the exposition of-the faith which
ἡ πρώτη καὶ δευτέρα σύνοδος καρτύνουσα παραδέδωκεν·
the first and second synod strengthening has-handed-down
Ἤρκει μὲν οὖν εἰς ἐντελῆ τῆς εὐσεβείας ἐπίγνωσιν καὶ
it-sufficed indeed then for complete of-the piety knowledge and
βεβαίωσιν τὸ σοφὸν καὶ σωτήριον τοῦτο τῆς θείας χάριτος
confirmation the wise and saving this of-the divine grace
σύμβολον. Ἐντελῆ φησιν, οὐκ ἐλλιπῆ, οὐδὲ προσθήκης
creed complete he-says not deficient nor of-addition
δεομένην ἢ ἀφαιρέσεως. Καὶ πῶς ἐντελῆ; Τοῖς
needing or of-subtraction and how complete to-the(-things)
ἐπαγομένοις πρόσεχε. Περί τε γὰρ, φησὶν, τοῦ Πατρὸς
added attend about both for he-says the Father
καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἐκδιδάσκει τὸ
and the Son and the holy Spirit it-teaches the
τέλειον. Εἶτα πῶς ἐκδιδάσκει τὸ τέλειον; Τὸν μὲν Υἱὸν
perfect then how does-it-teach the perfect the indeed Son
ἐκ τοῦ Πατρὸς ἀναβοᾷ γεννηθῆναι, τὸ δὲ Πνεῦμα ἐκ
from the Father it-proclaims to-have-been-begotten the and Spirit from
τοῦ Πατρὸς ἐκπορεύεσθαι. Καὶ μεθ᾽ ὀλίγα· Καὶ διὰ
the Father to-proceed and after (a)-few(-words) and because-of

μὲν τοὺς τῷ Πνεύματι τῷ ἁγίῳ μαχομένους τὴν χρόνοις
indeed the(-ones) the Spirit the holy fighting the in-times
ὕστερον παρὰ τῶν ἐπὶ τῆς βασιλευούσης πόλεως ἑκατὸν
later by the in the reigning city hundred
πεντήκοντα συνελθόντων Πατέρων περὶ τῆς τοῦ Πνεύματος
fifty having-come-together Fathers about the of-the Spirit
οὐσίας παραδοθεῖσαν διδασκαλίαν κυροῖ. Καὶ πῶς ἐκύρωσαν
being handed-down teaching it-ratifies and how ratified
οὗτοι τὴν τοῦ Πνεύματος οὐσίαν; Ἢ δῆλον εἰπόντες τὸ
these the of-the Spirit being or (is-it)-clear having-said the
Πνεῦμα ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι. Ὥστε ὁ ἄλλο
Spirit from the Father to-proceed so-that the(-one) other
τι παρὰ τοῦτο διδάσκων τὸ κῦρος ἀνατρέπει καὶ
something beside this teaching the authority overturns and
συγχεῖ καὶ φύρει, τό γε ἧκον εἰς τόλμαν τὴν αὐτοῦ,
confounds and mixes-up as-far-as indeed reaching into daring the his-own
αὐτὴν τοῦ Πνεύματος τὴν οὐσίαν. Εἶτα, διὰ τοὺς
itself of-the Spirit the being then because-of the(-ones)
τῷ Πνεύματι τῷ ἁγίῳ μαχομένους. Καὶ τίνες ἐμάχοντο;
the Spirit the holy fighting and who fought
Πάλαι μὲν οἱ Μακεδόνιον ἀντὶ τῶν ἀχράντων
long-ago indeed the(-ones) Macedonius instead-of the undefiled
Λογίων διδάσκαλον σφίσιν αὐτοῖς ἀνειπόντες· νῦν δὲ
Oracles (as)-teacher for-themselves themselves having-proclaimed now and
οἱ ἀντὶ τοῦ Χριστοῦ καὶ τῆς αὐτοῦ μυσταγωγίας·
the(-ones) instead-of — Christ and the his initiation
ἀλλ᾽ οὐκ ἔχω τίνα καλέσω· οὕτως ἐστὶν αὐτῶν ἀκέφαλον
but not I-have whom I-should-call so is their headless
τὸ δυσσέβημα. πλὴν ἀντὶ τοῦ Σωτῆρος οἱ τῇ
the impiety except instead-of the Savior the(-ones) to-the
ἀπωλείᾳ προσδεδραμηκότες. Ἀλλὰ ταῦτα μὲν ἥ τε
destruction having-run but these(-things) indeed the both

σύνοδος πολυγλώσσῳ καὶ πνευματοκινήτῳ φθέγγεται φωνῇ,
synod with-many-tongued and Spirit-moved utters voice
καὶ Λέων ὁ πάνσοφος συναναβοᾷ καὶ ψήφοις ἁπάσαις
and Leo the all-wise cries-with(-it) and with-votes all
ἐπασφαλίζεται. Σὺ δὲ τὸν νοῦν ἐπίστησον τοῖς ἐφεξῆς·
makes-secure you but the mind set on-the(-things) following
πρὸς γὰρ τῷ τέλει τῆς ὅλης τοῦ λόγου περικοπῆς ὧδέ
at for the end of-the whole of-the discourse passage thus
φησι· Τούτων τοίνυν μετὰ πάσης πανταχόθεν ἀκριβείας τε
he-says these therefore with all from-all-sides exactness both
καὶ ἐμμελείας παρ᾽ ἡμῶν διατυπωθέντων ὥρισεν ἡ ἁγία
and harmony by us having-been-formulated defined the holy
καὶ οἰκουμενικὴ σύνοδος (ἧς δηλονότι κορυφαῖος Λέων
and ecumenical synod of-which clearly (the)-chief (was)-Leo
ὁ βασιλικὸν καὶ τὸν νοῦν καὶ τὰ ῥήματα κεκτημένος).
the(-one) royal both the mind and the words having-acquired
Τί ὥρισεν; Ἑτέραν πίστιν μηδενὶ ἐξεῖναι προφέρειν
what did-it-define another faith for-no-one to-be-permitted to-bring-forth
ἤγουν συγγράφειν ἢ συντιθέναι ἢ φρονεῖν διδάσκειν ἑτέρους·
that-is to-write or to-compose or to-think to-teach others
τοὺς δὲ τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν ἤγουν
the(-ones) but daring either to-compose faith another that-is
προκομίζειν ἢ διδάσκειν ἢ παραδιδόναι ἕτερον σύμβολον
to-bring-forward or to-teach or to-hand-down another creed
τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας
to-the(-ones) wishing to-turn to knowledge of-the truth
ἐξ Ἑλληνισμοῦ ἢ ἐξ Ἰουδαϊσμοῦ ἢ γοῦν ἐξ αἱρέσεως
from Hellenism or from Judaism or at-any-rate from heresy
οἱασδηποτοῦν, τούτους, εἰ μὲν εἶεν ἐπίσκοποι ἢ κληρικοί,
whatsoever these if indeed they-be bishops or clerics
ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς, καὶ
alien to-be the bishops from-the episcopate and

τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ μονάζοντες ἢ λαϊκοὶ
the clerics from-the clergy if but monks or laymen
εἶεν, ἀναθεματίζεσθαι αὐτούς.
they-be to-be-anathematized them

81 Ἐμβλέψατε, οἱ τυφλοὶ, καὶ ἀκούσατε, οἱ κωφοὶ, οὓς
look the blind and hear the deaf whom
τὸ σκότος κατέχει τῆς αἱρετικῆς ἐγκαθημένους δύσεως·
the darkness holds of-the heretical sitting-in west
ἐνατενίσατε πρὸς τὸ ἀείφωτον τῆς Ἐκκλησίας φέγγος
gaze toward the ever-lit of-the Church light
καὶ ἐμβλέψατε πρὸς τὸν γενναῖον Λέοντα· μᾶλλον δὲ
and look toward the noble Leo rather and
τῆς τοῦ Πνεύματος, οἷα δι' αὐτοῦ σαλπίζει καθ'
of-the of-the Spirit what through him it-trumpets against
ὑμῶν, ἐνωτίσασθε σάλπιγγος· καὶ φρίξατε εἰ μή τινα
you give-ear-to trumpet and shudder if not any
ἄλλον δυσωπούμενοι, ἀλλά γε τὸν ὑμέτερον Πατέρα·
other revering but indeed the your Father
μᾶλλον δὲ δι' αὐτοῦ καὶ τοὺς ἄλλους. οἳ ταῖς
rather and through him also the others who to-the
προλαβούσαις συνόδοις εὐαρεστοῦντες εἰς τὸν χορὸν τῶν
preceding synods well-pleasing into the choir of-the
λογάδων Πατέρων ἐγγράφονται. Σὺ Πατέρας ὀνομάζεις
chosen Fathers are-enrolled you Fathers name
Αὐγουστῖνον καὶ Ἱερώνυμον καὶ τοιούτους ἄλλους· καλῶς
Augustine and Jerome and such others well
γε ποιεῖς. οὐκ ἐφ' οἷς καλεῖς, ἀλλ' ὅτι μὴ καὶ τὴν
indeed you-do not for what you-call(-them) but because not also the
ἀθέτησιν τῆς πατρικῆς αὐτῶν ὀνομασίας σαυτῷ ποιεῖς
rejection of-the paternal their name for-yourself you-make
σεμνολόγημα. Καὶ εἰ μέχρι τούτου τὸ περὶ τῶν Πατέρων
(a)-boast and if as-far-as this the about the Fathers

σοι μηχάνημα προήει, ὅσον ἦν ἀτελὴς ἡ κακουργία,
your contrivance went as-much-as was imperfect the villainy
τοσοῦτον ἂν μετριώτερον ἀπήτει τὴν δίκην, Ἄρχειν
so-much — more-moderate would-have-demanded the penalty to-begin
γὰρ ἀσεβούσης γνώμης, εἰς τέλος δὲ μὴ ἐξάγειν ταύτην,
for (an)-impious mind for end but not to-bring it
περικόπτειν ἐστὶ τὴν σφοδρότητα τοῦ ἄγους· τὸ δὲ πραΰνει
to-cut-back is the vehemence of-the pollution this and softens
καὶ ἐξευμενίζεται τὸ ἀπαραίτητον τῆς δίκης. Πατράσι
and propitiates the inexorability of-the penalty with-Fathers
καθ' ὧν ἐνασελγαίνεις μορμολύττειν ἡμᾶς ἔγνως. Ἀλλ'
against whom you-wanton to-frighten us you-decided but
ὅ γε τῶν Πατέρων χορὸς, οὓς κατὰ τῆς σῆς μηχανῆς
the indeed of-the Fathers choir whom against the your device
προβάλλεται ἡ εὐσέβεια, Πατέρες Πατέρων εἰσί· καὶ γὰρ
puts-forward the piety Fathers of-Fathers are and for
ὅτι καὶ αὐτῶν ἐκείνων, οὓς νομίζετε Πατέρας, οὐκ ἂν
that also of-them themselves whom you-think Fathers not —
ἀρνηθείητε· εἰ δέ γε ὑμεῖς, ἀλλ' οὐκ ἐκεῖνοι.
would-you-deny if but indeed you but not they
Ἐννοήσατε τὸν ὁμόθρονον τούτοις καὶ τὴν δόξαν 82
consider the(-one) of-the-same-throne with-these and in-the glory
ἰσοστάσιον, τὸν κλεινὸν Βιγίλιον· τῇ πέμπτῃ μὲν καὶ
equal the famous Vigilius over-the fifth indeed also
αὐτὸς ἐφειστήκει συνόδῳ· οἰκουμενικοῖς δὲ καὶ αὐτὴ καὶ
himself presided synod with-ecumenical and also it and
ἁγίοις ψηφίσμασιν ἐλλαμπρύνεται. Οὗτος οὖν οἷα δὴ
holy decrees is-made-splendid this(-man) then as indeed
κανὼν ἀπαρέγκλιτος τοῖς ὀρθοῖς αὐτῆς ἐναρμοζόμενος
(a)-rule unswerving to-the right its fitted
δόγμασι, τά τε ἄλλα συμφώνους ἀφίησι φωνὰς, καὶ
doctrines the(-things) both other harmonious lets-go words and

τὸ πανάγιον καὶ ὁμοούσιον Πνεῦμα τοῖς τε πρὸ
the all-holy and consubstantial Spirit with-the(-ones) both before
αὐτοῦ καὶ τοῖς σὺν αὐτῷ Πατράσιν ἐν ἴσῳ καὶ ὁμοίῳ
him and the(-ones) with him Fathers in equal and like
ζήλῳ ἐκ τοῦ Πατρὸς ἀνεκήρυξεν ἐκπορεύεσθαι καὶ τοὺς
zeal from the Father proclaimed to-proceed and the(-ones)
εἴ τι ἄλλο κατὰ λόγον δόγματος παρὰ τὴν ὁμόψηφον
if anything other in account of-doctrine beside the unanimous
καὶ κοινὴν τῶν εὐσεβούντων πίστιν προάγειν ἔλοιντο
and common of-the pious faith to-bring-forth should-choose
τοῖς ἴσοις δεσμοῖς τοῦ ἀναθέματος ὑπηγάγετο.
to-the equal bonds of-the anathema subjected

83 Ἴδοις δ' ἂν καὶ τὸν καλὸν καὶ ἀγαθὸν Ἀγάθωνα
you-would-see and — also the fair and good Agatho
τοῖς αὐτοῖς ἀνδραγαθήμασι σεμνυνόμενον· καὶ γὰρ αὐτὸς
in-the same brave-deeds priding-himself and for he-himself
τὴν ἕκτην σύνοδον (οἰκουμενικῷ δὲ καὶ αὐτὴ διαλάμπει
the sixth synod with-ecumenical and also it shines
ἀξιώματι), παρὼν, εἰ καὶ μὴ σώματι, γνώμῃ δὲ καὶ
dignity being-present if even not in-body in-mind but and
πάσῃ σπουδῇ, διὰ τῶν αὐτοῦ τοποτηρητῶν συνεκρότει
with-all zeal through the his locum-tenentes convened
τε ταύτην καὶ κατηγλάϊζε· διὸ τό τε σύμβολον τῆς
both it and made-splendid therefore the both creed of-the
εἰλικρινοῦς ἡμῶν καὶ καθαρᾶς πίστεως ἀπαράλλακτον
sincere our and pure faith unaltered
καὶ κατὰ τὰς προλαβούσας συνόδους ἀκαινοτόμητον
and according-to the preceding synods un-innovated
συνετήρησε καὶ τοὺς παρακινεῖν τι τῶν ὅσα
he-kept and the(-ones) to-disturb anything of-the(-things) as-many-as

δογματίζει θρασυνομένους, μᾶλλον τῶν ἐξ ἀρχῆς
it-dogmatizes daring rather of-the(-things) from (the)-beginning
δογματισθέντων, ἐπισφραγίζων εἰς τὰς ἴσας ἀρὰς ἀποῤῥίπτει.
dogmatized sealing into the equal curses casts
Πῶς δ' ἂν παρέλθοιμι σιγῇ τοὺς ἀρχιερέας Ῥώμης, 84
how and — might-I-pass-by in-silence the high-priests of-Rome
Γρηγόριόν τε καὶ Ζαχαρίαν, ἄνδρας ἀρετῇ διαπρέψαντας
Gregory both and Zacharias men in-virtue having-excelled
καὶ διδασκαλίαις θεοσόφοις τὸ ποίμνιον συναυξήσαντας,
and with-teachings God-wise the flock having-increased
ναὶ δὴ καὶ θαυμάτων χαρίσμασι διαλάμψαντας; Καὶ
yes indeed also of-wonders with-gifts having-shone and
γὰρ τούτων εἰ καὶ μηδέτερος οἰκουμενικοῖς προνομίοις
for of-these if even neither in-ecumenical privileges
ἀνηγμένῃ συνεδρίασε συνόδῳ, ἀλλ' οὖν λαμπρῶς τε καὶ
raised sat-in synod but then splendidly both and
περιφανῶς κατὰ μίμησιν ἐκείνων τὸ πανάγιον Πνεῦμα
clearly by imitation of-those the all-holy Spirit
ἐκ τοῦ Πατρὸς θεολογοῦσι ἐκπορεύεσθαι. Ὁ μὲν μετὰ
from the Father theologize to-proceed the(-one) indeed after
τὴν ἕκτην οὐ πολλοῦ ῥυέντος ἐνακμάσας χρόνου ὁ θεῖος
the sixth not much having-flowed having-flourished time the divine
Γρηγόριος· Ζαχαρίας δὲ ὁ θεσπέσιος πέντε καὶ ἑξήκοντα
Gregory Zacharias and the divine five and sixty
καὶ ἑκατὸν ὕστερον ἔτεσιν· οἳ τὸ Δεσποτικὸν καὶ πατρικὸν
and hundred later years who the Master's and paternal
δόγμα καὶ κήρυγμα ὡς ἐν ἀχράντῳ τῇ ψυχῇ καὶ καθαρᾷ
doctrine and proclamation as in undefiled the soul and pure
θαλαμεύοντες παστάδι ἐκεῖθεν ἀκήρατον, ὁ μὲν τῇ
lodging bridal-chamber from-there undefiled the(-one) indeed in-the
Λατινίδι γλώσσῃ, ὁ δὲ τῇ Ἑλλάδι φράσει, Χριστῷ
Latin tongue the(-other) and in-the Greek speech to-Christ

τῷ ἀληθινῷ Θεῷ καὶ νυμφίῳ τῶν ψυχῶν ἡμῶν διὰ
the true God and bridegroom of-the souls our through
τῆς εὐσεβοῦς λατρείας τὸ ποίμνιον συνηρμόσαντο. Ἀλλ'
the pious worship the flock joined but
ὥσπερ εἶπον, οὗτος ὁ σοφὸς Ζαχαρίας ἄλλα τε τῶν
as I-said this the wise Zacharias other(-things) both of-the
ἱερῶν γραμμάτων τοῦ ἱεροῦ Γρηγορίου καὶ τὰς ὡς ἐν
holy writings of-the holy Gregory and the as in
διαλόγῳ τυπουμένας ὠφελείας διὰ τῆς Ἑλλάδος εἰς τὴν
dialogue shaped benefits through the Greek into the
οἰκουμένην ἀπήχησε σάλπιγγος· αὕτη τοίνυν ἡ θεοφόρος
world echoed trumpet this then the God-bearing
ξυνωρὶς πρὸς τῷ τέλει τοῦ δευτέρου τῶν διαλόγων, ἡνίκα
pair at the end of-the second of-the dialogues when
καὶ τῷ ἀρχιδιακόνῳ Πέτρῳ (ἀνὴρ δ' ἦν οὗτος θεοφιλὴς)
also to-the archdeacon Peter (a)-man and was this(-man) God-beloved
διαπορουμένῳ, τί δήποτε μᾶλλον τῷ βραχεῖ τῶν ἁγίων
being-perplexed why ever rather in-the small of-the saints
λειψάνων ἢ τοῖς ὁλοκλήροις τῶν θαυμάτων πάρεισιν αἱ
relics than in-the whole of-the wonders are-present the
δυνάμεις, ἄμφω μὲν λύσιν ἐπάγει τῆς θείας χάριτος
powers both indeed (a)-solution bring of-the divine grace
ἀπολαύειν· μᾶλλον δὲ τὴν ἐνέργειαν ἐπιδείκνυσθαι τῷ
to-enjoy rather and the operation to-display in-the
βραχεῖ· ἐπειδὴ περὶ μὲν τῶν ὁλοκλήρων οὐδενὶ διανίσταται
small since about indeed the whole in-no-one rises
λογισμὸς, μὴ τῶν ἁγίων, ὧν λέγεται, εἶναι· οὐδ' ὅτι
reasoning not of-the saints of-whom they-are-said to-be nor that
μὴ βρύειν ταῦτα δύναται θαυμάτων ἐπιστασίᾳ τῶν
not to-gush these(-things) can of-wonders by-(the)-presence of-the
καλλινίκων ψυχῶν, αἳ τοῖς τῶν σωμάτων συνδιήθλησαν
gloriously-victorious souls which in-the of-the bodies contended-together

ἀγῶσι καὶ πόνοις· οὐκ ὀλίγοις δὲ τῶν ἀσθενέστερον
contests and labors not few but of-the(-ones) more-weakly
ταῦτα διακειμένων τῷ δισταγμῷ τὸ βραχὺ καθυβρίζεται,
about-these disposed by-the doubt the small is-outraged
ὅτιπερ ἁγίων οὐκ ἔστιν, ἀφ' ὧν ὀνομάζονται, καὶ ὅτι
because of-saints not it-is from whom they-are-named and that
μὴ τῆς αὐτῆς καὶ ταῦτα καταξιοῦται χάριτός τε καὶ
not of-the same also these(-things) are-deemed-worthy grace both and
ἐπιφοιτήσεως· διὰ τοῦτο μᾶλλον ἐν οἷς τὸ ἀμφίβολον
visitation because-of this rather in what the doubtful
ἐδόκει κρατεῖν, ἐν ἐκείνοις ὑπὲρ ἐλπίδα πᾶσαν τῷ τε
seemed to-prevail in those beyond hope all with-the both
πλήθει καὶ μεγέθει ἡ ἐννυπόστατος καὶ ἀκένωτος πηγὴ
multitude and greatness the subsistent and inexhaustible spring
τῶν ἀγαθῶν εἰς τὸ δαψιλέστερον πηγάζει τὰ θαύματα.
of-the good(-things) for the more-abundant gushes the wonders
Τὴν οὖν εἰρημένην ἀπορίαν ὁ μὲν, ὡς ἔφθην εἰπὼν,
the then said perplexity the(-one) indeed as I-anticipated saying
Λατινίδι, ὁ δὲ δι' Ἑλληνιζούσης ἑρμηνείας μετὰ
in-Latin the(-other) and through Greek interpretation with
καὶ πολλῶν ἄλλων προδιακρινηθέντων ἐπιλυσάμενος
also many others having-been-distinguished-beforehand having-resolved
ὧδέ πως μετ' ὀλίγον ἐπάγει· Τὸ παράκλητον Πνεῦμα
thus somehow after (a)-little adds the paraclete Spirit
τοῦ Πατρὸς προέρχεται καὶ ἐν τῷ Υἱῷ διαμένει.
from-the Father comes-forth and in the Son remains
Ταύτην τὴν ἱερολογίαν ὁ πρόδρομος μὲν τῶν ἐν τῇ 85
this the sacred-speech the forerunner indeed of-the(-ones) in the
χάριτι πρῶτος ἀνεῖπε, τῶν πιστῶν δὲ παρ' αὐτοῦ τὸ
grace first declared of-the faithful and from him the
πλῆθος ἐμυήθη, καὶ ἡ εὐσέβεια διαπαντὸς ὁρᾶται ταύτῃ
multitude was-initiated and the piety always is-seen by-this

λαμπρυνομένη. Καὶ γὰρ ἐκεῖνος ὁ μικροῦ δέω φάναι
made-splendid and for that(-man) the nearly I-lack to-say
ὑπὲρ ἄνθρωπον ἄνθρωπος τὴν πηγὴν τῆς ζωῆς καὶ τῆς
beyond man (a)-man the spring of-the life and of-the
ἀθανασίας, τὸν τοῦ παντὸς Δεσπότην καὶ Δημιουργὸν
immortality the of-the all Master and Creator
τὸ τοῦ κόσμου καθάρσιον ῥείθροις βαπτίζων Ἰορδάνου
the of-the world cleansing in-streams baptizing of-Jordan
καὶ τοὺς οὐρανοὺς ὁρῶν ἀνεῳγμένους, θαῦμα θαύμασι
and the heavens seeing opened (a)-wonder by-wonders
μαρτυρούμενον, ἐν εἴδει μὲν περιστερᾶς τὸ πανάγιον
attested in form indeed of-a-dove the all-holy
Πνεῦμα κατερχόμενον ἐθεάσατο· ἀφῆκε δὲ φωνὴν ἡ
Spirit coming-down beheld let-go and (a)-voice the
ἀληθῶς τοῦ Λόγου φωνὴ ἐν τῷ ὁρᾷν τὰ ἀθέατα· Εἶδον τὸ
truly of-the Word voice in the to-see the unseen(-things) I-saw the
Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν καὶ μένον ἐπ᾽ αὐτόν.
Spirit descending like (a)-dove and remaining on him
Μένει τοίνυν καταβαῖνον ἀπὸ τοῦ Πατρὸς τὸ Πνεῦμα ἐπὶ
remains therefore descending from the Father the Spirit on
τὸν Υἱόν· εἰ βούλει δὲ, καὶ ἐν τῷ Υἱῷ· οὐδεμίαν γὰρ
the Son if you-wish and also in the Son no for
ἐνταῦθα παραλλαγὴν ἡ τῶν πτώσεων εἰσάγει διαφορά.
here variation the of-the cases brings-in difference
Καὶ ὁ προφήτης δὲ Ἡσαίας ἄνωθεν τὰ παραπλήσια
and the prophet too Isaiah from-of-old the similar(-things)
χρησμολογῶν καὶ τὸν χρησμὸν εἰς πρόσωπον ἀναφέρων
uttering-oracles and the oracle to (the)-person referring
Χριστοῦ· Πνεῦμα Κυρίου, φησὶν, ἐπ᾽ ἐμέ· οὗ εἵνεκεν
of-Christ (the)-Spirit of-(the)-Lord he-says (is)-upon me which because-of
ἔχρισέ με. Ἤκουσάς ποτε τῶν κλεινῶν ἐκείνων Γρηγορίου
he-anointed me did-you-hear ever of-the famous those Gregory

ἢ Ζαχαρίου (τάχα γάρ σου μᾶλλον οὗτοι τὸ ἀναιδὲς
or Zacharias perhaps for your rather these the shamelessness
διαλύουσιν εἰς αἰδώ)· ἤκουσας λεγόντων αὐτῶν· Τὸ Πνεῦμα
dissolve into shame did-you-hear saying them the Spirit
ἐν τῷ Υἱῷ μένει· καὶ πῶς εὐθὺς οὐκ ἀνέδραμες ἐκεῖθεν εἰς
in the Son remains and how at-once not did-you-run-up from-there to
τὴν τοῦ Παύλου φωνὴν, δι' ἧς φησι. Τὸ Πνεῦμα τοῦ
the — of-Paul voice through which he-says the Spirit of-the
Υἱοῦ αὐτοῦ, καὶ ἀντὶ τοῦ τερατολογεῖν τὴν ἐκπόρευσιν
Son his and instead-of the to-tell-marvels the procession
διανέστης εἰς τὸ νοεῖν, ὡς ἐπεὶ τὸ Πνεῦμα μένει ἐν τῷ
did-you-rise to the to-understand that since the Spirit remains in the
Υἱῷ, εἰκότως ἂν λέγοιτο τὸ Πνεῦμα τοῦ Υἱοῦ; Ἡ γὰρ
Son fittingly — it-might-be-called the Spirit of-the Son the for
ἐν τῷ Υἱῷ τοῦ Πνεύματος μονὴ αἰτία ἂν οὐκ ἀφανὴς
in the Son of-the Spirit remaining (a)-cause — not obscure
εἴη οὐδὲ διὰ βίας ἄγουσα πρὸς πειθὼ, διὰ τί λέγεται
would-be nor by force leading toward persuasion because-of what is-called
τὸ Πνεῦμα τοῦ Υἱοῦ· ποῖον γὰρ ἐγγύτερον ἡ ἀποστολικὴ
the Spirit of-the Son which for nearer the apostolic
χρῆσις χαρίζεται νοεῖν, τὸ Πνεῦμα μένειν ἐν τῷ Υἱῷ,
usage grants to-understand the Spirit to-remain in the Son
ἢ ἐκπορεύεσθαι τοῦ Υἱοῦ; μᾶλλον δὲ καὶ αὐτή γε ἡ
or to-proceed from-the Son rather and even it indeed the
σύγκρισις ἀπειρόκαλον. Τὸ μὲν γὰρ ὅ τε τοῦ κοινοῦ
comparison (is)-tasteless the(-one) indeed for the both of-the common
Δεσπότου σαλπίζει Βαπτιστὴς καὶ ὁ προφήτης πάλαι
Master trumpets Baptist and the prophet long-ago
προθεσπίζει, καὶ αὐτὸς ὁ Σωτὴρ ἀναγινώσκων τὸ λόγιον
foretells and himself the Savior reading the oracle
ἐπισφραγίζει· καὶ ταύτην ἡ εὐσέβεια τὴν μυσταγωγίαν
seals and this the piety the initiation

ἐκεῖθεν λαβοῦσα πᾶσι πιστοῖς διδάσκαλος πρόκειται· σὺ
from-there having-taken to-all (the)-faithful (as)-teacher is-set-forth you
δὲ τῶν ζοφερῶν τῆς δυσσεβείας ἀναδὺς πυλῶν, ἀντὶ
but from-the gloomy of-the impiety having-emerged gates instead-of
τοῦ δοξολογεῖν σε τὸ Πνεῦμα μένειν ἐν τῷ Υἱῷ καὶ ἐπὶ
the to-glorify you the Spirit to-remain in the Son and upon
τὸν Υἱὸν, θεομαχεῖς ἐκπορεύεσθαι λέγων τοῦ Υἱοῦ.
the Son you-fight-God to-proceed saying from-the Son
Διαμένει ἐν τῷ Υἱῷ· διὰ τοῦτό ἐστι τοῦ Υἱοῦ· καὶ ὅτι
it-remains in the Son because-of this it-is of-the Son and because
τῆς αὐτῆς, ὡς ἔφθην εἰπὼν, φύσεώς τέ ἐστι καὶ θεότητος
of-the same as I-anticipated saying nature both it-is and godhead
καὶ δόξης καὶ βασιλείας καὶ δυνάμεως· εἰ βούλει δὲ, καὶ
and glory and kingdom and power if you-wish and also
ὅτι χρίει τὸν Χριστόν· Πνεῦμα γὰρ Κυρίου, φησὶν,
because it-anoints — Christ (the)-Spirit for of-(the)-Lord he-says
ἐπ᾽ ἐμέ· οὗ εἵνεκεν ἔχρισέ με· καὶ διότι ἐπισκιάσαντος
(is)-upon me which because-of he-anointed me and because having-overshadowed
αὐτοῦ τῇ Παρθένῳ ἡ ὑπὲρ λόγον ὑπέστη σύλληψις καὶ
it the Virgin the beyond reason took-place conception and
ὁ ἀνέκφραστος καὶ ἄσπορος προῆλθε τόκος· ναὶ δὴ καὶ
the ineffable and seedless came-forth birth yes indeed also
διότι ἀποστέλλει αὐτόν· Εὐαγγελίσασθαι γὰρ, φησὶ, πτωχοῖς
because it-sends him to-preach-good-news for he-says to-(the)-poor
ἀπέσταλκέ με. Πόσον οὖν ἄμεινόν σοι καὶ ἀκολουθότερον
he-has-sent me how-much then better for-you and more-consistent
ἦν καὶ νοεῖν καὶ λέγειν, ὡς δι᾽ ἕν τι τῶν
was-it both to-understand and to-say that because-of one something of-the(-things)
τεθεωρημένων ἢ καὶ διὰ πλείω λέγεται Πνεῦμα Υἱοῦ
contemplated or also because-of more is-called (the)-Spirit of-(the)-Son
καὶ Πνεῦμα Χριστοῦ, ἀλλὰ μὴ ταῦτα τοιαῦτα ὄντα
and (the)-Spirit of-Christ but not these(-things) such being

καὶ τηλικαύτην ἰσχὺν ἔχοντα καὶ ἀκολουθίαν παρ᾽ οὐδὲν
and so-great strength having and consequence for nothing
θέμενον ἀναπλασμοῖς ἰδίοις καὶ φαντασίαις ἀνυποστάτοις
having-set by-fabrications own and imaginations unsubstantial
ἐπιχειρεῖν τῆς Ἐκκλησίας τὰ δόγματα διαφθείρειν; Πλὴν
to-attempt of-the Church the doctrines to-corrupt except
αὖθις ὁ κλεινὸς Ζαχαρίας καὶ Γρηγόριος παρίτω· τῆς σῆς
again the famous Zacharias and Gregory let-come-forth of-the your
δόξης τοὺς ἐλέγχους ἐστί μοι συνεργαζόμενος· ὁ γὰρ ἐκ
opinion the refutations is for-me working-with the for from
τῶν οἰκείων ἔλεγχος καὶ τοῖς ἀναιδεστάτοις αἰδεσιμώτερος.
the own refutation even to-the most-shameless (is)-more-shaming
Εἰ τοίνυν Ζαχαρίας καὶ Γρηγόριος τοσούτοις ἔτεσιν 86
if therefore Zacharias and Gregory so-many years
ἀλλήλων διεστηκότες οὐκ ἔσχον τὰς γνώμας περὶ τῆς τοῦ
from-one-another standing-apart not had the minds about the of-the
παναγίου Πνεύματος ἐκπορεύσεως διισταμένας, δηλονότι καὶ
all-holy Spirit procession differing clearly also
ὁ μέσον ἀμφοῖν χορὸς ἱερὸς κατὰ διαδοχὴν τῶν ἱερατικῶν
the between both choir holy by succession of-the priestly
τῆς Ῥώμης προστάντες θεσμῶν τὴν αὐτὴν ἀκαινοτομήτως
— of-Rome having-presided laws the same without-innovation
ἐπρέσβευόν τε καὶ συνδιέθαλπον πίστιν· ὑπὸ γὰρ τῶν ἄκρων
championed both and cherished-together faith by for the extremes
τὰ μέσα ὥσπερ ῥᾷον συνέχεται καὶ συναπαρτίζεται,
the middle(-things) as easier are-held-together and are-completed-together
οὕτω συγκροτεῖται καὶ συγκατευθύνεται. Καίτοι γε εἴ τις
so is-joined and is-directed-together and-yet indeed if any
τῶν τε φθασάντων καὶ τῶν ἑπομένων ἁγίων ἀνδρῶν πρὸς
of-the both preceding and of-the following holy men toward
ἀλλότριον ἀποκλίνων φωραθείη φρόνημα, οὐκ ἄδηλός ἐστιν,
alien swerving be-detected mind not unclear it-is

ὡς ἐν ᾧ τῆς ἐκείνων ἑαυτὸν διέῤῥηξε πίστεως, ἐν τούτῳ
that in which from-the their himself he-tore faith in this
καὶ τοῦ χοροῦ καὶ τοῦ θρόνου καὶ τῆς ἀρχιερωσύνης
also from-the choir and from-the throne and from-the high-priesthood
ἑαυτὸν συνεξέτεμεν. Οὕτω μὲν οὖν τῶν εἰρημένων ἁγίων
himself he-cut-out thus indeed then of-the said holy
ἀνδρῶν ὁ χορὸς ἐν εὐσεβείᾳ τὸν βίον ὅλον διεφύλαττεν.
men the choir in piety the life whole kept

Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας

ON THE MYSTAGOGY OF THE HOLY SPIRIT · VI

Photius recalls Leo of Rome, scarcely a generation earlier. Because Latin is too narrow to render the Greek exactly, and to cut out the heresy then whispered in Rome, Leo had the Creed recited in Greek and sent the same order to the provinces. Benedict after him cherished the practice, though one after them, whom Photius will not name, cut that work down. Leo also had two ancient shields from the treasuries of Peter and Paul, inscribed with the Creed in Greek, read aloud and set before all, and many who saw them are still living. John of Rome, through his legates Paul, Eugenius, and Peter, signed the Creed at our synod, and Hadrian after him wrote the same faith in a synodal letter. The Spirit is called the Spirit of God, of the Father, and of the Lord, and none of these names means procession, nor is it ever said to proceed from the Son. It is called the Spirit of Christ because it anoints him. Christ is anointed as man, so if the Spirit proceeded from Christ it would proceed from his manhood, and his Godhead would be consubstantial with his manhood. Photius ends with David's call, "Understand, you fools," and tells the men who asked for these outlines that if the Lord returns his books and secretaries from captivity, they will have the heretics' citations, their refutation, and the testimonies of the fathers.

Ἀλλ᾽ ἀγνοεῖς τὰ παλαιὰ, καὶ ὄκνον ἔχεις τῶν 87
but you-are-ignorant-of the old(-things) and hesitation you-have of-the
σῶν Πατέρων καὶ ὡς ἀληθῶς Πατέρων ἀναθεωρεῖν
your Fathers and as truly of-Fathers to-review
τὸ φρόνημα; Χθὲς, καὶ οὔπω δευτέρα γενεὰ παρῆλθε,
the mind yesterday and not-yet (a)-second generation passed
Λέων ἐκεῖνος ὁ περιώνυμος, ὁ καὶ θαύμασιν ἔχων
Leo that the renowned the(-one) also in-wonders having
ἔστιν οἷς ἐνσεμνύνεσθαι, πᾶσαν ἁπάντων ἐκκόπτων
it-is(-possible) in-which to-pride-himself every of-all cutting-off
πρόφασιν αἱρετικήν· ἐπείπερ τὸ ἱερὸν τῶν Πατέρων ἡμῶν
pretext heretical since the holy of-the Fathers our

μάθημα πολλάκις ἡ Λατινὶς φθεγγομένη διὰ τὸ τῆς
lesson often the Latin uttering because-of the of-the
φωνῆς ἐνδεές τε καὶ τῷ πλάτει τῆς Ἑλληνίδος μὴ
speech deficiency both and by-the breadth of-the Greek not
συνεπεκτείνεσθαι οὐ καθαρῶς οὐδ' εἰλικρινῶς οὐδὲ περὶ
to-stretch-along-with not purely nor sincerely nor to
πόδα τοὺς λόγους ἥρμοζε τῷ νοήματι καὶ πολλοῖς παρεῖχε
(the)-foot the words fitted to-the meaning and to-many provided
περὶ τὴν πίστιν ἑτεροθρησκείας ὑπόληψιν τῶν ὀνομάτων
about the faith of-heterodoxy (a)-suspicion of-the names
ἡ στενοχωρία μὴ ἐξαρκοῦσα διερμηνεύειν τῆς διανοίας
the narrowness not sufficing to-interpret of-the thought
τὴν ἀκρίβειαν· διὰ δὴ τοῦτο ὁ θεόσοφος ἐκεῖνος ἀνὴρ
the exactness because-of indeed this the God-wise that man
εἰς ἐνθύμιον κατέστη (καὶ τό γε τῆς πρὸς τὸ ἐνθύμιον
into (a)-resolve came and the indeed of-the toward the resolve
ῥοπῆς αἴτιον ὑπῆρχε μετὰ τῆς προειρημένης αἰτίας ἡ νῦν
inclination cause was with the aforesaid cause the now
ἀνέδην αἵρεσις παῤῥησιαζομένη ὑπὸ τοῖς ὀδοῦσι τηνικαῦτα
openly heresy speaking-boldly under the teeth then
κατὰ τὴν Ῥωμαίων πόλιν λαλουμένη)· τὸ δὲ ἐνθύμιον,
in the of-Romans city talked-of the and resolve
Ἑλλάδι γλώσσῃ πρόσταγμα δοῦναι τὸ τῆς πίστεως ἱερὸν
in-Greek tongue (a)-command to-give the of-the faith holy
μάθημα καὶ τοὺς Ῥωμαίους λέγειν· καὶ γὰρ διὰ ταύτης
lesson also the Romans to-say and for through this
τῆς θεοπνεύστου ἐπινοίας τό γε τῆς φωνῆς ἐνδεὲς εἰς
the God-inspired device the indeed of-the speech deficiency into
ἀναπλήρωσιν ἀποκαθίσταται καὶ εὐρυθμίαν· καὶ τῶν
fulfillment is-restored and good-rhythm and from-the
εὐσεβούντων ἀπελαύνεσθαι τὴν ἐξ ὑπολήψεως ἑτεροδοξίαν,
pious to-be-driven-away the from suspicion heterodoxy

ναὶ δὴ καὶ τὸ τοῦ ἄγους ἀρτιφυὲς θᾶττον τῆς Ῥωμαϊκῆς
yes indeed also the of-the pollution newly-sprung quicker from-the Roman
πρόῤῥιζον ἐκκόπτεσθαι πολιτείας. Διόπερ οὐ μόνον ἐν αὐτῇ
root-and-all to-be-cut-out commonwealth therefore not only in very
τῇ Ῥωμαίων πόλει προγράμματά τε καὶ προθέματα ἔθετο,
the of-Romans city notices both and placards he-set-up
κατὰ τὰς μυστικὰς ἱερολογίας τὸ ἱερὸν τῆς πίστεως ἡμῶν
according-to the mystical sacred-rites the holy of-the faith our
σύμβολον, καθ' ὃν τρόπον καὶ κατ' ἀρχὰς συνοδικοῖς
creed in which way also at (the)-beginning by-synodal
καὶ φωναῖς καὶ ψηφίσμασιν ἐκπεφώνηται, Ἑλλάδι γλώσσῃ
both words and decrees it-has-been-pronounced in-Greek tongue
καὶ παρ' αὐτοῖς ἐκείνοις τοῖς τὴν Ῥωμαίων φωνὴν
also among themselves those the(-ones) the of-Romans speech
ἀφιᾶσιν ἀπαγγέλλεσθαι, ἀλλὰ καὶ πανταχοῦ τῶν ἐπαρχιῶν
letting-go to-be-announced but also everywhere of-the provinces
αἳ τὴν Ῥωμαίων ἀρχιερωσύνην δι' εὐλαβείας καὶ
which the of-Romans high-priesthood with reverence and
ἡγεμονίαν ἄγουσι, τὸ αὐτὸ φρονεῖν καὶ πράττειν, ἀραῖς
leadership hold the same to-think and to-do with-curses
τε τοῦ δόγματος τὸ ἀμετάθετον ἀσφαλισάμενος καὶ
both of-the doctrine the unchangeableness having-secured and
λόγοις καὶ γράμμασι συνοδικοῖς διεπέμψατο.
with-words and letters synodal he-sent-through
Καὶ ἦν ἡ πρᾶξις οὐκ αὐτοῦ μόνον ἀρχιερατεύοντος τὸ 88
and was the deed not his only being-high-priest the
σεβάσμιον ἔχουσα· ἀλλὰ καὶ ὁ πρᾶος καὶ ἐπιεικὴς καὶ
venerableness having but also the meek and reasonable and
ἀσκητικοῖς ἀγῶσιν ἐναγλαϊζόμενος, ὁ κλεινὸς Βενέδικτος
in-ascetic contests glorying the famous Benedict
ὁ μετ' ἐκεῖνον τοῦ ἀρχιερατικοῦ θρόνου διάδοχος, τὸ αὐτὸ
the after him of-the high-priestly throne successor the same

καὶ στέργειν καὶ κρατύνειν οὐ τὴν δευτέραν τάξιν ἔχειν
both to-cherish and to-strengthen not the second place to-have
ἐσπούδαζεν, εἰ καὶ δευτερεύειν αὐτὸν ὁ χρόνος ὑπέταττεν.
was-eager if even to-be-second him the time ranked
Εἰ δέ τις μετ' ἐκείνους γλώσσῃ δολερᾷ καὶ τί μὴ
if but anyone after them with-tongue deceitful and what not
πλαττομένη (οὐ γὰρ ἐθάῤῥει γυμνῇ τῇ κεφαλῇ πρὸς τὰ
fabricating not for he-dared with-bare the head against the
κάλλιστα καὶ θεοφιλέστατα παρατάττεσθαι, ἀλλ' οὐδὲ τὸ
fairest and most-God-beloved(-things) to-be-arrayed but not-even the
φρικτὸν τῆς πίστεως ἀνὰ χειλέων ἁπάντων περιφέρεσθαι,
awesome of-the faith on lips of-all to-be-carried-around
προκάλυμμα τῆς γνώμης θέμενος) τὸ ῥηθὲν θεοσεβέστατον
(as)-pretext of-the mind having-set the said most-God-fearing
καὶ ὠφελιμώτατον ἔργον τῶν Ἐκκλησιῶν περιέκειρέ τε
and most-beneficial work of-the Churches cut-down both
καὶ ἐλυμήνατο· [οὐκ ἐμὸν γὰρ ὀνόματι τὰς παλαμναίους
and ruined not mine(-it-is) for by-name the murderous
πράξεις διεξιέναι·] αὐτὸς ἂν εἰδείη· μᾶλλον δὲ πικρῶς
deeds to-recount he-himself — would-know rather and bitterly
οἶδεν ἤδη καὶ ἀθλίως τὴν δίκην ἐκεῖθεν εἰσπραττόμενος
knows already and wretchedly the penalty from-there paying
τῆς ὑφάλου τόλμης· ἀλλ' ἐκεῖνος μὲν (σιγᾷ γὰρ καὶ αὐτὸς,
of-the hidden-reef daring but he indeed is-silent for also himself
εἰ καὶ μὴ ἑκὼν) εἰς τὸ τῆς σιγῆς ἀπερῥίφθω χωρίον.
if even not willingly into the of-the silence let-him-be-thrown place
Ὁ δέ γε θεσπέσιος Λέων οὐ μέχρι τῶν εἰρημένων
the but indeed divine Leo not as-far-as the(-things) said
προήγαγε τὴν καλὴν ταύτην καὶ θεοκίνητον πρόνοιάν τε
advanced the fair this and God-moved providence both
καὶ πρᾶξιν· ἀλλὰ καὶ γὰρ ἦσαν ἐν τοῖς θησαυροφυλακίοις
and deed but also for there-were in the treasuries

τῶν κορυφαίων Πέτρου καὶ Παύλου ἐκ παλαιοτάτων
of-the chief(-apostles) Peter and Paul from most-ancient
χρόνων καὶ εὐσεβείας ἀνθούσης ἀποτεθησαυρισμέναι τοῖς
times and piety flourishing stored-away with-the
ἱεροῖς κειμηλίοις ἀσπίδες δύο, αἳ γράμμασί τε καὶ
holy treasures shields two which in-letters both and
ῥήμασιν Ἑλληνικοῖς ἔλεγον τὴν πολλάκις εἰρημένην ἱερὰν
words Greek told the often said holy
τῆς ἡμῶν πίστεως ἔκθεσιν· ταύτας ὑπαναγνωσθῆναι
of-the our faith exposition these to-be-read-aloud
κατενώπιον τοῦ Ῥωμαϊκοῦ πλήθους καὶ εἰς ὄψιν ἁπάντων
before the Roman multitude and into sight of-all
ἐλθεῖν ἐδικαίωσε, καὶ πολλοὶ τῶν τεθεαμένων τηνικαῦτα
to-come he-deemed-right and many of-the(-ones) having-beheld then
καὶ ἀνεγνωκότων ἔτι τῷ βίῳ παραμένουσιν.
and having-read still in-the life remain
Ἀλλ᾽ οὕτω μὲν καὶ οὗτοι τὴν εὐσέβειαν ἤστραπτον καὶ 89
but thus indeed also these the piety flashed and
τὸ Πνεῦμα τοῦ Πατρὸς ἐθεολόγουν ἐκπορεύεσθαι. Ὁ δὲ
the Spirit from-the Father theologized to-proceed the and
ἐμὸς Ἰωάννης (ἐμὸς γὰρ τά τε ἄλλα καὶ ὅτι πλέον
my John mine for in-the both other(-things) and because more
τῶν ἄλλων ἐξῳκείωτο τὰ ἡμέτερα). οὗτος τοίνυν ὁ
than-the others had-been-made-kin-to the our(-things) this therefore the
Ἰωάννης ἡμέτερος, ὁ τὸν νοῦν μὲν ἀνδρεῖος, ἀνδρεῖος
John ours the(-one) in-the mind indeed manly manly
δὲ τὴν εὐσέβειαν, ἀνδρεῖος δὲ μισεῖν καὶ καταβάλλειν
and in-the piety manly and to-hate and to-overthrow
ἀδικίαν πᾶσαν καὶ δυσσέβειαν; καὶ οὐχ ἱεροῖς θεσμοῖς
injustice all and impiety and not with-holy laws
μόνον, ἀλλὰ καὶ πολιτικοῖς ἐπαρκεῖν δυνάμενος καὶ τὸ
only but also with-civil to-suffice able and the

ἄτακτον εἰς τάξιν μεταβάλλειν· οὗτος ὁ κεχαριτωμένος
disorderly into order to-change this the graced
τῆς Ῥώμης ἀρχιερεὺς διὰ τῶν αὐτοῦ θεοσεβεστάτων καὶ
— of-Rome high-priest through the his most-God-fearing and
περιδόξων τοποτηρητῶν Παύλου καὶ Εὐγενίου καὶ Πέτρου
glorious locum-tenentes Paul and Eugenius and Peter
τῶν ἀρχιερέων καὶ ἱερέων Θεοῦ ἐν τῇ καθ' ἡμᾶς συνόδῳ
the high-priests and priests of-God in the among us synod
παραγεγονότων ὡς ἡ καθολικὴ τοῦ Θεοῦ Ἐκκλησία καὶ
having-been-present as the catholic — of-God Church and
οἱ πρὸ αὐτοῦ τῆς Ῥώμης ἀρχιερεῖς τὸ τῆς πίστεως
the(-ones) before him — of-Rome high-priests the of-the faith
ἀποδεχόμενος σύμβολον γνώμῃ καὶ γλώσσῃ καὶ χερσὶν
accepting creed with-mind and with-tongue and with-hands
ἱεραῖς τῶν εἰρημένων περιφανεστάτων καὶ θαυμασίων
holy of-the said most-illustrious and wonderful
ἀνδρῶν ὑπέγραψέ τε καὶ ἐπεσφραγίσατο. Ναὶ δὴ καὶ ὁ
men signed both and sealed yes indeed also the
μετ' ἐκεῖνον ἱερὸς Ἀδριανὸς συνοδικὴν ἡμῖν ἐπιστολήν, ὥσπερ
after him holy Hadrian (a)-synodal to-us letter as
ἔθος παλαιὸν, ἀναπέμψας, τὴν αὐτὴν εὐσέβειαν δι'
(is-the)-custom old having-sent-up the same piety through
αὐτῆς ἀνεκήρυττε καὶ τὸ Πνεῦμα τοῦ Πατρὸς ἐθεολόγει
it proclaimed and the Spirit from-the Father theologized
ἐκπορεύεσθαι. Τούτων δὴ τῶν ἱερῶν καὶ μακαρίων
to-proceed these indeed the holy and blessed
ἀρχιερέων Ῥώμης οὕτω διὰ βίου καὶ πεφρονηκότων καὶ
high-priests of-Rome thus through life both having-thought and
διδαξάντων καὶ ἀπὸ τῶν ἐπικήρων πρὸς τὴν ἀκήρατον
having-taught and from the perishable(-things) to the undefiled
ζωὴν ἐν τῇ αὐτῇ ὁμολογίᾳ μεταστάντων, τίνας ἂν σχοῖεν
life in the same confession having-departed whom — could-they

εἰπεῖν οἱ τὴν αἱρετικὴν νόσον νοσήσαντες, ἐξ ὧν τὸ
to-say the(-ones) the heretical disease having-sickened from whom the
δηλητήριον φάρμακον τῆς τηλικαύτης ἀσεβείας ἐξέπιον,
deadly drug of-the so-great impiety they-drank-off
καὶ οὐκ αὐτίκα τούτους ἀντιπάλους τοῖς ὀρθοδοξίᾳ
and not at-once these (as)-opponents to-the(-ones) with-orthodoxy
τὰ ἑσπέρια καταφωτίσασι θριαμβεύουσιν;
the western(-parts) having-illumined they-triumph-over
Ἀλλὰ γὰρ οὔπω τὴν πλάνην ταύτην ἀποθέσθαι βούλεσθε; 90
but for not-yet the error this to-put-off do-you-wish
Ἐγὼ γοῦν καὶ ἑτέρας ὑμῖν ἐπῳδὰς ἐκ τῶν τοῦ
I at-any-rate also other to-you charms from the of-the
Πνεύματος λογίων ἐπᾴσομαι, εἰ καὶ τῆς βυούσης
Spirit oracles will-sing if even of-the stopping(-its-ears)
ἀσπίδος τὰ ὦτα πρὸς τὰς τῶν ἐπᾳδόντων φωνὰς πρὸ
asp the ears toward the of-the charmers voices before
τῆς μετανοίας τὴν μίμησιν μελετήσετε. Πνεῦμα Θεοῦ
the repentance the imitation you-will-practice (the)-Spirit of-God
λέγεται τὸ πανάγιον Πνεῦμα· φησὶ γὰρ ὁ Σωτήρ· Εἰ δὲ
is-called the all-holy Spirit says for the Savior if but
ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια. — Πνεῦμα
I by (the)-Spirit of-God cast-out the demons (the)-Spirit
τοῦ Πατρός· Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, πάλιν
of-the Father not for you are the(-ones) speaking again
ἡ αὐτὴ τῆς ἀληθείας πηγὴ, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς
the same of-the truth spring but the Spirit of-the Father
ὑμῶν τὸ λαλοῦν ἐν ὑμῖν· Καὶ, Πνεῦμα τοῦ Θεοῦ, Ἡσαΐας
your the(-one) speaking in you and (the)-Spirit — of-God Isaiah
βοᾷ· Καὶ ἐπαναπαύσεται ἐπ᾽ αὐτὸν Πνεῦμα τοῦ Θεοῦ. —
cries and will-rest upon him (the)-Spirit — of-God
Πνεῦμα τὸ ἐκ τοῦ Θεοῦ· Παῦλος ὁ μεγαλόφωνος τῶν
(the)-Spirit the(-one) from — God Paul the loud-voiced of-the

ὀρθῶν δογμάτων κήρυξ· Ὑμεῖς δὲ οὐκ ἐλάβετε τὸ πνεῦμα
right doctrines herald you and not received the spirit
τοῦ κόσμου, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ· καὶ, Εἰ
of-the world but the Spirit the(-one) from — God and if
δὲ Πνεύματι Θεοῦ ἄγεσθε, οὐκ ἐστὲ ἐν σαρκί. — Πνεῦμα
but by-(the)-Spirit of-God you-are-led not you-are in flesh (the)-Spirit
Κυρίου, Ἡσαΐας βοᾷ· Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ
of-(the)-Lord Isaiah cries (the)-Spirit of-(the)-Lord (is)-upon me which
εἵνεκεν ἔχρισέ με. Πάλιν λέγεται Πνεῦμα τοῦ Υἱοῦ, Πνεῦμα
because-of be-anointed me again is-called (the)-Spirit of-the Son (the)-Spirit
Χριστοῦ, Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν Χριστὸν,
of-Christ (the)-Spirit of-the(-one) having-raised Jesus Christ
ὡς Παῦλος πάλιν μυσταγωγεῖ. Ἐξαπέστειλεν ὁ Θεὸς τὸ
as Paul again initiates sent-forth — God the
Πνεῦμα τοῦ Υἱοῦ αὐτοῦ ἐν ταῖς καρδίαις ὑμῶν κρᾶζον·
Spirit of-the Son his in the hearts your crying
Ἀββᾶ, ὁ Πατήρ· καὶ, Τὸ Πνεῦμα τοῦ ἐγείραντος
Abba the Father and the Spirit of-the(-one) having-raised
Ἰησοῦν Χριστὸν οἰκεῖ ἐν ὑμῖν· καὶ, Ὑμεῖς οὐκ ἐστὲ ἐν σαρκὶ,
Jesus Christ dwells in you and you not are in flesh
εἴπερ Πνεῦμα Χριστοῦ οἰκεῖ ἐν ὑμῖν· καὶ, Εἴ τις Πνεῦμα
if-indeed (the)-Spirit of-Christ dwells in you and if anyone (the)-Spirit
Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. Προσέσχες
of-Christ not has this(-man) not is his you-have-attended
πάντως, ὅτι τὸ Πνεῦμα λέγεται τοῦ Θεοῦ, ἐκ τοῦ Θεοῦ τε
surely that the Spirit is-called — of-God from — God both
καὶ Πατρὸς, καὶ Κυρίου καὶ τοῦ ἐγείραντος Χριστὸν ἐκ
and Father and of-Lord and of-the(-one) having-raised Christ from
νεκρῶν καὶ Πνεῦμα τοῦ Πατρός. Ἆρα οὖν ὅταν λέγῃ·
(the)-dead and Spirit of-the Father (do)-then therefore when he-says
Πνεῦμα Θεοῦ ἢ Πατρὸς ἢ Κυρίου ἢ τοῦ ἐγείραντος
(the)-Spirit of-God or of-Father or of-Lord or of-the(-one) having-raised

Ἰησοῦν Χριστὸν, ἢ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, αὐτὸ
Jesus Christ or (the)-Spirit the(-one) from — God this
τοῦτο δηλοῦσιν αἱ φωναὶ, ὅπερ ἐσήμαινεν ἡ λέγουσα
very-thing show the words which signified the(-word) saying
ἐκπορεύεσθαι τοῦ Πατρός; ἢ οὐδεὶς οὕτω ἀνόητος οὐδὲ
to-proceed from-the Father or (is)-no-one so senseless nor
αὐτῶν τῶν ἁπλῶν ῥημάτων εἰς ἐσχάτην ἄγνοιαν ἥκων,
of-the-very the simple words to utmost ignorance having-come
ὡς μὴ ῥᾷον ἔχειν συνορᾶν, ὅτι τῶν εἰρημένων ἕκαστον,
as not easily to-be-able to-perceive that of-the said(-things) each
εἰ καὶ περὶ τὰ αὐτὰ λέγεται πρόσωπα, ἄλλ᾽ οὖν ἕτερον
if even about the same is-said persons but then another
ἡ λέξις παρίστησι σημαινόμενον ἡ ἐκ τοῦ Πατρὸς
the phrase presents signified(-thing) the(-phrase) from the Father
ἐκπορεύεσθαι τὸ Πνεῦμα, καὶ ἕτερον ἡ Πνεῦμα Θεοῦ
to-proceed the Spirit and another the(-phrase) (the)-Spirit of-God
ἢ Κυρίου ἢ τῶν εἰρημένων ἕκαστον λέγουσα. Τὸ μὲν
or of-Lord or of-the said(-things) each saying the(-one) indeed
γὰρ τὴν ἐκπόρευσιν τῷ ῥήματι ἀπαγγέλλει, τὰ δὲ
for the procession in-the word announces the(-others) but
οὐκ ἔτι· ἀλλ᾽ εἰ καὶ διότι αὐτοῦ ἐκπορεύεται, ταῦτα
not any-longer but if even because from-him it-proceeds these(-things)
λέγεται, πλὴν ἀλλ᾽ οὐδεμία τε τῶν φωνῶν εἰρημένων τὸ
are-said except but none both of-the words said the
ἐκπορεύεσθαι ταῖς λέξεσιν ἑρμηνεύει. Καὶ γὰρ περιφανῶς
to-proceed in-the phrases interprets and for clearly
ἕτερόν ἐστιν εἰπεῖν ἐκπορεύεσθαι τοῦ Πατρὸς τὸ Πνεῦμα,
another it-is to-say to-proceed from-the Father the Spirit
καὶ ἄλλο σημαίνουσι τοῖς ὀνόμασιν αἱ τὸ Πνεῦμα
and other(-things) signify by-the names the(-words) the Spirit
λέγουσαι τοῦ Θεοῦ καὶ Κυρίου καὶ τὰ ὅμοια.
saying — of-God and Lord and the like(-things)

91 Καίτοι γε εἰ καὶ ἑκάστη τῶν φωνῶν ἐσήμαινε τὴν
and-yet indeed if even each of-the words signified the
ἐκπόρευσιν, ὅτιπερ αὐτοῖς ῥήμασι θείοις ἀνερρήθη τὸ ἐκ
procession because with-the-very words divine was-declared the from
τοῦ Πατρὸς ἐκπορεύεσθαι, καὶ τοῦτο πρὸς ἡμῶν ἂν ἦν·
the Father to-proceed also this for us — would-be
μυριάκις γὰρ κατὰ τὴν ὑπόθεσιν ταύτην ἐκπορεύεσθαι
countless-times for according-to the supposition this to-proceed
νοουμένου τοῦ Πνεύματος ἐκ τοῦ Πατρὸς, πῶς οὐδ᾽
understood the Spirit from the Father how not-even
ἅπαξ εἴρηται ἐκπορεύεσθαι τοῦ Υἱοῦ; Οὐ γὰρ ἔχει
once has-it-been-said to-proceed from-the Son not for has-it
χώραν εἰπεῖν, ὡς εἴρηται διὰ τῶν λόγων, οἳ μηδόλως
room to-say that it-has-been-said through the words which not-at-all
τοῦτο σημαίνουσι τῇ φωνῇ, καὶ ὅτι μήτε θείοις, ἀλλ᾽ οὐδ᾽
this signify in-the word and that neither in-divine but nor
ἀνθρωπίνοις καὶ πνευματοφόροις ῥήμασι κατὰ λέξιν
in-human and Spirit-bearing words according-to (the)-phrase
ποτ᾽ ἐνερρήθη τὸ Πνεῦμα ἐκπορεύεσθαι τοῦ Υἱοῦ· καὶ εἰ
ever was-declared the Spirit to-proceed from-the Son and if
τὸ μὲν λέγεσθαι τὸ Πνεῦμα τοῦ Θεοῦ καὶ τὰ παραπλήσια
the indeed to-be-called the Spirit — of-God and the similar(-things)
τὴν ἐκπόρευσιν ἔχουσι πρώτην αἰτίαν καὶ κυριωτάτην (καὶ
the procession have (as)-first cause and most-proper and
γὰρ ὁμοούσιον, διότι, ἐκπορεύεται, οὐ διότι δὲ ὁμοούσιον,
for consubstantial because it-proceeds not because but consubstantial
ἐκπορευτόν). Τὸ δὲ λέγεσθαι Πνεῦμα τοῦ Υἱοῦ ἢ Χριστοῦ ἢ
(is-it)-processional the but to-be-called (the)-Spirit of-the Son or of-Christ or
τὰ τοιαῦτα ἐκ πολυμεροῦς πρόεισιν αἰτίας (διότι τε γὰρ
the such(-things) from many-parted comes-forth cause because both for
ὁμοούσιον καὶ διότι χρίει αὐτὸν καὶ διότι μένει ἐπ᾽ αὐτὸν
consubstantial and because it-anoints him and because it-remains on him

καὶ διότι ἐν αὐτῷ). Εἰ οὖν τὸ ἐκπορεύεσθαι τὴν κυριωτάτην
and because in him if then the to-proceed the most-proper
ἐπέχον αἰτίαν, δι᾽ ἣν τὸ Πνεῦμα λέγεται εἶναι τοῦ
holding cause because-of which the Spirit is-called to-be —
Θεοῦ καὶ Κυρίου καὶ τὰ τοιαῦτα, ὅμως οὐ δίδωσιν
of-God and of-Lord and the such(-things) nevertheless not allows
αὐτοῖς ἀπαγγέλλειν τὸ ἐκπορεύεσθαι, πῶς δυνατὸν, ἐφ᾽ ᾧ
them to-announce the to-proceed how (is-it)-possible in which
πλείω τὰ αἴτια θεωρεῖται, δι᾽ ὧν ὑμνολογεῖται Πνεῦμα
more the causes are-contemplated through which is-hymned (the)-Spirit
τοῦ Υἱοῦ καὶ Χριστοῦ, ἐπὶ τούτου ζητεῖν καίτοι μηδὲ
of-the Son and of-Christ in this to-seek although not-even
συναριθμουμένην τοῖς αἰτίοις ἀπαραίτητον τὴν ἐκπόρευσιν;
counted-among the causes inexorable the procession
Σὺ γε ἄρα τὰ ὦτα καὶ τὴν διάνοιαν ἀνατείνων πρὸς 92
you indeed then the ears and the mind stretching toward
ἀσέβειαν, ἐπειδὰν ἀκούσης τὸ Πνεῦμα τοῦ Χριστοῦ ἢ τοῦ
impiety when you-hear the Spirit — of-Christ or of-the
Υἱοῦ, πάντα παραδραμὼν ἐξ ὧν τῆς θεολογίας ἦν
Son all(-things) having-run-past from which of-the theology it-was(-possible)
σοι μὴ διεκπεσεῖν, εἰς ὃ μηδεὶς εἰπεῖν κατηνέχθη,
for-you not to-fall-out into which no-one to-say was-brought-down
πρὸς ἐκεῖνο κατὰ κεφαλὴν τρέχεις. Εἴρηται τὸ Πνεῦμα
toward that down (the)-head you-run it-has-been-said the Spirit
ἐκπορεύεσθαι τοῦ Πατρὸς, εἴρηται καὶ τοῦ Υἱοῦ καὶ τοῦ
to-proceed from-the Father it-has-been-said also of-the Son and —
Θεοῦ, καὶ τὰ ἄλλα, ὧν πολλάκις ὁ λόγος ἀνέπτυξε
of-God and the other(-things) of-which often the discourse unfolded
τὴν διήγησιν· καὶ οὐδὲν τούτων πλὴν τῆς προτέρας φωνῆς
the narration and none of-these except the former word
σημαίνει τὴν ἐκπόρευσιν· εἴρηται τὸ Πνεῦμα τοῦ Υἱοῦ
signifies the procession it-has-been-said the Spirit of-the Son

καὶ Χριστοῦ καὶ τὰ παραπλήσια, οὐδαμοῦ δὲ ὅτι τὸ Πνεῦμα
and of-Christ and the similar(-things) nowhere but that the Spirit
τοῦ Υἱοῦ ἐκπορεύεται. Μηδαμῶς οὖν εἰρημένης τῆς
from-the Son proceeds in-no-way then having-been-said the
ἐκπορεύσεως, πῶς οὐ παντελῶς ἀσύνετόν τε καὶ παράφορον
procession how not utterly senseless both and deranged
εἰς ἐκεῖνο τὰς φωνὰς ἀνάγειν, εἰς ὃ μηδαμῆ μηδαμῶς
to that the words to-lead-up to which nowhere in-no-way
ἐκπεφώνηται; Οὐ γὰρ δὴ καὶ τοῦτο τολμήσουσιν οἱ
it-has-been-pronounced not for indeed also this will-dare the(-ones)
πάντα θρασεῖς εἰπεῖν, ὡς ἔστι ῥήμασιν αὐτοῖς ἐκ τῶν
in-all bold to-say that it-is(-possible) in-words themselves from the
ἱερῶν Λογίων λαβεῖν τὸ Πνεῦμα τοῦ Υἱοῦ ἐκπορεύεσθαι.
holy Oracles to-take the Spirit from-the Son to-proceed
93 Σὺ δέ μοι σκόπει κἀντεῦθεν· τὸ Πνεῦμα λέγεται
you and for-me consider also-from-here the Spirit is-called
τοῦ Χριστοῦ, καὶ ὅπως λέγεται, οὐ χαλεπὸν ἐκ τοῦ
— of-Christ and how it-is-called not hard from —
Ἡσαΐου μαθεῖν, μᾶλλον δὲ καὶ ἐξ αὐτῆς τῆς Δεσποτικῆς
of-Isaiah to-learn rather and also from very the Master's
ἀναγνώσεως καὶ φωνῆς· Πνεῦμα γὰρ ἐπ' ἐμὲ, φησὶν,
reading and voice (the)-Spirit for (is)-upon me he-says
οὗ εἵνεκεν ἔχρισέ με· ὥστε τὸ Πνεῦμα ἄλλον μὲν
which because-of he-anointed me so-that the Spirit in-another indeed
τρόπον λέγεται τοῦ Κυρίου, ἕτερον δὲ τοῦ Υἱοῦ· τὸ
way is-called of-the Lord in-another and of-the Son the(-one)
μὲν γὰρ ὡς ὁμοούσιον· τὸ δὲ εἰ καὶ ὁμοούσιον, ἀλλὰ
indeed for as consubstantial the(-other) but if even consubstantial but
νῦν γε διὰ τὸ χρίσμα λέγεται τοῦ Υἱοῦ· Χριστοῦ γὰρ
now indeed because-of the anointing is-called of-the Son of-Christ for
Πνεῦμα, ὅτι χρίει αὐτόν· Πνεῦμα γὰρ ἐπ' ἐμὲ, αὐτή
(is-the)-Spirit because it-anoints him (the)-Spirit for (is)-upon me itself

φησιν ἡ Ἀλήθεια, οὗ εἵνεκεν ἔχρισέ με. Χρίει τὸ Πνεῦμα
says the Truth which because-of he-anointed me anoints the Spirit
τὸν Χριστόν· ἄνθρωπε, πῶς νοεῖς; καθ' ὃν λόγον
— Christ man how do-you-understand(-it) in which reason
μετέσχε σαρκὸς καὶ αἵματος καὶ γέγονεν ἄνθρωπος, ἢ
he-partook of-flesh and of-blood and became man or
καθ' ὃν ἐξ ἀϊδίου ὑπῆρχε Θεός; Ἀλλὰ τὸ μὲν δεύτερον
in which from eternity he-was God but the indeed second
οὐκ ἂν οἶμαί σε, εἰ καὶ πάντα θρασὺς ἦσθα, θρασυνθῆναι
not — I-think you if even in-all bold you-were to-be-bold
εἰπεῖν, Οὐ γὰρ χρίεται ὡς Θεὸς, ἄπαγε, ὁ Υἱός, Οὐκοῦν
to-say not for is-anointed as God away(-with-it) the Son therefore
καθὸ ἄνθρωπος χρίεται τῷ Πνεύματι ὁ Χριστός· καὶ
inasmuch-as man is-anointed by-the Spirit — Christ and
καθὸ χρίει τὸ Πνεῦμα τὸν Χριστὸν, λέγεται Πνεῦμα
inasmuch-as anoints the Spirit — Christ it-is-called (the)-Spirit
Χριστοῦ. Σὺ δὲ λέγεις· Ἐπειδὴ λέγεται Πνεῦμα Χριστοῦ,
of-Christ you but say since it-is-called (the)-Spirit of-Christ
πάντως καὶ ἐκπορεύεται ἐξ αὐτοῦ. Οὐκοῦν τὸ Πνεῦμα τοῦ
surely also it-proceeds from him then the Spirit —
Χριστοῦ οὐ καθὸ Θεὸς ἐξ αὐτοῦ προελεύσεται, ἀλλὰ
of-Christ not inasmuch-as God from him will-come-forth but
καθὸ ἄνθρωπος, καὶ οὐκ ἀπ' ἀρχῆς καὶ πρὸ αἰώνων
inasmuch-as man and not from (the)-beginning and before ages
καὶ ἅμα τῷ Πατρὶ οὐσιώθη, ἀλλὰ τηνικαῦτα, ἡνίκα
and together-with the Father it-was-given-being but then when
καὶ τὸ ἀνθρώπινον προσελάβετο φύραμα ὁ Υἱός.
also the human he-took lump the Son
Ἐπίστησον τὸν νοῦν καὶ ἀνάνηψον τῆς πλάνης, ἄνθρωπε, 94
set the mind and return-to-sobriety from-the error man
μηδὲ τὴν σαυτοῦ πληγὴν καὶ τὸ τραῦμα πᾶσαν ἐπιδείξῃς
nor the of-yourself blow and the wound all show

θεραπείαν ἐλέγχοντα. Τὸ Πνεῦμα δοξολογεῖται τοῦ Χριστοῦ,
healing refuting the Spirit is-glorified — of-Christ
διότι χρίει αὐτόν· ὁ δὲ σὸς τῆς ἀπωλείας νόμος προστάττει
because it-anoints him the but your of-the destruction law commands
λέγειν, διότι ἐκπορεύεται αὐτοῦ· ἐκπορεύεται δὲ τοῦ Χριστοῦ,
to-say because it-proceeds from-him proceeds and — from-Christ
ὡς ὁ λόγος ἔδειξε διὰ τῆς σῆς δόξης βαδίζων, οὐ καθὸ
as the argument showed through the your opinion walking not inasmuch-as
Θεὸς ὁ Χριστὸς, ἀλλὰ καθὸ τὸ ἡμέτερον προσελάβετο
God — Christ but inasmuch-as the our he-took
φύραμα. Εἰ οὖν καθὸ τοῦ ἡμετέρου μετέσχε φυράματος,
lump if then inasmuch-as of-the our he-partook lump
κατὰ τοῦτο ἐκπορεύεται τὸ Πνεῦμα τοῦ Χριστοῦ,
according-to this proceeds the Spirit — from-Christ
ἐκπορεύεται δὲ πάλιν καὶ τοῦ Υἱοῦ καθὸ Θεὸς (τῆς σῆς
proceeds and again also from-the Son inasmuch-as God of-the your
γὰρ ταῦτα τῆς νομοθεσίας τὰ προστάγματα), ὁμοούσιος
for these(-are) of-the legislation the commands consubstantial
ἂν ἡ ἀνθρωπίνη φύσις τῇ Θεότητι συλλογισθείη, εἴπερ
— the human nature with-the Godhead would-be-concluded if-indeed
τὸ Πνεῦμα ὁμοούσιον τοῦ Υἱοῦ καί γε δὴ τοῦ
the Spirit (is)-consubstantial with-the Son and indeed indeed —
Χριστοῦ· ἐκπορεύεσθαι μὲν γὰρ ποιεῖς αὐτὸ καὶ πρὸ τῆς
from-Christ to-proceed indeed for you-make it both before the
σαρκώσεως καὶ μετὰ τὴν σάρκωσιν, τὸ δὲ ὁμοούσιον οὔπω
incarnation and after the incarnation the but consubstantiality not-yet
περιείλες· Εἰ οὖν ὁμοούσιον μὲν τὸ Πνεῦμα τοῦ Υἱοῦ,
you-removed if then consubstantial indeed the Spirit with-the Son
ὁμοούσιον δὲ καὶ τῇ προσληφθείσῃ φύσει (ἐξ αὐτῆς
consubstantial and also with-the assumed nature from it
γὰρ αὐτὸ κελεύεις ἐκπορεύεσθαι), εἴη ἂν ἀλύτοις λόγοις
for it you-bid to-proceed would-be — by-unloosable reasons

ἀποδείξεων ὁμοούσιος καὶ ἡ ἐν τῷ Χριστῷ θεότης τῇ ἐν
of-demonstrations consubstantial also the in — Christ godhead with-the in
αὐτῷ ἀνθρωπότητι. Ἐῶ δὲ νῦν παριστάνειν, ὡς καὶ κατὰ
him manhood I-forbear and now to-present how also against
τοῦ Πατρὸς τὸ σὸν συνάγει δόγμα διὰ τῆς αὐτῆς τῶν
the Father the your gathers doctrine through the same of-the
λόγων θεωρίας τὸ τῆς σαρκὸς ὁμοούσιον· καὶ τί ἂν εἴη
reasons theory the of-the flesh consubstantiality and what — would-be
τῆς ἀσεβείας ἀθεώτερον ἢ σῆς πλάνης ἀθλιώτερον;
than-the impiety more-godless or than-your error more-wretched
Σὺ δὲ οὔπω βούλει συνιδεῖν, εἰς οἵους σε κρημνοὺς καὶ 95
you but not-yet wish to-perceive into what-sort you cliffs and
βάραθρα ψυχικῆς διαφθορᾶς ἐναπορρίπτει καὶ κατορύττει
pits of-soul's corruption throws and buries
τὸ μὴ βούλεσθαί σε Χριστῷ μηδὲ τοῖς αὐτοῦ μαθηταῖς
the not to-wish you Christ nor the his disciples
πείθεσθαι, μηδὲ ταῖς οἰκουμενικαῖς ἕπεσθαι συνόδοις, μηδὲ
to-obey nor the ecumenical to-follow synods nor
πρὸς τὰς λογικὰς ἐφόδους καὶ αὐτὰς διὰ τῶν ἱερῶν
to the rational approaches and these through the holy
προϊούσας Λογίων μηδαμῶς τὸν νοῦν ἐπιστρέφειν· ἀλλὰ
proceeding Oracles in-no-way the mind to-turn but
κατηγορεῖς μὲν τοῦ κοινοῦ Δεσπότου, καταψεύδῃ δὲ τοῦ
you-accuse indeed the common Master you-lie-against and the
γενναίου Παύλου, κατεξανίστασαι δὲ τῶν οἰκουμενικῶν
noble Paul you-rise-up and against-the ecumenical
καὶ ἁγίων συνόδων, διασύρεις δὲ Πατέρας καὶ τοὺς σοὺς
and holy synods you-disparage and Fathers and the your
ἀρχιερεῖς καὶ Πατέρας ὡς ἀληθῶς Πατέρων τῆς διανοίας
high-priests and Fathers as truly of-Fathers from-the mind
ἐξοστρακίζων ἐς κόρακας ἀποπέμπεις καὶ πρὸς τὰς λογικὰς
ostracizing to (the)-crows you-send-away and to the rational

κωφεύεις θεωρίας· καὶ πάντα σοι κατεπόθη τὰ σωτήρια
you-are-deaf contemplations and all(-things) for-you were-swallowed the saving(-things)
εἰς τὸ τῆς ἐπισφαλοῦς προλήψεως πάθος. Ἀλλ' ἀνθ'
into the of-the hazardous preconception passion but instead-of
ἡμῶν σοι Δαβὶδ ὁ μελῳδὸς καὶ θεοπάτωρ ἐμβοήσεται·
us to-you David the psalmist and ancestor-of-god will-cry
Σύνετε δὴ, ἄφρονες ἐν τῷ λαῷ, καὶ μωροὶ ποτὲ,
understand indeed senseless(-ones) among the people and fools at-last
φρονήσατε· μήποτε ἁρπάσῃ ὁ κοινὸς τοῦ γένους ἐχθρὸς
be-wise lest snatch the common of-the race enemy
τοσαύταις ἡμᾶς περιβάλλων πάγαις ὡς λέων ἄγριος καὶ
with-so-many us surrounding snares as (a)-lion wild and
ὠρυόμενος τὰς ψυχὰς ὑμῶν καὶ οὐ μὴ ᾖ ὁ ῥυόμενος.
roaring the souls your and not not be the(-one) delivering
96 Τὰς μὲν οὖν ὑποτυπώσεις ταύτας, ὥσπερ ᾔτησας, ἔχεις,
the indeed then outlines these as you-asked you-have
ἀνδρῶν ἐμοὶ σεβασμιώτατε καὶ φιλομαθέστατε. Εἰ δέ ποτε
of-men to-me most-venerable and most-learning-loving if but ever
Κύριος ἡμῖν τὴν αἰχμαλωσίαν ἐπιστρέψει τῶν βιβλίων καὶ
(the)-Lord for-us the captivity shall-turn of-the books and
τῶν ὑπογραφέων ἡμῶν, τάχα ἂν ἕξεις τοῦ παναγίου
of-the secretaries our perhaps — you-will-have the all-holy
Πνεύματος ἡμῖν ἐμπνέοντός τε καὶ ἐπινεύοντος καὶ τὰς
Spirit to-us inspiring both and assenting also the
χρήσεις, ἃς οἱ νέοι προκομίζουσι πνευματομάχοι, μᾶλλον
citations which the new bring-forward Spirit-fighters rather
δὲ οἱ καθ' ὅλης ἐκμανέντες τῆς ὑπεραγάθου καὶ
and the(-ones) against whole having-raged the supremely-good and
τρισυποστάτου Θεότητος (οὐδὲν γὰρ αὐτοῖς τῶν ἐν
three-hypostased Godhead nothing for by-them of-the(-things) in
αὐτῇ παραλέλειπται, ὃ μὴ ταῖς οἰκείαις ἀπονοίαις
it has-been-left which not with-the own madnesses

καθυβρίζουσι)· καὶ δὴ καὶ τοὺς ἐπαγομένους αὐτοῖς ἐξ ὧν
they-outrage and indeed also the brought-against them from what
αὐτοὶ προάγουσι χρήσεων ἐλέγχους, ἀλλὰ καὶ τὴν περὶ
they-themselves bring-forward citations refutations but also the about
ταῦτα κακουργίαν αὐτῶν καὶ μηχανουργίαν· καὶ μὴν καὶ τῶν
these villainy their and machination and indeed also of-the
μακαρίων καὶ θεοσόφων Πατέρων ἡμῶν τὰς ἀπαραγράπτους
blessed and God-wise Fathers our the indisputable
μαρτυρίας, δι᾽ ὧν αὐτῶν καταισχύνεται καὶ πάσης
testimonies through which their is-shamed and from-all
εὐσεβείας ἀπελαύνεται τῆς ἀποστασίας τὸ φρόνημα.
piety is-driven-away of-the apostasy the mind