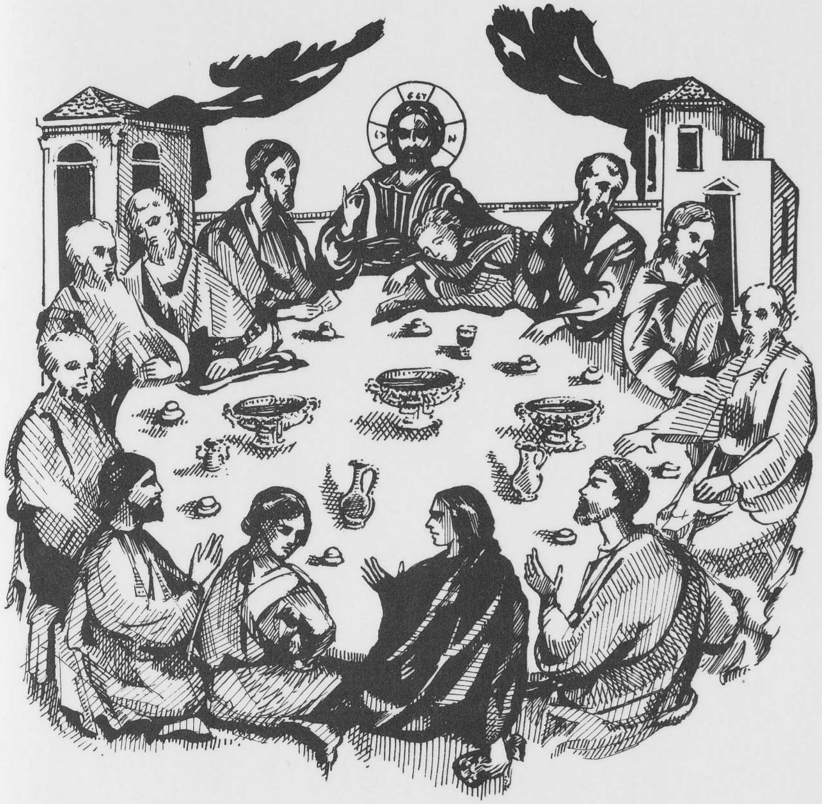
ST GERMANUS
of Constantinople



ON THE DIVINE LITURGY

ST GERMANUS OF CONSTANTINOPLE ON THE DIVINE LITURGY

The Greek Text
with
TRANSLATION, INTRODUCTION
AND COMMENTARY
by

PAUL MEYENDORFF

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ΙΣΤΟΡΙΑ ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΚΑΙ ΜΥΣΤΙΚΗ ΘΕΩΡΙΑ

ΓΕΡΜΑΝΟΥ
Ἀρχιεπισκόπου Κωνσταντινουπόλεως

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ECCLESIASTICAL HISTORY AND MYSTICAL CONTEMPLATION

BY GERMANUS
Archbishop of Constantinople

ΙΣΤΟΡΙΑ ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΚΑΙ ΜΥΣΤΙΚΗ ΘΕΩΡΙΑ

ΓΕΡΜΑΝΟΥ

Ἀρχιεπισκόπου Κωνσταντινουπόλεως

1. Ἐκκλησία ἐστὶ ναὸς Θεοῦ, τέμενος ἅγιον, οἶκος προσευχῆς, συνάθροισις λαοῦ, σῶμα Χριστοῦ· ὄνομα αὐτῆς νύμφη Χριστοῦ· τῷ ὕδατι τοῦ βαπτίσματος αὐτοῦ καθαρθεῖσα, καὶ τῷ αἵματι ραντισθεῖσα τῷ αὐτοῦ καὶ νυμφικῶς ἐστολισμένη, καὶ τῷ τοῦ ἁγίου Πνεύματος μύρῳ σφραγιζομένη κατὰ τὸν προφητικὸν λόγον· «μύρον ἐκκενωθὲν ὄνομά σοι» καὶ «εἰς ὀσμὴν μύρου σου δραμοῦμεν», ὅτι «ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν Ἀαρών».

Ἐκκλησία ἐστὶν ἐπίγειος οὐρανός, ἐν ῷ* ὁ ἐπουράνιος Θεὸς ἐνοικεῖ καὶ ἐμπεριπατεῖ, ἀντιτυποῦσα τὴν σταύρωσιν καὶ τὴν ταφὴν καὶ τὴν ἀνάστασιν Χριστοῦ· δεδοξασμένη ὑπὲρ τὴν σκηνὴν τοῦ μαρτυρίου Μωσέως, ἐν ῇ τὸ ἱλαστήριον καὶ τὰ Ἅγια τῶν Ἁγίων· ἐν πατριάρχαις προτυπωθεῖσα, ἐν προφήταις προκηρυχθεῖσα, ἐν ἀποστόλοις θεμελιωθεῖσα, ἱεράρχαις κατακοσμηθεῖσα καὶ ἐν μάρτυσι τελειωθεῖσα.

2. Τὸ σήμαντρον αἰνίττεται τὰς τῶν Ἀγγέλων σάλπιγ-

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*Because of printing difficulties it was not possible to include the iota subscript with certain words, chiefly personal pronouns, which begin with vowels. We apologize to our readers.

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1. The church is the temple of God, a holy place, a house of prayer, the assembly of the people, the body of Christ. It is called the bride of Christ. It is cleansed by the water of His baptism, sprinkled by His blood, clothed in bridal garments, and sealed with the ointment of the Holy Spirit, according to the prophetic saying: "Your name is oil poured out" (Cant 1:3), and "We run after the fragrance of your myrrh" (Cant 1:4), which is[1] "Like the precious oil, running down upon the beard, the beard of Aaron" (Ps 132:2 LXX).

The church is an earthly heaven in which the super-celestial God dwells and walks about. It represents the crucifixion, burial, and resurrection of Christ: it is glorified more than the tabernacle of the witness of Moses, in which are the mercy-seat and the Holy of Holies. It is prefigured in the patriarchs, foretold by the prophets, founded in the apostles, adorned by the hierarchs, and fulfilled in the martyrs.

2. The simandron[2] represents the trumpets of the

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[1]The Greek text here is read as ὅ τι rather than ὅτι.

[2]σήμαντρον—a long, wooden sounding-board, which is struck to call the faithful to prayer. It is still used in many Greek monasteries.

γας· διεγείρει δὲ καὶ τοὺς ἀγωνιστὰς πρὸς τὸν τῶν ἀοράτων ἐχθρῶν πόλεμον.

3. Κόγχη ἐστὶ κατὰ τὸ ἐν Βηθλεὲμ σπήλαιον, ὅπου ἐγεννήθη ὁ Χριστός· καὶ κατὰ τὸ σπήλαιον ὅπου ἐτάφη, καθὼς φησιν ὁ εὐαγγελιστὴς Μᾶρκος ὅτι «ἦν σπήλαιον λελατομημένον ἐκ πέτρας, ἐκεῖ καὶ ἔθηκαν τὸν Ἰησοῦν»

4. Ἡ ἁγία τράπεζά ἐστιν ἀντὶ τοῦ τόπου ἔνθα ἐτέθη ἐν τῇ ταφῇ ὁ Χριστός· ἐν ᾗ πρόκειται ὁ ἀληθινὸς καὶ οὐράνιος Ἄρτος, ἡ μυστικὴ καὶ ἀναίμακτος θυσία, ζωοθυτούμενος τὴν σάρκα αὐτοῦ καὶ τὸ αἷμα εἰς βρῶσιν ζωῆς αἰωνίου, προέθηκε τοῖς πιστοῖς.

Ἔστι δὲ καὶ θρόνος Θεοῦ ἐν ᾧ ὁ ἐπὶ τῶν χερουβὶμ ἐποχούμενος Θεὸς σωματωθεὶς ἀνεπαύσατο· καθ' ἣν τράπεζαν καὶ ἐν τῷ μυστικῷ αὐτοῦ δείπνῳ, μέσον τῶν αὐτοῦ μαθητῶν καθίσας, καὶ λαβὼν ἄρτον καὶ οἶνον εἶπε τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις· «λάβετε φάγετε, καὶ πίετε ἐξ αὐτοῦ· τοῦτό ἐστι τὸ σῶμά μου καὶ τὸ αἷμά μου». Προετυπώθη δὲ καὶ ἐν τῇ νομικῇ τραπέζῃ ἔνθα ἦν τὸ μάννα, ὅ ἐστι ὁ Χριστός, ἐξ οὐρανοῦ καταβάς.

5. Τὸ κιβώριόν ἐστι ἀντὶ τοῦ τόπου ἔνθα ἐσταυρώθη ὁ Χριστός· ἐγγὺς γὰρ ἦν ὁ τόπος καὶ ὑπόβαθρος ἔνθα ἐτάφη· ἀλλὰ διὰ τὸ ἐν συντομίᾳ ἐκφέρεσθαι τὴν σταύρωσιν, τὴν ταφὴν καὶ τὴν ἀνάστασιν τοῦ Χριστοῦ ἐν τῇ Ἐκκλησίᾳ τέτακται.

Ἔστι δὲ καὶ κατὰ τὴν κιβωτὸν τῆς διαθήκης Κυρίου, ἐν ᾗ λέγεται Ἅγια Ἁγίων καὶ ἁγίασμα αὐτοῦ· ἐν ᾗ προσέταξεν ὁ Θεὸς γενέσθαι δύο χερουβὶμ ἑκατέρωθεν τορευτά· τὸ γὰρ ΚΙΒ ἐστὶ κιβωτός, τὸ δὲ ΟΥΡΙΝ φωτισμὸς Θεοῦ, ἢ φῶς Θεοῦ.

angels and calls the contestants to battle against the invisible enemies.

3. The apse corresponds to the cave in Bethlehem where Christ was born, as well as the cave in which he was buried, as the evangelist Mark says: "There was a cave hewn out of rock; there they placed Jesus" (cf Mk 15:46).[3]

4. The holy table corresponds to the spot in the tomb where Christ was placed. On it lies the true and heavenly bread, the mystical and unbloody sacrifice. Christ sacrifices His flesh and blood and offers it to the faithful as food for eternal life.

The holy table is also the throne of God, on which, borne by the Cherubim, He rested in the body. At that table, at His mystical supper, Christ sat among His disciples and, taking bread and wine, said to His disciples and apostles: "Take, eat, and drink of it: this is my body and my blood" (cf Mt 26:26-28). This table was prefigured by the table of the Old Law upon which the manna, which was Christ, descended from heaven.

5. The ciborium[4] represents here the place where Christ was crucified; for the place where He was buried was nearby and raised on a base. It is placed in the church in order to represent concisely the crucifixion, burial, and resurrection of Christ.

It similarly corresponds to the ark of the covenant of the Lord in which, it is written, is His Holy of Holies and His holy place. Next to it God commanded that two wrought Cherubim be placed on either side (cf Ex 25:18) —for *KIB* is the ark, and *OURIN* is the effulgence, or the light, of God.

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[3] The phrasing of the Greek text is in fact closer to Jn 19:41-42.
[4] κιβώριον—a large canopy over the altar table, consisting of four columns and a roof. At Hagia Sophia, it was made of silver.

6. Θυσιαστήριόν ἐστι κατὰ τὸ ἅγιον μνῆμα τοῦ Χριστοῦ· ἐν ᾧ θυσίαν ἑαυτὸν προσήγαγε τῷ Θεῷ καὶ Πατρὶ διὰ τῆς προσφορᾶς τοῦ σώματος αὐτοῦ, ὡς ἀμνὸς θυόμενος, καὶ ὡς ἀρχιερεὺς καὶ υἱὸς ἀνθρώπου προσφέρων καὶ προσφερόμενος εἰς μυστικὴν καὶ ἀναίμακτον θυσίαν καὶ λογικὴν λατρείαν τοῖς πιστοῖς ἱεροθυτούμενος, δι᾽ ἧς μέτοχοι γεγόναμεν ζωῆς αἰωνίου καὶ ἀθανάτου. Ὅνπερ ἀμνὸν προετύπωσεν ἐν Αἰγύπτῳ Μωσῆς πρὸς ἑσπέραν, καὶ τῷ αἵματι αὐτοῦ τὸν ὀλοθρευτὴν ἀπέστρεψε, τοῦ μὴ θανατῶσαι τὸν λαόν. Τὸ γὰρ πρὸς ἑσπέραν σημαίνει ὅτι πρὸς ἑσπέραν ἐσφαγιάσθη ὁ ἀληθινὸς ἀμνὸς καὶ τοῦ κόσμου αἴρων τὴν ἁμαρτίαν ἐν τῷ σταυρῷ αὐτοῦ· καὶ γὰρ τὸ «Πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός».

Θυσιαστήριόν ἐστι καὶ λέγεται κατὰ τὸ ἐπουράνιον καὶ νοερὸν θυσιαστήριον ἐν ὧπερ ἀντιτυποῦσι τὰς νοερὰς καὶ λειτουργικὰς καὶ ἱεραρχικὰς δυνάμεις τῶν ἀΰλων καὶ ἄνω δυνάμεων· καὶ οἱ ἐπίγειοι καὶ ἔνυλοι ἱερεῖς παρεστῶτες καὶ λατρεύοντες τῷ Κυρίῳ διαπαντός, ὥστε καὶ τοιούτους δεῖ εἶναι ὡς πῦρ φλέγον. Καὶ γὰρ τὴν τῶν ἐπουρανίων ἀκολουθίαν καὶ τὴν τῶν ἐπιγείων διέταξεν ὁ Υἱὸς τοῦ Θεοῦ καὶ κριτὴς τῶν ἁπάντων ἐνομοθέτησε.

7. Βῆμά ἐστιν ὑπόβαθρος τόπος καὶ θρόνος ἐν ὧπερ ὁ παμβασιλεὺς Χριστὸς προκάθηται μετὰ τῶν αὐτοῦ ἀποστόλων, ὡς πρὸς αὐτοὺς λέγει ὅτι «καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ»· ὑποδεικνύων δὲ τὴν δευτέραν παρουσίαν καθ᾽ ἣν ἔλθῃ καθιὼν ἐπὶ θρόνου ἐνδόξου εἰς τὸ κρῖναι τὸν κόσμον, ὡς λέγει ὁ προφήτης ὅτι «ἐκάθισαν θρόνοι εἰς κρίσιν ἐπὶ οἶκον Δαβίδ».

6. The altar corresponds to the holy tomb of Christ. On it Christ brought Himself as a sacrifice to [His] God and Father through the offering of His body as a sacrificial lamb, and as highpriest and Son of Man, offering and being offered as a mystical bloodless sacrifice, and appointing for the faithful reasonable worship, through which we have become sharers in eternal and immortal life. This lamb Moses prefigured in Egypt "towards evening" when its blood turned back the destroyer so that he would not kill the people (cf Ex 12:7-13). The expression "towards evening" signifies that towards evening the true lamb is sacrificed, the One who takes away the sin of the world on his cross, "For Christ, our Pascha, has been sacrificed for us" (cf I Cor 5:7).

The altar is and is called the heavenly and spiritual altar, where the earthly and material priests who always assist and serve the Lord represent the spiritual, serving, and hierarchical powers of the immaterial and celestial Powers, for they also must be as a burning fire. For the Son of God and Judge of all ordained the laws and established the services of both the heavenly and the earthly (powers).[5]

7. The bema[6] is a concave place, a throne on which Christ, the king of all, presides with His apostles, as He says to them: "You shall sit on thrones judging the twelve tribes of Israel" (Mt 19:28). It points to the second coming, when He will come sitting on the throne of glory to judge the world, as the prophet says: "Thrones were set for judgment over the house of David" (Ps 121:5).

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[5]Here, the variant reading of Brightman—διάταξιν—is preferred to διέταξεν.

[6]βῆμα—the term refers generally to the whole sanctuary area, and specifically to the elevated area containing the throne. Cf Lampe, *Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961) 295-6.

8. Κοσμήτης ἐστὶ κατὰ τὸ νομικὸν καὶ ἅγιον κόσμιον ἐμφαίνων τὸ τοῦ σταυρωθέντος Χριστοῦ τοῦ Θεοῦ ἐκσφράγισμα διὰ σταυροῦ κοσμούμενον.

9. Κάγκελλά εἰσι τὸν τῆς προσευχῆς τόπον δηλοῦντα, ἐν ᾧ σημαίνει τὴν μὲν ἔξωθεν τοῦ λαοῦ εἴσοδον· τὴν δὲ ἔσωθεν τὰ Ἅγια τῶν Ἁγίων ὑπάρχουσαν καὶ μόνοις τοῖς ἱεροῖς οὖσαν ἐπίβατον. Ἔστι δὲ ὡς ἀληθῶς εἰς ἅγιον μνῆμα κάγκελλα χαλκᾶ διὰ τὸ μηδένα εἰσιέναι ἐν αὐτῷ ἁπλῶς ὡς ἔτυχε.

10. Ὁ ἄμβων ἐστὶν ἐμφαίνων τὸ σχῆμα τοῦ λίθου τοῦ ἁγίου μνήματος [ὃν ὁ ἄγγελος ἀποκυλίσας ἐκ τῆς θύρας ἐκάθητο ἐπάνω αὐτοῦ πλησίον τῆς θύρας τοῦ μνήματος] ἀναβοῶν τὴν ἀνάστασιν τοῦ Κυρίου ταῖς μυροφόροις. Ἔστι δὲ καὶ κατὰ τὸν προφήτην τὸν λέγοντα· [«ἐπ' ὄρους πεδινοῦ ἄρατε σημεῖον»], ἀνάβηθι ὁ εὐαγγελιζόμενος καὶ «ὕψωσον φωνήν»· ὄρος γάρ ἐστιν (ὁ ἄμβων) εἰς τόπον πεδινὸν καὶ ὁμαλὸν κείμενος.

11. Τὸ κατὰ ἀνατολὰς εὔχεσθαι παραδεδομένον ἐστίν, ὡς καὶ τὰ λοιπὰ τῶν ἁγίων ἀποστόλων· ἐστὶν οὕτως διὰ τὸν ἥλιον τὸν νοητὸν τῆς δικαιοσύνης Χριστὸν τὸν Θεὸν ἡμῶν ἐπὶ γῆς φανῆναι ἐπὶ τοῖς μέρεσι τῆς ἀνατολῆς τοῦ αἰσθητοῦ ἡλίου, κατὰ τὸν προφήτην τὸν λέγοντα· «ἀνατολὴ ὄνομα αὐτῷ», καὶ πάλιν· «προσκυνήσατε τῷ Κυρίῳ πᾶσα ἡ γῆ, τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς», καί· «προσκυνήσωμεν εἰς τόπον οὗ ἔστησαν οἱ πόδες αὐτοῦ», καὶ πάλιν· «στήσονται οἱ πόδες τοῦ Κυρίου ἐπὶ τὸ ὄρος τῶν ἐλαιῶν κατὰ ἀνατολήν». Ταῦτα φασὶν οἱ προφῆται, καὶ διὰ τὸ παραδοκεῖν ἡμᾶς πάλιν τὸν ἐν ἐδὲμ παράδεισον τὸν κατὰ

8. The entablature[7] is the legal and holy decoration, representing a depiction of the crucified Christ by means of a decorated cross.

9. The chancel barriers indicate the place of prayer: the outside is for the people, and the inside, the Holy of Holies, is accessible only to the priests. The barriers, made of bronze, are like those around the Holy Sepulchre,[8] so that no one might enter there by accident.

10. The ambo[9] manifests the shape of the stone at the Holy Sepulchre [on which the angel sat after he rolled it away from the doors of the tomb,] proclaiming the resurrection of the Lord to the myrrhbearing women (cf Mt 28:2-7). This is according to the words of the prophet, ["On a bare hill raise a signal" (Is 13:2)] "Climb, O herald of good tidings, lift up your voice with strength" (Is 40:9). For the ambo is a mountain situated in a flat and level place.

11. Praying toward the East is handed down by the holy apostles, as is everything else. This is because the comprehensible sun of righteousness, Christ our God, appeared on earth in those regions of the East where the perceptible sun rises, as the prophet says: "Orient is his name" (Zech 6:12); and "Bow before the Lord, all the earth, who ascended to the heaven of heavens in the East" (cf Ps 67:34); and "Let us prostrate ourselves in the place where His feet stood" (cf Ps 67:34); and again, "The feet of the Lord shall stand upon the Mount of Olives in the East" (Zech 14:4). The prophets also speak

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[7]κοσμήτης—the entablature is the decoration on the chancel barriers.

[8]In Jerusalem, built by Constantine.

[9]ἄμβων—a large, oval platform, supported by eight columns, located near the center of the nave. Litanies and readings were proclaimed from it.

ἀνατολὴν ἀπολαμβάνειν· καὶ ὡς οὖν ἐσχομένους τὴν ἀνατο-
λὴν τῆς φωτοφανείας τῆς δευτέρας τοῦ Χριστοῦ καὶ τοῦ
Θεοῦ ἡμῶν παρουσίας.

12. Τὸ μὴ κλίνειν τὸ γόνυ ἐν τῇ ἀναστασίμῳ ἡμέρᾳ
σημαίνει τὴν τῆς καταπτώσεως ἡμῶν ἀνόρθωσιν τὴν γενο-
μένην διὰ τῆς τριημέρου τοῦ Χριστοῦ ἀναστάσεως.

13. Τὸ δὲ μέχρι τῆς πεντηκοστῆς μὴ κλίνειν τὸ γόνυ
ἐστὶ τὰς ἑπτὰ ἡμέρας μετὰ τὸ ἅγιον πάσχα ἑπταπλατουμέ-
νας κρατεῖν· τὸ ἑπτάσιν ἑπτὰ τεσσαράκοντα ἐννέα, καὶ ἡ
κυριακὴ πεντήκοντα.

Ὁ ἐν τῇ κεφαλῇ τοῦ ἱερέως διπλοῦς στέφανος
ἐκ τῆς τῶν τριχῶν σημειώσεως εἰκονίζει τὴν τοῦ κο-
ρυφαίου ἀποστόλου Πέτρου κάραν τιμίαν, ἥνπερ ἐν
τῷ τοῦ Κυρίου διδασκαλικῷ κηρύγματι ἀποσταλεὶς
καὶ ἀποκαρθεὶς ὑπὸ τῶν ἀπειθούντων τῷ λόγῳ, ὡς
ἐμπαιζόμενος ὑπ᾽ αὐτῶν. Ταύτην ὁ διδάσκαλος Χρι-
στὸς εὐλόγησε καὶ ἐποίησε τὴν ἀτιμίαν τιμήν, καὶ
τὴν χλεύην εἰς δόξαν, καὶ «ἔθηκεν ἐπὶ τὴν κεφαλὴν
αὐτοῦ στέφανον οὐκ ἐκ λίθων τιμίων», ἀλλὰ τῷ λίθῳ
καὶ τῇ πέτρᾳ τῆς πίστεως αὐτοῦ ἐκλάμπουσαν ὑπὲρ
χρυσίον καὶ τοπάζιον καὶ λίθους τιμίους. Κορυφὴ γὰρ
καὶ καλλόπισμα καὶ στέφανος τοῦ δωδεκαλίθου, οἵτι-
νές εἰσιν ἀπόστολοι, Πέτρος ὁ παναγιώτατος ὑπάρ-
χει ἱεράρχης Χριστοῦ.

14. Ἡ στολὴ τοῦ ἱερέως ὑπάρχει κατὰ τὸν ποδήριν
Ἀαρὼν τὸ μέχρι τῶν ποδῶν ἔνδυμα διῆκον· ὅτι δέ ἐστι πυ-
ροειδὴς κατὰ τὸν προφήτην τὸν λέγοντα· «ὁ ποιῶν τοὺς ἀγ-
γέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς
φλόγα» καὶ πάλιν· «τίς οὕτως ὁ παραγενόμενος ἐξ Ἐδώμ»;
Ἐδὼμ δὲ ἑρμηνεύεται, γήινος, ἐκλεκτός, κόκκινος· εἶτα ἐπά-
γει· «ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσώρ· διὰ τί σου ἐρυθρὰ
τὰ ἱμάτια καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ;» ἐμ-

thus because of our fervent hope of receiving again the paradise in Eden, as well as the dawn of the brightness of the second coming of Christ our God, from the East.

12. We do not kneel on Sunday as a sign that our fall has been corrected through the resurrection of Christ on the third day.

13. We do not kneel until Pentecost because we observe the seven days after Easter seven-fold; seven times seven is forty-nine, and Sunday makes fifty.

The double crown inscribed on the head of the priest through tonsure represents the precious head of the chief-apostle Peter. When he was sent out in the teaching and preaching of the Lord, his head was shaved by those who did not believe his word, as if in mockery. The Teacher Christ blessed this head, changed dishonor into honor, ridicule into praise. He placed on it a crown made not of precious stones, but one which shines more than gold, topaz, or precious stone–with the stone and rock of faith. Peter, the most-holy, the summit, beauty, and crown of the twelve stones, which are the apostles, is the hierarch of Christ.

14. The priestly stole is the robe of Aaron, which served to cover him down to his feet. It was fiery in appearance, as the prophet says: "Who makes the winds your messengers and flames of fire your servants" (Ps 103:4); and again, "Who is this coming from Edom"–for Edom means earthly, chosen, and crimson–and then the prophet adds: "In crimsoned garments from Bozrah?" (Is 63:1a). "Why is your clothing all red, like the garments of one who treads grapes in the vat?" (Is 63:2). By this the

φαίνει δὲ τὴν βαφεῖσαν τοῦ Χριστοῦ στολὴν τῆς σαρκὸς αἵ-
ματι τῷ ἀχράντῳ ἐν τῷ σταυρῷ αὐτοῦ. Ὅτι δὲ πάλιν· κοκ-
κίνην χλαμύδα ἐφόρεσεν ἐν τῷ πάθει αὐτοῦ ὁ Χριστός, ἐμ-
φαίνει τοὺς ἀρχιερεῖς ποίου ἀρχιερέως εἰσὶν ὑπασπισταί.

15. Τὸ δὲ ἀπεζωσμένους τοὺς ἱερεῖς περιπατεῖν ἐν
φελωνίοις, δείκνυσι ὅτι καὶ ὁ Χριστὸς ἐν τῷ σταυρῷ ἀπερ-
χόμενος οὕτως ἦν βαστάζων τὸν σταυρὸν αὐτοῦ.

16. Ἐν ταῖς ἄνω λαμπρότησι τῶν οὐρανίων λειτουργῶν
καὶ ἱεραρχιῶν, εἰσὶ πρεσβύτεροι εἰκοσιτέσσαρες καὶ διάκονοι
ἑπτά· οἱ πρεσβύτεροι κατὰ μίμησιν τῶν σεραφικῶν δυνάμεών
εἰσιν ταῖς μὲν στολαῖς δίκην πτερύγων κατακεκαλυμμένοι·
ταῖς δὲ δυσὶν εἴτ᾽ οὖν πτέρυξι τῶν χειλέων τὸν ὕμνον βο-
ῶντες καὶ κατέχοντες τὸν θεῖον καὶ νοητὸν ἄνθρακα Χρι-
στόν, ἐν τῷ θυσιαστηρίῳ λαβίδι τῆς χειρὸς φέροντες· οἱ δὲ
διάκονοι εἰς τύπον τῶν ἀγγελικῶν δυνάμεων ταῖς λεπταῖς τῶν
λινῶν ὠραρίων πτέρυξιν ὡς λειτουργικὰ πνεύματα, εἰς δια-
κονίαν ἀποστελλόμενα περιττῶς ἔχουσιν.

17. Τὰ λωρία τοῦ στιχαρίου εἰσὶ τὰ [ἐν τῇ χειρὶ ἐμ-
φαίνοντα δεσμὰ τοῦ Χριστοῦ· δείσαντες γὰρ αὐτόν φησιν,
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα καὶ τὸν Πιλᾶτον. Τὰ
δὲ] εἰς τὰ πλάγια [τοῦ στιχαρίου λωρία εἰσὶ] κατὰ τὸ αἷμα
τὸ ῥεῦσαν ἐκ τῆς πλευρᾶς τοῦ Χριστοῦ.

18. Τὸ Ἐπιτραχήλιόν ἐστι τὸ φακιόλιον μεθ᾽ οὗ ἐπε-
φέρετο ὑπὸ τοῦ ἀρχιερέως δεδεμένος καὶ συρόμενος ἐπὶ τὸ
πρόσθεν ἐκ τοῦ τραχήλου ὁ Χριστὸς ἐν τῷ πάθει αὐτοῦ
ἀπερχόμενος.

19. Τὸ Ὠμοφόριόν ἐστι κατὰ τὴν στολὴν τοῦ Ἀαρών,
ὅπερ ἐφόρουν καὶ οἱ ἐν νόμῳ ἀρχιερεῖς σουδαρίοις μακροῖς,
τὸ δ᾽ εὐώνυμον ὦμον περιτιθέντες. [Τὸ τοῦ ἐπισκόπου ὠμο-
φόριον ἐξ ἐρίου ὂν καὶ οὐ λινοῦ, τὴν τοῦ προβάτου δορὰν ση-
μαίνει ὅπερ πλανηθὲν ὁ Κύριος εὑρὼν ἐπὶ τὸν ἴδιον ὦμον
ἀνέλαβεν].

prophet indicates the stole of the flesh of Christ dyed by His undefiled blood on the cross. Or, again, since Christ wore a crimson cloak at His passion, it indicates that the high priests are servants of such a High Priest.

15. The fact that priests walk about in unbelted phelonia points out that even Christ thus went to the crucifixion carrying His cross.

16. In the celestial brightness of the heavenly ministers and priests, there are twenty-four presbyters and seven deacons. The presbyters resemble the seraphic powers, covered, as if by wings, with stoles. With two wings, that is, their lips, they proclaim hymns; and they hold the divine and spiritual burning coal, Christ, on the altar with the tongs of their hands. The deacons, images of the angelic powers, go around with the thin wings of linen oraria as ministering spirits sent out for service.

17. The embroidery on the arms of their robe shows the bonds of Christ: it is said that they bound Him and led Him to Caiaphas, the high priest, and to Pilate. The embroidery on the sides of their robe shows the blood which flowed for the side of Christ.

18. The epitrachilion is the cloth which was put on Christ at the hands of the high priest, and which was on His neck as He was bound and dragged to His passion.

19. The omophorion is like the stole of Aaron, which the priests of the (Old) Law wore, placing long cloths on their left shoulders. [The omophorion of the bishop is made of wool and not linen, for it represents the lost sheep which the Lord found and put upon His own shoulder.][10]

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[10] This sentence is an extract from Letter I, 136, of Isidore of Pelusium.

Τὸ μοναχικὸν σχῆμά ἐστι κατὰ τὴν μίμησιν τοῦ ἐρημοπολίτου καὶ βαπτιστοῦ Ἰωάννου ὅτι «ἦν τὸ ἔνδυμα αὐτοῦ ἐκ τριχῶν καμήλου καὶ ζώνη δερματίνη περὶ τὴν ὀσφὺν αὐτοῦ». Ἔπειτα καὶ διὰ τὸ πενθικὸν καὶ σκυθρωπὸν καὶ κατηφὲς καὶ ἐπίπονον καὶ πρᾷον καὶ ταπεινὸν ἦθος τῶν τὸν μονήρη βίον ἐπανῃρημένων· πάντες γὰρ οἱ πενθοῦντες μέλανα περιβέβληνται καραδοκοῦντες ἀπολήψεσθαι τὴν λευκὴν καὶ θείαν στολὴν τῆς δόξης τε καὶ παρακλήσεως τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Τὸ δὲ κείρεσθαι τὴν κάραν ὁλοτελῶς κατὰ τὴν μίμησιν τοῦ ἁγίου ἀποστόλου Ἰακώβου· τοῦ ἀδελφοθέου καὶ Παύλου τοῦ ἀποστόλου καὶ τῶν λοιπῶν.

Τὰ δὲ Ἀναβόλαιά εἰσι κατὰ τὰ ἀναβόλαια ἅπερ ἐφόρουν ἱμάτια οἱ θεῖοι ἀπόστολοι.

Τὰ Κουκούλλια κατὰ τὸν λέγοντα ἀπόστολον ὅτι «ἐσταύρωταί μοι ὁ κόσμος κἀγὼ τῷ κόσμῳ»· δι᾽ ὃ καὶ πορφυροῖς καὶ λευκοῖς λωρίοις καὶ σταυρίοις κεκόσμηται διὰ τὸ ῥυὲν ἐκ τῆς πλευρᾶς τοῦ Κυρίου αἷμα καὶ ὕδωρ ὁμοῦ, ἐμφαίνοντα διὰ τῆς τοῦ μαντίου ἀπολελυμένης ἁπλώσεως τὴν πτερωτικὴν τῆς τῶν ἀγγέλων μιμήσεως· καθ᾽ ὅτι ἀγγελικὸν σχῆμα λέγεται.

Ὁ . . . Ἀνάλαβος . . . δηλοῖ . . . τὸν ἀναλαβόντα τὸν σταυρόν, καὶ τῇ πίστει κεκοσμημένον ἐνισχύεσθαι περιφέροντα «τὸν θυρεὸν τῆς πίστεως ἐν ᾧ δυνήσεται πάντα τὰ βέλη τὰ πεπυρωμένα τοῦ πονηροῦ σβέσαι, καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθαι καὶ τὴν μάχαιραν τοῦ Πνεύματος ὅ ἐστι ῥῆμα Θεοῦ».

Τὸ δὲ ζώννυσθαι τὴν νέκρωσιν τοῦ σώματος δηλοῖ τοῦ τὴν σωφροσύνην περιφέροντος, περιεζῶσθαι τὴν ὀσφὺν αὐτοῦ δύναμιν ἀληθείας.

The monastic schema is in imitation of the desert-dweller and Baptist John, whose cloak was of camel hair and the girdle about whose loins was of leather. This is also because of the grave, severe, sorrowful, suffering, humble, and poor way of life of those who enter upon the monastic way. For they all go into mourning and are dressed in black, expecting to receive the white, divine robe of glory and joy in Christ Jesus our Lord.

The total tonsuring of the head is in imitation of the holy Apostle James, brother of the Lord, and of the Apostle Paul, and of the rest.

The mantles are in the likeness of the mantles worn by the divine apostles.

The cowl is in accordance with the words of the apostle: "The world is crucified to me, and I to the world" (Gal 6:14). The purple and white embroidery and crosses which decorate it represent the blood and water flowing from the side of Christ, and the loosely unfolding mantle recalls the winged angels. Thus the schema is called angelic.

The scapular signifies him who takes up the cross and who, adorned with faith, is strengthened, wearing the shield of faith so as to be able to quench all the darts of the evil one and to accept the helmet of salvation and the sword of the spirit, which is the word of God (cf Ep 6:16-17).

The belt signifies that he wears the mortification of the body and chastity, having girded his loins with the power of truth.

Τὸ δὲ τοῖς Σανδαλίοις ἐπιβαίνειν αὐτὸν τῇ ὁδῷ
τῆς σωτηρίας δηλοῖ τὸ ὅπως γένηται φοβερὸς τοῖς
ὑπεναντίοις καὶ ἀνάλωτος τοῖς πολεμίοις «ὑποδεδε-
μένος τοὺς πόδας αὐτοῦ ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου
τῆς εἰρήνης».

20. Ὁ ἄρτος τῆς προθέσεως, ἤγουν ὁ ἀποκαθαιρόμενος,
ἐμφαίνει τὸν ὑπερβάλλοντα πλοῦτον τῆς χρηστότητος αὐτοῦ
τοῦ Θεοῦ ἡμῶν ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἄνθρωπος γέγονε, καὶ
ἑαυτὸν προὔθηκε θυσίαν καὶ προσφορὰν εἰς ἀντίλυτρον καὶ
ἐξίλασμα ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας· ἀναλαβὼν
μὲν τὸ φύραμα ὅλον τῆς ἀνθρωπίνης φύσεως χωρὶς ἁμαρτίας,
προσενεχθεὶς δὲ ὡς ἀπαρχὴ καὶ ἐξαίρετον ὁλοκάρπωμα τῷ
Θεῷ καὶ Πατρὶ ὑπὲρ τοῦ ἀνθρωπείου φυράματος ὡς λέγεται·
«Ἐγώ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς» καί· «ὁ τρώ-
γων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα»· περὶ οὗ λέγει
ὁ προφήτης Ἱερεμίας· «δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν
ἄρτον αὐτοῦ» δεικνὺς τὸ ξύλον τοῦ σταυροῦ τῷ σώματι ἐμ-
παγέν.

21. Τὸ δὲ ἐν τῇ λόγχῃ ἀποκείρεσθαι σημαίνει τό· «ὡς
πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κεί-
ραντος αὐτὸν ἄφωνος».

22. Ὁ δὲ οἶνος καὶ τὸ ὕδωρ [ἐστὶ τὸ ἐξελθὸν ἐκ τῆς
πλευρᾶς αὐτοῦ αἷμα καὶ ὕδωρ, καθὼς] ὁ προφήτης λέγει·
«ἄρτος δοθήσεται αὐτῷ καὶ ὕδωρ αὐτοῦ ποτόν». Ἀντὶ γὰρ
τῆς λόγχης τῆς κεντησάσης τὸν Χριστὸν ἐν τῷ σταυρῷ, ἐστὶ
καὶ αὕτη ἡ λόγχη.

Ὁ Ἄρτος δὲ καὶ τὸ ποτήριον κυρίως καὶ ἀληθῶς, κατὰ
μίμησιν τοῦ μυστικοῦ δείπνου, ἐν ᾧ ὁ Χριστὸς ἔλαβεν τὸν
ἄρτον καὶ οἶνον καὶ εἶπε· «λάβετε, φάγετε καὶ πίετε πάντες·
τοῦτό ἐστι τὸ σῶμά μου καὶ τὸ αἷμα»· δεικνὺς ὅτι κοινωνοὺς
ἡμᾶς ἐποίησε καὶ τοῦ θανάτου καὶ τῆς ἀναστάσεως αὐτοῦ
καὶ δόξης.

And the sandals show his entering into the way of salvation so that he might become awesome to his adversaries and invincible to his enemies, and his feet are bound in preparation for the gospel of peace.

20. The bread of offering, that is to say, which is purified, signifies the superabundant riches of the goodness of our God, because the Son of God became man and gave Himself as an offering and oblation in ransom and atonement for the life and salvation of the world. He assumed the entirety of human nature, except for sin. He offered Himself as first-fruits and chosen whole burnt-offering to the God and Father on behalf of the human race, as is written: "I am the bread which came down from heaven," and "He who eats this bread will live for ever" (Jn 6:51). About this the Prophet Jeremiah says: "Come, let us place a stake in his bread" (11:19 LXX), pointing to the wood of the cross nailed to His body.

21. The piece which is cut out with the lance signifies that "Like a sheep he is led to the slaughter, and like a lamb that before its shearers is dumb" (cf Is 54:7).

22. The wine and the water are the blood and the water which came out from His side, as the prophet says: "Bread will be given him, and water to drink" (cf Is 33:16). For this lance corresponds to the lance which pierced Christ on the cross.

The bread and the chalice are really and truly the memorial of the mystical supper at which Christ, having taken the bread and wine, said: "Take, eat, and drink, all of you, this is my body and blood." This shows that He made us communicants of His death, His resurrection, and His glory.

Διὸ καὶ δεχόμενος ὁ ἱερεὺς ἐν κανισκίῳ παρὰ διακόνου ἢ ὑποδιακόνου τὴν προσφοράν, λαβών τε τὴν λόγχην καὶ ἀποκαθάρας αὐτήν, εἶτα σταυροειδῶς χαράξας αὐτὴν λέγει· «ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος», τοῦτο εἰπὼν λοιπὸν θεὶς τὴν αὐτὴν προσφορὰν ἐν τῷ ἁγίῳ δίσκῳ δακτυλοδείκτως ἐπάνω αὐτῆς φησὶν οὕτως· «οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ». Διότι μετὰ τὸ εἰπεῖν ταῦτα λαβὼν τὸ ἅγιον ποτήριον, καὶ τοῦ διακόνου ἐπιχέοντος πάλιν εἰς αὐτὸ τὸν οἶνον καὶ τὸ ὕδωρ, πάλιν λέγει ὁ διάκονος· «ἐξῆλθεν ἐκ τῆς πλευρᾶς αὐτοῦ αἷμα καὶ ὕδωρ καὶ ὁ ἑωρακὼς μεμαρτύρηκε καὶ ἀληθινὴ ἐστιν ἡ μαρτυρία αὐτοῦ». Καὶ μετὰ ταῦτα θεὶς τὸ ἅγιον ποτήριον ἐν τῇ θείᾳ τραπέζῃ δακτυλοδεικτικῶς τε προσέχων τῷ σφαγιασθέντι ἀμνῷ διὰ τοῦ ἄρτου, καὶ κενωθέντι αἵματι διὰ τοῦ οἴνου, πάλιν λέγει ὅτι· «Τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν»· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Εἶτα λαβὼν τὸ θυμιατήριον καὶ θυμιάσας ποιεῖ εὐχὴν τῆς προθέσεως.

23. Τὰ Ἀντίφωνα τῆς λειτουργίας εἰσὶ τῶν προφητῶν αἱ προρρήσεις προκαταγγέλλουσαι τὴν παρουσίαν τοῦ Υἱοῦ τοῦ Θεοῦ, βοώντων· «ὁ Θεὸς ἡμῶν ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συνανεστράφη»· καὶ «εὐπρέπειαν ἐνεδύσατο» ἤγουν τὴν σάρκωσιν αὐτοῦ δηλοῦντες, ἣν ἡμεῖς ἀποδεξάμενοι καὶ μαθόντες διὰ τῶν ὑπηρετῶν καὶ αὐτοπτῶν τοῦ Λόγου γενομένων διατόρων ταύτην ἀνακηρύττομεν.

24. Ἡ εἴσοδος τοῦ εὐαγγελίου ἐμφαίνει τὴν παρουσίαν καὶ τὴν εἴσοδον τοῦ Υἱοῦ τοῦ Θεοῦ εἰς τὸν κόσμον τοῦτον, καθὼς φησιν ὁ ἀπόστολος· «ὅταν εἰσάγει, ἤγουν ὁ Θεὸς καὶ

Thus the priest takes the oblation, which is in a basket, from the deacon or the subdeacon. He takes the lance, cleanses it, then cutting the oblation in the form of a cross he says: "As a sheep led to the slaughter and as a lamb before its shearers is silent." Having said this, he places the oblation on the holy discos, points over it, saying: "He does not open His mouth: in His humility His judgment was taken away. Who will recount His generation? For His life is taken up from the earth." Having said these things, he takes the holy chalice and the deacon pours wine and water into it. Then the deacon says: "Blood and water poured from His side, and he who saw it has borne witness, and his witness is true." After this, he places the holy chalice on the divine table and, pointing at the bread, the sacrified lamb, and the wine, the blood poured out, says: "There are three who bear witness: the Spirit, the water, and the blood, and the three are one," (I Jn 5:8) now and ever and for the ages.

Then he takes the censer, adds incense, and says the prayer of the offering.

23. The antiphons of the liturgy are the prophecies of the prophets, foretelling the coming of the Son of God, proclaiming: "Our God has appeared upon earth and dwelt among men" (Bar 3:38) and "He is clothed in majesty" (Ps 92:1). The prophets are indicating His incarnation, of course, which we proclaim, having accepted and comprehended it through the ministers and eye-witnesses of the Word, who understood it.

24. The entrance of the Gospel signifies the coming of the Son of God and His entrance into this world, as the apostle says: "When He," that is the God and Father,

Πατήρ, τὸν πρωτότοκον εἰς τὴν οἰκουμένην λέγει· καὶ προσκυνησάτωσαν αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ». Ἔπειτα δεικνύντος τοῦ ἀρχιερέως διὰ τῆς στολῆς αὐτοῦ τὴν τῆς σαρκὸς τοῦ Χριστοῦ στολὴν τὴν ἐρυθρὰν καὶ αἱματώδη, ἣν ἐφόρεσεν ὁ ἄϋλος καὶ Θεός, ὡς πορφύραν βαφεῖσαν ἐξ ἀχράντων αἱμάτων τῆς θεοτόκου καὶ παρθένου· καὶ ἔλαβε τὸ πλανηθὲν πρόβατον ὁ ποιμὴν ὁ καλὸς ἐπὶ τῶν ὤμων αὐτοῦ, ἐν σπαργάνοις εἰληθεὶς καὶ τεθείς· οὐκ ἔστι ἐν φάτνῃ τῶν ἀλόγων ἀλλ' ἐν τραπέζῃ λογικῇ ἀνθρώπων λογικῶν· ὃν ὕμνησαν ἀγγέλων στρατιαὶ λέγουσαι· «δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία»· καὶ «πᾶσα ἡ γῆ προσκυνησάτωσαν αὐτῷ»· Καὶ πάντων ἀνθυπακουόντων «δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν· σῶσον ἡμᾶς Υἱὲ Θεοῦ»· καὶ κηρύττομεν τὴν παρουσίαν φανερωθεῖσαν ἡμῖν ἐν χάριτι Ἰησοῦ Χριστοῦ.

25. Ὁ τρισάγιος ὕμνος ἐστὶν οὕτως· ἐκεῖ μὲν ἄγγελοι εἶπον· «δόξα ἐν ὑψίστοις Θεῷ»· ἐνταῦθα δὲ ὡς οἱ μάγοι τὰ δῶρα ἡμεῖς προσφέροντες τῷ Χριστῷ, πίστιν, ἐλπίδα, ἀγάπην, ὡς χρυσὸν καὶ λίβανον καὶ σμύρναν, τῶν ἀσμάτων τὸ ᾆσμα πιστῶς βοῶντες· ἅγιος ὁ Θεὸς ἤτοι ὁ πατήρ· ἅγιος ἰσχυρός, ὁ Υἱὸς καὶ Λόγος, διότι τὸν ἰσχυρὸν διάβολον δεσμεύσας κατήργησε διὰ σταυροῦ, τὸ κράτος ἔχοντα τοῦ θανάτου, καὶ τὴν ζωὴν ἡμῶν ἔδωκε τοῦ πατεῖν ἐπάνω αὐτοῦ· ἅγιος ἀθάνατος, τὸ Ἅγιον Πνεῦμα τὸ ζωοποιοῦν, δι' οὗ πᾶσα κτίσις ζωοποιεῖται καὶ βοᾷ· ἐλέησον ἡμᾶς.

Τὸ ἐκφωνῆσαι ἕνα τῶν ψαλτῶν ἐκ τοῦ ἄμβωνος προσέχοντα τῷ θυσιαστηρίῳ ἐν τῷ μέλλειν δοξάζειν μετὰ τὸν τριπλασιασμὸν τοῦ τρισαγίου καὶ λέγειν· «Εὐλογήσατε Κῦρι τὸ Δόξα», πληθυντικῶς, ἢ «Εὐλόγησον Κῦρι τὸ Δόξα», ἑνικῶς, τὸ μὲν (πληθυντικῶς) σημαίνει τὴν τρισυπόστατον μίαν θεότητα δέεσθαι ὡς ἐκ πάσης τῆς ἐκκλησίας εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον ἐφικτὸν αὐτῇ ἀνθρώπῳ οὔσῃ καταξιωθῆναι σὺν ταῖς ἀσωμάτοις θείαις δυνάμεσιν

"brings the first-born into the world, He says: 'Let all God's angels worship him' " (Hb 1:6). Then the bishop, by his stole, manifests the red and bloody stole of the flesh of Christ. The immaterial One and God wore this stole, as porphyry decorated by the undefiled blood of the virgin Theotokos. The good shepherd took the lost sheep upon his shoulders: he is wrapped in swaddling clothes and placed not in a manger of irrational (animals), but on the rational table of rational men. The hosts of angels hymn him, saying: "Glory to God in the highest and peace on earth, good will to men" (Lk 2:14); and "Let all the earth worship Him" (Ps 65:4); and, heard by all: "Come let us worship and fall down before him: save us, O Son of God" (cf Ps 94:6). And we proclaim the coming which was revealed to us in the grace of Jesus Christ.

25. The Trisagion hymn is (sung) thus: there the angels say "Glory to God in the highest"; here, like the Magi, we bring gifts to Christ—faith, hope, and love like gold, frankincense, and myrrh—and like the bodiless hosts we cry in faith: "Holy God," that is the Father; "Holy Mighty," that is the Son and Word, for He has bound the mighty devil and made him who had dominion over death powerless through the cross and He has given us life by trampling on him; "Holy Immortal," that is the Holy Spirit, the giver of life, through whom all creation is made alive and cries out "Have mercy on us."

Then one of the psalmists on the ambo, facing the altar, about to say the "Glory" after the triple repetition of the Trisagion, says: "Bless (εὐλογήσατε), master, the 'Glory,' " in the plural; or, in the singular: "Bless (εὐλόγησον), master, the 'Glory.' " The use of the singular represents the tri-hypostatic divine unity, as the whole church prays to be blessed by it insofar as it is possible for it, being human, to be counted worthy to sing the

τὸν χερουβικὸν καὶ τρισάγιον ὕμνον αὐτῇ τῇ ἁγίᾳ Τριάδι ἀναμέλπειν· καὶ γὰρ διὰ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ἁγίου Πνεύματος ἐδήλωσεν, διὰ δὲ τοῦ προσθεῖναι τὸ «Κῦρι» τὴν μίαν φύσιν τῆς θεότητος ἐτράγωσεν.

26. Τὸ ἀνελθεῖν ἐν τῷ συνθρόνῳ τὸν ἀρχιερέα καὶ σφραγίσαι τὸν λαόν, ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ ὅτε ἐπλήρωσε τὴν οἰκονομίαν, ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησε τοὺς ἁγίους αὐτοῦ μαθητὰς λέγων αὐτοῖς· «εἰρήνην ἀφίημι ὑμῖν» δεικνύων ὅτι τὴν αὐτὴν εἰρήνην καὶ εὐλογίαν ἔδωκε τῷ κόσμῳ ὁ Χριστὸς διὰ τῶν ἀποστόλων αὐτοῦ.

Τὸ δὲ «καὶ τῷ πνεύματί σου» παρὰ τοῦ λαοῦ ἀποκρινόμενον τοῦτο δηλοῖ ὅτι, εἰρήνην μὲν παρέσχες, Κύριε, τὴν ἐν ἀλλήλοις ὁμόνοιαν, εἰρήνην δὲ δὸς ἡμῖν τὴν πρὸς σὲ ἀδιαίρετον ἕνωσιν· ἵνα τῷ πνεύματί σου εἰρηνεύοντες ὃ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας [σου] ἐνέθηκας, ἀχώριστοι τῆς σῆς ἀγάπης τυγχάνωμεν.

27. Τὸ δὲ καθίσαι ἐστὶν ὅτε ὁ Υἱὸς τοῦ Θεοῦ τὴν σάρκα [ἣν ἐφό]ρεσε καὶ τὸ πρόβατον ὃ ἀνέλαβεν ἐπὶ τῶν ὤμων, ὅπερ σημαίνει τὸ ὠμοφόριον ὅ ἐστι τὸ ἀδαμιαῖον φύραμα ἀνεβίβασεν αὐτὴν ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ κυριότητος τῶν ἄνω δυνάμεων, καὶ προσήγαγεν αὐτὴν τῷ Θεῷ καὶ Πατρί. [Ἐπειδὴ γὰρ ὃ μὲν ἐθέωσε, ὃ δὲ ἐθεώθη, τουτέστι τὸ πρόσλημμα ὃ διὰ τὴν ἀξίαν τοῦ προσενέγκαντος καὶ τὴν καθαρότητα τοῦ προσενεχθέντος], ἐδέξατο αὐτὸ ὁ Θεὸς καὶ Πατὴρ ὡς θυσίαν καὶ προσφορὰν εὐάρεστον

Cherubicon and the Trisagion, along with the incorporeal, divine powers, to the Holy Trinity itself. When he says "Bless" in the plural, he signifies the three hypostases, of the Father, Son, and Holy Spirit, and when he adds "Master," he expresses the one nature of the divinity.

26. The ascent of the bishop to the throne and his blessing the people signifies that the Son of God, having completed the economy of salvation, raised his hands and blessed His holy disciples, saying to them: "Peace I leave with you" (Jn 14:27). This shows that Christ gave the same peace and blessing to the world through His disciples.

And the "And with your spirit" by which the people respond signifies that You conferred peace, O Lord, which is mutual concord: You gave us peace which is for indivisible union with You, so that being at peace through Your Spirit, whom You gave us at the beginning of [Your] creation, we might become inseparable from Your love.[11]

27. The sitting represents the time when the Son of God raised His body [which He wore] and the sheep which He put upon His shoulder—that is the nature of Adam, which is represented by the omophorion—above any beginning, power, or authority of the higher powers, and brought it to His God and Father. [And because the One deifies, and the other is deified, that is the assumed humanity, because of the holiness of the offerer and the purity of the offered], God the Father Himself received it as a sacrifice and as an acceptable offering on behalf of the human race. About the Son it is said: ["The Lord

[11]Extract from Letter I, 122, of Isidore of Pelusium.

ὑπὲρ τοῦ ἀνθρωπείου γένους, πρὸς ὃν καὶ εἶπεν· «[εἶπεν ὁ Κύριος τῷ Κυρίῳ μου», ἤτοι ὁ Πατὴρ πρὸς τὸν Υἱόν], «κάθου ἐκ δεξιῶν μου», ὃς καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς ὑψηλοῖς. [Οὗτος ἐστὶν Ἰησοῦς ὁ Ναζωραῖος ὁ ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν].

28. Τὸ προκείμενον μηνύει πάλιν τὴν τῶν προφητῶν ἐκφαντορίαν καὶ προμήνυσιν τῆς τοῦ Χριστοῦ παρουσίας· ὡς στρατιῶται προτρέχοντες καὶ βοῶντες· «ὁ καθήμενος ἐπὶ τῶν χερουβὶμ ἐμφάνηθι καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς»· [καὶ «ὁ Θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ»].

Ὁ ἀπόστολος καὶ αὐτόπτης καὶ ὑπουργὸς τοῦ Χριστοῦ βοᾷ κηρύσσων τὴν βασιλείαν τοῦ Χριστοῦ λέγων· «Χριστὸς παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, ὃν (καὶ) ἔχοντες ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς κρατῶμεν τῆς ὁμολογίας» αὐτοῦ, μεθ' οὗ βοᾷ καὶ Ἰωάννης ὁ βαπτιστής· Ὁ ὀπίσω μου ἐρχόμενός ἐστιν ὁ «ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· αὐτὸς ἡμᾶς ἁγιάσει ἐν πνεύματι (ἁγίῳ) καὶ πυρὶ (καὶ) μέσον ὑμῶν ἕστηκε».

29. [Τὸ ἀλληλούια βοᾷ Δαβὶδ καὶ λέγει· «ὁ Θεὸς ἡμῶν ἐμφανῶς ἥξει καὶ πῦρ ἐνώπιον αὐτοῦ προπορεύσεται, ἔφαναν αἱ ἀστραπαὶ τῶν εὐαγγελιστῶν αὐτοῦ τῇ οἰκουμένῃ»]. Τὸ δὲ ἀλληλούια τῇ ἑβραΐδι διαλέκτῳ ἐστὶν τὸ ΑΛ ἔρχεται, ἐφάνη· τὸ ΗΛ ὁ Θεός, τὸ δὲ ΟΥΙΑ αἰνεῖτε, ὑμνεῖτε, τὸν ζῶντα Θεόν.

30. Ὁ θυμιατὴρ δεικνύει τὴν ἀνθρωπότητα τοῦ Χριστοῦ· τὸ πῦρ τὴν θεότητα, ὁ εὐώδης καπνὸς μηνύει τὴν εὐωδίαν τοῦ Ἁγίου Πνεύματος προπορευομένην· ὁ γὰρ θυμιατὴρ ἑρμηνεύεται εὐωδεστάτη εὐφροσύνη.

Ἢ πάλιν ἡ γαστὴρ τοῦ θυμιατηρίου νοηθείη

says to my Lord," that is the Father to the Son], "Sit at my right hand" (Ps 109:1), and He sat on the right hand of the throne of majesty in the highest heaven. [This is Jesus the Nazarene, high priest of the good things to come.]

28. The prokeimenon again indicates the revelation and prophecy of the prophets about the coming of Christ. Like soldiers they run ahead and shout: "You who sit upon the Cherubim, appear and come to save us" [and "God sits upon His holy throne"].

The apostle, eyewitness and minister of Christ, proclaiming the Kingdom of Christ, exclaims, saying: "Christ appeared as a high priest of the good things to come" (Hb 9:11). "Having a great high priest who has passed through the heavens, let us hold fast in professing him." With Paul, John the Baptist also exclaims: "He who comes after me is 'the lamb of God, who takes away the sin of the world!' (Jn 1:29) He sanctified us in the (Holy) Spirit and fire, and stood among you."

29. [David exclaims alleluia and says: "Our God will come clearly and fire shall go before Him" (Ps 49:3). The brightness of His evangelists has shone through the world.] For in Hebrew AL means "He comes, He appears"; EL means "God"; and OUIA means "praise and sing hymns" to the living God.

30. The censer demonstrates the humanity of Christ, and the fire, His divinity. The sweet-smelling smoke reveals the fragrance of the Holy Spirit which precedes. For the censer denotes sweet joy.

Again, the interior of the censer is understood

ἂν (ἡμῖν) ἡ (ἡγιασμένη) μήτρα τῆς (ἁγίας) παρθένου (καὶ θεοτόκου) φοροῦσα τὸν θεῖον ἄνθρακα Χριστόν, «ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς», διὸ καὶ τὴν ὀσμὴν τῆς εὐωδίας ἀναδίδωσιν εὐωδιάζων τὰ σύμπαντα· ἢ πάλιν ἡ γαστὴρ τοῦ θυμιατηρίου δηλοῖ τὴν κολυμβήθραν τοῦ ἁγίου βαπτίσματος· ἐν ἄνθρακι τοῦ θείου πυρὸς τῆς τοῦ Ἁγίου Πνεύματος ἐνεργείας τὴν εὐώδη τῆς θείας χάριτος υἱοθεσίαν διὰ τῆς πίστεως ἑαυτῇ εἰσοικίζουσα καὶ δι᾽ αὐτῆς εὐωδιάζουσα.

31. Τὸ εὐαγγέλιόν ἐστιν ἡ παρουσία τοῦ Θεοῦ καθ᾽ ἣν ὡράθη ἡμῖν, οὐκ ἔτι διὰ νεφελῶν καὶ αἰνιγμάτων λαλῶν ἡμῖν ὥς ποτε τῷ Μωϋσῇ διὰ φωνῶν καὶ ἀστραπῶν καὶ σαλπίγγων ἤχῳ καὶ γνόφῳ καὶ πυρὶ ἐπὶ τοῦ ὄρους, ἢ τοῖς προφήταις δι᾽ ἐνυπνίων, ἀλλ᾽ ἐμφανῶς ὡς ἄνθρωπος ἀληθινὸς ἐφάνη καὶ ὡράθη ἡμῖν ὁ πραῢς καὶ ἥσυχος βασιλεὺς ὁ πρὶν καταβὰς ἀψοφητὶ ἐν πόκῳ· «καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς πλήρης χάριτος καὶ ἀληθείας», δι᾽ οὗ ἐλάλησεν ἡμῖν ὁ Θεὸς καὶ Πατὴρ στόμα πρὸς στόμα καὶ οὐ δι᾽ αἰνιγμάτων, περὶ οὗ ὁ Πατὴρ ἐξ οὐρανοῦ μαρτυρεῖ καὶ λέγει· «οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός», σοφία, λόγος καὶ δύναμις, ὁ ἐν προφήταις μὲν κηρυχθεὶς ἡμῖν· ἐν εὐαγγελίοις δὲ φανερωθεὶς ἵνα «ὅσοι λάβωσιν αὐτὸν καὶ πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ λάβωσιν ἐξουσίαν τέκνα Θεοῦ γενέσθαι». Ὃν ἀκηκόαμεν καὶ «ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν», σοφίαν καὶ λόγον Θεοῦ τοῦτον εἶναι πάντες βοῶμεν· δόξα σοι κύριε. Εἶτα πάλιν τὸ Ἅγιον Πνεῦμα βοᾷ τὸ ἐν νεφέλῃ φωτεινῇ ἐπισκιάζον, νῦν δι᾽ ἀνθρώπου βοᾷ· προσέχετε, «αὐτοῦ ἀκούετε».

32. Τέσσαρα δὲ εὐαγγέλιά εἰσιν, ἐπειδὴ τέσσαρα καθολικὰ πνεύματά εἰσι κατὰ τὰ τετράμορφα ζῷα ἐν οἷς κάθηται

as the [sanctified] womb of the [holy] virgin [and Theotokos] who bore the divine coal, Christ, in whom "the whole fulness of deity dwells bodily" (Col 2:9). All together, therefore, give forth the sweet-smelling fragrance. Or again, the interior of the censer points to the font of holy baptism, taking into itself the coal of divine fire, the sweetness of the operation of the Holy Spirit, which is the adoption of divine grace through faith, and exuding a good odor.

31. The Gospel is the coming of God, when He was seen by us: He is no longer speaking to us as through a cloud and indistinctly, as He did to Moses through thunder and lightning and trumpets, by a voice, by darkness and fire on the mountain. Nor does He appear through dreams as to the prophets, but He appeared visibly as a true man. He was seen by us as a gentle and peaceful king who descended quietly like rain upon the fleece, and we have beheld His glory, glory as of the only-begotten Son, full of grace and truth (cf Jn 1:14). Through Him, the God and Father spoke to us face to face, and not through riddles. From heaven the Father bears witness to Him, saying "This is my beloved Son" (Mt 3:17), wisdom, word, and power, who is foretold to us by the prophets. He is revealed in the gospels, so that all who receive Him and believe in His name might receive the power to become children of God (cf Jn 1:12). We have heard and seen with our eyes that He is the wisdom and word of God, and we all cry "Glory to You, O Lord." And the Holy Spirit, who was concealed in a bright cloud, now exclaims through a man: "Attend, listen to Him."

32. There are four gospels because there are four universal winds, corresponding to the four-formed crea-

ὁ τῶν ὅλων Θεός, καὶ συνέχων τὰ σύμπαντα φανερωθεὶς ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, ἑνὶ δὲ πνεύματι συνερχόμενον· καὶ γὰρ τετραπρόσωπά εἰσι, καὶ τὰ πρόσωπα αὐτῶν εἰκονίζουσι τὴν πραγματείαν τοῦ Υἱοῦ τοῦ Θεοῦ. Τὸ μὲν γὰρ πρῶτον ὅμοιον λέοντι τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον· τὸ δεύτερον ὅμοιον μόσχῳ, τὴν ἱερουργικὴν καὶ ἱερατικὴν ἐμφαῖνον· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου, τὴν κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερῶς διαγράφον· τὸ δὲ τέταρτον ὅμοιον ἀετῷ πετομένῳ, τὴν διὰ τοῦ Ἁγίου Πνεύματος δόσιν σαφηνίζον. Καὶ τὰ εὐαγγέλια τούτοις σύμμορφά εἰσιν ἐν οἷς κάθηται ὁ Χριστός· τὸ μὲν γὰρ κατὰ Ἰωάννην εὐαγγέλιον τὴν ἀπὸ τοῦ Πατρὸς ἡγεμονικὴν αὐτοῦ καὶ πατρικὴν καὶ ἔνδοξον γέννησιν διηγεῖται· τὸ δὲ κατὰ Λουκᾶν ἅτε ἱερατικοῦ χαρακτῆρος ὑπάρχον, ἀπὸ τοῦ Ζαχαρίου ἱερέως θυμιῶντος ἐν τῷ ναῷ ἄρχεται. Ματθαῖος δὲ τὴν κατὰ ἄνθρωπον αὐτό, διηγεῖται γέννησιν «Βίβλος γενέσεως»· ἀνθρωπόμορφον οὖν τὸ εὐαγγέλιον τοῦτο. Μᾶρκος δὲ ἀπὸ τοῦ προφητικοῦ πνεύματος, ἐξ ὕψους ἐπιόντος τοῖς ἀνθρώποις, τὴν ἀρχὴν ἐποιήσατο λέγων· «Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ ὡς γέγραπται ἐν τοῖς προφήταις· ἰδοὺ ἐγὼ ἀποστελῶ τὸν ἄγγελόν μου», τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεικνύς.

33. Τὸ κατασφραγίσαι τὸν ἀρχιερέα τὸν λαόν, ὑποδεικνύει τὴν μέλλουσαν παρουσίαν τοῦ Χριστοῦ ἐν ,ϛφʹ ἔτει μέλλειν ἔσεσθαι διὰ τῆς ψήφου τῶν δακτύλων ἐμφαινούσης ,ϛφʹ.

34. Τὸ εἱλητὸν σημαίνει τὴν σινδόνα ἣ ἐνηλίθη ὁ

tures[12] on which the God of all sits. Holding them all together, and having been revealed, He gave us the four-formed gospel, which is joined together by one Spirit. And they have four faces, and their faces represent the activity of the Son of God. For the first resembles a lion, characterizing His activity, authority, and royalty. The second resembles a calf, manifesting His holy work and priesthood. The third has the face of a man, which clearly delineates His coming as a man. And the fourth resembles a flying eagle, explaining the gift of the Holy Spirit. And the gospels correspond to these four animals, on which Christ sits. For the Gospel of John recounts His sovereign, paternal, and glorious birth from His Father. The Gospel of Luke, being of priestly character, begins with the priest Zachariah burning incense in the temple. Matthew tells about His birth according to His humanity—"the book of the genealogy." Therefore this gospel is in the form of a man. And Mark begins from the prophetic spirit, which comes to men from on high, making the beginning say: "The beginning of the gospel of Jesus Christ, as it is written in the prophets: 'Behold, I send my messenger' " (Mk 1:1-2). It thus points to the winged image of the gospel.

33. When the bishop blesses the people, it indicates the second coming of Christ in 6,500 years, as shown by the fingers "ϛφ."[13]

34. The eiliton[14] signifies the winding sheet in which

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[12]The beasts which surround the throne of God in Rv 4:7-8 and Is 6:2-3. See also ch 41 below.

[13]The Byzantines were fond of ascribing various symbolic meanings to the manner in which the fingers were held for blessing. Several are described in the *Dictionnaire d'Archéologie Chrétienne et de Liturgie* II, pt. 2, 752-755. This particular interpretation is not clear.

[14]A large cloth which was placed on the altar before the deposition of the gifts.

Χριστὸς τὸ σῶμα ἐκ τοῦ σταυροῦ καταβὰς καὶ ἐν μνημείῳ τεθείς.

35. Οἱ κατηχούμενοι ἐξέρχονται ὡς ἀμύητοι τοῦ θείου βαπτίσματος καὶ τῶν τοῦ Χριστοῦ μυστηρίων, περὶ ὧν λέγει ὁ Κύριος· «καὶ ἄλλα πρόβατα ἔχω, κἀκεῖνά με δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν (καὶ γενήσεται μία ποίμνη εἷς ποιμήν) ».

36. Ἡ προσκομιδὴ ἡ γενομένη ἐν τῷ θυσιαστηρίῳ, ἤτοι ἐν τῷ σκευοφυλακίῳ, ἐμφαίνει τοῦ κρανίου τὸν τόπον ἐν ᾧ ἐσταυρώθη ὁ Χριστός· ἐν ᾧ λόγος (ἐστὶ) κεῖσθαι τὸ κρανίον τοῦ προπάτορος ἡμῶν Ἀδάμ, δείκνυσι δὲ ὅτι «ἐγγὺς ἦν τὸ μνημεῖον ὅπου ἐσταυρώθη». Προετυπώθη δὲ ὁ κρανὸς οὗτος ἐν τῷ Ἀβραὰμ ὅτε ἐφ᾽ ἑνὶ τῶν ὀρέων ἐκείνων, τοῦ Θεοῦ κελεύσαντος, τὸ θυσιαστήριον ἐκ λίθων ἐποίησε καὶ ἐστίβασε ξύλα καὶ ἔθηκε τὸν υἱόν· καὶ ἀνήνεγκε κριὸν ἀντ᾽ αὐτοῦ εἰς ὁλοκάρπωσιν. Οὕτω καὶ ὁ Θεὸς καὶ Πατὴρ ὁ ἄναρχος καὶ παλαιὸς τῶν ἡμερῶν τὸν ἄναρχον (sic) αὐτοῦ Υἱὸν (εὐδόκησε) ἐπ᾽ ἐσχάτων τῶν χρόνων σαρκωθῆναι ἐξ ἀχράντου θεοτόκου παρθένου ἐκ τῆς ὀσφύος αὐτοῦ (Ἀβραὰμ) κατ᾽ ἐπαγγελίαν ὅρκου οὗ ἔθηκε πρὸς αὐτόν, ἔπαθε δὲ ὡς ἄνθρωπος τῇ σαρκὶ αὐτοῦ, ἀλλ᾽ ἔμεινεν ἀπαθὴς θεότητι· καὶ γὰρ ὁ Χριστὸς ἀπερχόμενος ἐν τῷ σταυρῷ αὐτοῦ, τὸν σταυρὸν αὐτοῦ ἐβάστασε, καὶ ἀντὶ κριοῦ ἐτύθη τὸ σῶμα αὐτοῦ τὸ ἄμωμον, ὡς ἀμνὸς σφαττόμενος τῇ λόγχῃ τὴν πλευρὰν αὐτοῦ, καὶ ἀρχιερεὺς γενόμενος καὶ προσφέρων ἑαυτὸν καὶ προσφερόμενος εἰς τὸ ἀνενέγκαι ἁμαρτίας πολλῶν, καὶ τέθνηκεν ὡς

the body of Christ was wrapped when it was taken down from the cross and placed in a tomb.

35. The catechumens go out because they are uninitiated into the baptism of God and the mysteries of Christ. About the catechumens the Lord says: "And I have other sheep; I must bring them also, and they will heed my voice. [So there shall be one flock, one shepherd]" (cf Jn 10:16).

36. The proskomedē,[15] which takes place on the altar located in the skeuophylakion,[16] signifies the place of Calvary, where Jesus was crucified. There, it is said, lies the skull of our forefather Adam, and it is pointed out that "there was a tomb near to where He was crucified" (cf Jn 19:41-42). This Calvary was prefigured by Abraham when he, commanded by God, made an altar of stone on one of those mountains, collected wood, and placed his son on it, and then offered a ram instead as a burnt-offering. Thus the God and Father, Who is without beginning and ancient of days, was pleased for His eternal Son to be incarnate in the last times from the undefiled virgin Theotokos from the loins of Adam, according to a vowed promise which He made him. And as a man He suffered in the flesh, but in His divinity He remained impassible. For Christ, going forth to His crucifixion, took up His cross and offered His own blameless body instead of a ram, as a lamb pierced in the side with a spear. And He became a high priest, offering Himself and offered in order to bear the sins of many. He died as a man and rose as God, and thereby He obtained that glory [which He had] before

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[15] The preparation of elements.

[16] A round building located near the NE corner of Hagia Sophia, where the precious vessels and vestments were kept, where people brought their gifts prior to the liturgy, and where the preparation of the elements took place.

ἄνθρωπος, ἀνέστη δὲ ὡς Θεὸς δι᾽ ἣν εἶχε πρὸ κόσμου δόξαν παρὰ Θεῷ καὶ γεννήτορι.

37. Ὁ χερουβικὸς ὕμνος διὰ τῆς τῶν διακόνων προοδοποιήσεως καὶ τῆς τῶν ῥυπίδων σεραφικῶν ἀπεικονισμάτων ἱστορίας, τὴν εἴσοδον τῶν ἁγίων καὶ δικαίων ἁπάντων συνεισερχομένων ἔμπροσθεν τῶν χερουβικῶν δυνάμεων, καὶ ἀγγελικῶν στρατιῶν ἀοράτως προτρεχουσῶν τοῦ μεγάλου βασιλέως Χριστοῦ προσερχομένου εἰς μυστικὴν θυσίαν καὶ ὑπὸ χειρῶν ἐνύλων βασταζομένου, μεθ᾽ ὧν τὸ Πνεῦμα τὸ Ἅγιον εἰσπορεύεται ἔμπροσθεν ἐν τῇ ἀναιμάκτῳ καὶ λογικῇ θυσίᾳ νοερῶς θεωρούμενον, πυρὶ καὶ θυμιάματι καὶ ἀτμίδι καὶ πνεύματι εὐώδους· τοῦ μὲν πυρὸς δεικνύοντος τὴν θεότητα, τοῦ δὲ εὐώδους καπνοῦ τὴν παρουσίαν αὐτοῦ ἐπελθόντος ἀοράτως καὶ εὐωδιάσαντος ἡμᾶς διὰ τῆς μωστικῆς καὶ ζωοθύτου καὶ ἀναιμάκτου λατρείας καὶ ὁλοκαρπώσεως. Ἀλλὰ καὶ αἱ νοεραὶ δυνάμεις καὶ αἱ χοροστασίαι τῶν ἀγγέλων ὁρῶσαι τὴν διὰ σταυροῦ καὶ θανάτου τοῦ Χριστοῦ τελεσιουργουμένην αὐτοῦ οἰκονομίαν καὶ τὴν κατὰ τοῦ θανάτου νίκην γενομένην καὶ τὴν ἐν τῷ ᾅδῃ κάθοδον καὶ τριήμερον ἀνάστασιν σὺν ἡμῖν βοῶσιν τὸ Ἀλληλούια.

Ἔστι καὶ κατὰ μίμησιν τοῦ ἐνταφιασμοῦ τοῦ Χριστοῦ, καθ᾽ ἣν ὁ Ἰωσὴφ καθελὼν τὸ σῶμα ἀπὸ τοῦ σταυροῦ ἐνείλισσε σινδόνι καθαρᾷ καὶ ἀρώμασι καὶ μύροις αὐτὸ ἀλείψας, ἐβάστασε σὺν Νικοδήμῳ καὶ ἐκήδευσεν ἐν τῷ μνημείῳ τῷ καινῷ τῷ λελατομημένῳ ἐκ πέτρας. Ἔστι δὲ ἀντίτυπον τοῦ ἁγίου μνήματος τὸ θυσιαστήριον καὶ τὸ καταθέσιον, δηλαδὴ ἐν ᾧ ἐτέθη τὰ ἄχραντον καὶ πανάγιον σῶμα, ἡ θεία τράπεζα.

38. Δίσκος ἐστὶν ἀντὶ τῶν χειρῶν Ἰωσὴφ καὶ Νικοδήμου τῶν κηδευσάντων τὸν Χριστόν. Ἑρμηνεύεται δὲ δίσκος καὶ ὅπερ ἐπιφέρεται ὁ Χριστὸς κύκλον οὐρανοῦ, ἐμφαίνων ἡμῖν ἐν μικρᾷ περιγραφῇ τὸν νοητὸν ἥλιον Χριστὸν χωρῶν ἐν τῷ ἄρτῳ καὶ ὁρώμενος.

39. Τὸ δὲ ποτήριόν ἐστι ἀντὶ τοῦ σκεύους οὗ ἐδέξατο

the world together with [His] God and Begettor (cf Hb 7:26-28).

37. By means of the procession of the deacons and the representation of the fans, which are in the likeness of the seraphim, the Cherubic Hymn signifies the entrance of all the saints and righteous ahead of the cherubic powers and the angelic hosts, who run invisibly in advance of the great king, Christ, who is proceeding to the mystical sacrifice, borne aloft by material hands. Together with them comes the Holy Spirit in the unbloody and reasonable sacrifice. The Spirit is seen spiritually in the fire, incense, smoke, and fragrant air: for the fire points to His divinity, and the fragrant smoke to His coming invisibly and filling us with good fragrance through the mystical, living, and unbloody service and sacrifice of burnt-offering. In addition, the spiritual powers and the choirs of angels, who have seen His dispensation fulfilled through the cross and death of Christ, the victory over death which has taken place, the descent into hell and the resurrection on the third day, with us exclaim the alleluia.

It is also in imitation of the burial of Christ, when Joseph took down the body from the cross, wrapped it in clean linen, anointed it with spices and ointment, carried it with Nicodemus, and placed it in a new tomb hewn out of a rock. The altar is an image of the holy tomb, and the divine table is the sepulchre in which, of course, the undefiled and all-holy body was placed.

38. The discos represents the hands of Joseph and Nicodemus, who buried Christ. The discos on which Christ is carried is also interpreted as the sphere of heaven, manifesting to us in miniature the spiritual sun, Christ, and containing Him visibly in the bread.

39. The chalice corresponds to the vessel which re-

τὸ ἐκβλύσαν τῆς αἱμαχθείσης ἀχράντου πλευρᾶς καὶ χειρῶν καὶ ποδῶν τοῦ Χριστοῦ ἀπομύρισμα. Τὸ ποτήριον δὲ πάλιν ἐστὶν κατὰ τὸν κρατῆρα ὃν γράφει ὁ Κύριος, ἤτοι ἡ σοφία, ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἐκέρασε τὸ αἷμα αὐτοῦ ἀντὶ τοῦ οἴνου ἐκείνου, καὶ προέθηκεν ἐν τῇ ἁγίᾳ τραπέζῃ αὐτοῦ λέγων τοῖς πᾶσι· Πίετε τὸ αἷμά μου κεκερασμένον ὑμῖν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

40. Τὸ δισκοκάλυμμά ἐστιν ἀντὶ τοῦ σουδαρίου οὗ ἦν ἐπὶ τῆς κεφαλῆς καὶ τοῦ προσώπου τοῦ Χριστοῦ περικαλύπτον αὐτὸ ἐν τάφῳ.

41. Τὸ καταπέτασμα, ἤγουν ὁ ἀήρ, ἐστὶν ἀντὶ τοῦ λίθου οὗ ἐσφάλισε τὸ μνημεῖον ὁ Ἰωσὴφ ὅνπερ καὶ ἐσφράγισεν ἡ τοῦ Πιλάτου κουστωδία.

> Τὸ καταπέτασμα λέγεται διὰ τὸν λέγοντα Ἀπόστολον ὅτι «ἔχομεν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ Χριστοῦ ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ».

Ἰδοὺ ἐσταύρωται ὁ Χριστός, τέθαπται ἡ ζωή, ἐσφαλίσθη ὁ τάφος, ἐσφραγίσθη ὁ λίθος· πρόσεισιν ὁ ἱερεύς, συνέρχεται ταῖς ἀγγελικαῖς δυνάμεσιν, οὐκέτι ὡς ἐν ἐπιγείῳ ἑστώς, ἀλλ᾽ ὡς ἐν τῷ ἐπουρανίῳ θυσιαστηρίῳ, ἔμπροσθεν τοῦ θυσιαστηρίου τοῦ θρόνου τοῦ Θεοῦ παριστάμενος θεωρεῖ τὸ μέγα καὶ ἀνερμήνευτον καὶ ἀνεξιχνίαστον τοῦ Θεοῦ μυστήριον· ὁμολογεῖ τὴν χάριν, κηρύττει τὴν ἀνάστασιν, σφραγίζει τὴν πίστιν τῆς ἁγίας Τριάδος. Πρόσεισι λευχειμονῶν ὁ ἄγγελος

ceived the mixture which poured out from the bloodied, undefiled side and from the hands and feet of Christ. Or again, the chalice corresponds to the bowl which the Lord depicts, that is, Wisdom; because the Son of God has mixed His blood for drinking instead of that wine, and set it forth on His holy table, saying to all: "Drink of my blood mixed for you for the remission of sins and eternal life."

40. The cover on the discos corresponds to the cloth which was on Christ's head and which covered His face in the tomb.

41. The veil, or the aer, corresponds to the stone which Joseph placed against the tomb and which the guards of Pilate sealed.

> The apostle speaks thus about the veil: "We have confidence to enter the sanctuary by the blood of Jesus Christ, by the new and living way He opened to us through the veil, that is through His flesh, and since we have a great priest over the house of God" (Cf Hb 10:19-21).

Thus Christ is crucified, life is buried, the tomb is secured, the stone is sealed. In the company of the angelic powers, the priest[17] approaches, standing no longer as on earth, but attending at the heavenly altar, before the altar of the throne of God, and he contemplates the great, ineffable, and unsearchable mystery of God. He gives thanks, proclaims the resurrection, and confirms the faith

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[17]Germanus is using the term ἱερεὺς—priest—in its archaic sense, referring to the president of the eucharist, who could at this time be either a bishop or a presbyter. As the liturgy he describes here is that of Hagia Sophia, the cathedral of the capital city of the empire, the celebrant would most likely be a bishop.

ἐν τῷ λίθῳ τοῦ τάφου, ἀποκυλίων τῇ χειρί, δεικνύων τῷ
σχήματι, βοῶν τῇ φωνῇ ἐν τρόμῳ τοῦ διακόνου κηρύττοντος
τὴν τριήμερον ἔγερσιν, ὑψῶν τὸ καταπέτασμα καὶ λέγων·
Στῶμεν καλῶς· ἰδοὺ πρώτη ἡμέρα· στῶμεν μετὰ φόβου· ἰδοὺ
δευτέρα ἡμέρα· ἐν εἰρήνῃ προσφέρειν· ἰδοὺ τρίτη ἡμέρα. Ὁ
λαὸς βοᾷ τὴν τῆς ἀναστάσεως τοῦ Χριστοῦ χάριν· Ἔλεον
εἰρήνης, θυσίαν αἰνέσεως. Ὁ ἱερεὺς διδάσκει τὸν λαὸν τὴν
διὰ τῆς χάριτος θεογνωσίαν τὴν τριαδικήν. Ἡ χάρις τῆς
ἁγίας καὶ ὁμοουσίου Τριάδος μετὰ πάντων ἡμῶν. Ὁ λαὸς
συνομολογεῖ καὶ συνεύχεται καὶ λέγει. Καὶ μετὰ τοῦ Πνεύ-
ματός σου. Εἶτα πάντας ἀναβιβάζων ὁ ἱερεὺς εἰς τὴν ἄνω
Ἱερουσαλὴμ εἰς τὸ ὄρος τὸ ἅγιον αὐτοῦ καὶ βοᾷ· Βλέπετε
ἄνω σχῶμεν τὰς καρδίας· οἱ πάντες διαμαρτύρονται λέγοντες·
Ἔχομεν πρὸς τὸν Κύριον. Ὁ ἱερεύς· Εὐχαριστήσωμεν τῷ
Κυρίῳ [Ὁ λαὸς συντίθεται λέγων· Ἄξιον καὶ δίκαιον, εὐ-
χαριστηρίους ὕμνους ἀναπέμποντας τῇ ἁγίᾳ Τριάδι ἄνω
ἔχειν τὸ τῆς ψυχῆς ὄμμα ζητοῦντας τὴν κατοικὴν τῆς ἄνω
Ἱερουσαλήμ].

Εἶτα πρόσεισιν ὁ ἱερεὺς μετὰ παρρησίας τῷ θρόνῳ τῆς
χάριτος τοῦ Θεοῦ μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πί-
στεως ἀπαγγέλλων τῷ Θεῷ καὶ συλλαλῶν οὐκ ἔτι διὰ νε-
φέλης ὡς ποτὲ Μωϋσῆς ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ἀλλὰ
ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτεύων·
μεμύηται τὴν τῆς ἁγίας Τριάδος θεογνωσίαν καὶ πίστιν καὶ
μόνος μόνῳ προσλαλεῖ Θεοῦ μυστήρια ἐπαγγέλλων ἐν μυστη-
ρίῳ τὰ κεκρυμμένα πρὸ τῶν αἰώνων καὶ ἀπὸ γενεῶν, νυνὶ
φανερωθέντων ἡμῖν διὰ τῆς ἐπιφανείας τοῦ Υἱοῦ τοῦ Θεοῦ.
Εἴπερ ἡμῖν ἐξηγήσατο ὁ μονογενὴς Υἱὸς ὁ ὢν εἰς τὸν κόλπον
τοῦ Πατρός, καθὼς ἐλάλησεν ὁ Θεὸς τῷ Μωϋσῇ ἀοράτως
καὶ ὁ Μωϋσῆς πρὸς τὸν Θεόν, οὕτως καὶ ὁ ἱερεὺς μέσον τῶν
δύο χερουβὶμ ἑστὼς ἐν τῷ ἱλαστηρίῳ καὶ κατακύπτων διὰ τὴν
ἄστεκτον καὶ ἀθεώρητον τῆς θεότητος δόξαν τε καὶ λαμπρό-
τητα τὴν ἐπουράνιον λατρείαν νοερῶς ὁρῶν καὶ μυεῖται καὶ
τῆς ζωαρχικῆς Τριάδος τὴν ἔλλαμψιν τοῦ μὲν Θεοῦ καὶ
Πατρὸς τὸ ἄναρχον καὶ ἀγέννητον. [τοῦ δὲ Υἱοῦ καὶ Λόγου

in the Holy Trinity. The angel wearing white approaches the stone of the tomb and rolls it away with his hand, pointing with his garment and exclaiming with an awed voice through the deacon, who proclaims the resurrection on the third day, raising the veil and saying: "Let us stand aright"—behold, the first day!—"Let us stand in fear"—behold, the second day!—"Let us offer in peace"—behold, the third day! The people proclaim thanks for the resurrection of Christ: "A mercy of peace, a sacrifice of praise." The priest teaches the people about the threefold knowledge of God which he learned through grace: "The grace of the holy and consubstantial Trinity be with all of you." The people together confess and pray, saying: "And with your spirit." Then the priest, leading everyone into the heavenly Jerusalem, to His holy mountain, exclaims: "Behold, let us lift up our hearts!" Then all declare: "We lift them up unto the Lord!" The priest says: "Let us give thanks unto the Lord." [The people affirm: "It is meet and right" to send up hymns of thanksgiving to the Holy Trinity, to have the eye of the soul seeking the habitation of the heavenly Jerusalem.]

Then the priest goes with confidence to the throne of the grace of God and, with a true heart and in certainty of faith, speaks to God. He converses no longer through a cloud, as once did Moses in the Tabernacle, but with uncovered face seeing the glory of the Lord. He is learned in the divine knowledge of the Holy Trinity and faith, and "one to one" he addresses God, announcing in mystery the mysteries hidden before the ages and from the generations, but which are now revealed to us through the manifestation of the Son of God–(the manifestation) which the only-begotten Son, who is in the bosom of the Father, revealed to us. God truly spoke invisibly to Moses and Moses to God: so now the priest, standing between the two Cherubim in the sanctuary and bowing on account of the dreadful and uncontemplable glory and bright-

τὸ συνάναρχον καὶ ὁμοούσιον καὶ γεννητόν], τοῦ δὲ Ἁγίου Πνεύματος τὸ συναΐδιον καὶ ὁμοφυὲς καὶ ἐκπορευτόν· Τριάδα ἁγίαν κατὰ τὴν τῶν ὑποστάσεων εἴτ' οὖν προσώπων ἀσύγχυτον ἀϊδιότητα, κατὰ δὲ τὴν τῆς φύσεως ἕνωσιν ἀδιαίρετον καὶ ἀδιάστατον θεότητα καὶ βασιλείαν καὶ δόξαν, καὶ νοερῶς ὁρᾷ καὶ βοᾷ τὴν τῶν σεραφικῶν δυνάμεων καὶ τετραμόρφων ζώων τρισάγιον δοξολογίαν, τῶν μὲν χερουβὶμ ἐπισκιαζόντων καὶ τῶν σεραφὶμ κεκραγότων, μεθ' ὧν βοᾷ· «Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα». Εἶτα· ἅγιος, ἅγιος, ἅγιος Κύριος σαβαώθ· τουτέστιν ὁ τρισάγιος καὶ εἷς Θεὸς τῶν δυνάμεων· «ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου». Τὸ ὡσαννά, ἐστὶ «σῶσον δή, ὡς φῶς, φησίν, ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου».

Ὁ δὲ πᾶσι προσφωνούμενος πνευματικὸς Ἀσπασμὸς τὴν ἐσομένην πάντων πρὸς ἀλλήλους ἐν τῷ καιρῷ τῆς τῶν μελλόντων (ἀρρήτων) ἀγαθῶν ἀποκαλύψεως κατὰ πίστιν τε καὶ ἀγάπην ὁμόνοιάν τε καὶ ὁμογνωμοσύνην καὶ ταυτότητα λογικήν, δι' ἣν τὴν πρὸς τὸν Λόγον καὶ Θεὸν οἰκείωσιν οἱ ἄξιοι δέχονται, προτυποῖ καὶ προδιαγράφει· λόγου γὰρ σύμβολον τὸ στόμα καθ' ὃν μάλιστα πᾶσιν ἅπαντες οἱ λόγου μετειληφότες ὡς λογικοὶ καὶ τῷ πρώτῳ καὶ μόνῳ Λόγῳ καὶ παντὸς αἰτίῳ λόγου συμφύονται.

Ἡ δέ . . . γινομένη Κλεῖσις τῶν θυρῶν τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας τήν τε τῶν ὑλικῶν δηλοῖ πάροδον καὶ τὴν γενησομένην μετὰ τὸν φοβερὸν ἐκεῖνον ἀφορισμὸν καὶ τὴν φοβερωτέραν ψῆφον εἰς τὸν νοη-

ness of the Godhead, and contemplating the heavenly liturgy, is initiated even into the splendor of the life-giving Trinity–of the God and Father, Who is eternal and unbegotten; [of the Son and Word, Who is also without beginning, consubstantial, and begotten]; of the Holy Spirit, Who is co-eternal of the same nature, and proceeding—the Holy Trinity which is eternally unconfused in its hypostases, and therefore persons, and which, by the unity of its nature, is the indivisible and inseparable divinity, kingship, and glory. And the priest contemplates and proclaims the thrice-holy glorification of the seraphic powers and of the four-fold creatures. With the overshadowing Cherubim and the Seraphim who cry aloud, he exclaims: "Singing the triumphant hymn, shouting, proclaiming, and saying," then "Holy, holy, holy, Lord of Sabaoth"—this is the thrice-holy and one God of the powers—"Hosanna in the highest, blessed is he who comes in the name of the Lord." Hosanna means "save," who, as light, comes in the name of the Lord.

The spiritual salutation, pronounced by all, portrays the future faith, love, concord, unanimity and reasonable identity of everyone for one another through which the worthy receive familiarity towards the Word of God. For the symbol of the word is the mouth, by virtue of which almost everyone who participates in the word as a rational being also grows together with the first and only Word and author of every word.[18]

The closing of the doors of the holy church of God materially points to the transition and to the future, after that fearful separation and dread-

[18]This paragraph is taken from the *Mystagogy* of Maximus the Confessor, ch 17.

τὸν κόσμον ἤτοι τὸν νυμφῶνα τοῦ Χριστοῦ τῶν ἀξίων εἴσοδον καὶ τὴν ἐν ταῖς αἰσθήσεσι τῆς κατὰ τὴν ἀπάτην ἐνεργείας τελείαν ἀποβολήν.

Ἡ δὲ τοῦ θείου συμβόλου τῆς πίστεως γενομένη παρὰ πάντων ὁμολογία τὴν ἐφ᾽ οἷς ἐσώθημεν παραδόξοις λόγοις τε καὶ τρόποις τῆς πανσόφου περὶ ἡμᾶς τοῦ Θεοῦ προνοίας γενησομένην μυστικὴν εὐχαριστίαν κατὰ τὸν αἰῶνα τὸν μέλλοντα προσημαίνει· δι᾽ ἧς εὐγνώμονας ἐπὶ τῇ θείᾳ εὐεργεσίᾳ ἑαυτοὺς συνιστῶσιν οἱ ἄξιοι· πλὴν ταύτης τῶν περὶ αὐτοὺς ἀπείρων θείων ἀγαθῶν ἀντεισαγαγεῖν ἄλλο τι καθ᾽ ὁτιοῦν οὐκ ἔχοντες.

Τὰ δὲ ῥιπίδια καὶ οἱ διάκονοι ἐμφαίνουσι τὰ ἑξαπτέρυγα σεραφὶμ καὶ τὴν τῶν πολυομμάτων χερουβὶμ ἐμφέρειαν· καὶ γὰρ κατὰ τὴν οὐράνιον καὶ ὑπερκόσμιον καὶ νοερὰν ὄντως τάξιν οὕτως καὶ τὰ ἐπίγεια μιμοῦνται. Καὶ γὰρ τετράμορφα ζῶα ἀντιφωνητικῶς ἀλλήλοις ἀντιδεχόμενα τὸ μὲν Α′ (πρῶτον), τὸ ὡς ὁμοίωμα λέοντος, βοᾷ ΑΓΙΟΣ· τὸ Β′ (δεύτερον), τὸ ὡς ὁμοίωμα μόσχου, βοᾷ ΑΓΙΟΣ· τὸ δὲ τρίτον (Γ′), τὸ ὡς ὁμοίωμα ἀνθρώπου, βοᾷ ΑΓΙΟΣ· τὸ δὲ Δ′ (τέταρτον), ὡς ὁμοίωμα ἀετοῦ, βοᾷ ΚΥΡΙΟΣ ΣΑΒΑΩΘ· ἐν τρισὶν ἁγιασμοῖς εἰς μίαν συνιοῦσι κυριότητα καὶ δύναμιν καὶ θεότητα καθὼς ὁ προφήτης Ἡσαΐας τεθέαται ὅτε εἶδε τὸν Κύριον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ τὰς σεραφικὰς δυνάμεις κύκλῳ ἑστώσας καὶ ἐκ τῆς φωνῆς ἐπλήσθη ὁ οἶκος καπνοῦ. Τὸ δὲ «ἀπεστάλη ἓν τῶν σεραφὶμ καὶ ἔλαβεν ἄνθρακα ἐν τῇ χειρὶ ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου», σημαίνει τὸν ἱερέα καὶ αὐτὸν κατέχοντα τὸν νοερὸν ἄνθρακα Χριστὸν τῇ λαβίδι τῆς χειρὸς αὐτοῦ ἐν τῷ

ful sentence in the spiritual world, that is, the entrance of the worthy into the bridal chamber of Christ and the final rejection of the deceptive operation of the senses.[19]

Further, the profession of the divine symbol of faith, which is made by all, prefigures the mystical thanksgiving of the future age because of the wonderful words and ways of the providence of the all-wise God for us, by which we are saved. By this thanksgiving, those who offer in gratitude for the divine benefits on their behalf constitute the worthy: but they have nothing to give in return for the boundless divine goods on their behalf.[20]

The fans and the deacons are in the likeness of the six-winged Seraphim and the many-eyed Cherubim, for in this way earthly things imitate the heavenly, transcendent, the spiritual order of things. And to one another the four-formed creatures[21] antiphonally exclaim: the first, in the likeness of a lion, cries out "Holy"; the second, in the likeness of a calf, cries out "Holy"; the third, in the likeness of a man, cries out "Holy"; and the fourth, in the likeness of an eagle, cries out "Lord of Sabaoth." In the three acclamations, they perceive one lordship, power, and divinity, as the Prophet Isaiah beheld when he saw the Lord on a lofty and exalted throne and the seraphic powers standing around, and the house was filled with smoke from their vocie (cf Is 6:1-4). And "One of the seraphim was sent, and he took into his hand a coal which he had taken from the altar with a pair of tongs" (Is 6:6)—this represents the priest who with the tongs

[19] *Ibid.*, ch. 15.
[20] *Ibid.*, ch. 18.
[21] The beast of the Apocalypse. See the note in ch 32.

ἁγίῳ (θυσιαστηρίῳ), καὶ ἁγιάζοντα καὶ καθαίροντα (τοὺς δεχομένους) καὶ μεταλαμβάνοντας. Καὶ γὰρ «εἰς οὐράνια καὶ ἀχειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς καὶ ἐνεφανίσθη ἐν δόξῃ τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν γενόμενος ἀρχιερεὺς μέγας διεληλυθὼς τοὺς οὐρανούς, καὶ ἔχομεν αὐτὸν παράκλητον πρὸς τὸν Πατέρα καὶ ἱλασμὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν»· ὃς καταρτισάμενος ἡμῖν τὸ ἅγιον καὶ ἀΐδιον αὐτοῦ σῶμα, λύτρον ὑπὲρ πάντων ἡμῶν, καθὼς αὐτὸς λέγει· «Πάτερ ἁγίασον αὐτοὺς ἐν ὀνόματί σου οὓς δέδωκάς μοι, ἵνα ὦσι αὐτοὶ ἡγιασμένοι», καὶ «θέλω ἵνα ὦσι ὅπου ἐγώ εἰμι καὶ θεωρῶσι τὴν δόξαν τὴν ἐμὴν ὅτι ἠγάπησας αὐτοὺς καθὰ ἠγάπησας ἐμὲ πρὸ καταβολῆς κόσμου».

Εἶτα πάλιν ὁ ἱερεὺς ἀπαγγέλλει τῷ Θεῷ καὶ Πατρὶ τὰ τῆς Χριστοῦ ἐνανθρωπήσεως μυστήρια, τὴν ἐξ ἁγίας Παρθένου καὶ θεοτόκου ἀνέκφραστον καὶ ἔνδοξον γέννησιν, τὴν ἀναστροφὴν καὶ πολίτευσιν ἐν τῷ κόσμῳ, τὸν σταυρόν, τὸν θάνατον καὶ τὴν τῶν δεσμίων ψυχῶν ἐλευθερίαν, τὴν ἐκ νεκρῶν αὐτοῦ τριήμερον καὶ ἁγίαν ἀνάστασιν, τὴν ἐν τοῖς οὐρανοῖς ἀνάληψιν, τὴν ἐκ δεξιῶν τοῦ Θεοῦ καὶ Πατρὸς καθέδραν, τὴν δευτέραν καὶ μέλλουσαν αὐτοῦ ἔνδοξον παρουσίαν πάλιν πρὸς ἡμᾶς. Καὶ μυσταγωγεῖται γαστέρα πρὸ ἑωσφώρου Θεὸν ἀγέννητον, τουτέστι τὸν Θεὸν καὶ Πατέρα, καὶ πρὸ αἰώνων τὸν Θεὸν γεννῶσαν καθὼς λέγει· «ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε»· ὅνπερ καὶ παρακαλεῖ πάλιν τελειῶσαι τὸ μυστήριον τοῦ Υἱοῦ αὐτοῦ καὶ γεννηθῆναι, ἤτοι μεταποιηθῆναι τὸν ἄρτον καὶ τὸν οἶνον εἰς σῶμα καὶ αἷμα αὐτοῦ τοῦ Χριστοῦ καὶ Θεοῦ· καὶ πληρωθήσεται τό· «Ἐγὼ σήμερον γεγέννηκά σε». Ὅθεν καὶ τὸ Πνεῦμα τὸ Ἅγιον τῇ εὐδοκίᾳ τοῦ Πατρὸς καὶ βουλήσει ἀοράτως παρὸν ὑποδεικνύει τὴν θείαν ἐνέργειαν· καὶ τῇ χειρὶ τοῦ ἱερέως ἐπι-

(his hands) holds in the holy altar the spiritual coal, Christ, Who santifies and purifies those who receive and partake. For Christ has entered the heavenly sanctuary not made with hands (cf Hb 9:24), and He has appeared in glory in the presence of God on our behalf, having become a great high priest (cf Hb 6:20) who has penetrated the heavens (cf Hb 4:14); and we have Him as an advocate before the Father, and as the expiation for our sins (cf I Jn 2:1-2). He gave us His holy and eternal body in ransom for all of us, as He says: "Father, sanctify them, whom you gave me in your name, so that they may be sanctified" (cf Jn 17:11, 17, 19); and "I desire that they may be where I am, and that they might behold my glory, because you loved them as you loved me before the foundation of the world" (cf Jn 17:24).

Then again the priest declares to the God and Father the mysteries of Christ's incarnation, His ineffable and glorious birth from the holy Virgin Theotokos, His dwelling and life in the world, the cross, the death, the liberation of the souls in bondage, His holy resurrection from the dead on the third day, His ascension into heaven, His sitting at the right hand of the God and Father, His second and future glorious coming again to us. And the priest expounds on the unbegotten God, that is the God and Father, and on the womb which bore the Son before the morning star and before the ages, as it is written: "Out of the womb before the morning star have I begotten you" (Ps 109:3). And again the priest asks God to accomplish and bring about the mystery of His Son—that is, that the bread and wine be changed into the body and blood of Christ God—so that it might be fulfilled that "Today I have begotten you" (Ps 2:7). Then the Holy Spirit, invisibly present by the good will and volition of the Father, demonstrates the divine operation and, by the hand of the priest, testifies, completes, and changes

μαρτυρεῖ καὶ ἐπισφραγίζει καὶ τελειοῖ τὰ προκείμενα ἅγια δῶρα εἰς σῶμα καὶ αἷμα Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν τοῦ εἰπόντος· ὅτι «ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι· ὅπως ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ». Ὅθεν γενόμενοι τῶν θείων μυστηρίων αὐτόπται καὶ μέτοχοι ζωῆς ἀθανάτου καὶ κοινωνοὶ θείας φύσεως, δοξάσωμεν τὸ μέγα καὶ ἀκατάληπτον καὶ ἀνεξιχνίαστον μυστήριον τῆς οἰκονομίας Χριστοῦ καὶ Θεοῦ· ὅθεν καὶ δοξάζοντες βοῶμεν· «Σὲ ὑμνοῦμεν» τὸν Θεὸν καὶ Πατέρα· «σὲ εὐλογοῦμεν» τὸν Υἱὸν καὶ Λόγον· «σοὶ εὐχαριστοῦμεν» τῷ Ἁγίῳ Πνεύματι· «Κύριε ὁ Θεὸς ἡμῶν», Τριὰς γὰρ ἐν μονάδι ὁμοούσιος καὶ ἀδιαίρετος, παράδοξον ἔχουσα καὶ τὴν διαίρεσιν τῶν προσώπων καὶ τὴν ἕνωσιν τῆς μιᾶς φύσεως καὶ θεότητος· καὶ γὰρ τὸ ἐπικεκυφότως ποιεῖν τὸν ἱερέα τὴν θείαν μυσταγωγείαν ἐμφαίνει τὸ συλλαλεῖν ἀοράτως τῷ μόνῳ Θεῷ. Ὅθεν καὶ τὴν θείαν φωτοφάνειαν ὁρᾷ, καὶ τῇ λαμπρότητι τῆς δόξης τοῦ προσώπου τοῦ Θεοῦ ἐκφαιδρύνεται καὶ ὑποστέλλει ἑαυτῷ τῷ φόβῳ καὶ τῇ αἰδοῖ· καθὼς Μωϋσῆς ὅτε εἶδε τὸν Θεὸν ἐν εἴδει πυρὸς ἐν τῷ ὄρει ἔντρομος γενόμενος ἀνέστρεψε καὶ ἐκάλυψε τὸ πρόσωπον· εὐλαβεῖτο γὰρ κατανοῆσαι ἀπὸ τῆς δόξης τοῦ προσώπου, φησί.

Γίνεται δὲ καὶ ἡ μνήμη τῶν κεκοιμημένων πρὸς τὸν Θεὸν τῶν πνευμάτων καὶ πάσης σαρκός, τὸν καὶ νεκρῶν καὶ ζώντων τὴν κυρίαν ἔχοντα καὶ δεσπόζοντα τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ ὡς τοῦ βασιλέως Χριστοῦ παρόντος, καὶ τοῦ Ἁγίου Πνεύματος πάντας προσκαλουμένου ζῶντας καὶ μεταστάντας πρὸς τὰς ἐκεῖθεν μονὰς καὶ καταπαύσεις· εἰς τὴν τοῦ Θεοῦ καὶ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προέλευσιν, συναθροισθῆναι

the holy gifts which are set forth into the body and blood of Jesus Christ our Lord, Who says: "For their sake I sanctify myself, that they also may be sanctified" (Jn 17:19), so that "He who eats my flesh and drinks my blood abides in me and I in him" (Jn 6:56). Thus becoming eyewitnesses of the mysteries of God, partakers of eternal life, and sharers in divine nature, let us glorify the great, immeasurable, and unsearchable mystery of the dispensation of Christ God, and glorifying Him let us cry: "We praise you"—the God and Father—"We bless you"—the Son and Word—"We give thanks to you"—the Holy Spirit—"O Lord our God"—the Trinity in unity consubstantial and undivided, marvellously possessing both the distinction of persons and the unity of the one nature and divinity. The priest's performing the divine mystery while bowing down manifests that he converses invisibly with the only God: for he sees the divine illumination, he is made radiant by the brightness of the glory of the face of God, and he recoils in fear and shame like Moses, who, when he saw God in the form of fire on the mountain, trembled, turned away, and covered his face, fearing to contemplate the glory of God's face.

Then comes the remembrance of those who have fallen asleep in the God of spirits and of all flesh, Who is the Lord of both the dead and the living, and Who rules over those in heaven, on earth, and in the lower regions. For Christ the King is present, and the Holy Spirit calls all the living and the dead to unity and rest until the appearance of our God and Lord and Savior Jesus Christ and to assemble and come before His face; because the chains of all the souls in Hades have been loosed through the death and resurrection of Christ. For He has been raised from the dead, having become the first-fruit and first-born from the dead (cf I Cor 15:20). He prepared a way for all to the resurrection from the dead and granted

καὶ προφθάσαι τὸ πρόσωπον αὐτοῦ ὡς πάντων τῶν ἐν Ἅδου ψυχῶν ἀπολυθέντων δεσμῶν, διὰ τοῦ θανάτου καὶ τῆς ἀναστάσεως Χριστοῦ· αὐτὸς γὰρ «ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ καὶ πρωτότοκος τῶν κεκοιμημένων γενόμενος»· καὶ πᾶσιν ὁδοποιήσας τὴν ἐκ νεκρῶν ἀνάστασιν, καὶ πρὸς τὴν ἀθάνατον καὶ μακαρίαν ζωὴν ἀναπαύων τοὺς ἐπ᾽ ἐλπίδι τῆς ἐγέρσεως αὐτοῦ κεκοιμημένους· καὶ συγκαλοῦνται μετὰ προφητῶν καὶ ἀποστόλων καὶ ἱεραρχῶν τῶν χριστιανῶν αἱ ψυχαὶ συνελθεῖν καὶ ἀνακλιθῆναι μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ μυστικῇ τραπέζῃ τῆς βασιλείας Χριστοῦ.

Ὅθεν εἰς ἑνότητα πίστεως, καὶ κοινωνίαν Πνεύματος ἐλθόντες διὰ τῆς οἰκονομίας τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ καθίσαντος ἐν δεξιᾷ τοῦ Πατρὸς οὐκ ἔτι ἐπὶ γῆς ἐσμεν, ἀλλ᾽ ἐν τῷ θρόνῳ τοῦ Θεοῦ τῷ βασιλικῷ παρεστηκότες· ἐν οὐρανῷ ὅπου ὁ Χριστός ἐστι καθὼς αὐτὸς λέγει, ὅτι «Πάτερ δίκαιε, ἁγίασον αὐτοὺς ἐν τῷ ὀνόματί σου οὓς δέδωκάς μοι, ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι μετ᾽ ἐμοῦ». Τοίνυν «τὴν υἱοθεσίαν ἀπολαβόντες καὶ συγκληρονόμοι τοῦ Χριστοῦ γενόμενοι διὰ τῆς χάριτος αὐτοῦ καὶ οὐκ ἐξ ἔργων», ἔχομεν τὸ πνεῦμα τοῦ Υἱοῦ τοῦ Θεοῦ, οὗτινος τὴν ἐνέργειαν καὶ τὴν χάριν θεωρῶν ὁ ἱερεὺς βοᾷ καὶ λέγει· Ἀββᾶ ὁ Πατὴρ ὁ οὐράνιος, ἀξίωσον ἡμᾶς, μετὰ παρρησίας τολμᾶν ἀκατακρίτως καὶ λέγειν·

ΕΞΗΓΗΣΙΣ ΕΙΣ ΤΟ ΠΑΤΕΡ ΗΜΩΝ

42. ΠΑΤΕΡ ΗΜΩΝ, Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ, ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ· τὸ ὄνομά ἐστιν τοῦ Υἱοῦ τοῦ Θεοῦ.

ΠΑΤΕΡ δὲ εἰπὼν δείκνυσί σοι τίνων ἀγαθῶν ἠξιώθης, υἱός γε Θεοῦ γεγονώς· ἐν δὲ τῷ εἰπεῖν ΕΝ ΟΥΡΑΝΟΙΣ, ἔδειξε τὴν πατρίδα καὶ τὸν οἶκον τοῦ Πατρός σου, ἐὰν γὰρ θέλεις ἔχειν πατέρα τὸν Θεόν, πρὸς τὸν οὐρανὸν βλέπε καὶ μὴ

rest in eternal and blessed life to those who have fallen asleep in the hope of His resurrection. The souls of Christians are called together to assemble with the prophets, apostles, and hierarchs in order to recline with Abraham, Isaac, and Jacob at the mystical banquet of the Kingdom of Christ.

Thereby having come into the unity of faith and communion of the Spirit through the dispensation of the One who died for us and is sitting at the right hand of the Father, we are no longer on earth but standing by the royal throne of God in heaven, where Christ is, just as He himself says: "Righteous Father, sanctify in your name those whom you gave me, so that where I am, they may be with me" (cf Jn 17). Therefore, receiving adoption and becoming co-heirs with Christ through His grace, and not through works, we have the spirit of the Son of God. Contemplating His power and grace, the priest calls out, saying: "Abba, heavenly Father, make us worthy to say boldly and without condemnation:"

EXPLANATION OF THE OUR FATHER

42. OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE YOUR NAME: the name is that of the Son of God.

Saying "Father" points out to you of whose goods you have been made worthy, now that you have become a son of God. Saying "in heaven" points out your Father's native country and home: if you want to have God as a father, look to heaven and not to earth. For you do not

πρὸς τὴν γῆν. Οὐ λέγεις δὲ ΠΑΤΕΡ ΜΟΥ ἀλλὰ ΠΑΤΕΡ ΗΜΩΝ ὡσὰν ἔχεις πάντας ὡς ἀδελφοὺς ἑνὸς Πατρός.

ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ τοὐτέστι, ποίησον ἡμᾶς ἁγίους ἵνα σὺ δι᾽ ἡμᾶς δοξάζῃ· ὡς γὰρ βλασφημεῖται δι᾽ ἐμοῦ ὁ Θεός, οὕτω δοξάζεται δι᾽ ἐμέ.

ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ τοὐτέστιν, ἡ δευτέρα παρουσία· ὁ γὰρ συνειδὸς ἀγαθὸν ἔχων πεπαρρησιασμένος εὔχεται ἐλθεῖν τὴν ἀνάστασιν καὶ τὴν κρίσιν.

ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ· ὥσπερ, φησίν, οἱ ἄγγελοι ποιοῦσι τὸ θέλημά σου, οὕτω καὶ ἡμᾶς δὸς ποιεῖν αὐτό.

ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ· ἐπιούσιον, τὸν ἐπὶ τῇ οὐσίᾳ ἡμῶν καὶ συστάσει ἀρκοῦντα φησίν· ἀναιρεῖ δὲ περὶ τὴν αὔριον μέριμναν. Καὶ τὸ σῶμα δὲ τοῦ Χριστοῦ ἄρτος ἐστὶν ἐπιούσιος· οὗ μεταλαμβάνειν ἀκρίτως εὐχόμεθα·

ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΟ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ, ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ ΗΜΩΝ· ἐπεὶ καὶ μετὰ τὸ βάπτισμα ἁμαρτάνομεν, ἱκετεύομεν ἵνα ἀφήσῃ ἡμῖν τὰ χρέη ἡμῶν ἐὰν ἡμεῖς μὴ μνησικακῶμεν· ἐμὲ γὰρ ἔχει ὁ Θεὸς παράδειγμα, καὶ ὃ ποιῶ ἐπ᾽ ἄλλῳ, ποιεῖ ἐπ᾽ ἐμέ.

ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ· ἀσθενεῖς ἐσμεν οἱ ἄνθρωποι· διὸ οὐ δεῖ περιπίπτειν αὐτοὺς εἰς πειρασμούς, ἀλλ᾽ εὔχεσθαι μὴ καταποθῆναι ὑπὸ τοῦ πειρασμοῦ· ὁ γὰρ καταποθεὶς καὶ νικηθεὶς ἐκεῖνος εἰσενέχθη εἰς τὸν βόθρον τοῦ πειρασμοῦ· ἀλλ᾽ ὁ ἐμπεσὼν μέν, νικήσας δέ;

ΑΛΛΑ ΡΥΣΑΙ ΗΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ· οὐκ εἶπεν ἀπὸ τῶν πονηρῶν ἀνθρώπων, οὐ γὰρ ἀδικοῦσιν ἡμᾶς, ἀλλ᾽ ὁ ΠΟΝΗΡΟΣ:—

say "my Father," but "our Father," since you have all men as brothers of the one Father.

HALLOWED BE YOUR NAME, that is, make us holy so that You may be glorified by us. For as God is blasphemed by me, so He is also glorified by me.

YOUR KINGDOM COME, that is, the second coming: for he who has a good conscience boldly desires the coming of the resurrection and the judgment.

YOUR WILL BE DONE, ON EARTH AS IN HEAVEN—just as, it says, the angels do Your will, so grant that we may do it.

GIVE US THIS DAY OUR DAILY BREAD—it means the bread which is sufficient for our nature and existence. He removes the care for the morrow. The body of Christ is the daily bread, and we pray that we may share in it blamelessly.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US, because we sin even after baptism. We pray that He might forgive us our debts if we do bear a grudge: for God has me as an example, and what I do to the other, He does unto me.

AND LEAD US NOT INTO TEMPTATION. We men are weak; therefore, it does not behoove us to fall into temptation, but rather to pray not to be overwhelmed by temptation. For he who is overwhelmed and overcome is led into the pit of temptation: but he who has fallen, has he prevailed?

BUT DELIVER US FROM THE EVIL ONE. He does not say "from evil men," for they do not wrong us, but "the Evil One."

Ἡ δὲ παναγία τε καὶ σεπτὴ τοῦ μεγάλου καὶ μακαρίου Θεοῦ (καὶ Πατρὸς) ἐπίκλησις τῆς δοθησομένης ἐνυποστάτου τε καὶ ἐνυπάρκτου κατὰ δωρεὰν καὶ χάριν τοῦ Ἁγίου Πνεύματος υἱοθεσίας ἐστὶ σύμβολον· καθ' ἥν, πάσης ὑπερνικωμένης τε καὶ καλυπτομένης ἀνθρωπίνης ἰδιότητος τῇ ἐπιφοιτήσει τῆς χάριτος, υἱοὶ Θεοῦ χρηματίσουσί τε καὶ ἔσονται πάντες οἱ ἅγιοι, ὅσοι (δι' ἀρετῶν) ἀπεντεῦθεν ἤδη τῷ θείῳ τῆς ἀγαθότητος κάλλει ἑαυτοὺς λαμπρῶς τε καὶ ἐπιδόξως ἐφαίδρυναν.

43. Εἶτα ὁ ἱερεὺς βοᾷ τοῖς πᾶσι λέγων· ὅτι ἐγὼ ἄνθρωπός εἰμι ὁμοιοπαθὴς ὑμῖν καὶ οὐ γινώσκω τὰ ἑκάστου ὑμῶν πλημμελήματα· βλέπετε, θεωρεῖτε· ἰδοὺ ὁ Θεός· καὶ Θεός ἐστιν ὁ ἅγιος ἐν ἁγίοις ἀναπαυόμενος. Ὁ λαὸς ὁμολογεῖ καὶ λέγει· «Εἷς ἅγιος, εἷς κύριος ἡμῶν Ἰησοῦς Χριστὸς» σὺν Θεῷ καὶ Πατρὶ καὶ Ἁγίῳ Πνεύματι. Καὶ ὁ μὲν Μωϋσῆς τὸ «αἷμα ἐρράντισε τῶν τράγων, καὶ τῶν μόσχων, τῷ λαῷ λέγων· τοῦτο τὸ αἷμα τῆς διαθήκης» τοῦ Θεοῦ ἐστιν· ὁ δὲ Χριστὸς καὶ Θεὸς τὸ ἴδιον σῶμα ἔδωκε καὶ τὸ ἴδιον αἷμα ἐξέχεε καὶ ἐκέρασε, τὸ τῆς καινῆς διαθήκης, λέγων· Τοῦτο ἐστὶ τὸ σῶμά μου καὶ τὸ αἷμά μου· τὸ κλώμενον καὶ διαρραντιζόμενον εἰς ἄφεσιν ἁμαρτιῶν. Καὶ οὕτω λοιπὸν μετὰ τοιαύτης εὐνοίας, ἐσθίομεν τὸν ἄρτον καὶ πίνομεν τὸ ποτήριον, ὡς σῶμα καὶ αἷμα τοῦ Θεοῦ, τὸν θάνατον καὶ τὴν ἀνάστασιν ὁμολογοῦντες τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.—

Ἡ δὲ κατὰ τὸ τέλος τῆς μυστικῆς ἱερουργίας παρὰ παντὸς τοῦ λαοῦ γινομένη τοῦ Εἷς ἅγιος καὶ τῶν ἑξῆς ὁμολογία, τὴν ὑπὲρ λόγον καὶ νοῦν πρὸς τὸ ἓν τῆς θείας ἁπλότητος κρύφιον γενησομένην τῶν

The all-holy and sacred invocation of the great and blessed God (and Father) is a symbol of the subsistent and existing sonship which has been bestowed according to the gift and grace of the Holy Spirit. According to this adoption, when all human distinctiveness is surpassed and covered by the visitation of grace, they are called sons of God and they all will be saints, as many as (through gracious acts) thenceforth have splendidly and gloriously cleansed themselves by the divine beauty of goodness.[22]

43. Then the priest exclaims, saying to all: I am a man of like passions with you, and I do not know the sins of each of you. "Look, see, behold God!" And "God is the Holy One who abides in the saints." The people respond, saying: "One is holy, one is our Lord, Jesus Christ," with the God and Father and the Holy Spirit. For in the past Moses sprinkled the blood of the calves and the goats, saying to the people: "This is the blood of the covenant of God." But now the Christ and God has given His own body and poured out and mixed His own blood (cf Hb 9:19 ff), that of the new covenant, saying: "This is my body and my blood, which is broken and poured out for the remission of sins." So henceforth with this understanding we eat the bread and drink the cup, as the body and blood of God, professing the death and resurrection of the Lord Jesus Christ, to whom be glory unto the ages. Amen.

The confession made by all the people near the end of the liturgy—"One is holy," etc.—signifies the future gathering and unity, beyond reason and understanding, of those who have been mys-

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[22]Extract from Maximus the Confessor, *Mystagogy,* ch 20.

μυστικῶς τε καὶ σοφῶς κατὰ Θεὸν τετελεσμένων συναγωγήν τε καὶ ἕνωσιν δηλοῖ ἐν τῷ ἀγθάρτῳ τῶν νοητῶν αἰῶνι, καθ᾽ ὃν τῆς ἀφανοῦς καὶ ὑπεραρρήτου δόξης τὸ φῶς ἐνοπτεύοντες τῆς μακαρίας μετὰ τῶν ἄνω δυνάμεων, καὶ αὐτοὶ δεκτικοὶ γίνονται καθαρότητος.

Μεθ᾽ ἣν ὡς τέλος πάντων ἡ τῶν μυστηρίων ἡ μετάδοσις γίνεται, μεταποιοῦσα πρὸς ἑαυτὴν καὶ ὁμοίους τῷ κατ᾽ αἰτίαν ἀγαθῷ κατὰ χάριν καὶ μέθεξιν ἀποφαίνουσα τοὺς ἀξίως μεταλαμβάνοντας, ἐν μηδενὶ αὐτοῦ λειπομένους κατὰ τὸ (ἐφικτὸν) ἀνθρώποις (καὶ) ἐνδεχόμενον ὥστε καὶ αὐτοὺς δύνασθαι εἶναί τε καὶ καλεῖσθαι θέσει κατὰ τὴν χάριν θεούς, διὰ τὸν αὐτοὺς ὅλον Θεὸν καὶ μηδὲν αὐτῶν τῆς αὐτοῦ παρουσίας κενὸν καταλείψαντα.

Κοινωνία κέκληται ἡ τῶν θείων μυστηρίων μετάληψις διὰ τὸ τὴν πρὸς Χριστὸν ἡμῖν χαρίζεσθαι ἕνωσιν καὶ κοινωνοὺς ἡμᾶς τῆς αὐτοῦ ποιεῖν βασιλείας.

tically and wisely fulfilled by God, with the hidden one of the divine simplicity, in the incorruptibility of the spiritual age, during which they gaze with the heavenly powers upon the light of the invisible and ineffable glory, which is blessed, and they become capable of becoming pure.

After this, as the conclusion, the distribution of the mysteries takes place, which transforms into itself and makes those who worthily participate similar to the original good by grace, making them in no way deficient, inasmuch as it is accessible and possible for men, so that they too may be able to be and to be called gods by adoption through grace, because the whole God is theirs, and nothing in them is devoid of His presence.[23]

Partaking of the divine mysteries is called Communion because it bestows on us unity with Christ and makes us partakers of His Kingdom.[24]

[23]These two paragraphs are extracts from Maximus the Confessor, *Mystagogy*, ch 21.
[24]Extract from Letter I, 228, of Isidore of Pelusium.