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NOTES AND STUDIES

THE *HISTORIA MYSTAGOGICA* AND OTHER
GREEK COMMENTARIES ON THE BYZANTINE
LITURGY.

I

OF older commentaries on the Liturgy of the Byzantine rite four have been printed and are more or less well known.

(1) The *Μυσταγωγία περὶ τοῦ τίνων σύμβολα τὰ κατὰ τὴν ἁγίαν ἐκκλησίαν ἐπὶ τῆς συνάξεως τελούμενα καθέστηκε* of S. Maximus († 666); being an exposition of the symbolism of the church and of the salient points, other than the *secreta*, of the Liturgy—the Little Entrance, the Lessons, Hymns and Gospel, the Expulsions, the Great Entrance, the Kiss, the Creed, the Sanctus, the Lord's Prayer, the Elevation and the Communion—from four several points of view; following one who is referred to as ὁ Γέρων, and influenced by 'Dionysius the Areopagite', with whose type of thought and language Maximus has close affinities and on whose works he commented.

(2) The *Προθεωρία κεφαλαιώδης περὶ τῶν ἐν τῇ θείᾳ λειτουργίᾳ γινομένων συμβόλων καὶ μυστηρίων* of Theodore (or Nicolas¹) of Andida in Pamphylia, about whom nothing else is known.² This treatise was published by Mai, from three Vatican MSS, in *Patrum nova bibliotheca* vi (Rome 1853) and reprinted in Migne *P. G.* cxi 417 sqq. It is a commentary on the whole liturgy, mainly in relation to the Life and Passion and Resurrection and Ascension of our Lord. Theodore deliberately omits any preliminary ecclesiological exposition, because this has already been supplied by 'an interpretation written under the name of the great Basil' (c. 5).

(3) The *Λόγος περιέχων τὴν ἐκκλησιαστικὴν ἅπασαν ἱστορίαν καὶ λεπτομερῇ ἀφήγησιν πάντων τῶν ἐν τῇ θείᾳ ἱεουργίᾳ τελουμένων*, attributed to S. Sophronius of Jerusalem († 637), of which only a fragment has been published, by Mai in *Spicilegium Romanum* iv, Rome 1849, pp. 31 sqq., reprinted in Migne *P. G.* lxxxvii cc. 3981 sqq. It consists of scholia on the church, its parts and furniture, the ornaments of the ministers,

¹ He is called Nicolas in the title of Cod. *Vat.* 2146 and in the references in *Ambros.* E 18 sup. (ff. 113-163). On Andida see Lequien *Oriens christianus* i 1029 sq.

² He is as old as the twelfth century, since he is quoted in the Ambrosian MS mentioned in the last note.

and more extended comments on the successive points of the liturgy as far as to the Great Entrance, where the fragment ends abruptly.¹

(4) The *Ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία*, attributed to S. Germanus I of Constantinople († 733), first printed by Demetrius Ducas in *Αἱ θεῖαι λειτουργίαι* (Rome 1526), the *editio princeps* of the Byzantine liturgies, and republished by Morel in *Λειτουργίαι τῶν ἁγίων πατέρων*, Paris 1560, by Fronto Ducaeus in *Auclarium* ii, Paris 1624, and by Gallandi in *Bibliotheca veterum patrum* xiii, Venice 1779; from which last it is reprinted in Migne *P. G.* xcvi cc. 384 sqq. It is a somewhat promiscuous and ill-arranged treatise, dealing in considerable detail with a large number of ecclesiological points and with the whole of the liturgy, sometimes in the form of scholia, sometimes in the form of extended comments.

Now it is evident on examination that, while Maximus and Theodore are original and coherent works, Sophronius and Germanus are compilations; and in particular that (1) both Sophronius and Germanus have made large use of Theodore, and this independently, since their quotations do not coincide nor is either series contained in the other; and (2) the residuum of Sophronius, when the quotations from Theodore have been subtracted, still contains matter common to it with Germanus.

What then is the origin of this second element, other than Theodore, which is common to Sophronius and Germanus?

II

In *Iuris ecclesiastici graec. historia et monumenta* ii (Paris 1868) pp. 287 sqq., Card. Pitra announced that he had discovered a Latin version, made for Charles the Bald in 869–870 by Anastasius Bibliothecarius, of a *Historia mystica* attributed to S. Germanus of Constantinople, much shorter than the printed Greek text, while agreeing generally with it, so far as it went. He printed a few chapters of the version; but he died without being able to fulfil his promise of publishing the rest, and, as it seemed, without leaving any record of the source from which he derived the text. While preparing *Liturgies eastern and western* I made enquiries at the Vatican and of Card. Pitra's literary executor, but was unable to trace the source. Curiously enough, two years ago the complete text was twice published, by two editors independently of one another. First, Fr S. Petrides, of the Augustinians of the Assumption, noticed that in *Analecta sacra spicilegio solesmensi parata* ii (Frascati 1884) p. 208, Pitra, while publishing another extract, had in fact indicated his sources, viz. Cod.

¹ There seems to be another, in some respects more complete, text in Cod. *Palatin.* 367 (xiii c.).

711 (ix cent.) of the Municipal Library of Cambrai, and Cod. 18556 (ix-x cent.) of the Bibliothèque Nationale. Fr Petrides had no difficulty in identifying the MSS, and he published the contents of the Cambrai MS with the variants of the Paris MS in *Revue de l'Orient chrétien* July and Oct. 1905. The contents of the Cambrai MS are a letter of Anastasius to Charles the Bald, tables of contents and Latin translations of *Mystagogia* 24 of S. Maximus and of the *Historia mystica* of S. Germanus, and a translation of an otherwise unknown letter of S. Nilus to Nemertius the Scholastic. The Paris MS omits the tables and the letter of S. Nilus. Secondly, the late Fr Cozza-Luzi, having searched in vain for Pitra's MS, at length, in the tenth vol. of the *Nova patrum bibliotheca*, issued by Fr A. Rocchi late in 1905, after the death of the editor, printed a copy of the *Historia mystica* which Pitra had allowed him to make from his own transcript.

The desire to recover, if possible, the Greek corresponding to Anastasius's Latin, led me to examine, so far as opportunity allowed, the MSS containing or supposed to contain the treatise of S. Germanus; with the result that, while I have so far failed to find any single Greek text exactly corresponding in scope with the Latin, I have been able by means of several documents to reconstruct the whole of Anastasius's Greek text—in general, that is, and without regard to particular readings—and have found that the documents easily fall into groups and that the source of the second element of Sophronius is plain enough.

Pitra gives a considerable list of MSS of Germanus. It has been generally stated that the MSS assign the treatise to various authors—some to S. Cyril of Jerusalem, some to S. Basil, some to S. Germanus, some to a combination of several writers.¹ In what sense this is true will appear afterwards. Meanwhile, Pitra classifies the MSS under the names of the authors to which the treatise is attributed in the titles. But his list, on the one hand, requires correction and weeding, since it contains mistakes as to the authors mentioned in the titles and includes several documents which are irrelevant; and on the other hand, it can be supplemented. Thus Rome *Regin.* 48 (not 46 as in Pitra), Paris *Anc. fonds* 502, 854 are not attributed as by Pitra to Germanus, but the first is anonymous, the others 'of Basil'; *Ottobon.* 408 is not anonymous, but attributed to S. Basil; Florence *Laurent.* lvii 48 is attributed to S. Cyril, not to S. Basil. Fr Petrides has pointed out that the treatises in *Ottobon.* 459 (S. Sophronius) and in *Ottobon.* 418, Paris

¹ See Fabricius *Biblioth. graeca*, ed. Harless, xi p. 157. S. Chrysostom is also mentioned, apparently from the title of *Coislin.* 114 where John of Constantinople is included among a number of names. But I have little doubt that the John referred to is not John Chrysostom, but John the Faster.

Anc. fonds 2500, Venice *Marcian. gr.* 228 (S. John the Faster) are quite other than the present treatise; and to these may be added *Vat.* 1070 (the metrical commentary of M. Psellus), 2051 (the Liturgy of the Presanctified), 2146 (a xvii cent. copy of *Vat.* 640, S. Basil, occurring elsewhere in Pitra's list), *Vallicell.* F. 70 (D. Ducas's printed text), *Palat.* 367 (obviously from the title, Sophronius), *Vat.* 339, 375, 504, *Ottobon.* 378, Vienna *Hofbibl.* 196 (which appear to represent treatises different from the present); Paris *Coislin.* 114 (which is not unrelated to the present, but is scarcely a mere variety of it); and 'Eborac. S. Petri 50' (which I cannot identify). On the other hand Fr Petrides has added a few more MSS to the list, and further additions can easily be made.

I have had no opportunity of seeing the greater number of these documents, but by means of those of them I have seen, and of entries in catalogues and further information kindly supplied by several librarians and others,¹ it is possible to distinguish at least three stages in the developement of the text, and with some probability to assign their places to most of the documents. In the following arrangement of the MSS, I have marked with an asterisk those I have seen; as to the rest, it must be remembered that the place assigned to any one of them is provisional, being inferred only from the title, the *incipit* and *explicit* of the text, and the number of leaves it occupies.

Four types of text are easily distinguishable, generally marked by a corresponding variety of title.

I. Title: Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Κυρίλλου ἐπισκόπου Ἱεροσολύμων ἱστορία ἐκκλησιαστικὴ καὶ μυσταγωγική.

*Bodl. *Baroc.* 27 (xiv c.) ff. 103-106.

Florence *Laurent.* lxvii 48 (xv c.) ff. 69^b-71.

Jerusalem S. *Saba* 635 (xv c.) ff. 247-250^b.

Printed in T. Milles *Sancti patris nostri Cyrilli Hierosol. patr. opera*, Oxford 1703, pp. 325 sqq.

This text consists of short comments on the church, its parts and ornaments, praying towards the east and kneeling, the ornaments of the ministers, the prothesis and the matter of the Eucharist, the parts of the Liturgy down to the Great Entrance, the vessels, veils, fans, &c., and the monastic habit. The whole of this matter, with some verbal variation, is included in the text of the next group, and it is possible that it is an earlier tract which has formed the basis of II; but my impression is that it is only an abridgement of the latter.

This type may be referred to as K.

¹ I have especially to thank the Archbishop of the Jordan, Dr Mercati, and Mr Souter for information on the Jerusalem, Vatican, and Paris MSS respectively. I have since had the opportunity of seeing the Paris MSS for myself.

II. Title : Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας ἱστορία μυσταγωγικὴ ἐκκλησιαστικὴ (οἱ τῆς καθολικῆς ἐκκλησίας).

*Oxford *Magd. Coll.* 10 (xiv c.) ff. 135^b-139^b (fragment : capp. 1-13 : printed along with S. Cyril in Milles *S. Cyrilli Opera*, pp. 325 sqq.).

*Paris *Anc. fonds* 502 (xii c.) ff. 174-186.

* „ „ „ 1259 A (xiv c.) ff. 190^b-201^b.

* „ „ „ 1555 A (xiv c.) ff. 167^b-178^b.

*Milan *Ambros.* M 88 sup. (xiii c.) ff. 274-281 (attributed in the title to S. Cyril).

Rome *Regin.* 48 (xv-xvi c.) ff. 48-52 (fragment, ending ἀδαμαῖον φύ[ραμα] c. 38).

Grottaferrata *Cod.* B δ 1 (xiii c.) ff. 18-36.

Naples *Gr.* lxvii [ii c 7] (xii c.) ff. 174-183.

Jerusalem *Patr.* 39 (xii-xiii c.) ff. 161-170^b.

Athos *Iver.* 16 xvii [4871].

„ „ 8 xviii [5026] ff. 74-89.

Sinai *Cod.* 384 (xi c.).

Abridgements :—

*Milan *Ambros.* P 261 sup. (xiv c.) ff. 113-114^b (capp. 1-20, 30, 51, 53, 31, 32 abridged, with some additions).

*Jerusalem *S. Saba* 366 (xiii c.) ff. 24, 25 (beginning mutilated : cc. 29, 30, 32, 33, 35, 36, 39, 41-47, 49-52, 54-57, 60, 62, 63, 21[-27 ?], abridged).

„ „ 86 (xiii-xiv c.) ff. 171^b-176.

Rome *Vat.* 430 (xiv c.) ff. 151-153^b.

„ „ 640 (xiv c.) ff. 27-28^b.

„ „ 662 (xiii c.) ff. 238-241.

„ „ 1151 (xiii c.) ff. 96-112.

„ *Barberini gr.* 522 (xii c.) ff. 141-148.

Venice *Marcian. gr.* iii. 4, ff. 435^b-437^b (fragment, ending ἐμαρτύρησεν, c. 43).

Berlin *Graec.* qu. 13 (xiv c.) ff. 129-133.

This type is represented by the text printed below, from which it will be seen that the contents are comments on the church, its parts and ornaments, on prayer towards the east and kneeling, on the ornaments of the ministers and the monastic habit, on the prothesis and the elements, and on the successive parts of the Liturgy from the *enarxis* to the communion, including by the way an excursus on the number of the Gospels, derived from S. Irenaeus. A comparison of the text with that of the tract attributed to S. John the Faster, printed in part in Pitra *Spicilegium solesmense* iv p. 442, makes it clear that the two are not independent ; but which is the source and which the derivative is not obvious.

There are considerable differences in the texts of the MSS both in respect of scope (e. g. Paris *Anc. fonds* 502 has the chapter-titles which are omitted *ib.* 1259 A, and omits chapters 21^b, 24^b, 25–27, 31^b, 35 and 37 which are found *ib.* 1259 A) and in respect of reading (see e. g. *Ambros.* M 88 sup. as compared with the Paris MSS above).

This group may be referred to as Bⁱ.

III. Title: Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας ἱστορία μυσταγωγικὴ ἐκκλησιαστικὴ, ἐπίλυσις καὶ κατὰστασις τῆς ἁγίας λειτουργίας.

*Milan *Ambros.* G 8 sup. (1286) ff. 1^b–55^b.

*Brescia *Quirin.* A iv 3 (xv–xvi c.) ff. 204–208 (incomplete).

Rome *Vat.* 1277 (xiv c.) ff. 7–51.

„ *Ottobon.* 408 (xv–xvi c.) ff. 48–88.

„ *Barberini gr.* 353 (xiv c.) ff. 16–60.

The text is an expansion of Bⁱ, chapters 21^b, 24^b, 25–27, 31^b, 35 and 37 being omitted, and chapters 28 onwards being rearranged. The additions consist chiefly (1) in cc. 1–24, of a short tract on baptism inserted between cc. 1 and 2,¹ and of additional ecclesiological comments, in fact of what has the appearance of being a second ecclesiological tract dovetailed into the text; and (2) in the exposition of the Liturgy, cc. 28–63, of comments supplementing the very general treatment of the rite in Bⁱ and treating in detail of all or most of those parts of the Liturgy which are recited aloud; and among these comments are especially to be noticed those on the ferial antiphons of the enarxis taken from S. Athanasius in *Pss.* xci, xcii, xciv; the expansion of the treatment of the four Gospels (c. 44), partly by further quotation from S. Irenaeus, partly by a new and curious application of his method; the addition of the fragment of S. Hippolytus on Prov. ix 1 (Lagarde *Hippolyti Romani quae feruntur omnia* pp. 198 sq.) to the exposition of the chalice (c. 52); and the commentary on Ps. xxv (xxvi) 6–8 at the offertory, and Ps. xxii (xxiii) 5, 6 after the communion, the first in part, the latter almost wholly, derived from S. Athanasius in *Pss.* xxv and xxii respectively.

This form of the text is referred to as Bⁱⁱ.

IV. Title: Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Γερμανοῦ ἀρχιεπισκόπου Κωνσταντινουπόλεως ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία.

*Bodl. *Baroc.* 42 (1551) ff. 81^b–134.

*Milan *Ambros.* E 94 sup. (xiii c.) ff. 1–6 (fragment, extending from the beginning down to ἐν τῷ δειπνῶ Migne *P.G.* xcvi 397 l. 24).

Venice *Marcian.* gr. i 41 ff. 1–257.

Jerusalem *Patr.* 343 (xviii c.) ff. 69–112.

¹ This tract occurs at the end of Bⁱ in Paris *Anc. fonds* 502, 1555 A; and after the fragment of Bⁱ (?) in *Barberini* 522.

Abridgements :—

Rome *Vat.* 790 (xiv c.) ff 30^b–41 (anonymous : ἐξήγησις τῆς θείας λειτουργίας).

Rome *Ottobon.* 338 (xv c.) ff. 299–312^b (?).

Naples *Gr.* lxiii [ii B 29] (1526) ff. 46–53^b (anonymous : ἐξήγησις τῆς θείας λειτουργίας).

Printed as above, p. 249 ; and also as edited by Philotheus Ballerianus and Epiphanius of Janina, Venice 1639, 1690 and 1751.¹

This, the current *Mystica theoria* of S. Germanus, is an expansion of Bⁱⁱ. The enlargement is due (1) to the insertion of large extracts, in all forming nearly a sixth of the whole treatise, from the commentary of Theodore of Andida ; and (2) to occasional additions and expansions from other sources, forming about another sixth of the whole, largely by way of completing the exposition of the text of the Liturgy, among which may be noticed especially the admirable developement of the commentary on the Lord's Prayer.

This final developement of the text may be referred to as Γ.

III

Thus (1) the origin and history of Γ is so far clear ; it was reached by successive interpolations of Bⁱ, one marked stage in the developement being represented by Bⁱⁱ. At the same time, the character of the documents of both Bⁱ and Bⁱⁱ, differing as they do more or less in scope, suggests that an examination of all the documents in detail would bring to light subordinate stages of developement in both groups.

(2) The origin of the element which Sophronius has in common with Germanus, apart from the quotations from Theodore, also becomes clear : it is plain on inspection that it is derived from Bⁱ with some condensation and recasting of the text. Sophronius therefore is a compilation from Basil and Theodore and some other source or sources.

(3) The Latin of Anastasius represents the Bⁱ text, in its longer form, i. e. in the form including cc. 21^b, 24^b, 25–27, 31^b, 35 and 37. But as compared with any complete Greek text that I have examined, it is modified in two respects : (a) to supply comments on the kiss of peace, the closing of the doors, and the creed, which are otherwise unnoticed in Bⁱ and Bⁱⁱ, it inserts cc. 17, 15, 18 of the *Mystagogia* of S. Maximus ; and (b) for the commentary on the Liturgy from the post-sanctus to the communion inclusive, it substitutes *Mystagogia* 20, 21 and S. Isidore of Pelusium *Epp.* i 228. Though, as I have said, I have found no complete Greek text with these characteristics in full, yet *Ambros.* M 88 sup. has *Mystagogia* 17, 15 in the corresponding place ; while the fragmentary abridgement contained in *S. Saba* 366 was evidently made from a text

¹ See *Revue de l'Orient chrétien* July 1905, p. 294.

such as Anastasius used, since it represents both these series of quotations and has nothing to represent that part of the text of Bⁱ for which the latter series is substituted. Another characteristic of the text of Anastasius is that it is attributed in the title to S. Germanus, which is not the case with any other B-text that I have met with. It may be that this particular variety of the B-text was, rightly or wrongly, attributed to Germanus; but this cannot be verified as yet, since *S. Saba* 366, the only other witness at hand, is mutilated and the title lost. It is to be noticed that Anastasius has some doubt as to the authorship; he only says 'ut Graeci ferunt' and 'ut fertur' of the authorship of Germanus. It is possible to suggest a reason why such a treatise should come to be attributed to Germanus. He was the 'first coryphaeus' of the opposition to the iconoclastic measures of Leo the Isaurian. In the iconoclastic struggle it was natural and customary for orthodox writers to point to the reverence offered to the Church, the Cross, the Gospels, and so on,¹ a reverence which the iconoclasts did not call in question. And it is likely that the struggle would give an impulse to the multiplication and elaboration of works like the present, which, by developing the symbolism of the whole liturgical apparatus, would serve to justify the reverence with which it is regarded. And in fact the words of S. Theodore the Studite in this reference recall the scholia of such commentaries: οὐ δοκεῖ σοι τὸ θεῖον μύρον εἰς Χριστοῦ τύπον εἰληφθαι; τὴν θείαν τράπεζαν ἀντὶ τοῦ ζωοποιοῦ τάφου; τὴν ἐπ' αὐτῇ σινδόνα ἀνθ' ἧς καὶ ἐν ᾗ εἰληθεῖς ἐτάφη; τὴν ἱερατικὴν λόγχην ἀνθ' ἧς καὶ ἐν ᾗ τὴν θεόσωμον πλευρὰν ἐνύγη; τὸν σπόγγον ἀνθ' οὗ καὶ ἐν ᾧ πύων ἐχολώθη; τὸ σταυρικὸν ἐκμαγεῖον ἀντὶ τοῦ ζωοποιοῦ ξύλου.² It was not unnatural therefore that the name of a protagonist in the struggle should come to be associated with such a work as the *Ἱστορία μυσταγωγική*. Lastly, the version of Anastasius shews that Bⁱ is at least as old as the ninth century and is therefore probably the oldest commentary which treats of the Byzantine Liturgy in so great a degree of detail. The text with which it deals must be approximately that of the oldest monuments of the rite, viz. the Liturgies, supplemented by the rubrics of the Ordinations, of Cod. *Barberini* iii 55 of about A.D. 795, and the S. Basil of Goar's Pyromalus MS and that of Morel's *vetustus codex latinae translationis*.³ But among other details not contained in these authorities, it has two features of particular interest: (a) the Prothesis (c. 31), an obsolete form which has disappeared from some texts of Bⁱ itself, is more highly developed than

¹ S. John of Damascus *pro Imaginibus* iii 35; and the *adv. Constant. Caball.* 9, among the works of John.

² S. Theodore the Studite *adv. Iconom.* i (Migne *P. G.* xcix 489 B).

³ See *Liturgies eastern and western* pp. lxxxiv, lxxxviii sq.; 309 sqq.; *Assemani Codex liturgicus* xii.

any of those I was able to collect in *Liturgies eastern and western* Appendix Q of date earlier than the twelfth century ; and (δ) the salutation before the *Sursum corda* (c. 58), 'Ἡ χάρις τῆς ἁγίας καὶ ὁμοουσίου Τριάδος μετὰ πάντων ὑμῶν, in place of the adaptation of 2 Cor. xiii 14, is, so far as I know, unique.

(4) Among the MSS which I have had occasion to notice in this connexion, there are several which contain other commentaries on the Byzantine Liturgy, some of them evidently related to the present series.

(a) *Vat.* 1070 (1291) ff. 3-8; *Barberini gr.* 353 (xiv c.): Ἑρμηνεία τῆς θείας λειτουργίας: in verse, anonymous in the former MS, attributed to Michael Psellus in the latter. *Incipit* Ἀναγκαῖον καθέστηκεν: *explicit* τῆς προσευχῆς σφραγίσας.

(δ) *Vat.* 339 (xi c.) ff. 335^b sqq.: Περὶ τοῦ τίνων καθεστήκασιν σύμβολα ἡ ἁγία ἐκκλησία καὶ τὰ κατ' αὐτὴν ἐπὶ τῇ θείᾳ συνάξει τελούμενα ἐκ τῶν ἐξηγήσεων τῶν ἁγίων Μαξίμου τοῦ ὁμολογητοῦ καὶ Διονυσίου τοῦ ἁρεοπαγίτου. *Incipit* Ἐκκλησία ὃ τε θεῖος οἶκος (mutilated at the end). Cp. the title of S. Maximus *Mystagogia*, above p. 248.

(c) *Vat.* 504 (A.D. 1105) ff. 3^b sqq.: Ἑρμηνεία τῆς ἐκκλησίας. *Incipit* Χρὴ γινώσκειν ὅτι ὁ ἱερεὺς: *explicit* καὶ λέγει ὁ λαὸς Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

(d) **Milan Ambros.* E 18 sup. (xii c.) ff. 113-163: Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπ. Καισαρείας τῆς Καπ. ἱστορίας μυσταγωγικῆς καὶ ἐκκλησιαστικῆς ἐπίλυσις καὶ κατάστασις τῆς θείας λειτουργίας. *Incipit* Ἐκκλησία πολλὰ σημαίνει: *explicit* ὅτι αὐτῷ πρέπει ἡ δόξα καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι. A compilation from Bii, Dionysius Areop., Cyril, Jo. Damasc., Nicolas (i.e. Theodore of Andida), M. Psellus.

(e) **Paris Anc. fonds* 854 (xiii c.) ff. 26^b-34^b: Τοῦ ἐν ἁγ. πατρὸς ἡμ. Βασιλείου ἀρχιεπ. Καισαρείας Καπ. ἱστορία μυσταγωγικὴ τῆς καθολικῆς ἐκκλησίας. *Incipit* Ἐκκλησία ἐστὶ ναὸς Θεοῦ. A compilation from B and Theodore. (I have not examined this except very cursorily.)

(f) **Paris Coislin.* 114 (xv c.) ff. 330-340: Ἱστορία ἐκκλησιαστικὴ καὶ ἐξήγησις τῆς θείας λειτουργίας . . . πρὸς θεωρίαν συντεθείσα παρά τε Ἰακώβου τοῦ ἀδελφοθέου, παρὰ Βασιλείου τοῦ μεγάλου καὶ παρὰ Ἀναστασίου καὶ Κυρίλλου τῆς Ἀλεξανδρείας ἀρχιεπισκόπου καὶ παρὰ Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως (i.e. no doubt the Liturgy of S. James, B, Anastasius of Sinai, Cyril Al., and John the Faster). *Incipit* Τὸ σήμαντρον αἰνίττεται. (I have not examined this in detail.)

(g) *Jerusalem S. Saba* 414 (xii c.) ff. 57-67^b: Ἱστορία τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας συγγραφείσα παρὰ τοῦ ἁγίου Βασιλείου καὶ ἐτέρων ἁγίων πατέρων. *Incipit* Ἐκκλησία ἐστὶ ναὸς Θεοῦ: *explicit* καθάπερ ἐν τῷ τάφῳ (Bⁱ cap. 51). Apparently a compilation from Bⁱ and other sources.

In the apparatus to the text following, I¹ and P² = *Paris Anc. fonds*

502 and 1259 A respectively ; M¹ and M² = Milan *Ambros.* M 88 sup. and P 261 sup. respectively ; Γ and K the printed texts of 'S. Germanus' and 'S. Cyril' respectively.

The text itself, apart from what is enclosed in pointed brackets, is that of P¹. Pointed brackets indicate additional matter represented in the Latin and found in the Greek source noted in the margin ; square brackets indicate matter wanting in the Latin and in the Greek source, if any, which is noted in the margin. Variants from P¹ implied in the Latin are given in the margin along with any Greek authority which supports them ; and when the relation of the Latin to the Greek is ambiguous, the Latin is noted ; as are also the Latin renderings of certain technical words or phrases. P¹ is very carelessly written, especially in certain passages : I have corrected obvious mistakes, without burdening the apparatus by noticing them. The Latin titles, which Anastasius places, not in the text, but in a table prefixed, are given in the margin in cases where they do not exactly reproduce the Greek. The numbering of the chapters is that of the Latin.

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου
Καισαρείας Καππαδοκίας Ἱστορία μυσταγωγικὴ
ἐκκλησιαστικὴ.

1. Τί ἐστὶν ἡ Ἐκκλησία.

- 5 Ἐκκλησία ἐστὶ ναὸς Θεοῦ, τέμενος ἁγίων, οἶκος προσεγγήης, συνάθροισμα λαοῦ, σῶμα Χριστοῦ, ὄνομα αὐτοῦ, [νύμφη Χριστοῦ,] τῷ ὕδατι τοῦ βαπτίσματος αὐτοῦ καθαρισθεῖσα καὶ τῷ αἵματι αὐτοῦ ῥεραντισμένη (καὶ νυμφικῶς ἐστολισμένη καὶ τῷ χρίσματι τοῦ ἁγίου Πνεύματος ἐσφραγισμένη) κατὰ τὸν προφητικὸν λόγον Μύρον ἐκκενωθὲν ὄνομά σου καὶ εἰς ὁσμήν μύρου σου δραμοῦμαι, ὅτι
10 ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, [τὸν πώγωνα] τὸν Ἀαρών. Ἐκκλησία ἐστὶν ἐπίγειος οὐρανὸς ἐν ᾧ ὁ ἐπουράνιος Θεὸς ἐνοικεῖ καὶ ἐμπεριπατεῖ, ἀντιτυπούσα τὴν σταύρωσιν καὶ τὴν ταφὴν καὶ τὴν ἀνάστασιν Χριστοῦ, δεδοξασμένη ὑπὲρ τὴν σκηνὴν τοῦ μαρτυρίου Μωϋσέως, ἐν ᾗ τὸ ἱλαστήριον καὶ τὰ ἅγια τῶν ἁγίων, ἐν πατριάρχαις προτυπωθεῖσα καὶ ἐν προφήταις προκηρυ-

5. 1 Cor. iii 16 ; Is. lvi 7 6. 1 Cor. xii 27 ; Αποκ. xxi 9 7. Eph. v 26 ;
cp. 1 Pet. i 1 8. 1 Io. ii 20 ; Eph. i 13 ; 2 Cor. i 21, 22 9. Cant. i 3, 4
10. Ps. cxxxii 2 11. Lev. xxvi 11 ; 2 Cor. vi 16 13. Ex. xxvii 21 14.
3 Reg. viii 6

1-3. Capitula historiae mysticae, ut fertur, Germani episcopi constantinopolitani
3. ἐκκλησιαστικὴ] τῆς καθολικῆς ἐκκλησίας P² 5. ναὸς . . . τέμενος] sacrarium . . .
templum 6. τῷ ὕδατι] P¹ : aqua : τοῦ διὰ P¹ 7. καὶ νυμφικῶς ἐστολι-
σμένη] P² : et nuptiali more stola circumamicta 8. καὶ τῷ . . . ἐσφραγισμένη] Γ :
et sancti spiritus unctione signata 9. ὄνομά σου] ὄνομά σοι P² (Cant. i 3 A) :
nomen tibi μύρου . . . δραμοῦμαι] μύρων . . . δραμοῦμεν P² (Cant. i 4) : unguen-
torum . . . curremus ὅτι ὡς] καὶ ὡς P² ; et sicut 11. ἐν ᾧ] ἐν ᾗ P² : in qua

χθεῖσα, ἐν ἀποστόλοις θεμελιωθεῖσα, (ἐν μάρτυσι τελειωθεῖσα) καὶ ἐν ιεράρχαις κατακοσμηθεῖσα.

2. Ἡ Κόγχη [τῆς ἐκκλησίας].

Ἡ κόγχη ἐστὶ κατὰ τὸν ἐν Βηθλεὲμ σπήλαιον ὅπου ἐγεννήθη ὁ Χριστός, καὶ κατὰ τὸ σπήλαιον ὅπου ἐτάφη, καθὼς φησιν ὁ εὐαγγελιστὴς ὅτι ἦν σπήλαιον 5 λελατομημένον ἐκ πέτρας καὶ ἐκεῖ ἔθηκαν τὸν Ἰησοῦν.

3. Ἡ ἁγία Τράπεζα.

Ἡ ἁγία τράπεζα ἐστὶν ἔνθα ἐτάφη ἐν τῇ ταφῇ αὐτοῦ ὁ Χριστός, ἐν ᾗ πρόκειται ὁ ἀληθινὸς καὶ οὐράνιος ἄρτος (ὁ Χριστός), ἡ μυστικὴ καὶ ἀναιμάκτος 10 θυσία, ζωοθυτούμενος (ὡς ἄνθρωπος καὶ) τὴν σάρκα καὶ τὸ αἷμα αὐτοῦ εἰς βρώσιν ζωῆς αἰωνίου προέθηκε τοῖς πιστοῖς. ἔστι δὲ καὶ θρόνος Θεοῦ ἐν ᾧ ὁ ἐπὶ τῶν χερογβὶμ ἐποχούμενος Θεὸς [σωματωθεὶς] ἐπανεπαύσατο. καθ' ἣν τράπεζαν καὶ ἐν τῷ μυστικῷ (αὐτοῦ) δείπνῳ μέσον τῶν ἑαυτοῦ ἀποστόλων καθίσας καὶ λαβὼν ἄρτον καὶ οἶνον εἶπεν αὐτοῖς Λάβετε φάγετε καὶ πείτε ἐξ 15 αὐτοῦ· τοῦτό ἐστι τὸ σῶμά μου καὶ αἷμά μου. προετυπώθη δὲ ἐν τῇ νομικῇ τραπέζῃ ἔνθα ἦν τὸ μάννα ὃ ἐστὶ Χριστὸς ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

4. Τί ἐστὶ Κιβούριον.

Τὸ κιβούριον ἐστὶν ἀντὶ τοῦ τόπου ἔνθα ἐσταγρώθη ὁ Χριστός· ἐγγὺς γὰρ ἦν ὁ τόπος καὶ ὑπόβαθρος ὅπου ἐτάφη· ἀλλὰ διὰ τὸ ἐν συντομίᾳ φέρεσθαι τὴν σταύρωσιν καὶ τὴν ταφήν καὶ τὴν ἀνάστασιν Χριστοῦ ἐν τῇ 20 ἐκκλησίᾳ τέτακται. ἔστι δὲ καὶ κατὰ τὴν κιβωτὸν τῆς διαθήκης Κυρίου ἐν ᾗ λέγεται ἁγία ἀγίων καὶ ἁγίασμα αὐτοῦ· ἐν ᾗ προσέταξεν ὁ Θεὸς γενέσθαι δύο χερογβὶμ ἐκατέρωθεν τορνεγτά· τὸ γὰρ κίβ ἐστὶ κιβωτός, τὸ δὲ οὐρον φωτισμὸς [Θεοῦ] ἢ φῶς Κυρίου.

5. Περὶ τοῦ Θυσιαστήριου.

25

Θυσιαστήριον ἐστὶ κατὰ τὸ ἅγιον μνῆμα τοῦ Χριστοῦ ἐν ᾧ θυσίαν ἑαγτόν ὁ Χριστὸς προσήγαγε τῷ Θεῷ καὶ Πατρὶ διὰ τῆς προσφορᾶς τοῦ σώματος αὐτοῦ ὡς ἄμνός θυόμενος καὶ ὡς ἀρχιερεὺς καὶ υἱὸς ἀνθρώπου προσφέρων καὶ προσφερόμενος, εἰς μυστικὴν καὶ ἀναιμάκτον θυσίαν καὶ λογικὴν λατρείαν τοῖς πιστοῖς ἱεροθυόμενος· δι' ἧς μέτοχοι γεγόναμεν αἰωνίου ζωῆς καὶ ἀθανά- 30

- | | | |
|---------------------------------|----------------------------------|------------------|
| 1. Cp. Eph. ii 20; Apoc. xxi 14 | 5. S. Mc. xv 46; S. Io. xix 42 | 9. S. Io. vi 32 |
| 12. Ps. lxxix 1 | 14. S. Mt. xxvi 26-28 | 16. S. Io. vi 50 |
| 18. S. Io. xix 41 sq. | 21. Num. x 33 | 23. Ex. xxv 17 |
| 27. Heb. x 10 | 28. Lit. Byz. (Lit. E. & W. 318) | 26. Eph. v 2 |
| | | 29. Rom. xii 1 |

- | | |
|---|--|
| 1. ἐν μάρτυσι τελειωθεῖσα] P ² : in martyribus consummata | 3. quid concha |
| 5. φησὶν ὁ εὐαγγελιστὴς ὅτι] euangelistae innuunt asserentes | |
| 7. quid sancta mensa | 8. ἐτάφη] ἐτέθη M ¹ Γ: positus est |
| P ² : Christus | 9. ὁ Χριστός] |
| ἡ μυστ. . . . θυσία] τῇ μυστικῇ καὶ ἀναιμάκτῃ θυσίᾳ P ² : mystico et | |
| incruento sacrificio | 10. ὡς ἄνθρωπος καὶ] P ² : ut homo qui et |
| P ² : sua | 13. αὐτοῦ] |
| 16. Χριστός] Christus panis (S. Io. vi 50) | 18. τοῦ τόπου] |
| κρανίου ὄρους P ² : Caluariae monte | 19. ὑπόβαθρος] procluius siue sub diuo |
| (ὑπαίθριος) | 20. φέρεσθαι] ἐμφέρεσθαι P ² : designatur |
| 25. quid altare | |
| 26. τοῦ Χριστοῦ] Christi domini | 30. ἀθανάτου] immortales |

του. ὃνπερ καὶ ἄμνὸν προετύπωσεν ἐν Αἰγύπτῳ Μωϋσῆς πρὸς ἐσπέραν καὶ τῷ αἵματι αὐτοῦ τὸν ὀλοθρευτὴν ἄγγελον ἀπέστρεψε τοῦ θανατῶσαι τὸν λαόν· τὸ γὰρ πρὸς ἐσπέραν σημαίνει ὅτι καὶ πρὸς ἐσπέραν ἐσφαγιάσθη ὁ ἀληθινὸς ἄμνος καὶ τοῦ κόσμου αἴρων ἁμαρτίας ἐν τῷ σταυρῷ αὐτοῦ ὁ Χριστός·
 5 καὶ (γάρ) τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός.

[Διατί λέγεται Θυσιαστήριον].

Θυσιαστήριόν ἐστι καὶ λέγεται κατὰ τὸ ἐπουράνιον καὶ νοερὸν θυσιαστήριον, ἐν ᾧ ἀντιτυποῦσι τὰς νοερὰς καὶ λογικὰς ἱεραρχίας τῶν αὐτῶν καὶ ἄνω δυνάμεων καὶ οἱ ἐπίγειοι καὶ ἔνυλοι ἱερεῖς, παρεστῶτες καὶ λατρεύοντες τῷ
 10 Κυρίῳ διαπαντός· ὥστε καὶ τοιούτους δεῖ εἶναι ὡς πῦρ φλέγον· κατὰ γὰρ τὴν τῶν ἐπουρανίων ἀκολουθίαν καὶ τὴν τῶν ἐπιγείων διάταξιν ὁ Υἱὸς τοῦ Θεοῦ καὶ κριτὴς τῶν ἀπάντων ἐνομοθέτησεν.

6. Διατί λέγεται Βῆμα.

Βῆμά ἐστιν ὑπόβαθρος τόπος καὶ θρόνος ἐν ᾧ ὁ παμβασιλεὺς Χριστὸς
 15 προκάθηται μετὰ τῶν αὐτοῦ ἀποστόλων, ὡς λέγει πρὸς αὐτοὺς ὅτι Καθίσετε ἐπὶ θρόνον κρίνοντες [τὸν Ἰσραήλ]· ὑποδεικνύων δὲ καὶ τὴν δευτέραν παρουσίαν καθ' ἣν ἔλθῃ καθίσει ἐπὶ θρόνον ἐνδόξου εἰς τὸ κρίναι τὸν κόσμον, ὡς λέγει ὁ προφήτης ὅτι (ἐκεῖ) ἐκάθισαν θρόνοι εἰς κρίσιν ἐπὶ οἶκον Δαβὶδ.

7. Διατί λέγεται Κοσμίτης.

Κοσμίτης ἐστὶ κατὰ τὸ κοσμικὸν καὶ ἅγιον κόσμον, ἐμφαίνων τοῦ σταυρωθέντος Χριστοῦ τοῦ Θεοῦ [ἡμῶν] τὸ ἐκσφράγισμα διὰ τοῦ σταυροῦ κοσμούμενον.
 20

8. Διατί λέγονται Κάγκελλα.

Κάγκελλά εἰσι τὸν τῆς προσευχῆς τόπον δηλοῦντα ἐν ᾧ σημαίνει τὴν μὲν
 25 ἔξωθεν τοῦ λαοῦ εἰσοδόν, τὴν δὲ ἔσωθεν τὰ ἅγια τῶν ἀγίων ὑπάρχουσιν καὶ μόνοις τοῖς ἱερεῦσιν οὖσαν εὐεπίβατον. ἔστι δὲ ὡς ἀληθῶς καὶ εἰς τὸ ἅγιον Μνήμα κάγκελλα χαλκᾷ διὰ τὸ μηδένα εἰσιέναι ἐν αὐτῷ ἀπλῶς καὶ ὡς ἔτυχεν.

9. Τίνος εἰκόνα ἔχει ὁ Ἄμβων.

30 Ὁ ἄμβων ἐστὶν ἐμφαίνων τὸ σχῆμα τοῦ λίθου τοῦ ἀγίου μνήματος ὃν ὁ

1. Ex. xii 6

4. S. Io. i 29

5. I Cor. v 7

10. Ps. ciii 4

12. Heb. xii 23

16. S. Mt. xix 28

18. Ps. cxxi 5

25. 3 Reg.

viii 6

5. γάρ] P³: etenim

7. νοερὸν] inuisibile

8. ἀντιτυποῦσι . . . ἱεραρχίας]

exprimuntur spiritalis et administratoriae [= λειτουργικαί] hierarchiae λογικάς]

λειτουργικάς P²

10. κατὰ γάρ] etenim

12. κριτής] ποιητής P²: factor

13. quid tribunal

14. ὑπόβαθρος] concavus

16. θρόνου] δώδεκα θρόνων

P² (S. Mt. xix 28): sedes ὑποδεικνύων] ὑποδεικνύει P²: subostendit

17. ἔλθῃ

καθίσαι] ἐλεύσεται καθίσων K: ueniet sessurus

ἐνδόξου] maiestatis

18. ἐκεῖ]

P²M: illic

19. quid cosmitis siue ornamentum

20. κοσμικόν] νομικόν

P²: legale

κόσμιον] cosmium, id est ornamentum

21. κοσμούμενον]

κοσμούμενος M²: ornatus (sc. cosmitis)

23. quid cancelli

25. ὑπάρχουσιν

. . . εὐεπίβατον] existentia . . . accessibilia

27. ἀπλῶς καὶ ὡς ἔτυχεν] passim

et pro libitu proprio

29. quid indicet ambo

ἄγγελος ἀποκρίσας 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 πεδικοῦ ἄρατε σημεῖον, ἀνάβηθι ὁ ἐξαγγελιζόμενος καὶ ἵψωσον φωνήν· ὄρος γάρ ἐστιν (ὁ ἄμβων) εἰς τόπον πεδινὸν καὶ ὁμαλὸν κείμενος.

5

10. Διατί εὐχόμεθα κατὰ ἀνατολάς.

(Τὸ κατὰ ἀνατολάς) εὐχεσθαι παραδεδομένον ἐστίν, ὡς καὶ τὰ λοιπά, ἐκ τῶν αἰγίων ἀποστόλων· καὶ ἔστιν οὕτως διὰ τὸ τὸν νοητὸν ἥλιον τῆς δικαιοσύνης Χριστὸν τὸν Θεὸν ἡμῶν ἐπὶ γῆς φανῆναι ἐν τοῖς μέρεσι τῆς ἀνατολῆς τοῦ αἰσθητοῦ ἡλίου, καὶ κατὰ τὸν προφήτην τὸν λέγοντα Ἀνατολὴ ὄνομα αὐτῷ καὶ πάλιν Προσκυνήσατε τῷ Κυρίῳ τῷ ἐπιβεβηκότι τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς καὶ Προσκυνήσωμεν εἰς τὸν τόπον οὗ ἔστησαν οἱ πόδες αὐτοῦ καὶ πάλιν Στήσονται οἱ πόδες τοῦ Κυρίου ἐπὶ τὸ ὄρος τῶν Ἐλαιῶν κατὰ ἀνατολάς· ταῦτά φασιν οἱ προφῆται διὰ τὸ μὴ ἀποκαρδοκεῖν ἡμᾶς ἀλλὰ πάλιν τὸν ἐν Ἐδέμ παράδεισον τὸν κατὰ ἀνατολάς ἀπολαμβάνειν καὶ ὡς ἐκδεχομένους τὴν ἀνατολὴν τῆς φωτοφανείας τῆς δευτέρας τοῦ Χριστοῦ (πάλιν) παρουσίας.

11. Διατί οὐ κλίνομεν γόνυ τῇ κυριακῇ.

(Καὶ) τὸ μὴ κλίνειν γόνυ τῇ κυριακῇ ἡμέρᾳ τῇ ἀναστασίμῳ σημαίνει τὴν τῆς καταπτώσεως ἡμῶν γενομένην ἀνὸρθωσιν διὰ τῆς τριημέρου τοῦ Χριστοῦ ἀναστάσεως.

12. Τὸ δὲ μέχρι τῆς πεντηκοστῆς μὴ κλίνειν γόνυ ἐστὶ τὰς ἑπτὰ ἡμέρας μετὰ τὸ ἅγιον πάσχα ἑπταπλουμένους κρατεῖν· τὸ ἑπτάκις ἑπτὰ τεσσαρακονταενέα καὶ ἡ κυριακὴ πεντηκοστή.

13. Τίνος χάριν περὶ τρίχα κειρόμεθα.

25

Ὁ ἐν τῇ κεφαλῇ τοῦ ἱερέως περικείμενος διπλοῦς (στέφανος ἐκ τῆς τῶν τριχῶν σημειώσεως) εἰκονίζει τὴν τοῦ κορυφαίου ἀποστόλου Πέτρου κάραν τιμίαν ἣν περ ἐν τῷ τοῦ Κυρίου διδασκαλικῷ κηρύγματι ἀποσταλεῖς καὶ ἀποκαρθεῖς ὑπὸ τῶν ἀπειθοῦντων τῷ λόγῳ ὡς ἐμπαιζόμενος ὑπ' αὐτῶν. ταύτην ὁ

1. S. Mt. xxviii 2

3. Is. xiii 2, xl 9

8. Mal. iv 2

10. Zach. vi 12

11. Ps. lxvii 33

12. Ps. cxxxi 7

13. Zach. xiv 2

15. Gen. ii 8

19. Apoc. i 10

29. 1 Pet. ii 8

2. ἀναβοῶν] exclamans et denuntians

4. ὁ ἄμβων] M¹: ambo

7. τὸ

κατὰ ἀνατολάς] P²: ad orientem autem

12. προσκυνήσωμεν] adorabimus

14. διὰ τὸ . . . πάλιν] καὶ διὰ τὸ ἀποκαρδοκεῖν ἡμᾶς πάλιν P²: et pro eo quod speremus nos iterum

16. τὴν ἀνατολὴν τῆς φωτοφανείας] τὴν φωτοφάνειαν P²: lucis apparitionem

17. πάλιν] P²: rursus

19. καὶ] P²: praeterea

τῇ κυριακῇ . . .

ἀναστασίμῳ] τῆς ἀναστασίμου ἡμέρας τῆς κυριακῆς τῶν ἡμερῶν P²: die resurrectionis quae est dierum omnium domina

22. τί, quare non flectamus genu diebus

pentecostes 23. ἑπτάκις] M¹ Γ: ἑπτάει P¹: ἑπτάη P² 24. ἡ κυριακὴ πεντηκοστή] dominico addito quinquagesimus consummatur

25. quare sacerdotes tondeantur

in speciem crucis 26. στέφανος . . . σημειώσεως] P²: corona . . . per capillorum significationem

ἐκ] διά K: per

28. διδασκαλικῷ] καὶ διδασκάλου P²: et

magistri καὶ ἀποκαρθεῖς] ἐκάρη K: tonsus est

διδάσκαλος Χριστὸς εὐλόγησε, καὶ ἐποίησε τὴν ἀτιμίαν τιμὴν 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 ἐκλάμπουσιν ὑπὲρ χρυσίου καὶ τοπάζιον καὶ λίθους τιμίους· κορυφὴ γὰρ καὶ καλλώπισμα (καὶ) στέφανος 5 τοῦ δωδεκαλίθου, οἵτινες εἰσὶν ἀπόστολοι, Πέτρος ὁ παναγιώτατος ὑπάρχει ἱεράρχης [Χριστοῦ].

14. [Περὶ τῆς Στολῆς τοῦ ἱερέως.]

Ἡ στολὴ τοῦ ἱερέως ἐστὶ κατὰ τὸν ποδῆρην Ἀαρών, τουτέστιν ἱμάτιον ὃ ἐστὶν ἱερατικὸν τὸ μέχρι τῶν ποδῶν ἔνδυμα τὸ τιμιώτερον..

10 Διατί ἐστὶν πυροειδὴς ἡ στολὴ τοῦ ἱερέως.

Ὅτι δέ ἐστι πυροειδὴς κατὰ τὸν προφήτην τὸν λέγοντα Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον καὶ πάλιν τίς οὗτος ὁ παραγεγνημένος ἐξ Ἑδώμ; Ἑδὼμ γὰρ ἐρμηνεύεται γῆινος ἐκλεκτὸς κόκκινος· εἶτα ἐπάγει Ἐργήθημα ἱματίων αὐτοῦ ἐκ Βοσῶρ· διατί σοὶ ἐργθρὰ τὰ 15 ἱμάτια καὶ τὰ ἐνδύματά σοι ὡς ἀπὸ πατητοῦ ληνοῦ; ἐμφαίνοντος τὴν βαφεύσαν τῆς σαρκὸς τοῦ Χριστοῦ στολὴν ἐν αἷμασιν ἐν τῷ ἀχράντῳ σταυρῷ αὐτοῦ· πάλιν δέ ἐστι καὶ κατὰ κοκκίνην χλαμύδα ἣν ἐφόρεσεν ἐν τῷ πάθει ὁ Χριστός· ἐμφαίνοντος τοὺς ἱερεῖς ποίου ἀρχιερέως εἰσὶν ὑπασπισταί.

15. Τὸ δὲ ἀπεζωσμένους τοὺς ἱερεῖς περιπατεῖν δείκνυσιν ὅτι καὶ ὁ Χριστὸς 20 ἀπερχόμενος ἐν τῷ σταυρῷ οὕτως ἦν βαστάζων τὸν σταυρὸν αὐτοῦ.

16. Πόσοι Πρεσβύτεροι τῆς ἁνῶ τάξεως.

Ἐν ταῖς ἁνῶ λαμπρότησι τῶν νοερῶν οὐρανίων λειτουργῶν καὶ ἱεραρχῶν εἰσὶ πρεσβύτεροι εἴκοσι τέσσαρες καὶ διάκονοι ἑπτὰ. Οἱ μὲν πρεσβύτεροι κατὰ τὴν μίμησιν τῶν σεραφικῶν δυνάμεων εἰσὶ, ταῖς μὲν στολαῖς δικὴν 25 πτερύγων κατακεκαλγμένον, ταῖς δὲ δγὶ ἡγουν πτέρυξι τῶν χειλέων τὸν ὕμνον βοῶντες, καὶ κατέχοντες τὸν θεῖον καὶ νοητὸν ἄνθρακα Χριστὸν ἐν τῷ θγιαστηρίῳ τῇ λαβίδι τῆς χειρὸς [φανερῶς] φέροντες.

[Οἱ Διάκονοι τίνος τύπον ἔχουσι.]

Οἱ δὲ διάκονοι εἰς τύπον τῶν ἀγγελικῶν δυνάμεων ταῖς λεπταῖς τῶν λινῶν

- | | | | |
|------------------------|---------------------|-------------------|----------------|
| 2. Ps. xx 3 | 3. Ps. cxviii 127 | 8. Ex. xxviii 27 | 11. Ps. ciii 4 |
| 13. Is. lxiii 1 sq. | 17. S. Mt. xxvii 28 | 20. S. Io. xix 17 | 22. Ps. cix 3 |
| 23. Apoc. iv 8, viii 2 | 25. Is. vi 2, 6 | | |

3. ὑπὲρ] ὥσπερ P²: sicut 4. καὶ] P²: atque 5. ἀπόστολοι] οἱ ἀπόστολοι P²
 6. ἱεράρχης] et sacratissimus princeps (om. sacratissimus cod. Paris.) 8. τουτέστιν . . . τιμιώτερον] τὸ μέχρι τῶν ποδῶν ἱερατικὸν ἔνδυμα τιμιώτερον P²: usque ad pedes sacerdotale indumentum quod est honorabilius 10. πυροειδὴς] coccinea
 11. ὅτι δέ ἐστι] ἐστὶ δὲ πυροειδὴς M¹ Γ: habet autem speciem ignis 13. γάρ] δέ P²: uero 17. ἔστι καὶ . . . ἐφόρεσεν] ὅτι καὶ κοκκίνην χλαμύδα ἐφόρεσεν P²: quia et coccineam chlamyda portavit 18. ἐμφαίνοντος] indicat. ὑπασπισταί] προσασπισταί M: propugnatores 19. τίς. quare distincti sint sacerdotes
 21. de uiginti quattuor presbyteris et septem diaconibus 22. ἱεραρχῶν] ἱεραρχῶν Γ: sacerdotum 26. Χριστόν] Christum hunc 27. τῇ λαβίδι] forcipes (leg. forcipe) χεῖρός] χάριτος M¹: gratiae φανερῶς] om. P²

ὠραρίων πτέρυξιν ὡς λειτουργικά πνεύματα εἰς διακονίαν ἀποστελλόμενα περιτρέχουσι.

17. Τὰ Λωρία τοῦ στιχαρίου εἰσὶ, τὰ ἐν τῇ χειρὶ, ἐμφαίνοντα τὸν δεσμὸν τοῦ Χριστοῦ· δέσαντες γὰρ αὐτὸν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα καὶ τὸν Πιλάτον.

5

18. Τὰ Λωρία τὰ εἰς τὰ πλάγια τί δηλοῦσιν.

Τὰ λωρία τοῦ στιχαρίου εἰσὶ, τὰ εἰς τὰ πλάγια, κατὰ τὸ αἷμα τὸ ρεῦσαν ἐκ τῆς πλευρᾶς τοῦ Χριστοῦ (ἐν τῷ σταυρῷ).

19. Τὸ Ἐπιτραχήλιον τίνος ἔχει τύπον.

Τὸ ἐπιτραχήλιον ἐστὶ τὸ φακίολιον μεθ' οὗ ἐπεφέρετο ὑπὸ τοῦ ἀρχιερέως 10 δεδεμένος ἐπὶ τῷ τραχήλῳ ὁ Χριστὸς καὶ συρόμενος ἐπίπροσθεν ἐν τῷ πάθει αὐτοῦ ἀπερχόμενος.

20. Τὸ Ὠμοφόριον τίνος ἔχει τύπον.

Τὸ ὠμοφόριον ἐστὶ κατὰ τὴν στολὴν τοῦ Ἀαρών· ὃ (καὶ) ἐφόρουν καὶ οἱ ἐν νόμῳ ἀρχιερεῖς σουδαρίοις μακροῖς τῷ εὐωνύμῳ ὤμῳ περιτιθέντες. (τὸ 15 τοῦ ἐπισκόπου ὠμοφόριον ἐξ ἐρίου ὃν καὶ οὐ λινοῦ τὴν τοῦ προβάτου δορὰν σημαίνει ὅπερ πλανηθὲν ὁ Κύριος εὐρὼν ἐπὶ τὸν [ἴδιον] ὄμον ἀνέλαβεν.)

21. Περὶ Μοναχῶν.

Τὸ μοναχικὸν σχῆμά ἐστι κατὰ τὴν μίμησιν τοῦ ἐρημοπολίτου καὶ βαπτιστοῦ Ἰωάννου ὅτι ἦν τὸ ἔνδυμα αὐτοῦ ἐκ τριχῶν καμήλογ καὶ ζώνη 20 δερματίνη περὶ τὴν ὀσφύν αὐτοῦ. (ἔπειτα καὶ διὰ τὸ πενθικὸν καὶ σκυθρωπὸν καὶ κατηφὲς καὶ ἐπίπονον καὶ πρᾶον καὶ ταπεινὸν ἦθος τῶν τὸν μονήρῃ βίον ἐπανηρημένων· πάντες γὰρ οἱ πενθοῦντες μέλανα περιβέβληνται παραδοκοῦντες ἀπολήψεσθαι τὴν λευκὴν καὶ θεῖαν στολὴν τῆς δόξης τε καὶ παρακλήσεως 25 τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.)

22. Τίνος χάριν κείρονται τὴν κόμην.

1. Heb. i 14

4. S. Io. xviii 13, 24; S. Mt. xxvii 2

14. Ex. xxviii 4

15-17. S. Isid. Pel. *Err.* i 136

20. S. Mt. iii 4

24. Ecclus. xlv 7;

Phil. ii 1

2. περιτρέχουσι] + ἡ λεπτή ὀθὺν τοῦ διακόνου ὃ ἐστὶν ὠράριον τὴν τοῦ Κυρίου ὑπομνήσκει ταπείνωσιν ἐκμάξαντος λεντίφ τοὺς πόδας τῶν μαθητῶν P²: nota subtile linteamen diaconi quod est orarium, quia Christi commonet humilitatem quod extersit linteo pedes discipulorum, *cod. Camer.* in marg. (cp. Isid. *Ep.* i 136)

3. τί. quid significant lora tunicae τὰ ἐν . . . δεσμὸν] quae circa manus apparent, uinacula

4. δέσαντες γὰρ αὐτόν] ᾧ δέσαντες αὐτόν M¹: quibus uinctum eum

6. de loris quae in lateribus tunicae sunt 7. τὰ λωρία . . . πλάγια] τὰ λωρία τὰ ἐκ πλαγίας τοῦ στιχαρίου P²: lora in lateribus tunicae

8. ἐν τῷ σταυρῷ] P²: in cruce

9. de supercollari 10. μεθ' οὗ . . . ἐπίπροσθεν] quod (*leg.* quo) ducebatur

Christus ad pontificem collo uinctus et tractus ante se 13. de superhumerali

14. καὶ] P²: et ἐν νόμῳ] ueteris legis 15. περιτιθέντες] ἐπιτιθέντες P²: im-

ponentes 15-17. τὸ τοῦ . . . ἀνέλαβεν] P²: uel iterum superhumerali epi-

scopi . . . eleuauit 18. de monachico schemate 21-25. ἔπειτα καὶ . . . τῷ

κυρίῳ ἡμῶν] P²: deinde et . . . domino nostro 24. τῆς δόξης] caelestis

claritatis 26. quare tondeatur coma capitis

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

23. Τὰ <δὲ> Ἀναβόλαιά εἰσι κατὰ τὰ ἀναβόλαια ἅπερ ἐφόρουν ἱμάτια 5 <οἱ θεῖοι ἀπόστολοι>.

24. Τὰ Κουκούλλια κατὰ τὸν λέγοντα ἀπόστολον ὅτι ἐσταγρωταί μοι ὁ κόσμος κἀγὼ τῷ κόσμῳ <δι' ὃ καὶ πορφυροῖς καὶ λευκοῖς λωρίοις καὶ σταυροῖς κεκόσμηται διὰ τὸ ῥυθὲν ἐκ τῆς πλευρᾶς τοῦ Κυρίου αἷμα καὶ ὕδωρ ὁμοῦ,> ἐμφαίνοντα διὰ τῆς τοῦ μαντίου ἀπολελυμένης ἀπλώσεως τὴν πτερωτικὴν τῆς 10 τῶν ἀγγέλων μιμήσεως καθ' ὅτι ἀγγελικὸν σχῆμα λέγεται.

25. <Ὁ . . . Ἀνάλαβος . . . δηλοῖ . . . τὸν ἀναλαβόντα τὸν σταγρὸν καὶ τῇ πίστει κεκοσμημένον ἐνισχύεσθαι περιφέροντα τὸν θγρεὸν τῆς πίστεως ἐν ᾧ δγνήσεται πάντα τὰ βέλη τὰ πεπγρωμένα τοῦ πονηροῦ σβέσαι, καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθαι καὶ τὴν μάχαιραν τοῦ Πνεύματος ὅ ἐστι ῥῆμα Θεοῦ.>

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

27. Τὸ δὲ τοῖς Σανδαλίοις ἐπιβαίνειν αὐτὸν τῇ ὁδῷ τῆς σωτηρίας δηλοῖ τὸ ὅπως γένηται φοβερὸς τοῖς ὑπεναντίοις καὶ ἀνάλωτος τοῖς πολεμίοις, ὑποδεδ- μένος τοῦς πόδας αὐτοῦ ἐν ἐτοιμασίᾳ τοῦ εὔαγγελίου τῆς εἰρήνης.)

20 28. Ὁ Ἄρτος τί δηλοῖ.

Ὁ ἄρτος τῆς προθέσεως λέγεται ἡγουν ἀποκαθαίρουμενος, [καὶ] ἐμφαίνει τὸν ὑπερβάλλοντα πλοῦτον τῆς χρηστότητος τοῦ Θεοῦ, ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἄνθρωπος γέγονε καὶ ἐαγτί'ν [ἐκένωσε, καὶ] προέθηκε προσφορὰν τὸ σῶμα αὐτοῦ καὶ ἀντίλυτρον καὶ ἐξίλασμα ὑπὲρ τῆς τοῦ κόσμου ζωῆς ἀναλαβὼν μὲν τὸ 25 φύραμα ὅλον τῆς ἀνθρωπίνης φύσεως χωρὶς ἁμαρτίας, προσενεχθεὶς ὡς ἀπαρχή

6. Gal. v 14 11. S. Mt. xvi 24 12. Eph. vi 16 sq. 16. Eph. vi 14
17. Act. xvi 6 18. Eph. vi 15 22. Eph. ii 7; Rom. ii 4 23. Phil. ii 7
24. 1 Tim. ii 6; S. Io. vi 51 25. Heb. iv 15

1. τὸ δὲ κείρεσθαι] tondent autem 2. καὶ Παύλου τοῦ ἀποστόλου] καὶ τοῦ ἁγίου ἀποστόλου Παύλου P²: sanctique Pauli aeque apostoli 4. τίτ. de amictibus δέ] P²: porro κατὰ τὰ ἀναβόλαια . . . ἱμάτια] secundum amictus et uestimenta quae portabant 5. οἱ θεῖοι ἀπόστολοι] P²: sacratissimi apostoli 6. τίτ. de cuculla 7. δι' ὃ καὶ . . . ὁμοῦ] P²: propter quod et . . . simul et aqua 9. τὴν πτερωτικὴν . . . μιμήσεως] τὴν τῶν ἀγγέλων μιμεῖται πτέρωσιν P²: pennatam angelorum imitationem 10. καθ' ὅτι] διόπερ καὶ P²: unde et 11. τίτ. de analabo 11-19. ὁ . . . ἀνάλαβος . . . τῆς εἰρήνης] P²: sane analabus . . . pacis 11. τὸν ἀναλαβόντα . . . περιφέροντα] eum qui suscipit . . . adornatus conualescit circumferens 15. τίτ. de zona τὸ δὲ . . . περιζῶσθαι] praeterea zona cingitur qui mortificationem corporis et pudicitiam circumfert circumcinctus 17. τίτ. de sandaliis τὸ δὲ . . . φοβερὸς] ceterum sandalia ascendere illum viam salutis ostendunt quo terribilis . . . fiat 18. ἀνάλωτος] fortis 20. de pane propositionis 21. λέγεται ἡγουν] ἡτουν P²: id est ἀποκαθαίρουμενος] qui comminuitur καί] om. P² 22. τῆς χρηστότητος] om. P²: τῆς χάριτος K: gratiae 23. ἐκένωσε . . . προσφορὰν] προέθηκεν καὶ προσήγαγεν θυσίαν καὶ προσφορὰν P²: proposuit et obtulit sacrificium et oblationem, id est

καὶ ἐξαίρετον ὀλοκάρπωμα τῷ Θεῷ καὶ Πατρὶ ὑπὲρ τοῦ ἀνθρωπείου γένους, ὡς λέγει 'Εγὼ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς καὶ 'Ο τρώγων [μου] τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. περὶ οὗ φησὶν ὁ προφήτης 'Ιερεμίας Δεῦτε (καὶ) ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ, δεικνὺς τὸ ξύλον τοῦ σταυροῦ ἐν τῷ σώματι ἐμπαγέν.

5

29. Τίνος χάριν τῇ λόγχῃ ἀποκαθαίρεται ὁ ἄρτος.

Τὸ δὲ ἐν τῇ λόγχῃ ἀποκαθαίρεσθαι σημαίνει τὸ 'Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωτος.

31^a. Περὶ τοῦ Οἴνου καὶ τοῦ ὕδατος.

'Ο δὲ οἶνος καὶ τὸ ὕδωρ ἐστὶ τὸ ἐξεληθὲν ἐκ τῆς πλευρᾶς αὐτοῦ αἷμα καὶ ἔδωρ, 10 καθὼς ὁ προφήτης λέγει 'Ἄρτος αὐτῷ δοθήσεται καὶ (τὸ ἔδωρ) αὐτῷ πιστόν· ἀντὶ γὰρ τῆς λόγχης τῆς κεντησάσης τὸν Χριστὸν ἐν τῷ σταυρῷ ἐστὶ καὶ αὕτη ἡ λόγχη.

30. 'Ο ἄρτος δὲ καὶ τὸ ποτήριον ἐστὶ κυρίως καὶ ἀληθῶς κατὰ μίμησιν τοῦ μυστικοῦ ἐκείνου δείπνου ἐν ᾧ ὁ Χριστὸς ἔλαβεν ἄρτον καὶ οἶνον καὶ εἶπε 15 Λάβετε φάγετε καὶ πίετε πάντες· τοῦτό ἐστι τὸ σῶμά μου καὶ αἷμά μου, (δεικνύντος) ὅτι κοινωνοὺς ἡμᾶς ἐποίησε τοῦ θανάτου καὶ τῆς δόξης καὶ τῆς ἀναστάσεως αὐτοῦ.

31^b. (Διὸ καὶ δεχόμενος ὁ ἱερεὺς ἐν κανισκίῳ παρὰ διακόνου ἢ ὑποδιακόνου τὴν προσφορὰν, λαβὼν τε τὴν λόγχην καὶ ἀποκαθάρας αὐτήν, εἴτα σταυροειδῶς 20 χαράξας αὐτήν λέγει 'Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωτος. τοῦτο εἰπὼν λοιπὸν θείς τὴν αὐτὴν προσφορὰν ἐν τῷ ἀγίῳ δίσκῳ δακτυλοδείκτως ἐπάνω αὐτῆς φησὶν οὕτως Οὔτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγέσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. διότι μετὰ τὸ εἰπεῖν ταῦτα 25 λαβὼν τὸ ἅγιον ποτήριον καὶ τοῦ διακόνου ἐπιχέοντος πάλιν εἰς αὐτὸ τὸν οἶνον καὶ τὸ ὕδωρ, πάλιν λέγει ὁ διάκονος 'Εξήλθεν ἐκ τῆς πλευρᾶς αὐτοῦ αἷμα καὶ ἔδωρ καὶ ὁ ὁρακῶς μεμαρτύρηκε καὶ ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ. καὶ μετὰ ταῦτα θείς τὸ ἅγιον ποτήριον ἐν τῇ θείᾳ τραπέζῃ δακτυλοδεικτικῶς τε προσέχων τῷ σφαγιασθέντι Ἀμνῷ διὰ τοῦ ἄρτου καὶ κενωθέντι αἵματι διὰ τοῦ οἴνου, 30 πάλιν λέγει ὅτι Τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ἔδωρ καὶ τὸ αἷμα,

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|---------------------|--------------------------------------|-------------------|-------------------|
| 2. S. Io. vi 51, 54 | 3. Ier. xi 19 | 7. Is. liii 7 | 10. S. Io. xix 34 |
| 11. Is. xxxiii 16 | 15. 1 Cor. xi 23, S. Mt. xxvi 26 sq. | | 21. Is. liii 7 |
| 24. Is. liii 8 | 27. S. Io. xix 34 sq. | 31. 1 Io. v 7 sq. | |

3. καί] P²: et 6. de lancea 7. ἀποκαθαίρεσθαι] inciditur τό] illud quod scriptum est 9. Cap. 30 legitur post cap. 31^a P² lat 11. τὸ ὕδωρ] P²: aqua αὐτῷ] P²: αὐτό P¹: eius (Is. xxxiii 16 αὐτοῦ) 14. τί. de pane et calice 15. οἶνον] τὸ ποτήριον P²: calice 17. δεικνύντος] P²: ostendens quod τῆς δόξης ... αὐτοῦ] τῆς ἀναστάσεως καὶ τῆς δόξης αὐτοῦ P²: resurrectionis et claritatis suae 19-2 (p. 18). διὸ καὶ ... προθέσεως] P²: quocirca ... propositionis 19. κανισκίῳ] disco 23. δακτυλοδείκτως ... οὕτως] digito extenso super eam hanc demonstrans affatur 27. ὁ διάκονος] sacerdos αὐτοῦ] Iesu

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν· νῦν καὶ δεῖ καὶ εἰς τοὺς αἰῶνας. εἶτα λαβὼν τὸ θυμιατήριον καὶ θυμιάσας ποιεῖ εὐχὴν τῆς προθέσεως.)

32. Περὶ τῶν Ἀντιφώνων.

Τὰ ἀντίφωνα τῆς θείας λειτουργίας εἰσὶ τῶν προφητῶν αἱ προρρήσεις προ-
5 καταγγέλλουσιν τὴν παρουσίαν τοῦ Υἱοῦ τοῦ Θεοῦ τὴν ἐκ παρθένου ἐπὶ γῆς,
[βοώντων] Ὁ Θεὸς ἡμῶν ἐπὶ γῆς ὤφθη (καὶ τοῖς ἀνθρώποις συνανέστράφη) καὶ ἐγ-
πρέπειαν ἐνεδέχσατο. ἤγουν τὴν σάρκωσιν αὐτοῦ δηλοῦντες, ἣν ἡμεῖς ἀποδεξά-
μενοι καὶ μαθόντες διὰ τῶν ὑπηρετῶν καὶ ἀγτοπτῶν τοῦ λόγου γενομένων τῶν
ἀποστόλων λέγομεν Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων
10 (καὶ καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν) καὶ τὰ ἐξῆς.

33. Περὶ τῆς Εἰσόδου.

Ἡ εἵσοδος τοῦ εὐαγγελίου ἐμφαίνει τὴν παρουσίαν καὶ τὴν εἵσοδον τοῦ
(Υἱοῦ τοῦ) Θεοῦ τὴν εἰς τὸν κόσμον, ὡς λέγει ὁ ἀπόστολος (ὅτι) Ὅταν εἰσαγάγῃ.
ἦτουν ὁ Θεὸς καὶ Πατὴρ τὸν πρωτότοκον εἰς τὴν οἰκογμένην λέγει Καὶ
15 προσκνησάτωσαν 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 αὔλος [καὶ Θεὸς] ὡς πορφύραν
βαφεῖσαν ἐξ ἀχράντων αἱμάτων τῆς θεοτόκου καὶ παρθένου, καὶ ἀνέλαβε τὸ
πλανηθὲν πρόβατον ἐπὶ τῶν ὤμων, τὸ ἀρχαῖον κώδιον τοῦ ἀδαμιαίου φυρά-
20 ματος, ὁ Ποιμὴν ὁ καλὸς ὁ ποιμαίνων τὸν (νέον) Ἰσραὴλ (ἐν) τῇ ῥαβδῷ
τοῦ σταυροῦ αὐτοῦ, ἐν σπαργάνοις μὲν εἰλιχθεῖς καὶ τεθεῖς σὺκέτι ἐν φάτνῃ
ἀλόγων ἀλλ' ἐν τραπέζῃ [λογικῇ] ἀνθρώπων λογικῶν· ὃν ὑμνησαν ἀγγέλων
στρατιαὶ λέγουσαι Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία,
καὶ Πᾶσα ἡ γῆ προσκνησάτωσαν αὐτῷ· καὶ πάντων ἀνθυπακουόντων [περὶ
25 τῆς εἰσόδου]· Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ σῶσον ἡμᾶς
Υἱὲ Θεοῦ, καὶ κηρύττομεν τὴν παρουσίαν αὐτοῦ φανερωθεῖσαν ἡμῖν ἐν χάριτι
Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.

34. Περὶ τοῦ τρισαγίου.

Ὁ τρισάγιος ὕμνος οὕτως ἐστίν· ἐκεῖ μὲν οἱ ἄγγελοι εἶπον Δόξα ἐν ὑψίστοις

2. *Lit. Byz.* (*Litt. E. & W.* pp. 309, 360) 6. Bar. iii 37; Ps. xcii 1. 8. S. Lc. i 2
9. *Lit. Byz.* (*Litt. E. & W.* p. 365 sq.) 13. Heb. i 6 18. Cp. S. Lc. xv 15
20. S. Io. x 11; Ps. lxxix 1; Apoc. ii 27 21. S. Lc. ii 12 sqq. 24. Ps. lxxv 4
25. Ps. xciv 1; *Lit. Byz. ἀντίφ. β'* (*Litt. E. & W.* p. 365) 26. Gal. i 6
29. S. Lc. ii 14

1. εἰς τὸ ἓν εἶσιν] unum sunt (*vulg.*) 4. τῆς θείας λειτουργίας] sanctae
missae 5. γῆς] + futurum, ut illud 6. καὶ . . . συνανέστράφη] P²
8. γενομένων] quondam τῶν] καὶ P²: et 10. καὶ . . . σωτηρίαν] et
. . . salutem nostram. om. P² 11. de ingressu euangelii 13. υἱοῦ
τοῦ] P²: filii ὅτι] P²: quia 14. ἦτουν] haud dubium quin 15. αὐτοῦ] θεοῦ P²
(Heb. i 6): Dei 18. θεοτόκου καὶ παρθένου] ἀειπαρθένου θεοτόκου P²: semper
uirginis Dei genetricis 19. ὤμων] ὀρέων P²: montibus et 20. ὁ καλός]
ὁ μέγας τῶν προβάτων P²: magnus ouium (Heb. xiii 20) νέον] P²: nouum
ἐν] P² (Apoc. ii 27): in 23. ἐν ἀνθρώποις εὐδοκία] hominibus bonae uoluntatis
(*vulg.*) 24. ἀνθυπακουόντων] audientibus περὶ τῆς εἰσόδου] *ad modum*
titulorum scriptum est 27. θεοῦ] κυρίου P²: domini 28. de trisagio hymno

Θεῷ, ἐνταῦθα δὲ <ἡμεῖς> ὡς μάγοι τὰ δῶρα προσφέροντες τῷ Χριστῷ πίστιν· ἐλπίδα καὶ ἀγάπην ὡς χρυσὸν καὶ λίβανον καὶ σμύρναν, τῶν ἀσωμάτων τὸ ἄσμα βοῶντες πιστῶς Ἅγιος ὁ Θεός, ἦτοι ὁ Πατήρ· ἅγιος ἰσχυρός, ὁ Υἱὸς καὶ Λόγος, διότι τὸν καθ' ἡμῶν ἰσχυρὸν διάβολον δεσμεύσας κατήργησε διὰ σταυροῦ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου καὶ τὴν ζωὴν ἡμῖν ἔδωκε τοῦ 5 ἐπάνω αὐτοῦ πατεῖν· ἅγιος ἀθάνατος, τὸ Πνεῦμα τὸ ἅγιον τὸ ζωοποιοῦν· δι' οὗ πᾶσα πνοὴ καὶ κτίσις ζωοποιεῖται καὶ διαμένει καὶ βοᾷ ἐλέησον ἡμᾶς.

35. <Τὸ ἐκφωνῆσαι ἓνα τῶν ψαλτῶν ἐκ τοῦ ἁμβωνος προσέχοντα τῷ θυσιαστηρίῳ ἐν τῷ μέλλειν δοξάζειν μετὰ τὸν τριπλασιασμόν τοῦ Τρισαγίου καὶ λέγειν Εὐλογήσατε κύρι τὸ Δόξα πληθυντικῶς ἢ Εὐλόγησον κύρι τὸ Δόξα 10 ἐνικῶς· [τὸ μὲν πληθυντικῶς] σημαίνει τὴν τρισυπόστατον μίαν θεότητα δέεσθαι ὡς ἐκ πάσης τῆς ἐκκλησίας εὐλογηθῆναι παρ' αὐτῆς [κατ' ἀξίαν] καθόσον ἐφικτὸν αὐτῇ ἀνθρώπῳ οὔσῃ καταξιωθῆναι σὺν ταῖς ἀσωμάτοις θείαις δυνάμεσιν τὸν χερουβικὸν καὶ τρισάγιον ὕμνον αὐτῇ τῇ ἁγίᾳ Τριάδι ἀναμέλπειν· καὶ γὰρ διὰ τοῦ εἰπεῖν αὐτὸν εὐλογήσατε τὰς τρεῖς ὑποστάσεις Πατὴρ 15 Υἱὸς καὶ ἅγιον Πνεῦματος ἐδήλωσεν, διὰ δὲ τοῦ προσθεῖναι τὸ κύρι τὴν μίαν φύσιν τῆς θεότητος ἐτράνωσεν.>

36. Περὶ τοῦ Συνθρόνου.

Τὸ δὲ ἀνελθεῖν ἐν τῷ συνθρόνῳ τὸν ἀρχιερέα καὶ σφραγίσαι τὸν λαόν ἐστιν ὅτι ὁ Υἱὸς τοῦ Θεοῦ μέλλων πληροῦν τὴν ὑπὲρ ἡμῶν κατὰ σάρκα οἰκονομίαν 20 ἐπάρας τὰς χεῖρας ἐλόγησε τοὺς ἁγίους αὐτοῦ μαθητὰς λέγων αὐτοῖς Εἰρήνην ἀφίημι ὑμῖν· δεικνύων ὅτι τὴν αὐτὴν εἰρήνην [καὶ] εὐλογίαν ἔδωκε τῷ κόσμῳ ὁ Χριστὸς διὰ τῶν αὐτοῦ ἀποστόλων.

37. <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 25 τὴν πρὸς σέ ἀδιαίρετον ἔνωσιν· ἵνα τῷ Πνεύματί σου εἰρηνεύοντες, ὁ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας [σου] ἐνέθηκας, ἀχώριστοι τῆς σῆς ἀγάπης τυγχάνωμεν.>

38. Τὸ [δὲ] καθίσαι ἐστὶν ὅτι ὁ Υἱὸς τοῦ Θεοῦ τὴν σάρκα ἣν ἐφόρεσε καὶ τὸ πρόβατον ὃ ἀνέλαβεν ἐπὶ τῶν ὤμων (ὅπερ σημαίνει τὸ ὠμοφόριον), ὃ ἐστὶ τὸ 30 ἀδαμναιὸν φύραμα, ἀνεβίβασεν [αὐτὸ] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ

1. S. Mt. ii 11; 1 Cor. xiii 13

3-7. *Lit. Byz.* (*Litt. E. & W.* p. 313)

4. S. Mt. xii 29; Heb. ii 14

5. S. Lc. x 19

6. S. Io. vi 63

21. S. Lc.

xxiv 50; S. Io. xiv 27

24-27. S. Isid. Pel. *Err.* i 122

30. S. Lc. xv 5

31. Eph. i 21

1. ἡμεῖς] P²: nos

μάγοι] οἱ μάγοι P²

2. τῶν ἀσωμάτων] incorporaliū

angelorum

3. βοῶντες] clamemus

5. σταυροῦ] τοῦ σταυροῦ P¹

ζωήν]

νίκην P²: uictoriam

8. *lit.* de cantore qui exclamat in trisagio hymno

8-17. Τὸ

ἐκφωνῆσαι . . . ἐτράνωσεν] P²: exclamare . . . expressit

11. τὴν . . . θεότητα]

hanc trium personarum unam diuinitatem

18. *lit.* de ascensu summi sacer-

dotis in consessum

24. *lit.* quid sit et spiritui tuo quod populus dicit

24-28. τὸ δὲ Καὶ . . . τυγχάνωμεν] P²: id sane quod . . . simus inseparabiles

29. *lit.* quae sit cathedra summi sacerdotis

30. ὅπερ . . . ὠμοφόριον] per quod

significatur superhumeralē

κυριότητος τῶν ἄνω δυνάμεων καὶ προσήγαγεν αὐτὸ τῷ Θεῷ καὶ Πατρί·
ἐπειδὴ [γὰρ] ὁ μὲν ἐθέωσεν, ὁ δὲ ἐθεώθη, τουτέστι τὸ πρόσλημμα ὁ διὰ τὴν
ἀξίαν τοῦ <προσενέγκαντος καὶ τὴν καθαρότητα τοῦ> προσενεχθέντος ἐδέξατο
[αὐτὸ] ὁ Θεὸς καὶ Πατὴρ ὡς θγσίαν καὶ προσφοράν εὔαρεστον ὑπὲρ τοῦ ἀνθρω-
5 πείου γένους· πρὸς ὃν καὶ εἶπεν ὁ Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου,
ἡτοῦν ὁ Πατὴρ τῷ Υἱῷ, ὅς καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν
τοῖς ὕψιλοις· οὗτός ἐστιν Ἰησοῦς ὁ Ναζωραῖος ὁ ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν.

1. 1 Pet. iii 18 4. Eph. v 2 ; Rom. xii 1 5. Ps. cix 1 6. Heb. viii 1, 13
7. S. Mt. xxvii 37 ; S. Io. xix 9 ; Heb. ix 11

2-3. διὰ τὴν . . . προσενεχθέντος] M¹ : propter dignitatem offerentis et ob munditiam
eius qui oblatus est 3. τοῦ προσενεχθέντος] om. P² 5. πρὸς ὃν καὶ] hinc est
illud 6. ἡτοῦν . . . Υἱῷ] post Κυρίῳ μου P² lat.

F. E. BRIGHTMAN.

[To be continued.]

THE CREED OF APHRAATES.

DOM CONNOLLY, whose researches in Syriac Patrology are familiar to the readers of the *Journal of Theological Studies*, has recently published an article on 'The Early Syriac Creed'.¹ The documents upon which he has mainly relied for evidence, he tells us, are (1) the *Homilies* of Aphraates, (2) the *Acts of Judas Thomas*, and (3) the *Doctrine of Addai*. In the course of his article he presents us with 'tentative reconstructions' of three creeds, based on actual expressions used by the writers of whom he is treating. By far the longest and most complete of these is the Creed reconstructed from the writings of Aphraates, and it will prove of special interest to those who have studied the *Homilies* of this writer, because opinion is divided as to whether there is anything in the writings of Aphraates which betrays knowledge of a creed. On the one hand it is stated by Dr Kattenbusch² that there is no such indication; on the other hand, Dr Bert, the German translator of the *Homilies*, holds the contrary view, and in this he is followed by Dr Hahn. But Dom Connolly differs from all these authorities; he refutes Kattenbusch by presenting us with the text of Aphraates' Symbol, but he entirely disagrees with Bert and Hahn, who consider that the Creed of Aphraates is contained in the passage from the first Homily, which Hahn has included in his *Bibliothek der Symbole*. It is not my purpose in this article to criticize Dom Connolly's 'reconstruction'—it would be somewhat early to attempt

¹ *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*, 1906, pp. 201 ff.

² *Das Apostolische Symbol* i p. 249.

NOTES AND STUDIES

THE HISTORIA MYSTAGOGICA AND OTHER
GREEK COMMENTARIES ON THE BYZANTINE
LITURGY.

II.

39. Περὶ τοῦ Προκειμένου.

Τὸ προκείμενον πάλιν μὴνύει τῶν προφητῶν τὴν ἐκφαντορίαν, τὴν προμή-
νυσιν τῆς παρουσίας τοῦ βασιλέως Χριστοῦ· ὡς στρατιῶται προτρέχοντες καὶ
βοῶντες Ὁ καθήμενος ἐπὶ τῶν χειρογβίμ ἐμφάνηθι καὶ ἔλθε εἰς τὸ εἶπαι ἡμᾶς
5 καὶ Ὁ Θεὸς κάθηται ἐπὶ θρόνον ἀγίου αὐτοῦ.

40. Περὶ τοῦ Ἀποστόλου.

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
10 ὁμολογίας αὐτοῦ· μεθ' οὗ βοᾷ καὶ Ἰωάννης ὁ βαπτιστὴς Ὁ ὀπίσω μοι ἐρχόμενος
ἐστὶν ὁ ἄμνός τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· αὐτὸς ἡμᾶς ἀγιάσει
ἐν πνεύματι <ἀγίῳ> καὶ πυρί· <καὶ> μέσον ἡμῶν ἔστηκε.

41. Τὸ Ἀλληλούϊα τί δηλοῖ.

Τὸ ἀλληλούϊα βοᾷ Δαβὶδ καὶ λέγει Ὁ Θεὸς ἡμῶν ἐμφανῶς ἦξει καὶ πῦρ
15 ἐνώπιον αὐτοῦ προπορεύεται καὶ Ἐφάναν αἱ ἀστραπαὶ [τῶν εὐαγγελιστῶν] αὐτοῦ
τῇ οἰκομένῃ· τῇ γὰρ ἐβραϊδὶ διαλέκτῳ ἐστὶ τὸ ἅλ ἔρχεται καὶ ἐφάνη, τὸ δὲ
ἦλ ὁ Θεός, τὸ δὲ οὐα αἰνεῖτε ὑμνεῖτε τὸν ζῶντα Θεόν.

42. Περὶ τοῦ θυματοῦ.

Καὶ γὰρ εὐθέως ὁ θυματὴρ ὑποδεικνύει τὴν ἀνθρωπότητα Χριστοῦ, τὸ πῦρ
20 τὴν θεότητα, καὶ ὁ εὐώδης καπνὸς μὴνύει τὴν εὐωδίαν τοῦ ἁγίου Πνεύματος
προπορευομένην· ὁ γὰρ θυματὴρ ἐρμηνεύεται [εὐωδία ἢ καὶ] εὐωδιστατὴ εὐ-

4. Ps. lxxix 2
10. S. Io. i 27, 29
15. Ps. lxxvi 18

5. Ps. xlii 8
11. S. Mt. iii 11

8. Heb. ix 11
12. S. Io. i 27

9. Heb. iv 14
14. Ps. xlix 3

2. προκείμενον] responsorium τὴν προμήνυσιν] et praenuntiationem
3. ὡς στρατιῶται] ac similiter (*procul dubio pro acsi milites*) 7. αὐτόπτης]
inspector 8. τοῦ Χριστοῦ] αὐτοῦ καὶ P²: eius et παραγενόμενος]
παρεγένετο P²: aduenit 9. καὶ] P²: et 11. ἀγιάσει] sanctificauit
12. ἀγίῳ] P²: sancto καὶ] P²: et μέσον] μέσος P²: medius 15. προπορεύ-
σεται] ardebit (*vulg. exardescet*) τῶν εὐαγγελιστῶν] om. M¹ αὐτοῦ] tuae
17. τὸν ζῶντα] ὄντως ὄντα P²: uere existentem

φροσύνη. <ἡ πάλιν ἡ γαστήρ τοῦ θυμιατηρίου νοηθείη ἂν [ἡμῖν] ἡ [ἡγιασμένη] μήτρα τῆς [ἁγίας] παρθένου [καὶ θεοτόκου] φοροῦσα τὸν θεῖον ἄνθρακα Χριστὸν ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· διὸ καὶ τὴν ὁσμὴν τῆς εὐωδίας ἀναδίδωσιν εὐωδιάζων τὰ σύμπαντα. ἡ πάλιν ἡ γαστήρ τοῦ θυμιατηρίου δηλοῖ τὴν κολυμβήθραν τοῦ ἁγίου βαπτίσματος, ἐν ἄνθρακι τοῦ θείου πυρὸς 5 τῆς τοῦ ἁγίου Πνεύματος ἐνεργείας τὴν εὐώδη τῆς θείας χάριτος νίοθεσίαν διὰ τῆς πίστεως ἐαυτῇ εἰσοικίζουσα καὶ δι' αὐτῆς εὐωδιαζομένη.>

43. Περὶ τοῦ ἁγίου Εὐαγγελίου.

Τὸ <ἅγιον> εὐαγγέλιόν ἐστιν ἡ παρουσία τοῦ Υἱοῦ τοῦ Θεοῦ καθ' ἣν ὠράθη ἡμῖν, οὐκέτι διὰ νεφελῶν καὶ αἰνιγμάτων λαλῶν ἡμῖν ὡς ποτὲ τῷ Μωϋσῇ διὰ 10 φωνῶν καὶ ἀστραπῶν [καὶ σαλπύγγων καὶ] ἤχων καὶ γνώφῃ καὶ πυρὶ ἐπὶ τοῦ ὄρους, ἡ τοῖς πάλαι προφήταις δι' ἐνυπνίων, ἐμφανῶς δὲ ὡς ἄνθρωπος ἀληθῆς ἐφάνη καὶ ὠράθη ἡμῖν ὁ πρᾶξ καὶ ἡσυχος βασιλεὺς ὁ [πρὶν] καταβάς ὡς ἕτερος ἀποφῆτι ἐν πόκῳ, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ ἀληθείας, δι' οὗ ἐλάλησεν ἡμῖν ὁ Θεὸς καὶ Πατὴρ 15 στόμα πρὸς στόμα καὶ οὗ δι' αἰνιγμάτων· περὶ οὗ ὁ Πατὴρ [ἐξ οὐρανοῦ] μαρτυρεῖ καὶ λέγει Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, Σοφία <καὶ> Λόγος καὶ Δύναμις, ὁ ἐν προφήταις μὲν προκηρυχθεὶς ἡμῖν, ἐν εὐαγγελίοις δὲ φανερωθεὶς, ἵνα ὅσοι λάβωσιν αὐτόν καὶ πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ λάβωσιν ἐξοχίαν τέκνα Θεοῦ γενέσθαι. ὃν ἀκηκόαμεν καὶ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, Σοφίαν καὶ 20 Λόγον [Θεοῦ] τοῦτον εἶναι πάντες [<πιστεύοντες>] βοῶμεν Δόξα σοι Κύριε. εἶτα πάλιν τὸ ἅγιον Πνεῦμα βοᾷ ἐν νεφέλῃ φωτεινῇ ἐπισκιάζον, νῦν διὰ οὐρανοῦ (?) βοᾷ [Προσέχετε·] αὐτοῦ ἀκοῦτε.

44. Τέσσαρα δὲ εἰσὶν εὐαγγέλια ἐπειδὴ τέσσαρα καθολικὰ πνεύματά εἰσι κατὰ τὰ τετράμορφα ζῶα ἐν οἷς κάθεται ὁ τῶν ὄλων Θεός· ἐξ ὧν φαίνεται 25 ὅτι ὁ καθήμενος ἐπὶ τῶν χεροῦβιμ Θεὸς καὶ συνέχων τὰ σύμπαντα φανερωθεὶς ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον ἐνὶ δὲ Πνεύματι συνεχόμενον. καὶ γὰρ τετραπρόσωπά εἰσι καὶ τὰ πρόσωπα αὐτῶν εἰκονίζουσι τὴν πραγματείαν τοῦ Υἱοῦ τοῦ Θεοῦ· τὸ μὲν γὰρ πρῶτον ὁμοιον λέοντος, τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικὸν χαρακτηρίζον· τὸ δεῦτερον ὅμοιον μύσχοι, τὴν 30 ἱερουργικὴν καὶ ἱεραρχικὴν τάξιν ἐμφαίνον· τὸ δὲ τρίτον ἔχον πρόσωπον ἀνθρώπου,

3. Col. ii 9 10. Num. xii 8 11. Heb. xii 18 sq. 13. S. Mt. xxi 5 (Zach. ix 9); Ps. lxxi 6 14. S. Io. i 14 15. Heb. i 2
16. Num. xii 8 17. S. Mt. iii 17; *Lit. Byz.* (*Litt. E. & W.* p. 372) 19. S. Io. i 12 20. 1 Io. i 12 21. *Lit. Byz.* 22. S. Mt. xvii 5 24. sqq. S. Iren. *Haer.* iii 11 § 8 26. Ps. lxxix 2; Sap. i 7 29 sqq. Apoc. iv 7

1-7. ἡ πάλιν . . εὐωδιαζομένη] P²: uel rursus . . diffundens 4. ἀναδίδωσιν] ex se reddit
6. τῆς . . ἐνεργείας] cooperationem sancti Spiritus εὐώδη] suauissimam
7. δι' αὐτῆς] a se 9. ἅγιον] P²: sanctum 11. ἤχων] ἡχῳ P²: in sonitu
12. ἡ] uel sicut ἐμφανῶς δὲ] ἀλλ' ἐμφανῶς P²: sed manifeste
13. δ] qui et 15. πλήρης] pleni 17. καὶ] P²: et
18. φανερωθεὶς] manifestatur 20. δν] et quia 21. πιστεύοντες] M (*pro πάντες*) Γ
22. ἐν] qui in 23. οὐρανοῦ] ἀνθρώπου P²: hominem 25. ἐξ] et ex
28. τὴν πραγματείαν] unam operationem 31. ἱερουργικὴν] sacram operationem
ἱεραρχικὴν] Iren. sacerdotalem: *Anastas.* ἱερατικὴν: hieraticum

τὴν κατὰ ἄνθρωπον αὐτοῦ παρουσίαν φανερώς διαγράφον· τὸ <δὲ> τέταρτον ὁμοίον ἀετῷ πετομένῳ, τὴν τοῦ ἁγίου Πνεύματος ἐφιπταμένην δόσιν σαφηνίζον. καὶ τὰ εὐαγγέλια τούτοις σύμμορφά· εἰσιν, ἐν οἷς κάθεται ὁ Χριστός· τὸ μὲν γὰρ κατὰ Ἰωάννην εὐαγγέλιον τὴν ἀπὸ τοῦ Πατρὸς ἡγεμονικὴν <αὐτοῦ> <καὶ 5 ἔμπρακτον> καὶ ἔνδοξον γέννησιν διηγείται <γράφον τὸ> Ἐν ἀρχῇ ἦν ὁ Λόγος· τὸ δὲ κατὰ Λουκᾶν αἶτε ἱερατικοῦ χαρακτήρος ὑπάρχον ἀπὸ τοῦ Ζαχαρίου <τοῦ ἀρχ> ἱερέως θυμῶντος ἄρχεται· Ματθαῖος δὲ τὴν κατὰ ἄνθρωπον αὐτοῦ γέννησιν διηγείται <λέγων> Βίβλος γενέσεως, ἀνθρωπόμορφον οὖν τὸ εὐαγγέλιον τοῦτο· Μάρκος <δὲ> ἀπὸ τοῦ προφητικοῦ Πνεύματος τοῦ ἐξ ὕψους ἐπιόντος τοῖς 10 ἀνθρώποις τὴν ἀρχὴν ἐποιήσατο λέγων Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ· ὡς γέγραπται ἐν τοῖς προφήταις Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου διὰ τούτων δεικνύς.

45. Τὸ κατασφραγίσαι τὸν ἀρχιερέα τὸν λαὸν ὑποδεικνύει τὴν μέλλουσαν <Χριστοῦ> παρουσίαν ἐν τῷ ἑξακισχιλιοστῷ <πεντηκοσιοστῷ> ἔτει μέλλειν 15 ἔσεσθαι διὰ τῆς ψηφίδος τῶν δακτύλων ἐμφαινούσης ἑξακισχιλιοστὸν πεντακοσιοστόν.

46. Περὶ τῶν Κατηχουμένων.

Οἱ κατηχούμενοι ἐξέρχονται ὡς ἀμύητοι τοῦ θεοῦ βαπτίσματος καὶ τῶν τοῦ Χριστοῦ μυστηρίων· περὶ ὧν λέγει ὁ Κύριος ὅτι Καὶ ἄλλα πρόβατα ἔχω κἀκεῖνά 20 με δεῖ ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούουσιν <καὶ γενήσονται μία ποιμήν, εἰς ποιμήν.>

47. Τί σημαίνει τὸ Εἰλητόν.

Τὸ εἰλητόν σημαίνει τὴν σινδόνα ἐν ᾗ ἐνεκλίχθη τὸ σῶμα τοῦ Χριστοῦ <ὑπὸ Ἰωσήφ καὶ Νικοδήμου> ἐκ τοῦ σταυροῦ καταβὰν καὶ ἐν μνημείῳ τεθέν.

25 48. Περὶ τῆς Προσκομιδῆς.

Ἡ προσκομιδὴ ἡ γενομένη ἐν τῷ σκευοφυλακίῳ ἐμφαίνει τὸν Κρανίου τόπον ἐν ᾧ ἐσταυρώθη ὁ Χριστός· δεικνύοντος ὅτι ἐγγὺς ἦν τὸ μνημεῖον ὅπου ἐσταγρώθη.

5. S. Io. i 1 6. Cp. S. Lc. i 9 8. S. Mt. i 1 10. S. Mc. i 1 sq.
19. S. Io. x 16 23. S. Mc. xv 46 26. S. Io. xix 17 27. S. Io.
xix 42, 41

1. δὲ] P²: porro 2. τὴν τοῦ . . . σαφηνίζον] sancti Spiritus pedibus (ποσὶν pro δόσιν?) uolantem praedicationem edisserens 3. τὸ μὲν γὰρ] denique 4. αὐτοῦ] P²: eius καὶ ἔμπρακτον] *Iren.*: καὶ πατρικὴν P²: et actualement (*Iren.* et efficacilem)
5. γράφον τὸ] P²: dicens (*Iren.* dicens sic: *Anastas.* λέγων) 6. τοῦ ἀρχιερέως] P²: summo sacerdote (*Iren.* sacerdote: *Anastas.* τοῦ ἱερέως) 8. λέγων] *Iren.* dicens: *Anastas.* λέγων: dicens 9. δὲ] P²: porro (*Iren.* uero: *Anastas.* δέ) 13. τίτ. de hoc quod summus sacerdos populum signat 14. Χριστοῦ] P²: Christi παρουσίαν] secundum aduentum πεντηκοσιοστῷ] P²: quingentesimo 15. ἐμφαινούσης] ostendens 19. κἀκεῖνα . . . ἀκούσουσιν] *om.* P² 20. καὶ γενήσονται . . . ποιμήν] καὶ τὰ ἐξῆς P¹ P² 22. de uelamine 24. ὑπὸ Ἰωσ. καὶ Νικοδ.] *Ioan. Ieiun.*: a Iosepho et Nicodemo καταβὰν] καταβιβασθεὶς K: depositum 25. de praeparatione sacrae oblationis 26. γενομένη] γινομένη P²: quae fit σκευοφυλακίῳ] uasorum custodiarū

[Τίνος προτύπωσιν ἔχον.]

Προετυπώθη δὲ ὁ τοῦ Κρανίου τόπος οὗτος ἐν τῷ Ἀβραὰμ ὅτε ἐφ' ἐνὶ τῶν ὁρέων ἐκεῖνων τοῦ Θεοῦ κελεύσαντος τὸ θυσιαστήριον [ἐκ λίθων] ἐποίησεν καὶ ἐστίβασε τὰ ζύλα (καὶ ἔθηκε) τὸν γιόν καὶ ἀνήνεγκε κριόν [ἀντ' αὐτοῦ] εἰς ὀλοκάρπωσιν· οὕτως ὁ Θεὸς καὶ Πατὴρ ὁ ἀναρχος καὶ παλαιὸς τῶν αἰωνίων 5 ἡμερῶν τὸν ἀναρχον αὐτοῦ Υἱὸν (εὐδόκησεν) ἐπ' ἐσχάτων τῶν χρόνων σαρκωθῆναι ἐξ ἀχράντου παρθένου καὶ θεοτόκου ἐκ τῆς ὁσφύος Ἀβραὰμ κατ' ἐπαγγελίαν ὄρκου ὃν ἔθηκε πρὸς αὐτὸν ὥστε ὑπὲρ γένους ἀνθρώπων οὐκ ἐφείσατο τοῦ Υἱοῦ αὐτοῦ τοῦ ἀγαπητοῦ καὶ μονογενοῦς ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν· καὶ ἔπαθε μὲν ὡς ἄνθρωπος (ἐν) τῇ σαρκὶ ἀλλ' ἔμεινεν ἀπαθὴς τῇ 10 θεότητι· καὶ γὰρ ὁ Χριστὸς ἀπερχόμενος ἐν τῷ σταυρῷ [αὐτοῦ] τὸν σταυρὸν αὐτοῦ ἐβάσταζε, καὶ ἀντὶ κριοῦ ἐτύθη τὸ σῶμα αὐτοῦ ἄμωμον ὡς ἄμνος σφαττόμενος τῇ λόγχῃ τὴν πλευρὰν αὐτοῦ καὶ ἀρχιερεὺς γενόμενος ὡς υἱὸς ἀνθρώπου καὶ προσφέρων ἑαυτὸν καὶ προσφερόμενος εἰς τὸ ἀνεῖναι ἁμαρτίας πολλῶν καὶ τέθηκε μὲν ὡς ἄνθρωπος ἀνέστη δὲ ὡς Θεὸς δι' ἣν εἶχε ὑπερκό- 15 σμιον δόξαν παρὰ τῷ Θεῷ καὶ Πατρί.

· 49. Περὶ τοῦ Χερουβικοῦ Ὑμνου.

Ὁ χερουβικὸς ὕμνος ἐμφαίνει διὰ τῆς τῶν διακόνων προοδοποιήσεως καὶ τῆς τῶν ῥιπιδίων σεραφικῶν ἀπεικονισμάτων ἱστορίας τὴν εἰσόδον τῶν ἀγίων καὶ δικαίων ἀπάντων συνεισερχομένων μετὰ τοῦ ἁγίου τῶν ἀγίων ὑπάρχοντος 20 συνεισπορευομένων καὶ προπορευομένων ἔμπροσθεν τῶν χερουβικῶν δυνάμεων καὶ ἀγγελικῶν στρατιῶν καὶ ἀσωμάτων χορῶν, (καὶ) αὐτῶν τάξεων ἀοράτως προτρεχουσῶν καὶ ὕμνουσῶν καὶ δορυφορουσῶν ἔμπροσθεν τοῦ μεγάλου βασιλέως Χριστοῦ προερχομένου εἰς μυστικὴν θυσίαν ὑπὸ χειρῶν ἐνύλων 25 βασταζομένου· μεθ' ὧν τὸ Πνεῦμα τὸ ἅγιον συνεισπορεύεται ἔμπρο- σθεν ἐν τῇ ἀναιμάκτῳ καὶ λειτουργικῇ θυσίᾳ νοερώς θεωρούμενον πγρὶ καὶ θυμιάματι καὶ ἀτμίδι καπνοῦ εὐώδους, (τῷ μὲν πυρὶ δεικνύον τὴν θεότητα, τῇ

2-5. Gen. xxii 2, 9, 13 5. Dan. vii 9 6. 1 Pet. i 20 7. Heb. vii 5
8. Rom. viii 32 10. 1 Pet. iv 1 11. S. Io. xix 17 14. Lit. Byz. (Litt. E. & W. 318. 34); Heb. ix 28 (Isa. liii 11) 15. S. Io. xvii 5 19. Heb. x 19
26. Act. ii 19 (Joel ii 3)

2. ὁ τοῦ Κρανίου τόπος] ὁ Κράνιος P²: et Caluaria ἐν] etiam in 3. κελεύσαντος] κελεύοντος P²: iubente 4. καὶ ἔθηκε] Γ: et imposuit: καὶ ἤνεγκεν P²
6. ἀναρχον] συνἀναρχον P²: coaeuum εὐδόκησεν] P²: uoluit 7. παρθένου καὶ θεοτόκου] καὶ θεοτόκου παρθένου P²: et uirgine Dei genetrice 10. ἐν] Γ: in 11. αὐτοῦ] om. P² 12. ἄμωμον] τὸ ἄμωμον P² ὡς ἄμνος . . . πλευρὰν αὐτοῦ] et ut agnus occisus est in latere lanceatus 14. καὶ προσφέρων . . . προσφερόμενος] semetipsum obtulit et oblatus est 15. ὑπερκόσμιον] προκόσμιον P²: priusquam mundus fieret 17. de hymno cherubim 18. διὰ τῆς . . . ἱστορίας] per diaconorum praecedentium uiamque facientium flabellorumque seraphicarum imaginationum contemplationem 20. συνεισερχομένων] qui intraturi et mansuri sunt 21. ἔμπροσθεν . . . δυνάμεων] et ante cherubicas uirtutes 22. καὶ] Γ: et ἀοράτως] uisibiliter quodammodo 24. βασιλέως] regem omnium 25. συνεισπορεύεται ἔμπροσθεν] antecedit 26. λειτουργικῇ] rationali (λογικῇ) 27. τῷ μὲν . . . καπνοῦ] τὸ μὲν πῦρ δεικνύον τὴν θεότητα, ἡ δὲ ἀτμὶς τοῦ εὐώδους καπνοῦ P²: igne quidem ostendens diuinitatem, uapore uero odoriferi fumi

δὲ ἀτμίδι τοῦ εὐώδους καπνοῦ) τὴν παρουσίαν αὐτοῦ ἐπελθόντος ἀοράτως καὶ εὐωδιάσαντος ἡμᾶς διὰ τῆς μυστικῆς καὶ ζωοθύτου καὶ ἀναιμάκτου λατρείας καὶ ὀλοκαρπώσεως τῆς διὰ σταυροῦ καὶ θανάτου τοῦ Χριστοῦ τελεσιουργομένης αὐτοῦ οἰκονομίας. λοιπὸν δὲ καὶ τὴν κατὰ τοῦ θανάτου [νίκην] γενομένην
 5 [καὶ τὴν] ἐν τῷ ᾧ καθόδον καὶ ἀνάβασιν αὐτοῦ καὶ ἀνάστασιν τριήμερον ὁρῶσαι αἱ νοεραὶ δυνάμεις καὶ χοροστασίαι τῶν ἀγγέλων σὺν ἡμῖν ἀοράτως βοῶσι τὸν ὕμνον τὸ Ἀλληλούϊα.

50. [Καὶ ἄλλως.]

*Ἔστι δὲ καὶ κατὰ μίμησιν τοῦ ἐνταφιασμοῦ τοῦ Χριστοῦ καθ' ἣν ὁ Ἰωσήφ
 10 καθελὼν τὸ σῶμα ἀπὸ τοῦ σταυροῦ ἐνείλησε σινδόνι [καθαρᾷ] καὶ ἀρώμασι καὶ μύροις αὐτὸ ἀλείψας ἐβάστασε σὺν Νικοδήμῳ καὶ ἐκήδευσεν αὐτὸ ἐν μνημείῳ καὶνῳ λελατομημένῳ ἐκ πετρᾶς, ὅπερ ἐστὶν ἀντίτυπον τοῦ ἀγίου μνήματος ἐκείνου τὸ θυσιαστήριον καὶ τὸ καταθέσιον ἐν ᾧ ἐτέθη τὸ ἅγιον καὶ πανάχραντον σῶμα, ἡ ἀγία τράπεζα.

15 52. Ὁ Δίσκος ἐστὶν ἀντὶ τῶν χειρῶν Ἰωσήφ καὶ Νικοδήμου τῶν κηδευσάντων τὸν Χριστόν· ἐρμηνεύεται δὲ ἔνθα ἐπιφαίνεται ὁ Χριστός, κύκλον οὐρανοῦ ἐμφαίνων ἐν μικρᾷ περιγραφῇ, τὸν νοητὸν ἥλιον Χριστὸν ὁρῶν ἐν τῷ ἄρτῳ ὁρώμενον.

53. Τὸ Ποτήριον τίνος ἔχει τύπον.

20 Τὸ ποτήριόν ἐστιν ἀντὶ τοῦ σκεύους οὗ ἐδέξαντο τὸ ἐκβλυσθὲν τῆς αἱμαχθείσης ἀχράντου πλευρᾶς καὶ χειρῶν καὶ ποδῶν τοῦ Χριστοῦ ἀπομύρισμα. ἔστι δὲ πάλιν τὸ ποτήριον κατὰ τὸν κρατῆρα ὃν γράφει Κύριος ἦτοι ἡ Σοφία καὶ ὁ Υἱὸς τοῦ Θεοῦ Ἐκέρασε τὸ ἑαγτοῦ αἷμα ἀντὶ τοῦ οἴνου ἐκείνου καὶ προέθηκε ἐν τῇ αὐτοῦ ἀγίᾳ τραπέζῃ λέγων τοῖς πᾶσι Πιέτε τὸ αἷμά μου
 25 ἀντὶ τοῦ οἴνου κεκρασμένον ὑμῖν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

51. Περὶ τοῦ Δισκοκαλύμματος.

Τὸ δισκοκαλύμμα ἐστὶν ἀντὶ τοῦ σκεύους οὗ ἐδέξαντο τὸ ἐκβλυσθὲν τῆς αἱμαχθείσης ἀχράντου πλευρᾶς καὶ χειρῶν καὶ ποδῶν τοῦ Χριστοῦ ἀπομύρισμα. ἔστι δὲ πάλιν τὸ ποτήριον κατὰ τὸν κρατῆρα ὃν γράφει Κύριος ἦτοι ἡ Σοφία καὶ ὁ Υἱὸς τοῦ Θεοῦ Ἐκέρασε τὸ ἑαγτοῦ αἷμα ἀντὶ τοῦ οἴνου ἐκείνου καὶ προέθηκε ἐν τῇ αὐτοῦ ἀγίᾳ τραπέζῃ λέγων τοῖς πᾶσι Πιέτε τὸ αἷμά μου ἀντὶ τοῦ οἴνου κεκρασμένον ὑμῖν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

7. *Litt. E. & W.* 379. 7 10. *S. Mc.* xv 46, *S. Mt.* xxvii 59 11. *Cp.*
S. Io. xix 39 sq. 12. *S. Mt.* xxvii 60, *S. Mc.* xv 46 22. *Prov.* ix 1 sq.
 24. *S. Mt.* xxvi 28, *Litt. E. & W.* 394. 22 28. *S. Io.* xx 7

2. διὰ . . . ζωοθύτου] per mysticam et viam hostiam 3. ὀλοκαρπώσεως . . . οἰκονομίας] holocaustum quod in dispensatione crucis et mortis effectum et consummatum est Christi 9. τίτ. de sacerdotibus et diaconibus portantibus sanctam patenam 13. τὸ καταθέσιον] repositorium 14. ἡ ἀγία τράπεζα] scriptum modo tituli P¹ P²: in sancta mensa 15. τίτ. de disco
 16. ἐρμηνεύεται δὲ] item discus interpretatur ἐπιφαίνεται] ἐπιφέρεται P²: portatur
 17. ὁρῶν] χωρῶν P²: capiens 19. de calice 20. οὗ ἐδέξαντο] δὲ ἐδέξαντο M¹: quod suscepit 21. ἀπομύρισμα] sanctae diligentiae susceptionem 22. ὃν γράφει] ubi secundum quod scriptum est Κύριος . . . Θεοῦ] sapientia id est filius Dei 23. ἐκείνου καὶ προέθηκε] illic etiam addidit (ἐκεῖ καὶ προσέθηκε) 27. de disci, id est patenae, cooperimento 28. καὶ] P²: et 29. ἐν] tanquam in

54^a. 'Ο 'Αὐτὸς τί δηλοῖ.

Τὸ καταπέτασμα ἦτον ὃ ἀὴρ ἐστὶ καὶ λέγεται ἀντὶ τοῦ λίθου οὗ ἡσφάλισε τὸ μνημεῖον Ἰωσήφ ὃν περ καὶ ἐσφράγισεν ἡ Πιλάτου κογστωδία.

55. <Ὁ δὲ πᾶσι προσφωνούμενος πνευματικὸς Ἀσπασμὸς τὴν ἐσομένην πάντων πρὸς ἀλλήλους ἐν τῷ καιρῷ τῆς τῶν μελλόντων [ἀρρήτων] ἀγαθῶν 5 ἀποκαλύψεως κατὰ πίστιν τε καὶ ἀγάπην ὁμόνοιάν τε καὶ ὁμογνωμοσύνην καὶ ταυτότητα λογικὴν, δι' ἣν τὴν πρὸς τὸν Λόγον καὶ Θεὸν οἰκείωσιν οἱ ἄξιοι δέχονται, προτυποὶ καὶ προδιαγράφει. λόγου γὰρ σύμβολον τὸ στόμα καθ' ὃν μάλιστα πᾶσιν ἅπαντες οἱ λόγου μετεληφότες ὡς λογικοὶ καὶ τῷ πρώτῳ καὶ μόνῳ Λόγῳ καὶ παντὸς αἰτίῳ λόγου συμφύονται.>

10

56. <Ἡ δὲ . . . γινομένη Κλείσις τῶν θυρῶν τῆς ἀγίας τοῦ Θεοῦ ἐκκλησίας τὴν τε τῶν ὑλικῶν δηλοῖ πάροδον καὶ τὴν γενησομένην μετὰ τὸν φοβερόν ἐκεῖνον ἀφορισμὸν καὶ τὴν φοβερωτέραν ψῆφον εἰς τὸν νοητὸν κόσμον ἥτοι τὸν νυμφῶνα τοῦ Χριστοῦ τῶν ἀξίων εἰσοδὸν καὶ τὴν ἐν ταῖς αἰσθήσεσι τῆς κατὰ τὴν ἀπάτην ἐνεργείας τελείαν ἀποβολήν.>

15

57. <Ἡ δὲ τοῦ Θεοῦ Συμβόλου τῆς πίστεως γινομένη 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' ἣς εὐγνώμονας ἐπὶ τῇ θείᾳ εὐεργεσίᾳ ἑαυτοὺς συνιστῶσιν οἱ ἄξιοι· πλὴν ταύτης τῶν περὶ αὐτοὺς ἀπείρων θείων ἀγαθῶν 20 ἀντεισαγαγεῖν ἄλλο τι καθ' ὅτι οὐκ ἔχοντες.>

58. Ἴδου ἐσταύρωται ὁ Χριστός, τέθραπται ἡ ζωὴ, ἡσφαλίσθη ὁ τάφος, ἐσφραγίσθη ὁ λίθος· πρόσκεινται ὁ ἱερεὺς, <συνεισέρχεται ταῖς ἀγγελικαῖς δυνάμεσιν>· οὐκετι ὡς <ἐν> ἐπιγείῳ τόπῳ ἐστὼς ἀλλ' ὡς ἐν τῷ οὐρανίῳ θυσιαστηρίῳ ἔμπροσθεν τοῦ φοβεροῦ θρόνου τοῦ Θεοῦ παριστάμενος, θεωρεῖ τὸ 25 μέγα καὶ ἀνερμήνευτον καὶ ἀνεξιχνίαστον τοῦ Χριστοῦ μυστήριον. ὁμολογεῖ τὴν χάριν, κηρύττει τὴν ἀνάστασιν, σφραγίζει τὴν πίστιν τῆς <ἀγίας> Τριάδος, πρόσκεινται λευχειμονῶν ὁ ἄγγελος ἐν τῷ λίθῳ τοῦ τάφου, ἀποκλύων τῇ χειρὶ, δεικνύων τῷ σχήματι, βοῶν τῇ φωνῇ, ἐντρόμως διὰ τοῦ διακόνου κηρύττων τὴν τριήμερον ἔγερσιν, ὑψῶν τὸ καταπέτασμα καὶ λέγων Στῶμεν καλῶς, στῶμεν 30 μετὰ φόβου, ἰδοὺ πρώτη ἡμέρα· [καὶ] πρόσχωμεν τῇ ἀγίᾳ ἀναφορᾷ, ἰδοὺ δευτέρα ἡμέρα· ἐν εἰρήνῃ προσφέρειν, ἰδοὺ τρίτη ἡμέρα. ὁ λαὸς βοᾷ τὴν

2. S. Mt. xxvii 66 4-10. S. Maximus *Mystag.* 17 11-15. *ib.* 15
16-21. *ib.* 18 26. Eph. v 32, iii 4 28. S. Mt. xxviii 2 30-32. *Litt.*
E. & W. 321

1. de uelo 3. ὃν περ] ὃ περ P²: quod 4. *lit.* cuius sit symbolum diuinum
osculum ex sancti Maximi dictis 11. *lit.* cuius symbolum sit obseratio ostiorum:
eiusdem 15. ἀποβολήν] + τε καὶ ἀρνησιν M¹: et abnegationem 16. *lit.* quid
innuat diuinum fidei symbolum: eiusdem 22. *lit.* qualis debeat esse sacerdos
sancto assistens altari ἡσφαλίσθη . . . ἐσφραγίσθη] ἡσφάλισται . . . ἐσφράγισται P²
23. συνεισέρχεται . . . δυνάμεσιν] P²: conuenit cum angelicis virtutibus: *συνέρχεται*
M¹ 24. ἐν] P²: in ὡς ἐν τῷ οὐρανίῳ] ὡς ἐπουρανίῳ P²: et tanquam supercaelesti
27. ἀγίας] P²: sanctae 28. ἀποκλύων] ἀποκλύει P²: reuoluit 29. δεικνύων]
ostendit ἐντρόμως] ἐντρομος P²: perterritus 31. καὶ] *om.* P²

τῆς ἀναστάσεως Χριστοῦ χάριν, Ἐλεον εἰρήνης, θυσίαν αἰνέσεως· ὁ ἱερεὺς τὸν λαὸν διδάσκει, τὴν <διὰ> τῆς χάριτος τοῦ Χριστοῦ μεμαθηκὸς τριαδικὴν θεογνωσίαν, Ἡ χάρις τῆς ἁγίας καὶ ὁμοουσίου Τριάδος μετὰ πάντων ὑμῶν· ὁ λαὸς συνομολογεῖ καὶ συνεύχεται καὶ λέγει Καὶ μετὰ τοῦ πνεύματός σου. εἶτα
 5 πάντας ὁ ἱερεὺς ἀναβιβάζων εἰς τὴν [ἄνω] Ἱερογαστήρ τὴν ἐπογρᾶνιον, ἐν ᾗ ἔστωτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς ἀγλαῖς σοῦ Ἱερογαστήρ, εἰς τὸ ὄρος τὸ ἅγιον αὐτοῦ, [καὶ] βοᾷ Βλέπετε· ἄνω σχῶμεν τὰς καρδίας· οἱ πάντες διαμαρτύρονται λέγοντες Ἐχομεν πρὸς τὸν Κύριον· ὁ ἱερεὺς Εὐχαριστήσωμεν τῷ Κυρίῳ· <ὁ λαὸς συντίθεται λέγων Ἀξίον καὶ δίκαιον εὐχαριστηρίους ὑμῶν
 10 ἀναπέμποντας τῇ ἁγίᾳ Τριάδι ἄνω ἔχειν τὸ τῆς ψυχῆς ὄμμα ζητοῦντας τὴν κατοικὴν τῆς ἄνω Ἱερουσαλήμ>.

54^b. [Περὶ τοῦ Καταπετάσματος.]

Τὸ καταπέτασμα λέγεται διὰ τὸν λέγοντα ἀπόστολον [ὅτι] Ἐχομεν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ Χριστοῦ ἣν ἐνεκαίνισεν
 15 ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος τογτέστι τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ.

59. Εἶτα πρόσεισιν ὁ ἱερεὺς μετὰ παρρησίας τῷ θρόνῳ <τῆς χάριτος> τοῦ Θεοῦ μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ἀπαγγέλλων τῷ Θεῷ καὶ λαλῶν οὐκέτι διὰ νεφέλης ὥς ποτὲ Μωϋσῆς ἐν τῇ σκηνῇ τοῦ μαρτυρίου
 20 ἀλλὰ ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτεύων, [καὶ] μεμύηται τὴν τῆς ἁγίας Τριάδος θεογνωσίαν καὶ πίστιν, καὶ μόνος μόνῳ προσλαλεῖ Θεῷ, μυστήρια ἀπαγγέλλων ἐν μυστηρίῳ τὰ κεκρυμμένα πρὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ φανερωθέντα ἡμῖν διὰ τῆς ἐπιφανείας τοῦ Υἱοῦ τοῦ Θεοῦ, ἅπερ ἡμῖν ἐξηγήσατο ὁ μονογενὴς Υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς.
 25 καθὼς γὰρ ἐλάλησεν ὁ Θεὸς τῷ Μωϋσεῖ ἀοράτως καὶ ὁ Μωϋσῆς πρὸς τὸν Θεόν, οὕτως καὶ ὁ ἱερεὺς μέσον τῶν δύο χερουβὶμ ἑστὼς ἐν τῷ ἱλαστηρίῳ καὶ κατακύπτων διὰ τὴν ἄσπεκτον καὶ ἀθεώρητον τῆς θεότητος δόξαν τε καὶ λαμπρότητα τὴν οὐράνιον λατρείαν νοερῶς ὁρᾷ καὶ μυείται, καὶ τῆς ζωαρχειῆς ὑπερουσίου Τριάδος τὴν [θείαν] ἔλλαμψιν, τοῦ μὲν
 30 Θεοῦ καὶ Πατρὸς τὸ ἀναρχον καὶ ἀγέννητον, τοῦ δὲ Υἱοῦ καὶ Λόγου τὸ συνἀναρχον καὶ ὁμοούσιον καὶ γεννητόν, τοῦ δὲ ἁγίου Πνεύματος τὸ συναἰδιον

1-9. *Litt. E. & W.* 321

5. *Gal.* iv 25, *Heb.* xii 22

6. *Ps.* cxxi 2,

Zach. viii 3

13. *Heb.* x 19-21

17. *Heb.* iv 16

18. *Heb.*

x 22

19. *Ex.* xl 22

20. 2 *Cor.* iii 18

22. *Col.* i 26

23. 2 *Tim.* i 10

24. *S. Io.* i 18

2. τὴν διὰ . . . θεογνωσίαν] ἦν διὰ . . . μεμάθηκε . . . θεογνωσίαν Γ: trinam Dei cognitionem quam per Christi gratiam didicit διὰ] P²: per 5. ἄνω] om. Γ
 6. σου] Dei 9. ὁ λαὸς . . . Ἱερουσαλήμ] M¹: populus pollicetur . . . Hierusalem
 13-16. *In lat. hoc legitur post. cap.* 54 a 13. τὸ καταπέτασμα] rursusque uelum
 17. *tit.* de his quae mystice celebrantur a sacerdote εἶτα] deinde post haec
 τῆς χάριτος] P²: gratiae 19. λαλῶν] συλλαλῶν P²: colloquens 20. καὶ] om. P²
 25. ἐλάλησεν] ἐλάλει P²: loquebatur 26. μέσον τῶν] medius inter
 28. δόξαν] gloriam *cod. Par.*: gratiam *cod. Cam.* 29. ὑπερουσίου] et supersubstantialis ἔλλαμψιν] splendorem contemplans

καὶ ὁμοφυεῖς καὶ ἐκπορευτόν, Τριάδα ἁγίαν κατὰ τὴν τῶν ὑποστάσεων ἦτον
 προσώπων ἀσύγχυτον αἰδιότητα, κατὰ δὲ τὴν τῆς φύσεως ἔνωσιν ἀδιαίρετον
 καὶ ἀδιάσπαστον θεότητα καὶ βασιλείαν καὶ δόξαν, καὶ νοερῶς ὁρᾷ καὶ βοᾷ
 τὴν τῶν σεραφικῶν δυνάμεων τρισάγιον δοξολογίαν, τὰ μὲν χερουβὶμ (ἐπισκιά-
 ζοντα, τὰ δὲ σεραφὶμ) κεκραγότα· μεθ' ὧν βοᾷ (τὸν ἐπινίκιον ὕμνον ἀδόντων. 5
 εἶτα ὁ λαὸς ἀντὶ τῶν χερουβικῶν καὶ τετραμόρφων ζώων βοᾷ) Ἅγιος ἅγιος
 ἅγιος Κύριος σαβαώθ, τουτέστιν ὁ τρισάγιος καὶ εἰς Θεὸς τῶν δυνάμεων·
 ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν δυνάμει Κυρίου. [τὸ
 ὡσαννὰ ἐστὶ σῶσον δὴ· ὡς φῶς ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.]

60. Περὶ τῶν Ῥιπιδίων καὶ τῶν διακόνων.

10

Τὰ δὲ ῥιπίδια καὶ οἱ διάκονοι ἐμφαίνουσι τὰ ἑξαπτέρυγα σεραφὶμ καὶ τὴν
 τῶν πολυομμάτων χερουβὶμ περιφέρειαν· καὶ γὰρ κατὰ τὴν τῶν ἐπουρανίων
 (καὶ) ὑπερκοσμίῳν ἱερὰν [ὄντως] τάξιν οὕτω καὶ τὰ ἐπίγεια μιμνῶνται. καὶ
 γὰρ τετράμορφα ζῶα ἀντιφωνητικῶς ἀλλήλων ἀντιδεχόμενα βοῶσι, τὸ μὲν
 πρῶτον ζῶον τὸ εἰς ὁμοίωμα λέοντος βοᾷ Ἅγιος· τὸ δὲ τέταρτον τὸ εἰς ὁμοίωμα 15
 ἀνθρώπου βοᾷ Κύριος σαβαώθ· τὸ δὲ δεύτερον (τὸ) εἰς ὁμοίωμα μόσχου βοᾷ
 Ἅγιος· τὸ δὲ τρίτον τὸ εἰς ὁμοίωμα αἰετοῦ βοᾷ Ἅγιος· (ἐν) τρισὶν ἁγιασμοῖς εἰς
 μίαν συνιοῦσι κυριότητα [καὶ] δύναμιν καὶ θεότητα, καθὼς Ἡσαΐας (ὁ προφήτης)
 τεθέαται ὅτε εἶδεν τὸν Κύριον ἐπὶ θρόνον ὑψηλοῦ (καὶ ἐπηρμένου) καὶ τὰς
 σεραφικὰς δυνάμεις κύκλῳ ἐστῶσας καὶ ἐκ τῆς φωνῆς ἐπλήσθη ὁ οἶκος καπνοῦ· 20
 τότε ἀπεστάλη ἐν τῶν σεραφὶμ καὶ ἔλαβεν ἄνθρωπα ἐν τῇ χειρὶ ὃν τῇ λαβίδι
 ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου· σημαίνει τὸν ἱερέα καὶ αὐτὸν κατέχοντα τὸν
 νοερὸν ἄνθρωπα Χριστὸν τῇ λαβίδι τῆς χειρὸς αὐτοῦ ἐν τῷ ἁγίῳ θυσιαστηρίῳ
 καὶ ἁγιάζοντα καὶ καθαίροντα τοὺς δεχομένους καὶ μεταλαμβάνοντας. καὶ
 γὰρ εἰς οὐράνια καὶ ἀχειροποίητα [καὶ] ἅγια εἰσῆλθεν ὁ Χριστὸς καὶ ἐνεφανίσθη 25
 ἐν δόξῃ [τῷ προσώπῳ] τοῦ Θεοῦ καὶ Πατρὸς ὑπὲρ ἡμῶν γενόμενος ἀρχιερεὺς
 μέγας διεληλυθὼς τοὺς οὐρανοὺς· καὶ ἔχον ἐκ τῶν παρὰ κλητῶν πρὸς τὸν Πατέρα
 καὶ ἰλασμόν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν (ὡς καταρτισάμενον ἡμῖν τὸ ἅγιον καὶ
 τίμιον αὐτοῦ σῶμα λύτρον ὑπὲρ πάντων) καθὼς αὐτὸς λέγει Πάτερ ἁγίασον αὐτοῦς
 ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι ἵνα ὦσι καὶ αὐτοὶ ἁγιασμένοι καὶ θέλω ἵνα 30

- 5-8. *Litt. E. & W.* 323 sq. 7. Ps. lxxix 7 9. Ps. cxvii 25
 15-17. *Litt. E. & W.* 323 19-23. Isa. vi 1, 2, 4, 6 25. Heb. ix 24
 26. Heb. vi 20, iv 14 27. 1 Io. ii 1 29. S. Mt. xx 28, S. Io. xvii 11,
 17, 19, 24, 23, 24

2. αἰδιότητα] ιδιότητα P²: proprietatem 4. ἐπισκιάζοντα... σεραφὶμ]
 ἐπισκιάζοντα τὰ σεραφὶμ P²: ἐπισκιάζοντων τῶν δὲ σεραφὶμ M¹: obumbrantes et seraphim
 5. τὸν ἐπινίκιον... βοᾷ] P²: triumphalem... clamat ᾧδόντων] clamantes 10. de
 diaconibus rhipizantibus 12. περιφέρειαν] ambitus 13. καὶ] P²: et
 14. ἀλλήλων ἀντιδεχόμενα] inuicem respondentia 15. τὸ δὲ τέταρτον...
 σαβαώθ] legitur post τὸ δὲ τρίτον... ἅγιος P² lat. 16. τὸ] M¹ 17. ἐν] P²: in
 18. συνιοῦσι] concurrentem δ προφήτης] P²: propheta 19. καὶ ἐπηρμένου]
 P²: et eleuatum 21. τότε] τὸ δὲ P²: illud uero quod 28. ὡς καταρτισάμενον
 ... πάντων] P²: + ἡμῶν M¹: qui perfecit nobis proprium suum et sanctum corpus
 redemptionem pro omnibus nobis 30. ᾧ] οὓς P²: quos

ὧσιν ὅπου εἰμὶ ἐγὼ καὶ θεωρῶσι τὴν δόξαν τὴν ἐμήν, ὅτι ἠγάπησας αὐτοὺς καθὼς ἐμέ ἠγάπησας (πρὸ καταβολῆς κόσμου.)

[Εἶτα ὁ ἱερεὺς ἀπαγγέλλει τῷ Θεῷ καὶ Πατρὶ τὰ τῆς Χριστοῦ ἐνανθρωπήσεως μυστήρια, τὴν ἐξ ἀγίας παρθένου καὶ θεοτόκου ἀνέκφραστον καὶ ἔνδοξον
5 γέννησιν, τὴν ἀναστροφὴν καὶ ἐμπολίτευσιν τὴν ἐν κόσμῳ, τὴν σταύρωσιν, τὸν θάνατον, τὴν ἐν τῷ ᾄδῃ κατάβασιν, τὴν τῶν δεσμίων ψυχῶν δι' αὐτοῦ ἐλευθερίαν, τὴν ἐκ νεκρῶν τριήμερον καὶ ἀγίαν αὐτοῦ 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
10 γαστέρα Θεὸν ἀγέννητον, τουτέστι τὸν Θεὸν καὶ Πατέρα, γαστέρα πρὸ ἑωσφόρου καὶ πρὸ αἰώνων τὸν Υἱὸν γενῶσαν, καθὼς λέγει Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε. ὅνπερ καὶ παρακαλεῖ τελειῶσαι τὸ μυστήριον τοῦ Υἱοῦ αὐτοῦ, καὶ γενηθῆναι ἥτοι μεταποιηθῆναι τὸν ἄρτον καὶ τὸν οἶνον εἰς σῶμα καὶ αἷμα αὐτοῦ Χριστοῦ καὶ Θεοῦ· καὶ πληρωθήσεται τὸ Ἐγὼ σήμερον γενένηκά σε.]

15 [Περὶ τοῦ ἁγίου Πνεύματος.

Ὅθεν καὶ τὸ ἅγιον Πνεῦμα τῇ εὐδοκίᾳ τοῦ Πατρὸς καὶ βουλήσει τοῦ Υἱοῦ ἀοράτως παρὸν ὑποδεικνύει τὴν ἐνέργειαν τὴν θείαν καὶ τῇ χειρὶ τοῦ ἱερέως ἐπιμαρτυρεῖ καὶ ἐπισφραγίζει καὶ τελειοῖ τὰ προκείμενα ἅγια δῶρα εἰς σῶμα καὶ αἷμα τοῦ Χριστοῦ καὶ Κυρίου ἡμῶν τοῦ εἰπόντος ὅτι Ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω
20 ἑμαυτὸν ἵνα ὧσι καὶ αὐτοὶ ἡγιασμένοι, ὅπως ὁ τρώγων μοῦ τὸ σῶμα ἐν ἐμοὶ μέinh κἀγὼ ἐν αὐτῷ. ὅθεν γενόμενοι θείων μυστηρίων αὐτόπται καὶ μέτοχοι ζωῆς ἀθανάτου καὶ κοινωνοὶ θείας φύσεως δοξάζομεν τὸ μέγα καὶ ἀκατάληπτον καὶ ἀνεξιχνίαστον μυστήριον τῆς οἰκονομίας τοῦ Υἱοῦ τοῦ Θεοῦ· ὅθεν δοξάζοντες βοῶμεν Σὲ ὑμνοῦμεν τὸν Θεὸν καὶ Πατέρα· σὲ εὐλογοῦμεν τὸν Υἱὸν καὶ
25 Λόγον· σοὶ εὐχαριστοῦμεν τῷ ἁγίῳ Πνεύματι· Κύριε ὁ Θεὸς ἡμῶν· τριάς γὰρ ἐν μονάδι καὶ μονὰς ἐν τριάδι, ὁμοούσιος καὶ ἀδιαίρετος, παράδοξον ἔχουσα καὶ τὴν διαίρεσιν τῶν προσώπων καὶ τὴν ἔνωσιν τῆς μιᾶς φύσεως καὶ θεότητος. καὶ γὰρ τὸ ἐπικεκυφότης ποιεῖν τὸν ἱερέα τὴν θείαν μυσταγωγίαν ἐμφαίνει τὸ συλλαλεῖν ἀοράτως τῷ ἀοράτῳ Θεῷ· ὅθεν καὶ τὴν θείαν (φωτοφάνειαν) ὁρᾷ καὶ
30 τῇ λαμπρότητι τῆς δόξης τοῦ Υἱοῦ τοῦ Θεοῦ ἐμφαιδρύνεται καὶ ὑποστέλλει ἑαυτὸν τῷ φόβῳ καὶ τῇ αἰδῷ καθὼς Μωϋσῆς ὅτε εἶδε τὸν Θεὸν ἐν εἴδει πυρὸς ἐν τῷ ὄρει ἔντρομος γενόμενος ἀπέστρεψε καὶ ἐκάλυψε τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο γάρ, φησί, κατανοῆσαι τῆς δόξης τοῦ Θεοῦ.]

[Περὶ τῶν κεκοιμημένων.

35 Γίνεται ἡ μνήμη τῶν κεκοιμημένων πρὸς τὸν Θεὸν τῶν πνευμάτων καὶ πάσης σαρκὸς τὸν καὶ νεκρῶν καὶ ζώντων τὴν κυρίαν ἔχοντα καὶ δεσπόζοντα ἐπογρανίων καὶ ἐπιγείων καὶ καταχθονίων καὶ ὡς τοῦ βασιλέως Χριστοῦ παρόντος καὶ τοῦ

5-9. *Litt. S. Bas. & S. Chrys. (Litt. E. & W. 326-329)* 10. Ps. cix 3 14. Ps. ii 7 16-19. *Litt. S. Bas. (Litt. E. & W. 329 sq.)*
19. S. Io. xvii 19 20. S. Io. vi 56 22. 2 Pet. i 4 24. *Litt. E. & W. 329* 32 sq. Act. vii 32, Ex. iv 6 35. Num. xvi 22 36. Phil. ii 10

2. πρὸ . . . κόσμου] P²: ante constitutionem mundi 29. φωτοφάνειαν] P²
35. πνευμάτων] *Anc. fonds 1555 A*: πατέρων P¹ P²

ἁγίου Πνεύματος πάντας προσκαλουμένου ζώντας καὶ μεταστάντας ἐνθάδε πρὸς τὰς ἐκεῖθεν μονὰς καὶ καταπαύσεις εἰς τὴν τοῦ Κυρίου καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ προέλευσιν συναθροισθῆναι καὶ προφθάσαι τὸ πρόσωπον αὐτοῦ καὶ ἀκοιμηθῆναι τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ, ὡς πάντων τῶν ἐν ᾧδου ψυχῶν δεσμῶν ἀπολυθέντων διὰ τοῦ θανάτου καὶ τῆς ἀναστάσεως Χριστοῦ· αὐτὸς γὰρ 5 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 μαρτύρων καὶ ἱεραρχῶν χριστιανῶν αἱ ψυχαὶ συνελθεῖν καὶ ἀνακλιθῆναι μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰω 10 Ἰακώβ ἐν τῇ μυστικῇ τραπέζῃ τῆς βασιλείας τοῦ Χριστοῦ.]

61. [Ὅθεν εἰς ἐνότητα πίστεως καὶ κοινωνίας Πνεύματος ἁγίου ἐλθόντες διὰ τῆς οἰκονομίας τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος καὶ καθίσαντος ἐν δεξιᾷ τοῦ Θεοῦ καὶ Πατρὸς οὐκέτι ἐπὶ γῆς ἐσμεν ἀλλ' ἐν τῷ θρόνῳ τοῦ Θεοῦ παρεστηκότες ἐν οὐρανῷ ὅπου ὁ Χριστὸς ἐστὶ καθὼς αὐτὸς τῷ Πατρὶ λέγει Πάτερ δίκαιε 15 ἁγίῳ αὐτοῦ ἐν τῷ ὀνόματί σου ὃ δέδωκάς μοι ἵνα ὅπου εἰμί ἐγὼ καὶ οἱ ἄλλοι μετ' ἐμοῦ καὶ θεωρῶσι τὴν δόξαν ἣν δέδωκάς μοι ὅτι ἡγάπησας αὐτοὺς καθὼς ἐμέ. Ὅθεν οὖν τὴν γιοθεσίαν ἀπολαβόντες καὶ συγκληρονόμοι τοῦ Χριστοῦ γενόμενοι, διὰ τῆς χάριτος αὐτοῦ καὶ οὐκ ἐξ ἑργῶν, ἔχομεν τὸ Πνεῦμα τοῦ Υἱοῦ τοῦ Θεοῦ εἰς τὰς καρδίας ἡμῶν, οὕτινος τὴν ἐνέργειαν καὶ χάριν ὁ ἱερεὺς θεωρῶν βοᾷ καὶ 20 λέγει ἈΒΒΑ ὁ Πατήρ ὁ οὐράνιος ἀξίωσον ἡμᾶς ἀκατακρίτως μετὰ παρρησίας τολμᾶν ἐπικαλεῖσθαί σε καὶ λέγειν· ὁ λαὸς βοᾷ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· τὸ ὄνομά ἐστι τοῦ Υἱοῦ τοῦ Θεοῦ τὸ ἐπικληθὲν ἐφ' ἡμᾶς, Χριστός· ὅθεν καὶ ἡμεῖς χριστιανοὶ καὶ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἡμῖν. Ἐλθέτω ἡ βασιλεία σου· ἡ βασιλεία τοῦ Θεοῦ τὸ ἅγιον Πνεῦμά ἐστιν ὡς λέγει 25 Ἡ βασιλεία τοῦ Θεοῦ ἐν τῷ ἡμῶν ἐστὶ· τῷ Πνεύματι τῷ ἁγίῳ σὺν Πατρὶ καὶ Υἱῷ τὸ βασιλεύειν πέλει, τὸ ἁγιάζον καὶ φωτίζον τὰς νοερὰς καὶ ἀγγελικὰς στρατίας καὶ πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον καὶ πιστεύοντα εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. Γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸ θέλημα τοῦ Ὑἱοῦ καὶ Πατρὸς οἰκονομία τοῦ Υἱοῦ ἐστίν. Τὸν ἄρτον ἡμῶν τὸν 30 ἐπιούσιον δὸς ἡμῖν σήμερον· ὁ ἄρτος ὁ ἐπιούσιος ἐστὶν ὁ Χριστὸς ὁ ὢν καὶ προὖν καὶ ὁ μέλλων, ὁ ἀδαπάνητος καὶ αἰὲ διαμένων καὶ διδοὺς ζωὴν τῷ κόσμῳ. ὃν διὰ βαπτίσματος δεξάμενοι τοῦτον λαβεῖν πάντοτε αἰτούμεθα. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα καὶ πταίσματα ἡμῶν.]

[Ἡ δὲ παναγία τε καὶ σεπτὴ τοῦ μεγάλου καὶ μακαρίου Θεοῦ [καὶ Πατρὸς] 35

3. Ps. xciv 2, lxxv 9 6. 1 Cor. xv 20, Apoc. i 5 : *Lit. S. Bas. (Litt. E. & W. 327)* 10. S. Mt. vii 11 12. Eph. iv 13, 2 Cor. xiii 14 13. 1 Th. v 10, Rom. viii 34 15. Col. iii 1, S. Io. xvii 25, 16, 11, 24, 23 18. Gal. iv 5, Rom. viii 17 19. Eph. ii 8 sq., Gal. iv 6 21-34. *Litt. E. & W. 339* 23. S. Ia. ii 7 24. Ier. xiv 9 26. S. Lc. xvii 21 28. S. Io. i 9, iii 18 32. S. Io. vi 33 35 sqq. S. Maximus *Mystag.* 20

30. υἱοῦ] *leg. θεοῦ* 35. *tit. cuius sit symbolum oratio dominica* 35 sqq. ἡ δὲ παναγία . . . ἐφαίδρυναν] *praeterea sancta . . . splendidos reddiderunt*

ἐπὶ κλήσεις τῆς δοθησομένης ἐνυποστάτου τε καὶ ἐνυπάρκτου κατὰ δωρεὰν καὶ χάριν τοῦ ἁγίου Πνεύματος υἰοθεσίας ἐστὶ σύμβολον· καθ' ἣν, πάσης ὑπερnikωμένης τε καὶ καλυπτομένης ἀνθρωπίνης ιδιότητος τῇ ἐπιφοιτήσει τῆς χάριτος, υἱοὶ Θεοῦ χρηματίσουσί τε καὶ ἔσονται πάντες οἱ ἅγιοι ὅσοι [δι' ἀρετῶν] ἀπεν-
 5 τεύθεν ἤδη τῷ θείῳ τῆς ἀγαθότητος κάλλει ἑαυτοὺς λαμπρῶς τε καὶ ἐπιδόξως ἐφαίδρυναν.)

62. [Εἶτα ὁ ἱερεὺς βοᾷ τοῖς πᾶσι καὶ λέγει ὅτι Ἐγὼ ἄνθρωπός εἰμι ὁμοιοπαθὲς ὑμῶν· βλέπετε θεωρεῖτε· ἰδοὺ ὁ Χριστὸς καὶ Θεὸς ἐστὶν ὁ ἅγιος καὶ ἐν ἁγίοις ἀναπαγόμενος. ὁ λαὸς ὁμολογεῖ καὶ λέγει Εἰς ἅγιος καὶ Θεὸς ἀναμάρτητος ὁ
 10 Κύριος ἡμῶν Ἰησοῦς Χριστὸς σὺν Θεῷ Πατρὶ καὶ ἁγίῳ Πνεύματι· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]

Ἐν δὲ κατὰ τὸ τέλος τῆς μυστικῆς ἱεουργίας παρὰ παντὸς τοῦ λαοῦ γινόμενῃ τοῦ Εἰς ἅγιος καὶ τῶν ἐξῆς ὁμολογία τὴν ὑπὲρ λόγον καὶ νοῦν πρὸς τὸ ἐν τῆς θείας ἀπλότητος κρύφιον γενησομένην τῶν μυστικῶς τε καὶ σοφῶς κατὰ
 15 Θεὸν τετελεσμένων συναγωγῇ τε καὶ ἔνωσιν δηλοῖ ἐν τῷ ἀφθάρτῳ τῶν νοητῶν αἰῶνι, καθ' ὃν τῆς ἀφανοῦς καὶ ὑπεραρρήτου δόξης τὸ φῶς ἐνοπτεύοντες τῆς μακαρίας μετὰ τῶν ἄνω δυνάμεων καὶ αὐτοὶ δεκτικοὶ γίνονται καθαρότητος.)

Ἐν δὲ κατὰ τὸ τέλος πάντων ἡ τῶν μυστηρίων Μετάδοσις γίνεται, μεταποιούσα πρὸς ἑαυτὴν καὶ ὁμοίους τῷ κατ' αἰτίαν Ἀγαθῷ κατὰ χάριν καὶ
 20 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 θεοῦ, διὰ τὸν αὐτοὺς ὅλως πληρῶσαντα ὅλον Θεὸν καὶ μηδὲν αὐτῶν τῆς αὐτοῦ παρουσίας κενὸν καταλείψαντα.)

63. Ἐν κοινωνίᾳ κέκληται ἡ τῶν θείων μυστηρίων μετάληψις διὰ τὸ τὴν πρὸς
 25 Χριστὸν ἡμῖν χαρίζεσθαι ἔνωσιν καὶ κοινωνοὺς ἡμᾶς τῆς αὐτοῦ ποιεῖν βασιλείας.)

[Ὁ μὲν Μωϋσῆς αἷμα ἐρράντισε τῶν τράγων καὶ μόσχων τῷ λαῷ λέγων Τοῦτο
 <τὸ> αἷμα τῆς διαθήκης τοῦ Θεοῦ ἐστίν· ὁ δὲ Χριστὸς καὶ Θεὸς τὸ ἴδιον σῶμα ἔδωκε
 καὶ τὸ ἴδιον αἷμα ἐξέχεε καὶ ἐκέρασε <τὸ ποτήριον> τῆς καινῆς διαθήκης λέγων
 Τοῦτό ἐστι τὸ σῶμά μου καὶ τὸ αἷμά μου τὸ κλῶμενον καὶ διαρραντιζόμενον
 30 εἰς ἄφεσιν ἁμαρτιῶν· ὥστε ὅσακις ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο
 πίνετε τὸν θάνατον καὶ τὴν ἀνάστασιν <μου> ὁμολογεῖτε.]

7. S. Iac. v 17 8. Isa. lvii 15. 9 sq. *Litt. E. & W.* 341 10. Rom. xi 36
 12-23. S. Maximus *Mystag.* 21 24-25. S. Isid. Pel. *Err.* i 228 26. Heb.
 ix 19 sq., Ex. xxiv 6-8 29. I Cor. xi 24, S. Mt. xxvi 27 sq. 30. I Cor. xi 26
 31. *Lit. S. Bas.* (*Lit. E. & W.* 328)

12. *tit.* quid significet finis mysticae missae, id est cum exclamatur
unus sanctus et caetera: sancti Maximi 12-23. ἡ δὲ κατὰ . . . κατα-
 λείψαντα] confessio autem . . . inane reliquit 24. *tit.* quare dicatur
 communio 24-25. κοινωνία . . . βασιλείας] porro communio . . . regni com-
 municatores 27. τὸ] P² 28. τὸ ποτήριον] M¹ 31. μου] M¹

[NOTE.—The above text is only provisional. I cannot guarantee its accuracy in detail, since the collations were of necessity hurriedly made, and the MSS used are written with such singular carelessness that sense can be made of them only by very free emendation. But the present text is sufficient to indicate the contents of the treatise and the character of Anastasius's original.]