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 like “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 similarly corresponds to the ark of the covenant of the Lord in which is His Holy of Holies and His holy place. 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 represents the trumpets of the 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).

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 offers it to the faithful as food for eternal life.

5. THE ciborium’ represents 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. 

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 offering of His body as a sacrificial lamb, and as highpriest brought Himself as a sacrifice to [His] God and Father through OURIN is the effulgence, or the light, of God.

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bloodless sacrifice, and appointing for the faithful reasonable worship, through which we have become sharers in eternal and immortal life. This lamb Moses prefurred 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 (cf Zech 14:4). The prophets also speak thus because of our fervent hope of receiving again the paradise in Eden, as well as the dawning 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 métochoi gēgónamén jwths aióniou kai dívanatóu. ‘Oúter amýno prorétu̇me ̂n en Aígýptou Moisês pró̇s esπá̄ran, kai tō aýmpo autou tōn olochreú̄ntan pǣstré̄mphe, tō mú dývanatóv tōn láv̄n. Tō gár pró̄s esπá̄ran sêมainei óti prō̇s esπá̄ran evagíazi̇the o alyhénos amýno kai tou kósmou ái̇mwn tōn amýrion tōn kα̇ri̇sthē̄n tōn étμw̄n eπ̄ tō stórmw̄ autou kai gár tō «Páscha hımwn ùptē hımwn Eutheía Hristos»

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).”

7. THE bema 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).

8. THE entablature is the legal and holy decoration, representing a depiction of the crucified Christ by means of a decorated cross. 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, so that no one might enter there by accident.

9. THE ambo 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, 0 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.

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

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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.

The double crown inscribed on the head of the priest through tonsure shows the bonds of Christ: it is said that they bound Him and led Him to Caliphas, the high priest, and to Pilate. The embroidery on the sides of their robe shows the blood which flowed for the side 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 wings 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 dishonor into honor, ridicule into praise. He placed on it a crown, Christ, on the altar with the tongs of their hands. The deacons, images of the angelic powers, go around with the thin phelonía, Christ, on the altar with the tongs of their hands.

15. THE fact that priests walk about in unbelted phelonía 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.]"
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 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. And the sandals show his entering into the way of salvation so that he might become awe-some 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 salvation of the world. He assumed the entirety of human nature, except for sin. He offered Himself as first-fruits and chosen salvation of the world. He offered Himself as first-fruits and chosen salvation of the world.

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.

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 shearsers 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 this, he places 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 sacrificed 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 In 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, “brings the first-born of God and His entrance into this world, as the apostle says: ‘The prophets are witnesses of the Word, who understood it. And we proclaim the coming which was foretold by the prophets, foretelling the coming of the Son of God, proclaiming: ‘Our God has appeared upon earth and dwelt among 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 “Holy, holy, holy” [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 master, the ‘Glory,’ “ in the plural; or, in the singular: “Bless, 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 Cherubicon and the Trisagion, along with the in-corporeal, 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 disciples, saying to them: “Peace I leave with you” (Jn 14:27). He sanctified us in the (Holy) Spirit and (Holy) water. Do not hallucinate.

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 omophoron—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 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.] 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

Τὸ ἐκφωνῆσαι ἕνα τῶν ωμοφόρων ἐκ τοῦ ἄμβωντος προσέχοντα τῷ θυσιαστήριῳ ἐν τῷ μέλλειν δοξάζειν μετὰ τὸν τριπλασιασμὸν τοῦ Χριστοῦ· τὸ δὲ «Κῦρν» τὴν μίαν φύσιν τῆς θεότητος ἐδήλωσεν, διὰ δὲ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ηγίου Πνεύματος εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον εἰρηνεύοντες δὲ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας ὡς τοὺς λαχμὸν σφραγίσαι τὸν λαόν, ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ ὅτε ἐπλήρωσε τὸν τριπλασιασμὸν τοῦ τρισαγίου καὶ λέγειν· «Εὐλογήσατε Κύρι τοῦ δόξα, πληθυντικῶς· ὡς «Εὐλογήσατο Κύριος τῷ δόξα, ἐν τῷ μέλλειν δοξάζειν τὸν τριπλασιασμὸν τοῦ Χριστοῦ· τὸ δὲ «Κῦρν» τὴν μίαν φύσιν τῆς θεότητος ἐδήλωσεν, διὰ δὲ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ηγίου Πνεύματος εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον εἰρηνεύοντες δὲ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας ὡς τοὺς λαχμὸν σφραγίσαι τὸν λαόν, ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ ὅτε ἐπλήρωσε τὸν τριπλασιασμὸν τοῦ τρισαγίου καὶ λέγειν· «Εὐλογήσατε Κύρι τοῦ δόξα, πληθυντικῶς· ὡς «Εὐλογήσατο Κύριος τῷ δόξα, ἐν τῷ μέλλειν δοξάζειν τὸν τριπλασιασμὸν τοῦ Χριστοῦ· τὸ δὲ «Κῦρν» τὴν μίαν φύσιν τῆς θεότητος ἐδήλωσεν, διὰ δὲ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ηγίου Πνεύματος εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον εἰρηνεύοντες δὲ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας ὡς τοὺς λαχμὸν σφραγίσαι τὸν λαόν, ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ ὅτε ἐπλήρωσε τὸν τριπλασιασμὸν τοῦ τρισαγίου καὶ λέγειν· «Εὐλογήσατε Κύρι τοῦ δόξα, πληθυντικῶς· ὡς «Εὐλογήσατο Κύριος τῷ δόξα, ἐν τῷ μέλλειν δοξάζειν τὸν τριπλασιασμὸν τοῦ Χριστοῦ· τὸ δὲ «Κῦρν» τὴν μίαν φύσιν τῆς θεότητος ἐδήλωσεν, διὰ δὲ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ηγίου Πνεύματος εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον εἰρηνεύοντες δὲ ἡμῖν ἐν ἀρχῇ τῆς δημιουργίας ὡς τοὺς λαχμὸν σφραγίσαι τὸν λαόν, ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ ὅτε ἐπλήρωσε τὸν τριπλασιασμὸν τοῦ τρισαγίου καὶ λέγειν· «Εὐλογήσατε Κύρι τοῦ δόξα, πληθυντικῶς· ὡς «Εὐλογήσατο Κύριος τῷ δόξα, ἐν τῷ μέλλειν δοξάζειν τὸν τριπλασιασμὸν τοῦ Χριστοῦ· τὸ δὲ «Κῦρν» τὴν μίαν φύσιν τῆς θεότητος ἐδήλωσεν, διὰ δὲ τοῦ εἰπεῖν αὐτὸν «εὐλογήσατε»· τὰς τρεῖς ὑποστάσεις. Πατρός, Υἱοῦ καὶ Ηγίου Πνεύματος εὐλογηθῆναι παρ' αὐτῆς (κατ' ἀξίαν) καθ' ὅσον εἰρηνεύοντες δὲ ἡμῖν ἐν ἀρ...
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 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 holy baptism, taking into itself the coal of divine fire, His divinity. The sweet-smelling smoke reveals the fragrance of the Holy Spirit which precedes. For the censer (hagiasmos) denotes sweet joy.

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 fire, and stood among you.”

You have heard and seen with our eyes that He is the Word, the truth, the Son of God. And all together, 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, His divinity. The sweet-smelling smoke reveals the fragrance of the Holy Spirit which precedes. For the censer denotes sweet joy.

32. THERE are four gospels because there are four universal winds, corresponding to the four-formed creatures 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 “Scp.”

34. THE eiliton14 signifies the winding sheet in which 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 proskome, which takes place on the altar located in the skueophylakion, 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 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 days from the undefiled virgin Theotokos from the loins of Him God and Begetter.

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 we acclaim 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 received 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 angel wearing white confirms the faith in the Holy Trinity. The angel wearing white 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 priests’ 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 in the Holy Trinity. The angel wearing white speaks thus about 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 the Lord be with you. And may His mercy and peace be with us all.” The people together confess and pray, saying: “And may the grace of the holy and consubstantial Trinity be with all of you.” The people together confess and pray, saying: “And the Lord be with you. And may His mercy and peace be with us all.”
with your spirit.” Then the priest, leading everyone into the heavenly Jerusalem, to His holy mountain, ex-claims: “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 thanks-giving 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-ac-count of the dreadful and uncontemplable glory and bright 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 over-shadowing Cherubim and the Seraphim who cry aloud, he exclaims: “Singing the triumphant hymn, shouting, pro-claiming, 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 to-wards 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.”

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- 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. Further, the profession of the divine symbol of faith, which is further
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 re-turn for the boundless divine goods on their behalf."

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 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 (his hands) holds in the holy altar the spiritual coal, Christ, Who sanctifies 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 my name, 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 be-gotten 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 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 eye-witnesses 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. He prepared a way for all to the resurrection from death and resurrection of Christ. The priest, testifying, completes, and changes the holy gifts which are given to us, demonstrates the divine operation and, by the hand of the priest, testifies, completes, and changes 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 eye-witnesses 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 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 In 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 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 which is sufficient for our nature and existence. He who has a good conscience boldly desires the coming of the resurrection and the judgment.

(42.) PATER HMON, O EN TOIS OYANANOS. AGIAZHHTO TO ONOMA SOU· ΤΟ ΔΟΝΟΜΑ ΕΣΤΙΝ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ. ΠΑΤΕΡ δε εἵμων δεικνύσαι σοι τίνων ἁγιασθείως, ύιος γε Θεος γεγογνος· ἐν δε τῷ εἰπέν ΕΝ ΟΥΡΑΝΟΙΣ, ἐδείξει τὴν πατρίδα καὶ τὸν ὀνόμα τοῦ Πατρὸς σου, εὰν γὰρ θέλεις ἔχειν ταπέρα τὸν Θεόν, πρὸς τὸν υἱόφορον βλέπε καὶ μη πρὸς τὴν γῆν. Οὐ γέλεις δὲ ΠΑΤΕΡ ΜΟΥ ΟΛΑ ΠΑΤΕΡ ΗΜΟΝ ὡσαν ἔχεις πάντας ώς ἀδέλφους ἐνος Πατρός.

AGIAZHHTO TO ONOMA SOU toustesti, poiposin homas anghious iana de die hmas dozhe: wos gar blasafigymetai die emou o theos, oútis doxazetai die eme.

ELAETHO H BASILEIA SOU toustestein. H deuterá parousía: o aìs suneudós anghenón éxoun peptarassiasménon evheútei elthei tìn anástatan kai tìn krión.

GENHHTO TO DHLHMA SOU SO SE EN OYANANOS KA TPI THTH GHE· παρατείνει, θαυμάστε, οἱ άγγχεις ποιούστε τὸ θέλημα σου, οὗτω καὶ ἡμῶν δός ποιεῖν αὐτόν. ΤΩΝ ΑΡΑΡΤΟΝ ΗΜΟΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ ΔΩΣ ΗΜΙΝ ΣΗΜΕΡΩΝ· ἐπίσκοπον, τὸν ἐπὶ τὴν οὐσίαν ἡμῶν καὶ συστάσεις ἀρκεύεται θαυμάστε· άναγε τῇ περὶ τὴν άφρον μερίστην. Καὶ τὸ σώμα δὲ τοῦ Χριστοῦ ἄρτος ἐστὶν ἐπίσκοπος· οὕτω μεταλαμβάνωμεν ἀκρίτως εὐφημία.

KAI AEΦES ΗΜΙΝ ΤΟ ΟΦΕΙΛΗΜΑΤΑ ΗΜΟΝ, ΣΟ ΚΑΙ ΗΜΕΙΣ ΑΦΕΙΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΙΣ ΗΜΟΝ· ΕΤΕΙ καὶ μετὰ τὸ βάπτισμα ἀμαρτάνομεν, ἰκετεύουμεν ἵνα ἁρψηθῇ ἡμῖν τὰ χρέη ἡμῶν ἢν ἡμᾶς πρὸς τὸ ἱλαστήριον μετὰ τοῦ ἀμαρτημένου. Ἐμέ γὰρ ἔχει ο Θεός παράδειγμα, καὶ ο θεοῦ ἐπίτει ἄλλων, ποιεῖ ἐπὶ ἔμε.

KAI MIH EIXEGENTEIS HMAS EIS PIERAΣMOΣ· άρανείες ἑσεν ὁ άνθρωπος· δοῦ δὲ ὁ πεπεριπητησαίους αὐτούς πειρασμοῖς, ἀλλ' εὐφημίας τοῖς ἱλάστηριοι. Ὁ γὰρ καταποθηκὼς ἀκρίτως καὶ καταποθηκώς εἴσδοκατε ἐν τῷ βόερα τῶν πειρασμῶν· ἀλλ' ο ἐξελπτός μὲν, νίκησας δὲ ἐνυποστάτου τε καὶ ἐνυπάρκτου κατὰ δωρεάν καὶ χάριν τῆς δοθησομένης ἙΝΥΠΟΣΤΑΣΙΑς. Ἡ δὲ παναγία τε καὶ σεπτὴ τοῦ μεγάλου καὶ μακαρίου καὶ ἀληθοῦς ἀνθρώπου, αὐτὴ ὕποκλισία τῆς τιμῆς καὶ τῆς περιποίησιος τοῦ θείου τοῦ μεγάλου καὶ μακαρίου πνεύματος· οἵς μεταλαμβάνειν ἀκρίτως εὐχόμεθα· ΗΜΕΙΣ ἘΧΕΙΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΙΣ ΗΜΟΝ, οὕτω καὶ ΑΠΕΙΝΑΞΙΟΝ ΤΟΙΣ ΔΟΤΙΚΟΤΗΤΟΙΣ, ἀκρίτως τοῖς πειρασμοῖς. Ὁ γὰρ καταποθήκης τίμης, ἀλλ' ἡ ἐξελπτομένη τίμη, ἀκρίτως εὐχόμεθα· ΤΟΙΣ ΟΦΕΙΛΕΙΣ ΗΜΟΝ, οὕτω καὶ ΑΦΕΙΜΕΝ ΤΟΙΣ ΙΛΑΣΤΗΡΙΟΙΣ, ἀκρίτως εὐχόμεθα· ΤΟΙΣ ΔΟΤΙΚΟΤΗΤΟΙΣ, ἀκρίτως εὐχόμεθα. Η δὲ παναγία τε καὶ σεπτὴ τοῦ μεγάλου καὶ μακαρίου καὶ ἀληθοῦς ἀνθρώπου, αὐτὴ ὕποκλισία τῆς τιμῆς καὶ τῆς περιποίησιος τοῦ θείου τοῦ μεγάλου καὶ μακαρίου πνεύματος· οἵς μεταλαμβάνειν ἀκρίτως εὐχόμεθα. ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ· τὸ ὄνομα ἐστιν τοῦ Υἱοῦ τοῦ Θεοῦ. ΑΓΙΑΣΘΗΤΩ ΤΟ ΘΕΟΣ· τὸ τοῦ Θεοῦ εἶναι. ΑΓΙΑΣΘΗΤΩ ΤΟ ΠΑΤΡΟΣ· τὸ τοῦ Πατρός εἶναι...
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 mystically 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, as much 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.

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