

- 18 -

The Comma Calmly Considered
Liturgy & Hymns
of the Eastern Church
By
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December 2022

Πάτερ, Λόγε και πνεῦμα· Τριάς, φύσις μία
Theodore the Studite (759-826 AD)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Contents:

Introduction

- **Brief Remarks** : Liturgy & Hymns of the Eastern Church
- Christian Greek Hymn : P. Oxy. XV 1786 (3rd century)
- 21319 Berliner Griechische Papyri (6th century)
- Divine Liturgy of Saint John Chrysostom
- The Liturgy of St. Cyril [aka *Liturgy of St. Mark*]
- The Liturgy of Saint James
- Pilgrimage of Etheria (381-386 AD)
- Letter in Praise of the Blessed Aetheria Addressed to the Brothers of Bierzo
- Egeria's Pilgrimage : Points of Liturgical Interest
- Great Octoechos (500 to 899 AD)
- Theosteriktos the Monk (d. 807) : Small Paraklesis (circa 775)
- Theodore the Studite (759-826 AD) : Epigrams
- Niketas Stethatos (1005-1090 AD)
- **Greek Selections from the Eastern Church**
- Bibliography

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Introduction

This is the eighteenth paper of the series. This essay has selections from my paper "The Witness of God is Greater." In this essay, my goal is to highlight some of the amazing evidence that I have discovered in collating sources for my paper. I give some comments in order to direct my readers through these points.

- For ever, O LORD, thy word is settled in heaven. (Psalm 119:89)
- The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. (Psalm 12:6-7)
- Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119:105)
- Heaven and earth shall pass away, but my words shall not pass away. (Matt 24:35)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Brief Remarks : Liturgy & Hymns of the Eastern Church

John's first letter contained the Heavenly and Earthly Witnesses (I John 5:7,8). I have presented many facts that demonstrate this to be true. When Scripture provides truths about God in inspired words, the Christian community uses these concepts and words in their discussions and controversies. The Heavenly Witnesses can be divided into three parts: i) Three witnesses being the Father, Son, and Holy Spirit; ii) "Father, Word, Spirit" (Greek: πατήρ, λόγος, πνεῦμα) as a phrase to indicate the persons of the Godhead; iii) and "the three are one" (Greek: οἱ τρεῖς ἓν εἰσι).

The first part is alluded to by **Clement of Alexandria** (150-215 AD) found in this citation:

- Prophetic Extracts. 13.1: **"By two and three witnesses every word is established." By Father, and Son, and Holy Spirit, by whose witness** and help the prescribed commandments ought to be kept. (Clement of Alexandria. Prophetic Extracts. 13.1; ANF, vol 8)

ο **Greek: Πάν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτύρων, ἐπὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἐφ' ὧν μαρτύρων** καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν. (Clement of Alexandria. Eclogae ex Scripturis propheticis. 13.1; Migne Graeca PG 9, 703-704)

The second part is alluded to by **John Chrysostom** (347-407 AD) found in this citation:

- [De Cognitione Dei et in Sancta Theophania] But, **O Father, and Word, and Spirit**, the triune being and might and will and power, deem us, who confess you as the unconfused and indivisible substance, also worthy to be the ones standing at your right hand when you come from heaven to judge the world in righteousness, for rightly yours is the glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and for always, and for eternity."(Chrysostom, About the knowledge of God and the Holy Theophanies; Translation kjvtoday.com, <www.kjvtoday.com/home/the-father-the-word-and-the-holy-ghost-in-1-john-57>)

ο **Greek: Ἄλλ', ὦ Πάτερ, καὶ Λόγε, καὶ Πνεῦμα**, ἡ τρισυπόστατος οὐσία, καὶ δύναμις, καὶ θέλησις, καὶ ἐνέργεια, ἡμᾶς τοὺς ὁμολογοῦντάς σου τὰς ἀσυγχύτους καὶ ἀδιαιρέτους ὑποστάσεις, ἀξίωσον καὶ τῆς ἐκ δεξιῶν σου στάσεως, ἡνίκα ἔρχῃ ἐξ οὐρανῶν κρῖναι τὴν οἰκουμένην ἐν δικαιοσύνῃ· ὅτι πρέπει σοι δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. (Chrysostom, De Cognitione Dei et in Sancta Theophania; Migne Graeca, PG 64.6A).

The third part alluded to by **Origen** (185-253 AD) is found in this citation:

- Scholia on Psalm 122:2 "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress."The Spirit and the body are servants to their masters (the Father and the Son); the soul is the maiden to her mistress (the Holy Spirit); and the Lord our God is the three [persons], **for the three are one**. So, the eyes of servants look at the hands of their masters while they issue orders through gestures. It could also be that the hands of the masters, who are the Father and the Son, are the angels belonging to them both, while the hands of the mistress, who is the Holy Spirit, are the powers that are proper to the Holy Spirit. . (Origenis Selecta in Psalmos CXXII)

ο **Greek: Ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον Θεὸν ἡμῶν, ἕως οὗ οἰκτειρήσαι ἡμᾶς, κ. τ. ἐ. Δοῦλοι κυρίων Πατρὸς καὶ Υἱοῦ πνεῦμα καὶ σῶμα· παιδίσκη δὲ κυρίας τοῦ ἁγίου Πνεύματος ἡ ψυχὴ. Τὰ δὲ τρία Κύριος ὁ Θεὸς ἡμῶν ἐστίν· **οἱ γὰρ τρεῖς τὸ ἓν εἰσιν**. Ὁφθαλμοὶ**

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

γοῦν δούλων εἰς χεῖρας κυρίων ὀρώντες, ὅτε διὰ χειρῶν νεύοντες κελεύσουσιν. Ἡ χεῖρες κυρίων μὲν Πατρὸς καὶ Υἱοῦ οἱ ἑκατέρου ἄγγελοι· κυρίας δὲ τοῦ ἁγίου Πνεύματος αἱ οἰκεῖται αὐτοῦ δυνάμεις. (Origenis Selecta in Psalmos CXXII, Migne Graeca, PG 12.1633).

Sometimes we can find a combination of these unique parts:

- **Father, Word, Spirit, Trinity, one nature,**
 - Greek: **Πάτερ, Λόγε καὶ πνεῦμα· Τριάς, φύσις μία**
 - **Theodore the Studite** (759-826 AD) : Epigrams
 - <www.dbbe.ugent.be/occurrences/18874>
 - <www.dbbe.ugent.be/types/3088>
 - 244 COD. 100 : A.D. 1111 : Plate 440 (K. Lake, 1936, VI, p. 14)

As a bible believing Christian, church service involves a number of forms of worship: music, Scripture reading, testimony, congregational response, etc. Not all Christians engage in theological controversy, but all Christians do participate in church services. In this study, we find these parts of the Heavenly Witnesses in the Liturgy and Canon of the Eastern Church. Research has determined that these forms of worship existed very early in the history of the church. Here are a few citations concerning the nature of these forms of worship in the Eastern Church.

- [Fitzgerald] Moving backwards in time from Ephrem, the greatest Syriac poet of the third century was Bardaisan of Edessa (AD 154–222), who was active at the height of the Edessan kingdom under Abgar VIII “the Great” (177–212). Ephrem’s *Hymns Against Heresies* mark Bardaisan as a particular target, along with Marcion and Mani. (Fitzgerald. "Chapter 10 Syriac Hymnography before Ephrem" in *Hymns, Homilies and Hermeneutics in Byzantium*, 2020, p. 194)

There are a number of interesting allusions in Ephrem’s hymns. As the historical context was one educating the congregations in orthodoxy, Ephrem wrote many hymns. Ephrem was the first known for his orthodox theology in the hymns he wrote. However, there was already a tradition before Ephrem even wrote his hymns.

- [Fitzgerald] The rich poetical tradition in Syriac is justly famous. Syriac poems are usually identified as “hymns” because, almost across the board, Syriac poetry was set in a liturgical context. It is clear that many of these hymns were sung and often accompanied by choirs. Syriac was a language conducive to hymnography, and the close relationship between the two extends from the earliest texts up to liturgies of the present day. St. Ephrem the Syrian is the most celebrated Syriac hymnographer: his poetry was widely praised even in his lifetime. However, Ephrem’s hymns did not emerge in a vacuum. We have early Syriac poetry that was written two centuries before him. (Fitzgerald. "Chapter 10 Syriac Hymnography before Ephrem" in *Hymns, Homilies and Hermeneutics in Byzantium*, 2020, p. 193)

Most important and to be expected was the close relationship between hymns and Scripture.

- [Costache] Hymnography, with its exegetical, catechetical, and formative dimensions, is an important witness of the Byzantine approach to Scripture. The hymns use a wealth of scriptural materials, which they rewrite in view of “speaking scripturally” about matters of the Christian life. In doing so, they return to an early Christian approach, the paraphrase. The innumerable hymnic paraphrases of Scripture denote its use as a privileged

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

language of the spiritual experience. (Costache, "Chapter 4 Andrew of Crete's Great Canon, Byzantine Hermeneutics, and Genesis 1–3". In *Hymns, Homilies and Hermeneutics in Byzantium*, 2020, p. 69)

One very telling indication that the Heavenly Witnesses have always been in John's letter is the expression "Father, Word, and Spirit" describing the Godhead. This phrase is found often in the hymns and other forms of worship from the earliest times of the Eastern Church. There is no other possible explanation of the source of this common phrase for the three persons of the Godhead in these hymns.

In this paper, I present some manuscript fragments of early hymns, the Pilgrimage of Etheria (381-386 AD), and various other fathers who alluded to the Heavenly Witnesses in their works. This is the missing piece of evidence that has been overlooked by critics and "academics".

Prayers

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Christian Greek Hymn : P. Oxy. XV 1786 (3rd century)

• The Oxyrhynchus hymn (or P. Oxy. XV 1786) is the earliest known manuscript of a Christian Greek hymn to contain both lyrics and musical notation. It is found on Papyrus 1786 of the Oxyrhynchus papyri, now kept at the Papyrology Rooms of the Sackler Library, Oxford. The manuscript was discovered in 1918 in Oxyrhynchus, Egypt, and later published in 1922. The hymn was written around the end of the 3rd century AD. The Phos Hilaron and the Oxyrhynchus hymn constitute the earliest extant Christian Greek hymn texts reasonably certain to have been used in Christian worship, but are neither drawn from the Bible nor modeled on Biblical passages. (Oxyrhynchus hymn. Wikipedia. <en.wikipedia.org/wiki/Oxyrhynchus_hymn>)

• [Grenfell] This interesting fragment of what is by far the most ancient piece of Church music extant, and may be placed among the earliest written relics of Christianity, is contained on the verso of a strip from an account of corn, mentioning several Oxyrhynchite villages and dating apparently from the first half of the third century, though later than the Constitutio Antoniniana, since some of the persons named are Aurelii. The text on the verso is written in long lines parallel with the fibres in a clear upright hand which approximates to the literary type but includes some cursive forms, e. g. the ε of [π]ατερα in line 4. Above each line of text the corresponding vocal notes have been added in a more cursive lettering, whether by the same hand or another is not easy to determine. The character of both scripts appears to point to a date in the latter part of the third century rather than the early decades of the fourth. This hymn was accordingly written before either P. Amh. 2 or Bed. Klassikedexte VI. vi. 8, which are both assigned to the fourth century. Unfortunately only its conclusion is preserved, and that very imperfectly, four lines out of the five being disfigured by large initial lacunae. Nevertheless the general purport of what remains is fairly clear. Creation at large is called upon to join in a chorus of praise to Father, Son, and Holy Spirit, and the concluding passage is the usual ascription of power and glory to the "only giver of all good gifts". The original extent of the hymn cannot be gauged from the recto, for though the strip evidently came from the latter part of the column of accounts, the breadth of this is unknown, and a second column, or more, may of course have followed. (Grenfell, The Oxyrhynchus papyri, 1898, vol 15, p. 21-22)

Hymn:

May none of God's wonderful works
Keep silence, night or morning.
Bright stars, high mountains, the depths of the seas,
Sources of rushing rivers:
May all these break into song as we sing
To Father, Son and Holy Spirit.
May all the angels in the heavens reply:
Amen! Amen! Amen!
Power, praise, honor, eternal glory
To God, the only giver of grace.
Amen! Amen!

Greek:

1786.r.001 [Σε Πάτερ κόσμων, Πάτερ αἰώνων, μέλπωμεν] ὁμοῦ, πᾶσαι τε Θεοῦ λόγιμοι δοῦλο].
Ἄσα κ[όσμος ἔχει πρὸς ἐπουρανίων ἀγίων σελάων.]

1786.r.002 [Πρ]υτανήω σιγάτω, μηδ' ἄστρα φαεσφόρα λ[αμπέ]-

1786.r.003 σθων, [ἀπ]ολε[όντων] ῥ[ιπαῖ] πνοιῶν, πηγαῖ] ποταμῶν ῥοθίων πᾶσαι. Ὑμνοῦντων δ'
ἡμῶν

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

1786.r.004 [Π]ατέρα χ' Υἱὸν χ' Ἅγιον Πνεῦμα, πᾶσαι δυνάμεις ἐπιφωνούντων· Ἀμήν, Ἀμήν.
Κράτος, αἶνος [ἀει καὶ δόξα Θεοῖ

1786.r.005 δωτῆρι μόνῳ πάντων] ἀγαθῶν· Ἀμήν, Ἀμήν.

- <rickbrannan.github.io/StuffEarlyChristiansRead/data/html/P.Oxy.%201786.html>
- <www.trismegistos.org/text/64184>
- Image: <commons.wikimedia.org/wiki/File:POxy_1786.jpg>

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

21319 Berliner Griechische Papyri (6th century)

• Papyrus fragment of a 6th-century tropologion found in Egypt, marked in red are the modal signature and some early ekphonic signs of the following theotokion ("another one") which is composed in a melos of echos plagios devteros. (P. 21319: Marianische "Troparia". P. Sarischouli, P.Berl.Sarisch. 5. <berlpap.smb.museum/04510/>)

• [Gampel] In a small fragment of papyrus at the Egyptian Museum in Berlin, P.Berol 21319 (Figure 10),55 dated to the 6th or 7th century, four lines of a Troparion to the Theotokos, Mother of God, have survived on either side. The last legible line on the verso has the word "other" (Greek: ἄλλος) followed by the modal indication πλάγιος β' (plagal beta). The word "other" (Greek: ἄλλος) indicates that another hymn will follow. However, the papyrus was damaged or torn and this subsequent hymn text has not survived. Nevertheless, there are several extant signs and partial signs below the octoechos indication. The first of these signs resembles a small circle followed by an attached, diagonally ascending line. The next symbol resembles a small "v" with a very extended right line. Further on the same interlinear space, there are three other partial signs. These are not the upper portions of letters. Separate publications by the papyrologist Sarischouli and the musicologist Alexandru suggest musical functions for symbols on this fragment. Sarischouli sees a parallel between the signs over the epsilon of the word ἔλθη, "come" (recto, line 4) and the three signs at the bottom of the other side of the papyrus (verso, line 5). He writes that these signs resemble petaste signs, the interval of a rising second in Byzantine musical notation of the 11th-12th century. Without other examples of this sign prior to the 11th century, there is no way of developing a theory of continuity. However, this papyrus suggests that elements of Byzantine neumatic notation may already have existed in the early Middle Ages. (Gampel, Papyrological Evidence of Musical Notation from the 6th to the 8th centuries, 2012, p. 24, 25)

Hymn:

21319r.001 And entered into the house of Zacharias, and saluted Elisabeth. [cf. Luke 1:40]

21319r.002 Blessed art thou among women, and blessed is the fruit of thy womb. [cf. Luke 1:42]

21319r.003 Blessed is the babe of your womb [cf. Luke 11:27??]

21319r.004 that the mother of my Lord should come to me? [cf. Luke 1:43]

21319v.001 ???

21319v.002 ??? fleece cover with dew, Mary. Daniel ?? O unquarried [mountain] ??

21319v.003 Hail, thou that art highly favoured, the Lord is with thee [cf. Luke 1:28]

21319v.004 Another plagal beta

Greek:

21319r.line 001 ν μαρίαν εἰς οἶκον τοῦ Ζαχ[αρίου] ἰοῦσα?

21319r.line 002]φη πρὸς αὐτῆς εὐλογητὴ σὺ[ἐν γυναιξίν]?

21319r.line 003 εὐλογητός ἐστιν ὁ Βρέφος ὁ ἐ[ν τῇ κοιλίᾳ σου]?

21319r.line 004 ἴν]α ἡ μή[τηρ] τοῦ κ[ύρι]ου μου ἔλθη τρὸς ἐμέ

21319v.line 001]υμενην · χαῖρ[ε]

21319v.line 002 ?πόκον ἔνδ]ροσο Μαρία Δανιήλ · λιθοτμηθ[εῖς] ?

21319v.line 003 χαῖρ]ε κεχαριτωμένη ὁ · κ[ύρι]ος μετὰ σ[οῦ]

21319v.line 004] ἄλλ[ος] π[λάγιος] Β

• Alexandrou, The Palaeography of Byzantine Music, 2017, p. 232

• Images: <berlpap.smb.museum/04510/>

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Divine Liturgy of Saint John Chrysostom (circa 4th to 9th century)

• The Divine Liturgy of Saint John Chrysostom is the principal liturgy of the Byzantine Rite, used by both the Eastern Orthodox churches and Byzantine Catholics. The anaphora is plausibly attributed to John Chrysostom, Archbishop of Constantinople from 398 to 404, but the liturgy as a whole is a composite derived from earlier West Syriac tradition, with additional elements introduced between the 6th and 9th centuries. (Divine Liturgy of Saint John Chrysostom. Wikipedia. <en.wikisource.org/wiki/Divine_Liturgy_of_Saint_John_Chrysostom>)

- Glory. **The Father is light, the Son and Logos is light, the Holy Spirit is light, but the three are one light;** for there is **one God in three persons**, but in one nature and principle, indivisible, unconfused, eternal. (Liturgy of St. John Chrysostom, The Beatitudes. Resurrectional. Glory)
 - **Greek:** Δόξα. Φῶς ὁ Πατήρ, φῶς ὁ Υἱὸς καὶ Λόγος, φῶς τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' ἐν φῶς τὰ τρία· εἷς γὰρ Θεός, ἐν τρισὶ μὲν προσώποις, μιᾶ δὲ φύσει καὶ ἀρχῇ, ἄτμητος, ἀσύγχυτος, πέλων προαιώνιος. (Λειτουργία Ἁγίου Χρυσοστόμου, Οἱ Μακαρισμοί. Ἀναστάσιμα. Δόξα.; Orthodox Eastern Church, 1858, p. 551)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

• **The Liturgy of St. Cyril** [also known as the Liturgy of St. Mark] According to liturgical tradition, Christianity was brought to Alexandria in Egypt by Saint Mark. The town then acquired importance as a center of church government and Christian theology with its Catechetical School. The liturgical uses that developed locally are known as the Alexandrian Rite, and the texts used for the celebration of the Eucharist are known as the Liturgy of Saint Mark. The *lingua franca* of the Western world in the early centuries of Christianity was the Koine Greek, and the Liturgy of Saint Mark was in such a language. The translation of this liturgy in Coptic, used by most of Coptic population at that time, is attributed to Saint Cyril of Alexandria in the first half of the 5th century. Thus the Greek version of this liturgy is usually known as Liturgy of Saint Mark, while its Coptic version is regularly called Liturgy of Saint Cyril, even if the formal name of the latter is "the Anaphora of our holy father Mark the Apostle, which the thrice-blessed Saint Cyril the Archbishop established".[1]

The first millennium witnesses of the early stages of this liturgy are the following fragments:

- **Strasbourg papyrus, written in the 4th or 5th century**, includes the first part of the preface, with the paraphrase of Malachi 1:11 followed by some short intercessions and it ends with a doxology.
- **John Rylands parchment 465, written in Greek in the 6th century** and badly conserved, includes the text from the first epiclesis up to the end of the anaphora.
- **British Museum Tablet, written in Coptic in the 8th century**, includes the text from the first epiclesis up to the second epiclesis.
- **Sahidic Coptic fragments** : Cod. Borg. copt. 109 (9th/10th century)

The earlier manuscripts of the Liturgy of Saint Mark are: the Codex Rossanensis,[9] the Rotulus Vaticanus,[10] the incomplete Rotulus Messanensis.[11][12] Another witness is the lost manuscript of the library of the Greek Orthodox Church of Alexandria, copied in 1585–6 by Patriarch Meletius Pegas.[13] The Rotulus Vaticanus, and even more the text copied by Pegas, show a progress in the process of assimilation to Byzantine usages.[5] Liturgy_of_Saint_Cyril. Wikipedia. <en.wikipedia.org/wiki/Liturgy_of_Saint_Cyril>

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

• **The Liturgy of Saint James** is a form of Christian liturgy used by some Eastern Christians of the Byzantine rite and West Syriac Rite. It is developed from an ancient Egyptian form of the Basilean anaphoric family, and is influenced by the traditions of the rite of the Church of Jerusalem, as the Mystagogic Catecheses of Cyril of Jerusalem imply. It became widespread in Church of Antioch from the fourth or fifth century onwards, replacing the older Basilean Liturgy of Antioch.[1] It is still the principal liturgy of the Syriac Orthodox Church, the Maronite Church, the Syriac Catholic Church, Syro-Malankara Catholic Church, the Malankara Orthodox Syrian Church and other churches employing the West Syriac Rite. It is also occasionally used in the Eastern Orthodox Church and Melkite Catholic Church. The Malankara Mar Thoma Syrian Church uses a reformed variant of this liturgy omitting prayers for Intercession to Saints. The liturgy is attributed with the name of James the Just, the brother of Jesus and patriarch among the Jewish Christians at Jerusalem. The historic Antiochene liturgies are divided between Alexandrian and Cappadocian usages. Among the these, the Liturgy of Saint James is one of the liturgies that evolved from the Alexandrian usage; others include Coptic Anaphora of Saint Basil, the Byzantine Liturgy of Saint Basil and the Liturgy of Saint John Chrysostom.[2] The liturgies attributed to Saint John Chrysostom and Saint Basil are the ones most widely used today by all Byzantine Rite Christians, including the Eastern Orthodox, Byzantine Rite Lutherans, and some Eastern Catholic Churches. Its date of composition is still disputed, but most authorities propose a fourth-century date for the known form, because the anaphora seems to have been developed from an ancient Egyptian form of the Basilean anaphoric family united with the anaphora described in The Catechisms of St. Cyril of Jerusalem.[3] The earliest manuscript is the ninth-century codex, Vaticanus graecus 2282, which had been in liturgical use at Damascus, in the diocese of Antioch..(Liturgy of Saint James. Wikipedia. <en.wikipedia.org/wiki/Liturgy_of_Saint_James>)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Pilgrimage of Etheria (381-386 AD)

• [The re-discovery of Egeria's Pilgrimage] The text about the travels of Egeria was lost for about seven hundred years. Only the middle part of Egeria's letter has been preserved in a manuscript known today as "Itinerarium Egeriae" or "The Pilgrimage of Egeria". This manuscript is part of the Codex Aretinus VI, 3. In 1884, the Italian scholar Gian Francesco Gamurrini discovered Codex Aretinus in the monastic library of S. Maria in Arezzo in Tuscany. The script of the Codex indicates that the text was copied in the area of Monte Cassino between the 9th and 12th century. (Egeria. The Egeria Project.

<www.egeriaproject.net/about_egeria.aspx>

• Egeria (Etheria or Aetheria) was a woman, widely regarded to be the author of a detailed account of a pilgrimage to the Holy Land about 381–386. The long letter, dubbed "Peregrinatio" or "Itinerarium Egeriae", is addressed to a circle of women at home. Historical details include the journey in the early 380s, making it the earliest of its kind. It survives in fragmentary form in a later copy—lacking a title, date and attribution.[1] The middle part of Egeria's writing survived and was copied in the Codex Aretinus, which was written at Monte Cassino in the 11th century, while the beginning and end are lost. This Codex Aretinus was discovered in 1884 by the Italian scholar Gian Francesco Gamurrini, in a monastic library in Arezzo.[2] In 2005 Jesús Alturo identified two new fragments from one manuscript circa 900 in Caroline script.[3] Gamurrini published the Latin text and theorised the author was Saint Sylvia of Aquitaine.[4] In 1903 Marius Férotin claimed the author is one Aetheria or Egeria, known from a letter written by the 7th century Galician monk Valerio of Bierzo. He dated her pilgrimage to about 381–384, during the reign of Theodosius I. (Egeria pilgrim. Wikipedia.

<[en.wikipedia.org/wiki/Egeria_\(pilgrim\)](http://en.wikipedia.org/wiki/Egeria_(pilgrim))>.)

• [Aherne] Valerio of Bierzo, lived during the second half of the seventh century in the province of Astorga in northwestern Spain. The only contemporary account of him is found in his writings, three short treatises of which are autobiographical in character. (He was contemporaneous with Isidore, bishop of Astorga, whose signature is found in the acts of the third provincial council of Braga in 675.) Later references to Valerio in the mediaeval period are few. St. Benedict of Aniane (d. 821) includes the treatise, "Dicta sancti Valerii de genere monachorum", in his Concordia regularum. In 895 San Genadio restored the monastery of San Pedro de Montes. In an inscription dating from the time of Genadio commemorating the consecration of this monastery in 919 Valerio is compared with St. Fructuosus. In his testament drawn up in 919 Genadio calls him "sanctus Valerius." Evidence of some attention to Valerio during the later middle ages is seen in the copying of his works which are extant in manuscripts from the ninth through the thirteenth, and from the sixteenth through the eighteenth centuries. (Valerio of Bierzo, An Ascetic of the Late Visigothic Period, 1949, p. 1-2)

• [Aherne] Valerio's treatise, "Vita et epistola beatissimae Egeriae", is one of his most interesting and important works : interesting for the unusual enthusiasm which his subject evokes, important for the preservation of the name of Egeria. She was a fourth century nun who wrote the story of her pilgrimage to the Holy Land. (Valerio of Bierzo, An Ascetic of the Late Visigothic Period, 1949, p. 45)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Letter in Praise of the Blessest Aetheria Addressed to the Brothers of Bierzo

• [Valerius] I ask that you consider carefully, holy brothers and sisters who are pleasing to God, how great the exercise of the various works is in order to obtain the rewards of the kingdom of heaven. As we contemplate the deeds of virtue of the bravest and most holy men, the perseverance of virtue of a frail woman is admired even more, as told in the unique story of the most blessed Aetheria, the woman who was braver than all men of the century. When the nourishing sound of the Catholic faith and the immeasurable splendor of the holy religion overflowing with light had illuminated the outermost regions of this western greater region, our most blessed nun Aetheria, kindled by the flame of longing for divine grace, made herself with the help of the That makes divine majesty with all strength and fearless heart on the immeasurable way over the whole world. And so she gradually came, moving under God's guidance, to the most holy and longed-for places of the birth, the passion and the resurrection of the Lord and to the corpses of innumerable holy martyrs in different provinces and cities, for the sake of prayer and for edification. The more she was captured by the sacred dogma, the more the inextinguishable flame burned in her heart. (Valerio, Letter; Migne Latina, PL 87.421)

• Manuscript: Valerius' letter to his brethren introducing Etheria's journey.

<archive.org/details/pilgrimageofethe00mccliala/page/n11/mode/1up>

• Egeria set down her observations in a letter now called *Itinerarium Egeriae* ("Pilgrimage of Egeria"). It is sometimes also called *Peregrinatio Aetheriae* ("Pilgrimage of Aetheria") or *Peregrinatio ad Loca Sancta* ("Pilgrimage to the Holy Lands") or some other combination. It is the earliest extant graphic account of a Christian pilgrimage.[7] The text has numerous lacunae.[6] The text is a narrative apparently written at the end of Egeria's journey from notes she took en route, and addressed to her 'dear ladies': the women of her spiritual community back home. In the first extant part of the text, she describes the journey from her approach to Mount Sinai until her stop in Constantinople. Staying for three years in Jerusalem, she made excursions to Mount Nebo and to the tomb of Job in ancient Carneas or Karnaia[8] (modern Al-Shaykh Saad, Syria). Additionally, she visited the burial places of Haran, the brother of Abraham, as well as the site where Eliezer met with Rebecca.[9] She spent time at the Sea of Galilee and comments on the traditions, which include that of Christ feeding the multitude and the place where he performed his miracles.[10] On her way back to Europe she stopped at Hagia Thekla—i. e. the shrine of Saint Thecla's near Seleucia Isauriae (modern Silifke, Turkey), particularly venerated by women. Upon her return to Constantinople, she planned to make a further trip to St. John's at Ephesus. (Egeria (pilgrim). Wikipedia. <[en.wikipedia.org/wiki/Egeria_\(pilgrim\)](http://en.wikipedia.org/wiki/Egeria_(pilgrim))>.)

• [Feltoe] Egeria also speaks of "hymns" and "antiphons" being used. The practice of "singing or saying" hymns other than the Psalms of David in Divine service was of very early origin, certainly in the East, and almost as certainly in the West ; so that in any case Etheria would not have been entirely unaccustomed to it. But in the fourth century largely in consequence of the efforts of the orthodox or catholics to counteract the spread of Arian views by this means hymn-writing and singing had received a very great impetus, and such compositions, whether metrical (as in the West) or merely rhythmical (as in the East), had become a regular part of public worship throughout Christendom. Thus, at Constantinople we know that S. Chrysostom had encouraged their use, and at Milan S. Ambrose had himself written hymns for the purpose, while at Edessa the famous Syriac hymns of Ephraem belong to about the same period, and were intended as a counterblast to the unsound teaching conveyed by the older songs of Bardesanes. With regard to the "antiphons" which Etheria mentions, it is difficult to say whether she means compositions strictly so called, because they were sung antiphonally, or in a more general sense "anthems" as we call them, for both kinds were already probably in use. (McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, p. xxxix-xl)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Egeria's Pilgrimage : Points of Liturgical Interest

1. Epiphany.
 2. The Purification (Feb. 14).
 3. Lent at Jerusalem lasted eight weeks when Etheria was there, the forty days.
 4. The observances of Holy Week are all of great interest in view of the early date of the record. They included the following :
 - (a) The children's waving of olive or palm branches on Sunday. This, again, started in Jerusalem.
 - (b) The celebration of the Communion in the late afternoon of Maundy Thursday : for this practice see further below on p. xiii.
 - (c) The adoration of the Cross and the observance of the Three Hours on Good Friday.
 - (d) King Solomon's ring and the ancient anointing horn of the kings were also exhibited and venerated.
 5. Ascension Day itself was kept
 6. The following were the Daily Offices :
 - (a) Vigilide nocturnae before dawn.
 - (b) Mattins (at dawn).
 - (c) Terce (only in Lent).
 - (d) Sext.
 - (e) No mention is made of Prime or Compline.
 - (f) Lucernaire (Vespers).
 7. Fasting.
 8. The Eucharist.
 9. The use of incense.
 10. Etheria was struck by the use of the Kyrie eleison as a response by the numerous choir boys standing by during the recitation of the names from the diptychs at vespers.
 11. Holy Baptism.
 12. The Dedication Festival
 13. Martyr Memorials.
 14. Officers of the Church.
 15. Eulogiae.
- Feltoe. The Pilgrimage of Etheria, 1919, p. Xxxvii-xlv

• [Egeria] On the next day, crossing the sea, I arrived at Constantinople, giving thanks to Christ our God who deigned to give me such grace, unworthy and undeserving as I am, for He had deigned to give me not only the will to go, but also the power of walking through the places. When I had arrived there, I went through all the churches of the Apostles and all the martyr memorials, of which there are very many and I ceased not to give thanks to Jesus our God, Who had thus deigned to bestow His mercy upon me. From which place, ladies, light of my eyes, while I send these (letters) to your affection, I have already purposed, in the Name of Christ our God, to go to Ephesus in Asia, for the sake of prayer, because of the memorial of the holy and blessed Apostle John. And if after this I am yet in the body, and am able to see any other places, I will either tell it to your affection in person, if God deigns to permit me this, or in anywise, if I have another project in mind, I will send you news of it in a letter. But do you, ladies, light of my eyes, deign to re- member me, whether I am in the body or out of the body. Now that your affection may know what is the order of service day by day in the holy

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

places, I must inform you, for I know that you would willingly have this knowledge. (Feltoe, *The Pilgrimage of Etheria*, 1919, p. 43-44)

• Full Text: <archive.org/details/pilgrimageofethe00mccliala>.

• [Aherne] Valerio's letter closes with an exhortation to walk while there is light. He who perseveres to the end will be saved. As each is now, such will he be at the judgment where everyone will be rewarded according to his works. (Valerio of Bierzo, *An Ascetic of the Late Visigothic Period*, 1949, p. 51)

Comments:

• [Feltoe] Egeria's usual name for the Bible is Scriptura (either in the singular or the plural, and with or without the epithet "Holy"). Twice she uses the expression "the Scriptures of God" (pp. 16 and 40). She characterizes the Pentateuch, from which she naturally quotes most often, as "the (holy) books of (holy) Moses." The most interesting of the titles she uses, however, is (on p. 38) scriptura canonis ("the Scripture of the Canon").

(McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, Introduction, p. xxxi)

o **Note:** The term "canon" is also found in the writings of Amphilochius of Bishop of Iconium in Galatia (circa 380 AD) after listing the books of the OT and NT gives the following statement: "This would be the most unerring canon of the divinely inspired scriptures." (Greek: οὗτος ἀψευδέστατος κανὼν ἂν εἴη τῶν θεοπνευστῶν γραφῶν. Amphilochius Iconiensis, *Iambi ad Seleucum*; Migne Graeca, PG 138.928)

• [Feltoe] Egeria is by no means without knowledge of Greek for she uses quite a large number of Greek words and phrases and transliterates them as a rule with accuracy. Besides that she displays great intelligence and exercises great powers of observation and appreciation of what she sees and hears wherever she goes. And this makes her narrative always lively and entertaining in spite of the defects in her style and occasional obscurity of meaning. (McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, Introduction, p. x-xi)

[Feltoe] Egeria quotes the bishop of Haran's statement to her that at that time the Persians held the district of Nisibis and Ur, and the Romans had no place there (p. 39). As the Emperor Jovian had yielded the district to King Sapor in 363, that seems to be the explanation of the statement. (McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, Introduction, p. xiii-xiv)

• [Feltoe] Egeria expressly says she went to Edessa to pray at the martyrion of S. Thomas the Apostle, whose whole body is there. And when she arrived there, she and her companions went at once to the church and the martyrion of S. Thomas. She found the great and beautiful church had been rebuilt in a new form (nova compositione). This church, the Emperor Valens had finished in 372 (Socr., *Hist. Eccl.* iv. 18). Her language seems, though not at all certainly, to imply that the martyrion was still separate from the church. The Chronicle of Edessa says the tomb was transferred to the new church in 394, when Cyrus was bishop, who had succeeded Eulogius on his death in 388. This again seems to corroborate the date we have accepted for her pilgrimage. (McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, Introduction, p. xxiii-xxiv)

[Feltoe] Egeria gives us an account that will be read with interest of what she was told about the letters of Abgar to our Lord and His answer. This account differs from that of Eusebius (*Hist. Eccl.* ii. 13), in mentioning the promise of Christ that no enemy should ever enter the city. Eusebius knows nothing of such a promise of immunity, though later historians relate it (see Bernard's note, p. 36), and it was known to Ephraem Syrus (about 390). (McClure & Feltoe, *The Pilgrimage of Etheria*, Introduction, 1919, Introduction, p. xxiv)

[Aherne] Lambert ("*Egeria ou Aetheria*," *Revue Mabillon*, 1936, p. 72.) disposes of the objection raised by some modern scholars that a prejudice would have existed against a pagan name in the medieval period by presenting an instance of the use of the name in the very section of Spain from which the converging lines of

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

evidence show that Egeria must have come. The name appears in a deed of the year 899, a kind of pactum between Tegil, a deacon, and the Abbot Riciulfus. The original of this deed, written in Visigothic cursive, is kept in the capitular archives of Ovideo; on it thirty three witnesses, among whom are several priests, have put their mark beside their names. Among them appears the name of "Egeria testis". Lambert conjectures that she was probably a "deo vota" or a "conversa". He refutes the argument that a fourth century nun would not have a pagan name by quoting the statistics of Harnack who found that 270 of the 284 bishops appearing on the episcopal lists of Nicea had pagan names. (Valerio of Bierzo, *An Ascetic of the Late Visigothic Period*, 1949, p. 47-48)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Great Octoechos (500 to 899 AD)

- The liturgical book called Octoechos (from the Greek: ἡ Ὀκτώηχος Greek pronunciation: [ok'toixos];[1] from ὀκτώ "eight" and ἦχος "sound, mode" called echos; Slavonic: Осмогласникъ, Osmoglasnik from ὀσμή "eight" and гласъ "voice, sound") contains a repertoire of hymns ordered in eight parts according to the eight echoi (tones or modes). Originally created as a hymn book with musical notation in the Stoudios monastery during the 9th century, it is still used in many rites of Eastern Christianity. The hymn book has something in common with the book tonary of the Western Church. Both contained the melodic models of the octoechos system, but the tonary served simply for a modal classification, while the book octoechos is as well organized as a certain temporal of several eight week periods and the word itself means the repertoire of hymns sung during the celebrations of the Sunday Office.
- The Great Octoechos (ὄκτώηχος ἡ μεγάλη) or Parakletike contained as well the proper of office hymns for each weekday.[5] The hymns of the books Octoechos and Heirmologion had been collected earlier in a book called "Troparologion" or "Tropologion". It already existed during the 6th century in the Patriarchate of Antiochia, before it became a main genre of the centers of an Octoechos hymn reform in the monasteries of Saint Catherine on Mount Sinai and Mar Saba in Palestine, where St. John Damascene (c. 676–749) and Cosmas of Maiuma created a cycle of stichera anastasima.[6] Probably for this reason John of Damascus is regarded as the creator the Hagiopolitan Octoechos and the Hagiopolites treatise itself claims his authorship right at the beginning. It has only survived completely in a 14th-century copy, but its origin dates probably back to the time between the council of Nicaea and the time of Joseph the Hymnographer (~816-886), when the treatise could still have introduced the book Tropologion. The earliest papyrus sources of the Tropologion can be dated to the 6th century:
 - [Averky] Choral singing saw its most brilliant development in the temple of Holy Wisdom in Constantinople during the reign of Emperor Justinian the Great. National Greek musical harmonies, or modes — the Dorian, Phrygian, Lydian, and Mixolydian modes — were adapted to the needs of Christian hymnography. Then John of Damascus started a new, third period in the history of Church singing. He introduced what is known as the osmoglasie — a system of singing in eight tones, or melodies —, and compiled a liturgical singing book bearing the title "Ochoechos," which literally signifies "the book of the eight tones." (Averky, Lectures on Liturgics, Trinity Seminary, 1951-1953. <www.holytrinitymission.org/books/english/liturgics_averky_e.htm>)
- The earliest version of a Tropologion dedicated to the repertoire of Octoechos was created by Severus of Antioch, Paul of Edessa and John Psaltes between 512-518.[9] The Tropologion was expanded upon by St. Cosmas of Maiuma († 773), Theodore the Studite († 826) and his brother Joseph of Thessalonica († 832),[10] Theophanes the Branded (c. 775-845),[11] the hegoumenai and hymnographers Kassia (810-865) and Theodosia, Thekla the Nun, Metrophanes of Smyrna († after 880), Paul, Metropolitan of Amorium, and by the emperors Leo VI and Constantine VII (10th century) as well as numerous anonymous authors. The earliest state of an octoechos collection of the Sunday canons is Ms. gr. 1593 of the Library at Saint Catherine's Monastery (about 800).[12] This reduced version was simply called Octoechos and it was often the last part of the sticherarion, the new notated chant book of the reformers.
- Octoechos liturgy. Wikipedia. <[en.wikipedia.org/wiki/Octoechos_\(liturgy\)](http://en.wikipedia.org/wiki/Octoechos_(liturgy))>

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Theosteriktos the Monk (d. 807) : Small Paraklesis (circa 775)

- Saint Theosteriktos the Confessor and His Struggle For the Holy Icons Theosteriktos the Confessor, abbot of Pelekete Monastery near Prusa, suffered for the Holy Icons under the impious emperor Constantine Copronymos (741-775). His feast day is February 29th in the Slavic Churches and March 17th in the Greek Churches. Theosteriktos was born in Triglia of Bithynia and became a monk at a young age at the Monastery of Saint John the Theologian, known also as Pelekete Monastery, where he later became abbot. During the persecution of Emperor Constantine V Copronymos, his general in Asia Minor, Michael Lachanodrakon, began a fierce persecution especially against the monastics who venerated the Holy Icons.
- There are two forms of the Paraklesis Canon to the Theotokos: the Small Paraklesis which is composed by Theosteriktos the Monk in the 8th century (or some say Theophanes), and the Great Paraklesis. During the majority of the year, only the Small Paraklesis to the Theotokos is changed. However, during the Dormition Fast (August 1-14), the Typikon prescribes that the Small and Great Paraklesis be changed on alternate evenings.
- John Sanidopoulos, The History of the Small Paraklesis (Supplication) Canon to the Theotokos, August, 1, 2011. <www.johnsanidopoulos.com/2011/08/history-of-small-paraklesis.html>, The Authorship and Origins of the Small Paraklesis Canon.

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Theodore the Studite (759-826 AD) : Epigrams

• Theodore the Studite (Medieval Greek: Θεόδωρος ὁ Στουδίτης; 759–826), also known as Theodorus Studita and Saint Theodore of Stoudios/Studium, was a Byzantine Greek monk and abbot of the Stoudios Monastery in Constantinople.[1][2] He played a major role in the revivals both of Byzantine monasticism and of classical literary genres in Byzantium. He is known as a zealous opponent of iconoclasm, one of several conflicts that set him at odds with both emperor and patriarch. Throughout his life he maintained letter correspondences with many important political and cultural figures of the Byzantine empire;[3] this included many women, such as the composer and nun Kassia, who was much influenced by his teachings.[4] (Theodore the Studite. Wikipedia. <en.wikipedia.org/wiki/Theodore_the_Studite>)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Niketas Stethatos (1005-1090 AD)

• Niketas Stethatos (Greek: Νικήτας Στηθαῖτος, Latin: Nicetas Pectoratus; c. 1005 – c. 1090) was a Byzantine mystic and theologian who is considered a saint by the Eastern Orthodox Church. He was a follower of Symeon the New Theologian and wrote the most complete biography of Symeon, *Life of Symeon*. Niketas Stethatos was born c. 1005 and entered the Monastery of Stoudios in Constantinople at the age of fourteen. He became a close disciple of Symeon the New Theologian, eventually writing the most complete biography of his teacher, the *Life of Symeon*.^[1] Niketas later became abbot of the Monastery of Stoudios.^[2] The sobriquet "Stethatos", meaning "courageous," was given to Niketas due to his speaking out against Constantine IX Monomachos having an illicit mistress. Niketas Stethatos is credited with defending Symeon the New Theologian's teachings on hesychast prayer, which were considered subversive even by some eastern church authorities. Niketas gained the support of the Patriarch of Constantinople, Michael Cerularius, who eventually won Symeon's canonization.^[4] Niketas later supported Michael Cerularius in 1054, taking part in the conflict that became the East-West Schism, writing anti-Latin treatises criticizing the use of unleavened bread, Sabbath fasting, and the celibacy of priests. (Niketas Stethatos. Wikipedia. <en.wikipedia.org/wiki/Niketas_Stethatos>)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

Selections from the Eastern Church

- **Glory. The Father is light, the Son and Logos is light, the Holy Spirit is light, but the three are one light;** for there is **one God in three persons**, but in one nature and principle, indivisible, unconfused, eternal. (Liturgy of St. John Chrysostom, The Beatitudes. Resurrectional. Glory)
 - **Greek:** Δόξα. Φῶς ὁ Πατήρ, φῶς ὁ Υἱὸς καὶ Λόγος, φῶς τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' ἐν φῶς τὰ τρία· εἷς γὰρ Θεός, ἐν τρισὶ μὲν προσώποις, μιᾷ δὲ φύσει καὶ ἀρχῇ, ἄτμητος, ἀσύγχυτος, πέλων προαιώνιος. (Λειτουργία Ἁγίου Χρυσοστόμου, Οἱ Μακαρισμοί. Ἀναστάσιμα. Δόξα.; Orthodox Eastern Church, 1858, p. 551)
- **Trinity. Holy Father, Holy Word, Holy Spirit, arise, Three inseparable, save those I desire, praising your state, your kingdom, and your majesty.** (Menaion, September 13th)
 - **Greek:** Τριαδικόν. Ἄγιε Πατήρ, Ἄγιε Λόγε, Πνεῦμα, παναγία ἀκτιστε, Τριάς ἀμέριστε, σῶζε τοὺς πόθω, υμνούντάς σου τό κράτος, καί τήν βασιλείαν, καί τήν μεγαλωσύνην.
 - <graeca.mrezha.net/glt/texts/Sep/13.htm>
- **Great Canon:** Over every authority, sharing the same form, all powerful Holy Trinity: **O Father, Word, Holy Ghost, O God, Light, and Life, guard your flock.** (Andrew of Crete, The Great Canon. Song 8. Tone 6; Migne Graeca, PG 97.1345; Translated by Pavlos D. Vasileiadis, correspondence, November 2019).
 - **Greek:** Ὑπεράρχιε, σύμμορφε, πανσθενεστάτη Τριάς ἁγία· Πάτερ, Λόγε, Πνεῦμα ἅγιον· Θεέ, Φῶς, καὶ Ζωή, φύλαττε τήν ποιμνὴν σου. (Andrew of Crete, The Great Canon. Song 8. Tone 6; Migne Graeca, PG 97.1345).
- **Great Canon:** Let us bless the Father, Son and Holy Spirit, the Lord. To The Trinity: Eternal Father, coeternal Son, gracious Comforter, Spirit of Truth; **Father of the Divine Word, Word of the Eternal Father, living and creative Spirit,** Trinity Unity, have mercy on us. (Andrew of Crete, Magnus Canon ;Translated by Priest Seraphim Holland. <www.orthodox.net/greatlent/great-canon-fifth-week.html>)
 - **Greek:** Εὐλογοῦμεν Πατέρα, Υἱὸν, καὶ ἅγιον Πνεῦμα. Ἄναρχε Πάτερ, Υἱὲ συνάναρχε, Παράκλητε ἀγαθὲ, Πνεῦμα τὸ εὐθὲς, Λόγον Θεοῦ Γεννήτοπ, Πατρὸς ἀνάρχου Λόγε, Πνεῦμα ζῶν καὶ κτίζον, Τριάς Μονάς, ἐλέησόν με. (Andrew of Crete, Magnus Canon; Migne Graeca, PG 97.1377)
- **[Homily 21]** In name God. The uncountable and incomprehensible, the unsearchable as well as unspeakable, who became like me, and through his Name again revealed himself publicly. Not only is the Son called so with the most proper name, but equally is the Father from having begotten [called] Father, and is the Spirit from having proceeded called Spirit, because also **the Three are One God** and in these is the Divinity. (Andrew of Crete, Homilie 21. About the circumcision of our Lord Jesus Christ, and the holy Kingdom; Translated by Jeroen Beekhuizen, correspondence March 2020)
 - **Greek:** Ἐν κλήσει Θεός. Ὁ ἄποσος καὶ ἀσυνείκαστος, ἀνεξερεύνητος τε καὶ ἀνώνυμος, τὸ κατ' ἐμέ γενόμενος, καὶ δι' ὀνομασίας πάλιν φανερώς γνωρίζεται. Οὐκ ἔστι μόνον Υἱὸς τῷ ἰδικωτάτῳ ὀνόματι λεγόμενος ὥσπερ καὶ Πατήρ διὰ τὸ γεννήσαι, Πατήρ καὶ Πνεῦμα. διὰ τὸ ἐκπορευτῶς ἔχειν, καλεῖται Πνεῦμα ἐπεὶ καὶ τὰ τρία εἷς Θεός τα ἐν οἷς θεότης. (Andrew of Crete. Homiliae XXI, Εἰς τὴν περιτομὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ εἰς τὸν ἅγιον Βασίλειον. Migne Graeca, PG 97.913)
- **[Birthday of Mary]** Glory. We adore you, Father without beginning in essence; we sing the praise of your timeless Son, and we worship the co-eternal Spirit, **as three that are one God** in nature. (Andrew of Crete, September 8, birthday of the Most Holy Lady Mother of God)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

ο **Greek**: Δόξα. Σε προσκυνούμεν Πάτερ ἄναρχε τῆ οὐσία, ὑμνοῦμεν ἄχρονον τὸν Υἱόν σου, καὶ τὸ Πνεῦμα συναΐδιον σέβομεν, **ὡς ἓνα τὰ τρία φύσει Θεόν.** (Andrew of Crete, "Septembris Octava die : Natale sanctissima Domina Deipara", in SS. Patrum Amphiloicii Iconiensis, Methodii Patarensis, et Andreae Cretensis : opera omnia quae reperiri potuerunt, 1644, p. 259)

- **[Canon]** Glory. We all praise the one divine Being in the Trinity, Three existences, uncreated, undivided, the Father and the Son and the Holy Spirit, **because the Three are also one Being.** (Andrew of Crete. Canones et Triodia. Canon in Mediam Pent.; Translated by Jeroen Beekhuizen, correspondence, March 2020)
 - ο **Greek**: Δόξα. Τὴν μίαν ἐν Τριάδι Θεότητα, οὐσίαν τρισυπόστατον, ἄκτιστον, ἀμέριστον πάντες δοξολογοῦμεν, Πατέρα καὶ τὸν Υἱόν, καὶ τὸ Ἅγιον Πνεῦμα, **ὡς τρία οὐσαν καὶ ἓν.** (Andrew of Crete, Canones and Trinity. Canon in Mediam Pent.; Migne Graeca, PG 97.1428)
- Glory. I celebrate **the three are one**, being one in essence, and the one as three in persons: Father, Son and Holy Spirit, one power, will and energy, one God thrice holy, one kingdom, absolute supreme sovereignty.
 - ο **Greek**: Δόξα. **Τὰ Τρία Ἔν**, Οὐσιότητι, καὶ τὸ Ἔν, Προσώποις τρία ὑμῶ, ταῦτα Πατήρ, Υἱός, καὶ ἅγιον Πνεῦμα, μία δύναμις, βουλή καὶ ἐνέργεια εἰς Θεὸς ὁ τρισάγιος, βασιλεῖον ἐν μοναρχικώτατον.
 - Triodion. <glt.goarch.org/texts/Tri/t56.html>
- Glory. You are **one in three** (that is in persons - three), God of the universe I celebrate you Father, Son and Holy Spirit.
 - ο **Greek**: Δόξα. **Ἔνα σε ἐν τρισὶ** τοῖς προσώποις, Θεὸν ἀπάντων ὑμῶν, τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ Πνεῦμα τὸ ἅγιον.
 - Triodion. <www.imkorinthou.org/keimena/texts/Tri/t33.uni.htm>.
- Glory. I unite the **Three in the one Nature** of the Godhead, and divide the One into three Persons; and I reject equally the opposing heresies of Sabellius and Arius.
 - ο **Greek**: Δόξα. **Τὰ τρία μιᾶ φύσει** συνάπτων, τὸ ἐν δέ, τρισὶ τέμνων προσώποις, ἃ ἡ Θεότης ἐστί, Σαβέλλιον τε καὶ τὸν Ἄρειον, τοὺς ἰσομέτροις κρημνοῦς διαφεύγω.
 - Triodion. <www.imkorinthou.org/keimena/texts/Tri/t47.uni.htm>
- Glory. Without beginning you are, O Father; uncreated you are, O Son; on the same throne you sit, O Spirit: **one are the three** (one by nature, and three in persons), the one true God.
 - ο **Greek**: Δόξα. Ἄναρχος εἶ ὁ Πατήρ, ἄκτιστος εἶ ὁ Υἱός, σύνθρονον καὶ τὸ Πνεῦμα, **ἐν τὰ τρία τῆ φύσει**, καὶ τρία τοῖς προσώποις, εἰς Θεὸς ἀληθινός.
 - Triodion. <www.imkorinthou.org/keimena/texts/Tri/t94.uni.htm>
- Glory. **The Three are one** [nature], I glorify the persons of the image, Father, Son, and Spirit, one is the power of the Godhead, King and Brightness of the universe.
 - ο **Greek**: Δόξα. **Τὰ τρία τῆς μιᾶς**, μορφῆς πρόσωπα δοξάζω, Πατέρα, Υἱὸν καὶ Πνεῦμα, ἐν τὸ κράτος τῆς Θεότητος, βασιλείαν ἀπάντων καὶ λαμπρότητα.
 - Triodion. <www.imkorinthou.org/keimena/texts/Tri/t73.uni.htm>
- We bless the Father, the Son and the Holy Spirit. Glory to the Father, the Son and the Holy Spirit: because the **one God is three**; we mortals celebrate you with the angels (who praise you without ceasing), Trinity most holy, for all the eternity.

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

ο **Greek:** Εὐλογοῦμεν Πατέρα, Υἱὸν καὶ ἅγιον Πνεῦμα. Δόξα Πατρί, καὶ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι· εἷς Θεὸς γὰρ τὰ τρία, σὺν Ἀγγέλοις ἀπαύστως, βροτοὶ ἀνευφημοῦμεν, σὲ παναγία Τριάς, εἰς πάντας τοὺς αἰῶνας.

• Triodion. <www.imkorinthou.org/keimena/texts/Tri/t23.uni.htm>

- Ode 9: [Canticle of the Mother of God and of Zechariah] The Piously Faithful, every one of us - we all magnify you with hymns, **Father and Sovereign who have no beginning, with the Word coeternal, and the Holy Spirit.**

ο **Greek:** Ὡδὴ θ'. Σὲ τὸν ἀναρχον, **Πατέρα καὶ Δεσπότην, καὶ τὸν συνάναρχον Λόγον, καὶ τὸ Πνεῦμα τὸ ἅγιον,** εὐσεβῶς οἱ πιστοί, πάντες μεγαλύνομεν.

• Triodion Vol 2, p. 120-121. <www.liturgiabizantina.it/Testi_liturgici/triodion%20II.pdf>.

- Father without beginning, coeternal Son, and loving Comforter, the Spirit of righteousness; Begetter of the Word of God, **Word of the eternal Father, Spirit living and creative:** O Trinity in Unity, have mercy on me.

ο **Greek:** Εὐλογοῦμεν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα. Ἄναρχε Πάτερ, Υἱὲ συνάναρχε, Παράκλητε ἀγαθέ, Πνεῦμα τὸ εὐθές, Λόγου Θεοῦ Γεννήτορ, **Πατρὸς ἀνάρχου Λόγε, Πνεῦμα ζῶν καὶ κτίζον.** Τριάς Μονὰς ἐλέησόν με.

• The Great Compline, p. 39. <www.agesinitiatives.com/dcs/public/dcs/p/s/2021/03/18/co/gren/se.m03.d19.co.pdf>

• Triodion Vol 2, p. 230. <www.liturgiabizantina.it/Testi_liturgici/triodion%20II.pdf>.

- Let us all extol Athanasius, the Hierarch of Christ. He completely demolished all the teachings of Arius; and he emphatically proclaims the dominion of the Holy Trinity to all the world: **one God, in three persons,** inseparable. And now he intercedes with God, on behalf of us who faithfully observe his memory.

ο **Greek:** Χριστοῦ τὸν Ἱεράρχην Ἦχος πλ. β'. Χριστοῦ τὸν Ἱεράρχην, ὑμνήσωμεν ἅπαντες Ἀθανάσιον, ὅτι Ἀρείου τὰ διδάγματα πάντα κατήργησε, καὶ τῆς Ἁγίας Τριάδος τὸ κράτος, εἰς πάντα τὸν κόσμον τρανῶς καταγγέλλει, **ἓνα Θεὸν ἐν τρισὶ προσώποις** ἀμέριστον, ᾧ καὶ πρεσβεύει ὑπὲρ ἡμῶν, τῶν ἐν πίστει τελούντων τὴν μνήμην αὐτοῦ.

• Prosomia. <www.imkorinthou.org/keimena/misc/Prosomia.htm>

- Glory. The Holy Trinity, **Father Word Spirit,** The Divine Theologian taught to believe, one God indivisible.

ο **Greek:** Δόξα. Τριάδα τὴν σεπτὴν, **Πατέρα Λόγον Πνεῦμα,** ὁ θεῖος Θεολόγος, ἐδίδαξε πιστεύειν, ἓνα Θεὸν ἀχώριστον.

• Orthodox Eastern Church, Mēnaion tou Ianouariou [Hours of January], vol 1, 1905, p. 197.

<books.google.com/books?id=aOtSAAAAYAAJ&source=gbs_navlinks_s>

• Various Orthodox Hymns

- To the Holy Trinity. I sing to you, Supersubstantial Trinity, in persons thrice-counted persons, unmistakable, indivisible, Monad by nature unknowable, one God Almighty, **Father, Word and Holy Spirit.**

ο **Greek:** Τριαδικὸν. Ὑμνῶ σε τρισάριθμον τοῖς χαρακτηῖσι, Τριάς ὑπερούσιε, ἀσύγχυτον ἀμέριστον, Μονάδα ἐν φύσει δὲ ἀπερινόητον, ἓνα Παντοκράτορα Θεόν, **Πατέρα Λόγον καὶ Πνεῦμα Ἅγιον.**

• Memory of our Holy Father Hilarion the Younger, Abbot of the Monastery of Dalmatia. March 28th.

<www.imkorinthou.org/keimena/texts/Mar/28.uni.htm>

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

- How generous among the martyrs. Thrice-radiant Godhead, You who are most radiant near the threesolar Divinity, Michael, the first leader, cheers joyfully with the supernal hosts: **Holy you are, oh Father, Holy, you who are coeternal with the Holy Word and Holy Spirit:** one glory, one kingdom, one nature, one divinity and power.

ο **Greek:** Ὡς γενναῖον ἐν Μάρτυσι ΤΟ ΑΚΟΥΤΕ. Τρισηλίου θεότητος, παραστάτης φαιδρότατος, Μιχαὴλ δεικνύμενος, ἀρχιστράτηγε, μετὰ τῶν ἄνω Δυνάμεων, κραυγάζεις γηθόμενος, **Ἅγιος εἶ ὁ Πατήρ, Ἅγιος ὁ συνάναρχος, Λόγος Ἅγιος, καὶ τὸ Ἅγιον Πνεῦμα·** μία δόξα, βασιλεία, μία φύσις, μία Θεότης καὶ δύναμις.

• Commemoration of the Miracle of the Archangel Michael at Colossae, September 6th.

<www.imkorinthou.org/keimena/texts/Sep/06.uni.htm>

- Glory. We celebrate you God without beginning, **in three persons, but in one nature**, eternal [being] with the incorporeal [angels], **Father, Word, Spirit**, with kingdom and power undivided.

ο **Greek:** Δόξα. Ἐν τρισὶ προσώποις, μιᾷ φύσει δέ, ἄναρχον Θεόν, ὑμνήσωμεν ἀπαύστως μετὰ τῶν ἀσωμάτων, **Πατέρα, Λόγον, Πνεῦμα**, βασιλείαν ἔχουσιν, καὶ κράτος ἀμερές.

• Paralithic Sunday At the Great Vespers After Christ is risen, [n.d.], p. 12.

- Glory. **The Father is light, the Son and Logos is light, the Holy Spirit is light**, but the **three are one light**; for there is **one God in three persons**, but in one nature and principle, indivisible, unconfused, eternal. (Liturgy of St. John Chrysostom, The Beatitudes. Resurrectional. Glory)

ο **Greek:** Δόξα. **Φῶς ὁ Πατήρ, φῶς ὁ Υἱὸς καὶ Λόγος, φῶς τὸ Πνεῦμα τὸ ἅγιον**, ἀλλ' ἐν φῶς τὰ τρία· εἷς γὰρ Θεός, ἐν τρισὶ μὲν προσώποις, μιᾷ δὲ φύσει καὶ ἀρχῇ, ἄτμητος, ἀσύγχυτος, πέλων προαιώνιος. (Λειτουργία Ἁγίου Χρυσοστόμου, Οἱ Μακαρισμοί. Ἀναστάσιμα. Δόξα.; Orthodox Eastern Church, 1858, p. 551)

Liturgies of Alexandria & St. James (300-600 AD)

- Ode 8. Of the Father who has no beginning, as from a root, likewise without beginning have sprung up the Word and the Spirit, as shoots of the Godhead beyond being. They have revealed the one glory and power of the Trinity, whom all we believers praise to the ages.

- Glory. With your beacon fires you train the heavenly Ranks to raise the hymn with never-silent **thrice holy songs, O Father, Word, one with him in form, and Spirit**, might equal in strength and with **triple light**; therefore we sing your praise to all the ages.

- Damascenus, Oktoechos, 1823, p. 58.

ο **Greek:** Ὡδὴ η'. Ἀστέκτω πυρὶ Ἀνάρχου Πατρὸς ὡς ἐκρίζης, Λόγος, καὶ τὸ Πνεῦμα συνανάρχως πεφυκότες, ὡς βλαστοὶ τῆς ὑπερουσίου θεαρχίας, ἔδειξαν τῆς Τριάδος, δόξαν μίαν τε καὶ δύναμιν, ἣν ὑμνοῦμεν πάντες πιστοὶ εἰς τοὺς αἰῶνας.

ο **Greek:** Δόξα. Ῥυθμίζει ταῖς σαῖς φρυκτωρίαις, τάξεις οὐρανίους ἀναμέλπειν ἀσιγήτως, **τρισαγίοις ἅσμασι θείοις, Πάτερ, Λόγε σύμμορφε, καὶ τὸ Πνεῦμα, τρίφωτον**, κράτος καὶ ἰσόρροπον· ὅθεν σε ὑμνοῦμεν εἰς πάντας τοὺς αἰῶνας.

ο Damascenus, Oktoechos, 1823, p. 58.

- Nature without principle, nor borders makes divine hypostasis **known in only three**: trusting in the one God, Father, Son and Spirit, the pious emperor is saved. (Damascenus, Oktoechos, 1823, p. 29)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

ο **Greek:** Ἡ ἀναρχος φύσις καὶ ἀπεριόριστος, ἐν τρισὶ γνωρίζεται, μόναις θεαρχικαῖς ὑποστάσεσι· μία Θεότης Πατρί, Υἱῷ τε καὶ Πνεύματι, ἐφ' ἧ ὁ θεόφρων βασιλεὺς πεπειθῶς σῶζεται. (Damascenus, Oktoechos, 1823, p. 29)

● **Holy Trinity**, our God, have mercy on us and save us. A double shoot has sprung from the Father as from a root, the Son and the right Spirit, shoots of one nature and divine plant, and flowers like him without beginning, **as being three lights of the Godhead**. (Damascenus, Oktoechos, 1823, p. 56)

ο **Greek:** Ἁγία Τριάς, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. Στέλεχος διπτόν, ἐκ Πατρὸς ὡς ρίζης ἐβλάστησεν, ὁ Υἱὸς καὶ Πνεῦμα τὸ εὐθέες, οἱ συμφυεῖς βλαστοὶ καὶ θεόφυτοι, καὶ ἄνθη συνάναρχα, ὡς **τρία εἶναι φῶτα τῆς Θεότητος**. (Damascenus, Oktoechos, 1823, p. 56)

● Both now. Theotokion. You have drawn us to your love, most merciful Word of God, who without change became incarnate for our sake and led us into the mystery of the **one Godhead with triple light**. Therefore we glorify you. (Damascenus, Oktoechos, 1823, p. 56-57)

ο **Greek:** Καὶ νῦν. Θεοτοκίον. Ἐθελξας ἡμᾶς, εἰς ἀγάπην σὴν, πολυέλεε, Λόγε τοῦ Θεοῦ, ὁ δι' ἡμᾶςσωματωθεὶς ἀτρέπτως, **καὶ τρίφωτον τὴν μίαν Θεότητα**, μυσταγωγήσας· ὅθεν σεδοξάζομεν. (Damascenus, Oktoechos, 1823, p. 56-57)

● **We proclaim One (form of Divinity) in three individuals (hypostatic attributes)** and distinct persons, Father, Son and Holy Spirit, acclaiming: Blessed are you, God of our fathers. (Damascenus, Oktoechos, 1823, p. 58)

ο **Greek:** Θεότητος τὴν μορφήν, **μίαν καταγγέλλομεν, ἐν τρισὶν ὑποστατικάις**, καὶ διαιρεταῖς ιδιότησι, Πατρὸς καὶ Υἱοῦ καὶ Πνεύματος· Εὐλογητὸς εἶ κράζοντες, ὁ Θεὸς ὁ τῶν Πατέρων ἡμῶν. (Damascenus, Oktoechos, 1823, p. 58)

● With your lights you direct the celestial hosts to sing ceaselessly, with **the divine songs of the trisagion, the Father, the Word conforming to him and the Spirit, tri-luminous power** and equal dignity; therefore we praise you for all ages. (Damascenus, Oktoechos, 1823, p. 58)

ο **Greek:** Ὑψιμίζει ταῖς σαῖς φρουκτωρίαῖς, τάξεις οὐρανίους ἀναμέλπειν ἀσιγήτως, **τρिसαγίοις ἄσμασι θείοις, Πάτερ, Λόγε σύμμορφε, καὶ τὸ Πνεῦμα, τρίφωτον**, κράτος καὶ ἰσόρροπον· ὅθεν σε ὑμνοῦμεν εἰς πάντας τοὺς αἰῶνας. (Damascenus, Oktoechos, 1823, p. 58)

● We glorify the good Spirit with the Father and the only begotten Son, **the faithful venerating one in three**, one power and one divinity and acclaiming: Blessed are you, God of our fathers. (Damascenus, Oktoechos, 1823, p. 67)

ο **Greek:** Τὸ Πνεῦμα τὸ ἀγαθόν, Πατρί συνδοξάσωμεν, καὶ τῷ Υἱῷ τῷ μονογενεῖ, **μίαν ἐν τρισὶ, πιστοὶ σέβοντες ἀρχὴν, καὶ μίαν θεότητα**. Εὐλογητὸς εἶ κράζοντες, ὁ Θεὸς ὁ τῶν Πατέρων ἡμῶν. (Damascenus, Oktoechos, 1823, p. 67)

● **Holy Trinity**, our God, have mercy on us and save us. Let us glorify the Godhead, Trinity in persons, **but a single nature of the three**, co-eternal, equal in majesty, whom we entreat, saying: Save those who glorify you with faith! (Damascenus, Oktoechos, 1823, p. 76)

ο **Greek:** Ἁγία Τριάς, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. Τριάδα θεαρχικὴν δοξάσωμεν, ταῖς ὑποστάσεσι, μοναδικὴν **δὲ φύσιν τῶν τριῶν**, συναΐδιον σύνθρονον, ἣν δυσωποῦντες λέγομεν· Σῶσον τοὺς πίστει σε δοξάζοντας. (Damascenus, Oktoechos, 1823, p. 76)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

- **Holy Trinity**, our God, have mercy on us and save us. The Son was anointed by the Father With the Spirit, the divine oil of gladness, and he became mortal, and taught the triple personhood of the one Godhead. (Damascenus, Oktoechos, 1823, p. 76)
 - ο **Greek: Ἁγία Τριάς**, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. Ἐχρίσθης ὑπὸ Πατρός τῷ Πνεύματι, ἀγαλλιάσεως, θεουργικῶ ἐλαίῳ ὁ Υἱός, καὶ βροτὸς ἐχρημάτισας, καὶ τῆς **μιᾶς Θεότητος, τὸ τρισυπόστατον** ἐδίδαξας. (Damascenus, Oktoechos, 1823, p. 76)
- Both now. Theotokion. You gave birth ineffably, O All-pure, to the Maker of all things who delivers mortals from the ancient curse and the corruption of death; and through you we acknowledge **one God in three persons**. (Damascenus, Oktoechos, 1823, p. 76)
 - ο **Greek: Καὶ νῦν. Θεοτοκίον. Ἀφράστως τὸν ποιητὴν γεγέννηκας, τῶν ὅλων Πάναγνε, τῆς παλαιᾶς λυτρούμενον ἀρᾶς, τοὺς βροτοὺς καὶ θανάτου φθορᾶς, καὶ διὰ σοῦ ἐπέγνωμεν, ἓνα Θεὸν τὸν τρισυπόστατον.** (Damascenus, Oktoechos, 1823, p. 76)
- Glory. O God, **who are one testifying as three persons**, clearly uncircumscribed, incomprehensible to all, deliver our souls from every affliction. (Damascenus, Oktoechos, 1823, p. 77)
 - ο **Greek: Δόξα. Ὁ χαρακτῆρσιν, ἐν τρισὶν εἷς Θεὸς πιστευόμενος, ἀπερίγραπτος σαφῶς, ἀπερινόητος ἅπασι, ῥῦσαι τὰς ψυχὰς ἡμῶν, ἐκ πάσης θλίψεως.** (Damascenus, Oktoechos, 1823, p. 77)
- Theotokion Incomprehensible, **the unbegotten Father and the Word conforming to him and the Spirit** on the same throne, substance, power, existence, supersubstantial, inexplicable, operator of great things Triad Monad, guard your flock through the intercession of the Theotokos, since by nature you love men. (Damascenus, Oktoechos, 1823, p. 80)
 - ο **Greek: Θεοτοκίον. Νοῦς μὲν ὁ ἀγέννητος Πατήρ, καὶ Λόγος σύμμορφος, καὶ Πνεῦμα σύνθρονον, οὐσία δύναμις ὕπαρξις, ὑπερούσιε ἀνέκφραστε, μεγαλουργὲ Τριάς Μονάς, φρούρει τὴν ποιμνὴν σου, ταῖς πρεσβείαις, τῆς Θεοτόκου, ὡς φύσει φιλόανθρωπος.** (Damascenus, Oktoechos, 1823, p. 80)
- Raise our mind and our intellect to you, Most High, enlighten us with your most pure radiance, **Father, Word, Paraclete** who dwells in the inaccessible light of glory, or dominating sun of light, because we always glorify you, the only tri-hypostatic Sovereign God. (Damascenus, Oktoechos, 1823, p. 80)
 - ο **Greek: Ὑψωσον ἡμῶν, καὶ νοῦν καὶ διάνοιαν, πρὸς σέ τὸν Ὑψιστον, φώτισον ταῖς λάμπεσιν, ἀχράντοις, Πάτερ, Λόγε, Παράκλητε, ὁ φῶς οἰκῶν ἀπρόσιτον, τῆς δόξης Ἥλιε, φωτοκράτορ, πάντοτε δοξάζειν σε, τὸν μονάρχην Θεὸν τρισυπόστατον.** (Damascenus, Oktoechos, 1823, p. 80)
- Let us glorify the first mind, the cause of all things, **the only uncaused Father, the Word without beginning, the Paraclete Spirit, the one God and Lord and creator of the universe**, venerating the coherent Trinity and exalting it for all centuries. (Damascenus, Oktoechos, 1823, p. 91)
 - ο **Greek: Τριαδικὸν. Νοῦν πρῶτον καὶ αἴτιον ἀπάντων, Πατέρα μόνον ἀνάιτιον δοξάζομεν, Λόγον τε τὸν ἀναρχόν, Πνεῦμα τὸ Παράκλητον, ἓνα Θεὸν καὶ Κύριον, καὶ ποιητὴν τοῦ παντός, Τριάδα συμφυῆ προσκυνοῦντες, καὶ ὑπερυψοῦντες εἰς πάντας τοὺς αἰῶνας.** (Damascenus, Oktoechos, 1823, p. 91)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

- What a mighty wonder! In his love for humankind, the Creator of things invisible suffered in the flesh, and he who is immortal, rose. Come, all you nations, and let us worship him. We have learned to praise **one God in three persons** who in his compassion delivered us from error. (Damascenus, Oktoechos, 1823, p. 97)
 - ο **Greek**: Μέγα θαῦμα! ὁ τῶν ἀοράτων Κτίστης, διὰ φιλανθρωπίαν σαρκὶ παθῶν, ἀνέστη ὁ ἀθάνατος. Δεῦτε πατριαὶ τῶν ἔθνῶν, τοῦτον προσκυνήσωμεν· τῇ γὰρ αὐτοῦ εὐσπλαγχνίᾳ ἐκ πλάνης ῥυσθέντες, **ἐν τρισὶν ὑποστάσεσιν, ἓνα Θεὸν** ὑμνεῖν μεμαθήκαμεν. (Damascenus, Oktoechos, 1823, p. 97)
- Glory. Let me be worthy to describe your divinely working rays, O unapproachable light, **compassionate Father, Word and Spirit**, that I may ever be pleasing to you, Lord of all. (Damascenus, Oktoechos, 1823, p. 103)
 - ο **Greek**: Δόξα. Σὺ με πρὸς τὰς σάς, θεουργικὰς ἀκτῖνας, δέρκειν καταξίωσον, φῶς τὸ ἀπρόσιτον, **Πάτερ οἰκτίρμον, καὶ Λόγε καὶ τὸ Πνεῦμα**, τοῦ εὐαρεστεῖν σοι, ἀεὶ Κύριε πάντων. (Damascenus, Oktoechos, 1823, p. 103)
- Glory. **O Father, Mind without beginning, O consubstantial Word of God and divine Spirit**, good and upright, guard all who faithfully sing your praise, as you are compassionate. (Damascenus, Oktoechos, 1823, p. 121)
 - ο **Greek**: Δόξα. **Ὁ Νοῦς ὁ ἀναρχος Πατήρ, σύμμορφε Θεοῦ Λόγε, καὶ τὸ Πνεῦμα τὸ θεῖον**, τὸ ἀγαθὸν καὶ εὐθέξ, τοὺς ἀνυμνοῦντας πιστῶς, τὸ σὸν κράτος φρούρησον ὡς εὐσπλαγχνος. (Damascenus, Oktoechos, 1823, p. 121)
- Glory. From eternal light, co-eternal light, Word generated by **the Father with the Spirit [Father-Word-Spirit]**, proceeding light, with faith we glorify and exalt you for all ages. (Damascenus, Oktoechos, 1823, p. 124)
 - ο **Greek**: Δόξα. Ἐκ φωτὸς αἰδίου, φῶς συναΐδιον, **τοῦ Πατρὸς γεννηθέντα Λόγον σὺν Πνεύματι**, τῷ ἐκπορευτῷ φωτὶ πίστει δοξάζομεν, καὶ ὑπερυψοῦμεν, εἰς πάντας τοὺς αἰῶνας. (Damascenus, Oktoechos, 1823, p. 124)
- **Holy Trinity**, our God, have mercy on us and save us. **A branch you appeared from the Father, as from a root without beginning, God the Word and equal in strength with the Spirit of like nature and divine;** and therefore we the faithful glorify one Lordship, triple in persons. (Damascenus, Oktoechos, 1823, p. 144)
 - ο **Greek**: **Ἁγία Τριάς**, ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. **Ῥάδαμνος ὠφθης ἐκ Πατρὸς, ὡς ἀπὸ ρίζης ἀνάρχου, Θεὸς Λόγος καὶ ἰσοσθενής, σὺν τῷ συμφυεῖ καὶ θείῳ Πνεύματι**, καὶ διὰ τοῦτο οἱ πιστοὶ, τριαδικὴν τοῖς προσώποις, μίαν Κυριότητα δοξάζομεν. (Damascenus, Oktoechos, 1823, p. 144)
- In the Holy Spirit every divine man sees and speaks as a prophet. He does sublime miracles, praising the **one God in three persons**. For though It is three lights, yet the Godhead rules as monarch. (Damascenus, Oktoechos, 1823, p. 172)
 - ο **Greek**: Ἁγίῳ Πνεύματι, πᾶς τις θεῖος βλέπει καὶ προ λέγει, τερατουργεῖ ὕψιστα, **ἐν τρισὶν ἓνα Θεὸν** μέλπων· εἰ γὰρ καὶ τριλαμπεῖ, μοναρχεῖ τὸ θεῖον. (Damascenus, Oktoechos, 1823, p. 172)
- [Carmina] **O Omnipotent Father, and Word, and Spirit, three persons [yet] in nature one substance**, highest essence and highest divinity, **in you [we are] baptized**, and you we bless always and forever. (John Damascus, Carmina et Cantica: In Dominicam Pascha; Translation by KJV Today <www.kjvtoday.com>)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

○ **Greek:** Πάτερ παντοκράτωρ, καὶ Λόγε, καὶ Πνεῦμα, τρισὶν ἐνιζομένη ἐν ὑποστάσει φύσις, ὑπερούσιε καὶ ὑπερθεε, εἰ σὲ Βαβαπτίσμεθα, καὶ αἱ εὐλογοῦμεν αἰεὶ εἰ τοῦ αἰῶνα. (John Damascus, Carmina et Cantica: In Dominican Pascha; Migne Graeca, PG 96.844)

● **The Father is light; the Son (that is, the Logos) is light; the Holy Spirit is light, but the three are one light; For God is one, although in three persons,** yet one in nature, one in rule, undivided, unconfused, from before the ages.

○ **Greek:** Φῶς ὁ Πατήρ, φῶς ὁ Υἱὸς καὶ Λόγος, φῶς τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' ἐν φῶς τὰ τρία· εἷς γὰρ Θεός, ἐν τρισὶ μὲν προσώποις, μιᾶ δὲ φύσει καὶ ἀρχῇ, ἄτμητος, ἀσύγχυτος, πέλων προαιώνιος.

• Damascenus, Oktoechos, 1823, p. 162.

● O Mind, **unbegotten Father, and Word generated from him, or divine Spirit** who inconceivably proceeds from it, divine tri-solar Majesty, I sing to you: Blessed be the God of our fathers.

○ **Greek:** Ὁ νοῦς ὁ ἀγέννητος, Πατήρ, καὶ Λόγος ὁ γεννηθεὶς ἐξ αὐτοῦ, καὶ τὸ Πνεῦμα τὸ θεῖον, ἀκαταλήπτως ἐκπορευτὸν πεφυκός, Θεὲ μονάρχα τρισήλιε, ψάλλω σοι· Εὐλογητός ὁ Θεός, ὁ τῶν Πατέρων ἡμῶν.

• Damascenus, Oktoechos, 1823, p. 169.

• **Ode 8.** Daniel stretched out his hands. **Unique light thrice-radiant**, substance without principle, inexplicable beauty, O Sovereign, dwell in my heart and make me a luminous and pure temple of your Divinity, while I cry: All works of the Lord, bless the Lord (2).

• Deliver me from various passions, the undivided Trinity, the unmistakable Monad, and from the storm of sins, enlightening me with your divine rays, so that I may have a vision of your glory and praise you, Lord of glory.

• Theotokion. Mind [or, Intellect] is **the unbegotten Father, and the Word (of the same form with him), and the Spirit (on the same throne)**, essence force existence, ineffable above super-celestialbeing, magnificent Triad Monad, guard your flock through the intercession of the Theotokos, since by nature love men.

• Ode 9. Daniel stretched out his hands. All my heart now I direct to you, mind and all faculties of soul and body, O my shaper and liberator, **Trilucent Monarch**, while to you I cry: Save me, your servant, from all sorts of dangers and afflictions.

• Raise our mind and intellect to you, Most High, enlighten us with your most pure radiance, **Father, Word, Paraclete** who dwells in the inaccessible light of glory, or dominating sun of light, because we always glorify you, the only **tri-hypostatic Sovereign God**.

Greek:

• [Ode 8] Ἰδὴ ἡ'. Ἦχος δ'. Χεῖρας ἐκπετάσας Δανιὴλ ΤΟ ΑΚΟΥΤΕ, **Φῶς μοναρχικὸν καὶ τριλαμπές**, Οὐσία, ἄναρχε, κάλλος ἀμήχανον, ἐν τῇ καρδίᾳ μου οἴκησον, καὶ ναὸν τῆς σῆς Θεότητος, φωτειοδὴ καὶ καθαρὸν, δεῖξόν με κράζοντα· Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου τὸν Κύριον.

• Ἀπὸ τῶν ποικίλων με παθῶν, Τριάς ἀμέριστε, Μονὰς ἀσύγχυτε, καὶ τῆς ζοφώσεως λύτρωσαι, τῶν πταισμάτων καὶ καταύγασον, μαρμαρυγαῖς σου θεϊκαῖς, ἵνα φαντάζωμαι τὴν σὴν δόξαν, καὶ ἀνυμῶ σε τῆς δόξης τὸν Κύριον.

• Θεοτοκίον. Νοῦς μὲν ὁ ἀγέννητος Πατήρ, καὶ Λόγος σύμμορφος, καὶ Πνεῦμα σύνθρονον, οὐσία δύναμις ὑπαρξίς, ὑπερούσιε ἀνέκφραστε, μεγαλουργὲ Τριάς Μονὰς, φρούρει τὴν ποιμνὴν σου, ταῖς πρεσβείαις, τῆς Θεοτόκου, ὡς φύσει φιλόανθρωπος.

• [Ode 9] Ἰδὴ θ'. Ἦχος δ'. Ἄπας γηγενῆς ΤΟ ΑΚΟΥΤΕ. Ὅλην νῦν πρὸς σέ, κινῶ τὴν καρδίαν μου καὶ τὴν διάνοιαν, καὶ τὰς διαθέσεις δέ, ψυχῆς ἀπάσας, καὶ τὰς τοῦ σώματος, τὸν πλαστουργὸν καὶ ῥύστην

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

μου, **Μονάρχα τρίφωτε**, καὶ βοῶ σοι· Σώσόν με τὸν δοῦλόν σου, πειρασμῶν ἐκ παντοίων καὶ θλίψεων.
(Δίς)

• Ὑψωσον ἡμῶν, καὶ νοῦν καὶ διάνοιαν, πρὸς σὲ τὸν Ὑψιστον, φώτισον ταῖς λάμπεσιν, ἀχράντοις,
Πάτερ, Λόγε, Παράκλητε, ὁ φῶς οἰκῶν ἀπρόσιτον, τῆς δόξης Ἥλιε, φωτοκράτορ, πάντοτε δοξάζειν σε,
τὸν μονάρχην Θεὸν τρισυπόστατον.

• <glf.goarch.org/texts/Och/Tone4Sun.html>

• Johannes Damascenus, Oktoechos (Octas hymnorum. Praemissae sunt precatones variae, in fine accesserunt Constantini Porphyrogenetae hymni, qui ex aposteilaria dicuntur, nec non Leonis Philosophi Imperatoris codina idiomela i.e. hymni sub ortum solis canendi.) (graece) Glykys, 1823, p. 79-80.

• Glory to the Father and the Son and the Holy Spirit.

Father, Word, and Spirit, Trinity in oneness, wash away my many person offenses.

Now and forever and to the ages of ages. Amen.

Through the intercessions of the Theotokos, merciful One, wash away my many personal offenses.

Verse: Have mercy upon me, O God, according to Your great mercy; and according to the multitude of your compassions blot out my transgressions. (Psalm 51:1)

• The Service of the Small Paraklesis to the most Holy Theotokos, Edited by Dimitrios Tobias, 2018, p. 23.

• **Greek:** Ἦχος β' Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. **Πάτερ Λόγε, Πνεῦμα, Τριάς ἢ ἐν μονάδι**, ἐξάλειψον τὰ πλήθη τῶν ἐμῶν ἐγκλημάτων. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ταῖς τῆς Θεοῦ πρεσβείαις, Ἐλεῆμον, ἐξάλειψον τὰ πλήθη τῶν ἐμῶν ἐγκλημάτων. ψαλμὸς: Ταῖς τῆς Θεοτόκου πρεσβείαις, Ἐλεῆμον, ἐξάλειψον τὰ πλήθη τῶν ἐμῶν ἐγκλημάτων. ἐλέησόν με ὁ θεὸς κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου. (Psalm 51:1)

• The Service of the Small Paraklesis to the most Holy Theotokos, Edited by Dimitrios Tobias, 2018, p. 24.

• Glory. In my mind I perceive the **Three in the one Nature of the Godhead, and divide the One into three Hypostases**; and I reject equally the opposing heresies of Sibelius and Arius. (Saturday in the Second Week at Matins Another Canon by Theodore in Tone III:Canon 2 from the Triodion. Ode vi. Mode 3. (NM) The deep waters of the passions.)

ο **Greek:** Δόξα. **Τὰ τρία μιᾷ φύσει συνάπτων, τὸ ἐν δέ, τρισὶ τέμνων προσώποις, ἃ ἡ Θεότης ἐστί**, Σαβέλλιον τε καὶ τὸν Ἄρειον, τοὺς ἰσομέτρους κρημνοὺς διαφεύγω. (ΤΩ ΣΑΒΒΑΤΩ ΤΗΣ Β. ΕΒΔΟΜΑΔΟΣ, Κανὼν Β' τοῦ Τριωδίου. Ὠδὴ Ϛ'. Ἦχος γ'. Βυθὸς μοι τῶν παθῶν)

• In fact, I only know one principle of the unique divinity: **unique, royalty, authority, power, operation, will, decision, domination, sovereignty of the essence and unique nature in three persons and hypostases**. I do not in any way confuse (in a single hypostasis or a single person) **the three hypostases and the three persons**. On the contrary, I know the Father to be complete God, the Son to be complete God, the Holy Spirit to be complete God, since each person has one and the same godhead that is impartible and lacks nothing and is complete God; and insofar as it is God, each one seen by itself is the same, with only the mind telling apart the inseparable ones, whereas Father and Son and Holy Spirit, **the three are one God**. (Confession of Faith, 5; Nicéas Stéthatos: opuscules et lettres, 1961, p. 448-449).

ο **Greek:** 5. Μιάν γὰρ ἀρχὴν γῆς μιᾶς γινώσκω θεότητος, μίαν βασιλείαν, μίαν ἐξουσίαν, δύναμιν τε καὶ ἐνέργειαν καὶ βουλήν μίαν, μίαν θέλησιν, **μίαν δεσποτείαν καὶ μίαν κυριότητα τῆς μιᾶς ἐν τρισὶ προσώποις καὶ ὑποστάσεσι οὐσίας καὶ φυσεως**, οὐδαμῶς δὲ καὶ εἰς μίαν ὑπόστασιν ἢ εἰς ἕν

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

πρόσωπον τὰς τρεῖς ὑποστάσεις καὶ τὰ τρία πρόσωπα συγγέω, ἀλλὰ τέλειον οἶδα Θεὸν τὸν Πατέρα, τέλειον Θεὸν τὸν Υἱόν, τέλειον Θεὸν τὸ Πνεῦμα τὸ ἅγιον, ἐπειδὴ τὴν αὐτὴν καὶ μίαν ἕκαστον πρόσωπον ἀμέριστον καὶ ἀνελλιπῆ καὶ τελείαν ἔχει θεότητα καὶ ὡς μὲν Θεὸς τὸ αὐτὸ καθέστηκεν ἕκαστον καθ' ἑαυτὸ θεωρούμενον, τοῦ νοῦς μόνου γνωρίζοντος τὰ ἀχώριστα, τὸ δὲ Πατὴρ καὶ Υἱὸς καὶ ἅγιον Πνεῦμα, εἷς τὰ τρία Θεός. (Confession of Faith, 5; Nicéas Stéthatos: opuscules et lettres, 1961, p. 448-449).

- This book is finished on the first day of May. in the year 6619 (1111 of Christ [AD]) under the reign of Alexius Comnenus.

Father, Word, Spirit, Trinity, one nature,

Firmness, strength, that I may continue in you.

Fill me with every pious fear

Through the prayers of the Saints and the chaste Virgin.

The gift of God and the work of Theodore the Monk.

Greek:

ετελειωθη η δελτοσ αυτη · μηνι μαιω α ινδικτιωνοσ δ ετουσ ςχιθ ·

επι βασιλειασ αλεξιου του κομνηνου ·:

πατερ λογε και πνευμα · τριασ, φυσισ μια ·:

στηριξον εδραιωσον εν σοι προσμενειν ·:

τελεοσον με παντοσ, ευσεβεστατου φοβου, ·:

λιταισ των αγιων σου, και τησ αγνησ παρθενου ·:

θεου το δωρον, και πονοσ θεοδωρου μοναχου ·:

- Theodore the Studite (759-826 AD) : Epigrams
- <www.dbbe.ugent.be/occurrences/18874>
- <www.dbbe.ugent.be/types/3088>
- 244 COD. 100 : A.D. 1111 : Plate 440 (K. Lake, 1936, VI, p. 14)

18 - The Comma Calmly Considered : Liturgy & Hymns of the Eastern Church

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