ΔΑΥΙΔ ΠΑΡΕΣΟ ΠΝΕΥΜΑΤΙ

A Liturgical Translator's Manual

Dr. Michael Colburn

Mission Specialist, Linguistics and Translation

The Orthodox Christian Mission Center

2022-04-20

O Lord, through the prayers of our Holy Fathers Kosmos the

Poet, John of Damascus, and Nikodemos of the Holy

Mountain, give us understanding and grace to create

translations that are pleasing to You!

Contents

Purpose

This handbook is for people who speak English as a foreign language and are translating the liturgical texts into a non-Indoeuropean language. It answers the following questions: What does the Greek text say? What does it mean? What problems might I have translating it and how might I solve those problems? It answers these questions by providing the Greek text, example English translations, notes about each Greek word or phrase, and a detailed grammatical analysis[1].

Types of Translations

The type of translation a person creates depends on what the priority is. If the priority is to preserve the order of the Greek words and phrases and to use words that give the literal meaning of the Greek, I call this a *Structure-Oriented Translation*. I created the GE-SOT as an example. If the priority is to convey the meaning of the Greek text, I call this a *Meaning-Oriented Translation*. I created the GE-MOT as an example. Some translations balance these two priorities, for example, the translation in *The Festal Menaion* by His Eminence Kallistos Ware and Mother Mary (TFM). I created the GEV as another example. Whether or not a translation is structure-oriented, or meaning-oriented, or falls in between, when you translate a hymn, it is important to create a translation that can be sung based on a melody. So, the translation sometimes has to be adjusted by using different words or a different word order. Fr. Seraphim Dedes' translation is an example.

About the Global English Translations

The GEV, GE-SOT and GE-MOT use the Oxford 3000[2] list of the most important English words. People who speak English as a second language should know these words. By trying to use only these 3000 words, the Global English translations have to adjust the translation in ways similar to what happens when people translate the Greek into non-Indoeuropean languages. These translations demonstrate three types of translation. The GE-SOT is the closest to the Greek word order and the literal meaning. It is used for the word by word discussion of the meaning and for the interlinear grammar and dependency diagram. The GE-MOT will help you understand the meaning. It does this by adding information that is implied by the Greek text. If you must translate from English, ask your Bishop which translation He prefers. If He is not available to ask, then use the GEV.

How to Use this Handbook

If you can, first read the Greek text. Then study the translations. Note what is similar and different. Make a first draft translation from the Greek or the GEV. Write down questions you have. Look for answers in the notes and grammar sections. Make changes to your translation based on what you read. Let other people read your translation. Ask questions to learn how they understand it. Make changes as needed. Adjust the translation to fit the melody it will be sung to.

---

[1]Comments, corrections, and suggestions for improvement should be sent to Michael Colburn at m.colburn@ocmc.org.

[2]https://www.oxfordlearnersdictionaries.com/us/about/oxford3000.

ΔΑΥΙΔ ΠΑΡΕΣΟ ΠΝΕΥΜΑΤΙ

The Text and Translations

AGES Topic~Key: me.m01.d06~meMA.Ode9C11.text

me - Menaion (τά Μηναῖα), m01 - January (Ιανουάριος)

Source Text

If you know Greek, use this as your source text:

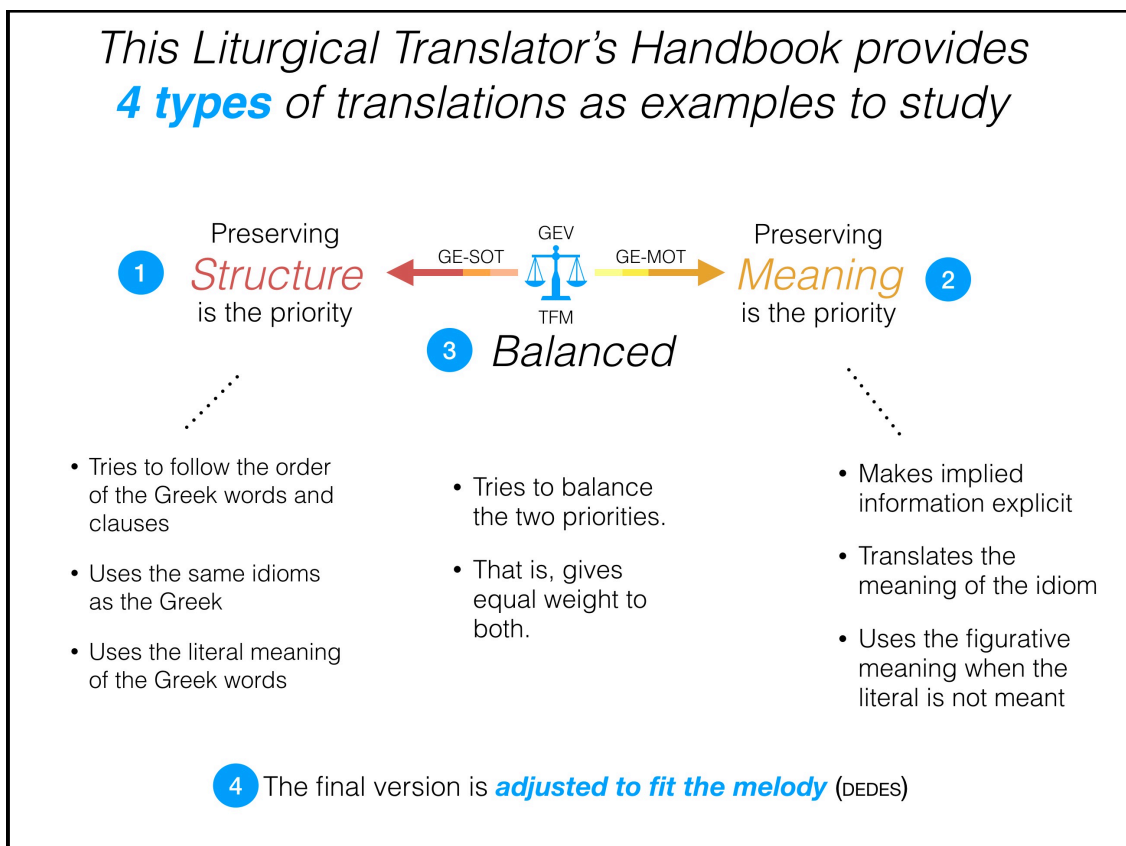| gr_gr_cog	Δαυΐδ πάρεσο, Πνεύματι τοῖς φωτιζομένοις· Νῦν προσέλθετε, ᾆδε πρὸς Θεόν, ἐν πίστει λέγων φωτίσθητε· οὗτος ὁ πτωχὸς ἐκέκραξεν Ἀδὰμ ἐν πτώσει· καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος ἐλθών, ῥείθροις τοῦ Ἰορδάνου, φθαρέντα δὲ ἀνεκαίνισεν.

Global English Translations

If you do not know Greek, you can use the en_uk_gev as your source text (model):

Structure Oriented (en_uk_gesot)	[In] [the] Spirit, David, be present [with] those [who] are [to] receive light, [and] sing, saying, Now come near to God in faith [and] receive light. This poor [man] cried out, Adam in [a] fallen [state], and indeed the Lord listened to him: having come, [in] [the] streams of the Jordan, [he] made new again [the] ruined one.
Model (en_uk_gev)	In the Spirit, David, be with those who are to receive light, and sing to them, "Now in faith come near to God and receive light. The poor man Adam, who had fallen, cried out, and truly the Lord heard him. Therefore he came, and in the streams of the Jordan River, he made the ruined one new again."
Meaning Oriented (en_uk_gemot)	In the Spirit, David, be with those in whom God will shine the light of the knowledge of God, and sing to them, "Now in faith come near to God and receive the light of the knowledge of God. The poor man Adam, who had fallen away from God, cried out for help, and truly the Lord heard him. Therefore the Lord came, and in the water of the Jordan River, he made Adam, the ruined one, new again."

Other Translations

en_uk_tfm	O David, come in spirit to those who are now to be enlightened and sing: 'Approach ye now to God in faith and receive enlightenment. Fallen Adam, the poor man, cried and the Lord heard him: He has come and in the streams of Jordan He has made him new again, who was sunk in corruption.'
en_us_dedes	In the Spirit, O David, come be present and sing out * to those being illumined, Now approach to God in faith and be illumined. * Adam who was fallen cried aloud, being the poor man, * and truly the Lord heard him; and therefore He has come, * and in the streams of the Jordan He renewed him, the corrupted one.

Note: some liturgical hymns originally used punctuation marks to indicate the boundary of metric feet. They do not have a grammatical role. They are called *scansion* symbols. In the modern version of source text or translations you might see asterisks (*) or forward slashes (/) used as scansion symbols.

This Liturgical Translator's Handbook provides
4 types *of translations as examples to study*

Preserving   GEV   Preserving
1 *Structure*   ⟵ GE-SOT ⚖ GE-MOT ⟶   *Meaning* 2
   is the priority   TFM   is the priority
                    3 *Balanced*

- Tries to follow the order of the Greek words and clauses

- Uses the same idioms as the Greek

- Uses the literal meaning of the Greek words

- Tries to balance the two priorities.

- That is, gives equal weight to both.

- Makes implied information explicit

- Translates the meaning of the idiom

- Uses the figurative meaning when the literal is not meant

4 The final version is ***adjusted to fit the melody*** (DEDES)

Notes About the Text

Summary

The reason the poet wrote this verse is to encourage catechumens to be baptized (*EOPT*:288-289). A *catechumen* (κατηχούμενος) is a person who is preparing to be baptized. In the early church, there were catechumens who had been pre-pared, but waited until death approached before they received baptism. The poet encourages people to receive baptism now. He does this by referring to Adam (the first human being), King David, and the Lord. St. Nikodemos tells us that Adam in his original state was rich in grace. But through the fall he became poor and ruined–he lost grace. In his speech *on the Holy Lights*, St. Gregory the The-ologian says that when we are baptized we receive again the first Adam. That is, we are restored to the state that Adam had before he fell. The poet takes words from two verses from a Psalm of David: LXX 33:6-7 (34:5-6): "*Come to him, and be enlightened, and your faces shall never be put to shame. This poor one cried, and the Lord listened to him, and from all his afflictions he saved him*." (NETS). The poet invites David to come and be present through the Spirit and sing to the catechumens to encourage them to come near to God and be illumined, that is, baptized. If something is illumined, it has light shining on it. When we are baptized God gives us knowledge about himself in our hearts. This knowledge is like a light shining in our hearts. The Church describes this gift as illumination. The poet in-terprets *this poor one* to mean fallen Adam. And the poet interprets the words *and the Lord listened to him, and from all his afflictions he saved him* to mean that the Lord came into the water of the Jordan River and through his own baptism (by St. John the Forerunner) the Lord restored Adam to his original state. We, too, through baptism, receive the first state of Adam, the father of all people. With these words, the poet encourages people to not delay baptism. For background reading see the speech of St. Gregory the Theologian on the Holy Lights[3]), his speech on Baptism[4]), and the Sacrament (Mystery) of Baptism[5].

References to the Bible

This liturgical text makes the following references to the Bible:

✤ **come near to God in faith...and receive light** • προσέλθετε...πρὸς Θεόν, ἐν πίστει...φωτίσθητε ➡ LXX Ps 33:6 (34:5) Draw near to him, and be enlightened προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε • The Hebrew text and LXX differ signif-icantly. The Hebrew text, which is what most Bibles are translated from, says, "Those who look to him are radiant; their faces are never covered with shame." The poet is, of course, quoting the LXX, not the Hebrew text. •

✤ **this poor man cried and the Lord listened to him** • οὗτος ὁ πτωχὸς ἐκέκραξεν...καὶ...αὐτοῦ εἰσήκουσε Κύριος ➡ LXX Ps 33:7 (34:6) This poor man cried, and the Lord hear-kened to him οὗτος ὁ πτωχὸς ἐκέκραξεν καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ •

---

[3]http://www.newadvent.org/fathers/310239.htm
[4]http://www.newadvent.org/fathers/310240.htm
[5]http://www.agesinitiatives.com/dcs/public/dcs/h/b/baptism/gr-en/index.html

Discussion

The notes are sorted based the order of words in the en_uk_gev version of the text. English quotations from the Bible are from the World English Bible British Edition (WEBBE) unless otherwise stated.

✤ **In the Spirit,** • Πνεύματι • SOT, MOT: [In] [the] Spirit, • MEANING: St. Nikodemos *EOPT*:288 reminds us of what Christ said in Mat. 22.32b, *God is not the God of the dead, but of the living*. (WEBBE). David is a living spirit, and the poet asks David to be present and sing to people to encourage them to be baptized. How can he be present? St. Nikodemos says ὅχι αἰσθητῶς (not in a manner perceived by physical senses) ἀλλά νοητῶς καί κατά πνεῦμα (but in a non-physical form and by spirit). The question is whether in this verse the word πνεύματι means the Holy Spirit or the spirit of David. St. Nikodemos and the *TFM* understand it to mean the spirit of David, which is why they did not capitalize the word *spirit*. As for Greek publications, the *ΠΕΡΙΕΧΩΝ ΤΗΝ ΑΝΗΚΟΥΣΑΝ ΑΚΟΛΟΥΘΙΑΝ ΤΩΝ ΙΑΝΟΥΑΡΙΟΥ καὶ ΦΕΒΡΟΥΑΡΙΟΥ ΜΗΝΩΝ 1896* does not capitalize it. However, the modern Church of Greece publications have chosen to capitalize it (Πνεύματι), indicating that they believe it refers to the Spirit, that is, the Holy Spirit. See, for example, *MHNAION TOY IANOYAPIOY 2009*:82. Also, some English translations capitalize it. • ADVICE FOR TRANSLATOR: You should ask your Bishop whether He interprets πνεύματι in this verse to mean the spirit of David or the Holy Spirit. If your Bishop understands it to mean the Holy Spirit, then you should translate it that way, but without the word for *Holy.* If your Bishop understands it to mean the spirit of David, then you should translate it using whatever word in your language is used for non-physical part of a person that continues to live after they die. If your Bishop is not available to ask, follow the interpretation used by the modern Church of Greece publications. That is, translate it as *the Spirit*, meaning the Holy Spirit. • CHECK YOUR BIBLE ➡ 1 Cor 2.11 the spirit of the man • ὁ πνεῦμα τοῦ ἀνθρώπου: If you are interpreting πνεύματι (spirit) to mean the spirit of David, then refer to this Bible verse to see how *the spirit* of a person has been translated in your language. • CHECK YOUR BIBLE ➡ Heb 12.23 the spirits of just men • πνεύμασι δικαίων: If you are interpreting πνεύματι (spirit) to mean the spirit of David, then refer to this Bible verse to see how *the spirits* of just men has been translated in your language. You should read the verses before and after it as well (Heb 12.22-24). • CHECK YOUR BIBLE ➡ Matt 4.1 by the Spirit • ὑπὸ τοῦ Πνεύματος : If you are interpreting πνεύματι (spirit) to mean the Spirit of God (the Holy Spirit), see how this Bible verse has been translated into your language. This will give you ideas about how to translate the hymn verse. • CHECK YOUR BIBLE ➡ Matt 22:43 • in the Spirit.

✤ **David,** • Δαυΐδ • SOT, MOT: David • REFERS TO HUMAN ➡ The holy and righteous King David:

✤ **be with those who are to receive light,** • πάρεσο...τοῖς φωτιζομένοις • SOT: be present [with] those [who] are [to] receive light • MOT: be with those in whom God will shine the light of the knowledge of God • MEANING: These are the people who will be baptized. • GRAMMAR: The verb πάρεσο *be present* is in the imperative. Imperatives are used to command or request or encourage someone

to do something. Here, David is being requested to be present. The gender of the definite article τοῖς and the participle φωτιζομένοις can be understood as either masculine or neuter. The participle φωτιζομένοις is a present middle-passive. It is present tense even though the people are not yet receiving the light. That is why it has been translated as *who are to receive light*. • ADVICE FOR TRANSLATOR: Many English versions translate φωτιζομένοις *as those to be illumined* or *enlightened.* In English, *to illuminate* something means to shine light on it. In both Greek and English, this can mean to shine an actual physical light on something or it can mean to give understanding to someone about something. In this hymn, the meaning is that when the people are baptized, God will give them knowledge about Himself in their heart. This knowledge is like a light. Think about the word or phrases used in your language to give someone understanding about something. If your language uses the word for *light* or the word for *shine* to mean *give someone understanding about something*, then use that. Otherwise say it the way people who speak your language would say it. If you can't find a way to say it, then use *those to whom God will give knowledge of God in their hearts.* If your language has a tradition about how to translate the Greek word φωτίζω and related forms of that word, you should use the word that is traditionally used.   • CHECK YOUR BIBLE ➡ Heb 6:4 those who were once enlightened • τοὺς ἅπαξ φωτισθέντας: See what word or phrase the Bible in your language uses for *enlightened* in the phrase *those who were once enlightened*. This will give you ideas about how to translate the same word in the hymn.   • CHECK YOUR BIBLE ➡ Heb 10:32 after you were enlightened • ἐν αἷς φωτισθέντες: See what word or phrase the Bible in your language uses for *enlightened* in the phrase *after you were enlightened*. This will give you ideas about how to translate the same word in the hymn. Note: the writer of Hebrews is referring to when the readers had been baptized.

✤ **and sing to them,** • ᾆδε...λέγων SOT: [and] sing, saying, MOT: and sing to them, • MEANING: The word *saying* (λέγων) tells us that what follows are the words that David is asked to sing. • ADVICE FOR TRANSLATOR: In English, we do not use the phrase *sing saying* (ᾆδε λέγων). We simply use the word *sing.* So, most English translations leave out the word *saying.* If your language requires verbs such as *sing* to have a helper verb such as *saying* after it, then translate it. Otherwise you can leave the verb *saying* out of your translation.

✤ **"Now** • Νῦν • SOT: Now • MOT: "Now • MEANING: As stated in the summary, the poet is encouraging people who have been prepared for baptism to receive baptism now and not wait until a later time.

✤ **in faith** • ἐν πίστει • SOT, MOT: in faith • GRAMMAR: Grammatically, the phrase *ἐν πίστει (in faith)* could be modifying any of the following verbs: 1) *προσέλθετε (come near)* , 2) *ᾆδε (sing)* , 3) *λέγων (saying)*, or 4) *φωτίσθητε (receive light)*. If it modifies 2) *ᾆδε (sing)* or 3) *λέγων (saying),* the poet is telling David to sing with faith on behalf of the people who will receive light from God. If so, the translation would be, *In [the] Spirit, David, be with those to be given light [and] sing in faith saying, "Now come near to God and receive light."* If it modifies 4) *φωτίσθητε (receive light)*, the poet is saying that David should tell people to receive light in

faith. If so, the translation would be: ”*Now come near to God and in faith receive light*”. In our analysis, and that of the other English translators, we identify the phrase *in faith* as how the people should come near to God (*προσέλθετε*): *Now in faith come near to God and receive light*. This seems the best interpretation because it is what the Bible and the Church teach, that people should always approach (come near to) God in faith.

✤ **come near to God** • προσέλθετε...πρὸς Θεόν • SOT, MOT: come near to God • MEANING: This means that the people coming to be baptized should turn their thoughts towards God and inwardly come close to him. • TRANSLATOR'S NOTE: The Greek word *προσέλθετε* can be translated into English as *approach.* However, when approach is used as a verb in modern English, the object is not a prepositional phrase. That is, in English, we say, *approach God*, not *approach to God*. Since the Greek has a prepositional phrase as the object, I use an English word that can have a prepositional phrase as the object. That is, ”Come near to God”.

✤ **and receive light.** • φωτίσθητε· • SOT: [and] receive light. • MOT: and receive the light of the knowledge of God • MEANING: That is, receive the knowledge that God gives about Himself when a person is baptized.

✤ **The poor man** • οὗτος ὁ πτωχὸς • SOT: This poor [man] • MOT: The poor man • MEANING: St. Nikodemos tells us that in the beginning Adam was rich *EOPT*:289. The wealth he had was not things or money. It was the grace of God that was with him. When he sinned and fell away from God, he became poor. That is, he lost the grace of God. • GRAMMAR: The noun *poor* (πτωχὸς) is masculine, so it is referring to a male. Since it refers to Adam, we can add the word *man.* • REFERS TO HUMAN �ila Adam:

✤ **Adam, who had fallen,** • Ἀδὰμ ἐν πτώσει· • SOT: Adam in [a] fallen [state], • MOT: Adam, who had fallen away from God, • MEANING: With these words, the poet tells us why Adam cried out. In Genesis 3.1-24 we read that Satan tempted Adam and Eve to disobey God's command, and they did so. This sin separated them from God. What happened is called *the fall*. They fell away from God not literally and physically, but spiritually. And through them, sin and death came into the world and has affected everyone born into the world. (See Romans 5.12). When the poet describes Adam as fallen, this is what he is referring to.

✤ **cried out,** • ἐκέκραξεν • SOT, MOT: cried out, • MEANING: We do not know when or from where Adam cried out to God to help him. But, he did.

✤ **and truly the Lord heard him.** • καὶ γὰρ αὐτοῦ εἰσήκουσε Κύριος • SOT: and indeed the Lord listened to him: • MOT: and truly the Lord heard him. • MEANING: The Lord did not just hear Adam cry out, he responded to his cry and came to help Adam. • GRAMMAR: *words* are implied information in this clause: *and indeed the Lord listened to **the words** of him*. This is why the pronoun αὐτοῦ is in the genitive case. *Smyth*:1361 states that with verbs that signify *to hear* or *to perceive,* it is the word or sound that is in the accusative, and the one who produces the words or sound is in the genitive.

✤ **Therefore he came,** • ἐλθών, SOT: having come, MOT: Therefore the Lord came, • MEANING: God the Son became a human being. He came to the earth to save fallen Adam and all his children. And, he came to the Jordan river.

✤ **and in the streams of the Jordan River,** • ῥείθροις τοῦ Ἰορδάνου, • SOT: [in] [the] streams of the Jordan, • MOT: and in the water of the Jordan River, • MEANING: The river Jordan is the water in which St. John the Forerunner baptized people. The Lord Jesus came to John to be baptized. St. Gregory the Theologian, in his speech *on the Holy Lights*, tells us that when St. John baptized the Lord Jesus, the water of the Jordan was made holy. • REFERS TO PLACE ➠ River Jordan: There is a river that flows into the Sea of Galilee and from there into the Dead Sea. It is called the Jordan river. It has many streams that flow into it.

✤ **he made the ruined one** • φθαρέντα SOT: [the] ruined one. MOT: he made Adam, the ruined one, • MEANING: The word *ruined* means something is no longer in its original state and now has things wrong with it. The poet calls Adam *the ruined one* because he was no longer like God made him, and he could not fulfill the purpose for which he was made. Adam was ruined by sinning against God. See Genesis 3.

✤ **new again."** • ἀνεκαίνισεν • SOT: [he] made new again • MOT: new again." • MEANING: St. Gregory the Theologian, in his speech *on the Holy Lights*, tells us that when St. John the Forerunner baptized the Lord Jesus, the old (fallen) Adam was buried in the waters of the Jordan river, and Adam was made new, that is, he was restored to what he was before the fall. In this way, the Lord answered Adam's cry for help. When we are baptized, we put on Christ and are made new again like Adam.

Grammar

Interlinear Text

This section provides information about the grammar of words (that is, the morphology) [6]. The Greek words appear in the same order as they do in the source text.

1	2	3	4
Δαυΐδ	**πάρεσο**	**,**	**Πνεύματι**
David	be.present	,	[in].[the].Spirit
NOUN.SG.M.NOM	VERB.2.SG.AOR.MID.IMP		NOUN.SG.N.DAT
Δαυΐδ	πάρειμι	,	πνεῦμα

5	6	7	8	9
τοῖς	**φωτιζομένοις**	**·**	**Νῦν**	**προσέλθετε**
[with].those	[who].are.to.receive.light	·	now	come.near
ART.PL.M.DAT	PTCP.MP.PRS.M.PL.DAT	PM	ADV	VERB.2.PL.AOR.ACT.IMP
ὁ	φωτίζω	·	νῦν	προσέρχομαι

10	11	12	13	14	15
,	**ᾆδε**	**πρὸς**	**Θεόν**	**,**	**ἐν**
,	[and].sing	to	God	,	in
PM	VERB.2.SG.PRS.ACT.IMP	PREP	NOUN.SG.M.ACC		PREP
,	ἀείδω	πρός	θεός	,	ἐν

16	17	18	19
πίστει	**λέγων**	**φωτίσθητε**	**·**
faith	saying	[and].receive.light	·
NOUN.SG.F.DAT	PTCP.ACT.PRS.M.SG.NOM	VERB.2.PL.AOR.MP.IMP	
πίστις	λέγω	φωτίζω	·

20	21	22	23
οὗτος	**ὁ**	**πτωχὸς**	**ἐκέκραξεν**
this	the	poor.[man]	cried.out
ADJ.SG.M.NOM	ART.SG.M.NOM	ADJ.SG.M.NOM	VERB.3.SG.AOR.ACT.IND
οὗτος	ὁ	πτωχός	κράζω

24	25	26	27	28	29
Ἀδὰμ	**ἐν**	**πτώσει**	**·**	**καὶ**	**γὰρ**
Adam	in	[a].fallen.[state]	·	and	indeed
NOUN.SG.M.NOM	PREP	NOUN.SG.F.DAT		CONJ	ADV
Ἀδὰμ	ἐν	πτῶσις	·	καὶ	γὰρ

---

[6] You can read about Greek grammar at https://ancientgreek.pressbooks.com.

30	31	32
αὐτοῦ	**εἰσήκουσε**	**Κύριος**
him	listened.to	Lord
PRON.SG.M.GEN	VERB.3.SG.AOR.ACT.IND	NOUN.SG.M.NOM
αὐτοῦ	εἰσακούω	Κύριος

33	34	35	36
ἐλθών	**,**	**ῥείθροις**	**τοῦ**
having.come	,	[in].[the].streams	of.the
PTCP.ACT.AOR.M.SG.NOM		NOUN.PL.N.DAT	ART.SG.M.GEN
ἔρχομαι	,	ῥεῖθρον	ὁ

37	38	39	40	41
Ἰορδάνου	**,**	**φθαρέντα**	**δὲ**	**ἀνεκαίνισεν**
Jordan	,	[the].ruined.one	and	[he].made.new.again
NOUN.SG.M.GEN		PTCP.PASS.AOR.M.SG.ACC	CONJ	VERB.3.SG.AOR.ACT.IND
Ἰορδάνης	,	φθείρω	δέ	ἀνακαινίζω

42

.

.

.

Dependency Diagram

A dependency diagram shows the syntax of the text. *Syntax* means *the grammatical relationship between words*. It shows the relationships based on dependency grammar[7]. The order of each Greek word in the diagram is based on the word it depends on[8]. It appears indented and after the word it depends on. The first word in the diagram is the root, that is, the starting point of the dependencies.

|–**2 root πάρεσο be.present VERB.2.SG.AOR.MID.IMP πάρειμι**
    |–**1 nsubj Δαυΐδ David NOUN.SG.M.NOM Δαυΐδ**
    |–**4 obl Πνεύματι [in].[the].Spirit NOUN.SG.N.DAT πνεῦμα**
        |–**3 punct , , ,**
    |–**6 obl φωτιζομένοις [who].are.to.receive.light PTCP.MP.PRS.M.PL.DAT φωτίζω**
        |–**5 det τοῖς [with].those ART.PL.M.DAT ὁ**
    |–**7 punct · · PM ·**
    |–**11 conj ᾷδε [and].sing VERB.2.SG.PRS.ACT.IMP ἀείδω**
        |–**10 punct , , PM ,**
        |–**17 advcl λέγων saying PTCP.ACT.PRS.M.SG.NOM λέγω**
            |–**9 parataxis προσέλθετε come.near VERB.2.PL.AOR.ACT.IMP προσέρχομαι**
                |–**8 advmod Νῦν now ADV νῦν**
                |–**13 obl Θεόν God NOUN.SG.M.ACC θεός**
                    |–**12 case πρὸς to PREP πρός**
                |–**16 obl πίστει faith NOUN.SG.F.DAT πίστις**
                    |–**14 punct , , ,**
                    |–**15 case ἐν in PREP ἐν**
                |–**18 conj φωτίσθητε [and].receive.light VERB.2.PL.AOR.MP.IMP φωτίζω**
                    |–**19 punct · · ·**
            |–**23 parataxis ἐκέκραξεν cried.out VERB.3.SG.AOR.ACT.IND κράζω**
                |–**22 nsubj πτωχὸς poor.[man] ADJ.SG.M.NOM πτωχός**
                    |–**20 det οὗτος this ADJ.SG.M.NOM οὗτος**
                    |–**21 det ὁ the ART.SG.M.NOM ὁ**
                    |–**24 appos Ἀδὰμ Adam NOUN.SG.M.NOM Ἀδὰμ**
                        |–**26 nmod πτώσει [a].fallen.[state] NOUN.SG.F.DAT πτῶσις**
                          |–**25 case ἐν in PREP ἐν**
            |–**27 punct · · ·**
            |–**31 conj εἰσήκουσε listened.to VERB.3.SG.AOR.ACT.IND εἰσακούω**
                |–**28 cc καὶ and CONJ καὶ**
                |–**29 advmod γὰρ indeed ADV γὰρ**
                |–**30 obl αὐτοῦ him PRON.SG.M.GEN αὐτοῦ**
                |–**32 nsubj Κύριος Lord NOUN.SG.M.NOM Κύριος**
                |–**41 conj ἀνεκαίνισεν [he].made.new.again VERB.3.SG.AOR.ACT.IND ἀνακαινίζω**

                    |–**33 advcl ἐλθών having.come PTCP.ACT.AOR.M.SG.NOM ἔρχομαι**
                    |–**35 obl ῥείθροις [in].[the].streams NOUN.PL.N.DAT ῥεῖθρον**
                      |–**34 punct , , ,**

---

[7]See http://universaldependencies.org
[8]*depends on* means *is governed by or subordinate to*.

        |–**37 nmod** Ἰορδάνου **Jordan NOUN.SG.M.GEN** Ἰορδάνης

          |–**36 det** τοῦ **of.the ART.SG.M.GEN** ὁ

      |–**39 obj** φθαρέντα **[the].ruined.one PTCP.PASS.AOR.M.SG.ACC** φθείρω

        |–**38 punct , , ,**

     |–**40 cc** δὲ **and CONJ** δέ

|–**42 punct . . .**

Abbreviations

2	second person
3	third person
ACC	accusative
ACT	active
ADJ	adjective
ADV	adverb(ial)
AOR	aorist
ART	article
CONJ	conjunction
DAT	dative
F	feminine
GEN	genitive
IMP	imperative
IND	indicative
M	masculine
MID	middle
MP	middle-passive
N	neuter
NOM	nominative
NOUN	noun
PASS	passive
PL	plural
PM	punctuation mark
PREP	preposition
PRON	pronoun

PRS	present
PTCP	participle
SG	singular
VERB	verb
advcl	adverbial clause modifier
advmod	adverbial Modifier
appos	appostional modifier
case	case marking
cc	coordinating conjunction
conj	conjunct
det	determiner
en_uk_gemot	Global English Meaning Oriented Translation
en_uk_gesot	Global English Structure Oriented Translation
en_uk_gev	Global English Version
en_uk_tfm	The Festal Menaion - Mother Mary and Metropolitan Kallistos
en_us_dedes	Translations by Fr. Seraphim Dedes
gr_gr_cog	Commonly used Orthodox Greek text
nmod	nominal modifier
nsubj	nominal subject
obj	object
obl	oblique nominal
parataxis	parataxis
punct	punctuation
root	root

Bibliography

By Abbreviation

TFM   Mother Mary and Archimandrite Kallistos Ware (1998). *The Festal Menaion*. South Canaan, Pennsylvania.

Smyth   Smyth Herbert Weir, revised by Gordon M. Messing (1956). *Greek Grammar*. Cambridge, MA.

ΕΟΡΤ   ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). *ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ*. ΘΕΣΣΑΛΟΝΙΚΗ.

By Author (Primary Sources)

Mother Mary and Archimandrite Kallistos Ware (1998). *The Festal Menaion*. South Canaan, Pennsylvania: St. Tikhon's Seminary Press.

ΜΗΝΑΙΟΝ ΤΟΥ ΙΑΝΟΥΑΡΙΟΥ (2009). Ἔκδοσις Ε'. 12 volumes. 5. ΕΝ ΑΘΗΝΑΙΣ: ΤΗΣ ΑΠΟΣΤΟΛΙΚΗΣ ΔΙΑΚΟΝΙΑΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ.

ΠΕΡΙΕΧΩΝ ΤΗΝ ΑΝΗΚΟΥΣΑΝ ΑΚΟΛΟΥΘΙΑΝ ΤΩΝ ΙΑΝΟΥΑΡΙΟΥ καὶ ΦΕΒΡΟΥΑΡΙΟΥ ΜΗΝΩΝ (1896). ΕΚΔΟΣΙΣ ΠΡΩΤΗ. 6 volumes. ΜΗΝΑΙΑ ΤΟΥ ΟΛΟΥ ΕΝΙΑΥΤΟΥ ΤΟΜΟΣ Γ'. Rome. url: http://www.google.com/books?id=AolLAAAAMAAJ&hl=el.

By Author (Secondary Sources)

ΑΓΙΟΡΕΙΤΟΥ, ΝΙΚΔΗΜΟΥ ΤΟΥ (1987). *ΕΟΡΤΟΔΡΟΜΙΟΝ. ΕΡΜΗΝΕΙΑ ΕΙΣ ΤΟΥΣ ΑΣΜΑΤΙΚΟΥΣ ΚΑΝΟΝΑΣ ΤΩΝ ΔΕΣΠΟΤΙΚΩΝ ΚΑΙ ΘΕΟΜΗΤΟΡΙΚΩΝ ΕΟΡΤΩΝ*. 3 volumes. Α'. ΘΕΣΣΑΛΟΝΙΚΗ: ΟΡΘΟΔΟΞΟΣ ΚΥΨΕΛΗ.

By Author (Tertiary Sources)

Smyth Herbert Weir, revised by Gordon M. Messing (1956). *Greek Grammar*. Cambridge, MA: Harvard University Press.