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# The Opening Greeting and Response from the Pre-Anaforal Dialogue of the Divine Liturgy – Textual Evolution and Commentary

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## **Abstract**

The pre-anaphoral dialogue has the role of making the transition from the communion of the word of God in the first part of the Divine Liturgy to the concrete communion of Christ in the Eucharistic Liturgy. The opening greeting has its origin in the final part of the Pauline Epistles, and its recitation marked the beginning of the Eucharistic Liturgy. The pre-anaphoral greeting has undergone an evolution, from the simple form “Our Lord be with you”, to the complex one that we encounter today “The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all”, which we will observe through the prism of several anaphoras from different rites and we will analyze theological and linguistic inspired by the mystagogues of the Divine Liturgy.

## **Keywords**

Divine Liturgy, anaphoras, rites, pre-anaforal dialogue, the opening greeting, Eucharist

## I. Introduction

Robert Taft devotes three studies to the diaconal admonition<sup>1</sup>, the opening greeting and response<sup>2</sup>, and the *sursum corda*<sup>3</sup>. I wrote a study about the latter formula for the journal of the Augustinianum Institute in Rome, where I analyzed, through the prism of several anaphoras, its textual evolution and why this formula, viewed in different liturgical rites, uses two terms: mind and heart. Taft suggests that the diaconal admonition before the pre-anaforal dialogue is meant to warn the whole being to enter into the understanding of what will be done in the anaphora. The pre-anaphoral dialogue of the Byzantine liturgy and, in particular, the formula *Let us lift up our hearts* invite people to surrender itself with all his being to God who is now sacrificing. The pre-anaphoral dialogue has the role of making the transition from the communion of the word of God in the first part of the Divine Liturgy to the concrete communion of Christ in the Eucharistic Liturgy.

From the time when the anaphora was under the sign of improvisation, the minister prepared himself through prayer, in silence and in a state of complete freedom for the Eucharistic Liturgy. The Trinitarian prayer at the end of the Second Epistle to the Corinthians (I Cor 13, 13), of the Apostle Paul, becomes the introduction, in the form of dialogue, to the central part of the Divine Liturgy, the beginning characteristic of the Eastern Anaphora<sup>4</sup>. In this study we will analyze the textual and theological meanings of opening greeting and response *The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all. / And with thy spirit*. Before that, we will reproduce the text of this part of the dialogue from several old anaphoras, trying to observe the textual

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<sup>1</sup> Robert TAFT, "Textual Problems in the Diaconal Admonition before the Anaphora in the Byzantine Tradition", in: *Orientalia Christiana Periodica*, 49 (1983), pp. 340-365.

<sup>2</sup> Robert TAFT, "The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting", in: *Orientalia Christiana Periodica*, 52 (1986), pp. 299-324.

<sup>3</sup> Robert TAFT, "The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. II: The Sursum corda", in: *Orientalia Christiana Periodica*, 54 (1988), pp. 47-77.

<sup>4</sup> Hugh WYBREW, *Liturghia Ortodoxă. Evoluția Liturghiei Euharistice în Ritul Bizantin*, transl. Mihail Qaramah and Mihai Răducă, Editura Doxologia, Iași, 2024, p. 73.

evolution from the embryonic formula in the paleoanaphoral to the current one, but also the differences that arise, especially between the Syriac and the Byzantine anaphoras.

## II. Opening greeting and response in a few anaphoras

First, we reproduce the current formula of the pre-anaphoral dialogue from the Liturgy of St. John Chrysostom used today: *Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, εἶη μετὰ πάντων ὑμῶν (καὶ εὐλογεῖ τὸν λαόν). / Ὁ Χορός Καὶ μετὰ τοῦ πνεύματός σου. / Ὁ Ἱερεύς, ὑφῶν ἀμφοτέρας τὰς χεῖρας· Ἄνω σχώμεν τὰς καρδίας. / Ὁ Χορός Ἔχομεν πρὸς τὸν Κύριον. / Ὁ Ἱερεύς, στραφεὶς πρὸς ἀνατολάς· Εὐχαριστήσωμεν τῷ Κυρίῳ<sup>5</sup>.*

*Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all. / People: And with thy spirit. / The priest lifting up his hands, saith: Exclamation: Priest: Let us lift up our hearts. / People: We lift them up unto the Lord. / Priest: Let us give thanks unto the Lord<sup>6</sup>.*

The earliest testimonies to the pre-anaphoral dialogue, which includes opening greeting and response, are found in the Apostolic Tradition of Hippolytus, the Testamentum Domini, where we find the reduced formula of greeting, and in Book VIII of the Apostolic Constitutions, which gives us the so-called Clementine Liturgy, where the current extended formula begins to appear, but with the placing of the Persons of the Holy Trinity in the normal Trinitarian order.

In the Apostolic Tradition of Hippolytus we have the following formula: *Sacerdos: Dominus vobiscum / Populus: Et cum spiritu tuo [Priest: The Lord be with you / People: And with your spirit]*<sup>7</sup>. The sakhidic version of the Apostolic Tradition also adds the word “with all”: *Ὁ κύριος*

<sup>5</sup> *IEPATIKON*, EN ΡΩΜΗ, 1950, p. 131.

<sup>6</sup> *Liturghier*, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2012, pp. 171-172.

<sup>7</sup> Karl Christian FELMY, *De la Cina de Taină la Dumnezeiasca Liturghie a Bisericii Ortodoxe – un comentariu istoric*, transl. Ioan I. Ică, Editura Deisis, Sibiu, 2008, p. 44.

μετὰ πάντων [with you all]. Μετὰ τοῦ πνεύματός σου<sup>8</sup>. The Testamentum Domini adds the pronoun “our”: *Sacerdos: Dominus noster vobiscum / Populus respondet: Et cum spiritu tuo* [Priest: Our Lord be with you / People answer: And with your spirit]<sup>9</sup>. In the oldest fully written form of the Liturgy, “The Clementine Liturgy” (syriac anaphora), we have: *Ἡ χάρις τοῦ παντοκράτορος Θεοῦ καὶ ἡ ἀγάπη τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος ἔστω μετὰ πάντων ὑμῶν / καὶ πάντες συμφώνως λεγέτωσαν ὅτι Καὶ μετὰ τοῦ πνεύματος σου*<sup>10</sup>. [May the grace of Almighty God and the love of the Lord Jesus Christ and the communion of the Holy Spirit be with you all [II Cor 13, 13]! / And let all say with one voice: And with your spirit!]<sup>11</sup>.

Persian Rite “Anaphora of Addai and Mari of the Syro-Oriental Liturgy”: *The Grace of our Lord Jesus Christ and the Love of God the Father, and the fellowship of the Holy Ghost be with us all now and ever and World without end / He Signs the Mysteries and they answer Amen*<sup>12</sup>.

For the Byzantine Rite, in critical editions of the Eastern liturgy<sup>13</sup> used today, in all editions of the Missal<sup>14</sup> and in “The Byzantine Liturgy

<sup>8</sup> B. BOTTE, *The Apostolic Tradition of St. Hippolytus. Essai de reconstitution*, LQF 39, Munster, 1963, 12, 64.

<sup>9</sup> I. E. RAHMANI, *Testamentum domini nostri Jesu Christi*, Liber I De oblatione Sacrificii, Mainz, 1899, p. 37.

<sup>10</sup> *The Liturgy of the eight book of the Apostolic Constitutions, The Clementine*, coll. *Liturgies Eastern and Western being the texts original or translated of the principal Liturgies of the Church*, edited with introductions and appendices by F. E. Brightman, Vol. 1 Eastern Liturgies, At the Clarendon Press, Oxford, 1846, p. 14.

<sup>11</sup> “Constituțiile Sfinților Apostoli prin Clement”, Book VIII, 12, in: Ioan I. Ică jr., *Canonul Ortodoxiei, Canonul apostolic al primelor secole*, Vol. 1, Editura Deisis/Stavropoleos, Sibiu, 2008, p. 746.

<sup>12</sup> *The Liturgy of the Nestorians including the Anaphora of SS. Addai and Mari*, coll. *Liturgies Eastern and Western being the texts original or translated of the principal Liturgies of the Church*, p. 283.

<sup>13</sup> *ΑΙ ΤΡΕΙΣ ΛΕΙΤΟΥΡΓΙΑΙ ΚΑΤΑ ΤΟΥΣ ΕΝ ΑΘΗΝΑΙΣ ΚΩΔΙΚΑΣ*, ΥΠΟ ΠΑΝ. Ν. ΤΡΕΜΠΕΛΑ, ΕΚΔΟΣΙΝ ΤΩΝ ΛΕΙΤΟΥΡΓΙΚΩΝ ΒΙΒΛΙΩΝ, ΑΘΗΝΑΙ, 1935, p. 98. See also Jacobi GOAR, *EYXOLOGION Sive Rituale Graecorum Complectens Ritus et Ordines*, editio secunda, Ex Typographia Bartholomaei Javarina, Venetii, 1730: *Ordo Sacrae ac Divinae Missae Sancti Patris nostri Joannis Chrysostomi*, p. 60; *Divina Missa Sancti Patris nostri Basilii magni*, p. 141.

<sup>14</sup> *ΙΕΡΑΤΙΚΟΝ*, ΕΝ ΡΩΜΗ, 1950, pp. 131; 189 ; *Liturghier*, 2012, pp. 171; 246.

Before the Seventh Century”<sup>15</sup>, in MSS. *Barberini Gr. 336* (VIII century)<sup>16</sup>, Grott. Γ.β. VII (*X century*)<sup>17</sup> and *Bodl. Auct. E.5.13* (XII century)<sup>18</sup> which gives us the texts of the liturgy, with the two exchange anaphoras BAS<sup>19</sup> and CHR<sup>20</sup>, we find the standard formula in this form: *Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἶη μετὰ πάντων ὑμῶν. / Ὁ λαὸς ἐπιφθέγγεται Καὶ μετὰ τοῦ πνεύματός σου.* But in the version “Liturgy of Basil Ex Versione Andreae Masii” we find the formula which is specific to Syriac anaphoras: *Sacerdotes: Caritas Dei Patris, gratia Domini nostri Jesu Christi ac communicatio sancti Spiritus sit cum omnibus vobis / Populus: Et cum spiritu tuo*<sup>21</sup>.

Also, in the Syriac anaphoras of St. Basil and St. Chrysostom, we notice: “Anaphora of Saint John Chrysostom”: *Sacerdos: Caritas Dei Patris. / Populus: Et spiritu*<sup>22</sup>. [*Priest: The love of God the Father... / People: And with (your spirit)*]<sup>23</sup>. In a variant called “The Liturgy of Antioch from the Writings of S. Chrysostom” we find the following formulas, unusual for the Syriac space: *Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἶη μετὰ πάντων ὑμῶν. / Ὁ λαὸς ἐπιφθέγγεται Καὶ μετὰ τοῦ πνεύματός σου*<sup>24</sup>. [*May the grace of our*

<sup>15</sup> *The Byzantine Liturgy Before the Seventh Century*, coll. *Liturgies Eastern and Western being the texts original or translated of the principal Liturgies of the Church*, p. 529.

<sup>16</sup> Stefano PARENTI, Elena VELKOVSKA, *L'Euclologio Barberini Gr. 336*, coll. *Bibliotheca "Ephemerides Liturgicae Subsidia"*, 80, C.L.V – Edizioni Liturgiche, Rome, 1995, p. 32.

<sup>17</sup> Gaetano PASSARELLI, *L'Euclologio Cryptense G.b. VII: (sec. X)*, coll. *Analecta Vlatadon*, 36, Patriarchal Foundation of Patristic Studies, Thessaloniki, 1982, p. 73.

<sup>18</sup> André JACOB, “Un euchologe du Saint-Sauveur in «Lingua Phari» de Messina. The Bodleianus Auct. E.5.13”, in: *Bulletin de l'Institut Historique Belge de Rome*, 50/1980, p. 303.

<sup>19</sup> BAS = Liturgy of St. Basil the Great.

<sup>20</sup> CHR = Liturgy of St. John Chrysostom.

<sup>21</sup> *Liturgia Basilii Ex Versione Andreae Masii*, coll. Eusebe Renaudot, *Liturgiarum Orientalium Collectio*, vol. II, Bregg International Publishers Limited England, London, 1970, p. 545.

<sup>22</sup> *Anaphora Syriaca Ioannis Chrysostomi*, edidit et vertit Humphridus Gulielmus Codrington, coll. *Anaphorae Syriacae*, Volumen I, Fasciculus 2, Pontificium Institutum Orientalium Studiorum, Roma, 1940, pp. 160-161.

<sup>23</sup> *Anaphora of Saint John Chrysostom*, coll. *West Syrian Anaphoras*, pp. 260-261.

<sup>24</sup> *The Liturgy of Antioch from the Writings of S. Chrysostom*, coll. *Liturgies Eastern and*

*Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all / The people speak And with Your spirit*]. “Anaphora of St. Basil”, the Syriac version returns to the standard formula for this area: *Priest: The love of God the Father... / People: And with...*<sup>25</sup> The text gives us only the abbreviation of the pre-anaphoral dialogue from St. Basil’s Anaphora, the Syriac version. We believe that, at least for the formula *The love of God the Father...*, we could take the full text from the Anaphora of St. James, the Greek version, or St. Chrysostom, Syriac version. It is interesting that the Coptic or Egyptian version of the St. Basil’s Liturgy returns to embryonic formula: *The Lord be with you all / Congregation: And with your spirit*<sup>26</sup>.

“Anaphora of St. James” (Greek recension): *Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ χάρις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἶη μετὰ πάντων ὑμῶν. / Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου*<sup>27</sup>. [*The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and the gift of the Holy Spirit, be with you all. / People: And with your spirit*]<sup>28</sup>.

“The Liturgy of the Armenians”: *The grace, the love and the divine sanctifying power of the Father and the Son and the Holy Ghost be with you and with all / The clerks: Amen and with thy spirit*<sup>29</sup>.

In the Syriac anaphoras we have the further examples: “Anaphora of Holy Mar Jacob” (Syrian recension): *Sacerdos: «Caritas Dei et Patris et*

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*Western being the texts original or translated of the principal Liturgies of the Church, p. 473.*

<sup>25</sup> *Anaphora of St. Basil*, coll. *West Syrian Anaphoras*, pp. 372-373.

<sup>26</sup> *St. Basil Liturgy*, edited by Fr. Abraam D. SLEMAN, p. 81 (*The Egyptian Anaphora of St. Basil*, coll. *Prayers of the Eucharist. Early and Reformed*, translated and edited fourth edition by Paul F. BRADSHAW and Maxwell E. JOHNSON, Liturgical Press Academic, Collegeville, Minnesota, p. 120).

<sup>27</sup> *Liturgy of Saint James*”, coll. *The Greek Liturgies. Chiefly from Original Authorities*, edited by C. A. SWAINSON, At the University Press, 1884, p. 266 (the same formula appears in *La Liturgie de Saint Jacques*, coll. *Patrologia Orientalis*, Tome XXVI, Fascicule 2, édition critique du texte grec avec traduction latine par Dom B.-Ch. Mercier, Firmin-Didot et C<sup>ie</sup>, Imprimeurs-Editeurs, Paris, 1946, p. 198).

<sup>28</sup> *The Liturgy of St James presently used*, edited with an introduction by Phillip TOVEY, Giorgias Press, 2010, p. 10.

<sup>29</sup> *The Liturgy of the Armenians*, coll. *Liturgies Eastern and Western being the texts original or translated of the principal Liturgies of the Church*, p. 435.



*gratia unigeniti Filii et Domini Dei magni et salvatoris nostri Iesu Christi et communicatio Spiritus sancti sit cum omnibus vobis». / Populus: Et cum spiritu tuo*<sup>30</sup>. [Priest: *Love of God the Father, the grace of the Only-Begotten Son the Lord, the Great God and our Saviour, Jesus Christ, and the communion of the Holy Spirit be with you all. / People: And with your spirit*<sup>31</sup>. For the syrian version we have in the edition of Phillip Tovey the next formula: *The celebrant, placing his left hand on the altar, turns towards the people and blesses them, saying: The love of God Father, the grace of the Only-Begotten Son, and the fellowship and the descent of the Holy Spirit be with you all, my brethren, forever / People: Amen. And with your spirit. In the variant of Mar Thoma, for the same anaphora, Tovey put in attention the formula: Priest, turning to the congregation: The love of God the Father, the grace of the Only Begotten Son and the communion and abiding presence of the Holy Spirit be with you all, dearly beloved, for ever / People: And with you also*<sup>32</sup>.

“Anaphora of Timothy of Alexandria”: *Sacerdos: «Caritas Dei» Patris «et gratia» unigeniti Filii, Dei magni et salvatoris «nostri Iesu Christi et communicatio Spiritus sancti sit cum vobis omnibus». / Populus: Et cum spiritu tuo*<sup>33</sup>. [Priest: *The Love of God the Father and the grace of the Only-begotten Son, Great God and our Saviour Jesus Christ and the fellowship of the Holy Spirit be with you all. / People: And with your spirit*]<sup>34</sup>.

“Anaphora of Gregory of Nazianzus”: *Sacerdos: «Caritas Dei» ac Patris «et gratia» unigeniti Filii, Domini nostri et Dei nostri Iesu Christi «et communicatio Spiritus sit cum omnibus vobis». / Populus: Et cum spiritu tuo*<sup>35</sup>. [Priest: *The Love of God the Father, and the grace of the*

<sup>30</sup> *Anaphora Sancti Mar Iacobi – Recensio Graeca*, edidit et vertit Odilo HEIMING, coll. *Anaphorae Syriacae*, editae et latine versae, Volumen II, Fasciculus 2, Pontificium Institutum Orientalium Studiorum, Roma, 1953, pp. 140-143.

<sup>31</sup> *Anaphora of Holy Mar Jacob* (Greek recension), coll. *West Syrian Anaphoras* (syriac text with English translation), edited and translated by Fr. Dr. Baby VARGHESE, Bethany Press, Kottayam, 2017, pp. 10-11.

<sup>32</sup> *The Liturgy of St James presently used*, p. 10.

<sup>33</sup> *Anaphora Syriaca Timothei Alexandrini*, edidit et vertit Adolphus RÜCKER, coll. *Anaphorae Syriacae*, editae et latine versae, Volumen I, Fasciculus 1, Pontificium Institutum Orientalium Studiorum, Roma, 1939, pp. 12-13.

<sup>34</sup> *Anaphora of Timothy of Alexandria*, coll. *West Syrian Anaphoras*, pp. 48-49.

<sup>35</sup> *Anaphora Syriaca Gregorii Nazianzeni*, edidit et vertit Irenaeus HAUSHERR, coll. *Anaphorae Syriacae*, Volumen I, Fasciculus 1, pp. 108-109.

*Only Begotten Son our Lord and our God and Saviour, Jesus Christ, and the communion of the (Holy) Spirit be with you all. / People: And with your spirit*<sup>36</sup>. In the Coptic version of the Divine Liturgy of Saint Gregory the Theologian we find *and the gift of the Holy Spirit*<sup>37</sup>.

“Anaphora of Twelve Apostles: First, Second”: *Sacerdos: Caritas Dei Patris... Populus: Et cum...*<sup>38</sup> [*Priest: The love of God the Father (and the grace of the only-begotten Son and our Lord and Great God and Savior Jesus Christ, and the fellowship of the Holy Spirit be with you all*<sup>39</sup> / *People: And with your spirit*]<sup>40</sup>. The same formula we find in: “Anaphora of Jacob of Sergh: First<sup>41</sup>, Second<sup>42</sup> and Third<sup>43</sup>”, “Anaphora of John Saba<sup>44</sup>”, “Anaphora of Gregorios Yuhanon<sup>45</sup>”, “Anaphora of Mar Athanasius of Alexandria<sup>46</sup>”, “Anaphora of Holy Mar Dioscorus, bishop of Alexandria (first), (second)<sup>47</sup>”, “Anaphora of Thomas of Harkel<sup>48</sup>”, “Anaphora of Saint Julius<sup>49</sup>”, “Anaphora of Celestine of Rome<sup>50</sup>”, “Anaphora of John of Bosra<sup>51</sup>”, “Anaphora of John I (of Sedre)<sup>52</sup>”, “Anaphora of Kuriakose of Antioch<sup>53</sup>”, “Anaphora of Lazar Bar Sabta, Bishop of Bagdad<sup>54</sup>”,

<sup>36</sup> *Anaphora of Gregory of Nazianzus*, coll. *West Syrian Anaphoras*, pp. 82-85.

<sup>37</sup> *The Divine Liturgy of Saint Gregory the Theologian*, according to the rites of the Coptic Orthodox Church, Coptic Orthodox Theological College, Sydney, 1999, p. 28.

<sup>38</sup> *Anaphora Syriaca Duodecim Apostolorum*, prima, edidit et vertit Alphonsus RAES, coll. *Anaphorae Syriacae*, Volumen I, Fasciculus 1, p. 215.

<sup>39</sup> *The Anaphora of the Twelve Apostles*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 161.

<sup>40</sup> *Anaphora of Twelve Apostles: First, Second*, coll. *West Syrian Anaphoras*, pp. 234-237; 246-247;

<sup>41</sup> *Anaphora of Jacob of Sergh: First*, coll. *West Syrian Anaphoras*, pp. 150-151.

<sup>42</sup> *Anaphora of Jacob of Sergh: Second*, coll. *West Syrian Anaphoras*, pp. 174-175.

<sup>43</sup> *Anaphora of Jacob of Sergh: Third*, coll. *West Syrian Anaphoras*, pp. 202-203.

<sup>44</sup> *Anaphora of John Saba*, coll. *West Syrian Anaphoras*, pp. 210-211.

<sup>45</sup> *Anaphora of Gregorios Yuhanon*, coll. *West Syrian Anaphoras*, pp. 222-223.

<sup>46</sup> *Anaphora of Mar Athanasius of Alexandria*, coll. *West Syrian Anaphoras*, pp. 286-287.

<sup>47</sup> *Anaphora of Holy Mar Dioscorus, bishop of Alexandria (prima); (second)*, coll. *West Syrian Anaphoras*, pp. 308-309; 328-329.

<sup>48</sup> *Anaphora of Thomas of Harkel*, coll. *West Syrian Anaphoras*, pp. 344-345.

<sup>49</sup> *Anaphora of Saint Julius*, coll. *West Syrian Anaphoras*, pp. 356-357.

<sup>50</sup> *Anaphora of Celestine of Rome*, coll. *West Syrian Anaphoras*, pp. 422-423.

<sup>51</sup> *Anaphora of John of Bosra*, coll. *West Syrian Anaphoras*, pp. 440-441.

<sup>52</sup> *Anaphora of John I (of Sedre)*, coll. *West Syrian Anaphoras*, pp. 470-471.

<sup>53</sup> *Anaphora of Kyriakose of Antioch*, coll. *West Syrian Anaphoras*, pp. 494-495.

<sup>54</sup> *Anaphora of Lazar Bar Sabta, Bishop of Bagdad*, coll. *West Syrian Anaphoras*, pp. 512-513.



“Anaphora of Moses Bar Kepha”<sup>55</sup>, “Anaphora of Ignatius Nuroño”<sup>56</sup> and “Anaphora of Philoxenus of Mabugh – I, II, III”<sup>57</sup>.

“Anaphora of Cyril of Jerusalem/Alexandria”: *Sacerdos*: «*Caritas Dei Patris, gratia unigeniti Filii, communicatio et illapsus Spiritus sancti sit cum omnibus vobis*». / *Populus*: *Et cum spiritu tuo*<sup>58</sup>. [*Priest*: *Love of God the Father, the grace of the Only-begotten Son, the communion and the tabernacling of the Holy Spirit be with all of you*. / *People*: *And with your spirit*]<sup>59</sup>.

“Anaphora of St. Mark, the Preacher and the Evangelist” (Syriac version): *Priest*: *Love...* / *People*: *With your spirit*<sup>60</sup>. In the St. Mark’s Anaphora, from the Egyptian or coptic<sup>61</sup> rite, we find the formula: Ὁ Κύριος μετὰ πάντων / Καὶ μετὰ τοῦ πνεύματος σοῦ [*The Lord be with all / And with your spirit*]<sup>62</sup>, while in the Greek version we have the standard formula use today: Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ Ἁγίου Πνεύματος, εἴη μετὰ πάντων<sup>63</sup>.

“Anaphora of Mar Marutha”: *Priest*: *Love of God the Father, the grace of the Only-Begotten Son and the communion and overshadowing of the Holy Spirit (be) with all of you, my brothers, for ever*. / *People*: *Amen*<sup>64</sup>.

<sup>55</sup> *Anaphora of Moses Bar Kepha*, coll. *West Syrian Anaphoras*, pp. 530-531.

<sup>56</sup> *Anaphora of Ignatius Nuroño*, coll. *West Syrian Anaphoras*, pp. 562-563.

<sup>57</sup> *Anaphora of Philoxenus of Mabugh – I and II*, coll. *West Syrian Anaphoras*, pp. 602-603; 618-619; 638-639.

<sup>58</sup> *Anaphora Syriaca Cyrilli Hierosolymitani vel Cyrilli Alexandrini*, edidit et vertit Alphonsus RAES, coll. *Anaphorae Syriacae*, Volumen I, Fasciculus 1, pp. 336-337.

<sup>59</sup> *Anaphora of Cyril of Jerusalem/Alexandria*, coll. *West Syrian Anaphoras*, pp. 400-401.

<sup>60</sup> *Anaphora of St. Mark, the Preacher and the Evangelist*, coll. *West Syrian Anaphoras*, pp. 544-547.

<sup>61</sup> *The Lord be with you all / And with your spirit (The Coptic Liturgy of Saint Mark The Apostle, commonly known as The Liturgy of St. Cyril)*.

<sup>62</sup> *The Liturgy of Saint Mark*, coll. *Liturgies Eastern and Western being the texts original or translated of the principal Liturgies of the Church*, p. 125 (See also *The Liturgy of St. Mark*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 107).

<sup>63</sup> “The Liturgy of St Mark”, in: *Orientalia Christiana Periodica*, 234, edited from the manuscripts with a commentary by Geoffrey J. CUMING, Pontificium Institutum Studiorum Orientalium, Roma, 1990, p. 20.

<sup>64</sup> *Anaphora of Mar Marutha*, coll. *West Syrian Anaphoras*, pp. 584-585. Similar to this in the pre-anaphoral dialogue is the Anaphora attributed to Pope Xysti of Rome:

Similar to this in the pre-anaphoral dialogue is the Anaphora attributed to Pope Xystus of Rome: *Gloria Patri et Filio, et Spiritui sancto: mysterio adorando et glorioso, in quo non est divisio: nunc et semper in saecula. Populus: Amen*<sup>65</sup>.

“The Ethiopian Anaphora of the Apostoles”, from a fourteenth-century manuscript, which belongs to the Coptic rite, gives us the embryonic formula: *Priest: The Lord be with all of you / People: And with your spirit*<sup>66</sup>. The same formula is found in the Roman rite of the eighth century and the current one (*The Lord be with you / And with your spirit*)<sup>67</sup>, but also to Christian denominations, such as the Lutheran rite, with the same formula like above: *Formula Missae 1523*, Martin Luther<sup>68</sup>, *The Swedish Mass 1531*<sup>69</sup>, *The Swedish Mass – The Red Book 1576*<sup>70</sup>, Hermann von Wied<sup>71</sup>, *The Church Agenda 1748*<sup>72</sup>; the Reformed rite: *De Canone Missae Epicheiresis 1523*<sup>73</sup>, Martin Bucer (*The Lord be with you / Let us pray*)<sup>74</sup>;

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*Gloria Patri et Filio, et Spiritui sancto: mysterio adorando et glorioso, in quo non est divisio: nunc et semper in saecula. Populus. Amen. Sacerdos. Sursum sint mentes, intellectus et corda omnium nostrum. Populus. Habemus ad te, Domine. Sacerdos. Gratias agamus Domino cum timore, et adoremus cum tremore. Populus. Dignum et justum est. (Liturgia Sancti Xysti Papae Romani, coll. Eusebe RENAUDOT, Liturgiarum Orientalium Collectio, p. 135).*

<sup>65</sup> *Liturgia Sancti Xysti Papae Romani*, coll. Eusebe RENAUDOT, *Liturgiarum Orientalium Collectio*, p. 135.

<sup>66</sup> *The Ethiopian Anaphora of the Apostles*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 126.

<sup>67</sup> *The Mass of the Roman Rite*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 206.

<sup>68</sup> *Formula Missae et Communionis for the Church at Wittenberg 1523*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 235.

<sup>69</sup> *Olavus Petri: The Swedish Mass 1531*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 244.

<sup>70</sup> *King John III: The Swedish Mass – The Red Book 1576*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 249.

<sup>71</sup> *Hermann von Wied: A Simple and Religious Consultation 1545*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 255.

<sup>72</sup> *Henry Melchior Muhlenberg: The Church Agenda 1748*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 261.

<sup>73</sup> *Ulrich Zwingli: De Canone Missae Epicheiresis 1523*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 267.

<sup>74</sup> *Martin Bucer: The Psalter with Complete Church Practice, 1539*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 275.

the Anglican rite, with the formula: *The Lord be with you / And with thy spirit: The Book of Common Prayer 1549*<sup>75</sup>, *The Nonjurors Liturgy 1718*<sup>76</sup>, *The Scottish Communion Office 1764*<sup>77</sup>.

### III. The textual evolution of the pre-anaphoral dialogue

From the above exposition, we notice several variants of the pre-anaphoral dialogue where, taken as a whole, we find some textual differences. First of all, we notice the incipient form of the pre-anaphoral greeting *The Lord be with you (vobis)* or *with you all (omnibus vobis)*, which we find in the Apostolic Tradition, Testamentum Domini, in the Coptic version of the Liturgy of St. Basil, in the Coptic version of the Liturgy of St. Mark, in the Ethiopian Anaphora of the Apostles of the Coptic Rite, in the Roman Rite and in Christian denominations. Although the Clementine Liturgy gives us the first testimony of the extended formula of the greeting, we nevertheless notice a difference from its current state, namely, the fact that the Persons of the Holy Trinity are placed beginning with the Father, and not with the Son. This form of the greeting is specific to the Syriac, Maronite, Egyptian-Coptic anaphora, the anaphora of St. James, the Greek variant, the Armenian rite, and the Syriac and Greek variant of St. Gregory the Theologian. On the other hand, the Byzantine and the Syro-Eastern rite present us with the current formula from the manuscripts, with the placing of the Son before the Father. At the end of the extended variant we find the current variant for all anaphoras *omnibus vobis (with you all)*. In the Anaphora of Addai and Mari of the Syro-Oriental Liturgy, appears additionally “now and ever and World without end”.

Note the formula of blessing in the Anaphora of the Byzantine Rite of the Armenian Liturgy which lists the attributes of the Holy Trinity *the grace, the love and the divine sanctifying power* at the beginning, and then

<sup>75</sup> *The Book of Common Prayer 1549*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 316.

<sup>76</sup> *The Nonjurors Liturgy 1718*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 350.

<sup>77</sup> *The Scottish Communion Office 1764*, coll. *Prayers of the Eucharist. Early and Reformed*, p. 357.

names the Persons of the Trinity, without tying an attribute to each Person individually, as in the other anaphoras. In the Anaphora of Saint Cyril, in the formula of blessing, appears the term *the tabernacling (illapsus) of the Holy Spirit*, meaning covering, a formula that we also find in Mar Marutha by *overshadowing of the Holy Spirit*. In the latter, but also in the Syriac version of St. James, the minister adds that the blessing be *upon all my brethren*, emphasizing the contribution that the laity bring to ministry and the fact that the priest is an intercessor with the same needs for cleansing and an attitude of humility in the face of the offering of sacrifice. Also, the Greek version of the Anaphora of St. James adds, in addition to *communion* or *fellowship*, also and *the gift of the Holy Spirit*.

In the Constitutions of the Holy Apostles VIII, 12, 4 there is an indication that the bishop, before the introductory dialogue, should stand before the altar and make the sign of the cross before the beginning of the salutation<sup>78</sup>. It is not clear to us whether the high priest comes out of the hieration and blesses the faithful while saying the greeting. Theodore of Mopsuestia in the 16th baptismal catechesis says that before offering the sacrifice, the priest blesses the faithful people with these words, further recounting the pre-anaphoral greeting, with the extended greeting formula<sup>79</sup>. Narsai also gives us the same testimony: “The priest first of all blesses the people with that Canon in which he makes his voice audible to the faithful”<sup>80</sup>. We also note here the instruction that we find in Anaphora of Mar Marutha that the priest should stretch out his hands to the people before uttering the formula *Up above...*, confirming the practice in the Greek Church of raising only his hands at this time. In the Slavic and Romanian traditions, the priest comes out carrying the Holy Cross with both hands, which he raises while saying the formula.

Next, we will analyze in more detail these differences that we have pointed out. We have seen that the extended formula of greeting used today has developed from a shorter one, as the Apostolic Tradition or

<sup>78</sup> “Constituțiile Sfinților Apostoli prin Clement”, in: Diacon Ioan I. Ică jr., *Canonul Ortodoxiei, Canonul apostolic al primelor secole*, p. 746.

<sup>79</sup> Eugen JURCA, *Cateheza baptismală în antichitatea creștină*, Editura Galaxia Gutenberg, Târgu Lăpuș, 2009, p. 150.

<sup>80</sup> *The Liturgical Homilies of Narsai*, translated into English with an introduction by Dom R. H. Connolly, At the University Press, Cambridge, 1909, p. 11.

Testamentum Domini tells us. The simple type of greeting is found in several places in the Holy Scripture, which become points of inspiration for the pre-anaphoral ritual: “The Lord be with you” (Ruth 2, 4); “may go in peace: and may the Lord be with you” (I Kings 20,13); “the Lord is with you” (Luke 1, 28). However, until the extended formula, there are still testimonies about an intermediate formula, which referred only to the Person of the Savior, based on the following scriptural sources: “The grace of our Lord Jesus Christ be with your spirit, brothers. So be it” (Galatians 6,18; Philippians 4, 23; I Thessalonians 5, 28; 2 Thessalonians 3, 18; Philemon 1, 25); “The grace of our Lord Jesus Christ be with you” (I Corinthians 16, 23; Romans 16, 20) “...with all” (Titus 3, 15); “Grace be with you” (I Timothy 6, 21) “...with you all” (Hebrews 13, 25); “The Lord be with your spirit. Grace be with you. Amin” (II Timothy 4, 22). The extended formula, however, is found only in I Corinthians 13, 13, from where it is taken in the current pre-anaphoral dialogue.

In this regard, Taft tells us that the churches in the Antiochian liturgical sphere of influence seem never to have known the short formula “The Lord be with you” as a greeting in the pre-anaphoral dialogue. “Peace to all” would have been the usual short greeting throughout the East, and a greeting formula based on the Corinthians can be found in the pre-anaphoral dialogue of the second half of the fourth century, first in Antioch and then in Constantinople. By the end of the fourth century we find more evidence of the intermediate formula in 1 Corinthians 16, 23. In the Interpretation of the Epistle to Colossians 3, 4, St. John Chrysostom exposes all the moments in which peace is given in the Divine Liturgy, and the last mention in this account, which is related to the beginning of the pre-anaphoral dialogue, would be “Grace to you and peace”. At the beginning of the fifth century, around the Council of Chalcedon, we have a testimony from Theodoret of Cyrus, a small town in Antioch, of the use of the extended formula of the greeting of 1 Corinthians 13, 13 (*Sources Chretiennes* 111, 204), a formula that we have encountered in most of the anaphora studied. It is possible that the intermediate formula appears only in theological treatises, and not in liturgical usage<sup>81</sup>.

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<sup>81</sup> Robert TAFT, “The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting”, pp. 311-313.

The interconnection between the embrace of the brethren, the offering of peace and the pre-anaphoral greeting, in its various forms, is found at the end of both the Pauline and Catholic Epistles. The most prominent example is that of I and II Corinthians: “All the brothers send their love to you. Give one another a holy kiss. I, Paul, send you these words of love in my writing. If any man has not love for the Lord, let him be cursed. Maranatha (our Lord comes). The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. So be it” (I Corinthians 16, 20-24). “... be at peace with one another: and the God of love and peace will be with you. Give one another a holy kiss. All the saints send their love to you. The grace of our Lord Jesus Christ, and the love of God, and the harmony of the Holy Spirit, be with you all.” (II Corinthians 13, 11-13).

Taft and Robinson interpret this end of the Epistle as the end of the Liturgy of the Word, in which, in addition to other spiritual readings and songs (Ephesians 5, 19), the Epistle sent by Paul was read in the absence of the Apostle (Colossians 2, 5), in the form of a teaching or sermon (Acts 2, 42). In this sense, the exhortation to embrace, the Apostle’s greeting with the hand or blessing, the kiss of peace, the exhortation to love, the greeting by which he gave grace and the response, which expresses Paul’s presence with the spirit (πνεῦμα), represents an embryonic form of the pre-anaphoral dialogue, which made the transition from the Liturgy of the Word to the preparation for the Eucharistic Liturgy.

The Apostle’s exhortation to read the Epistle in the worship assembly of Christians is placed before the greeting of grace (Colossians 4, 16; I Thessalonians 5, 27). When the readings have come to the end, the dispositions for the beginning of the Eucharist intervene. Greetings and the kiss of peace are offered, to which Paul’s signature is added by the hand that blesses, yet in his absence: “For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of the Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus” (I Corinthians 5, 3). The invitation to participate in the Eucharist was only for those who took part in these pre-anaphoral gestures, suggesting a first



form of dismissal by “if any man has not love for the Lord, let him be cursed” (I Corinthians 16, 22). According to these liturgical formulas and movements, the assembly was ready to receive the greeting of grace<sup>82</sup>. Considering these arguments, we can contradict the statement we made at the beginning of this study, in relation to the antiquity of the pre-anaphoral dialogue. The oldest testimony could be considered this from the Second Epistle to the Corinthians of the Apostle Paul<sup>83</sup>.

Only one word catches our attention, and that is the Aramaic “maranatha” from I Corinthians 16, 22. It helps us to reinforce the above hypothesis, in that the expression represents the end of the tenth chapter of the Didache of the Twelve Apostles, which marks the end of a Eucharistic agape or instruction and the beginning of the Eucharistic Liturgy. “Maranatha”, but also the other pre-anaphoral expressions analyzed, from the Epistle to the Corinthians, also in the Didache, make a transition to the Eucharistic Liturgy: “Let grace come and let this world pass away! Hosanna to the God of David! If anyone is holy, let him come! If he is not, let him repent! Maranatha! Amen. But allow the prophets to give thanks as much as they will”<sup>84</sup>. The imminent eschatological feeling of the first Christians was expressed by this “the Lord is coming”, and Christ the Lord was not long in coming. His presence was invoked and He made Himself present, revealing Himself in the Eucharist.

Next, we will analyze linguistically the terms encountered in the pre-anaphoral greeting that refer to the attributes of the Persons of the Holy Trinity invoked in this request. In all the anaphora analyzed, “grace” refers to God the Son, while “love” refers to God the Father, the Clementine Liturgy being the only exception that inverts these attributes. For God-Holy Spirit, most of the time we encounter “communion” or “fellowship” (*κοινωνία*), seconded by other terms close in meaning, such as, “gift” (*δωρεά*), “sanctifying”, “descent”, “abiding presence”, “tabernacling” (*illapsus*), “overshadowing”.

<sup>82</sup> J. A. T. ROBINSON, “Traces of Liturgical sequence in I Cor 16: 20-24”, in: *Journal of Theological Studies*, 4 (1953), pp. 38-41.

<sup>83</sup> Robert TAFT, “The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting”, p. 324.

<sup>84</sup> “Didahia celor Doisprezece Apostoli”, in: Ioan I. Ică jr., *Canonul Ortodoxiei, Canonul apostolic al primelor secole*, p. 569.

Why we ask the “grace”, the “love” and the “communion”? Here is what Diadoch of Photicea says about the three attributes: “Grace is hidden from the very moment we are baptized in the depths of our minds. But since one begins to love God with all determination, a part of the goodness of grace enters in an unspeakable way into communication with the soul through the feeling of the mind”<sup>85</sup>. If here the passage does not refer to the pre-anaphoral greeting, but to the spiritual meaning of the terms we encounter in the greeting, Narsai interprets the formula itself, as follows:

“The priest first of all blesses the people with that Canon in which he makes his voice audible to the faithful: «The grace», he says, «of Jesus our Lord and the love of the Father and the communion of the Holy Spirit be with us»: that grace which our Lord has given us by His coming, may it give us confidence before His Majesty: «the love of the Father», who sent us the Son, who is from Him, may it open to us the door of mercy in the day of His coming: «the communion of the Holy Spirit», of which we have been made worthy, may it sanctify us and purge from us the filth of our offences”<sup>86</sup>.

By the last part we could understand why some anaphora have also adapted a second attribute of the Holy Spirit, in addition to that of “communion”, because the communion of the Holy Spirit has as a consequence the sanctification, covering, purifying, overshadowing or permanent presence of the Spirit over man.

Lampe dictionary translates *κοινωνία*, through “association”, “connection”, “intercourse” between man and woman, “communion”, “fellowship” of man with God through Christian life, “act of sharing”, “community”, “participating in”, “partaking in”, “receiving” with eucharistic meaning<sup>87</sup>. The fellowship of the Holy Spirit expresses the total

<sup>85</sup> DIADOH AL FOTICEII, *Cuvânt ascetic despre viața morală, despre cunoștință și despre dreapta socoteală duhovnicească*, coll. *Filocalia*, vol. 1, transl. Preot Prof. Dr. Dumitru Stăniloae, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2008, p. 443.

<sup>86</sup> *The Liturgical Homilies of Narsai*, p. 11.

<sup>87</sup> *A Patristic Greek Lexicon*, edited by G. W. H. Lampe, At the Clarendon Press, Oxford, 1961, pp. 762-763.

union of man with God. Diadoch of Photicea teaches that through the communion of the Holy Spirit we know the good with “undivided feeling, that is, with all the affection of the soul”, when the earthly lust of the soul acquires the disregard of the world and unites with the part that is channeled towards the heavenly beauties. Both sides are directed by the mind<sup>88</sup>. Therefore, in the current context of greeting, the term fellowship translates more accurately that of *κοινωνία*, than the term communion. The latter could refer to Eucharistic communion, while “fellowship” refers to communion with the Holy Spirit, becoming partakers with Him<sup>89</sup>. This terminological distinction is made by Callistus and Ignatius Xanthopol, when they say: “And through the Eucharist of bread, those who partake worthily are worthy to become partakers (fellowship) of the Holy Spirit, and thus worthy souls can live forever”<sup>90</sup>.

I have noticed that in the Apostolic Constitutions and in the Antiochian anaphoras, the Persons of the Holy Trinity are placed in the normal doxological formula, as opposed to the inversion of the Father with the Son in the Pauline account and in the Byzantine formulas, which influenced the current one. Also, the Clementine Liturgy of the Apostolic Constitutions offers the attribute of the grace of God the Father, and the attribute of the love of God the Son. On the other hand, the other anaphora studied place grace for God the Son and love for God the Father. This is due to the evolution of this greeting formula from the simple form “Peace be with you all”, to the one we encounter in the second half of the fourth century “Grace with you and peace”, to St. John Chrysostom, and “The grace of our Lord Jesus Christ be with you all”, to Theodore of Mopsuestia. From the fifth century onwards, the formula, comprising the entire Trinitarian salute, spread everywhere under Antiochian influence<sup>91</sup>, the Byzantine rite taking up the Pauline formula, with the inverted Persons. The same

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<sup>88</sup> DIADOH AL FOTICEII, *Cuvânt ascetic despre viața morală, despre cunoștință și despre dreapta socoteală duhovnicească*, p. 415.

<sup>89</sup> *Liturghier*, 2012, p. 601.

<sup>90</sup> CALIST ȘI IGNATIE XANTHOPOL, *Metoda sau cele o sută de capete*, coll. *Filocalia*, vol. 8, transl. Preot Prof. Dr. Dumitru Stăniloae, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2013, pp. 245-246.

<sup>91</sup> ROBERT TAFT, “The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting”, p. 315.

evolution, from the simple to the complex form, we have also encountered in the accounts of the Pauline Epistles.

Commenting on this passage of the Divine Liturgy, the mystagogues Germanus I of Constantinople and Nicholas Cabasilas interpret the attributes of the Persons of the Holy Trinity, found in the pre-anaphoral greeting, as being appropriately attributed. Germanus calls this formula a teaching offered by the servant to the people regarding the knowledge of God in the Trinity, which we have learned with the help of the grace of Christ. In addition to the current formula, Germanus gives us a common one, it seems, in parallel with the usual one: “May the grace of the Holy and One Trinity Being be with you all”. Germanus further explains the greeting as follows: “The grace and love of the Lord is with us all. For out of His love for us, He sent His Son into the world and gave His Body deliverance in the life-giving sacrifice and His Blood the redeeming cup of joy”<sup>92</sup>. Germanus does not interpret the attributes distinctly, but as the Holy Trinity is One, so the attributes do not come separately, but are common to each Person.

On the other hand, Nicholas Cabasilas offers us the most detailed explanation of the formula analyzed, calling it the “most divine and greatest of all” greeting, interpreting each attribute and the way in which they are placed according to the Trinitarian Persons, also offering us an explanation regarding the need to repeat this requirement at each Divine Liturgy, through the pre-anaphoral greeting formula and, especially, through the final part of it:

“The greeting is taken from the epistles of the Holy Apostle Paul (2 Corinthians 13,13). Through it, the priest asks for us, from the Holy Trinity, every good gift, every perfect gift (*cf.* James 1, 17), which he calls variously according to each of the blessed Trinitarian faces: from the Son he asks for grace, from the Father love, and from the Spirit fellowship. For the Son sacrificed Himself to save men, who had given Him nothing in return, but were still condemned: «For He died for us who were yet sinners»,

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<sup>92</sup> Sfântul GHERMAN I, Arhiepiscopul Constantinopolului, *Tâlcuirea Sfintei Liturghii*, transl. Pr. Prof. Nic. Petrescu, Editura Mitropoliei Oltenia, Craiova, 2005, pp. 97-98.

says the Scripture (Romans 5, 8); that is why His care for us is called grace (but free). And the Father again had mercy on the human race, because of the Passion of His Son, and loved those who were His enemies (*cf.* Romans 5, 10; Colossians 1, 20-21); therefore, His mercy towards us is called love. Then, because he fell as the one rich in mercy (*cf.* Ephesians 2, 14) to share of His own the enemies turned into friends, this was accomplished by the Holy Spirit, descending upon the Holy Apostles; therefore, the goodness of the Spirit towards men is called fellowship. But someone will say that all these goods were given to men through the coming of the Savior; Therefore, why do we still pray for things that were once given to us? Because, after receiving them, let's not lose them, but keep them until the end. Therefore it is not said, «Let it be given to you all as things that have already been given to you», but, «Let it be with you, all of you!», that is, let the grace that has been given to you not depart from you”<sup>93</sup>.

#### IV. Conclusions

Finally, we would like to offer two practical indications for the execution of this pre-anaphoral greeting formula, according to the historical testimonies, which we have also pointed out above in our analysis, but which we take up again as a conclusion of this study:

1. The current romanian Missal offers two variants for translating the term *κοινωνία*, namely “communion” and, in parentheses or in the notes, “fellowship”, both in the pre-anaphoral greeting and in the litany “Having asked for the unity of the Faith...”, keeping only the term “communion” for the prayer that prepares us for the utterance “Our Father...”.<sup>94</sup> The english Missal, for example, uses the term “communion” in all these places. Following what has been analyzed, we consider that in all the places exemplified, even in the prayer said before the exclamation for “Our Father...”, the term “fellowship” (partakers) is more appropriate to be used,

<sup>93</sup> NICOLAS CABASILAS, *Explication de la Divine Liturgie*, coll. *Sources Chretiennes* 4, transl. S. Salaville, Editions du Cerf, Paris 1943, pp. 141-142.

<sup>94</sup> *Liturghier*, 2012, pp. 171; 182; 183.

rather than that of “communion” (“partaking”), as the notes at the end of the Missal indicate<sup>95</sup>. He fellowships us with the Holy Spirit to prepare us for communion with the Holy Eucharist.

2. Both in the critical edition of Trepelas<sup>96</sup>, and in the editions of the greek Missal it is indicated that before going out to say the greeting “the priest defends the Holy Gifts in the image of the cross with the Aer, saying with a loud voice...” and the greeting follows. So the sign of the Holy Cross is made above the gifts with the Aer, during the singing “Let us stand well” and in the first part of the greeting, after which it is placed over the other coverings, and then in the final part of the greeting the priest goes out and blesses the people with the formula “be with you all”. It is not indicated to bless with the Holy Cross, as we find it in the editions of the romanian Missal, nor to raise it during the words “Let us lift up our hearts”. The greek critical edition and the editions of the greek Hieratikon indicate, as an object of blessing, the hands of the priest: “The priest turneth back to face the Holy Table, and lifting up his hands, saith: Let us lift up our hearts”<sup>97</sup>.

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<sup>95</sup> *Liturgier*, 2012, p. 601.

<sup>96</sup> *The Three Liturgies according to the Athenian Code*, by Pan. N. Trebela, Edition of Liturgical Books, pp. 95-96.

<sup>97</sup> *IEPATIKON*, Αποστολική τῆς Ἐκκλησίας τῆς Ἑλλάδος, Αθήνα, 2021, pp. 130-131.