ἔνιο κοινό προσευχή - Some Common Prayers

The Lord's Prayer (Paternoster) has also traditionally been a text which conlangers of past centuries to translate. I give the TAKE version here, followed two doxologies, the one often used with this prayer and the one commonly appended to psalms and canticles, and the Hail Mary (Ave Maria), the most common of the Marian prayers.

1 Το Κυριακό Προσευχή - The Lord's Prayer

Liturgical versions of the prayer are based on Matthew 6:9 – 13 (a shorter version of the prayer occurs in Luke 11:2 – 4). Sometimes the prayer is just as given by Matthew; but sometimes, as in the traditional English version, 'trespasses' of verse 14 is substituted for 'debts' in the petition 'Forgive us our debts' (verse 12). The TAKE version does this.

1.1 The TAKE Text

το ἐξ ἡμᾶς Πατρό το ἐν το οὐρανό·
  ἴθι το ἐκ σέ ὀνόματο ἁγίαζε·
  ἴθι το ἐκ σέ βασιλεία ἔρχε·
  ἴθι το ἐκ σέ θελήματο γένε, ὡς ἐν οὐρανό, καί ἐπί γῆ.
δῶ το ἐξ ἡμᾶς ἄρτο το ἐπιούσιο εἰς ἡμᾶς σήμερον·
  καί ἄφη το ἐξ ἡμᾶς παραπτώματο εἰς ἡμᾶς,
      ὡς καί ἡμᾶς ἄφη το παραπτώματο εἰς το ἐξ ἡμᾶς ὀφειλέτη·
  καί μη εἴσ-φερε ἡμᾶς εἰς πειρασμό,
  ἀλλά ἔρυε ἡμᾶς ἀπό το πονηρό.
ἀμήν.

1.2 The TAKE Text Glossed

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το   ἐξ ἡμᾶς Πατρό   το   ἐν το   οὐρανό·
the  of 1PL  father  the  in the  heaven:

     ἴθι  το   ἐκ σέ   ὀνόματο ἁγίαζε·
     IMP  the  of 2SG  name    hallow[1];

     ἴθι  το   ἐκ σέ   βασιλεία ἔρχε·
     IMP  the  of 2SG  kingdom  come;

     ἴθι  το   ἐκ σέ   θελήματο γένε,
     IMP  the  of 2SG  will     become,

          ὡς  ἐν οὐρανό, καί     ἐπί γῆ.
          as  in heaven  also[2] on earth.

 δῶ   το   ἐξ ἡμᾶς ἄρτο  το   ἐπιούσιο              εἰς ἡμᾶς  σήμερον·
give the of 1PL  bread the for.the.coming.day[3] to  1PL    today;

     και ἄφη     το   ἐξ ἡμᾶς παραπτώματο εἰς ἡμᾶς,
     and forgive the of us    trespass    to  us[4],

     ὡς καί ἡμᾶς ἄφη     το παραπτώματο εἰς το  ἐξ ἡμᾶς ὀφειλέτη·
     as also 1PL forgive the trespass[5] to  the of 1PL  debtor;

     και μη εἴσ-φερε   ἡμᾶς εἰς  πειρασμό,
     and not into-bring 1PL  into temptation,

     ἀλλά ἔρυε   ἡμᾶς ἀπό  το πονηρό.
     but  rescue 1PL  from the evil.

ἀμήν.
Amen.
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[1] ἁγίαζε is a transitive verb. It has no direct object here and so is understood as the *passive* "be hallowed."

[2] καί meaning "even" or "also" has an accent in TAKE (whereas κα ι meaning "and" is atonic).

[3] ἐπιούσιο is the TAKE version of the ancient adjective ἐπιούσιος, which is found only twice in the whole of Greek literature: here (Matthew 6:11) and Luke 11:3.   It has been the subject of much debate. The most likely explanation is that the adjective derives from ἡ ἐπίουσα [ἡμέρα] "the coming day"; thus ἐπιούσιος = "for the coming day," i.e the day ahead if said in the morning, or tomorrow if said later in the day. But, from earliest times, this petition has been seen by many to have reference to the Eucharist, i.e. "Christ, the bread of life which sustains till the Day to come when he returns again."

[4] εἰς ἡμᾶς is the *indirect object* of ἀφη which, like the ancient ἀφιέναι, takes both a direct object (what is forgiven) and an indirect object (the person/people forgiven).

[5] το παραπτώματο is repeated here, although it is not in the original Greek, because TAKE needs a direct object, otherwise ἀφη could be taken as a passive. The Greek original just has an indirect object - ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.

1.3 A 'Fair Translation' of the TAKE Text

Our Father in heaven,
    Your name be hallowed;
    Your kingdom come;
    Your will come into being,
        as in heaven so also on earth.
Give us today our bread for the coming day,
    and forgive us our trespasses,
        as we also forgive our debtors their trespasses ;
        and do not bring us into temptation,
        but rescue us from evil.
Amen.

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2. Δύο δοξολογία - Two doxologies

There are many doxologies used in Christian worship among Orthodox, Catholic and Protestant groups. Below are two of the more widely used ones.

Doxology (a) is commonly added to the Lord's Prayer by Protestants; it also occurs in the Catholic Mass after an 'embolism' (short prayer amplifying the final petition). A similar doxology is used by the Orthodox in the Divine Liturgy, but this contains explicit mention of the Trinity. Additions in the Orthodox liturgy are given below in square backets.

Doxology (b) is commonly said or sung at the end of canticles, psalms and other points in the liturgies of Orthodox, Catholic and many Protestants. The Catholic west added "sicut erat in principio" to the doxology during the 6th century; this occasionally appears in Greek as " ὡς ἦν ἐν ἀρχῇ." The western addition is given in square brackets below.

2.1 The TAKE Texts

(a)
    δι' ὅτι ἐκ σέ ἕς το βασιλεία και το δύναμι και το δόξα [ἐκ το Πατρό και ἐκ το Υἱό και ἐκ το Ἅγιο Πνεύματο νῦν και ἀεί και] εἰς το αἰῶνο [το ἐκ το αἰῶνο]. ἀμήν.

(b)
    δόξα εἰς το Πατρό και εἰς το Υἱό και εἰς το Ἅγιο Πνεύματο, [ὡς ἐν το ἀρχή] καί νῦν και ἀεί και εἰς το αἰῶνο το ἐκ το αἰῶνο. ἀμήν.

2.2 The TAKE Texts Glossed

(a)
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  δι'       ὅτι            ἐκ σέ  ἕς το βασιλεία και το  δύναμι και το  δόξα
because.of [the.fact]that of 2SG is the kingdom  and the power  and the glory

[ἐκ το  Πατρό  και ἐκ το  Υἱό και ἐκ το  Ἅγιο  Πνεύματο νῦν και ἀεί    και]
[of the Father and of the Son and of the Holy  Spirit   now and always and]

εἰς  το  αἰῶνο   [το  ἐκ το  αἰῶνο].   ἀμήν.
into the eternity [the of the eternity]. Amen.
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(b)

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δόξα  εἰς  το  Πατρό  και  εἰς  το  Υἱό  και  εἰς  το  Ἅγιο Πνεύματο,
Glory to  the Father and to  the Son and to  the Holy Sprit,

[ὡς  ἔς  ἐν  το  ἀρχή]      και  νῦν και  ἀεί    και  εἰς  το  αἰῶνο
[as be in the beginning] even now and always and into the eternity

το  ἐκ  το  αἰῶνο.    ἀμήν.
the of the eternity. Amen.
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2.3 A 'Fair Translation' of the TAKE Texts

(a)

Because yours is the kingdom and the power and the glory [of the Father and of the Son and of the Holy Spirit now and always and] into eternity [of eternities]. Amen.

(b)

Glory to the Father and to the Son and to the Holy Spirit [as it was in the beginning so] even now and always and into eternity of eternities. Amen.

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3 χαῖρε, Μαρία - Hail Mary

The prayer originates from Gabriel's salutation to Mary at the Annunciation and Elizabeth's greeting at Mary's Visitation:

Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ (Luke 1:28)

Εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (Luke 1:42)

Early on both Catholics and Orthodox added Mary's name: the Orthodox adding it after κεχαριτωμένη and Catholics after 'Ave' (Χαῖρε). Among Catholics, the name 'Jesus' was added after 'benedictus fructus ventris tui' (εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου – blessed [is] the fruit of your womb).

The Greek Orthodox add the words Θεοτόκε Παρθένε at the begiining, and ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν at the end. Catholics have added nothing before the invocation, but have added a complete prayer at the end. This developed during the Middle Ages and was given its final form in the 16th century in the Tridentine Catechism: Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen (ἁγία Μαρία, Θεοτόκε, προσεύχου ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν, νῦν καὶ ἐν τῇ ὥρᾳ τοῦ θανάτου ἡμῶν. ἀμήν). The Catholic version is occasionally used among Protestants such as Lutherans and Anglicans.

For convenience I will give two TAKE versions below: (a) Orthodox, and (b) Catholic.

3.1 The TAKE Texts

(a)

Θεοτόκο Παρθένο, χαῖρε το χαρίτου Μαρία, το Κύριο ἔς συν σέ·εὐλόγει ἔς σέ ἐν γυναικό-λαό και εὐλόγει ἔς το καρπό το ἐκ το ἐκ σέ κοιλία, δι᾽ ὅτι σέ τέκε το Σωτῆρο το ἐκ το ἐξ ἡμᾶς ψυχή.

(b)

χαῖρε, Μαρία το χαρίτου, το Κύριο ἔς συν σέ· εὐλόγει ἔς σέ ἐν γυναικό-λαό και εὐλόγει ἔς το καρπό το ἐκ το ἐκ σέ κοιλία, Ἰησοῦ.

ἅγιο Μαρία, Θεο-τόκο, πρόσευχε ὑπὲρ ἡμᾶς το ἁμαρτωλό, νῦν και ἐν το ὥρα το ἐκ το ἐξ ἡμᾶς θάνατο. Ἀμήν.

3.2 The TAKE Texts Glossed

(a)

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Θεο-τόκο    Παρθένο, χαῖρε      το  χαρίτου Μαρία, το  Κύριο ἔς συν  σέ·
God-bearer Virgin,  rejoice[1] the engrace Mary,  the Lord  be with 2SG;
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εὐλόγει  ἒς  σέ   ἐν  γυναικό-λαό  και  εὐλόγει  ἒς  το   καρπό
bless    be  2SG  in  woman-folk  and  bless    be  the  fruit

το   ἐκ  το   ἐκ  σέ  κοιλία,
the  of  the  of  2SG  womb[2],

  δι'       ὅτι              σέ   τέκε           το   Σωτῆρο  το  ἐκ  το  ἐξ  ἡμᾶς  ψυχή.
because.of  [the.fact]that.2SG  give.birth.to  the  Savior  the  of  the  of  1PL  soul.
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(b)
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χαῖρε,     Μαρία  το  χαρίτου,  το  Κύριο  ἒς  συν  σέ ·
Rejoice[1], Mary   the  engrace,  the  Lord   be  with 2SG;

εὐλόγει  ἒς  σέ   ἐν  γυναικό-λαό  και  εὐλόγει  ἒς  το   καρπό
bless    be  2SG  in  woman-folk  and  bless    be  the  fruit

το   ἐκ  το   ἐκ  σέ  κοιλία,  Ἰησοῦ.
the  of  the  of  2SG  womb[2],  Jesus

ἅγιο  Μαρία,  Θεο-τόκο,   πρόσευχε  ὑπέρ         ἡμᾶς  το  ἁμαρτωλό,
Holy  Mary,   God-bearer,  pray      on.behalf.of  1PL   the  sinner

νῦν  και  ἐν  το  ὥρα  το  ἐκ  το  ἐξ  ἡμᾶς  θάνατο.  Ἀμήν.
now  and  at  the  hour  the  of  the  of  1PL   death.   Amen.
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[1] χαῖρε is the verb 'to rejoice.' It was also used as a greeting. Opinions differ whether Gabriel is greeting Mary, i.e. "hail", or whether the verb is to be understood with its literal meaning, i.e. "Rejoice!"

[2] κοιλία = 'cavity in the body.' It may mean the thorax, abdomen, stomach, belly, lungs, *or* womb. Here it obviously means 'womb'.

2.3 A 'Fair Translation' of the TAKE Texts

(a)

Virgin Mother of God, hail engraced Mary, the Lord is with you; blessed are you among women and blessed is the fruit of your womb, because you have born the Savior of our souls.

(b)

Hail, engraced Mary, the Lord is with you; blessed are you among women and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.