Lesson 8 - For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Today’s phrase is the first in a series of priestly exclamations that we will be covering. This one first appears before the first antiphon. This phrase is made up of two parts and, conveniently, one of them has some new concepts, while the other has some repetition.

There are many phrases throughout the liturgy that have repetitions or near repetitions, especially the priest’s exclamations. With consideration for the inflection in Church Slavonic, we have already seen that sometimes the same word exactly coincides in different situations, while at other times it does not because of prepositions or other grammatical considerations.

As a reminder, when comparing the text of the Liturgy in Church Slavonic and English always keep in mind that a text that is the same in two places in English will not always be the same in Church Slavonic. This can be frustrating but helpful, because if you can understand why a certain word is different in one or another situation then it means that you are understanding the grammar better.

The whole second half of this phrase, for example, is exactly the same as part of the phrase we already had in lesson four.

Яко подобает Тебе всякая слава, честь и поклонение, Отцу, и Сыну, и Святому Духу, ныне и присно, и во веки веков.

For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.)
This phrase, if you haven't noticed already, is also in many other places in the services, and it usually has little or no variation in grammar in Church Slavonic.

In the first part of today's phrase, we're introduced to a new verb form.

As a quick review, here are the three different verbs that we've seen so far. All of them have been in the same grammatical form, although one of them has also been in one other form:

1. Помилуй (in the imperative mood)
2. Благослови (in the imperative mood)
3. Подай (in the imperative mood)
4. Благословено (as a passive past tense participle)

In today's phrase, we have the first instance of a verb in the present simple tense: подобает /podobaet/ (побобрет), which is translated above as "are due." The common translation of "For unto Thee are due all glory, honor, and worship" covers the sense well, but a literal translation, which would also retain the same syntax and verb tense, would be "For befit Thee all glory, honor, and worship." Translating like this in a literal way, especially as regards syntax, may help you to understand particularities of grammar and why something is expressed in a certain way in Church Slavonic. This will become more apparent when we get into complex sentences with more difficult grammar.

As I said, the verb in today's phrase is in the present tense, that is, it is expressing an action taking place right now. It is in the third person singular, which is the "he/she/it" form, and is in the imperfective aspect.

You should know what a personal singular form of a verb is, but you may not know what "imperfective aspect" means. Though aspect is quite complex, a simple way to explain it for now is that it refers to the type of action of the verb. There are two forms of most Church Slavonic verbs: the imperfective and the perfective, and the difference is often in a prefix or some other morphological change. The
imperfective aspect in today's verb is similar to the present and present continuous forms in English. The imperfective aspect often has this sense of continuation, while the perfective is often a finished action.

If you recall, I mentioned in lesson 2 that there are 630 forms of adjectives. Now, there is also a huge amount of verb forms, but, again, we will learn them as we see them in context. There are also standard endings for many verbs. As we've seen in other places, these endings (in conjunction with other elements of the verb) contain valuable information about the word. They show (1) person, (2) number, (3) tense, and (4) aspect.

Most importantly for us at present is to see that the -тъ ending (/t/ followed by a hard sign) is one of the two variants for the third person singular present tense.

We can learn the remaining words in this phrase by their literal translation, though I will make a few comments.

/яко/ here means "for" or "because." In this word, we're introduced to a new letter, Я /ya/ (Я in modern Russian font). You may notice that this letter looks like an "i" followed by an "a," and if you pronounce these two letters together quickly, you will probably see how they end up sounding like /ya/. This letter currently has the exact same sound as a letter we've seen earlier, Я /ya/. The difference is that Я is usually used only at the beginning of words, while Я is used elsewhere. Both of them are rendered in modern Russian font as "я."

we have seen before, so you should recognize it as "thee" in the dative case. Another comment to make here about our verb, подобает, is that this verb requires the dative case. For instance, the parallel in English would be that we say "it befits him" and not "it befits he."
вс /fs'yakaya/ is "all." This is our first instance of an adjective in the feminine. Whereas in the masculine ending we saw -ăу́й and -ăй, in the feminine we have -ăз /-aya/ (-ая). The reason why this adjective is in the feminine is that it is modifying the following word, слáка (meaning glory), which is a feminine noun. An -а /а/ or -ăз /ya/ ending is often a sign of the feminine noun ending, and this is convenient because we have a similarity between the adjective and the noun.

чéстъ /ch'est'/ is "honor," and it is a feminine noun. Notice that it has a soft sign ending. I should say, however, that not all nouns with soft sign endings are feminine. At the same time, there are less masculine nouns ending in a soft sign.

поклонéние /poklon'enie/ is "worship" or "reverence," which comes from the word for "bowing" or "bending."

Your homework will be to look at the priest's exclamations in the Liturgy and notice how they are similar and how they are different, paying close attention to the endings of words. In order to make this task easier, I've included the texts of all these exclamations in this lesson's accompanying pdf file on my site. You can make a list of the words from the various exclamations that are the same, which would generally imply that they are in the same grammatical form.

Lesson Notes:

### Verb endings (present tense conjugation)

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<th>Person</th>
<th>Singular</th>
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<tr>
<td>1st</td>
<td>I</td>
<td>we</td>
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<td>2nd</td>
<td>thou</td>
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<tr>
<td>3rd</td>
<td>he/she/it</td>
<td>-тъ</td>
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List of priestly exclamations

Before first antiphon: Ἡϊκῳ ποδοβάτης τῇ κελάκας σάλακα, ζέστα ή ποκλονένεις, οὐχ ἡ σιῆ ή σώμα μάξα, νάνικ ή πρίσεν ή κο βέκι κεκκώβζ.

Before second antiphon: Ἡϊκῳ τκολάξ δεργάκα, ή τκολέ έζέτας πρότκο, ή σίλα, ή σάλακα, ούχ ή σιή ή στάγω μάξα, νάνικ ή πρίσεν ή κο βέκι κεκκώβζ.

Before third antiphon: Ἡϊκῳ βλγξ ή κελέκολόβεβζ κεβξ έσίν, ή τεβεί σάλαβ λοζελάεμξ, ούχ ή σιή ή σώμα μάξα, νάνικ ή πρίσεν ή κο βέκι κεκκώβζ.

End of the litany of fervent supplication: Ἡϊκῳ μίλοντης ή κελέκολόβεβζ κεβξ έσίν, ή τεβεί σάλαβ λοζελάεμξ, ούχ ή σιή ή σώμα μάξα, νάνικ ή πρίσεν ή κο βέκι κεκκώβζ.

End of the litany for the reposed: Ἡϊκῳ τυ έσίν λογρεένες η μνήσετα η πολών ουκοπίνης πάξες τκολάξα, ημικα, χριτέ βάζε νάσξα, η τεβεί σάλαβ λοζελάεμξ, κο βεξαύξαλναξ τκολάξα ούζεμξ, η πρεζελάμξ η βλγίμξ η μνησετκοράζης τκολάξα δχομξα, νάνικ ή πρίσεν ή κο βέκι κεκκώβζ.
End of the litany for the catechumens: Да и ти́н ся на́ми слав́ать пречестно́е и ве́ликолепное и́ма тво́е, о́йла и сна́ и с́таго́ д́ха, ны́нѣ и прый́нш и бо ве́ки ве́квъ.

End of first prayer for the faithful: Іїіу подоба́етъ тегъ́ ве́кала слава, ч́есть и поклоне́ніе, о́йла и сна́ и с́тгомая д́ха, ны́нѣ и прый́нш и бо ве́ки ве́квъ.

End of second prayer for the faithful: Іїіу да под́ держа́кою тво́ею всегдѣ хра́німъ, тегъ́ славы́ возсыла́емся, о́йла и сна́ и с́тгомая д́ха, ны́нѣ и прый́нш и бо ве́ки ве́квъ.

End of litany of oblation: Іро́гамъ единооро́днаго ся ткоего, ся ны́мже едъпо́ве́нъ есіь, со пречтѣ́мы и влгі́мы и живо́твора́циымъ тко́имъ д́хомъ, ны́нѣ и прый́нш и бо ве́ки ве́квъ.

Following "It is truly meet": І д́ждо ны́мъ едъ́н імъ о́усты и едъ́н імъ сердце́мъ сл́бды и во́спросъ пречтно́е и ве́ликолепное и́ма тво́е, о́йла и сна́ и с́таго́ д́ха, ны́нѣ и прый́нш и бо ве́ки ве́квъ.
Following "Our Father": Ἰήκου τὸ ἄρτον ἔφτετ σῷν τῷ, ἵν τελα, ἵν σάβα, ὡς ἵν τὺ ἐσῶ ἵν σῶσῃ ἀνθρώπω ἵν μὴ αἰώνιοι αἰῶνιοι.

Following "Our Father," after priestly prayer: Ἐγεῦς ἔρχεται ἐκ τοῦ ἄκραδρου, ἵν τελα, ἵν σάβα, ὡς ἵν τῇ βασιλείᾳ, ἵν τῇ αἰωνίᾳ τῶν ἁλωνίων, ἵν τῇ αἰωνίᾳ τῶν αἰώνων.