

Εἰς ἀναίρεσιν τῆς πλάνης, εἰς ἣν εὐρίσκονται οἱ νομίζοντες, ὅτι ἐλάχισται καὶ οὐχὶ ἀνυπέρβλητοι ὑπάρχουσιν διαφοραὶ μεταξὺ τῆς Ὁρθοδόξου καὶ τῆς Ἀγγλικανικῆς λεγομένης ἐκκλησίας, μεγάλως δύναται νὰ συντελέσῃ ἡ μελέτη τοῦ συνημμένου ἐν πρωτοτύπῳ καὶ μεταφράσει ὅρκου, ὃν ἐπισήμως καὶ κατ' ἀπαράβατον ὑποχρέωσιν ὁμνύει κατὰ τὴν στέψιν αὐτοῦ ὁ Βασιλεὺς τῆς Ἀγγλίας.

THE
CORONATION OATH
OF THE
KING OF ENGLAND

I doe solemnly and sincerely, in the presence of God, professe, testifie and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the masse, as they are now used in the Church of Rome, are superstitious and idolatrous; and I doe solemnly, in the presence of God, professe, testify and declare, that I doe make this declaration and every part thereof, in the plaine and ordinary sence of the words read unto me, as they are commonly understood by English protestants, without any evasion, equivocation or mentall reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispence with or annull the same, or declare that it was null and void from the beginning.

O
KATA THN ΣΤΕΨΙΝ ΟΡΚΟΣ
ΤΟΥ
ΒΑΣΙΛΕΩΣ ΤΗΣ ΑΓΓΛΙΑΣ

Εὐλαρινῶς καὶ πανδήμως, ἐνώπιον τοῦ Θεοῦ, ὁμολογῶ, μαρτυρῶ καὶ κηρύττω, ἀληθῶς πιστεύων, ὅτι ἐν τῷ Μυστηρίῳ τῆς Εὐχαριστίας οὐδεμία γίνεται μετουσίωσις τῶν στοιχείων τοῦ ἄρτου καὶ τοῦ οἴνου εἰς τὸ σῶμα καὶ τὸ αἷμα τοῦ Χριστοῦ, οὔτε κατὰ τὴν εὐλογίαν, οὔτε μετ' αὐτὴν ὑφ' οἰουδήποτε προσώπου· καὶ ὅτι ἡ ἐπίκλησις ἢ λατρεία τῆς Παρθένου Μαρίας, ἢ οἰουδήποτε ἄλλου ἁγίου, καὶ ἡ ἐν τῇ λειτουργίᾳ ἀναίμακτος θυσία, ὅπως νῦν ἐν χρήσει εἰς τὴν Ἐκκλησίαν τῆς Ῥώμης, εἶνε δεισιδαίμονα καὶ εἰδωλολατρικά· ὁμολογῶ δέ, μαρτυρῶ καὶ κηρύττω πανδήμως, ἐνώπιον Θεοῦ, ὅτι ποιοῦμαι τὴν δήλωσιν ταύτην, ἐν τῷ ὅλῳ καὶ ἐν τοῖς μέρεσιν αὐτῆς, κατὰ τὴν πρόδηλον καὶ συνηθὴ ἔννοιαν τῶν ἀναγνωσθεισῶν μοι λέξεων, ὅπως κοινῶς νοοῦνται ὑπὸ τῶν Ἀγγλῶν προτεστάντων, ἄνευ ὑπεκφυγῆς, ἀμφιβολίας ἢ ἐνδομύχου ἐπιφυλάξεως οἵαςδήποτε, καὶ ἄνευ οὐδεμιᾶς ἀδείας χορηγηθείσης ἤδη μοι ἐπὶ τῇ περιστάσει ταύτῃ ὑπὸ τοῦ Πάπα, ἢ οἰουδήποτε ἄλλου προσώπου ἢ ἀρχῆς, ἢ ἐλπίδος τοιαύτης ἀδείας παρ' οἰουδήποτε προσώπου ἢ ἀρχῆς, καὶ χωρὶς νὰ πιστεύσω ὅτι δικαιοῦμαι ἢ δύναμαι νὰ δικαιωθῶ ἐνώπιον Θεοῦ ἢ ἀνθρώπων, ἢ ν' ἀπαλλαγῶ ἀπὸ ταύτης τῆς διακηρύξεως, ἢ οἰουδήποτε αὐτῆς μέρους, οὐδ' ἐὰν ὁ Πάπας, ἢ ἄλλος τις, ἢ ἄλλοι τινες, ἢ ἐξουσία οἵαδήποτε, ἤθελον μὲ ἀπολύσῃ ἀπ' αὐτῆς ἢ καταργήσῃ αὐτήν, ἢ ἤθελον κηρύξῃ ὅτι ἄκυρος ἦν ἐξ ἀρχῆς.