

The Great Horologion

According to the Rites of

The Non-Chalcedonian

Orthodox Patriarchate of Alexandria

Commonly Known As:

The Coptic Orthodox

Holy Psalmody

Agpeya

And the

Raising of Incense

With The

Psalter

And The

Book of Psalis and Doxologies

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The Great Horologion According to the Rites of the Non-Chalcedonian Orthodox Patriarchate of Alexandria

No ISBN for this draft edition

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TODO

- Add saint Psalis
- Add missing Psali translations
- Revise Psali translations
- Add footnotes of Scripture references
- Add other seasonal responses (e.g. Praxis response)—In process
- Add weekly Gospel responses?
- Add defnar or synaxarium? At least notes for where to insert
- heading 3 should start a new page. places where that's ugly should be demoted to heading 4.... Or make 2 versions of heading 3, one breaking, one not, and be selective
- Consider the effect of the drift that existed at the time of a saint's departure. For example, a modern saint, is effectively on the Gregorian calendar. If the Coptic calendar is shifted to make correct, they should be shifted on the Coptic calendar, not the Gregorian. A 4th century saint was effectively on the Coptic, so if the Coptic is shifted, they should be shifted on the Gregorian, and remain the same on the Coptic. All times in between are somewhere in between, depending on the drift at the time. Add the correction as a 3rd possible date to use...
- Replace “evlogite/evlogison” with Coptic font.
- Check if headers should be removed from some pages
- Check for bookmarks that have become corrupted as headings change
- Introduction

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THE HOROLOGION: THE BOOK OF THE HOURS

The Setting of the Sun: Vespers (the Eleventh Hour)

The people gather at the setting of the sun. The lamps are solemnly lit while “Psalm 116: Glory be to our God. Praise the Lord, all you nations” is chanted in its known tune. The Evening Praise is said as the final service of the preceding day, saying the Psali and Theotokia of that day. Afterwards, then sun having set and the new day begun, Vespers is said as the first service of the new day, either the laic Little Vespers, or the full presbyter lead community Vespers, which begins with the Little Vespers but proceeds after the Kyrie to the Raising of Incense). Today it is customary to say the Ninth hour before Vespers if it has not been said previously in the preceding day, in order to complete the rule of the previous day before beginning Vespers. It is also customary to group the Psalms of the 9th, 11th, and 12th hours together, and then say Vespers Praise, and finally raise incense in order to save time (though this practice confuses the order of services).

Vespers Praise	5
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It could be argued that Vespers Praise should come after the Psalms. However, since Vespers is the first act of the day, and Vespers Praise makes use of the Psali of the ending day, we have placed it first. It would probably make most sense to integrate Vespers Praise into the beginning of the Psalms of Vespers, much as Morning Praise, or the Doxology of Prime is integrated into the Raising of Morning Incense.

Vespers Praise

Lauds, or Matins Priase, is identical in order to Vespers Praise, but is today generally merged into a continuous service with Midnight Priase. Both consist of the Fourth Canticle, the Psali of the Day or Season, and the Conclusion. Vespers Praise begins with Ps 116, while Matins Priase follows immediately upon Midnight Priase. Vespers Praise uses the Psali and Theotokia of the ending day, while Matins Praise uses the Psali and Theotokia of the new day.

The seasonal Psali replaces the Psali of the day. However, today, commonly the seasonal Psali is said, followed by the Annual Psali of the Day. It has become common to say the Psali of the Virgin, page 898 always, and not only of feasts of the Virgin. This has resulted in the current practice of saying the Psali of the Virgin before the Annual Psali of the Day, which is directed towards the Lord.

The Fourth Canticle.....395

The Annual Psalis and Theotokia.....404

Or The Book of Psalis and Doxologies561

After the Conclusion of the Theotokia, conclude with:

The Conclusion of the Midnight Praise

The Creed

The Introduction to the Creed

We exalt you, the Mother of the True Light. We glorify you, O saint and Mother of God, for you brought forth unto us the Saviour of the whole world; He came and saved our souls.

Glory to You, our Master, our King, Christ; the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

The Creed

We believe in one God; God the Father, the

The Setting of the Sun: Vespers (the Eleventh Hour)

Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in one Lord; Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose kingdom shall have no end.

Yes, we believe in the Holy Spirit; the Lord, the Giver of Life; Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess one Baptism for the remission of sins.

We look for the resurrection of the dead, and the life of the coming age. Amen.

The Conclusion of the Midnight Praise

Lord have mercy. (3) (Kyrie eleison.) (3)

God have mercy upon us:

✠ ΝΑΙ ΝΑΝ

Lord have mercy. (3)

God hear us:

✠ ΣΩΤΕΥ ΕΡΟΝ

Lord have mercy. (3)

God look unto us:

Φ† couc ερον

Lord have mercy. (3)

God behold us:

Φ† xout ερον

Lord have mercy. (3)

God have compassion on us:

Φ† yenzht θaron

Lord have mercy. (3)

We are Your people:

ΔNON θa πεκλαoc

Lord have mercy. (3)

We are Your creation:

ΔNON θa πεκπλacμα

Lord have mercy. (3)

Deliver us from our enemies:

Ηαζuεν εβολθεν nenxaxi

Lord have mercy. (3)

Deliver us from scarcity:

Ηαζuεν εβολθα ογβων

Lord have mercy. (3)

We are Your servants:

ΔNON θa νεκεβιαικ

Lord have mercy. (3)

You are the Son of God:

Υιoc θεoc ηθoc

Lord have mercy. (3)

We believe in You:

Δηηαζ† εpoc

Lord have mercy. (3)

For You have {come} and saved us:

Χε {aki} ακω† υuον

Lord have mercy. (3)

Visit us with Your salvation:

Χεῦπενψινι ᾔεν πεκοῦσαι

Lord have mercy. (3)

And forgive us our sins:

Οὔτοχ χα νεννοβι ναν εβολ

Lord have mercy.

Holy, Holy, Holy

Holy, Holy, Holy Lord of Hosts, heaven and earth are full of Your glory and Your honour. Have mercy on us, O God, the Father, the Pantocrator. All-Holy Trinity, have mercy on us. O Lord, God of the powers be with us, for we have no helper in our afflictions and our troubles, save You. Loose, remit and forgive us, O God, our iniquities, which we have committed willingly, and which we have committed unwillingly; which we have committed knowingly, and which we have committed unknowingly. The hidden and the manifest, O Lord, remit unto us, for the sake of Your Holy Name which is called upon us.

According to Your mercy, O Lord, and not according to our sins.

The Lord's Prayer

Our Father in heaven, may
Your Name be holy¹.

Our Father Who art in
heaven, hallowed be Thy
Name.

**Χε Πενιωτ ετ ᾔεν νιφνοτι:
μареψτοуво ἵχε πεκραν:**

May Your Kingdom come.

Thy Kingdom come. Thy

μареџ ἵχε текμετοуро:

¹ Not that His Name (presence, self) is not holy, but we petition that we might see It as such, and that His holiness might be manifested in the world.

May Your will be done, on earth as it is in heaven.

Give us our bread of tomorrow, today. Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one;

in Christ Jesus our Lord. For Your is the Kingdom, the power and the glory, forever and ever. Amen.

will be done, on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the Evil One;

in Christ Jesus our Lord. For Thine is the Kingdom, the power and the glory, forever and ever. Amen.

ΠΕΤΕΘΝΑΚ ΜΑΡΕCΨΩΠΙ:
ἸΦΡΗΤ ΔΕΝ ΤΦΕ ΝΕΜ ΘΙΧΕΝ
ΠΙΚΑΘΙ:

ΠΕΝΩΙΚ ἸΤΕ ΡΑCΤ ΜΗΙC ΝΑΝ
ἸΦΘΟΥ: ΟΥΘΟ ΧΑ ΝΗΕΤΕΡΟΝ
ΝΑΝ ἘΒΟΛ: ἸΦΡΗΤ ΘΩΝ
ἸΤΕΝΧΩ ἘΒΟΛ ἸΝΗΕΤΕ ΟΥΘΟΝ
ἸΤΑΝ ἘΡΩΟΥ: ΟΥΘΟ
ἸΠΕΡΕΝΤΕΝ ἘΘΟΥΝ
ἘΠΙΡΑCΜΟC ΑΛΛΑ ΝΑΘΜΕΝ
ἘΒΟΛ ΘΑ ΠΙΠΕΤΘΩΟΥ.

ΔΕΝ ΠΙΧΡΙΤΟC ΙΗΣΟΥC
ΠΕΝΘΟΙC: ΧΕ ΘΩΚ ΤΕ
ΤΜΕΤΟΥΡΟ ΝΕΜ ΤΧΟΜ ΝΕΜ
ΠΙΩΟΥ ΨΑ ἘΝΕΘ: ἈΜΕΝ.

The Psalms of the Eleventh Hour (Little Vespers)

Introductory Prayers

The worshiper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer

Our Father in heaven, may
Your Name be holy².

May Your Kingdom come.
May Your will be done, on
earth as it is in heaven.

Give us our bread of
tomorrow, today. Forgive us
our trespasses, as we forgive
those who trespass against us.
And lead us not into tempta-
tion, but deliver us from the
evil one;

in Christ Jesus our Lord. For
Your is the Kingdom, the
power and the glory, forever
and ever. Amen.

Our Father Who art in
heaven, hallowed be Thy
Name.

Thy Kingdom come. Thy
will be done, on earth as it is in
heaven.

Give us this day our daily
bread, and forgive us our
trespasses as we forgive those
who trespass against us. And
lead us not into temptation,
but deliver us from the Evil
One;

in Christ Jesus our Lord. For
Thine is the Kingdom, the
power and the glory, forever
and ever. Amen.

Χε Πενιωτ ετ δεν νιφνοτι:
μαρεφτογβο ηνε πεκραν:

Μαρεσι ηνε τεκμετοτρο:
πετερνακ μαρεφτωπι:
υφρητ δεν ιφε νεμ ειχεν
πικασι:

Πενωικ ιντε ρασι μιηλ ναν
υφοοτ: οτοζ χα νηετερων
ναν εβολ: υφρητ ζων
ιτηνχω εβολ ινηετε οτον
ιταν ερωοτ: οτοζ
υπερεντεν εδοτην
επιρασμοσ αλλα ναζμεν
εβολ ζα πιπετρωοτ.

δεν Πιχριτοσ ιησογσ
Πενδ'οις: γε θωκ τε
τμετοτρο νεμ τχομ νεμ
πιωοτ γα ενεε: αμεν.

The Prayer of Thanksgiving

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ; for He has covered us, helped us, guarded us, accepted us to Himself, spared us, supported us, and has brought us to this hour.

² Not that His Name (presence, self) is not holy, but we petition that we might see It as such, and that His holiness might be manifested in the world.

The Psalms of the Eleventh Hour (Little Vespers)

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank You for everything, concerning everything, and in everything. For You have covered us, helped us, guarded us, accepted us to Yourself, spared us, supported us, and have brought us to this hour.

Therefore, we ask and entreat Your Goodness, O Lover of mankind, grant us to complete this holy day, and all the days of our life, in all peace with Your fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest, take them away from us, and from all Your people, and from this holy place that is Your.

But those things which are good and profitable, do provide for us, for it is You Who have given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.

And lead us not into temptation, but deliver us from evil, by the grace, compassion and love of mankind of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Psalm 50

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then say,,

The hymn of the blessed Evening I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of Sunset (Vespers)

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The Gospel from St. Luke 4:38-41

Jesus left the synagogue and entered into Simon's house. Simon's mother-in-law had a great fever, and they entreated Him for her. He stood over her, and rebuked the fever, and it left her. Immediately she rose and served them.

When the sun set, every one that had any sick with many kinds of diseases brought them to Him; and He laid His hands on every one of them, and healed them. Demons also came out of many, crying out, "You are the Christ, the Son of God!" And rebuking them, He did not allow them to speak, because they knew that He was the Christ. *Glory be to God forever.*

An earlier rite offers this alternate Gospel according to Saint Mark 1:29-34

As soon as they left the synagogue, they came to the house of Simon and Andrew, James and John being with them. Now Simon's mother-in-law lay with a fever, and immediately, they told [Jesus] about her. And He came, took her by the hand, and raised her. The fever left her, and she served them. At evening, when the sun set, they brought Him everyone who was suffering, and those with whom were demons. All the city gathered at the door, and He healed a multitude who were suffering from sicknesses of many kinds, and He cast out a multitude of demons. He did not let the demons speak, for, indeed, they knew Him, that He is the Christ. *Glory be to God forever.*

Then shall these Troparia be said,

If the righteous is hardly saved, where will I the sinner appear? I could not bear the burden of the day, and its heat, because of my human frailty. But count me, O merciful God, among those of the eleventh hour. For behold, I was conceived in iniquities, and in sin did my mother desire me. Therefore, I (dare) not lift up my eyes unto heaven, rather, I trust in the richness of Your mercy, and Your love to mankind, proclaiming and saying, "O God, forgive me, a sinner, and have mercy upon me!"

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Hasten, O my Saviour, to accept me in the Fatherly bosom, for I have destroyed my life in pleasures and lusts, and the day is over and spent. Therefore, I now hope in the abundance of Your infinite compassion. So do not be far away from a lowly heart, begging for Your mercy, for I cry to You, O Lord, with fear, "Father, I have sinned against heaven and before You, and I am not worthy to be called Your son, so make me like one of Your hired servants."

Κε νῦν κε ἀι κε ις τοῦς ἐὼνάς τῶν ἐὼ νῶν ἀμήν. (Both now, and always, and unto the ages of ages. Amen.)

I have sinned with attention and eagerness, I have subjected (myself) to every sin with yearning and diligence, and I have become worthy of every torture and judgement. Prepare for me the causes of repentance, O Lady, the Virgin, I ask and entreat for your intercessions. To you only I cry to help me, lest I be ashamed. And when my soul flies forth from me, be with me, defeat the counsel of the enemies, and shut the mouths of Hades, lest they swallow me, O spotless bride of the True Bridegroom.

An earlier rite has these alternate longer Troparia,

I have sinned against You, Lord, as the son of debauchery, but receive me, Father, I am repentant. God, have mercy upon me. I have lifted up my eyes to You, Lord, Who dwells in the heavens. Behold, as the eyes of servants look to the hands of their masters, and as the eyes of a handmaiden, to the hand of her mistress, so our eyes look to You, Lord our God, until You have compassion towards us. I will cry aloud to You, my Lord, my Saviour, with the voice of the publican: God forgive me, as him, and have mercy upon me. Have mercy upon us, Lord, have mercy upon us, for we have been filled with a multitude of contempt, and our soul is greatly filled with contempt. Show contempt to those who have abundance, and show contempt to the proud.

Δοξα πατρι κε υἱω κε ἀγίῳ πνεύματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

The athletes who did not yearn for the happiness of the earth, were, on account of this, made worthy of the happiness of the heavens, and became companions of the angels. Through their intercessions, Lord, save us and have mercy upon us.

Κε νῦν κε ἀι κε ις τοῦς ἐὼνάς τῶν ἐὼ νῶν ἀμήν. (Both now, and always, and unto the ages of ages. Amen.)

Save Your flock, O Theotokos, from straits, for we all flee to you, after God, as to a strong wall. Be a protectress to us. Now, my Master, You are letting Your servant in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples: a light for the revelation of the nations, and a glory of Your people Israel.

If following the earlier rite, say "Graciously Accord...", the Trisagion, "Our Father...", then,

Rejoice, you who have found grace, Holy Theotokos Mary: blessed are you among women and blessed is the fruit of your womb, for you have born for us the Saviour of our souls.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

St. John, the Baptiser of Christ, remember our congregations³, that we may be delivered from our iniquities, for you have been given boldness to intercede for us.

Κε νυν κε αι κε ις τοις εωναϊς των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

Our holy fathers, the great Abba Antony and the just Abba Paul, and Abba Macarius and Abba Macarius, and our father Abba John and our father Abba Pishoi, and our father Abba Pachomius, and our father Abba Theodore, intercede for us, in order that we may be delivered from afflictions and straits, for we have taken you to us as intercessor before Christ. O Theotokos, we have fled beneath the protection of your tender-mercies, disregard not our petitions in straits, but deliver us from perdition, O you who alone are blessed.

Then say: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41⁴), and the following prayer:

Holy, Holy, Holy

Holy, Holy, Holy Lord of Hosts, heaven and earth are full of Your glory and Your honour. Have mercy on us, O God, the Father, the Pantocrator. All Holy Trinity, have mercy on us. O Lord, God of the powers be with us, for we have no helper in our afflictions and our troubles, save You. Loose, remit and forgive us, O God, our iniquities, which we have committed willingly, and which we have committed unwillingly; which we have committed knowingly, and which we have committed unknowingly. The hidden and the manifest, O Lord, remit unto us, for the sake of Your Holy Name which is called upon us.

According to Your mercy, O Lord, and not according to our sins.

Our Father in Heaven...

Then this absolution is said,

We thank You, our Master, the compassionate, that You have granted us to pass this day in peace, brought us to the evening in thanksgiving, and made us worthy to behold the light until sunset. Accept, O God, our doxology which has now been made, and deliver us from the wiles

³ [JS] or “assemblies”

⁴ Originally “Lord have mercy” was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. “The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript”. Edizioni del Centro Francese di Studi Orientali Cristiani. Cairo: 1973

of the adversary, and abolish all his snares which are laid against us. Grant us in this coming night peace without suffering, nor trouble, nor weariness, nor phantasies, that we may pass it also in peace and chastity; that we may stand up for hymns and prayers, at all times and in all places, glorifying Your Holy Name in all things, together with the Father Who is incomprehensible nor having any beginning, and the Holy Spirit, the Life Giver, Who is Co-Essential with You, now and unto the ages of ages. Amen.

And earlier rite has this additional absolution,

My Lord Jesus Christ, my God, give to me in my sleep repose of the body, and guard us from the darkness which is in the gloom of sin. Let the assaults of the passions be repulsed; quench the fire of the body, bring to nought the uprising of the flesh. Let the passions and fleshly memories sleep; give to me a watchful mind, and a purified memory and a stainless sleeping-mat, and a manner of life full of virtue, and a couch of rest. Rouse us up for the hymns of the night and the morning, that we may praise Your Holy Name, full of glory and all beauty, with Your Good Father and the Holy Spirit, the Life-Giver, who is of one essence with You, now and at all times, and to the age of all ages. Amen. *Kyrie eleison fifty times.*

We give thanks to You, our Master, the Compassionate, that You have granted to us to pass this day in peace, and have brought us to eventide in thanksgiving, and has made us fit to see the light of evening. Receive, God, our doxology, which hath now been made, and deliver us from the guiles of the Adversary, and bring to nought all his snares which are laid against us. And graciously accord to us Your peace in this coming night also, a peace without pain or weariness or phantasies, that we may pass it also in peace and chastity, that we may stand for the hymns and prayers at all times in in all places, glorifying Your Holy Name in all things with the incomprehensible and beginningless Father with the Holy Spirit, the Life-Giver, who is of one essence with You, now and at all times and to the age of all ages. Amen.

The Prayer of the Hours

Have mercy on us, O God, Who is worshipped and glorified at all times and at every hour, in heaven and on earth. Christ our God, the Good, long suffering, plenteous in mercy and compassion, Who loves the righteous and has mercy upon sinners, (among whom I am chief; Who desires not the death of a sinner, but rather that he return and live.) Who calls everyone to salvation, through the promises of the good things to come; O Lord, receive our supplications at this very hour, and straiten our life to do Your commandments.

Sanctify our souls, purify our bodies, rectify our thoughts, cleanse our consciences, and deliver us from all evil affliction and grief. Surround us with Your holy Angels, that we—being guarded and guided by their encampment—may attain to the unity of the faith, and the knowledge of Your unapproachable glory. For blessed are You unto the ages of ages. Amen

The Setting of the Sun: Vespers (the Eleventh Hour)

The Raising of Evening Incense

See The Raising of Incense, page 527

After Supper: Retiring⁵ (the Twelfth Hour)

The Psalms of the Twelfth Hour.....	18
The Psalms of the Twelfth Hour (Old Rite).....	23
The Prayer of the Veil.....	29

⁵ This hour is often referred to as “Compline”, the Latin term for the 12th hour. This is inappropriate, as the meaning of “Compline” is completion, i.e. it is the completion of the hours of the day. However, in the Eastern rite, Vespers is the beginning of the new day, and the 12th hour is firmly in the new day. The Greek “Apodeipnon”, literally means “after supper”, and “Asheya” in Arabic has the root word of Asha, meaning “dinner/supper”. This hour is said by families after dinner, and before sleeping.

The Psalms of the Twelfth Hour

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer.....	10
The Prayer of Thanksgiving	10
Psalm 50: "Have mercy on me, O God, in Your great mercy".....	156

Then say,

The hymn of the blessed Sleep I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of Retiring (the Twelfth Hour)

Psalm 129: "I cried to You, O Lord, out of the depths"	292
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	293
Psalm 131: "O Lord, remember David and all his meekness"	294
Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"	295
Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"	296
Psalm 136: "By the rivers of Babylon—we sat down, and wept"	301
Psalm 137: "I will confess You, O Lord, with all my heart"	302
Psalm 140: "O Lord, I have cried to You, hear me"	306
Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"	307
Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"	313
Psalm 146: "Praise the Lord, for psalmody a is good thing"	314
Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"	315

The Gospel from Saint Luke 2:25-32

Behold, there was a man in Jerusalem, whose name was Simeon; this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It had

been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord Christ⁶.

He came in the Spirit into the temple, and the parents brought in the child Jesus, to do for Him that which was required by the Law. Simeon took Him up in his arms, and he blessed God, saying, “Now, O my master, You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all peoples; a light of revelation to the nations, and the glory of Your people Israel.” *Glory be to God forever.*

Then these Troparia are said,

Behold, I am about to stand before the Just Judge, frightened and trembling because of the multitude of my sins, for the life that is spent in desires is worthy of judgement. Repent therefore, O my soul, as long as you dwell on this earth, for the dust in the grave offers no praise, and among the dead no one remembers God, nor do they who are in Hades give thanks. But rise up from the sleep of negligence and entreat the Saviour in repentance, saying, “O God, have mercy on me and save me!”

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Had life been unending and this world eternal, O my soul, you would have had an excuse; but when your vile deeds and ugly evils are exposed before the Just Judge, what will you give in answer, while you are lying on the bed of sins and negligent in humiliating the flesh? O Christ our God, before the awesome throne of Your judgement I am frightened; and because of the ray of Your Divinity I dread, I, the defiled wretch who is lying on my bed and careless about my life. Yet, I identify myself with the Publican, beating upon my breast and crying, “God be merciful to me, a sinner!”

Κε νυν κε αι κε ις τοις εωναις των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

O undefiled Virgin, help me, I, who am your servant. Keep away from me the waves of vile thoughts. Raise my sickly soul to watch and pray, for it has long lain in heavy sleep. For you are an able, merciful and helpful mother, the Mother of the Fountain of Life, Jesus Christ my King, my God and my Hope.

Then say,

⁶ Or “The Lord’s Anointed”

Graciously accord, O Lord, to keep us this night without sin. You are blessed, O Lord, God of our fathers, and Your Holy Name is greatly blessed and full of glory forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope in You. For the eyes of everyone wait upon You, for You give them their food in due season.

Hearken to us, O God, our Redeemer, the hope of all the regions of the earth. And You, O Lord, will keep us, deliver us, and save us from this generation and forever. Amen.

You are blessed, O Lord; teach me Your statutes. You are blessed, O Lord; make me to understand Your commandments. You are blessed, O Lord; enlighten me with Your precepts.

Your mercy, O Lord, endures forever. O despise not the works of Your hands.

Lord, You have been our refuge in all generations. I said, "Be merciful to me, heal my soul; for I have sinned against You."

Lord, I have fled to You; Deliver me and teach me to do Your will, for You are my God. With You is the Fountain of Life. In Your Light will we see Light. Let Your mercy come to those who know You, and Your righteousness to the upright in heart.

The blessing belongs to You, the praise belongs to You, the glory belongs to You, O Father, Son and Holy Spirit, now, and forever and ever. Amen.

It is a good thing to confess to the Lord, and to sing praises unto Your Name, O Most High; to show forth Your loving-kindness in the morning, and Your faithfulness every night.

The Trisagion

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy on us.

Glory be to the Father, and to the Son, and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

O Holy Trinity, have mercy on us. All Holy Trinity, have mercy on us. O Holy Trinity, have mercy on us.

O Lord, forgive our sins. O Lord, forgive our iniquities. O Lord, forgive us our trespasses.

O Lord, visit the sick of Your people, heal them for the sake of Your Holy Name. O Lord, repose the souls of our fathers and our brethren who have fallen asleep.

O You Who are sinless, Lord have mercy on us. O You Who are sinless, Lord help us and receive our supplications. For the glory, the dominion, and the triple holiness are Yours. Lord have mercy. Lord have mercy. Lord bless. Amen.

Our Father in Heaven...

Hail to You

Hail to you! We ask you, O saint full of glory, the ever-virgin Mother of God, the Mother of Christ; offer our prayers to your beloved Son, that He may forgive us our sins. Hail to the holy Virgin, who has brought forth unto us the True Light, Christ our God. Ask the Lord on our behalf, that He may have mercy on us and forgive us our sins.

O Virgin Mary, the holy Theotokos, the faithful advocate for all mankind, intercede on our behalf before Christ, Whom you have brought forth, that He may forgive us our sins.

The Introduction to the Creed

We exalt you, the Mother of the True Light. We glorify you, O saint and Mother of God, for you brought forth unto us the Saviour of the whole world; He came and saved our souls.

Glory to You, our Master, our King, Christ; the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

The Orthodox Creed

We believe in one God; God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in one Lord; Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose kingdom shall have no end.

Yes, we believe in the Holy Spirit; the Lord, the Giver of Life; Who comes forth from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess one Baptism for the remission of sins. We look for the resurrection of the dead, and the life of the coming age. Amen.

Then say: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41⁷), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

Lord, all things in which we have sinned against You this day, whether in deed, or in word, or in thought, or by all senses, graciously forgive us, for the sake of Your Holy Name, as a Good One and as a Lover of mankind. And grant us, O God, a peaceful night, and a pure sleep. And send to us an angel of peace to keep us from every evil, every calamity and every temptation of the enemy.

By the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the

⁷ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Francese di Studi Orientali Cristiani. Cairo: 1973

After Supper: Retiring (the Twelfth Hour)

adoration are due unto You, with Him, and the Holy Spirit, the Life-Giver, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Then say "The Prayer of the hours" (page 15).

The Psalms of the Twelfth Hour (Old Rite)

The worshipper prays the introductory prayers,

The Lord's Prayer.....	10
The Prayer of Thanksgiving.....	10
Psalm 50: "Have mercy on me, O God, in Your great mercy"	156

Then say,

The hymn of the blessed Sleep I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms

Psalm 129: "I cried to You, O Lord, out of the depths"	292
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	293
Psalm 131: "O Lord, remember David and all his meekness"	294
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Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"	315

The Gospel from Saint Luke 2:25-32

Behold, there was a man in Jerusalem, whose name was Simeon; this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord Christ⁸.

He came in the Spirit into the temple, and the parents brought in the child Jesus, to do for Him that which was required by the Law. Simeon took Him up in his arms, and he blessed God, saying, "Now, O my master, You are letting Your servant depart in peace, according to

⁸ Or "The Lord's Anointed"

Your word, for my eyes have seen Your salvation, which You have prepared before the face of all peoples; a light of revelation to the nations, and the glory of Your people Israel.” *Glory be to God forever.*

Another Gospel According to Saint Matthew 24:45-51

Who then is the faithful and wise servant, whom his lord will set over his servants, to give them their food in due season? That servant is blessed, if his lord should come and find him doing so. Amen, I say to you, that he will set him over all that is his. But if that evil servant should say in his heart, “My lord will delay to come,” and will begin to beat his fellow servants, and to eat and to drink with those who are drunk, the lord of that servant will come in a day which he does not expect, and in an hour which he does not know, and he will cut him into pieces, and he will set his portion with the hypocrites, in the place in which there will be weeping and gnashing of teeth. *Glory be to God forever.*

Another Gospel According to Saint Luke 21:34-38

Be on guard, lest your hearts be weighed down with entertaining distractions, drunkenness, and the worries of this life, and suddenly that day come upon you. It will come as a snare upon everyone who sits on the face of the earth. Be watchful, therefore, at all times, praying that you may be worthy to escape all these things which will happen, and to stand before the Son of Man. Jesus was teaching every day in the Temple, and the evening He went out and rested Himself on the mountain which is called “of Olives.” Then, early in the morning, all the people came to the Temple to listen to Him. *Glory be to God forever.*

Prophecy from Isaiah 8:8-9:6

God is with us. Know, all nations, that God is with us. Know to the end of the earth that God is with us. All your counsels will be brought to nought, and you should strengthen your hands again, you will become feeble, for God is with us. And all counsels which you shall counsel will not be able to stand, for God is with us; all your words will be brought to nought at once, for God is with us. And the fear of you we will not fear, neither will we be grieved at heart, for God is with us. And the Lord, you will bless Him, for He is our God: He it is Who gives strength to us, for God is with us. For we have trusted in Him, and on account of Him we will be saved, for God is with us. Behold, I and the children whom God hath given to me. The people who walk in darkness have seen a great light; and on them who sit in the land and the shadow of death a light hath shone, for God is with us, Whose government shall be upon His shoulders, Wonderful Counsellor, for God is with us. God Who is strong, Who is of authority, Prince of Peace and Father of the future ages, for God is with us. *Glory to the holy Trinity.*

Then shall these Troparia be said,

Behold the day has passed. We give thanks to You, Lord, and we entreat You, graciously accord to us that this evening and this night, we may be without sin, O Saviour, and deliver us.

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Behold the day has passed. We give thanks to You, Lord, and we entreat You, graciously accord to us that this evening and this night, we may be without sin, O Saviour, and deliver us.

ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (Both now, and always, and unto the ages of ages. Amen.)

The Incorporeal Natures, the Cherubim who are a multitude of eyes, and the Seraphim who possess six wings, exalt You with unceasing voices, together with the Angels, with the hymn of the Trisagion before the age. You, the beginningless Father and the Coessential Son with You, and the Holy Spirit, the Life-Giver, an Undivided Trinity, You have been manifested to us from the Holy Virgin through Your Logos, Christ our Helper. You have called the ascetics and the prophets and the martyrs to an immortality from You; and these are gathered together, praying for the pardon of our transgressions, because we all have fled from toils through the deceit of the Enemy. Heal us, that we may sing to You with the angles, saying, “Holy, Holy, Holy, Lord of Hosts, the heavens and the earth are fully of Your holy glory.”

Hail to You

Hail to you! We ask you, O saint full of glory, the ever-virgin Mother of God, the Mother of Christ; offer our prayers unto your beloved Son, that He may forgive us our sins. Hail to the holy Virgin, who has brought forth unto us the True Light, Christ our God. Ask the Lord on our behalf, that He may have mercy on us and forgive us our sins.

O Virgin Mary, the holy Theotokos, the faithful advocate for all mankind, intercede on our behalf before Christ, Whom you have brought forth, that He may forgive us our sins.

The Introduction to the Creed

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Glory to You, our Master, our King, Christ; the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

The Orthodox Creed

We believe in one God; God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in one Lord; Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One

Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose kingdom shall have no end.

Yes, we believe in the Holy Spirit; the Lord, the Giver of Life; Who comes forth from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess one Baptism for the remission of sins. We look for the resurrection of the dead, and the life of the coming age. Amen.

Holy Theotokos, intercede for us, we sinners. All heavenly Powers, the Angels and the Archangels, the Cherubim and the Seraphim, intercede for us, we sinners. Holy John the Forerunner, the Baptist and Martyr, intercede for us, we sinners. Holy Apostles, the Preachers and Evangelists, intercede for us, we sinners. All wonder-working Prophets, Moses and Aaron and Elijah and Elisha, and all the rest of the Prophets, intercede for us, we sinners. All the choir of the Martyrs, the Confessors, the holy Ascetics, intercede for us, we sinners. Our holy high-priestly fathers, the combatants for the Orthodox Faith, intercede for us, we sinners. Our holy Cross-bearing, Spirit-bearing, ascetic fathers, intercede for us, we sinners. Through the power of the saving, incomprehensible Cross, take not away from us Your mercy.

(*Thrice*.) Lord, forgive me, I the sinner, and have mercy upon me, for You are blessed unto the age of all ages. Amen.⁹

Then say,

Graciously accord, O Lord, to keep us this night without sin. You are blessed, O Lord, God of our fathers, and Your Holy Name is greatly blessed and full of glory forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope in You. For the eyes of everyone wait upon You, for You give them their food in due season.

Hearken to us, O God, our Redeemer, the hope of all the regions of the earth. And You, O Lord, will keep us, deliver us, and save us from this generation and forever. Amen.

You are blessed, O Lord; teach me Your statutes. You are blessed, O Lord; make me to understand Your commandments. You are blessed, O Lord; enlighten me with Your precepts.

Your mercy, O Lord, endures forever. O despise not the works of Your hands.

Lord, You have been our refuge in all generations. I said, "Be merciful to me, heal my soul; for I have sinned against You."

⁹ Perhaps "O My Lord, Jesus Christ, the Son of God, have mercy on me, the sinner" would be more consistent with modern practice.

Lord, I have fled to You; Deliver me and teach me to do Your will, for You are my God. With You is the Fountain of Life. In Your Light shall we see Light. Let Your mercy come to those who know You, and Your righteousness to the upright in heart.

The blessing belongs to You, the praise belongs to You praise, the glory belongs to You, O Father, Son and Holy Spirit, now, and forever and ever. Amen.

It is a good thing to confess to the Lord, and to sing praises unto Your Name, O Most High; to show forth Your loving-kindness in the morning, and Your faithfulness every night.

The Trisagion

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy on us.

Glory be to the Father, and to the Son, and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

O Holy Trinity, have mercy on us. All Holy Trinity, have mercy on us. O Holy Trinity, have mercy on us.

O Lord, forgive our sins. O Lord, forgive our iniquities. O Lord, forgive us our trespasses.

O Lord, visit the sick of Your people, heal them for the sake of Your Holy Name. O Lord, repose the souls of our fathers and our brethren who have fallen asleep.

O You Who are sinless, Lord have mercy on us. O You Who are sinless, Lord help us and receive our supplications. For the glory, the dominion, and the triple holiness are Yours. Lord have mercy. Lord have mercy. Lord bless. Amen.

Our Father in Heaven...

Then shall these Troparia be said,

You, Lord, know the rising up of mine enemies, and You understand the feebleness of my nature, O Creator. Behold, I will commit my spirit into Your hands. Overshadow me with the wings of Your goodness, in order that I sleep not unto death. Enlighten my eyes to the greatness of Your words, raise me up at all times to glorify You, for You alone are Good and the Lover of mankind.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Your judgment seat is fearful, Lord; men are gathered together, and Angels stand, and the books are opened; the works will be revealed, and the thoughts will make a defence. What judgment will be my judgment? I, who am bound in sin. Who will quench the flame of fire for

me? Who will cause the darkness to be lightened, if You do not have mercy upon me? For You are a Compassionate One toward mankind.

Κε νῦν κε ἀι κε ις τοῦς ἐὼνάς τῶν ἐὼ νῶν αἰών. (Both now, and always, and unto the ages of ages. Amen.)

O Theotokos, since we have confidence in you, we will not be ashamed, but we will be saved; and since we have obtained your aid and your mediation, O holy and perfectly pure one, we will not be afraid, but we will pursue our enemies and scatter them, having obtained the protection of your powerful aid in everything like a shield. And we ask and entreat and cry out to you, O Theotokos, that you deliver us through your prayers, and that you raise us up from the sleep of darkness, to offer glorification through the power of God, who took flesh from You.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 times, Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

Master, Lord Jesus Christ, our God, give us rest in our sleep, rest for our bodies and purity in our souls, and keep us from the obscurity which is the darkness of sin. Let the movements of the passions be stilled; let the fire of the body be quenched. Bring to naught the uprisings of the flesh and grant to us a watchful mind and a humble memory, a conduct full of virtue, a sleeping-mat undefiled, and a pure couch. And raise us up for the hymn of the night and morning. Graciously accord to us the doxology of the whole night, that we may bless Your Holy Name which is full of glory and all beauty, with Your Good Father and the Holy Spirit, the Life-Giver, now and at all times and to the age of all ages. Amen.

Another absolution,

Lord, all things in which we have sinned against You this day, whether in deed, or in word, or in thought, or by all senses, graciously forgive us, for the sake of Your Holy Name, as a Good One and as a Lover of mankind. And grant us, O God, a peaceful night, and a pure sleep. And send to us an angel of peace to keep us from every evil, every calamity and every temptation of the enemy.

By the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto You, with Him, and the Holy Spirit, the Life-Giver, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Then say "The Prayer of the hours" (page 15).

The Prayer of the Veil

The worshipper prays the introductory prayers,

The Lord's Prayer.....	10
The Prayer of Thanksgiving.....	10
Psalm 50: "Have mercy on me, O God, in Your great mercy"	156

Then say,

The hymn of the Veil I offer to Christ, my King and my God, I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of the Veil

Then the following Psalms from Prime are said:

Psalm 4: "You heard me when I called"	84
Psalm 6: "O Lord, rebuke me, but not in Your anger"	86
Psalm 12: "How long, O Lord, will You forget me"	95
Psalm 15: "Keep me, O Lord, I hope in You"	97
Psalm 24: "To You, O Lord, I lift up my soul"	113
Psalm 26 "The Lord is my light and my Saviour; whom shall I fear"	116
Psalm 66: "May God have compassion on us and bless us"	177
Psalm 69: "O Lord, make haste to help me"	184

Then the following Psalm from Terce are said:

Psalm 22: "The Lord is my Shepherd, and I will lack nothing"	110
Psalm 29: "I will exalt You, O Lord"	120
Psalm 42: "Judge me, O God, and defend my cause"	144

Then the following Psalms from Sext are said:

Psalm 56: "Have mercy on me, O God, have mercy on me"	164
Psalm 85: "Incline Your ear, O Lord, and hear me"	212
Psalm 90: "He who dwells in the help of the Most High"	221

Then the following Psalms from None are said:

Psalm 96: "The Lord reigns, let the earth rejoice"	230
Psalm 109: "The Lord said to my Lord, "Sit at My right hand"	256

Psalm 114: “I love Him, because the Lord will hear”	262
Psalm 115: “I believed; therefore I spoke; but I was greatly humbled”	263
<i>Then the following Psalms from Compline are said:</i>	
Psalm 129: “I cried to You, O Lord, out of the depths”	292
Psalm 130: “O Lord, my heart is not exalted, nor my eyes raised up”	293
Psalm 131: “O Lord, remember David and all his meekness”	294
Psalm 132: “Behold, what is so good or so pleasant as for brethren to dwell together in unity”	295
Psalm 133: “Behold now, bless the Lord, all you servants of the Lord”	296
Psalm 136: “By the rivers of Babylon—we sat down, and wept”	301
Psalm 140: “O Lord, I have cried to You, hear me”	306
Psalm 145: “Praise the Lord, O my soul! I will praise the Lord all my life”	313
<i>Then the following Psalms from the Midnight Hour are said:</i>	
Psalm 118 Part 20 (ⲓ): “See my humiliation and deliver me”	281
Psalm 118 Part 21 (ⲕ): “Rulers persecute me without cause”	282
Psalm 118 Part 22 (ⲛ): “Let my supplication come before You, O Lord”	283

The Gospel From Saint John 6:16-23

When it was evening, His disciples came down to the sea, and when they had gone up into the ship, they were coming to the opposite shore of the sea to Capernaum. It was already dusk, and Jesus had not yet come to them. The sea was rising, (because) a great wind (was) blowing. When they were about three or four miles out, they saw Jesus walking on the sea, and approaching the ship. They feared, but He said to them, “It is I; fear not.” Then they willingly took him into the ship with them, and immediately the ship came to the shore, to the land to which they were going.

In the morning, the multitude which was standing on the other side of the sea saw that there was not another ship there, except one, and that Jesus went not into the ship with his disciples, but that his disciples were gone away alone. Other ships came from Tiberias to the place where they have eaten the bread, on which the Lord had given thanks. *Glory be to God forever.*

Then shall these Troparia be said,

You, Lord, know the rising up of mine enemies, and You understand the feebleness of my nature, O Creator. Behold, I will commit my spirit into Your hands. Overshadow me with the wings of Your goodness, in order that I sleep not unto death. Enlighten my eyes to the greatness of Your words, raise me up at all times to glorifying You, for You alone are Good and the Lover of mankind.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

Your judgment seat is fearful, Lord; men are gathered together, and Angels stand, and the books are opened; the works will be revealed, and the thoughts will make a defence. What judgment will be my judgment? I, who am bound in sin. Who will quench for me the flame of fire? Who will cause the darkness to be lightened, if You have not mercy upon me? For You are a Compassionate One toward mankind.

Κε νυν κε αι κε ις τοις εωναs των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

O Theotokos, since we have confidence in you, we will not be ashamed, but we will be saved; and since we have obtained your aid and your mediation, O holy and perfectly pure one, we will not be afraid, but we will pursue our enemies and scatter them, having obtained the protection of your powerful aid in everything like a shield. And we ask and entreat and cry out to you, O Theotokos, that you deliver us through your prayers, and that you raise us up from the sleep of darkness, to offer glorification through the power of God, who took flesh from You.

Then say: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹⁰), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

Master, Lord Jesus Christ, our God, give us rest in our sleep, rest for our bodies and purity in our souls, and keep us from the obscurity which is the darkness of sin. Let the movements of the passions be stilled; let the fire of the body be quenched. Bring to naught the uprisings of the flesh and grant to us a watchful mind and a humble memory, a conduct full of virtue, a sleeping-mat undefiled, and a pure couch. And raise us up for the hymn of the night and morning. Graciously accord to us the doxology of the whole night, that we may bless Your Holy Name which is full of glory and all beauty, with Your Good Father and the Holy Spirit, the Life-Giver, now and at all times and to the age of all ages. Amen.

Then say "The Prayer of the hours" (page 15).

¹⁰ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Francese di Studi Orientali Cristiani. Cairo: 1973

Midnight

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The Psalms of Midnight (The Beginning of Watches)

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer..... 10

The Prayer of Thanksgiving..... 10

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then say,

Arise, O children of the Light, let us praise the Lord of the powers, that He may grant us the salvation of our souls. When we stand before You in the flesh, take away from our minds the sleep of negligence. Grant us sobriety¹¹, O Lord, that we may understand how to stand before You at time of prayer, and send up to You a befitting doxology, and win the forgiveness of our many sins.

Doxa Si Philanethropi (Glory to You O Lover of mankind)

Behold, bless the Lord, all you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. In the nights, lift up your hands to the sanctuary, and bless the Lord. The Lord, Who has created the heaven and the earth, will bless you out of Zion.

Doxa Si Philanethropi (Glory to You O Lover of mankind)

Let my supplication come near before You, O Lord: give me understanding according to Your word. My petition shall come in before You: revive me according to Your word. My lips shall pour forth blessing, if You teach me Your truths. My tongue will respond with Your words: for all Your commandments are righteous. Let Your hand deliver me; for I have desired Your commandments. I have longed for Your salvation, Lord; and Your Law is my meditation. My soul shall live, and it shall praise You; and Your judgments shall help me. I have gone astray like a lost sheep; seek after Your servant; for I have not forgotten Your commandments.

Glory be to the Father, and the Son, and the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

¹¹Literally, *expectancy of the Bridegroom*

Glory be to the Father, and the Son and the Holy Spirit, from now and unto the age of all ages. Amen.

Glory to You, O Good One, the Lover of mankind. Glory to Your Mother, the Virgin, and all Your saints.

Glory to You, O Only-Begotten. O Holy Trinity, have mercy upon us.

Let God arise and let all His enemies be scattered, and let all that hate His Holy Name flee before His face.

But let Your people be in blessing, thousands of thousands, and ten thousand times ten thousands, doing Your will.

Lord, You shalt open my lips, and my mouth shall utter Your praise. Amen. Alleluia.

Then say,

The hymn of the middle of the blessed night, I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of the Beginning of Watches

Then the following Psalms are said:

Psalm 3: "Lord, why have those that afflict me increased"	83
Psalm 6: "O Lord, rebuke me, but not in Your anger"	86
Psalm 12: "How long, O Lord, will You forget me"	95
Psalm 69: "O Lord, make haste to help me"	184
Psalm 85: "Incline Your ear, O Lord, and hear me"	212
Psalm 90: "He who dwells in the help of the Most High"	221
Psalm 116: "Praise the Lord, all you nations"	264
Psalm 117: "Confess the Lord, He is good"	265
Psalm 118: "Blessed are the blameless in the way"	268

The Gospel from Saint Matthew 25:1-13

Then the kingdom of the heavens is likened to ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five wise. The foolish ones took their lamps, but brought no oil with them, while the wise brought oil in their vessels with their lamps.

When the bridegroom was late, they all became tired and slept. At midnight there was a cry, "behold, the bridegroom is coming! Arise, come out to meet him!" Then all those virgins arose and trimmed their lamps. The foolish virgins said to the wise, "Give us some of your oil, because our lamps are going out." But the wise virgins answered, "No, there may not be enough for us and you; but go rather to those who sell, and buy some for yourselves." While

they went to buy [oil], the bridegroom came, and those who were prepared went in with Him to the marriage feast, and the door was shut.

Afterwards, the rest of the virgins came, saying, “Lord, Lord, open to us!” But He answered and said, “Amen, I tell you that I do not know you.” Watch therefore, for you do not know the day or the hour that the Son of man is coming. *Glory be to God forever.*

Then shall these Troparia be said,

Behold the Bridegroom is coming at midnight. Blessed is that servant whom He will find watching. But he whom He will find neglectful is unworthy to go with Him. See, O my soul, that you do not grow heavy with sleep, lest you be found outside the Kingdom. But be watchful and cry aloud, saying, “Holy, Holy, Holy are You O God. For the sake of the Theotokos, have mercy upon us.”

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

O my soul, consider that awesome day and be sober, and light your lamp with the oil of gladness, because you do not know at what hour you will hear the voice saying, “Behold the Bridegroom!” See, O my soul, that you do not slumber, lest you stand outside, knocking like the five foolish virgins. But watch unto prayer, that you may meet Christ the Lord with sweet oil and that He may grant you the true marriage feast of His Divinity.

ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (Both now, and always, and unto the ages of ages. Amen.)

O Virgin Theotokos, the invincible fortress¹², bring to naught the counsel of our adversaries, and turn the affliction of your servants into joy. Fortify our city, fight for our kings, and intercede for the peace of the world, for you are our hope, O Theotokos.

ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (Both now, and always, and unto the ages of ages. Amen.)

O Heavenly King, the Paraclete, the Spirit of Truth, who is in every place and Who fills all, the Treasure of the good and the Giver of Life, graciously come and be in us, and cleanse us from every blemish, O Good One, and save our souls.

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

¹²Literally, unbroken fence

As You were with Your disciples, O Saviour, and gave them peace, come also and be with us; save us and deliver our souls.

Κε νῦν κε ἀι κε ις τοῦς ἐὼνᾶς τῶν ἐὼ νῶν ἀμην. (Both now, and always, and unto the ages of ages. Amen.)

If we stand in Your holy temple, we count ourselves as those who stand in heaven. O Theotokos, you are the gate of heaven; open to us the door of mercy.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹³), Holy, Holy, Holy, (page 14), and the Lord's Prayer

The Psalms of the Middle Watch

The Psalms of Vespers (except for 117 and 118) are recited,

Psalm 119: "When I was afflicted, I cried out to the Lord"	283
Psalm 120: "I lifted up my eyes to the mountains"	284
Psalm 121: "I was glad when they said to me, 'we will go to the house of the Lord'"	285
Psalm 122: "I lift up my eyes to You, Who dwells in heaven"	286
Psalm 123: "'if the Lord had not been among us,'—let Israel now say"	287
Psalm 124: "Those who trust in the Lord are like Mount Zion"	288
Psalm 125: "When the Lord brought back the captivity of Zion"	289
Psalm 126: "Unless the Lord builds the house, the builders labour in vain"	289
Psalm 127: "Blessed are all who fear the Lord, who walk in His ways"	290
Psalm 128: "Many times have they warred against me from my youth"	291

The Gospel from Saint Luke 7:36-50

One of the Pharisees invited Jesus to eat with him. He had entered the Pharisee's house, and sat at the table. And behold, a woman who was a sinner in the city, when she knew that He was reclining in the Pharisee's house, brought an alabaster jar of perfume. She stood behind at His feet, weeping, and began to wet His feet with her tears, and she wiped them with the hair of her head, and she kissed His feet, and anointed them with the perfumed oil.

Now when the Pharisee who had invited Him saw this, he said to himself, "if this man were a prophet, he would have known what sort of woman this is who is touching Him, for she is a sinner."

Jesus answered him, "Simon, I have a word to say to you." He said, "Teacher, say it." He said to him, "There was a certain creditor that had two debtors. One owed five hundred danrii,

¹³ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Franciscano di Studi Orientali Cristiani. Cairo: 1973

and the other fifty. But when they had nothing to pay, he graciously forgave them both. Which of them will love him the most?”

Simon answered, “I think the one to whom he forgave the most.” And He said to him, “You have judged rightly.” Turning to the woman, He said to Simon, “Do you see this woman? I entered your house, you gave no water for My feet, but she has washed my feet with her tears, and she has wiped them with her hair. You gave no kiss, but since the time I came in, she has not ceased kissing my feet. You did not anoint My head with oil, but she has anointed my feet with perfume. Therefore, I tell you, her sins, which are many, are forgiven because she has loved much. But to whom little is forgiven loves little.”

And He said to her, “your sins are forgiven.”

And those who sat at the table began to say within themselves, “who is this that forgives sins also?” But He said to the woman, “Go in peace. Your faith has saved you.” *Glory be to God forever.*

Then shall these Troparia be said,

Give me, O Lord, fountains of many tears like that which You first gave to the woman that was a sinner, and make me worthy to wash Your feet, which have set me free from the path of error, that I may bring to You precious ointment, and gain through repentance a pure life, and hear that voice full of joy, “Your faith has saved you.”

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

When I consider the multitude of my wicked deeds, and the remembrance of that awesome judgment comes into my heart, trembling takes hold on me. I will flee to You, O God, the Lover of mankind. Do not turn Your face away from me, I entreat You, Who alone are sinless. Grant to my wretched soul compunction before the end comes, and save me.

Κε νυν κε αι κε ις τοις εωναις των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

The heavens praise you, O full of grace, the unwedded Bride. And we also glorify your unspeakable birth-giving. O Theotokos, intercede for the salvation of our souls.

Κε νυν κε αι κε ις τοις εωναις των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

O Heavenly King, the Paraclete, the Spirit of Truth, who is in every place and Who fills all, the Treasure of the good and the Giver of Life, graciously come and be in us, and cleanse us from every blemish, O Good One, and save our souls.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

As You were with Your disciples, O Saviour, and gave them peace, come also and be with us; save us and deliver our souls.

Κε νυν κε αι κε ις τοις εωναs των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

If we stand in Your holy temple, we count ourselves as those who stand in heaven. O Theotokos, you are the gate of heaven; open to us the door of mercy.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹⁴), Holy, Holy, Holy, (page 14), and the Lord's Prayer

The Psalms of the Morning Watch

The Psalms of Retiring shall be recited,

Psalm 129: "I cried to You, O Lord, out of the depths"	292
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	293
Psalm 131: "O Lord, remember David and all his meekness"	294
Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"	295
Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"	296
Psalm 136: "By the rivers of Babylon—we sat down, and wept"	301
Psalm 137: "I will confess You, O Lord, with all my heart"	302
Psalm 140: "O Lord, I have cried to You, hear me"	306
Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"	307
Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"	313
Psalm 146: "Praise the Lord, for psalmody is a good thing"	314
Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"	315

The Gospel from Saint Luke 12:32 46

"Fear not, little flock, for your Father has been pleased to give to you the Kingdom. Sell your possessions and give to those in need. Make for yourselves purses which do not become

¹⁴ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Francescano di Studi Orientali Cristiani. Cairo: 1973

old, an unfailing treasure in the heavens, where no thief can reach, and where moth cannot destroy. For where your treasure is, there will your heart be also.

Let your loins be girded, and keep your lamps burning. Be like people waiting for their Lord to return from the wedding feast, ready to immediately open to Him as soon as He comes and knocks. Blessed are those servants the Lord will find watching when He comes! Amen, I say to you, He will dress Himself [to serve], make them recline, and will stand and serve them! And if He should come in the second watch, or come in the third watch, and find them so doing, blessed are those servants.

But know this, that if the master of the house had known in what hour the thief was coming, he would have kept watch and not have allowed his house to be broken into. Therefore, be ready also, for the Son of Man is coming at an hour when you do not expect Him."

But Peter said, "Lord, have You said this parable to us, or have You said it to every one?" And the Lord said, "who, then, is the faithful and wise steward, whom his Lord will set over his household to give them their food at the given time? Blessed is that servant, whom his Lord will find so doing when he returns. Amen, I say to you, that He will set him over all that He has.

But what if the evil servant says in his heart, 'My Lord will delay his coming' and begins to beat the other slaves and the handmaids, and to eat and drink, and to become drunk? The Lord of that slave will come in the day when he is not expecting Him, and in the hour that he does not know. He will cut him in two, and assign him a place with the unbelievers." *Glory be to God forever.*

Then shall these Troparia be said,

With a merciful eye, Lord, look upon my weakness, for yet a little, [and] my life will cease, and from my deeds I have no salvation. Therefore, I ask [You], Lord, look with a merciful eye upon my poverty and save me.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

As though the Judge were present, be watchful and sober, O my soul, and understand that hour of terror; for there will be no mercy at the judgment for him who did not show mercy. Therefore spare me, O Saviour, for You alone are the Lover of mankind.

Κε νυν κε αι κε ις τοις εωνας των εω των αιωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

O rational Gate of Life, honoured Theotokos, save them who in faith fled to you from distress, that in all things we may glorify your holy birth-giving for the salvation of our souls.

Κε νυν κε αι κε ις τοις εωνας των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

O Heavenly King, the Paraclete, the Spirit of Truth, who is in every place and Who fills all, the Treasure of the good and the Giver of Life, graciously come and be in us, and cleanse us from every blemish, O Good One, and save our souls.

Δοξα πατρι κε υιω κε αζιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

As You were with Your disciples, O Saviour, and gave them peace, come also and be with us; save us and deliver our souls.

Κε νυν κε αι κε ις τοις εωνας των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

If we stand in Your holy temple, we count ourselves as those who stand in heaven. O Theotokos, you are the gate of heaven; open to us the door of mercy.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹⁵), Holy, Holy, Holy, (page 14), and the Lord's Prayer.

The Gospel from Saint Luke 2:29-32

Now, O my master, You are letting Your servant depart in peace, according to Your word. For my eyes have seen Your salvation, Which You have prepared before the face of all peoples; a light for a revelation to the nations, and the glory of Your people Israel. *Glory be to God forever.*

Then say this absolution,

Master, Lord Jesus Christ, Son of the Living God, Who abides forever, enlighten our minds that we may understand Your life-giving sayings. Raise us up from the darkness of sin that slays the soul. Make us worthy to be upright in well doing, and at Your Coming to judge the world, may we be worthy to hear that voice full of joy saying, "Come to me, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, Lord, straighten us, that we may be fearless, unwavering, and unmoved in that hour. Do not make us ashamed because of the multitude of our iniquities. For You alone are the Compassionate, the Long-suffering and plenteous in mercy. Through the intercession of the Lady of us all, the Holy Theotokos Mary, and of all the choir of Your saints. Amen.

¹⁵ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Franciscano di Studi Orientali Cristiani. Cairo: 1973

Then “The Prayer of the hours” is said (page 15).

The Midnight Praise

Midnight Praise consists of three Canticles. Each canticle has lesser hymns before and/or after them. There is then a Communion of Saints, Doxologies, and a conclusion. Today, the conclusion is normally omitted, and Matins Praise (The Fourth Cantic, the Psalm, and the Theotokia) is normally joined before concluding.

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The Conclusion of the Midnight Praise.....	5
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The Conclusion of the Midnight Praise

Conclude with the following, only if not proceeding directly to Matins:

O our Lord, Jesus Christ,
Who carries the sin of the world,
Count us with Your sheep,
Who will stand on Your right.

Ω ΠΕΝΟC ΙΗΣ ΧΡC
ΦΗΕΤΩΛΙ ΜΕΦΝΟΒΙ ΜΕΠΙΚΟCΜΟC
ΟΠΤΕΝ ΖΩΝ ΝΕΜ ΝΕΚΖΙΗΒ
ΝΑΙ ΕΤΑΟΥΝΑΜ ΜΜΟΚ

✙ And in Your Second Coming,
Awesome and full of glory,
May we never hear You say,
“I do not know you.”

✙ ΔΚΩΑΝΙ ΔΕΝ ΤΕΚΜΑΖCΝΟΥΤ
ΜΠΑΡΟΥCΙΑ ΕΤΟΙ ΝΖΟΥΤ
ΜΠΕΝΘΕΡΕΝCΩΤΕΜ ΔΕΝ ΟΥCΘΕΡΤΕΡ
ΧΕ ΤCΩΟΥΝ ΜΜΩΤΕΝ ΑΝ

Rather, may we be worthy
To hear Your tender voice,
Which is full of joy,
Proclaiming and saying,

ΑΛΛΑ ΜΑΡΕΝΕΡΙΠΕΜΠΥΑ ΝCΩΤΕΜ
ΕΤCΜΗ ΕΘΜΕΖ ΝΡΑΥΙ
ΝΤΕ ΝΕΚΜΕΤΩΑΝΑΒΘΗC
ΕCΩΥ ΕΒΟΛ ΕCΧΩ ΜΜΟC

✙ “Come to me,
O blessed of My Father,
And inherit the life
That endures forever.”

✙ ΧΕ ΛΜΩΙΝΙ ΖΑΡΟΙ
ΝΗΕΤCΜΑΡΩΟΥΤ ΝΤΕ ΠΑΙΩΤ
ΑΡΙΚΛΗΡΟΝΟΜΙΝ ΜΠΙΩΝΔ
ΕΘΜΗΝ ΕΒΟΛ ΥΑ ΕΝΕΖ

All the martyrs will come,
Bearing their afflictions,
And the righteous will come,
Bearing all their virtues.

CΕΝΔΙ ΝΧΕ ΝΙΜΑΡΤΥΡΟC
ΕΥCΑΙ ΔΑ ΝΟΥΒΑCΑΝΟC
CΕΝΔΙ ΝΧΕ ΝΙΔΙΚΕΟC
ΕΥCΑΙ ΔΑ ΝΟΥΠΟΛΗΤΙΑ

✙ The Son of God will also come,
In His glory and His Father's,
To reward everyone
According to his works.

✙ ΨΝΔΙ ΝΧΕ ΠΩΗΡΙ ΜΦΤ
ΔΕΝ ΠΕCΩΟΥ ΝΕΜ ΦΑ ΠΕCΙΩΤ
ΨΝΑΤ ΜΠΙΟΥCΑΙ
ΚΑΤΑ ΝΕCΔΒΗΟΥΙ ΕΤΑCΑΙΤΟΥ

O Christ, Logos of the Father,
The Only-Begotten God,
Grant us Your peace,
Which is full of joy.

Πῶς πῶς ὁ Λόγος ὁ Πῶς
Πῶς ὁ Μονογενὴς ὁ Θεός
ἐκείνῳ ἡμῶν ἡ τεκνίῳ
θα εὖ εὖ ἡμῶν ἡμῶν

✙ As You have said to
Your holy Apostles,
Likewise say to us,
“My peace I give to you.

✙ Κατὰ φῶς ἑτακτικὸς
ἡνὲκ ἀποστόλων ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἡ τεκνίῳ ἡμῶν ἡμῶν

My peace, which I have taken
From My Good Father,
I leave with you,
Now and forever.”

ἡ τεκνίῳ ἡμῶν
ἡνὲκ ἀποστόλων ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἡ τεκνίῳ ἡμῶν ἡμῶν

✙ O angel of this {evening/day},
Flying up with this hymn,
Remember us before the Lord,
That He may forgive us our sins

✙ Πῶς ὁ Λόγος ὁ Πῶς
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ

The sick, O Lord, heal them;
Those who slept, repose them;
And all our brethren in distress,
Help us, O Lord, and all of them.

ἡνὲκ ἀποστόλων ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ

✙ May God bless us;
And let us bless His Holy Name;
And may His praise be
Always on our lips.

✙ ἡνὲκ ἀποστόλων ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ

Blessed is the Father and the Son,
And the Holy Spirit,
The perfect Trinity:
We worship Him, we glorify Him.

ἡνὲκ ἀποστόλων ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ
ἐκείνῳ ἡμῶν ἡ ἀποστολὴ

The sick, O Lord, heal them;
Those who slept, repose them;
And all our brethren in distress,
Help us, O Lord, and all of them.

Πηετωωνι ματαλδωοτ
νηετατενκοτ Ποc μαλτον νωοτ
νενησνηοτ ετχη δεν ροχρεχ νιβεν
Παοc αριβοθιν ερον νεμωοτ

✙ May God bless us;
And let us bless His Holy Name;
And may His praise be
Always on our lips.

✙ Εεεcμooτ ερον ηνε Φ†
τενηαcμooτ επεφραν εθoτ
ηcηοτ νιβεν ερε πεεcμooτ
ναωωπι εεμην εβολ δεν ρων

Blessed is the Father and the Son,
And the Holy Spirit,
The perfect Trinity:
We worship Him, we glorify Him.

Χε εcμαρωοτ ηνε Φιωτ νεμ Πωηρι
νεμ Πηπνευμα εθοταβ
††ριαc ετχηκ εβολ
τενοτωωτ υμοc τενηωοτ ναc

The Rising of the Sun: Matins (or Lauds)

Matins

See Vespers Praise, page 5.

Early Morning: Prime (The First Hour)

The Psalms of Prime.....	49
The Doxology of Prime.....	55
The Raising of Morning Incense.....	66

The Psalms of Prime

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer.....10

The Prayer of Thanksgiving.....10

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then is said,

O come, let us worship! O come, let us ask Christ our God!

O come, let us worship! O come, let us ask Christ our King!

O come, let us worship! O come, let us ask Christ our Saviour!

O our Lord Jesus Christ, the Logos of God, our God, through the intercessions of Saint Mary and of Your saints, guard us, let us give glory with a good glorification. Have mercy upon us according to Your will forever. The night has gone by; we give thanks to You, O Lord, and we pray You to guard us this day without sin and deliver us.

We worship You, O Christ,

With Your Good Father,

And the Holy Spirit,

For You have {come} and saved us.

ΠΕΝΟΥΩΤ ὡΜΟΚ Ὁ ΠΙΧΡΙΣΤΟΣ:

ΝΕΩ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ:

ΝΕΩ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:

ΣΕ (____) ΔΚΩΤ ὡΜΟΝ ΝΑΙ ΝΑΝ.

Ephesians 4:1-5

I who am the prisoner in the Lord, beg you to walk worthily of the calling with which you have been called, with all lowliness of heart, and meekness, and long suffering, bearing with one another in love; hastening to keep the unity of the Spirit in the perfect bond of peace. There is one Body, and one Spirit, even as you have been called in one hope of your calling; one Lord, one faith, one baptism.

One is God the Father of everyone. One is His Son, Jesus Christ the Logos, Who was incarnate, died and rose again from the dead on the third day, and has raised us up with Him. One is the Holy Spirit the Paraclete, the One and the same in His hypostasis; Who proceeds

from the Father. He sanctifies the whole creation; He teaches us to worship the Holy Trinity in One Godhead and One nature. We praise Him; we bless Him forever. Amen.

Then say,

The hymn of the morning of the blessed day I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of Early Morning (Prime)

Psalm 1: "Blessed is the man"	81
Psalm 2: "Why do the nations rage"	81
Psalm 3: "Lord, why have those that afflict me increased"	83
Psalm 4: "You heard me when I called"	84
Psalm 5: "Give ear to my words, O Lord"	85
Psalm 6: "O Lord, rebuke me, but not in Your anger"	86
Psalm 8: "O Lord, our Lord, how wonderful is Your Name"	89
Psalm 11: "Save me, O Lord, for there is no saint left"	94
Psalm 12: "How long, O Lord, will You forget me"	95
Psalm 14: "Lord, who can dwell in Your tabernacle"	96
Psalm 15: "Keep me, O Lord, I hope in You"	97
Psalm 18: "The heavens declare the glory of God"	104
<i>The following are a later addition to the original twelve,</i>	
Psalm 24: "To You, O Lord, I lift up my soul"	113
Psalm 26 "The Lord is my light and my Saviour; whom shall I fear"	116
Psalm 62: "O God, my God, I rise early to be with You"	171
Psalm 66: "May God have compassion on us and bless us"	177
Psalm 69: "O Lord, make haste to help me"	184
Psalm 112: "Praise the Lord, you children"	259
Psalm 142: "O Lord, hear my prayer; give ear to my supplication in Your truth"	308

The Gospel from Saint John 1:1 17

In the beginning was the Logos, and the Logos was with God, and the Logos was what God was. The same was in the beginning with God. All things came into being through Him, and without Him, nothing that has come into being came into being. In Him was the life, life that was the light of mankind. The light shines in the darkness, and the darkness has not overcome¹⁶ it.

¹⁶ "Overcome" or "comprehended" I.e. gotten a grip on (the literal meaning of comprehend), but in this case getting a grip on

There was a man sent from God, whose name was John. John came as a witness, to bear witness of the Light, so that all might believe through him. He was not the Light, but (came) to bear witness of the Light; the true Light, who enlightens everyone was coming into the world.

He was in the world, and the world had come into existence through Him, and the world did not recognize Him. He came to His own, and His own did not receive Him. But those who received Him, to them He allowed to become sons of God, to those who believe in His Name. They were born not of blood, nor of the will of the flesh, nor of the will of man, but they were born of God.

The Logos became flesh, and dwelt among us, and we beheld His glory, glory as an Only-Begotten¹⁷ Son of His Father, full of grace and truth. John bore witness of Him, and cried out, saying, “this is He of whom I said, ‘He Who comes after me is before me, for He was indeed earlier than me.’” From His fullness, we have all received grace instead of grace. For the Law was given through Moses, but grace and truth come through Jesus Christ. *Glory be to God forever.*

Or else the Gospel According to Saint Mark 1:1-3 is said¹⁸,

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet: “Behold, I send My messenger before your face, who will prepare Your way before You. The voice of one crying in the wilderness, ‘make ready the way of the Lord! Make His paths straight!’” *Glory be to God forever.*

Then shall this Psali Adam be said (or else the whole Doxology of Prime on page 55. Originally, "O True Light" was said here in its entirety, rather than just the first parts, without the rest of modern Doxology of Prime. The current introduct, “we worship,” could be said between the prayer of Thanksgiving and Ps 50, to mirror its use in Morning Incense),

O True Light Which lights every man who comes to the world, You have come to the world through Your love toward man; all the creation rejoiced at Your coming. You have saved Adam from the deceitfulness and set free Eve from the pangs of death. You have given to us the spirit of sonship. We praise You, we bless You with Your angels.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

When the morning hour comes upon us, O Christ our God, the True Light, let the thoughts of light arise within us, and let not the darkness of passions cover us; that we may praise You rationally with David, crying to You and saying, “My eyes are awake before the

an enemy to defeat him.

¹⁷ Or ‘Unique’

¹⁸ The alternative, shorter Gospel reading is suppressed in current practice

dawn time that I might meditate on all Your words.” Hear our voices according to Your great mercy; save us, O Lord our God, according to Your compassions.

Κε νῦν κε ἀι κε ις τοῦς ἐὼνάς τῶν ἐὼ νῶν ἀμην. (Both now, and always, and unto the ages of ages. Amen.)

You are the Mother of the Light, who is honoured throughout the entire world. Glorifications are offered to you, O Theotokos, the Second Heaven. For you are the pure and unchanging flower, and the ever virgin Mother. For the Father has chosen you, and the Holy Spirit has overshadowed you, and the Son of God came and was incarnate of you. Ask Him to grant deliverance unto the world that He has created, and to save it from the temptations. That we may praise Him with a new hymn, and bless Him, now and forever. Amen.

If praying Great Prime, i.e. continuing directly to the Raising of Morning Incense, omit the following, all of which are said in, or have equivalents in the Raising of Incense (which is simply the great or communal version of Prime), and proceed directly to the Raising of Morning Incense on page 66.

THE GLORIA

Let us praise with the angels, saying, “Glory to God in the highest, peace on earth and goodwill toward men.” We praise You, we bless You, we serve You, we worship You, we confess to You, we glorify You, we give thanks to You for Your great Glory, O Lord, Heavenly King, God the Father, the Pantocrator; O Lord, the Only Begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who takes away the sin of the world, have mercy on us. You who takes away the sin of the world, receive our prayer. You sit at the right hand of the Father, have mercy on us. For You only are Holy; You only are exalted, O Lord Jesus Christ, and the Holy Spirit, to the Glory of God the Father. I will bless you every day, and I will praise Your Name forever; yes, forever and ever. Amen.

My soul wakes early to You from the night, O my God, for Your commandments are a light upon the earth. I meditate on Your ways, for You have become a helper to me. You will hear my voice in the morning. I stand before You early, and You will see me.

The Trisagion

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy on us.

Glory be to the Father, and to the Son, and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

O Holy Trinity, have mercy on us. All Holy Trinity, have mercy on us. O Holy Trinity, have mercy on us.

O Lord, forgive our sins. O Lord, forgive our iniquities. O Lord, forgive us our trespasses.

O Lord, visit the sick of Your people, heal them for the sake of Your Holy Name. O Lord, repose the souls of our fathers and our brethren who have fallen asleep.

O You Who are sinless, Lord have mercy on us. O You Who are sinless, Lord help us and receive our supplications. For the glory, the dominion, and the triple holiness are Yours. Lord have mercy. Lord have mercy. Lord bless. Amen.

Our Father in Heaven...

Hail to You

Hail to you! We ask you, O saint full of glory, the ever-virgin Mother of God, the Mother of Christ; offer our prayers unto your beloved Son, that He may forgive us our sins. Hail to the holy Virgin, who has brought forth unto us the True Light, Christ our God. Ask the Lord on our behalf, that He may have mercy on us and forgive us our sins.

O Virgin Mary, the holy Theotokos, the faithful advocate for all mankind, intercede on our behalf before Christ, Whom you have brought forth, that He may forgive us our sins.

The Introduction to the Creed

We exalt you, the Mother of the True Light. We glorify you, O saint and Mother of God, for you brought forth unto us the Saviour of the whole world; He came and saved our souls.

Glory to You, our Master, our King, Christ; the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

The Orthodox Creed

We believe in one God; God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in one Lord; Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose kingdom shall have no end.

Yes, we believe in the Holy Spirit; the Lord, the Giver of Life; Who comes forth from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess one Baptism for the remission of sins. We look for the resurrection of the dead, and the life of the coming age. Amen.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹⁹) times, Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

O Lord, God of hosts, Who is before the ages and Who abides forever; Who created the sun for a light of the day, and the night for a rest of all flesh; we give thanks to You, O King of the ages, for You have made us to pass this night in peace, and have brought us to the beginning of the day. Therefore, we ask You, O our Master, King of the ages: may the light of Your truth shine on us, and enlighten us with the light of Your divine knowledge. Make us children of light, children of the day, that we may pass this day in purity, righteousness and good disposition, that we may complete the rest of our life without stumbling.

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto You, with Him, and the Holy Spirit, the Life Giver, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Another absolution:

You send the light and it goes forth; Your sun rises upon the righteous and upon the wicked; You created the light, which enlightens the world; enlighten our hearts, O Master of all, and graciously grant us that we may be pleasing to You, this present day. Watch over us against every evil thing, every sin, and every adverse power; in Christ Jesus our Lord, with Whom You are blessed together with the Holy Spirit, the Life Giver, Who is Co Essential with You now, and forever, and unto the ages of ages. Amen.

Then say "The Prayer of the hours" (page 15).

¹⁹ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Franciscano di Studi Orientali Cristiani. Cairo: 1973

The Doxology of Prime

The Doxology of Prime may be said after the Prime Hour (little Prime) and before the Raising of Morning Incense as a stand-alone service. Or it may be inserted into the Prime Hour after the Gospel, in place of the abbreviated form there, or it may be inserted into the Raising of Morning Incense.

We worship the Father and the Son
And the Holy Spirit.
Hail to the church,
The house of the angels.

Πενοῦωϋτ ὑΦιωτ νεμ Πωηρι:
νεμ Πιπῆα ἑθῖ:
χερε ἱεκκλῆσιὰ:
ἱηι ἵτε νιαστῆλοσ.

✙ Hail to the Virgin,
Who brought forth our Saviour.
Hail to Gabriel,
Who brought good news her.

✙ Χερε ἱπαρθενος:
ἑτασμεс Πενсωτηρ:
χερε Γαβριηλ:
ἑταρριωεηνοуηи нас.

Hail to Michael,
The archangel,
Hail to the twenty four,
Presbyters.

Χερε Μιχαηλ:
παραρχηαστῆλοσ:
χερε πιζοῦτ ἑτοῦ:
ὑπερεβντεροс.

✙ Hail to the Cherubim.
Hail to the Seraphim.
Hail to all
The heavenly orders.

✙ Χερε Πιχεροуви:
χερε Πисεραφι:
χερε нιταсма τηροу:
ἵεπροуранион.

Hail to John,
The great fore-runner.
Hail to the
Twelve Apostles.

Χερε Ιωαννης:
πινιуῖ ὑπροδρομοс:
χερε πинт `снау:
ἵапαστολοс.

✙ Hail to our father,
Mark the Evangelist,
The destroyer
Of the idols.

Hail to Stephen
The First Martyr.
Hail to George,
The morning star²⁰.

✙ Hail to all the choirs
Of the martyrs.
Hail to Abba Antony,
And the three Macarius

Hail to all the choirs
Of the cross-bearers.
Hail to all the saints
Who have pleased the Lord.

✙ Through their prayers,
O Christ our King,
Accord to us mercy
In Your Kingdom.

✙ Χερε πενιωτ Μαρκος:
πιετασσελιςτης:
πιρεφχωρ`εβολ:
ντε νηιδωλον.

Χερε Στεφανος:
πιωορπ υμματατρος:
χερε Γωερσιος:
πισιον ντε ζανδ τοονι.

✙ Χερε ηχορος τηρ:
ντε νηματατρος:
χερε Αββα Αντωνι:
νευ πιωωμτ Μακαριος.

Χερε ηχορος τηρ:
ντε νηστατροφορος:
χερε νηεθτι τηρον:
εταφραναφ υΠιδ.

✙ Ζιτεν νοιτετχη:
Πχς Πενοτρο:
αριοτναι νεμαν:
δεν τεκμετοτρο.

✙ ✙ ✙

O True Light,
That gives light,
To every man,
That comes into the world.

Πιοτωινη νταφωι:
φηετεροτωινη:
ερωωι νιβεν:
εθνηον`επικοςμος.

²⁰ The Morning star refers to Venus (or less commonly, Sirius, or Mercury), when it appears brightly towards the East, just before Sunrise. I.e. St. George shone brightly and directed us towards Christ. This title is much more commonly used for St. John the Baptist.

✙ You have come to the world
Through Your love for man:
All the creation
Has rejoiced at Your coming.

You have saved Adam
From the beguiling;
You have delivered Eve
From the pangs of death.

✙ You have granted us
The Spirit of Sonship:
We praise You; we bless You
With Your angels.

When the morning hour
Comes upon us,
O Christ our God,
The True Light,

✙ Let the thoughts of light
Abound within us,
And let not the darkness
Of passion cover us.

That we may praise You
With understanding,
With David,
And proclaim and say,

✙ ΔΚΙ'ΕΠΙΚΟΜΟC:
ΖΙΤΕΝ ΤΕΚΕΤΜΑΙΡΩΜΙ:
ΑΪΚΤΗΣΙC ΤΗΡC:
ΘΕΛΗΛ ΘΑ ΠΕΚΧΙΝΙ.

ΔΚΩΪ ΝΑΔΑΜ:
ΕΒΟΛ ΘΕΝ ΪΑΠΑΤΗ:
ΑΚΕΡ ΕΥΑ ΝΡΕΜΕ:
ΘΕΝ ΝΙΝΑΚΖΙ ΝΤΕ ΦΜΟΥ.

✙ ΔΚΪ ΝΑΝ ΑΠΙΠΝΑ:
ΝΤΕ ΪΜΕΤΩΗΡΙ:
ΕΝΖΩC ΕΝCΜΟΥ'ΕΡΟΚ:
ΝΕΜ ΝΕΚΑΣΤΕΛΟC.

✙ ✙ ✙

ΘΕΝ ΝΧΙΝΘΕΡΕΪ ΝΑΝ'ΕΘΟΥ:
ΝΧΕ ΦΝΑΥ ΝΨΩΡΠ:
Ω ΠΧC ΠΕΝΝΟΥΪ:
ΠΙΟΥΩΙΝΙ ΝΤΑΦΩΗ.

✙ ΥΑΡΟΥΨΑΙ ΝΘΗΤΕΝ:
ΝΧΕ ΝΙΛΟCΙCΜΟC ΝΤΕ ΠΙΟΥΩΙΝΙ:
ΟΥΟΖ ΑΠΕΝ ΘΡΕΨΖΟΒCΤΕΝ:
ΝΧΕ ΪΧΑΚΙ ΝΝΙΠΑΘΟC.

ΖΙΝΑ ΝΤΕΝΖΩC'ΕΡΟΚ:
ΝΝΟΗΤΟC ΝΕΜ ΔΑΥΙΔ:
ΕΝΩΨ ΟΥΒΗΚ:
ΟΥΟΖ ΕΝΧΩ ΑΜΟC.

✙ “My eyes prevent
The night watches,
That I might
Meditate in Your word.”

Hear our voices,
According to Your great mercy.
Save us, O Lord our God,
According to Your compassion.

✙ O beneficent
And caring God,
Who deals well
With His chosen ones.

The Strong Refuge for those
Who take refuge in Him,
Who longs for the salvation
And deliverance of all.

✙ Through Your goodness
You have prepared for us the night:
Grant us to pass this day
Without sin.

That we may be worthy
To lift up our hands
Before You, without anger
Or evil thoughts.

✙ At this dawn, make straight
Our inner and outer ways,
In Your joyful
protection.

✙ Χε ερεωορπ ὑφορ:
νηε ναβαλ ὑφνατ ἡωωρπ:
ερμηλεταν:
θεν νεκσαχι τηρωτ.

σωτεμ ἑτενσμη:
κατα πεκνιωτ ἡναι:
ναζμεν Πδς Πεννοττ:
κατα νεκμετωενζητ.

✙ Φτ πιφαιρωοτω:
ἡρεφερπεθνανεφ:
πιρεφεροικονομιν:
ἡνεφσωτπ ἡκαλωσ.

Πιπεφερζεμ ετχοπ:
ἡνῆετατφωτ θαροφ:
φρεφδῖωωωοτ ἡτε οτον νιβεν:
νοζεμ ἡτοτοτχαλ.

✙ ἡεν τεκμετχρηστος:
ακσoβτ ναν ὑπιεχωρ:
αριζμοτ ναν ὑπαιεζοοτ:
ενοι ἡαθνοβι.

Εθρενερπεμπωλ:
εφαι ἡνενχιζ ἑπωωι:
θαροκ ὑπεκῶο:
χωρις χωντ νεμ μοκμεκ εφζωοτ.

✙ ἡεν ται ζανὰ τοοῖν:
σοττων νενμωιτ ἑδοτν:
νεμ νενμωιτ ἑβολ:
θεν ποτνοφ ἡτε τεκσκεπη.

That we may proclaim
Your righteousness every day,
And glorify Your power,
With David the prophet,

ΕΘΡΕΝΧΩ ΝΤΕΚΜΕΘΜΗ:
ΝΕΖΟΟΥ ΝΙΒΕΝ:
ΝΤΕΝΖΩC ΕΤΕΚΧΟΜ:
ΝΕΜ ΔΑΥΙΔ ΠΙΠΡΟΦΗΤΗΣ.

✙ Saying, “In Your peace,
O Christ our Saviour,
We slept and rose up,
For we have trusted in You.”

✙ Χε θεν τεκζιρηνη:
Πχϛ Πενϛωρ:
ΑΝΕΝΚΟΤ ΑΝΤΩΟΥΝ:
Χε ΑΝΕΡΖΕΛΠΙC ΕΡΟΚ.

Behold how good
And how pleasant it is
For brethren to dwell
Together, in unity;

ΘΗΠΠΕ ΟΥΠΕΘΝΑΝΕΥ:
ΙΕ ΟΥΠΕΤΖΟΛΧ ΕΒΗΛ:
ΕΠΤΜΑΤ ΝΖΑΝCΗΝΟΥ:
ΕΥΩΟΠ ΖΙ ΟΥΜΑ.

✙ United in true
Evangelical love,
Like unto
The Apostles.

✙ ΕΥΕΡCΥΦΩΝΙΝ:
ΗΕΝ ΟΥΑCΑΠΗ ΰΜΗ:
ΝΕΥΑCΣΕΛΙΚΗ:
ΚΑΤΑ ΝΙΔΠΟCΤΟΛΟC.

Like the precious ointment,
On the head of Christ,
Which ran down the beard,
Even down to the feet;

ΥΦΡΗΤ ΰΠΙCΟΧΕΝ:
ΕΤΑΦΕ ΰΠΧϛ:
ΕΥΗΝΟΥ ΕΧΕΝ ΤΜΟΡΤ:
ΩΑ ΕΞΡΗΙ ΕΝΙΒΑΛΑΥΧ.

✙ Which anoints everyday
The elders and the children,
The young men
And the deacons.

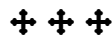
✙ ΕΥΘΩC ΰΜΗΝΙ ΝΙΒΕΝ:
ΝΙΘΕΛΛΟΙ ΝΕΜ ΝΙΑΛΩΟΥ:
ΝΕΜ ΝΙΘΕΛΩΠΙ:
ΝΕΜ ΝΙΔΙΑΚΟΝΙCΤΗΣ.

You whom the Holy Spirit
Has attuned together,
As a harp,
Always blessing God,

Ἡ αἰ ἑταρζοτποτ εἵκοπ:
ἡνε Πῖπνετμα εθοταβ:
ἡφρητ ἡοτκτθαρα:
εἵκομωτ ἑφτ ἡχοτ νιβεν.

✙ In psalms and hymns
And spiritual songs,
Day and night, with a heart
That keeps not silent.

✙ Ἡεν ζανψαλμοσ νεμ ζανζωσ:
νεμ ζανζωδῆ ἡπνετμα τικον:
ἡπῖεζοοτ νεμ πῖεχωρζ:
ἕεν οτζητ ἡατχαρωτ.



O honoured
Mother of the Light,
You have borne
The Uncircumscribed Logos.

Ἡθο ἡματ ἡπιοτωινι:
ετταιηοτ ἡμασνοττ:
ἡρεται ἕα πῖλοσος:
πῖχωριτοσ.

✙ After having born Him,
You remained a virgin:
We magnify you
With praises and blessings.

✙ Ἡενενσα ἡρεμῖατ:
ἡρεδζι ἡρεοι ἡπαρθενος:
ἕεν ζανζωσ νεμ ζανῖκομωτ:
τενδῖκι ἡμο.

For of His own will,
And the good will of His Father
And the Holy Spirit,
He came and saved us.

Ἡε ἡθοτ ἕεν περοτωω:
νεμ ἡτματ ἡπεριωτ:
νεμ Πῖπῆδ εἵτ:
αῖτ αῖρωτ ἡμον.

✙ And we too,
Hope to win mercy,
Through your intercessions
With the Lover of mankind.

✙ Ἡνον ζων τεττωβζ:
εθρενωαωνι εἵναι:
ζιτεν νεῖπρεσβῖα:
ἡτοττ ἡπῖμῖρωμ.

The elect incense
Of your virginity
Ascended to
The throne of the Father;

Ἀπὶςθοινοῦ τι ἐτσωτπ:
ἵτε τεπαρθευιά:
ἀρῶνα ἔπῳι:
ὡα παῖρονος ὑφωτ.

✙ Better than the incense
Of the Cherubim
And the Seraphim,
O Virgin Mary.

✙ Ἐξοτε πὶςθοινοῦ τι:
ἵτε Πιχεροῦβιμ:
νευ Πισεραφιμ:
Ἰαριὰ ἱπαρθεονς.

Hail to the New heaven,
Whom the Father has created,
And made a place of rest,
For His beloved Son.

Χερε ἱφε ὑβερι:
θηῖτα φωτ θαμιος:
ἀρχας ἵνοῦμα ἵνευτον:
ὑΠεφωρι ὑμενριτ.

✙ Hail to the Royal Throne
Of Him Who is
Carried by
The Cherubim.

✙ Χερε παῖρονος:
ὑβασικικον:
ὑφῆετοῦ γαι ὑμοφ:
εἰχεν Πιχεροῦβιμ.

Hail to the advocate
Of our souls:
You are, indeed,
The pride of our race.

Χερε ἱπροστατης:
ἵτε νενψυχῆ:
ἵθο ταρ ἀληθως:
πε πῳονῳον ὑπενσενος.

✙ Intercede on our behalf,
O full of grace,
Before our Lord,
Jesus Christ.

✙ Ἀριπρεσβετιν ἔχων:
ὡ θεεμεεζ ἵζμοτ:
ναερεν Πενσῳρ:
Πενσῳρ ἱῆς Πχῳ.

That He may confirm us
In the Orthodox Faith,
And grant us
The forgiveness of our sins.

Θοπως ἡτεψταχρον:
ἕεν πιναζ† εἰς οὐτων:
οὐοζ ἡτεψερζμοτ ναν:
ἡπιχω ἔβολ ἡτε νεννοβι.

✙ Through the intercessions
Of the Theotokos, Saint Mary,
O Lord, grant us
The forgiveness of our sins.

✙ Ζιτεν νιπρεσβια:
ἡτε †θεοτοκος εθοταβ Μαρια:
Πβοις ἄριζμοτ:
ναν ἡπιχω ἔβολ ἡτε νεννοβι.



Thousands of thousands,
And myriads of myriads
Of holy angels
And archangels

Θαμνηψο ἡψο:
νεμ ζανθβα ἡθβα:
ἡαρχηατζελοσ:
νεμ ατζελοσ εθοταβ.

✙ Stand before
The throne of
The Pantocrator,
Proclaiming and saying,

✙ Εὐοζι ἔρατοτ:
ἡπενἡθο ἡπιθρονος:
ἡτε πιπαντοκρατωρ:
ετωψ ἔβολ ετζω ἡμοσ.

“Holy, Holy,
Holy: In truth,
The glory and honour
Befit the Trinity.”

Χε χοταβ χοταβ:
χοταβ ζεν ογμεθυμι:
πιωοτ νεμ πιταιο:
ερπρεπι ἡ†τριας.

✙ Through the intercessions
Of all the choirs of the angels,
O Lord, grant us
The forgiveness of our sins.

✙ Ζιτεν νιπρεσβια:
ἡτε πχορος τηρε ἡτε νιατζελοσ:
Πδς ἄριζμοτ
ναν ἡπιχω ἔβολ ἡτε νεννοβι.



Our fathers, the Apostles,
Preached the Gospel
Of Jesus Christ
To the nations..

ΠΕΝΙΟΪ ΝΑΠΟCΤΟΛΟC:
ΑΥΓΙΩΙΩ ΔΕΝ ΝΙΕΘΝΟC:
ΔΕΝ ΠΙΕΥΑCΤΕΛΙΟΝ:
ΝΤΕ ΙΗC ΠΥC.

✙ Their sound went forth
Into all the earth,
And their words to
The ends of the world.

✙ ΑΠΟΤΔΡΩΟΤ ΨΕΝΑC:
ΒΙΧΕΝ ΠΚΑΒΙ ΤΗΡC:
ΟΥΟΖ ΝΟΥCΑΧΙ ΑΥΦΟΖ:
ΨΑ ΑΥΡΗΧC ΝΤΟΙΚΟΥΜΕΝΗ.

Through the prayers
Of my lords and fathers, the Apostles,
O Lord, grant us
The forgiveness of our sins.

ΒΙΤΕΝ ΝΙΕΥΧΗ:
ΝΤΕ ΝΑΘC ΝΙΟΪ ΝΑΠΟCΤΟΛΟC:
ΠΟC ΑΡΙΘΜΟΤ
ΝΑΝ ΰΠΙΧΩ ΕΒΟΛ ΰΤΕ ΝΕΝΝΟΒΙ.



✙ The Lord has placed
Unfading crowns
Upon all the choirs
Of the martyrs.

✙ ΒΑΝΧΛΟΜ ΝΑΤΛΩΜ:
ΑΥΤΗΙΤΟΤ ΝΧΕ ΠΟC:
ΒΙΧΕΝ ΠΧΟΡΟC ΤΗΡC:
ΝΤΕ ΝΙΜΑΡΤΥΡΟC.

He saved and delivered them,
For they took refuge in Him,
And they kept a feast
With Him, in His Kingdom.

ΑΥΤΟΥΧΩΟΤ ΑΥΝΑΒΜΟΤ:
ΧΕ ΑΥΦΩΤ ΒΑΡΟC:
ΑΥΕΡΨΑΙ ΝΕΜΑC:
ΔΕΝ ΤΕΥΜΕΤΟΥΡΟ.

✙ Through the prayers of all
The choirs of the martyrs,
O Lord, grant us
The forgiveness of our sins.

✙ ΒΙΤΕΝ ΝΙΕΥΧΗ:
ΝΤΕ ΠΧΟΡΟC ΤΗΡC ΝΤΕ ΝΙΜΑΡΤΥΡΟC:
ΠΟC ΑΡΙΘΜΟΤ
ΝΑΝ ΰΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.



Your saints bless You,
And declare
The glory
Of Your Kingdom.

ΠΗΕΘΥ ΝΤΑΚ:
ΕΥΕΣΜΟΝ ΕΡΟΚ:
ΕΥΕΣΑΧΙ ΑΠΩΟΝ:
ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

✙ Your Kingdom, O my Lord,
Is an eternal Kingdom,
And Your Lordship is
Unto the age of ages.

✙ ΤΕΚΜΕΤΟΥΡΟ ΠΑΝΟΥ†:
ΟΥΜΕΤΟΥΡΟ ΝΕΝΕΖ:
ΟΥΟΖ ΤΕΚΜΕΤΟΪ:
ΩΑ ΝΙΣΕΝΕΑ ΤΗΡΟΥ.

Through the prayers of all
The choirs of the cross-bearers, and the
righteous and the just,
O Lord, grant us
The forgiveness of our sins.

ΖΙΤΕΝ ΝΙΕΥΧΗ:
ΝΤΕ ΠΧΟΡΟΣ ΤΗΡΕ ΝΤΕ ΝΙΣΤΑΥΡΟΦΟΡΟΣ:
ΝΕΜ ΝΙΘΜΗ ΝΕΜ ΝΙΔΙΚΕΟΣ:
ΠΟΪ ΑΡΙΘΜΟΤ ΝΑΝ ΕΠΙΧΩ ΕΒΟΛ ΝΤΕ
ΝΕΝΝΟΒΙ.



✙ Hail to Elijah,
The prophet of temperance,
And to Elisha,
His elect disciple.

✙ ΧΕΡΕ ΗΛΙΑΣ:
ΠΙΣΟΦΡΟΝ ΑΠΡΟΦΗΤΗΣ:
ΝΕΜ ΕΛΙΣΕΟΣ:
ΝΕΥΩΤΠ ΑΜΑΘΗΤΗΣ.

Mark the Apostle,
The great herald,
Was the first enlightener²¹,
Of the Land of Egypt.

ΠΙΝΙΩ† ΗΡΕΥΖΙΩΩ:
ΔΕΝ ΤΧΩΡΑ ΝΤΕ ΧΗΜ:
ΥΑΡΚΟΣ ΠΑΠΟστολλος:
ΠΕΩΟΡΠ ΗΝΕΥΕΡΖΕΜΙ.

²¹ ΗΝΕΥΕΡΖΕΜΙ means guide, which can be taken as prelate, i.e. the first Archbishop or leader of the Church in Alexandria, or as herald, i.e. the one who guided the Egyptians to Christ. Since there was never a concept of a Pope over the whole land of Egypt before modern times (rather the Archbishop and Pope of Alexandria was an elder brother to the bishops of the Churches throughout Egypt), and since herald is consistent with enlightening or evangelizing which is also mentioned in this verse, we believe the latter to be the correct rendering.

✙ You are the Mother of God,
O Virgin Mary:
Ask Him, on our behalf,
To have mercy on our race.

The holy teachings of
Our father Abba Severus,
The great patriarch,
Enlightened our minds.

✙ Our father, the confessor,
Abba Dioscorus,
Defended the faith
Against the heretics.

And may the holy blessing
Of all of our fathers,
Who pleased the Lord,
Be a keeper unto us.

✙ Through their prayers,
Grant us, O God,
The forgiveness of our sins,
And give us Your peace.

✙ Θεο πε`εματ υ`Φτ:
Μαρια τπαρθεοης:
τωβς υμολ`εχων:
εθρεψαι δα πενσενος.

Πιτωτ υπατριαρχης:
πειτωτ αββα Σετηρος:
φμετα νεψβωοι εθτ:
ερωτωι υπεννοτς.

✙ Πειτωτ νομολοσιτης:
αββα Διοσκορος:
αψμψι`εχεν πιναττ:
οτβε νιζερετικος.

Πευ νενιοτ τηροτ:
ετατρανατ υπδς:
ερε ποτςμωτ εθτ:
ψωπι ναν νοτρεψρωις.

✙ Ζιτεν νοτετχη:
αριζμοτ ναν Φτ:
υπιχω`εβολ ητε νεννοβι:
μοι ναν νοττωτ.

Continue with The Conclusion of the Adam Theotokias, "Your mercies, O my God," on page 444. Note that for the Doxology of Prime, the Adam conclusion is used on both Adam and Batos days.

The Raising of Morning Incense

This service is commonly called “Matins” on account of the fact that it is typically celebrated directly before the Liturgy, which is the time when the Byzantine Rite prays Matins. However, the Raising of Incense is uniquely Coptic, and the Matins Hour comes before it, at the Rising of the Sun, while Prime is properly prayed while the Sun is already in the sky. The service is found under “The Raising of Incense”, page 527.

Mid-Morning (The Third Hour)

The Psalms of the Third Hour

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer..... 10

The Prayer of Thanksgiving..... 10

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then say,

The hymn of the third hour of the blessed day, I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of Mid-Morning (The Third Hour)

Psalm 19: "May the Lord hear you in the day of affliction" 106

Psalm 22: "The Lord is my Shepherd, and I will lack nothing" 110

Psalm 23: "The earth is the Lord's and all that is in it" 111

Psalm 25: "Judge me, O Lord, for I have walked in my innocence" 115

Psalm 28: "Bring to the Lord, O sons of God" 119

Psalm 29: "I will exalt You, O Lord" 120

Psalm 33: "I will bless the Lord at all times" 127

Psalm 40: "Blessed is he who considers the poor and needy" 141

Psalm 42: "Judge me, O God, and defend my cause" 144

Psalm 44: "My heart erupted with a good word" 147

Psalm 45: "God is our refuge and strength" 149

Psalm 46: "Clap your hands, all you nations" 150

The Gospel from Saint John 14:26—15:3

“But the Paraclete—the Holy Spirit, whom the Father will send in my Name—He Himself will teach you all things and remind you of all that I have said to you.

I leave My peace with you! My peace I give to you! I do not give to you as the world gives. Do not let your heart be troubled, and do not let it be afraid. You heard me say to you, ‘I am going away, and I will return to you.’ If you loved me, you would have rejoiced because I said ‘I will go to the Father;’ for my Father is greater than I. Now I have told you before it happens, so that when it happens, you may believe.

I will not speak with you much longer, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love My Father, I do exactly as My Father has commanded me. Arise, let us be on our way!”

“I am the True Vine, and my Father is the vinedresser. Every branch in me that does not bear fruit, He cuts off; and every branch that bears fruit, He prunes, so that it may bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me, and I in you.” *Glory be to God forever.*

Then shall these Troparia be said,

Do not take You Holy Spirit away from us, O Lord, Whom You have sent forth upon Your holy disciples and the honourable Apostles at the third hour, O Good One, but renew Him within us. You will create a pure heart in me, O God, and renew an upright spirit within me. Do not cast me away from Your face, and do not take Your Holy Spirit from me.

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΣΙΩ ΠΝΕΥΜΑΤΙ. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

O Lord, who sent forth Your Holy Spirit upon Your holy disciples and the honourable Apostles at the third hour, do not take Him away from us, O Good One, but we ask You to renew Him within us, O our Lord Jesus Christ, the Son of God, the Logos: an upright and life giving Spirit, a prophetic and reverent Spirit, a sanctifying, righteous, and governing Spirit, Who has power over everything. For You are the One who enlightens our souls, Who enlightens every man who comes into the world. Have mercy upon us.

ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (Both now, and always, and unto the ages of ages. Amen.)

O Theotokos, you are the True Vine who has born the cluster of life. We ask you, O full of grace, together with the Apostles, concerning the salvation of our souls. Blessed be the Lord our God. Blessed be the Lord day by day. The God of our salvation shall prepare our way for us.

Κε νῦν κε ἀι κε ιϷ τοῦς ἐὼνάς τῶν ἐὼ νῶν ἀμην. (Both now, and always, and unto the ages of ages. Amen.)

The earlier rite is to here say the Trisagion, then "Our Father...", then

O Heavenly King, the Paraclete, the Spirit of Truth, who is in every place and Who fills all; the Treasure of the good and the Giver of Life, graciously come and be in us, and cleanse us from every blemish, O Good One, and save our souls.

Δοξα πατρι κε υἱω κε ἀγίῳ πνεύματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

As You were with Your disciples, O Saviour, and gave them peace, come also and be with us; save us and deliver our souls.

Κε νῦν κε ἀι κε ιϷ τοῦς ἐὼνάς τῶν ἐὼ νῶν ἀμην. (Both now, and always, and unto the ages of ages. Amen.)

If we stand in Your holy temple, we count ourselves as those who stand in heaven. O Theotokos, you are the gate of heaven; open to us the door of mercy.

Then say: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41²²), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

O God of all compassion and Lord of all comfort, Who has comforted us at all times with the comfort of Your Holy Spirit, we give thanks to You that You have made us to stand for prayer at this holy hour in which You poured forth the grace of Your Holy Spirit in abundance upon Your own holy disciples and honourable and blessed Apostles, in the likeness of tongues of fire.

We ask and entreat You, O Lover of mankind: receive our prayers, and send down upon us the grace of Your Holy Spirit. Cleanse us from all stain of body and spirit, and translate us into a spiritual state, that we may walk in the Spirit and not fulfil the desire of the flesh. Make us worthy to serve You in purity and righteousness all the days of our life. For to You are due the glory, the honour and the might, with Your Good Father and the Holy Spirit. Now and ever, and unto the ages of ages. Amen.

Then "The Prayer of the hours" is said (page 15).

²² Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Francese di Studi Orientali Cristiani. Cairo: 1973

Noon (The Sixth Hour)

The Psalms of the Sixth Hour

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer..... 10

The Prayer of Thanksgiving 10

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then say,

The hymn of the sixth hour of the blessed day, I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of Noon (The Sixth Hour)

Psalm 53: "O God, save me in Your Name" 160

Psalm 56: "Have mercy on me, O God, have mercy on me" 164

Psalm 60: "Hear my supplication, O God" 169

Psalm 62: "O God, my God, I rise early to be with You" 171

Psalm 66: "May God have compassion on us and bless us" 177

Psalm 66: "May God have compassion on us and bless us" 177

Psalm 83: "How I love Your dwellings, O Lord of Hosts" 209

Psalm 84: "O Lord, You were pleased with Your land" 210

Psalm 85: "Incline Your ear, O Lord, and hear me" 212

Psalm 86: "His foundations are on the holy mountains" 213

Psalm 90: "He who dwells in the help of the Most High" 221

Psalm 92: "The Lord is reigns, He is robed in majesty" 224

The Gospel From Saint Matthew 5:1—16

Seeing the crowds, Jesus went up to mountain, and when He had sat down, His disciples came to Him. He began to speak, and to teach them, saying,

"Blessed are the poor in spirit, for theirs is the kingdom of the heavens!"

Blessed are those who mourn now, for they shall be comforted!

Blessed are the meek, for they shall inherit the earth!

Blessed are those who hunger and thirst after righteousness, for they shall be satisfied!

Blessed are the merciful, for they shall obtain mercy!

Blessed are the pure in their heart, for they shall see God!

Blessed are the peacemakers, for they shall be called the children of God!

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of the heavens!

Blessed are you when people despise you, and persecute you, and say all kinds of evil against you falsely for my sake! Rejoice, and be extremely glad, for great is your reward in the heavens! This is how they persecuted the prophets who were before you!

You are the salt of the earth, but if the salt has lost its taste, how can it be made salty again? It is then good for nothing, only to be cast out and trampled underfoot.

You are the light of the world! A city located on a hill cannot be hidden. Neither do you light a lamp, and put it under a basket, but on a lampstand. And so it shines to all who are in the house. Likewise, let your light shine before all, so that they may see your good works, and glorify your Father Who is in the heavens. *Glory be to God forever.*

Then shall these Troparia be said,

O You Who on the sixth day, at the sixth hour was nailed to the cross because of the sin Adam dared to commit in Paradise, tear away the handwriting of our sins, O Christ our God and deliver us.

I have cried unto God and the Lord has heard me. O God hear my prayer and do not disregard my supplication; attend unto me and hear me.

At evening and at morning and at noontime will I say my words and He will hear my voice and save my soul in peace.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

O Jesus Christ, our God, Who was nailed to the cross at the sixth hour, You have slain sin by the Wood, and through Your death gave life to the dead, which is man, whom You created with Your own hands, who had died through sin.

Slay our passions by Your saving and life-giving sufferings, and by the nails with which You were nailed, rescue our minds from the harm of material things and worldly lusts, unto the remembrance of Your heavenly judgments, according to Your compassions.

Κε νυν κε αι κε ις τοις εωνασι των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

We have no opportunity because of the multitude of our sins, yet, because of you, O Virgin Thotokos, we have boldness before Him Whom you bore, for your intercessions are abundant, strong, and acceptable with our Saviour, O pure Mother. Do not reject the sinners in your intercessions with Him Whom you bore, for He is merciful; for He has power to save us, for truly He suffered on our behalf that He might deliver us. Let Your compassions speedily precede us, for we have become exceedingly poor. Help us, O God, our Saviour, for the sake of the glory of Your Name; O Lord You will deliver us and forgive our sins, for the sake of Your Holy Name.

Κε νυν κε αι κε ις τοις εωναs των εων αμην. (Both now, and always, and unto the ages of ages. Amen.)

According to an earlier rite, here the Trisagion, and "Our Father..." is said before,

You have wrought salvation in the midst of the earth, O Christ our God, in the stretching forth of Your holy hands upon the Cross. Therefore all nations cry out saying, "glory to You, O Lord!"

Δοξα πατρι κε νιω κε ασιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

We bow down before Your pure icon²³, O Good One. We ask for the forgiveness of our sins, O Christ our God. For, truly, of Your will You were pleased to go upon the Cross to deliver those Whom You have created from the servitude of the enemy. We cry unto You, we give thanks to You, for You have filled all with joy, O Saviour, when You came to help the world. Lord, the glory is Your.

Κε νυν κε αι κε ις τοις εωναs των εων αμην. (Both now, and always, and unto the ages of ages. Amen.)

You are full of grace, O Virgin Theotokos; we praise you. For through the Cross of your Son, Hades has fallen and death was destroyed. We who were dead were raised and were made worthy of eternal life, and have obtained the joy of the first Paradise. Therefore we, in thanksgiving, glorify Him, the mighty Christ our God.

Then say: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41²⁴), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

²³ "we bow down" i.e. ten-oosht, elsewhere rendered "we worship", but encompassing the physical act. One would assume this prayer is made before an icon of the cross. I.e. "we bow down before Your icon", or image of Christ (the incorruptible Image of the Father). The Coptic does have "form" rather than image, but the Coptic is a translation of the Greek, which has "image" or "icon". It seems though that the Copts generally interpreted this troparion as saying, "We worship Your incorruptible Person, O Good One." The Byzantine rite has "we venerate Your immaculate icon, O Good one," and is also prayed at the 6th hour, but only during Lent.

²⁴ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41

We give thanks to You, O our Master, the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, and we glorify You, for You have appointed the hours of the suffering of Your Only-Begotten Son to be times of prayer and supplication. Receive our prayers and blot out the handwriting of our sins that is written against us, even as You have rent it apart at this holy hour through the Cross of Your Only-Begotten Son, Jesus Christ our Lord and the Saviour of our souls, by Whom You have shattered all the power of the enemy.

And give us a bright and blameless life, and a calm living, that we may please Your holy worshipful Name, and may stand before the awesome and righteous judgment seat of Your Only Begotten-Son, Jesus Christ our Lord, without falling into judgement; and that we may glorify You with all Your saints; You, the Unoriginate Father, and the Son, Who is Co-Essential with You, and the Holy Spirit, the Life-Giver, now, and ever, and unto the ages of ages.

An earlier rite adds "Lord, have mercy (x3). Holy Trinity, God, our hope, have mercy upon Your creatures and save our souls. Kyrie eleison (x7)." However, this is likely an isolated, late addition.

Then say "The Prayer of the hours" (page 15).

times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Francese di Studi Orientali Cristiani. Cairo: 1973

Afternoon (The Ninth Hour)

The Psalms of the Ninth Hour

The worshipper prays the introductory prayers,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord's Prayer..... 10

The Prayer of Thanksgiving 10

Psalm 50: "Have mercy on me, O God, in Your great mercy" 156

Then say,

The hymn of the ninth hour of the blessed day, I offer to Christ, my King and my God. I will hope in Him that He may forgive me my sins.

Of the Psalms of David the King and Prophet; may his blessing be upon us all. Amen.

The Psalms of the Afternoon (Ninth hour)

Psalm 95: "Sing a new song to the Lord, sing to the Lord, all the earth"228

Psalm 96: "The Lord reigns, let the earth rejoice"230

Psalm 97: "Sing a new song to the Lord, for the Lord has done wondrous things"231

Psalm 98: "The Lord reigns, let the peoples rage"232

Psalm 99: "Shout for joy to the Lord, all the earth"233

Psalm 100: "I will sing to You of mercy and judgment, O Lord"234

Psalm 109: "The Lord said to my Lord, "Sit at My right hand""256

Psalm 110: "I will confess You, O Lord, with my whole heart"257

Psalm 111: "Blessed is the man who fears the Lord"258

Psalm 112: "Praise the Lord, you children"259

Psalm 114: "I love Him, because the Lord will hear"262

Psalm 115: "I believed; therefore I spoke; but I was greatly humbled"263

The Gospel from Saint Luke 9:10—17

When they returned, the Apostles told Him all they had done. Then [Jesus] took them with Him, and they withdrew to a desert place of a city called Bethsaida.

However, when the multitudes saw this, they followed Him. [Jesus] received them, and spoke to them of the Kingdom of God, and healed those who had need of healing.

Late in the afternoon, the twelve came to Him and said, “Send the people away, so that they may go into the surrounding villages and farms to find lodging and food, for we are here in a desert place.”

But [Jesus] said to them, “you give them something to eat.” They replied, “we have no more than five loaves and two fish, unless we go and buy food for all these people.” (For there were about five thousand men).

[Jesus] then said to His disciples, “Make them sit down in groups of fifty each.” They did so, and made them all sit down. He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and gave to the disciples to set before the multitude. Everyone ate, and all were satisfied. The Disciples gathered twelve baskets of the broken pieces that were left over. *Glory be to God forever.*

Then shall these Troparia be said,

You tasted death in the flesh at the ninth hour for our sakes, we the sinners; slay our carnal thoughts, O Christ our God, and deliver us.

Let my supplication come near before You, O Lord; give me understanding according to Your word. My petition will come before You; revive me according to Your word.

Δοξα πατρι κε υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

You gave up the Spirit into the hands of the Father when You hung upon the Cross at the ninth hour, and led the thief who hung with You into Paradise; do not forget me, O Good One. Do not forget me, but purify my soul and enlighten my understanding. You will make me a partaker of the graces of Your immortal Mysteries, that when I have tasted of Your goodness, I might offer to You praise without ceasing; I will long for Your beauty above all things. O Christ our God, deliver us.

Κε νυν κε αι κε ις τοις εωνασι των εων αμην. (Both now, and always, and unto the ages of ages. Amen.)

You were born of the Virgin for our sakes, and have tolerated the Cross, O Good One. You have slain death by Your death, and manifested forth the Resurrection. O God, do not leave those whom You have created with Your hands behind; show forth Your love toward mankind, O Good One, and accept the supplications of Your Mother on our behalf.

O our Saviour, save a humble people. Do not leave to the end, and do not give us up to the age; do not make Your Covenant void. Do not take away Your mercy from us, for the sake of Abraham Your beloved, Isaac Your servant and Israel Your holy one

Κε νυν κε αι κε ις τοις εωναs των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

And earlier rite adds here the Trisagion, "Our Father...", and then,

When the thief saw the Author of Life hanging on the Cross, he said, "If He Who is hanging with us were not God, Who was Incarnate, the sun would not have hidden its rays, and the earth would not had quaked trembling. But You Who is able to do everything, and Who tolerates everything, remember me, O Lord, when You come into Your Kingdom."

Δοξα πατρι κε νιω κε ασιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

You received the confession of the thief upon the Cross, receive us, O Good One, we who have fallen under sentence of death because of our sins. We acknowledge our sins with him, confessing Your Divinity, crying to You with him, saying, "Remember us, O Lord, when You come into Your Kingdom."

Κε νυν κε αι κε ις τοις εωναs των εωνων αμην. (Both now, and always, and unto the ages of ages. Amen.)

When the Mother saw the Lamb and the Shepherd, the Saviour of the world hanging on the Cross, she said, weeping, "The world indeed rejoices, for it has received salvation. But my bowels burn seeing Your crucifixion, which You have endured patiently for all, O my Son and my God!"

Then say: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41²⁵), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

O God, the Father of our Lord, God and Saviour, Jesus Christ, Who by His manifestation has redeemed us and delivered us from the servitude of the enemy; we entreat You in His blessed and great Name, turn our minds away from the cares of life and worldly desires, to the remembrance of Your heavenly judgments.

Perfect in us Your love toward mankind, O Good One, and let the prayer of the ninth hour before You be accepted in Your presence at all times. Grant us to walk worthily of the calling with which You have called us, that when we pass out of the body, we may be num-

²⁵ Originally "Lord have mercy" was recited 50 times. Under the influence of Roman Catholic missionaries, this came to be 41 times for the 39 lashes, crown of thorns, and sword pierced side. Cf. Burmester, O.H.E. "The Horologion of the Egyptian Church : Coptic and Arabic text from a mediaeval manuscript". Edizioni del Centro Franciscano di Studi Orientali Cristiani. Cairo: 1973

bered with the true worshippers of the passion of Your Only-Begotten Son, Jesus Christ our Lord, and that we may obtain mercy and the forgiveness of our sins and salvation, together with the choir of Your saints, who have pleased You in truth from everlasting to everlasting. Amen.

Then say "The Prayer of the hours" (page 15).

THE BOOK OF THE PSALTER

In the Coptic rite, each hour has fixed Psalms that are always said (listed under each hour). In the Byzantine rite, the psalms vary according to a schedule so that all are prayed. The schedule is based on “Kathisma,” or groups of Psalms to be said while sitting. Since at some point in time, the Coptic Rite (or at least some subset of it) did use a Kathisma system, the Byzantine one is placed here for reference. Outside of Great Lent, they are divided between Morning and Evening prayer as follows:

Sunday of St Thomas to Sunday following Exaltation of the Cross (Sept. 15), December 20 to (but not including) January 15, Sunday of the Prodigal Son to (but not including) first day of Great Lent:

Weekday	Eve (i.e. the evening before)	Morning
Sunday	Kathisma 1	Kathisma 2, Kathisma 3, Kathisma 18
Monday	None	Kathisma 4, Kathisma 5
Tuesday	Kathisma 6	Kathisma 7, Kathisma 8
Wednesday	Kathisma 9	Kathisma 10, Kathisma 11
Thursday	Kathisma 12	Kathisma 13, Kathisma 14
Friday	Kathisma 15	Kathisma 16, Kathisma 17
Saturday	Kathisma 18	Kathisma 19, Kathisma 20

Monday on or after September 16 to (but not including) December 20, January 15 to (but not including) Sunday of the Prodigal Son:

Weekday	Eve (i.e. the evening before)	Morning
Sunday	Kathisma 1	Kathisma 2, Kathisma 3, Pss 134, 135
Monday	None	Kathisma 4, Kathisma 5, Kathisma 6
Tuesday	Kathisma 18	Kathisma 7, Kathisma 8, Kathisma 9
Wednesday	Kathisma 18	Kathisma 10, Kathisma 11, Kathisma 12
Thursday	Kathisma 18	Kathisma 13, Kathisma 14, Kathisma 15
Friday	Kathisma 18	Kathisma 16, Kathisma 17
Saturday	Kathisma 18	Kathisma 19, Kathisma 20

In the Coptic Rite, each Psalm in the Hours is concluded with “Alleluia.”

In the Byzantine rite, each Kathisma is divided into three sections, each of which is concluded by,

Glory to the Father, and to the Son, and to the Holy Spirit,

The Psalms of the Ninth Hour

now and ever, and to the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to You, O God.

Alleluia. Alleluia. Alleluia. Glory to You, O God.

Alleluia. Alleluia. Alleluia. Glory to You, O God.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,

now and ever, and to the ages of ages. Amen.

The Psalms

Kathisma 1

Book I of the Psalms (Psalms 1 – 40) begins here.

Psalm 1: “Blessed is the man”

The Two Ways: Tree or Dust

The Psalms of Early Morning (Prime), page 50. Reserved for the Presbyter if present.

- 1 Blessed is the man
 who does not walk in the counsel of the ungodly,
 nor stand in the way of sinners,
 nor sit in the seat of the pestilent;
- 2 Rather, his will is in the law of the Lord,
 and he meditates on His law day and night.
- 3 He will be like a tree that is planted
 by streams of waters,
 which will yield its fruit in due season,
 and his leaf will not fall off,
 and all that he does will prosper.
- 4 The ungodly are not so!
 No, they are like the dust
 that the wind drives from the face of the earth.
- 5 Therefore the ungodly will not rise up in the judgment,
 nor sinners at the counsel of the righteous,
- 6 for the Lord knows the way of the righteous,²⁶
 but the way of the ungodly will perish.

Alleluia. The Psalms of Prime continue with Psalm 2: “Why do the nations rage”, on page 81.

Psalm 2: “Why do the nations rage”

The Messianic Drama: Warnings to Rulers and Nations

²⁶ Not to be known by God spells death... With God to know is to love, so that knowledge partakes of being; to be unknown is to cease to exist' (St. Augustine). cf. Habakkuk 1:13; 1 Cor. 8:3; 13:2; Mt. 7:23.

The Psalms of Early Morning (Prime), page 50.

- 1 Why do the nations rage,
and the peoples meditate on vain things?²⁷
- 2 The kings of the earth made their stand,
and the rulers gathered together
against the Lord and against His Christ, [saying,]
- 3 “Let us break their bonds asunder
and cast away their yoke from us.”
- 4 He Who dwells in the heavens will laugh at them;
the Lord will mock them.
- 5 Then He will speak to them in His wrath,
and trouble them in His anger,
- 6 “But I was established as King by Him
over Zion, His holy mountain,²⁸
- 7 proclaiming the Lord’s decree.
The Lord said to me, ‘You are my Son.
Today I have begotten You.’²⁹
- 8 Ask of Me, and I will give You
the nations for Your inheritance,
and the ends of the earth for Your possession³⁰.
- 9 You will shepherd them with an iron rod,
and shatter them like a potter’s vessel.”³¹
- 10 And now, O kings, understand;
be instructed, all you rulers³² of the earth.
- 11 Serve the Lord with fear,
and rejoice in Him with trembling.

²⁷ ‘An allusion to our Lord’s persecutors mentioned in Acts 4:26’ (St. Augustine).

²⁸ If Zion denotes contemplation, we can apply it to nothing more aptly than the Church whose members are urged to rise daily to the contemplation of God’s glory: *We all beholding the glory of the Lord*’ (St. Augustine, cf. 2 Cor. 3:18).

²⁹ ‘In this phrase orthodox catholic belief proclaims the eternal generation of the Power and Wisdom of God Who is the only-begotten Son of God’ (St. Augustine). Also Resurrection = new birthday (Acts 13:33).

³⁰ [JS] Fr. Athanasius translates this from Coptic, “and Thy dominion to the ends of the earth”

³¹ Revelation 2:27; 12:5; 19:15. The rod of iron is the Roman rule, the fourth kingdom of Daniel 2:40 (St. Theodoret). Also means laws of nature.

³² ‘rulers’: *or*, Judges. Judges and rulers were identical in Hebrew thought.

12 Embrace correction and discipline,
lest the Lord be angry,
and you perish through leaving the right way,
when His fury suddenly blazes.

13 Blessed are all who trust in Him.

Alleluia. The Psalms of Prime continue with Psalm 3: “Lord, why have those that afflict me increased”, on page 83.

The first group of Psalms of David (Psalms 3 – 40) begins here.

Psalm 3: “Lord, why have those that afflict me increased”

A Morning Prayer for Protection and Salvation

The Psalms of Early Morning (Prime), page 50. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present (Beginning of Watches only).

1 *(A Psalm of David, when he fled from his son Absalom)*

2 Lord, why have those that afflict me increased?
Many rise up against me!

3 Many say to my soul,
“There is no salvation for him in his God.” *(Pause)*³³

4 But You, O Lord, are my protector,
my glory, and the one who lifts up my head.

5 I cried to the Lord with my voice,
and He heard me from His holy mountain. *(Pause)*

6 I lay down and slept;
I woke, for the Lord will support me.

7 I will not be afraid of ten thousands of people
who set themselves against me all around.

8 Arise, O Lord! Save me, O my God,
for You struck all those who vainly oppose me;
You broke the teeth of sinners.

³³ Pause a moment and give that a little thought.

9 Salvation is of the Lord,
and Your blessing is upon Your people.

Alleluia. The Psalms of Prime continue with Psalm 4: “You heard me when I called”, page 84. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 6: “O Lord, rebuke me, but not in Your anger”, page 86.

Glory...

Psalm 4: “You heard me when I called”

An Evening Prayer of Trust in God

The Sacrifice of Righteousness

The Psalms of Early Morning (Prime), page 50. The Psalms of the Veil, page 29. Reserved for the Presbyter, if present (Veil only).

1 *(With harps. A Song of David)*

2 You heard me when I called,
O God of my righteousness.
In affliction, You gave me room³⁴.
Have mercy on me,
and hear my prayer.

3 Sons of men, how long will you be heavy-hearted?³⁵
Why do you love vanity, and seek falsehood? *(Pause)*

4 Know that the Lord made His Holy One wondrous;
the Lord will hear me when I cry to Him.

5 Be angry, and do not sin;³⁶
feel compunction on your beds
for what you say in your hearts.³⁷ *(Pause)*

6 Offer the sacrifice of righteousness,³⁸
and hope in the Lord.

7 There are many who say, “Who will show us good things?”
The light of Your presence³⁹ has been signed upon us, O Lord.

³⁴ [JS] or “enlarged me”

³⁵ heavy-hearted: weighed down with earthly cares, instead of rising to divine contemplation (St. John Chrysostom. cf. Lk. 21:34).

³⁶ Ephes. 4:26. Be angry at sin, but love the sinner. ‘If you do give way to anger, lead it into silence with silent compunction of heart’ (St. Athanasius the Great).

³⁷ ‘This relates to the widening of the heart required to receive the inpouring of love through the Holy Spirit’ (St. Augustine).

³⁸ Obtain righteousness, do righteousness, and offer it in sacrifice to God’ (St. Athanasius). See also Ps. 16:1, 30:2 and footnotes there.

8 You have given more gladness to my heart
than fills men at the harvest of their wheat, wine and oil.⁴⁰

9 I will rest and sleep in peace;⁴¹
for You alone, O Lord, have made me to live in hope.⁴²

Alleluia. The Psalms of Prime continue with Psalm 5: "Give ear to my words, O Lord", page 85. The Psalms of the Veil continue with Psalm 6: "O Lord, rebuke me, but not in Your anger", page 86.

Psalm 5: "Give ear to my words, O Lord"

A Morning Prayer for Guidance

The Joy of Life Indwelt by God

The Psalms of Early Morning (Prime), page 50.

1 *(For the end; a Psalm by David for her that obtained the inheritance)*

2 Give ear to my words, O Lord,
hear my cry.

3 Attend to the voice of my supplication,
my King and my God,
for to You I will pray, O Lord.

4 You will hear my voice in the morning.
I will stand before You early in the morning
and You will visit and watch over me⁴³.

5 For You are not a God Who wills iniquity⁴⁴;
the evil doer will not dwell with You.

6 The transgressors will not endure before Your eyes;
You hate all who work iniquity.

7 You will destroy all who speak lies;
the Lord abhors a blood-thirsty and deceitful man.

³⁹ [JS] literally, "face"

⁴⁰ [JS] or "You have put gladness in my heart; From their season of wheat, wine, and oil they were multiplied."

⁴¹ Or: I rest in peace and fall asleep at once.

⁴² Following the Ethiopian version, which is based on the Septuagint, "for You, Lord, enable me to live trustfully alone."

⁴³ [JS] or "and You will see me."

⁴⁴ [JS] or lawlessness

- 8 But as for me, in Your abundant mercy
I will enter Your house;
I will bow down⁴⁵ towards Your holy temple
in fear of You.
- 9 Guide me, O Lord, in the way of Your righteousness because of my enemies;
Make Your way straight before me.
- 10 For there is no truth in their mouth;
their heart is vain.
Their throat is an open grave;
they deceive with their tongues.
- 11 Judge them, O God.
Let them fall by their own schemes;
cast them out in the multitude of their ungodliness,
for they provoked You, O Lord.
- 12 But let all who hope in You be glad;
they will rejoice forever,
and You will dwell in them;⁴⁶
and all who love Your Name will glory in You.
- 13 For You will bless a righteous person;
O Lord, You crowned us with the shield of Your goodwill.

Alleluia. The Psalms of Prime continue with Psalm 6: "O Lord, rebuke me, but not in Your anger", page 86.

Psalm 6: "O Lord, rebuke me, but not in Your anger"

A Cry in Anguish of Body and Soul

Faith Receives the Answer to Prayer

The Psalms of Early Morning (Prime), page 50. The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34.

1 (For the end, a Psalm by David among the Hymns for the Octave⁴⁷)

2 O Lord, rebuke me[, but] not in Your anger;
and chasten me[, but] not in Your wrath.⁴⁸

⁴⁵ [JS] "do obeisance", "worship", referring to the physical act

⁴⁶ cf. John 14:20, 23; 17:23; Rom. 8:9, 11; Gal. 2:20; Eph. 3:17; Col. 1:27; 1 John 3:24; Rev. 3:20; 1 Cor. 3:16; 6:19; 2 Cor. 6:16. [JS] or "among them"

⁴⁷ [JS] St. Gregory the Theologian explains the Octave as Easter, both the 1st day and the 8th day, when all creation is fully restored. I.e. the 8th day, Sunday, refers to eternity.

⁴⁸ cf. Psalm 37:2; Jeremiah 10:24.

- 3 Have mercy on me, O Lord, for I am weak,
heal me, O Lord, for my bones are troubled.
- 4 And my soul is greatly troubled.
But where are You, O Lord, how long am I to suffer?⁴⁹
- 5 Return, O Lord, deliver my soul;
save me for the sake of Your mercy.
- 6 For in death no one remembers You,
and who will confess⁵⁰ You in Hades?
- 7 I am weary with my groaning;
every night I wash my bed,
and drench my couch with my tears.
- 8 My eye is troubled due to anger;
I grow old among all my enemies.
- 9 Depart from me, all you workers of iniquity,⁵¹
for the Lord has heard the voice of my weeping.
- 10 The Lord has heard my petition,
the Lord has received my prayer.
- 11 May all my enemies be ashamed and deeply troubled;
may they be turned back, and suddenly put to shame.

Alleluia. The Psalms of Prime continue with Psalm 8: "O Lord, our Lord, how wonderful is Your Name", page 89. The Psalms of the Veil and The Psalms of Midnight (The Beginning of Watches) continue with Psalm 12: "How long, O Lord, will You forget me", page 95.

Glory...

Psalm 7: "O Lord my God, I hope in You"

God the Just Judge Strong and Patient

Evil is Self-Destructive

1 (*A Psalm by David which he sang to the Lord concerning the words of Cush, the Benjamite*)

⁴⁹ Literally "But You, O Lord, how long?" cf. Rev. 6:10. "How long, O sovereign Lord, holy and true, must it be before You wilt judge and punish the inhabitants of the earth for our blood?"

⁵⁰ [JS] or "give thanks". The word conveys "thankfully confess with praise"

⁵¹ cf. Mt. 7:23. [JS] iniquity, or lawlessness

- 2 O Lord my God, I hope in You;
save me from all who pursue me, and deliver me,
- 3 lest he⁵² seize my soul like a lion,⁵³
when there is no one to redeem or save [me].
- 4 O Lord my God, if I have done this,
if there is wrongdoing on my hands,
- 5 if I have repaid those who wronged me with evil,
then let me fall empty⁵⁴ because of my enemies,
- 6 then may the enemy pursue and overtake my soul,
and trample my life into the ground,
and bury my glory in the dust. (*Pause*)⁵⁵
- 7 Arise, O Lord, in Your wrath;
be exalted to the very boundaries of my enemies.
Awaken, O Lord my God,
in the statute You have commanded,
- 8 and a congregation of peoples will gather around You;
for their sakes, ascend on high.⁵⁶
- 9 The Lord will judge the peoples;
judge me, O Lord,
according to my righteousness,
and according to the innocence within me.
- 10 O let the evil of sinners come to an end;
and guide the righteous.
It is God Who tests hearts and minds.
- 11 Righteous help comes to me from God,
Who saves the upright in heart.
- 12 God is a righteous judge, strong and patient,
not bringing down wrath every day.
- 13 If you do not return, He will polish His sword;
He has drawn His bow and made it ready,
- 14 and in it He has readied [the arrows,] instruments of death;
And he has prepared his arrows to kindle a fire.

⁵² [JS] Fr. Lazarus and Brenton interpolate “my enemy”

⁵³ cf. 1 Pet. 5:8.

⁵⁴ Empties fall (Ephes. 5:18).

⁵⁵ *Pause* a while. Calmly think it over.

⁵⁶ [JS] Fr. Athanasius has “therefore I will return on high.”

15 Behold, he suffered the pains of childbirth in unrighteousness;
He conceived pain and gave birth to iniquity.

16 He dug a pit and cleaned it out,
and he will fall into the hole he has made.

17 His toil will return on his own head,
and his wrongdoing will crash down upon his crown.

18 I will confess⁵⁷ the Lord according to His righteousness;
and I will sing to the Name of the Lord Most High.

Psalm 8: “O Lord, our Lord, how wonderful is Your Name”

The Greatness of God and His Love for Men

The Greatness of Man as God’s Plenipotentiary

The Psalms of Early Morning (Prime), page 50.

1 *(For the end; A Psalm by David concerning the wine-presses)*

2 O Lord, our Lord,
how wonderful is Your Name in all the earth!⁵⁸
For Your majesty is exalted above the heavens.

3 You have prepared praise
out of the mouth of babies and nursing infants⁵⁹,
because of Your enemies,
to silence the enemy and the avenger.

4 For I behold the heavens, the work of Your fingers;
You have established⁶⁰ the moon and stars.

5 What is man that You remember him,
or the son of man that You visit him?

6 You have made him a little lower than the angels;
You have crowned him with glory and honor,

⁵⁷ [JS] or “give thanks to”, or “thankfully confess the Lord with Praise”

⁵⁸ ‘By His name death is destroyed, demons are bound, heaven is revealed, the gates of paradise are opened, the Spirit is bestowed’ (St Chrysostom).

⁵⁹ Mt. 21:16.

⁶⁰ poised: *lit.* fixed.

7 You have set him over the works of Your hands;
You have subjected all things under his feet,⁶¹

8 all sheep and cattle,
and also the beasts of the field,

9 the birds of the sky, and the fish in the sea,
and the things that pass through the paths of the seas.

10 O Lord, our Lord,
how wonderful is Your Name in all the earth!

Alleluia. The Psalms of Prime continue with Psalm 11: "Save me, O Lord, for there is no saint left", page 94.

Glory...

Kathisma 2

Psalm 9: "I will confess You, O Lord, with my whole heart"

Praise of God's Just Government

Call to Make God Known to the Nations

1 (On the Mysteries of the Son. A Psalm by David)

2 I will confess⁶² You⁶³, O Lord, with my whole heart;
I will tell of all Your wonders.

3 I will be glad and rejoice in You;
I will sing to Your Name, O Most High.

4 When my enemy is turned to back,
they will weaken and perish from Your presence⁶⁴.

5 For You uphold my cause and my right,
sitting upon the throne, judging in righteousness.

6 You rebuked the nations,
and the wicked perished;⁶⁵
You blotted out their name in their lifetime and unto ages of ages.

⁶¹ Heb. 2:6-8. The Sovereignty of the Son of Man (Messiah).

⁶² [J]S or "thank", "I will thankfully confess You with praise"

⁶³ [J]S Or, "I will confess You with thanksgiving"

⁶⁴ [J]S literally, "from before Your face"

⁶⁵ "This refers to the coming destruction of the devil" (St. Athanasius the Great).

- 7 The enemy's swords have utterly failed,
and You have destroyed their cities;
their memory has perished resoundingly.
- 8 But the Lord continues forever;
He has prepared His throne for judgment.
- 9 He will judge the world in righteousness;
He will judge the peoples in uprightness.
- 10 The Lord is the refuge of a poor man,
his helper in times of affliction.
- 11 And let those who know Your Name put their hope in You,
for You have never forsaken those who seek You, O Lord.
- 12 Sing to the Lord Who dwells in Zion.
Declare His ways among the nations,
- 13 for while avenging blood, He remembers them;
He does not forget the cry of the poor.
- 14 Have mercy on me, O Lord;
see how my enemies have humiliated me,
O You Who lifts me from the gates of death,
- 15 that I may proclaim all Your praises
in the gates of daughter Zion.
I will rejoice in Your salvation.
- 16 The nations are trapped in the destruction they caused;⁶⁶
their own foot is caught in this trap, which they hid.⁶⁷
- 17 The Lord is known by the judgments He makes;
the sinner is caught in the works of his own hands. (Pause)
- 18 Let the sinners be turned back to Hades,
all the nations that forget God.
- 19 For the poor man will not always be forgotten;
the patience of the needy will not perish forever.

⁶⁶ 'While eager to butcher bodies they were inflicting death on their own souls' (St. Augustine).

⁶⁷ 'The foot typifies the soul's affection, which when depraved is termed lust or cupidity, but when upright is love or charity. Love is the magnet which draws the soul towards its goal. When sinners try to set their affection on God, they suffer as they would in trying to free their foot from a fetter. So they prefer not to sever themselves from their pleasures' (*ibid*).

20 Arise, O Lord, do not let man prevail!
Let the nations be judged in Your presence.

21 Set a lawgiver over them, O Lord;
let the nations know they are [only] men. (Pause)

(Psalm 10 according to the Hebrew)

22 Why do You stand afar off, O Lord?
Why do You disregard us in times of affliction?

23 When the ungodly one is arrogant, the poor man burns;
they are caught in the schemes they have planned.

24 For the sinner boasts of the desires of his soul,
and he who does wrong is praised for it.

25 The sinner provokes the Lord;
in his great anger he will not seek Him out.
God is not before him.

26 His ways are always defiled;
Your judgments are far above his sight.
He will dominate over all his enemies.

27 For he said in his heart, "I will not be shaken;
I will be without trouble from generation to generation."

28 His mouth is full of cursing, bitterness and deceit;
suffering and pain are under his tongue.

29 He lies in ambush with the rich
he kills the innocent in secret places;
his eyes are fixed on the poor;

30 he lurks in secret like a lion in his den;
he lurks to make a prey of the poor,
to make a prey of a poor man by drawing him in.

31 He will humble himself in his [own] trap.
He will bow down and fall in dominating the poor.

32 For he says in his heart, "God has forgotten.
He has turned away His face, so He will never see."

33 Arise, O Lord God, let Your hand be lifted up;
do not forget the poor.

- 34 Why does the wicked man provoke God?
Because he says in his heart, "He will never call me to account for this."
- 35 But You do see, You do behold pain and passion⁶⁸
that You may take them into Your hands.
The poor man is left to You.
You are the helper of the orphan.
- 36 Break the power⁶⁹ of the sinner and the evil one;
his sin will be sought, and because of it he will not be found.
- 37 The Lord will reign forever and ever;
but you, O nations, will perish from His land.
- 38 O Lord, You hear the desire of the poor,
Your ear attends to the readiness of their heart,
- 39 to judge the orphan and the humble,
that no man on earth should continue to boast.

Psalm 10: "I have put my trust in the Lord"

An Act of Trust

The Sin-lover is a Self-hater

(For the end, a Psalm by David)

- 1 I have put my trust in the Lord.
How will you say to my soul,
"flee to the mountains like a sparrow"?
- 2 For behold, the sinners bend their bow;
they have prepared their arrows in the quiver,
to shoot at the upright in heart in a moonless night.
- 3 For they destroy what You fashioned.
But what has the righteous man done?
- 4 The Lord is in His holy temple⁷⁰,
the Lord Whose throne is in heaven,
Whose eyes regard the poor,
Whose eyelids test the sons of men.

⁶⁸ Pain and passion: *or*, trouble and anger.

⁶⁹ [JS] literally, "arm"

⁷⁰ cf. 2 Cor. 6:16; 1 Cor. 6:19.

5 The Lord tests the righteous and the ungodly,
so he who loves wrongdoing hates his own soul.

6 He will rain snares upon sinners;
fire and brimstone, and a raging wind
will be the portion of their cup.

7 For the Lord is righteous and loves righteousness;
His face beholds the upright.

Glory...

Psalm 11: “Save me, O Lord, for there is no saint left”

The Safety of the Poor and Needy

Faith in the Truth of God’s Promises

The Psalms of Early Morning (Prime), page 50.

1 *(For the end. A Psalm by David for the eighth.)*

2 Save me, O Lord, for there is no saint left,
for truth is diminished from the sons of men.

3 Everyone speaks useless things with his neighbor;
their lips are deceitful, they speak with a double heart.

4 May the Lord destroy all deceitful lips,
and the tongue that boasts and says,

5 “We will make our tongue more powerful.
Our lips are our own.
Who is lord over us?”

6 “Because of the oppression of the needy
and the groaning of the poor,
now I will arise,” says the Lord;
“I will set him in safety and manifest Myself in it.”⁷¹

7 The words of the Lord are pure words,
like silver refined by fire, purged of earth,
purified seven times.

8 You, O Lord, will guard us,
and preserve us from this generation and forever.

⁷¹ [JS] OSB has “I will declare it boldly”. NETS has “I will speak freely against it”. Fr. Lazarus has “and speak plainly in him”: cf. Mt. 10:19, 20; Luke 21:12-19.

9 The ungodly prowl around;
according to Your greatness, Your care for the sons of men.

Alleluia. The Psalms of Prime continue with Psalm 12: "How long, O Lord, will You forget me", page 95.

Psalm 12: "How long, O Lord, will You forget me"

Progress of a Soul from Desolation to Exultation

My Heart Rejoices in Your Salvation

The Psalms of Early Morning (Prime), page 50. The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34.

1 *(For the end. A Psalm by David)*

2 How long, O Lord, will You forget me? Forever?
How long will You turn Your face from me?

3 How long must I make plans in my soul,
and have grief in my heart day and night?
How long will my enemy be exalted over me?

4 Look upon me and hear me, O Lord my God;
enlighten my eyes lest I sleep in death,

5 lest my enemy say, "I prevailed against him."
Those who afflict me will rejoice if I am shaken.

6 But I hope in Your mercy;
my heart will rejoice in Your salvation.

7 I will sing to the Lord, my benefactor,
and I will praise the Name of the Lord Most High.

Alleluia. The Psalms of Prime continue with Psalm 14: "Lord, who can dwell in Your tabernacle", page 96. The Psalms of the Veil continue with Psalm 15: "Keep me, O Lord, I hope in You", page 97. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 69: "O Lord, make haste to help me", page 184.

Psalm 13: "The fool says in his heart, 'There is no God'"

Unbelief leads to Universal Corruption

1 *(For the end. A Psalm by David)*

The fool says in his heart, “There is no God.”⁷²

They are corrupt, and abominable in their ways;
there is not one that does good, not even one.

2 The Lord looks down from heaven upon the sons of men,
to see if there were any who understood or sought God.

3 All have turned aside, and all were altogether corrupted;
there was not one that does good, not even one.

[Their throat is an open tomb;
They use their tongues for deceit;
The poison of serpents is under their lips,
Whose mouth is full of cursing and bitterness;
Their feet are swift to shed blood;
Destruction and suffering are in their ways,
And they have not known the way of peace;
There is no fear of God before their eyes.]⁷³

4 Will all who work iniquity never learn,
that eat up my people like bread,
and do not call upon the Lord?

5 They dread with fear where there is nothing to fear;
for God is with the righteous generation.

6 You would shame a poor man’s counsel,
but the Lord is his hope.

7 Who will bring Israel’s salvation out of Zion?
When the Lord returns His people from captivity,
let Jacob rejoice, and let Israel be glad.

Glory...

Psalm 14: “Lord, who can dwell in Your tabernacle”

Life on the Mountain Tops

The Psalms of Early Morning (Prime), page 50.

(A Psalm by David)

1 O Lord, who will dwell in Your tabernacle,
or who will live on Your holy mountain?

⁷² Psalm 13 differs only slightly from Psalm 52. cf. Romans 1:20-25.

⁷³ [J]S Section in [] missing in Fr. Lazarus, the Psalter According to the Seventy, the Psalter for Prayer, NETS, and MT, but found in Coptic, OSB and Brenton.

2 He who walks blamelessly, and works righteousness,
who speaks truth in his heart;

3 who does not deceive with his tongue,
or do evil to his neighbour;
or find fault with those nearest him;

4 he disdains those who do evil in his sight,
but he honors those who fear the Lord;
he swears to his neighbour, and keeps his word;

5 he does not lend his money at interest,
or take a bribe against the innocent.

6 He who does these things will never be shaken.

Alleluia. The Psalms of Prime continue with Psalm 15: "Keep me, O Lord, I hope in You", page 97.

Psalm 15: "Keep me, O Lord, I hope in You"

The Vision and Presence of God is our Joy

The Psalms of Early Morning (Prime), page 50. Reserved for the Presbyter if present. The Psalms of the Veil, page 29.

(An inscription for a pillar. By David)

1 Keep me, O Lord, for I hope in You.

2 I said to the Lord, "You are my God;
You have no need of my goods."

3 The Lord has manifested the wonder of all His will,
to the saints who are on His earth,
[and has wrought all His desires in them]⁷⁴.

4 Their diseases were multiplied;
they hastened after these things.
I will not enter their assemblies of blood,
nor will I mention their names with my lips.

5 The Lord is the portion of my inheritance and of my cup;
it is You Who restores my inheritance to me.⁷⁵

⁷⁴ [JS] from Fr. Athanasius

- 6 The best portions have fallen to me,
and I have a finest inheritance.
- 7 I will bless the Lord Who makes me to understand,
so that even at night my heart instructs me.⁷⁶
- 8 I see the Lord before me continually,
for He is at my right hand, that I may not be shaken.
- 9 Therefore my heart is glad, and my tongue rejoices greatly,
and even my flesh rests in hope.
- 10 For You will not leave my soul in Hades,
nor allow Your Holy One to see corruption.
- 11 You made the ways of life known to me;
You will fill me with gladness in Your presence.⁷⁷
At⁷⁸ Your right hand are delights forevermore.

*Alleluia. The Psalms of Prime continue with Psalm 18: "The heavens declare the glory of God", page 104.
The Psalms of the Veil continue with Psalm 24: "To You, O Lord, I lift up my soul", page 113.*

Psalm 16: Hear, O Lord, my righteousness, attend to my supplication"

Discipline leads to Vision

The Vision of God brings Likeness

(A Prayer of David)

- 1 Hear, O Lord, my righteousness;⁷⁹ attend to my supplication.
Give ear to my prayer, [which is] from lips without deceit.
- 2 Let my judgment come forth from Your presence;
let my eyes behold uprightness.
- 3 You tested my heart when You visited me in the night;
You tried me by fire,
and found nothing unjust in me.

⁷⁵ Salvation puts us in that state in which God's eternal life becomes ours, according to the normal right of succession to an inheritance (cf. Rom. 8:17, 'heirs of God and joint-heirs with Christ').

⁷⁶ heart: *lit.* kidneys. The unconscious mind. cf. Psalm 138:13 and footnote.

⁷⁷ Verses 8-11b are quoted verbatim by St. Peter in Acts 2:25-23, and are explained in Acts 2:31. St. Paul quotes 1 verse, Acts 13:35 cf. Jn. 2:22.

⁷⁸ At: *or*, In.

⁷⁹ i.e. Hear Christ who intercedes on our behalf (1 Cor. 1:30; Rom. 8: 34).

- 4 That my mouth may not speak of the works of men,
I have kept hard ways⁸⁰
because of the words of Your lips.
- 5 Restore my steps in Your paths,
that my feet may not slip.
- 6 I cried out, O God, and You heard me;
incline Your ear to me, and hear my words.
- 7 Show me the wonder of Your mercy,
O You Who saves those who hope in You
from those who resist Your right hand.
- 8 Keep me as the apple⁸¹ of an eye;
You will shelter me in the shadow of your wings
- 9 from the ungodly who afflict me.
My enemies surround my soul;
- 10 they closed their heart;
their mouth spoke arrogance.
- 11 Those who cast me out have now surrounded me;⁸²
they have cast their eyes down to the earth.
- 12 They have seized me like a lion eager for its prey,
like a young lion lurking in ambush.
- 13 Arise, O Lord, prevent them and trip them up;
deliver my soul from the ungodly,
and Your sword from the enemies of Your hand.
- 14 O Lord, destroy them from the earth,
scatter them in their life.
- 15 Their stomachs are filled with Your hidden treasures,
they are satisfied with children,
and they leave the surplus to their children.⁸³

⁸⁰ cf. 2 Tim. 2:3, 12.

⁸¹ apple: *or*, pupil. Enshrined in its tiny temple, the eye can shut out the cares and vanities of the world. It cannot bear the smallest speck of dust. So the Christian should hate the least stain of sin.

⁸² 'They cast Me out of their city and now surround Me on the cross' (St. Augustine).

⁸³ [JS] Coptic has "They have satisfied themselves with swine, and have left the remnants to their infants". See the Vespers Gospel of Monday of the Preparation Week of Great Lent.

16 As for me, in righteousness I will behold Your face,
and will be satisfied when Your glory is revealed.

Glory...

Kathisma 3

Psalm 17: “I will love You, O Lord, my strength”

Act of Love and Gratitude

Earth-Shaking Prayer

1 (For the end, by David the servant of the Lord, who spoke to the Lord the words of this song on the day the Lord delivered him from the hand of Saul and from the hand of all his enemies; and he said:)⁸⁴

2 I will love You, O Lord, my strength.

3 The Lord is my support⁸⁵, my refuge, and my deliverer;
My God is my helper, I will hope in Him,
my protector, the horn of my salvation⁸⁶, and my defender.

4 I will call upon the Lord with songs of praise,
and I will be saved from my enemies.

5 The pangs of death surrounded me,⁸⁷
and floods of wickedness alarmed me.

6 The pangs of Hades surrounded me,
and snares of death overtook me.

7 In my affliction I called upon the Lord,
and cried to my God.
He heard my voice from His holy temple,
and my cry will come before Him, into His ears.

8 The earth trembled and quaked,
and the mountains were disturbed to their foundations
and shook, because God was angry with them.

⁸⁴ This Psalm, with slight variations, is also found in 2 Kings 22 (2 Samuel 22). It is a war-song of Christ the Warrior-King, fighting His way through a rebellious world with the weapons of His faith and love alone, until He comes into His Kingdom and gathers all to Himself.

⁸⁵ [J]S] or “foundation”

⁸⁶ [J]S] Fr. Lazarus has “my saviour”. I.e. the power of my salvation, or the One with power to save me.

⁸⁷ Cf. Acts 2:24.

- 9 Smoke went up in His wrath,
and fire burst into flame at His presence.
Coals were kindled by it.
- 10 And He bowed the heavens and came down,
and thick darkness was under His feet.
- 11 And He rode upon Cherubim, and flew;
He flew upon the wings of the wind.
- 12 He made darkness His hiding-place.
Dark thunder-clouds hung in the air,
[they were] His tent around Him.
- 13 From the brightness before Him,
there broke through the clouds
hailstones, and coals of fire.
- 14 Then the Lord thundered from heaven,
and the Most High gave forth His voice.⁸⁸
- 15 He shot His arrows and scattered the foes;
He multiplied lightnings, and confounded them.
- 16 Then the ocean beds were exposed⁸⁹,
and the foundations of the world were uncovered
at Your rebuke, O Lord,
at the blast of the breath⁹⁰ of Your wrath.
- 17 He sent from on high and took me;
He drew me out of many waters.
- 18 He will deliver me from my powerful enemies,
and from those who hate me,
for they are too strong for me.
- 19 They overtook me in the day of my affliction,
but the Lord became my support.
- 20 And He brought me out into freedom;
He will deliver me because He delights in me.

⁸⁸ cf. Exodus 9:23.

⁸⁹ [JS] literally, "then the springs of water were seen/appeared"

⁹⁰ breath: *or* spirit; cf. Acts 4:31; 12:5-12; 16:24-26.

- 21 The Lord will reward me according to my righteousness,
and according to the cleanness of my hands
He will recompense me,
- 22 for I have kept the ways of the Lord
and have not impiously turn from my God.
- 23 For all His judgments are before me,
and I have not put His statutes away from me.
- 24 I will be blameless before Him,
and will keep myself from my iniquity.
- 25 And the Lord will reward me according to my righteousness,
and according to the cleanness of my hands in His eyes.
- 26 With a holy man, You are holy;
and with an innocent man You are innocent.
- 27 With the chosen You are chosen,
and with the twisted You will be twist.⁹¹
- 28 For You will save a humble people,
and humble the eyes of the proud.
- 29 For You will light my lamp, O Lord;
my God, You will enlighten my darkness.⁹²
- 30 For in You I will be delivered from temptation,
and through my God I will scale a wall.
- 31 As for my God, His way is perfect;
the sayings of the Lord are tried by fire;
He is the protector of all who trust in Him.
- 32 For who is God but the Lord,
and who is God but our God?
- 33 It is God Who girds me with strength,
and makes my way perfect.
- 34 Who makes my feet like deer's feet,
and sets me upon the high places;
- 35 Who trains my hands for war;
and You made my arms like a bronze bow.

⁹¹ Twist and wrestle (Gen. 32: 4). And he will untwist the twister and the twisted (144:15).

⁹² cf. Rev. 21:23.

- 36 You have given me the defense of Your salvation,
and Your right hand has upheld me;
and Your correction teaches me.
- 37 You have stretched my strides beneath me,⁹³
and my footsteps did not weaken.
- 38 I will pursue my enemies and overtake them;
and I will not turn back until they fail.
- 39 I will crush them and they will be unable to stand;
they will fall under my feet.
- 40 For You have girded me with strength for battle,
and have subdued under me all who rose against me.
- 41 And You have made my enemies to turn their backs to me,
and utterly destroyed those who hate me.
- 42 They cried for help, but there was none to save them;
they cried to the Lord, but He did not answer them.
- 43 I will pulverize them like dust before the wind;
I will grind them down like the mud in the streets.
- 44 Deliver me from this people's arguments;
You will establish me as the head of nations;
a people I did not know have served me.
- 45 As soon as they heard of me they obeyed me.
But the sons of strangers lied to Me.⁹⁴
- 46 Sons of strangers have grown old,
and limped from their paths.
- 47 The Lord lives! And my God is blessed;
and let the God of my salvation be exalted,
- 48 the God Who sees that I am avenged,
and subdues peoples under me,

⁹³ *or*, 'made room for (widened) my steps under me.' 'By removing snares and stumbling-blocks prepared by enemies. You have cleared the way for me' (St. Athanasius).

⁹⁴ The strange children are the alienated Jews, whom Christ wished to make young through the New Covenant but who remained their old selves (Jn.8:34-59).

49 my deliverer from angry enemies;
You will lift me above my aggressors.
You will deliver me from the unrighteous man.

50 Therefore I will confess⁹⁵ You
among the nations, O Lord,
and I will sing praise to Your Name.⁹⁶

51 Great is the salvation He grants to His King,
and the mercy He shows to His anointed,
to David and his Son forever.⁹⁷

Glory...

Psalm 18: “The heavens declare the glory of God”

The Sun of Righteousness: His Works and Words

Sweeter than Honey, More Precious than Gold

The Psalms of Early Morning (Prime), page 50.

1 (For the end; a Psalm by David)

2 The heavens declare the glory of God,
and the firmament proclaims the work of His hands.

3 Day after⁹⁸ day utters speech,
and night after night imparts knowledge.

4 There is no speech nor language,
in which their voices are not heard.⁹⁹

5 Their message went out into all the earth,
and their words to the ends of the world.¹⁰⁰

6 He has set His tabernacle¹⁰¹ in the sun;¹⁰²
and He is like a bridegroom coming out of bridal chamber,
rejoicing like a strong man¹⁰³ to run His race.

⁹⁵ [JS] or “give thanks to You”, or “thankfully confess You with praise”

⁹⁶ Rom. 15:9. Christ in David, Apostles, nations. (cf. Ps. 66:2-6).

⁹⁷ Son: *Lit.* seed. David’s Son who inherits David’s throne is Christ (Lk. 1:32, 33). ‘Whatever words in this Psalm cannot be adapted to our Lord Himself as Head of the Church apply to the Church. For the words spoken are those of the whole Christ, of Christ united to His members’ (St. Augustine).

⁹⁸ [JS] *lit.* day to day

⁹⁹ [JS] Fr. Lazarus has “and no sound of them is heard.” And then prepends “yet” to the next vs.

¹⁰⁰ Rom. 10:18.

¹⁰¹ [JS] Fr. Lazarus has “sanctuary”

¹⁰² cf. Ps. 88:38.

- 7 He¹⁰⁴ begins at one end of the sky,
and runs to the far end of the sky,
and no one will be hidden from His heat.
- 8 The law of the Lord is perfect, converting souls;
the testimony of the Lord is sure, making children wise.
- 9 The Lord's statutes are right, giving joy to the heart;
the Lord's commandment is radiant, enlightening the eyes.
- 10 The fear of the Lord is pure, enduring unto ages of ages;
the judgments of the Lord are true, and entirely just.
- 11 They are more desirable than gold
and many precious stones,
and sweeter than honey and the honeycomb.¹⁰⁵
- 12 Therefore, Your servant keeps them,
and in keeping them there is great reward.
- 13 Who can know all his transgressions?
Cleanse me from my hidden ones,¹⁰⁶
- 14 and spare Your servant from unnatural sins.¹⁰⁷
If they have no dominion over me,
then I shall be blameless
and cleansed of great sin.
- 15 Then the words of my mouth,
and the meditation of my heart
will be always acceptable in Your sight,
O Lord, my helper and my redeemer.

Alleluia. The Psalms of Prime conclude here (original 12), the later addition continue with Psalm 24: "To You, O Lord, I lift up my soul", page 113.

¹⁰³ [JS] literally "giant"

¹⁰⁴ [JS] or "it"

¹⁰⁵ cf. Ps. 118:72.

¹⁰⁶ As darkness blinds the eyes, so sins blind the soul and rob it of self-knowledge' (St. Augustine).

¹⁰⁷ [JS] Fr. Lazarus has "And from strange gods spare Your servant." OSB has "And spare your servants from unnatural sins", and Fr. Athanasius agrees with this, "From those that are not mine spare Thy servant". [Fr. Lazarus:] Strange gods: *or* hostile spirits. Psalm 95:5 says all national and tribal gods are demons. 'Not only thoughts surround us, but hordes of demons also besiege us. He rightly calls them strange (gods), since they are malevolent aliens and enemies' (St. Athanasius).

Psalm 19: “May the Lord hear you in the day of affliction”

A Prayer for the King Offering His Sacrifice

We will Rejoice in Your Salvation

The Psalms of Mid-Morning (The Third Hour), page 67. Reserved for the Presbyter, if present.

1 *(For the end; a Psalm by David)*

2 May the Lord hear you in the day of affliction!
May the Name of the God of Jacob protect you!

3 May He send you help from the Sanctuary¹⁰⁸,
and support you out of Zion.

4 May He remember all your sacrifice,
and accept your whole burnt offerings. *(Pause)*

5 May the Lord grant you your heart's desire
and fulfill all your counsel.

6 We will rejoice in Your salvation
and in the Name of our God we will be magnified.
May the Lord fulfill all your petitions.¹⁰⁹

7 Now I know that the Lord has saved His Christ,¹¹⁰
He will hear Him from His holy heaven,
and with mighty acts show the salvation of His right hand.

8 Some [trust] in chariots and some in horses,
but we will be magnified in the Name of the Lord our God.

9 Their feet were tied together and they fell,
but we are risen and stand upright.

10 O Lord, save Your king,
and hear us when we call upon You.

Alleluia. The Psalms of the Third Hour continue with Psalm 22: “The Lord is my Shepherd, and I will lack nothing”, page 110.

¹⁰⁸ [JS] literally “holy place”.

¹⁰⁹ Fr. Athanasius has “We will confess to You, O Lord in Thy salvation, and in the Name of our God we shall grow: the Lord will fulfil all your petitions.

¹¹⁰ Christ: *or* Anointed. ‘God saved Christ by raising Him from the dead’ (St. Athanasius). Cf. Acts 2:22-24; 3:15, 26; 5:30; 17:31; Rom. 8:11 &c.

Psalm 20: “The King will be glad in Your power, O Lord”

God’s Presence Fires Friends and Fries Enemies

We will Sing and Praise Your Power

1 *(For the end; a Psalm by David)*

2 The king will be glad in Your power, O Lord,
and greatly rejoice in Your salvation.

3 You have given him his heart’s desire,
and have not denied him the request of his lips. *(Pause)*

4 For You have anticipated¹¹¹ him with the blessings of goodness;
You have placed a crown of precious stones on his head.

5 He asked You for life, and You gave it to him,
length of days forever and ever.

6 His glory is great in Your salvation;¹¹²
You will bestow glory and majesty upon him.

7 For You will give him blessing forever and ever;
You will gladden him with the joy of Your presence.¹¹³

8 For the king hopes in the Lord,
and in the mercy of the Most High he will not be shaken.

9 May all Your enemies feel Your hand;
may Your right hand find all who hate You.

10 You will make them like a fiery oven
at the time of Your presence;
The Lord will confound them in His wrath,
and fire will devour them.

11 You will destroy their offspring from the earth,
and their race from the sons of men.

12 For they intended evil against You;
they devised plans which could never succeed.¹¹⁴

¹¹¹ [JS] or “gone before him”, Fr. Athanasius has “overtaken him” (Liturgy of Tobit 1)

¹¹² [JS] or “his glory is great by your salvation/deliverance”

¹¹³ presence: *or* face, countenance. (Gen (16:13).

13 For You will put them to flight;
You will prepare Your remnants against their faces.

14 Be exalted, O Lord, in Your strength!
We will sing and praise Your power.

Glory...

Psalm 21: “O, God, my God, attend to me”

The Great Shepherd Gives His Life for the Sheep

The Sufferings of Christ and the Redemption of the Nations

1 (For the end; a Psalm by David. Concerning the help of the Dawn.¹¹⁵)

2 O God, my God, attend to me;
why have You forsaken me?¹¹⁶
The words of my transgressions are far from my salvation.

3 O my God, I will cry out by day, and You will not hear,
and by night, yet it is not foolish of me.

4 But You, O praise of Israel,
dwell among the saints¹¹⁷.

5 Our fathers hoped in You;
they hoped, and You delivered them.

6 They cried to You and were saved;
they hoped in You and were not ashamed.

7 But I am a worm, and not a man;
a reproach of men, and despised by the people.

8 All who see me mock me;
they say with their lips and shake their heads,

9 “He trusted in the Lord. Let Him rescue him;
let Him save him, if He wanted him.”¹¹⁸

10 For You drew me from the womb.
You have been my hope from my mother’s breasts.

¹¹⁴ ‘Christ died that we might live’ (1 Thess. 5:10; 1 Pet. 2:24).

¹¹⁵ Dawn is one of Christ’s names (cf. Lk. 1:78; Mal. 4:2).

¹¹⁶ cf. Isaiah 54:7. ‘For a brief moment I forsook you, but with great mercy I will compassionate you. In brief displeasure I turned away My face from you, but with eternal love I will have mercy on you’ (cf. Mt. 27:46; Mk. 15:34).

¹¹⁷ [JS] Fr. Lazarus has “dwell in the holy place”.

¹¹⁸ Mt. 27:39,43; Wis. 2:12-20.

- 11 I have been cast on Your care from my birth;
From my mother's womb You are my God.
- 12 Do not leave me when trouble is near,
for there is no one to help.
- 13 Many young bulls surround me;
fat bulls surround me.
- 14 They open their mouths at me,¹¹⁹
like a raging and roaring lion.
- 15 I am poured out like water,
and all my bones are disjointed;
my heart is like wax, melting into my belly.
- 16 My strength is dried up like a broken piece of pottery,
and my tongue sticks to my throat;
You have brought me down to the dust of death.
- 17 For a pack of dogs surround me,
and an assembly of evil doers enclose me.
They have pierced my hands and my feet.¹²⁰
- 18 They counted all my bones;
they look and stare at me.
- 19 They divided my garments among themselves,
and they cast lots for my clothing.¹²¹
- 20 But You, O Lord, do not remove Your help;
attend to my aid!
- 21 Deliver my soul from the sword,
my only one¹²² from the power of the dog.¹²³
- 22 Save me from the mouth of the lion,
and my lowliness from the horns of unicorns¹²⁴.

¹¹⁹ Lam. 2:16; 3:46.

¹²⁰ Jn. 19:37.

¹²¹ Jn. 19:24.

¹²² His only one is His Bride, the Church, that He holds in His arms. cf. Jn. 3:29. 'He who holds the bride is the Bridegroom.'
[JS] Copitc has "only-begotten". See the Ninth Hour of the Eve of Wednesday of Holy Week.

¹²³ [JS]Others have "and my only-begotten from the hand of the dog."

¹²⁴ [JS] Fr. Lazarus has "the rhinoceros."

- 23 I will declare Your Name to my Brethren;
I will praise You in the midst of the Church.¹²⁵
- 24 You who fear the Lord, praise Him;
all you sons¹²⁶ of Jacob, glorify Him.
Let all the sons of Israel fear Him.
- 25 For He has not spurned or scorned the supplication of the poor,
nor turned away His face from me,
but when I cried to Him He heard me.
- 26 From You comes my praise in the great Church¹²⁷.
I will confess¹²⁸ You.
I will pay my vows before those who fear Him.
- 27 The poor shall eat and be satisfied,
and those who seek the Lord will praise Him;
their hearts will live forever and ever.
- 28 All the ends of the earth will remember
and turn to the Lord;
and all the families of the nations
will worship before Him.
- 29 For the Kingdom is the Lord's,
and it is He Who rules the nations.
- 30 All the prosperous of the earth ate and worship¹²⁹ [in His presence];
all who go down to the earth fall down before Him.
May my soul live for Him.
- 31 And my children¹³⁰ will serve Him;
the coming generation will tell of the Lord,
- 32 and they will tell of His righteousness to a people yet to be born,
because the Lord made them.¹³¹

Psalm 22: “The Lord is my Shepherd, and I will lack nothing”

God the Good Shepherd-King Guides and Keeps His Sheep

Love follows the Followers of Love

¹²⁵ Hebrews 2:12.

¹²⁶ [JS] literally “all you seed of Jacob”

¹²⁷ [JS] Congregation or assembly, not building.

¹²⁸ [JS] or “give thanks to”

¹²⁹ [JS] did obeisance, i.e. the physical act of bowing down.

¹³⁰ my children: *Lit.* my seed.

¹³¹ Romans 3:24-26; John 17:4; 19:30.

The Psalms of Mid-Morning (The Third Hour), page 67. The Psalms of the Veil, page 29.

(A Psalm by David)

1 The Lord is my Shepherd, and I will lack nothing.

2 He settles me in a place of green pastures,
and raises me on refreshing water.¹³²

3 He restores my soul;
He guides me on the paths of righteousness
for His Name's sake.

4 For even though I walk through the shadow of death,
I will fear no evils, for You are with me.
Your rod and Your staff comfort me.

5 You have prepared a table before me
against those that afflict me;
You anointed my head with oil,
and Your chalice has inebriated me as strong drink.¹³³

6 And Your mercy will follow me all the days of my life,
and I will dwell in the house of the Lord
throughout the length of my days.¹³⁴

Alleluia. The Psalms of the Third Hour continue with Psalm 23: "The earth is the Lord's and all that is in it", page 111. The Psalms of the Veil continue with Psalm 29: "I will exalt You, O Lord", page 120.

Psalm 23: "The earth is the Lord's and all that is in it"

The King of Glory enters His Sanctuary

Who can enter the Holy Mountain Temple?

The Psalms of Mid-Morning (The Third Hour), page 67.

(A Psalm by David. For the first day of the week)

¹³² 'He raises, rears and feeds me on the water of baptism, which restores health and strength to those who have lost them' (St. Augustine). cf. John 7:37-39. [JS] Fr. Lazarus has "they will tell of the salvation the Lord has accomplished." NETS has "because the Lord acted."

¹³³ cf. Ephes. 5:18. [JS] others have "Your cup runs over."

¹³⁴ cf. Ps. 26:4.

- 1 The earth is the Lord's and all that is in it,¹³⁵
the world and all who dwell in it.
- 2 He has set it firmly on the seas,
and prepared it on the rivers.
- 3 Who will ascend into the mountain of the Lord,¹³⁶
or who will stand in His holy place?
- 4 He who has clean hands and a pure heart,
who does not set his mind on vanity,
or swear deceitfully to his neighbour.
- 5 He will receive blessing from the Lord,
and mercy from God his Saviour.
- 6 This is the generation of those who seek Him,
who seek the face of the God of Jacob. (*Pause*)
- 7 Lift up the gates, you rulers!
And be lifted up, you eternal doors!
And the King of Glory will enter.¹³⁷
- 8 Who is this King of Glory?
The Lord strong and mighty,
the Lord mighty in battle.
- 9 Lift up the gates, you rulers!
And be lifted up, you eternal doors!
And the King of Glory will enter.
- 10 Who is this King of Glory?
The Lord of Hosts, He is the King of Glory.

Alleluia. The Psalms of the Third Hour continue with Psalm 25: "Judge me, O Lord, for I have walked in my innocence", page 115.

Glory...

¹³⁵ 1 Cor. 10:26-28; cf. Psalm 49:12.

¹³⁶ Is. 2:2; Dan. 2:35; 1 Cor. 10:4.

¹³⁷ 'The Psalter indicates beforehand the Saviour's bodily Ascension into heaven', cf. also 46:6 (St. Athanasius the Great). The angels in attendance at the Lord's ascension call to the angelic rulers or princes in charge of the gatekeepers to open the heavenly gates so that the King of Glory may enter. and they also address the actual doors that open into eternity (Rev. 3:20).

Kathisma 4

Psalm 24: “To You, O Lord, I lift up my soul”

A Prayer for Guidance, Forgiveness and Redemption

The Covenant Consciousness (v. 14)

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of the Veil, page 29.

(A Psalm by David)

- 1 (Ⲭ) I lift up my soul to You, O Lord.
- 2 O my God, I trust (Ⲛ) in You;
do not let me be put to shame [forever]¹³⁸,
nor let my enemies laugh at me.
- 3 For none who wait for You will be put to shame;
(ⲗ) let those who do wrong without cause be ashamed.
- 4 (Ⲑ) Make Your ways known to me, O Lord,
and teach me Your paths.
- 5 (ⲑ) Guide me in Your truth (ⲓ) and teach me;
for You are God, my Saviour,
and for You I wait all day long.
- 6 Remember Your compassions and Your mercies, O Lord,
for they are from all eternity.¹³⁹
- 7 (Ⲓ) Do not remember the sins of my youth, and my acts of ignorance,
but remember me in Your mercy,
because of Your goodness, O Lord.
- 8 (ⲓ) The Lord is good and upright;
so He will set a law as a path to those who are astray.¹⁴⁰
- 9 (Ⲕ) He will guide the meek in judgment;
He will teach the meek His ways.

¹³⁸ [JS] ⲓ found in Coptic. See the Ninth Hour of Tuesday of Holy Week.

¹³⁹ [JS] literally: “because they are from of old”.

¹⁴⁰ [JS] literally, “so He sets a law for those who sin in the way.”

- 10 (ⲓ) All the ways of the Lord are mercy and truth
to those who seek¹⁴¹ His covenant and His testimonies.¹⁴²
- 11 (ⲉ) For Your Name's sake, O Lord,
[You will]¹⁴³ pardon my sin, for it is great.
- 12 (ⲓ) Who is the man who fears the Lord?
He will give him a Law in the way He has chosen.
- 13 (ⲛ) His soul will dwell amid good things,
and his children¹⁴⁴ will inherit the earth.
- 14 (ⲓ) The Lord is the strength of those who fear Him,
[and to those who fear Him, His Name is the Lord,]¹⁴⁵
He will manifest His covenant to them.¹⁴⁶
- 15 (ⲉ) My eyes are continually on the Lord,
for He will pull my feet out of a snare.
- 16 (ⲙ) Look upon me and have mercy on me,
for I am an only son, and I am poor.¹⁴⁷
- 17 (ⲉ) The afflictions of my heart are multiplied;
bring me out of my troubles.¹⁴⁸
- 18 (ⲙ) Look upon my humiliation and my trouble,
and forgive me all my sins.
- 19 (ⲉ) Look upon my enemies, for they have multiplied,
and they hate me with an unjustified hatred.
- 20 (ⲓ) O keep my soul and deliver me;
do not let me be ashamed, for I have hoped in You.
- 21 (ⲙ) The innocent and the upright have joined me,
because I wait for You, O Lord.
- 22 (ⲛ) Redeem Israel, O God,
out of all his afflictions.

¹⁴¹ seek: *Heb.* keep

¹⁴² [JS] Fr. Lazarus has "laws": [Fr. Lazarus] laws: *or*, testimonies; witnesses (Ps. 118:2)

¹⁴³ [JS] NETS and Fr. Athanasius have "You will"

¹⁴⁴ children: *lit.* seed.

¹⁴⁵ Present in Fr. Athanasius and OSB.

¹⁴⁶ Strength is renewed by love—(blood)—transfusion. 'My love for you will never fail; nor will the covenant of your peace ever cease' (Isa. 54:10). 'This is My blood of the new covenant' (Mt. 26:28; cf. Prov. 3:6).

¹⁴⁷ Fr. Lazarus has "lonely and poor". Fr. Athanasius has "an only son". Others have "only-begotten and poor"

¹⁴⁸ *Or*: O relieve me of my afflictions.

Alleluia. The Psalms of Prime and The Psalms of the Veil continue with Psalm 26 “The Lord is my light and my Saviour; whom shall I fear”, page 116.

Psalm 25: “Judge me, O Lord, for I have walked in my innocence”

The Prayer of a Good Conscience

Concentration encircles the Altar

The Psalms of Mid-Morning (The Third Hour), page 67.

(By David)

- 1 Judge me, O Lord,
for I have walked in my innocence;
and by hoping in the Lord
I shall not grow weak.
- 2 Prove me, O Lord, and try me;
test my heart and mind in fire.
- 3 For Your mercy is before my eyes,
and I delight in Your truth.
- 4 I do not sit in frivolous gatherings,
nor do I consort with lawbreakers.
- 5 I hate the assembly of evildoers,
and I will not sit with the ungodly.
- 6 I will wash my hands in innocence,
and I will go around Your Altar, O Lord,
- 7 that I may hear the voice of praise¹⁴⁹
and tell of all Your wonders.
- 8 O Lord, I love the beauty of Your house¹⁵⁰
and the sanctuary¹⁵¹ where Your glory dwells.

¹⁴⁹ (a) The voice of the Holy Spirit in the Church's praises 'to teach me how to praise You' (St. Augustine); (b) To hear God does not mean to catch audible sounds. How many are deaf to God! You should so hear the voice of praise as never to praise yourself, however good you may be. Humility made you good, pride makes you sinful' (St. Augustine). 'Keep your mind in an expectant frame to hear God's praises' (Tukaram). cf. Ps. 21:26.

¹⁵⁰ 'God's house means the ark, because the temple was not yet built' (St. Theodoret). 'The beauty of the house is those in the Church who are adorned with the beauty of holiness' (St. Athanasius).

¹⁵¹ [JS] literally, "place"

9 Do not destroy my soul with the wicked,
nor my life with men of blood,

10 in whose hands are iniquities,
and whose right hand is full of bribes.

11 But as for me, I walk in my innocence;
redeem me and have mercy on me.

12 My foot stands on the straight path;
I will bless You, O Lord, in the churches.¹⁵²

Alleluia. The Psalms of the Third Hour continue with Psalm 28: "Bring to the Lord, O sons of God", page 119.

Psalm 26 "The Lord is my light and my Saviour; whom shall I fear"

Contemplation of the Divine Beauty and Goodness

The Believing Heart does not Shrink in Fear

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of the Veil, page 29.

(A Psalm of David, before he was anointed)

1 The Lord is my light and my Saviour;
whom shall I fear?
The Lord is the defender of my life;
of whom shall I be afraid?

2 When the wicked draw near me
to eat my flesh,
it is they, my oppressors and enemies,
who grow weak and fall.

3 Though an army encamp against me,
my heart shall not fear;
though war rise against me,
in this I hope.

¹⁵² churches: assemblies, gatherings, congregations (not buildings).

- 4 One thing I ask of the Lord,
and seek after,
that I may dwell in the house of the Lord
all the days of my life,
that I might behold the delights of the Lord,
and visit His holy temple.
- 5 For He hides me in His tabernacle
in the day of trouble;
in the secrecy of His tabernacle He shelters me;
He lifts me high on a rock.
- 6 And now, behold, He lifted my head above my enemies;
I went around and offered a sacrifice with shouts of joy
in His tabernacle.¹⁵³
I will sing and praise the Lord.¹⁵⁴
- 7 Hear, O Lord, my voice when I cry;
have mercy on me and hear me.
- 8 My heart speaks to You,
“I have sought after Your face!”
O Lord, will I seek after Your face.
- 9 Do not turn Your face from me,
do not withdraw in anger from Your servant.
Be my helper, do not utterly cast me away;
Do not forsake me, O God, my Saviour.
- 10 My father and mother abandoned me,
but the Lord took me to Himself.¹⁵⁵
- 11 Set a Law for me, O Lord, in Your ways,
and guide me in the right path
because of my enemies.
- 12 Do not deliver me to the souls of my oppressors,
for false witnesses have risen against me
and injustice has deceived itself.

¹⁵³ go round: *or* encircle the altar (cf. 25:6).

¹⁵⁴ ‘Marvellous is it that man is not always praising, since everything continually invites praise’ (St. Gregory).
‘No sweeter fragrance than to follow Christ,
when man makes offerings of a holy life,
and offers golden deeds in sacrifice’ (St. Prosper).

¹⁵⁵ cf. Psalm 21:11.

13 I believe that I will see the goodness of the Lord
in the land of the living.

14 Wait on the Lord,
have courage, and let your heart be strong;
and wait on the Lord!

Alleluia. The Psalms of Prime continue with Psalm 62: "O God, my God, I rise early to be with You", page 171. The Psalms of the Veil continue with Psalm 66: "May God have compassion on us and bless us", page 177.

Glory...

Psalm 27: "I cry to You, O Lord"

God the Protection and Salvation of His Anointed

A Prayer of Faith with Thanksgiving

(By David)

1 I cry to You, O Lord;
O my God, do not pass me by in silence;
if You were to pass me by in silence,
I would become like those who go down into the pit.

2 Hear, O Lord, the cry of my supplication
when I pray to You,
when I lift up my hands
towards Your holy temple.

3 Do not drag away my soul with sinners,
or destroy me not with wrongdoers,
who speak peace with their neighbour,
but evil is in their hearts.

4 Give them, O Lord, according to their works,
and according to the evil of their ways;
give them according to the works of their hands,
give them their due reward.

5 Because they do not regard the works of the Lord,
or the workings of His hands,¹⁵⁶
You will pull them down and never build them up.

¹⁵⁶ cf. Isaiah 5:12.

6 Blessed be the Lord, for He has heard
the voice of my supplication.

7 The Lord is my helper and my protector;
my heart hopes in Him, and I am helped;
my flesh has revived,
and with all my heart I will confess¹⁵⁷ Him.

8 The Lord is the strength of His people,
and the protector and the salvation of His Anointed.

9 Save Your people and bless Your inheritance;
shepherd them and raise them up forever.¹⁵⁸

Psalm 28: “Bring to the Lord, O sons of God”

The Voice of God: the Thunder of Silence

God’s Power and Glory in a Thunderstorm

The Psalms of Mid-Morning (The Third Hour), page 67.

(A Psalm by David at the Exit of the Ark or Tabernacle.

For the Feast of Tabernacles in commemoration of the Exodus)

1 Bring to the Lord, O you sons of God,
bring to the Lord young rams;
bring to the Lord honour and glory.

2 Bring to the Lord glory due to His Name;
worship¹⁵⁹ the Lord in His holy court.

3 The voice of the Lord is upon the waters.
The God of glory is thundering.
The Lord is upon many waters.

4 The voice of the Lord is strong;
the voice of the Lord is full of majesty.

5 The voice of the Lord shatters cedars;
The Lord shatters the cedars of Lebanon;

¹⁵⁷ [JS] confess: or “give thanks to”, or “thankfully confess”

¹⁵⁸ Cf. Isaiah 40:11; John 10:11.

¹⁵⁹ [JS] “do obeisance”, i.e. a physical act.

- 6 He will break them into pieces
as a young bull, and like Lebanon;
But His Beloved is like the son of unicorns.
- 7 The voice of the Lord divides flames of fire.
- 8 The voice of the Lord shakes the wilderness;
the Lord shakes the wilderness of Kadesh.
- 9 The voice of the Lord brings the birth-pangs on hinds,¹⁶⁰
and strips the forests bare;
and in His temple all say, “Glory!”¹⁶¹
- 10 The Lord dwells in the flood;
and the Lord sits enthroned as King forever.
- 11 The Lord will give strength to His people;
the Lord will bless His people with peace.

Alleluia. The Psalms of the Third Hour continue with Psalm 29: “I will exalt You, O Lord”, page 120.

Psalm 29: “I will exalt You, O Lord”

Song of Praise and Thanksgiving: You have Healed Me

In His Will is Life and Security

The Psalms of Mid-Morning (The Third Hour), page 67. Reserved for the Presbyter, if present. The Psalms of the Veil, page 29.

1 (A Song for the Dedication of David’s Palace)

- 2 I will exalt You, O Lord,
for You upheld me,
and have not let my enemies rejoice over me.
- 3 O Lord, my God, I cried to You,
and You have healed me.
- 4 O Lord, You have brought my soul up from Hades;
You have saved me from those who go down to the pit.
- 5 Sing to the Lord, you saints of His,
and confess at the remembrance of His holiness.

¹⁶⁰ Cf. Exodus 9:23. In thunderstorms deer often cast their young.

¹⁶¹ While storms rage on earth, all heavens sing God’s glories. The storm of judgment clears the air for the Messianic age of peace (Shalom).

- 6 For there is wrath in His anger,¹⁶²
but life is His will;
in the evening weeping may pitch its tent,
but joy comes with the morning.
- 7 As for me, I said to myself in my prosperity,
“I will never be shaken.”
- 8 O Lord, in Your love grant¹⁶³ power to my beauty;¹⁶⁴
but You turned away Your face,
and I became troubled.
- 9 I will cry to to You, O Lord,
and I will make supplication to my God,
- 10 “What profit is there in my blood,¹⁶⁵
by my going down to corruption?
Will the dust confess You,
or will it declare Your truth?”
- 11 The Lord heard and had mercy on me;
the Lord became my helper.
- 12 You have turned my mourning into dancing;
You have torn off my sackcloth
and clothed me with gladness,
- 13 that my glory¹⁶⁶ may sing to You,
and that I may not be pierced [with sorrow].
O Lord my God, I will confess¹⁶⁷ You forever.

Alleluia. The Psalms of the Third Hour continue with Psalm 33: “I will bless the Lord at all times”, page 127. The Psalms of the Veil continue with Psalm 42: “Judge me, O God, and defend my cause”, page 144.

Glory...

¹⁶² By angering and displeasing God, we incur wrath and retribution, ‘for the wages of sin is death’ (Rom. 6:23). By doing God’s will we find life, health and happiness (1 Jn. 2:17; 3:14; Rom. 14:17).

¹⁶³ [JS] or “You have granted”

¹⁶⁴ ‘Although I was beautiful by nature, I became feeble because I was deadened by sin through the malice of the serpent. So too the beauty I received from You when I was first created. You have added power to do Your will’ (St. Basil the Great).

¹⁶⁵ Blood signifies death (cf. Lev. 17:14).

¹⁶⁶ *glory*: ‘The glory of a righteous man is the Spirit in him’ (St. Basil the Great).

¹⁶⁷ [JS] or “give thanks to You”, or “thankfully confess You with praise”

Psalm 30: “I have hoped in You, O Lord”

A Passion Psalm. Confident Prayer in Trouble

You have Redeemed Me, O Lord God of Truth

1 (A Psalm by David. Of alarm)

2 I have hoped in You, O Lord;
let me never be put to shame;
rescue me and deliver me in Your righteousness.¹⁶⁸

3 Incline Your ear to me;
make haste to deliver me.
Be my protector-God,
and a house of refuge, to save me.

4 For You are my strength and my refuge,
and You will guide me and sustain me
for Your Name's sake.

5 You will bring me out from this snare,
which they have hidden for me,
for You are my protector, O Lord.

6 I will entrust my spirit into Your hands;¹⁶⁹
You have redeemed me, O Lord God of truth.

7 You hate those who observe empty vanities;¹⁷⁰
but I hope in the Lord.

8 I will rejoice and be glad in Your mercy,
for You have regarded my humiliation;
You saved my soul from dire straits,

9 and You have not imprisoned me
in the hands of the enemy,
but have set my feet in fields of freedom.

10 Have mercy on me, O Lord,
for I am afflicted;
my eye is troubled with anger,
so are my soul and my body.

¹⁶⁸ Christ is our righteousness and holiness (1 Cor. 1: 30). 'If anyone is in Christ, he is a new creation; the past is dead and gone, everything has become new' (2 Cor. 5:17).

¹⁶⁹ Luke 23:46.

¹⁷⁰ 'By vanities he means distractions of the present life, by occupying ourselves with which we labour in vain' (St. Athanasius). By Biblical usage 'empty vanities could also refer to idolatry (cf. Syriac: 'false worship').

- 11 For my life is wasted with grief
and my years with sighing;
my strength has weakened from poverty,
and my bones are troubled.
- 12 I have become a reproach among all my enemies,
and especially among my neighbours,
and a horror to my acquaintances;
those who see me outside fled from me.
- 13 I am forgotten like a buried corpse;
I am become like a broken pitcher.
- 14 For I heard the blame¹⁷¹ of many
who hover around me,
as they gathered together against me
and plotted to take my life.
- 15 But as for me, I hope in You, O Lord;
I said, "You are my God."
- 16 My life is in Your hands.
Deliver me from the hand of my enemies,
and from those who persecute me.
- 17 Shine Your face upon Your servant;
save me in Your mercy.
- 18 O Lord, may I not be put to shame,
for I call upon You.
Let the ungodly be ashamed,
and brought down to Hades.
- 19 Let lying lips become speechless,
when they speak iniquity against the righteous
with arrogance and contempt.
- 20 How great is Your infinite goodness, O Lord,¹⁷²
which You have hidden for those who fear You,
and which You work for those who hope in You,
before the sons of men!

¹⁷¹ [JS] Fr. Athanasius has "slander". See the Sixth Hour of Maundy Thursday.

¹⁷² Supreme Goodness, God, Heaven is hidden in all things. Seek (See) and you will find. The apparent defeat and shame of the Cross is the supreme victory, blessing and grace of eternal Redemption (cf. Ps. 73:12; 110:9).

21 You will hide them in the secret place of Your presence,
free from the disturbance of men;
You will shelter them in Your tabernacle
from the strife of tongues.

22 Blessed is the Lord,
for He has shown the wonder of His mercy
in a besieged city.

23 Yet I said in my alarm¹⁷³:
“I have been cast from before Your eyes.”¹⁷⁴
Therefore You heard the voice of my supplication
when I cried to You.

24 Love the Lord, all you His Saints,
for the Lord requires¹⁷⁵ truth¹⁷⁶,
and repays those who act with great arrogance.¹⁷⁷

25 Take courage and let your heart be strong,
all you who hope in the Lord.

Psalm 31: “Blessed are they whose iniquities are forgiven”

A Prayer of Repentance and Confession

The Joy of Being Forgiven

(By David. Of Understanding)

1 Blessed are they whose iniquities are forgiven,
and whose sins are covered.¹⁷⁸

2 Blessed is the man whose sin the Lord does not take into account,
and in whose mouth there is no deceit.

3 When I kept silent,¹⁷⁹ my bones grew old¹⁸⁰
from my groaning all day long.

¹⁷³ [JS] Fr. Lazarus has “madness”. NETS has “alarm”. OSB and Psalter According to the Seventy have “ecstasy”. Psalter for prayer has “confusion”.

¹⁷⁴ The sense of separation from God is the great illusion and madness.

¹⁷⁵ [JS] or “seeks out”

¹⁷⁶ [JS] Fr. Athanasius has, “for the Lord preserves the faithful” (Matins Gospel of the 1st Sunday of Epiphany, but not so Mesorion 26)

¹⁷⁷ Or: and repays those who act with excessive pride.

¹⁷⁸ Rom. 4:7,8. verbatim, cf. ‘Love covers a multitude of sins’ (1 Pet. 4:8). ‘Such liberality God shows to sinners, that He not only forgives, but obliterates their sins, so that not the smallest vestige remains’ (St. Theodoret). See also Ps. 84:3.

¹⁷⁹ ‘When I was unable to confess’ (St. Athanasius). A year passed before David confessed his two sins to Nathan (2 Sam. 12).

¹⁸⁰ [JS] Coptic has “because I kept silent, my bones grew old”. See Tues of the 2nd (3rd) week of Lent.

- 4 For day and night Your hand was heavy upon me;
I was reduced to misery when the thorn pierced me. *(Pause)*
- 5 I made my sin known to You,
and no longer hid my iniquity.
I said, “I will confess to the Lord against myself, declaring my sin,”
and You forgave the ungodliness of my sin. *(Pause)*
- 6 Therefore, everyone who is holy will pray to You
at an appropriate time;
in a flood of many waters,
[the waves] will not reach him.
- 7 You are my refuge from the affliction surrounding me;
O my joy, deliver me from those who surround me. *(Pause)*
- 8 “I will instruct you and teach you the way you should walk;
I will fix My eyes upon you.
- 9 Do not be like a horse or a mule,
which have no understanding;
whose mouth must be held with bit and bridle,
or they will not come near you.”
- 10 Many are the scourges of the sinner,
but mercy surrounds him who hopes in the Lord.
- 11 Be glad in the Lord and rejoice, O you righteous ones,
and glory¹⁸¹, all you upright in heart.¹⁸²

Glory...

Kathisma 5

Psalm 32: “Rejoice in the Lord, you righteous”

The New Song of Victory and Heavenly Earthquake

Praise of God’s Perfection in Word and Work

(A Psalm by David. Without superscription in the Hebrew.)

¹⁸¹ [JS] or, “boast”

¹⁸² Man is made for happiness, fruit of grace, forgiveness, right relations, holiness. [JS] Coptic has “in His holy Name” in place of “all you upright in heart”. See Vespers of Athor 9.

- 1 Rejoice in the Lord, you righteous ones!
Praise befits the upright.
- 2 Confess¹⁸³ the Lord with the lyre¹⁸⁴;
sing praises to Him with a ten-stringed harp.
- 3 Sing a new song to Him;
sing praises beautifully with a shout,
- 4 for the word of the Lord is true,
and all His works are faithful.
- 5 He loves mercy and justice;
the earth is full of the Lord's mercy.
- 6 By the Word of the Lord the heavens were established,
and by the breath of His mouth, all their hosts,¹⁸⁵
- 7 Who gathers the waters of the sea like in a wineskin,
Who puts the deeps in storehouses.
- 8 Let all the earth fear the Lord;
let all who dwell in the world be shaken by Him.¹⁸⁶
- 9 For He spoke, and they came to be,¹⁸⁷
He commanded, and they were created.
- 10 The Lord scatters the counsels¹⁸⁸ of nations,
He frustrates the thoughts of peoples,
and rejects the counsels of rulers.
- 11 But the counsel of the Lord endures forever,
the thoughts of His heart from generation to generation.
- 12 Blessed is the nation whose God is the Lord,
the people He chose as His own inheritance.
- 13 The Lord looks down from heaven,
He sees all the sons of men.
- 14 From His prepared dwelling-place
He looked down upon all the inhabitants of the earth,

¹⁸³ [JS] or "give thanks to", or "thankfully confess the Lord with praise with the lyre"

¹⁸⁴ [JS] or "Confess the Lord with the harp."

¹⁸⁵ Breath: *or* Spirit, cf. Gen. 6:3; 6:17; 7:15. 'Here a glimpse of the Holy Trinity is revealed' (St. Athanasius).

¹⁸⁶ cf. Ezek. 38:20; Hag. 2:6-7; Amos 9:9. 'I will shake the house of Israel among all the nations as one shakes with a sieve, but not a grain shall fall on the ground' (cf. Lk. 21:18, 'Not a hair of your head will be lost'). 'May all living on earth be shaken from their former state in which they served idols' (St. Athanasius the Great).

¹⁸⁷ Naturally and spiritually (Jn. 3:3-6).

¹⁸⁸ [JS] Fr. Lazarus has "plans"

- 15 He Who alone formed¹⁸⁹ their hearts,
Who understands all their works.
- 16 A king is not saved by a great army,
and a giant is not saved by his great strength.
- 17 A horse is a false hope for deliverance,
and with all its power it cannot save.
- 18 Behold, the eyes of the Lord are on those who fear Him,
on those who hope in His mercy,
- 19 to deliver their souls from death,
and to keep them alive in famine.
- 20 Our soul waits for the Lord;
for He is our helper and protector;
- 21 For our heart rejoices in Him,
and we hope in His holy Name.
- 22 May Your mercy, O Lord, be upon us,
as we hope in You.

Psalm 33: “I will bless the Lord at all times”

His Praise Continually in my Month

Taste and See that the Lord is Good

The Psalms of Mid-Morning (The Third Hour), page 67.

1 (By David, when he disguised his character before Abimelech, who let him go, and he departed)

2 (℟) I will bless the Lord at all times,
His praise will be continually in my mouth.

3 (㊤) My soul will be praised in the Lord¹⁹⁰;
let the meek hear and be glad.

4 (℔) O magnify the Lord with me,
and let us exalt His Name together.

¹⁸⁹ [JS] or “fashioned”

¹⁹⁰ Fr. Athanasius has “My soul shall make her boast in the Lord”

- 5 (T) I sought the Lord and He heard me;
and He delivered me out of all my sojourning.
- 6 (N) Come to Him and be enlightened,
and your faces will never be ashamed.
- 7 (I) This poor man cried, and the Lord heard him,
and saved him out of all his afflictions.
- 8 (R) The Angel of the Lord will encamp around those who fear Him,
and He will deliver them.
- 9 (N) O taste and see that the Lord is good;
blessed is the man who hopes in Him.
- 10 (U) Fear the Lord, all you His saints,
for those who fear Him want nothing.
- 11 (Y) The rich¹⁹¹ become poor and hungry,
but those who seek the Lord will not lack any good thing. (*Pause*)
- 12 (D) Come, you children, hear me;
I will teach you the fear of the Lord.
- 13 (L) Who is the man who desires life,
and loves to see good days?
- 14 (N) Keep your tongue from evil,
and your lips from speaking deceit.
- 15 (J) Turn away from evil, and do good;
seek peace and pursue it.
- 16 (D) The eyes of the Lord are upon the righteous,
and His ears are open to their supplications.
- 17 (V) But the face of the Lord is against evildoers,
to destroy their remembrance from the land.¹⁹²
- 18 (S) The righteous cried and the Lord heard them,
and delivered them from all their afflictions.
- 19 (S) The Lord is near the brokenhearted¹⁹³,
and will save those who are humble in spirit.

¹⁹¹ *rich*: opposite of Mt 5:3; i.e., proud, fallen, apostate men.

¹⁹² ‘The land of the living.’ [JS] Others have “earth”

¹⁹³ [JS] or “contrite in heart”

20 (P) Many are the afflictions of the righteous,
but the Lord will deliver them from all of them.

21 (N) The Lord will guard all their bones,
not one of them will be broken.

22 (P) The death of sinners is evil,
and those who hate the righteous will go wrong¹⁹⁴.

23 (N) The Lord will redeem the souls of His servants,
and none of those who hope in Him will go wrong¹⁹⁵.

Alleluia. The Psalms of the Third Hour continue with Psalm 40: "Blessed is he who considers the poor and needy", page 141.

Glory...

Psalm 34: "Judge those who wrong me, O Lord"

Christ's Passion seen in the Psalmist's Struggle

The Lord be Magnified

(By David)

1 Judge those who wrong me, O Lord;
fight against those who fight against me!

2 Take hold of weapon and shield,
and rise up to help me!¹⁹⁶

3 Draw the sword,
and block my pursuers;
say to my soul, "I am your salvation."

4 Let those who seek my soul be ashamed and embarrassed;
let those who plot evil against me be turned back and disappointed.

5 Let them be like dust before the wind,
with the Angel of the Lord driving them on.

¹⁹⁴ [JS] Coptic has "eat their hearts", which Fr. Athanasius renders, "regret"

¹⁹⁵ [JS] or regret.

¹⁹⁶ 'Look, the heavens are opened, and I can see the Son of Man standing at the right hand of God' (Acts 7:56).

- 6 Let their way be dark and slippery,
with the Angel of the Lord pursuing them.
- 7 For they hid their destructive trap for me without a reason;
they cast reproach on my soul without cause.
- 8 Let a trap they do not recognize come upon them;
and let them be caught in the trap they have hidden,
and let them fall into their own trap.
- 9 But my soul will rejoice in the Lord,
and delight in His salvation.
- 10 All my bones will say, "O Lord, who is like You?
You rescues the poor from the hands of those stronger than he,
and the poor and needy from those who rob him."
- 11 False witnesses rose up against me,
asking me things I knew nothing about;
- 12 They repaid me evil for good,
to the desolation of my soul.¹⁹⁷
- 13 But I put on sackcloth
when they troubled me,
and I humbled my soul with fasting;
and my prayer will return into my bosom.
- 14 I tried to please them,
like a neighbour, like our own brother.
I humbled myself like one mourning and grieving.
- 15 But they were glad, and gathered together against me.
The whips were gathered against me, and I did not know why;¹⁹⁸
They were torn apart, yet felt no compunction.
- 16 They tempted me, they mocked and sneered at me;
they gnashed their teeth at me.
- 17 O Lord, when will You look upon me?
Rescue my soul from their malice,
my only-begotten¹⁹⁹ from the lions.

¹⁹⁷ [JS] literally "and my soul with barrenness/childlessness."

¹⁹⁸ John 19:1; Mt. 27:26.

¹⁹⁹ cf. Psalm 21:21.

- 18 I will confess²⁰⁰ You[, O Lord]²⁰¹ in a great assembly.
I will praise You among many people.
- 19 Do not let those who are my enemies unjustly rejoice over me,
those who hate me without cause, and wink their eyes.²⁰²
- 20 For they spoke words of peace to me,
while devising treachery in wrath,
- 21 and they opened their mouths wide against me,
saying, “good, good!”²⁰³ Our eyes have seen it.”
- 22 You have seen this, O Lord; do not be silent!
O Lord, do not be far from me!
- 23 Arise, O Lord, and attend to my judgment,
my God and my Lord, attend to my cause!
- 24 Judge me according to Your righteousness, O Lord my God,
and do not let them rejoice against me.
- 25 Do not let them say in their hearts, “good, good!
As our soul desired!”
Nor let them say, “We have swallowed him up!”
- 26 May those who rejoice at my troubles
be both ashamed and embarrassed.
Let those who boast against me
be clothed with shame and humiliation.
- 27 Let those who desire my justification²⁰⁴
rejoice and be glad.
Let those who wish the peace of Your servant
say continually, “let the Lord be magnified.”
- 28 And my tongue will tell of Your righteousness,
and sing Your praise all the day long.

²⁰⁰ [JS] or “give thanks to You,” or “thankfully confess You with praise in the great Church”

²⁰¹ [JS] [] found in Coptic

²⁰² cf. John 15:25.

²⁰³ [JS] or “Aha! Aha!” Or “Well done! Well done!”

²⁰⁴ [JS] others have “righteousness”. NETS has “vindication”. Fr. Athanasius has “let them who delight in Thy salvation say continually, “Let the LORD be magnified.” See Vespers of Paoni 2.

Psalm 35: “In order to sin, the sinner says within himself”

Fountain of Life, Torrent of Delight

Man’s Malice and God’s Goodness

1 *(By David the Servant of the Lord)*

- 2 In order to sin, the sinner says within himself
that there is no fear of God before his eyes.
- 3 He acts deceitfully before Him,
that he might find iniquity in Him and hate it.
- 4 The words of his mouth are iniquity and deceit;
he is unwilling to understand how to do good.
- 5 He plans iniquity on his bed;
he sets himself in every way that is not good,
and does not hate evil.
- 6 O Lord, Your mercy is in heaven,
and Your truth reaches to the clouds.
- 7 Your righteousness is like the mountains of God²⁰⁵;
Your judgments are a great deep.
You save men and animals, O Lord.
- 8 How great is Your mercy, O God!
The children of men will hope in the shelter of Your wings.
- 9 They will become intoxicated with the fatness²⁰⁶ of Your house,
and You will give them drink from the torrent²⁰⁷ of Your delight,
- 10 for the fountain of life is with You,
and we see light in Your light.²⁰⁸
- 11 O continue Your mercy to those who know You,
and Your righteousness to the upright in heart!
- 12 Do not let the foot of arrogance come against me,²⁰⁹
and do not let the hand of sinners shake me.

²⁰⁵ [JS] Fr. Lazarus has, “towering mountains”

²⁰⁶ cf. Psalm 109:7.

²⁰⁷ [JS] OSB has “many waters”

²⁰⁸ No one can illumine himself; all light comes from above, from ‘the Spirit of truth Who proceeds from the Father’ (Jn. 15:26). In the light of the Spirit we see the Son and Word in Whom we see the Father: ‘To see Me is to see Him Who sent Me’ (Jn. 12:45). When light dawns in the dark heart of man, he sees his own deformity and need of salvation and at the same time ‘the light of the glorious Gospel...in the person of Jesus Christ’ (2 Cor. 4:3-6).

²⁰⁹ ‘The Prophet asks to be free from passion’ (St. Athanasius).

13 Those who work iniquity fell;
they are thrust out and cannot stand.

Glory...

Psalm 36: “Do not fret because of evildoers nor envy”

The Meek inherit the Land of Peace

Insecurity in Apparent Prosperity of Sinners

(By David)

- 1 (ⲕ) Do not fret because of evildoers,²¹⁰
nor envy those who work iniquity,
- 2 for they will soon wither like grass,
and they will soon fall like green herbs.
- 3 (ⲁ) Hope in the Lord, and do good;
dwell in the land²¹¹ and be fed by its wealth.²¹²
- 4 Delight in the Lord,²¹³
and He will grant you the requests of your heart.
- 5 (ⲗ) Reveal your way to the Lord,
and hope in Him, and He will act.
- 6 And He will bring your honesty to light,
and make your cause²¹⁴ clear as noonday.
- 7 (ⲧ) Submit to the Lord and supplicate Him;
Do not fret over one who prospers in his way,²¹⁵
the man who transgresses the Law.
- 8 (ⲛ) Cease from wrath and forsake anger;
do not be envious²¹⁶ and so do evil,

²¹⁰ Prov. 24:19.

²¹¹ ‘The land of the living’ (St. Jerome). ‘Our home is in Heaven’ (Phil. 3:20). ‘Live in My love’ (Jn. 15:9).

²¹² ‘Wealth’. This is the only gold that satisfies without aggravating the desire which it seems to allay (cf. Rev. 21:21).

²¹³ We delight in the Lord by seeing and contemplating God through His works, by living in His love, and by finding all our joy and happiness in Him.

²¹⁴ [JS] or “judgment”

²¹⁵ ‘There are ways that seem right to a man, but they lead to the bottom of hell’ (Prov. 16:25). cf. Heb. 4:10; Is. 28:12; 30:15; Jn. 4:34; 6:38.

²¹⁶ [JS] or “fret”

- 9 for the evildoers will be destroyed,
but those who wait for the Lord will inherit the earth²¹⁷.
- 10 (I) Yet a little while, and the sinner will be no more;
you will seek his place and never find it.
- 11 But the meek will inherit the earth,²¹⁸
and will delight in the fullness of peace.
- 12 (r) The sinner watches the righteous man closely,
and gnashes his teeth at him.
- 13 But the Lord will laugh at him,
because He sees that his day is coming.²¹⁹
- 14 (n) The sinners draw their sword and bend their bow,
to bring down the poor and needy,
and slay the upright in heart.
- 15 May their sword enter their own heart,
and may their bows be crushed.
- 16 (u) The little that the righteous man has is better
than the great wealth of sinners,
- 17 for the sinners' arms will be crushed,
but the Lord supports the righteous.
- 18 (l) The Lord knows the ways of the blameless,
and their inheritance will be eternal.
- 19 They will not be put to shame in an evil time,
and they will be satisfied in days of famine,
- 20 (o) because the sinners will perish,
and the enemies of the Lord
vanish like smoke
as soon as they are glorified and exalted.
- 21 (b) The sinner borrows and will not repay;
but the righteous man is compassionate and keeps giving;
- 22 for those who bless Him will inherit the earth,
but those who curse Him will be destroyed.

²¹⁷ [JS] or "land"

²¹⁸ [JS] Fr. Lazarus has "land": cf. Mt. 5:5. 'Land': *or* earth. 'The land of the living.'

²¹⁹ *coming*: 'We need not despair of anyone; so long as there is life. If we remember what we have been, we shall not despair of those who are now what we once were' (St. Augustine).

- 23 (M) A person's steps are directed by the Lord,
when he desires His way.
- 24 When he falls, he will not be broken,
for the Lord supports him with His hand.
- 25 (J) I was young, and now I have grown old,
and I have not seen a righteous man forsaken,
nor his children²²⁰ begging bread.
- 26 All day long he is merciful and lends,
and his children will be a blessing.
- 27 (D) Turn away from evil, and do good,
and life unto ages of ages.
- 28 (V) For the Lord loves justice
and will not forsake His holy ones,
they will be kept forever.
But the lawless will be driven out,
and the children of the ungodly will be destroyed.
- 29 The righteous will inherit the earth,
and dwell in it unto ages of ages.
- 30 (G) A righteous man's mouth will meditate wisdom,
and his tongue speaks justice.
- 31 The law of his God is in his heart,
and his steps will not slip.
- 32 (S) The sinner watches the righteous man
and seeks occasion to kill him;
- 33 But the Lord will not abandon him to his hands,
nor let him be condemned should he bring him to trial.
- 34 (P) Wait on the Lord, and keep His way,
and He will lift you up to inherit the earth;
You will see the sinners destroyed.
- 35 (N) I have seen a ungodly man highly exalted,
and lifting himself up like the cedars of Lebanon;

²²⁰ [JS] literally, "seed", here and throughout

36 And I passed by, and behold! He was gone;
I looked for him, but he was nowhere to be found.²²¹

37 (Ψ) Mark innocence, and behold uprightness,
for there is a remnant for the peaceful man.²²²

38 But transgressors will be destroyed together;
the remnants of the ungodly will be destroyed.

39 (Π) The deliverance of the righteous is from the Lord,
and He is their protector in time of affliction;

40 the Lord will help them and deliver them;
He will deliver them from sinners,
and save them, because they hope in Him.

Glory...

Kathisma 6

Psalm 37: “O Lord, rebuke me, but not in Your anger”

The Saviour’s Passion

The Suffering Saint and the Isolation of Sin

1 (*A Psalm by David. For a Memorial. Concerning the Sabbath*)

2 O Lord, rebuke me, but not in Your anger;
and chasten me, but not in Your wrath.²²³

3 For Your arrows stick fast in me,
and You clamp Your hand on me.

4 There is no healing in my flesh because of Your wrath;
there is no peace in my bones because of my sins.

5 For my transgressions rise up over my head;
they weigh upon me like a heavy burden.

6 My wounds stink and fester
because of my foolishness.

7 I am miserable and utterly bowed down;
I go mourning²²⁴ all day long.

²²¹ ‘Remove sin, and then whatever you see in man is of God’ (St. Augustine)

²²² Compare Ps. 36:1, 37 with Proverbs 24: 19-20 (RSV) and Mt. 5:5-9.

²²³ cf. Heb. 12:5-13. Psalm 6:2 is identical with 37:2.

- 8 For my soul²²⁵ is filled with mockeries,
and there is no healing in my flesh.
- 9 I am afflicted and greatly humbled;
I roar from the anguish of my heart.
- 10 O Lord, all my desire is before You,
and my groaning is not hidden from You.
- 11 My heart is troubled; my strength fails me,
and the very light of my eyes is no longer with me.
- 12 My friends and my neighbours draw near and oppose me;
and my nearest kin stand afar off;
- 13 and those who seek my life take to violence,
and those who seek evil for me speak vanity,
and imagine deceit all the day long.
- 14 But I am like a deaf man who cannot hear,
and like a mute who does not open his mouth.
- 15 I have become like a man who does not hear,
and that has no retort in his mouth.
- 16 For in You, O Lord, I hope;
You will hear me, O Lord my God;
- 17 for I pray, “Do not let my enemies rejoice over me,
and exult over me if my feet slip.”
- 18 For I am ready for scourges,
and my pain is ever with me.
- 19 For I confess my iniquity,
and I am anxious about my sin.
- 20 But my enemies live, and are stronger than I,
and those who hate me unjustly have multiplied.
- 21 Those who repay me evil for good
slandered me because I pursue righteousness.
And they cast me off, [I,] the beloved, like a horrid corpse[.

²²⁴ [JS] literally “with a sad face”

²²⁵ [JS] literally “loins”

And they put nails in My flesh.]²²⁶

22 Do not forsake me, O Lord;
O my God, do not be far from me.

23 Come to my help,
O Lord of my salvation.

Psalm 38: “I said, ‘I will guard my ways, that I might not’”

Pilgrims and Strangers, Nomads and Guests

The Lord is my Patience and my Courage

1 (For the end; for Jeduthun. A Song by David)

2 I said, “I will guard my ways,
that I might not sin with my tongue;
I set a watch upon my mouth
as long as sinners are with me.”

3 I became dumb and was humble,
and I kept silent, even from good,
yet my suffering was renewed.

4 My heart burned within me,
and in my meditation, a fire will burn.
I spoke with my tongue,

5 “O Lord, let me know my end,
and the number of my days,
that I may know what I lack.”²²⁷

6 behold, You made my days a few handbreadths,
and my existence is nothing in Your sight.”
Truly, every man alive is the sum of vanity. (*Pause*)

7 Surely man passes like a shadow²²⁸,
and disquiets himself in vain;
he hoards wealth and does not know
for whom he is gathering it.

8 And now, what is my endurance?²²⁹
Is it not the Lord?
And my existence is from You.

²²⁶ [JS] ¶ from the Sixth Hour of Great and Holy Friday.

²²⁷ cf. Mt. 19:20. ‘One thing you lack’ (Mk. 10:21).

²²⁸ [JS] or “walks about like a phantom”

²²⁹ [JS] Fr. Lazarus had “patience”: *patience*: endurance, perseverance, persistence (Lk. 21:19).

- 9 Deliver me from all my transgressions;
You have made me a reproach to the fool.
- 10 I because dumb and did not open my mouth;
You are He Who made me.
- 11 Remove Your scourges from me,
for I faint at the strength of Your hand.
- 12 You chasten a man for his transgressions with rebukes,
and melt his soul like a spider's web;
yet every man stirs himself up in vain. (*Pause*)
- 13 "Hear my prayer, O Lord,
and give ear to my supplication;
do not be silent at my tears.
For I am a sojourner before You,
and a stranger, as all my fathers were.
- 14 Let me be, that I may revive,
before I depart and exist no more."

Psalm 39: "I waited patiently for the Lord"

A New Song: Praise to our God

A Body Prepared for the Redeemer: I come to do Your will

1 (A Psalm by David)

- 2 I waited patiently for the Lord,
and He attended to me and heard my supplication.
- 3 And He brought me up out of the pit of misery
and from the miry clay,
and has He set my feet on a rock, and has directed my steps.
- 4 And He has put a new song in my mouth,
a hymn to our God.²³⁰
Many will see and fear,
and will put their hope in the Lord.

²³⁰ 'Nothing so sustains and strengthens Christian souls as persevering and untiring praise of God' (St. Leo the Great).

- 5 Blessed is the man
whose hope is the Name of the Lord,
and who pays no regard to vanities
or mad delusions.
- 6 Many are Your works, O Lord my God,
the wondrous things You have made.
There is no one who can be likened to You
in Your thoughts.
If I recount or speak of them,
they are more than I can tell.
- 7 You have not desired sacrifice and offering,²³¹
but You have prepared a body for me.
You have not required
whole burnt offerings and sin offerings.
- 8 Then I said, “Behold, I come
(it is written of me on a scroll of a book)
- 9 I desire to do Your will, O my God!²³²
Your law is within my heart.”
- 10 I have proclaimed righteousness
in the great assembly.²³³
I will not restrain my lips;
O Lord, You know²³⁴.
- 11 I have not hidden Your righteousness
within my heart;
I have declared Your truth and Your salvation.
I have not hidden Your mercy and Your truth
from the great congregation.
- 12 Do not remove then, O Lord,
Your compassion from me;
may Your mercy and Your truth
always support me.
- 13 For countless evils surround me;
my transgressions have caught up with me, so I cannot see.
They multiplied more than the hairs of my head,
and my heart fails me.

²³¹ cf. 1 Sam. 15:22. Love shown in obedience is the true sacrifice.

²³² Heb. 10:3-10; Lk. 4:16-21; Lk. 24:44; Jn. 4:34; Rom. 7:22. ‘The Jews still keep their Scriptures in scrolls’ (St. Theodoret).

²³³ The great universal Church (cf. St. Athanasius).

²³⁴ Fr. Athanasius adds here “my truth”. See Matins of the 12 Day of Paopi.

14 Be pleased, O Lord, to deliver me:
O Lord, be attentive to helping me.

15 Let those who seek to destroy my soul
be both ashamed and confounded;
let those who wish me evil
be turned back and put to shame.

16 Let those who say to me, “good! good!”²³⁵
immediately receive their shame.

17 May all who seek You, O Lord,
greatly rejoice and be glad in You;
and let those who love Your salvation
say continually, “The Lord be magnified!”

18 But I am poor and needy;
the Lord will take care of me.
You are my helper and my protector;
O my God, do not delay.

Glory...

Psalm 40: “Blessed is he who considers the poor and needy”

The Blessing of Compassion: Prayer for Healing

Christ’s Betrayal Foreshadowed

The Psalms of Mid-Morning (The Third Hour), page 67.

1 (For the end; a Psalm by David)

2 Blessed is he who considers the poor and needy;
the Lord will deliver him in an evil day.

3 The Lord will guard him and give him life,
and will bless him on the earth,
and will not give him up into the hands of his enemies.

4 The Lord will help him on his bed of pain;
You will turn his bed from sickness to wholeness.

²³⁵ [JS] or “Aha! Aha!” or “Well done! Well done!”

5 I said, “Lord, have mercy on me;
heal my soul, for I have sinned against You.”

6 My enemies speak evil things against me:
“When will he die and his name perish?”

7 And if he comes to see me, he speaks vanity;
his heart gathers iniquity to itself.
He goes out, and speaks of it.²³⁶

8 My enemies whisper together against me;
they devise evils against me.

9 They spread a false report against me.
“Surely since He is asleep, He will not rise up again?”²³⁷

10 Indeed, even friend in whom I hoped,
who ate of my bread,
has magnified deceit against me.²³⁸

11 But You, O Lord, have mercy on me,²³⁹
and raise me up, and I will repay them.

12 By this I know that You are pleased with me,
that my enemy does not rejoice over me.

13 And because of my innocence You have supported me,
and established me before You forever.

14 Blessed be the Lord God of Israel
from everlasting to everlasting.
Amen! Amen!²⁴⁰

Alleluia. The Psalms of the Third Hour continue with Psalm 42: “Judge me, O God, and defend my cause”, page 144.

Book II of the Psalms (Psalms 41 – 71) begins here.

The first group of Psalms of the Sons of Korah (Psalms 41 – 48) begins here.

Psalm 41: “My soul longs for You, O God”

The Ultimate Sorrow: Loss of God

²³⁶ John 13:30.

²³⁷ ‘Do you think to conquer Life by death? Death is merely sleep, and I will rise again’ (St Athanasius).

²³⁸ John 13:18. Just as Ahitophel turned against David and then hanged himself, so Judas turned against Jesus (2 Sam. 17:1,2,23).

²³⁹ With the Gospel of forgiveness (1 Sam. 24:17-20; Lk. 23:34).

²⁴⁰ [JS] or “from age to age. So be it! So be it!”

I Thirst: Deep calls to Deep

1 (*For the end. For understanding. For the sons of Korah*)

2 My soul longs for You, O God,
as the deer longs for springs of water.²⁴¹

3 My soul thirsts for the living God.
When shall I come and appear before the face of God?

4 My tears are my bread day and night,
while they say to me daily, “Where is your God?”

5 I remember these things, and pour out my soul within me.
I will enter the place of the wondrous tabernacle,
even to the house of God,
with shouts of joy and confession²⁴²,
and festive singing.

6 Why are you deeply grieved, O my soul?
And why are you troubling me?
Hope in God, for I will confess²⁴³ Him;
my God is the salvation of my face.

7 My soul is troubled within me;
therefore I will remember You
from the land of Jordan
and Hermon, from the small mountain.

8 Deep calls to deep at the roar of Your waterfalls;
all Your waves and Your billows sweep over me.

9 The Lord will command His mercy in the daytime,
and in the night His song is with me²⁴⁴,
a prayer to the God of my life.

10 I will say to God, “You are my protector.
Why have You forgotten me?
And why must I go about mourning,
as my enemy afflicts me?”

²⁴¹ In Palestine which is rainless for 9 months of the year, springs, wells and aqueducts are kept covered. Deer come and stand over the water, braying and languishing for the hidden treasure below. With this psalm in His heart Christ said, ‘I thirst’ (Jn. 19:28).

²⁴² [JS] or “thanksgiving”, or “thankful confession with praise”

²⁴³ [JS] or “for I will give thanks to Him,” or “I will thankfully confess Him with praise”

²⁴⁴ [JS] Fr. Athanasius has “and in the night He will manifest it”. See Vespers of Friday of the Seventh week of Paschaltide.

11 As those who afflict me crush my bones, and insult me,
while they say to me daily, ‘Where is your God?’”

12 Why are you deeply grieved, O my soul?
And why are you troubling me?
Hope in God, for I will confess Him²⁴⁵;
My God is the salvation of my face.

Psalm 42: “Judge me, O God, and defend my cause”

Light and Truth from God’s Holy Mountain

The Way to God is the Way of the Altar

The Psalms of Mid-Morning (The Third Hour), page 67. The Psalms of the Veil, page 29.

(For the end; a Psalm by David; without superscription in the Hebrew)

1 Judge me, O God, and defend my cause
from an unholy nation;
deliver me from the unjust and deceitful man!

2 For You, O God, are my strength.
Why have You rejected me?
And why must I go about mourning
at my enemy oppresses me?

3 Send out Your light and Your truth,
that they may guide me and lead me
to Your holy mountain, and to Your Tabernacle²⁴⁶.

4 And I will go to the altar of God,
to the God who makes glad my youth.²⁴⁷
I will confess You thankfully²⁴⁸
on the harp, O God, my God.

5 Why are you deeply grieved, O my soul?
And why do you trouble me?
Hope in God, for I will confess Him²⁴⁹;
He is the salvation of my face, and my God.

²⁴⁵ [JS] literally confess to Him, i.e. give thankful praise to Him by confessing Him.

²⁴⁶ [JS] Fr. Lazarus has “dwelling”

²⁴⁷ The way to God is the way of the altar of the cross (Heb. 4:16; 13:10). God is the joy of the new man born crucified. Joy renews life. (St Athanasius)

²⁴⁸ [JS] “I will give thanks to You on the lyre”, or “I will thankfully confess You with praise with the lyre”

²⁴⁹ [JS] or “I will give thanks to Him,” or “I will thankfully confess Him with praises”

Alleluia. The Psalms of the Third Hour continue with Psalm 44: "My heart erupted with a good word", page 147. The Psalms of the Veil continue with Psalm 56: "Have mercy on me, O God, have mercy on me", page 164.

Glory...

Psalm 43: "O God, we have heard with our ears"

Saved for Love, Service and Suffering

In God We Glory and are Killed All Day Long

1 (For the end. For the sons of Korah. A Psalm for Contemplation)

2 O God, we have heard with our ears,
and our fathers have reported to us
the work You performed in their days,
in the days of old.

3 Your hand utterly destroyed the nations,
and You planted our fathers.²⁵⁰
You afflicted peoples, and cast them out.

4 For they did not take possession of the land
By their own sword,
and their own arm did not save them;
but it was Your right hand and Your arm,
and the light of Your face²⁵¹,
because You took pleasure in them.

5 You are indeed my King and my God,
Who commands the salvation of Jacob.

6 Through You we will gore our enemies,
and by Your Name we will scorn our assailants.

7 For I will not hope in my bow,
and my sword will not save me.

8 For You saved us from our oppressors,
and put to shame those who hate us.

²⁵⁰ cf. 2 Macc. 1:29, 'Plant Your people in Your sanctuary, as Moses said' (Dt. 30:5; Ex. 15:17).

²⁵¹ [JS] or "presence"

- 9 We will glory in²⁵² God all day long,
and we will confess²⁵³ Your Name forever. (*Pause*)
- 10 Yet now You have rejected us and put us to shame
by not going out with our armies, O God.
- 11 You turned us back rather than our enemies,
and those who hate us plunder us as they please.
- 12 You gave us up like sheep to be eaten,
and scattered us among the nations.
- 13 You sold Your people for nothing,
they were exchanged for a pittance.
- 14 You have made us a reproach to our neighbors,
a mockery and laughingstock to those around us.
- 15 You have made us a proverb among the nations,
a shaking of the head among the peoples.
- 16 My disgrace is before me all the day long,
and my face is covered with shame,
- 17 at the voice of one who reproaches and babbles,
at the sight of the enemy and persecutor.
- 18 All this has come upon us,
yet we had not forgotten You,
and we do no wrong against Your covenant.
- 19 We have not withdrawn our hearts from You,
yet You have turned our steps from Your way.
- 20 For You humbled us in a place of affliction,
and covered us with the shadow of death.
- 21 If we forget the Name of our God,²⁵⁴
and stretch out our hands to a strange god,
- 22 would God not search this out?
For He knows the secrets of the heart.

²⁵² [JS] or “boast in” or “praise”

²⁵³ [JS] or “give thanks to”, or “thankfully confess Your Name with praise”

²⁵⁴ Yahweh = He Who is. The name implies the nature which demands the love of the whole man, to the exclusion of all other objects of adoration (Acts 4:12; Ex. 3:13-15).

23 Yet for Your sake we are being put to death all day long,²⁵⁵
we are counted as sheep for slaughter.

24 Awake! Why do You sleep, O Lord?
Arise, and do not reject us forever.

25 Why do You turn away Your face,
and forget our poverty and our affliction?

26 For our soul was humbled to the dust,
and our belly hugs the ground.

27 Arise, O Lord; help us,
and redeem us for the sake of Your Name.

Psalm 44: “My heart erupted with a good word”

The Messiah King in His Beauty and Universal Rule

Wedding Song of the Warrior King

The Psalms of Mid-Morning (The Third Hour), page 67.

1 (For the end. Over those things which will be changed. For the sons of Korab. For contemplation. A song of the Beloved)

2 My heart erupted with a good word;²⁵⁶
I declare my works to the King;
My tongue is the pen of a swift scribe.

3 You are more beautiful than the sons of men;
grace has poured out from Your lips²⁵⁷;
therefore God has blessed You forever.

4 Gird Your sword on Your thigh, O Mighty One,²⁵⁸
in Your splendor and beauty.

²⁵⁵ Rom. 8:36 ‘It is possible to die many times in a day. For he who is always ready to die keeps receiving his full reward’ (St. Chrysostom).

²⁵⁶ ‘Refers to the intellectual faculty of the soul, because of all the ideas that are constantly bubbling and welling up. He who fixes his gaze on the infinite beauty of God is constantly discovering something new. And as God continues to reveal Himself, man continues to wonder.’ (St. Gregory of Nyssa).

²⁵⁷ [JS] or “grace was poured out on Your lips”

²⁵⁸ cf. Rev. 19:11-16.

- 5 Draw Your bow, and prosper, and reign
for the sake of truth and meekness and righteousness,
and Your right hand will guide You wondrously.
- 6 Your arrows are sharp, O Mighty One,
in the heart of the King's enemies;²⁵⁹
peoples will fall under You.
- 7 Your throne, O God, is forever and ever;
the sceptre of Your Kingdom is a sceptre of justice.
- 8 You have loved righteousness and hated iniquity.
Therefore God, Your God, has anointed You
with the oil of gladness beyond Your companions.²⁶⁰
- 9 Your garments are fragrant with myrrh, stacte and cassia,²⁶¹
from the ivory palaces which gladdened You.
- 10 Kings' daughters are among Your ladies of honor;
on Your right hand stands the queen in apparel interwoven with gold,
adorned and embroidered with many colors.
- 11 Listen, O daughter, and see, and incline your ear,
and forget your people and your father's house,
- 12 for the King desired your beauty,
for He is your Lord.
- 13 And the daughter of Tyre will worship²⁶² Him with gifts;
the richest of the people will entreat your favor.²⁶³
- 14 All the glory of the King's daughter is within,
adorned and embroidered with golden tassels, with many colours.
- 15 The virgins in her train will be brought to the King;
her companions will be brought to You.
- 16 They will be brought with gladness and rejoicing;
they will be led into the temple of the King.
- 17 Instead of Your fathers, sons will be born to You;
You will make them rulers over all the earth.

²⁵⁹ The arrows of divine love wound the hearts of God's enemies and turn them into lovers.

²⁶⁰ Heb. 1:8;9. 'The coming of Messiah is mentioned first and foremost in Psalm 44' (St. Athanasius the Great).

²⁶¹ [JS] myrrh: resin for incense; stacte: a component of the Temple incense; cassia: cinnamon.

²⁶² [JS] literally "do obeisance", i.e. "bow down to"

²⁶³ Favor: *Lit.* Face. A Hebraism. cf. Psalm 118:58.

18 I will remember Your name throughout all generations;
therefore peoples will confess You forever and unto ages of ages.

Alleluia. The Psalms of the Third Hour continue with Psalm 45: "God is our refuge and strength", page 149.

Psalm 45: "God is our refuge and strength"

God is with Us: Lifted Up on the Cross

The Warrior King is Abolishing War

The Psalms of Mid-Morning (The Third Hour), page 67.

1 (For the end. For the sons of Korah. A Psalm concerning hidden things.)

2 God is our refuge and strength,
our helper in afflictions that grievously befall us.

3 Therefore we will not fear when the earth trembles,
and mountains are hurled into the heart of the seas,

4 though the waters roar and foam,
though the mountains are troubled by His might. *(Pause)*

5 The strong currents of the river gladden the city of God;²⁶⁴
the Most High sanctified His tabernacle²⁶⁵.

6 God is in her²⁶⁶ midst, she shall not be shaken;
God will help her at the break of dawn.²⁶⁷

7 Nations were troubled, kingdoms fell;
He utters His voice; the earth was shaken.

8 The Lord of Hosts is with us;
the God of Jacob is our protector. *(Pause)*

9 Come and see the works of the Lord,
the wonders He has performed on the earth.

10 When He abolishes wars to the ends of the earth,
He will break the bow and shatter the weapon,
and He will burn up all the shields with fire.²⁶⁸

²⁶⁴ Rev. 22:1.

²⁶⁵ Fr. Lazarus has "dwelling-place"

²⁶⁶ [JS] the city's

²⁶⁷ Security of citizens of the Holy City. Break of Dawn is Christ's death. (cf. Is. 30:26).

11 “Be still and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.”²⁶⁹

12 The Lord of hosts is with us;
the God of Jacob is our protector.

Alleluia. The Psalms of the Third Hour continue with Psalm 46: “Clap your hands, all you nations”, page 150.

Glory...

Kathisma 7

Psalm 46: “Clap your hands, all you nations”

The Great King of the Earth: His Triumphant Ascension

A Call to All Nations to clap for Joy: Love Reigns

The Psalms of Mid-Morning (The Third Hour), page 67. Reserved for the Presbyter, if present.

1 (For the end; a Psalm for the sons of Korah)

2 Clap your hands, all you nations;²⁷⁰
shout to God with a voice of rejoicing.

3 For the Lord Most High is awesome,²⁷¹
a great King over all the earth.

4 He subdued peoples under us,
and nations under our feet.

5 He has chosen us for His own inheritance,²⁷²
the beauty of Jacob, whom He loved. *(Pause)*

6 God ascended with a shout,
the Lord with the sound of the trumpet.

7 Sing praises to our God, sing praises;
Sing praises to our King, sing praises.

²⁶⁸ cf. 75:4; Is. 2:4; 11:9; 65:25; Hos. 2:18; Zac. 9:10.

²⁶⁹ Cf. Jn. 3:14; 8:28; 12:32. ‘I will be lifted up on the cross’ (St. Basil the Great). *Scholasate* = ‘Be still, all ears and attention.’

²⁷⁰ ‘The calling of the Gentiles is to be understood, as in 71:9’ (St. Athanasius).

²⁷¹ Cf. Heb. 12:28,29; Deut. 4:24; 9:3; 10:17-21; Neh. 1:5; Zeph. 2:11.

²⁷² Cf. Ex. 15:17; Is. 58:14; I Pet. 1:4.

8 For God is King of all the earth;
sing praises with understanding.

9 God reigns over the nations;
God is seated on His holy throne.

10 Rulers of peoples gather together
With the God of Abraham,
for God's mighty ones of the earth
are greatly exalted.²⁷³

Alleluia. The Psalms of the Third Hour are completed.

Psalm 47: “The Lord is great, and greatly to be praised”

The Glory of Mount Zion, God's Eternal City

The Invincibility of the Church

1 (Psalm of an ode for the Songs of Korah. For the second day of the week.)

2 The Lord is Great, and greatly to be praised
in the city of our God, in His holy mountain,

3 which He planted well²⁷⁴, the joy of all the earth.
The northern slopes of Mount Zion,
the city of the great King—²⁷⁵

4 God is known within her citadels
when He defends her.

5 For behold, the kings [of the earth] of the earth assembled;
they came together;

6 when they saw her they were lost in wonder;
they were troubled, they were shaken.

7 Trembling took hold of them there,
like the pain of a woman in childbirth.

²⁷³ ‘Who are God's strong men? They are the Apostles and all the faithful. They are strong because they faced the whole world, they overcame all, and nothing could defeat them’ (St. Chrysostom).

²⁷⁴ [JS] or “beautifully situated”

²⁷⁵ ‘Jerusalem is the city of the great King’ (Mt. 5:35). cf. Lam. 2:15.

- 8 You will wreck the ships of Tarshish²⁷⁶
with a violent wind.
- 9 As we have heard, so we have seen²⁷⁷
in the city of the Lord of Hosts,
in the city of our God;
God founded her forever! (*Pause*)
- 10 We thought of Your mercy, O God,
in the midst of Your Temple.
- 11 Your praise, O God, reaches the ends of the earth,
just as Your Name does.
Your right hand is full of righteousness.²⁷⁸
- 12 Let Mount Zion be glad,
and let the daughters of Judah rejoice,
because of Your judgments, O Lord.
- 13 Encircle Zion and make the round of her;²⁷⁹
take count of her towers.
- 14 Give your mind to her power,²⁸⁰
and inspect her citadels,
that you may recount to the next generation,
- 15 For He is God, our God,
forever and unto the ages of ages;
He will shepherd us unto the ages²⁸¹.

Psalm 48: “Hear this, all you nations”

Riches and Honor and the Grim Shepherd Death

God will Redeem my Soul

1 (*For the end; a Psalm for the Sons of Korah.*)

- 2 Hear this, all you nations;
give ear, all you inhabitants of the world,

²⁷⁶ Tarshish: in Ceylon. The words used for ivory, apes and peacocks brought from Tarshish are Singhalese Tamil (II Chron. 9:21).

²⁷⁷ cf. Ps. 71:10. ‘What we heard, we have seen in actual fact, namely victories, triumphs, God’s providential care, astounding miracles’ (St. Chrysostom).

²⁷⁸ [JS] Fr. Lazarus adds “justice and right judgment” to “righteousness”

²⁷⁹ After the victory, there is a tour of inspection. Perhaps this Psalm was sung as the procession went round the city walls.

²⁸⁰ *Lit.* Set your hearts on her power.

²⁸¹ [JS] or “eternally”

- 3 both earthborn and the sons of men²⁸²,
rich and poor together.
- 4 My mouth will speak wisdom
as the meditation of my heart brings understanding.
- 5 I will incline my ear to a parable;
I will work out my problem on the harp.
- 6 Why should I fear on an evil day?
The lawless²⁸³ at my heel will surround me—
- 7 those who trust in their power,
and boast of the abundance of their wealth.
- 8 A brother does not redeem; will a man redeem?²⁸⁴
He will not give his atonement²⁸⁵ to God,
- 9 or the price of his soul's redemption.
- 10 And he rested forever, and will yet live to the end,
because he will not see corruption
when he sees the wise people die.
- 11 Fool and senseless men perish together,
and leave their wealth to strangers;
- 12 and their graves are their homes forever,
their dwelling-places²⁸⁶ from generation to generation.
They called their lands after their own names.
- 13 An honoured man did not understand;
he resembled senseless beasts,
and became like them.
- 14 Their way is a pitfall to them,
yet afterwards their mouths express contentment. (*Pause*)

²⁸² [JS] Fr. Lazarus interprets this, rendering it, “clods of earth and men of worth”. I.e. worthless men and men of worth. The others leave it as it literally is, “both earthborn and sons of men”. NETS interprets this as primeval men and the sons of men. Adam is born of the earth, and we are his sons, sons of men. I.e. everyone, the whole human race.

²⁸³ [JS] or “workers of iniquity”

²⁸⁴ Yes, when that man is also the Eternal Son and Word and Wisdom of God, ‘the one Mediator between God and men, the man Christ Jesus’ (1 Tim. 2:5; Jn. 1:1; etc.)

²⁸⁵ [JS] or “ransom”

²⁸⁶ [JS] or tabernacles.

15 They are placed in Hades like sheep;
death will shepherd them;
But the upright will have dominion over them at dawn,
and their help will grow old in Hades, away from their glory.

16 But God will redeem my soul
from the hand of Hades,
when He receives me. (*Pause*)

17 Do not be afraid when a man becomes rich,
and when the glory of his house increases,

18 for he will take nothing with him when he dies,
and his glory will not descend with him,

19 because during his life his soul will be blessed;
he will confess²⁸⁷ You when You treat him well;

20 he will join his fathers;
he will never see the light again.

21 An honoured man did not understand;
he resembled senseless beasts,
and became like them.

Glory...

Psalm 49: “The God of gods, the Lord, spoke”

The Sacrifice of Praise: Worship in Spirit

Sins of Formalism and Hypocrisy

(A Psalm by Asaph)

1 The God of gods, the Lord, spoke,
and summoned the earth
from sunrise to sunset.

2 The splendor of His beauty has appeared out of Zion.
God will come openly,

3 our God—He will not pass by in silence;
A fire will burn before Him,
and a mighty storm will rage round Him.

²⁸⁷ [JS] or “acknowledge,” or “thank,” or “thankfully confess You with praise when...”

- 4 He will summon heaven above
and the earth to judge His people.
- 5 Gather His saints together to Him—
those who establish His covenant by sacrifices;
- 6 And the heavens will declare His righteousness,
for God is judge. (*Pause*)
- 7 “Hear, O My people, and I will speak to you,
O Israel, and I will testify against you;
I am God, your God.
- 8 [It is] not for your sacrifices [that] I will rebuke you,²⁸⁸
your whole burnt-offerings are continually before Me.
- 9 I will not accept calves from your house,
nor he-goats from your flocks.
- 10 For all the wild animals of the forest are Mine,
the cattle and beasts on the mountains.
- 11 I know all the birds of the air,
and the beauty of the field is with Me.
- 12 If I were hungry, I would not tell you,
for the world is Mine, and all that is in it.
- 13 Am I to eat bulls’ flesh,
or drink the blood of goats?
- 14 Offer to God a sacrifice of praise,
and pay your vows to the Most High.
- 15 And call upon Me in the day of affliction,
and I will deliver you, and you will glorify Me.” (*Pause*)
- 16 But to the sinner God says,
“Why do you declare My statutes,
and take My covenant on your lips?
- 17 You hate discipline,
and you cast My words behind you.”²⁸⁹

²⁸⁸ [JS] or “I will not find fault with your sacrifices”

²⁸⁹ words: In the first place the Ten Words or Commandments, three of which are named here: stealing, adultery and blasting

- 18 If you see a thief, you run with him,
and you keep company with adulterers.
- 19 Your mouth is filled with evil,
and your tongue weaves deceit.
- 20 You sit and speak against your brother,
and place a stumbling block before your own mother's son.
- 21 You did these things, and I kept silent;
You assumed the profanity that I am like you.
I will rebuke you, and set your sins before your face.
- 22 Mark this, you who forget God,
Or He will seize you,
and there will be no one to save you.”
- 23 A sacrifice of praise will glorify Me,
and this is the way by which I will show him the salvation of God.

The second group of Psalms of David (Psalms 50 – 64) begins here.

Psalm 50: “Have mercy on me, O God, in Your great mercy”

Broken-Hearted Repentance

The Renewal of the Holy Spirit

The Psalms of Sunset (Vespers), page 11; The Psalms of the Twelfth Hour, page 18; The Psalms of Early Morning (Prime), page 48; The Psalms of the Third Hour, page 67; The Psalms of the Sixth Hour, page on page 70; The Psalms of the Ninth Hour, page 74.

1 (For the end; a Psalm by David, when Nathan the Prophet came to him

2 after he had gone into Bathsheba)

3 Have mercy on me, O God,
in Your great mercy;
and according to the abundance of Your compassion,
[You will]²⁹⁰ blot out my transgression.

4 Wash me thoroughly from my iniquity,
and cleanse me from my sin,

5 for I know my iniquity,
and my sin is ever before me.

instead of blessing (false witness). The commandments are correctives (verse 17a).

²⁹⁰ [JS] [] found in Coptic

- 6 Against You only have I sinned,
and done evil in Your sight;
that You may be justified in Your words
and overcome when You are judged.²⁹¹
- 7 For behold, I was conceived in iniquities,
and in sin did my mother desire me.
- 8 For behold, You love truth;
You showed²⁹² me the unknown
and secret things of Your wisdom.
- 9 You will sprinkle me with hyssop,²⁹³
and I will be cleansed;
You will wash me,
and I will be whiter than snow.
- 10 You will make me hear joy and gladness;
my bones that were humbled will rejoice.
- 11 Turn Your face from my sins,
and blot out all my iniquities.
- 12 Create a clean heart in me, O God,
and renew an upright spirit within me.
- 13 Do not cast me away from Your presence²⁹⁴,
and do not take Your Holy Spirit from me.
- 14 Restore the joy of Your salvation to me,
and strengthen me with Your guiding Spirit.
- 15 I will teach transgressors Your ways,
and the ungodly will turn back to You.
- 16 Deliver me from blood²⁹⁵, O God,
O God of my salvation,
and my tongue will rejoice in Your righteousness.
- 17 O Lord, You will open my lips,
and my mouth will declare Your praise.

²⁹¹ Men accuse God of various wrongs. So God is thought of as under trial. But when a man admits his guilt, God is acquitted and wins His case, so to speak, and incidentally wins the heart and soul of His child (cf Lk 23:39-43).

²⁹² [JS] “showed me” or “made known to me”

²⁹³ Exodus 12:22; John 19:29; Hebrews 9:19.

²⁹⁴ [JS] literally “face”.

²⁹⁵ [JS] or “blood-guiltiness”

18 For if You had desired sacrifice,
I would have given it;
You will not be pleased with whole burnt offerings.

19 A sacrifice to God is a broken spirit;
God will not despise a broken and humbled heart.

20 Do good, O Lord, in Your good pleasure to Zion,
and let the walls of Jerusalem be built.

21 Then You will be pleased
with a sacrifice of righteousness,
the oblation and whole burnt offerings;
then they will offer calves on Your altar.

Glory...

Psalm 51: “Why do you boast in evil”

A Fruitful Tree in God’s House

The Fate of Liars and Worshippers of the Beast

1 (Of Contemplation. By David; when Dagg the Edomite came and

2 reported to Saul and said, “David went to Abimelech’s house.”)

3 Why do you boast in evil—O mighty man—
Of iniquity all day long?

4 Your tongue devised injustice;
you produce deceit like a sharp razor.

5 You love evil more than goodness,
injustice more than speaking righteousness. *(Pause)*

6 You love all the words of destruction,
and a deceitful tongue.

7 Therefore God will completely destroy you;
He will snatch you and drive you from your dwelling,
and uproot you from the land of the living. *(Pause)*

8 The righteous will see and fear,
and they will laugh at him, and say,

9 “Behold, the man who did not make God his helper,
but trusted in the abundance of his riches,
and was made powerful by his vanity!”

10 But I am like a fruitful olive tree
in the house of God;
I hope in the mercy of God
Forever and unto the age of ages.

11 I will confess²⁹⁶ You forever
because of what you have done,
and I will wait on Your Name,
for it is good in the sight of Your saints.

Psalm 52: “The fool says in his heart: ‘There is no God’”

Unbelief leads to Idolatry and Immorality

Evildoers Haunted by Fear and Shame

1 (*A Prayer of Contemplation. By David; for Mahaleth, for instruction*)

2 The fool said in his heart, “There is no God.”
They are corrupt and abominable in iniquities;
there is no one who does good.

3 God looked from heaven upon the sons of men
to see if there were any who understood or sought God.

4 All turned aside from the way, and became useless;
there is no one that does good, not even one.

5 Will all those the workers of iniquity never learn?
They eat up My people like eating bread,
and do not call upon God.

6 They will be in great fear,
for God scattered the bones of men-pleasers;
they are put to shame, because God despised them.

7 Who will give salvation to Israel out of Zion?
When the Lord brings back the captivity of His people,
Jacob will rejoice, and Israel will be glad.

²⁹⁶ [JS] or “gives thanks to,” or “thankfully confess You with praise”

Psalm 53: “O God, save me in Your Name”

Song of Faith in God’s Full Redemption

Faith Sees and Receives the Answer

The Psalms of Noon (The Sixth Hour), page 70. Reserved for the Presbyter, if present.

1 (With songs. Of contemplation. By David; when the Ziphites came and told Saul that David was hiding among them)

2 O God, save me in Your Name,
and judge me in Your power.²⁹⁷

3 O God, Hear my prayer;
give ear to the words of my mouth.

4 For strangers have risen against me,
and the powerful have sought my soul;
they have not set God before them.

5 For behold! God helps me;
the Lord is the protector of my soul.

6 He will repay the evils to my enemies.²⁹⁸
Destroy them in Your truth.

7 I will freely sacrifice to You;
I will confess²⁹⁹ Your Name, O Lord, for it is good.³⁰⁰

8 For You have delivered me out of all my afflictions,
and my eye looked upon my enemies.³⁰¹

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 56: “Have mercy on me, O God, have mercy on me”, page 164.

Psalm 54: “Give ear, O God, to my prayer”

The Wings of a Dove: Cast your Care on the Lord

²⁹⁷ “The suffering of the Prophet David is a type of the Passion of our Lord Jesus Christ. By the power of God’s judgment human weakness is rescued to bear God’s name and nature ... as the reward of His obedience He is exalted to the saving protection of God’s name. The Son of Man was to have the name and power of the Son of God restored to Him by the power of judgment’ (St. Hilary). Cf. Rom. 1:2-4.

²⁹⁸ “They found, in ruin and destruction by famine and war, their reward for crucifying God and condemning the Lord of Life to death ... The Truth of God destroyed them when He rose to resume the majesty of His Father’s glory’ (St. Hilary).

²⁹⁹ [JS] or “give thanks to You,” or “thankfully confess You with praise”

³⁰⁰ We rejoice in praising God because God is our joy and to praise Him is itself a joy.

³⁰¹ Lk. 10:18; 2 Thess. 1:6.

Care is a Burden that Stoops the Heart

1 *(For the end; A Prayer of Contemplation. By David)*

2 Give ear, O God, to my prayer,
and do not despise my supplication.

3 Attend to me, and hear me;
I am vexed in my prayer, and am troubled

4 by of the voice of the enemy,
and by of the oppression of the sinner;
because they have turned their iniquity upon me,
and were indignant against me in wrath.

5 My heart was troubled within me,
and death's terror fell upon me.

6 Fear and trembling came upon me,
and darkness covered me.

7 And I said, "Who will give me wings like a dove,
and I will fly away and be at rest?"³⁰²

8 Behold, I became a fugitive far away,
and lodged in the wilderness. *(Pause)*

9 I waited for the One Who saves me
from faintheartedness and from storm.

10 Drown their voices, O Lord, and confuse their speech,
for I see iniquity and strife in the city.

11 Day and night it³⁰³ will surround her upon her walls.
Iniquity and trouble are in the midst of her,

12 and injustice;
usury and fraud never leave her streets.

13 For if an enemy had reproached me,
I could have endured it;
and if one who hated me had boasted against me,
I would have hidden from him.

³⁰² I will fly by activity and be at rest by contemplation and humility.' (St. John Climacus, Ladder 4:1)

³⁰³ [JS] "it" refers to the iniquity and strife.

- 14 But it was you, a man my equal,
my leader, and my friend,
- 15 who made sweet the food we shared together;
we walked in the house of God in harmony.
- 16 Let death come upon them,
and let them go down alive into Hades;
for evils are in their hearts and homes.
- 17 But I cried to God,
and the Lord heard me.
- 18 At evening and [at] morning and at noon
I will tell, I will declare,
and He will hear my voice.
- 19 He will redeem my soul in peace
from those who come near me,
for they were in crowds around me.
- 20 God, He Who exists before the ages,
will hear and will humble them. (*Pause*)
There is no change of heart for them,
and they have not feared God.
- 21 He stretched out His hand to repay them;
they defiled His covenant.
- 22 They were scattered by the wrath of His face,
and His heart drew near;
his words were smoother than oil,
and yet they are arrows.
- 23 Cast your care on the Lord,³⁰⁴
and He will support you.
He will never allow the righteous to be shaken.
- 24 But You, O God, will bring them
down into the pit of corruption;
men of blood and treachery
will not live half their days.
But I will hope in You, O Lord.

Glory...

³⁰⁴ cf. 1 Peter 5:7.

Kathisma 8

Psalm 55: “Have mercy on me, O God, for man tramples on me”

The Victory of Faith over Fear

I Will Live to Please the Lord

1 (For the end, for people far from their holy things. By David, for a pillar inscription, when the Philistines held him at Gath)

2 Have mercy on me, O God,
for man tramples on me;
he afflicts me in war, all day long.

3 My enemies trample on me all day long,
for there are many
who war against me from on high.³⁰⁵

4 I will not³⁰⁶ fear by day,
but I will hope in You.

5 I will praise God with my words all day long;
I hope in God; I will not fear
what flesh may do to me.

6 They make my words repulsive all day long;
all their thoughts are against me for evil.

7 They will keep close and hide;
they will watch my steps
as they wait for my soul.

8 By no means will you save them;³⁰⁷
You will bring peoples down in wrath, O God.

9 I have declared my life to You;
You have set my tears before You,
according to Your promise.

³⁰⁵ cf. Ephes 6:12; 1 Tim 4:1; Rev. 16:14.

³⁰⁶ [JS] NETS omits “not”

³⁰⁷ Any false light or life will be saved only to be extinguished later if there is no change or repentance.

10 My enemies will turn back
in the day when I call upon You.
Behold, I know that You are my God.

11 In God, I will praise His Word;
in the Lord, I will praise His Word.

12 In God I hope; I will not be afraid;
what can man do to me?

13 I am under vows to You, O God;
I will pay You my due of praise.

14 For You delivered my soul from death,
and my feet from slipping,
that I may be pleasing before God
in the light of the living.

Psalm 56: “Have mercy on me, O God, have mercy on me”

Two Environments: Wings and Lions

In the Midst of Lions: My Heart is Ready, I will Sing

The Psalms of Noon (The Sixth Hour), page 70. The Psalms of the Veil, page 29.

1 (For the end; do not destroy. By David, for a pillar inscription, when he fled from Saul to the cave)

2 Have mercy on me, O God, have mercy on me,
for my soul trusts in You;
and I will hope in the shadow of Your wings
until iniquity passes away.

3 I will cry to God Most High,
to God my benefactor.

4 He sent from heaven and saved me;
He gave my oppressors over to reproach.³⁰⁸ *(Pause)*
God sent His mercy and His truth,

5 and delivered my soul from the among lions cubs.
I slept, though troubled.
As for the sons of men,
their teeth are a weapon and arrows,
and their tongue is a sharp dagger.

³⁰⁸ Saul incurred reproach when he fell into David's hands in the cave, for David did not injure him but merely cut off the tip of his cloak (1 Sam. 24).

6 Be exalted, O God, above the heavens,
and Your glory over all the earth.

7 They prepared a trap for my feet,
and they bowed down my soul.
They dug a pit before me,
and fell into it themselves. *(Pause)*

8 My heart is ready, O God, my heart is ready;
I will sing and chant psalms³⁰⁹.

9 Awake, my glory! Awake, harp and lyre!
I will arise at dawn.

10 I will confess³¹⁰ You, O Lord, among the peoples;
I will sing praises to You among the nations,

11 for Your mercy³¹¹ is magnified to the heavens,
and Your truth to the clouds.

12 Be exalted, O God, above the heavens;
and Your glory over all the earth.³¹²

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 60: "Hear my supplication, O God", page 169. The Psalms of the Veil continue with Psalm 85: "Incline Your ear, O Lord, and hear me" 212.

Psalm 57: "Do you truly speak righteousness"

God's Judgment is True Government

The Doom of Wicked Judges and Rulers

1 *(For the end; do not destroy. By David, for a pillar inscription)*

2 Do you truly speak righteousness?
Do you judge fairly, you sons of men?

3 For in heart you devise iniquity on the earth;
your hands weave injustice.

³⁰⁹ [JS] or "I will sing and praise," or "I will sing and make music"

³¹⁰ [JS] or "I will give thanks to You," or "I will thankfully confess You with praise"

³¹¹ [JS] Coptic has "Name" in place of "mercy".

³¹² Verses 8-12 are repeated almost verbatim in Ps. 107:2-6.

- 4 Sinners are estranged from the womb;
they are lead astray from birth;
they speak lies.
- 5 Their wrath is like serpent,
Like a deaf adder plugging its ears,
- 6 which will not hear the snake-charmer's voice,
nor the charm of a wise man.
- 7 God crushed their teeth in their mouths;
the Lord shattered the lions' molars!
- 8 They will vanish like leaking water;
He will bend His bow until they become weak.
- 9 They will be consumed like melting wax;
fire fell on them, and they never saw the sun.
- 10 Before your thistles grow to a thorn-tree,
He will devour you alive, in His anger.
- 11 A righteous man will be glad
when he sees vengeance upon the ungodly;
he will wash his hands
in the blood of the sinner.
- 12 And a man will say,
"if there is indeed fruit for the righteous,
then God exists,
judging them on the earth."

Glory...

Psalm 58: "Deliver me from my enemies, O God"

Love Rules the Universe

I will Sing of Your Power

1 (For the end; do not destroy. By David, for a pillar inscription, when Saul sent men to watch his house and kill him)

- 2 Deliver me from my enemies, O God,
and redeem me from those who rise up against me.
- 3 Rescue me from workers of iniquity,
and save me from men of blood.

- 4 For behold, they hunt my soul;
the mighty set upon me!
It is not my fault or my sin, O Lord;
- 5 I have run without iniquity
and have kept a straight path.
Arise and meet me, and see!
- 6 And You, O Lord God of hosts, God of Israel,
take care to visit all the nations;
do not be merciful to the workers of iniquity³¹³. *(Pause)*
- 7 They will return at evening, hungry as dogs,
and will surround the city.
- 8 Behold, they will bellow with their mouths,
and a sword is in their lips—
for “Who,” they think, “will hear us?”
- 9 But You, O Lord, will laugh at them;
You will hold all the nations in contempt.
- 10 O my strength, I will watch for You;
for You, O God, are my protector.
- 11 My God—His mercy will go before me;
my God will show me His mercy among my enemies.
- 12 Do not kill them, or they may forget my people;
scatter them by Your power,
and bring them down, O Lord my protector.
- 13 Bring down the sin of their mouth, the word of their lips,
let them be trapped in their pride.
And by their curse and lie,
Their end will be proclaimed,
- 14 in the final wrath they will cease to be;
and they will know that God rules over Jacob,
and over the ends of the earth. *(Pause)*
- 15 They will return at evening, hungry as dogs,
and will surround the city.

³¹³ [JS] or “the lawless,” or “those that do wickedness”

- 16 They will scatter in search of food,
and they will grumble when they are not satisfied.
- 17 But I will sing of Your power,
and will rejoice at Your mercy in the morning;
for You are my protector,
and my refuge in the day of my affliction.
- 18 You are my helper, I will sing to You,
for You, O God, are my protector, my God, my mercy.³¹⁴

Psalm 59: “O God, You rejected us and crushed us”

Prayer After a Defeat

Earth-shaking Catastrophe

- 1 (For the end; For those who are still to be changed. For a pillar inscription, by David:*
- 2 For teaching; when he burned Syrian Mesopotamia and Syrian Soba, and Jacob returned and defeated 12,000 Edomites in the Valley of Salt.)*
- 3 O God, You rejected us and crushed us.
You were angry, but had compassion on us.
- 4 You made the earth quake, and troubled it;
heal its wounds, for it was shaken.
- 5 You showed Your people difficult things;
You made us drink the wine of bewilderment.
- 6 You have given a signal³¹⁵ to those who fear You,
so they may escape from before the bow. *(Pause)*
- 7 Save with You right hand, and hear me,
that Your beloved might be rescued.
- 8 God spoke in His holy place,
“I will rejoice, and divide Shechem,
and I will portion out the valley of tents.
- 9 Gilead is Mine, and Manasseh is Mine,
and Ephraim is the strength of My head;
Judah is My King.

³¹⁴ Mercy: love (Luke 10:37).

³¹⁵ cf. Lk. 21:20-24. Warning signals were lit on mountain tops in times of danger. [JS] or, “sign”

- 10 Moab is the washbowl³¹⁶ of my hope;
I will extend my sway over Edom,³¹⁷
foreign tribes were subjected to me.”
- 11 Who will bring me to a fortified city?
Who will guide me as far as Edom?
- 12 Will You not, O God, Who has rejected us?
And will You not, O God, go out with our armies?
- 13 Grant us help from affliction,
for the salvation of man is worthless.
- 14 In God we shall win a mighty victory,³¹⁸
and He will utterly scorn our oppressors.

Psalm 60: “Hear my supplication, O God”

An Exiled Prayer of Faith

Love Lifted me to the Rock Sanctuary

The Psalms of Noon (The Sixth Hour), page 70.

1 (For the end; in hymns. By David)

2 Hear my supplication, O God;
attend to my prayer.

3 I cried to You from the ends of the earth,
when my heart was weary;
You lifted me high on a rock.

4 You guided me,
for You became my hope,
a tower of strength
from the face of the enemy.

5 I will dwell in Your tabernacle forever.
I will take shelter in the shelter of Your wings. *(Pause)*

³¹⁶ Washbowl: i.e. reduced to the most menial servitude.

³¹⁷ Extend my sway: *lit.* stretch my shoe (cf. Deut. 11:24). Psalm 59:7-14 differs only in 3 words from 107:7-14.

³¹⁸ win a mighty victory: *lit.* create power *or* work a miracle *or* do a mighty work.

6 For You, O God, heard my prayers;
You gave an inheritance
to those who fear Your Name.

7 You will add days to the days of the King,
and to his years days from generation to generation.

8 He will abide before God forever;
who will seek after His mercy and truth?

9 So I will sing praise to Your Name forever and ever,
that I may perform my vows from day to day.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 62: "O God, my God, I rise early to be with You", page 171.

Glory...

Psalm 61: "Will my soul not be subject to God"

The Two are One: Power that is Love

God Repays Everyone According to his Works

1 (For the end; for Jeduthun. A Psalm by David)

2 Will my soul not be subject to God?
For my salvation is from Him.

3 For He is my God and my Saviour,
my Protector;
I will not be shaken any more³¹⁹.

4 How long will you all attack a man?
All of you murder him,
By means of a leaning wall and a slanted fence.

5 They also planned to remove my honour;
they ran with a lie;
They bless with their mouth,
and curse with their heart. *(Pause)*

6 But submit to God, O my soul,
for my endurance is from Him.

³¹⁹ [JS] Coptic has "I will never be shaken". See the First Hour of the Eve of Tuesday of Holy Week. Though this may be confused with verse 7.

7 For He is my God and my Saviour,
my Protector; I will never be moved.

8 My salvation and my glory are in God;
He is the God of my help,
and my hope is in God.

9 Hope in Him, all you assemblies of people;
pour out your hearts before Him;
God is our helper. (*Pause*)

10 But the sons of men are useless;
the sons of men are liars
who do wrong with their scales;³²⁰
they themselves, the whole brood,³²¹
derive from vanity.³²²

11 Put no hope in wrongdoing,
and do not long for plunder;
if riches flow in,
do not set your heart on them.

12 God spoke once;
I heard these two things:³²³

13 That power is God's,
and to You, O Lord, belongs mercy,
for You will repay everyone according to his works.

Psalm 62: "O God, my God, I rise early to be with You"

A Song of the Desert

I Thirst for You: Your Love is Better than Life

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of Noon (The Sixth Hour), page 70.

1 (A Psalm by David, when he was in the desert of Judah)

³²⁰ Cf. Lev. 19:35-37; Deut. 25:13-16; Ezek.45:10; Mic. 6:10,11; Prov. 11:1.

³²¹ Cf. 'brood of vipers' (Matt. 12:34; 23:33). [JS] other translations omit "the whole brood"

³²² [JS] OSB has, "they are altogether useless." NETS has "they together derive from vanity."

³²³ Job. 33:14.

2 O God, my God, I rise early to be with You;
 My soul thirsts for You.
 How many times has my flesh thirsted for You
 [that my flesh might blossom for You]³²⁴
 in a desolate, trackless and waterless land?

3 So I appear before You in the sanctuary³²⁵,
 to see Your power and Your glory.

4 My lips will praise You,
 because Your mercy is better than life.

5 So I will bless You in my life;
 I will lift up my hands in Your Name.

6 My soul is satisfied, as with marrow and fatness,
 and my mouth praises You with joyful lips.

7 [If] I remember You on my bed,
 I meditate on You at daybreak,

8 for You became my Helper,
 and I will rejoice in the shelter of Your wings.

9 My soul clung³²⁶ to You;
 Your right hand upheld me.

10 But those who sought my soul for no good reason
 will go into the deepest parts of the earth;

11 they will be given over to the edge of the sword;
 they will be a portion for foxes.

12 But the king will be glad in God;
 all who swear by Him will be praised,
 for the mouths speaking unrighteous things will be stopped.

Alleluia. The Psalms of Prime and The Psalms of Noon (The Sixth Hour) continue with Psalm 66: "May God have compassion on us and bless us", page 177.

Psalm 63: "Hear my voice, O God when I make supplication"

The Defeat of God's Enemies: Fear of Fear runs to God

³²⁴ [JS] [] lacking in Greek. Fr. Athanasius has "That my flesh may blossom for Thee in a barren land and an untrodden place, a place without water.

³²⁵ [JS] literally, "holy place"

³²⁶ [JS] Fr. Lazarus has "My soul is glued to You": 'What is this glue? It is love.' says St. Augustine.

A Man will Come Whose Heart is Deep and God will be Exalted

1 (For the end; a Psalm by David)

2 Hear my voice, O God, when I make supplication;
deliver my soul from fear of the enemy.

3 You sheltered me from a swarm of evildoers,
from the crowd of those work is iniquity,

4 who sharpen their tongues like a sword,
who bend their bow to shoot a bitter word

5 at an innocent man in secret.
Suddenly they shoot him down, and will not be afraid.

6 They encouraged one another in an evil design;
they talked of hiding snares.
They said, "Who will see them?"

7 They search out iniquity;
they expired while in their search.
A man will come whose heart is deep,

8 and God will be exalted.
Their blows became like an infant's dart,

9 and their tongues became feeble against them.
All who saw them were troubled,

10 and every man was afraid,
and they proclaimed the works of God,
and understood His actions.

11 The righteous man will be glad in the Lord,
and will hope in Him;
and all the upright in heart will be praised³²⁷.

Glory...

³²⁷ [JS] Fr. Athanasius' translation from the Coptic has "shall glory"

Kathisma 9

Psalm 64: “Praise is due to You, O God, in Zion”

A Springtime Song: Showers of the Holy Spirit

Praise and Thanksgiving for Abundant Harvests

1 (For the end; a Psalm by David; an ode; sung by Jeremiah and Ezekiel when they were about to be led away captive.)

2 Praise is due to You, O God, in Zion,
and prayer will be offered to You in Jerusalem.³²⁸

3 Hear my prayer [O God]³²⁹!
All flesh will come to You.

4 The words of the ungodly have overwhelm us,
but You will atone our impieties.

5 Blessed is he whom You have chosen
and taken to Yourself;
he will dwell in Your courts [forever]³³⁰.
We will be filled with the good things of Your house;
Your temple is holy, wonderful in righteousness.³³¹

6 Hear us, O God our Saviour,
the hope of all the ends of the earth,
and of those who are far away at sea,

7 Who prepares mountains in His strength,
Who is girded with power,

8 Who stirs the depths of the sea,
and stills its roaring waves.³³²

9 The nations will be troubled,
and those who inhabit the ends of the earth
will be afraid at Your signs.
You will gladden the sunrise and sunset.

³²⁸ All but Fr. Athanasius' translation from the Coptic have “and a vow will be paid to You in Jerusalem”

³²⁹ [] Found in Fr. Athanasius' translation from the Coptic

³³⁰ [JS] [] found in Coptic, see Vespers of Pashons 20.

³³¹ [JS] Fr. Lazarus has, “wonderful in holiness”: *Lit.* wonderful in righteousness (but cf. Exod. 15:11).

³³² So the Slavonic (Greek often omits ‘stillest’).

- 10 You visited the earth and watered it;
You enriched it abundantly;
The river of God is full of water;
You prepare their flood,
for such is Your provision.
- 11 Water its furrows, multiply its crops;
they will sprout and rejoice in the showers.
- 12 You will bless the crown of the year with Your goodness,
and the fields will be full of fat stock³³³.
- 13 The desert fruit will be made fat,
and the hills will girdle themselves with joy.
- 14 The rams of the flocks are clothed with wool,
and the valleys will abound in grain;
They will shout and sing hymns.

Psalm 65: “Make a joyful noise to God, all the earth”

You are My Witnesses

Praise and Thanksgiving for Answered Prayer

1 (*For the end; a Song of a Psalm of Resurrection*)³³⁴

Make a joyful noise to God, all the earth!³³⁵

2 Sing to His Name; give glory to His praise.

3 Say to God, “How awesome are Your works!”
At the greatness of Your power
Your enemies play false with You.³³⁶

4 Let all the earth³³⁷ worship³³⁸ You
and sing to You;
let them sing to Your Name. (*Pause*)

³³³ [JS] lit, “filled with fatness.”

³³⁴ [JS] Fr. Lazarus has “Shout the song of victory to God, all the earth”: The return from the Babylonian captivity to Jerusalem; and then the return of every soul from sin to grace and virtue.

³³⁵ A prophecy of the conversion of the Gentiles. ‘Just as the Jews were delivered from slavery to the Babylonians, so by the incarnation of the Saviour all peoples were delivered from the cruel power of the devil’ (Theodoret).

³³⁶ play false: or lie. It may mean they kow-tow or submit in pretence, acting a lie.

³³⁷ See footnote 62. <2 previously>

³³⁸ [JS], “do obeisance”, i.e. prostrate, not just an attitude, but an act

- 5 Come and see the works of God,³³⁹
 He is awesome in His plans³⁴⁰
 than³⁴¹ the sons of men,
- 6 Who turns the sea into dry land;
 they pass through the river on foot.
 We will be glad in Him there,
- 7 [In Him] Who rules eternity in His power;
 His eyes watch over the nations;³⁴²
 Do not let those who provoke Him
 be exalted in themselves. (*Pause*)
- 8 Bless our God, O nations,
 and make the voice of His praise be heard,
- 9 Who restored my soul to life
 and has not allowed my feet to stumble.
- 10 For You, O God, tested us;
 You tried us as silver is tried.
- 11 You did bring us into the snare;³⁴³
 You laid afflictions on our backs.
- 12 You set men over our heads;
 we passed through fire and water,
 and You brought us out to revival.
- 13 I will enter Your house with whole burnt offerings;
 I will pay You my vows,
- 14 which my lips uttered,
 and [which] my mouth spoke in my affliction.
- 15 I will offer You fatted whole burnt offerings,
 with incense and rams;
 I will offer You cows and goats. (*Pause*)
- 16 Come and hear, all you who fear God,
 and I will tell you what He has done for my soul.

³³⁹ 'He Who did signs and wonders when He came in the flesh is the same God Who of old dried up the Red Sea and divided the streams of Jordan so that the Israelites could pass through on dry land' (St Athanasius the Great).

³⁴⁰ 'What God has planned for His lovers' (1 Cor. 2:9).

³⁴¹ [JS] Fr. Lazarus has, "for"

³⁴² The Shepherd of Israel watches over His human flock as shepherds were watching their flocks when the same good Shepherd was born in Bethlehem (Lk. 2:8).

³⁴³ Captivity to hostile powers is the devil's trap. Cf. Matt. 6:13, 'Do not bring us to trial or temptation.'

- 17 I cried to Him with my mouth,
and exalted Him with my tongue.³⁴⁴
- 18 If I have contemplated sin in my heart,
may the Lord not answer me.
- 19 But that is why God has answered me;
He attended to the voice of my supplication.
- 20 Blessed be God,
Who has not rejected my prayer,
nor turned His mercy from me.

Psalm 66: “May God have compassion on us and bless us”

The Smile of Grace

Prayer for the Expansion of God’s Kingdom

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of Noon (The Sixth Hour), page 70. The Psalms of the Veil, page 29.

- 1 *(For then end; among hymns. A Psalm of an Ode)*
- 2 May God have compassion on us and bless us,
and may He manifest His face upon us,³⁴⁵
and have mercy upon us, *(Pause)*
- 3 that we may know Your way upon the earth,
[and] Your salvation among all nations.
- 4 Let the peoples confess³⁴⁶ You, O God;
let all the peoples confess³⁴⁷ You.
- 5 Let the nations be glad and rejoice;
for You will judge the peoples justly,
and guide the nations upon the earth. *(Pause)*
- 6 Let the peoples confess You, O God;
let all the peoples confess You.

³⁴⁴ No sooner had I cried to God vocally than I was mentally praising and thanking Him for answering me.

³⁴⁵ [JS] Fr. Lazarus has “and may He manifest His presence to us”: Presence: *or*, face. The face of the Father is the Son. ‘He who has seen Me has seen the Father’ (John 14:9). Thus, this psalm is a prayer for the incarnation (cf. 2 Cor. 4:6).

³⁴⁶ [JS] or “give thanks to You” or “thankfully confess You with praise”

³⁴⁷ [JS] or “praise You” or “give thanks to You” or “thankfully confess You with praise”

7 The earth has yielded her fruit;³⁴⁸
may God, our God, bless us.

8 May God bless us,
and may all the ends of the earth fear Him.

Alleluia. The Psalms of Prime, The Psalms of Noon (The Sixth Hour), and The Psalms of the Veil continue with Psalm 69: "O Lord, make haste to help me", page 184.

Glory...

Psalm 67: "Let God arise, and let His enemies be scattered"

Triumphal March of God's People

God scatters All who Delight in War

1 (For the end; a Psalm of a Song by David)

2 Let God arise, and let His enemies be scattered,
and let those who hate Him flee from before His face.³⁴⁹

3 Let them vanish as smoke vanishes;
let the sinners perish from before the face of God
as wax melts before fire.

4 But let the righteous be glad;
let them rejoice in the presence of God;
let them exult with delight and gladness.

5 Sing to God, sing praises to His Name;
make a way for Him who rides upon the sunset;³⁵⁰
the Lord is His Name, and rejoice before His face.

6 They will be troubled before His face,
[He] Who is the father of orphans
and the judge of widows;
God is in His holy place.

7 God settles the solitary in a home,
and leads out prisoners with courage;
likewise the rebellious who dwell in tombs.

8 O God, when You marched out at the head of Your people,
when You passed through the wilderness, *(Pause)*

³⁴⁸ Mary has borne Jesus. 'You have been seen, O soil untilled, bearing the corn of life' (Oktoechos).

³⁴⁹ Numbers 10:35. Cf. Exodus 14.

³⁵⁰ The sunset is His own death, over which He rose by His Resurrection (St Gregory the Dialogist, Mor. 19:3).

- 9 the earth shook; truly the heavens dripped [rain],
at the presence³⁵¹ of the God of Sinai,
at the presence of the God of Israel.
- 10 You, O God, granted a gracious rain, to Your inheritance,
which was weakened, but You restored it.
- 11 Your creation dwells in it;
in Your goodness, O God, You provide for the poor.
- 12 The Lord will give a word
to those proclaiming the Gospel to a great company,³⁵²
- 13 the King of the forces³⁵³ of³⁵⁴ the Beloved
will grant them to divide the spoils
for the beauty of the house.
- 14 Even if you sleep in the mists of your portions,³⁵⁵
you will be like a dove
whose wings are covered with silver,
and her back with the luster of gold. (*Pause*)
- 15 When the Heavenly One appoints kings over it,
they will be as white as the snow on Salmon.
- 16 The mountain of God is a fertile mountain,
a mountain richly curdled [with milk], a fertile mountain!
- 17 Why do you think about mountains richly curdled [with milk]?
This is the mountain in which God is pleased to dwell;
truly the Lord will dwell in it forever.
- 18 The chariot of God is composed of myriads³⁵⁶,
thousands of thriving ones;
[for the Lord will abide forever:]
the Lord³⁵⁷ is in them at Sinai, in his holy place.

³⁵¹ [JS] literally, “before the face of”

³⁵² Luke 4:32. [JS] or “with great power,” in place of “to a great company”.

³⁵³ [JS] literally “hosts”

³⁵⁴ [JS] or “is the Beloved”, and then “And in the beauty of the house of the Beloved divide the spoils. See the Liturgy of Paopi 12.

³⁵⁵ Or: ‘Even though you have slept among the allotments.’ Hebrew may mean: ‘camp fire-places.’ The passage is obscure, but may refer to the Reubenite slackers who stayed on their farms and refused to fight (Judges 5:16). The beauty or beauties of verse 13 are the women with whom the spoils were shared. [JS]: Fr. Lazarus has “with the beauty” rather than “for the beauty”.

³⁵⁶ [JS] literally, “ten-thousand fold”

³⁵⁷ [JS] [] found in the Vespers Psalm for Athor 8, and then “God” is in place of “the Lord” in this next line.

- 19 You ascended on high, You led captivity captive;
 You received gifts for mankind,³⁵⁸
 although they were disobedient, so they may dwell there.
- 20 Blessed be the Lord God;
 blessed be the Lord from day to day;
 the God of our salvation will prosper us³⁵⁹. (*Pause*)
- 21 Our God is the God who saves,
 and the ways out of death belong to the Lord.
- 22 But God will crush the heads of His enemies,
 the hairy head of those who persist in their transgressions.
- 23 The Lord said, "I will return from Bashan;
 I will return through the depths of the sea,
- 24 so that your feet may be bathed in blood,
 and the tongues of your dogs [bathed] in the blood of Your enemies."
- 25 Your processions were seen, O God,
 the processions of my God, the King, in the holy place.
- 26 The rulers went in front, followed by the singers,
 while between them were you maidens playing timbrels.
- 27 Bless God in the churches³⁶⁰,
 [bless] the Lord from the fountains of Israel!
- 28 There is Benjamin, the youngest, in ecstasy;
 the rulers of Juda are their leaders,
 the rulers of Zabulon and Nephthali.
- 29 Command Your power, O God;
 strengthen, O God, that which You accomplished in us.
- 30 Because of Your temple in Jerusalem,
 kings will offer gifts to You.
- 31 Rebuke the wild animals of the reed,
 the herd of bulls among the cows of the peoples,
 that those who have been tried with silver may not be shut out;
 scatter the nations that desire wars.³⁶¹

³⁵⁸ Cf. Ephes. 4:8. [JS] Copitc has "you gave honours to men." See Matins of the Ascension.

³⁵⁹ [JS] Coptic has "will prepare our way for us." See the Liturgy of Mesori 29.

³⁶⁰ [JS] "assemblies" or "congregations"

³⁶¹ Desire wars: *or* delight in wars.

- 32 Ambassadors will come from Egypt;
Ethiopia will draw near to stretch out her hand to God.
- 33 Sing to God, you kingdoms of the earth,
sing to the Lord. (*Pause*)
- 34 Sing to God, Who ascended³⁶² to the heaven of heavens towards the East;
behold, He will speak with His voice, with a thunderous sound.³⁶³
- 35 Give glory to God;
His magnificence is over Israel,
and His power is in the clouds.
- 36 God is wondrous among His Saints; the God of Israel
will give strength and power to His people.
Blessed be God!

Glory...

Psalm 68: “Save me, O God; for the waters have come in”

Cry from the Depths: Christ’s Passion Foreshadowed

Praise for the Vision of the Universal Worship of Creation

1 (For the end; over those that will be changed. By David)

- 2 Save me, O God,
for the waters have come in, even to my soul.
- 3 I am stuck in deep mire³⁶⁴, and there is no foothold;³⁶⁵
I have come into the depths of the sea,
and a storm has overwhelmed me.
- 4 I grow weary of crying, my throat is hoarse;
my eyes fail from hoping for my God.
- 5 Those who hate me without cause
are multiplied beyond the hairs of my head;
my enemies who persecute me unjustly have grown strong;
then I repaid what I did not steal.³⁶⁶

³⁶² Greek has “rides,” but Coptic has, “ascended”. See Vespers of the Feast of the Ascension.

³⁶³ Thunderous sound: *Lit.* sound of power.

³⁶⁴ [JS] Coptic has “mire of death”. See the Ninth Hour of Great Friday.

³⁶⁵ *Hypostasis* = substance, standing-ground.

- 6 O God, You know my foolishness,
and my transgression are not hidden from You.
- 7 Do not let those who wait for You be ashamed because of me,
O Lord, Lord of Hosts,
do not let those who seek You be ashamed because of me,
O God of Israel,
- 8 because for Your sake I have borne reproach,
and humiliation covered my face.
- 9 I have become a stranger to my brothers,
and an alien to my mother's sons,
- 10 for the Zeal for Your house consumed Me,
and the insults hurled at You fell upon Me.³⁶⁷
- 11 I bowed down my soul with fasting,
and it became a disgrace for me.
- 12 And I made sackcloth my garment,
and I became a proverb to them.
- 13 Those who sat in the gate³⁶⁸ spoke against me;
and those who drink wine³⁶⁹ sang about me.
- 14 But as for me, O Lord, with prayer to You
I await Your pleasure, O God.
In Your infinite mercy,
answer me with the truth of Your salvation.
- 15 Save me from the mire, so that I will not be stuck;
deliver me from those who hate me,
and out of the depths of the waters.
- 16 Do not let a storm of water drown me,
or let the deep swallow me up,
or a well close its mouth over me.
- 17 Hear me, O Lord, for Your mercy is kind;
Look upon me according to the abundance of Your compassion.

³⁶⁶ 'He did not die as being Himself liable to death. He suffered for us... as Isaiah says: "He bore our sicknesses"' (St. Athanasius the Great).

³⁶⁷ Mk. 15:29; Jn. 2:17; Rom. 15:3.

³⁶⁸ The elders and chief priests.

³⁶⁹ The soldiers at the Crucifixion drank themselves the spiced wine prepared for the sufferers to deaden the pain, and substituted vinegar. (v. 22). This psalm is a good example of interpenetration, the figure of the Divine Saviour showing through the human figure of the psalmist, whose sufferings are seen as a foreshadowing of Christ's Passion, (*verse 5* = Jn. 15:25; **13** = Jn. 2:17; **23-4** = Rom. 11:9,10; **26** = Acts 1:20).

- 18 Do not turn Your face from Your servant³⁷⁰,
for I am in affliction; hear me quickly.
- 19 Attend to my soul and redeem it;
deliver me because of my enemies.
- 20 For You know my disgrace,
my shame, and my humiliation;
all who afflict me are before You.
- 21 My soul expected reproach and misery;³⁷¹
and I waited for someone to sympathize with me, but there was none,
and for comforters, but I did not find one.
- 22 And they gave me gall for my food,
and in my thirst they gave me vinegar to drink.³⁷²
- 23 Let their table be a snare before them,
a retribution and a stumbling-block.
- 24 Let their eyes be darkened so they cannot see,
and bend their backs continually.³⁷³
- 25 Pour out Your wrath upon them,
and let the fury of Your wrath overtake them.
- 26 Let their dwelling place be laid waste,
and let no one live in their tents.
- 27 For they persecute the one whom You struck,
and they add to the pain of My wounds.
- 28 Add iniquity to their iniquity,
and let them not enter into Your righteousness.
- 29 Let them be blotted out of the book of the living,
and not be enrolled among the righteous.
- 30 I am poor and in pain,
And the salvation of Your presence, O god, supports me.

³⁷⁰ [J]S Greek has “servant,” but Coptic has “child.” See the Eleventh Hour of Wednesday of Holy Week. However, the sense is of boy-servant, so servant is the more accurate rendering today, with, of course, Christ being the Suffering Servant, and the Son of God.

³⁷¹ Mt. 16:21; Mk. 8:31.

³⁷² Mt. 27:34.

³⁷³ Cf. Rom. 11:9,10.

- 31 I will praise the Name of God with a song;
I will magnify Him with praise,
- 32 and this will be more pleasing to God
than a young bull with horns and hoofs.
- 33 Let the poor see this and be glad;
seek God, and your soul shall live,
- 34 for the Lord hears the poor,
and does not despise His own who are prisoners.
- 35 Let heaven and earth praise Him,
the seas and all that moves in them.
- 36 For God will save Zion,
and the cities of Judah will be built,
and men will dwell there, and inherit it;
- 37 And the children of His servants³⁷⁴ will possess it;
and those who love His Name will dwell in it.

Psalm 69: “O Lord, make haste to help me”

The Lord be Magnified, my Helper and Redeemer

Let All Who Seek You Rejoice in You

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of Noon (The Sixth Hour), page 70. The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34.

1 (For the end; by David, In remembrance, that the Lord may save me)

- 2 [O God, attend to my help;]³⁷⁵
O Lord, make haste to help me!
- 3 May all who seek my life³⁷⁶
be put to shame and embarrassed.
May all who wish me evil
be turned back and put to shame.
- 4 May those who say of me, “Good! Good!”³⁷⁷
be turned back immediately in shamed.

³⁷⁴ [JS] literally “slaves”, as Fr. Lazarus has: Thus, by the miracle and mystery of redemption, Saul of Tarsus was changed from a fanatical Pharisee into a devoted slave of the Lord Jesus.

³⁷⁵ [JS] ¶ found in Matins and Vespers of Friday of the Fourth Week of Paschaltide.

³⁷⁶ Ps. 69:3-7 differs only slightly from Ps. 39:15-18.

³⁷⁷ [JS] “Good! Good!”, or “Aha! Aha!”, or “Well done! Well done!” what one says when they think they have beaten their opponent.

5 Let all who seek You
rejoice and be glad in You,
and let those who love Your salvation
say ever more, "Let the Lord be magnified!"

6 But I am poor and needy;
help me, O God!
You are my helper and my deliverer;
O Lord, do not delay!

Alleluia. The Psalms of Prime continue with Psalm 112: "Praise the Lord, you children", page 259. The Psalms of Noon (The Sixth Hour) continue with Psalm 83: "How I love Your dwellings, O Lord of Hosts", page 209. The Psalms of the Veil continue with Psalm 22: "The Lord is my Shepherd, and I will lack nothing", page 110. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 85: "Incline Your ear, O Lord, and hear me", page 212.

Glory...

Kathisma 10

Psalm 70: "I hope in You, O God"

An Old Man's Prayer for Grace to Witness to Youth

My Song is Continually of You

1 (By David. Sung by the sons of Jonadab and the first captives)

I hope in You, O God;
may I never be put to shame.

2 Rescue me, and deliver me, in Your righteousness;³⁷⁸
Incline Your ear to me, and save me.

3 Be my God and my protector,
and a strong sanctuary, to save me;³⁷⁹
for You are my firmness and my refuge.

4 Deliver me, O God, from the hand of the sinner,
from the hand of those who transgress the law, and do wrong.

³⁷⁸ The first three lines of Psalms 70 and 30 are identical. See footnote there.

³⁷⁹ sanctuary: *lit.* place. Cf. Psalm 131:5 and footnote there.

- 5 For You are my patience, O Lord;
the Lord is my hope from my youth.
- 6 I have leaned on You from my birth;
You have been my protector from my mother's womb;
my song is continually of You.
- 7 I have become a wonder to many,
and You are my strong helper.
- 8 Let my mouth be filled with Your praise,
that I may sing of Your glory and magnificence all day long.
- 9 Do not cast me off in my old age;
do not forsake me when my strength failings,
- 10 for my enemies speak of me,
and those who watch for my soul conspire together,
- 11 saying, "God has forsaken him;
pursue and seize him, for there is no one to rescue him."
- 12 O God, do not be distant from me;
O my God, attend to helping me!
- 13 Let those who slander my soul
be shamed and perish;
let those who seek evil for me
be covered with shame and embarrassment.
- 14 But I will hope continually,
and I will praise You more and more.
- 15 My mouth will proclaim Your righteousness,
and Your salvation all day long,
for I do not know the art of writing.
- 16 I will enter the Lord's dominion.
O Lord, I will recall righteousness, which is Yours alone.
- 17 O God, You taught me from my youth,
and still I proclaim Your wonders.
- 18 So even when I am old, to my last breath, O God, do not forsake,
until I proclaim Your power³⁸⁰, Your mighty deeds, and your righteousness
to every generation to come.

³⁸⁰ [JS] literally, "arm".

- 19 O God, the magnificent things You have done
reach to the highest heaven;³⁸¹
O God, Who is like You?
- 20 What many and great afflictions have You shown me!
Yet You have returned and revived me,
and have brought me up again from the depths of the earth.
- 21 You have made Your greatness increase,
and have returned and comforted me;
and have brought me up again from the depths of the earth.
- 22 So I will confess³⁸² Your truth to You with a song, O God;
I will sing to You with the harp, O Holy One of Israel.
- 23 When I sing to You, my lips will rejoice,
and so will my soul, which You redeemed.
- 24 And my tongue will contemplate Your righteousness all day long,
when those who seek evil for me are shamed and embarrassed.

Psalm 71: “O God, give the King Your judgment”

The King of Peace and His glorious Reign

Final Redemption from All Tyranny and Oppression

1 (For Solomon)³⁸³

- O God, give the King Your judgment,
and Your righteousness to the King’s Son,
- 2 to judge Your people with righteousness³⁸⁴
and Your poor with judgment.
- 3 Let the mountains and hills restore peace for Your people,
in righteousness.

³⁸¹ Ephes. 3:10; 4:8.

³⁸² [JS] or “praise Your” or “acknowledge You”, or “thankfully confess with praise [for Your]”

³⁸³ The true Solomon or Peacemaker is Jesus Christ Son of King David, to whom alone verses 5-19 truly apply (cf. Ephes. 2:14; Col. 1:20; Mt. 5:9).

³⁸⁴ Judging and ruling are fused in Hebrew thought (cf; 2 Sam. 7:7; 1 Chron. 17:6). The King is the Messiah and the King’s Son is the same person.

- 4 He will do justice for³⁸⁵ the poor of the people,
and save the sons of the needy,
and humble the extortioner.
- 5 And He will continue as long as the sun,
and longer than the moon, from generation to generation.
- 6 He will descend like rain on a fleece,
and like drops falling on the earth.³⁸⁶
- 7 In His days, righteousness and abundant peace
will flourish, until the moon is no more.
- 8 And He will rule from sea to sea,
and from the rivers³⁸⁷ to the ends of the earth.
- 9 The Ethiopians will fall down before Him,
and His enemies will lick the dust.
- 10 The kings of Tarshish³⁸⁸ and the isles will come bearing gifts;
the kings of the Arabs and Saba will bring gifts.
- 11 All the kings of the earth will worship³⁸⁹ Him;
all the nations will serve Him.
- 12 For He rescued the poor from [the hand of] a strong man,
and the needy, who had no helper.
- 13 He will spare the poor and needy,
and He will save the souls of the needy.
- 14 He will redeem their souls from usury and injustice,
and their name will be precious in His sight.
- 15 He will live³⁹⁰, and to Him will be given the gold of Arabia;
and men will pray continually in His Name;³⁹¹
they will bless Him all day long.
- 16 There will be support in the land on the mountain tops;
His fruit will rise above Lebanon,
and they will spring from the city like grass from the earth.

³⁸⁵ [JS] literally “He will judge the poor of the people.”

³⁸⁶ Silently as rain falling on wool or a drop of dew on the earth, the Word became the Son of Man (Jn. 1:14). Cf. Job 29:23; Acts 2:17; Jn. 7:39.

³⁸⁷ Rivers: Tigris and Euphrates.

³⁸⁸ Cf. Ps. 47:8.

³⁸⁹ [JS] literally “do obeisance to”, i.e. the physical act of prostrating or bowing down.

³⁹⁰ Cf. Rev. 1:18; Heb. 7:25; Num. 14:28.

³⁹¹ ‘Men will name Him in their prayers and ask that through Him the Father will grant His gifts and blessings’ (St Athanasius the Great).

17 Let His Name be blessed throughout the ages!
His name will endure longer than the sun;
And all the tribes of the earth will be blessed in Him;
All the nations will call Him blessed³⁹².

18 Blessed be the Lord God, the God of Israel
Who alone does wonders.

19 And blessed be the [holy]³⁹³ Name of His glory forever, and to the ages of ages,
and the whole earth will be filled with His glory.
Amen! Amen!³⁹⁴

(The songs of David the son of Jesse are ended).

Glory...

Book III of the Psalms (Psalms 72 – 88) begins here.

The group of Psalms of Asaph (Psalms 72 – 82) begins here.

Psalm 72: “How good God is to Israel”

Change of Outlook and Vision through Prayer

Heaven and Happiness not the Prosperity of Sinners

1 (A Psalm by Asaph)

How good God is to Israel,
to those the upright in heart!

2 But as for me, my feet were almost shaken;
My steps had nearly slipped,

3 for I was envious of the lawless,
when I saw the peace³⁹⁵ of sinners,

4 for there is no objection³⁹⁶ in their death,
and no severity in their scourging.

³⁹² [JS] Fr. Athanasius has, “all nations shall glorify Him.

³⁹³ [JS] found in Copitc. See the First Hour of Monday of Holy Week.

³⁹⁴ [JS] or, “So be it! So be it!”

³⁹⁵ peace: Heb; *shalom* = well-being, success, prosperity, security, happiness.

³⁹⁶ objection: They do not object to dying in sin and they offer no resistance to the devil. (*Variant reading*: revival). Hebrew of verse 4 seems to mean:

For them there are no pains;
fit and strong are their bodies.

- 5 They are not in difficulties like other men,
and they will not be chastened with other men.
- 6 Therefore pride seized them;
they clothed themselves with wrongdoing and impiety.
- 7 Their wrongdoing oozes from them like [grease] from fat;
it passes into their heart's disposition.
- 8 They schemed and spoke with malice,
they spoke injustice against the high place.
- 9 They set their mouths against heaven,
but their tongues drag through the earth.
- 10 So My people will return here,
and full days will be found among them.
- 11 And they said, "How does God know?"
and, "Is there knowledge in the Most High?"
- 12 Behold, these are the sinners, yet they prosper;
they possess wealth in this age.
- 13 And I said, "So, I kept my heart righteous,
and wash my hands in innocence in vain,
- 14 only to be scourged all day long
and rebuked until the morning!"
- 15 Had I said, "I will speak in this way,"
Look, I would have betrayed the family of Your sons.
- 16 So I tried to understand this,
but it was difficult in my sight,
- 17 until I entered God's sanctuary,
and understood their end.
- 18 On account of their deceptions,
You set an obstacle for them;
You cast them down in their exaltation.
- 19 How suddenly they came into desolation!³⁹⁷
They ceased to be, they perish in their lawlessness.

³⁹⁷ The apparent success and prosperity of the godless is transitory and short-lived.

- 20 You will despise their phantoms in Your city, O Lord,
Like a dream when one awakes.
- 21 For when my heart was kindled,
and my thoughts were changed,
- 22 and I was contemptible without knowing it,
I was like a beast before You.
- 23 Yet I am continually with You;
You seized my right hand.
- 24 You guided me with Your counsel,
and received me with glory.
- 25 For what is there in heaven for me,
and what do I want on earth but You?
- 26 My heart and my flesh failed;
God is the God of my heart
and my portion forever,³⁹⁸
- 27 for behold, those who distance themselves from You will perish;
You destroy all who are unfaithful to You.³⁹⁹
- 28 But for me, it is good to cling to God,⁴⁰⁰
to put my hope in the Lord,
that I may declare all Your praises
in the gates of the daughter of Zion.⁴⁰¹

Psalm 73: “Why, O God, have You utterly rejected us”

Destruction of the Temple: You Have Wrought Salvation⁴⁰²

1 (Of Contemplation, By Asaph)

Why, O God, have You utterly rejected us?
Why has Your anger raged agasint the sheep of Your pasture?

³⁹⁸ The death of the body is powerless to break the love-forged links of a soul's union with God.

³⁹⁹ ‘unfaithful’: *or*, ‘who play the wanton from You.’ Idolatry is adultery or infidelity. Love brooks no rivals (Jas. 4:4-8; Dt. 5:9; Mt. 6:24).

⁴⁰⁰ Hebrew: ‘The nearness of God is my good.’ Cf. Wisdom 3:9; Ecclesiasticus 2:3.

⁴⁰¹ ‘The daughter of Zion’ is the New Jerusalem which is born of Old Zion. The Church of the New Covenant sprang from the Old Covenant Church (Gal. 4:26).

⁴⁰² The salvation of the world was accomplished by the Savior's death, that is the destruction of Christ's bodily temple, foreshadowed in the destruction of the Temple at Jerusalem (Jn. 2:19-22; 2 Cor. 5:14-21; Rev. 5:9 &c).

- 2 Remember Your congregation⁴⁰³
 which You have acquired of old,
 the sceptre of Your inheritance,
 which You have redeemed,
 this Mount Zion where You dwell.
- 3 Lift up Your hands against their pride till the end,
 against all the evil the enemy has committed in Your sanctuary⁴⁰⁴.
- 4 Those who hate You boast
 in the midst of Your feast;
 they set up their own standards⁴⁰⁵ for signs,
- 5 the signs pointing to the upper entrance
 they do not know.
- 6 As if in a forest of trees with axes,
 they cut down the doors of the Temple;
 they hacked it down
 with axes and hammers.
- 7 They set fire to Your sanctuary;
 they defiled the tabernacle of Your Name to the ground.
- 8 The whole clan said together in their hearts,
 “Come, let us abolish all the festivals of God from the land.”
- 9 We do not see our signs,⁴⁰⁶ there is no longer a prophet,
 and He will no longer he know us.
- 10 How long, O God, will the enemy reproach us?
 Will the adversary provoke Your Name forever?
- 11 Why do You turn away Your hand,
 Your right hand from this midst of your bosom, forever?
- 12 Yet God is our eternal King;
 He has worked salvation in the midst of the earth.
- 13 You strengthened the sea by Your power;
 You crushed the heads of the dragons upon the water.
- 14 You shattered the heads of the dragon;
 You gave him as food to the peoples of Ethiopia.

⁴⁰³ *Gk.* synagogue = congregation etc.

⁴⁰⁴ [JS] holy places, could refer to a place, or people, i.e. “among Your saints”.

⁴⁰⁵ [JS] or emblems.

⁴⁰⁶ Signs and miracles of God’s presence, protection and deliverance.

- 15 You broke open springs and torrents;
You dried up swollen rivers.⁴⁰⁷
- 16 The day is Your and the night is Your;
You created the light and the sun.
- 17 You made all the boundaries of the earth;⁴⁰⁸
You fashioned summer and spring.
- 18 Remember this⁴⁰⁹: the enemy insulted the Lord,
and a foolish people provoked Your Name.
- 19 Do not deliver a soul that confesses You to wild beasts;
do not forget the souls of Your poor forever.
- 20 Look upon Your covenant,
for earth's dark places are filled with houses of iniquity.
- 21 Do not Let the humbled and the disgraced be turned away;
the poor and needy will praise Your Name.
- 22 Arise, O God, plead Your cause;
remember how You are reproached by the fool all day long.
- 23 Do not forget the cry of Your suppliants;
the arrogance of those who hate You rises to You continually.

Glory...

Psalm 74: "We will confess You, O God"

Song of Victory

The True Judge Who humbles and Exalts

1 (For the end; do not destroy. A Psalm for a song by Asaph)

- 2 We will confess⁴¹⁰ You, O God;
we will confess and call upon Your Name.
- 3 I will tell of all Your wonders.
"When I seize the opportune moment, I will judge rightly."

⁴⁰⁷ Swollen rivers: *lit.* rivers (of) Etham. Fathers seem to refer it to the Jordan (Joshua 3:13-17).

⁴⁰⁸ *Variant:* You have made all the beautiful things of the earth.

⁴⁰⁹ Brenton and Fr. Athanasius (Matins of the 3rd Sunday of Pashons) add here "Thy creation"

⁴¹⁰ [JS] or "give thanks to You" or "thankfully confess you with praise"

- 4 The earth and all its inhabitants melted;
it is I who made its pillars firm.” (*Pause*)
- 5 I said to those who break the Law, “Do not break the Law,”
and to those who sin, “Do not exalt yourselves;
- 6 Do not exalt yourselves on high;
and speak injustice against God.”
- 7 For judgment does not come from the East nor the West⁴¹¹,
nor from the desert mountains—
- 8 for God is judge;
He humbles one and exalts another.
- 9 For there is a cup in the hand of the Lord,
of strong wine, fully mixed,
and He tipped it from side to side,
but its dregs were not emptied out;
all the sinners of the earth will drink of them.
- 10 But I will rejoice forever,
I will sing praises to the God of Jacob.
- 11 I will crush all the power⁴¹² of sinners,
but the power of the righteous man will be exalted.

Psalm 75: “God is known in Judah; His Name is great is Israel”

Song of Victory

God is Terrible to the Proud but He Saves the Humble

- 1 (*For the end; among hymns. A Psalm by Asaph. An ode to the Assyrian*)
- 2 God is known in Judah;
His Name is great in Israel.
- 3 His sanctuary was in peace,⁴¹³
and His place of dwelling was in Zion.
- 4 He broke the power of the bows,
the shield, and the sword, and war there.⁴¹⁴ (*Pause*)

⁴¹¹ [JS] literally “from egress nor from setting” (NETS). OSB has “from the sunrise nor the sunset.”

⁴¹² [JS] literally “horn”, here and below.

⁴¹³ sanctuary: *lit.* place; Cf. Psalm 131:5 and footnote there. Cf. 72:3.

⁴¹⁴ Cf. Ps. 45:10; Is. 2:4; 11:9; 65:25; Hos. 2:18; Zac. 9:10.

- 5 You enlighten wondrously
from the eternal mountains.⁴¹⁵
- 6 All the foolish in heart were troubled;
they sleep their sleep,
and none of the men of wealth
find anything in their hands.
- 7 At Your rebuke, O God of Jacob,
Those mounted on fell asleep.
- 8 You are awesome! who can stand against You
when Your anger is roused?
- 9 You made judgment to be heard from heaven;
the earth was afraid and kept silent,
- 10 when God arose for judgment,
to save all the meek of the earth. (*Pause*)
- 11 For the thought of man will confess to You,
and the remnant of his thought will keep feast to You.⁴¹⁶
- 12 Make vows, and pay to the Lord our God;
all around Him will bring gifts
- 13 to the awesome One, He who takes away the spirits of rulers,
To the awesome One among the kings⁴¹⁷ of the earth.

Psalm 76: “I cry to the Lord with my voice”

Remembrance of God’s Saving Acts

Changes Doubt into Triumphant Faith

1 (*For the end; concerning Jeduthun. A Psalm by Asaph*)

- 2 I cry to the Lord with my voice,
I cry to God with my voice and He attended to me.

⁴¹⁵ Sinai and Zion, Moses and Christ, the Law and the Gospel enlighten the earth.

⁴¹⁶ ‘Every thought will be confessed to God at judgment. *The remains of thought* is thought brought to purity by what is left of the grace of choice. So far as thought is pure, it shares Your festivity. (St Athanasius. Cf. 1 Cor. 5:8); *Heb.* Surely the wrath of man will praise you.

⁴¹⁷ tyrants: *or* kings.

- 3 In the day of my affliction I sought God,
with my hands uplifted to Him in the night,
and I was not deceived;
my soul refused to be comforted.
- 4 I remembered God and was glad;
I pondered, and my spirit discouraged. *(Pause)*
- 5 My eyes were preoccupied with all the watches [of the night]⁴¹⁸;
I was troubled and did not speak.
- 6 I considered the days of old,
and remembered the years of past ages.
- 7 I meditated at night and communed with my heart,
and my spirit searched:
- 8 Will the Lord reject us forever
and never again be favorable?
- 9 Or will He completely cut off His mercy
from generation to generation?
- 10 Or will God forget to be compassionate?
Or will He withhold His compassion in His wrath? *(Pause)*
- 11 And I said, “Now I begin to understand;
this change is by the right hand of the Most High!”
- 12 I will remember the works of the Lord,
for I will remember Your wonders of old.
- 13 And I will meditate on all Your works,
and reflect on Your ways.
- 14 O God, Your way is what is holy.
Who is so great a god as our God?
- 15 You are the God Who does wonders;
You have made Your power known among the peoples.
- 16 You redeemed Your people,
the sons of Jacob and Joseph, with Your arm. *(Pause)*
- 17 The waters saw You, O God;
the waters saw You and were afraid,
the depths were troubled.

⁴¹⁸ [JS] OSB has, “I stayed awake *through* all the watches of the night”

- 18 The roar of the waters was great;
the clouds gave a clap⁴¹⁹,
for Your bolts⁴²⁰ passed through them.
- 19 The clap⁴²¹ of Your thunder was in the circuit [of the earth];
Your lightnings gave light to the world;
the earth shook and trembled.
- 20 [O God,]⁴²² Your ways are in the sea,
and Your paths in many waters;
and Your footsteps will not be known.
- 21 You led Your people like sheep
by the hand of Moses and Aaron.

Glory...

Kathisma 11

Psalm 77: “Attend, O my people, to my law”

The History of Israel: God’s Goodness and Man’s Badness

Handing on the Truth from Generation to Generation

1 (*Of Contemplation. By Asaph*)

Attend, O my people, to my law;
incline your ears to the words of my mouth.

2 I will speak my mind in parables;⁴²³
I will utter things hidden since creation.

3 All that we have heard, and known,
which our fathers have told us,
has not been hidden from their children

⁴¹⁹ [JS] literally, “their voice”

⁴²⁰ [JS] literally, “arrows”

⁴²¹ [JS] literally, “voice”

⁴²² [JS] [] found in Coptic, in the Vespers Gospel of the Third Sunday of Tobi.

⁴²³ The Word Who is the open door and light and key to the riddles of the universe quotes the first line of this verse verbatim and the second line with slight verbal changes thus (Matt. 13:35):

‘I will speak My mind in parables,
divulge secrets hidden since creation’ (cf. Rev. 3:14).

- 4 from one generation to another;
as they keep telling of
the praises of the Lord,
and His mighty acts,
and the wonders He has done.
- 5 He raised up a testimony⁴²⁴ in Jacob
and appointed a law in Israel,
which He commanded our fathers
to make known to their children,
- 6 that the next generation might know it,
that the children yet to be born
might arise and declare it to their children,
- 7 that they should put their hope in God,
and not forget the works of God,
but seek His commandments,
- 8 that they should not be like their fathers,
a crooked and embittered generation,
a generation that did not set its heart aright,
and whose spirit was not faithful to God.
- 9 The sons of Ephraim, though skilled bowmen,
were turned back in the day of battle.⁴²⁵
- 10 They did not keep God's covenant,
and did not walk in His law.
- 11 They forgot His blessings
and the wonders He had shown them,
- 12 the marvels He worked in the sight of their fathers
in the land of Egypt, in the field of Tanis.
- 13 He divided the sea and led them through;
He held the waters together as though in a wineskin.
- 14 He led them with a cloud by day,
and all night long by the light of a fire.
- 15 He split a rock in the wilderness
and gave them drink as from a great deep.

⁴²⁴ The Ark of Witness or Testimony, containing the Law which testified to God's will for men, revealing the way of life (Ex. 25:16; 31:18).

⁴²⁵ Ephraim = Israel (cf. Hos. 7; Num. 14; 1 Sam. 4).

- 16 He brought water from the rock,
and brought down waters like rivers.
- 17 Yet they still continued sinning against Him;
they provoked the Most High in the desert⁴²⁶.
- 18 And they tested God in their hearts
by demanding food for their souls.
- 19 And they spoke against God and said,
“Surely, God will not be able to prepare a table in the wilderness?
- 20 Even though He struck a rock and water gushed out
and brooks⁴²⁷ flooded,
surely He cannot also give us bread,
or prepare a table for His people?”
- 21 So the Lord heard and deferred,⁴²⁸
and a fire was kindled in Jacob,
and wrath mounted against Israel,
- 22 because they did not believe in God,
or put their hope in His salvation.
- 23 Then He commanded the clouds above,
and opened the doors of heaven,
- 24 and rained down manna for them to eat,
and gave them the bread of heaven.
- 25 Man ate the bread of angels;
He sent them food in abundance.
- 26 He took away the south wind from heaven,
and by His power He brought in a southwest wind;
- 27 And He rained flesh on them like dust,
and winged birds like the sand of the seas,
- 28 And they fell in the midst of their camp,
all round their tents.

⁴²⁶ [JS] literally, “a waterless land”

⁴²⁷ [JS] Fr. Athanasius has “and the valleys flowed with water.” “wadis” is probably accurate.

⁴²⁸ He deferred giving them the promised food and the Promised Land.

- 29 So they ate and were well filled,
and He brought them their desire.
- 30 They were not deprived of their desire.
While the food was still in their mouths
- 31 the wrath of God rose against them,
and killed the strongest among them,
and shackled the chosen men of Israel.
- 32 [Yet] amidst all these things they still sinned,
and did not believe in His wonders.
- 33 And their days ended in folly,
and their years with haste.
- 34 When He was killing them, then they sought Him out,
and returned and rose to seek God early;
- 35 and they remembered that God was their helper,
and that the Most High was their redeemer.
- 36 Then they deceived Him with their mouth,
and with their tongue they lied to Him.
- 37 Their heart was not right with Him,
and they were not faithful to His covenant.
- 38 Yet He is compassionate
And will atone for their sins and will not destroy them;
again and again He averted His anger
and did not let His wrath consume them.
- 39 For He remembered that they were flesh,
a breath⁴²⁹ that passes and does not come again.
- 40 How often they rebel against Him in the wilderness
and provoke Him to wrath in the desert!
- 41 And they turned away and tempted God,
and provoked the Holy One of Israel.
- 42 They did not remember His hand,
and the day when He redeemed them
from the hand of the oppressor,

⁴²⁹ [JS] all but NETS choose “spirit” rather than “breath”, which is normally correct, but in this context breath seems to fit much better.

- 43 how He wrought His signs in Egypt,
and His wonders in the field of Tanis,
- 44 and turned their rivers and their rain-water
into blood so that they could not drink.
- 45 He sent them the dog-fly, and it devoured them,
and the frog, and it destroyed them.
- 46 And He gave their crops to the mildew,
and [the fruit of] their labors to the locust.
- 47 He killed their vines with hail,
and their mulberry trees with frost.
- 48 And He gave up their cattle to the hail,
and their property to the fire.
- 49 He sent His anger's wrath among them,
anger and wrath and affliction,
sent through evil angels.
- 50 He gave made a path for His wrath;
He did not spare their souls from death,
And he consigned their cattle to death.
- 51 And He struck every first-born in Egypt,
the first-fruits of their labour in the tents of Ham.
- 52 Then He brought His people out like a herd of sheep,
and led them like a flock in the wilderness.
- 53 And He guided them in hope, and they were not afraid,
but the sea covered over their enemies.
- 54 And He brought them the mountain of His holiness,
to this mountain which His right hand acquired.
- 55 And He drove out nations from before them,
and gave each his share of land as an inheritance,
and settled the tribes of Israel in their tents.
- 56 Yet they tested and provoked the Most High God,
and did not keep His testimonies;

- 57 They turned away and were faithless like their fathers;
they twisted like a crooked bow.
- 58 They provoked Him to anger with their high places,
and moved Him to jealousy with their carved images.
- 59 God heard of it and despised them,
and utterly disdained Israel.
- 60 And He rejected the tabernacle of Shiloh,
His tent where He dwelt among men.
- 61 And He delivered their strength into captivity,
and their beauty into the hands of their enemy.
- 62 And He gave His people over to the sword,
and despised His inheritance.
- 63 Fire consumed their young men,
and their virgins raised no lament.
- 64 Their priests fell by the sword,
and their widows raised no lament.
- 65 Then the Lord awoke as from sleep,
like a strong man drunk⁴³⁰ from wine.
- 66 And He struck His enemies in the rear;
He branded them with eternal disgrace.
- 67 And He rejected the dwelling of Joseph,
and did not choose the tribe of Ephraim,
- 68 He chose the tribe of Judah,
Mount Zion, which He loved.
- 69 And He built His sanctuary like the horn of a unicorn;⁴³¹
He established it in the earth forever.
- 70 And He chose His servant David,
and took him from his flocks of sheep—
- 71 He took him from behind sheep giving birth
to shepherd Jacob His people,
and Israel His inheritance.

⁴³⁰ [JS] Fr. Lazarus has “recovered from wine”

⁴³¹ [JS] Fr. Lazarus has “rhinoceros”: “The rhinoceros is an invincible animal, because it has on its forehead a sharp horn with which it kills every beast. So the Psalmist says that when God’s temple was built, all the nations submitted and yielded to the power that dwelt in it” (St Athanasius).

72 And he shepherded them in the innocence of his heart,
and guided them with the wisdom of his hands.

Glory...

Psalm 78: “O God, the nations have come into Your inheritance”

Lament Over the Destruction of Jerusalem

Sin invites Enemies to pour into the Holy City

1 (A Psalm by Asaph)

O God, the nations have come into Your inheritance;
they have defiled Your holy temple;
they have made Jerusalem like a vegetable dump.

2 They left Your servants’ corpses
as food for the birds of heaven,
the flesh of Your saints for the beasts of the earth.

3 They have poured out their blood like water
all round Jerusalem, and there was no one to bury them.

4 We have become a disgrace to our neighbours,
a scorn and a mockery to those around us.

5 How long, O Lord, will You be angry?
Will Your jealousy burn like fire forever?

6 Pour out Your wrath on nations that do not know You,
and on the kingdoms that do not call upon Your Name.

7 For they have devoured Jacob
and laid waste his sanctuary.⁴³²

8 Do not remember our transgressions of old;
let Your compassion overtake us quickly,
for we have become very poor.

9 Help us, O God, our Saviour;
save us for the [sake of the] glory of Your Name, O Lord,
and forgive our sins for the sake of Your Name,

⁴³² sanctuary: *lit.* place. Cf. Psalm 131:5 and footnote there.

10 so that the nations cannot say, “Where is their God?”—
And let vengeance for the outpouring of Your servants’ blood
be known among the nations before our eyes.

11 Let the groaning of the prisoners come before You;
preserve the children of those who have been killed
by the greatness of Your arm.

12 Return the insults with by which our neighbours insult You
sevenfold into their bosom, O Lord.

13 But we, Your people and the sheep of Your pasture,
will confess You openly forever;
we will declare Your praise from generation to generation.

Psalm 79: “Attend, O Shepherd of Israel, Who guides Joseph”

I am the Vine, the True Israel⁴³³

Prayer for the Restoration and Revival of Israel

1 (Over those that are to be changed. A testimony by Asaph. A Psalm for the Assyrian)

2 Attend, O Shepherd of Israel,
Who guides Joseph⁴³⁴ like a sheep;
Who is enthroned upon the Cherubim⁴³⁵, manifest Yourself⁴³⁶!

3 Raise up Your power before Ephraim and Benjamin and Manasseh,
and come to save us!

4 O God, bring us back,
and let Your face shine⁴³⁷, and we will be saved.

5 O Lord God of hosts,
how long will You be angry with the prayer of Your servant?

6 [How long] will You feed us the bread of tears,
and fill our cup to the brim with tears?

7 You made us an offense to our neighbours,
and our enemies sneered at us.

8 O Lord God of hosts, bring us back,
and let Your face shine [upon us]⁴³⁸, and we will be saved. *(Pause)*

⁴³³ John 15.

⁴³⁴ Joseph = Israel (Gen. 40:23; 48:15; Amos 6:6).

⁴³⁵ 2 Sam. 6:2 (LXX).

⁴³⁶ [JS] or “appear” or “reveal Yourself”

⁴³⁷ [JS] or “reveal Your face”.

- 9 You transferred a vine from Egypt;
You drive out the nations and plant it.
- 10 You cleared the way for it,
and planted its roots, and it filled the land.
- 11 Its shade covered the mountains,
and its tendrils [covered] the cedars of God.
- 12 It stretched out its branches to the sea,
and its shoots to the rivers.
- 13 Why did You tare down its hedge,
so that all who pass that way pluck its fruit?
- 14 The boar from the forest ravaged it,
and the lone beast devoured it.
- 15 O God of hosts, return us;
look from heaven, and behold,
and visit this vine,
- 16 which Your right hand has planted, and restore it;
and look upon a son of man, Whom You have made strong for Yourself.⁴³⁹
- 17 [The vine] was burnt with fire, and uprooted;
they will perish at the rebuke of Your face.
- 18 Let Your hand be upon the man at Your right hand,
and upon the son of man, whom You have made strong for Yourself.
- 19 Then we will never turn away from You [again];
You will revive us and we will call on Your Name.
- 20 O Lord God of hosts, return us,
and let Your face shine, and we will be saved.

Psalm 80: “Rejoice in God our helper”

A Song of Redemption

Open your Mouth Wide and I will Fill you with My Spirit

⁴³⁸ [JS] in Fr. Athanasius’ translation of the Matins Psalm of the 4th Sunday of Tobi.

⁴³⁹ ‘Who is the Son of Man if not our Lord Himself Who so calls Himself in the Gospels?’ (St. Athanasius). But in verse 18 the same title can refer to the human leader building the Temple or Church of God (cf. Ezra 5:2). See Ps. 126 and footnote there.

1 *(For the end; for the Wine Presses. A Psalm by Asaph)*

2 Rejoice in God our helper;
shout for joy to the God of Jacob.

3 Take up a psalm, and sound a drum,
a delightful harp with the lyre.

4 Sound a trumpet at the new moon,
on the high day of our festival,

5 for it is an ordinance for Israel,
And a judgment of the God of Jacob.

6 He made it a testimony in Joseph
when he went out from the land of Egypt;
he heard a tongue which he did not know;⁴⁴⁰

7 He removed his back from burdens,
where his hands had slaved at the basket.

8 “In affliction you called upon Me,
and I delivered you;
I heard you in a mysterious place of the storm;⁴⁴¹
I tested you at the water of rebellion. *(Pause)*

9 Hear, O My people, and I testify against you.
O Israel, if only you would hear Me!

10 there will be no new god among you,
you will not worship an alien god.

11 For I am the Lord your God,
Who brought you up from the land of Egypt.
Open your mouth wide, and I will fill it.”

12 But My people did not hear My voice,⁴⁴²
and Israel paid no attention to Me.

13 So I sent them away because of their hearts’ desires;
They will walk in their practices.

14 If only My people had heard Me,
if Israel had walked in My ways,

⁴⁴⁰ ‘What tongue? The voice of God’ (St Athanasius).

⁴⁴¹ Exodus 9:23; 19:16.

⁴⁴² ‘You have always been deaf to His voice, blind to the vision of Him’ (Jn. 5:37; cf. Deut. 18:16; Isaiah 48:18).

15 I would have humbled their enemies quickly,
and would have laid My hand on their oppressors.

16 The enemies of the Lord lied to Him,
and their season will be forever.

17 And He fed them with the finest wheat,
and filled them with honey from the rock.

Glory...

Psalm 81: “God stood in the assembly of judges”

The Judge of Judges, King of Kings

The Court of Lords

1 (A Psalm by Asaph)

God stood in the assembly of judges,⁴⁴³
and in their midst He judges rulers., [saying,]⁴⁴⁴

2 “How long will you judge unjustly,
and favour the sinners? (*Pause*)

3 Give justice to the orphan and poor man;
deal fairly with the lowly and needy.

4 Rescue the poor and needy;
deliver him from the sinner’s hand.

5 They do not know or understand,
they grope about in darkness;
all the foundations of earth will be shaken.⁴⁴⁵

6 I said, “you are gods
and all of you are sons of the Most High.”⁴⁴⁶

7 But you will die like men,
and you will fall like one of the rulers.”

⁴⁴³ *Lit.* gods. In the O.T. judges and rulers are called ‘gods’ (= lords) because they act for God and in His name (cf. Ex. 21:6; 22:9,28; Deut. 1:17; 19:17; Ps. 57; John 10:34-35). In verse 6 God says: You are My representatives, clothed with My power, to administer justice to all alike. But your high office is no guarantee of immortality; if you sin. you die (verse 7).

⁴⁴⁴ See the previous footnote.

⁴⁴⁵ Cf. Isaiah 36:6; 2 Chron. 32:8; 1 Tim. 6:17; Ps. 74:4; Gal. 2:9; 1 Sam. 2:8.

⁴⁴⁶ John 10:34-36.

8 Arise, O God, judge the earth,⁴⁴⁷
for You will inherit all the nations.

Psalm 82: “O God, who can be likened to You”

A Cry for Help Against a World in Arms

Shame inflames to Seek God’s Name

1 *(Song of a Psalm by Asaph)*

2 O God, who can be likened to You?
Do not Be silent or appeased, O God.

3 For behold, Your enemies make a tumult,
and those who hate You raised their heads.

4 They devised wicked plots against Your people,
and conspired against Your saints.

5 They said, “Come, let us destroy them from being a nation,
and let the name of Israel be remembered no more.”

6 For they conspired together with one accord;
they have made a covenant against You—

7 The tents of the Edomites and the Ishmaelites,
Moab and the Hagarites,

8 Gebal and Ammon and Amalek,
and the Philistines with the people of Tyre;

9 even Assyria has jointed them;
they came to support the sons of Lot. *(Pause)*

10 Deal with them as with Midian and Sisera,
As with Jabin at the Brook of Kishon;

11 They were destroyed at Endor;
they became like dung for the earth.

12 Make their rulers like Oreb and Zeb,
and all their rulers like Zebah and Zalmunna,

13 who said, “Let us take for ourselves
the sanctuary of God.”

⁴⁴⁷ This prayer is already answered (John 3:18; 9:39; 12:31; Acts 17:31).

- 14 O my God, make them like a whirl of dust,
like straw in the wind,
- 15 like fire that burns through a forest,
like a flame that sets mountains ablaze;
- 16 thus You will pursue them with Your tempest,
and [You will] dismay them with Your wrath.
- 17 Fill their faces with disgrace,
and they will seek Your Name, O Lord.
- 18 Let them be disgraced and dismayed to the age of ages,
let them be shamed and perish.
- 19 And let them know that Your Name is the Lord,
that You alone are the Most High over all the earth.

The second group of the Psalms of the Sons of Korah (Psalms 83 – 87, excluding 85) begins here.

Psalm 83: “How I love Your dwellings, O Lord of Hosts”

The Grace and Glory of God’s House

A Pilgrim’s Love Song and Act of Faith

The Psalms of Noon (The Sixth Hour), page 70.

1 (For the wine presses. A Psalm for the sons of Korah)

2 How I love⁴⁴⁸ Your dwellings, O Lord of Hosts!

3 My soul longs and faints for the courts of the Lord,
my heart and my flesh rejoice in the living God.

4 For even the sparrow finds a home,
and the turtledove a nest for herself;
where she may lay her young:
Your altars, O Lord of Hosts,
my King and my God.

5 Blessed are those who dwell in Your house;
they will praise You forever and ever. *(Pause)*

⁴⁴⁸ *Lit.* ‘How beloved are Your dwellings.’

6 Blessed is the man whose help is from You, O Lord;
he arranged in his heart to ascend

7 in the valley of tears, into the place he appointed;⁴⁴⁹
for there the Lawgiver will give blessings.

8 They will go from strength to strength;
The God of gods will be seen in Zion.

9 O Lord God of Hosts, hear my prayer;
give ear, O God of Jacob. *(Pause)*

10 Behold, O God, our protector,
and look on the face of Your Christ⁴⁵⁰.

11 For one day in Your courts is better than thousands without.⁴⁵¹
I [would] choose to be cast aside
in the house of my God
rather than dwell in the tents of sinners.

12 For the Lord loves mercy and truth;
He will give grace and glory.
The Lord will not withhold good things
from those who walk in innocence.

13 O Lord God of Hosts,
blessed is the man who hopes in You.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 84:” O Lord, You were pleased with Your land”, page 210.

Psalm 84:” O Lord, You were pleased with Your land”

Praise, Prophecy and Prayer for Conversion

The Glory of God’s Presence and Reign of Peace

The Psalms of Noon (The Sixth Hour), page 70. Reserved for the Presbyter, if present.

1 (For the end; a Psalm for the Sons of Korah)

2 O Lord, You were pleased with Your land;
You turned back the captivity of Jacob.

⁴⁴⁹ Man has made a mess of the earth (Gen. 3; Isaiah 24:4-6 etc.)

⁴⁵⁰ [JS] or “anointed”

⁴⁵¹ Cf. Lk. 13:25; Mk. 4:11; Col. 4:5; Rev. 22:15.

3 You have forgiven the iniquity⁴⁵² of Your people;
You have covered all their sins.⁴⁵³ (*Pause*)

4 You put a stop to all Your wrath;
You turned away the heat of Your anger.

5 Turn⁴⁵⁴ us, O God of our salvation,
and turn away Your anger from us.

6 Will You be angry with us forever,
or prolong Your anger from generation to generation?

7 O God, You will turn us and revive us,
and Your people will be glad in You.

8 Show us Your mercy, O Lord,
and grant us Your salvation.

9 I will hear what the Lord God will speak within me;
for He will speak peace to His people, to His saints,
and to those who turn their hearts to Him.

10 For His salvation is near those who fear Him,
that His glory may dwell in our land.

11 Mercy and truth have met together;
righteousness and peace have kissed [each other].

12 Truth has sprung⁴⁵⁵ from the earth,
and righteousness has looked down from heaven.

13 For the Lord will give goodness,
and our land will yield its fruit.

14 Righteousness will go before Him,
and will set His footsteps on the way.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 85: "Incline Your ear, O Lord, and hear me", page 212.

Glory...

⁴⁵² [JS] or "transgressions"

⁴⁵³ God is love. Love covers all sins (see 1 Jn. 4:16; 1 Pet. 4:8; Prov. 10:12; Jas. 5:20; Lk. 7:47).

⁴⁵⁴ [JS] Fr. Lazarus has, "convert us"

⁴⁵⁵ [JS] or "sprouted"

Kathisma 12

Psalm 85: “Incline Your ear, O Lord, and hear me”

A Song of the Lamb: Prayer for Joy as Proof of God’s Grace

Prophecy that All Nations will Worship and Glorify Him

The Psalms of Noon (The Sixth Hour), page 70. The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34.

1 (*A Psalm by David*)

Incline Your ear, O Lord, and hear me,
for I am poor and needy.

2 Preserve my soul, for I am holy;⁴⁵⁶
save Your servant, O my God, who hopes in You.

3 Have mercy on me, O Lord,
for I will cry to You all day long.

4 Gladden the soul of Your servant,
for I lift my soul to You, O Lord.⁴⁵⁷

5 For You, O Lord, are kind and gentle,
and abounding in mercy to all who call on You.

6 Give ear, O Lord, to my prayer,
and attend to the cry⁴⁵⁸ of my supplication.

7 I will cried to You in the day of my affliction,
for You heard me.

8 There is none like You among the gods, O Lord,
and [there are] no works like Yours.

9 All the nations[, which] You have made,
will come and worship⁴⁵⁹ You, O Lord,
and they will glorify Your Name.⁴⁶⁰

10 For You are great, and work wonders;
You alone are the great God.

⁴⁵⁶ holy: cf. 1 Cor. 3:16,17; 6:15-19; Heb. 3:1; 12:10; 1 Pet. 1:15,16; 2 Pet. 1-4.

⁴⁵⁷ Powers of the soul are will, desire, intellect, understanding, memory, imagination.

⁴⁵⁸ [JS] literally, “voice”

⁴⁵⁹ [JS] Literally, “do obeisance”, i.e. physically bow down

⁴⁶⁰ “The song of the Lamb.” (Rev. 15:3-5; John 12:32).

- 11 Guide me, in Your way, O Lord,
and I will walk in Your truth;
let my heart be glad to fear Your Name.
- 12 I will confess⁴⁶¹ You, O Lord my God, with my whole heart,
And I will glorify Your Name forever,
- 13 for Your mercy towards me is great,
and You have rescued my soul from the deepest Hades.
- 14 O God, the transgressors⁴⁶² have risen against me,
and an assembly⁴⁶³ of violent men have sought my soul,
and did not set You before them.
- 15 But You, O Lord God, are compassionate and merciful⁴⁶⁴,
longsuffering, plenteous in mercy, and true.
- 16 Look upon me and have mercy on me;
give Your strength to Your servant,
and save the son of Your handmaid.
- 17 Work a sign for good in my midst,
and let those who hate me see it and be ashamed,
because You, O Lord, have helped me and comforted me.

The Psalms of Noon (The Sixth Hour) Psalm 86: "His foundations are on the holy mountains", page 213.
The Psalms of the Veil and The Psalms of Midnight (The Beginning of Watches) continue with Psalm 90:
"He who dwells in the help of the Most High", page 221.

Psalm 86: "His foundations are on the holy mountains"

The Celestial City of God, Mother of All Nations

The Kingdom of Righteousness, Peace and Joy

The Psalms of Noon (The Sixth Hour), page 70.

1 (For the sons of Korah. The Psalm of a song)

His foundations are on the holy mountains;

⁴⁶¹ [JS] Or "I will give thanks to You," or "I will thankfully confess You with praise"

⁴⁶² [JS] or "lawless"

⁴⁶³ [JS] Or, "band", "gathering", or "synagogue"

⁴⁶⁴ [JS] or "pitiful", or "full of pity", but that has a different connotation in English today.

- 2 The Lord loves the gates of Zion⁴⁶⁵
more than all the dwellings of Jacob.
- 3 Glorious things are spoken of you, O city of God. *(Pause)*
- 4 I will mention Rahab⁴⁶⁶ and Babylon to those who know me;
and behold, foreigners, and the people of Tyre and Ethiopia—
these were born there.
- 5 A man will say, “Mother Zion,”⁴⁶⁷
and, “a man was born in her,”⁴⁶⁸
for the Most High Himself has founded her.⁴⁶⁹
- 6 The Lord will recount it in a record of the peoples
and rulers who were born in her. *(Pause)*
- 7 How glad are all have their dwelling in you!⁴⁷⁰

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 90: “He who dwells in the help of the Most High”, page 221.

Psalm 87: “O Lord, God of my salvation”

Contemplation of Christ Suffering and Praying

A Prayer in the Depths of Distress

1 (Psalm of a song for the sons of Korah; for the end; for Mahalath to sing responsively; of Contemplation; by Heman the Israelite)

- 2 O Lord, God of my salvation,
I cry before You day and nigh.
- 3 Let my prayer come before You;
incline Your ear to my supplication[, O Lord].
- 4 For my soul is full of troubles,
and my soul draws near to Hades;

⁴⁶⁵ Zion is a type of the Church; the dwellings of Jacob signify life under the law (cf. St. Athanasius). Happy are they who are born of water and the Spirit and whose home is the heavenly Zion! (cf. Jn; 3:3-5). See also Ps. 136 and footnotes. ‘His foundations’ (Ephes. 2:20; Isaiah 28:16).

⁴⁶⁶ Rahab (*Heb.*) = Pride. Mythical monger of chaos at creation (Job 24:12) and at redemption from Egypt (Is. 51:9). Poetic synonym for Egypt (Is. 30:7).

⁴⁶⁷ [JS] or “Mother Zion will say,”

⁴⁶⁸ [JS] Coptic has, “that a man and a man dwelt in her”

⁴⁶⁹ [JS] Coptic has, “established her forever”

⁴⁷⁰ ‘Whatever God now gives us, He himself will be to us in place of His gift.... Our joy, our peace, our rest, the end of all our troubles, is none but God’ (St. Augustine). [JS] or “As it were, the dwelling of all who rejoice is in Thee” See Pashosn 1, Vespers.

- 5 I am counted among those who go down into the pit;
I have become like a helpless man, free among the dead⁴⁷¹,
- 6 like slain men lying asleep in a grave,
whom You remembered no more,
and they were removed from Your hand.
- 7 They laid me in the deepest pit,
in dark places and in the shadow of death.
- 8 Your wrath was fixed upon me,⁴⁷²
and You brought all Your waves⁴⁷³ upon me. (*Pause*)
- 9 You put away my acquaintances far from me;
they made me an abomination to themselves;
I was handed over and could not walk away.
- 10 My eyes weakened from poverty,
O Lord, I cry to You all day,
I stretch out my hands to You.
- 11 Will You work wonders among the dead?
Or will physicians raise them up and will they⁴⁷⁴ confess⁴⁷⁵ You?
- 12 Will anyone in the grave declare Your mercy
and Your truth in destruction?
- 13 Will Your wonders be known in the darkness,
and Your righteousness in the forgotten⁴⁷⁶ land?
- 14 But I cry to You, O Lord,
and my prayer will come before You in the morning.
- 15 Why, O Lord, do You reject my soul,
and turn Your face [away] from me?
- 16 I am poor and in troubles from my youth,
and after being exalted, I am humbled and perplexed.

⁴⁷¹ [JS] or, “corpses”

⁴⁷² ‘The Lord suffered, not for His own sake, but for ours... He suffered *for us*, and bore in Himself the wrath that was the penalty of our sin’ (St. Athanasius).

⁴⁷³ [JS] or “billows”

⁴⁷⁴ [JS] “they” refers to “the dead”, not to “physicians”

⁴⁷⁵ [JS] or “acknowledge You,” or “praise You,” or “thankfully confess You with praise”

⁴⁷⁶ [JS] Fr. Lazarus has “the land of oblivion”. Being forgotten by God means death, being remembered by God means life.

17 Your wrath has swept over me,
and Your terrors troubled me greatly.

18 They surround me like water all day long,
they closed in on me at once.

19 You have put my friend and neighbour,
and my acquaintances far from me because of my misery.

Glory...

Psalm 88: “I will sing of Your mercies, O Lord, forever”

The Glorious Promises of God: The Eternal Covenant

The Eternal Reign Planned for the Son⁴⁷⁷

1 (Of contemplation. By Ethan the Israelite)

2 I will sing of Your mercies, O Lord, forever;
I will proclaim Your truth with my mouth from generation to generation.

3 For You said, “Mercy shall be built up forever.”⁴⁷⁸
Your truth will be prepared in the heavens.

4 I made a covenant with My chosen ones,
I swore to My servant David,

5 ‘I will prepare your Son⁴⁷⁹ forever⁴⁸⁰,
and build up your throne from generation to generations⁴⁸¹.’ (Pause)

6 The heavens will confess⁴⁸² Your wonders, O Lord,
indeed, Your truth in the Church of the Saints⁴⁸³.

7 For who in the clouds can equal the Lord?
And who among the sons of God can be compared with the Lord?

8 God is glorified in the council of saints,
great and awesome to⁴⁸⁴ all those around Him.

⁴⁷⁷ ‘No eye has seen, no ear has heard... what God has planned for His lovers’ (1 Cor. 2:9).

⁴⁷⁸ ‘God’s mercy is the salvation and grace granted by Christ’ (St. Athanasius).

⁴⁷⁹ Son: *lit.* ‘seed’. God will prepare the son of David to be the Messiah King.

⁴⁸⁰ [JS] Fr. Lazarus has, “for an eternal reign”

⁴⁸¹ [JS] Fr. Lazarus has, “for all generations.”

⁴⁸² [JS] in this case, most translations agree on “confess,” “acknowledge,” or “declare.” But Fr. Lazarus renders it “praise,” and it is the same word thought noted to mean something along the sense of “thankfully confess with praise,” which most translations render “give thanks” in most cases..

⁴⁸³ [JS] literally, “an assembly of holy ones”

⁴⁸⁴ [JS] Fr. Athanasius and Fr. Lazarus have, “above”

- 9 O Lord, God of Hosts, who is like You?
You are powerful, O Lord, and Your truth is around You.
- 10 You rule the might of the sea,
You calm the surging of its waves.
- 11 You humble the proud like wounded men;
You scatter Your enemies with the arm of Your power.
- 12 The heavens belong to You, and the earth is Yours;
You founded the world and all that is in it.
- 13 You created the north⁴⁸⁵ and the seas;⁴⁸⁶
Tabor and Hermon will rejoice in Your Name.
- 14 Your arm rules with power;
let Your hand be strong, let Your right hand be exalted.
- 15 Righteousness and judgment are the foundation of Your throne;
mercy and truth will go before Your presence⁴⁸⁷.
- 16 Blessed are the people who know the festal shout;
They walk, O Lord, in the light of Your face⁴⁸⁸,
- 17 and they will rejoice in Your Name all day long,
and they will be exalted in Your righteousness.
- 18 For You are the boast of their power,
and our horn will be exalted⁴⁸⁹ in Your good pleasure.
- 19 For our protection is from the Lord,
and from the Holy One of Israel, our King.
- 20 Then You spoke to Your saints in a vision⁴⁹⁰
and say, "I have laid help upon a mighty one;
I have exalted one chosen from My people.
- 21 I have found David, My servant;
I have anointed him with My holy oil.

⁴⁸⁵ [JS] OSB inserts "wind" here.

⁴⁸⁶ "This means the four parts of the globe: North means the land of the midnight sun; sea means the West" (St. Athanasius).
On the West of Palestine lies the Mediterranean sea, so the Bible calls the West the Sea.

⁴⁸⁷ [JS] Fr. Lazarus has, "will pave the way for Your presence"

⁴⁸⁸ [JS] or "face"

⁴⁸⁹ [JS] Fr. Lazarus has "we are raised to power"

⁴⁹⁰ Cf. 2 Samuel 7:4-17; 1 Chron. 17:3-14.

- 22 For My hand will support him,
and My arm will strengthen him.
- 23 The enemy will not get the better of him,
and the son of iniquity⁴⁹¹ will do him no harm.
- 24 And I will cut down his enemies before his face,
and rout those who hate him.
- 25 My truth⁴⁹² and My mercy shall be with him,
and in My Name he will be raised to power⁴⁹³.
- 26 I will set his hand in the sea⁴⁹⁴,
and his right hand in the rivers.
- 27 He will call on Me, “You are my Father,
my God, and the support of my salvation!”
- 28 And I will make him My firstborn,⁴⁹⁵
high above the kings of the earth.
- 29 I will keep My mercy for him forever,
and My covenant will stand firm with him.
- 30 And I will establish his seed⁴⁹⁶ unto the ages of ages
and his throne as the days of heaven.
- 31 If his sons forsake My law
and do not walk by My judgments,
- 32 if they profane My statutes
and do not keep My commandments,
- 33 I will visit their transgressions with a rod,
and their sins with scourges;
- 34 Yet I will not turn away My mercy from him,
nor act unjustly with My truth,⁴⁹⁷
- 35 nor will I violate My covenant,
or set aside the things that have proceeded from My lips.

⁴⁹¹ [JS] or “lawlessness,” or “transgression

⁴⁹² [JS] Coptic has “faithfulness”. See Matins of Mesori 3

⁴⁹³ [JS] literally, “his horn will be exalted”

⁴⁹⁴ [JS] Fr. Lazarus has, “I will extend his power over the sea”

⁴⁹⁵ *Firstborn* = Christ in David. Cf. Heb. 1:6; Rom. 8:29; Col. 1:13-18; Rev. 1:5; 3:14; Matt. 1:25; Exod. 4:22; Heb. 12:23.

⁴⁹⁶ [JS] Fr. Lazarus renders this, “dynasty”

⁴⁹⁷ In Hebrew thought, truth, troth and fidelity are inseparable concepts. To be true is to be faithful. True life is the relationship of obedient and mutual love (Jn. 14:15; 15:10; Mk. 3:35).

- 36 Once for all I have sworn by My holiness⁴⁹⁸,
that I will not lie to David:
- 37 His seed will remain forever,
and his throne as [long as] the sun before Me,
- 38 and like the moon, established forever,
like the faithful witness in heaven.”⁴⁹⁹ (*Pause*)
- 39 But You have spurned and rejected;
You have rejected Your Christ⁵⁰⁰.
- 40 You overturned the covenant with Your servant,
and defiled his sanctuary to the ground.
- 41 You broke down all his defences,
and put cowardice in his strongholds.
- 42 All who pass by plundered him;
he was a disgrace to his neighbours.
- 43 You exalted the right hand of his enemies;
You gladdened all his adversaries.
- 44 You turned away the help of his sword,
and did not supported him in battle.
- 45 You deprived him of purification;
You smashed his throne to the ground.
- 46 You shortened the days of his time;
You covered him with shame. (*Pause*)
- 47 How long, O Lord, will You completely turn away?
Will Your wrath burn like fire forever?
- 48 Remember what my substance is.
Have You created all the children of men in vain?
- 49 Who is the man who will live and not see death,
who can deliver his soul from the hand of Hades? (*Pause*)

⁴⁹⁸ [JS] or “in my holy place”

⁴⁹⁹ Rev. 1:5; 3:14.

⁵⁰⁰ [JS] “anointed”

50 Where are Your mercies of old, O Lord,
which You swore to David by Your truth?

51 Remember, O Lord, the reproach against Your servants,
which I bore in my bosom, the reproach of many nations,

52 with which Your enemies reproached us, O Lord,
with which they reproach the redemption of Your Christ⁵⁰¹.

53 Blessed be the Lord forever. Amen! Amen!⁵⁰²

Glory...

Book IV of the Psalms (Psalms 82 – 105) begins here.

Psalm 89: “Lord, You have been our refuge from generation to generation”

God our Home and Refuge: Prayer for Guidance and Radiance

Dying Creatures, Dying Comforts

1 (A Prayer of Moses, the Man of God)

Lord, You have been our refuge
from generation to generation.

2 Before the mountains came to be made
or the earth and the world were formed,
from everlasting to everlasting, You are.

3 Do not turn back man to humiliation.
You said, “Return, sons of men,”

4 for a thousand years in Your sight are [like a single day],
like yesterday which has come and gone,
like a watch in the night.

5 Years will be scorned by them;
In the morning it may pass away like grass;

6 In the morning it may blossom, then pass away;
by evening it may fail, grows hard and wither.

⁵⁰¹ [JS] OSB has, “wherewith they scored the change of Your anointed.” NETS has, “with which they reproached what had been exchanged for your anointed.”

⁵⁰² [JS] “So be it! So be it!” or “May it be! May it be!”

- 7 For we perished⁵⁰³ in Your wrath,⁵⁰⁴
and we were troubled by Your anger.
- 8 You set our transgressions before You,
our lives became an illumination of Your face.
- 9 For all our days failed,
and we perished in Your wrath;
Our years may be considered a cobweb.
- 10 The days of our lives are seventy years,
if we are strong, eighty years,
and most of them are toil and pain,
for meekness came upon us,
and we will be disciplined⁵⁰⁵.
- 11 Who knows the power of Your wrath,
and who knows Your anger by Your fear?
- 12 So make Your right hand known to us,
and our hearts may be disciplined with wisdom.⁵⁰⁶
- 13 Return, O Lord! How long?
And be entreated concerning Your servants.
- 14 We were filled with Your mercy in the morning,
and we will rejoice and be glad all our days.
- 15 Gladden us for the days in which You humbled us,
for the years in which we saw evils.
- 16 And look upon Your servants and Your works,
and guide their sons.
- 17 And may the radiance of the Lord our God be upon us,
and prosper the work of our hands.

Psalm 90: “He who dwells in the help of the Most High”

God a Mother Bird

⁵⁰³ [JS] or “expired”

⁵⁰⁴ From Egypt to the Promised Land was only a matter of days (Dt. 1:2), yet Israel wandered for 40 years and most of them died in the wilderness without entering it. So we today wander in the wilderness of unbelief and disobedience without entering by faith and love into the rest and resources of the Kingdom (Heb. 4; Num. 14:26-35).

⁵⁰⁵ [JS] or “chastened”

⁵⁰⁶ Make known to me Christ the Wisdom and Power of God (1 Cor. 1:24), and make known to me Your Saints whose hearts are disciplined by Him (cf. St. Athanasius).

A Colloquy: Security of the Divine Protection

The Psalms of Noon (The Sixth Hour), page 70. The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34.

1 (*The Praise of a Song. By David*)

He who dwells in the help⁵⁰⁷ of the Most High,
will live in the shelter of the God of Heaven.

2 He will say to the Lord,
“You are my Protector and my Refuge—
my God, and I will hope in Him,

3 for He will deliver me from the snare of the hunters,
and from a troublesome word.”

4 He will overshadow you with His shoulders,
and you will hope under His wings;
His truth will surround you with a shield.

5 You will not be afraid of any terror by night,
nor of the arrow that flies by day,

6 [nor] of things that move in darkness,
[nor] of accident, or the noonday demon.

7 A thousand will fall at your side,
and ten thousand at your right hand,
but it will not come near you;

8 you will only behold with your eyes,
and you will see the reward of sinners.

9 For You, O Lord, are my hope;
You made the Most High Your Refuge.

10 No evil will come to you,
and no scourge will come near your dwelling,

11 for He will command His Angels
to guard you in all your ways;

12 They will bear up you in their hands,
lest you strike your foot against a stone;⁵⁰⁸

⁵⁰⁷ That is, in the Kingdom (1 Cor. 4:20).

⁵⁰⁸ Verses 11 and 12 were quoted by Satan to tempt Christ (Matt. 4:6; Lk. 4:10).

13 You will tread upon the asp and the basilisk,
you will trample⁵⁰⁹ the lion and the dragon⁵¹⁰ underfoot.

14 “Because he has hoped in Me, I will deliver him;
I will protect him, because he has known My Name.

15 He will call upon Me, and I will hear him;
I am with him in affliction,
and I will deliver him and glorify him.

16 I will satisfy Him with length of days,
and show him My salvation.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 92: “The Lord is reigns, He is robed in majesty”, page 224. The Psalms of the Veil continue with Psalm 96: “The Lord reigns, let the earth rejoice”, page 230. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 116: “Praise the Lord, all you nations”, page 264.

Glory...

Kathisma 13

Psalm 91: “It is good to confess the Lord”

Praise and Thanksgiving of a Good and Happy Man

Singing Creation prompts a Singing Heart

1 *(Psalm of a song for the day of the Sabbath)*

2 It is good to confess⁵¹¹ the Lord,
and to sing [praises] to Your Name, O Most High,

3 to proclaim Your mercy in the morning,
and Your truth every night,

4 on a ten stringed harp,
with a song⁵¹² on the lyre.

5 For You, O Lord, have made me glad by Your works,
and I will rejoice at the works of Your hands.

⁵⁰⁹ [JS] Coptic may mean “bruise” rather than “trample”

⁵¹⁰ dragon: *or* serpent.

⁵¹¹ [JS] or “to give thanks to the Lord,” or “to thankfully confess the Lord with praise”

⁵¹² [JS] Or “ode”

- 6 How magnificent are Your works, O Lord!
Your thoughts are very deep!
- 7 A foolish man will not know these things,
and a stupid man will not understand them.
- 8 when sinners spring up like grass,
all the lawless show their faces,
that they may be destroyed unto ages of ages⁵¹³.
- 9 But You are Most High forever, O Lord,
- 10 for, behold, Your enemies, O Lord,
behold, Your enemies will perish,
and all the lawless will be scattered.
- 11 But You give me the strength of a rhinoceros⁵¹⁴,
and finest oil⁵¹⁵ to refresh my old age.
- 12 And my eye looks at my enemies,
and my ear will hear evildoers who rise up against me.
- 13 The righteous will flourish like a palm tree,
and will increase like a cedar in Lebanon.
- 14 Those who are planted in the house of the Lord⁵¹⁶
will flourish in the courts of our God.
- 15 They will still bear fruit⁵¹⁷ in a ripe⁵¹⁸ old age,
and will be prospering
- 16 so as to proclaim, “the Lord my God is upright,
and that there is no injustice in Him.”

Psalm 92: “The Lord is reigns, He is robed in majesty”

Rivers of Living Water⁵¹⁹

Praise of God Reigning in the Beauty of Holiness

The Psalms of Noon (The Sixth Hour), page 70. Reserved for the Presbyter, if present.

⁵¹³ [JS] or “forever and ever.”

⁵¹⁴ [JS] literally, “And my horn will be exalted like a unicorn’s”

⁵¹⁵ [JS] finest oil: or “thick oil”, i.e. “rich mercy”. To refresh: It is literally just “and my old age with thick oil,” probably, “and my old age will be blessed with rich mercy.”

⁵¹⁶ House—Home, Family, Church, Kingdom: where God’s will is done (1 Tim. 3:15; Heb. 3:2-6; Lk. 2:49; Mt. 6:10).

⁵¹⁷ [JS] literally “still increase”

⁵¹⁸ [JS] literally, “rich” or “prosperous”

⁵¹⁹ John 7:38.

1 (*For the day before the Sabbath, when the earth was settled. The Praise of a Song by David*)

The Lord reigns, He is robed in majesty;
The Lord robed and girded Himself with power⁵²⁰;
Indeed, He made the world firm, that it will not be shaken.

2 Your throne is prepared from of old,
You are from everlasting.

3 The rivers have lift [themselves]⁵²¹ up, O Lord,
the rivers lift up their voices;

4 Because of the voices of their many waters,
the billows of the sea are marvelous;
the Lord on high is wondrous!

5 Your testimonies are very sure;
Holiness befits Your house, O Lord, unto length of days⁵²².

Alleluia. The Psalms of Noon (The Sixth Hour) are completed.

Psalm 93: “The Lord is a God of vengeance”

God the Just Judge: His Judgments are His Appearances

The Blessing of God’s Correction and Training

1 (*A Psalm by David for the fourth day of the week*)

The Lord is a God of vengeance;⁵²³
the God of vengeance declared Himself openly.

2 Arise, O Judge of the earth!
Give the proud their reward.

3 How long will sinners, O Lord,
how long will sinners boast?

4 How long will they utter and speak injustice?
How long will all the lawless speak?

⁵²⁰ Coptic has “it” here, and “beauty” in place of majesty.

⁵²¹ [JS] Found in Coptic, Vespers of the 5th Sunday at the end of the year

⁵²² [JS] or “forever”

⁵²³ justice: *or* vengeance. Vengeance left to God culminates in Christ’s Passion. Cf. Deut. 32:35; Heb. 10:30; Rom. 3:5; 12:19.

- 5 They humbled Your people, O Lord,
and wronged Your inheritance.
- 6 They killed the widow and the stranger⁵²⁴,
and murdered the orphans.
- 7 And said, “The Lord will not see;
the God of Jacob will not understand.”
- 8 Understand, you fools among the people,
and think, you stupid ones, for once!
- 9 He Who planted the ear, does He not hear?
Or He Who formed the eye, does He not see?
- 10 He Who disciplines the nations, will He not chastise?
He Who teaches man knowledge?
- 11 The Lord knows the thoughts of men,
[He knows] that they are vain.⁵²⁵
- 12 Blessed is the man whom You discipline, O Lord,
and [whom You] teach from Your law,
- 13 to calm him in evil days,
until the pit is dug for the sinner,
- 14 For the Lord will not reject His people,
or abandon His inheritance
- 15 until His righteousness turns into judgment,
and all the upright in heart possess it. (*Pause*)
- 16 Who will rise up for me against the wicked?
Or Who will stand by me against the workers of iniquity?
- 17 If the Lord had not helped me,
my soul would almost sojourned in Hades.
- 18 If I said, “My foot slipped,”
Your mercy, O Lord, helped me.
- 19 According to the abundant grief in my heart,
Your consolations loved my soul.

⁵²⁴ [JS] resident alien

⁵²⁵ Cf. 1 Cor. 3:20, ‘The Lord knows the thoughts of the wise...’

- 20 Can wicked⁵²⁶ rulers be in Your presence,
who makes trouble by statutes?
- 21 They will hunt down the soul of a righteous man,
and condemn innocent blood.
- 22 And the Lord became my refuge,
and my God, the helper in whom I hope.
- 23 And the Lord will repay them for their iniquity,
and according to their wickedness,
the Lord our God will destroy them.

Glory...

The first group of Songs of Congregational Praise (Psalms 94 – 99) begins here.

Psalm 94: “O come, let us rejoice in the Lord”

Call to Praise the Great Saviour, God and King Jesus

True Worship is Obedience: My Sheep obey My Voice

(The Praise of a Song. By David.)

- 1 O come, let us rejoice in the Lord;
let us shout for joy to God our Saviour!
- 2 Let us come before His face⁵²⁷ with confession⁵²⁸,
and shout for joy to Him with psalms⁵²⁹.
- 3 For the Lord is a great God,
and a great King over all the gods,
- 4 for the ends of the earth are in His hand,
and the peaks of the mountains are His,
- 5 the sea is His, and He made it,
and His hands formed the dry land.

⁵²⁶ [JS] or “lawless,” or “the throne of iniquity”

⁵²⁷ [JS] i.e. presence

⁵²⁸ [JS] or thanksgiving, as in “acknowledgment”. Perhaps, “let us enter His presence and thankfully confess Him,” or “praise”

⁵²⁹ [JS] or melody

6 O come, let us worship⁵³⁰ and fall down⁵³¹ before Him;
and let us weep before the Lord, who made us,

7 for He is our God,
and we are the people of His pasture
and the sheep of His hand!

8 Today if you hear His voice,
“do not harden your hearts, as in the provocation⁵³²
as in the day of trial in the wilderness,⁵³³

9 when your fathers tried⁵³⁴ Me;
they tested Me, and saw My works.

10 For forty years I was grieved with that generation,
and said, “They always go astray in their hearts,
and they do not know My ways.”⁵³⁵

11 So I swore in My wrath,
“They will not enter My rest.”⁵³⁶

Psalm 95: “Sing a new song to the Lord, sing to the Lord, all the earth”

Call to Praise God the Reigning King and Coming Judge

Sing to the Lord a New Song

The Psalms of the Afternoon (Ninth hour), page 74. Reserved for the Presbyter, if present.

1 (When the House was built after the Captivity. A Song by David)

Sing a new song to the Lord,
sing to the Lord, all the earth;

2 sing to the Lord, praise His Name;
proclaim His salvation from day to day;

3 declare His glory among the nations,
His wonders among all peoples.

4 For the Lord is great, and very much praiseworthy;
He is to be feared above all gods,

⁵³⁰ [JS] “do obeisance”

⁵³¹ [JS] “prostrate”

⁵³² [JS] OSB has, “Rebellion,” NETS has “embittering”

⁵³³ Ex. 17:1-7.

⁵³⁴ [JS] or “tempted”

⁵³⁵ Num. 14:32-34.

⁵³⁶ Cf. Heb.3:7-11; 4:10.

- 5 for all the gods of the nations are demons,⁵³⁷
but the Lord made the heavens.
- 6 Confession⁵³⁸ and beauty are before Him;
holiness and majesty are in His sanctuary⁵³⁹.
- 7 Bring to the Lord, O families of nations,
bring to the Lord glory and honour;
- 8 bring to the Lord the glory due to His Name;
raise offerings⁵⁴⁰ and enter into His courts;
- 9 worship⁵⁴¹ the Lord in His holy court;
let all the earth tremble before Him.
- 10 Say among the nations, “The Lord reigns from the Tree!⁵⁴²
Indeed, He established⁵⁴³ the world, and it will not be shaken.
He will judge the peoples with uprightness.”
- 11 Let the heavens be glad, and let the earth rejoice;
let the sea, and all that is in it, be shaken.⁵⁴⁴
- 12 The fields and all that is in them will rejoice⁵⁴⁵;
then all the trees of the forest will rejoice
- 13 before the face of the Lord,⁵⁴⁶ For He is coming,
He is coming to judge the earth;
He will judge the world in righteousness,
and the peoples by His truth.

Alleluia. The Psalms of the Afternoon (Ninth hour) continue with Psalm 96: “The Lord reigns, let the earth rejoice”, page 230.

⁵³⁷ Cf. Deut. 32:17; 1 Cor. 10:20; Psalm 105:36-38; 1 Chron. 16:26.

⁵³⁸ [JS] or “thanksgiving”, or “praise”. Really, “thankful confession with praise”.

⁵³⁹ [JS] literally, “holy place”

⁵⁴⁰ [JS] or, “sacrifices”

⁵⁴¹ [JS] “do obeisance”

⁵⁴² [JS], manuscripts of the LXX existant today lack “from the Tree”. However, both the Coptic and Ethiopiac have it, and its authenticity is attested to by St. Justin Martyr, and St. Augustine. In general, the Coptic, while introducing another layer of translation, is a translation from an earlier form of the LXX than exists today. It seems that this phrase is authentic, but has been lost. The Coptic literally has, “from a Wood”.

⁵⁴³ [JS] literally, “set right the world”.

⁵⁴⁴ i.e. Let the sea dance and roar in thunderous applause as the King of Glory appears. (This line is identical with 97:7a).

⁵⁴⁵ [JS] or “exult.”

⁵⁴⁶ [JS] i.e. “the the presence of the Lord”

Psalm 96: “The Lord reigns, let the earth rejoice”

Earth Rejoices and Trembles at the Reign of God

All the Peoples Behold His Glory

The Psalms of the Afternoon (Ninth hour), page 74. The Psalms of the Veil, page 29.

1 (By David, when His earth was is restored)

The Lord reigns, let the earth rejoice;
let the many islands be glad!

2 Clouds and darkness are around Him;
righteousness and judgment are the foundation of His throne⁵⁴⁷.

3 Fire will go before Him
and burn His enemies on every side.

4 His lightning gave light to the world;
the earth saw and shook.

5 The mountains melted like wax before the Lord’s presence,
before the presence of the Lord of all the earth.

6 The heavens proclaimed His righteousness,
and all the peoples beheld His glory.⁵⁴⁸

7 Let all who worship⁵⁴⁹ carved images
and boast of their idols be put to shame.
Worship⁵⁵⁰ Him, all His angels!

8 Zion heard and was glad,
and the daughters of Judah rejoiced
because of Your judgments, O Lord;

9 for You are the Lord Most High over all the earth,
You are exalted far above all the gods.

10 You who love the Lord, hate evil;
the Lord guards the souls⁵⁵¹ of His saints;
He will deliver them from the hand of sinners.

⁵⁴⁷ [JS] or “keep His throne straight.”

⁵⁴⁸ Cf. Pss. 32:5b; 84:10b. Rom. 1:19-21; 2 Cor. 4:6; Jn. 1:14; 6:40; 17:22-24.

⁵⁴⁹ [JS] “do obeisance to”

⁵⁵⁰ [JS] “do obeisance to”

⁵⁵¹ [JS] Fr. Lazarus has “lives”

11 Light has dawned for the righteous,
and joy for the upright in heart.

12 Be glad in the Lord, O you righteous,
and confess [Him]⁵⁵² at the remembrance of His holiness.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 97: "Sing a new song to the Lord, for the Lord has done wondrous things", page 231. The Psalms of the Veil continue with Psalm 109: "The Lord said to my Lord, "Sit at My right hand"" 256.

Glory...

Psalm 97: "Sing a new song to the Lord, for the Lord has done wondrous things"

The New Song of Redemption and Judgment

All the Earth has seen God's Salvation

The Psalms of the Afternoon (Ninth hour), page 74.

1 (A Psalm by David)

Sing a new song to the Lord,
for the Lord has done wondrous things;
His right hand and His holy arm
revived Him.⁵⁵³

2 The Lord made known His salvation;
He revealed His righteousness
in the sight of the nations.

3 He has remembered His mercy to Jacob
and His truth to the house of Israel;
all the ends of the earth have seen
the salvation of our God.

4 Shout for joy to God, all the earth;
sing and rejoice, and sing psalms.

⁵⁵² [JS] the word includes the concepts of confessing Him, thanking Him, and praising Him. "Thankfully confess with praise at the remembrance...."

⁵⁵³ Christ was saved from corruption and rose from the dead by His own power and holiness; *Variant reading:* 'have saved (men) for Him.' [JS] Fr. Lazarua has "saved".

- 5 Make music to the Lord with a lyre,
with a lyre and the tune of a psalm.
- 6 With metal trumpets and the trumpet of the horn
make a joyful noise before the Lord our King.
- 7 Let the sea be shaken and all that is in it,
the world and all who dwell in it.
- 8 The rivers will clap their hands together;
the mountains will rejoice.
- 9 For He comes to judge the earth;
He will judge the world with righteousness,
and the peoples with uprightness.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 98: "The Lord reigns, let the peoples rage", page 232.

Psalm 98: "The Lord reigns, let the peoples rage"

Praise of God's Sovereign Supremacy and Holiness

A Forgiving God Enthroned on Cherubim

The Psalms of the Afternoon (Ninth hour), page 74.

1 (A Psalm By David)

- The Lord reigns, let the peoples rage!
He sits upon the cherubim⁵⁵⁴; let the earth quake!
- 2 The Lord is great in Zion,
and He is high over all the peoples.
- 3 Let them confess⁵⁵⁵ Your great Name,
for it is awesome and holy.
- 4 The King's honour loves justice;
You provided uprightness⁵⁵⁶;
You execute judgment and justice in Jacob.

⁵⁵⁴ Rev. 4:6, Ezek. 1:5-10.

⁵⁵⁵ [JS] The word conveys both confessing Him and thanking or praising Him.

⁵⁵⁶ [JS] Fr. Lazarus has "laws"

- 5 Exalt the Lord our God,
and fall down⁵⁵⁷ before His footstool,
for He is holy!
- 6 Moses and Aaron are among His priests,
and Samuel is among those who call on His Name;
they called upon the Lord, and He heard them.
- 7 He spoke to them in a pillar of cloud;
they kept His testimonies
and the ordinances He gave them.
- 8 O Lord our God, You listened to them;
O God, You were very merciful to them,
while avenging⁵⁵⁸ all their practices.
- 9 Exalt the Lord our God
and worship⁵⁵⁹ at His holy mountain,
for the Lord our God is holy.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 99: "Shout for joy to the Lord, all the earth", page 233.

Psalm 99: "Shout for joy to the Lord, all the earth"

Praise God for His Goodness: Serve the Lord with Gladness

Enter with Exultation and Song, Praise and Thanksgiving

The Psalms of the Afternoon (Ninth hour), page 74.

1 (*A Psalm for confessing*⁵⁶⁰)

Shout for joy to the Lord, all the earth.

2 Serve the Lord with gladness;
enter before Him with rejoicing.

3 Know that the Lord, He is God;
He made us, and not we ourselves⁵⁶¹;
we are His people and the sheep of His pasture.

⁵⁵⁷ [JS] "do obeisance", commonly rendered "worship"

⁵⁵⁸ [JS] Fr. Lazarus has "correcting"

⁵⁵⁹ [JS] "do obeisance" or "fall down"

⁵⁶⁰ [JS] as in "acknowledging", or "thankfully confessing Him with praise", not "confessing sins"

⁵⁶¹ [JS] or, "and not we Him"

4 Enter His gates with confession⁵⁶²,
and His courts with hymns;
confess Him; praise His Name.

5 For the Lord is good; His mercy endures forever,
and His truth is from generation to generation.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 100: "I will sing to You of mercy and judgment, O Lord", page 234.

Psalm 100: "I will sing to You of mercy and judgment, O Lord"

A Mirror for Kings

I will Sing of Your Love

The Psalms of the Afternoon (Ninth hour), page 74.

1 (A Psalm by David)

I will sing to You of mercy and judgment, O Lord;

2 I will sing and understand a blameless way.
When will You come to me?
I have walked in my house
in the innocence of my heart.

3 I have not set any act against the law before my eyes;
I hated those who commit transgressions⁵⁶³.

4 A crooked heart will not cling to me.
I did not know an evil man who turned away from me.

5 I chased away He who
slanders his neighbour in secret.
I would not eat with
those who have proud looks⁵⁶⁴ and insatiable hearts.

6 My eyes were on the faithful of the land,
So that they might sit with me.
He who walks in a blameless way would minister to me.

7 He who acts arrogantly did not live in my house;
he who speaks unjustly
did not prosper in my sight.

⁵⁶² [JS] not confession of sins, but confessing Him, with thanksgiving and praise.

⁵⁶³ [JS] or "do wrong," or "the workers of iniquity"

⁵⁶⁴ [JS] or proud/haughty eyes.

8 Each morning I slay all the sinners of the land,⁵⁶⁵
that I may purge all workers of iniquity
from the city of the Lord.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 109: "The Lord said to my Lord, "Sit at My right hand"', page 256.

Glory...

Kathisma 14

Psalm 101: "O Lord, hear my prayer, and let my cry come to You"

The Lord will Appear in His Glory to Declare the Divine Name

Israel's Renewal and the Gathering of the Nations

1 *(A Prayer by a poor man when he is despondent and pours out his petitions before the Lord)*

2 O Lord, hear my prayer,
and let my cry come to You.

3 Do not turn Your face from me;
incline Your ear to me
in the day when I am afflicted;
hear me quickly in the day when I call upon You.

4 For my days vanished like smoke,
and my bones burned like firewood.

5 My heart was stricken, it withered like dry as grass,
so that I forget to eat my bread.

6 My bones clung to my flesh
because of the sound of my groaning.

7 I have become like a pelican of the desert;
I am like an owl in a ruined house;

8 I kept vigil, and became
like a solitary sparrow on a housetop.

9 My enemies reproached me all day long,
and those who praised me swore against me.⁵⁶⁶

⁵⁶⁵ Daily I pray for the lost. Sinners are slain by conversion into believers, saints, friends and lovers.

- 10 For I ate ashes like bread,
and mixed my drink with weeping,
- 11 because of Your wrath and Your anger;
for You lifted me up and cast me down.
- 12 My days faded like a shadow,⁵⁶⁷
and I am withered like grass.
- 13 But You, O Lord, remain forever,
and Your remembrance is from generation to generations.
- 14 When You arise You will and have compassion on Zion,
for it is the appointed time to have compassion on her,
because the time has come;
- 15 for Your servants held her stones dear,
and they will have compassion on her dust.⁵⁶⁸
- 16 And the nations will fear the Name of the Lord,
and all the kings of the earth [will fear] Your glory;
- 17 For the Lord will build up Zion,
and He will appear in His glory.
- 18 He regarded the prayer of the humble,
and will not despise their supplication.
- 19 Let this be written for another generation,
so a people to be created may praise the Lord.
- 20 He looked down from the height of His holy place;
the Lord looked from heaven upon the earth,
- 21 to hear the groaning of the prisoners,
to set free the sons of those put to death,
- 22 to declare the Name of the Lord in Zion
and His praise in Jerusalem,
- 23 when the peoples and the kingdoms
Are gathered together to serve the Lord.
- 24 He answered Him in the way of strength,
“Tell me how few my days are;

⁵⁶⁶ Peter praised and confessed Christ, yet later he swore he did not know Him (Mt. 26:74; Mk. 14:71).

⁵⁶⁷ Cf. Ps. 38:7a.

⁵⁶⁸ Though Zion is in ruins, to her servants every stone and even her dust is precious. ‘*Stones* are believers in Christ (1 Pet. 2:5; Zac. 9:16), *servants* are apostles, *dust* is earthlings, unbelievers’ (St. Athanasius). Cf. Ps. 102:14.

- 25 Do not take me away in the midst of my days;
[while] Your years are throughout all generations.
- 26 In the beginning, O Lord, You founded the earth,
and the heavens are the work of Your hands.
- 27 They will perish, but You will remain,
they will become old like a garment,
and You will change them like clothing,
and they will be changed.
- 28 But You are the same,
and Your years will not fail.
- 29 The children of Your servants will dwell there,
and their descendants⁵⁶⁹ will be led to prosperity forever.”

Psalm 102: “Bless the Lord, O my soul, and all that is within me”

Praise of God’s Compassionate Love and Mercy⁵⁷⁰

He Forgives all Sin and Heals all Disease

1 (By David)

- Bless the Lord, O my soul,
and all that is within me, bless His holy Name.
- 2 Bless the Lord, O my soul,
and do not forget no His rewards—
- 3 Who forgives all your transgressions⁵⁷¹,
Who heals all your diseases,
- 4 Who redeems your life from corruption,
Who crowns you with mercy and compassion,
- 5 Who satisfies your desire with good things;
your youth will be renewed like an eagle’s.
- 6 The Lord shows mercy and judgment
to all who are wronged.

⁵⁶⁹ descendants: *lit.* seed. Verses 26-28 are quoted at Heb. 1:10-12; 13:8.

⁵⁷⁰ ‘God is love’ (1 John 4:8,16).

⁵⁷¹ [JS] NETS has “who is very conciliatory towards all your acts of lawlessness”

- 7 He made known His ways to Moses,
[and] His will to the children of Israel.⁵⁷²
- 8 The Lord is compassionate and merciful,
Slow to anger⁵⁷³, and abounding in mercy.
- 9 He will not be angry to the end,
nor will He be wrathful forever.
- 10 He has not dealt with us according to our sins,
nor rewarded us according to our transgressions,
- 11 for as heaven is high above the earth,
so the Lord strengthened His mercy towards those who fear Him;
- 12 as far as the East is from the West,
He has removed our iniquity⁵⁷⁴ from us.⁵⁷⁵
- 13 As a father has compassion on his children,
so the Lord has compassion on those who fear Him,
- 14 for He knows how He formed us;
remember that we are dust!
- 15 As for man, his days are like grass,
Like a flower of the field, he flourishes,
- 16 for the wind passes through it, and it will not remain⁵⁷⁶;
and it will no longer know its place.
- 17 But the mercy of the Lord is from age to age
upon those who fear him,
and His righteousness is upon their children's children,
- 18 for those who keep His covenant
and remember His commandments, to do them.
- 19 The Lord prepared His throne in heaven,
and His kingdom rules over all.⁵⁷⁷
- 20 Bless the Lord, all you His angels,
who are mighty in strength, who do His word,
and obey to the voice of His words.

⁵⁷² Cf. Ps. 147:8.

⁵⁷³ [JS] or "long-suffering"

⁵⁷⁴ [JS] or "transgressions"

⁵⁷⁵ East and West intersecting heaven and earth forms the Cross to which our sins were nailed (Col. 1:20; 2:14).

⁵⁷⁶ [JS] wind, or breath, spirit. The analogy is to "as the spirit passes from man, and he does not exist."

⁵⁷⁷ embraces all: *or*, 'rules over all.'

21 Bless the Lord, all His Hosts,
His ministers who do His will.

22 Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul.

Glory...

Psalm 103: “Bless the Lord, O my soul. O Lord my God”

The Wonders of Creation and God’s Constant Care

All Look to You

1 (By David)

Bless the Lord, O my soul.
O Lord my God, You are exceedingly magnified⁵⁷⁸.
You are clothed with confession⁵⁷⁹ and splendor,

2 wrapping Yourself in light for a garment,
stretching out the sky like a skin;⁵⁸⁰

3 He Who covers His upper chambers with waters,
Who appoints the clouds for His going forth⁵⁸¹,
Who walks on the wings of the winds,

4 Who makes spirits His Angels⁵⁸²,
and His ministers⁵⁸³ flames of fire.⁵⁸⁴

5 He established the earth on its foundation⁵⁸⁵;
it will not be moved⁵⁸⁶ unto ages of ages.

6 The deep is His covering like a garment;
The waters will stand above the mountains.

⁵⁷⁸ [JS] Fr. Lazarus has “very great”

⁵⁷⁹ [JS] or “thanksgiving,” or “thankful confession with praise”

⁵⁸⁰ He Whose hands stretch out the sky like a skin now stretches out His healing hands on the cross to draw all to Himself (cf. Is. 45:12; 65:2; Rom. 10:21; Jn. 12:32; 21:18; Acts 4:30; 1 Pet. 2:24).

⁵⁸¹ [JS] or “makes the clouds His chariot”

⁵⁸² [JS] or “messengers”

⁵⁸³ [JS] Fr. Lazarus has “servants”

⁵⁸⁴ Heb. 1:7; Ezek. 1:14; 2 Esdras 8:22.

⁵⁸⁵ [JS] Fr. Lazarus has “axis”

⁵⁸⁶ [JS] Fr. Lazarus has “wander”. NETS has “be tilted”

- 7 At Your rebuke they will flee,
at the sound of Your thunder they will cower with fright.
- 8 The Mountains rise up, and the plains sink down
to the place You appointed⁵⁸⁷ for them.
- 9 You set a bound they will not pass,
they will not return to cover the earth.
- 10 [You are] He Who makes springs gush down into ravines;
the waters will flow between the mountains.
- 11 They will give drink to all the beasts of the field;
wild asses will quench their thirst.
- 12 The birds of heaven will dwell on them;
they will sing from among the rocks.
- 13 You are He Who waters mountains from His higher places;
the earth is satisfied with the fruit of Your works.
- 14 You are He Who makes grass grow for the cattle,
and plants for the service of man,
to bring forth bread from the earth;
- 15 and wine gladdens the heart of man,
that his face may shine with oil,
and bread sustain man's heart.
- 16 The trees of the plain will be fed,
the cedars of Lebanon, which He planted.
- 17 There the sparrows will make their nests;
the home of the heron is already there⁵⁸⁸.
- 18 The high mountains are for the deer;
a rock is a refuge for rabbits.
- 19 He made the moon for seasons;
the sun knows its setting [time].
- 20 You established darkness, and it became night,
in which all the beasts of the forest will prowl,
- 21 young lions roar and snatch their prey,
and seek their food from God.

⁵⁸⁷ [JS] literally, "founded"

⁵⁸⁸ [JS] or "takes the lead among them"

- 22 The sun rises and they gather,
and they will lie down in their dens.
- 23 Man will go out to his work,
and to his labour until evening.
- 24 How magnificent are Your works, O Lord!
You have made all things in wisdom;
The earth was filled with Your creation.
- 25 There is the great and wide sea;
Creeping things are there without number,
Living things small and great.
- 26 Ships travel there;
[there is] this dragon⁵⁸⁹ that you formed to play in it.
- 27 All look to You
to give them their food in due season.
- 28 When You give it them, they will gather it;
when You open Your hand,
all things⁵⁹⁰ will be filled with Your goodness.
- 29 But when You turn Your face away, they will be troubled.
When You take away their spirit⁵⁹¹ and they will fail,
and return to their dust.
- 30 You will send forth Your Spirit, and they will be created;
and You will renew the face of the earth.
- 31 Let the glory of the Lord be forever;
the Lord will be glad in His works—
- 32 He looks upon the earth and makes it tremble;
He touches the mountains, and they smoke.
- 33 I will sing to the Lord all my life;
I will sing [praise] to my God as long as I have being.
- 34 May my words⁵⁹² be pleasing to Him,
and I will be glad in the Lord.

⁵⁸⁹ [JS] or “serpent”

⁵⁹⁰ [JS] or, “the universe”

⁵⁹¹ [JS] or, “breath”

⁵⁹² [JS] Fr. Lazarus has, “meditation”

35 May sinners fail from the earth,
and the lawless, so as to be no more.
Bless the Lord, O my soul.

Glory...

Psalm 104⁵⁹³: “Confess the Lord and call on His Name”

The History of Israel: Saved to Serve and Obey

He never Forgets His Eternal Covenant

1 (*Alleluia*)

Confess⁵⁹⁴ the Lord and call on His Name;
tell of His works among the nations.

2 Sing to Him and praise⁵⁹⁵ Him;
recount all His wonderful works.

3 Glory in His holy Name;
let the hearts of those who seek the Lord be glad.

4 Seek the Lord and be strengthened;
continually seek His face⁵⁹⁶
[and walk after Him.]⁵⁹⁷

5 Remember the wonders He has done,
His miracles and the judgments of His mouth,

6 O children⁵⁹⁸ of Abraham, His servants,
O sons of Jacob, His chosen ones,

7 He is the Lord our God;
His judgments are in all the earth.

8 He never forgets His covenant⁵⁹⁹,
the word He commanded for a thousand generations,

9 [the covenant] which He established with Abraham,
and His oath to Isaac;

⁵⁹³ Much of Psalm 104 occurs almost verbatim in 1 Chron. 16:8-22 (cf. vv. 7:36).

⁵⁹⁴ [JS] or “give thanks to”. “Thankfully confess with praise”

⁵⁹⁵ [JS] or “make music to”

⁵⁹⁶ [JS] i.e. presence

⁵⁹⁷ [JS] [] From Fr. Athanasius’ translation from the Coptic. See Mesori 28. However, other quotes of this Psalm in the Copitic lectionary lack this.

⁵⁹⁸ [JS] literally, “seed”

⁵⁹⁹ [JS] literally, “He remembered His covenant forever”

- 10 and He established it⁶⁰⁰ with Jacob as an ordinance,
and with Israel as an everlasting covenant,
- 11 saying, “I will give the land of Canaan to you
as parcels for your inheritance.”
- 12 When they were few in number,
very few, and sojourners⁶⁰¹ in the land,
- 13 they also passed from nation to nation,
and from a kingdom to another people.
- 14 He allowed no one to wrong them,
and He rebuked kings on their account:
- 15 “Do not touch My anointed ones,⁶⁰²
and do My prophets no harm.”
- 16 And He called a famine upon the land—
He crushed their provision of bread;
- 17 He sent a man ahead of them;
Joseph was sold as a slave.
- 18 They humbled his feet with fetters;
his soul past into iron.
- 19 Until what he had said came to pass,
the revelation of the Lord purified him.
- 20 The king sent and released him,
the ruler of the people set him free.
- 21 He made him lord of all his house
and ruler of all his possessions,
- 22 to educate his princes to be like himself
and to teach his elders wisdom.
- 23 Then Israel came into Egypt,
and Jacob sojourned in the land of Ham.

⁶⁰⁰ [JS] i.e. the covenant

⁶⁰¹ [JS] or foreigners, resident aliens.

⁶⁰² ‘You have an anointing from the Holy One’ (1 Jn. 2:20; Ex. 19:6; Is. 61:6; Rev. 1:6; 1 Pet. 2:5-9). *Lit.* ‘Touch not My Christs.’

- 24 And He increased His people greatly,
and made them stronger than their enemies.
- 25 He changed their hearts to hate His people,
to deal craftily with His servants.
- 26 He sent His servant Moses,
and Aaron whom He had chosen.
- 27 He placed the words of His signs in them,
and His wonders in the land of Ham.
- 28 He sent darkness, and it grew dark,
for they rebelled against His words.
- 29 He turned their waters into blood,
and killed their fish.
- 30 Their land crawled with frogs,
even in the chambers of their king.
- 31 He spoke and the dog-flies came,
and gnats in all their territories.
- 32 He gave them hail for rain;
fire burned up their land.
- 33 And He struck their vines and their fig trees,
and broke every tree of their land.
- 34 He spoke, and the locust came,
and caterpillars⁶⁰³ without number,
- 35 and they devoured all the vegetation in their land,
and devoured the fruit of their land.
- 36 Then He struck down every firstborn in their land,
the first-fruits of all their labour.
- 37 And He brought them out with silver and gold,
and there was not one who was weak among their tribes.
- 38 Egypt was glad at their exodus,
for fear of them fell upon them.
- 39 He spread a cloud as a cover for them,
and fire to give them light at night.

⁶⁰³ caterpillars: larva of the locust.

40 They asked, and quail came,
and He filled them with the bread of heaven.⁶⁰⁴

41 He split a rock and waters gushed out;
rivers ran in the desert,

42 for He remembered His holy word⁶⁰⁵
to Abraham His servant.⁶⁰⁶

43 And He brought out His people with joy,
and His chosen ones with gladness.

44 And He gave them the lands of the nations,
and they inherited the labours of peoples,

45 that they might keep His statutes,
and seek out His law.⁶⁰⁷

Glory...

Kathisma 15

Psalm 105: “Confess the Lord, for He is good; His mercy endures forever”

Historical Retrospect: Confession of Sin and Ingratitude

They Forgot God Who roused Compassion for Them

1 (*Alleluia*)

Confess⁶⁰⁸ the Lord, for He is good;
His mercy⁶⁰⁹ endures forever.

2 Who will tell of the mighty acts of the Lord,
[who will] make all His praises heard?

3 Blessed are those who keep His judgment⁶¹⁰
and work⁶¹¹ righteousness at all times.

⁶⁰⁴ Ex. 16:12-15; Jn. 6:31-35.

⁶⁰⁵ [JS] or “promise”

⁶⁰⁶ Gen. 15:14.

⁶⁰⁷ Law (Torah) meant scripture. ‘Torah planted in our midst eternal life’ says the Jewish Prayer Book. Study of the Law was the centre of Jewish life (cf. Jn. 5:39).

⁶⁰⁸ [JS] or “give thanks to”. “Thankfully confess with praise”

⁶⁰⁹ mercy: *or* love.

⁶¹⁰ [JS] or “observe justice”

- 4 Remember us, O Lord, in Your love for Your people⁶¹²;
visit us with Your salvation,
- 5 that we may see it in the goodness of Your chosen ones,
that we may be glad in the gladness of Your nation,
that we may sing praises in the midst of Your inheritance.
- 6 We sinned with our fathers;
we transgressed, we worked injustice.
- 7 Our fathers did not understand Your wonders in Egypt,⁶¹³
they did not remember the abundance of Your mercy,
and they provoked You when they went up to the Red Sea.
- 8 Yet He saved them for His Name's sake,
to make known His mighty power.
- 9 And He rebuked the Red Sea, and it dried up,
and He led them in its depths as in a desert.
- 10 And He saved them from the hands of those who hate,
and redeemed them from the hands of the enemy.
- 11 Water covered those who afflicted them;
not one of them was left.
- 12 Then they believed His words,
and they sang His praise.
- 13 They soon forgot His works;
they did not wait for His counsel⁶¹⁴.
- 14 They craved greatly in the wilderness,
and tempted God in the desert.
- 15 And He gave them their request,
and fully satisfied their souls.⁶¹⁵
- 16 And they angered Moses in the camp,
and Aaron the holy one of the Lord.
- 17 The earth opened and swallowed up Dathan⁶¹⁶
and buried the company of Abiram.

⁶¹¹ [JS] literally, "do"

⁶¹² [JS] or "because of the good will of Your people"

⁶¹³ Cf. Mark 8:17-21; Matthew 16:9-12.

⁶¹⁴ [JS] Fr. Lazarus has "will"

⁶¹⁵ Num. 11:34.

⁶¹⁶ Num. 16:32.

- 18 And fire broke out in their company;
the flames burned up the sinners.
- 19 They made a calf at Horeb
and worshipped⁶¹⁷ the carved image.
- 20 So they exchanged their glory
for the likeness of a bull calf that eats grass.
- 21 They forgot God, Who saved them,
Who did great things in Egypt,
- 22 wonderful things in the land of Ham,
awesome⁶¹⁸ things at the Red Sea.
- 23 And He said He would destroy them
had Moses, His chosen one, not
stood in the breach before Him,
to turn away His wrath from destroying them.
- 24 Then they despised the desirable land;
they did not believe His word.
- 25 And they murmured in their tents;
they did not listen to the Lord's voice.
- 26 So He raised His hand against them,
to cast them down in the wilderness,
- 27 to cast down their children among the nations⁶¹⁹
and scatter them in foreign lands.
- 28 They were initiated to Baal-Peor,
and ate sacrifices of the dead;
- 29 and they provoked Him with their ways,
and the plague⁶²⁰ broke out among them.
- 30 Then Phinees stood and made atonement,
and the outbreak was stopped⁶²¹.

⁶¹⁷ [JS] "did obeisance", "bowed down to".

⁶¹⁸ [JS] or fearful, terrible.

⁶¹⁹ children: *lit.* seed.

⁶²⁰ [JS] or, "destruction"

⁶²¹ [JS] or "the breach abated"

- 31 And this was counted⁶²² to him as righteousness
from generation to generation forever.
- 32 And they angered Him at the water of Contention,
and Moses was afflicted because of them;
- 33 for they made his spirit bitter,
and he spoke rashly with his lips.
- 34 They did not destroy the nations,
as the Lord had said to,
- 35 but they mixed with the nations
and learned their practices⁶²³.
- 36 And they served their carved images,
which became a snare to them.
- 37 They even sacrificed their sons
and their daughters to demons,
- 38 and shed innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan;
and the land was polluted with blood,
- 39 and it was defiled by their practices,
and they played the prostitute by their ways.
- 40 And the Lord was furiously angry with His people,
and He abhorred His inheritance;
- 41 then He delivered them into the hands of the nations,
and those who hated them ruled over them.
- 42 Their enemies oppressed them,
and they were humbled under their hands.
- 43 Many times He delivered them,
but they provoked Him by their willfulness,
and were humbled for their transgressions.
- 44 And He regarded them when they were afflicted,
He heard their supplications,
- 45 and He remembered His covenant,
and He showed regret according to the abundance of His mercy.

⁶²² [JS] or “reckoned”

⁶²³ [JS] literally “mingled” and “works”

46 So He roused compassion for them
among all who took them captive.

47 Save us, O Lord our God,
and gather us from among the nations,
that we may confess⁶²⁴ Your holy Name
and boast in Your praise.

48 Blessed be the Lord God of Israel,
from everlasting to everlasting⁶²⁵.
And let all the people say, “Amen! Amen!”⁶²⁶

Glory...

Book V of the Psalms (Psalms 106 – 151) begins here.

Psalm 106: “Confess the Lord, He is good; His mercy endures forever”

Historical Retrospect: God’s Infinite Love and Mercy in Saving Men

He sent His Word and Healed Them

1 (*Alleluia*)

Confess⁶²⁷ the Lord, He is good;
His mercy endures forever.

2 Let those redeemed by the Lord say so,
whom He has redeemed from the hand of the enemy,

3 [whom] He gathered out of the countries,
from the east and the west and the north and the sea⁶²⁸.

4 They wandered in the wilderness, in a desert;
they could not find a way to an inhabited city.

5 Being hungry and thirsty,
their souls fainted within them.

6 Then they cried to the Lord in their affliction,
and He delivered them from their distress,

⁶²⁴ [JS] or “give thanks to”, “thankfully confess with praise”

⁶²⁵ [JS] or “age to age”

⁶²⁶ [JS] or “May it be! May it be” or “So be it! So be it!”

⁶²⁷ [JS] or “give thanks to”, “thankfully confess with praise”

⁶²⁸ [JS] NETS, Fr. Lazarus, and the Coptic have “sea”, others have “south”

- 7 and He guided them in a straight way,
to an inhabited city.
- 8 Let them confess⁶²⁹ the Lord for His mercies
and His wonders to the children of men;
- 9 for He fed the empty soul
and filled the hungry soul with good things,
- 10 those sitting in darkness and the shadow of death,
bound in poverty and iron,
- 11 because they rebelled against the sayings of God,
and provoked the counsel of the Most High,
- 12 thus their heart was humbled by troubles;
when they were weak and there was no one to help them,
- 13 then they cried to the Lord in their afflictions,
and He saved them from their distress;
- 14 and He brought them out of darkness and the shadow of death,
and broke their chains in pieces.
- 15 Let them confess⁶³⁰ the Lord for His mercies
and His wonders to the children of men,
- 16 for He shattered the gates of bronze,
and crumpled the iron bars.
- 17 He helped them out of their lawless way⁶³¹,
for they were brought low because of their transgressions.
- 18 Their soul loathed all kinds of food,
and they drew near to the gates of death.
- 19 Then they cried to the Lord in their afflictions,
and He saved them from their distress;
- 20 He sent His Word and healed them,
and delivered them from their corruption.⁶³²
- 21 Let them confess⁶³³ the Lord for His mercies
and His wonders to the children of men,

⁶²⁹ [JS] or “praise and thank”, “thankfully confess with praise”

⁶³⁰ [JS] or “praise and thank”, “thankfully confess with praise.”

⁶³¹ [JS] or “He helped them out of the way of their iniquity”

⁶³² ‘Not even venomous serpents’ teeth vanquished Your sons, for Your mercy came to their help and healed them. No herb or poultice cured them, but it was Your Word, O Lord, that heals all men.’ (Wisdom 16:10-12; Num. 21:6-9; Heb.4:2).

⁶³³ [JS] or “praise and thank”, “thankfully confess with praise”

- 22 and let them offer a sacrifice of praise,
and proclaim His works with great joy.
- 23 Those who go down to the sea in ships,
who trade in many waters—
- 24 they see the works of the Lord,
and His wonders in the deep.
- 25 He spoke and a stormy wind arose,
which lifted the waves of the sea;
- 26 they mounted up to the heavens and descended into the depths;
their soul would melt at their calamity;
- 27 They were troubled; they staggered like drunken men,
and all their wisdom was consumed⁶³⁴.
- 28 Then they cried to the Lord in their affliction,
and He brought them out of their distress.
- 29 He commanded the storm, and it became a breeze,
and its waves are stilled.
- 30 Then they were glad because they were silent,
and He guided them to the haven they desired.
- 31 Let them confess⁶³⁵ the Lord for His mercies
and His wonders to the children of men;
- 32 Let them exalt Him in the assembly of the people,
and praise Him in the session of elders.
- 33 He turned rivers into a desert,
and streams into thirsty ground,
- 34 He turned a fruitful land into a salt marsh,
because of the evil of those its inhabitants.
- 35 He turned the desert into pools of water,
and parched land into streams.
- 36 And He settled the hungry there,
and they built a city to dwell in,

⁶³⁴ [JS] Fr. Lazarus has “all their skill was scuttled.”

⁶³⁵ [JS] or “praise and thank”, “thankfully confess with praise”

- 37 and they sowed fields and planted vineyards,
which produced much fruit.
- 38 And He blessed them and they multiplied greatly,
and their cattle did not diminish.
- 39 But they were diminished and maltreated
by affliction, evils, and sorrow.
- 40 Contempt poured out on their rulers,
and He made them wander in an impassable and trackless place.
- 41 Yet He helped the poor out of poverty,
and made his families like a flock [of sheep].
- 42 The righteous will see it and be glad,
and the mouths of all sinners will be silenced.
- 43 Who is wise and will keep these things,
and will understand the mercies of the Lord?⁶³⁶

Glory...

Psalm 107: “My heart is ready, O God, my heart is ready”

Morning Prayer for Victory: God’s Glory Over All the Earth

My Heart is Ready: I will rise Early

1 (A song of a Psalm by David)

- 2 My heart is ready, O God, my heart is ready;
I will sing and chant psalms⁶³⁷ in my glory.
- 3 Awake, harp and lyre!
I will rise early.
- 4 I will confess⁶³⁸ You, O Lord, among the peoples,
I will sing praises to You among the nations;
- 5 for Your mercy is great, beyond the heavens,
and Your truth reaches the clouds.
- 6 Be exalted above the heavens, O God,
and Your glory over all the earth.⁶³⁹

⁶³⁶ ‘mercies of the Lord’: *or*, the Lord’s love.

⁶³⁷ [JS] NETS has, “make music”, OSB, “give praise”

⁶³⁸ [JS] “thankfully confess You with praise”

- 7 Save with Your right hand and hear me,
that Your beloved may be delivered.
- 8 God spoke in His sanctuary⁶⁴⁰,
“I will be exalted, and I will divide Shechem,
and parcel out the valley of tents.
- 9 Gilead is Mine, and Manasseh is Mine,
and Ephraim is the support of My head;
Judah is My King.
- 10 Moab is the cauldron of My hope;
I will stretch out My shoe over Edom,⁶⁴¹
Foreign tribes were subjugated to Me.”
- 11 Who will lead me to a fortified city?
Who will guide me to Edom?
- 12 Will You not, O God, Who have rejected us?
Will You not, O God, go out with our armies?
- 13 Grant us help from our affliction,
for the salvation of man is worthless.
- 14 In God we shall win a mighty victory,
and He will despise our enemies.

Psalm 108: “O God, do not pass over my praise in silence”

A Prediction of Christ’s Rejection, Death and Resurrection

In Return for My Love they Accuse Me

1 (*For the end; a Psalm by David*)

- O God, do not pass over my praise in silence,
- 2 for the mouth of a sinners
and the mouth of a deceiver
was opened against me;
they spoke against me with a deceitful tongue.

⁶³⁹ The first 6 verses of this Psalm are almost identical with Psalm 56:8-12, and the rest only differ in 3 words from 59:7-14.

⁶⁴⁰ [JS] “holy place.”

⁶⁴¹ See Psalm 59:10 and footnote.

- 3 They surrounded me with words of hatred,
and warred against me without cause.
- 4 In return for my love they slandered me,
but I continued to pray.
- 5 And they repay me evil for good,
and hatred for my love.
- 6 Set a sinner over him,
and let the devil stand at his right hand.
- 7 When he is judged, let him come out condemned,
and let his prayer be counted as sin.
- 8 Let his days be few,
and let someone else take his commission.⁶⁴²
- 9 Let his children become orphans,
and his wife a widow.
- 10 Let his sons wander about and beg;
let them be driven from their homes.
- 11 Let the creditor search out all that he has;
and let strangers plunder his labours.
- 12 Let there be no one to help him,
nor anyone to pity his orphans.
- 13 Let his children be utterly destroyed;
in a single generation, let his name be blotted out.
- 14 May the iniquity⁶⁴³ of his fathers be remembered before the Lord,
and may his mother's sin not be blotted out.
- 15 Let their sins be continually before the Lord,
and may their memory be destroyed from the earth.
- 16 For he did not remember to show mercy,
but persecuted the poor and needy man,
and one pierced to the heart, that he might kill him.
- 17 He also loved cursing, and it came to him;
he did not care for blessing, so blessing will be far from him.

⁶⁴² *Or* episcopate, oversight, superintendence. Acts 1:20-25.

⁶⁴³ [JS] or "lawlessness"

- 18 He clothed himself with cursing like a garment,
and it entered his bowels like water,⁶⁴⁴
and like oil it seeped into his bones.
- 19 Let it be like a cloak he wraps round him,
and like a belt which he always wears.
- 20 This is what the Lord does to my accusers,
and to those who speak evil against my soul.
- 21 But You, O Lord, Lord, deal with me for Your Name's sake,
for Your mercy is good.
- 22 Deliver me, for I am poor and needy,
and my heart is troubled within me.
- 23 Like a shadow at sunset I was erased;
I was shaken off like locusts.
- 24 My knees are weak from fasting,
and my flesh is shrunken for want of oil.
- 25 And I became an object of scorn to them;
they saw me; they shook their heads.⁶⁴⁵
- 26 Help me, O Lord my God!
Save me according to Your mercy.
- 27 Let them know that this is Your hand,
and that You, Lord, did this.
- 28 They will curse, but You will bless.
Let those who rise against me be put to shame,
but let Your servant be glad.
- 29 Let those who falsely accuse me be clothed with shame,
and let them be covered with own shame as a double cloak.
- 30 I will confess⁶⁴⁶ the Lord abundantly with my mouth,
and I will praise Him in the midst of many,
- 31 because He stood at the right hand of the poor and needy man,
to save me from those who persecute my soul.

⁶⁴⁴ Cf. Num. 5:22.

⁶⁴⁵ Mt. 27:39.

⁶⁴⁶ [JS] or "give thanks to". "thankfully confess with praise"

Glory...

Kathisma 16

Psalm 109: “The Lord said to my Lord, “Sit at My right hand””

The Messiah King, Priest and Judge: His Triumphant Ascension

Ruling in the midst of His Enemies

The Psalms of the Afternoon (Ninth hour), page 74. Reserved for the Presbyter, if present. The Psalms of the Veil, page 29.

1 (A Psalm by David)

The Lord said to my Lord, “Sit at My right hand,⁶⁴⁷
until I make Your enemies a footstool for your feet.”

2 The Lord will send forth the rod of Your power from Zion,⁶⁴⁸
[and You will] rule in the midst of Your enemies!

3 The dominion is Your in the day of Your power⁶⁴⁹,
in the brightness of Your saints.⁶⁵⁰
I have begotten You from the womb before the dawn^{651 652}.

4 The Lord has sworn and will not repent⁶⁵³,
“You are a priest forever according to the order of Melchisedek.”⁶⁵⁴

5 The Lord at Your right hand
crushed kings in the day of His wrath.

6 He will judge among the nations,
He will fill the earth with corpses;
He will crush the heads of many on earth.

7 He will drink from the brook on the way;
therefore, He will raise His head high.⁶⁵⁵

⁶⁴⁷ ‘Can you wonder that David’s Son is his Lord when you see that Mary was the Mother of her Lord? He is David’s Lord as being God the Lord of all and David’s Son as being the Son of Man. At once Lord and Son’ (St. Augustine. Cf. Mt. 22:43-45).

⁶⁴⁸ The power of the Gospel, the power of the Cross, which is the power of the Holy Spirit given at Pentecost (St. Athanasius).

⁶⁴⁹ [JS] “with You is the dominion/rule in the day of Your power”

⁶⁵⁰ Cf. 1 Cor. 15:41-43.

⁶⁵¹ [JS] literally “morning star”

⁶⁵² Before the dawn of creation, before time began, the Son is eternally begotten of the Father. He never left His Father’s bosom even as a man on earth (Jn. 1:18; 3:13).

⁶⁵³ [JS] Fr. Lazarus renders “repent” as “change His mind”

⁶⁵⁴ Heb. 7:21.

⁶⁵⁵ ‘Showing His active and frugal way of life, Christ spent most of His time in mountains and deserts, not only by day, but also by night’ (St. Chrysostom). Dt. 8:7. Brook: *lit.* torrent. Cf. Ps. 35:9.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 110: “I will confess You, O Lord, with my whole heart”, page 257. The Psalms of the Veil continue with Psalm 114: “I love Him, because the Lord will hear”, page 262.

The Alleluia Psalms (Psalms 110 – 116) begin here.

Psalm 110: “I will confess You, O Lord, with my whole heart”

Praise and Thanksgiving for the Great Works of God

He sent Redemption to His People

The Psalms of the Afternoon (Ninth hour), page 74.

1 (*Alleluia*)

(**℟**) I will confess⁶⁵⁶ You, O Lord, with my whole heart,
(**℣**) in the council of the upright and in the congregation⁶⁵⁷.

2 (**℟**) The works of the Lord are great,
(**℣**) all His wishes are sought out⁶⁵⁸.

3 (**℟**) Confession⁶⁵⁹ and majesty are His work,
(**℣**) and His righteousness endures unto ages of ages.

4 (**℟**) He made a memorial of His wonders,⁶⁶⁰
(**℣**) the Lord is merciful and compassionate.

5 (**℣**) He gave food to those who fear Him;
(**℟**) He will be ever mindful of His covenant.⁶⁶¹

6 (**℣**) He declared the power of His works to His people,
(**℟**) that He may give them the inheritance of the nations.

7 (**℟**) The works of His hands are truth and judgment;
(**℣**) all His commandments are faithful,

⁶⁵⁶ [JS] or “give thanks,” or “thankfully confess with praise”

⁶⁵⁷ [JS] or “assembly”

⁶⁵⁸ [JS] or “sought out in all things according to His will.”

⁶⁵⁹ [JS] or “thanksgiving,” or “thankful confession with praise”

⁶⁶⁰ Ex. 12:14-27; 1 Cor. 11:23-30; Mt. 26:28. This Psalm names some of the wonders: the manna, redemption from Egypt, the law-giving, the gift of the promised land.

⁶⁶¹ Gen. 6:18; 9:9f; 15; 17; Ex. 19:5; Mk. 14:24; Lk. 22:20,29,30.

- 8 (Ⲑ) they are established to the age of ages,
 (Ⲫ) [they are] made in truth and uprightness.
- 9 (ϣ) He has sent redemption to His people;
 (Ϥ) He has commanded His covenant forever.
 (ⲓ) His Name is holy and fearful⁶⁶².
- 10 (Ⲛ) The fear of the Lord is the beginning⁶⁶³ of wisdom;
 (Ⲫ) all who practice it have a good understanding.⁶⁶⁴
 (Ⲛ) His praise endures unto ages of ages.

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 111: "Blessed is the man who fears the Lord", page 258.

Psalm 111: "Blessed is the man who fears the Lord"

The Good and Righteous Man is a Light in a dark World

He is not Afraid of Bad Tidings

The Psalms of the Afternoon (Ninth hour), page 74.

1 (*Alleluia*)

- (Ⲡ) Blessed is the man who fears the Lord;
 (Ⲛ) he will greatly delight in His commandments.
- 2 (ⲗ) His seed will be mighty on earth;
 (Ⲛ) the generation of the upright will be blessed.
- 3 (Ⲛ) Glory and riches will be in his house,
 (ⲓ) and his righteousness endures unto ages of ages⁶⁶⁵.
- 4 (ⲓ) A light has risen⁶⁶⁶ in the dark for the upright,
 (Ⲛ) for He is merciful, compassionate and just.
- 5 (Ⲥ) A good man shows compassion and lends;
 (ⲓ) he will order his words with discretion.
- 6 (ⲓ) Because he will never be shaken,
 (ⲗ) a righteous person will be in everlasting remembrance.

⁶⁶² [JS] or "awesome", "terrible"

⁶⁶³ Or: source, fount, spring, sum, essential principle (Prov. 1:7).

⁶⁶⁴ To cultivate this fear is to practice living in the presence of God, which is the height of wisdom and understanding.

⁶⁶⁵ [JS] or "endures forever and ever"

⁶⁶⁶ [JS] or "dawned"

- 7 (N) He will not be afraid of evil tidings;
(J) his heart is prepared to hope in the Lord.
- 8 (D) His heart is firm, he will never be afraid
(V) until he looks upon [the fall of] his enemies.
- 9 (S) He distributed⁶⁶⁷, he gave to the poor;
(S) his righteousness continues unto ages of ages⁶⁶⁸;
(P) his horn will be exalted with glory⁶⁶⁹.
- 10 (N) The sinner will see and be angered;
(P) he will gnash his teeth, and melt away;
(N) the desire of the sinners will perish.⁶⁷⁰

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 112: "Praise the Lord, you children", page 259.

Glory...

Psalm 112⁶⁷¹: "Praise the Lord, you children"

Adoration of the Supreme God of Glory and Compassion

He Watches over the Humble

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). The Psalms of the Afternoon (Ninth hour), page 74.

1 (*Alleluia*)

Praise the Lord, O you children⁶⁷²!
Praise the Name of the Lord.

2 Let the Name of the Lord be blessed
from now and forevermore.

⁶⁶⁷ [JS] NETS interprets this as "He scattered [His enemies]"

⁶⁶⁸ [JS] or "continues forever and ever"

⁶⁶⁹ [JS] or "he will be raised to power and glory."

⁶⁷⁰ "The world is passing away, and the desire for it; but anyone who does the will of God lives forever" (1 Jn. 2:17).

⁶⁷¹ Psalms 112-117 form the *Hallel* sung in the Temple at Passover, Pentecost, Tabernacles, Dedication, and the New Moons. At the domestic celebration of the Passover, 112-113:8 were sung before and 113:9-117 after the supper (cf. Mt. 26:30; Mk. 14:26).

⁶⁷² [JS] all others have "servants", but Fr. Athanasius from the Coptic has "children", which Fr. Lazarus has as well.

- 3 From the sun's rising to its setting,
praise the Name of the Lord!
- 4 The Lord is high above all the nations;
His glory is above the heavens.
- 5 Who is like the Lord our God,
Who dwells in the highest,
- 6 and looks upon the lowly
in heaven and on earth?
- 7 He raises the poor from the ground,
and lifts the needy from the dunghill,
- 8 to seat him with rulers,
with the rulers of His people.
- 9 He settles the barren woman in a home,
to be a joyful mother of children.

Alleluia. The Psalms of Prime continue with Psalm 142: "O Lord, hear my prayer; give ear to my supplication in Your truth", page 308. The Psalms of Noon (The Sixth Hour) continue with Psalm 114: "I love Him, because the Lord will bear", page 262.

Psalm 113: "At the exodus of Israel from Egypt"

The Exodus: Israel Becomes God's Sanctuary and Domain

The Earth shook at the Presence of God

1 (*Alleluia*)

At the exodus of Israel from Egypt,
[of] the house of Jacob from a foreign people,

2 Judea became His sanctuary,⁶⁷³
[and] Israel His seat of authority.

3 The sea saw [it] and fled;⁶⁷⁴
the Jordan turned back.

4 The mountains skipped like rams,
and the hills like lambs.

⁶⁷³ Ex. 19:6; 29:43-46; Deut. 27:9; Is. 63:18,19; Jer. 2:3; 2 Cor. 6:16.

⁶⁷⁴ Israel saw God save him (Gen. 32:30). The sea saw what Israel saw and shrank from the vision of God (Cf. Ex. 14:21; Josh. 3:13-16; Ps. 76:17). Israel was saved to serve both as sanctuary or house and as domain or kingdom, *Isra* = ruled, *El* = by God: Ruled-by-God (Gen. 32:28).

5 Why was it, O sea, that you fled,
and you, O Jordan, that you turned back?

6 O mountains, that you skipped like rames?
O hills like lambs?

7 The earth shook⁶⁷⁵ at the presence of the Lord,
at the face⁶⁷⁶ of the God of Jacob,

8 Who turned the rock into pools of water
and flint into springs of water.

(Psalm 115 in the Hebrew version)

9 Give Your glory not to us, O Lord, not to us,
but to Your Name,
for [the sake of] Your mercy and truth,

10 lest the nations say,
“Where is their God?”

11 But our God is in heaven above,
in the heavens and on the earth;
He does whatever He wills.⁶⁷⁷

12 The idols of the nations are silver and gold,
the work of men’s hands.

13 They have a mouth, but they will not speak;
they have eyes, but they will not see see;

14 they have ears, but will not hear;
they have noses, but will not smell;

15 they have hands, but they will not feel;
they have feet, but they will not walk;
they will not make any sound with their throats.

16 May those who make them, and all who trust in them,
become like them.

17 The house of Israel hoped in the Lord;
He is their helper and their protector.

⁶⁷⁵ Earth rocked and rolled in travail at the birth of a nation (cf. Jn. 16:20-22).

⁶⁷⁶ [JS] or “presence”

⁶⁷⁷ Cf. John 1:18; 3:13; Wisdom 18:16.

- 18 The house of Aaron hoped in the Lord;
He is their helper and their protector.
- 19 Those who fear the Lord hoped in the Lord;
He is their helper and their protector.
- 20 The Lord has remembered us and blessed us;
He has blessed the house of Israel,
He has blessed the house of Aaron;
- 21 He has blessed those who fear the Lord,
[both] the small and the great.
- 22 May the Lord increase you,
[both] you and your children.
- 23 You are blessed to the Lord,
Who made heaven and earth.
- 24 The heaven of heaven belongs to the Lord,
but the earth He has given to the sons of men.
- 25 The dead will not praise You, O Lord,
nor [will] all who go down to Hades.⁶⁷⁸
- 26 But we who live will bless the Lord,
from now and to the ages⁶⁷⁹.

Psalm 114: “I love Him, because the Lord will hear”

Act of Love on Being Saved from Death

I will live to Please the Lord

The Psalms of the Afternoon (Ninth hour), page 74. The Psalms of the Veil, page 29.

1 (*Alleluia*)

I love [Him⁶⁸⁰], because the Lord will hear
the voice⁶⁸¹ of my supplication,

2 because He has inclined His ear to me;
therefore I will call upon Him in all my days.

⁶⁷⁸ Gk. *hades*: the abode of the dead or departed (and so elsewhere).

⁶⁷⁹ [JS] or “from now and forevermore.”

⁶⁸⁰ ‘Who did he love?’ The Lord God with all his heart and as a reward for his love, he received the answers to his prayers’ says St. Athanasius the Great (cf. 1 John 4:19). Gk. *egapēsa* can also mean: I am overjoyed or delighted. [JS] translations besides Fr. Lazarus do not have “him, just “I have loved because”

⁶⁸¹ [JS] or “cry”

3 The pangs of death surrounded me;
the dangers of Hades found me;
I found affliction and grief.

4 Then I called on the Name of the Lord,
“O Lord, save⁶⁸² my soul⁶⁸³!”

5 The Lord is merciful and righteous;
our God shows mercy.

6 The Lord is the protector of infants;
I was humbled, and He saved me.

7 Return, O my soul, to your rest,⁶⁸⁴
for the Lord has shown you kindness,

8 for He has delivered my soul from death,
my eyes from tears, and my feet from slipping.

9 I will be well pleasing before the Lord⁶⁸⁵
in the land of the living.

Alleluia. The Psalms of Noon (The Sixth Hour) and The Psalms of the Veil continue with Psalm 115: “I believed; therefore I spoke; but I was greatly humbled”, page 263.

Glory...

The following continues as part of the same Psalm (116) in the Hebrew:

Psalm 115: “I believed; therefore I spoke; but I was greatly humbled”

Promise of Sacrificial Service in Gratitude to God

I will drink the Cup of Salvation

The Psalms of the Afternoon (Ninth hour), page 74. Reserved for the Presbyter, if present. The Psalms of the Veil, page 29.

1 (Alleluia)

⁶⁸² [JS] or “rescue”, i.e. “O Lord, rescue me!”

⁶⁸³ Or “life,” or “self.”

⁶⁸⁴ cf. Heb. 4:10; Phil. 2:12; Mt. 11:28,29; Jer. 6:16.

⁶⁸⁵ [JS] Fr. Lazarus has, “I will live to please the Lord”

I believed; therefore I spoke;⁶⁸⁶
but I was greatly humbled⁶⁸⁷.

2 I said in my alarm⁶⁸⁸,
“Every man is a liar.”

3 What will I give back to the Lord
for all He has given me?

4 I will take the cup of salvation,
and call upon the Name of the Lord.

5 I will pay my vows to the Lord
in the presence of all His people.⁶⁸⁹

6 The death of His saints⁶⁹⁰ is
precious⁶⁹¹ in the sight of the Lord.

7 O Lord, I am Your servant⁶⁹²;
I am Your servant and the son of Your handmaid.
You have broken apart my bonds.

8 I will offer a sacrifice of praise to You,
[and I will call upon the Name of the Lord.]⁶⁹³

9 I will pay my vows to the Lord
in the presence of all His people,

10 in the courts of the Lord’s house,
in your midst, O Jerusalem.

Alleluia. The Psalms of Noon (The Sixth Hour) are concluded. The Psalms of the Veil continue with Psalm 120: “I lifted up my eyes to the mountains”, page 284.

Psalm 116: “Praise the Lord, all you nations”

World-Wide Call to Praise the Lord

Mercy and Truth Meet without Merging

⁶⁸⁶ 2 Cor. 4:13.

⁶⁸⁷ [JS] or “brought very low”

⁶⁸⁸ [JS] OSB has, “ecstasy,” Fr. Lazarus has “madness,” Brenton has “amazement.”

⁶⁸⁹ [JS] NETS and OSB omit vs. 5.

⁶⁹⁰ [JS] literally, “holy ones.”

⁶⁹¹ *Or*: costly (Wisdom 1:13-16).

⁶⁹² [JS] literally, “slave”.

⁶⁹³ [JS] || lacking in NETS and OSB.

The Psalms of Sunset (Vespers), page 11. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present (in both cases).

1 (*Alleluia*)

Praise the Lord, all you nations!
Praise Him, all you peoples,⁶⁹⁴

2 for His mercy is confirmed⁶⁹⁵ upon us,
and the truth of the Lord endures forever.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of Midnight (The Beginning of Watches) continue with Psalm 117: “Confess the Lord, He is good”, page 265.

Psalm 117: “Confess the Lord, He is good”

Processional Song of Praise for the Great Redemption

The Lord is my Strength and my Song

The Psalms of Sunset (Vespers), page 11. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present (in both cases).

1 (*Alleluia*)

Confess⁶⁹⁶ the Lord, for He is good;
His mercy⁶⁹⁷ endures forever.

2 Let the house of Israel say that He is good;
His mercy endures forever.

3 Let the house of Aaron say that He is good;
His mercy endures forever.

4 Let all who fear the Lord say that He is good;
His mercy endures forever.

5 I called on the Lord in affliction,
and He heard me and brought me into a broad place.

⁶⁹⁴ Rom. 15:11.

⁶⁹⁵ [JS] Fr. Lazarus has “is strong” NETS has “became strong towards us,” OSB has “rules over us.”

⁶⁹⁶ [JS] “thankfully confess the Lord with praise,” here and throughout

⁶⁹⁷ Mercy *or* love.

- 6 The Lord is my helper;
I will not fear what man can do to me.⁶⁹⁸
- 7 The Lord is my helper,
and I will look upon⁶⁹⁹ my enemies.
- 8 It is better to trust in the Lord
than to trust in man.
- 9 It is better to hope in the Lord
than to hope in rulers.
- 10 All the nations surrounded me,
but I drove them back in the Name of the Lord!
- 11 They circled and surrounded m,
but I drove them back by the Name of the Lord!
- 12 They surrounded me like bees around a honeycomb,
And they blazed like fire among thorns;
but I drove them back by the Name of the Lord!
- 13 I was hard pressed and about to fall,
but the Lord supported me.
- 14 The Lord is my strength and my song,
and He has become my salvation.
- 15 The sound of rejoicing and salvation
is in the tents righteous:
“The right hand of the Lord worked power;
- 16 the right hand of the Lord exalted me;
the right hand of the Lord worked power.⁷⁰⁰”
- 17 I will not die, but live,
and proclaim the works of the Lord.
- 18 The Lord chastened me with chastening,
but He did not give me up to death.
- 19 Open the gates of righteousness to me;
I will enter by them and confess⁷⁰¹ the Lord.

⁶⁹⁸ Heb. 13:6.

⁶⁹⁹ [JS] Fr. Lazarus has “see the fall of”

⁷⁰⁰ Or exerts power or works a miracle or creates power; (Cf. Ps. 59:14)

⁷⁰¹ [JS] or “give thanks to”, “thankfully confess with praise”

- 20 This is the gate of the Lord;
the righteous will enter through it.
- 21 I will confess⁷⁰² You,
for You heard me,
and became my salvation.
- 22 The stone which the builders rejected
has become the cornerstone.⁷⁰³
- 23 This is the Lord's doing,
and it is marvelous in our eyes.
- 24 This is the day which the Lord has made;
let us rejoice and be glad in it.
- 25 O Lord, save us!
O Lord, straighten our way⁷⁰⁴!
- 26 Blessed be he who comes in the Name of the Lord;
we have blessed you from the house of the Lord.
- 27 God is the Lord, and has enlightened us⁷⁰⁵;
Bind the sacrifice⁷⁰⁶ with ropes
to the horns of the altar⁷⁰⁷.
- 28 You are my God, and I will confess⁷⁰⁸ You;
You are my God, and I will exalt You;
I will confess⁷⁰⁹ You, for You heard me,
and became my salvation.
- 29 Confess Lord, He is good;
His mercy endures forever.

⁷⁰² [JS] or "praise and thank," "thankfully confess with praise"

⁷⁰³ Mt. 21:42; Acts 4:11; 1 Pet 2:7; Eph. 2:20; Is. 28:16; Zach. 4:7. Not a keystone of an arch, but a corner-stone uniting two walls and all walls.

⁷⁰⁴ [JS] or "prosper us"

⁷⁰⁵ [JS] or "revealed Himself to us" or, as Fr. Athanasius has it, "has shone upone us."

⁷⁰⁶ *Heorte* = festal victim or sacrifice. The 4 corners of the altar were shaped like horns (Ex. 27:2). Christ was bound to the horns of the altar of the cross by the cords of love (cf. Hos. 11:4; Jn. 10:18).

⁷⁰⁷ [JS] Fr. Athanasius has, "Ordain a feast, in those who reach unto the horns of the altar." OSB has, "appoint a feast for yourselves, decked with branches, even to the horns of the altar." NETS has, "Arrange a feast with thick ones, up to the horns of the altar."

⁷⁰⁸ [JS] "thankfully confess You with praise"

⁷⁰⁹ [JS] "thankfully confess You with praise"

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) continue with Psalm 119: “When I was afflicted, I cried out to the Lord”, page 283. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 118: “Blessed are the blameless in the way”, page 268.

Glory...thou

Kathisma 17

Psalm 118: “Blessed are the blameless in the way”

Love for the Law of Love

The Word Reveals the Heart and Mind of God

The Psalms of the Beginning of Watches, page 34.

(Alleluia)

Psalm 118 Part 1 (ⲕ): “Blessed are the blameless in the way”

The Psalms of the Beginning of Watches, page 34.

1 Blessed are the blameless in the way,⁷¹⁰
who walk in the law of the Lord.⁷¹¹

2 Blessed are they who search out His testimonies;⁷¹²
They will seek Him with their whole heart.⁷¹³

3 For those who work lawlessness
do not walk in His ways.

4 You commanded Your commandments
to be kept diligently.

5 O that my ways may be directed
to keep Your statutes⁷¹⁴!

6 Then I will not be ashamed,
when I regard all Your commandments.

⁷¹⁰ ‘The new and living way’ (Heb. 10:19) of love (1 Cor. 12:31), peace with all (Heb. 12:14), holiness (Is. 35:8), ‘the way of God’ (Mt. 22:16), righteousness (2 Pet. 2:21), truth (2 Pet. 2:2), salvation (Acts 16:17), perfection (Mt. 5:48; 19:21; 1 Jn. 2:5) ‘the King’s Highway’ (Num. 20:17), the way of life (Mt. 7:14) revealed by God Who said, ‘I am the Way’ (Jn. 14:6). The one law (Gal. 5:14; Rom. 13:10) is the all-embracing love of God: ‘Live in love, as Christ love us’ (Eph.5:2).

⁷¹¹ Rom. 10:5; Gal. 3:12; Lev. 18:5; Luke 10:25-28.

⁷¹² *Testimonies* are God’s works and creations through which we see and know God (Rom. 1:19-24), the Tabernacle, Ark and Mercy-Seat, the Covenant, His words and commandments, the whole Bible, the Church and Mysteries (Jn. 5:39), especially the Decalogue Laws, abiding testimonies of the Covenant, called the Testimony (Ex. 25:16; 27:21).

⁷¹³ Man has lost sight of God through sin. We are to seek Him by repentance. in truth, by prayer and fasting, in His word, for Himself alone, through His Son, and in His Holy Spirit (Jn. 14:6-26).

⁷¹⁴ [JS] or “ordinances”. Fr. Athanasius has, “truths”. Literally something engraved or inscribed.

7 I will confess⁷¹⁵ You, O Lord, with an upright heart,
when I learn of the judgments of Your righteousness.

8 I will keep Your statutes;
do not utterly forsake me.

Glory to You, O Love of mankind.

Psalm 118 Part 2 (ⲓ): “How will a young man straighten his way”

The Psalms of the Beginning of Watches, page 34.

9 How will a young man straighten his way?
By keeping Your words.

10 I searched for You with my whole heart;
do not drive me away from Your commandments.

11 I hid your words⁷¹⁶ in my heart,
that I might not sin against You.

12 Blessed are You, O Lord;
teach me Your statutes.

13 I declared all the judgments of your mouth
with my lips.

14 I delight in the way of Your testimonies,
as in all riches.

15 I will reflect on Your commandments,
and understand Your ways.

16 I will meditate on Your statutes,
and will not forget Your words.

Glory to You, O Love of mankind.

Psalm 118 Part 3 (ⲓ): “Reward Your servant”

The Psalms of the Beginning of Watches, page 34.

17 Reward⁷¹⁷ Your servant;
I will live, and keep Your words.

⁷¹⁵ [JS] Fr. Lazarus has “praise and thank”. Could be rendered, “thankfully confess You with praise”.

⁷¹⁶ [JS] or “sayings,” or “teachings”

⁷¹⁷ [JS] Fr. Athanasius has, “repaly,” Brenton has “recompense”

- 18 Uncover my eyes,
and I will understand the wonders of Your law.
- 19 I am a sojourner on earth;
do not hide Your commandments from me.
- 20 My soul longed to desire⁷¹⁸
Your judgments in every situation.
- 21 You have rebuked the arrogant;⁷¹⁹
those who turn aside from your commandments are accursed.
- 22 Take away reproach and contempt from me,
for I sought Your testimonies.
- 23 For rulers also sat and spoke against me,
but Your servant meditated on Your statutes.
- 24 For Your testimonies are my meditation,
and Your statutes are my counsels.⁷²⁰

Glory to You, O Love of mankind.

Psalm 118 Part 4 (T): “My soul clings to the ground”

The Psalms of the Beginning of Watches, page 34.

- 25 My soul clings to the ground;
revive me according to Your word.
- 26 I declared my ways and You heard me;
teach me Your statutes.
- 27 Make me understand the way of Your statutes,
and I will reflect on Your wonders.
- 28 My soul was drowsy with sloth;⁷²¹
strengthen⁷²² me with Your words.
- 29 Remove the way of unrighteousness from me,
and have mercy on me by Your law.

⁷¹⁸ He does not dare to say he wants God’s judgments (cf. Ps.53:3), but he longs to be so pure in heart and action that he welcomes them at all times (St. Hilary).

⁷¹⁹ God rebuked proud Satan when he was cast from heaven, and proud man when he was banished from Eden; likewise Pharaoh, Saul, Nebuchadnezzar etc. He rebukes the proud and gives grace to the humble. The eternal law is stated in Deut. 28.

⁷²⁰ Everything is a testimony, witness, word of the living God. But the chief are the Saviour’s Birth, Death, Descent into Hell, Resurrection, Ascension, Gift of the Spirit, Second Coming: the 7 seals of the Book only He could open (Rev. 5:5).

⁷²¹ sloth: *or*: accidie.

⁷²² [JS] or “establish,” “confirm”

30 I have chosen the way of truth;
I have not forgotten Your judgments.

31 I have clung to Your testimonies;
O Lord, do not put me to shame.

32 I ran the way of Your commandments,
when You enlarged my heart.

Glory to You, O Love of mankind.

Psalm 118 Part 5 (¶): “Make the way of Your statutes my law”

The Psalms of the Beginning of Watches, page 34.

33 Make the way of Your statutes my law, O Lord,
and I will seek it at all times.

34 Make me understand, and I will search out Your law,
and keep it with my whole heart.

35 Guide me in the path of Your commandments,
for I desire it.

36 Incline my heart to Your testimonies
and not to greediness⁷²³.

37 Turn my eyes away from looking at vanity;⁷²⁴
revive me in Your way.⁷²⁵

38 Establish Your teaching in Your servant,
unto fear of You.⁷²⁶

39 Take away my reproach, which I suspected,
for Your judgments are good.

40 Behold, I long for Your commandments;
revive me in Your righteousness.⁷²⁷

Glory to You, O Love of mankind.

⁷²³ [JS] or “covetousness”

⁷²⁴ Eyes were given us that we might see in creatures our Creator (St Athanasius). [JS] Fr. Athanasius has “grief” in place of “sloth,” OSB has “listlessness,” NETS has “exhaustion”

⁷²⁵ Christ is our way and our righteousness (cf. Jn. 14:6; 1 Cor 1:30; Ephes. 2:5-7).

⁷²⁶ The house of wisdom can be built only if the fear of God is rooted deeply in the soul (cf. St Ambrose).

⁷²⁷ Christ is our way and our righteousness (cf. Jn. 14:6; 1 Cor 1:30; Ephes. 2:5-7). <see 2 footnotes above>

Psalm 118 Part 6 (I): “And let Your mercy come upon me, O Lord”

The Psalms of the Beginning of Watches, page 34.

- 41 And let Your mercy come upon me, O Lord,
Your salvation according to Your word.
- 42 And I will have a word to answer those who reproach me,
because I hope in Your words.
- 43 And do not take the word of truth completely from my mouth,
for I hope in Your judgments.
- 44 And I will keep Your law continually,
forever and unto ages of ages.
- 45 And I walk in freedom
for I sought Your commandments.
- 46 And I spoke of Your testimonies before kings,
and I was not ashamed.
- 47 And I meditate on Your commandments,
which I have loved very much.
- 48 And I raised my hands to Your commandments, which I love,
and I meditate on Your statutes.

Glory to You, O Love of mankind.

Psalm 118 Part 7 (I): “Remember Your word to Your servant”

The Psalms of the Beginning of Watches, page 34.

- 49 Remember Your word to Your servant,
by which You have given me hope.
- 50 This comforted me in my humiliation,
for Your sayings revived me.
- 51 The arrogant blatantly transgressed the law,
but I did not deviate from Your law.
- 52 I remembered Your judgments of old, O Lord,
and I was comforted.
- 53 Despondency seized me, because of sinners
who forsake Your law.

54 Your statutes are my songs
in the place of my sojourning.

55 I remembered Your Name, O Lord, in the night,
and I kept Your law.

56 This happened to me,
because I sought Your statutes.

Glory to You, O Love of mankind.

Psalm 118 Part 8 (Π): “You are my portion, O Lord”

The Psalms of the Beginning of Watches, page 34.

57 You are my portion, O Lord;
I said that I would keep Your law.

58 I implored Your grace⁷²⁸ with all my heart;
have mercy on me according to Your saying,

59 I considered Your ways,
and I turned my feet to Your testimonies.

60 I was prepared, and I was not troubled,
that I might keep Your commandments.

61 The ropes of sinners entangle me,
but I did not forget Your law.

62 At midnight I would rise to confess⁷²⁹ You
because of the Your righteous judgments.

63 I am a companion of all who fear You
and keep Your commandments.

64 The earth, O Lord, is full of Your mercy;⁷³⁰
teach me Your statutes.

Glory to You, O Love of mankind.

⁷²⁸ *Lit.* Face: a Hebraism for ‘favor’. (Cf. Psalm 44:13).

⁷²⁹ [JS] or “thank,” “thankfully confess You with praise”

⁷³⁰ When Christ dwells in the heart, while others complain of poverty, want and suffering, the saints see love and mercy everywhere. ‘Everything has become new’ (2 Cor. 5:17). See also Psalms 32:5; 117:1.

Psalm 118 Part 9 (U): “You have shown kindness to Your servant”

The Psalms of the Beginning of Watches, page 34.

65 You have shown kindness to Your servant, O Lord,
according to Your word.

66 Teach me kindness, discipline, and knowledge,
for I believe Your commandments.

67 Before I was humbled, I erred,
therefore I have kept your sayings.

68 You are good, O Lord, and in Your goodness
teach me Your statutes.

69 The injustice of the arrogant multiplied against me,
but I will seek Your commandments with my whole heart.

70 Their heart is curdled⁷³¹ like milk,
but I meditated on Your statutes.

71 It is good for me that You have humbled me,
that I may learn Your statutes.

72 The law of Your mouth is a treasure to me,
beyond thousands of gold and silver [pieces].⁷³²

Glory to You, O Love of mankind.

Glory...

Psalm 118 Part 10 (V): “Your hands made me and fashioned me”

The Psalms of the Beginning of Watches, page 34.

73 Your hands made me and fashioned me;
give me understanding, and I will learn Your commandments,

74 Those who fear You will be glad when they see me,
because I hope in Your words.

75 I know, O Lord, that Your judgments are righteous,
and that You humbled me with truth.

76 Let Your mercy come upon me to comfort me,
according to Your word to Your servant.

⁷³¹ Curdled with scorn, anger and fear.

⁷³² Was St. Peter poor when he had no gold and silver for the cripple? They are not currency in Canaan (cf. St. Chrysostom).

77 Let Your compassion come to me, and I will live;
for Your law is my meditation.

78 Let the arrogant be shamed, for they unjustly transgressed against me;
but I will meditate on Your commandments.

79 Let those who fear You,
and those who know Your testimonies turn to me.

80 Let my heart be blameless in Your statutes,
that I may not be put to shame.

Glory to You, O Love of mankind.

Psalm 118 Part 11 (D): “My soul earnestly longs for Your salvation”
The Psalms of the Beginning of Watches, page 34.

81 My soul earnestly longs for⁷³³ Your salvation,
And I hope in Your word.

82 My eyes failed for your saying⁷³⁴,
saying, “When will You comfort me?”⁷³⁵

83 For I became like a wineskin in the frost;⁷³⁶
[but] I did not forget your statutes.

84 How many are the days of Your servant?
When will you judge my persecutors?

85 Transgressors told me tales,
but these are not like Your Law, O Lord.

86 All Your commandments are truth;
they persecute me unjustly; help me!

87 They nearly destroyed me on earth;
but I did not forsake Your commandments.

88 Revive⁷³⁷ me in Your mercy,
and I will keep the testimonies of Your mouth.

⁷³³ [JS] literally, “my soul fails for”, i.e. “I am dying for your salvation,” not as in literal death, but as in the common colloquial expression of great longing.

⁷³⁴ [JS] i.e. my eyes were strained looking for your word.

⁷³⁵ ‘When will You comfort me?’ = When will You send Your Comforter, so that I may be filled with Your Spirit, Comforter, Paraclete? (cf. Ephes. 5:18).

⁷³⁶ Sprinkled with hoar-frost, a wineskin is like the greying head of an old man.

⁷³⁷ [JS] revive, “give me life”

Glory to You, O Love of mankind.

Psalm 118 Part 12 (7): “Your word, O Lord, continues forever in Heaven”
The Psalms of the Beginning of Watches, page 34.

89 Your word, O Lord,
continues forever in Heaven.

90 Your truth [endures] from generation to generation;
You founded the earth, and it continues.

91 The day continues by Your arrangement,
for all things together⁷³⁸ are Your servants.

92 If Your law were not my meditation,
I would have perished in my humiliation.

93 I will never forget Your statutes,
for by them You have revived me.

94 I am Yours; save me,
for I have sought Your statutes.

95 Sinners waited for me [in order] to destroy me;
I understood Your testimonies.

96 I have seen the end of all perfection;
Your commandment is exceedingly broad.⁷³⁹

Glory to You, O Love of mankind.

Psalm 118 Part 13 (8): “O how I love Your law, O Lord”
The Psalms of the Beginning of Watches, page 34.

97 O how I love Your law, O Lord!
It is my meditation all day long.

98 You made me wiser than my enemies by Your commandment,
for it is mine forever.

99 I have understood more than all my teachers,
because Your testimonies are my meditation.

100 I have understood more than my elders,
for I sought after Your commandments.

⁷³⁸ [JS] “all things together”, i.e. “all the universe”

⁷³⁹ The commandment to love God, our neighbor and our enemy, is infinitely broad because all-inclusive; it contains the sum of all our perfection, and is the crowning experience (cf. St Basil).

- 101 I restrained my feet from every evil way,
that I may keep Your words.
- 102 I did not turn away from Your judgments,
for You set for me a law.
- 103 How sweet are Your words to my heart!⁷⁴⁰
They are sweeter than honey to my mouth.
- 104 I gained understanding because of your commandments;
Therefore, I hate every way of injustice.

Glory to You, O Love of mankind.

Psalm 118 Part 14 (2): “Your law is a lamp to my feet”

The Psalms of the Beginning of Watches, page 34.

- 105 Your word is a lamp to my feet,
and a light to my paths.⁷⁴¹
- 106 I swore and confirmed
that I will keep Your righteous judgments.
- 107 I have been deeply humbled;
O Lord, revive me according to Your word.
- 108 Be pleased with the freewill offerings of my mouth, O Lord,
and teach me Your judgments.
- 109 My soul is always in Your hands,
and I have not forgotten Your law.
- 110 Sinners laid a snare for me,
but I did not stray from Your commandments.
- 111 Your testimonies are my heritage forever,
for they are the joy of my heart.
- 112 I have inclined my heart to perform Your statutes,
for the sake of an eternal reward⁷⁴².

Glory to You, O Love of mankind.

⁷⁴⁰ hear: *lit.* gullet, throat, larynx.

⁷⁴¹ “The rays of the Word are eternally ready to shine wherever the windows of the soul are opened in simple faith” (St. Hilary).

⁷⁴² [JS] probably “forever for a reward”, rather than “for an eternal reward”

Psalm 118 Part 15 (D): “I hate transgressors, but I love Your law”

The Psalms of the Beginning of Watches, page 34.

113 I hate transgressors,⁷⁴³
but I love Your law.

114 You are my helper and my protector;
I hope in Your word.

115 Turn away from me, you evildoers,
and I will search out the commandments of my God.

116 Defend me according to Your word, and revive me,
and do not let me be disappointed in my expectation.

117 Help me and I will be saved,
and I will continually meditate on Your statutes.

118 You have despised all who turned away from Your statutes,
for their thought is iniquity.

119 I have counted all the sinners of the earth as transgressors;⁷⁴⁴
that is why I always love Your testimonies.

120 Nail down my flesh with the fear of You,
for I am afraid of Your judgments.

Glory to You, O Love of mankind.

Psalm 118 Part 16 (V): “I have done what is right and just”

The Psalms of the Beginning of Watches, page 34.

121 I have done what is right and just;
Do not leave me to those who oppress me.

122 Be responsible for Your servant’s welfare;⁷⁴⁵
do not let the arrogant falsely accuse me.

123 My eyes failed [in looking] for Your salvation,
and for the word of Your righteousness.

⁷⁴³ ‘In wicked men we rightly hate the evil, but love the creature’ (St. Prosper). [JS] Fr. Lazarus interprets “evildoers” here as “evil spirits”

⁷⁴⁴ [JS] Fr. Lazarus has “outcasts”: The world’s real outcasts are those who deliberately exclude themselves by sin from the realm of grace and glory. Cf. Ps. 50:13. ‘Cast me not out of Your Presence, from a sense of Your grace and favor, from the vision of Your Face.’ Cf. Ps. 21:7; Mt. 25:30; Jn. 15:6; 6:37.

⁷⁴⁵ Be surety *or* bail (*Lat.* Bajulus = burden-bearer), as Judah was answerable for the welfare and safety of Benjamin (Gen. 43:9). Cf. Hezekiah’s prayer: ‘O Lord, I am oppressed. Undertake for me’ (Isaiah 38:14).

124 Deal with Your servant according to Your mercy,
and teach me Your statutes.

125 I am Your servant; give me understanding,
and I will know Your testimonies.

126 It is time for the Lord to act;⁷⁴⁶
they have defied Your law.

127 Therefore I love Your commandments
more than gold and topaz.⁷⁴⁷

128 Therefore I set myself straight by⁷⁴⁸ all Your commandments;
I hate every wrong way.

Glory to You, O Love of mankind.

Psalm 118 Part 17 (9): “Your testimonies are wonderful”

The Psalms of the Beginning of Watches, page 34.

129 Your testimonies are wonderful;
therefore my soul searches them out.

130 The revelation of Your words enlightens,
and causes little children to understand.⁷⁴⁹

131 I opened my mouth, and drew in breath⁷⁵⁰,
for I longed for Your commandments.

Glory...

132 Look upon me and have mercy on me,
as Your judgement is towards those who love Your Name.⁷⁵¹

133 Direct my steps according to Your sayings,
and do not let iniquity ha

ve dominion over me.

⁷⁴⁶ These words are repeated by the deacon at the beginning of the Divine Liturgy.

⁷⁴⁷ ‘When the commandments are loved more than gold or precious stones (cf. 18:11), all earthly reward compared with the commandments themselves is trivial; then no other human blessings can compare with those good gifts and laws by which man himself is made good’ (St. Augustine).

⁷⁴⁸ [JS] or “I directed myself towards”

⁷⁴⁹ Cf. Lk. 24:27,32,45.

⁷⁵⁰ [JS] Fr. Lazarus and Fr. Athanasius interpret this as “the Spirit” or “a Spirit”, (breath and spirit being the same word)

⁷⁵¹ Just as we who claim to love God judge it right to show mercy, so we can expect the divine mercy (Mt. 5:7).

134 Redeem me from the extortion of men,
and I will keep Your commandments.

135 Make Your face shine upon Your servant,
and teach me Your statutes.

136 My eyes shed streams of water,
because they did not keep Your law.

Glory to You, O Love of mankind.

Psalm 118 Part 18 (Y): “You are Righteous, O Lord”

The Psalms of the Beginning of Watches, page 34.

137 You are Righteous, O Lord,
and Your judgment is upright.

138 You strictly commanded as Your testimonies
in righteousness and truth.

139 The zeal of your house consumed me,
because my enemies forgot Your words.

140 Your teaching is very pure,⁷⁵²
and Your servant loves it.

141 I am young and despised,
but I have not forgotten Your statutes.

142 Your righteousness is everlasting righteousness,
and Your law is truth.

143 Affliction and distress found me,
but Your commandments are my meditation.⁷⁵³

144 Your testimonies are righteousness forever;
give me understanding and I will live.

Glory to You, O Love of mankind.

Psalm 118 Part 19 (P): “I cry with my whole heart; hear me, O Lord”

The Psalms of the Beginning of Watches, page 34.

145 I cry with my whole heart; hear me, O Lord;
I will seek [after] Your statutes.

⁷⁵² pure: *lit.* burnt, fired: hence refined and pure (cf. Psalm 11:7).

⁷⁵³ ‘No athlete enters a contest unless he has first been trained. Let us anoint the arms of our soul with the oil of reading, and have regular exercise day and night in the gymnasium of Holy Scripture’ (St. Ambrose).

146 I cry to You; save me,
and I will keep Your testimonies.

147 I arose at midnight and cried out;
I hope in Your words.

148 My eyes awoke before dawn,⁷⁵⁴
that I might meditate on Your sayings.⁷⁵⁵

149 Hear my cry, Lord, in Your mercy;
revive me according to Your judgment.

150 Those who persecute me with iniquity⁷⁵⁶ drew near me,
they were far from Your law.

151 You are near, O Lord,
and all Your commandments are truth.

152 Long ago I learned from your testimonies
that You established them forever.

Glory to You, O Love of mankind.

Psalm 118 Part 20 (7): “See my humiliation and deliver me”

The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present in both cases.

153 Behold my humiliation and deliver me,
for I have not forgotten Your law.

154 Plead my cause and redeem me;
Revive me for the sake of Your word.

155 Salvation is far from sinners,
for they have not sought Your statutes.

156 Your compassions are many, O Lord;
revive me according to Your judgment.

157 Those who persecute me and afflict me are many;
yet I have not deviated from Your testimonies.

⁷⁵⁴ ‘It is a grim outlook if the rising sun finds you in bed weighed down with snoring sloth! You owe the daily first-fruits of your heart and voice to God. The Lord Jesus spent nights in prayer that you might learn to pray. Give Him what He paid for you.’ (St. Ambrose, cf. Mk. 13:35-37).

⁷⁵⁵ Words: Gk. *logia* = oracles, utterances, sayings, promises (cf. Rom. 3:2; Acts 7:38; Heb. 5:12; 1 Pet. :11).

⁷⁵⁶ [JS] or “wickedness”

158 I saw the ignorant, and I was grieved,
because they do not keep Your sayings.

159 See how I love Your commandments!
O Lord, revive me in Your mercy.

160 The sum⁷⁵⁷ of Your words is truth;
and all the judgments of Your righteousness are eternal.

Glory to You, O Love of mankind. The Psalms of the Veil continue with Psalm 118 Part 21 (Ψ): "Rulers persecute me without cause".

Psalm 118 Part 21 (Ψ): "Rulers persecute me without cause"

The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present in both cases.

161 Rulers persecute me without cause,
but I my heart feared because of Your words.⁷⁵⁸

162 I will rejoice at Your sayings
like one finding great spoil.

163 I hate and abhor injustice,
but I love Your law.

164 Seven times a day I have praised You
for the judgments of Your righteousness.

165 Those who love Your law⁷⁵⁹ have great peace,
and nothing can make them stumble.

166 I kept looking for Your salvation, O Lord,
and I have loved Your commandments.

167 My soul keeps Your testimonies
and loves them exceedingly.

168 I keep Your commandments and Your testimonies,
for all my ways are before You, O Lord.

Glory to You, O Love of mankind. The Psalms of the Veil continue with Psalm 118 Part 22 (Ϯ): "Let my supplication come before You, O Lord".

⁷⁵⁷ Cf. Ps. 110:10.

⁷⁵⁸ 'I do not fear my enemies, but I dread to be dead to Your word' (St. Athanasius). Cf. Psalm 80:12-14 and footnote there. Cf. Rom. 6:11-13. [JS] others have "beginning"

⁷⁵⁹ [JS] Coptic has, "Name".

Psalm 118 Part 22 (Π): “Let my supplication come before You, O Lord”

The Psalms of the Veil, page 29. The Psalms of the Beginning of Watches, page 34. Reserved for the Presbyter, if present in both cases.

169 Let my supplication come before You, O Lord;
give me understanding according to Your sayings⁷⁶⁰.

170 Let my petition come in before You;
deliver me according to Your sayings.

171 Let my lips pour forth a hymn,
when You have taught me Your statutes.

172 Let my tongue tell of Your sayings,
for all Your commandments are righteousness.

173 Let Your hand be ready to save me,
for I have chosen Your commandments.

174 I long for Your salvation, O Lord,
and Your law is my meditation.

175 My soul will live and praise You,
and Your judgments will help me.

176 I have gone astray like a lost sheep; seek Your servant,
for I have not forgotten Your commandments.

Alleluia. The Psalms of the Veil and The Psalms of Midnight (The Beginning of Watches) are completed.

Glory...

Kathisma 18

The Songs of Ascent to Jerusalem (Psalms 119 – 133) begin here.

Psalm 119: “When I was afflicted, I cried out to the Lord”

A Pilgrim Song: The Enemies of Peace

The Arrows of Love

⁷⁶⁰ [JS] or “word,” or “teachings

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36. Reserved for the Presbyter, if present (Middle Watch only).

1 (*A Song of Ascents*)

When I was afflicted, I cried out to the Lord,
and He heard me.

2 O Lord, [You will]⁷⁶¹ deliver my soul from unjust lips,
and from a deceitful tongue.

3 What might be given you,
And what [protection] might be added to you,
against a deceitful tongue?⁷⁶²

4 The arrows of the mighty are sharpened
with hot desert coals.⁷⁶³

5 Woe is me, that my sojourning was prolonged;
I lived among the tents of Kedar.

6 My soul sojourned very much.

7 I was peaceful with those who hate peace;
when I speak to them,
they fought against me without cause.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 120: "I lifted up my eyes to the mountains", page 284.

Psalm 120: "I lifted up my eyes to the mountains"

A Pilgrim Song: The Ever-Watchful Guardian of Israel

Tunneling Mountains

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (*A Song of Ascents*)

I lifted up my eyes to the mountains;⁷⁶⁴
where will my help come from?

⁷⁶¹ [JS] ¶ found in Coptic. See the First Hour of Tuesday of Holy Week.

⁷⁶² [JS] Fr. Athanasius has "or what shall be added unto you, by a deceitful tongue?"

⁷⁶³ Cf. Psalm 139:11; Rom. 12:20. 'Coals of hell'. For desolation as the equivalent of hell, see Mark 13:14.

⁷⁶⁴ Cf. Jeremiah 3:23. I look through the hills to their unseen Maker.

- 2 My help comes from the Lord,
Who made heaven and earth.
- 3 Do not let your foot be moved,
nor let He Who keeps you slumber.⁷⁶⁵
- 4 Behold, He Who keeps Israel
will neither slumber nor sleep.
- 5 The Lord will keep you;
the Lord is your shelter at your right hand.
- 6 The sun will not burn you by day,
nor the moon by night.
- 7 The Lord will guard you from all evil;
the Lord will guard your soul.
- 8 The Lord will guard your coming in and going out,
from now and unto the ages.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 121: "I was glad when they said to me, 'we will go to the house of the Lord'", page 285. The Psalms of the Veil continue with Psalm 128: "Many times have they warred against me from my youth", page 291.

Psalm 121: "I was glad when they said to me, 'we will go to the house of the Lord'"

A Pilgrim Song of Love for the Holy City

Pray for the Peace of Jerusalem

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (A Song of Ascents)

I was glad when they said to me,
"we will go to the house of the Lord."

2 Our feet stood
in your courts, O Jerusalem.

⁷⁶⁵ Cf. Matthew 8:24-27. 'Lord, save us, we are sinking.' Prayer rouses God to action and prevents the illusion of His being asleep.

3 Jerusalem is built as a city
that is shared in common⁷⁶⁶.

4 For the tribes go up there,
the tribes of the Lord,
as a testimony to Israel,⁷⁶⁷
to confess⁷⁶⁸ the Name of the Lord.

5 For the thrones for judgment sat there,
thrones over the house of David.

6 Seek after things pertaining to your peace, O Jerusalem⁷⁶⁹,
and abundance for those who love you.⁷⁷⁰

7 Let there be peace in your power,
and abundance within your towered strongholds.

8 For the sake of my brethren and my neighbours,
I spoke peace concerning you.

9 For the sake of the house of the Lord our God,
I sought after good things for you.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 122: "I lift up my eyes to You, Who dwells in heaven", page 286.

Psalm 122: "I lift up my eyes to You, Who dwells in heaven"

A Pilgrim Song: The Reproach of Christ⁷⁷¹

Our Eyes are on the Lord

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (A Song of Ascents)

I lift up my eyes to You,
Who dwells in heaven.⁷⁷²

⁷⁶⁶ [JS] Fr. Athanasius has, "Jerusalem is built as a city: her good pleasure is in this and that."

⁷⁶⁷ The law of worship requiring the triannual ascent of males to the holy mountain was a witness and acknowledgement of God's liberation of Israel, and a means of attesting their loyalty and claiming the consequent privileges of the Covenant (Deut. 16:16-20; Ex. 23:14-17).

⁷⁶⁸ [JS] or "thank and praise", "thankfully confess with praise"

⁷⁶⁹ [JS] or "pray" or "ask after" "that which pertains to the pace of Jerusalem"

⁷⁷⁰ Abundance (cf. John 10:10). Pray for pardon and peace before the King comes as Judge with thousands of His holy ones (Lk. 14:32; Jude 14).

⁷⁷¹ Hebrews 11:26; 13:13.

⁷⁷² Heaven is here (Mt. 4:17; Lk. 17:21; Prov. 17:24).

- 2 Behold, as the eyes of servants
[look to] the hands of their masters,
[and] as the eyes of a maidservant
[look to] the hands of her mistress,
so our eyes look to the Lord our God
until He has compassion on us.
- 3 Have mercy on us, O Lord, have mercy on us,
for have had more than our fill of contempt;
- 4 our soul has more than had its fill.
Give reproach to those who are prosperous
and contempt to the arrogant!

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 123: “if the Lord had not been among us,”—let Israel now say”, page 287.

Psalm 123: “if the Lord had not been among us,”—let Israel now say”

A Pilgrim Song of Thanksgiving to the Saviour

Our Help is in the Name of the Lord

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (A Song of Ascents)

- “If the Lord had not been among us”—
let Israel now say—
- 2 “if the Lord had not been among us
when men rose up against us,
- 3 they would have swallowed us alive,
when their anger raged against us;
- 4 the water would have drowned us;
our soul would have passed through a torrent,
- 5 our soul would have passed through
bottomless⁷⁷³ water.”
- 6 Blessed be the Lord,
Who did not give us as a prey to their teeth!

⁷⁷³ [JS] Fr. Lazarus and NETS have “irresistible”, OSB has “overwhelming”

7 Our soul was rescued like a sparrow
from the snare of the hunters;
the snare was broken, and we were rescued.

8 Our help is in the Name of the Lord,
Who made heaven and earth.

Glory...

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 124: "Those who trust in the Lord are like Mount Zion", page 288.

Psalm 124: "Those who trust in the Lord are like Mount Zion"

A Pilgrim Song of Faith: God our Mountain Stronghold

Conditions of Safety and Security

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (A Song of Ascents)

Those who trust in the Lord are like Mount Zion;
he who dwells in Jerusalem will never be shaken.

2 Mountains surround her,
and the Lord is around His people,
from now and forever.

3 The Lord will not allow the rod of sinners
To be upon the allotment of the righteous,
lest the righteous stretch out their hands
to iniquity⁷⁷⁴.

4 Do good, O Lord, to the good,
and to those who are right in heart.

5 But the Lord will lead away with evildoers
those who turn aside to crooked ways.
Pease be upon Israel!

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 125: "When the Lord brought back the captivity of Zion", page 289.

⁷⁷⁴ [JS] or "evildoers"

Psalm 125: “When the Lord brought back the captivity of Zion”

A Pilgrim Song: Messianic Days of Heaven on Earth

Returned Exiles Pray for the Release of Captives Still in Babylon

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (*A Song of Ascents*)

When the Lord brought back the captivity of Zion,
we became like those who are comforted.

2 Then was our mouth filled with joy,
and our tongue with rejoicing.
Then they will say among the nations,
“The Lord has done⁷⁷⁵ great things for them.”

3 The Lord has done great things with us,
and we became glad.

4 Return, O Lord, our captivity
like torrents in the South.⁷⁷⁶

5 Those who sow in tears
will reap in joy.

6 Going, they went weeping,
carrying their seed,
but coming, they will return with rejoicing,
carrying their sheaves.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 126: “Unless the Lord builds the house, the builders labour in vain”, page 289.

Psalm 126: “Unless the Lord builds the house, the builders labour in vain”

A Pilgrim Song: God is All in All

Divine Grace and Guidance Indispensable

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

⁷⁷⁵ [JS] Fr. Athanasius has, “the Lord has magnified His doings with them.”

⁷⁷⁶ ‘South’: *Heb.* Negeb. The Negeb is dry for about 9 months, but in winter the rocky watercourses become rushing torrents.

1 (*A Song of Ascents. By Solomon*)

Unless the Lord builds the house,⁷⁷⁷
 the builders labour in vain;
 unless the Lord guards the city,
 the guards keep awake in vain.

2 It is in vain for you to rise early;
 to rise up from your rest⁷⁷⁸,
 you eat the bread of grief,
 when He gives His beloved ones sleep.

3 Behold, sons are the inheritance from the Lord;
 the fruit of the loom His reward.

4 The children of those expelled⁷⁷⁹
 are like arrows in the hand of a mighty one.

5 Blessed is the man who will fulfil his desire with them;
 they⁷⁸⁰ not be ashamed
 when they speak to their enemies at the gate.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 127: "Blessed are all who fear the Lord, who walk in His ways", page 290.

Psalm 127: "Blessed are all who fear the Lord, who walk in His ways"

A Pilgrim Song: The Blessings of a Gracious Home

God Bless you to see Daily the Joys of Jerusalem

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36.

1 (*A Song of Ascents*)

Blessed are all who fear the Lord,
 who walk in His ways.

2 You will eat the fruits of your labors;
 You are blessed⁷⁸¹, and it will be well with you.

⁷⁷⁷ 'The house God builds and keeps is the temple made of living stones (1 Pet. 2:5). 'We are His house' and 'the Builder of all things is God' (Heb. 3:4-6). 'Apart from Me you can do nothing' (Jn. 15:5). The Church is God's House, Temple, City (Eph. 2:19f; 1 Cor. 3:9-17).

⁷⁷⁸ [JS] "from your rest", literally, "after sitting"

⁷⁷⁹ [JS] Fr. Athanasius has, "the children of those who have been awakened."

⁷⁸⁰ [JS] Fr. Lazarus has, "such exiles"

⁷⁸¹ [JS] Fr. Athanasius has, "You will be blessed"

3 Your wife will be like a fruitful vine
[blossoming] on the sides of your house,
your children like olive shoots
around your table.

4 Behold, so will the man who fears the Lord
be blessed.

5 May the Lord bless you from Zion,
And may you see the joys of Jerusalem⁷⁸²
all the days of your life;

6 and may you see your children's children.⁷⁸³
Peace be upon Israel!

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch continue with Psalm 128: "Many times have they warred against me from my youth", page 291.

Psalm 128: "Many times have they warred against me from my youth"

A Pilgrim Song: The Gates of Hell will not Prevail

We Bless you in the Name of the Lord

The Psalms of Sunset (Vespers), page 11. The Psalms of the Middle Watch, page 36. Reserved for the Presbyter, if present (in both cases).

1 (*A Song of Ascents*)

"Many times have they warred against me from my youth"
—let Israel now say—

2 "many times have they warred against me from my youth,
yet they could not prevail against me.

3 The sinners plowed on my back⁷⁸⁴;
they prolonged their iniquity⁷⁸⁵.

4 But the righteous Lord
cut up the neck of sinners."

⁷⁸² [JS] Fr. Athanasius has "the Lord will bless," and "you will see the joys"

⁷⁸³ [JS]. Fr. Athanasius has, "you will," instead of "may you", throughout these last two vs. Lit. "sonss' sons"

⁷⁸⁴ [JS] OSB has "schemed behind my back," NETS has, "On my back the sinners were practicing hteir skill"

⁷⁸⁵ [JS] or "lawlessness"

- 5 Let all who hate Zion
be shamed and turned back.
- 6 Let them become like grass on the housetops,
which withers before it is pulled up,
- 7 with which no reaper can fill his hands,
nor the gatherer sheaves fill his bosom.
- 8 Neither do those who pass by say to them,
“the blessing of the Lord be upon you;
we bless you in the Name of the Lord.”

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) and The Psalms of the Middle Watch are concluded. The Psalms of the Veil continue with Psalm 129: “I cried to You, O Lord, out of the depths”, page 292.

Glory...

Psalm 129: “I cried to You, O Lord, out of the depths”

A Pilgrim Song of Mercy and Forgiveness

Praying and Waiting for Full Redemption

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38. Reserved for the Presbyter, if present (Retiring and Morning Watch only).

1 (A Song of Ascents)

I cry to You, O Lord, out of the depths,⁷⁸⁶

2 O Lord, hear my voice!
Let Your ears be attentive
to the voice of my supplication!

3 If You, O Lord, should mark iniquities⁷⁸⁷,
O Lord, who would stand?—

4 For there is atonement⁷⁸⁸ with You.

⁷⁸⁶ We can cry from the depths only when we go down to the depths. To suffer is to live deeply. The cross is the secret of the heart-cry. Will holy God be attentive if we are not attentive ourselves? When we cry out of the depths of our need, we can be sure of the divine response (cf. Mt. 15:8).

⁷⁸⁷ [JS] or “transgressions” or “acts of lawlessness”, throughout.

⁷⁸⁸ [JS] or “forgiveness”

5 For Your Name's sake I have waited for You, O Lord;⁷⁸⁹
my soul waited for Your word.

6 My soul hopes in the Lord
from the morning watch until night;
from the morning watch,
let Israel hope in the Lord,

7 for with the Lord there is mercy,
and with Him there is abundant redemption;

8 And He will redeem Israel
from all his iniquities.⁷⁹⁰

Alleluia. The Psalms of Retiring (the Twelfth Hour), The Psalms of the Veil, and The Psalms of the Morning Watch continue with Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up", page 293.

Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"

A Pilgrim Song: The Spirit of Humility and Childhood

Weaning is Growth in Freedom and Strength

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (*A Song of Ascents. By David*)

O Lord, my heart is not exalted,
neither are my eyes raised up;
nor do I do not occupy myself with great things,
nor with marvelous things beyond me.

2 If I were not humble-minded,
but lift up my soul,⁷⁹¹
like a child weaned from its mother,
You would reward my soul.

3 Let Israel hope in the Lord,
from now and to the ages.

⁷⁸⁹ For Your name's sake: *variant reading*, For the sake of Your law. The law contained the word or promise of forgiveness (Is. 43:25; Jer. 31:34).

⁷⁹⁰ Cf. Titus 2:14.

⁷⁹¹ Prov. 29:1; 2 Kings 17:14; Neh. 9:16; Dt. 9:6.

Alleluia. The Psalms of Retiring (the Twelfth Hour), The Psalms of the Veil, and The Psalms of the Morning Watch continue with Psalm 131: "O Lord, remember David and all his meekness", page 294.

Psalm 131: "O Lord, remember David and all his meekness"

A Pilgrim Song: The Promises of God

The Growth of Saints is the Flowering of Holiness

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (*A Song of Ascents*)

O Lord, remember David
and all his meekness,

2 how he swore to the Lord,
and vowed to the God of Jacob,

3 "I will not enter under the roof⁷⁹² of my house,
I will not climb upon my bed,

4 I will not give sleep to my eyes,
nor slumber to my eyelids,
nor rest to my temples,

5 until I find a place for the Lord,⁷⁹³
the tabernacle of the God of Jacob!"

6 Behold, we heard it was in Ephratha,
we found it in the plains of the forest.⁷⁹⁴

7 Let us enter into His tabernacles;
let us worship⁷⁹⁵ at the place where His feet stood.

8 Arise, O Lord, into Your rest⁷⁹⁶;
You and the ark of Your holy place⁷⁹⁷.

9 Your priests will be clothed with righteousness;
Your saints will rejoice.

⁷⁹² [JS] literally "the tabernacle of my house"

⁷⁹³ sanctuary: *lit.* place. David confessed this vow to Nathan (2 Sam. 7). Cf. "The Romans will come and destroy both our sanctuary and our nation" (Jn. 11:48). Christ was born at Ephratha (cf. Jn. 2:19).

⁷⁹⁴ Cf. 1 Kings 6:21 (1 Sam. 6:21).

⁷⁹⁵ [JS] "do obeisance", i.e. literally "bow down"

⁷⁹⁶ [JS] Fr. Lazarus has "resting-place"

⁷⁹⁷ [JS] or "the ark of Your holiness"

- 10 For Your servant David's sake,
do not turn Your face away from Your anointed.⁷⁹⁸
- 11 The Lord swore to David this truth,
and He will not annul it,
"I will set one from the fruit of your loins on your throne."⁷⁹⁹
- 12 If your sons keep my covenant
and these testimonies that I will teach them,
their sons will sit upon your throne forever."
- 13 For the Lord has chosen Zion;
He chose her for His dwelling:
- 14 "This is My resting-place to the age of ages;
I will dwell here, for I have chosen her.
- 15 Blessing, I will bless her provisions⁸⁰⁰;
I will satisfy her poor with bread.
- 16 I will clothe her priests with salvation,
and her saints will shout for joy⁸⁰¹.
- 17 I will cause the stock⁸⁰² of David to spring up there;
I have prepared a lamp⁸⁰³ for my Christ.
- 18 I will clothe His enemies with shame;
but upon Him my holiness will blossom.

Alleluia. The Psalms of Retiring (the Twelfth Hour), The Psalms of the Veil and The Psalms of the Morning Watch continue with Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity", page 295.

Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"

A Pilgrim Song: The Blessing of Unity

The Spirit of God is Oil and Dew

⁷⁹⁸ Ps. 131:8-10 = 2 Chron. 6:41-42.

⁷⁹⁹ I Chron. 17:11-14; Acts 2:30-33.

⁸⁰⁰ [JS] Coptic has "widow".

⁸⁰¹ [JS] or "rejoice with rejoicing"

⁸⁰² stock: *lit.* horn.

⁸⁰³ lamp: 'the word of prophecy' (2 Pet. 1:19) culminating in St. John the Baptist, of whom Christ said, 'He was a burning and shining lamp' (Jn. 5:35).

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (*A Song of Ascents. By David*)

Behold, what is so good or so pleasant as
for brethren to dwell together in unity?

2 It is like precious oil on the head,
running down upon the beard,
the beard of Aaron,
running down to the edge of his garment;

3 like the dew of Haërmon,
which descends on the mountains of Zion;⁸⁰⁴
for there⁸⁰⁵ the Lord commanded the blessing,
and life forevermore.

Alleluia. The Psalms of Retiring (the Twelfth Hour), The Psalms of the Veil, and The Psalms of the Morning Watch continue with Psalm 133: "Behold now, bless the Lord, all you servants of the Lord", page 296.

Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"

A Pilgrim Song of the Night

Intercessors Standing in the Holy Spirit

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (*A Song of Ascents*)

Behold now, bless the Lord,
all you servants of the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.

2 In the nights, lift up your hands to the Holy of Holies,⁸⁰⁶
and bless the Lord.

3 The Lord Who made heaven and earth
will bless you out of Zion.

⁸⁰⁴ As oil falls first on the priest's head and then runs to the edge of his clothing, and as dew falls first on the highest mountain and then the hill of Zion, so God's blessings flow from Zion to all the land.

⁸⁰⁵ There: 'among brothers living together in unity on Zion, for there on the holy Apostles was sent down the life-giving dew of the All-Holy Spirit, from Whom all believers reap eternal blessing' (St Athanasius).

⁸⁰⁶ A suppressed *ton hagion* is to be understood here (cf. Heb. 8:2; 9:3,8,12,24,25, wrongly translated 'holy place' in R.V. etc.) In the liturgy of St Basil and in the church services God is addressed as the 'Holy of Holies.' (1 Tim. 2:8).

Alleluia. The Psalms of Retiring (the Twelfth Hour), The Psalms of the Veil and The Psalms of the Morning Watch continue with Psalm 136: “By the rivers of Babylon—we sat down, and wept”, page 301.

Glory...

Kathisma 19

Psalm 134: “Praise the Name of the Lord, O servants”

Call to Praise the Divine Name and Nature

God’s Vast, Unceasing Activity beside Inert and Lifeless Idols

1 (Alleluia)

Praise the Name of the Lord,
O servants⁸⁰⁷; praise the Lord,

2 you who stand in the house of the Lord,
in the courts of the house of our God.

3 Praise the Lord, for the Lord is good;
sing to His Name, for it is good,

4 for the Lord chose Jacob for Himself,
and Israel for His own possession,

5 for I know that the Lord is great,
and our Lord is above all the gods.

6 Whatever the Lord willed, He did,
in heaven and on the earth,
in the seas and in all the deeps,

7 bringing up clouds from the ends of the earth;
He makes lightnings for the rain;
He brings winds out of His storehouses.

8 He struck the firstborn of Egypt,
from man to animal;

9 He sent forth signs and wonders
in your midst, O Egypt,
against Pharaoh and all his servants.

⁸⁰⁷ [JS] literally, “slaves”

- 10 He struck many nations
and killed mighty kings—
- 11 Sihon, king of the Amorites,
and Og, king of Bashan,
and all the kingdoms of Canaan—
- 12 and He gave their land as a heritage,
a heritage to His people Israel.⁸⁰⁸
- 13 O Lord, Your Name is forever,
O Lord, Your renown to generation and generation.
- 14 For the Lord will judge His people,
and have compassion on His servants.⁸⁰⁹
- 15 The idols of the nations are silver and gold,
the works of men's hands.
- 16 They have a mouth, but will not speak;
they have eyes, but will not see;
- 17 they have ears, but will not hear;
[they have noses, but will not smell;
they have hands, but will not feel;
they have feet, but will not walk;
they have no voice in their throat;]⁸¹⁰
for there is not even breath in their mouths.
- 18 May those who make them
and all who trust in them become like them.
- 19 Bless the Lord, O house of Israel!
Bless the Lord, O house of Aaron!
- 20 Bless the Lord, O house of Levi!
Bless the Lord, O you who fear the Lord!
- 21 Blessed be the Lord from Zion,
He Who dwells in Jerusalem.

Psalm 135: “Confess the Lord, He is good; His mercy endures forever”

Song of Thanksgiving to the Good God: For Responsive Chanting⁸¹¹

⁸⁰⁸ The kingdoms of this world have become the kingdoms of our Lord and of His Christ' (Rev. 11:15).

⁸⁰⁹ Deut. 32:36.

⁸¹⁰ [JS] [] lacking in all but OSB

⁸¹¹ This Psalm is called 'The Great Hallel' or Hymn of Praise in the Talmud, and is still used by the Jewish people in their daily

The Crowning Wonder: The Bread of Life

The Second Canticle: Psalm 135, page 332.

1 (*Alleluia*)

Confess⁸¹² the Lord, for He is good,
for His mercy⁸¹³ endures forever;

2 confess the God of gods,
for His mercy endures forever;

3 confess the Lord of Lords,
for His mercy endures forever;

4 [to Him]⁸¹⁴ Who alone does great wonders,
for His mercy endures forever;

5 [to Him] Who by wisdom made the heavens,
for His mercy endures forever;

6 [to Him] Who made the earth firm on the waters,
for His mercy endures forever;

7 [to Him] Who [alone] made the great lights,
for His mercy is eternal,

8 the sun to rule the day,
for His mercy endures forever,

9 the moon and the stars to rule the night,
for His mercy endures forever;

10 Who struck Egypt in their firstborn,
for His mercy endures forever;

worship.

⁸¹² Or “give thanks to”, or “thankfully confess with praise”. “Praise the Lord” is probably the most accurate way to put it here. But “Confess the Lord” is more literal, and is accurate if we sing it understanding that we confess Him by praising Him.

⁸¹³ mercy: *or* love. Cf. Lk. 10:37.

⁸¹⁴ [JS]. The Greek does contain “To Him”. If the first verses are rendered “O give thanks unto the Lord, for He is good...”, then it flows grammatically to say, “**To Him** who alone does great wonders”. If the first verses are rendered “thankfully confess with praise” or “O confess the Lord for He is good...”, which is more accurate, then to be grammatically correct, the “To Him” in each verse must be omitted. Clearly, thankfully confessing with praise is something done “to Him”, just as “giving thanks” is something done “to Him”, but such a construct doesn’t flow in English.

- 11 and brought out Israel from among them,
for His mercy endures forever,
- 12 with a strong hand and an upraised arm,
for His mercy endures forever;
- 13 [to Him] Who divided the Red Sea into parts,
for His mercy endures forever,
- 14 and brought [out] Israel through the midst of it,
for His mercy endures forever,
- 15 but overthrew Pharaoh and his army in the Red Sea⁸¹⁵,
for His mercy endures forever;
- 16 [to Him] Who led His people through the wilderness,
for His mercy endures forever;
- 16b [to Him] who brought water out from the hard rock,
for His mercy endures forever;
- 17 [to Him] Who struck down great kings,
for His mercy endures forever,
- 18 and killed⁸¹⁶ mighty kings,
for His mercy endures forever,
- 19 Sihon, King of the Amorites,
for His mercy endures forever,
- 20 and Og, [the] king of Bashan,
for His mercy endures forever,
- 21 and gave their land as a heritage,
for His mercy endures forever,
- 22 a heritage to His servant Israel,
for His mercy endures forever.
- 23 For the Lord remembers us in our humiliation,
for His mercy endures forever;
- 24 and redeemed us from our enemies,
for His mercy endures forever;
- 25 Who gives food to all flesh,
for His mercy endures forever.

⁸¹⁵ [JS] or “and shook of Pharaoh and his army into the Red sea,”

⁸¹⁶ [JS] or “slew”

26 O confess the God of Heaven,
for His mercy endures forever;

26b O confess the Lord of Lords, [for He is good]⁸¹⁷;
for His mercy endures forever.

Psalm 136: “By the rivers of Babylon—we sat down, and wept”

Song of the Babylonian Exile

The Unsung Song of the Heart

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (By David)

By the rivers of Babylon—
there we sat down, and wept
when we remembered Zion.⁸¹⁸

2 We hung up our instruments
on the willows in its midst.

3 For there our captors asked us for the words of our songs,
and those who had carried us away for a hymn,
“Sing us some of the songs of Zion.”

4 How can we sing the Lord’s song
in a foreign land?

5 If I forget you, O Jerusalem,
may my right hand be forgotten!

6 May my tongue stick in my throat
if I do not remember you,
if I do not place Jerusalem first,⁸¹⁹
at the beginning of my joy.

7 Remember, O Lord, the sons of Edom
On the day of [the fall of] Jerusalem, when they said,
“Empty it out! Empty it out!, even to its foundations!”

⁸¹⁷ [JS] [] lacking in all but the Copite. This verse and 16b lacking in most translations.

⁸¹⁸ Jerusalem and Zion are types of the Church, the bride of Christ. ‘Christ loved the Church and gave Himself up for her’ (Ephes. 5:25f).

⁸¹⁹ See previous footnote.

8 O daughter of Babylon, you wretch!
Blessed is he who will deal with you as you dealt with us!

9 Blessed is he who will seize your infants
and dashes them against the rock!⁸²⁰

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 137: "I will confess You, O Lord, with all my heart", page 302. The Psalms of the Veil continue with Psalm 140: "O Lord, I have cried to You, hear me", page 306.

Glory...

The third group of Psalms of David (Psalms 137 – 144) begins here.

Psalm 137: "I will confess You, O Lord, with all my heart"

Thanksgiving to God for Answering Prayer

Great is the Word, Promise, Name and Glory of God

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Morning Watch, page 38.

1 (By David)

I will confess⁸²¹ You, O Lord, with all my heart,⁸²²
and I will sing to You in the presence of the angels,
for You have heard the words of my mouth.

2 I will bow down⁸²³ toward Your holy temple,
and confess⁸²⁴ Your Name on account of Your mercy and Your truth,
for You have magnified Your holy Name above every name.⁸²⁵

3 On the day when I call upon You, hear me quickly;
You will treat my soul with great care in Your power.

4 Let all the kings of the earth confess⁸²⁶ You, O Lord,
for they have heard all the words of Your mouth.

⁸²⁰ Babylon signifies the flesh. Blessed is he who subdues it with fasts and deprives it of joys, as it dealt with the soul, and who dashes incipient evil thoughts, while still weak, against the Rock which is Christ (1 Cor. 10:4; Mt. 21:44; Rev. 18). [JS] Fr. Athanasius has "and bury them beside the rock"

⁸²¹ [JS] or "thank", or "thankfully confess with praise"

⁸²² *heart*: 'My whole heart I lay on the altar of Your praise, a sacrifice of praise I offer to You. May the name of Your love set on fire my whole heart; may nothing in me be left to me, nothing in which I can look to myself, but may I wholly burn with You, be wholly on fire, wholly love You, as though set aflame by You' (St Augustine).

⁸²³ [JS] "do obeisance", elsewhere rendered "worship", but referring to the physical act.

⁸²⁴ [JS] or "give thanks to," or "praise," or "thankfully confess Your Name with praise"

⁸²⁵ Cf. Phil. 2:9-11. *Heb.* You have magnified Your word above all Your name. [JS] others have "You magnified your teaching/saying above every name"

⁸²⁶ [JS] or "acknowledge," or "give thanks to," or "thankfully confess with praise"

- 5 and let them sing in the ways⁸²⁷ of the Lord,
for the glory of the Lord is great,
- 6 For the Lord is exalted, yet He regards the lowly;
but the proud and haughty⁸²⁸ He knows from afar.
- 7 Though I walk in the midst of affliction,
You will revive me;
You stretched out Your hand
against the wrath of my enemies,
and Your right hand saved me.
- 8 The Lord will repay them on my behalf.
O Lord, Your mercy endures forever;
do not forsake the works of Your hands.

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 140: "O Lord, I have cried to You, hear me", page 306.

Psalm 138: "O, Lord, You have tested and known me"

The Presence of God and His Knowledge of Man

Your Right Hand will Hold Me

- 1 *(For the end; a Psalm by David)*
- O Lord, You have tested me and known me;
- 2 You know my sitting down and my rising up;
You discern my thoughts from afar;
- 3 You have tracked my path and my travels,
and foresee all my ways.
- 4 For there is no [deceitful] word on my tongue,
- 5 but behold, O Lord, You know all things
The last and the first.
You formed me and laid Your hand upon me.
- 6 Your knowledge has become too wondrous for me;
too great—I cannot grasp to it.

⁸²⁷ ways: *variant reading*: songs.

⁸²⁸ [JS] literally "those who are exalted" or "the high things"

- 7 Where can I go from Your Spirit,
and where can I flee from Your presence?⁸²⁹
- 8 If I ascend to heaven, You are there;
if I descend to Hades, You are present.
- 9 If I were to take up my wings at dawn
and make camp at the furthest part of the sea,
- 10 even there Your hand would lead me
and Your right hand would hold me fast.
- 11 And I said, “so, darkness will cover me,
but the night will be light to my delight;”
- 12 for darkness will not be dark because of You,
and night will be as bright as day;
to You darkness and light are alike.
- 13 For You created⁸³⁰ my heart,⁸³¹ O Lord;
You sustained me from my mother’s womb.
- 14 I will confess⁸³² You
for I am fearfully and wondrously made;
Your works are wonderful, as my soul knows this well.
- 15 My frame is not hidden from You,
though You made in secret, with my substance
in the lowest parts of the earth.
- 16 Your eyes beheld my unformed state,
and all men will be written in Your book;
they will be formed day by day,
when none of them as yet existed.
- 17 But Your friends were very precious to me, O God;
their principalities⁸³³ became very strong.
- 18 I will count them, and they will be multiplied more than the sand;
I awoke, and I am still with You.
- 19 If [only] You would slay sinners, O God!
Turn aside from me, you men of blood.

⁸²⁹ The Spirit of the Lord fills the world (Wisdom 1:7). [JS] presence: literally “face”

⁸³⁰ [JS] or “possess”

⁸³¹ heart: *lil*. kidneys (seat of the affections in Hebrew thought).

⁸³² [JS] or “give thanks,” or “thankfully confess You with praise”

⁸³³ [JS] or “authorities” or “powers”

20 for You will speak against their reasoning,
“They will receive your cities in vain.”

21 Have I not hated those who hate You, O Lord?
And do I not burn with rage at Your enemies?⁸³⁴

22 I hated them with perfect hatred;
I count them my enemies.

23 Test me, O God, and know my heart;
examine me, and know my ways.

24 And see if there is any lawless way⁸³⁵ in me,
and guide me in the everlasting way.

Psalm 139: “Deliver me, O Lord, from the evil man”

A Prayer of Faith and Trust under Persecution

Trouble gives Occasion for a Song⁸³⁶

1 (For the end; a Psalm by David)

2 Deliver me, O Lord, from the evil man;
deliver me from the unjust man,

3 who schemed wrongdoing in their heart;
all day long they kept stirring up wars.

4 They make their tongue as sharp as a serpent’s;
the venom of vipers is under their lips. *(Pause)*

5 Guard me, O Lord, from the hand of the sinner;
deliver me from unjust men
who schemed to trip my steps.

6 The arrogant hid a trap for me,
and stretch cords as snares for my feet;
they set stumbling-blocks across my path. *(Pause)*

7 I said to the Lord, “You are my God.
Give ear, O Lord, to the cry⁸³⁷ of my supplication.”

⁸³⁴ [JS] or “and do I not waste away because of my enemies?”

⁸³⁵ [JS] or “way of iniquity”

⁸³⁶ ‘He gives songs in the night’ (Job. 35:10).

8 O Lord, Lord, the power of my salvation,
You shaded my head in the day of battle.

9 Because of my desire, O Lord,
do not abandon me to sinners;
they schemed against me;
do not leave me, lest they be exalted! (*Pause*)

10 As for the heads of those who surround me,
the work of their own lips will bury them!

11 Coals will fall on them;
You will overthrow them with fire;
they will not bear misery.

12 A talkative man will not prosper in the land;
evils will hunt unjust men to corruption.

13 I know that the Lord will maintain the cause of the poor,
and the case of the needy.

14 Truly the righteous will confess⁸³⁸ Your Name;
The upright will live together in Your presence.

Glory...

Psalm 140: “O Lord, I have cried to You, hear me”

Evening Prayer: My Eyes Look to You

The Cry of Desire in the Temple of the Heart

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38. Reserved for the Presbyter, if present (Retiring and Morning Watch only).

1 (*A Psalm by David*)

O Lord, I have cried to You, hear me;
attend to the voice of my supplication when I cry to You.

2 Let my prayer be set forth before You as incense,
and the lifting up of my hands as an evening sacrifice.

3 Set a watch, O Lord, over my mouth,
and a constraining door about my lips.

⁸³⁷ Literally “voice”

⁸³⁸ [JS] or “praise,” or “give thanks to,” or “thankfully confess with praise”

- 4 Do not incline my heart to evil words,
to make excuses for sins
with men who work iniquity,
and I will not join their elect.
- 5 A righteous man will discipline me with mercy, and correct me;
but do not let the oil of the sinner anoint my head,
for my prayer is ever against their pleasures.
- 6 Their judges were swallowed up near the rock;
they will hear my words, for they are sweet.
- 7 Our bones were scattered beside the grave⁸³⁹
like clods of earth are crushed on the ground.
- 8 For my eyes look to You, O Lord, Lord;
I hope in You; do not take my soul away.
- 9 Keep me from the snare they set for me,
and from the stumbling blocks of those who work iniquity.
- 10 Sinners will fall into their own net;
I am alone until I pass on.⁸⁴⁰

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 141: "I cried to the Lord with my voice, I prayed with my voice", page 307. The Psalms of the Veil continue with Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life", page 313.

Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"

Prayer for Deliverance to Join the Exultant Throng of Saints

Free my Soul from the Prison of Sin to Praise Your Name.

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Morning Watch, page 38.

1 (Of contemplation. By David, when he was in the cave. A Prayer.)

- 2 I cried to the Lord with my voice,
I prayed with my voice to the Lord.

⁸³⁹ [JS] or "Hades".

⁸⁴⁰ Jesus trod the winepress alone (Is. 63). 'I (Christ) am alone, with no one to help or understand, till I pass over, till that Passover comes, when I shall depart from the world to my Father' (St. Augustine). A Christian 'keeps himself apart from the world and walks forever with God alone' (St. Symeon the New Theologian), in isolation from sin and idols (1 Jn. 5:21).

3 I will pour out my prayer before Him;
I will declare my affliction in His presence.

4 When my spirit failed within me,
You knew my paths.
In this way that I was going⁸⁴¹
they hide a snare for me.

5 I looked to the right and saw,
no one knew me;
refuge failed me,
and there was no one seeking my life.

6 I cried to You, O Lord,
I said, “You are my hope,
my portion in the land of the living.”

7 Attend to my supplication,
for I was brought very low;
deliver me from my persecutors,
for they are too strong for me.

8 Bring my soul out of prison,
that I may confess⁸⁴² Your Name;
the righteous will wait for me,
until You reward me.

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 145: “Praise the Lord, O my soul! I will praise the Lord all my life”, page 313.

Psalm 142: “O Lord, hear my prayer; give ear to my supplication in Your truth”

Hands of Love Outstretched on the Cross

No one is Righteous in Your Sight

The Psalms of Early Morning (Prime), page 50 (additional to the original 12). Reserved for the Presbyter, if present.

1 (A Psalm by David, when his son Absalom was pursuing him)

O Lord, hear my prayer;
give ear to my supplication in Your truth;
Hear me in Your righteousness,

⁸⁴¹ this way: the confession of Christ (2 Tim. 3:12).

⁸⁴² [JS] or “praise” or “thive thanks to,” or “thankfully confess with praise”

2 and do not enter into judgment with Your servant,
for no one living will be counted righteous in Your sight.

3 For the enemy persecuted my soul,
he humbled my life to the ground;
he made me sit in dark places,
like those long dead.⁸⁴³

4 And my spirit was anguished within me;
my heart was troubled within me.

5 I remembered the days of old,
I meditated on all Your works;
I meditated on the works of Your hands.

6 I spread forth my hands to You;
my soul thirsts for You like a parched land. (*Pause*)

7 Hear me quickly, O Lord:
my spirit has failed.
Do not turn Your face from me,
lest I become like those who go down to the pit.

8 Let me hear Your mercy in the morning,
for I have hoped in You.
Make me know, O Lord, the way in which I should walk,
for I lift up my soul to You.

9 Deliver me from my enemies, O Lord,
for I have fled to You for refuge.

10 Teach me to do Your will, for You are my God;
Your good Spirit will guide me to the land of uprightness.

11 You will revive me, O Lord, for Your Name's sake.
You will bring my soul out of affliction in Your righteousness.

12 And in Your mercy You will destroy my enemies,
and ruin all who afflict my soul,
for I am Your servant.

Alleluia. The Psalms of Prime are concluded.

Glory...

⁸⁴³ These two lines are identical with Lamentations 3:6.

Kathisma 20

Psalm 143: “Blessed be the Lord my God, who trains my hands for battle

New Song of Praise to God Who Gives Victory to Kings

God not Affluence is our Happiness

1 *(By David; concerning Goliath)*

Blessed be the Lord my God,
Who trains my hands for battle,
and my fingers for war;

2 my mercy and my refuge,
my supporter and my deliverer,
my protector, in Whom I hope,
Who subdues my people under me.

3 O Lord, what is man
that You are made known to him,
or the son of man
that You think of him?

4 Man has become like vanity;
his days are like a passing shadow.

5 O Lord, bow the heavens, and come down;
touch the mountains, and they will smoke.

6 Flash lightning, and You will scatter them;
shoot Your arrows, and You will confound them.

7 Send out Your hand from on high;
deliver me and save me from many waters,
from the hand of sons of foreigners,

8 whose mouths speak vanity,
and whose right hand is the right hand of wrongdoing.⁸⁴⁴

9 O God, I will sing a new song to You;
I will make music to You on a ten-stringed harp,

10 to you, Who gives salvation to kings,
Who redeems His servant David from the evil sword.⁸⁴⁵

⁸⁴⁴ Cf. Rev. 10:5; Ezek. 20:23,28,42; Deut. 32:14.

⁸⁴⁵ evil sword: *or* sword of an evil man (Title indicates Goliath). It can also mean ‘the sword of judgment’ (2 Chron. 20:9). War

- 11 Deliver me and save me
from the hand of the sons of foreigners,⁸⁴⁶
whose mouths speak vanity,
and whose right hand is the right hand of wrongdoing,
- 12 whose sons are like new plants
Matured in their youth;
their daughters have been beautified,
adorned like a temple;
- 13 their storehouses full,
Bursting on all sides;
their sheep prolific,
multiplying in their streets;
- 14 Their cattle are fat.
There is no fallen-down fence, no gap,
no wailing in their streets.
- 15 They call blessed the people who have these things!
[But rather] blessed is the people whose God is the Lord.

Psalm 144: “I will exalt You on high, my God and my King”

Praise of the King Messiah and His Glorious Kingdom

The Lord keeps all who Love Him

1 (*A praise by David*)

- (℞) I will exalt You on high, my God and my King,⁸⁴⁷
and I will bless Your Name unto ages of ages.
- 2 (㊮) I will bless you every day,
and praise Your Name unto ages of ages.
- 3 (ℒ) The Lord is Great very praiseworthy,
and there is no limit to His greatness.
- 4 (㊴) Generation after generation will praise Your works,
and they will declare Your power.

is evil (Jas. 4; Mt. 5:9).

⁸⁴⁶ ‘It seems to me the Prophet means people estranged from God and alienated from the truth, whose lives are full of bad habits, who love falsehood, and who talk a lot of nonsense’ (St. John Chrysostom).

⁸⁴⁷ Cf. ‘If I am lifted up from the earth, I will draw all men to Me’ (Jn. 12:32). See also Psalm 45:11 and the note there.

- 5 (נ) They will speak of the magnificence of the glory of Your holiness,
and they will recount Your wonders.
- 6 (ל) They will proclaim the power of Your awesome deeds,
and they will recount Your greatness.
- 7 (ר) They will spread⁸⁴⁸ the fame of Your abundant goodness,
and will rejoice in Your righteousness.
- 8 (ן) The Lord is compassionate and merciful,
Longsuffering and abundant in mercy.
- 9 (ו) The Lord is good and kind to all,
and His mercies are over all His works.
- 10 (י) Let all Your works confess⁸⁴⁹ You, O Lord,
and let Your saints⁸⁵⁰ bless You.
- 11 (כ) They will tell of the glory of Your Kingdom,
and they will speak of Your power,
- 12 (פ) that all the sons of men may know Your power,
and the glorious magnificence of Your Kingdom.
- 13 (מ) Your Kingdom is a Kingdom of all the ages,
and Your dominion is from generation to generation.
- 14 (ד) The Lord is faithful in His words,
and holy in all His works.
- 15 (ט) The Lord upholds all who are falling,
and sets upright all who are bent down.
- 16 (צ) The eyes of all hope in You,
and You give them their food in due season.
- 17 (ק) You open Your hand,
and satisfy every living being with a good pleasure.
- 18 (צ) The Lord is righteous in all His ways,
and holy in all His works.
- 19 (פ) The Lord is near to all who call on Him,
to all who call on Him in truth.

⁸⁴⁸ [JS] or “gush forth”, “overflow”

⁸⁴⁹ [JS] or “thankfully confess You with praise”, or “praise”, or “give thanks to”

⁸⁵⁰ [JS] literally “holy ones”

20 (⌒) He will do the will of those who fear Him,
and will hear their supplications and save them.

21 (⌒) The Lord keeps all who love Him,
and He will destroy all the sinners.

22 (⌒) My mouth will declare the praise of the Lord;
and let all flesh⁸⁵¹ bless His holy Name forever unto ages of ages.

Glory...

The second group of Psalms of Congregational Praise (Psalms 145 – 150) begins here.

Psalm 145: “Praise the Lord, O my soul! I will praise the Lord all my life”

Life is Praise

The Lord Straightens the Bent and Crooked

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Veil, page 29. The Psalms of the Morning Watch, page 38.

1 (*Alleluia, By Aggeus and Zacharias*)

Praise the Lord, O my soul!

2 I will praise the Lord all my life;
I will sing praise to my God as long as I exist.⁸⁵²

3 Do not put your trust in rulers,
And in the sons of men, in whom there is no salvation.

4 His breath⁸⁵³ will go out of him, and he will return to his earth;
on that day all his thoughts⁸⁵⁴ will perish.

5 Blessed is he whose help is the God of Jacob;
whose hope is in the Lord his God,

6 Who made heaven and earth,
the sea and all that is in them,
Who keeps⁸⁵⁵ truth forever,

⁸⁵¹ ‘Not all flesh is the same flesh, but men are one kind, beasts another, fish another, birds another’ (1 Cor. 15:39). Cf. Psalm 148:10.

⁸⁵² Cf. Ps. 145:2 with Ps. 103:33. Only verbs differ.

⁸⁵³ [J] or “spirit”

⁸⁵⁴ [J] thoughts, or designs, plans, projects

7 Who executes judgment for the wronged,
Who gives food to the hungry,
The Lord releases those who are bound⁸⁵⁶.

8 The Lord raises up those cast⁸⁵⁷ down;
the Lord gives wisdom⁸⁵⁸ to the blind;
the Lord loves the righteous.

9 The Lord keeps watch over strangers⁸⁵⁹;
He will accept the orphan and the widow,
and He will destroy the way of sinners.

10 The Lord will reign forever,
your God, O Zion, from generation to generation.

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 146: "Praise the Lord, for psalmody a is good thing", page 314. The Psalms of the Veil continue with Psalm 118 Part 20 (7): "See my humiliation and deliver me", page 281.

Psalm 146: "Praise the Lord, for psalmody a is good thing"

Builder of the City and Gatherer of His Scattered Children

God Delights in the Love of Those Who Trust and Obey Him

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Morning Watch, page 38.

1 (*Alleluia. By Aggeus and Zacharias*)

Praise the Lord, for psalmody⁸⁶⁰ is a good thing;
may our praise delight our God.

2 The Lord is building Jerusalem,
He will gather together the dispersed of Israel.⁸⁶¹

3 He heals the brokenhearted,
and binds up their wounds.

4 He numbers the multitude of stars,
and calls them all by names.

⁸⁵⁵ [JS] or "guards"

⁸⁵⁶ [JS] or "frees the prisoners"

⁸⁵⁷ [JS] or "bent"

⁸⁵⁸ [JS] or "skill"

⁸⁵⁹ [JS] or "foreigners"

⁸⁶⁰ [JS] or a psalm, or a melody

⁸⁶¹ *Lit.* 'dispersions'. Cf. Mt. 24:31.

- 5 Our Lord is Great and His strength is great,
and His understanding is infinite.
- 6 The Lord raises up the meek,
but humbles sinners to the ground.
- 7 Begin with confessing⁸⁶² the Lord;
sing praises to our God on the harp,
- 8 Who covers heaven with clouds,
Who prepares rain for the earth,
Who makes grass grow on the mountains,
and plants for the service of men,
- 9 Who gives the animals their food,
and feeds the young ravens that call upon Him.
- 10 He will take no pleasure in the strength of a horse,
nor be pleased in a man's legs.
- 11 The Lord is pleased with those who fear Him,
and those who hope in His mercy.

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch continue with Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion" Page 315.

Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"

God's Providential Care of His People

He Reveals His Will for the World through Israel

The Psalms of Retiring (the Twelfth Hour). Page 18. The Psalms of the Morning Watch, page 38. Reserved for the Presbyter, if present (in both cases).

1 (Alleluia. By Aggeus and Zacharias)

Praise the Lord, O Jerusalem!
Praise your God, O Zion!

2 For He has strengthened the bars of your gates;
He has blessed your children within you,

⁸⁶² [JS] "begin with thankfully confessing the Lord with praise." The word conveys first confession (not of sins, but of Him), but also essentially thanksgiving and praise.

- 3 He makes your borders peaceful,
and fills you with the finest wheat,
- 4 Who sends His sayings⁸⁶³ to the earth;
His word will run swiftly,
- 5 Who gives snow like wool,
Who pours down mist like ashes,
- 6 Who hurls down ice like crumbs;
Who will stand before His cold?
- 7 He will send His word and melt them;
He will blow His breath, and the waters will flow,
- 8 He Who declares His word to Jacob,
His statutes and judgments to Israel.
- 9 He has not dealt like this with other nations,
nor did He make His judgments known to them.

Alleluia. The Psalms of Retiring (the Twelfth Hour) and The Psalms of the Morning Watch are concluded.

Glory...

Psalm 148: “Praise the in the Heavens, praise Him in the highest”

Cosmic Chorus of Praise

Natural Law is God’s Iron Rod

The Fourth Cantic, page 395.

1 (Alleluia. By Aggeus and Zacharias)

- Praise the Lord from the Heavens;
praise Him in the highest!
- 2 Praise Him, all His angels;
praise Him, all His hosts!
- 3 Praise Him, sun and moon;
praise Him, all [you] stars and light!
- 4 Praise Him, you heavens of heavens,
and you waters above the heavens!

⁸⁶³ [JS] or word, or teaching

- 5 Let them praise the Name of the Lord,
for He spoke and they came to be!
He commanded and they were created.
- 6 He established them forever and ever!
He set forth His ordinance⁸⁶⁴, and it will not pass away.
- 7 Praise the Lord from the earth,
you dragons and all deeps,
- 8 fire and hail, snow and ice,
tempest blast⁸⁶⁵, which perform His word!
- 9 Mountains and all the hills,
fruit trees and all cedars!
- 10 Wild animals and all cattle,
creeping things and flying birds!
- 11 Kings of the earth and all peoples,
rulers and all judges of the earth!
- 12 Young men and virgins⁸⁶⁶,
elders with the young!
- 13 Let them praise the Name of the Lord,
for His Name alone is exalted;
He is confessed⁸⁶⁷ in the earth and heaven.
- 14 And He will raise His people to power⁸⁶⁸,
A hymn belongs to all His saints,
the children of Israel,
a people drawing near to Him.

Psalm 149: “Sing a new song to the Lord, sing His praises in the Church”

Triumphal Song of the Redeemed

Weapons of World Conquest: Prayer and Praise

⁸⁶⁴ ‘a law’. Cf. Jeremiah 31 (38):36,37. Break Life’s laws and you strike and break yourself with an iron rod (Rev. 19:15; Ps. 2:9; Jer. 2:9; Prov. 3:10-19).

⁸⁶⁵ [JS] or “stormy wind”

⁸⁶⁶ [JS] or “maidens,” or “unmarried women”

⁸⁶⁷ [JS] “Thankful confession of Him with praise is above/in the earth and heaven.” Coptic has “His glory is above the earth and heaven”

⁸⁶⁸ [JS] literally, “And He will raise/exalt the horn of His people”

The Fourth Canticle, page 395.

1 (*Alleluia*)

Sing a new song to the Lord,
His praise in the Church⁸⁶⁹ of the saints.

2 Let Israel be glad in Him Who made him,
and let the children of Zion rejoice in their King.

3 Let them praise His Name with a dance⁸⁷⁰,
and let them sing praises to Him with [the] timbrel and harp,

4 for the Lord takes pleasure in His people,
and He will exalt the meek with salvation.

5 The saints will boast⁸⁷¹ in glory,
And they will rejoice on their beds.

6 The high praises of God will be in their mouths,
and a two-edged sword in their hands,⁸⁷²

7 to execute vengeance among the nations,
and rebukes among the peoples,

8 to shackle their kings with chains,
and their nobles with iron handcuffs,

9 to execute the written judgment among them:
This glory is for all His saints.⁸⁷³

Psalm 150: “Praise God among His saints”

Crowning Outburst of Praise

Last Call to Praise God with Every Breath

The Fourth Canticle, page 395.

1 (*Alleluia*)

Praise God among His saints;
praise Him in the firmament of His power!

⁸⁶⁹ [JS] “assembly”

⁸⁷⁰ [JS] Coptic has “in the chorus”

⁸⁷¹ [JS] Fr. Athanasius has “exalt,” See the Liturgy of Mesori 26)

⁸⁷² two-edged sword: praise which conquers Amalek (St. Chrysostom).

⁸⁷³ ‘Holiness of life is the mother of glory’ (St Theodoret).

2 Praise Him for His mighty acts;
praise Him according to the abundance of his greatness!.

3 Praise Him with the sound of a trumpet,
praise Him with psaltery and harp⁸⁷⁴!

4 Praise Him with timbrel and dance⁸⁷⁵,
praise Him with strings and instruments!

5 Praise Him with pleasant-sounding cymbals,
praise Him with triumphant cymbals!

6 Let everything that breathes praise the Lord!
Alleluia.

Glory...

Psalm 151: “I was the smallest among my brothers”

1 (This Psalm was written with David’s own hand, although outside the number, when he fought in single combat with Goliath.)

I was the smallest among my brothers,
and the youngest in my father’s house;
I tended my father’s sheep.

2 My hands made a musical instrument,
and my fingers tuned a harp.

3 And who will tell my Lord?
The Lord himself, He Himself hears.

4 He sent His angel
and took me from my father’s sheep,
and anointed me with the oil of His anointing.

5 My brothers were handsome and tall,
but the Lord took no pleasure in them.

6 I went out to meet the Philistine⁸⁷⁶,
and he cursed me by his idols.

⁸⁷⁴ [JS] variant reading, “harp and lyre”

⁸⁷⁵ [JS] Coptic has “dance”, but is rendered in Arabic, and later English, as “chorus”.

⁸⁷⁶ [JS] or “allophyle”, which means “foreigner”, but specifically in reference to Philistines.

Psalm 151: "I was the smallest among my brothers"

7 But I drew his own sword and beheaded him,
and removed reproach from the sons of Israel.

The Beginning of the Midnight Praise

ΤΕΝ ΘΗΝΟΥ ΕΪΠΩΙ ΝΙΨΗΡΙ ΝΤΕ ΠΙΟΥΩΙΝΙ
ΝΤΕΝΖΩΣ ΕΠΟC ΝΤΕ ΝΙΧΩ.

✠ ϞοπωϞ ιτεφερϑμοτ ναν υ̅πρω† ιτε
νενψυχη.

ἮΝ ΠΙΝΘΡΕΝΘΙ ΕΡΑΤΗΝ ὙΠΕΚΛΕΘ
 ΣΩΜΑΤΙΚΟΣ.

✠ Ἀλλιοὶ ἐβόλ ζιτεν πεννοϋς ὑπιζτην
ἵτε †εβωι.

Уои наη Ποϗ̅ νοу̅μετρεϗερηγυφιν:
 εοπως̅ η̅τεηκα† η̅τεηο̅ζι̅ ερα̅τεη
 ὑ̅πεκ̅υ̅θο̅ ὑ̅φ̅ναγ̅ η̅τε̅ †̅προ̅σε̅ρχ̅η.

✠ Ουοζ ἡτενοτωρπ νακ ἔπωι
 ἡ†δοζολοσια ἔτερπρεπι: ουοζ
 ἡτενωαωι ἡπχω εβολ ἡτε νεννοβι
 ετω: Δοζασι φιλανῶρωπε.

Θηπε δε ὡς εἰς Πός νιεβιακ ἦτε Πός:
Δοξασι φιλανθρώπε.

✠ ΝΗΕΤΟΒΙ ΕΡΑΤΟΥ ΔΕΝ ΠΗΙ ὑΠΟC: ΔΕΝ
ΝΙΑΥΛΗΟΥ ΗΤΕ ΠΗΙ ὑΠΕΝΝΟΥ†: ΔΟΞΑCΙ
ΦΙΛΑΝΘΡΩΠΕ.

In the nights, lift up your hands towards the sanctuary, and bless the Lord: Glory to You O Lover of mankind.

Μὲρρη θέν νιέχωρθ και ἡνετενχιζ
ἐπῳωι η̅η̅ε̅θ̅ ἔμοτ ε̅Π̅ο̅ς: Δοζασι
φιλανῶρωπε.

✙ The Lord who has created the heaven and the earth, will bless you out of Zion: Glory to You O Lover of mankind.

✙ Π̅ο̅ς ε̅λ̅ε̅ς̅μο̅τ ε̅ροκ ε̅βο̅λ̅θ̅εν̅ Ἰ̅ω̅ν
φ̅η̅ε̅τα̅ϗ̅θα̅μ̅ιο̅ ἡ̅τ̅φ̅ε̅ η̅ε̅μ̅ ἡ̅κα̅θ̅ι: Δοζασι
φιλανῶρωπε.

Let my supplication come near before You, O Lord; give me understanding according to Your word: Glory to You O Lover of mankind.

Ἰ̅α̅ρε̅ πα̅τ̅ρ̅ο̅ θ̅ω̅ν̅τ̅ ὑ̅πε̅κ̅ὑ̅θο̅ Π̅ο̅ς̅ μα̅κα̅τ̅
η̅η̅ι̅ κα̅τα̅ πε̅κ̅α̅χι: Δοζασι φιλανῶρωπε.

✙ My petition will come in before You; revive me according to Your word: Glory to You O Lover of mankind.

✙ Ε̅λ̅ε̅ι̅ ἐ̅θ̅ο̅τ̅η̅ ὑ̅πε̅κ̅ὑ̅θο̅ ἡ̅χε̅ πα̅α̅ζ̅ι̅ω̅μα̅:
κα̅τα̅ πε̅κ̅α̅χι̅ μα̅τα̅ν̅θ̅ο̅ι: Δοζασι
φιλανῶρωπε.

My lips will pour forth blessing if You teach me Your statutes: Glory to You O Lover of mankind.

Ε̅ρε̅ η̅α̅ς̅φ̅ο̅το̅τ̅ β̅ε̅β̅ι̅ ἡ̅νο̅ς̅μο̅τ̅ ἐ̅ω̅ω̅π̅
α̅κ̅ω̅α̅ν̅τ̅α̅β̅ο̅ι̅ ε̅νε̅κ̅μ̅ε̅θ̅η̅ι: Δοζασι
φιλανῶρωπε.

✙ My tongue will respond with Your words, for all Your commandments are righteous: Glory to You O Lover of mankind.

✙ Πα̅λ̅α̅ς̅ ε̅λ̅ε̅ρο̅τ̅ῶ̅ θ̅έν̅ η̅ε̅κ̅α̅χι:̅ χ̅ε̅
η̅ε̅κε̅ν̅το̅λ̅η̅ τη̅ρο̅τ̅ θ̅α̅ν̅μ̅ε̅θ̅η̅ι̅ η̅ε̅: Δοζασι
φιλανῶρωπε.

Let Your hand deliver me, for I have desired Your commandments: Glory to You, O Lover of mankind.

μα̅ρε̅ς̅ω̅ω̅π̅ι̅ ἡ̅χε̅ τε̅κ̅χι̅ζ̅ ἐ̅φ̅η̅α̅η̅μ̅ε̅τ̅:̅ χ̅ε̅
η̅ε̅κε̅ν̅το̅λ̅η̅ α̅ιε̅ρ̅ε̅πι̅θ̅υ̅μ̅η̅ι̅ ε̅ρω̅ο̅τ̅: Δοζασι
φιλανῶρωπε.

✙ I have longed for Your salvation, Lord; and Your Law is my meditation: Glory to You O Lover of mankind.

✙ Δ̅ι̅δ̅ι̅ω̅ω̅ο̅τ̅ ὑ̅πε̅κο̅τ̅χ̅αι̅ Π̅ο̅ς̅:̅ ο̅το̅θ̅
πε̅κ̅νο̅μο̅ς̅ πε̅ τα̅μ̅ε̅λ̅ε̅τ̅η̅: Δοζασι
φιλανῶρωπε.

My soul will live, and it will praise You; and
Your judgments shall help me: Glory to You
O Lover of mankind..

Εὐδωκεν ἡ ψυχὴ τὴν ψαλμὸν ὁμολογῶν
ἐροῦν: ὁμολογῶν νεκρῶν ἐν ἐνδοξῇ ἐροῦν:
Δοξα σοὶ φιλανθρώπων.

✙ I have gone astray like a lost sheep; seek after
Your servant; for I have not forgotten Your
commandments: Glory to You O Lover of
mankind.

✙ Διὼρεν ὡς ἀπώστην ἡ ψυχὴ τὸν δούλον
ἐροῦν: ὁμολογῶν νεκρῶν ἐν ἐνδοξῇ ἐροῦν:
Δοξα σοὶ φιλανθρώπων.

Glory be to the Father, and the Son, and the
Holy Spirit: Glory to You O Lover of
mankind.

Δοξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι:
Δοξα σοὶ φιλανθρώπων.

✙ Both now, and always, and to the ages of
ages. Amen: Glory to You O Lover of
mankind.

✙ καὶ νῦν καὶ ἀεὶ καὶ ἰς τοὺς αἰῶνας τῶν αἰ-
ώνων ἀμήν: Δοξα σοὶ φιλανθρώπων.

Glory be to the Father, and the Son and the
Holy Spirit, from now and to the age of all
ages. Amen: Glory to You O Lover of
mankind.

Πατρὶ καὶ υἱῷ καὶ πνεύματι καὶ ἀεὶ καὶ ἰς τοὺς αἰ-
ώνας τῶν αἰώνων ἀμήν: Δοξα σοὶ φιλανθρώπων.

✙ Glory to You, O Good One, the Lover of
mankind. Hail to Your Mother, the Virgin,
and all Your saints: Glory to You O Lover of
mankind.

✙ Παιδοῦ καὶ ἀγαθοῦ καὶ ἀγαθοῦ: ἡμεῖς
ἐκμαρτυροῦμεν ὑμῶν καὶ ὑμῶν τῶν ἁγίων
ἐνδοξῶν: Δοξα σοὶ φιλανθρώπων.

Glory to You, O Only-Begotten. O Holy
Trinity, have mercy upon us: Glory to You O
Lover of mankind.

Δοξα σοὶ ὁ μονογενὴς: ἡμεῖς τριάς ἐλπίσιν
ἡμῶν: Δοξα σοὶ φιλανθρώπων.

✙ Let God arise and let all His enemies be scattered, and let all that hate His Holy Name flee before His face: Glory to You O Lover of mankind.

But let Your people be in blessing, thousands of thousands, and ten thousand times ten thousands, doing Your will.

✙ O Lord, You will open my lips, and my mouth shall utter Your praise. Amen.
Alleluia.

✙ Ὑαρεϥτωνϥ ἵξε Φ† μαρονϥωρ ἔβολ ἵξε νεϥϥαϥι τηροϥ: μαρονϥωτ ἔβολ δατϥη ὑπεϥϥο ἵξε οτον νιβεν εθμοϥ† ὑπεϥραν ἑθϥ: Δοϥαϥι φιλανθρωπε.

Πεκλαοϥ δε μαρεϥωπι δεν πῖςμοϥ ἔϥανανωο ἵωο νεϥ ϥανθβα ἵθβα εῥιρι ὑπεκοϥωϥ.

✙ Ποϥ εκἔλοϥων ἵναϥφοτοϥ: οτοϥ ερε ϥωι ϥε ὑπεκῥμοϥ. Δυην. Δλληλοῦτα.

During the Month of Koiak, the Koiak Canticle (O sing unto the Lord a new song), and the hymn after the Koiak Canticle (Agios O Theos) page 915, is now said. The Preceding Hymn, "Arise", may be omitted rather than said before the Koiak Canticle, especially if it has already been said with the First Watch of Midnight Psalms.

The Hymn for the Resurrection

In current practice, the Hymn for the Resurrection is said at this point daily from the Feast of the Resurrection until to Feast of Pentecost, and then on Sundays only until the start of the month of Koiak.

The Hymn for the Resurrection follows the form of Greek Orthodox hymns, and probably entered the Coptic Psalmody in the time of Pope Kyrollos IV in the late 19th century when several Greek hymns were adopted.

We consider the resurrection of Christ;
We bow down to the holy Jesus Christ our
Lord,
Who alone is without sin.

Ⲯⲏⲛⲏⲁⲩ ἔⲧⲁⲛⲁϥⲧⲁϥⲓϥ ὑⲡⲭϥ: οτοϥ
τενοϥωϥτ ὑϥἡἑθοϥαβ ἱⲥ Πⲭϥ Πⲏⲛⲟϥ:
ϥἡⲏτοἱ ἵⲁθⲏⲏⲃἱ ὑⲙⲁⲩⲁⲧϥ.

We bow down to Your Cross, O Christ.
We sing, glorifying Your resurrection.
For You are our God, and we know none
but You.
After Your Name we are called.

Ⲯⲏⲛⲟϥωϥτ ὑπεκῥⲧⲁⲩⲣⲟϥ ὦ Πⲭϥ:
τεⲛϥωϥ τεⲛⲧῥωϥ ἵⲧⲏⲧⲏⲧⲁϥⲧⲁϥⲓϥ. ϥε
ἵθⲟⲕ ϥⲁⲣ ⲡⲏⲛⲏⲟϥ†: οτοϥ
ἵⲧⲏⲧⲏⲧⲟϥ ἵⲧⲏⲧⲟϥ ⲁⲛ ⲏⲃⲏⲗ ⲏⲣⲟⲕ:
οτοϥ δⲏⲏ ⲡⲏⲧⲣⲁⲛ ϥⲏⲟϥ† ⲏⲣⲟⲛ

Glory be to the Father, and the Son, and
the Holy Spirit.

Δοξα πατρι...

Come all you believers,
Let us bow down to the Resurrection of
Christ.
Behold, through His Cross,
The whole cosmos has become joyful.

Δουwini τηροv νιπιστοc: ν̄τενοτωwυτ
ν̄ταναcταcιc ῡπ̄χc: xε zηππε
εβολzιτεν πεqστατροc: αqι ν̄xε φ̄ραwι
ε̄δοτην̄ επικοcμοc τηρq.

Let us continually praise the Lord
And glorify His Resurrection.
For He endured death,
And crushed it by His death.

ῡαρεν̄cμοv̄ ε̄ποc ν̄cχοv̄ ν̄ιβεν: οτοz
ν̄τεν̄τ̄ωov̄ ν̄τεqαναcταcιc: xε
αqερzυπομονην: οτοz αqδομ̄δεu
ῡφμοv̄ zιτεν πεqμοv̄:

Now, and forever, and to the age of ages.

Κε ν̄την...

Your perfect joy is befitting O Theotokos,
For by you Adam returned to Paradise.
Eve received comfort in place of her
sorrow.
By you she regained freedom, and received
eternal salvation.

Π̄ραwι τηροv̄ cετωμ̄ ε̄ρο ω̄
τ̄θεοτοκοc: xε εβολzιτοτ̄ ᾱγταcθο
ν̄αδαῡ ε̄πιπαρ̄αδιcοc: ε̄αcβ̄ι
ν̄ογcολ̄cελ̄ ν̄xε̄ ε̄τα:
ε̄φ̄μ̄ᾱ ῡπεc̄ῡκαz̄ν̄zητ̄: ε̄αcβ̄ι
ν̄τ̄ελε̄ε̄θε̄ριᾱ ν̄κεcοπ̄: ε̄οβ̄ητ̄̄ ν̄εῡ
πιοτ̄xαῑ ν̄ε̄ω̄ν̄ιο̄ν̄.

Let us also glorify you as a treasure of the
resurrection.
Hail to the sealed treasure by whom we
received life.
Hail to her who gave birth to Christ our
God for us.
He gave us life through His Resurrection.

Δ̄νο̄ν̄ Δ̄ε̄ zων̄ ῡαρεν̄τ̄ωov̄̄ νε: zωc
οταzο̄ ν̄τε̄ τ̄ᾱναcταcιc:

xε̄ xερε̄̄ πῑοτ̄cᾱτροc̄̄ ε̄ττοβ̄:
ε̄τᾱνερᾱπο̄λε̄ν̄ιν̄̄ ῡπῑω̄ν̄z̄̄ εβολzιτοτ̄q:
xερε̄̄ θ̄η̄ε̄τᾱc̄μ̄ῑc̄ῑ̄ ν̄αν̄̄ ῡπ̄χc̄̄ Π̄εν̄νο̄ν̄τ̄:
οτοz̄̄ αqτ̄̄νᾱν̄̄ ῡπῑω̄ν̄z̄̄̄ εβολzιτεν̄̄
τεqᾱναcταcιc̄̄.

Blessed are You, O Lord. Teach me Your
truths.

Ἰςμαρωντ Πο̅ς: μα̅τσαβοι
ἐνεκμεομ̅ηι.

The hosts of the angels were amazed
To count You among the dead.
You crushed the power of death, O
Saviour;
You raised Adam up with You, freeing him
from Hades.

Ἡστρατια ἡα̅ςσελικο̅ν: α̅ττω̅τ θ̅εν
ἡ̅χι̅ν̅θ̅ρο̅τ̅η̅α̅τ̅ ε̅ρο̅κ: ἑ̅α̅το̅π̅κ̅ ν̅ε̅μ
ν̅ι̅ρε̅μ̅ω̅ν̅τ: ο̅το̅θ̅ α̅κ̅θ̅ο̅μ̅θ̅ε̅μ̅ ἡ̅τ̅χ̅ο̅μ̅
ἡ̅τ̅ε̅ ψ̅μ̅ο̅τ̅ ω̅ π̅ι̅σ̅ω̅ρ: ο̅το̅θ̅ α̅κ̅το̅τ̅η̅ο̅ς
Ἀ̅δ̅α̅μ̅ ν̅ε̅μ̅α̅κ: ο̅το̅θ̅ α̅κ̅α̅ι̅ϥ ἡ̅ρ̅ε̅μ̅ε̅
ε̅β̅ο̅λ̅θ̅ε̅ν̅ λ̅μ̅ε̅ν̅τ̅.

Blessed are You, O Lord. Teach my Your
truths.

Ἰςμαρωντ Πο̅ς: μα̅τσαβοι
ἐνεκμεομ̅ηι.

Why did you mix fragrant ointment with
Weeping and mourning, O disciples of the
Lord?
The shining angel said to the women
carrying the spices,
"Behold and see that the Saviour is risen
from the dead."

Ε̅θ̅ε̅ ο̅τ̅ ν̅ι̅σ̅ο̅χ̅ε̅ν̅ ν̅ε̅μ̅ ν̅ι̅ν̅ε̅ζ̅π̅ι̅ ν̅ε̅μ̅
ν̅ι̅ρ̅ι̅μ̅: τ̅ε̅τ̅ε̅ν̅θ̅ω̅τ̅ ὠ̅μ̅ω̅ν̅ ν̅ε̅μ̅
ν̅ο̅τ̅ε̅ρ̅η̅ο̅τ̅: ὠ̅ ν̅ι̅μ̅α̅θ̅η̅τ̅η̅ς ἡ̅τ̅ε̅ Πο̅ς: π̅ε̅χ̅ε̅
π̅ι̅α̅ς̅σ̅ε̅λ̅ο̅ς̅ ε̅τ̅θ̅ι̅ε̅β̅ρ̅η̅χ̅ ε̅β̅ο̅λ̅: θ̅α̅τ̅ε̅ν̅
π̅ι̅ὸ̅θ̅α̅τ̅ ἡ̅ν̅ι̅ζ̅ι̅ο̅μ̅ι̅ ἡ̅ϥ̅α̅ι̅σ̅ο̅χ̅ε̅ν̅: ἁ̅ν̅α̅τ̅ Δ̅ε̅
ἡ̅θ̅ω̅τ̅ε̅ν̅ ο̅το̅θ̅ α̅ρ̅ι̅ε̅μ̅ χ̅ε̅ α̅ϥ̅θ̅ο̅ζ̅ι̅ ε̅ρ̅α̅τ̅ϥ
ἡ̅χ̅ε̅ Π̅ι̅σ̅ω̅τ̅η̅ρ̅: ο̅το̅θ̅ α̅ϥ̅τ̅ω̅ν̅η̅ϥ̅ ε̅β̅ο̅λ̅θ̅ε̅ν̅
ν̅η̅ε̅θ̅μ̅ω̅ν̅τ̅:

Blessed are You, O Lord. Teach my Your
truths.

Ἰςμαρωντ Πο̅ς: μα̅τσαβοι
ἐνεκμεομ̅ηι.

The women hastened very early to Your
tomb carrying ointment and crying.
But the angel stood before them saying,
"The time of weeping has passed, do not
cry
But preach the resurrection to the
Apostles."

Ἡ̅γ̅ω̅ρ̅π̅ ε̅μ̅α̅γ̅ω̅ α̅τ̅η̅η̅ς ὠ̅μ̅ω̅ν̅
ἐ̅π̅ε̅κ̅ὸ̅θ̅α̅τ̅: ἡ̅χ̅ε̅ ν̅ι̅ζ̅ι̅ο̅μ̅ι̅ ἡ̅ϥ̅α̅ι̅σ̅ο̅χ̅ε̅ν̅
ε̅τ̅η̅ε̅ζ̅π̅ι̅: ἀ̅λ̅λ̅α̅ α̅ϥ̅θ̅ο̅ζ̅ι̅ ε̅ρ̅α̅τ̅ϥ θ̅ι̅χ̅ω̅ν̅:
ἡ̅χ̅ε̅ π̅ι̅α̅ς̅σ̅ε̅λ̅ο̅ς̅ ε̅ϥ̅χ̅ω̅ ὠ̅μ̅ο̅ς̅ ν̅ω̅ν̅: χ̅ε̅
ἡ̅π̅η̅ο̅τ̅ ὠ̅π̅ι̅ρ̅ι̅μ̅ι̅ α̅ϥ̅θ̅ε̅ρ̅ι̅ ὠ̅π̅ε̅ρ̅ρ̅ι̅μ̅ι̅: ἀ̅λ̅λ̅α̅
ἀ̅ρ̅ι̅θ̅ι̅ω̅ι̅ϥ̅ ἡ̅τ̅α̅ν̅α̅σ̅τ̅α̅ς̅ι̅ς̅ ἡ̅ν̅ι̅α̅π̅ο̅σ̅τ̅ο̅λ̅ο̅ς̅:

Blessed are You, O Lord. Teach me Your
truths.

Ἰςμαρωντ Πο̅ς: μα̅τσαβοι
ἐνεκμεομ̅ηι .

The women came to Your Tomb,
O Saviour, bearing ointment, and with
incense.
They heard the angel ask them,
"Why do you seek the living among the
dead?"
And He, being God, is risen from the
tomb.

Glory be to the Father, and the Son, and
the Holy Spirit.

We worship the Father, and the Son,
And the Holy Spirit, one in essence.
And we cry with the cherubim saying,
"Holy, Holy, Holy are You, O Lord."

Now, and forever, and to the age of Ages.
Amen.

You gave birth, O Virgin, to the Giver of
Life,
And you delivered Adam from sin.
You gave joy to Eve instead of sorrow,
And granted us life and salvation from
corruption and alteration.
You became our intercessor before God
our Saviour
Who was incarnate of you.
Amen. Alleluia: Lord have mercy,
Lord have mercy, Lord have mercy.

ΜΙΣΙΟΜΙ ΝΕΡΑΙΣΟΧΕΝ ΑΥΤΙ ΕΠΕΚΛΕΒΑΤ: ΝΕΜ
ΠΙΣΘΟΙΝΟΥΤΙ Ω ΠΙΣΩΤΗΡ: ΟΥΟΖ ΑΥΣΩΤΕΜ
ΕΠΑΥΣΤΕΛΟC ΕΥΧΩ ΜΜΟC ΝΩΟΥ: ΧΕ ΕΘΒΕ
ΟΥ ΤΕΤΕΝΚΩΤ ΝCΑ ΦΗΕΤΟΝΘ ΝΕΜ
ΝΙΡΕΥΜΩΟΥΤ: ΟΥΟΖ ΝΘΟC ΖΩC ΝΟΥΤ
ΑΥΤΩΝΕΥ ΕΒΟΛΘΕΝ ΠΙΩΒΑΤ:

ΔΟΞΑ ΠΑΤΡΙ...

ΤΕΝΟΥΩΥΤ ΜΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ
ΠΙΠΝΑ ΕΘΥ: ΘΕΝ ΤΜΕΤΟΥΑΙ ΝΤΕ ΤΟΥCΙΑ:
ΟΥΟΖ ΝΤΕΝΩΥ ΕΒΟΛ ΝΕΜ ΜΙΧΕΡΟΥΒΙΜ:
ΧΕ ΧΟΥΑΒ ΧΟΥΑΒ ΧΟΥΑΒ ΝΘΟC ΠΟC:

ΚΕ ΝΥΝ...

ΑΡΕΜΙCΙ ΩΤΠΑΡΘΕΝΟC: ΜΦΡΕΥΤ
ΜΠΩΝΘ: ΟΥΟΖ ΑΡΕΝΟΥΕΜ ΝΑΔΑΜ
ΕΒΟΛΘΕΝ ΦΝΟΒΙ: ΑΡΕΤ ΜΠΟΥΝΟΥ ΝΕΥΑ:
ΝΤΥΕΒΙΩ ΜΠΕCΜΚΑΖ ΝΖΗΤ: ΟΥΟΖ
ΑΡΕΕΡΘΜΟΥΤ ΝΑΝ: ΜΠΩΝΘ ΝΕΜ ΦΝΟΥΕΜ:
ΕΒΟΛΘΕΝ ΠΤΑΚΟ ΝΕΜ ΠΩΥΒΤ: ΑΡΕΥΩΠΙ
ΝΑΝ ΝΟΥΠΡΟCΤΑΤΗC: ΝΑΖΡΕΝ ΦΤ
ΠΕΝΡΕΥCΩΤ: ΦΗΕΤΑΥΒΙCΑΡΖ ΕΒΟΛ ΝΘΗΤ.
ΑΜΗΝ ΑΛΛΗΛΟΥΙΑ: ΚΥΡΙΕ ΕΛΕΙCΟΝ ΚΥΡΙΕ
ΕΛΕΙCΟΝ ΚΥΡΙΕ ΕΥΛΟCΙCΟΝ

The First Canticle: The First Song of Moses the Prophet

ΠΙΣΩΣ ΝΕΖΟΥΤ - ΨΩΔΗ ΝΤΕ ΥΩΥΣΗΣ ΠΙΠΡΟΦΗΤΗΣ

Coptic rite First Canticle; Byzantine rite First Ode

Then Moses and the children of Israel sang this song to the Lord and spoke, saying, "Let us sing to the Lord for He is greatly glorified."

ΤΟΤΕ ΑΥΣΩΣ ΝΞΕ ΥΩΥΣΗΣ ΝΕΜ ΝΕΝΩΗΡΙ
ΎΠΙΣΡΑΗΛ `ΕΤΑΙ ΨΩΔΗ ΝΤΕ ΠΟΣ ΟΥΟΖ
ΑΥΣΟΣ ΕΘΡΟΥΣΟΣ ΞΕ ΜΑΡΕΝΩΣ ΕΠΟΣ ΞΕ
ΘΕΝ ΟΥΩΟΥ ΣΑΡ ΑΥΒΙΩΟΥ.

✝ He has thrown Horse and rider into the sea.
He became my helper and protector; He has
become my salvation.

✝ ΟΥΞΘΟ ΝΕΜ ΟΥΒΑΣΙΞΘΟ ΑΥΒΕΡΒΩΡΟΥ
ΕΦΙΟΥ ΟΥΒΟΗΘΟΣ ΝΕΜ ΟΥΡΕΥΩΒΣ ΕΒΟΛ
ΣΙΧΩΙ ΑΥΩΠΙ ΝΗΙ ΝΟΥΣΩΤΗΡΑ.

This is my God, I will glorify Him; my
fathers' God, and I will exalt Him.

ΦΑΙ ΠΕ ΠΑΝΟΥΤ ΤΝΑΤΩΟΥ ΝΑΥ ΦΤ
ΎΠΑΙΩΤ ΤΝΑΒΑΣΥ.

✝ The Lord, when he shatters wars, the Lord is
His Name. He has cast Pharaoh's chariots
and all his army into the sea.

✝ ΠΟΣ ΠΕΤΘΟΥΔΕΜ ΝΗΙΒΩΤΣ ΠΟΣ ΠΕ ΠΕΥΡΑΝ
ΝΙΒΕΡΕΩΟΥΤΣ ΝΤΕ ΦΑΡΑΩ ΝΕΜ ΤΕΥΧΟΥ
ΤΗΡΣ ΑΥΒΕΡΒΩΡΟΥ ΕΦΙΟΥ.

He drowned the chosen mounted captains
in the Red Sea.

ΘΑΝΣΩΤΠ ΝΑΝΑΒΑΤΗΣ ΝΤΡΙΣΤΑΤΗΣ
ΑΥΣΟΛΚΟΥ ΘΕΝ ΦΙΟΥ ΝΩΑΡΙ.

✝ He covered them with open sea; they sank
down into the deep like a stone.

✝ ΑΥΣΩΒΣ ΕΞΡΗΙ ΕΧΩΟΥ ΝΞΕ ΠΙΩΟΥ
ΑΥΩΥΣ ΕΞΡΗΙ ΕΠΕΤΩΗΚ ΎΦΡΗΤ ΝΟΥΩΝΙ.

Your right hand, O Lord, has been glorified
in strength. Your right hand, O Lord,
crushed Your enemies.

ΨΕΚΟΥΝΑΜ ΎΠΟΣ ΑΣΒΙΩΟΥ ΘΕΝ ΟΥΣΟΥ
ΤΕΚΧΙΧ ΝΟΥΝΑΜ ΠΑΝΟΥΤ ΑΣΤΑΚΕ
ΝΕΚΧΑΧΙ.

✝ In the abundance of Your glory You
shattered the adversaries; You sent your
wrath, and it consumed them like stubble.

✝ ΉΕΝ ΠΑΥΑΙ ΝΤΕ ΠΕΚΩΟΥ ΑΚΘΟΥΔΕΜ
ΝΗΗΕΤΤΟΥΒΗΝ ΑΚΟΥΩΡΠ ΎΠΕΚΧΩΝΤ
ΑΥΟΥΔΟΥ ΎΦΡΗΤ ΝΖΑΗΡΩΟΥ.

Through the breath⁸⁷⁷ of Your wrath, the waters were separated; the waters were congealed like a wall; the waters were congealed in the midst of the sea.

✝ The enemy said, “I will pursue, I will overtake; I will divide the spoils; I will satisfy my soul; I will destroy with my sword; my hand will have dominion.”

You sent Your breath; the sea covered them; they sank like lead in the the mighty waters.

✝ “Who is like You, O Lord, among the gods? Who is like You, glorified among the holy, awesome in glorious deeds, doing wonders?

You stretched out Your right hand; the earth swallowed them. In Your righteousness You led Your people, whom you redeemed; You called them by Your power into Your holy abode.

✝ The nations heard and became angry; Sorrow seized the inhabitants of Philistia.

Then the rulers of Edom made haste. And trembling seized the leaders of the Moabites.

ΕΒΟΛΩΙΤΕΝ ΠΙΠΝΑ ΝΤΕ ΠΕΚΥΒΟΝ ΑΥΘΩΙ
ΕΡΑΤΥ ΝΧΕ ΠΙΜΩΟΥ ΑΥΘΙΣΙ ΝΧΕ ΝΙΜΩΟΥ
ΜΦΡΗΤ ΝΟΥΣΟΒΤ ΑΥΘΩΣ ΝΧΕ ΝΙΧΟΛ ΔΕΝ
ΘΩΗΤ ΜΦΙΟΥ.

✝ ΑΥΧΟΣ ΓΑΡ ΝΧΕ ΠΙΧΑΧΙ ΧΕ ΤΝΑΒΟΣΙ
ΝΤΑΤΑΔΟ ΝΤΑΦΩΥ ΝΖΑΝΩΥΛ ΝΤΑΤΣΙΘ
ΝΤΑΨΥΧΗ ΝΤΑΔΩΤΕΒ ΔΕΝ ΤΑΧΥΙ ΝΤΕ
ΤΑΧΙΧ ΕΡΟΣ.

ΑΚΟΥΡΠ ΜΠΕΚΠΝΑ ΑΥΘΟΒΟΟΥ ΝΧΕ ΦΙΟΥ
ΑΥΩΣ ΕΠΕΣΗΤ ΜΦΡΗΤ ΝΟΥΤΑΤΩ ΔΕΝ
ΖΑΝΩΟΥ ΕΥΟΥ.

✝ ΝΙΜ ΕΤΟΝΙ ΜΜΟΚ ΔΕΝ ΝΙΝΟΥΤ ΠΟΣ ΝΙΜ
ΕΤΟΝΙ ΜΜΟΚ ΜΜΟΚ ΕΑΥΤΩΟΥ ΝΑΚ ΔΕΝ
ΝΙΕΘΟΥ ΝΤΑΚ ΕΥΕΡΩΦΗΡΙ ΜΜΟΚ ΔΕΝ ΟΥΩΟΥ
ΕΚΙΡΙ ΝΖΑΝΩΦΗΡΙ.

ΑΚΟΥΤΕΝ ΤΕΚΟΥΝΑΜ ΕΒΟΛ ΑΥΟΜΚΟΥ
ΝΧΕ ΠΚΑΒΙ ΑΚΒΙΩΟΥΤ ΔΑΧΩΥ ΜΠΕΚΛΑΟΣ
ΔΕΝ ΟΥΜΕΘΩΗ ΦΑΙ ΕΤΑΚΟΤΠΥ ΑΚΤΧΟΜ
ΝΑΥ ΔΕΝ ΤΕΚΝΟΥΤ ΕΥΜΑ ΝΕΥΤΟΝ ΕΥΟΥΑΒ
ΝΑΚ.

✝ ΑΥΩΤΕΜ ΝΧΕ ΖΑΝΕΘΝΟΣ ΟΥΟΖ ΑΥΧΩΟΥΤ
ΖΑΝΝΑΚΒΙ ΑΥΘΙ ΝΝΗΕΤΥΟΠ ΔΕΝ
ΠΙΦΥΛΙΣΤΙΩ.

ΤΟΤΕ ΑΥΙΗΣ ΜΩΟΥ ΝΧΕ ΝΙΖΗΤΕΜΩΝ ΝΤΕ
ΕΔΩΜ ΝΙΑΡΧΩΝ ΝΤΕ ΝΙΜΩΑΒΙΤΗΣ
ΟΥΘΕΡΤΕΡ ΠΕ ΕΤΑΥΒΙΤΟΥ.

⁸⁷⁷ Or “Spirit”

✠ All the inhabitants of Canaan melted away.
May fear and trembling fall upon them;

by the greatness of Your arm let them
become as stone, until your people pass over,
O Lord, until Your people pass over, whom
you have purchased.

✠ Bring them in, and plant them in the
mountain of Your inheritance, in Your
prepared dwelling place that you have made,
O Lord,

Your sanctuary, O Lord, which Your hands
have prepared. The Lord, reigning as King
forever and ever and beyond.”

✠ Because Pharaoh’s horses, and his chariots
and horsemen went into the sea,

the Lord brought the waters of the sea upon
them, but the children of Israel walked
through dry land in the midst of the sea.

✠ Then Miriam the prophetess, the sister of
Aaron, took the timbrel in her hand, and all
the women went out after her with timbrels
and praises.

And Miriam lead them, saying: “Let us sing
to the Lord for He is greatly glorified.

✠ Ἀνθωλ ἔβωλ ἵνα οὖτον νιβεν ἐτωπ θεν
Χανααν ἀπὶ ἐρρη ἐξωον ἵνα οὐτθερτερ
νεμ οὐθοτ.

θεν πᾶσαι ἵτε πεκχφοι μαροτερώνι
ψατεψινι ἵνα πεκλαος φαι ἐτακχφοψ.

✠ Ἀνιτοτ ἐδοτν τοχοτ ριζεν οὐτωον ἵτε
τεκκληρονομία νεμ ἐδοτν
ἐπεκμᾶνψωπι ἐτσεβτωτ φαι ἐτακερρωβ
ἐροψ Πος.

Πεκμᾶ ἐθῶτ Πος φηέτατσεβτωτ ἵνα
νεκχιζ Πος ἐκοι ἵοτρο ψα ἐνερ νεμ
ιςεν ἵνερ οὐορ ἐτι.

✠ Χε ἀπὶ ἐδοτν ἐφιομ ἵνα νιθωρ ἵτε
Φαρω νεμ νερβερεβωοντς νεμ
νερβαςιθθο.

ἈΠος ἐν πιμωον ἵτε φιομ ἐρρη ἐξωον
νενηρηι δε ἡΠιςλ νατμοψι θεν
πετψονώνον θεν ἡμητ ἡφιομ.

✠ Ἀσβι δε нас ἵνα Ὑαριαμ τῖπροφητης
τῶνι ἡΔάρων ἡπικευκευ θεν νεκχιζ
οὐορ ἀπὶ ἔβωλ καμενης ἵνα νιθίωμι
τηρον θεν ρανκευκευ νεμ ρανρω.

Ἀσερρητς δε θαχωον ἵνα Ὑαριαμ
εσχω ἡμος χε μαρερωε ἐΠος χε θεν
οὐώνον ραρ αψβίώνον.

✝ He has thrown horse and rider into the sea.”
Let us sing to the Lord for He is greatly
glorified.

✝ **Οὐδὲ θεο νεμ οὐδ' αὖτις θεο ἀφ' ἐρβωροῦ
ἐφ' ἰουμ καὶ μαρενζωκ ἐΠοῦ καὶ ζεν οὐὼν
ταρ ἀφ' ὁὼν.**

Psalm Adam on the First Cantic

Ψαλμ ΑΔΑΜ

The water of the sea was parted into parts,
And the great deep became a path.

**Ἦεν οὐψωτ ἀψωτ ἡ καὶ πῶωτ ἡ τε
φῖου
οὐοζ φῖνοῦν ἐτυγκ ἀψωπι
ἡ οὐμα ἀμωπι.**

✝ The sun has shone upon an unseen land,
And they walked upon an untrodden way.

✝ **Οὐκαὶ ἡ ἀθεοῦ καὶ ἀφ' ἡ καὶ ζωω
οὐμωτ ἡ τ' αὖτις ἀμωπι ζωωτ.**

Flowing water stood upright, by a wonder-
ful and miraculous act.

**Οὐμωτ ἐφ' ἡ ἐβ' ἀφ' ὁ καὶ ἐρα τ'
ζεν οὐζωβ ἡ ὁφ' ἡ ἀπαρ' αὖτις.**

✝ Pharaoh and his chariots were drowned in
it, And the children of Israel passed over the
sea.

✝ **Φαραὼ καὶ καὶ αὐτῶν ἀμωτ ἐπεσ' αὖτις
καὶ αὖτις ἡ ἀμωτ ἀμωτ.**

Moses the prophet was praising before
them, Until he took them to the wilderness
of Sinai.

**Ἐναρζωκ ἀμωτ καὶ ἡ καὶ ὁφ' αὖτις
καὶ αὖτις
καὶ αὖτις αὖτις αὖτις αὖτις.**

✝ They praised the Lord with this new song,
Saying “Let us sing to the Lord, for He is
greatly glorified.”

✝ **Ἐναρζωκ ἐφ' αὖτις καὶ αὖτις αὖτις
καὶ μαρενζωκ ἐΠοῦ καὶ ζεν οὐὼν
ταρ ἀφ' ὁὼν.**

The Second Canticle

Through the prayers of Moses
the Archprophet, O Lord,
grant us the forgiveness of our
sins

Hiten ni evki enté Moysis pi
Arshiprofitis: Ep Choïs ari
ehmot nan em pi ko-evol enté
nen novi.

ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΜΩΥΣΗΣ
ΠΑΡΧΗΠΡΟΦΗ-ΤΗΣ ΠΟΣ
ΑΡΙΘΜΟΤ ΝΑΝ ΑΠΙΧΩ ΕΒΟΛ
ΝΤΕ ΝΕΝΝΟΒΙ.

✙ Through the intercessions of
the Mother of God, Saint
Mary, O Lord, grant us the
forgiveness of our sins

Hiten ni presvia enté ti Thé-
otokos Eth-owab Maria: Ep
Choïs ari ehmot nan em pi ko-
evol enté nen novi.

ΖΙΤΕΝ ΝΗΤΡΕΣΒΙΑ ΝΤΕ
ΤΘΕΟΤΟΚΟΣ ΕΘΥ ΜΑΡΙΑ ΠΟΣ
ΑΡΙΘΜΟΤ ΝΑΝ ΑΠΙΧΩ ΕΒΟΛ
ΝΤΕ ΝΕΝΝΟΒΙ.

We worship You, O Christ,
with Your Good Father and
the Holy Spirit, for You have
{come} and saved us.

Ten oo-osht Emmok: O Pi
Khristos: nem Pek Yot en
Aghathos: nem pi Pnevma
Eth-owav: je {ak ee} ak soti
emmon.

ΤΕΝΟΥΟΥΤ ΑΜΟΚΩ ΠΧΣ
ΝΕΜ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ
ΠΠΝΑ ΕΘΥ ΧΕ ΑΚΙ ΑΚΩΤ
ΑΜΟΝ.

In the current usage, one days other than Sunday, the Praise continues from the Gospel of the Sunday Theotokia on page 426, until Part Nine of the Sunday Theotokia before continuing as usual from the Second Canticle.

On Sundays during the month of Koiak, the Hymn after the First Canticle (The Lord said unto Moses) is said. See page 930.

During the Vigil service of Joyous Saturday, additional Canticles besides the four known today are said, see page 338. Many of these correspond to Odes in the Byzantine Rite. They have no known melodies in the Coptic rite, and are simply read. It is not known if they were every used for vigils in general, as in the Byzantine rite, or only on Joyous Saturday. In current practice, Midnight Priase continues with:

The Second Canticle

During Koiabk, the Psali Adam on the Second Canticle, page 934, is said.

The Second Canticle: Psalm 135

ΠΙΣΩΣ ΑΜΑΖ Β: ΨΑΛΜΟΣ ΡΔΕ

Amen. Alleluia. Kyrie Eleioson. Kyrie Eleison. Kyrie Eleison.

✙ Confess⁸⁷⁸ the Lord, for He is good,
Alleluia⁸⁷⁹: for His mercy endures forever;
(Je Pef nai shop sha eneh.)

confess the God of gods,
Alleluia: for His mercy endures forever;

✙ confess the Lord of Lords,
Alleluia: for His mercy endures forever;

[to Him]⁸⁸⁰ Who alone does great wonders,
Alleluia: for His mercy endures forever;

✙ [to Him] Who by wisdom made the
heavens,
Alleluia: for His mercy endures forever;

[to Him] Who made the earth firm on the
waters,
Alleluia: for His mercy endures forever;

✙ [to Him] Who [alone] made the great lights,
Alleluia: for His mercy is eternal,

✙ ΟΤΩΝΕ ΕΒΟΛ ΰΠΟC ΧΕ ΟΥΧΉΡΗCΤΟC
ΟΥΑΝΑΘΟC ΠΕ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

ΟΤΩΝΕ ΕΒΟΛ ΰΦ† ΝΤΕ ΝΙΝΟΥ†
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

✙ ΟΤΩΝΕ ΕΒΟΛ ΰΠΟC ΝΤΕ ΝΙΟC
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

ΦΗΕΤΙΡΙ ΝΕΑΝΝΙΩ† ΝΨΦΗΡΙ ΰΜΑΥΑΤΥ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

✙ ΦΗΕΤΑΥΘΑΰΙΟ ΝΝΙΦΗΟΨΙ ΔΕΝ ΟΥΚΑ†
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

ΦΗΕΤΑΥΤΑΧΡΟ ΰΠΙΚΑΒΙ ΕΙΧΕΝ ΝΙΜΩΟΥ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

✙ ΦΗΕΤΑΥΘΑΰΙΟ ΝΕΑΝΝΙΩ† ΝΡΕΨΕΡΟΤΩΙΝΙ
ΰΜΑΥΑΤΥ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΡΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΕ.

⁸⁷⁸ Or “Give thanks unto,” or “praise,” or “thankfully confess the Lord with praise”. Confession here should not be separated in concept from praise.

⁸⁷⁹ The “alleluia” in each vs is inserted into each verse of the Psalm

⁸⁸⁰ “To Him” occurs at the start of these verses. If you are singing “Give thanks unto the Lord”, then following with “to Him Who...” is grammatically correct. However, if singing the more accurate “confess the Lord,” then it is grammatically correct to omit “to Him,” and continue “Who alone does great wonders” etc. I.e. the most accurate way to sing it would be “Give thankful confession in praise unto the Lord,” and to follow “to Him who alone does great wonders”. However, that does not flow to sing, and is misleading by rendering one word with three to bring out its fuller meaning. Therefore we recommend singing “Confess the Lord,” or at least “praise the Lord”, and omitting the “to Him” in order to accommodate English grammar.

the sun to rule the day,
Alleluia: for His mercy endures forever,

Φη' ἑοτρεπυι ἵντε πιεζοοτ
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

✠ the moon and the stars to rule the night,
Alleluia: for His mercy endures forever;

✠ Πιοθ νεμ νicioτ ερεζοτciὰ ἵντε
πιεζωρθ
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

Who struck Egypt in their firstborn,
Alleluia: for His mercy endures forever;

Φη' εταφωρι' ἐνα Χημ νεμ νοτῶαμici
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

✠ and brought out Israel from among them,
Alleluia: for His mercy endures forever,

✠ Οτοθ αῖιनि ὑΠcλ' ἐβολ θεν τοτμητ
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

with a strong hand and an upraised arm,
Alleluia: for His mercy endures forever;

ἥεν οτχιζ εcὰμαθι νεμ οτῶωβῶ
εφῶoci
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

✠ *[to Him]* Who divided the Red Sea into
parts,
Alleluia: for His mercy endures forever,

✠ Φη' εταφωρx ὑφιομ ἵῶαρι θεν
θανφωρx
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

and brought [out] Israel through the midst
of it,
Alleluia: for His mercy endures forever,

Οτοθ αῖιनि ὑΠcλ' ἐμην θεν τεφμητ
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

✠ but overthrew Pharaoh and his army in the
Red Sea,
Alleluia: for His mercy endures forever;

✠ Οτοθ αφβορβερ ὑΦαραὼ νεμ τεφχομ
τηρc' ἐφιομ ἵῶαρι
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

[to Him] Who led His people through the
wilderness,
Alleluia: for His mercy endures forever;

Φη' εταῖιनि ὑπεφλαοc' ἐβολ ἵθρηι θι
ἵῶαρε
ἀλληλοῦντα χε περναι ὡπ ᾠα' ἐνεθ.

✝ *[to Him]* who brought water out from the
hard rock,

Alleluia: for His mercy endures forever;

[to Him] Who struck down great kings,

Alleluia: for His mercy endures forever,

✝ and killed mighty kings,

Alleluia: for His mercy endures forever,

Sihon, King of the Amorites,

Alleluia: for His mercy endures forever,

✝ and Og, [the] king of Bashan,

Alleluia: for His mercy endures forever,

and gave their land as a heritage,

Alleluia: for His mercy endures forever,

✝ a heritage to His servant Israel,

Alleluia: for His mercy endures forever.

For the Lord remembers us in our humilia-
tion,

Alleluia: for His mercy endures forever;

✝ and redeemed us from our enemies,

Alleluia: for His mercy endures forever;

✝ ΦΗΕΤΑΨΙΝΙ ΝΟΥΜΟΥ ΕΒΟΛ ΘΕΝ ΟΥΠΕΤΡΑ
ΝΚΟΖ ΝΨΩΤ

ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

ΦΗΕΤΑΨΨΑΡΙ ΝΖΑΝΝΙΨ† ΝΟΥΡΨΟΥ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

✝ ΟΨΟΖ ΑΨΘΨΤΕΨ ΝΖΑΝΟΥΡΨΟΥ ΕΨΟΙ
ΝΨΨΦΗΡΙ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

ΣΗΩΝ ΨΟΥΡΟ ΝΤΕ ΨΙΔΑΜΟΡΡΕΟΣ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

✝ ΨΕΨ ΨΨ ΨΟΥΡΟ ΝΤΕ ΘΨΑΨΑΝ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

ΔΨ† ΨΨΟΨΚΑΨΙ ΕΨΚΛΗΡΟΨΟΨΙΑ
ΨΠΕΨΨΩΚ ΨΙΨΛ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

✝ ΕΨΚΛΗΡΟΨΟΨΙΑ ΨΠΕΨΨΩΚ ΨΙΨΛ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

ΨΨΡΙ ΘΕΝ ΠΕΝΘΕΨΙΟ ΑΨΕΡΠΕΝΨΕΨΙ ΝΧΕ
ΨΨ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

✝ ΟΨΟΖ ΑΨΨΟΨΤΤΕΝ ΕΒΟΛΘΕΝ ΝΕΝΨΙΨ ΝΤΕ
ΝΕΝΨΑΨΙ
ΑΛΛΗΛΟΨΙΑ ΧΕ ΠΕΨΝΑΙ ΨΟΠ ΨΑ ΄ΕΝΕΨ.

Who gives food to all flesh,
Alleluia: for His mercy endures forever.

ΦΗΕΤΉ ὅρε ἡσάρξ νίβεν ετονῶ
ἀλλήλοῦντα καὶ περναὶ ὡπ ὡα ἔνεε.

✙ O confess the God of Heaven,
Alleluia: for His mercy endures forever;

✙ Οὔωνε ἐβόλ ὑφὴ ἡτε ἡφε
ἀλλήλοῦντα καὶ περναὶ ὡπ ὡα ἔνεε.

O confess the Lord of Lords, [for He is
good] ;
Alleluia: for His mercy endures forever.

Οὔωνε ἐβόλ ὑπὸς ἡτε νῖος καὶ
οὐχρηστος οὐάσαθος πε
ἀλλήλοῦντα καὶ περναὶ ὡπ ὡα ἔνεε.

Psali Adam on the Second Canticle

Ψαλι Ἀδάμ

During the month of Koiak, a different Psali Adam, page 938, is said instead of the following.

✙ Let us confess Christ our God,
With David the prophet and the psalmist.

✙ Ὑαρενοὔωνε ἐβόλ ὑπὶχρηστος
Πεννοῦτ
νεμ περοψαλτης Δαυὶδ πῖπροφητης.

For He has made heaven and all its host,
And established the earth on the waters.

Καὶ ἀφθαμιο ἡνιφθοῦνι νεμ νοῦλτηαμικ
ἀφρῖσεντ ὑπικαζι ριζεν νιμωοῦ.

✙ Those two great lights, the sun and the
moon,
He has made to enlighten the firmament.

✙ Ἡαὶ νιῡτ ὑφωστηρ πῖρη νεμ πῖορ
ἀφχαῖ εἰεροῦωινι δεν πῖστερεῶμα.

He brought forth the winds out of His
treasure box;
He breathed upon the trees and they
blossomed.

Δῶινι ἡζανθοῦν ἐβόλθεν νεφάζωρ
ἀφνιφι ἡσα νιῡῶην ὡαντοφῖρι ἐβόλ.

✙ He caused rain to fall upon the face of the
earth,
And it brought up herbs and gave its fruits.

✙ Δαφζωοῦ ἡοῦμοῦνηζωοῦ ριζεν ἡζο
ὑπκαζι
ὡαντεφρωτ ἐπῶωι ἡτεφτ ὑπεφοῦτα.

He brought forth water out of a rock,
And gave drink unto His people in the
wilderness.

Δὲνι ἡορυωοτ ἔβολθεν οτ πετρα
αχτσο ὑπερλαος ἡερηι βι πωαρε.

✝ He made man in His image and likeness,
That he may praise Him.

✝ Δαθαμιο ὑπιρωμ κα τα περῖνι
νεμ τερζικων εορεζῖμοτ ἔρορ.

Let us praise Him and exalt His Name,
And give thanks unto Him: For His mercy
endures forever. (Je Pef nai shop sha eneh.)

Μαρενζωσ ἔρορ τενδῖσι ὑπερραν
τενοτωνεζ ναρ ἔβολ
ζε περῖναι ὡοπ ὡα ἔνεε.

✝ Through the prayers of David
the Psalmist, O Lord, grant us
the forgiveness of our sins.

Hiten ni evki ente pi
Yeropsaltis David: Ep Chois
ari ehmot nan em pi ko-evol
enté nen novi.

Βιτεν νιετχη ἡτε
πιεροψαλτης Δαυιδ: Πο̅ς
ἀριζμοτ ναν ὑπιχω βολ
ἡτε νεννοβι.

Through the intercessions of
the Mother of God, Saint
Mary, O Lord, grant us the
forgiveness of our sins.

Hiten ni presvia enté ti Thé-
otokos Eth-owab Maria: Ep
Chois ari ehmot nan em pi ko-
evol enté nen novi.

Βιτεν νιπρεσβιὰ ἡτε
†θεοτοκος ε̅θρ Μαριὰ: Πο̅ς
ἀριζμοτ ναν ὑπιχω βολ
ἡτε νεννοβι.

✝ Through the intercessions of
all the choirs of the angels, O
Lord, grant us the forgiveness
of our sins.

Hiten ni presvia ente ep
khoros tīrf ente ni angelos: Ep
Chois ari ehmot nan em pi ko-
evol enté nen novi.

Βιτεν νιπρεσβιὰ ἡτε
ἡχορος τηρε ἡτε
νιαστελος: Πο̅ς ἀριζμοτ
ναν ὑπιχω βολ ἡτε
νεννοβι.

Blessed are You in truth, with
Your Good Father, and the
Holy Spirit, for You have
{come} and saved us.

Ek-esmaro-oot alithos: nem
Pek Yot en Aghathos: nem pi
Pnevma Eth-owab: je {ak ee}
ak soti emmon.

Κ̅σαρωοτ ἀληθως νεμ
Πεκιωτ ἡ̅σταθος νεμ
Π̅π̅να ε̅θρ γε ακ̅ι ακω†
ἡμον.

During Sundays of the month of Koiahk, "The Fiery Bush" is said. See page 989.

Additional Canticles for the Vigil of Joyous Saturday from the Old Testament

(These Canticles are added to the Vigil of Joyous Saturday, however today they are read as prophecies. H.H. Pope Kyrillos VI believed them to be part of an earlier rite, and prayed them as Canticles daily in his personal Priase. Most of them are also Canticles in the Byzantine rite).

The Second Song of Moses the Prophet

(Deuteronomy 32:1-43; Coptic rite: Joyous Saturday, Byzantine rite: Second Ode; After the Law had been written; a song of Moses)

A reading from the book of Deuteronomy of Moses the Prophet. He blessing be upon us all. Amen.

- 1 “Pay attention, O heaven, and I will speak;
and let the earth hear the words of my mouth.
- 2 Let my saying be awaited as the rain,
and let my words come down
as raindrops on the wild grass,
and as snowfall on the grass.
- 3 For I have called out the Lord’s Name;
ascribe greatness to our God!
- 4 God—His works are true;
and all His ways are justice,
a faithful God and without injustice;
righteous and holy is the Lord.
- 5 “They sinned; the blameworthy children are not His,
A crooked and perverse generation.
- 6 Is this how you repay the Lord,
O foolish and unwise people?
Is He not your Father, who acquired you?
Has He not made and created you?
- 7 “Remember the days of old,
consider the years of many generations.
Ask your father, and he will tell you;
your elders, and they will tell you:

- 8 When the Most High divided the nations,
when He scattered the sons of Adam,
He set the boundaries of the nations
by the number of God's angels.
- 9 and the Lord's portion became the people of Jacob;
Israel [became] the allotment of His inheritance.
- 10 He provided for him in the desert,
in thirst of heat, in a waterless place.
He encircled him; He instructed him;
He guarded him as the apple of His eye.
- 11 As an eagle covers its nest,
He yearned for His young,
spreading out its wings, he took them up,
carrying them on His back,
- 12 So the Lord alone led them,
and there was no foreign god with them.
- 13 He raised them on the strength of the land;
He fed them with the produce of the fields;
He suckled them on honey from the rock
and oil from the solid rock,
- 14 butter of cows and milk of sheep,
with fat of lambs and goats,
of the sons of bulls and goats,
with the choicest wheat;
and they drank wine, the blood of grapes.
- 15 So Jacob ate and was filled, and the beloved kicked;
He grew fat, he became heavy, he became obese!
'Then he forsook God who made him,
and departed from God his Saviour.
- 16 They provoked Me to wrath with foreign gods;
'They embittered Me with their.
- 17 They sacrificed to demons, and not to God,
to gods they did not know;
new ones, recent gods arrived,
which their fathers did not know.

- 18 You abandoned the God who begot you,
And forgot the God who nourished you.
- 19 So the Lord saw it, and was jealous;
and He was provoked to anger by His sons and daughters.
- 20 Then He said, "I will turn My face from them,
and I will show them what their end will be;
for they are a perverse generation,
sons in whom is no faith.
- 21 They made Me jealous with what is not God;
they provoked Me to anger by their idols;
so I will make them jealous by those who are not a nation;
I will provoke them by a foolish nation.
- 22 For a fire is kindled in My anger,
and will burn to the lowest Hades;
it will consume the land with its produce
and set the foundations of the mountains on fire.
- 23 I will gather evils against them;
I will spend My arrows on them:
- 24 they will be wasted with hunger,
devoured by birds and incurable disease;
I will also send the teeth of wild animals against them,
with the rage of things crawling on the ground.
- 25 The sword will make them childless outside,
and fear from the inner chambers,
for the young man and virgin,
the nursing child with the elder of gray hairs.
- 26 I said, "I will scatter them;
I will cause their memory to cease from among men,
- 27 but for the wrath of the enemy, lest they live long,
lest their adversaries make a joint attack,
lest they should say, 'Our hand is high;
and it is not the Lord who did all this.'"
- 28 For they are a nation void of counsel,
and is there is no understanding in them.
- 29 They were not wise to understand these things;
let them be concerned for the coming time.

- 30 How could one chase a thousand,
and two put ten thousand to flight
unless God had sold them,
and the Lord delivered them up?
- 31 For our God is not like their gods,
but our enemies are foolish.
- 32 For their vineyard is of the vineyard of Sodom,
and their vine is from Gomorrah;
their grapes are grapes of gall;
their clusters are bitter.
- 33 Their wine is the wrath of serpents,
and the incurable wrath of asps.
- 34 Behold, has this not been gathered with me,
sealed up among My treasures?
- 35 I will repay on the day of vengeance;
in time when their foot shall slip;
for the day of their calamity is at hand,
and is waiting, ready for them.
- 36 For the Lord will judge His people,
and have compassion on His servants;
for He sees them disabled,
and left in distress and weakened.
- 37 The Lord said,
“Where are their gods in which they trusted?
- 38 Who ate the fat of their sacrifices,
and drank the wine of their drink offerings?
Let them rise and help you
and be your defender.
- 39 Now see, I, even I, am He,
and there is no god besides Me;
I kill and I make alive;
I wound and I heal;
and there is no one who can deliver from My hands.
- 40 For I raise My hand to heaven,
and I swear by My right hand, and say,
‘As I live forever,

- 41 for I sharpen My sword like lightning,
and My hand takes hold of judgment.,
I will render vengeance on My enemies,
And repay those who hate Me.
- 42 I will make My arrows drunk from blood;
and My sword shall devour flesh
with the blood of the slain and the captives,
from the heads of the leaders of the enemies.”
- 43 Rejoice, O Heavens, together with Him,
and worship⁸⁸¹ Him, all the sons of God;
rejoice, O nations, with His people;
and let all the angels of God be strong with Him;
for He will avenge the blood of His sons
and render vengeance to His adversaries;
and the Lord will purify the land of His people.

The Prayer of Hannah, Samuel's Mother

(1 Kings 2:1-10; Coptic rite: Joyous Saturday, Byzantine rite: Third Ode; The barren one strangely bares a son and praises God: You are holy, O Lord, and my spirit praises You.)

A reading from the First book of Kings.

- “My heart is strengthened in the Lord;
my strength⁸⁸² is exalted in my God.
I smile at my enemies;
I rejoice in Your salvation,
- 2 because no one is holy like the Lord,
no one is righteous like our God,
no one is holy but You.
- 3 Do not boast or speak of high things;
do not let any arrogance come from your mouth,
for the Lord is the God of knowledge;
and God is preparing His actions⁸⁸³.
- 4 He weakened the bow of mighty men,
and those who are weak are girded with strength.

⁸⁸¹ Do obiesance

⁸⁸² Literally, “horn”

⁸⁸³ Or, “ways”

5 Those who were full of bread were made empty,
and the hungry have forsaken the land.
The barren woman has borne seven,
and she who has many children has become weak.

6 The Lord kills and makes alive;
He brings down to Hades and raises up.

7 The Lord makes poor and rich;
He brings low and raises on high.

8 He raises the poor from the ground
and lifts the needy from the dunghill,
to set them among princely people
and make them inherit a throne of glory.

9 Granting the prayer of the one praying,
He blesses with righteous years;
for no man can prevail by strength.

10 The Lord makes His adversaries weak;
the Lord is holy.
Do not let the man of learning boast in his understanding,
nor let the man of might boast in his might,
nor let the man of riches boast in his riches.
Let the one who boasts boast in this:
to understand and to know the Lord
and to do justice and righteousness in the midst of the earth.

The Lord ascended into the heavens and thundered.
The Lord judges the ends of the earth.
He gives strength to our kings,
and He will raise the power⁸⁸⁴ of His Christ.”

The Prayer of Habakkuk the Prophet

(Habakkuk 3:2-19; Coptic rite: Joyous Saturday, Byzantine rite: Fourth Ode; The prayer of the prophet Habakkuk, with an ode.)

A reading from the Book of Habakkuk the Prophet. May his blessing be upon us all. Amen.

⁸⁸⁴ Literally, “exalt the horn”

- O Lord, I have heard of Your renown and was afraid;
I considered Your works and was greatly astonished.
You will be known in the midst of two living creatures;
in the approaching years You shall be acknowledged;
You will be revealed when the time comes.
When my soul is troubled in wrath,
You will remember mercy.
- 3 God will come from Teman,
the Holy One from a shady, densely wooded mountain. *(Pause.)*
His excellence covered the heavens,
and the earth was full of His praise.
- 4 His brightness will be like the light;
horns will be in His hand,
and He established a mighty love of His strength.
- 5 A word will go forth from before His face;
He will go forth, with shoes on His feet.
- 6 The earth stood and was shaken to and fro;
He looked, and the nations melted away.
the mountains were shattered by force;
the everlasting hills wasted away.
- 7 In the place of distresses, I saw His eternal ways.
The tents of the Ethiopians will be dismayed,
even the tents of the land of Midian.
- 8 Were you angry, O Lord, with the rivers?
Or was Your wrath against the rivers,
or was Your fury against the sea,
that You will mount Your horses,
and Your chariot is salvation?
- 9 “You will stretch your bow against scepters,” says the Lord. *(Pause.)*
The land of rivers will be torn asunder.
- 10 Many peoples will see you and be in travail,
as You scatter water from its course.
The deep uttered its voice;
raising its form on high.
- 11 The sun arose, and the moon stood still in its course;
at the light of Your arrows they went forth,
at the flashing of Your gleaming weapons.
- 12 You will bring low the land with a threat;
You will break the nations in wrath.

13 You went forth for the salvation of Your people,
to save Your anointed ones⁸⁸⁵.
You brought death upon the heads of the lawless⁸⁸⁶;
You brought fetters upon their neck. (*Pause.*)

14 You cut off the heads of rulers in a frenzy;
they will tremble in this.
They will break their bridles
like a poor man eating in secret.

15 You ran your horses into the sea,
churning up the many waters.

16 I kept watch, and my belly trembled
from the sound of the prayer of my lips;
and trembling penetrated into my bones.
and my very frame of mind was troubled.
I will rest in the day of affliction
to go up to the people of my sojourn.

17 For though the fig tree will not bear fruit
and there are no grapes on the vines;
the labor of the olive tree fail
and the fields yield no food;
though the sheep have no pasture
and there are no oxen at the mangers;

18 yet I will glory in the Lord;
I will rejoice in God my Saviour.

19 The Lord God is my strength;
He will direct my feet to the end;
He will set me upon high places,
to conquer by His song.

The Prayer of Jonas the Prophet

(Jonas 2:2-10. Coptic rite: Joyous Saturday, Byzantine rite: Sixth Ode; 2And from the belly of the sea creature, Jonah prayed to the Lord his God, 3and said,)

A reading from the Book of Jonas the Prophet. His blessing be upon us all. Amen.

⁸⁸⁵ Or "christs"

⁸⁸⁶ Or "workers of iniquity"

“I cried out in my affliction to the Lord, my God,
and He heard my voice;
out of the belly of Hades, You heard the cry of my voice.

4 You cast me into the depths of the heart of the sea,
and rivers encompassed me;
all Your surging waters and Your waves passed over me.

5 And I said, ‘I have been driven away from Your sight;
Will I look again with favor toward Your holy temple?’

6 Water is poured over me to my soul;
the lowest depth encircled me;
my head sank into the clefts of the mountains.

7 I descended into the earth,
whose bars are everlasting barriers;
yet let my life ascend from corruption,
O Lord, my God.

8 When my soul was failing from me,
I remembered the Lord.
May my prayer be brought to You,

into Your holy temple.

9 Those who follow vanity and lies
forsake their own mercy.

10 But with a voice of confession⁸⁸⁷ and praise,
I will sacrifice to You.
I will offer up to You as much as I vowed,
to You, the Lord of my Deliverance.”

The Prayer of Hezekiah the King

(Isaiah 38:9-20. Coptic rite: Joyous Saturday; 9The prayer of Hezekiah king of Judah when he was sick and recovered from his sickness:)

A reading from the book of Isaiah the Prophet. His blessing be upon us all. Amen.

“I said at the end of my days, near the gates of Hades,
‘I will leave behind the remainder of my years.’

⁸⁸⁷ Confession of the Lord, not confession of sin. I.e. confess the Lord thankfully with praise, or give a thankful confession of praise to the Lord

- 11 I said, 'I will no longer see
the salvation of my God upon the earth;
I will no longer see a man
From among my kindred.'
- 12 I left behind what remained of my life.
It went away and departed from me
like one who takes down a tent.
My breath became like a web of a weaver
within me, when she draws near to cut it.
- 13 On that day I was given
as to a lion until morning;
so He broke my bones,
for I was given to him from day until night.
- 14 I will cry out like a swallow;
I will mourn like a dove.
My eyes have fail from looking to the height of heaven,
toward the Lord, who delivered me
15 and removed the pain of my soul.
- 16 O Lord, it was told You concerning this,
and You revived my breath;
and I was comforted, and lived!
- 17 For You have chosen my soul,
that it should not perish,
and You cast all my sins
behind me.
- 18 For those in Hades will not praise You,
neither will the dead bless You;
nor shall those in Hades hope
for Your mercy.
- 19 The living will praise You
as I do,
for from this day forward, I will cause children
to declare Your righteousness,
O Lord of my salvation.

20 And I will not cease praising⁸⁸⁸ You with the harp
all the days of my life,
before the house of the Lord.”

The Prayer of Manesses the King

(Deuterocanonical. Sometimes called Psalm 152, or 2 Chronicles 37. Coptic rite: Joyous Saturday)

The Prayer of Manesses the King. His blessing be upon us all. Amen.

- 1 “O Lord Almighty,
the God of our fathers,
of Abraham, Isaac, and Jacob,
and their righteous seed;
- 2 Who made heaven and earth
with all their order;
- 3 Who set the bounds of the sea
by the word of Your statute;
Who shut up the deep
and sealed it by Your awesome and glorious Name;
- 4 before whom all things tremble
and fear because of Your power;
- 5 for the majesty of Your glory is unbearable,
and the wrath of Your threats toward sinners cannot be withstood;
- 6 yet Your merciful promise is immeasurable and unsearchable.
- 7 For You are the Lord Most High,
and are compassionate, slow to anger, and abounding in mercy,
and repenting at all the evils of man.
- 8 Therefore You, O Lord God of the righteous,
have not appointed repentance for the righteous,
for Abraham, Isaac, and Jacob, who have not sinned against You;
but You have appointed repentance for me, the sinner,
- 9 because I have sinned more than the number of the sands on the seashore.
My lawlessness, O Lord, is multiplied.
Yes, my lawlessness is multiplied,
and I am not worthy to fix my eyes to behold the heights of heaven
because of the multitude of my wrongdoings.

⁸⁸⁸ or “blessing”

- 10 I am bent down with many iron chains
that I shake my head over my sins,
and I find no relief.
For I have provoked Your anger
and done evil in your sight.
I have set up abominations
and multiplied idols.
- 11 Now therefore, I bend the knee of my heart,
begging goodness from You.
- 12 I have sinned, O Lord, I have sinned,
and I know my iniquity.
- 13 I ask and beg you:
forgive me, O Lord, forgive me!
Do not destroy me because of my iniquity;
neither reserve evils for me, nor be wrathful forever;
nor condemn me to the lowest parts of the earth;
for You are the Lord God of those who repent.
- 14 And in me, though I am unworthy,
You will show Your goodness, and will save me
according to Your great mercy.
- 15 Therefore I shall praise You continually, all the days of my life,
for all the powers of the heavens praise You,
and Yours is the glory unto the ages. Amen.”

The First Prayer of Isaias the Prophet

(Isaias 26:9-20. Coptic rite: Joyous Saturday, Byzantine rite Fifth Ode. Isaias prophecy, which is also his prayer. O Lord our God, grant us peace.)

A reading from the Book of Isaias the Prophet. His blessing be upon us all. Amen.

- [7 The way of the godly has become straight;
The way of the godly has been prepared,
- 8 for the way of the Lord is justice;
we have hoped in Your Name
and in the remembrance]

- 9 that our soul desires]
At night my spirit rises early toward You, O God,
for Your commands are a light upon the earth.
Learn righteousness, you who dwell on the earth.
- 10 The ungodly man ceases;
he will not learn righteousness on the earth;
he will not perform truth;
let the ungodly man be taken away,
that he may not see the glory of the Lord.
- 11 O Lord, Your arm is exalted,
but they have not known it.
But when they realize it, they shall be ashamed,
for jealousy will seize an untaught people;
and now fire will consume the adversaries.
- 12 O Lord our God, grant us peace,
for You grant everything to us.
- 13 O Lord our God, take possession of us;
O Lord, we know no other besides You;
we name Your Name⁸⁸⁹.
- 14 The dead will not see life;
neither will physicians raise them,
because You brought evils upon them and destroyed them,
and took away all their males.
- 15 Bring more evils on them, O Lord,
on the glorious of the earth.
- 16 O Lord, I remembered You in my affliction.
Your chastening to us was a small affliction.
- 17 As a woman with child is in pain
and cries out in her pangs
when she is about to give birth,
so we became to Your beloved
because of Your fear, O Lord.
- 18 We have conceived,
we have been in pain,
and we have given birth.
We brought forth the spirit of Your salvation on the earth.
But the inhabitants of the earth will fall.

⁸⁸⁹ Or "Thy holy Name we do utter"

- 19 The dead will rise, and those in the tombs will be raised.
Those in the earth will rejoice,
for your dew is healing to them,
but the land of the ungodly shall come to an end.”
- 20 Come, my people, enter your closets
and shut your door;
hide yourself for a short while,
until the wrath of the Lord is passed.
- 21 For behold, the Lord is bringing wrath from His holy place
upon the inhabitants of the earth,
and the earth will uncover its blood
and will not cover its slain.

The Second Prayer of Isaias the Prophet

(Isaias 25:1-12. Coptic rite: Joyous Saturday.)

Again, a reading from the book of Isaias the Prophet. His blessing be upon us all. Amen.

- 1 O Lord my God,
I will glorify You;
I will sing a hymn to Your Name,
for You have done wonderful things—
an ancient and true plan. Amen, Lord!⁸⁹⁰
- 2 For You have made cities into a mound;
You have made the foundations of their strong cities fall.
The city of the ungodly shall not be built forever.
- 3 Therefore, the poor people will bless You,
and the cities of wronged people will praise You.
- 4 For You have become a helper to every humbled city,
and a protection to those who were disheartened because of poverty.
You will deliver them from evil men,
and be a shelter of the thirsty, and a breath of life to the wronged.
- 5 They will bless You as discouraged people,
thirsting in Zion because of ungodly men, to whom You delivered us.

⁸⁹⁰ Or “May it be so, Lord!”

- 6 Then the Lord of hosts will make a feast for all the nations on this mountain.
They will drink joy;
they will drink wine;
they will anoint themselves with ointment.
- 7 Deliver all these things to the nations on this mountain,
for this is the counsel for all the nations.
- 8 Death prevailed and swallowed them,
but again God wiped away every tear from every face;
He took away the disgrace of His people from all the earth;
for the mouth of the Lord has spoken.
- 9 Then it will be said in that day,
“Behold, this is our God, in whom we hoped
and we were glad in His salvation.”
- 10 For God will give them rest on this mountain,
and the Moabite shall be trampled down,
as the threshing floor is tread with wagons.
- 11 He will spread forth His hands
so as to humble man, to destroy him;
and He will humble his arrogance—
arrogance on which he laid his hands.
- 12 He will bring low the height of your refuge,
and bring it down to the ground.

The Third Prayer of Isaias the Prophet

(Isias 26:1-9. Coptic rite: Joyous Saturday.)

And again, a reading from the book of Isaias the Prophet. His blessing be upon us all. Amen.

- 1 In that day they will sing this song in the land of Judah,
“Behold, we have a strong city;
He will make its outer wall our salvation.
- 2 Open the gates;
let the people enter who keep righteousness
and guard the truth,
- 3 and who lay hold of the truth
and keep peace,
- 4 because they hope forever in You, O Lord,
the great and eternal God,

- 5 Who humbles and brings down
those who dwell in lofty places;
You will cast down strong cities;
You will bring them down to the ground.
- 6 The feet of the gentle and the humble
will trample them [underfoot].
- 7 The way of the godly has become straight;
and the way of the godly is prepared.
- 8 For the way of the Lord is justice.
We hope in Your Name
and in the remembrance of You.
- 9 that our soul desires]
At night my spirit rises early toward You, O God,
for Your commands are a light upon the earth.
Learn righteousness, you who dwell on the earth.

The Prayer of Jeremias the Prophet

(Lamentations 5:16-22. Coptic rite: Joyous Saturday.)

A reading from the Lamentation of Jeremias. His blessing be upon us all. Amen.

- 16 The crown fell from our head;
woe to us, for we have sinned!
- 17 Because of this, our heart has become grief stricken;
because of this, our eyes have grown dark,
- 18 for Mount Zion, because it is desolate;
foxes pass through it.
- 19 But You, O Lord, will dwell forever;
Your throne from generation to generation.
- 20 Why will You utterly forget us?
Will You forsake us for a long time?
- 21 Turn us back to You, O Lord,
and we will turn back;
renew our days as before.

22 For You have indeed rejected us,
and have become exceedingly angry with us.

The Prayer of Baruch the Prophet

(Baruch 2:11-15. Coptic rite: Joyous Saturday. A Plea for Mercy and Deliverance)

11 And now, O Lord God of Israel,
Who brought Your people out of the land of Egypt
with a mighty hand,
with signs and wonders,
with great power and with outstretched arm,
and made a name for Yourself,
which continues to this day,

12 we have sinned and been ungodly,
we have done wrong, O Lord our God,
against all Your commandments.

13 Let Your wrath turn away from us,
for only a few of us remain
within the nations where You scattered us.

14 O Lord, hear our prayer and our supplication,
and deliver us for Your own sake,
and grant us mercy before those who have carried us into exile,

15 in order that the whole earth may come to know
that You are the Lord our God,
for Israel and his descendants are called by Your Name.

The Prayer of Elias the Prophet

(3 Kings 18:36-39. Coptic rite: Joyous Saturday. The Victory over Ba'al)

36 After this, Elias cried out to heaven and said,
“O Lord God of Abraham, Isaac, and Israel,
answer me, O Lord, answer me this day with fire,
and let this people know You are Lord, God of Israel,
and I am Your servant; and I have done all these things on Your account.

37 Answer me, O Lord, answer me with fire,
and let these people know You are the Lord God,
so as to turn the heart of this people back.”

38 Then fire fell from the Lord out of the heaven and consumed the whole burnt offering, the firewood, and the water in the furrow, and the stones, and the dust. So all the people fell on their faces, and they said, “Truly, the Lord is God; He is God.”

The Prayer of David the Prophet

(1 Chronicles 29:10-13. Coptic rite: Joyous Saturday. With this, King David blessed the Lord before all the assembly, saying,)

“Blessed are You, O Lord God of Israel,
our Father, unto the ages of ages.

11 Yours, O Lord, is the greatness
and the power and the glory
and the victory and the might.
You have dominion over all that is
in heaven and on the earth.
Every king and nation
is thrown into confusion before You.

12 From You are the wealth and glory.
You reigns over all, Lord, and ruler of all rule.
In Your hand is power and authority,
and it is in Your hand, almighty one,
to increase and establish all things.

13 And now, Lord, we confess⁸⁹¹ You,
and we praise Your glorious Name.

Additional Canticles for the Vigil of Joyous Saturday from the New Testament⁸⁹²

The Prayer of the Theotokos Mary

(Byzantine Ninth Ode. Luke 1:46-55: Mary said,)

The Prayer of the Theotokos Mary from the Holy Gospel According to St. Luke. May her blessing be upon us all. Amen.

My soul magnifies the Lord

⁸⁹¹ Or “thankfully confess You with praise”

⁸⁹² These readings are identical to those dispersed between the Sunday Theotokia during the month of Koiak. They are also the Eight Canticle in the Byzantine Rite (plus Simeon’s Prayer).

- 47 and my spirit has rejoiced in God my Saviour,
48 for he has looked at the humble state of his handmaid.
For behold, from now on, all
generations will call me blessed!
49 Indeed, he who is might has done great things for me,
and His Name is Holy!
50 His mercy is on those who fear Him
for generations of generations.
51 He has shown strength with his arm,
He has scattered the proud in the imagination of their hearts,
52 He has put down princes from their throns,
and has exalted the lowly.
53 He has filled the hungry with good things,
He has sent the rich away empty.
54 He has given help to Israel, his servant,
so that he might remember mercy,
55 As He spoke to our fathers,
to Abraham and his descendants forever.

The Prayer of Zechariah the Priest

(Luke 1:68-79)

The prayer of Zecharias the Priest from the Holy Gospel According to St. Luke. May his blessing be upon us all. Amen.

- 68 Blessed be the Lord, God of Israel,
for He has visited and worked
redemption for His people;
69 and has raised up a horn of salvation for us
in the house of his servant David
70 (as he spoke by the mouth of his holy
prophets who have been from old),
salvation from our enemies
and from the hand of all who hate us;
72 to show mercy towards our fathers,
to remember his holy covenant,

73 the oath which he swore to Abraham, our father,
to grant us 74 that being delivered out of the hands of our enemies,
we should worship⁸⁹³ Him without fear,

75 in holiness and righteousness before Him,
all the days of our life.

76 And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,

77 to give knowledge of salvation to his
people by the remissions of their sins,

78 because of the tender mercy of our God,
by which the dawn from on high has visited us,

79 to shine on those who sit in darkness
and the shadow of death;
to guide our feet into the way of peace.

The Prayer of Simeon the Priest

(Luke 2:29-32)

*The Prayer of Simeon the Priest from the Gospel According to Saint Luke. May his blessing be upon us all.
Amen.*

29 Now You are letting your servant depart in
peace, Master,
according to your word,

30 for my eyes have seen Your salvation,

31 which You have prepared before the face of all peoples;

32 a light to enlighten the nations,
and the glory of Your people Israel.

The Third Cantic

During the Vigil of Joyous Saturday, the Cantic is preceded by the Scriptural story:

⁸⁹³ Latria

The Story of the Three Children

In his eighteenth year, King Nebuchadnezzar made a golden image. Its height was sixty cubits and its width, six cubits, and he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar sent to gather together the high officials, the commanders, the governors, the rulers, and all those in authority, along with all the rulers of the provinces, to come to the dedication of the image King Nebuchadnezzar had set up. So the governors, the high officials, the leaders, the great rulers—all those in authority who ruled the provinces came to the dedication of the image King Nebuchadnezzar had set up, and they stood before the image Nebuchadnezzar had made.

Then the herald cried out in a loud voice, “To you it is commanded, O peoples and tribes and languages, that any time you hear the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, you will fall down and worship the golden image King Nebuchadnezzar has set up. But whoever does not fall down and worship will be cast into the burning fiery furnace.” So at that time, when all the peoples heard the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, all the peoples, tribes, and languages fell down and worshipped the golden image King Nebuchadnezzar had set up.

Then Chaldean men came forward and brought charges against the Jews, and said to King Nebuchadnezzar, “O king, live forever. You, O king, made a decree, that every man who hears the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, but does not fall down and worship the golden image will be cast into the burning fiery furnace. Now there are certain Jews you set over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. Those men did not obey your decree, O king; and they do not serve your gods, nor do they worship the golden image you have set up.”

Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abednego. So the men were brought before the king. Nebuchadnezzar then answered and said to them, “Is it true, Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image I have set up? Now then, if you are ready, when you hear the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, that you will fall down and worship the golden image I have made. But indeed, if you do not worship it at that time, you will be cast into the burning fiery furnace. Then what god is there who will deliver you from my hands?”

Shadrach, Meshach, and Abednego answered and said to King Nebuchadnezzar, “We have no need to answer you in regard to this thing. For there is a God in the heavens, whom we serve, and He is able to save us from the burning fiery furnace; and He will deliver us from your hands, O king. But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image you have set up.”

Then Nebuchadnezzar was full of anger, and the expression on his face changed toward Shadrach, Meshach, and Abednego. So he commanded them to heat the furnace seven times more, until it burned to its fullest. Then he commanded certain very strong men to bind Shadrach, Meshach, and Abednego and to cast them into the burning fiery furnace. Thereupon, those men were bound together with their sandals, caps, leg-coverings, and clothing, and were cast into the midst of the burning fiery furnace. Because the king’s command was urgent, and the furnace was exceedingly hot, these three men, Shadrach, Meshach, and Abednego fell

bound into the midst of the burning fiery furnace. But they walked about in the midst of the flame, singing to God and praising the Lord.

(The Prayer of Azariah, Byzantine Seventh Ode 25 Then Azariah stood and prayed thus and opened his mouth in the midst of the fire and said:)

26 “Blessed are You, O Lord, the God of our fathers,
and Your Name is praiseworthy and glorified unto the ages!

27 For You are righteous in all You have done,
and all Your works are true.
Your ways are upright,
and all Your judgments are truth.

28 You have made true judgments
in all You have brought upon us
and upon Jerusalem, the holy city of our fathers,
because You have done these things
account of our sins, in truth and judgment.

29 For we have sinned and worked iniquity
in departing from You.
We sinned in every way,
and did not obey Your commandments,

30 neither did we keep them or do as You commanded,
that it might go well with us.

31 Everything You have brought on us
and all You did to us, You did in true judgment.

32 You delivered us into the hands of lawless and rebellious enemies,
and to an unjust king—the most wicked in any land.

33 Now it is not for us to open our mouth,
for this has become a shame and disgrace to Your servants
and to those who worship You.

34 For Your Name’s sake, do not hand us over to the end,
and do not annul Your covenant.

35 Do not withdraw Your mercy from us
for the sake of Abraham Your beloved,
and for the sake of Isaac, Your servant,
and of Israel, Your holy one,

- 36 as You spoke to them, saying
that You would multiply their seed as the stars of heaven,
and as the sand on the seashore.
- 37 Yet we have been diminished in number, O Master,
fewer than any other nation,
and we are humbled in all the earth today because of our sins.
- 38 At this time, there is no prince, no prophet, and no leader;
there is no whole burnt offering, no sacrifice, no oblation, and no incense;
there is no place to bear fruit before You and to find mercy.
- 39 Yet with a contrite soul and humbled spirit,
may we receive mercy, as with whole burnt offerings of rams and bulls,
and as with thousands of fatted lambs.
- 40 So let this be our sacrifice before You today,
and may it be accomplished for those who follow You;
for there is no shame for those who trust in You.
- 41 Now we are following You with all our heart,
and we fear You and seek Your face.
- 42 Do not put us to shame,
but deal with us according to Your kindness
and according to the abundance of Your mercy.
- 43 Deliver us by Your wondrous works
and bring glory to Your Name, O Lord.
- 44 May all those who inflict evils upon Your servants
be put to shame and humiliated in their power;
and let their strength be crushed.
- 45 Let them know that You alone are the Lord God,
and glorious over all the inhabited earth.”

Now the king's servants who cast them in did not cease to stoke the furnace with naphtha, pitch, coarse fiber, and brushwood. The flame shot forty-nine cubits above the furnace, and it broke out and burned those it found around the furnace of the Chaldeans. But the Angel of the Lord went down into the furnace to join Azariah and his companions, and shook the flame of the furnace. He made the inside of the furnace to be as though a moist breeze were blowing through it, so the fire did not touch them at all, or cause them pain, or trouble them.

Then the three, as if with one mouth, sang, glorified, and blessed God in the furnace, saying:

The Third Cantic: The Song of the Three Children

Πρωτὸ ὕμνος - Ἰσθμὸς ἡντε πρὸς ἄλλοις ἡσίοις

(Byzantine Eight Ode)

Blessed are You, O Lord, God of our fathers,
And to be highly praised, and exalted above
all forever.

Κατανοῦντες Πρὸς Φῶς ἡντε νεμιοῦ
κερζονὸν κατανοῦντες κερζονὸν διὰ
νῆμεν.

✙ Blessed is Your glorious Holy Name, And to
be highly praised, and exalted above all
forever.

✙ ὑποκατανοῦντες ἡντε πρὸς ἑὸν ἡντε πεκῶν
κερζονὸν κατανοῦντες κερζονὸν διὰ
νῆμεν.

Blessed are You in the temple of Your holy
glory, And to be highly praised, and exalted
above all forever.

Κατανοῦντες ὅθεν περφεῖ ἡντε πεκῶν ἑὸν
κερζονὸν κατανοῦντες κερζονὸν διὰ
νῆμεν.

✙ Blessed are You Who beholds the depths
sitting upon the Cherubim, And to be highly
praised, and exalted above all forever.

✙ Κατανοῦντες φηθεναι ἐνινοῦντες ἐξελαι
εἰς ἐν Πιχρονβίῳ κερζονὸν κατανοῦντες
κερζονὸν διὰ νῆμεν.

Blessed are you on the throne of Your
Kingdom, And to be highly praised, and
exalted above all forever.

Κατανοῦντες εἰς ἐν πῶρονος ἡντε
τεκμετοῦντες κερζονὸν κατανοῦντες
κερζονὸν διὰ νῆμεν.

✙ Blessed are You in the firmament of heaven,
And to be highly praised, and exalted above
all forever.

✙ Κατανοῦντες ὅθεν πιστερεῶμα ἡντε τῷ
κερζονὸν κατανοῦντες κερζονὸν διὰ
νῆμεν.

Bless the Lord, all you works of the Lord:
Praise Him and exalt Him above all
forever.⁸⁹⁴ (Hos Erof arihoo-o chasf sha ni
ench.)

ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

✠ Bless the Lord, you heavens: Praise Him and
exalt Him above all forever.

✠ ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

Bless the Lord, you angels of the Lord: Praise
Him and exalt Him above all forever.

ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

✠ Bless the Lord, all you water above the
heavens: Praise Him and exalt Him above all
forever.

✠ ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

Bless the Lord, all you powers of the Lord:
Praise Him and exalt Him above all forever.

ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

✠ Bless the Lord, O sun and moon: Praise Him
and exalt Him above all forever.

✠ ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

Bless the Lord, O stars of heaven: Praise
Him and exalt Him above all forever.

ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

✠ Bless the Lord, O rain and dew: Praise Him
and exalt Him above all forever.

✠ ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

Bless the Lord, O clouds and winds: Praise
Him and exalt Him above all forever.⁸⁹⁵

ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

✠ Bless the Lord, all you winds: Praise Him and
exalt Him above all forever.

✠ ԸՄՈՒՆ ԵՒ ԲՈՒՆ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ
ԶԱՇ ԵՐՈՒՄ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ ԵՐԻՇՈՒՆ.

⁸⁹⁴ Or, "Sing a hymn to Him, and exalt Him beyond measure unto the ages."

⁸⁹⁵ This verse is lacking in the Greek.

Bless the Lord, O fire and heat: Praise Him
and exalt Him above all forever.

ԸՅՕՐ՝ԵՍԹՈՅ ՍԻՃՐԱՄ ՆԵՄ ՍԻԿԱՂԱ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

✙ Bless the Lord, O [winter] cold and [summer]
heat: Praise Him and exalt Him above all
forever.

✙ ԸՅՕՐ՝ԵՍԹՈՅ ՍԻՉՔԵՅ ՆԵՄ ՍԻԿԱՂՇՈՆ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

Bless the Lord, O dew and falling snow:
Praise Him and exalt Him above all forever.

ԸՅՕՐ՝ԵՍԹՈՅ ՆԻՍԻՂ ՆԵՄ ՆԻՆԻՂ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

✙ Bless the Lord, O nights and days: Praise
Him and exalt Him above all forever.

✙ ԸՅՕՐ՝ԵՍԹՈՅ ՆԻՇՃՈՐՇ ՆԵՄ ՆԻՇՇՕՐ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

Bless the Lord, O light and darkness: Praise
Him and exalt Him above all forever.

ԸՅՕՐ՝ԵՍԹՈՅ ՍԻՐԴՈՆԻ ՆԵՄ ՍԻՃԱԿԻ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

✙ Bless the Lord, O ice and cold: Praise Him
and exalt Him above all forever.

✙ ԸՅՕՐ՝ԵՍԹՈՅ ՍԻՃԱՎ ՆԵՄ ՍԻՉՔԵՅ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

Bless the Lord, O hoarfrosts and snowfalls:
Praise Him and exalt Him above all forever.

ԸՅՕՐ՝ԵՍԹՈՅ ՎՍԱՃՆԻ ՆԵՄ ՍԻՃԻՈՆ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

✙ Bless the Lord, O lightnings and clouds:
Praise Him and exalt Him above all forever.

✙ ԸՅՕՐ՝ԵՍԹՈՅ ՆԻՇԵԵՅՐԻՃ ՆԵՄ ՆԻԾԻՍԻ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

Bless the Lord, all the earth⁸⁹⁶: Praise Him
and exalt Him above all forever.

ԸՅՕՐ՝ԵՍԹՈՅ ՍԻԿԱՅԻ ԴԻՐՎ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

✙ Bless the Lord, O mountains and hills: Praise
Him and exalt Him above all forever.

✙ ԸՅՕՐ՝ԵՍԹՈՅ ՆԻԴՈՐ ՆԵՄ ՍԻԿԱԼԱՓՈՐ
ԴԻՐՈՐ
ՇՈՇ ԵՐՈՎ ԼՐԻՇՕՂՈՅ ԵԱՅՎ ՍՂԱ ՆԻՆԵՆՇ.

⁸⁹⁶ In Greek this verse breaks the pattern and has “Let the earth bless the Lord...”

Bless the Lord, all that grows in the earth:
Praise Him and exalt Him above all forever.

Κυοῦ ἑΠὸς ἡ τῆροῦ ἐτρητ ζιζεν ἡζο
ἂπκαζι
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

✙ Bless the Lord, O springs: Praise Him and
exalt Him above all forever.

✙ Κυοῦ ἑΠὸς νιμοῦμι
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

Bless the Lord, O seas and rivers: Praise ye
Him and exalt Him above all forever.

Κυοῦ ἑΠὸς νιὰμαιοῦ νεμ νιαρωοῦ
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

✙ Bless the Lord, O whales⁸⁹⁷ and all that
moves in the waters: Praise Him and exalt
Him above all forever.

✙ Κυοῦ ἑΠὸς νικητοῦ νεμ ἐνχαῖ νιβεν
ἐτκιμ ζεν νιμωοῦ
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

Bless the Lord, all birds of the air: Praise
Him and exalt Him above all forever.

Κυοῦ ἑΠὸς νιζαλα† τῆροῦ ἵτε τῆε
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

✙ Bless the Lord, all wild animals and cattle:
Praise ye Him and exalt Him above all
forever.

✙ Κυοῦ ἑΠὸς νιθηριον νεμ νιτεβνωοῦ
τῆροῦ
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

Bless the Lord, O children of men; [worship
the Lord]⁸⁹⁸: Praise Him and exalt Him above
all forever.

Κυοῦ ἑΠὸς νιωῆρι ἵτε νιρωμι οῦωῡτ
ἂΠὸς
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

✙ Bless the Lord, O Israel: Praise Him and
exalt Him above all forever.

✙ Κυοῦ ἑΠὸς Πῖςλ
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

Bless the Lord, you priests of the Lord:
Praise ye Him and exalt Him above all
forever.

Κυοῦ ἑΠὸς νιοῦηβ ἵτε Πὸς
ζωσ ἑροῦ ἀριζοτὸ βᾶσῦ ῥα νιένεζ.

⁸⁹⁷ Greek has “sea-monsters”

⁸⁹⁸ [] not found in Gk.

✙ Bless the Lord, you servants of the Lord:
Praise Him and exalt Him above all forever.

Bless the Lord, O you spirits and souls of the
righteous: Praise Him and exalt Him above
all forever.

✙ Bless the Lord, O you who are holy and
humble in heart: Praise Him and exalt Him
above all forever.

Bless the Lord, O Hananias, Azarias and
Misael: Praise Him and exalt Him above all
forever.⁸⁹⁹

✙ Bless the Lord, O you that serve the Lord,
God of our fathers: Praise Him and exalt
Him above all forever.

✙ **Ϣⲙⲟⲩ ⲉⲡⲟϥ ⲛⲓⲉⲃⲓⲁⲓⲕ ⲛⲧⲉ ⲡⲟϥ**
ϩⲱϥ ⲉⲣⲟϥ ⲁⲣⲓϩⲟⲩⲟ̀ ⲃⲁϥϥ ϣⲁ ⲛⲓⲉⲛⲉϩ.

Ϣⲙⲟⲩ ⲉⲡⲟϥ ⲛⲓⲡⲛⲁ ⲛⲉⲙ ⲛⲓⲫⲣⲏϫⲓ ⲛⲧⲉ
ⲛⲓⲑⲙⲓ
ϩⲱϥ ⲉⲣⲟϥ ⲁⲣⲓϩⲟⲩⲟ̀ ⲃⲁϥϥ ϣⲁ ⲛⲓⲉⲛⲉϩ.

✙ **Ϣⲙⲟⲩ ⲉⲡⲟϥ ⲛⲓⲉⲑⲣⲟⲩ ⲛⲉⲙ ⲛⲓⲉⲧⲑⲉⲃⲓⲛⲟⲩⲣⲧ ⲃⲉⲛ**
ⲡⲟⲩⲩⲏⲧ
ϩⲱϥ ⲉⲣⲟϥ ⲁⲣⲓϩⲟⲩⲟ̀ ⲃⲁϥϥ ϣⲁ ⲛⲓⲉⲛⲉϩ.

Ϣⲙⲟⲩ ⲉⲡⲟϥ ⲁⲛⲁⲛⲓⲁϥ ⲁⲩⲁⲣⲓⲁϥ ⲙⲓϥⲁⲛⲁ
ϩⲱϥ ⲉⲣⲟϥ ⲁⲣⲓϩⲟⲩⲟ̀ ⲃⲁϥϥ ϣⲁ ⲛⲓⲉⲛⲉϩ.

✙ **Ϣⲙⲟⲩ ⲉⲡⲟϥ ⲛⲓⲉⲧⲉⲣϥⲉⲃⲉϥⲑⲉ ⲙⲡⲟϥ ϣⲧ**
ⲛⲧⲉ ⲛⲉⲛⲓⲟⲩⲧ
ϩⲱϥ ⲉⲣⲟϥ ⲁⲣⲓϩⲟⲩⲟ̀ ⲃⲁϥϥ ϣⲁ ⲛⲓⲉⲛⲉϩ.

The Third Cantic: The Song of the Three Children—Abridged⁹⁰⁰

Blessed are You, O Lord, God of our fathers;
Blessed is Your glorious Holy Name, And to
be highly praised, and exalted above all
forever.

⁸⁹⁹ In the Biblical text, this verse continues “For He has delivered us from Hades, and saved us from the hand of death. He has delivered us from the midst of the fiery furnace and saved us from the midst of the fire.” The following verse is also omitted from the hymn: “Confess the Lord, for He is good, for His mercy endures forever.”

⁹⁰⁰ Following the example of the Byzantine rite which merges pairs of verses, halving the refrains, but using the Coptic cantic, including the verses at the start omitted in the Byzantine rite, and without the verses added to the end in the Byzantine rite.

The Third Cantic

✙ Blessed are You in the temple of Your holy glory, You Who beholds the depths sitting upon the Cherubim, And to be highly praised, and exalted above all forever.

Blessed are you on the throne of Your Kingdom; Blessed are You in the firmament of heaven, And to be highly praised, and exalted above all forever.

✙ Bless the Lord, all you works of the Lord: Praise Him and exalt Him above all forever.⁹⁰¹ (Hos Erof arihoo-o chasf sha ni eneh.)

Bless the Lord, O heavens, and O angels of the Lord: Praise Him and exalt Him above all forever.

✙ Bless the Lord, all you water above the heavens, and all you powers of the Lord: Praise Him and exalt Him above all forever.

Bless the Lord, O sun and moon and stars of heaven: Praise Him and exalt Him above all forever.

✙ Bless the Lord, O rain and dew, and you winds: Praise Him and exalt Him above all forever.

⁹⁰¹ Or, "Sing a hymn to Him, and exalt Him beyond measure unto the ages."

The Canticles

Bless the Lord, O fire and heat, and [winter]
cold and [summer] heat: Praise Him and exalt
Him above all forever.

✝ Bless the Lord, O dew and falling snow, nad
ice and cold: Praise Him and exalt Him
above all forever.

Bless the Lord, O nights and days, and light
and darknes: Praise Him and exalt Him
above all forever.

✝ Bless the Lord, O hoarfrosts and snowfalls,
and lightnings and clouds: Praise Him and
exalt Him above all forever.

Bless the Lord, all the earth⁹⁰², mountains
and hills, all that grows in the earth: Praise
Him and exalt Him above all forever.

✝ Bless the Lord, O springs, and seas and
rivers, O whales and all that moves in the
waters: Praise Him and exalt Him above all
forever.

Bless the Lord, all birds of the air, and wild
animals and cattle: Praise Him and exalt Him
above all forever.

⁹⁰² In Greek this verse breaks the pattern and has “Let the earth bless the Lord...”

The Third Canticle

✙ Bless the Lord, O children of men; [worship the Lord]⁹⁰³; let Israel bless the Lord: Praise Him and exalt Him above all forever.

Bless the Lord, you priests of the Lord, and you servants of the Lord: Praise ye Him and exalt Him above all forever.

✙ Bless the Lord, O you spirits and souls of the righteous, and you who are holy and humble in heart: Praise Him and exalt Him above all forever.

Bless the Lord, O Hananias, Azarias and Misael: Praise Him and exalt Him above all forever.⁹⁰⁴

✙ Bless the Lord, O you that serve the Lord, God of our fathers: Praise Him and exalt Him above all forever.

Psali Batos on the Third Canticle

ՓՆԼԻ ԲԱՏՈՑ

O sing to Him Who was crucified,
Buried and resurrected,
And trampled and destroyed death:
Praise Him and exalt Him above all.
(Hos Erof ariho-oo chasf.)

ԱրիփՆԻՆ՝ԵՓԻԵՏԱԴԱՄԿ
ԵՆՐԻՆ՝ԵՃՈՆ ՕՂՈՋ ԱՂԿՈՑԿ
ԱԿՏՈՆԿ ԱԿԿՈՐԿ ԱՓՄՈՐ ԱԿԴՊՈՐԿ
ՉՈՑ ԵՐՈԿ ԱՐԻՉՈՂՈ ԲԱՏԿ.

⁹⁰³ [] not found in Gk.

⁹⁰⁴ In the Biblical text, this verse continues “For He has delivered us from Hades, and saved us from the hand of death. He has delivered us from the midst of the fiery furnace and saved us from the midst of the fire.” The following verse is also omitted from the hymn: “Confess the Lord, for He is good, for His mercy endures forever.”

Take off the old man,
And put on the new and better one.
Come closer to His great mercy:
Praise Him and exalt Him above all.

Βωψ ὑπιρωμι ὑπαλεος
ογοζ χωλζ ὑπιβερι ενκλεος
ογοζ εδωντ εμεσαελεος
ζωσ εροϋ αριζονο βαϋ.

✙ All you Christian people,
The priests and the deacons,
Glorify the Lord for He is worthy:
Praise Him and exalt Him above all.

✙ Σενος ηνιχριστιανος
νηπρεσβυτερος κε διακονος
μαωον υΠος γε ονζικανος
ζωσ εροϋ αριζονο βαϋ.

✙ Come unto us, O Three Children,
Whom Christ our God has saved,
And had delivered from the devil:
Praise Him and exalt Him above all.

✙ Δευτε ζαρων ω πις ηαλον
ετα Πχς Πεννοϋτ ολον
αϋναζμοϋ εβολζα πιδιαβολοϋ
ζωσ εροϋ αριζονο βαϋ.

For the sake of your God, the Messiah,
The Giver of all good things,
Come unto us, Hananias
Praise Him and exalt Him above all.

Εθβε Πεκνοϋτ Υαγιαϋ
Φρεϋτ ηεφερτεγιαϋ
αμοϋ ψαρων Ανανιαϋ
ζωσ εροϋ αριζονο βαϋ.

O Azareas, the zealot,
Morning, noon and evening,
Glorify the power of the Trinity:
Praise Him and exalt Him above all.

Ζηλωτε Αζαριαϋ
εσπεραϋ κε πρωι κε μεση βριαϋ
μαωον ητχομ ηϋτριαϋ
ζωσ εροϋ αριζονο βαϋ.

✙ Behold, Emmanuel,
Is in our midst, O Misael;
Proclaim with a joyful voice:
Praise Him and exalt Him above all.

✙ Ηππε ζαρ ιϋ Εμμανοτηλ
ζι τενωητ ω Μισαηλ
λαλι θεν ονκομ ηθεληλ
ζωσ εροϋ αριζονο βαϋ.

✙ Gather and persevere,
And proclaim with the presbyters:
“Bless the Lord, all His works:”
Praise ye Him and exalt Him above all.

The heavens declare the glory
Of God until this day.
O you angels whom He has made:
Praise Him and exalt Him above all.

And now, all you powers of the Lord,
Bless His honoured Name.
O sun, moon, and all stars:
Praise Him and exalt Him above all.

✙ And you rain and dew,
Sing praises to our Saviour,
For He is the God of our fathers:
Praise Him and exalt Him above all.

✙ Glorify the Lord, you clouds and winds,
The souls and the spirits,
The cold, the fire and the heat:
Praise Him and exalt Him above all.

You, too, nights and days,
Light and darkness and lightnings,
Glorify the Lover of mankind:
Praise Him and exalt Him above all.

You trees and all that springs on the earth,
And all that moves in the sea;
Mountains and forests:
Praise Him and exalt Him above all.

✙ Θωοῦτ ἱνοῦ καταχιν τηροῦ
σαχι νεμ νιπρεσβυτεροῦ
ἰμοῦ ἐΠὸς νεφελῶνοῖ τηροῦ
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

Ις νιφνοῖ σεσαχι ὑπὸωοῦ
ὑΦτ ψα ἐδοῦν ὑφοοῦ
ὦ νιαστελος ἐταφῆφωοῦ
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

Κε ντην δυναμικ τοῦ Κτριοῦ
ἰμοῦ ἐπεφραν τοῦ τιμιοῦ
πρη νεμ πιοζ νεμ νισιοῦ
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

✙ Λοιπον νιμοῦτὴζωοῦ νεμ νιωτ
εἰφημικατε Πενρεφωτ
ζε ἱθοῦ πε Φτ ἵτε νενιοτ
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

✙ Ὑαὼοῦ ὑΠὸς ὦ νιβηπι εἰμα
νιθνοῦ νεμ νινιφι νεμ νιπῆνα
πιχαῖ νεμ πιχρωμ νεμ πικαῖμα
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

Πγκτες κε ἡμερε ρω πε
φωσκε ἔσκοτος κε αστραπε
ζε Δοξα ci φιλανθρωπε
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

Ζῆλα κε παντα τα φῶμενα
ἐν τη γη κε παντα τακινουµεν
ζι νιμωοῦ νεμ νιτωοῦ νεμ νιδρυµονα
ζωσ ἐροῦ ἀριζοτὸ βάσῃ.

✙ Praise The Lord,
the King of kings, without ceasing
O seas and river:
Praise Him and exalt Him above all.

✙ And as we seeing them,
Let us say with all of them:
“Bless the Lord, all you birds:”
Praise Him and exalt Him above all.

O snow and ice,
The cattle and all the beasts,
Bless the Lord of lords:
Praise Him and exalt Him above all.

Praise the Lord as befits,
And not like the heretics,
O you sons of men:
Praise Him and exalt Him above all.

✙ Israel offer honour and glory,
Before Him, with the joyful voice;
All you priests of Emmanuel:
Praise Him and exalt Him above all.

✙ You servants of the True God,
And spirits of the righteous,
And charitable and contrite hearts:
Praise Him and exalt Him above all.

✙ ΟΥΘΕ ΟΝ ΞΜΟΥ ΝΑ ΤΧΑΡΩΟΥ
ΕΠΟΣ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ
ΝΙΔΜΑΙΟΥ ΝΕΜ ΝΙΙΑΡΩΟΥ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

✙ ΠΑΙΡΗΤ ΛΑΝΟΝ ΤΕΝΝΑΤ ΕΡΩΟΥ
ΜΑΡΕΝΧΟΣ ΝΕΜ ΝΑΙ ΩΝ ΤΗΡΟΥ
ΞΜΟΥ ΕΠΟΣ ΝΙΒΑΛΑΤ ΤΗΡΟΥ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

ΡΩ ΝΝΙΠΑΧΝΗ ΝΕΜ ΝΙΧΙΩΝ
ΚΕ ΚΤΗΝΩΝ ΝΕΜ ΝΙΘΗΡΙΟΝ
ΞΜΟΥ ΕΠΟΣ ΤΩΝ ΚΥΡΙΩΝ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

ΞΜΟΥ ΕΠΟΣ ΚΑΤΑ ΦΤΩΜΙ
ΕΡΟΥ ΚΕ ΟΥ ΜΗ ΠΑΡΑΝΟΜΙ
Ω ΝΙΩΗΡΙ ΝΤΕ ΝΙΡΩΜΙ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

✙ ΠΙΩΗ ΚΕ ΔΟΧΑ Ω ΠΙΣΛ
ΙΝΙ ΝΑΖΡΑΕΥ ΔΕΝ ΟΥΞΜΗ ΝΘΕΛΗΛ
ΝΙΟΥΗΒ ΝΤΕ ΕΜΜΑΝΟΥΗΛ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

✙ ΤΠΗΡΕΤΩΝ ΑΦΤ ΑΜΗ
ΝΕΜ ΝΙΨΥΧΗ ΝΤΕ ΝΙΘΜΗ
ΝΗΕΤΘΕΒΙΗΟΥΤ ΝΡΕΥΜΕΙ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΥΝΟ ΒΑΕΥ.

God, my God, is the One,
Who saved you from the fire,
O Sedrach, Misach and Abednego:
Praise Him and exalt Him above all.

Φ† ΠΑΝΟΥ† ΕΣΩ
ΠΕΤΕΝΡΕΥΩ ΕΚ ΤΟΝ ΑΣΩ
ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΣΩ
ΖΩΣ ΕΡΟΥ ΑΡΙΣΟΤΟ ΒΑΣΕΥ.

Make haste and be very attentive,
O you righteous of the Lord,
And all the creatures He has made:
Praise Him and exalt Him above all.

ΧΩΛΕΜ ΔΕΝ ΟΥΝΙΩ† ΝΩΡΩΙC
Ω ΝΗΕΤΕΡΣΕΒΕCΘΕ ΎΠΟC
ΝΕΜ ΝΙΦΥCΙC ΤΗΡΟΥ ΕΤΑΡΑΙC
ΖΩC ΕΡΟΥ ΑΡΙΣΟΤΟ ΒΑΣΕΥ.

✦ Coolness and repose without ceasing,
Grant to all of us,
That we may joyfully proclaim:
Praise Him and exalt Him above all.

✦ ΨΥΧΟC ΚΕ ΑΝΑΠΑΥCΙC
ΜΟΙ ΝΑΝ ΤΗΡΕΝ ΧΩΡΙC ΘΡΑΥCΙC
ΕΘΡΕΝΣΩ ΔΕΝ ΟΥ ΑΠΟΔΑΥCΙC
ΖΩC ΕΡΟΥ ΑΡΙΣΟΤΟ ΒΑΣΕΥ.

✦ And also Your poor servant, Sarkis,
Do not let him be condemned,
That he may join them and say:
Praise Him and exalt Him above all.

✦ ΨΑΥΤΩC ΠΕΚΒΩΚ ΠΙΠΤΩΧΟC
CΑΡΚΙC ΑΡΙΤΕΥ ΕΥΟΙ ΝΕΝΟΧΟC
ΕCΑΧΙ ΝΕΜ ΝΑΙ ΖΩC ΜΕΤΟΧΟC
ΖΩC ΕΡΟΥ ΑΡΙΣΟΤΟ ΒΑΣΕΥ.

During the Vigil of Joyous Saturday, the reader then continues:

Now Nebuchadnezzar heard their singing, and he marveled and rose up in haste, and said to his nobles, "Did we not cast three men bound into the fire?" They replied to the king, "Truly, O king." Then the king said, "Behold, I see four men untied and walking in the midst of the fire, yet they are not destroyed; and the appearance of the fourth is like the Son of God." Then the king approached the door of the burning fiery furnace, and called out to them by name, "Shadrach, Meshach, and Abednego, servants of the Most High God, come forth and come here!" So Shadrach, Meshach, and Abednego came forth from the midst of the fire. Then the governors, the commanders, the viceroys, and the court officials gathered together and beheld the men, that the fire had no power over their bodies; neither had it singed their hair, nor scorched their clothes, nor was the smell of fire on them.

So King Nebuchadnezzar answered and said, "Blessed is the God of Shadrach, Meshach, and Abednego, who sent His Angel and saved His servants who trusted in Him; for they altered the word of the king and handed over their bodies to be burned, so as not to serve and worship any god other than their God. Therefore I make a decree: 'Any people, tribe, or language that blasphemes the God of Shadrach, Meshach, and Abednego will be destroyed, and their houses plundered, because there is no other God who can deliver in this way.'" Then the king gave Shadrach, Meshach, and Abednego authority over the province of Babylon, and considered them worthy to be the rulers of all the Jews in his kingdom.

During Sundays of the month of Koiabk, the Psali Batos "God, existing before the ages" is said instead of, or after the above Psali Batos. See page 942.

We Follow You

Ἰενοῦεζ ἵνωκ

We follow You with all our hearts
and fear You,
And seek after Your face:
O God do not forsake us.

Ἰενοῦεζ ἵνωκ ᾄεν πενζητ τηρε
τενερζοῖ δα τεκζη
ογοζ tenkωῖ ἵνα πεκζο
Φῖ ὑπερῖψιπi ναn.

✝ But rather, deal with us
according to Your meekness,
And according to Your great mercy,
O God, help us.

✝ Ἀλλα αριοῖτι νεμαν
κατα τεκμεῖτεπικης
νεμ κατα ἰλῶγαι ἵτε πεκναι
Πος αριβοῖθιν ερον.

May our prayers ascend unto You,
O our Master,
Like holocausts of lambs
and fat calves.

Ἰαρε tenπροσεῖχη πεννηβ
ι εἰψωι ὑπεκῶθο
ὑφρηῖ ἵθανβῖλι ἵτε θανωῖλι
νεμ θανωασι εἴκενιῶοῖτ.

✝ Do not forget the covenant You have made
with our fathers,
Abraham, Isaac and Jacob
Israel, Your saints.

✝ Ὑπερεῖπωβῶ ἵτ' διαθηκη
θηετακ-σεμνητс νεμ νεnioῖ
Ἀβρααμ Ισαακ Ιακωβ
Πῖςλ πεεῶν ἵτακ.

Bless the Lord, all you nations;
The tribes, and all kinds of tongues.
Praise Him and exalt Him
Above all forever.

Сμοῖ εἰΠος νιλαος τηροῖ
νιφῖλh νιαспi ἵλαс
θωс ероῖ μαῶοῖ наῖ
αριζοτο басῖ ψα νιενεζ.

✙ Pray to the Lord on our behalf,
O three saintly children,
Sedrach, Misach and Abednego,
That He may forgive us our sins.

✙ Ἰωβελ ὑπὸς ἐβρη ἐχων
ὦ πῖς ἡαλοῦ ἡασιος
Седрак Мисак Абденасω
ἡτεφχα νενнови нан εβολ.

The Communion of the Saints

Ἡ ἰτωβελ

Intercede on our behalf,
O lady of us all, the Mother of God,
Mary, the Mother of our Saviour,
That He may forgive us our sins.
(Entef ka nen novi nan evol.)

Ἀριπρεβевин ἐβρη ἐχων
ω τενο̅ς ἡνηβ τηρεν ἡεοτοκος
Μαρια θυατ ὑπενω̅ρ
ἡτεφχα νενнови нан εβολ.

✙ Intercede on our behalf,
O holy archangels,
Michael and Gabriel,
That He may forgive us our sins.

✙ Ἀριπρεβевин ἐβρη ἐχων
ω νιαρχη αστελος ε̅θ̅
Μιχαηλ νεμ Γαβριηλ
ἡτεφχα νενнови нан εβολ.

Intercede on our behalf,
O holy archangels,
Raphael and Souriel,
That He may forgive us our sins.

Ἀριπρεβевин ἐβρη ἐχων
ω νιαρχη αστελος ε̅θ̅
Ραταηλ νεμ Соуриηλ
ἡτεφχα νενнови нан εβολ.

✙ Intercede on our behalf,
O holy archangels,
Sedakiel, Sarathiel and Ananiel,
That He may forgive us our sins.

✙ Ἀριπρεβевин ἐβρη ἐχων
ω νιαρχη αστελος ε̅θ̅
Седაკιηλ Сарαθιηλ νεμ Ἀνανιηλ
ἡτεφχα νενнови нан εβολ.

Intercede on our behalf,
O Thrones, Dominions and Powers,
The Cherubim and the Seraphim,
That He may forgive us our sins.

Ἀριπρεβевин ἐβρη ἐχων
ἡοθρονος νιμετο̅ς νιζου
Μιχεροβιμ νεμ νιСерафим
ἡτεφχα νενнови нан εβολ.

✙ Intercede on our behalf,
O Four Incorporeal Beasts,
The ministering flames of fire,
That He may forgive us our sins.

Intercede on our behalf,
O priests of the Truth,
The Twenty Four Presbyters,
That He may forgive us our sins.

✙ Intercede on our behalf,
O angelic hosts,
And all the heavenly orders,
That He may forgive us our sins.

Pray to the Lord on our behalf,
My lords and fathers, the patriarchs,
Abraham, Isaac and Jacob,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O perfect man,
The righteous and just Enoch,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Elijah the Tishbite,
And his disciple, Elisha,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
πιϋτορ ἡζων ἡδωματοс
ἡλιτορτοс ἡψαδ ἡχχωμ
ἡτεϋχα νεννοβι ναν εβoλ.

Ἀριπρεσβετιν ἐὲρῃ ἐχων
νιογῆβ ἡτε ϋμεθυμῃ
πιχορτϋτορ ἡπρεсβγтерос
ἡτεϋχα νεννοβι ναν εβoλ

✙ Ἀριπρεсβετιν ἐὲρῃ ἐχων
νιστρατια ἡδσσελικон
νεμ νιτασма ἡεπογρανιον
ἡτεϋχα νεννοβι ναν εβoλ

✙ ✙ ✙

Ἰωβδ ἡΠoc ἐὲρῃ ἐχων
ναoc ἡιοϋ ἡπατριαχῃс
Ἀβρααμ Ισαак Ιακωβ
ἡτεϋχα νεννοβι ναν εβoλ.

✙ Ἰωβδ ἡΠoc ἐὲρῃ ἐχων
ω πιρωμῃ ἡτελιoc
πιθυμῃ Ενωχ πιδικеoc
ἡτεϋχα νεννοβι ναν εβoλ.

Ἰωβδ ἡΠoc ἐὲρῃ ἐχων
ἡλιαс πιθесβιτῃс
νεμ Ελιсeoc περμαθηтῃс
ἡτεϋχα νεννοβι ναν εβoλ.

✙ Pray to the Lord on our behalf,
O Moses and Isaiah,
And Ezekiel and Jeremiah,
That He may forgive us our sins.

Pray to the Lord on our behalf,
O good man,
The righteous and just Job,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
The righteous and perfect man,
The elect and just Noah,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Melchizedek and Aaron,
And Zacharias and Simeon,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O choir of the prophets,
And the righteous and the just,
That He may forgive us our sins.

Intercede on our behalf,
O fore-runner and baptizer,
John the Baptist,
That He may forgive us our sins.

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ω ὤντων παρχηπροφητῶν
νεμ Ησανας νεμ Ιερμιας
ἡτε εἰς τὸν κύριον ἐκ τῶν

Ἰωβ εἰς τὸν κύριον ἐκ τῶν
Δαυὶδ περοψαλτῶν
νεμ Ιεζεκιηλ νεμ Δανιηλ
ἡτε εἰς τὸν κύριον ἐκ τῶν

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
Ιωακὴμ νεμ Δανὰ νεμ Ιωσὴφ
πρεσβυτερος
νεμ πατριάρχων Ιωβ νεμ Ιωσὴφ νεμ
Νικοδῆμος
ἡτε εἰς τὸν κύριον ἐκ τῶν

Ἰωβ εἰς τὸν κύριον ἐκ τῶν
Μελχισεδεκ νεμ Ααρων
νεμ Ζαχαριαν νεμ Συμεων
ἡτε εἰς τὸν κύριον ἐκ τῶν

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
νιχηορος ἡτε νιχηροφητῶν
νεμ νιχηορος νεμ νιδικεος
ἡτε εἰς τὸν κύριον ἐκ τῶν

✙ ✙ ✙

Αριπρεσβετιν ἐκ τῶν
ω πιπροδρομος ὑβαπτιστης
Ιωᾶν περεψτωμ
ἡτε εἰς τὸν κύριον ἐκ τῶν

✙ Intercede on our behalf,
O One Hundred and Forty Four Thousand,
And the celibate Evangelist,
That He may forgive us our sins.

Pray to the Lord on our behalf,
My lords and fathers, the Apostles,
And the rest of the Disciples,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O blessed archdeacon,
Stephen the First Martyr,
That He may forgive us our sins.

Pray to the Lord on our behalf,
O Beholder of God, the Evangelist,
Mark the Apostle,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O struggle-bearer the martyr,
My lord the prince, George,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Theodorus and Theodorus,
Leontius and Panicharus,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν εὐρηι εἰων
ω πιωε-ἔμειτορ ἡγω
νεμ πιπαρθενος ἡεταστελιστης
ἡτερχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠοc εὐρηι εἰων
ναοc ἡιο† ἡαποστολοc
νεμ ἡcεπι ἡτε νιμαθητης
ἡτερχα νεννοβι ναν εβολ.

✙ Ἰωβζ ὑΠοc εὐρηι εἰων
πιαρχηλιακων ετcμαρωογτ
Cτεφανοc πιωορπ ὑφ
ἡτερχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠοc εὐρηι εἰων
πιθεωριμοc ἡεταστελιστης
ἡαρκοc πιαποστολοc
ἡτερχα νεννοβι ναν εβολ.

✙ Ἰωβζ ὑΠοc εὐρηι εἰων
πιαθλοφοροc ὑφ
παοc πογρο Cεωρσιοc
ἡτερχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠοc εὐρηι εἰων
θεωδοροc νεμ θεωδοροc
νεμ λεοντιοc νεμ Πανικαρποc
ἡτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
Philopater Mercurius,
Abba Mina and Abba Victor,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Master Claudius and Theodorus,
Abba Eschyron and Abba Isaac,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
Basilidis and Eusebius,
Macarius and Philotheos,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Abba PISOORA and Abba Epshoi,
Abba Eesi and his sister Thekla,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Justus, Apali and Theoklia,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Saint James the Persian,
Saint Sergius and Saint Bachus,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Cosmas, his brothers and their mother,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠὸς εὐρηι εἰων
Φιλοπατηρ Μερκουριος
νεμ ἀπα Μινα νεμ ἀπα Βικτωρ
ἡτεψχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠὸς εὐρηι εἰων
κτρι Κλαυδιος νεμ Θεωδορος
νεμ ἀπα Εσχηρον νεμ ἀπα Ισαακ
ἡτεψχα νεννοβι ναν εβολ.

✙ Ἰωβζ ὑΠὸς εὐρηι εἰων
Βασιλιτης νεμ Ευσεβιος
νεμ Μακαριος νεμ Φιλοθεος
ἡτεψχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠὸς εὐρηι εἰων
αββα Πισοτρα νεμ ἀπα Πωωι
νεμ ἀπα Ησι νεμ Θεκλα τεψωνι
ἡτεψχα νεννοβι ναν εβολ.

✙ Ἰωβζ ὑΠὸς εὐρηι εἰων
νιαθλοφορος ὑψι
ιογστογς νεμ Ἀπαλι νεμ Θεοκλια
ἡτεψχα νεννοβι ναν εβολ.

Ἰωβζ ὑΠὸς εὐρηι εἰων
αββα Ιακωβος πιψερσις
νεμ πασιος Σεργιος νεμ Βαχος
ἡτεψχα νεννοβι ναν εβολ.

✙ Ἰωβζ ὑΠὸς εὐρηι εἰων
νιαθλοφορος ὑψι
Κοσμα νεμ νεψςνηοτ νεμ τοτματ
ἡτεψχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Abba Cyrus and his brother John,
And Barbara and Juliana,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εἰων
απα Κυρ νεμ Ιωᾶ περcon
νεμ Βαρβαρα νεμ Ιουλιανη νεμ
Ιουλιανη
ἡτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Master Apatir and his sister Era-ee,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εἰων
νιαθλοφορος ὑφ
κτρι Απατηρ νεμ Ηραη τερconi
ἡτερχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Julius and those who were with him,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εἰων
νιαθλοφορος ὑφ
Ιουλιος νεμ νηεθνεμαρ
ἡτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Mari Pahnām and his sister Sarah,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εἰων
νιαθλοφορος ὑφ
μαρι παρναμ νεμ Καρρα τερconi
ἡτερχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Abba Sarapamon the Bishop,
Psati and Gallinikos,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εἰων
αββα Σαραπαμων πιεπισκοπος
νεμ Ψατε νεμ Γαλλινικος
ἡτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
The Forty Saints of Sebastia,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εἰων
νιαθλοφορος ὑφ
πιζμε εἶν ἡτε Σεβαστε
ἡτερχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Abba Piro and Athom,
And John and Simeon,
That He may forgive us our sins.

Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
αββα Πιρωτ̅ νευ̅ Δαωμ
νευ̅ Ἰω̅α̅ νευ̅ Συμεων
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Abba Epshoi and his friend Peter,
That He may forgive us our sins.

✙ Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
νιαθλοφορος̅ ὑ̅φ̅
απα̅ Π̅ω̅ω̅ι̅ νευ̅ πεϋ̅ϋ̅φ̅η̅ρ̅ Π̅ε̅τ̅ρ̅ο̅ς̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

Pray to the Lord on our behalf,
Abba Eklog the priest,
Abba Epgol and Abba Kav,
That He may forgive us our sins.

Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
απα̅ Κ̅λ̅ο̅ζ̅ π̅ι̅π̅ρ̅ε̅ς̅β̅υ̅τ̅ε̅ρ̅ο̅ς̅
νευ̅ απα̅ Π̅χ̅ο̅λ̅ νευ̅ απα̅ Κ̅α̅ϙ̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

✙ Pray to the Lord on our behalf,
Abba John of Heraclia,
Master Piphamon and Pistavros,
That He may forgive us our sins.

✙ Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
απα̅ Ἰω̅α̅ π̅ι̅ρ̅ε̅μ̅ε̅ζ̅α̅ρ̅α̅κ̅λ̅ι̅α̅
νευ̅ κ̅υ̅ρ̅ι̅ Π̅ι̅φ̅α̅μ̅ω̅ν̅ νευ̅ Π̅ι̅ς̅τ̅α̅υ̅ρ̅ο̅ς̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

Pray to the Lord on our behalf,
Isidore and Panteleon,
Sophia and Euphemia,
That He may forgive us our sins.

Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
Ἡ̅σ̅ω̅δ̅ο̅ρ̅ο̅ς̅ νευ̅ Π̅α̅ν̅τ̅ε̅λ̅ε̅ο̅ν̅
Σ̅ο̅φ̅ι̅α̅ νευ̅ Ε̅υ̅φ̅η̅μ̅ι̅α̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

✙ Pray to the Lord on our behalf,
Master Apanoub and Ptolomeos,
Apakragon and Sousennius,
That He may forgive us our sins.

✙ Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
κ̅υ̅ρ̅ι̅ ἀ̅π̅α̅ν̅ο̅υ̅β̅ νευ̅ Π̅θ̅λ̅ο̅μ̅ε̅ο̅ς̅
νευ̅ απα̅ Κ̅ρ̅α̅ζ̅ο̅ν̅ νευ̅ Σ̅ο̅υ̅ς̅ε̅ν̅ν̅ι̅ο̅ς̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

Pray to the Lord on our behalf,
O great high priest,
Abba Peter, the martyr among the priests,
That He may forgive us our sins.

Ἰωβζ ὑπο̅ς ἐρ̅ηι ἐχων
ω̅ π̅ι̅ν̅ι̅ω̅†̅ ἡ̅α̅ρ̅χ̅η̅ ε̅ρ̅ε̅ν̅ς̅
αββα̅ Π̅ε̅τ̅ρ̅ο̅ς̅ ἱ̅ε̅ρ̅ο̅ϋ̅
ἡ̅τεϋχα̅ νεννοβι̅ ναν̅ εβ̅ολ̅.

✙ Pray to the Lord on our behalf,
O new martyrs,
Pistavros and Arsenius,
That He may forgive us our sins.

Pray to the Lord on our behalf,
O Michael the hegoumen,
And Michael the monk,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O choir of the martyrs,
Who suffered for the sake of Christ,
That He may forgive us our sins.

✙ Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ὦ νιβερὶ ὑβ
ΠΙΣΤΑΥΡΟΣ ΝΕΥ ΑΡCENIOS
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ὦ ΜΙΧΑΗΛ ΠΙΣΤΑΥΡΟΥΜΕΝΟΣ
ΝΕΥ ΜΙΧΑΗΛ ΜΟΝΑΧΟΣ
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

✙ Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ΝΙΧΟΡΟΣ ἸΤΕ ΝΙΒ
ΕΤΑΥΥΕΠΩΚΑΖ ΕΘΕ ΠΧC
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.



Pray to the Lord on our behalf,
My lords and fathers who love their children,
Abba Antony and Abba Paul,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O three saints, Abba Macarii,
And their children, the cross-bearers,
That He may forgive us our sins.

Pray to the Lord on our behalf,
My lords and fathers the hegoumens,
Abba John and Abba Daniel,
That He may forgive us our sins.

Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ΝΑΘC ΝΙΟ† ὕΜΑΙΝΟΥΜΗΡΙ
ΑΝΤΩΝΙΟΥC ΝΕΥ ΑΒΒΑ ΠΑΥΛΕ
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ

✙ Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ΠΙC ΕΘΥ ΑΒΒΑ ΜΑΚΑΡΙ
ΝΕΥ ΝΟΥΜΗΡΙ ἸCΤΑΥΡΟΦΟΡΟΣ
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ

Ἰωβὲ ὑπὸς εὐρυῖ ἐξων
ἸΑΘC ΝΙΟ† ἸΣΤΑΥΡΟΥΜΕΝΟΣ
ΑΒΒΑ ΙΩΑ ΝΕΥ ΑΒΒΑ ΔΑΝΙΗΛ
ἸΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ

✙ Pray to the Lord on our behalf,
My lords and fathers who love their children,
Abba Pishoi and Abba Paul,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Our holy Roman fathers,
Maximus and Dometius,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
O Forty Nine Martyrs,
The elders of Shiheet,
That He may forgive us our sins.

Pray to the Lord on our behalf,
O strong saint, Abba Moses,
And John Kama,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
Abba Pachom of the Koinonia,
And his disciple Theodorus,
That He may forgive us our sins.

Pray to the Lord on our behalf,
Abba Shenute the Archmandrite,
And his disciple Abba Wisa,
That He may forgive us our sins.

✙ Pray to the Lord on our behalf,
Abba Nopher and Abba Karus,
And our father Paphnutius,
That He may forgive us our sins.

✙ ܐܒܝܠܐ ܕܡܪܝܡ ܥܕܝܢ ܥܝܠܐ
ܢܐܕܝܢ ܢܝܘܬܐ ܕܡܕܝܢܐ ܕܡܝܬܐ
ܕܒܝܬܐ ܕܡܝܬܐ ܕܒܝܬܐ
ܕܢܬܝܠܐ ܕܢܬܝܠܐ ܕܢܬܝܠܐ

ܐܒܝܠܐ ܕܡܪܝܡ ܥܕܝܢ ܥܝܠܐ
ܢܬܝܠܐ ܕܡܝܬܐ ܕܡܝܬܐ
ܕܡܕܝܢܐ ܕܡܕܝܢܐ
ܕܢܬܝܠܐ ܕܢܬܝܠܐ ܕܢܬܝܠܐ

✙ ܐܒܝܠܐ ܕܡܪܝܡ ܥܕܝܢ ܥܝܠܐ
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✙ ܐܒܝܠܐ ܕܡܪܝܡ ܥܕܝܢ ܥܝܠܐ
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ܕܢܬܝܠܐ ܕܢܬܝܠܐ ܕܢܬܝܠܐ

Pray to the Lord on our behalf,
Abba Samuel the confessor,
And his disciples, Justus and Apollo,
That He may forgive us our sins.

Πωβζ ὑΠοc εὐρηι εχων
αββα Cαμουηλ πιδομολοσιτης
νευ Ιουcτοc νευ Απολλο πευμααθητης
ἡτερχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
Abba Apollo and Abba Apip,
And our father Abba Pigimi,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εὐρηι εχων
αββα Απολλο νευ αββα Επιπ
νευ πενιωτ αββα Πιξιμι
ἡτερχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
Abba Evkin and Abba Ehron,
And Abba Hor and Abba Phis,
That He may forgive us our sins.

Πωβζ ὑΠοc εὐρηι εχων
αββα Ευκιν νευ αββα Ερον
νευ απα Εωρ νευ απα Φιc
ἡτερχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
Abba Parsoma and Ephrem,
And John and Simeon,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εὐρηι εχων
αββα Παρcωμα νευ Εφρεμ
νευ Ιωᾶ νευ Cυμεων
ἡτερχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
Epiphanius and Ammonius,
And Arshillidis and Arsenius,
That He may forgive us our sins.

Πωβζ ὑΠοc εὐρηι εχων
Επιφανοc νευ Αμωνιοc
νευ Αρχηλιγιτης νευ Αρcενιοc
ἡτερχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
My lords, the ascetic fathers,
Abba Abraam and Ge-orgi,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εὐρηι εχων
ναοc ἡιο† ἡαcκητης
αββα Αβρααμ νευ Γεωργη
ἡτερχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
Athanasius the Apostolic,
Severus and Dioscorus,
That He may forgive us our sins.

Ἰωβζ ὑΠὸς ἐρρηι ἐχων
Ἀθανσιος πιαποστολικος
Σετηρος νεμ Διοσκορος
ἡτεϋχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
Basil and Gregory,
And our father Abba Cyril,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠὸς ἐρρηι ἐχων
Βασιλιος νεμ Γριγοριος
νεμ πενιωτ αββα Κυριλλος
ἡτεϋχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
O three hundred and eighteen gathered at
Nicaea,
For the sake of the Faith,
That He may forgive us our sins.

Ἰωβζ ὑΠὸς ἐρρηι ἐχων
πιγμουτ γε υητ ὡμην
εταρωοντ δεν Νικεα εβε πιναδ†
ἡτεϋχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
O one hundred and fifty at Constantinople,
And the two hundred at Ephesus,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠὸς ἐρρηι ἐχων
ω πιγμετεβι ἡτε Κωνσταντινουπολις
νεμ πιςνατ γε ἡτε Εφεσος
ἡτεϋχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
Abba Hadid and Abba John,
Our great father Parsoma and Abba Teji,
That He may forgive us our sins.

Ἰωβζ ὑΠὸς ἐρρηι ἐχων
αββα Χαδιδ νεμ αββα Ιωαν
νεμ πενιωτ πινιω† αββα Παρσωμα νεμ
αββα Τεχι
ἡτεϋχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
Abba Abraam the hegoumen,
And our father Abba Mark,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠὸς ἐρρηι ἐχων
αββα Ἀβρααμ πιζητομενος
νεμ πενιωτ αββα Μαρκος
ἡτεϋχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
O choir of the cross-bearers,
Who were perfected in the wilderness,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εχων
νιχοpοc ἵτε νιcτατροφοpοc
εταγχωκ εβολ ζι νιωαγετ
ἵτεϋχα νεννοβι ναν εβολ



✙ Pray to the Lord on our behalf,
O perfect men,
Joseph and Nicodemus,
That He may forgive us our sins.



Pray to the Lord on our behalf,
My lord the king, Constantine,
And his mother, Queen Helen,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εχων
παοc ποτρο Κωcταντινοc
νευ Ηλανη ἱοτρω
ἵτεϋχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
O wise virgin ladies,
The brides of Christ,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εχων
νιαλοῦ ἵcαβε ὑπαρθενοc
νιωελετ ἵτε Πχc
ἵτεϋχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
O saints of this day,
Each one according to his name,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εχων
νηεοῦ ὑτε παιεζοοῦ
πιοται πιοται κατα πεϋραν
ἵτεϋχα νεννοβι ναν εβολ

✙ Likewise, we exalt You,
With David the Psalmist:
You are a priest forever,
After the order of Melchizedek.

✙ Ωcαγτοc τεnḡici ὑμοκ
νευ πιεγυνḡοc ḡατιḡ
χε ἵθοκ πε πιοτηβ ωα ενεε
κατα ἱταζιc ὑλελχιεḡεκ

Pray to the Lord on our behalf,
Our saintly father, the patriarch,
Abba _____, the high priest,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εἰρῆι εἰων
πενιωτ̄ εἰ̄τ̄ ὑπατρίαρχῆc
αββα παρχῆ ερετc
ἡτεφχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Our saintly and righteous father,
Abba _____, the bishop,
That He may forgive us our sins.

A Short Communion of the Saints

Ἡτωβζ

Intercede on our behalf,
O lady of us all, the Mother of God,
Mary, the Mother of our Saviour,
That He may forgive us our sins.
(Entef ka nen novi nan evol.)

Ἀριπρεcβετιν εἰρῆι εἰων
ω τενoc ἡνῆb τηρεν ἴθεοτοκοc
Μαρια θυατ̄ ὑπενcωρ
ἡτεφχα νεννοβι ναν εβολ.

✙ Intercede on our behalf,
O holy archangels,
Michael and Gabriel,
That He may forgive us our sins.

✙ Ἀριπρεcβετιν εἰρῆι εἰων
ω νιαρχῆ αςτελoc εἰ̄τ̄
Μιχαηλ̄ νευ Γαβριηλ̄
ἡτεφχα νεννοβι ναν εβολ.

Intercede on our behalf,
O holy archangels,
Raphael and Souriel,
That He may forgive us our sins.

Ἀριπρεcβετιν εἰρῆι εἰων
ω νιαρχῆ αςτελoc εἰ̄τ̄
Ραταηλ̄ νευ Cουριηλ̄
ἡτεφχα νεννοβι ναν εβολ.

✙ Intercede on our behalf,
O holy archangels,
Sedakiel, Sarathiel and Ananiel,
That He may forgive us our sins.

✙ Ἀριπρεcβετιν εἰρῆι εἰων
ω νιαρχῆ αςτελoc εἰ̄τ̄
Cεδακιηλ̄ Cαραθιηλ̄ νευ Ἀνανιηλ̄
ἡτεφχα νεννοβι ναν εβολ.

Intercede on our behalf,
O Thrones, Dominions and Powers,
The Cherubim and the Seraphim,
That He may forgive us our sins.

Ἀριπρεσβετιν ἐὲρῃ ἐχων
ἰοθρονος νιμετῶς νιζου
Ἡγερоби νευ νιCεραφι
ἱτερχα νεννοβι ναν εβολ.

✙ Intercede on our behalf,
O Four Incorporeal Beasts,
The ministering flames of fire,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
πιϥτοϣ ἱζων ἱαωματος
ἱλιτοϣτος ἱψαδ ἱχχωμ
ἱτερχα νεννοβι ναν εβολ.

Intercede on our behalf,
O priests of the Truth,
The Twenty Four Presbyters,
That He may forgive us our sins.

Ἀριπρεσβετιν ἐὲρῃ ἐχων
νιοϣῃβ ἱτε ϣεθμῃ
πιχοϣτϥτοϣ ἱπρεσβϣτερος
ἱτερχα νεννοβι ναν εβολ

✙ Intercede on our behalf,
O angelic hosts,
And all the heavenly orders,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
νιCτpατια ἱαCτελικον
νευ νιταCμα ἱεποϣρανιον
ἱτερχα νεννοβι ναν εβολ

✙ ✙ ✙

Pray to the Lord on our behalf,
My lords and fathers, the patriarchs,
Abraham, Isaac and Jacob,
That He may forgive us our sins.

ϣωβδ ἱΠοC ἐὲρῃ ἐχων
ναοC νιοϣ ἱπατpιαχῃC
Ἀβpααμ Ισαακ Ιακωβ
ἱτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O perfect man,
The righteous and just Enoch,
That He may forgive us our sins.

✙ ϣωβδ ἱΠοC ἐὲρῃ ἐχων
ω πιρωμ ἱτελιος
πιθμῃ Ενωχ πιδικεος
ἱτερχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Elijah the Tishbite,
And his disciple, Elisha,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
Ἠλιαc πιθεcβιτης
νευ Ελiσεοc περμαθητης
ἡτεϋχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O Moses and Isaiah,
And Ezekiel and Jeremiah,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
ω Μωϋcηc παρχηπροφιτης
νευ Ηcαηαc νευ Ιερμιαc
ἡτεϋχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
O good man,
The righteous and just Job,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
Δαυιδ πιεροψαλτης
νευ Ιεζεκιηλ νευ Δανιηλ
ἡτεϋχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
The righteous and perfect man,
The elect and just Noah,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
Ιωακιμ νευ Διηνα νευ Ιωχηφ
πρεcβϋτεροc
νευ πιθμη Ιωβ νευ Ιωχηφ νευ
ΗικοΔημοc
ἡτεϋχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Melchizedek and Aaron,
And Zacharias and Simeon,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
Μελχιcεδεκ νευ Ααρων
νευ Ζαχαριαc νευ Cυμεων
ἡτεϋχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O choir of the prophets,
And the righteous and the just,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
νιχοροc ἡτε νιπροφιτης
νευ νιθμη νευ νιδικεοc
ἡτεϋχα νεννοβι ναν εβολ

✙ ✙ ✙

Intercede on our behalf,
O fore-runner and baptizer,
John the Baptist,
That He may forgive us our sins.

Ἀριπρεσβετιν εὐρηι εἰων
ω πιπροδρομος ὑβαπτιστης
Ἰωᾶ πιρεψτωμ
ἡτεψχα νεννοβι ναν εβολ.

✙ Intercede on our behalf,
O One Hundred and Forty Four Thousand,
And the celibate Evangelist,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν εὐρηι εἰων
ω πιψε-ἡμεῖτοῦ ἡψο
νεμ πιπαρθενος ἡεταστελιστης
ἡτεψχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
My lords and fathers, the Apostles,
And the rest of the Disciples,
That He may forgive us our sins.

Ἰωβη ὑΠοc εὐρηι εἰων
ναοc ἡιοτ ἡαποστολος
νεμ ἡσεπι ἡτε ἡιμαθητης
ἡτεψχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O blessed archdeacon,
Stephen the First Martyr,
That He may forgive us our sins.

✙ Ἰωβη ὑΠοc εὐρηι εἰων
πιαρχηδιακων ετcμαρωοῦτ
Cτεφανος πιψορι ὑψι
ἡτεψχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
O Beholder of God, the Evangelist,
Mark the Apostle,
That He may forgive us our sins.

Ἰωβη ὑΠοc εὐρηι εἰων
πιθεωριμος ἡεταστελιστης
Ἰαρκος πιαποστολος
ἡτεψχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O struggle-bearer the martyr,
My lord the prince, George,
That He may forgive us our sins.

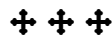
✙ Ἰωβη ὑΠοc εὐρηι εἰων
πιαθλοφορος ὑψι
παοc ἡοτρο Σεωρσιος
ἡτεψχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Philopater Mercurius,
Abba Mena and Abba Victor,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
Φιλοπατηρ Μερκουριος
νεμ απα Ὑηνα νεμ απα Βικτωρ
ἡτεψχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O choir of the martyrs,
Who suffered for the sake of Christ,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
νιχορος ἡτε νιφ
εταψεπυκαζ εβε Πχc
ἡτεψχα νεννοβι ναν εβολ.



Pray to the Lord on our behalf,
My lords and fathers who love their children,
Abba Antony and Abba Paul,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
ναοc ἡιο† ὑμαιοψυηρι
Ἀντωνιοc νεμ αββα Παυλε
ἡτεψχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
O three saints, Abba Macarii,
And their children, the cross-bearers,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
πιc εϑ̄ αββα Μακαρι
νεμ νοψυηρι ἡσταψροφορος
ἡτεψχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
My lords and fathers the hegoumens,
Abba John and Abba Daniel,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
ναοc ἡιο† ἡηγουμενος
αββα Ἰω̄α νεμ αββα Δανιηλ
ἡτεψχα νεννοβι ναν εβολ

✙ Pray to the Lord on our behalf,
My lords and fathers who love their children,
Abba Pishoi and Abba Paul,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
ναοc ἡιο† ὑμαιοψυηρι
αββα Πιψωι νεμ αββα Παυλε
ἡτεψχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
O strong saint, Abba Moses,
And John Kama,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρῆι
εἰων πιχωρι εἶθ' αββα Ὑωch
neυ ἰωᾶ πιχαμῆ
ἡτεϋχα nennoβi nan ebol

✙ Pray to the Lord on our behalf,
Abba Pachom of the Koinonia,
And his disciple Theodorus,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρῆι εἰων
αββα Παδωμ φα τκοινωνια
neυ Θεοδωρος πευμαθῆτης
ἡτεϋχα nennoβi nan ebol

Pray to the Lord on our behalf,
Abba Shenute the Archmandrite,
And his disciple Abba Wisa,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρῆι εἰων
αββα Ψενοϋτ παρχημανδριτης
neυ αββα Βησα πευμαθῆτης
ἡτεϋχα nennoβi nan ebol

✙ Pray to the Lord on our behalf,
O choir of the cross-bearers,
Who were perfected in the wilderness,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρῆι εἰων
νιχορος ἡτε νιστατροφορc
εταϋχωκ ebol zi niwaleϋ
ἡτεϋχα nennoβi nan ebol

✙ ✙ ✙

Pray to the Lord on our behalf,
Athanasius the Apostolic,
Severus and Dioscorus,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρῆι εἰων
Ἀθανσιος παποστολικος
Cετηρος neυ Διοσκορος
ἡτεϋχα nennoβi nan ebol

✙ Pray to the Lord on our behalf,
Basil and Gregory,
And our father Abba Cyril,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρῆι εἰων
Βασιλιος neυ Γρηγοριος
neυ πενωτ αββα Κυριλλος
ἡτεϋχα nennoβi nan ebol

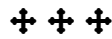
Pray to the Lord on our behalf,
O three hundred and eighteen gathered at
Nicea,
For the sake of the Faith,
That He may forgive us our sins.

ⲓⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ϭⲱⲛ
ⲡⲓⲱⲟⲙⲧ ⲱⲉ ⲙⲏⲧ ⲱⲙⲏ
ⲉⲧⲁⲅⲱⲟⲛⲧ ⲃⲉⲛ ⲛⲓⲕⲉⲁ ⲉⲑⲃⲉ ⲡⲓⲛⲁⲃⲧ
ⲏⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ

✙ Pray to the Lord on our behalf,
O one hundred and fifty at Constantinople,
And the two hundred at Ephesus,
That He may forgive us our sins.

✙ ⲓⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ϭⲱⲛ
ⲱ ⲡⲓⲱⲉⲧⲉⲃⲓ ⲏⲧⲉ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ
ⲛⲉⲙ ⲡⲓⲥⲛⲁⲅⲧ ⲱⲉ ⲏⲧⲉ ⲉⲑⲉⲥⲟⲥ
ⲏⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ

Pray to the Lord on our behalf,
Our saintly and righteous fathers,
The choir of the High Priests,
That He may forgive us our sins.



✙ Pray to the Lord on our behalf,
O perfect men,
Joseph and Nicodemus,
That He may forgive us our sins.



Pray to the Lord on our behalf,
My lord the king, Constantine,
And his mother, Queen Helen,
That He may forgive us our sins.

ⲓⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ϭⲱⲛ
ⲡⲁⲟⲥ ⲡⲟⲩⲣⲟ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
ⲛⲉⲙ ⲏⲗⲁⲛⲏ ⲧⲟⲩⲣⲱ
ⲏⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ

✙ Pray to the Lord on our behalf,
O wise virgin ladies,
The brides of Christ,
That He may forgive us our sins.

✙ ⲓⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ϭⲱⲛ
ⲛⲓⲁⲗⲟⲛ ⲏⲥⲁⲃⲉ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛⲓⲱⲉⲗⲉⲧ ⲏⲧⲉ ⲡⲭⲥ
ⲏⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ

Pray to the Lord on our behalf,
O saints of this day,
Each one according to his name,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εζων
νηεοῦ ὑτε παιεζοοῦ
πιοῖαι πιοῖαι κατὰ πεφραν
ἡτεφχα νεννοβι ναν εβολ

✙ Likewise, we exalt You,
With David the Psalmist:
You are a priest forever,
After the order of Melchizedek.

✙ Ωcαγτοc τενδici ὑμοκ
νευ πιετυνδoc δατιδ
ζε ἡθοκ πε πιοτηβ ωα ενεε
κατὰ ἑταζic ὑΜελχιζεδεκ

The Doxologies

Any appropriate seasonal Doxology is now said. See page 561.

The Doxology of the Virgin for Midnight Praise

Πενμετνιϣ†

Your greatness O Mary,
the undefiled virgin,
is like the height of the palm tree,
as Solomon has said.

Πεμετνιϣ† ω Μαρια
†παρθενoc ἡατωλεβ
coni ὑπιcici ὑπιβени
εταcολομων cαχι εθβητϣ

✙ You are the spring of living water
That flows from Lebanon--
For the grace of the Godhead,
Sprang forth from you to us.

✙ Πθο τε †μοτωι ὑμωοῦ ἡωνδ
ετδ† ὑπιλιβανoc
εταπιζμοτ ἡτε †μεθνοῦ†
βεβι ναν εβολ ἡδητc

You have borne to us Emmanuel,
From your virginal womb.
He made us heirs
Of the Kingdom of the Heavens,

Αρεμici ναν ἡεμμανοτηλ
δεν τεμητρα ὑπαρθενικι
αϣαιτεν ἡκλhρονομoc
ἡερηι δεν ἡμετοτρο ἡνιφνοῦι

✙ According to the oath
That he swore to our father,
King David the patriarch--
Which He came and fulfilled to us.

Hail to you, O Virgin,
The true⁹⁰⁵ Queen.
Hail to the pride of our race,
Who has borne to us Emmanuel.

✙ We ask you to remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Κατα πωϋ εταϋωϋ ἡμοϋ
ἡτε πενωτ ἡπατριαρχηϋ
ετε φαι πε πτρο Δαυιδ
αϋι αϋζοκϋ ναν εβωλ

Χερε νε ω τπαρθενος
ττωρω ἡμνι ἡλλῆνην
χερε πωοτωοτ ἡτε πεντενοτ
αρεζφο ναν ἡεμμανουηλ

✙ Τεντζο ἀριπενμενι
ὡ τπροστατης ετενωτ
ναζρεν Πενος Ιηϋ Πχϋ
ἡτεϋχα νεννοβι ναν εβωλ

Any appropriate doxologies for other saints are now said (especially any saints whose feats are nearby, and the patron(s) of the church). See page 1090.

The Conclusion of the Doxologies

Be our advocate
In the highest where you are,
O lady of us all, the Mother of God,
The ever virgin Mary.

✙ Ask of Him Whom you have borne,
Our Good Saviour,
To take away our afflictions
And accord to us His peace.

Hail to you, O Virgin,
The true⁹⁰⁶ Queen.
Hail to the pride of our race,
Who has borne to us Emmanuel.

ϣωπι ἡθο ερεσομϋ εχων:
δεν νιμα ετβοϋ εταρεχη ἡδῆτοτ:
ὡ तेनोϋ ἡνηβ τηρεν τθετοκοϋ:
ετοι ἡπαρθενος ἡχοτ νιβεν.

✙ Χατζο ἡφηεταρεμαϋ:
Πενωτηρ ἡλταθοϋ:
ἡτεϋὼλι ἡναιδιϋ εβωλζαρον:
ἡτεϋεμνι ναν ἡτεϋιρῆνη.

Χερε νε ὡ τπαρθεοϋ:
ττωρω ἡμνι ἡλλῆνην:
χερε πωοτωοτ ἡτε πεντενοϋ:
αρεζφο ναν ἡεμμανουηλ.

⁹⁰⁵ Literally "The very and true Queen". This Coptic expression literally means "the really true Queen." The former is meaningless in English, and the latter sounds juvenile, so "the true Queen" is sufficient.

✝ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✝ Ⲑⲉⲛⲧⲟ ⲁⲣⲓⲡⲉⲛⲙⲉ̀ⲛⲓ
ὦ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ἔⲧⲉⲛⲑⲟⲧ
ⲛⲁⲁⲣⲉⲛ ⲡⲉⲛⲟ̅ⲥ Ἰⲏⲥ ⲡⲫ̅ⲥ
ⲛ̅ⲧⲉⲓⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ἔⲃⲟⲗ

The Fourth Cantic

The Fourth Cantic

ⲡⲓⲛⲟⲥ ὡⲡⲁⲛⲁ

Psalm 148

ⲫⲁⲗⲙⲟⲥ ⲣ̅ⲱⲛ

Amen. Alleluia. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

✝ Praise the Lord from the heavens: Alleluia.
Praise Him in the highest!

✝ Ⲑⲙⲟⲩ ἔⲡⲟⲥ ἔⲃⲟⲗ ⲉⲛ ⲛⲓⲫⲏⲟ̅ⲛⲓ ⲁⲗ
ⲥⲙⲟⲩ ἔⲣⲟⲩ ⲉⲛ ⲛⲏⲉⲧⲃⲟⲥⲓ

Praise Him, all His angels: Alleluia.
Praise Him, all His hosts!

Ⲑⲙⲟⲩ ἔⲣⲟⲩ ⲛⲉⲩⲁⲛⲧⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲁⲗ
ⲥⲙⲟⲩ ἔⲣⲟⲩ ⲛⲉⲩⲁⲧⲏⲛⲁⲙⲓⲥ ⲧⲏⲣⲟⲩ

✝ Praise Him, sun and moon: Alleluia.
Praise Him all stars and⁹⁰⁷ light!

✝ Ⲑⲙⲟⲩ ἔⲣⲟⲩ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲉⲗ ⲁⲗ
ⲥⲙⲟⲩ ἔⲣⲟⲩ ⲛⲓⲥⲓⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲉ ⲡⲓⲟⲩⲱⲛⲓ

Praise Him, you heavens of heavens:
Alleluia.
And you water above the heavens!

Ⲑⲙⲟⲩ ἔⲣⲟⲩ ⲛⲓⲫⲏⲟ̅ⲛⲓ ⲛ̅ⲧⲉ ⲛⲓⲫⲏⲟ̅ⲛⲓ ⲁⲗ
ⲛⲉⲙ ⲛⲓⲕⲉⲙⲱⲟⲩ ἔⲧⲁ ⲡⲱⲱⲓ ⲛ̅ⲛⲓⲫⲏⲟ̅ⲛⲓ

⁹⁰⁶ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

⁹⁰⁷ [JS] Greek has “stars and light,” while Coptic has “stars of light”

✙ Let them praise the Name of the Lord:
Alleluia.
For He spoke and they came to be!

[For] He commanded and they were
created. Alleluia.
He established them forever and ever!

✙ He set forth His ordinance, and it will not
pass away. Alleluia.
Praise the Lord from the earth!

You dragons and all deeps: Alleluia.
Fire, hail, snow and ice, tempest blast,
which perform His word!

✙ Mountains and all hills: Alleluia.
Fruitful trees and all cedars!

Wild animals and all cattle: Alleluia.
Creeping things and flying birds!

✙ Kings of the earth and all peoples: Alleluia.
Rulers and all judges of the earth!

Both young men and virgins: Alleluia.
Elders with the young!

✙ Let them praise the Name of the Lord:
Alleluia.
For His Name alone is exalted!

✙ Ὑποτάξουσιν τῷ ὀνόματι τοῦ κυρίου ἡμεῖς
καὶ ἡ θύρα ἀφ' ἧς οὐκ ἔστιν ὁ ὄλεθρος

Ἡ θύρα ἀφ' ἧς οὐκ ἔστιν ὁ ὄλεθρος
ἀφ' ἧς οὐκ ἔστιν ὁ ὄλεθρος καὶ ἡ θύρα
ἐν ἧς οὐκ ἔστιν ὁ ὄλεθρος

✙ Ἀφ' ἧς οὐκ ἔστιν ὁ ὄλεθρος ἡ θύρα
ἐν ἧς οὐκ ἔστιν ὁ ὄλεθρος

Ἡ δὲ θύρα καὶ ἡ θύρα τῷ κυρίῳ ἡμεῖς
οὐκ ἔστιν ὁ ὄλεθρος οὐκ ἔστιν ὁ ὄλεθρος
οὐκ ἔστιν ὁ ὄλεθρος ἡ θύρα τῷ κυρίῳ ἡμεῖς

✙ Ἡ θύρα τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα

Ἡ θύρα τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα

✙ Ἡ θύρα τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα

Ἡ θύρα τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα
τῷ κυρίῳ ἡμεῖς καὶ ἡ θύρα

✙ Ὑποτάξουσιν τῷ ὀνόματι τοῦ κυρίου ἡμεῖς
καὶ ἡ θύρα ἀφ' ἧς οὐκ ἔστιν ὁ ὄλεθρος

His glory is above the earth and heaven⁹⁰⁸:
Alleluia.

He will raise His people to power⁹⁰⁹.

Πεφoтωνε εβoλ ωοп ειxен ηκαλι νεμ
ηεpηι δeн ιφε αλ
εηαδici ηιπταп ητε πεφλαoс

✝ A hymn belongs to all His saints: Alleluia.
The children of Israel, a people drawing
near to Him.

✝ Oтсμoт ητε ηηεθт τηpoт ηтаq αλ
ηeηωηpι ηΠicλ πιλαoс eтδeнт εpoq

Alleluia. Alleluia. Alleluia.

αλ αλ αλ

Psalm 149

Ψαλμος ρυθ

Sing a new song to the Lord: Alleluia.
His praise in the church of the saints.

Χω ηΠoc δeн oтxω ηβepι αλ
xe λpe πεqсμoт δeн τεκκληciα ητε
ηηεθт

✝ Let Israel be glad in Him Who made him:
Alleluia.
Let the children of Zion of rejoice in their
King.

✝ Uapeтoтнoq ηxe Πicλ εxен
φηeтаqθαμioq αλ
ηeηωηpι ηCиωη μapoтeληηλ εxен
пoтoтpo

Let them praise His Name in the chorus:
Alleluia.

Let them sing praises to Him with the
timbrel and harp.

Uapoтсμoт eπεqpan εθт δeн oтxopoс
αλ
δeн oтκεukeμ νεμ oтψαλ τηpиoη
μapoтepψαλи epoq

⁹⁰⁸ [JS] Gk has “confession/praise of Him is in the earth and heaven”

⁹⁰⁹ [JS] literally, “And He will exalt the horn of His people”

✙ For the Lord takes pleasure in His people:
Alleluia.
He will exalt the meek with salvation.

the saints will boast in glory: Alleluia.
And they will rejoice on their beds.

✙ The high praises of God are in their
mouths: Alleluia.
And two-edged swords in their hand.

To execute vengeance among the nations:
Alleluia.
And rebukes upon the people.

✙ To shackle their kings with chains: Alleluia.
And their nobles with iron handcuffs.

To execute the written judgement among
them: Alleluia.
This glory is for all His saints.

✙ Alleluia. Alleluia. Alleluia.

✙ Χε Πο̄ς νᾱψᾱψ̄ε̄εν πε̄ρλαος̄ ἀλ
ἐ̄ναδ̄ις̄ ἡ̄νιρε̄μρᾱψ̄ῡ θ̄εν ο̄το̄ρ̄αι

Ε̄τ̄ε̄ψ̄ο̄τ̄ψ̄ο̄τ̄ ὡ̄ω̄ο̄τ̄ ἡ̄ξε̄ ν̄η̄ε̄θ̄ τ̄ θ̄εν
ο̄τ̄ω̄ο̄τ̄ ἀλ
ε̄τ̄ε̄θε̄λ̄η̄λ̄ ὡ̄ω̄ο̄τ̄ ε̄ῑξε̄ν νο̄τ̄μᾱν̄εν̄κο̄τ̄

✙ Η̄ῑδ̄ις̄ ἡ̄ τε̄ Φ̄ψ̄ ε̄τ̄χη̄ θ̄εν το̄τ̄ω̄β̄ω̄β̄ῑ ἀλ
ε̄ᾱν̄χη̄ψ̄ῑ ἡ̄ ρ̄ο̄ς̄ σ̄νᾱτ̄ ε̄τ̄χη̄ θ̄εν νο̄τ̄χῑς̄

Ε̄π̄χῑν̄ῑρῑ νο̄τ̄β̄ῑ ὡ̄π̄ψ̄ῡψ̄ῡ θ̄εν ν̄ῑε̄θ̄νο̄ς̄ ἀλ
νε̄μ̄ ε̄ᾱν̄κο̄ε̄ῑ θ̄εν ν̄ῑλ̄αος̄

✙ Ε̄π̄χῑν̄ω̄ν̄ε̄ ἡ̄ ε̄ᾱνο̄τ̄ρω̄ο̄τ̄ θ̄εν
ε̄ᾱν̄πε̄λ̄η̄ς̄ ἀλ
νε̄μ̄ ν̄η̄ε̄τ̄ταῑνο̄τ̄ ἡ̄ τ̄ω̄ο̄τ̄ θ̄εν
ε̄ᾱν̄πε̄λ̄η̄ς̄ ἡ̄ χ̄ῑς̄ ὡ̄β̄ε̄ν̄ῑπ̄ῑ

Ε̄π̄χῑν̄ῑρῑ ἡ̄ θ̄η̄το̄τ̄ νο̄τ̄ε̄ᾱπ̄ ε̄ρ̄ς̄θ̄η̄ο̄τ̄ ἀλ
πᾱῑ ὡ̄ο̄τ̄ φ̄αῑ ᾱψ̄θ̄ο̄π̄ θ̄εν ν̄η̄ε̄θ̄ τ̄ θ̄η̄ρο̄τ̄
ἡ̄ τ̄ᾱψ̄

✙ ἀλ̄ ἀλ̄ ἀλ̄

Psalm 150

✙ Praise God among His saints: Alleluia.

Praise Him in the firmament of His power:
Alleluia.

✙ Κῡο̄τ̄ ε̄ Φ̄ψ̄ θ̄εν ν̄η̄ε̄θ̄ τ̄ θ̄η̄ρο̄τ̄ ἡ̄ τ̄ᾱψ̄ ἀλ

Κῡο̄τ̄ ε̄ ρ̄ο̄ψ̄ θ̄εν πῑτᾱχ̄ρο̄ ἡ̄ τε̄ τε̄ψ̄χο̄μ̄
ἀλ

✙ Praise Him for His mighty acts: Alleluia.

✙ **Κμοῦ'ερω εἰρηι εἰχεν τεμετωρι
ἀλ**

Praise Him according to the abundance of
His greatness: Alleluia.

**Κμοῦ'ερω κατὰ πᾶσαι ἡτε
τεμετνωτ̄ ἀλ**

✙ Praise Him with the sound of the trumpet:
Alleluia.

✙ **Κμοῦ'ερω δὲν οὔμῃ ἡκαλπιστος ἀλ**

Praise Him with psaltery and harp: Alleluia.

**Κμοῦ'ερω δὲν οὔψαλτηριον νεμ
οὔκτορα ἀλ**

✙ Praise Him with timbrel and dance:
Alleluia.

✙ **Κμοῦ'ερω δὲν εἰκκεκεμ νεμ
εἰκχορος ἀλ**

Praise Him with strings and instruments:
Alleluia.

**Κμοῦ'ερω δὲν εἰκκαπ νεμ οὔοσανον
ἀλ**

✙ Praise Him with pleasant-sounding
cymbals: Alleluia.

✙ **Κμοῦ'ερω δὲν εἰκκυβαλον ἐνεσε
τοὔμῃ ἀλ**

Praise Him with the cymbals of joy:
Alleluia.

**Κμοῦ'ερω δὲν εἰκκυβαλον ἡτε
οὔεὼληλοῦι ἀλ**

✙ Let everything that has breath praise the
Name of the Lord our God: Alleluia.

✙ **ἡιῖ νιβεν μαροῦμοῦ τηροῦ'εφραν
ὠπoc Πεννωτ̄ ἀλ**

Glory to the Father and the Son and the
Holy Spirit: Alleluia.

Δοξα Πατρι κε Ὑῶ κε ἀσιῶ Πᾶτι ἀλ

✙ Now, and forever, and to the age of ages.
Amen. Alleluia.

✙ **Κε νῦν κε ἀι κε ιc τοῦc εῶνας των
εῶνων ἀμην ἀλ**

Alleluia. Alleluia. Glory be to our God:

Πῶς φα Πέννοϣ† πε ἄλ

Alleluia.

In Vespers Praise, or Matins Praise (also known as Lauds, or the second half of Midnight Priase,) continue with the Psali of the Day (see page 404, or Seasonal Psali (see 561).

Prophecies After the Canticles for the Vigil of Joyous Saturday

The Prayer of Solomon the King

(3 Kings 8:22-30. Coptic rite: Joyous Saturday. Solomon's Dedication Prayer)

Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands toward heaven; and he said, "O Lord God of Israel, there is no God like You in heaven above or on earth below, keeping Your covenant and Your mercy for Your servant who walks before You with all his heart. You have kept what You promised Your servant David my father; You have both spoken with Your mouth, and fulfilled it with Your hand, as today. Now, O Lord God of Israel, keep what You promised Your servant David my father, saying, 'You will not fail to have a man sit before Me on the throne of Israel, so long as your people guard and keep their ways to walk before Me, as you walked before Me.' So now, O Lord God of Israel, let the word be confirmed You spoke to Your servant David my father.

But will God indeed dwell with men on earth? If the heaven and the heaven of heaven will not be sufficient for You, how much less even this temple I built in Your name? Yet, O Lord God of Israel, regard my prayer, which Your servant is praying before You today, that Your eyes may be open toward this temple day and night, toward the place of which You said, 'My name shall be there,' to hear the prayer Your servant prays in this place day and night. You will hear the supplication of Your servant and of Your people Israel when they pray toward this place. You will hear in Your dwelling place in heaven, and You will be merciful.

When anyone sins against his neighbor, or if he takes up an oath that he should swear, and comes and redeems himself before Your altar in this temple, You will hear in heaven, and act, and judge Your people Israel; condemning the wicked, bringing his way on his own head, and justifying the righteous by giving to him according to his righteousness."

The Prayer of Daniel the Prophet

(Daniel 9:4-19. Coptic rite: Joyous Saturday.)

And I prayed to the Lord my God and confessed Him. I said, "O Lord God, great and awesome, who keeps Your covenant and mercy with those who love You and keep Your commandments—we have sinned and done wrong. We worked iniquity, fell away, and turned away from Your commandments and judgments. Neither did we obey Your servants the prophets who spoke in Your Name to our kings, our rulers, our fathers, and to all the people in the land. O Lord, righteousness belongs to You, but shame of face belongs to us, as it is today, to the men of Judah, to those who dwell in Jerusalem, and to all Israel, those near and

far in all the earth, wherever You scattered them in their faithlessness by which they rejected You. O Lord, shame of face belongs to us, our kings, our rulers, and to our fathers who sinned against You. To the Lord our God belong mercy and forgiveness, whereas we fell away. We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by the hands of His servants the prophets. Yes, all Israel transgressed Your law and turned aside, so as not to obey Your voice. Therefore the curse and the oath written in the Law of Moses the servant of God has come upon us, because we sinned against You. So He confirmed His words which He spoke against us and against our judges who judged us, by bringing upon us great calamities; for under the whole heaven such has not taken place, as the things that happened in Jerusalem. As it is written in the Law of Moses, all these calamities came upon us, yet we have not entreated the Lord our God so as to turn from our wrongdoings, and to gain insight into all Your truth. Therefore the Lord watched and brought all these things upon us, for the Lord our God is righteous in every work He does, though we have not obeyed His voice. So now, O Lord our God, who brought Your people from the land of Egypt with a strong hand, and who made Yourself a name as it is this day, we have sinned and acted lawlessly.

“O Lord, in all Your mercy, let Your anger and Your wrath be turned away from Your city of Jerusalem, Your holy mountain, though we have sinned; for in our wrongdoings and those of our fathers, Jerusalem and Your people have become a disgrace among all those around us. So now, O Lord our God, listen to the prayers of Your servant and his supplications, and cause Your face to shine on Your sanctuary, which is deserted because of You, O Lord. O my God, incline Your ear and hear; open Your eyes and see our destruction and that of Your city, in which Your name is called upon; for not on the basis of our righteous deeds do we bring our prayer for mercy before You, but on the basis of Your abundant mercy. O Lord, hear! O Lord, forgive! O Lord, give heed and act! Do not delay for Your sake, O my God, for Your city and Your people are called by Your Name.”

Susana

There was a man living in Babylon, and his name was Jehoiakim. He took a wife whose name was Susanna, the daughter of Hilkiah, a very beautiful woman and one who feared the Lord. Her parents were righteous and taught their daughter according to the Law of Moses. Jehoiakim was very wealthy, with a spacious garden adjoining his house, and the Jews came to him because he was the most honored of them all. In that year, two elders from the people were appointed as judges, concerning whom the Lord said, “Lawlessness came forth out of Babylon from the elders who were judges, who were supposed to govern the people.” These men were frequently at Jehoiakim’s house, and all who had judgments came to them.

Now when the people departed at midday, Susanna would go into her husband’s garden to walk. So the two elders would see her going in and walking about every day, and they desired her. They turned away their heart and averted their eyes from looking to heaven, and from remembering righteous judgments. Both were pierced to the heart for her, but they did not tell each other their pain. They were ashamed to inform one another of their desire, because they wished to have relations with her. So every day they eagerly watched to see her. Finally they said to one another, “Let us go home, for it is time for the midday meal,” and going out, they parted from each other. But turning back, they met again, and when they pressured each other

for the reason, they confessed their desire. Together they arranged for a time they could find her alone.

Then it came to pass, while they were waiting for an opportune day, she went in as before with only two maids. She also wished to bathe in the garden, for it was hot. For no one was there except the two elders, who hid themselves and were watching her. She said to her maids, "Bring me oil and ointments, and shut the doors of the garden, that I may bathe." They did as she said and closed the garden doors. They went out by the side doors to bring the things commanded, but did not see the elders, because they were hidden.

When the maids left, the two elders arose and ran to her, and said, "Look, the doors of the garden are closed, and no one will see us, and we desire you. Therefore give us your consent and lie with us. If you do not, we will testify that a young man was with you, and because of this you sent your maids away from you." Then Susanna sighed deeply and said, "I am hemmed in on all sides, for if I do this thing, it is death for me; yet if I do not, I will not escape your hands. But it is better for me not to do it and to fall into your hands, than to sin against the Lord." Then Susanna cried out with a loud voice, and the two elders cried out against her. One of them ran and opened the garden doors. When the household servants heard the cry in the garden, they rushed in by the side doors to see what had happened to her. So when the elders told their tale, the servants were deeply ashamed, for such a report had never been made about Susanna.

Then it came to pass the next day, when the people assembled at the house of Jehoiakim, her husband, the two elders also came full of their lawless purpose against Susanna, to have her put to death. They said before all the people, "Send for Susanna the daughter of Hilkiah, who is the wife of Jehoiakim." So they sent for her, and she came with her parents, her children, and all her kindred. Now Susanna was very desirable and beautiful to behold. However, she was veiled; thus the lawless men commanded she be unveiled, so as to enjoy her beauty. But her friends and all who saw her wept. Then the two elders arose in the midst of the people and laid their hands upon her head. She wept and looked up to heaven; for her heart trusted in the Lord. The two elders said, "As we were walking in the garden alone, this woman came in with two maids, closed the doors of the garden, and dismissed the maids. Then a young man who was hidden came to her and lay with her. Now we were in a corner of the garden and saw this iniquity. So we ran to them and saw them having relations. But we could not hold the man, for he was stronger than we. He then opened the doors and rushed out. So we seized this woman and asked her who the young man was, but she was unwilling to tell us." Thus the assembly believed them, as they were elders and judges among the people. So they condemned her to death.

But Susanna cried out with a loud voice and said, "O eternal God, who know both what is secret and all things before they come to be, You know these men testified against me falsely, and behold, I will die, though I did none of the things they wickedly invented against me." The Lord heard her voice, and as she was being led away to be put to death, God aroused the holy spirit of a young boy, whose name was Daniel. He cried out with a loud voice, "I am innocent of the blood of this woman." So all the people turned to him and said, "What is this thing you said?" Then he stood in their midst and said, "Are you such fools, O sons of Israel? Without examination or knowledge of the evidence, have you condemned a daughter of Israel? Return to the place of judgment, for these men testified against her falsely."

So all the people returned with haste. The elders said to him, "Come, sit in our midst and inform us, for God gives you that privilege." Daniel then said to them, "Separate them far from each other, and I will examine them." When they were separated from each other, he summoned one of them and said to him, "You old man of evil days, now the sins you

committed in earlier days have come home; for you pronounce unjust judgments, condemn the innocent, and set the guilty free. Yet the Lord said, 'You shall not kill the innocent and the righteous.' Now then, if indeed you saw her, tell me, under which tree did you see them being intimate with each other?" He replied, "Under a mastic tree." Daniel then said, "Plainly, you lied against your own head, for even now the angel of God receives the sentence from God, and he will cut you in two."

Then he removed him, and commanded them to bring the other. He said to him, "You seed of Canaan and not of Judah, beauty deceived you, and desire turned away your heart. This is how both of you deal with the daughters of Israel, and they have been intimate with you through fear; but a daughter of Judah would not endure your lawlessness. Now then, tell me, under what tree did you catch them being intimate with each other?" He replied, "Under the evergreen oak." Daniel said to him, "Plainly, you also lied against your own head, for the angel of God is waiting with his sword to cut you in two, that he may destroy both of you."

Then the whole assembly cried out with a loud voice and blessed God, who saves those who hope in Him. So they rose up against the two elders, for Daniel convicted them out of their own mouth of bearing false witness; and they did to them the thing they maliciously intended to do against their neighbor. For acting in accordance with the Law of Moses, they put them to death. Therefore innocent blood was saved on that day.

Hilkiah and his wife praised God for their daughter, with Jehoiakim her husband and all her kindred, because nothing shameful was found in her. And Daniel became great among the people from that day onward.

THE ANNUAL PSALIS AND THEOTOKIA

Sunday

The Sunday Psali for the Lord

- Ηχος Βαλμ πα -

I sought after You,
From the depth of my heart:
My Lord Jesus,
Help me.

Δικω† ἡςωκ
ῥεν ἡψωκ ὑπαρῆτ
παῶς Ἰης
αριβονθῆιν ἐροι

Loosen all the bonds
Of sin from me:
My Lord Jesus Christ,
Help me.

Βωλ εβολ ραροι
ἡνῖςνατῆ ἡτε φνοβι
παῶς Ἰης Πῆς αριβονθῆιν ἐροι

✙ Be a help to me
So that You may save me:
My Lord Jesus,
help me.

✙ ῥεντι ὑβονθῶς ηη
ερεκω† ὑμοι
παῶς Ἰης αριβονθῆιν ἐροι

✙ My your goodness
Come to me quickly:
My Lord Jesus Christ
Help me.

✙ Δεκμεταγαθῶς
μαρεσταροι ἡχωλεμ
παῶς Ἰης Πῆς αριβονθῆιν ἐροι

Overshadow me
With the shadow of Your wings:
My Lord Jesus,
Help me.

Εκερῥηβι εχω
ῥα ἡρῥηβι ἡτε νεκτενῆ
παῶς Ἰης αριβονθῆιν ἐροι

In six days You have
Made all the creation:
My Lord Jesus Christ,
Help me.

Ἐν ἑξήκοσιν ἡμέραις
ἠΐκτισίς τῆς
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

✙ Seven times every day,
I praise Your Name:
My Lord Jesus,
Help me.

✙ Ζῆς ἡσὺς ἡμῶν
ἡμεῖς ἐπὶ τὴν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

✙ All of the Earth
Glorifies Your Name.
My Lord Jesus Christ,
Help me.

✙ Ἡς ἡκτισίς τῆς
σεπτῶν ἡμερῶν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

Lordship and authority,
Belong to You:
My Lord Jesus,
Help me.

Θεὸς τε ἡμεῖς
νεμεῖς ἡμεῖς
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

Make haste O my God,
That You may save me,
My Lord Jesus Christ,
Help me.

Ὡς ἡμεῖς πάντες
ἐρεσκῶμεν ἡμῶν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

✙ Every knee
Bends before You:
My Lord Jesus,
Help me.

✙ Κεῖνι νῖβεν σεκῶν
ἡμεῖς ἐπὶ τὴν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

✙ All the different tongues
Together bless Your Name:
My Lord Jesus Christ,
Help me.

✙ Λαὸς νῖβεν ἐν
σεμῶν ἐπὶ τὴν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοὶ

Turn Your face away
From my sins:
My Lord Jesus:
Help me.

Ματασθο ὑπεκθο
σαβολ ἡνανοβι
παῶς Ἰησ ἀριβονθῆιν εῖροι

Wipe away, O God,
All my iniquities:
My Lord Jesus Christ,
Help me.

Παλαιομια τηροϋ
Φ† ἐκῆσωλχοϋ
παῶς Ἰησ Π̄χς ἀριβονθῆιν εῖροι

✝ You know my thoughts,
And You search my depths:
My Lord Jesus,
Help me.

✝ Ζοϋων ἡναμεϋι
ἱδοτδετ ἡναδλωτ
παῶς Ἰησ ἀριβονθῆιν εῖροι

✝ Create in me
A clean heart:
My Lord Jesus Christ,
Help me.

✝ Οτ̄εητ εϋοταβ
ἐκῆσοντϋ ἡδ̄ητ
παῶς Ἰησ Π̄χς ἀριβονθῆιν εῖροι

Do not take away
Your Holy Spirit from me:
My Lord Jesus,
Help me.

Πεκ̄π̄ηα ε̄οϋ
ὑπερολϋ εβολεαροι
παῶς Ἰησ ἀριβονθῆιν εῖροι

Incline Your ears to me,
Hear my quickly:
My Lord Jesus Christ,
Help me.

Рекпекмаϣχ εῖροι
сωтеи εῖροι ἡχωλεи
παῶς Ἰησ Π̄χς ἀριβονθῆιν εῖροι

✝ Set a law before me

In the path of Your truth:

My Lord Jesus,

Help me.

✝ Σεμε νομος ημι

ει φυωιτ ητε τεκμεθμη

παος ιης αριθονθην εροι

✝ Your kingdom, my God,

Is an eternal kingdom:

My Lord Jesus Christ:

Help me.

✝ Τεκμετοτρο πανοτ

οτμετοτρο ηνεεε

παος ιης Πχς αριθονθην εροι

You are the Son of God:

I believe in You:

My Lord Jesus,

Help me.

Υιος Θεος ηθοκ

αιναετ εροκ

παος ιης αριθονθην εροι

O You who carries the sins

Of the world, have mercy on me:

My Lord Jesus Christ,

Help me.

Φηετωλι υφνοβι

ητε πικοςμος ναι ημι

παος ιης Πχς αριθονθην εροι

✝ Forgive me my

Many iniquities:

My Lord Jesus,

Help me.

✝ Χω ημι εβολι υπαωλι

ητε ναννομια

παος ιης αριθονθην εροι

✝ All of the souls

Together bless Your Name:

My Lord Jesus Christ,

Help me.

✝ Ψυχη νιβεν ετσοπ

σεςμοτ επεκραν

παος ιης Πχς αριθονθην εροι

Be longsuffering with me,

Do not destroy me quickly:

My Lord Jesus,

Help me.

Ωοτηζητ νεμη

υπερτακοι ηχωλεμ

παος ιης αριθονθην εροι

I rise at the first watch
That I may bless Your Name:
My Lord Jesus Christ:
Help me.

ΨΑΙΤΩΝΤ ὡΦΝΑΤ ἸΨΩΡΠ
ἸΤΑΔΜΟΥ ΕΠΕΚΡΑΝ
ΠΑΘC ΙΗΣ ΠΧC ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✙ Your yoke is sweet
And Your burden is light:
My Lord Jesus,
Help me.

✙ ὙΡΟΛΧ ἸΧΕ ΠΕΚΝΑΖΒΕΥ
ΤΕΚΕΤΦΩ ΔΙΩΟΥ
ΠΑΘC ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✙ In the acceptable time:
You will hear me:
My Lord Jesus Christ:
Help me.

ἮΕΝ ΟΥCΗΟΥ ΕΥΩΗΠ
ΕΚΕCΩΤΕΜ ΕΡΟΙ
ΠΑΘC ΙΗΣ ΠΧC ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

Oh, how I love
Your Holy Name:
My Lord Jesus,
Help me.

ΘΩC ΟΥΨΟΥΜΕΝΡΙΤΥ
ΠΕ ΠΕΚΡΑΝ ΕΘΥ
ΠΑΘC ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

Disperse away from me
All of the devils:
My Lord Jesus Christ,
Help me.

ΧΩΡ ΕΒΟΛ ΘΑΡΟΙ:
ΝΔΙΑΒΟΛΗ ΝΙΒΕΝ
ΠΑΘC ΙΗΣ ΠΧC ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✙ Sow with me
The seed of Your truth⁹¹⁰:
My Lord Jesus:
Help me.

✙ ΒΟ ἸΘΡΗΙ ἸΘΗΤ
ὨΠΟΥΤΑΖ ἸΤΕ ΤΕΚΜΕΘΩΗΙ
ΠΑΘC ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

⁹¹⁰ or “statutes.” The meaning is the same as in Ps 118: statutes, ordinances, or truths. Literally, “engraved things”

✙ Grant us Your true peace:
And forgive us our sins:
My Lord Jesus Christ:
Help me

✙ ΨΑΛΗΝ ΝΤΕΚΒΙΡΗΝΗ ὩΩΗΙ
ΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ
ΠΑΔΟΣ ΙΗΣ ΠΧΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

The Conclusion of the Adam Psali

Whenever we
Gather for prayer,
Let us bless the Name
Of my Lord, Jesus.

ΛΟΙΠΟΝ ΑΝΨΑΝΘΩΟΥΤ:
ΕΤΨΡΟCΕΥΧΗ:
ΜΑΡΕΝCΜΟΥ ΕΠΙΡΑΝ:
ΝΤΕ ΠΑΔΟΣ ΙΗΣ.

We will bless You,
O my Lord Jesus:
Deliver us by Your Name:
For we have hope in You.

ΧΕ ΤΕΝΝΑCΜΟΥ ΕΡΟΚ:
Ω ΠΑΔΟΣ ΙΗΣ:
ΝΑΖΜΕΝ ΖΕΝ ΠΕΚΡΑΝ:
ΧΕ ΑΝΕΡΒΕΛΠΙC ΕΡΟΚ.

✙ That we may praise You,
With Your Good Father,
And the Holy Spirit,
For You have come and saved us.

✙ ΕΘΡΕΝΖΩC ΕΡΟΚ:
ΝΕΜ ΠΕΚΙΩΤ ΝΑΤΑΘΟC:
ΝΕΜ ΠΙΠΝΑ ΕΘΥ:
ΧΕ (ΑΚΙ) ΑΚCΩΤ ὩΩΟΝ.

✙ Glory be to the Father,
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

✙ ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ:
ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ:
ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙCΤΟΥC
ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ: ΑΜΕΝ.

The Sunday Theotokia

Ἡ ΘΕΟΤΟΚΙΑ ὡς ὁ δεύτερος ἡ ἡκρυριακή

Part One

You are called righteous,
O blessed one
Among the women,
The Second Tabernacle:

Σεμὸντ ἔρο Δικεος
ὡ θετς μαρωντ
ἐν νιζιουι
χε τμαδςνοντ νςκνηνη

✙ Which is called
The Holy of Holies,
Which contains the Tables
Of the Covenant:

✙ Θετονονοντ ἐρος
χε θεθῶτ
ντε νθεθῶτ
ἐρε νιπλδζ νςητς

On which the
Ten Commandments,
Are written by
The finger of God:

Ντε τδιαθνη
νευ πιωητ νςαχι
ναι εταρςσητον
νχε πιτηβ ντε Φτ

✙ Which direct us
To the Iota,
The Name of Salvation,
Of Jesus Christ:

✙ Σερωορπ νερςτυμενιν
ναν ὡπιωτα
πιραν νονχαλ
ντε ιης πχς

Who was incarnate
Of you, without change,
And became the Mediator
Of a new covenant.

Φαι εταρςιςαρζ νςητ
ἐν οτυετατυιβτ
αρρωπι ὡεσιτης
ετδιαθνη ὡβερι

✙ Through the sprinkling
Of His holy Blood,
He purified the faithful,
To be a justified people.

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ ΕΒΟΛΖΙΤΕΝ ΦΝΟΥΧ
ΝΤΕ ΠΕΨΝΟΨ ΕΘΥ
ΑΨΤΟΥΒΟ ΝΝΗΕΘΝΑΖΨ
ΕΥΛΑΟΣ ΕΥΘΥΑΙΟΨ

ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕΣΙΣΙ ΜΥΟ
ΤΑΟΣ ΨΘΕΟΤΟΚΟΣ
ΕΘΥ ΝΧΟΥ ΝΙΒΕΝ

✙ ΑΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΨΡΕΣΒΙΑ
ΝΤΟΤΨ ΜΨΜΑΙΡΩΜ

✙ ✙ ✙

(1) (Α)

Who can speak of
The honour of the Tabernacle,
Which Moses made
On Mount Sinai?

✙ He made it with glory,
According to the word of the Lord,
And according to the pattern
Shown to him.

ΨΜ ΠΕΘΝΑΨΣΑΧΙ
ΜΨΤΑΙΟ ΝΨΣΚΗΝΗ
ΕΤΑ ΥΩΥΧΗΣ ΘΑΜΙΟΣ
ΖΙΧΕΝ ΠΤΩΟΝ ΝΨΙΝΑ

✙ ΑΨΘΑΜΙΟΣ ΞΕΝ ΟΥΩΟΥ
ΚΑΤΑ ΠΣΑΧΙ ΜΨΠΟΣ
ΝΕΜ ΚΑΤΑ ΝΙΤΥΠΟΣ ΤΗΡΟΥ
ΕΤΑΥΤΑΜΟΨ ΕΡΩΟΥ

Where Aaron
And his sons served
In the likeness of the Highest,
And the shadow of the heavenly.

ΘΗ ΕΡΕ ΑΑΡΩΝ
ΝΕΜ ΝΕΨΥΗΡΙ ΨΕΜΨΙ ΝΉΗΤΟ
ΞΕΝ ΠΤΥΠΟΟ ΝΤΕ ΠΙΟΙΟ
ΝΕΜ ΤΉΗΒΙ ΝΤΕ ΝΑ ΤΨΕ

✙ They likened you to it,
O Virgin Mary,
The true Tabernacle,
Where God dwelt.

✙ ΑΥΤΕΝΘΩΝΙ ΕΡΟΟ
ΜΑΡΙΑ ΪΠΑΡΘΕΝΟΟ
ΪΟΚΗΝΗ ΜΜΗ
ΕΡΕ ΦΪ ΟΑΘΟΥΝ ΜΜΟΟ

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝΟΙΟ
ΜΜΟ ΑΞΙΩΟ
ΞΕΝ ΟΑΝΨΜΝΟΟΟΟΑΪ
ΜΪΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
"O Holy City,
Of the Great King."

✙ ΧΕ ΑΥΟΑΧΙ ΕΘΒΗΪ
ΝΟΑΝΟΒΗΟΪ ΕΥΤΑΙΗΟΥΤ
ΪΒΑΚΙ ΕΘΪ
ΝΤΕ ΠΙΝΙΨΪ ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΪΕΝΪΟΟ ΤΕΝΤΩΒΟ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΟΙΤΕΝ ΝΕΪΡΕΟΒΙΑΪ
ΝΤΟΤΪ ΜΠΙΜΑΙΡΩΜ

(During the Month of Koiak, The Gospel from St. Luke 1:46-50 is read, Mary said,)

My soul magnifies the Lord

47 and my spirit has rejoiced in God my Saviour,

48 for he has looked at the humble state of his handmaid.
For behold, from now on, all
generations will call me blessed!

49 Indeed, he who is might has done great things for me,
and His Name is Holy!

50 His mercy is on those who fear Him
for generations of generations.

Part Two (B)

✙ The ark overlaid
On all sides with gold,
That was made of wood
That would not decay:

Was a type of
God the Logos,
Who became man
Without separation:

✙ He is one from two,
A Holy Divinity,
Co-essential with the Father,
And incorruptible:

And a Holy Humanity,
Begotten without seed,
Consubstantial with us,
According to the Economy.

✙ This is which He has taken
From you O undefiled one,
And made one with Himself,
As a hypostasis.

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

✙ ἸΚΙΒΩΤΟΣ ΕΤΟΥΧ
ἸΝΝΟΥΒ ΝΚΑΚΑ ΝΙΒΕΝ
ΘΗΕΤΑΥΘΑΜΙΟΣ
ΞΕΝ ΖΑΝΥΕ ΝΑΤΕΡΖΟΛΙ

Ασεργωορπ Ἰΐμηι
ἸΦΐ πιλοσος
ΦΗΕΤΑΥΩΠΙ ἸΡΩΜΙ
ΞΕΝ ΟΥΜΕΤΑΤΦΩΡΧ

✙ ΟΥΑΙ ΠΕ ΕΒΟΛΞΕΝ ΣΝΑΥ
ΟΥΜΕΘΝΟΥΐ ΕΣΤΟΥΒΗΟΥΤ
ΕΣΟΙ ΝΑΤΤΑΚΟ
ἸΝΟΜΟΟΥΣΙΟΣ ΝΕΜ ΦΙΩΤ

ΝΕΜ ΟΥΜΕΤΡΩΜΙ ΕΣΟΝΑΒ
ΧΩΡΙΣ ΣΥΝΟΥΣΙΑ
ἸΝΟΜΟΟΥΣΙΟΣ ΝΕΜΑΝ
ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ

✙ ΘΑΙ ΕΤΑΥΒΙΤΣ ἸΞΗΐ
ὠ ΤΑΤΩΛΕΒ
ΕΑΥΖΩΤΠ ΕΡΟΣ
ΚΑΤΑ ΟΥΖΥΠΟCΤΑCΙC

ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕCΙCΙ ΜΜΟ
ΤΑΟC ΤΘΕΟΤΟΚΟC
ΕΘΥ ΝCΗΟΥ ΝΙΒΕΝ

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ ΔΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
ΝΤΟΤϢ ὠΠΙΜΑΙΡΩΜΙ

✙ ✙ ✙

The children of Israel,
Every soul together,
Brought offerings to
The Tabernacle of the Lord:

ΨΥΧΗ ΝΙΒΕΝ ΕΥCΟΠ
ΝΤΕ ΝΕΝΨΗΡΙ ὠΠΙCῚ
ΑΥΙΝΙ ΝΖΑΝΔΩΡΟΝ
ΕῤCΚΗΝΗ ΝΤΕ ΠΟC

✙ Gold and silver,
And precious stones;
Purple and scarlet,
And fine linen.

✙ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ
ΝΕΜ ΠΙΩΝΙ ὠΜΗΙ
ΝΕΜ ΠΙΨΕΝC ΕΤCΑῤ
ΝΕΜ ΠΙΖΤΑΚΥΝΘΙΝΟΝ

And they made an ark
Of wood that would not decay,
Overlaid with gold,
Within and without.

ΑΥΘΑΜΙΟ ΝΟΥΚΙΒΩΤΟC
ΖΕΝ ΖΑΝΨΕ ΝΑΤΕΡΖΟΛΙ
ΑΥΛΑΛΩC ΝΗΝΟΥΒ
CΑΘΟΥΝ ΝΕΜ CΑΒΟΛ

✙ You too, O Virgin Mary,
Are clothed with the glory
Of the Divinity,
Within and without.

✙ ΊΕΧΟΛΖ ΓΑΡ ΖΩΙ
ΥΑΡΙΑ ῥΠΑΡΘΕΝΟC
ὠΠΩΟΥ ΝΤΕ ῥΜΕΘΝΟΥῤ
CΑΘΟΥΝ ΝΕΜ CΑΒΟΛ

For you have brought
Many people
To God your Son
Through your purity.

ΧΕ ΑΡΕΙΝΙ ΕΘΟΥΝ
ΝΟΥΛΑΟC ΕΥΟΥ
ὠΦῥ ΠΕΨΗΡΙ
ΖΙΤΕΝ ΠΕΤΟΥΒΟ

✙ Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

✙ ΕΘΒΕ ΦΑΙ ΤΕΝΘΙCΙ
ἠΨΟ ἈΖΙΩC
ΞΕΝ ΖΑΝΨΑΝΟΛΟCΙΑ
ἠΠΡΟΦΗΤΙΚΟΝ

ΔΕ ΛΥCΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΨΙ ΕΥΤΑΙΗΟΨΤ
†ΒΑΚΙ ΕΘΨ
ΝΤΕ ΠΙΝΙΨΤ ΝΟΨΡΟ

✙ ΨΕΝ†ΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΨΡΕCΒΙΑ
ΝΤΟΤΨ ἠΠΙΨΑΙΡΩΨ

(During the Month of Koiak, The Gospel from St. Luke 1:51-5 continues,)

51 He has shown strength with his arm,
He has scattered the proud in the imagination of their hearts,

52 He has put down princes from their thrones,
and has exalted the lowly.

53 He has filled the hungry with good things,
He has sent the rich away empty.

54 He has given help to Israel, his servant,
so that he might remember mercy,

55 As He spoke to our fathers,
to Abraham and his descendants forever.

Part Three (Ϛ)

The Mercy Seat,
Which was covered by
The Cherubs
Forged from gold,

ΠΙΨΑΣΤΗΡΙΟΝ
ΕΤΟΨΖΩΒC ἠΨΟΨ
ΖΙΤΕΝ ΠΙΨΕΡΟΨΒΨ
ΕΨΟΙ ΝΖΙΚΩΝ

✙ Was a figure of God the Logos,
Who was incarnate
Of you, without change,
O undefiled one.

He became the purification
Of our sins,
And the forgiver
Of our iniquities.

✙ Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ Ετε Φτ̅ π̅λ̅ος̅ος̅
ἐταϑ̅β̅ι̅α̅ρ̅ζ̅ ἡ̅δ̅η̅τ̅
ὡ̅ τ̅α̅τ̅α̅δ̅ν̅ι̅
δ̅εν̅ ο̅γ̅μ̅ε̅τ̅α̅τ̅ω̅ι̅β̅τ̅

Δ̅ε̅ψ̅ω̅π̅ι̅ ἡ̅τ̅ο̅γ̅β̅ο̅
ἡ̅τ̅ε̅ ν̅εν̅ν̅ο̅β̅ι̅
ν̅ε̅μ̅ ο̅γ̅ρ̅ε̅ϗ̅ω̅ ἑ̅β̅ο̅λ̅
ἡ̅τ̅ε̅ ν̅εν̅λ̅ν̅ο̅μ̅ι̅λ̅

✙ Ε̅θ̅ε̅ φ̅αι̅ ο̅γ̅ο̅ν̅ ν̅ι̅β̅εν̅
ε̅ε̅β̅ι̅ϗ̅ι̅ μ̅μ̅ο̅
τ̅α̅ο̅ς̅ τ̅θ̅ε̅ο̅τ̅ο̅κ̅ο̅ς̅
ε̅θ̅γ̅ ἡ̅χ̅ο̅γ̅ ν̅ι̅β̅εν̅

Δ̅ι̅ν̅ο̅ν̅ ζ̅ω̅ν̅ τ̅εν̅τ̅ω̅β̅ζ̅
ε̅θ̅ρ̅εν̅ψ̅α̅ψ̅ν̅ι̅ ε̅γ̅ν̅αι̅
ζ̅ι̅τ̅εν̅ ν̅ε̅π̅ρ̅ε̅ς̅β̅ι̅λ̅
ἡ̅τ̅ο̅τ̅ϗ̅ μ̅π̅ι̅μ̅α̅ι̅ρ̅ω̅μ̅ι̅

✙ ✙ ✙

✙ The two Cherubs,
Forged from gold,
Always covered
The Mercy Seat with their wings.

Overshadowing
The place of
The Holy of Holies,
In the Second Tabernacle.

✙ Χ̅ε̅ρ̅ο̅γ̅β̅ι̅μ̅ι̅ σ̅ν̅α̅γ̅ ἡ̅ν̅ο̅γ̅β̅
ε̅γ̅ο̅ι̅ ἡ̅ζ̅ι̅κ̅ω̅
ε̅γ̅ζ̅ω̅β̅ς̅ μ̅π̅ι̅λ̅α̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅
δ̅εν̅ ν̅ο̅γ̅τ̅εν̅ζ̅ ἡ̅χ̅ο̅γ̅ ν̅ι̅β̅εν̅

Ε̅γ̅ε̅ρ̅δ̅η̅ι̅β̅ι̅ ἑ̅θ̅ρ̅η̅ι̅
ζ̅ι̅χ̅εν̅ π̅ι̅μ̅α̅ ε̅θ̅γ̅
ἡ̅τ̅ε̅ ν̅η̅ε̅θ̅γ̅
δ̅εν̅ τ̅ς̅κ̅η̅ν̅η̅ μ̅μ̅α̅δ̅ς̅ν̅ο̅γ̅τ̅

✙ You too, O Mary,
Thousands of thousands,
And myriads of myriads,
Overshadowed you:

Praising their Creator,
Who was in your womb,
And took our form
Without sin or alteration.

✙ Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

For they spoke of you
With great honour saying,
"O Holy City,
Of the Great King."

✙ We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

✙ Θεο ζωι Μαρια
νιανανωο η̅νωο
νεμ νιανανθβα η̅θβα
σεερθ̅η̅βι̅ ε̅χω

Ευζωσ̅ ε̅ποτρ̅ε̅ψ̅ωντ̅
ε̅ψ̅χη̅ θ̅εν̅ τε̅νε̅χι̅
φ̅αι̅ ε̅τα̅ψ̅β̅ι̅ μ̅πε̅νη̅νι̅
χω̅ρι̅ς̅ νο̅βι̅ ζ̅ι̅ ψ̅ιβ̅†

✙ Ε̅θε̅ φ̅αι̅ τε̅νε̅σι̅
μ̅μο̅ α̅ζ̅ιω̅ς̅
θ̅εν̅ ζ̅αν̅τ̅υ̅νο̅λο̅σι̅α̅
μ̅π̅ρο̅φ̅η̅τι̅κο̅ν

Σ̅ε̅ λ̅τ̅α̅χι̅ ε̅θ̅η̅†
η̅ζ̅αν̅θ̅β̅η̅ο̅τ̅ι̅ ε̅τ̅αι̅η̅ο̅τ̅
†βα̅κι̅ ε̅θ̅†
η̅τε̅ πι̅νι̅ψ̅† η̅ο̅τ̅ρο̅

✙ Τ̅εν̅†ζ̅ο̅ τε̅ν̅τω̅β̅ζ̅
ε̅ο̅ρε̅ν̅ψ̅α̅ψ̅νι̅ ε̅τ̅η̅λ̅ι̅
ζ̅ι̅τε̅ν̅ νε̅π̅ρε̅ς̅β̅ια̅
η̅το̅τ̅† μ̅π̅ι̅μ̅αι̅ρω̅μ̅ι̅

(During the Month of Koiak, the Gospel of St. Luke 1:68-72 is read,)

68 Blessed be the Lord, God of Israel,
for He has visited and worked
redemption for His people;

69 and has raised up a horn of salvation for us
in the house of his servant David

70 (as he spoke by the mouth of his holy
prophets who have been from old),
salvation from our enemies
and from the hand of all who hate us;

72 to show mercy towards our fathers,
to remember his holy covenant,

Part Four (Δ)

You are the Pot,
Made of pure gold,
Where the True Manna
Was hidden:

Πῶο πε πιῖταμνος
ἡνοῦβ εἰτοῦβηοῦτ
ἐρε πιμάννα ζηπ
ἡζῶρη ζεν τεφωῆτ

✙ The Bread of Life,
Which came down
from heaven for us,
Gave life to the world.

✙ Πιωικ ἡτε ἡωνῶ
ἐταῖι ἐπεσῆτ
ἡαν ἐβολῶεν ἡφε
αῖτ ἡἡωνῶ ἡπικοςμος

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

Εῶβε φαι οῦον ἡιβεν
σεσιςι ἡἡο
ταῶς ἡεοτοκος
εῶγ ἡχοῦτ ἡιβεν

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ Ἀνον ζων τεῖτωβζ
εῶρενῡαῡνι εῡῡαι
ζιτεν νεἡρεσβια
ἡτοτῑ ἡπιμαρωῡ

✙ ✙ ✙

It is fitting
That you be called
The golden pot,
Where the Manna was hidden:

ῑτωῡι ζαρ ἐρο
εῶροῡμοῡτ ἐπεραν
χε πιῖταμνος ἡνοῦβ
ἐρε πιμάννα ζηπ ἡῡῡτῑ

✙ For that was kept
In the Tabernacle,
As a testimony for
The children of Israel:

Of the good things
That the Lord God
Did for them,
In the wilderness of Sinai.

✙ You too, O Mary,
Have carried in your womb
The rational Manna,
That came from the Father:

You have born Him without blemish.
He gave unto us
His honoured Body and Blood,
And we lived forever.

✙ Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

✙ ΦΗ ΜΕΝ ἘΤΕΙΜΑΤ
ΨΑΥΧΑΥ ΔΕΝ ΤΣΚΗΝΗ
ΝΟΥΜΕΤΜΕΘΡΕ
ΝΤΕ ΝΕΝΨΗΡΙ ὙΠΙΣΛ

ΕΘΒΕ ΝΙΠΕΘΑΝΕΥ
ΕΤΑΥΑΙΤΟΥ ΝΕΜΩΟΥ
ΝΧΕ ΠΟΣ ΦΤ
ΖΙ ΠΨΑΥΕ ΝCΙΝΑ

✙ ΠΘΟ ΖΩΙ ΥΑΡΙΑ
ΑΡΕΥΑΙ ΔΕΝ ΤΕΝΕΧΙ
ὙΠΙΜΑΝΝΑ ἸΝΝΟΗΤΟΝ
ΕΤΑΥΙ ΕΒΟΛΔΕΝ ΦΙΩΤ

ΑΡΕΜΑΥ ΑΒΝΕ ΘΩΛΕΒ
ΑΥΤ ΝΑΝ ὙΠΕΥΩΜΑ
ΝΕΜ ΠΕΥΣΝΟΥ ΕΤΤΑΙΝΟΥΤ
ΑΝΩΝΔ ΨΑ ΕΝΕΖ

✙ ΕΘΒΕ ΦΑΙ ΤΕΝΣΙCΙ
ὙΜΟ ΑΞΙΩC
ΞΕΝ ΖΑΝΤΜΝΟΛΟCΙΑ
ὙΠΡΟΦΗΤΙΚΟΝ

ΧΕ ΑΥCΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΥΙ ΕΥΤΑΙΝΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΨΤ ΝΟΥΡΟ

✙ ΤΕΝΤΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
ΝΤΟΤΥ ὙΠΙΜΑΙΡΩΜΙ

(During the Month of Koiak, the Gospel of St. Luke 1:73-77 continues,)

73 the oath which he swore to Abraham, our father,
to grant us 74 that being delivered out of the hands of our enemies,
we should worship⁹¹¹ Him without fear,
75 in holiness and righteousness before Him,
all the days of our life.
76 And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,
77 to give knowledge of salvation to his
people by the remissions of their sins.

Part Five (Ε)

You are the lamp stand
Made of pure gold,
Carrying the
Ever-burning lamp:

Πῶο τε ἱλνχνια
νῖνονβ εττονβνοντ
ετῳαι εα πιλαμπαο
εομεεζ νῆοντ νιβεν

✝ The unapproachable
Light of the world,
Out of the
Unapproachable Light:

✝ Ετε φονωιν ὑπικοςμοο
πια τῷδωντ ἔροϋ
πι ἐβολῆεν πιονωινι
ἡα τῷδωντ ἔροϋ

The True God,
Of the True God,
Who was incarnate
Of you, without change.

Πιονοτ ἡταφωι
ἐβολῆεν οἶνοντ ἡταφωι
εταϋῃαρζ ἡδῆτ
δεν οἶμετα τῷβτ

✝ By His manifestation,
He gave light to us,
Who were sitting in darkness
And the shadow of death

✝ Ειτεν τεϋπαροϋα
αῳερονωινι ἔρον
δῶ νηετσεμει δεν ἡχακι
νεμ ἡδῆιβι ὑφωοτ

⁹¹¹ Latria

And guided our feet
To the path of peace,
Through the communion
Of His holy Mysteries.

ΔΕΥΟΥΤΕΝ ΝΕΝΘΑΛΑΤΧ
ΕΦΩΙΤ ΝΤΕ ΤΖΙΡΗΝΗ
ΖΙΤΕΝ ΤΚΟΙΝΩΝΙΑ
ΝΤΕ ΝΕΨΥΧΤΗΡΙΟΝ ΕΘΥ

✙ Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

✙ ΕΘΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕΣΙΣΙ ΜΜΟ
ΤΑΟΣ ΤΘΕΟΤΟΚΟΣ
ΕΘΥ ΝΧΟΥ ΝΙΒΕΝ

And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

ΔΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΤΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΨ ΜΠΙΔΑΙΡΩΜΙ

✙ ✙ ✙

✙ All the orders on high
Cannot resemble you,
O golden lamp stand,
That carried the True Light:

✙ ΤΣΟΣ ΝΙΒΕΝ ΕΤΞΕΝ ΠΙΣΙΣΙ
ΜΠΟΥΨΤΕΝΘΩΝΟΥ ΕΡΟ
Ω ΤΛΥΧΝΙΑ ΝΝΟΥΒ
ΕΤΨΑΙ ΞΑ ΠΙΟΥΙΝΙ ΜΜΗ

That was made of
Pure and elect gold,
And was placed in
The Tabernacle:

ΘΗ ΜΕΝ ΕΤΕ ΜΜΑΥ
ΨΑΥΘΑΜΙΟΣ ΞΕΝ ΟΥΝΟΥΒ
ΕΨΩΤΠ ΝΚΑΘΑΡΟΣ
ΨΑΥΧΑΣ ΞΕΝ ΤΣΚΗΝΗ

✙ That was tended
By the hands of men,
Who brought oil for its lamps,
By day and by night.

✙ ΣΕΡΚΕΒΕΡΝΙΤΗΣ ΕΡΟΣ
ΖΙΤΕΝ ΞΑΝΧΙΧ ΝΡΩΜΙ
ΕΥΤΝΕΖ ΝΣΑ ΝΕΣΛΑΜΠΑΣ
ΜΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕΧΩΡΕ

He Who dwelt in your womb,
O Virgin Mary,
Gives light to every man
That comes into the world.

ΦΗΕΤΥΧΗ ΘΕΝ ΤΕΝΕΧΙ
ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ
ΑΦΕΡΟΥΙΝΙ ΕΡΩΜΙ ΝΙΒΕΝ
ΕΘΝΗΟΥ ΕΠΙΚΟΣΜΟΣ

✙ For He Whom you have born,
Is the Sun of Righteousness,
And He has healed us
From our sins.

✙ ΠΘΟΥ ΣΑΡ ΠΕ ΦΡΗ
ΝΤΕ ΤΔΙΚΕΟΣΥΝΗ
ΑΡΕΜΑΑΥ ΑΥΤΑΛΒΟΝ
ΕΒΟΛΘΕΝ ΝΕΝΝΟΒΙ

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝΣΙΣΙ
ΜΜΟ ΑΞΙΩΣ
ΘΕΝ ΣΑΝΥΜΝΟΛΟΣΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ ΧΕ ΑΥΣΑΧΙ ΕΘΒΗΤ
ΝΣΑΝΣΒΗΟΥΙ ΕΥΤΑΙΗΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΥΤ ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΤΕΝΤΣΟ ΤΕΝΤΩΒΣ
ΕΘΡΕΝΥΑΥΝΙ ΕΥΝΑΙ
ΣΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΥ ΑΠΙΜΑΙΡΩΜΙ

(During the Month of Koiak, the Gospel of St. Luke 1:78-79 continues,)

78 through the tender mercy of our God,
by which the dawn from on high has visited us,

79 to shine on those who sit in darkness
and the shadow of death;
to guide our feet into the way of peace.

Part Six (Ϟ)

✙ You are the Censer,
Made of pure gold,
Carrying the blessed
Live coal:

Which is taken
From the Altar,
To purge the sins and take
Away the iniquities:

✙ Which is God the Logos,
Who was incarnate of you,
And offered Himself as incense
To God His Father.

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

Therefore, in truth,
I do not err
Whenever I call you,
The golden Censer:

✙ Θεο τε ἑωοτηρ
ἡνοῦβ ἡκαθαροϥ
εἰϣαι θα πιχεβϥ
ἡχῶρω εἰς μαρωοῦτ

Φηετοῦβι ἡμοϥ
εβολθεν πιμαῖνερωοῦωῖ
ωαϥτοῦβο ἡνινοβι
ἡτεϥὼλι ἡνιανομια

✙ Ετε Φῥ πιλοσος
εἰταϥβιϥαρξ ἡδῆῥ
αϥολϥ εἰπωῖ ἡοῦσθοινοῦϥῖ
ωα Φῥ πεϥιωτ

Εθε φαῖ οῦον ηῖβεν
σεσιϥι ἡμο
ταος ῥεοτοκος
εῶῥ ἡχοῦ ηῖβεν

✙ Δνον ζωη τεῖτωβϥ
εορεῖωαῖῖνι εῖῖναι
ζιτεῖν νεῖρεσβια
ἡτοῦϥ ἡπιωαιρωῖ

✙ ✙ ✙

Ἰοτε ἀλῆωσ
ἡῖωωῖτ αν ἡζῶλι
αῖωανωοῖτ εῖρο
χε ἑωοτηρ ἡνοῦβ

✙ For therein

Is offered
The select incense,
Before the Holiest:

Where God takes away
The sins of the people,
Through the burnt offerings
And the aroma of incense.

✙ You too, O Mary,

Carried in your womb,
The Invisible Logos
Of the Father:

He who offered Himself
As an acceptable sacrifice,
Upon the Cross,
For the salvation of our race.

✙ Therefore we

Magnify you befittingly,
With prophetic
Hymnology.

For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ ΘΗ ΜΕΝ ΕΤΕ ΰΜΑΥ
ΨΑΥΤΑΛΟ ΕΐΨΩΙ ΝΘΗΤΟ
ΰΠΙΘΟΙΝΟΥΤΙ ΕΤΩΤΠ
ΰΠΕΰΘΟ ΝΝΗΕΘΥ

ΨΑΡΕ ΦΥ ΰΛΙ ΰΜΑΥ
ΝΝΙΝΟΒΙ ΝΤΕ ΠΙΛΑΟΟ
ΕΒΟΛΖΙΤΕΝ ΠΙΘΛΙΛ
ΝΕΰ ΠΙΘΟΙ ΝΤΕ ΠΙΘΟΙΝΟΥΤΙ

✙ ΝΘΟ ΖΩΙ ΜΑΡΙΑ
ΑΡΕΨΑΙ ΘΕΝ ΤΕΝΕΨΙ
ΰΠΙΑΤΨΝΑΥ ΕΡΟΥ
ΝΛΟΟΟΟ ΝΤΕ ΦΙΩΤ

ΦΑΙ ΕΤΑΨΕΝΨ ΕΐΨΩΙ
ΝΟΥΘΥΟΙΔ ΕΨΩΗΠ
ΖΙΨΕΝ ΠΙΟΤΑΥΡΟΟ
ΘΑ ΠΟΥΨΑΙ ΰΠΕΝΨΕΝΟΟ

✙ ΕΘΒΕ ΦΑΙ ΤΕΝΟΙΟΙ
ΰΜΟ ΑΨΙΩΟ
ΘΕΝ ΖΑΝΨΜΝΟΛΟΟΙΑ
ΰΠΡΟΦΗΤΙΚΟΝ

ΨΕ ΑΥΟΑΨΙ ΕΘΒΗΥ
ΝΖΑΝΖΒΗΟΥΐ ΕΥΤΑΙΗΟΥΤ
ΥΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΨΥΥ ΝΟΥΡΟ

✙ We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

✙ ΤΕΝΤΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΪΡΕΣΒΙΑ
ΝΤΟΤΨ ΑΠΙΜΑΙΡΩΜΙ

The Gospel According the St. Luke

29 Now You are letting your servant depart in
peace, Master,
according to your word,

30 for my eyes have seen Your salvation,

31 which You have prepared before the face of all peoples;

32 a light to enlighten the nations,
and the glory of Your people Israel.

Part Seven (Modern) (Ζ)

Rejoice O Mary,
The beautiful dove,
Who, for us, gave birth to
God the Logos.

ΧΕΡΕ ΝΕ ΜΑΡΙΑ
ΤΣΡΟΜΠΙ ΕΘΝΕΣΩΣ
ΘΕΤΑΣΜΙΣΙ ΝΑΝ
ΑΨΤ ΠΙΛΟΣΟΣ

✙ You are the,
Fragrant flower,
That blossomed from
The root of Jesse.

✙ ΝΘΟ ΤΕ ΤΣΕΡΗΡΙ
ΝΤΕ ΠΙΣΘΟΙΝΟΥΤΙ
ΘΕΤΑΣΦΙΡΙ ΕΒΟΛ
ΔΕΝ ΘΝΟΥΝΙ ΝΙΕΣΣΕ

The rod of Aaron,
Which blossomed without
Planting or watering,
Is a type of you.

ΠΙΨΒΩΤ ΝΤΕ ΔΑΡΟΝ
ΕΤΑΣΦΙΡΙ ΕΒΟΛ
ΧΩΡΙΣ ΒΟ ΝΕΜ ΤΣΟ
ΨΟΙ ΝΤΥΠΟΣ ΝΕ

✙ You gave birth to Christ,
Our God in truth,
Without the seed of man,
While being a virgin.

✙ Ω ΘΕΤΑΣΜΕΣ ΠΧΣ
ΠΕΝΝΟΥΤ ΔΕΝ ΟΥΜΕΘΜΗ
ΑΒΝΕ ΞΠΕΡΜΑ ΝΡΩΜΙ
ΕΣΟΙ ΑΠΑΡΘΕΝΟΣ

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
CΕCΙCΙ ΜΜΟ
ΤΑΟC ΤΘΕΟΤΟΚΟC
ΕΘΥ Ν'CHΟΥ ΝΙΒΕΝ

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ ΔΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΥΛΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠ'ΕCΒΙΑ
ΝΤΟΤ'Ι ΜΠΙΜΑΙΡΩΜΙ

✙ ✙ ✙

You are called righteous,
O holy Mary,
The Second Tabernacle
Of the Holies:

CΕΜΟΥΤ ΕΡΟ ΔΙΚΕΩC
Ω ΘΗΕΘΟΥΑΒ ΜΑΡΙΑ
ΧΕ ΤΜΑΖC'ΝΟΥΤ Ν'CΚΗΝΗ
ΝΤΕ ΝΗΕΘΥ

✙ In which was placed
The rod of Aaron,
And the fragrant
Holy flower.

✙ ΘΗΕΤΟΥΧΗ Ν'ΔΗΤC
ΝΧΕ ΠΙΩΒΩΤ ΝΤΕ ΔΑΡΟΝ
ΝΕΜ Τ'ΕΡΗΡΙ ΕΘΥ
ΝΤΕ ΠΙCΘΟΙΝΟΥΤΙ

You are clothed with purity,
Within and without,
O pure Tabernacle,
The abode of the Righteous.

ΤΕΧΟΛΖ ΜΠΙΤΟΥΒΟ
CΑΔΟΥΝ ΝΕΜ CΑΒΟΛ
Ω ΤCΚΗΝΗ ΝΚΑΘΑΡΟC
ΦΜΑΝΩΥΠΙ ΝΝΙΔΙΚΕΟC

✙ The orders on high,
And the choirs of the just,
All glorify
Your blessedness.

✙ ΠΙΤΑCΜΑ ΝΤΕ Π'ΒΙCΙ
ΝΕΜ Π'ΧΟΡΟC ΝΤΕ ΝΙΘΜΗ
CΕΕΡΕΥΔΟΖΑΖΙΝ
ΝΝΕΜΑΚΑΡΙCΜΟC

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝΓΙCΙ
ΜΜΟ ΑΖΙΩC
ΞΕΝ ΖΑΝΤ'ΑΝΟΛΟCΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ ΔΕ ΑΥCΑΧΙ ΕΘΒΗ†
ΝΖΑΝΖΒΗΟΤΙ ΕΥΤΑΙΗΟΥΤ
†ΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΥ† ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΤΕΝ†ΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
ΝΤΟΤ† ΜΠΙΜΑΙΡΩΜ

Part Seven (Modern Part Eight) (Η)

✙ Seven times everyday
I praise Your Holy Name,
With all my heart,
O Lord of all.

✙ Ζ ΝCΟΠ ΜΜΗΝΙ
ΕΒΟΛΞΕΝ ΠΑΖΗΤ ΤΗΡ†
†ΝΑCΜΟΥ ΕΠΕΚΡΑΝ
ΠΟC ΜΠΙΕΠ†ΤΗΡ†

I remembered Your Name
And I was comforted,
O King of the ages
And God of all gods:

ΔΙΕΡΦΜΕΝΙ ΜΠΕΚΡΑΝ
ΟΥΟΖ ΔΙΧΕΜΝΟΥ†
ΠΟΥΡΟ ΝΝΙΕΩΝ
Φ† ΝΤΕ ΝΙΝΟΥ†

✙ Jesus Christ our God,
The True One who came,
And was incarnate
For our salvation.

✙ ΙΗC ΠΧC ΠΕΝΝΟΥ†
ΠΙΔΛΗΘΙΝΟC
ΦΗΕΤΑCΙ ΕΘΒΕ ΠΕΝCΩ†
ΑCΠΕΡCΩΜΑΤΙΚΟC

He was incarnate
Of the Holy Spirit,
And of Mary,
The holy Bride:

ԱզԳԻՅԱՐՅ ԵՅՕ
ՃԵՆ ՍԻՊՆԱ ԵՅՐ
ՆԵՍ ԵՅՕԼՃԵՆ ՍԱՐԻԱ
ԴՅԵԼԵՏ ԵՅՐ

✙ And changed our sorrow,
And all our afflictions,
To joy for our hearts
And perfect rejoicing.

✙ ԱԶՓՈՆՉ ԱՍԵՆՉԻՅԻ
ՆԵՍ ՍԵՆՉՕՉԵՄ ԿԻՐԿ
ԵՕՐԱՅԻ ՆՉԻԿ
ՆԵՍ ՕՐԹԵԼԻՆԻ ԵՍԻԿԻՐԿ

Let us worship Him,
And sing about,
His mother Mary,
The beautiful dove.

ՍԱՐԵՆՕՏԱՅԻՄ ԱՍՕԿ
ՕՐՕՉ ՆԿԵՆԵՐՉԿԱՆՈՑ
ՆԿԵՐԱԿ ՍԱՐԻԱ
ԴԵՐՈՍԻ ԵՅՆԵՄՈՑ

✙ Let us all proclaim,
With a joyful voice,
Saying, “Rejoice, O Mary,
The Mother of Emmanuel.”

✙ ՕՐՕՉ ՆԿԵՆԱՅ ԵՅՕԼ
ՃԵՆ ՕՐՑՄԻ ՆԹԵԼԻՆԻ
ՉԵ ԽԵՐԵ ՆԵ ՍԱՐԻԱ
ԹԱԿ ՆԵՄԱՆՈՒԿԻՆԻ

Rejoice O Mary: the salvation of Adam our
father.
Rejoice O Mary: the Mother of the Refuge.
Rejoice O Mary: the rejoicing of Eve.
Rejoice O Mary: the joy of all generations.

ԽԵՐԵ ՆԵ ՍԱՐԻԱ ՆԿՕՎ ՆԱԶԱՍ ՍԵՆԻՕՏ
ՄԵ ԹԱԿ ԱՍԻԱԿՓՕՏ
ՄԵ ՆԹԵԼԻՆԻ ՆԵՐԱ
ՄԵ ՆՕՐԿՈՐ ՆՆԻՇԵՆԵԼ

✙ Rejoice O Mary: the joy of the just Abel.
Rejoice O Mary: the true Virgin.
Rejoice O Mary: the salvation of Noah.
Rejoice O Mary: the chaste and undefiled.

✙ ՄԵ ՓՐԱՅԻ ՆԱՅԵԼ ՆԻՍԻՆԻ
ՄԵ ԴՍԱՐԹԵՆՈՑ ՆԿԱՓՄԻ
ՄԵ ՓՆՈՉԵՍ ՆԻՄՕԵ
ՄԵ ԴԱԿՕՂԵՅ ՆԵՄՆԵ

Rejoice O Mary: the grace of Abraham.

Χε πρῶτον ἠΑβρααμ

Rejoice O Mary: the unfading crown.

χε πυχλὸν ἠαθλῶν

Rejoice O Mary: the salvation of Isaac.

χε πσωτῆ ἠΙσαακ πεθοῦταβ

Rejoice O Mary: the Mother of the Holy.

χε θματ ὑψηθῶτ

✙ Rejoice O Mary: the rejoicing of Jacob.

✙ Χε πθεληλ ἠΙακωβ

Rejoice O Mary: myriads of myriads.

χε ελνῶβα ἠκωβ

Rejoice O Mary: the pride of Judah.

χε πωρυωοτ ἠΙουδα

Rejoice O Mary: the Mother of the Master.

χε θματ ὑπιδесποτα

Rejoice O Mary: the preaching of Moses.

Χε πριωιῶ μωυσηс

Rejoice O Mary: the Mother of the Master.

χε θματ ὑπιδесποτης

Rejoice O Mary: the honour of Samuel.

χε πταῖο ἠСаμουηλ

Rejoice O Mary: the glory of Israel.

χε πωρυωοτ ὑΠιcλ

✙ Rejoice O Mary: the firmness of righteous
Job.

✙ Χε πταχρο ἠλωβ πιθμη

Rejoice O Mary: the precious jewel.

χε πιῶνι ἠἀναμη

Rejoice O Mary: the Mother of the Beloved.

χε θματ ὑπιμενριτ

Rejoice O Mary: the daughter of King David.

χε τῳερι ὑποτρο Δαυιδ

Rejoice O Mary: the spouse of Solomon.

Χε τῳφери ἠСоломων

Rejoice O Mary: exaltation of the righteous.

χε πῶιcι ἠνιδικеон

Rejoice O Mary: the health of Isaiah.

χε ποτχαῖ ἠΗсаηас

Rejoice O Mary: the healing of Jeremiah.

χε πταλβο ἠΙερεμιαс

✙ Rejoice O Mary: the knowledge of Ezekiel.

✙ Χε πῆμι ἠΙεζεкиηλ

Rejoice O Mary: the gift of Daniel.

χε χαριс τοτ Δανιηλ

Rejoice O Mary: the power of Elijah.

χε τχομ ἠΗλιαс

Rejoice O Mary: the grace of Elisha.

χε πρῶτον ἠЕлисеос

Rejoice O Mary: the Theotokos.
 Rejoice O Mary: the Mother of Jesus Christ.
 Rejoice O Mary: the beautiful dove.
 Rejoice O Mary: the Mother of the Son of
 God.

Χε ἰθεοτοκος
 χε θαλα ἡτης Πχc
 χε ἰδρουπι εθνεσως
 χε θαλα ἡῖος θεος

✙ Rejoice O Mary,
 About whom
 All the prophets
 Prophesied and said,

✙ Χερε νε Ὑαρια
 εταγερμεερε нас
 ἡχε νηπροφητης τηρου
 ογορ λγχω ἡμος

✙ “Behold, God the Logos
 Was incarnate of you,
 With an indescribable
 Unity.”

✙ Θηπε Φἰ πηλοςος
 εταγβιαρχ ἡδηἰ
 δεν ογμετοται
 ἡατσαχι ἡπεερηἰ

You are truly exalted,
 More than the rod
 Of Aaron,
 O full of grace.

Ἰεβοσι αληθως
 εροτε πῶβωτ
 ἡτε Ἀαρον
 ὦ θεεμερ ἡεμοτ

What is the rod
 But Mary,
 For it is a type
 Of her virginity.

Ἀω πε πῶβωτ
 εβηλ εἰαρια
 χε ἡθορ πε ἡτηπος
 ἡτεσπαρθενἡ

✙ She conceived and gave birth,
 Without mingling of substance,
 The Son of the Highest,
 The Eternal Logos.

✙ Ἀσερβοκι ασωι
 χωρις ετηνοτια
 ἡπωρη ἡφηετβοσι
 πηλοςος ἡαιδἡ

✙ Through her prayers
And intercessions,
O Lord, open to us
The door of the church.

I ask you,
O Theotokos,
Keep the door of the church
Open to the faithful.

Let us ask her
To intercede for us,
Before her Beloved,
That He may forgive us

✙ ΖΙΤΕΝ ΝΕΣΕΥΧΗ
ΝΕΜ ΝΕΣΠΡΕΣΒΙΑ
ΛΟΥΩΝ ΝΑΝ ΠΟΣ
ὑΦΡΟ ἸΤΕ ΨΕΚΚΛΗΣΙΑ

††ΖΟ`ΕΡΟ
ὦ ΨΕΟΤΟΚΟΣ
ΧΑ ΦΡΟ ἸΝΙΕΚΚΛΗΣΙΑ
ΕΥΟΥΗΝ ἸΝΙΠΙΣΤΟΣ

ΠΑΡΕΨΟ`ΕΡΟΣ
ΕΘΡΕΣΤΩΒΖ`ΕΞΩΝ
ΝΑΖΡΕΝ ΠΕΣΜΕΝΡΙΤ
ΕΘΡΕΨΧΩ ΝΑΝ ΕΒΟΛ

Part Nine (Θ)

✙ O Virgin Mary,
You are called,
The holy,
Fragrant flower,

That blossomed,
And came forth,
From the root of
The patriarchs and the prophets,

✙ Like the rod,
Of Aaron the priest,
Which budded,
And bore fruit.

✙ ΔΥΜΟΥΤ`ΕΡΟ
ΠΑΡΙΑ ΨΠΑΡΘΕΝΟΣ
ΧΕ ΨΖΡΗΡΙ ΕΘΥ
ἸΤΕ ΠΙΣΘΟΙΝΟΥΤΙ

ΘΗΕΤΑΣΨΟΥΤΩ`ΕΠΩΩΙ
ΑΣΦΙΡΙ`ΕΒΟΛ
ΖΕΝ ΘΝΟΥΤΙ ἸΝΙΠΑΤΡΙΑΡΧΗΣ
ΝΕΜ ΝΙΠΡΟΦΗΤΗΣ

✙ ΑΦΡΗΨ ὑΠΙΨΩΒΩΤ
ἸΤΕ ΔΑΡΟΝ ΠΙΟΥΗΒ
ΕΤΑΨΦΙΡΙ`ΕΒΟΛ
ΑΨΟΠΤ ἸΚΑΡΠΟΣ

For you brought forth the Logos,
Without the seed of man,
And your virginity,
Remained incorrupt.

Χε ἀρεῖςφο ὑπιλοσος
αδνε ἰσπερμα ἡρωμι
εσοι ἡαττακο
ἡχε τεπαρθενιὰ

✙ Therefore we glorify you,
As the Theotokos.
Ask your Son,
That He may forgive us.

✙ Εθε φαι την ἰωοτ νε
ζωσ θεοτοκος
ματσο ὑπεωρη
εθρεψχω ναν εβολ

On non-Sundays, return to the Second Cantic on Page 332.

Part Ten

You are more worthy
Thank all of the saints,
To entreat on our behalf,
O full of grace.

Ἰσοι ἡζικανος
εζοτε νηεωτ τηροτ
εθρετωβζ εχων
ω θεεθμεζ ἡζμοτ

✙ You are greatly exalted
Above the patriarchs,
And honoured more
Than the prophets.

✙ Ἰεβοσι εμαψω
εζοτε νιπατριαρχης
οτοζ τεταινοτ
εζοτε νιπροφητης

And you have a means,
With freedom of speech,
Greater than the Cherubim,
And the Seraphim.

Οτον τε χινηοψι
ζεν οτπαρρησιὰ
εζοτε νιχερονβιμ
νεμ νισεραφιμ

✙ For truly you are
The pride of our race,
And the advocate
Of our souls.

✙ Νθο ταρ αληθως
πε πωογωοτ ὑπενσενος
οτοζ ἰπροστατης
ἡτε νενψυχη

Intercede on our behalf
Before our Saviour,
That He may confirm us
In the upright faith;

Ἀριπρεβεῖν ἐξων
ναζρεν πενσωτηρ
χοπως ἡτεϋταχρον
ᾔεν πιναζ† εἰς οὐτων

✙ That He may grant us
The forgiveness of our sins,
And that we may obtain mercy
Through your intercessions.

✙ ἡτεϋερῶμοτ ναν
ὑπιχω ἐβολ ἡτε νεννοβι
ἡτενωλwynι εἶναι
ζιτεν νεπρεσβιὰ

Part Eleven (β)

All the exalted names
Of the incorporeal,
The thousands of angels,
And archangels,

Ραν νιβεν εἰδῶσι
ἡτε νιδωματος
νιδανῶο ἡαζτελος
νεμ αρχηαζτελος

✙ Did not attain
The great blessedness,
Of you who are clothed with
The glory of the Lord of Hosts.

✙ ὑποῦφορ ἐπιδίσι
ἡτε νεμακαρισμος
ὦ θεετχολζ ὑπιῶοτ
ἡτε Πος σαβαωθ

You shine more
Than the sun,
And you are brighter,
Than the Cherubim,

Ἰεζιακτιν ἐβολ
ἐζοτε φρη
τεοι ἡλαμπρος
ἐζοτε Μιχερονβιμ

✙ And the Seraphim,
With the six wings,
Who are fluttering over you,
With rejoicing.

✙ Νεμ νισεραφιμ
να πισοοτ ἡτενζ
σεερπιζιν ᾔαζω
ᾔεν οὐ ἐλῆλῶν

Part Twelve

Your glory, O Mary,
Is exalted above heaven,
And above the honour of the earth,
And its inhabitants.

Πεῶν Ὑαρια
σοσι ἐξοτε τῆς
τεταινοῦτ ἐπὶ καὶ
νεμ νηετῶπ νῆντ

✙ For you are in truth,
The true path,
Reaching up,
Toward the heavens.

✙ Πθο τὰρ ἀληθως
τε τστρατα ὡνι
ετοι ὡαὶ ὡωυ
ἐπῶνι ἐνιφῶνι

You are clothed
In joy and rejoicing,
And girded with power,
O Daughter of Zion.

Ἀρετῶν
ὡφραῶνι νεμ πῶεληλ
ἀρεμῶντ ἰοῦχομ
ὡ τῶερι νῆων

✙ O you were clothed
With the garment of the heavenly,
That you may cover Adam
With the garment of grace.

✙ Ὡ θῆεταστῶν
ἰτῶεβω ἰνα νιφῶνι
ῶαντεςβωβ ἰαα
ἰτῶεβω ὡπιβωτ

And restored him again
To Paradise,
The place of joy,
And dwelling of the righteous.

Ἀρετασῶντ ἰκεσῶπ
ἐπιπαρὰδισος
ἰτοπος ὡποῦνο
φῶανῶπι ἰνιδικεος

Part Thirteen

✙ The Virgin Mary is
A true Tabernacle;
In which are
The faithful testimonies:

✙ Οὐσκηνῆ ὡνι
τε Ὑαρια ἱπαρῶενος
εῦχῆ ἐν τεσῶντ
ἰχε νιμετῶερεν ἐτενζοτ

The unblemished ark
Overlaid roundabout with gold,
And the Cherubic,
Mercy Seat.

†ΚΙΒΩΤΟΣ ἸΑΤΘΛΕΒ
ΕΤΟΥΧ ἸΝΝΟΥΒ ἸΝΑΑΑ ΝΙΒΕΝ
ΝΕΜ ΠΙΛΑΣΤΗΡΙΟΝ
ἸΧΕΡΟΥΒΙΜΙΚΟΝ

✙ The golden pot,
In which the manna was hid,
Behold, the Logos of the Father,
Came and was incarnate of you.

✙ ΠΙΣΤΑΜΝΟΣ ἸΝΝΟΥΒ
ἔρε ΠΙΜΑΝΝΑ ΖΗΠ ἸΝΘΗΤΥ
ΙC ΠΙΛΟΣΟΣ ἸΤΕ ΦΙΩΤ
Ι ΑΥΘΙCΑΡΖ ἸΝΘΗ†

The golden lampstand,
Carrying the True Light,
Who is the Light of the World,
The Unapproachable.

†ΛΥΚΝΙΔ ἸΝΝΟΥΒ
ΕΤΥΑΙ ΔΑ ΠΙΟΤΩΙΝΙ ὤΜΗΙ
ἔΤΕ ΦΟΤΩΙΝΙ ὤΠΙΚΟCΜΟC
ΠΑΤῶΘΩΝΤ ἔΡΟΥ

✙ The golden censer
That carries the fiery ember,
And the choicest
Fragrant incense.

✙ †ΨΟΥΡΗ ἸΝΝΟΥΒ
ΕΤΥΑΙ ΔΑ ΠΙΧΕΒC ἸΧΡΩΜ
ΝΕΜ ΠΙCΘΟΙΝΟΥΤΙ ΕΤCΩΤΠ
ἸΑΡΩΜΑΤΑ

The rod of Aaron,
Which budded,
And the holy,
Fragrant flower.

ΠΙῶΒΩΤ ἸΤΕ ΔΑΡΩΝ
ἔΤΑΥΦΙΡΙ ἔΒΟΛ
ΝΕΜ †ΞΡΙΡΙ ἔΘΥ
ἸΤΕ ΠΙCΘΟΙΝΟΥΤΙ

✙ All these together
Signified for us,
Your wondrous birth-giving,
O Virgin Mary.

✙ ΠΑΙ ΤΗΡΟΥ ΕΥCΟΠ
CΕΕΡCΥΜΕΝΙΝ ΝΑΝ
ὤΠΕΧΙΝΜΙCΙ ἸῶΦΗΡΙ
ὤ ΜΑΡΙΑ †ΠΑΡΘΕΝΟC

Part Fourteen

You adorn our souls,
O Moses the Prophet,
Through the honour of the tabernacle,
Which you adorned.

ΔΑΚΟΛΑΕΛ ἠΝΕΝΨΥΧΗ
Ὡ ὩΥΤΗΣ ΠΙΠΡΟΦΗΤΗΣ
ΞΕΝ ΠΤΑΙΟ ΝΤΣΚΗΝΗ
ΕΤΑΚΕΛΩΛΣ ΕΒΟΛ

✙ The first tabernacle,
Which Moses made;
A place of forgiveness,
For the children of Israel:

✙ ΨΚΗΝΗ ΝΖΟΥΤ
ΕΤΑ ὩΥΤΗΣ ΘΑΜΙΟΣ
ΝΟΥΑΝΧΑΝΟΒΙ ΕΒΟΛ
ΝΤΕ ΝΕΝΩΗΡΙ ὩΠΙΣΛ

Moses made it with glory,
According to the word of the Lord,
According to the pattern,
Shown unto Him.

ΔΥΘΑΜΙΟΣ ΞΕΝ ΟΥΩΟΥ
ΚΑΤΑ ΠΣΑΧΙ ὩΠΟΣ
ΝΕΥ ΚΑΤΑ ΝΙΤΥΠΟΣ ΤΗΡΟΥ
ΕΤΑΥΤΑΜΟΥ ΕΡΩΟΥ

✙ There was an Ark
In the tabernacle,
Overlaid with gold
Within and without.

✙ ΟΥΟΝ ΟΥΚΙΒΩΤΟΣ
ΧΗ ΞΕΝ ΨΚΗΝΗ
ΕΣΛΑΛΗΟΥΤ ΝΝΟΥΒ
ΣΑΘΟΥΝ ΝΕΥ ΣΑΒΟΛ

There was a Mercy Seat
In the Tabernacle,
With golden Cherubs
Overshadowing it.

ΟΥΟΝ ΟΥΙΛΑΣΤΗΡΙΟΝ
ΧΗ ΞΕΝ ΨΚΗΝΗ
ΖΑΝΧΕΡΟΥΒΙΜ ΝΝΟΥΒ
ΣΕΕΡΘΗΒΙ ΕΧΩΥ

✙ There was a golden pot
In the tabernacle,
And a measure of the manna
Was hidden within it.

✙ ΟΥΟΝ ΟΥΣΤΑΜΝΟΣ ΝΝΟΥΒ
ΧΗ ΞΕΝ ΨΚΗΝΗ
ΕΡΕ ΟΥΩΥ ὩΜΑΝΝΑ ΖΗΠ
ΝΘΡΗΙ ΝΘΗΤΥ

There was a golden lampstand
In the tabernacle,
Which had seven lamps
Giving light.

ΟΤΟΝ ΟΥΛΥΧΝΙΑ ἸΝΝΟΥΒ
ΧΗ ΘΕΝ ΤΣΚΗΝΗ
ΕΡΕ ΠΙΩΑΥΙ ἸΝΘΗΒ
ΕΡΟΥΩΙΝΙ ΕΞΩ

✝ There was a golden censer
In the tabernacle,
Where the choice incense
Was in its midst.

✝ ΟΤΟΝ ΟΥΨΟΥΡΗ ἸΝΝΟΥΒ
ΧΗ ΘΕΝ ΤΣΚΗΝΗ
ΕΡΕ ΠΙΚΥΝΑΜΩΝΟΝ
ΕΤΩΠΙ ΘΕΝ ΤΕΜΗΤ

There was a fragrant flower
In the tabernacle,
Smelled by all
The house of Israel.

ΟΤΟΝ ΟΥΞΕΡΗΡΙ ἸΝΘΟΥΙΝΟΥΤΙ
ΧΗ ΘΕΝ ΤΣΧΗΝΗ
ΕΥΩΛΕΜ ΕΡΟΣ ΤΗΡΟΥ
ἸΝΞΕ ΝΑ ΠΗΙ ὙΠΙΣΛ

✝ The rod of Aaron
Was in the tabernacle,
Which had blossomed,
Without planting or watering.

✝ ΟΤΟΝ ΟΥΨΩΤ ἸΝΤΕ ΔΑΡΩΝ
ΧΗ ΘΕΝ ΤΣΧΗΝΗ
ΦΑΙ ΕΤΑΥΦΙΡΙ ΕΒΟΛ
ΧΩΡΙΣ ΒΟ ΝΕΜ ΤΣΟ

There was a table of gold
In the tabernacle,
With the shewbread,
Set upon it.

ΟΤΟΝ ΟΥΤΡΑΠΕΖΑ ἸΝΝΟΥΒ
ΧΗ ΘΕΝ ΤΣΧΗΝΗ
ΠΩΙΚ ἸΝΤΠΡΟΘΕΣΙΣ
ΧΗ ΕΞΕΡΗΙ ΕΞΩ

✝ There was a high priest
In the tabernacle,
Offering up sacrifices
For the sins of the people.

✝ ΟΤΟΝ ΟΥΑΡΧΗΕΡΕΥΣ
ΧΗ ΘΕΝ ΤΣΧΗΝΗ
ΕΥΕΝΨΟΥΨΟΥΨΙ ΕΠΨΩΙ
ΕΧΕΝ ΝΙΝΟΒΙ ἸΝΤΕ ΠΙΛΑΟΣ

And when the Pantocrator
Smells the sweet savour,
He takes away
The sins of the people.

ΔΕΨΑΝΨΩΛΕΜ ΕΡΟΥ
ἸΝΞΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ
ΨΑΨΩΛΙ ὙΜΑΤ
ἸΝΝΙΝΟΒΙ ἸΝΤΕ ΠΙΛΑΟΣ

✙ Through Mary,
The daughter of Joachim,
We knew the True Sacrifice,
Of the forgiveness of sins.

✙ ΕΒΟΛΖΙΤΕΝ ΜΑΡΙΑ
ἸΥΕΡΙ ΝΙΩΑΚΙΜ
ΑΝΟΟΥΤΕΝ ΠΙΨΟΥΨΩΟΥΨΙ ΜΗΝΙ
ΝΧΑΝΟΒΙ ΕΒΟΛ

Part Fifteen

Who can speak of
The honour of the tabernacle,
Which was adorned
By the prophet?

ΠΩ ΠΕΘΝΑΨΧΑΧΙ
ΜΠΤΑΙΟ ΝΤΣΚΗΝΗ
ΕΤΑΨΣΕΛΩΛΣ ΕΒΟΛ
ΝΧΕ ΠΙΠΡΟΦΗΤΗΣ

✙ The chosen teachers
Of the Holy Scriptures
Marveled
When they saw it.

✙ ΕΤΑΥΝΑΥ ΕΡΟΣ
ΝΧΕ ΝΙΣΩΤΠ ΝΣΑΘ
ΝΤΕ ΝΙΣΡΑΦΗ ΕΘΥ
ΑΥΒΙΨΦΗΡΙ ΕΜΑΨΩ

They thought with
Their fine understanding,
And interpreted it,
Through the Holy Scriptures.

ΑΥΜΟΚΜΕΚ ΕΒΟΛ
ΘΕΝ ΠΟΥΚΑΨ ΕΤΨΩΜ
ΑΥΕΡΜΗΝΕΥΙΝ ΜΜΟΣ
ΘΕΝ ΝΙΣΡΑΦΗ ΕΘΥ

✙ They called Mary,
The daughter of Joachim,
The true tabernacle,
Of the Lord of Hosts.

✙ ΑΥΜΟΥΨ ΕΜΑΡΙΑ
ἸΥΕΡΙ ΝΙΩΑΚΙΜ
ΧΕ ΨΣΚΗΝΗ ΜΗΝΙ
ΝΤΕ ΠΟΣ ΣΑΒΑΩΘ

They likened the Ark
To the Virgin,
And its choice gold,
To her purity.

ΑΥΕΝ ΨΚΙΒΩΤΟΣ
ΖΙΧΕΝ ΨΠΑΡΘΕΝΟΣ
ΠΕΣΚΕΝΟΥΒ ΕΤΣΩΤΠ
ΖΙΧΕΝ ΠΕΣΤΟΥΒΟ

✙ They likened the Mercy Seat
To the Virgin,
With the glorious cherubs,
Overshadowing her.

They likened the golden pot
To the Virgin,
And the measure of the manna,
To Our Saviour.

✙ They likened the golden lampstand
To the Church,
And the seven lamps,
To her seven orders.

They likened the golden censer
To the Virgin,
And its incense,
To Emmanuel.

✙ They likened the fragrant flower
To Mary the Queen,
And its choice fragrance
To her virginity.

They likened the rod of Aaron
To the wood of the Cross,
Upon which our Lord hung
To redeem us.

✙ They likened the table of gold
To the altar,
And the shewbread
To the Body of the Lord.

✙ ΔΥΕΝ ΠΙΛΑΣΤΗΡΙΟΝ
ΖΙΧΕΝ ΨΑΡΘΕΝΟC
ΙC ΜΙΧΕΡΟΤΒΙΜ ΝΤΕ ΠΩΟΤ
CΕΕΡΘΗΒΙ ΕΧΩC

ΔΥΕΝ ΠΙCΤΑΜΝΟC ΝΝΟΤΒ
ΖΙΧΕΝ ΨΑΡΘΕΝΟC
ΠΕΨΚΕΨΙ ΪΜΑΝΝΑ
ΖΙΧΕΝ ΠΕΝCΩΤΗΡ

✙ ΔΥΕΝ ΨΑΥΚΝΙΔ ΝΝΟΤΒ
ΖΙΧΕΝ ΨΕΚΚΛΗCΙΔ
ΠΕCΚΕΨΑΨΙ ΝΘΗΒC
ΖΙΧΕΝ ΠΙΨΑΨΙ ΝΤΑCΜΑ

ΔΥΕΝ ΨΨΟΤΡΗ ΝΝΟΤΒ
ΖΙΧΕΝ ΨΑΡΘΕΝΟC
ΠΕCΚΥΝΑΜΩΝΟΝ
ΖΙΧΕΝ ΕΜΜΑΝΟΥΗΛ

✙ ΔΥΕΝ ΨΘΡΗΡΙ ΝCΘΟΙΝΟΤΨΙ
ΖΙΧΕΝ ΜΑΡΙΑ ΨΟΤΡΩ
ΠΕCΚΕCΘΟΙΝΟΤΨΙ ΕΤCΩΤΠ
ΖΙΧΕΝ ΤΕCΠΑΡΘΕΝΙΔ

ΔΥΕΝ ΠΙΨΒΩΤ ΝΤΕ ΔΑΡΩΝ
ΖΙΧΕΝ ΠΨΕ ΝΤΕ ΠΙCΤΑΥΡΟC
ΕΤΑΨΕΨ ΠΑΘC ΕΡΟΨ
ΨΑΝΤΕΨCΩΨ ΪΜΟΝ

✙ ΔΥΕΝ ΨΤΡΑΠΕΖΑ ΝΝΟΤΒ
ΖΙΧΕΝ ΠΙΜΑΝΕΡΨΩΟΤΨΙ
ΠΩΙΚ ΝΨΠΡΟΘΕCΙC
ΖΙΧΕΝ ΠCΩΜΑ ΪΠΟC

They likened the High Priest
To our Saviour,
The true sacrifice,
For the forgiveness of sins.

Ἀπὲν παρχηρερε
εἰχεν Πενωτηρ
πρωτοφωοφωι ὡμνι
ἡχανοβι ἐβολ

✙ This is He Who offered Himself
An acceptable sacrifice,
Upon the Cross,
For the salvation of our race.

✙ Φαι ἔταφενφ ἔφωφι
ἡοφφφφφ εἰφφφ
εἰχεν πῖσταφφφ
εἰχεν πῖσταφφφ
εἰχεν πῖσταφφφ

And His Good Father,
Smelled His sweet savour,
In the evening,
On Golgotha.

Ἀφωφφφ φφφ
ἡφφ Πφφφφ φφφφφ
ἡφφφ φφφ φφφφφ
εἰχεν φφφφφφ

✙ He opened the door
To Paradise,
And restored Adam
Once again to his first estate.

✙ Ἀφφφφ φφφ
ἡφφφφφφφ
φφφφφ φφφφφ
εἰφφφφφ φφφφφ

Through Mary,
The daughter of Joachim,
We knew the true sacrifice,
For the forgiveness of sins.

Εβολεφφφ φφφ
φφφφ φφφφφ
φφφφφ φφφφφφφ φφφ
ἡχανοβι ἐβολ

✙ And we too
Hope to win mercy,
Through your intercessions
With the Lover of Mankind.

✙ Ἀφφφ φφφ φφφφφ
φφφφφφφ φφφ
εἰφφφ φφφφφφ
ἡφφφ φφφφφφ

The following hymn is for the Resurrection: It is prayed from the Feast of the Resurrection throughout all days of the Fifty days, and afterwards in the Sunday Midnight praise until the last Sunday of Athor (Unless the last Sunday of Athor is treated as the first Sunday of Koiak, in which case it is not said.).

Part Sixteen

Who among the gods
Is like You, O Lord?
You are the True God,
Performing wonders.

Πῶ γὰρ ἔεν νῖνονοῖ
ἐτόνι ὡοκ Ποο
νῆοκ πε Φῖ ὡοι
ἐτίρι νῆανῶφῃρι

✙ You have declared Your strength
Among the people,
And redeemed Your people
With Your arm.

✙ Δκοτωνε ντεκχομ
εβολθεν νιλαοο
ακωῖ ὠπεκλαοο
νῆρῃι ῥεν πεκῶωβῶ

You descend to Hades
And brought up
The captivity
Of that place,

Δκῶενακ ἔΔμενῖ
ακῖνι ἔπῶωι
νῖεχμαλωοῖα
ῥεν πιμαῆτεῶμαγ

✙ And granted us
Freedom once again,
As a Good God,
For You have risen and saved us.

✙ Δκερῶμοτ ναν νκεοοι
νῖελεεθεριῶ
ζωο νοῖῖ νῆααοοο
ζε ακτωνκ ακωῖ ὡοον

Part Seventeen

Christ our God,
Has risen from the dead,
And He is the first-fruit,
Of them that slept.

Δ Πχς Πεννοῖῖ
τωνε ἐβολθεν νηεθωοῖτ
νῆοο πε τῶπαρχῃ
ντε νῆεταγενκοτ

✙ He appeared to
Mary Magdalene;
He spoke to her,
And said,

✙ Δεοτονεε ἔΜαρια
ῖμασδαλινῃ
αεραχι νεμαο
ὠπαρηῖ εεζω ὡοοο

“Tell my brethren,
That they go,
To Galilee,
And there will they see me.”

Χε ματαμε να̇ςνηο̇
ζινα̇ ἵτοϋγενωο̇
ἐτ̃γαλιλ̃ε̃α̇
κε̃να̇να̇τ̃ ἐροι̃ ἡμα̃τ̃

✙ Mary came
To the disciples,
And told them she had seen the Lord,
And He had spoken these things to her.

✙ Δ̃ςι̃ ἡ̃ξε̃ Ὑα̃ρια
ὡ̃α̇ νιμα̃θη̃της̃
πε̃χ̃ας̃ ξε̃ λ̃ινα̇τ̃ ἐΠ̃ο̃ς̃
ο̃το̃ζ̃ ναι̃ πε̃τα̃ϗ̃ζο̃το̃τ̃ να̃ς̃

Part Eighteen

The care
Of St. Mary
Magdalene
Was truly good.

Κα̃λω̃ς̃ ζ̃εν̃ ο̃υ̃με̃θυ̃νι̃
α̃ς̃ω̃πι̃ ζ̃εν̃ ο̃υ̃ϗ̃ρω̃το̃ϡ̃
ἡ̃ξε̃ θ̃η̃ε̃θ̃τ̃ Ὑα̃ρια
τ̃μα̃ς̃δα̃λι̃νη̃

✙ She came to the tomb
On the Sabbath day,
Zealously seeking
The Resurrection of the Lord.

✙ Δ̃ςι̃ ἐπι̃ῶ̃ζ̃α̇τ̃
ζ̃εν̃ φ̃ο̃ται̃ ἡ̃τε̃ ν̃ι̃κα̃β̃βα̃το̃ν
α̃ς̃κ̃ω̃τ̃ ζ̃εν̃ ο̃υ̃ς̃πο̃υ̃δα̃
ἡ̃κα̃ τ̃ἁ̃να̃ς̃τα̃ς̃ι̃ς̃ ἡ̃Π̃ο̃ς̃̃

She saw the Angel
Sitting on the stone,
Proclaiming and saying,
“He is Risen, He is not here!”

Δ̃ς̃να̇τ̃ ἐπι̃α̃ς̃σε̃λο̃ς̃
ε̃ϗ̃ζε̃υ̃σι̃ ζ̃ι̃ξε̃ν̃ πι̃ῶ̃νι̃
ε̃ϗ̃ω̃ϡ̃ ἐβο̃λ̃ ε̃ϗ̃ξ̃ω̃ ἡ̃μο̃ς̃
ξε̃ α̃ϗ̃τω̃νϗ̃ ϣ̃χ̃η̃ ἡ̃πα̃ι̃μα̃ α̃ν̃

✙ Therefore we glorify Him,
Proclaiming and saying,
“Blessed are You O my Lord Jesus,
For You have risen and saved us.”

✙ Ε̃θ̃βε̃ φ̃αι̃ τε̃ν̃τ̃ῶ̃ο̃τ̃ να̃ϗ̃
ε̃νω̃ϡ̃ ἐβο̃λ̃ ε̃ν̃ξ̃ω̃ ἡ̃μο̃ς̃
ξε̃ κ̃ς̃μα̃ρω̃ο̃τ̃ ὡ̃ Πα̃ο̃ς̃̃ Ἰ̃η̃ς̃̃
ξε̃ α̃κ̃τω̃νκ̃ α̃ς̃κ̃ω̃τ̃ ἡ̃μο̃ν̃

The Antiphonarium is read.

The Conclusion of the Adam Theotokias

Your mercies, O my God,
Are countless,
And Your tender mercies
Are too plenteous.

Μεκσαι ὦ Πανοῦτ
Ζανατσηπι ὠμωον
σεου ἐμαυω
νήε νεκμετγενζητ

✙ All the rain drops
Are counted by You,
And the sand of the sea
Is before Your eyes.

✙ Πιτελτιλη ὠμοτηζωον
σηπι ἡτοτκ τηρον
πικεω ἡτε φιου
σεχη ναζρεν νεκβαλ

How much more are
The sins of my soul
Manifest before
You, O my Lord.

Ιε ατηρ μαλλον
νινοβι ἡτε ταψυχη
ναι εθονωνε εβολ
ὠπεκὼθο Παῶς

✙ Do not remember, my Lord,
The sins that I have committed,
And do not count
My iniquities.

✙ Νινοβι ἐταιατον
Παῶς ἡνεκερπομενι
ονδε ὠπερτῆθηκ
εναλνομιὰ

For You have chosen the publican,
You have saved the adulteress,
And You have remembered
The right hand thief.

Χε πιτελωνης ακοτπϭ
τπορνη ακωτ ὠμος
πισονι ετσαοῖναμ
Παῶς ακερπεμενι

✙ And I too,
The sinner,
Teach me, O my Lord,
To offer repentance.

✙ Ανοκ ζω Παῶς
δα πιρεμερνοβι
ματσαβοι ἡτᾶρι
ἡογμετᾶνοιὰ

For You do not desire
The death of a sinner,
But rather that he
Return and live.

Χε ἵχοῦωυ ὑψοῦτ ἀν
ὑπηρεφερνοβι
ὑφρη† ἵτεφτασθοφ
ἵτεσωνδ ἵξε τεφψυχῃ

✙ Return us, O God,
To You salvation,
And deal with us
According to Your goodness.

✙ Ὑατασθον Φ†
ἐδοῦν ἐπεκοῦχαι
ἀριοῖν νεμᾶν
κατὰ τεκμετὰς αἰσθουσ

For You are good
And kind-hearted.
May we be quickly overcome
By Your compassions.

Χε ἵθοοκ οὐτὰς αἰσθουσ
οὔοζ ἵνᾶντ
μαροῦταζον ἵχωλεμ
ἵξε νεκμετῶνενζῃτ

✙ Have compassion on us all,
O Lord God our Saviour,
And have mercy on us
According to Your great mercies.

✙ Ὑενζῃτ δαρον τηρεν
Πος Φ† Πεν̄ωρ
οὔοζ ναι νᾶν
κατὰ πεκνιῶ† ἵνᾶν

Remember these,
O Christ our Master.
Be in our midst,
And proclaim and say,

Ναι ἱρι ὑποῦμενι
ὦ πεννηβ Π̄χс
ἐκῶωπι ζεν τενηη†
ἐκωῶ ἐβολ ἐκχω ὑμοс

✙ “My peace I
Give to you.
The peace of My Father
I leave with you.”

✙ Χε ταζιρηνῃ ἀνοκ
†† ὑμοс νωτεν
ἵζιρηνῃ ὑπαιωτ
†χω ὑμοс νεμωτεν

O King of Peace,
Grant us Your peace,
Establish for us Your peace,
And forgive us our sins.

Ποτὸ ἵτε †εἰρηνῆ
μοὶ νᾶν ἵτεκεἰρηνῆ
σευνὶ νᾶν ἵτεκεἰρηνῆ
χα νεννοβὶ νᾶν εἰβὺλ

✝ Disperse the enemies
Of the Church.
Fortify Her that She
May not be shaken forever.

✝ Χωρ' εἰβὺλ ἡνιχαζὶ
ἵτε †εκκλησιᾶ
ἀρισὸβτ' ἐρος
ἡνεσκίμ ὡλ' ἐνεε

Emmanuel our God
Is now in our midst,
With the glory of His Father,
And the Holy Spirit.

Εμμανουήλ Πεννοτ†
ᾶεν τενομη† †νοτ
ᾶεν πῶοτ' ἵτε Περωτ
νεμ Πῑπῑνᾶ εῶτ

✝ May He bless us all,
Purify our hearts,
And heal the sicknesses
Of our souls and our bodies.

✝ Πτερεῖμοτ' ἐρον τηρεν
ἵτεετοτ' βο ἡνενεῖητ
ἵτεεταλβὸ ἡνιῶωνι
ἵτε νενψ' ὕχη νεμ νενσωμα

We worship You, O Christ,
With Your Good Father,
And the Holy Spirit,
For You have {come} and saved us.

†ενοτωτ ὡμοκ ὦ Πχc
νεμ Πεκιωτ ἡλ' αἰθoс
νεμ Πῑπῑνᾶ εῶτ
χε {ἀκὶ} ἀκω† ὡμον

Monday

The Monday Psali Adam

Thousands of thousands,
And myriads of myriads,
Praise and glorify
My Lord Jesus.

ΑΝΙΑΝΑ ΝΥΟ ΝΥΟ
ΝΕΥ ΝΙΑΝΑΝΘΕΒΑ ΝΘΕΒΑ
ΣΕΖΩΣ ΣΕΨΩΝ
ΩΠΑΟΣ ΙΗΣ

Everyone who says,
“O my Lord Jesus”,
Has a sword at hand,
Striking down the enemy.

ΒΟΝ ΝΙΒΕΝ ΕΘΝΑΧΟΣ
ΧΕ ΠΑΟΣ ΙΗΣ
ΟΥΟΝ ΟΥΧΗΪ ΝΤΟΤΪ
ΕΣΡΩΘΤ ΩΠΙΧΑΧΙ

✝ For truly You are
Greatly exalted,
Beyond the heavens
And above the earth.

✝ ΣΕ ΣΑΡ ΑΛΗΘΩΣ
ΑΚΒΙΣΙ ΕΜΑΨΩ
ΝΘΡΗΙ ΘΕΝ ΝΙΦΗΟΪ
ΝΕΥ ΖΙΧΕΝ ΠΙΚΑΧΙ

✝ For all the righteous,
Who have pleased God,
Meditate on,
All the law.

✝ ΔΙΚΕΟΣ ΣΑΡ ΝΙΒΕΝ
ΕΤΑΥΡΑΝΑΪ ΩΦΪ
ΣΕΕΡΜΕΛΕΤΑΝ
ΘΕΝ ΠΙΝΟΜΟΣ ΤΗΡΪ

They place God,
Before themselves;
His Holy Name
Is always on their lips.

ΕΡΕ ΦΪ ΧΗ
ΩΠΟΤΩΘΟ ΕΒΟΛ
ΕΡΕ ΠΕΨΡΑΝ ΕΘΪ
ΘΕΝ ΡΩΟΤ ΝΧΗΟΤ ΝΙΒΕΝ

Your compassions are,
Exceedingly great,
O giver of righteous judgments,
O my Lord Jesus.

ΖΕΟΥ ΕΜΑΨΩ
ΝΧΕ ΝΕΚΜΕΤΨΕΝΘΗΤ
ΠΙΡΕΪΪΖΑΠ ΩΜΗΙ
Ω ΠΑΟΣ ΙΗΣ

✝ God is Emmanuel,
The true food;
The tree of life,
[The tree] of immortality.

✝ Ηλ πε Εμμανουηλ
†τροφη ὡμη
πιῶψην ἵτε πωνῶ
φα †μεταθμοῦ

✝ Gather all my thoughts,
Within me,
That I may praise and glorify
My Lord Jesus.

✝ Θωο† †ῶοτην ἁροι
ναλοσιμοῦ τηροῦ
ἵταζωῶ ἵτα†ῶο
ὡΠαῶς Ἰης

Jesus is my Lord,
Jesus is my God,
Jesus is the hope
Of Christians.

Ἰης πε Παῶς
Ἰης πε Πανο†
Ἰης πε †ηελπις
ἵνιχριστιᾶνος

Little by little,
We remember You
And glorify Your Name,
O my Lord Jesus.

Κατα κοῦχι κοῦχι
τεῖνιρι ὡπεκμεῖ
τεν†ῶο ὡπεκραν
ὡ Παῶς Ἰης

✝ May we set aside
All the causes of evil,
That we may purify our hearts
With the Name of the Lord.

✝ Λωιχι νιβεν ετζωο†
μαρενχα† ἵνων
μαρεντοῦβο ἵνενζη†
ῶοτην ῶφραν ὡΠῶς

✝ May the Name of the Lord,
Be within us,
and enlighten us
In the inner man.

✝ Μαρε φραν ὡΠῶς
ῶωπι ἵῶρη ἵζη†εν
ἵτεῖροῦωινι ῶρον
ῶεν περωωι ετσαῶοτην

For who among the gods,
Is like You, O Lord?
You are the true God,
Who performs wonders.

Πω γαρ ῶεν νινο††
εῶνι ὡμοκ Πῶς
ἵθοκ πε Φ† ὡμη
εῶρι ἵζανῶφρη

You are blessed in truth,
O my Lord Jesus,
With Your Good Father
and the Holy Spirit.

Ζαρωοντ ἀληθως
ὦ Παῶς Ἰηc
νεμ Πεκιωτ ἡὰγαθoς
νεμ Πῑπῑα εῶτ

✙ Your Holy Name
Is a very
Precious ointment,
O my Lord Jesus.

✙ Οὔαρωματα
ἐναυενcοὔενc
πε πεκραν εῶτ
ὦ Παῶς Ἰηc

✙ O true Lamb,
Of God the Father,
Accord mercy to us,
In Your kingdom.

✙ Πῑζηβ ὠμη
ἡτε Φ† Φιωτ
ἀριοὔναι νεμαν
ῥεν τεκμετοὔρο

For the voice of Your Father
Bears witness of You saying,
“You are my Son,
Today I have begotten You.”

Ρωc γαρ ὠΠεκιωτ
ετοι ὠμεορε ῥαροκ
χε ἡθοκ πε παῡηρι
ἀνοκ αἷχφοκ ὠφοοτ

The cherubim
And seraphim
Stand by You,
But do not look upon You.

cετωοὔνοτ ῥαροκ
ἡχε Πῑχεροὔβιμ
νεμ Πῑcεραφιμ
cεῡναὔεροκ αν

✙ We behold You, Yourself
Upon the altar;
We partake of Your Body
And Your precious Blood.

✙ Πῑennaὔεροκ ὠμη
ῥιχεν πιμἀνερωοὔωι
τενβῑ ἐβολῥεν πεκcωμα
νεμ πεκῑνοc εὔταινοτ

✙ There is nothing

In all of the hymns
Throughout the Law,
But similitudes of You.

This is the most precious,
And true pearl;
The merchant sold his possessions,
In order to purchase it.

Bestow upon us now,
This pearl,
That it may illuminate us
In the inner man.

✙ Your Holy Name is the
Adornment of our souls,
And the gladness of our hearts,
O my Lord Jesus.

✙ You are the compassionate,
And the merciful,
Possessing great mercy,
O my Lord Jesus

The cherubim
Wave their wings;
They praise and glorify
You, O my Lord Jesus.

In time the sun
And the moon will set,
But You ARE,
Your years do not fail.

✙ Τυνολοσιὰ νιβεν

ετ δεν πινομος τηρϥ
υμων ελι νδητοϥ
ετηνωτων εροκ

Φαι πε πιωνι υμνι
εθναυενκοτενϥ
ετα πιρωμι νεϥωτ
†υπετενταϥ αϥωοϥ

Χω ναν ζων †νοϥ
υπαιωνι φαι
ντεϥεροτωινι ερον
δεν πενωμι ετσαδον

✙ Φολσελ νnenψυχη
περωτωτ νnenζητ
πε πεκραν εθϥ
ω Παοc Ιηc

✙ Ω πιωανεθηϥ
οτοζ νναητ
φα πιμηϥ νναι
ω Παοc Ιηc

Ψαυδακ ννοϥτενζ
νξε Ηιχερονβιμ
ψαυζωc ψαυ†ωοϥ
ωΠαοc Ιηc

εναζωτπ νξε φρη
νεμ πιιοζ δεν ποτχοϥ
νηοκ ξε νθοκ πε
νεκρομπι υπαυμοϥηκ

✙ In the providence
Of Your goodness,
You bowed down the heavens,
And descended to us.

✙ ΉΕΝ ΟΥΜΕΤΨΑΙΡΩΟΥ
ἸΤΕ ΤΕΚΜΕΤΑΣΑΘΟΣ
ΑΚΡΙΚΙ ἸΝΙΦΗΟῦ
ΑΚΙ ἘΠΕCΗΤ ΨΑΡΟΝ

✙ As the true physician,
Who grants healing,
You did cure
All our sicknesses.

✙ ΘΩC CΗΙΝΙ ὤΜΗ
ΟΥΟΖ ἸΝΕΨΤ ΦΑΪΡΙ
ΑΚΕΡΘΕΡΑΠΕΥΙΝ
ἸΝΕΝΨΩΝΙ ΤΗΡΟΥ

Look upon us,
O my Lord Jesus,
With the merciful eye,
Of Your goodness.

ΧΟΥΨΤ ἘΪΡΗΙ ἘΧΩΝ
Ὡ ΠΑΘC ΙΗΣ
ΪΕΝ ΟΥΒΑΛ ἸΝΝΑΗΤ
ἸΤΕ ΤΕΚΜΕΤΑΣΑΘΟΣ

Sow within us,
An upright heart,
That we may bless You,
O my Lord Jesus.

ΒΟ ἸΪΡΗΙ ἸΪΗΤΕΝ
ἸΟΥΪΗΤ ΕΨCΟΥΤΩΝ
ΕΘΡΕΝCΜΟΥ ἘΡΟΚ
Ὡ ΠΑΘC ΙΗΣ

✙ I ask You,
O my Lord Jesus,
Accord to us mercy
In Your Kingdom.

✙ ΨΤΖΟ ἘΡΟΚ
Ὡ ΠΑΘC ΙΗΣ
ΑΡΙ ΟΥΝΑΙ ΝΕΜΑΝ
ΪΕΝ ΤΕΚΜΕΤΟΥΡΟ

The Conclusion of the Adam Psali

And whenever we
Gather for prayer,
Let us bless the Name
Of my Lord, Jesus.

ΛΟΙΠΟΝ ΑΝΨΑΝΘΟΥΤ:
ΕΪΠΡΟCΕΥΧΗ:
ΜΑΡΕΝCΜΟΥ ἘΠΙΡΑΝ:
ἸΤΕ ΠΑΘC ΙΗΣ.

✙ We bless You,
O my Lord, Jesus.
Keep us through Your Name,
For we have hope in You.

That we may praise You,
With Your Good Father,
And the Holy Spirit,
For You have come and saved us.

✙ Glory to the Father,
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

✙ Χε τενναδμουτ`εροκ:
ω Παδoς Ιηc:
ναζμεν ζεν Πεκραν:
ζε ανεργελπιc `εροκ.

Εθρενζωc `εροκ:
νεμ Πεκιωτ ηαταθoς:
νεμ Πιπνα εθρ:
ζε (ακι) ακωτ ημoν

✙ Δoζα Πατρι κε Υιω:
κε αcιω Πνευματι:
κε ντην κε αι κε ιcτοyc
εωνac των εωνων: αμεν.

The Monday Theotokia

Part One

When Adam became sorrowful,
The Lord was pleased
To restore him,
To his first estate.

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

Αδαμ ετιεoi
ηευκαζηζη:
αηματ ηηc Πoς:
εταcθoι ετεαρχη

✙ Δεψαι cωματικωc
εβολθεν τπαρθενoc
αδνε cπερμα ηρωμ
ψαντεψωτ ημoν

Part Two

Eve who was deceived
By the serpent,
Received sentence
From the Lord:

Ενα θεταερδαλ υμoc
ηηc πιζoι
αcιαποφacic
εβολζιτεν Πoς

✙ In multiplying,
I will multiply,
Your sorrows
And groanings.

The Lord had compassion,
Because of his love for mankind:
He was pleased
To set her free again.

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

Jesus Christ the Logos,
Who was incarnate,
Dwelt among us:
And we beheld His glory.

✙ As the glory,
Of the only Son
Of the Father.
He was pleased to save us.

He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ Χε θεν οτὰψαι
†ναθροναψαι
ἵξε νεεμκαζήζητ
νεμ νεφιὰζου

Δψενζητ ἵξε Πος
ζιτεν τεψμεταιρωμι
αψ†μα† ἵκεσοπ
εαις ἵρεμζε

✙ Δψαι σωματικωс
εβολθεν †παρθενос
αδνε σπερμα ἱρωμι
ψαῆτεψω† ἡμον

Part Three

Ἰηс Πχс πιλосос
εταψсιαρχ
αψωπι ἵζητεν
αηηαγ επεψογ

✙ Ὀφρη† ἡπώογ
ἵογψηρι ἡμαγατψ
ἵτοτψ ἡπεψιωτ
αψ†μα† εφηαζμεν

Δψαι σωματικωс
εβολθεν †παρθενос
αδνε σπερμα ἱρωμι
ψαῆτεψω† ἡμον

Part Four

✙ Isaias beheld
The Mystery
Of Emmanuel
With prophetic eyes.

This great prophet
Cried out,
Proclaiming
And saying,

✙ “A child is born to us,
A son is given to us,
Authority is placed
Upon his shoulders.

God, who is powerful,
Who wields authority,
And the angel
Of great counsel.”

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ Παῖνατ' ἔεν νιβαλ
ὠπρόφητικον
ἐπιωτστηριον
ἦτε Εμμανουηλ

Μεε Ησανας
πινιωτ' ὠπρόφητης
εἶβε φαι αἰωω εβωλ
εἰχω ὠμος

✙ Χε ατμιςι ναν ἰοτ' αλωτ
αττ' ναν ἰοτ' ωηρι
φηετρε τεταρχη
χη εικεν τετ' ναεβ

Φτ' φηετ' ωρ
ἰεζωτ' ιακτης
ωτοε παστ' ελω
ἦτε πινιωτ' ἰκοβ' νι

✙ Δεωαι σωματικω
εβωλ' εεν τ' παρθενος
αδ' νε' σπερμα ἰρωμι
ωλ' ἰτεεωτ' ὠμον

Part Five

Be glad and rejoice,
O human race,
For God so
Loved the world:

Ραωι ωτοε θεληλ
ὠ π' εενος ἰνιρωμι
χε παρητ' ἀφτ'
μενρε πικοςμος

✙ That he gave,
His beloved Son,
That those who believe on Him
Might live forever.

For he was overcome,
By his compassion,
And he sent to us,
His exalted arm.

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

He who IS,
Who was,
Who has come
and Who will come again:

✙ Jesus Christ the Logos,
Who was incarnate,
Without change,
And became man perfectly,

Without confusion,
Or mixture
Or division
After the union.

✙ ΖΩΣΤΕ ΝΤΕΛ
ὑΠΕΛΨΗΡΙ ὙΜΕΝΡΙΤ
ΣΑ ΝΗΘΝΑΖ† ΕΡΟΛ
ΕΘΡΟΥΝΣ ΨΑ ΕΝΕΖ

ΑΥΘΡΟ ΤΑΡ ΕΡΟΛ
ΖΙΤΕΝ ΤΕΛΜΕΤΨΕΝΖΗΤ
ΟΥΟΖ ΑΥΟΥΩΡΠ ΝΑΝ
ὑΠΕΛΨΦΟΙ ΕΤΒΟΙ

✙ ΔΥΨΑΙ ΣΩΜΑΤΙΚΩΣ
ΕΒΟΛΣΕΝ †ΠΑΡΘΕΝΟΣ
ΑΒΝΕ `ΣΠΕΡΜΑ ΝΡΩΜΙ
ΨΑΝΤΕΛΣΩ† ὙΜΟΝ

Part Six

ΦΗΕΤΨΟΠ
ΦΗΕΝΑΨΨΟΠ
ΦΗΕΤΑΨΙ
ΠΑΛΙΝ ΟΝ ΨΗΝΟΥ

✙ ΙΗΣ ΠΧΣ ΠΙΛΟΣΟΣ
ΕΤΑΨΒΙΣΑΡΧ
ΣΕΝ ΟΥΜΕΤΑΤΨΙΒΤ
ΑΨΨΩΠΙ ΝΡΩΜΙ ΝΤΕΛΙΟΣ

ὙΠΕΛΨΩΨ ὙΠΕΛΨΩΣ
ΟΥΔΕ ὙΠΕΛΨΩΡΧ
ΚΑΤΑ ΨΛΙ ΝΨΜΟΤ
ΜΕΝΕΝΣΑ †ΜΕΤΟΤΑΙ

✙ Rather He is one nature,
One hypostasis,
One person:
God the Logos.

He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ ΔΑΔΑ ΟΥΦΥΣΙΣ ΝΟΥΤ
ΟΥΥΠΟΨΤΑΙΣ ΝΟΥΤ
ΟΥΠΡΟΨΟΠΟΝ ΝΟΥΤ
ΝΤΕ ΦΨ ΠΙΛΟΣΟ

ΔΕΨΑΙ ΨΩΜΑΤΙΚΩ
ΕΒΟΛΘΕΝ ΨΠΑΡΘΕΝΟ
ΑΔΝΕ ΨΠΕΡΜΑ ΝΡΩΜ
ΨΑΝΤΕΨΩΨ ΨΜΟΝ

Part Seven

✙ Rejoice Bethlehem,
The city of the prophets,
Where Christ, the second Adam,
Was born.

That he might restore
Adam, the first man
Who is from the earth
To Paradise,

✙ And abolish the sentence
Of death, which said,
“Adam you are earth,
And will return to earth.”

The grace of Christ
Abounded much more,
In the place where
Sin had abounded.

✙ ΧΕΡΕ ΒΗΘΛΕΕΜ
ΤΠΟΛΙΣ ΝΗΠΡΟΦΗΤΗ
ΘΕΤΑΥΜΕΨ ΠΧ ΝΗΤ
ΠΜΑΔ ΨΝΑΨ ΝΔΔΑΜ

ΘΙΝΑ ΝΤΕΨΤΑΘΨ ΝΔΔΑΜ
ΠΙΘΟΤΙΤ ΝΡΩΜ
ΠΙ ΕΒΟΛΘΕΝ ΝΚΑΔΙ
ΕΠΙΠΑΡΑΔΙΨ

✙ ΟΥΟΔ ΝΤΕΨΒΩΛ ΨΒΟΛ
ΝΤΑΠΟΨΑΙΣ ΨΨΜΟΨ
ΧΕ ΔΔΑΜ ΝΘΟΚ ΟΥΚΑΔΙ
ΧΝΑΤΑΨΘΟΚ ΕΠΚΑΔΙ

ΠΜΑ ΨΑΡ ΨΤΑΨΑΨΑΙ
ΨΜΟΨ ΝΧΕ ΨΝΟΒΙ
ΑΨΕΡΘΟΨΟ ΑΨΑΙ ΝΔΗΤΨ
ΝΧΕ ΠΙΘΜΟΤ ΨΠΧ

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ Διφῶαι σωματικῶς
ἐβόλθεν ἡ παρθένος
ἀδνεῖ σπέρμα ἡρώμι
ὡαντεφωτῇ ὕμῳ

Part Eight

All souls rejoice and sing
A hymn to Christ the King,
In chorus
With the angels.

Ψῆχῃ νίβειν ραῦι
ὀνοῶ σε ἐρχωρεῖν
νεῦ νιαστῆλος
ἐνζῶς ἐπότρο Πῆς

✙ Proclaiming and saying,
“Glory to God in the highest,
Peace upon the earth,
And goodwill toward mankind.”

✙ Ἐνῶν ἐβόλ ἐνζῶ ὕμῳ
ζε ὀτῶν θέν νηετῶσι ὕψῃ
νεῦ ὀτῆρηνι ζίξεν πικαζι
νεῦ ὀτῆματῇ θέν νηρώμι

For he has broken down
The dividing wall,
And completely abolished
The enmity.

Ἦε ἀφῶλ τὰρ ἐβόλ
ὕπινι ἐθῶν
ἀφθῶτεβθεν ὀτῶκ
ἡτῆμετῶσι

✙ He has blotted out
The handwriting of servitude
Upon Adam and Eve,
And set them free,

✙ Διφῶς ὕπινι ἡξίξ
ἡτε ἡμετῶκ
ἡτε Ἀδάμ νεῦ
Ἐν ἀφαιτοῦ ἡρεμῶ

He who was born to us
In the city of David,
According to the angel's word:
Our Saviour Jesus,

Ἦε φηεταῦμασφ ναν
θέν ἑβακι ἡ Δαυιδ
κατὰ ἡσῶσι ὕπιαστῆλος
πενῶρ Ἰῆς

✙ He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ Δεσφαι σωματικως
εβολδεν †παρθενος
αδνε `περμα ηρωμι
ωαητερω† υμων

Part Nine

God is Light,
He dwells in light.
Angels of light
Praise Him.

Ονοτωινη πε Φ†
εφωπ εν πιοτωινη
Ζανατσελος νοτωινη
ετερζυμνος ερω†

✙ The Light shone,
From Mary;
Elizabeth bore
The Forerunner.

✙ Απιοτωινη ωαι
εβολδεν Μαρια
αελικαβετ υις
υπιπροδρομος

The Holy Spirit,
Woke David,
“Arise, sing,
For the Light has arisen.”

Α Ππ̄να ε̄θ†
νεζςι δεν Δαυιδ:
ζε τωνκ̄ αριψαλιν
ζε απιοτωινη ωαι

✙ The holy psalmist
David arose;
He took his,
Spiritual harp.

✙ α†των† νζε Δαυιδ
πιζυμνος ε̄θ†
αφβι ητεφκθαρα
υπνευματικον

He went into the church,
The house of the angels;
He praised and hymned
The Holy Trinity.

Δερωλ `†εκκλησια
πηι ητε νιατσελος
αφως αφερζυμνος
ε†τριας ε̄θ

✙ In Your light O Lord,
We will see light.
Let Your mercy come
To those who know You.

O True Light,
Which lights every man
Who comes
Into the world.

✙ You have come to the world,
Through Your love for man.
All the creation
Has rejoiced at Your coming.

You save Adam
From the beguiling,
You delivered Eve
From the pangs of death.

✙ You have given us
The Spirit of sonship;
We praise You, we bless You
With Your angels.

He shone forth bodily
From the Virgin,
Without the seed of man,
That he might save us.

✙ Χε θεν πεκοτωινη
Ποc ενενατ' εοτωινη
μαρεσι ηνε πεκναι
νηηετσωοτη υμοc

Πιοτωινη ηταφωη
φηετεροτωινη
ερωη ηιβεν
εθνηοτ' επικοcμοc

✙ Δκι επικοcμοc
ζητεν τεκμεταιρωη
ατκτηcιc τηρc
θεληλ θα πεκχινη

Δκωτ' ηΔδαυ
εβολθεν τ'απατη
ακερ ετα ηρεμζε
θεν ηινακχι ητε φμοτ'

✙ Δκτ' ηαν υπιπῆνα
ητε τμετωηρι
ενζωc ενcμοτ' εροκ
ηευ ηεκαcτελοc

Δφωαι cωματικωc
εβολθεν τ'παρθενοc
αδνε cπερμα ηρωη
ωληντεφωτ' υμον

Πιλωβυ Ἀδάμ

Indeed my lowly,
And sinful tongue,
Is not able to speak
Of your glory, O Mary.

Παλας γαρ ετρωχεβ
ογοζ ἡρεφερνοβι
ναψχεμχομ αν εσαχι
μπεταιο Ὑαρια

✙ For our father Adam,
The first man created
By the hands of God
The Creator,

✙ Ἀδάμ γαρ πενωτ
πιωορπ ἡθαμιο
θεν νενσιχ ὤφ†
πιδημιοτρος

Through the counsel of Eve
Our first mother,
Ate of the fruit
Of the tree.

Ζιτεν ἡσοβνι ἡετα
τενωορπι ὡμαγ
αγοτωμ ἡχε Ἀδάμ
εβολθεν πονταζ ὡπιωωμην

✙ The authority of death
And of corruption
Came upon our race
And all of creation.

✙ Ἀψι ζιχεν πεντενος
νεμ †κτησις τηρς
ἡχε πιερωιωι
ἡτε φμογ νεμ ἡτακο

Through Mary,
The Theotokos,
Adam was restored again
To his first estate.

Εβολζιτεν Ὑαρια
†θεοτοκος
αγταθο ἡἈδάμ
ετεφαρχη ἡκεσοπ

✙ Behold, the exalted kings,
David and Solomon,
Wrote hymns to her,
And honoured her.

✙ Ις νιοτρωογ ετβοσι
Δαυιδ νεμ Σολουων
εφερβυμος ερος
εγ†ταιο νας

David the prophet,
Spoke of her honour,
And called her
The city of God.

Δαυιδ πῖπροφῆτης
σαχι̇ ἐπεσταῖο
αἰμοῦ† ἔρος
ζε †βακι̇ ἵτε Φ†

✙ In the Song of Songs,
Solomon
The Preacher also
Spoke of her saying,

✙ Σολομων Δε ον
πιεκκλησιαστης
ᾶεν πιχω̇ ἵτε νιχω̇
ὑπαιρη† εἰχω̇ ὕμος

“The fragrance of the clothing
Of my perfect
Sister and spouse,
Is a sweet aroma.”

Χε ταςωνι ταῦφερι
θηετχηκ̇ ἐβολ
πι̇σθοι̇ ἵτε νε̇βως
οῦὰρωμα τα πε

✙ All you virgins,
Love purity
That you may be daughters
Of the holy Mary.

✙ Παρθενος τηροῦ
μενε πιτοῦβο
ζινα̇ ἵτετενωπι̇ ἵωερι
ἵθη̇ε̇θῦ̇ Παρι̇α

For indeed through her,
Womanhood
Found favour
Before the Lord.

Χε οῦνη̇ ἐβολζιτοτς
ἀπ̇ςενο̇ς νηιζι̇ομι
χι̇μι̇ ἵνοῦπαρρησι̇α
ὑπε̇ὺθο̇ ἐβολ̇ ὑΠο̇ς

✙ And we too,
Hope to win mercy
Through your intercessions,
With the Lover of Mankind.

✙ Ἀνον ζων̇ τε̇ντωβε
ε̇θρενω̇α̇ω̇νι̇ εἶναι
ζι̇τεν̇ νι̇πρε̇σβι̇α
ἵτοτς ὑπι̇μα̇ιρω̇μι

Continue to the Conclusion of the Adam Theotokias on page 443.

Tuesday

The Tuesday Psali Adam

Come to us today,

O Christ our Master;

Enlighten us in Your

Exalted divinity.

Δμοῦ ψαρον ἀφοοῦ

ὠ πεινηθ Πχ̄ς

ἀριοῦωινι ἐρον

ῥεν τεκμεθνοῦτ ἐτσοσι

Send the great grace

Of Your Holy Spirit,

The Paraclete,

Upon on.

Οῦωρπ ἐῥρηι ἐχων

ὑπαινιῳτ̄ ἡῥμοῦ

ἡτε Πεκπ̄να ἑῥῦ

ὑπαρακλητον

✦ That I may speak
Giving some small honour,
To Your holy
And blessed Name,

✦ ῥινα ἡτασχι
ἡῥανκοῦσι ἡταῖο
εῥβε πεκραν ἑῥῦ
οῦοῥ ἐτ̄μαρωοῦτ

✦ Which has been glorified
On the lips of the righteous,
Your holy ones
Who are upon the earth,

✦ Φαι ἑταῤῥῖῶοῦ
ῥεν ρωοῦ ἡνιῥμῡ
ἡἡἑῥῦ ἡτακ
εῤῥοπ ῥιζεν πικαῥ

Who wandered

In the mountainous deserts,

In hunger and thirst,

And cold and frost,

ἡαι εῤῥωρεῡ ἑβοῤ

ῥεν νιτωοῦ ἡῥαῤε

ῥεν οῦῥκο νεῡ οῦῖβι

ῥεν οῦῥαῤ νεῡ οῦῶῥεβ

In want and in distress,

And in suffering,

According to the sayings

Of Paul, the Apostle.

Εῤερῥῥῥε εῤῥεῥῥῥῥ

οῦοῥ εῤῥῖῡκαῥ

κατα ἡσχι ὑΠαῦλος

πᾶποστολος

✝ But Your holy Name,
O my Lord Jesus,
Has been a protector to them
In all their afflictions.

✝ Ἀλλὰ πεκραν ἑὸν
ὦ Παῦς Ἰησ
ἐτυοπ νωον ἡναυτ
θεν νοτχοζεχ τηρον

✝ Your holy Name,
O my Lord Jesus,
Delivers them
From all their tribulations.

✝ Πεκραν ἑὸν
ὦ Παῦς Ἰησ
εθνοζεμ ἡμωον
θεν νοτῶλιψις τηρον

It is to them,
Life-giving nourishment,
Feeding both
Their souls and their bodies.

Πθοϋ ἐτυοπ νωον
νοττροφι ἡωνδ
εϋανϋ ἡνοτψτχη
νεμ νοττωμα ετσοπ

It is to them a fountain
Of living water,
Sweeter than honey
In their mouths.

Πθοϋ ἐτυοπ νωον
νοτωοτωι ἡμωον ἡωνδ
εϋολχ δεν τοτῶβωβι
εβοτε πιεβιῶ

✝ When they declare It,
Their hearts will become joyful,
And their flesh
will blossom.

✝ Ἀτῶανφιρι ἑροϋ
ῥαρε ποτρητ οτνοϋ
ἡτεσφιρι ἐβολ
ἡξε τοτκερσαρξ

✝ When they say It:
Their minds are enlightened,
And their hearts ascend
To the heights.

✝ Ἀτῶανσαχι ἑροϋ
ῥαρε ποτνοτς διοτωινι
ἡτεϋῥεναϋ ἐπῶιςι
ἡξε ποτκερητ

ΛΟΙΠΟΝ ΑΝΩΔΑΘΩΟΥΤ:
 ΕΨΠΡΟΕΥΧΗ:
 ΜΑΡΕΝΣΜΟΥ ΕΠΙΡΑΝ:
 ΝΤΕ ΠΑΘΟΣ ΙΗΣ.

✝ Χε τενναῖμοῦ ἔροκ:
ὠ Παῶς Ἰης:
ναζμεν ζεν Πεκραν:
χε ἀνεργελπισ ἔροκ.

Եթընշաւ Երօկ:
 նւ Սեկիւտ նաճաօս:
 նւ Սիփնա Եօր:
 չէ (ա՛կ) աճաւ՛ ձմօն

✠ Δοξα Πατρι κε Υιω:
κε ἁγιῳ Πνευματι:
κε νυν κε ἄι κε ις τοϋς
ἐὼνας των ἐὼνων: ἁμεν.

The Tuesday Theotokia

ΘΕΟΤΟΚΙΑ ἈΠ'ΕΞΟΥ ἈΠ'Ε

Πιχλου ντε πενωουου
 τὰπαρχη ὠπενσω†
 ἡταχρο ὠπεντονο
 πε Ὡαρια †παρθενος

✙ Has borne to us,
God the Logos,
Who became man
For our salvation.

After He became man,
He remained God,
As after she Bore Him,
She remained a Virgin.

✙ The wonder of her
Conception is exalted;
Her delivery
Is beyond words.

For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ The glory of your
Virginitv is great,
O Virgin Mary,
The perfect one.

You have found grace,
The Lord is with you,
You are the ladder
That Jacob saw,

✙ ΘΗΕΤΑΣΜΙCΙ ΝΑΝ
ἸΦ† ΠΙΛΟΣΟC
ΦΗΕΤΑCΨΩΠΙ ἸΡΩΜΙ
ΕΘΒΕ ΠΕΝΟΥΧΑΙ

ΠΕΝΕΝCΑ ἑρεCερρωΜΙ
ἸΘΟC ΟΝ ΠΕ Φ†
ΕΘΒΕ ΦΑΙ ΑCΜΑCΨ
ΕCΟΙ ἸΠΑΡΘΕΝΟC

✙ CΒΟCΙ ἸΧΕ †ΨΦΗΡΙ
ἸΤΕ ΠΕCΧΙΝΕΡΒΟΚΙ
ΠΕCΧΙΝΜΙCΙ ΟΝ
ΟΥΑΤCΑΧΙ ἸΜΟC ΠΕ

ΧΕ ἸΘΟC ΔΕΝ ΠΕCΟΥΩΨ
ΝΕΜ Ἰ†ΜΑ† ἸΠΕCΙΩΤ
ΝΕΜ ΠΙΠΝΑ ΕΘΥ
ΑCΙ ΑCΨΩ† ἸΜΟΝ

Part Two

✙ ΟΥΝΙΨ† ΠΕ ΠΩΟΥ
ἸΤΕ ΤΕΠΑΡΘΕΝΙΑ
ΜΑΡΙΑ †ΠΑΡΘΕΝΟC
ΘΗΕΤΧΗΚ ΕΒΟΛ

ΑΡΕΧΕΜ ἸΜΟΤ
ΠΟC ΨΟΠ ΝΕΜΕ
ἸΘΟ ΤΕ †ΜΟΚΙ
ΘΗΕΤΑ ΙΑΚΩΒ ΝΑΥΕΡΟC

✙ Set firmly on the earth,
Reaching high up to heaven,
On which the angels
Descended.

You are the tree,
Which Moses saw,
Filled with fire,
Yet not consumed,

✙ Which is the Son of God,
Who became in your womb,;
Yet the fire of His Divinity
Did not consume your body.

You are the field,
Which was not seeded,
Yet it brought forth
The Fruit of Life.

✙ You are the treasure
That Joseph received;
And He found the pearl
Hidden in its midst.

Our Saviour Jesus
Was found in your womb.
You bore him to the world,
That he may save us.

✙ For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ Ἐσταχυροῦτ θίξεν πικαθί
ἐσθόσι ψα ἔθρη ἔτφε
ἐρε νιαστῆλος
νηοῦ ἑπέσχητ θιωτς

Πθο πε πῶψην
ἔταχναῖ ἑροῦ ἵχε Ὑωτςης
ἐψμοθ δέν πιχρωμ
οτοθ ναφρωκθ αν

✙ Ἐτε φαι πε πῶψηρι ὠφτ
ἔταψωπι δέν τένεχι
ὠπε πιχρωμ ἵτε τεψμεθνοῖτ
ρωκθ ὠπεσωμα

Πθο τε τκοι
ὠποῖτ ἵπροχ ἑρος
ἀρεταοῦ ἑβολ
ἵοτκαρπος ἵωνθ

✙ Πθο πε πᾶλο
ἔταψωποῦ ἵχε Ἰωσνφ
αψχεμ πιμαρχαριτςης
ἐψθνηπ δέν τεψμητ

Δψχεμ Πενσωτηρ
Ἰς δέν τένεχι
ἀρεχφοῦ ἐπικοςμος
ψαντεψωτ ὠμον

✙ Χε ἵθοῦ δέν πεψοτωψ
νεμ ἵτματ ὠΠεψωτ
νεμ Πῖπῆα ἑῶ
αῖι αψωτ ὠμον

Part Three

Rejoice, Mother of God,
The rejoicing of the angels.
Rejoice O the chaste one,
The preaching of the prophets.

Χερε τ̣ωας̣νοϛ̣
π̣θε̣λη̣λ̣ η̣ν̣τε̣ ν̣ια̣ς̣σε̣λο̣ς
χερε τ̣σε̣υ̣νε
π̣ζ̣ιω̣ι̣ω̣ η̣ν̣τε̣ ν̣ι̣π̣ρο̣φ̣η̣της̣

✙ Rejoice O you who have found grace,
The Lord is with you;
Rejoice O you who received from the angels,
The joy of the world.

✙ Χερε θ̣η̣ε̣τα̣ς̣χε̣υ̣ η̣μο̣τ̣
Π̣ο̣ς̣ ω̣ο̣π̣ νε̣με̣
Χερε θ̣η̣ε̣τα̣ς̣β̣ι̣ η̣ν̣τε̣ π̣ια̣ς̣σε̣λο̣ς
η̣φ̣ρα̣ω̣ι̣ η̣π̣ι̣κο̣ς̣μο̣ς̣

Rejoice O you who gave birth
To the creator of all;
Rejoice O you who became worthy to be
called
The Mother of the Christ.

Χερε θ̣η̣ε̣τα̣ς̣ω̣ι̣ς̣ι̣
η̣φ̣ρε̣φ̣θα̣ω̣ι̣ο̣ η̣π̣ι̣ε̣π̣τη̣ρη̣
χερε θ̣η̣ε̣τα̣ς̣η̣π̣ω̣α̣ η̣μο̣ν̣τ̣ ε̣ρο̣ς̣
χε̣ θ̣ω̣α̣ν̣ η̣π̣χ̣ς̣

✙ Rejoice O you who gave
Salvation to Adam and Eve.
Rejoice, you who nursed the One
Who nourishes everyone.

✙ Χερε θ̣η̣ε̣τα̣ς̣τ̣
η̣π̣σω̣τ̣ η̣α̣δα̣μ̣ νε̣υ̣ ε̣να̣
χερε θ̣η̣ε̣τα̣ς̣τ̣β̣ι̣
η̣φ̣ρε̣φ̣ω̣α̣ν̣ω̣ η̣ο̣το̣ν̣ ν̣ι̣β̣εν̣

Rejoice O holy one,
The Mother of all living.
You are the one we ask
To intercede for us.

Χερε θ̣η̣ε̣θ̣
θ̣ω̣α̣ν̣ η̣ν̣η̣ε̣το̣ν̣θ̣ τη̣ρο̣ν̣
η̣θο̣ πε̣ ε̣τε̣ν̣τω̣β̣η̣ η̣μο̣
α̣ρι̣π̣ρε̣ς̣βε̣τι̣ν̣ ε̣χ̣ων̣

✙ For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ Χε̣ η̣θο̣ς̣ θ̣εν̣ πε̣φ̣ο̣νω̣
νε̣υ̣ η̣τ̣ω̣α̣τ̣ η̣πε̣φ̣ιω̣τ̣
νε̣υ̣ π̣ι̣π̣η̣α̣ ε̣θ̣
α̣ρι̣ α̣ρ̣σω̣τ̣ η̣μο̣ν̣

Part Four

Everyone,
Regarding you,
O holy Virgin
And Mother of God,

Δὲρε ὡς ἄν οὐαί
†νιατῆ ὡμο
ὡ ἱπαρθενος ἐστ
ογοῦ ὡμας νοτ

✙ And the wonderful
Mystery
That was in you
For our salvation,

✙ Νεμ πιωτστηριον
ετοι ἡὺφρηι
εταῦρωπι ἡδῆ†
εθε πενοῦσαι

Will not be silent,
Because of its unspeakable character;
He will raise us up
To sing hymns,

ῥναχαρωῦ μεν
εθε †μετατσαζι ὡμοῦ
ῥνατοῦνοστέν ἐπῶωι
εοῦζινερῶυνοσ

✙ On account of the greatness
Of that miracle,
That it might be beneficial
In diverse ways.

✙ Εθε †μετνω†
ἡτε φηετοι ἡὺφρηι
ἡρεῖερπεθῆανεῦ
ετοι ἡοῦθο ἡρη†

For the living Logos
Of God the Father,
Who came down to give the Law
On Mount Sinai,

Πιλοσος ταρ ετονῶ
ἡτε Φ† Φιωτ
εταῦι ἐπεσῆτ ἐ†νομοσ
ζιζεν ἡτῶοῦ ἡCινα

✙ Covered the
mountain top
With smoke and darkness
Darkness, and storm.

✙ Δεῦωβς ἡτὰφε
ἡπιτωοῦ δεν οῦῥεμτς
νεμ οῦχακι νεμ οῦςνοφοσ
νεμ οῦσαρῶθον

Through the sound
Of the trumpets,
He taught those
Who stood there in fear.

Δεῦωβς ἡτὰφε
ἡπιτωοῦ δεν οῦῥεμτς
νεμ οῦχακι νεμ οῦςνοφοσ
νεμ οῦσαρῶθον

✙ He came down upon you,
O rational mountain,
In gentleness
And love for mankind:

And in this manner,
He was incarnate of you,
Without change,
With a rational body.

✙ Perfectly
Consubstantial with us,
And one with His mother,
With a rational soul.

He remained God,
At all times,
In His own Self,
And became man perfectly;

✙ In order that He might
Loose the iniquity of Adam
And save him
Who had perished;

That He may make him a citizen,
Of the heavens above,
And restore him to his first estate,
According to His great mercy.

✙ ΕΒΟΛΩΙΤΕΝ ἸϞΜΗ
ἸΝΤΕ ΘΑΝΑΤΑΠΙΣΤΟΣ
ΝΑΥἸϞΒΩ ΘΕΝ ΟΥΘΟἸ
ἸΝΗΕΤΟΘΙ ἘΡΑΤΟΥ

ΠΘΟΥ ΟΝ ΑἶΙ ἘΠΕCΗΤ ἘΧΩ
ΘΑ ΠΙΤΩΟΥ ἸΛΟΣΙΚΟ
ΘΕΝ ΟΥΜΕΤΡΕΜΡΑΥ
ΝΕΜ ΟΥΜΕΤΜΑΙΡΩΜΙ

✙ ΗΟΜΟΟΥCΙΟC ΝΕΜΑΝ
ΕCΧΗΚ ἘΒΟΛ
ΕΟΥΤΟΝ ἸΤΑC ὕΜΑΥ
ἸΟΥΨΥΧΗ ἸΝΟΗΡΑ

ΑἶΘΟΒΙ ΕΥΟΙ ἸΝΟΥἸ
ΘΕΝ ΦΗΕΝΑΥΟΙ ὕΜΟΥ
ΟΥΘΟ ΑΥΩΠΙ ἸΡΩΜΙ
ἸΤΕΛΙΟC

✙ ΘΙΝΑ ἸΝΤΕΥΒΩΛ ἘΒΟΛ
ὕΠΑΡΑἸΠΤΩΜΑ ἸΝΔΔΑΜ
ΟΥΘΟ ἸΝΤΕΥCΩἸ
ὕΦΗΕΤΑΥΤΑΚΟ

ΠΤΕΥΑΙΥ ὕΠΟΛΙΤΗC
ἸΞΡΗΙ ΘΕΝ ΝΙΦΗΟἸ
ἸΝΤΕΥΤΑCΘΟΥ ἘΤΕΥΑΡΧΗ
ΚΑΤΑ ΠΕΥΝΙΥἸ ἸΝΝΑΙ

✙ For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ Χε ἰθούζ ζεν περὸ τω
νευ ἡτματ ἡΠεριωτ
νευ Πῑπῑνα ἑθῑ
αῑ ἁλῑωτ ἡμῑον

Part Five

The honour of the Virgin,
Is inexpressible,
For God has desired her;
He came and dwelt in her.

Πταῑο ἡτπαρθενος
οῑατῑαχῑ ἡμῑοῑ πε
χε αῑΦτ οῑαῑς
αῑ ἁλῑωπι ἡῑητῑ

✙ He who dwells in
Unapproachable light,
Has remained in her womb,
For nine months.

✙ Φηετωῑ ζεν πῑοῑωῑνῑ
ἡατῑζωντ ἑροῑ
αῑωπι ζεν τεσνεχῑ
ἡψῑτ ἡλβοτ

Mary conceived
The invisible
And unlimited,
While remaining a virgin.

Παθῑαῑ ἑροῑ
πατῑθωῑ ἑροῑ
ἁλῑα ῑαεῑ
εῑοῑ ἡπαρθενος

✙ For this is the stone,
Which Daniel saw,
That was cut out
From the mountain.

✙ Φαῑ γαρ πε πῑῑῑ
φηετα Δανῑηλ
ἡαῑ ἑροῑ ἑαῑῑατῑ
εῑολῑ οῑτωῑ

The hand of man
Never touched this,
Which is the Logos
From the Father.

Ετε ἡπεχῑζ ἡρωῑ
βοῑ ἑροῑ ἑῑτηρηῑ
εῑτε φαῑ πε πῑλοσος
πῑ εῑολῑ ζεν Φῑωτ

✙ He came and was incarnate,
From the Virgin,
Without the seed of man,
That he may save us.

For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ You became the branch
Of purity,
And the vessel
Of the Orthodox faith,

Of our
Holy fathers,
O chaste Mother of God,
The honoured Virgin.

✙ For you bore for us,
God the Logos:
Our Saviour Jesus,
Who came and saved us.

For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ Ազի ազԳԻԿԱՐԶ
ԵՅՈՂԺԵՆ ԴՊԱՐԹԵՆՈՑ
ԱԾՆԵ՝ՍԵՐՄԱ ՆՐՈՒՄԻ
ՄԱՆԹԵՎՈՒ ԶՄՈՆ

ՃԵ ՆԹՈՎ ԺԵՆ ՔԵՎՈՐԱՄ
ՆԵՄ ՈՒՄԱԴ ԶՔԵՎԻՄ
ՆԵՄ ՍԻՍՆԱ ԷԹՐ
ԱԶԻ ԱՎՐՈՒ ԶՄՈՆ

Part Six

✙ Արքայափ ՆՕՒԿՆԱԶՈՑ
ՆԴԵ ՍԻՏՈՒՅՈ
ՕՐՈՇ ՆԿՐԱՂԼԻՈՆ
ՆԴԵ ՍԻՆԱՉԻ

ՈՐԹՈԶՈՑ
ՆԴԵ ՆԵՆԻՕԴ ԷԹՐ
ՕՒՇԵՄՆԵ ԶՄԱՏՆՈՒԴ
ԵՄԿԱՆՈՒՄ ԶՊԱՐԹԵՆՈՑ

✙ ՃԵ ԱՐԵՄԻՑԻ ՆԱՆ
ԶՓԴ ՍԻԼՕՑ
ՍԵՆՇՈՐ ԻԻՑ
ԱԶԻ ԱՎՐՈՒ ԶՄՈՆ

ՃԵ ՆԹՈՎ ԺԵՆ ՔԵՎՈՐԱՄ
ՆԵՄ ՈՒՄԱԴ ԶՔԵՎԻՄ
ՆԵՄ ՍԻՍՆԱ ԷԹՐ
ԱԶԻ ԱՎՐՈՒ ԶՄՈՆ

Part Seven

✙ You are the mother of the light,
The honoured mother of God,
Who carried
The uncircumscribed Logos.

After having borne him
You remained a virgin.
We magnify you
With praises and blessings.

✙ For of His own will,
And the goodwill of His Father
And the Holy Spirit,
He came and saved us.

✙ Θεο ὅματ ὠπιονωινι
ετταινοντ ὠμασνοντ:
ἀρεΐαι εα πιλοτος
πιλχωριτος

Μενενσα ὅρε μασϥ
ἀρεὸς ἐρεοι ὠπαρθενος
θεν εανεωσ νεμ εανέσωτ
τενδῖσι ὠμο

✙ Χε ἡθοϥ θεν περιτωϥ
νεμ ἡτματ ὠΠεριωτ
νεμ Πῖπῆα εῶτ
αῖσι αϥωτ ὠμον

The Crown Adam

Πιλωβιϥ Ἀδάμ

What tongue of flesh
Can presume to describe you,
O holy Virgin,
And Mother of God?

✙ For you became
A royal throne
For He who is carried
Upon the cherubim.

In what manner
Shall we bless you?
For you became exalted above,
The higher rational natures.

Ερε Ἀϥ ἡλας ἡσαρϥ
ναϣερπινοιν ὠμο
ὠ ἡπαρθενος εῶτ
ονοε ὠμασνοντ

✙ Χε ἀρεϥωπι ἡοτῆρονος
ὠΒασιλικον
ὠφῆετοτϥαι ὠμοϥ
ειεν Πιχερονβιμ

Ενναῶερμακαριζιν
ὠμο ἡαϥ ἡρητ
χε ἀρεβῖσι ἐνιφῆσι
ἡῶρον ετσαπῶωι

✙ Your name will be remembered
Through all generations,
O beautiful dove,
And mother of Christ.

Rejoice, O Mary,
Handmaid and Mother,
For the angels praise Him
Who is in your arms,

✙ And the Cherubim
And The Seraphim
Worthily worship Him,
Without ceasing.

They cover Him with their wings,
Saying, “This is the King of Glory,
Who takes away the sin of the world
According to his great mercy.”

✙ And we too,
Hope to win mercy,
Through your intercessions,
With the Lover of Mankind.

✙ Σερφεῦτι ὑπεραν
θεν γενεὰ νιβεν
ὦ ἱερώμπι εὐνεως
οὐοὺ θαυτ ὑΠ̄χc

Οὔνοϋ ὑμο Μαριὰ
ἱβωκι οὐοὺ ἱματ
χε φηετ̄ θεν πελ̄μῃρ
νιαστ̄ελοc σεζωc ἐροϋ

✙ Οὐοὺ Μιχεροῦβιμ
σεοῦωϋτ ὑμοϋ ἀζιωc
νεμ Μιcεραφιμ
θεν οὔμετατμοῦνκ

Εὐεppιπιζιν̄ θεν νοῦτεν̄
χε φαι πε̄ ποῦρο̄ ἵτε̄ ἡ̄ωον̄
φηετ̄ὼλῑ ὑ̄φ̄νοβῑ ὑ̄πικocμoc
κατᾱ πεϋνιωῖ ἵναι

✙ Ἀνον̄ ζων̄ τε̄ντωβ̄
ε̄ορεν̄ϋαϋνῑ εῖναι
ζιτε̄ν̄ νε̄π̄ρεcβιᾱ
ἵτοτ̄ϣ̄ ὑ̄πιμᾱιρωμ̄ι

Continue to the Conclusion of the Adam Theotokias on page 443.

Wednesday

The Wednesday Psali Batos

Ηχος Βατος πιδ

Let those who seek the Lord,
Who are constantly
Calling upon His Holy Name,
Rejoice and be glad.

Υαρογογνοϋ ἡτοῦθε ληλ
ἡχε νηετκω† ἡσα Ποc
νηεθμην ἐβολ ἡχοῦ νιβεν
θεν ὁμελετη ὑπερραν ἑῶν

They are the trees,
Spoken of by David the Psalmist,
Planted by the rivers of water,
And bringing forth perfect fruit.

Παι νε νιῶων ἑταρκαχι εῶντοῦ
ἡχε πικυμολος Δατιδ
Δε εῤρητ δατεν νιχοι ὑμωον
εῤ†καρπος εῤχηκ ἐβολ

✝ The river of water is our Saviour,
Jesus Christ our Lord,
And those who abide in Him
Will live forever.

✝ †χοι ὑμωον πε Πενσωτηρ
Πενoc Ιηc Πχc
νηεθναῶπι εῤμην ἐροϋ
σεναωνδ ἡχε τονψυχη

✝ The Holy Books teach us,
To be like the breaths of God,
Merciful to the creation,
Which He has created.

✝ Cε†cβω ναν δεν νιcραφη ἑῶν
νινιϋ ἡτε Φ†
εῤρενῶπι εῤοι ἡναντ
εῤοῦν ἐπιcωντ ἑταρθαμιοϋ

And teach us that love,
Will never fail,
As Paul the
Wise Apostle has said.

Οτοc ον γε †αcαπη
ὑπαcγει ἐβολ ἑνεc
κατα ἡcαχι ὑπιcοφοc
Παγλос πιδποcτολос

The love spoken of,
By the holy Apostle,
Is the Name of Salvation,
Of our Lord Jesus Christ.

†αcαπη ἑταρκαχι εῶντc
ἡχε πιδποcτολос ἑῶν
εῤτε φαι πε πιραν ἡογcαι
ἡτε Πενoc Ιηc Πχc

✙ When we love the Name of Salvation,
Of our Lord Jesus Christ,
And have mercy towards one another,
We fulfill all the Law.

✙ Through mercy,
Abraham was pleased,
To host God,
And His holy angels.

Through mercy,
The righteous Lot was saved,
From the tribulations,
That befell Sodom.

Through mercy,
Cornelius was worthy,
To be baptised,
At the hands of our Father Peter.

✙ If we are impoverished,
Lacking material wealth,
And have nothing,
To offer as alms,

✙ Yet we truly have
The precious pearl of great price,
Which is the sweet Name full of glory,
Of our Lord Jesus Christ.

✙ Εὐωπ ἀνψανμενρε πῖραν ἰοῦσαι
ἵτε Πενός Ἰησ Πῡς
ἵτενερπῖναι νεμ νεῖερνοῦ
ψανχωκ ὑπῖνομος τηρεῖβολ

✙ ΕΒΟΛΖΙΤΕΝ †ΜΕΘΝΑΗΤ
αε†μα† ἵχε Ἀβρααμ
εῶρε Φ† χωῖλιῖροϋ
νεμ νεϋαστελός εῶρ

ΕΒΟΛΖΙΤΕΝ †ΜΕΘΝΑΗΤ
αϋνοζεμ ἵχε Λωτ πῖθυι
ἐβολζα πικτυαδῖνος εῶναϋτ
ἐταϋῖ ἐϋρῖ ἐχεν Σοδوما

ΕΒΟΛΖΙΤΕΝ †ΜΕΘΝΑΗΤ
αϋερ πῆμῖψα ἵχε Κορνηλιος
εῶρεϋῖ ὑπῖβαπτῖμα
ζεν νενηϋχ ὑπῖνῖωτ Πετρος

✙ Ἰεχε ταρ τενοι ἵδαε
ζεν νῖχρημα ἵτε παῖκοςμος
ὑμων ἵταν ἵελι ὑμαῦ
εῶρεντητοῦ ὑμεθναητ

✙ Οὔτον ἵταν ὑπῖδναυῖ
πῖμαρσαρῖτης εῶναϋενοῦενϋ
πῖραν εῖτολζ εῶμεζ ἵωον
ἵτε Πενός Ἰησ Πῡς

The Wednesday Theotokia

When we remain with Him continually,
In our inner being,
He will make us [spiritually] rich,
So that we can give to others.

Εὐωπ ἀνψανμοῦν ἔροϋ
ῥεν πενρωμ εἰσαῖον
ῥνααιτεν ἡραμαδ
ῥαντεν† ἡδανκεχωῦν

We do not ask for,
The wealth of this world,
But for the salvation of our souls,
Calling upon His Holy Name.

Πιῥρημα ἀν ἡτε παικομοο
εῖνασινι ἔτενκω† ἡσωοῦ
ἀλλα ψνοζεμ ἡτε νενψῡχη
ῥεν ῑμελετη ἡπερραν εῖοῦ

The Conclusion of the Batos Psali

✙ And whenever we sing hymns
Let us say tenderly,
“O our Lord, Jesus Christ,
Have mercy upon us.”

✙ Εὐωπ ἀνψανερψαλιν
μαρενχοο εἰν οὔῤῥοϋ
χε Πενοο ἡς Πχς
ἀριοῦναι νεμ νενψῡχη

Glory to the Father
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

Δοξα Πατρι
κε ῡῶ κε ἀσιῶ Πνευματι
Κε νῡν κε ἄι
κε ις τοῦς εῶνας των εῶνων ἀμην

The Wednesday Theotokia

†ΘΕΟΤΟΚΙΑ ἈΠΕῤῥοῦ ἈΠΔ

Part One

All the heavenly orders,
Sing, blessing you,
For you are the second heaven,
Which is upon the earth.

Πιτασμα τηροῦ ἡτε νιφνοῦ
σεχω ἡνεμακαρισμοο
χε ἡο τε ῡαζῥνοῦ† ἡφε
εἰωοπ ζιχεν πικαζι

✙ The Virgin Mary

Is the gate towards the east,
The pure bride,
Of the pure bridegroom.

The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

✙ Ἰππὶν ἄντε νύμφη
τε Ἥρα ἱερὰ
πύλιν ἐλὲτ' ἐπὶ τοῦ
ἄντε νύμφος ἱεροῦ

Ἀπὸ τοῦ οὐρανοῦ
ὅπου καὶ εὗρεται
ἀφ' οὐρανοῦ ὁ υἱὸς
ἰσχυρὸς ἐκείνου

Part Two

✙ Glorious things are spoken of you,
O city of God,
For you are the dwelling place,
Of all the joyful.

All the kings of the earth,
Walk in your light,
And the Gentiles in your brightness,
O Mary, the mother of God.

✙ All generations,
Call you blessed;
We worship Him Whom you brought forth,
And greatly exalt Him.

The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

✙ Ἀγαλλία ἡ πόλις ἁγία
ὡς ἱερὰ ἡ πόλις
καὶ ὁ οὐρανὸς οὐρανῶν
ἡνιέτο τὸν οὐρανὸν ἡνιέτο

Πατριάρχων τῶν ἁγίων
καὶ ἡ πόλις καὶ ὁ οὐρανὸς
καὶ ὁ οὐρανὸς
ὡς ἡ πόλις ἡ πόλις

✙ Γενεαὶ γενεαὶ
ὡς ἡ πόλις ἡ πόλις
τὸν οὐρανὸν ὡς ἡ πόλις
τὸν οὐρανὸν ὡς ἡ πόλις

Ἀπὸ τοῦ οὐρανοῦ
ὅπου καὶ εὗρεται
ἀφ' οὐρανοῦ ὁ υἱὸς
ἰσχυρὸς ἐκείνου

Part Three

✙ You are the swift cloud,
That pointed us to,
The rainfall of the coming
Of the Only-Begotten God.

The Father fashioned you,
The Holy Spirit came upon you,
And the power of the most High,
Overshadowed you, O Mary.

✙ For you brought forth,
The true Logos the Son of the Father,
Who endures forever;
He came and saved us from our sins.

The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

✙ Θεο τε ἱσχυρὸς ἐτασίωον
θηετασερτυμενιν ναν
ὑπὸ μὲν ζωον ἵτε ἱπαρογία
ἵτε πιμονοσενης ἵνοντ

Ἀφίωτ ἐρτεχνίτης ἐρο
ἁππῆνα ἐθῶ ἱ ἐχω
οὔχου ἵτε φηετῶσι
ἐθναερδῆνιβι ἐρο Ὑαρια

✙ Χε ἀρεῶφο ὑπὸ ἀλθῆινος
ἵλσος ἵψῆρι ἵτε φῶτ
ἐθῆν ἐβόλ ὡα ἐνεε
ἀρὶ ἀρσοττεν ἵεν νεννοβι

Ἀφίωτ χουγτ ἐβόλθεν ἵφε
ὑπερχει φηετῶνι ὑμο
ἀρσοτρωπ ὑπερμονοσενης
ἱ ἀρβίκαρζ ἐβόλῃνδῃτ

Part Four

✙ You became worthy
Of great honour, O Gabriel,
The angel-evangel
Your face beams with joy.

You showed to us the birth,
Of God who came to us;
You brought good tidings to Mary,
The undefiled virgin.

✙ Οὔνιπυτ ταρ τε ἱτιμῆ
ἐτακεῖπῳα ὑμοσ ὡ Ὑαβρινλ
πιαστελος ὑρδαιγεννοτῳ
ἐρε πεκζο ὡονὸ ραυι ἐβόλ

Ἀκερτυμενιν ναν ὑπὸ θεο
ἵτε φτ ἐταρὶ ὡαρον
ἀκρὶ γεννοτῳ ὑαρια
τπαρθενος ἵα τῶωλἐβ

✙ Saying, "Rejoice O full of grace!
The Lord is with you!
For you have found grace,
The Holy Spirit will come upon you."

"The power of the Most High,
Will overshadow you, O Mary,
You will give birth to the Holy,
The Saviour of the whole world.

✙ The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

Every day a feast
of virginity invites
our tongues to venerate
Mary the Theotokos

✙ Because of Him Who was born to us,
In the city of David:
Our Saviour Jesus,
Christ the Lord.

O come all you nations,
That we may bless her,
For she became both
Mother and virgin.

✙ Χε χερε θεεθμελ νημοτ
οτολ Ποc ωοπ νεμε
αρεξιμι ταρ νονημοτ
οτηπνα εφοταβ εθνηοτ'εχω

Ουχομ ντε φηετβοc
εθναερδηιβι ερο Παρια
τεραμici υφεεοτ
πcωρ υπικocμoc τηρε

✙ Αφιωτ χοτωτ εβολθεν τηε
υπερχει φηετονι υμο
αφοτωρπ υπερμονοcενηc
ι αρβicaρζ εβολνηδητ

Part Five

Ουγαι υπαρθενικον
ετωζεμ υπενλαc υφοοτ
εθρενερετφομιν
νηθεοτοκοc Παρια

✙ Εθε φηεταυμαcγ ναν
θεν εβακι νΔαριΔ
Πενωτηρ Ιηc
οτολ Πχc Ποc

Αμωινι νιλαοc τηροτ
νητενερμακαριζιν υμοc
χε αcωωπι υματ
οτολ υπαρθενoc ετcοπ

✙ Rejoice O Virgin,
Pure and incorrupt;
The Logos of God,
Came and was incarnate of you.

Rejoice O unblemished
And elect vessel,
Of your true
And perfect virginity.

✙ Rejoice O rational
Paradise of Christ,
Who became a Second Adam,
For Adam, the first man.

Rejoice O workshop
Of the undivided unity,
Of the natures that came together in one
place,
Without mingling.

✙ Rejoice O adorned
Bridal chamber,
Of the true bridegroom,
Who was united with humanity.

Rejoice O spiritual,
Natural Bush,
Who was not consumed,
By the fire of the Divinity.

✙ Rejoice O maiden and mother,
The Virgin and heaven,
Who carried in the flesh,
He Who is upon the Cherubim.

✙ Χερε νε ὠ ἱπαρθενος
ΘΕΤΤΟΥΒΗΟΥΤ ΝΑΤΤΑΚΟ
ΕΤΑ ΠΙΛΟΣΟΣ ΝΤΕ ΦΙΩΤ
Ι ΑΥΘΙΣΑΡΖ ΕΒΟΛΗΝΩΗ

Χερε πικτυιλιον
ΝΑΤΑΒΝΙ ΟΥΟΥ ΕΤΩΤΠ
ΝΤΕ ΤΕΠΑΡΘΕΝΙΑ ΰΜΗ
ΟΥΟΥ ΕΤΣΗΚ ΕΒΟΛ

✙ Χερε πιπαραδισος
ΝΗΛΟΣΙΚΟΝ ΝΤΕ Π̄Χς
ΦΗΕΤΑΥΩΠΙ ΰΜΑΖ̄CΝΑΥ ΝΔΔΑΰ
ΕΘΒΕ ΔΔΑΰ ΠΙΩΡΟΠ ΝΡΩΰ

Χερε πιερσαστηριον
ΝΤΕ ΨΜΕΤΟΥΑΙ ΝΑΤΦΩΡΧ
ΝΤΕ ΝΙΦΥCΙC ΕΤΑΥΙ ΕΥΜΑ ΑΥCΟΠ
ΩΕΝ ΟΥΜΕΤΑΤΜΟΥΧΤ

✙ Χερε πιανήψελετ
ΕΤCΕΛCΩΛ ΩΕΝ ΟΥΘΟ ΝΡΗ

Χερε πιΰψυχον
ΰΒΑΤΟΣ ΝΤΕ ΨΦΥCΙC
ΕΤΕ ΰΠΕ ΠΙΧΡΩΰ ΝΤΕ ΤΕΥΜΕΘΝΟΥ

✙ Χερε ἱβωκι ουου ἱμαυ
ἱπαρθενος ουου ἱφε
ΘΗΕΤΑΥΑΙ CΩΜΑΤΙΚΩC
ΩΑ ΦΗΕΤΡΙΖΕΝ ΠΙΧΕΡΟΥΒΙΰ

In this we rejoice and sing,
 With the holy angels,
 In joy we proclaim,
 “Glory to God in the highest.

ἮΕΝ ΝΑΙ ΤΕΝΡΑΥΙ ΤΕΝΕΡΨΑΛΙΝ
 ΝΕΜ ΝΙΑΣΤΕΛΟC ΕΘΥ
 ΘΕΝ ΟΥΘΕΛΗΛ ΕΝΧΩ ΰΜΟC
 ΧΕ ΟΥΩΟΥ ΘΕΝ ΝΗΕΤΒΟCΙ ΰΦΥ

✙ Peace on the earth,
 And goodwill toward mankind,”
 He to Whom is due the glory forever
 Was well-pleased with you,

✙ ΝΕΜ ΟΥΖΙΡΗΝΗ ΖΙΖΕΝ ΠΙΚΑΖΙ
 ΝΕΜ ΟΥΤΜΑΤ ΘΕΝ ΝΙΡΩΜΙ
 ΧΕ ΑΥΤΜΑΤ ΤΑΡ ΝΘΗΤ
 ΝΧΕ ΦΗΕΤΕ ΦΩΥ ΠΕ ΠΙΩΟΥ ΨΑ ΕΝΕΖ

The Father looked from heaven,
 And found no one like you,
 He sent his Only-Begotten,
 Who came and was incarnate of you.

ΑΦΙΩΤ ΧΟΥΤ ΕΒΟΛΘΕΝ ΤΦΕ
 ΰΠΕΥΧΕΜ ΦΗΕΤΟΝΙ ΰΜΟ
 ΑΥΟΥΡΠ ΰΠΕΥΜΟΝΟΣΕΝΗC
 Ι ΑΥΒΙCΑΡΖ ΕΒΟΛΝΘΗΤ

Part Six

✙ Mary is greatly honoured,
 Above all the saints,
 For she was worthy to receive
 God the Logos.

✙ ΟΥΝΙΟΥΨ ΠΕ ΠΤΑΙΟ ΰΜΑΡΙΑ:
 ΠΑΡΑ ΝΗΕΘΟΥΑ
 ΧΕ ΑCΕΰΠΨΑ ΝΨΩΠ ΕΡΟC:
 ΜΦΝΟΥΨ ΠΙΛΟCΟC

Mary the Virgin,
 Carried in her womb,
 He before Whom
 The angels are fearful.

ΦΗΕΤΕΡΕ ΝΙΑΣΤΕΛΟC
 ΕΡΖΟΥΨ ΘΑ ΤΕΥΖΗ
 ΜΑΡΙΑ ΨΠΑΡΘΕΝΟC
 ΥΑΙ ΘΑΡΟΥ ΘΕΝ ΤΕCΝΕΧΙ

✙ She is more exalted than the Cherubim,
 And more honoured than the Seraphim,
 For she became a temple,
 For One of the Trinity.

✙ CΒΟCΙ ΕΝΙΧΕΡΟΥΒΙΜ
 CΤΑΙΗΟΥΤ ΕΝΙCΕΡΑΦΙΜ
 ΧΕ ΑCΨΩΠΙ ΝΟΥΕΡΦΕΙ
 ΜΠΙΟΥΑΙ ΕΒΟΛ ΘΕΝ ΨΤΡΙΑC

This is Jerusalem,
The city of our God,
And the joy of all the saints
Dwells within her.

ΘΑΙ ΤΕ ΙΕΡΟΥΣΑΛΗΜ
ΤΠΟΛΙΣ ΜΠΕΝΝΟΥΤΤ ΤΕ
ΕΡΕ ΠΟΥΝΟΥ ΝΤΕ ΝΗΕΘΟΥΑΒ ΤΗΡΟΥ
ΥΟΥΠ ΝΘΡΗΙ ΝΘΗΤΣ

✙ The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

✙ ΔΨΙΩΤ ΧΟΥΤΤ ΕΒΟΛΘΕΝ ΤΦΕ
ΜΠΕΡΧΕΜ ΦΗΕΤΟΝΙ ΜΜΟ
ΑΦΟΥΡΠ ΜΠΕΡΜΟΝΟΣΕΝΗΣ
Ι ΑΦΒΙΟΑΡΖ ΕΒΟΛΝΘΗΤ

Part Seven

Galilee of the Gentiles,
That sits in darkness,
And in the shadow of death,
Had the Great Light shine upon them.

ΓΑΛΙΛΑΙΑ ΝΤΕ ΝΙΕΘΝΟΣ
ΝΗΕΤΖΕΜΟΙ ΘΕΝ ΠΧΑΚΙ
ΝΕΜ ΤΘΗΒΙ ΜΦΜΟΥ
ΟΥΝΙΟΥΤ ΝΟΥΩΙΝΙ ΑΦΥΑΙ ΝΟΥΟΥ

✙ God who rests
In His saints,
Was incarnate of the virgin,
For the pouring forth of Salvation.

✙ ΦΤ ΦΗΕΘΟΥΤΕΝ ΜΜΟΥ
ΘΕΝ ΝΗΕΘΟΥ ΝΤΑΦ
ΑΦΒΙΟΑΡΖ ΘΕΝ ΤΠΑΡΘΕΝΟΣ
ΕΘΒΕ ΦΗΕΤΕΦΩΝ ΝΟΥΧΑΙ

Gather, behold and wonder,
Praise and rejoice with shouting,
At this mystery,
Which has been revealed to us.

ΔΜΩΙΝΙ ΑΝΑΤ ΑΡΙΩΦΗΡΙ
ΖΩΣ ΘΕΛΗΛ ΘΕΝ ΟΥΩΛΗΛΟΥΤΙ
ΖΙΧΕΝ ΠΑΙΟΥΤΤΗΡΙΟΝ
ΕΤΑΦΟΥΩΝΘ ΝΑΝ ΕΒΟΛ

✙ For the Incorporeal became incarnate,
And the Logos became flesh;
He without a beginning took a beginning,
The timeless entered time.

✙ ΧΕ ΠΑΤΑΡΖ
ΟΥΟΥ ΠΙΛΟΣΟΣ ΑΦΘΕΑΙ
ΠΑΤΑΡΧΗ ΑΦΕΡΖΗΤΣ
ΠΑΤΧΟΥ ΑΦΥΩΠΙ ΘΑ ΟΥΧΡΟΝΟΣ

The incomprehensible has been grasped,
 The unseen has been seen,
 The Son of the Living God,
 Truly became the Son of Man.

Πατὴρταροῦ ἀγχευχωμῶ
 παθνατ ἐροῦ σενατ ἐροῦ
 πῶμρι ὑφτ ἐτονδ
 αῖψωπι ἡψμρι ἡρωμι δέν οὔμεθυμι

✝ Jesus Christ the same,
 Yesterday and today, and forever
 In one hypostasis;
 We worship Him, we glorify Him.

✝ Ἰῆς Πῶς ἡσαῖ νευ φοοτ
 ἡθοῦ ἡθοῦ πε νεμ ψα ἐνεε
 δέν οὔγποστασις ἡορωτ
 τενορωτ ὑμοῦ τεντῶοτ ναῖ

The Father looked from heaven,
 And found no one like you,
 He sent his Only-Begotten,
 Who came and was incarnate of you.

Ἀψιωτ χορωτ ἐβολδέν τφε
 ὑπερχει φηετόνι ὑμο
 αῖορωρπ ὑπερμονοσενης
 ι αῖβιςαρζ ἐβολῆδηντ

The Crown Batos

Πίλωβυ Βατος

Ezekiel the prophet,
 Proclaimed and bore witness,
 I saw a gate that looks to the east;
 Closed with a wondrous seal.

Ἰεζεκιηλ ππῆροφητης
 ωψ ἐβολ εῖοι ὑμεερε
 χε λινατ ἐογπγλη ἡσα νιμανῶαι
 εστοβ εεν ογτεβς ἡψφμηι

✝ No one will go through it,
 Except the Lord of Hosts;
 He has entered and come forth;
 And it stands shut in this manner.

✝ Ὑπε ἐλι ψε ἐδογν ἐρος
 ἐβηλ ἐΠῶς ἡτε νιχομ
 αῖψε ἐδογν αῖι ἐβολ
 αῖοβι εσωοτεμ ὑπεερητ

For the gate is the virgin,
 Who gave birth to our Saviour,
 And after giving birth,
 Remained a virgin.

Ἰπηλι γαρ τε τπαρθενος
 θηετασμιςι ὑπενσωτηρ
 ογοε ον μενεσα ἑρεσμασῶ
 αῖοβι εσοι ὑπαρθενος

✙ Blessed is your fruit,
O you who brought forth God into the
world,
That He may save us from the hands,
Of the unmerciful tyrant

You are blessed and perfect,
O you who found all grace
Before the King of Glory,
Our true God.

✙ You are worthy of all honour,
Above anyone on the earth,
For the Logos of the Father
Came and was incarnate of you.

And walked with men,
As a compassionate Lover of Mankind,
That He may save our souls,
Through His Holy manifestation.

✙ Let us worship our Saviour,
The good lover of mankind,
For He had compassion on us,
and came and saved us.

Rejoice O Virgin,
The true⁹¹² Queen.
Rejoice O pride of our race,
Who has borne to us Emmanuel.

✙ ὅςμαρωτ ἡξε πεκαρπος
ὦ θηεταςχφε Φ† ναν ἑπικοςμος
ὑλῆντερσοττεν δεν νενχιχ
ὑπιττυραννος ἡαθναι

† ἑςμαματ τεχηκ ἑβολ
ὦ θηεταςχευ χαρισμα νιβεν
ὑπεῦθο ὑποτρο ἡτε πῶον
πενᾶλθῆινος ἡνον†

✙ Ἀρεμῖψα ἡταιὸ νιβεν
παρα οτον νιβεν ετ ριχεν πικαρι
χε α πιλοσος ἡτε Φιωτ
ι αχβιςαρζ ἑβολῆδῆ†

Οτορ αμωμι νευ νιρωμι
ρως μαρωμι ἡρεψενρητ
ὑλῆντερσω† ἡνενψυχῆ
ριτεν τεψπαροτςιᾶ ἑῶ†

✙ Ὑαρενοτωψ† ὑΠενσωτηρ
πιμαρωμι ἡᾶαθος
χε ἡθοϛ αχψενρητ δαρον
αχῖ οτορ αχσω† ὑμον

Χερε νε ὦ †παρθενος
†οτρω ὑμηι ἡᾶλθῆινη
χερε πῶονῶον ἡτε πενσενος
ᾶρεχφο ναν ἡἘμμανουηλ

⁹¹² Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Ἰη̅ς̅ου ἀριπενμε̅νι
ὡ̅ ἱ̅π̅ρο̅στα̅της̅ ἑ̅τε̅νης̅ ο̅τ̅
να̅ρ̅εν Πεν̅ος̅ Ἰ̅ης̅ Π̅χ̅ς̅
ἡ̅τε̅ρ̅χα̅ νεν̅νο̅βι̅ να̅ν̅ ἑ̅βο̅λ̅

Continue to the Conclusion of the Theotokos Batos on page 525.

Thursday

The Psali Batos for Thursday

Ηχος Βατος πιε̣

Once more, my beloved,
Let us cast away
The evil lusts of our heart,
That lead us toward sin.

Λοιπον ταρ ω̣ ναμενρατ
μαρενζιογι̣ ε̣βολ̣ ζαρον
νη̣νενοτω̣ η̣ζητ̣ ετ̣ζωοτ̣
ετ̣σωκ̣ υ̣μων̣ ε̣ζογν̣ ε̣φ̣νοβι̣

Let us bless the Name of Salvation,
Of our Lord Jesus Christ,
Greatly and unceasingly,
Proclaiming and saying,

Πτε̣ν̣ς̣μο̣ν̣ ε̣πιραν̣ η̣νο̣τ̣ζαι
η̣τε̣ Π̣ε̣ν̣ο̣ς̣ Ι̣η̣ς̣ Π̣χ̣ς̣
ζ̣εν̣ ο̣γ̣νι̣ω̣†̣ υ̣με̣τα̣θ̣μο̣ν̣η̣κ̣
ε̣νω̣ω̣ ε̣βολ̣ ε̣ν̣ζω̣ υ̣μο̣ς̣

✙ O My Lord Jesus Christ,
Begotten of the Father,
Before all the ages,
Have mercy upon us according to Your great
mercy.

✙ Χ̣ε̣ Πα̣ο̣ς̣ Ι̣η̣ς̣ Π̣χ̣ς̣
πι̣μι̣σι̣ ε̣βολ̣ζ̣εν̣ Φ̣ιω̣τ̣
ζ̣α̣ζ̣ωο̣τ̣ η̣ν̣η̣ε̣ω̣ν̣ τη̣ρο̣ν̣
η̣αι̣ η̣αν̣ κα̣τα̣ πε̣κ̣νι̣ω̣†̣ η̣η̣αι̣

✙ O My Lord Jesus Christ,
Who was born of the Virgin,
In Bethlehem of Judea,
Save us and have mercy on us.

✙ Πα̣ο̣ς̣ Ι̣η̣ς̣ Π̣χ̣ς̣
φ̣η̣ε̣τα̣ς̣μα̣ς̣ η̣ν̣χε̣ †̣πα̣ρ̣θ̣ε̣νο̣ς̣
ζ̣εν̣ Β̣η̣θ̣λ̣ε̣ε̣μ̣ η̣τε̣ †̣ιο̣ν̣δ̣ε̣α̣
ω̣†̣ υ̣μων̣ ο̣γο̣ζ̣ η̣αι̣ η̣αν̣

O My Lord Jesus Christ,
Who was baptised in the Jordan,
Purify our souls,
From the defilement of sin.

Πα̣ο̣ς̣ Ι̣η̣ς̣ Π̣χ̣ς̣
φ̣η̣ε̣τα̣ς̣β̣ι̣ω̣μ̣ς̣ ζ̣εν̣ Π̣ιο̣ρ̣δ̣α̣νη̣ς̣
ε̣κ̣ε̣το̣ν̣βο̣ η̣ν̣ε̣ν̣ψ̣υ̣χ̣η̣
ε̣βολ̣ζ̣α̣ η̣θ̣ω̣λ̣ε̣β̣ η̣τε̣ φ̣νο̣βι̣

O My Lord Jesus Christ,
 Who fasted on our behalf,
 Forty days and forty nights,
 Save us and have mercy on us.

Πα̅ο̅ς Ἰ̅η̅ς Χ̅ς
 φ̅η̅ε̅τα̅ϥ̅ερ̅νη̅ς̅ τε̅ρι̅ν̅ ἐ̅θ̅ρη̅ ἑ̅ξ̅ω̅ν
 ἡ̅ρ̅μ̅ε̅ ἡ̅ε̅ρ̅ο̅ο̅ς̅ νε̅μ̅ ἔ̅μ̅ε̅ ἡ̅ε̅ξ̅ω̅ρ̅
 σω̅†̅ ὡ̅μ̅ον̅ ο̅γ̅ο̅ζ̅ ν̅αι̅ ν̅αν̅

✝ O My Lord Jesus Christ,
 Who was crucified on the cross,
 Crush Satan
 Beneath our feet.

✝ Πα̅ο̅ς Ἰ̅η̅ς Χ̅ς
 φ̅η̅ε̅τα̅ϥ̅α̅ϥ̅ ἐ̅πι̅στα̅υ̅ρο̅ς̅
 ἐ̅κ̅ε̅θ̅ο̅μ̅θ̅ε̅μ̅ ὡ̅Π̅σα̅τα̅να̅
 σα̅π̅ε̅ς̅τ̅ ἡ̅ν̅ε̅ν̅δ̅α̅λ̅α̅τ̅χ̅

✝ O My Lord Jesus Christ,
 Who was placed in the tomb,
 Crush beneath us,
 The sting of death.

✝ Πα̅ο̅ς Ἰ̅η̅ς Χ̅ς
 φ̅η̅ε̅τα̅ϥ̅χα̅ϥ̅ θ̅ε̅ν̅ πι̅ῶ̅θ̅α̅τ̅
 ἐ̅κ̅ε̅θ̅ο̅μ̅θ̅ε̅μ̅ ἡ̅θ̅ρη̅ ἡ̅θ̅η̅τε̅ν̅
 ἡ̅†̅σο̅υ̅ρι̅ ἡ̅τε̅ φ̅υ̅ο̅ς̅

O My Lord Jesus Christ,
 Who rose from the dead,
 [and] Ascended into the heavens,
 Raise us with Your power.

Πα̅ο̅ς Ἰ̅η̅ς Χ̅ς
 φ̅η̅ε̅τα̅ϥ̅τω̅ν̅ϥ̅ ἐ̅β̅ο̅λ̅θ̅ε̅ν̅ ν̅η̅ε̅θ̅ω̅ο̅υ̅τ̅
 α̅ϥ̅ω̅ν̅α̅ϥ̅ ἐ̅π̅ω̅ω̅ι̅ ἐ̅ν̅ι̅φ̅η̅ο̅ν̅ι̅
 ἐ̅κ̅ε̅το̅υ̅ν̅ο̅ς̅τε̅ν̅ θ̅ε̅ν̅ τε̅κ̅ξ̅ο̅μ̅

O My Lord Jesus Christ,
 Who will come at His second Parousia,
 Deal with us lovingly,
 At Your fearful judgment seat.

Πα̅ο̅ς Ἰ̅η̅ς Χ̅ς
 φ̅η̅ε̅θ̅η̅ο̅υ̅ θ̅ε̅ν̅ τε̅ϥ̅μα̅ρ̅ς̅νο̅υ̅†̅ ὡ̅πα̅ρο̅υ̅ς̅ι̅α̅
 ἁ̅ρ̅ι̅ο̅ν̅ι̅ ἡ̅λ̅α̅τ̅η̅ νε̅μ̅αν̅
 θ̅ε̅ν̅ πε̅κ̅β̅η̅μα̅ ε̅τοι̅ ἡ̅ε̅ο̅†̅

✝ For of Your own will,
 And the goodwill of Your Father,
 And the Holy Spirit,
 You have {come} and saved us.

✝ Χ̅ε̅ θ̅ε̅ν̅ πε̅κο̅υ̅ω̅ϥ̅ ὡ̅μ̅ιν̅ ὡ̅μ̅ο̅κ̅
 νε̅μ̅ ἡ̅†̅μα̅†̅ ὡ̅πε̅κ̅ιω̅τ̅
 νε̅μ̅ Π̅ι̅π̅ῆ̅α̅ ἑ̅θ̅ο̅ς̅
 {α̅κ̅ι̅} ο̅γ̅ο̅ζ̅ α̅κ̅ω̅†̅ ὡ̅μ̅ον̅

The Conclusion of the Batos Psali

✙ And whenever we sing hymns

Let us say tenderly,

“O our Lord, Jesus Christ,

Have mercy upon us.”

Glory to the Father

And the Son and the Holy Spirit,

Now, and forever,

And to the age of ages. Amen.

✙ Εὐωπ ἀνψανερψαλιν

μαρηνχος εεν οτζλοχ

χε Πενος Ιης Πχς

ἀριοτναι νεμ νενψτχη

Δοξα Πατρι

κε ἱω κε ἀσιω Πνευματι

Κε ντη κε ἀι

κε ις τοτς εωνας των εωνων ἀμην

The Thursday Theotokia

ἦχος Βατος

Part One

The bush that Moses

Saw in the wilderness,

Was filled with fire from within,

Yet its branches were not burnt—

Πιβατος ετα ὤωτς

νατ εροφ εβολ ζιπγαφε

ερε πιχρωμ μοζ νητηφ

οτδε ὑποτρωκζ ἵχε νεφκλαδος

✙ This is a figure of Mary,

The undefiled virgin,

From Whom the Logos of the Father,

Came and was incarnate.

✙ ἔοι ἡτηπος Ὑαρια

†παρθενος ἡατωλεβ

ετα πιλοςος ἡτε Φιωτ

ι αφδισαρζ εβολ ἡητης

The fire of His Divinity,

Did not burn the womb of the Virgin.

And after giving birth,

She remained a virgin.

Ὑπε πιχρωμ ἡτε τεφμεθον†

ρωκζ ἡθηεχι ἡ†παρθενος

οτοζ οη μενεσα ἡρεμασφ

αζοζι ασοι Ὑπαρθενος

✙ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

✙ ΕΤΑΥΚΗΝ ΑΝ ΕΓΟΙ ΝΗΟΤ
ΑΪΙ ΑΥΩΠΙ ΝΩΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΰΜΗ
ΑΪΙ ΟΥΟΖ ΑΥΩΤ ΰΜΟΝ

Part Two

Mary, the Mother of God
Is the pride of all virgins,
For the first curse
Was abolished because of her—

ΠΥΟΥΥΟΥ ΝΗΠΑΡΘΕΝΟΣ ΤΗΡΟΥ
ΠΕ ΜΑΡΙΑ ΤΜΑΨΝΟΥΤ
ΕΘΒΗΤΣ ΟΝ ΑΪΒΩΛ ΕΒΟΛ
ΝΧΕ ΠΙΣΑΖΟΙ ΝΑΡΧΕΟΣ

✙ That curse which came upon our race,
Through the transgression,
In which the woman fell,
When she ate from the fruit of the tree.

✙ ΦΗΕΤΑΪ ΖΙΖΕΝ ΠΕΝΤΕΝΟΣ
ΖΙΤΕΝ ΤΠΑΡΑΒΑΣΙΣ
ΕΤΑΪΨΩΜΙ ΨΩΠΙ ΝΘΗΤΣ
ΑΟΥΩΜ ΕΒΟΛΘΕΝ ΠΟΥΤΑΖ ΰΠΙΨΩΜΗΝ

Because of Eve the door
Of Paradise was shut;
Through the Virgin Mary
It was opened once more to us.

ΕΘΒΕ ΕΥΑ ΑΥΜΑΨΘΑΜ
ΰΦΡΟ ΰΠΙΠΑΡΑΔΙΣΟΣ
ΖΙΤΕΝ ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ
ΑΟΥΩΝ ΰΜΟΥ ΝΑΝ ΝΚΕΟΠ

✙ We have become worthy
To eat of the Tree of Life,
Which is the Body of God,
And His true Blood.

✙ ΑΝΕΡΠΕΜΨΩΑ ΰΠΙΨΩΜΗΝ ΝΤΕ ΠΩΝΘ
ΕΘΡΕΝΟΥΩΜ ΕΒΟΛ ΝΘΗΤΨ
ΕΤΕ ΦΑΙ ΠΕ ΨΩΜΑ ΰΦΤ
ΝΕΜ ΠΕΨΝΟΥ ΝΑΛΗΘΙΝΟΝ

Let us worship our Saviour,
The Good lover of mankind,
For He had compassion on us;
He came and saved us.

ΜΑΡΕΝΟΥΨΤ ΰΠΕΝΨΩΡ
ΠΜΑΙΡΩΜ ΝΑΤΑΘΟΣ
ΧΕ ΝΘΟΥ ΑΨΩΕΝΕΗΤ ΘΑΡΟΝ
ΑΪΙ ΟΥΟΖ ΑΥΩΤ ΰΜΟΝ

✙ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

✙ ΕΤΑΥΚΗΝ ΑΝ ΕΓΟΙ ΝΗΝΟΥΤ
ΑΪΙ ΑΥΨΩΠΙ ΝΩΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΰΜΗΙ
ΑΪΙ ΟΥΟΥ ΑΥΨΩΤ ΰΜΟΝ

Part Three

What mind, what speech,
Or what hearing can grasp,
The unspeakable depth
Of Your love for mankind, O God?

ΔΥ ΝΗΝΟΥΤ ΙΕ ΔΥ ΝΕΑΧΙ
ΙΕ ΧΙΝΩΤΕΜ ΕΘΝΑΨΨΑΙ
ΔΑ ΠΙΠΕΛΑΤΟΣ ΝΑΤΑΧΙ ΰΜΟΥ
ΝΤΕ ΤΕΚΜΕΤΑΙΡΩΜΙ ΦΤ

✙ The One, the only Logos,
Begotten before all the ages,
From the only Father
In bodiless divinity.

✙ ΠΙΟΥΤΑΙ ΰΜΑΤΑΤΥ ΝΗΛΟΣΟΣ
ΕΤΑΥΧΨΟΥ ΔΑΧΕΝ ΝΙΕΩΝ ΤΗΡΟΥ
ΚΑΤΑ ΤΜΕΘΝΟΥΤ ΑΘΝΕ ΣΩΜΑ
ΕΒΟΛΔΕΝ ΠΙΟΥΤΑΙ ΦΙΩΤ

He and only He
Was also born bodily,
Without change or alteration
From His only Mother.

ΟΥΟΥ ΦΑΙ ΟΝ ΰΜΑΤΑΤΥ
ΑΥΧΨΟΥ ΣΩΜΑΤΙΚΩΣ
ΔΕΝ ΟΥΜΕΤΑΤΨΥΒΤ ΝΕΜ ΟΥΜΕΤΑΤΨΩΝΕ
ΕΒΟΛΔΕΝ ΤΕΥΜΑΥ ΰΜΑΤΑΤΣ

✙ And after she gave birth to Him,
Her virginity was not lost,
And so it was revealed,
That she is the Theotokos.

✙ ΟΥΟΥ ΟΝ ΜΕΝΕΝΣΑ ΘΡΕΣΜΑΨΥ
ΰΠΕΨΒΩΛ ΕΒΟΛ ΝΤΕΣΠΑΡΘΕΝΙΑ
ΔΕΝ ΦΑΙ ΑΥΟΥΟΥΟΥΕ ΕΒΟΛ
ΧΕ ΟΥΘΕΟΤΟΚΟΣ ΤΕ

O the depth of the richness,
And wisdom of God,
For the [human] womb under judgment,
To bring forth children in anguish⁹¹³,

Ω ΠΨΩΚ ΝΤΜΕΤΡΑΜΑΔ
ΝΕΜ ΤΣΟΦΙΑ ΝΤΕ ΦΤ
ΧΕ ΤΜΕΧΙ ΕΤΑΥΖΙΤΣ ΕΨΖΑΠ
ΑΨΨΟ ΝΖΑΝΨΗΡΙ ΔΕΝ ΟΥΰΚΑΖΝΖΗΤ

⁹¹³ The womb of women in general was under judgement to bring forth children in anguish, and that same womb of woman became a fountain of immortality by bringing Emmanuel to us. This is meditating on the fall and salvation coming from woman, of Mary being the new Eve. It does not imply that the Theotokos suffered anguish in bringing forth Christ, which is clearly denied in Part 5, below.

✙ Became a fountain of immortality,
Bringing forth Emmanuel to us,
Without [pain or] human seed;
He destroyed the corruption of our race.

Let us cry out to Him and say,
“Glory to You O Incomprehensible One,
The Good Lover of Mankind, Saviour of our
souls,”
For He came and saved us.

✙ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

✙ Δεῦρωπι ἡοῦμοῦμι ἡτε οὔμεταθμοῦ
αἰωιῖι ναν ἡἘμμανοῦηλ
αἰνε ἕπερμα ἡρωμι
αἰβωλ εἰολ ἡἵτακο ἡπενγενος

Φαι μαρενωῦ οὔβηῖ ἐνζω ἡμοο
ζε πῶοῦ ναικ πιατῶταροῖ
πιαρῶμι ἡἄταθος φρεῖωῦ ἡνενψῖχη
αἰῖ οὔοῖ αἰωῦῦ ἡμον

✙ Ἐταῖκην αν εἰοι ἡνοῦῦ
αἰῖ αἰῦωπι ἡῦηρι ἡρωμι
αἡλα ἡθοῖ πε φῦ ἡμη
αἰῖ οὔοῖ αἰωῦῦ ἡμον

Part Four

O the honour of the conception,
Of the virginal womb,
Of Theotokos without seed,
As the angel witnessed:

✙ When he appeared to Joseph,
He said that,
“The One to Whom she will give birth,
Is of the Holy Spirit.”

For the Logos of the Father,
Came and was incarnate of her,
She gave birth to Him without change,
The angel added saying,

ᾨῦτιωη ἡτε ἡἱνερβοκι
ἡτε ἡνεχι ἡπαρθενικη
οὔοῖ ἡθεοτοκος οὔατῖροχ τε
αἰερμεορε ἡχε πιατῖελος

✙ Ἐταῖοτονῖῖ ἡἰωσῖφ
εἰζω ἡμοο ἡπαρῖῦ
ζε φῖ ταρ εἡσναμαῖ
οὔ εἰολῖεν οὔἵἡα εἰοῖα἖ πε

Ἐτι δε ζε νε πῖλοςος ἡτε Φιωτ
ἡ αἰῖῖαρῖ εἰολ ἡῖητς
ῖεν οὔμετατῖἡ἖τ εἡσμαῖ
αἰτοῖοῖ ἡπαῖχῖτ εἰζω ἡμοο

✙ “She will give birth to a Son,
His Name will be called Emmanuel,
Which being interpreted is,
‘God with us.’”

“And also, you will call
His Name Jesus,
He will save His people,
From their iniquities.”

✙ If we are now His people,
He will save us with strength,
He will forgive us our iniquities;
let us firmly know Him.

For He is God in truth,
He became man without change,
To Him the glory is due,
Now and forever.

✙ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

Oh the divine and
Wondrous child-bearing,
Of the Theotokos,
Mary, the Ever-Virgin.

✙ Χε εσεμici νοτῳηρι ετεμορ†
επερραν χε Εμμανοηλ
φηετε ὑατοταζμελ
χε Φ† νεμαν

Οτοζ ον εκεμορ†
επερραν χε Ιηc
ηθορ εθνανοζεμ ὑπερλαοc
εβολθεν νοτὰ νομια

✙ Ιcχε Δε ανον πε περλαοc
ὑνανοζεμ ὑμον δεν οτμετχωρι
ελχω εβολ ηnenλ νομια
μαρεncοτωνηλ δεν ορταχρο

Χε ηθορ πε φ† δεν οτμεθωμη
αερρωμι δεν οτμετατῳιβ†
ερε πιωοτ ερπρεπι ναρ
ιcχεν †νοτ νεμ ὑα ενεε

✙ Εταρκην αν εροι ηνοτ†
αρι αερῳπι ηῳηρι ηρωμι
αλλα ηθορ πε φ† ὑμη
αρι οτοζ αρρω† ὑμον

Part Five

Ω νινακζι ηνοτ†
οτοζ ηῳοτερῳφηρι ὑμωοτ
ητε †θεοτοκοc Μαρια
ετοι ὑπαρθενοc ηcχοτ νιβεν

✙ Undeclared virginity

And true birth

Came together

In one place in her.

For marriage did not

Precede the birth,

Nor did the birth

Remove her virginity.

✙ For He Who was begotten of God

Without pain from the Father,

Was born according to the flesh

Without pain from the Virgin.

One nature from two,

Divinity and humanity,

Therefore the Magi worshiped Him,

Silently declaring His Divinity.

✙ They brought Him frankincense as God,

And gold as king,

And myrrh as a sign,

Of His life-giving death.

He accepted these for our sake of His own
will,

The one, only good Lover of Mankind,

the Saviour of our souls,

He came and saved us.

✙ Ηαί ετε εβολ ἡμωοῦ

ἐὰν ἔστω εἰς κοῖ

ἦν οὐ παρθεῖν ἡ τῶν λει

νεῦ οὐκ ἔστιν ἡμῶν

Οὐ γὰρ ὑπε οὐ γαμοῦ

εἰσπορ ἔπι ἔστιν ἡμῶν

οὐ γὰρ οὐ ὑπε πῆστιν ἡμῶν

βωλ εβολ ἡ τε παρθεῖν

✙ Φη γὰρ ἐταυμάσκει ζωὸς νοῦν

ἀπαθὲς ἐβόλθεν Φῶς

ἀταύμαστος ὁ κατὰ σαρξ

ἀπαθὲς ἐβόλθεν τὴν παρθεῖν

Οὐαὶ πε ἐβόλθεν ἡ σὰρξ

οὐ μὲν οὐνοῦ νεῦ οὐ μετρωμῶν

δὲν φαι σεοῦ ὡς ἡμῶν ἦν ἐν νῦν

ἐν ἡμῶν ἡρώο ἐν ἐν ὁλοῦν

✙ Ἀνὴρ ἡμῶν ἡν ὁ λιβανὸς ζωὸς νοῦν

νεῦ οὐνοῦ ζωὸς οὐροῦ

νεῦ οὐ γὰρ ἐν τῇ μῆνι

ἐπερ ἔστιν ἡν ἡρετὰν δό

Φαί ἐταυμάσκει ἐροῦ ἐν ἡν ἡν

δὲν περ ὡς ἡμῶν ἡμῶν

ἦν ἐν πῶν ἡμῶν ἡμῶν

πῶν ἡμῶν ἡμῶν

ἐν ἡμῶν ἡμῶν

ἀνὴρ ὡς ἡμῶν

✙ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

✙ ΕΤΑΥΚΗΝ ΑΝ ΕΓΟΙ ΝΗΟΤ
ΑΪΙ ΑΥΩΠΙ ΝΩΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΰΜΗΙ
ΑΪΙ ΟΥΟΖ ΑΥΩΤ ΰΜΟΝ

Part Six

O what a great wonder,
A rib was taken,
From the side of Adam;
A woman was formed from it.

Ω ΤΝΙΥΤ ΝΰΦΗΡΙ
ΘΗΕΤΑΘΙ ΕΧΩΣ ΝΤΒΗΤ
ΕΒΟΛΞΕΝ ΠΙΣΦΙΡ ΝΑΔΑΜ
ΥΑΝΤΟΤΕΡΠΛΑΖΙΝ ΰΜΟC ΕΥCΖΙΜΙ

✙ She gave the form of humanity
Perfectly to God,
The Creator,
The Logos of the Father.

✙ ΠΙΟΤΩΥΕΥ ΤΗΡΥ ΝΤΕ ΤΜΕΤΡΩΜΙ
ΑCΤΗΙΥ ΔΕΝ ΟΥΧΩΚ ΕΒΟΛ ΰΦΤ
ΠΙΔΙΜΙΟΥΡCΟC
ΟΥΟΖ ΝΛΟCΟC ΝΤΕ ΦΙΩΤ

This is He Who was Incarnate of her,
Without alteration,
She gave birth to Him as man,
And His name was called Emmanuel.

ΦΑΙ ΕΤΑΥΘΙCΑΡΖ ΕΒΟΛ ΝΔΗΤC
ΔΕΝ ΟΥΜΕΤΑΤΥΒΤ `ΕΑCΜΑCΥ
ΖΩC ΡΩΜΙ ΑΥΜΟΥΤ ΕΠΕΥΡΑΝ
ΧΕ ΕΜΜΑΝΟΥΗΛ

✙ Let us also entreat her,
The Theotokos at all times,
That she intercede on our behalf,
Before her beloved Son.

✙ ΘΑΙ ΟΝ ΜΑΡΕΝΤΩΒΖ ΰΜΟC
ΖΩC ΘΕΟΤΟΚΟC ΝCΗΟΥ ΝΙΒΕΝ
ΕΘΡΕCΕΡΠΡΕCΒΕΤΙΝ `ΕΞΡΗΙ ΕΧΩΝ
ΝΑΖΡΕΝ ΠΕCΥΗΡΙ ΰΜΕΝΡΙΤ

For she is greatly honoured,
By all the saints, the Patriarchs,
For she brought to them
He Whom they awaited.

ΧΕ `CΤΑΙΝΟΥΤ ΤΑΡ `ΕΜΑΥΩ
ΝΤΟΤΟΥ ΝΝΗΕΘΥ ΤΗΡΟΥ
ΝΙΠΑΤΡΙΑΡΧΗC ΧΕ ΑCΙΝΙ ΝΩΟΥ
ΰΦΗΕΤΟΥΧΟΥΤ `ΕΒΟΛ ΔΑΧΩΥ

✝ Likewise the prophets,
Who prophesied concerning Him,
In various and diverse types,
That He would come and save us,

Together with the Apostles,
For She is the bearer
Of Him Whom they preached
To the whole world.

✝ And the struggling martyrs,
For He came out of her:
The true Struggler,
Our Lord Jesus Christ.

Therefore, let us glorify, the greatness
Of His vast riches,
And His boundless wisdom,
Beseeching His great mercy.

✝ He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

The Lord swore in truth to David,
And will not annul it,
“Of the fruit of your loins,
I will set upon your throne.”

✝ Νεμ νι̅προφητης Δε ον̅ ὁμοιωσ
φη̅ετα̅ερ̅ι̅προφητε̅ιν ε̅οβη̅τε
θεν̅ ο̅ν̅θο̅ ἡ̅ρη̅τ̅ Νεμ̅ ο̅ν̅μ̅η̅ω̅ ἡ̅ς̅μο̅ο̅τ̅
χε̅ ἑ̅ν̅λ̅ι̅ ἡ̅τε̅ρ̅ω̅τ̅ μ̅μ̅ον̅

Νεμ̅ νι̅ἀποστολος̅ ε̅ν̅σο̅π̅
χε̅ ἡ̅θος̅ πε̅ τ̅ρε̅ρ̅χε̅
ὑ̅φη̅ετο̅νε̅ρκ̅ρι̅ζ̅ιν̅ ὑ̅μ̅ο̅ς̅
θεν̅ τ̅ο̅ικ̅ο̅ν̅με̅νη̅ τ̅η̅ρ̅ς̅

✝ Νια̅θ̅λι̅τ̅η̅ο̅ ὑ̅μα̅ρ̅τ̅η̅ρος̅
χε̅ α̅ῑ̅ ἐ̅βο̅λ̅ ἡ̅δ̅η̅τ̅ς̅
ἡ̅χε̅ πο̅τ̅ὰ̅σο̅ι̅νο̅θε̅τ̅ης̅ ὑ̅μ̅η̅
πε̅ν̅ος̅ Ἰ̅η̅ς̅ Χ̅ς̅

Φ̅αι̅ μα̅ρε̅ν̅τ̅ῶ̅ν̅ ἡ̅τ̅με̅τ̅ν̅ι̅ω̅
ἡ̅τε̅ τε̅μ̅ε̅τ̅ρα̅μ̅ὰ̅ ε̅το̅ω̅
Νεμ̅ τε̅ρ̅σο̅φ̅ια̅ ἡ̅τα̅τ̅ρη̅ς̅
ε̅ν̅ε̅ρε̅τι̅ν̅ ὑ̅πε̅ρ̅ν̅ι̅ω̅τ̅ ἡ̅ν̅αι̅

✝ Ε̅τα̅ρ̅κη̅ν̅ α̅ν̅ ε̅γ̅ο̅ι̅ ἡ̅νο̅ν̅τ̅
α̅ῑ̅ α̅ρ̅ω̅πι̅ ἡ̅ω̅η̅ρι̅ ἡ̅ρ̅ω̅μ̅ι̅
α̅λ̅λ̅α̅ ἡ̅θο̅ς̅ πε̅ φ̅τ̅ ὑ̅μ̅η̅
α̅ῑ̅ ο̅ν̅ο̅ς̅ α̅ρ̅ω̅τ̅ ὑ̅μ̅ον̅

Part Seven

Δ̅α̅ρ̅κ̅ ἡ̅χε̅ Π̅ο̅ς̅ ἡ̅Δ̅α̅ν̅ι̅Δ̅ θ̅ε̅ν̅ ο̅ν̅μ̅ε̅θ̅μ̅η̅
ο̅ν̅ο̅ς̅ ἡ̅ν̅ε̅ρ̅χο̅λ̅η̅ χ̅ε̅
ε̅β̅ο̅λ̅θ̅ε̅ν̅ π̅ο̅ν̅τ̅α̅ς̅ ἡ̅τε̅ τε̅κ̅νε̅χι̅
†̅να̅χω̅ ζ̅ι̅χ̅ε̅ν̅ πε̅κ̅ῶ̅ρον̅ος̅

✝ So when the righteous David
Consented that from himself,
Christ be brought forth according to the
flesh,
He sought earnestly,

To find a dwelling place
For the Lord God, the Logos,
And this was fulfilled,
With great diligence.

✝ And immediately he cried out,
In the Spirit, saying,
“We heard it at Ephratah,”
Which is Bethlehem.

The place that Emmanuel our God,
deemed worthy to be born in
According to the flesh,
For our salvation.

✝ Also according to the saying
Of Micah the prophet,
“And you also, Bethlehem,
The land of Ephratah,

Are not the least
Of the rulers of Judah,
For out of you will come
A ruler Who will shepherd my people Israel.”

✝ O what a symphony
Of these prophets,
Who prophesied in this one Spirit,
Concerning the coming of Christ!

✝ Οθεν εταρωτ ηζητ
ηξε πιθυμι γε εβολ υμοϋ
εναρξφο υπ̄χς κατα σαρξ
αρκωτ ακριβως

Εχιμι νοτυαλγωπι
υπ̄ος Φτ̄ πιλοςος
οτοϋ φαι αρχοκϋ εβολ
θεν οτνιωτ̄ η̄ρωις

✝ Οτοϋ σατοτϋ αρωϋ εβολ
θεν πιπ̄να ερω υμος
γε ανσομεϋς δεν Εφραθα
ετε Βηθλεεμ τε

Πιμα εταερκαταζιοιη υμοϋ
ηξε Εμμανοτηλ Πεννοτ̄
εοροτ̄φοϋ η̄ζητ̄ κατα σαρξ
εβε φηετε φων̄ νοτ̄λαι

✝ Κατα φρητ̄ οη̄ εταρχος
ηξε υιχεος πιπροφητης
γε νεμ̄ η̄θο ζωι Βηθλεεμ
η̄καλι η̄Εφραθα

η̄θο οτκοτ̄χι αν̄ εβο
θεν νιμετ̄ησεμωη̄ η̄τε Ιουδα
εϋ̄εῑ γαρ εβολ̄ η̄ζητ̄ η̄ξε οτ̄η̄σοτ̄μενος
φηε̄θ̄ναμ̄ονῑ ῡπαλαος̄ Π̄ῑλ̄

✝ Ω̄ νιμ̄ ναῑτ̄μ̄φω̄νια
η̄τε ναῑπροφητης̄ εν̄σο̄π̄
νη̄ετᾱερ̄προφητε̄ιν̄ δεν̄ παῑπ̄νᾱ νο̄τω̄τ̄
εβε̄ η̄χῑν̄ῑ ῡπ̄χς̄

This is He to Whom the glory is due,
 With His good Father,
 And the Holy Spirit,
 Now and forever.

Φαίερε πῶοτ ἐρίπρεπι ναϳ
 νεμ πεϳιωτ ἡὰ τὰ θεοϳ
 νεμ Πῖπῆα ἑῶτ
 ιϳχεν ἱνοτ νεμ ὡα ἐνεϳ

✝ He did not cease to be God,
 He came and became the Son of Man,
 But He is God in truth;
 He came and saved us.

✝ Ἑταϳκηῆ ἁν ἐϳοι ἡνοτ
 ἀϳὶ ἀϳῳωπι ἡῳῆρι ἡρωμ
 ἀλλὰ ἡθοϳ πε φῑ ἡμῆ
 ἀϳὶ ογοϳ ἀϳωτ ἡμον

Part Eight

The One from the Trinity,
 Co-essential with the Father,
 Looked upon our weakness,
 And our bitter bondage.

Πιοται ἐβόλᾳεν ἱτρίᾳϳ
 πιόμοοϳιοϳ νεμ Φῖωτ
 ἐταϳῆατ ἐπεῆθεβιό
 νεμ τεῆμετβωκ ἐτοι ἡῳαῳι

✝ He bowed the heaven of heavens,
 And came to the womb of the Virgin,
 He became man like us,
 Save for sin only.

✝ Δϳρεκ ἡιφῆοῖ ἡτε ἡιφῆοῖ
 ἀϳὶ ἑῶμῆτρά ἡτ παρῆενοϳ
 ἀϳερρωμ ἡπεῆρητ
 ὡατεῆ φῆοβι ἡματᾳτϳ

He was born in Bethlehem,
 According to the prophetic sayings;
 He redeemed and saved us,
 For we are His people.

Ἑτατῳᾳϳ ᾳεν Βηθλεεμ
 κατὰ ἡῖςμῆ ἡτε ἡῖπροφῆτῆϳ
 ἀϳτοτχον ἀϳωτ ἡμῆ
 χε ἁνον ᾳὰ πεϳλαοϳ

✝ He did not cease to be God,
 He came and became the Son of Man,
 But He is God in truth;
 He came and saved us.

✝ Ἑταϳκηῆ ἁν ἐϳοι ἡνοτ
 ἀϳὶ ἀϳῳωπι ἡῳῆρι ἡρωμ
 ἀλλὰ ἡθοϳ πε φῑ ἡμῆ
 ἀϳὶ ογοϳ ἀϳωτ ἡμον

Part Nine

I saw a sign appear in heaven,
A woman clothed with the sun,
And she had the moon
Under her feet.

ΔΙΝΑΥ ΕΟΤΥΜΗΝΙ ΑΥΟΤΟΝΕΥ ΞΕΝ ΤΨΕ
ΙC ΟΥΕΖΙΜΙ ΕCΧΟΛΖ ΑΨΗ
ΝΘΟC ΟΝ ΕΡΕ ΠΙΟΖ
CΑΠΕCΗΤ ΝΗΕCΒΑΛΑΥΧ

✙ And there were twelve stars
As a Crown upon her head,
She was pregnant and in labour,
Crying out to give birth.

✙ ΕΡΕ ΟΥΟΝ ΜΗΤ CΝΑΥ ΝCΙΟΥ
ΟΙ ΨΛΟΜ ΕΞΕΝ ΤΕCΑΨΕ
ΕCΜΒΟΚΙ ΕCΤΗΝΑΚΖΙ
ΕCΩΨ ΕΒΟΛ ΕCΝΑΜΙCΙ

This is Mary,
The new heaven on earth,
From whom the Sun of Righteousness
Rises upon us.

ΕΤΕ ΘΑΙ ΤΕ ΜΑΡΙΑ
ΤΨΕ ΜΒΕΡΙ ΕΤΖΙΞΕΝ ΠΙΚΑΖΙ
ΕΤΑ ΠΗΡΗ ΝΤΕ ΤΜΕΘΜΗ
ΨΑΙ ΝΑΝ ΕΒΟΛ ΝΘΗΤC

✙ For the sun that is clothing her
Is Our Lord Jesus Christ,
And the moon under her feet
Is John the Baptist.

✙ ΠΗΡΗ ΤΑΡ ΕΤΕCΧΟΛΖ ΜΜΟΥ
ΠΕ ΠΕΝΟC ΙΗC ΠΨC
ΟΥΟΖ ΠΙΟΖ ΕΤΘΑ ΝΕCΒΑΛΑΥΧ
ΠΕ ΙΩΑ ΠΙΡΕΨΤΩΜC

The twelve stars,
That are a crown on her head,
Are the twelve apostles,
Surrounding her and giving her honour.

ΠΙΜΗΤ CΝΑΥ ΤΑΡ ΝCΙΟΥ
ΕΤΟΙ ΝΨΛΟΜ ΕΞΕΝ ΤΕCΑΨΕ
ΠΕ ΠΙΜΗΤ CΝΑΥ ΝΑΠΟCΤΟΛΟC
ΕΥΚΩΤ ΕΡΟC ΕΥΤΤΑΙΟ ΝΑC

✙ Therefore all you nations,
Let us glorify the Virgin,
For she gave birth to God for us,
And her virginity is sealed.

✙ ΕΘΒΕ ΦΑΙ ΝΙΛΑΟC ΤΗΡΟΥ
ΜΑΡΕΝΤΩΟΥ ΝΤΠΑΡΘΕΝΟC
ΧΕ ΑCΜΙCΙ ΝΑΝ ΜΨΤ
ΕCΤΟΒ ΝΧΕ ΤΕCΠΑΡΘΕΝΙΑ

He did not cease to be God,
He came and became the Son of Man,
But He is God in truth;
He came and saved us.

ΕΤΑΨΚΗΝ ΑΝ ΕΥΟΙ ΝΝΟΥΤ
ΑΨΙ ΑΨΨΩΠΙ ΝΨΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΜΜΗ
ΑΨΙ ΟΥΟΖ ΑΨΩΤ ΜΜΟΝ

The Crown

Πιλωβυ Βατος

Moses was worthy to behold
The glory of God,
The unseen Who is before all the ages,
On the mountain.

Φ† πατῶνατ ἐροϋ
δαχωοτ ἡνιέων τηροτ
αφερπέμῳα ἡνατ ἐπεφῶοτ
ἡξε Ὡτῆς Ζιχεν πιτωοτ

✝ For he beheld the bush,
Filled with fire from within,
But its branches did not burn,
And its leaves were not destroyed.

✝ Δενατ ταρ ἐπιβατος
ἐρε πιχρωμ μοζ ἡδητϋ
οτδε ὑποτρωκζ ἡξε νεϋκλαδος
οτδε ὑπε νεϋχωβι τακο

Though the fire was lit
The bush did not burn,
For God was within it
Speaking with the prophet.

Πιχρωμ μεν αφερλαμπιν
δεν πιβατος ναφρωκζ αν
ζε ἐρε Φ† καθοτν ὑμοο
εϋαχι ἡθοϋ νεμ πιπροφητης

✝ Saying, “O Moses, O Moses,
O Moses the one I love,
I am the God of your fathers,
There is none but me.

✝ Χε ὦ Ὡτῆς ὦ Ὡτῆς
ὦ Ὡτῆς πετμει ὑμοϋ
ἄνοκ πε Φ† ἡτε νεκιοτ
ὑμον κε οταὶ ἐβηλ ἐροι

Take off your shoes
From your feet,
For the place where you stand
Is holy ground, O prophet.”

Βωλ ὑπιθωοτ ἐβολ
φητοὶ ἐνεκδαλατχ
ζε πιμὰ ἐτεκοζι ἐρατκ ζιχωϋ
οτκαζι εϋοταβ πε ὦ πιπροφητης

✝ Consider the bush,
Filled with fire from within;
Its branches did not burn,
And its leaves were not destroyed.

✝ Δρινοιν νακ ὑπιβατος
ἐρε πιχρωμ μοζ ἡδητϋ
οτδε ὑποτρωκζ ἡξε νεϋκλαδος
οτδε ὑπε ναϋχωβι τακο

This is a figure of Mary,
The undefiled virgin,
From Whom the Logos of the Father,
Came and was incarnate.

ἔοι ἡ τῆρος ἡ Μαρία
ἡ παρθένος ἡ ἀθωλὴ
ἐκ τοῦ πατρὸς ἡ τε φωτ
ἡ ἀφ' ἧς ἐγενήθη

✙ Therefore we praise with,
The celibate John, saying,
“This bride is holy,
adorned for the Lamb.”

✙ Ὁσὲ φαι τὸν ἁγίον
νὺν ἡ παρθένος
ἡ ἁγία ἡ ἁγία
ἡ ἁγία ἡ ἁγία

Rejoice O Virgin,
The true⁹¹⁴ Queen.
Rejoice O pride of our race,
Who has borne to us Emmanuel.

Χερε νε ὡ ἡ παρθένος
ἡ ἁγία ἡ ἁγία
ἡ ἁγία ἡ ἁγία
ἡ ἁγία ἡ ἁγία

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Ὁσὲ φαι τὸν ἁγίον
ὡ ἡ παρθένος ἡ ἁγία
ἡ ἁγία ἡ ἁγία
ἡ ἁγία ἡ ἁγία

Continue to the Conclusion of the Batos Theotokias on page 525.

⁹¹⁴ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

Friday

The Psali Batos for Friday

Ἦχος Βατος πικ

I have truly come to
A great principal:
The Name of Salvation,
The Name of our Lord Jesus Christ.

Ἀληθως ταρ αιτ μπαοτοι
εογνιϣτ ηκεφαλεον
ετε φαι πε πιραν νογχα
ητε Πενος Ιης Πχc

Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To escape the face of the bows.

Α Πενος Ιης Πχc
† νογμhini ηνερεβιαικ
νητερζο† δατεερζη
εοροφωτ εβολ δατρη μπζο νογφι†

✝ Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To shut the mouths of lions.

✝ Α Πενος Ιης Πχc
† νογμhini ηνερεβιαικ
νητερζο† δατεερζη
εοροθωμ ηρωον ηνιμογι

✝ Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To quench the power of fire.

✝ Α Πενος Ιης Πχc
† νογμhini ηνερεβιαικ
νητερζο† δατεερζη
εοροωγμ ητζομ ητε πιχρωμ

Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To cast out demons.

Α Πενος Ιης Πχc
† νογμhini ηνερεβιαικ
νητερζο† δατεερζη
εοροωγμ ητζομ ητε πιχρωμ

Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
to have dominion over their enemies.

Α ΠΕΝΟC ΙΗC ΠΧC
† ΝΟΥΜΗΝΙ ΝΗΕΓΕΒΙΑΙΚ
ΝΗΕΤΕΡΖΟ† ΔΑΤΕΛΖΗ
ΕΘΡΟΤΕΡΟC ΕΧΕΝ ΝΟΥΧΑΧΙ

✙ Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To heal all sicknesses.

✙ Α ΠΕΝΟC ΙΗC ΠΧC
† ΝΟΥΜΗΝΙ ΝΗΕΓΕΒΙΑΙΚ
ΝΗΕΤΕΡΖΟ† ΔΑΤΕΛΖΗ
ΕΘΡΟΥΤΑΛΘ'Ο ΝΥΩΝΙ ΝΙΒΕΝ

✙ Therefore let us glorify
Our Lord Jesus Christ,
And His Good Father,
And the Holy Spirit.

✙ ΕΘΒΕ ΦΑΙ ΜΑΡΕΝ†ΩΟΥ
ΑΠΕΝΟC ΙΗC ΠΧC
ΝΕΜ ΠΕΛΩΤ' ΝΑΣΑΘΟC
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ

This is the Name of Salvation,
Of our Lord Jesus Christ,
And His life-giving Cross,
Upon which He was crucified.

ΕΤΕ ΦΑΙ ΠΕ ΠΙΡΑΝ ΝΟΥΧΑΙ
ΝΤΕ ΠΕΝΟC ΙΗC ΠΧC
ΝΕΜ ΠΕΨΤΑΥΡΟC ΝΡΕΨΤΑΝΘΟ
ΦΗΕΤΑΥΑΥΨ ΕΞΡΗΙ ΕΧΩΨ

Blessed is the man who puts
This life, full of suffering,
With its cares that kill the soul,
Behind himself,

ΩΟΥΝΙΑΤΨ ΑΠΙΡΩΜΙ
ΕΘΝΑΧΩ ΝCΩΨ ΑΠΑΙΒΙΟC
ΝΕΜ ΝΕΨΡΩΟΥΨ ΕΘΜΕΖ ΝΘΙCΙ
ΝΑΙ ΕΤΘΩΤΕΒ Ν†ΨΥΧΗ

✙ He who carries His cross,
Day by day, And joins his mind
And his heart, to the Name of Salvation:
Of our Lord Jesus Christ.

✙ ΟΥΟΖ ΝΤΕΨΦΑΙ ΑΠΕΨΤΑΥΡΟC
ΝΕΖΟΟΥ ΔΑΤΖΗ ΝΕΖΟΟΥ
ΝΤΕΨΤΩΜΙ ΑΠΕΨΝΟΥC ΝΕΜ ΠΕΨΖΗΤ
ΕΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΟC ΙΗC ΠΧC

✙ Our hearts are glad,
And our tongues rejoice,
Whenever we meditate upon,
The Name of Salvation, of our Lord Jesus
Christ.

✙ ΨΑΨΟΥΝΟΨ ΝΧΕ ΠΕΝΖΗΤ
ΨΑΨΘΕΛΗΛ ΝΧΕ ΠΕΝΛΑC
ΕΨΩΠ ΑΝΨΑΝΕΡΜΕΛΕΤΑΝ
ΕΠΙΡΑΝ ΝΟΥΧΑΙ ΝΤΕ ΠΕΝΟC ΙΗC ΠΧC

The Conclusion of the Batos Psali

And whenever we sing hymns
Let us say tenderly,
“O our Lord, Jesus Christ,
Have mercy upon us.”

Εὐωπ ἀνῳγανερψαλιν
μαρενχος θεν ονζλοχ
ζε Πενος Ιης Πχς
ἀρι ογναι νεμ νενψρχη

✙ Glory to the Father
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

✙ Δοξα Πατρι κε Υιω:
κε ἁγιῷ Πνευματι:
κε ντην κε ἄι κε ιστογς
ἐωνας των ἐωνων: ἁμεν.

The Friday Theotokia

Θεοτοκία ὑπὲρ τοῦ ἡπαρσκενὶ

Part One

Blessed are you among women,
And blessed is the fruit of your womb,
O Mary, the Mother of God,
The undefiled virgin.

Πεμαρωντ εεν ηιζιοι
εῖμαρωντ ἡχε πεκαρπος
ὠ Μαρια θυατ ὑφτ
ἡπαρθενος ἡατωλεβ

✙ The Sun of Righteousness
Shone on us from you,
With healing under His wings,
For He is the creator.

✙ Χε αqγαι ναν εβοληδητ
ἡχε πρη ἡτε τμεθυι
ερε πιταλβο χη θα νεqτενζ
ζε ἡθοq πε πηρεθαμιο

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

Πθοq αqβι ἡνηετε νογν
αqτ ναν ἡνηετε νογq
τενζωc εροq tenτωογ ναq
τενερζονο διci ἡμοq

Part Two

✙ You are more blessed than heaven,
And more honoured than the earth.
You are above every thought;
Who can speak of your honour?

There is no one like you,
O Virgin Mary.
The angels honour you;
The Seraphim glorify you.

✙ For He who sits upon the Cherubim,
Came and was incarnate of you
To unite us to Himself,
Through His goodness.

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

✙ Ἰεσουαρωοῦτ ἐροτε τ'φε
τεταινοῦτ ἐροτε π'καρι
τεσαπ'ψωι ὡμενὶ νιβεν
νιμ πεθναψ'γαχι επεταιο

Ὡμον φηεττενωωντ'ερο
ὦ Ὑαρια ἱπαρθενος
νιασσελος σεταιο ὡμο
νισεραφιμ σετ'ωοτ νε

✙ Χε ἂ φηετ ειζειν νιχεροτβιμ
ι αλβ'ιαρζ εβολ'νηντ
ψα'ντεεζοτπεν'εροϋ
ειτεν τεμμετα'σαθος

Πθοϋ αλβ'ι'νηηετε νοτν
αλτ'ναν'νηηετε νοτϋ
τενζωσ'εροϋ τεντ'ωοτ ναϋ
τεν'εροτο'δ'ις ὡμοϋ

Part Three

✙ Blessed are you, O Mary,
And blessed is the fruit of your womb,
O Virgin Mother of God,
The pride of virginity.

He Who WAS before the ages
Came and was incarnate of you.
The Ancient of Days
Came forth from your womb.

✙ Ἰεσουαρωοῦτ'νηο Ὑαρια
εἰς'αρωοῦτ'νε πεκαρπος
ὦ ἱπαρθενος θ'ματ'μ'φτ
π'ψοτ'ψοτ'ντε ἱπαρθενια

Φηετ'ωοπ'θαζειν νι'εων
ι αλβ'ιαρζ'βολ'νηντ
π'απας'ντε νι'εροοτ
αλ'ι'εβολ'θεν τεμητρα

✦ He took our flesh,
And gave us His Holy Spirit.
He made us one with Himself
Through His goodness.

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

✝ ՄԹՈՎ ԱԳԾԻ ՆՏԵՆՇԱՐՀ
ԱԳԴ՛ ՌԱՆ ԱՍԵՊԻՒՆԱ ԷԹՐ
ԱՂԱԻՏԵՆ ՆՕՐԱԻ ՆԵԱՂ
ՅԻՏԵՆ ԿԵՄԵՏԱՆԱԹՈՇ

Πῶς αὖτις ἵκητε νῦν
 αὖτ' ἅν' ἵκητε νῦν
 τὴν ὥσ' ἐρὼς τὴν ὥσ' ἡδὴ
 τὴν ἑρῶν διὰ ἡμῶν

Part Four

✦ Many women received honour—
You are exalted above them all,
For you are the pride of the virgins,
O Mary, the Theotokos.

You are the spiritual city
Where the Most High,
Who sits upon the chariot
Of the Cherubim, dwells.

✦ Λοιμὴν ἡμεῖς σιταῖο
ἀρεσίς ἐστι ἐξοτε ἑρῶν τηρῶν
ἐκ ἐκείνου πε πύργων ἡνιπαρθένας
θεοτοκος Μαρία

Ἰπολις ὑψυχον
 ἔτα φηετῶσι ὡπι νῆντης
 φηετῶσι ἐξρη ζιζεν
 πῆρμα ἡνιχερονβιμ

✦ The Seraphim glorify Him
Whom you held in your arms,
Who gives food to all flesh,
Through His great compassion.

He was nursed by you,
And you suckled Him;
He [Who] is our God,
And the Saviour of everyone.

✝ Ոսկրափաւ սեղօտոյ ռազ
 արեւալոզ էչեն ռէճփոյ
 փնէտ յձրէ յնարչ ռիւեն
 շիւտէ տէրաւտըանն ծոց

Ազձաւոռն ի նշանոյ
 արեւ Էրաշ Էջօրն Էրօզ
 չէ չար ի նօզ քէ քեննօշ
 օրօշ ի քաշիւր Է օրօն ի նշեն

✙ He shepherds us
Forever and ever.
We praise, we glorify Him,
And exalt Him above all.

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

✙ Θεοῦ πεποιθῶσιν ἡμῶν
ὧς ἐνέξ ἵτε πίενεξ
τενζωσ' ἐροῦ τεντῶοτ' ναῦ
τενερζοτὸ τενδῖσι ἄμμοῦ

Θεοῦ αἰδῖ ἵνηετε νοῦν
αἰτ' ναν ἵνηετε νοῦν
τενζωσ' ἐροῦ τεντῶοτ' ναῦ
τενερζοτὸ δῖσι ἄμμοῦ

Part Five

✙ The Virgin Mary,
The prudent Mother of God,
The fragrant garden,
The holy fountain of living water.

The fruit of your womb
Came and saved the world.
He abolished the enmity,
And established His peace for us.

✙ Through His Cross,
And His holy resurrection,
He restored man once again,
To Paradise.

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

✙ Παρθένος Ὑαριαῦ
τῷ δασνοῦτ' ἵσταβη
πικῦπος ἵτε πικθοῖνοῦν
τῷ οὔνι ἔθ' ἵτε πῶοτ' ἵωνδ

Ἄ πικαρπος ἵτε τενεξι
αἰῖ αἰρωτ' ἵτ' οἰκοῦμεν
αἰβελ τῷ εἰτχαχι ἐβὼλ ἅρον
αἰσεῦνι ναν ἵτε εἰρηνη

✙ Ἐβόλζιτεν πεῖστατρος
νεῦ τεῖλ' ἀναστασις ἔθ' ἵ
αἰτασθὼ ἵπρωι ἵκεσπ
ἐζοῦν ἐπιπαραδισος

Θεοῦ αἰδῖ ἵνηετε νοῦν
αἰτ' ναν ἵνηετε νοῦν
τενζωσ' ἐροῦ τεντῶοτ' ναῦ
τενερζοτὸ δῖσι ἄμμοῦ

Part Six

✙ The Virgin Mary,
The holy Theotokos,
The faithful advocate,
For all mankind,

Intercede on our behalf,
Before Christ Whom you brought forth,
That He may grant us
The forgiveness of our sins.

✙ He took what is ours,
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

✙ Ἰπαρθενος Ὑαριαυ
†θεοτοκος ε̅θ̅
†προστατης ετενζοτ
ντε π̅σ̅ενος ντε †μετρωυ

Αρι̅π̅ρε̅ς̅βε̅τι̅ν̅ ε̅ρ̅η̅ι̅ ε̅χ̅ω̅ν̅
να̅ρ̅ε̅ν̅ Π̅χ̅ς̅ φ̅η̅ε̅τα̅ρε̅χ̅φ̅ο̅υ̅
ζο̅πο̅ς̅ ν̅τε̅ε̅ρ̅ζ̅ο̅τ̅ να̅ν̅
υ̅π̅ι̅χ̅ω̅ ε̅βο̅λ̅ ν̅τε̅ ν̅ε̅ν̅νο̅β̅ι̅

✙ Π̅θ̅ο̅υ̅ α̅υ̅β̅ι̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅ν̅
α̅υ̅† να̅ν̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅υ̅
τε̅ν̅ζ̅ω̅ς̅ ε̅ρο̅υ̅ τε̅ν̅†̅ω̅ο̅υ̅ να̅υ̅
τε̅ν̅ε̅ρ̅ζ̅ο̅ν̅ο̅ δ̅ι̅ς̅ι̅ υ̅μ̅ο̅υ̅

Part Seven

The Virgin Mary
Cried out in the temple
Saying, “God knows
My peace.

✙ For I know nothing,
But the word of the angel,
Announcing to me the joy
Coming to me from heaven.”

He took what is ours
And gave us what is His,
We praise Him and glorify Him,
And exalt Him above all.

Ἰπαρθενος Ὑαριαυ
ω̅υ̅ ε̅βο̅λ̅ε̅ν̅ π̅ι̅ε̅ρ̅φ̅ει̅
χ̅ε̅ πα̅α̅ς̅πα̅ς̅μο̅ς̅ α̅νο̅κ̅
Φ̅†̅ με̅τε̅μ̅ι̅ ε̅ρο̅υ̅

✙ Ἰ̅ς̅ω̅ο̅υ̅ν̅ τ̅α̅ρ̅ ν̅ε̅λ̅ι̅ α̅ν̅
ε̅β̅η̅λ̅ ε̅τ̅ς̅μ̅η̅ ν̅τε̅ π̅ι̅α̅ς̅τ̅ε̅λ̅ο̅ς̅
ε̅υ̅ρ̅ι̅ω̅ε̅ν̅νο̅υ̅ϗ̅ι̅ ν̅η̅ι̅ νο̅υ̅ρα̅υ̅ι̅
ε̅υ̅ρ̅η̅νο̅υ̅ ν̅η̅ι̅ ε̅βο̅λ̅ε̅ν̅ †̅φ̅ε̅

Π̅θ̅ο̅υ̅ α̅υ̅β̅ι̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅ν̅
α̅υ̅† να̅ν̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅υ̅
τε̅ν̅ζ̅ω̅ς̅ ε̅ρο̅υ̅ τε̅ν̅†̅ω̅ο̅υ̅ να̅υ̅
τε̅ν̅ε̅ρ̅ζ̅ο̅ν̅ο̅ δ̅ι̅ς̅ι̅ υ̅μ̅ο̅υ̅

The Crown

Πίλωβυ Βατος

What shall I call you,
O all-holy Virgin,
Who gave birth to the Incomprehensible
And Infinite One?

Δυναμοῦτ' ἐροῦ σε Νίμ
ὠ τ' ἀπανὰς τὰ ὑπαρθένος
θεετασσαι εἰς πιατῶταροῦ
οὐτοῦ, ἀχωρίτος εἶς οὐ

✙ Many are your praises,
O you who are adorned with all honour,
For you became a habitation,
For the Wisdom of God.

✙ Σεοῦ γὰρ ἡ σε νεετφομὶα
ὠ θεετσελσωλ θεν ταῖο νιβεν
σε ἀρεῶωπι νοῦμαλῶωπι
ἡτσοφία ἡ τε Φτ

You are the rational hook
That catches Christians,
Teaching them the worship
Of the Life-Giving Trinity.

Πε πε τῶωμι ἡ νοῶτε
ετταρο ἡ νηχρίστιανος
εστσαβο ὑμωοῦ ετ' ζινοῦωωτ
ἡτ' τριας ἡρεῶτανθο

✙ You carried the pillar,
Which Moses saw,
Who is the Son of God,
Who came and dwelt in your womb.

✙ Πε πε ταρεῶαι εἰς πῖστ' ἡ λλος
εταρναῦ ἐρος ἡ σε Ὑωῆς
ετε φαι πε πῶωρι ὑΦτ
εταῖι ἀρεῶωπι θεν τενεσι

You became the Ark
Of Him Who created heaven and earth;
You carried Him in your womb,
For nine full months.

Ἀρεῶωπι νοῦκιβωτος
ὠ φηεταρθαμὶο ἡτ' φε νεμ ἡ καρι
ἀρεῶαι εἰς αροῦ θεν τενεσι
ὠ ψιτ ἡ λβοτ ἡ ἡπι

✙ You were also entrusted,
With the breadth of heaven and earth.
You became a cause for us,
To ascend the path to Heaven.

✙ Πε ον πε εταρτενροῦτς
ετ' οῦνηωσι ἡτ' φε νεμ ἡ καρι
ἀρεῶωπι ναν ἡ νοῦλωσι
ἡμα ὑμωωι εἶπωωι ετ' φε

You are brighter than the sun.
 You are the east,
 Which the righteous look towards,
 With joy and rejoicing.

Περωτωνι ἐξοτε φρη
 ἡθο πε ἡσα ἡτῆνα τολῆ
 ἐρε νιθμῆι χοῦτ' ἐβολ ἡδωω
 ἡεν ογοτνοϋ νευ οθελῆλ

✙ Eve was condemned
 To give birth with anguish,
 Yet, you heard,
 “Rejoice O full of grace!”

✙ Δτερκα τὰκρινῖν ἡετα
 χε τεραμῖι ἡεν οτευκαζῆζητ
 ἡθο ζωι ἀρεωτεμ
 χε χερε θεεμεεζ ἡεμοτ

You bore to us the King,
 The Lord of all creation.
 He came and saved us from our sins,
 As a Good One and a Lover of Mankind.

Δρεμῖι ναν ἡποτρο
 Πος ἡτε ἡκτηςῖι τηρε
 αῖι αῖσοττεν ἐβολ ἡεν νεννοβῖ
 ζωα αῖαθος ογοε ἡμαιρωμῖ

✙ Therefore we sing,
 With your cousin Elizabeth saying,
 “Blessed are you among women,
 And blessed is the Fruit of your womb.”

✙ Εθε φαι तेनेρχορεῖν
 νευ Ελῖαβετ τετῡςτενηε
 χε τεεμαρωτ' ἡθο ἡεν νιζῖομῖ
 εῖμαρωτ' ἡχε ποτταε ἡτε तेनेχι

We give you salutation,
 With Gabriel the angel,
 “Rejoice, full of grace!
 The Lord is with you!”

Πεντ νε ἡπιχερετιςμοε νευ
 Γαβριηλ πιαςσελοε
 χε χερε κεχαριτωμενη
 ὁ Κυριος μετα σοτ

✙ We ask you, remember us,
 O our faithful advocate,
 Before our Lord Jesus Christ,
 That He may forgive us our sins.

✙ Πεντ εο ἀριπενμεῖν
 ὡ ἡπροστατης ετενηοτ
 ναερεν Πενος ἡε Πχς
 ἡτερχα νεννοβῖ ναν ἐβολ

Continue to the Conclusion of the Batos Theotokias on page 525.

Saturday

The Saturday Psali Batos

ὑπὲρ τοῦ ὑπὶ καθάarton - ἡχος Βατος

Remembering Your Holy Name
Brings joy to our souls,
O my Lord Jesus Christ,
O my Good Saviour.

Δὴτ ὑπὸ τνοϣ ἡνενψυχῇ
ἡχε περφμετὶ ὑπεκραν ἑοῦ
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

Everyone blesses You,
The heavenly and the earthly,
O my Lord Jesus Christ,
O my Good Saviour.

Βον νιβεν σε̅ςμοῦ ἔροκ
να νιφνοῦι νεμ να ἡκαρι
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

✝ For You alone are worthy,
That we bless You,
O my Lord Jesus Christ,
O my Good Saviour.

✝ Σε γαρ ἡθοκ ὑματατκ
κευ̅π̅ωα ἡτε̅ςμοῦ ἔροκ
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

✝ You are truly worthy
Of the honour and the glory,
O my Lord Jesus Christ,
O my Good Saviour.

✝ Δικεω̅ς κε̅ ἀ̅ξιω̅ς
κευ̅π̅ωα ὑπι̅ω̅ου̅ νεμ̅ πι̅ται̅ο̅
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

All the tribes of the earth
Praise Your Holy Name;
O my Lord Jesus Christ,
O my Good Saviour.

Ε̅ν̅ε̅ςμοῦ ἑπεκραν ἑθοταβ
ἡχε νιφτλ̅η̅ τηροῦ ἡτε̅ ἡκαρι
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

You have changed Six pots
Of water into fine wine,
O my Lord Jesus Christ,
O my Good Saviour.

Ἔ̅ ἡ̅ε̅τ̅δ̅ρι̅ὰ̅ ὑ̅μ̅ω̅ου̅
α̅κα̅ι̅τοῦ̅ ἡ̅η̅ρ̅ι̅ ε̅ρ̅ω̅τ̅π̅
Παο̅ς Ἰη̅ς Πχ̅ς
Πα̅ωρ νὰ̅τα̅θος

✝ Seven times every day
I will praise Your Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

✝ We, all of Your People,
Praise You in ecstasy,
O my Lord Jesus Christ,
O my Good Saviour.

The glory of Your Holy Name
Is on the lips of Your saints,
O my Lord Jesus Christ,
O my Good Saviour.

From Morning to evening every day,
I will praise You Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

✝ I will praise Your holy Name
With every breath that I breath,
O my Lord Jesus Christ,
O my Good Saviour.

✝ Cast away all the causes
Of sin from our souls,
O my Lord Jesus Christ,
O my Good Saviour.

✝ ὡς ὅτε ἡσυχίᾳ ὑπὸ τῷ ὀνόματι
ἡμῶν ἐπεκράνῃ
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

✝ ἡ δὲ ἐκ τῆς ἡμετέρας
ἀντιφθέγγουσης
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

Θεοῦ ἐκ τῆς ἡμετέρας
ἀντιφθέγγουσης
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

ἡ δὲ ἐκ τῆς ἡμετέρας
ἀντιφθέγγουσης
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

✝ Κατὰ τὴν ἡμετέραν
ἀντιφθέγγουσαν
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

✝ ἡ δὲ ἐκ τῆς ἡμετέρας
ἀντιφθέγγουσης
Πατὴρ ἡμῶν
Πατὴρ ἡμῶν

Chase away all the thoughts
Of the enemy from us,
O my Lord Jesus Christ,
O my Good Saviour.

Υε̑νι νιβεν ἡ τε πιχαχι
μαροτορει σαβολ ἡμοι
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

Every breath blesses You,
According to the saying of the prophet,
O my Lord Jesus Christ,
O my Good Saviour.

Πι̑ι νιβεν σε̑μο̑ν ἔροκ
κατα ἡσαχι ὑπι̑προφητης
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

✝ You are above everyone.
You are the King of kings,
O my Lord Jesus Christ,
O my Good Saviour

✝ Ζα̑πωι γαρ ἡ αρχη νιβεν
ἡοοκ πε̑ πο̑τρο ἡ τε νιο̑τρω̑τ
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

✝ Glory be to You and Your Father,
And the Holy Spirit:
O my Lord Jesus Christ,
O my Good Saviour.

✝ Ο̑τ̑ω̑τ να̑κ νεμ Πεκιω̑τ
νεμ Πι̑π̑να ἑθο̑ταβ
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

Your Name is blessed and sweet,
On the lips of Your saints,
O my Lord Jesus Christ,
O my Good Saviour.

Πε̑κραν βο̑λ̑χ ο̑το̑ς ὑ̑ς μα̑ρω̑τ
δε̑ν ρω̑τ ἡ νη̑ε̑θ̑ ἡ τα̑κ
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

My lips praise You
And my tongue glorifies You,
O my Lord Jesus Christ,
O my Good Saviour.

Ρ̑ωι γαρ να̑ςμο̑ν ἔροκ
ο̑το̑ς πα̑λα̑ς να̑τ̑ω̑τ να̑κ
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

✝ Yes, truly, we praise You;
Yes, truly, we glorify You:
O my Lord Jesus Christ,
O my Good Saviour.

✝ Σε̑ ο̑ντω̑ς τε̑νε̑μο̑ν ἔροκ
σε̑ ο̑ντω̑ς τε̑ν̑τ̑ω̑τ να̑κ
Πα̑ος Ἰη̑ς Π̑χ̑ς
Πα̑ωρ ἡ ἀγαθος

✙ We will never grow weary,
We will never cease praising You,
O my Lord Jesus Christ,
O my Good Saviour.

We send up to You,
All the praises and the blessing,
O my Lord Jesus Christ,
O my Good Saviour.

Yours alone is the glory,
The honour and thanksgiving,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Holy are You, O my Lord;
Holy, in truth, O my God,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Every soul praises You;
Every knee bends to You,
O my Lord Jesus Christ,
O my Good Saviour.

O Name full of glory;
O Name full of blessing,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ΤΕΝΝΑΔΙCΙ ΔΝ'ΕΝΕΞ
ΤΕΝΝΑΚΗΝ ΔΝ ΕΝ'CΜΟΥ'ΕΡΟΚ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΥΜΝΟΛΟΓΙΔ ΝΙΒΕΝ Ν'CΜΟΥ
ΤΕΝΟΥΡΩΠ ΰΜΜΟΥ'ΕΠΩΥΙ ΖΑΡΟΚ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΦΩΚ ΠΕ ΠΙΩΟΥ ΝΕΥ ΠΙΤΑΙΔ
ΝΕΥ ΤΕΥΧΑΡΙCΤΙΔ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

✙ ΧΟΥΑΒ ΠΟC ΟΥΟΥ ΞΟΥΑΒ
ΞΟΥΑΒ ΠΑΝΟΥ† ΔΕΝ ΟΥΜΕΘΜΗ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

✙ ΨΥΧΗ ΝΙΒΕΝ CΕCΜΟΥ'ΕΡΟΚ
ΚΕΛΙ ΝΙΒΕΝ CΕ ΚΩΛΧ ΝΑΚ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

Ω ΠΙΡΑΝ ΕΘΜΕΞ Ν'ΩΟΥ
Ω ΠΙΡΑΝ ΕΘΜΕΞ Ν'CΜΟΥ
ΠΑΘC ΙΗC ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

We'll not cease praising You,
Forever and ever,
O my Lord Jesus Christ,
O my Good Saviour.

Ὡς ἔνεζ ἵτε πίενεζ
τεννακην ἀν ἐνςμοῦ ἔροκ
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

✝ Yours is the blessing,
The honour and the glory,
O my Lord Jesus Christ,
O my Good Saviour.

✝ ῥεντακ ὠματ ἵξε πῖςμοῦ
νεμ πῶοῦ νεμ πιταῖο
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

✝ With the blessing we bless You;
With the glory we glorify You:
O my Lord Jesus Christ,
O my Good Saviour.

✝ ἥεν οὔςμοῦ τεῖςμοῦ ἔροκ
ῥεν οὔωοῦ τενηῖωοῦ νாக
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

As long as we live we'll praise You;
As long as we're here we'll glorify You,
O my Lord Jesus Christ,
O my Good Saviour.

ῥοο ἐνομῶ τεῖςμοῦ ἔροκ
ῥοο ἐνωπ τενηῖωοῦ νாக
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

The perfection of every blessing
Is in Your Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

Ἰωκ ἔβολ ἵςμοῦ νῖβεν
σεχη ῥεν πεκραν ἑῶτ
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

✝ Receive our prayers,
From us the sinners:
O my Lord Jesus Christ,
O my Good Saviour.

✝ βῖ ἵνεντῥο ἵτοτεν
ἀνον ῥα νῖρεϋερνοβι
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

✝ Grant us Your perfect peace
And forgive us our sins,
O my Lord Jesus Christ,
O my Good Saviour.

✝ ῥναν ἵτεκῥῖρηνη ὠωη
χα νεννοβι ναν ἔβολ
Παῶς Ἰης Πῡς
Παῶρ νὰ σαθοο

The Conclusion of the Batos Psali

And whenever we sing hymns
Let us say tenderly,
“O our Lord, Jesus Christ,
Have mercy upon us.”

Εὐωπ ἀνῳγανερψαλιν
μαρενχος θεν οτ' ἄλoux
χε Πενος Ιηc Πχc
ἀριοτναι νεμ νενψτχη

✝ Glory to the Father
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

✝ Δοξα Πατρι κε Υιω:
κε ἅγιω Πνευματι:
κε ντην κε ἄι κε ιcτοyc
ἐὼνας των ἐὼνων: ἀμεν.

The Saturday Theotokia

ΘΕΟΤΟΚΙΑ ἈΠΕΞΟΥ ἈΠCΑΒΒΑΤΟΝ

Part One

O chaste and undefiled,
Holy in everything,
Who brought unto us God,
Carried in her arms.

Ἰατῶλεβ ἵcεμνε
οτοz ἐθ' θεν zωβ νιβεν
θηεταcῖνι ναν ὠφτ
εῖταλνοντ ἐχεν νεcχ'φοι

✝ The whole creation rejoices with you,
Proclaiming and saying,
“Rejoice, full of grace!
The Lord is with you!”

✝ Cραυι νεμε ἵχε ἱκthcic τηpc
ceωγ' ἐβολ ecxω ὠμοc
χε χερε θνεθμεz ἵzμοτ
οτοz Πoc γοπ νεμε

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

Χερε θνεθμεz ἵzμοτ
χερε θνεταcxeυ zμοτ
χερε θνεταcμεc Πχc
οτοz Πoc γοπ νεμε

Part Two

✙ We honour your greatness,
O prudent Virgin,
And give you salutation
With Gabriel the angel.

For through the fruit of your womb
Salvation came to our race;
God reconciled us again,
Through His goodness.

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Ἰεπερμακαριζιν ἡ τε μετ' ἡμῶν
ὡ ἱπαρθενος ἡσαβη
τεντ νε ὑπὶ χερeticμος
νευ Σαβρινλ πιαςσελος

Χε εβολζιτεν πεκαρπος
ἀ πιοτχαι ταζε πενσενος
ἀφτ ζοτπεν ἔροϋ ἡ κεσοπ
ζιτεν τεϋμετὰ σταθος

✙ Χερε θεεθμεζ ἡ ζ' μοτ
χερε θεηταςχευ ζ' μοτ
χερε θεηταςμες Π̄χς
οτοζ Πο̄ς ὡοπ νεμε

Part Three

The Holy Spirit came upon you,
O undefiled bride,
And the power of the Most High
Overshadowed you, O Mary.

✙ You have born the true
Logos and Son of the Father
The ever-existing,
Who came and saved us from our sins.

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

ζως μᾱν ὡελετ ἡ αττακο
ἀ Πιπ̄να ε̄ον̄ ἰ ἐχω
οτχομ ἡ τε φηετσοι
εθναερ̄νηβι ἐρο Ὑαρια

✙ Χε ἀρεχφο ὑπὶ ἀληθινος
ἡ λοςος ἡ ὤηρι ἡ τε Φιωτ
εθμην εβολ ζα ενεζ
αϋι αϋσοττεν ζεν νενηνοβι

Χερε θεεθμεζ ἡ ζ' μοτ
χερε θεηταςχευ ζ' μοτ
χερε θεηταςμες Π̄χς
οτοζ Πο̄ς ὡοπ νεμε

Part Four

✙ You are the offspring
And the root of David.
You have born unto us, in the flesh,
Our Saviour, Jesus Christ.

The Only-Begotten of the Father,
Before all the ages,
Emptied Himself and took the form of a
servant
Of you, for our salvation.

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Θεο γαρ πεπισθενος
νευτηνοτην τε Δαυιδ
αρειμις ναν κατα σαρχ
υπενωτηρ Ιησ Πχς

Πωμονογενης εβλθεν Φιωτ
δασωτ ηνιων τηροτ
αφωτωφ εβλ υμινυωφ αφι
νοτυορφη υβωκ ηδη†
εθε πενωταλ

✙ Χερε θεεμελ ηδυοτ
χερε θεετασχευ δυοτ
χερε θεετασμεε Πχς
οτολ Ποσ ωοπ νεμε

Part Five

You became a second heaven
On earth, O Mother of God,
For of you the Sun of Righteousness
Shone upon us.

✙ You have brought Him forth
According to the prophecies,
Without seed and incorruptible,
For He is the Creator, Logos of the Father.

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

Αρεωωπι νουμαδςνοτ υφε
ζιχεν πικαζι ω τημαδςνοτ†
χε αφωαι ναν εβλνηη†
νηε πρη ητε τηλικεοσνη

✙ Αρεχφοφ ζιτεν οτηπροφητια
αδνε χροχ ηαττακο
ζωε δημιοτρσο
οτολ ηλοσο ητε Φιωτ

Χερε θεεμελ ηδυοτ
χερε θεετασχευ δυοτ
χερε θεετασμεε Πχς
οτολ Ποσ ωοπ νεμε

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

Χερε θνεσμεз н̑мот
 χερε θνεταςχем љмот
 χερε θνεταςмес П̑хс
 огоз П̑с ѡп немε

Part Seven

✙ You are called the Mother of God,
The true King,
After giving birth to Him,
Paradoxically, you remained a Virgin,

Emmanuel Whom you brought forth,
Has therefore kept you,
In incorruption,
And your virginity is sealed.

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Δευοῦτ' ἐρο χε θματ ὑφ' ἡ
πιοτρο ὑμῆι μενεσα ἡρεμασ
ἀρεοῖ ἐρεοι ὑπαρθενος
ἐν οὐτῶν ὑπαρδον

Εμμανουήλ φηέταρεῖφο
εὐβε φαι ἀρεε ἐρο
ἐρεοι ἡτακο
εστοβ ἡξε τεπαρθενία

✙ Χερε θεεμεε ἡμωτ
χερε θεετασεμ ἡμωτ
χερε θεετασεμ Πχ
οτοε Ποε ὑοπ νεμε

Part Eight

You were likened to the ladder,
That Jacob saw with fear,
Reaching up to heaven,
With the Lord at its peak.

✙ Hail to you from all of us,
O you who received the Uncircumscript,
In your virginal womb,
Which was sealed from all sides.

You became our advocate,
Before God our Saviour,
Who was Incarnate of you,
For our salvation.

Δρετενωτ' ἐμωκι
θηέτα λακωβ νατ ἐρο
εστοε ὑα ἐρῆι ἐτφε
ἐρε Ποε Ζιτωε ἐν οὐτο

✙ Χερε νε ἐβοληιτοτεν
ὡ θεετασεμ ἐρο ὑπιδχωριτο
ἐν τεσητρια ὑπαρθενικη
οτοε εσωτεμ ἡσαα νιβεν

Δρεωπι ναν ἡνῖπροστα της
ναρεν Φτ πενρεωτ
φηεταεβιαρξ ἐβολῆνητ
εὐβε πενωχαι

✙ Rejoice, O full of grace.

Rejoice O you, who have found grace.

Rejoice O you who have born Christ:

The Lord is with you.

✙ Χερε θεεθμελ ν̅ε̅μοτ

χερε θεεταςχεμ ε̅μοτ

χερε θεεταςμεс Π̅χс

οτολ Π̅οс ωοп νεμε

Part Nine

Behold, the Lord came forth from you,

O blessed and perfect one,

To save the world, which He had created,

According to His great compassion.

ζηппε ιс Π̅οс α̅ϥι̅ ε̅βολ̅νη̅η̅†

ω̅ θε̅ε̅τ̅с̅μα̅μα̅τ̅ ε̅τ̅χη̅κ̅ ε̅βολ̅

ε̅νο̅ζε̅μ̅ υ̅π̅ι̅κο̅с̅μο̅с̅ ε̅τ̅α̅ϥ̅θα̅μ̅ιο̅ϥ̅

ε̅σ̅βε̅ νε̅ϥ̅με̅τ̅ω̅εν̅ζη̅τ̅ ε̅το̅ω̅

✙ We praise Him and glorify Him,

And exalt Him above all.

As a Good One and a Lover of mankind,

Have mercy upon us, according to Your
great mercy.

✙ Ήενεωс̅ ε̅ροϥ̅ तेन̅†ω̅ο̅τ̅ नाϥ̅

तेनेरुओ̅द̅ बि̅सि̅ υ̅μο̅ϥ̅

ε̅ωс̅ α̅γα̅θο̅с̅ ο̅το̅λ̅ υ̅μ̅αι̅ρω̅μ̅ι̅

ναι̅ ν̅αν̅ κα̅τα̅ πε̅κ̅νη̅ω̅†̅ η̅ν̅αι̅

Rejoice, O full of grace.

Rejoice O you, who have found grace.

Rejoice O you who have born Christ:

The Lord is with you.

Χερε θεεθμελ ν̅ε̅μοτ

χερε θεεταςχεμ ε̅μοτ

χερε θεεταςμεс Π̅χс

οτολ Π̅οс ωοп νεμε

The Crown Batos

Π̅ι̅λω̅β̅ω̅ υ̅π̅ε̅ρ̅ο̅ο̅τ̅ υ̅π̅с̅α̅β̅βα̅το̅н̅ π̅ι̅μ̅α̅ζ̅α̅

✙ Rejoice, O full of grace!

The undefiled virgin,

The vessel chosen

From the whole world.

✙ Χερε θεεθμελ ν̅ε̅μοτ

†παρ̅θ̅ε̅н̅ο̅с̅ η̅α̅τ̅ω̅λ̅ε̅β̅

π̅ι̅κ̅ρ̅υ̅ι̅λ̅λ̅ιο̅н̅ ε̅т̅с̅ω̅т̅п̅

η̅τε̅ το̅ι̅κο̅υ̅με̅νη̅ η̅η̅ т̅η̅ρ̅с̅

The unextinguished lamp,
The pride of virginity,
The indestructible Sanctuary,
And the scepter of the faith.

Πιλαμπας ἡατῶενο
ἡωογῶογ ἡτε ἡπαρῶενη
πιερφει ἡατῶλ ἔβολ
ογορ πῶβωτ ἡτε πιναρῡ

✙ Ask of Him Whom you have borne,
Our good Saviour,
To take away our afflictions,
And establish for us His peace.

✙ ἡαῡο ἡφῡεταρεμασ
Πενσωτηρ ἡαταῶο
ἡτερῶλ ἡηαιῡι ἔβολαρον
ἡτερσεῡη ἡαν ἡτερῡρηη

Rejoice, O full of grace!
The pure lampstand,
That carried the Lamp,
The fire of the Divinity.

Χερε ῶεῶεζ ἡεμοτ
ῡαῡχῡἡ ἡκαῶαρο
ῶετασῡαι ῡα πιλαμπας
πῡρω ἡτε ῡεῶνοῡ

✙ Rejoice, O hope of salvation,
For the whole world;
Because of you we are freed,
From the curse of Eve.

✙ Χερε ῡεελπις ἡοῡα
ἡτε ῡοκοῡεηη τηρ
εῶβῡῡ ῡαρ ἀνερρεμε
ἔβολα πιαρῡῡ ἡτε ῡα

Because of you we also became
A dwelling place of the Holy Spirit,
Who came upon you,
And sanctified you.

εῶβῡῡ οη ἀνερμαῡῡωπι
ἡΠῡῡα ῡῶ
φαι ῡταῡῡ ῡερῡ ῡεω
αερῡαῡαῡ ἡμο

✙ Hail to her whom Gabriel
Greeted, saying,
“Rejoice, O full of grace!
The Lord is with you!”

✙ Χερε ῶετα ῡαβρηλ
ερχερετιζῡ ἡμο
εε χερε ῶεῶεζ ἡεμοτ
ογορ Πορ ῡοη νεμε

For the goodwill of the Father
Was in your conception,
And the coming of the Son,
Was in your womb.

Α ἡγιαστὶς γὰρ ὑφ' ὧν
ὡπιν δὲν πεζινερβοκί
ἀτπαροῦσι ὑπὸ ἡγίας
ὡπιν ἡγίας δὲν τεμντρα

✙ The Holy Spirit

Filled every part of,
Your soul and your body,
O Mary the Mother of God.

✙ ΑΠΠΝΑ ΕΘΥ

μορ ὑμῶν νίβεν ἡντε
τεψυχῇ νευ τεσωμα
ὦ ἡγία ἡμῶν ὑφ' ὧν

Therefore we also keep
A feast, both spiritual
And prophetic,
Proclaiming with King David, saying,

Εθε φαί τε νερῶν ζωῶν
δὲν οὔτως ὑπὸ ἡγία τικόν
οὔτως ὑπὸ προφητικόν εἰς κοπ
ἐνωγ' ἐβόλ νευ ποῦρο Δαυὶδ

✙ “Arise, O Lord into Your rest,
You and the Ark
Of Your holy place,”
Which is you, O Mary.

✙ Χε τῶνκ Πός ἐπεκῆτον
ἡθούκ νευ ἡκίβωτος
ἡντε πῖμα εἶν ἡντακ
εἶτε ἡθού τε ὦ ἡγία

We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

Ἰεντῶ ἀριπενμεν
ὦ ἡ προστάτης ἐτενῶτ
ναῦρεν Πενός Ἰησ Πχς
ἡντε ἡγία νεννοβί ναν ἐβόλ

The Second Crown Batos

Πῖλωβυ ὑπὲρ ζωῶν ὑπὸ αββατον πῖμα εἶν

✙ Rejoice, O full of grace,
The undefiled virgin,
The tabernacle not made by hands,
The treasure of righteousness.

✙ Χερε ἡνεομερ ἡντῶτ
ἡπαρθενος ἡατῶλεβ
ἡσκήνη ἡαθούτνκ ἡντῶ
πῖλῶ ἡντε ἡμεομῖ

Rejoice O beautiful dove,
Who evangelized us with,
The peace of God,
Toward mankind.

Χερε ἰδρυοπι εἰσεως
θηετασζιγεννοτι ναν
ἰτζιρηνι ἰτε Φ†
θηετασζωπι ψα νιρωμι

✙ Rejoice O Mother of He
Who was incarnate of His own will,
And the goodwill of His Father,
And the Holy Spirit.

✙ Χερε ἑματ ὑψηεταφερρωμι
θεν πεφοτω ὑμιν ὑμοφ
νεμ ἰτμα† Πεφιωτ
νεμ Πῖπᾱ εἶοτ

Rejoice O golden pot,
Containing the manna,
And the rod of almond wood,
Which Moses used to strike the rock.

Χερε πῖσταμνος ἰνοτβ
ερε πιμαννα ρηπ ἰδητφ
νεμ πιϋβωτ ἰψε ὑπεγκινων
ετα Ὑωτснс μεφ† πετρα ἰδητφ

✙ Rejoice O full of grace,
The spiritual table
That gives life to everyone,
Who eats thereof.

✙ Χερε κεχαριτωμενη
ὡ† τραπεζα ὑπῆατικη
ετ† ὑπωνδ ἰνοτον νιβεν
εθναοτω ἐβολῖδητс

Rejoice O incorrupt vessel
Of the Divinity,
That heals everyone
Who drinks thereof.

Χερε πικτυλλιον
ἰαφθαρτον ἰτε† μεενοτ†
ετεφαδρι ἰνοτον νιβεν
εθνασω ἐβολῖδητφ

✙ Eagerly I will begin
To move the instrument of my tongue,
And sing of the honour of this Virgin,
And of the types of her.

✙ Διναερζηтс ден ογβιψωωοτ
ἰτακιμ ὑπορσανον ὑπαλαс
ἰταχω ὑπταῖο ἰτε ταπαρθενос
νεμ нессгъзωμιон εтсоп

For she is our pride,
Our hope and our firmness
In the Parousia of our God,
Our Lord Jesus Christ.

Χε ἡθος τὰρ πε πενωουωυ
νεμ τενζελπις νεμ πενταχρο
θεν ὑπαρουσιὰ ὑΠεννοϋ
Πενός Ιησ Πχς

✝ We exalt you befittingly,
With your cousin Elizabeth,
“Blessed are you among women,
And blessed is the fruit of your womb.”

✝ Τενδici ὑμο θεν οτευῖτω
νεμ Ελiαβετ τετςτενης
χε τέσμωωτ ἡθο θεν νιθiομι
ὑςμωωτ ἡχε ποτταδ ἡτε τενεσι

We give you salutation,
With Gabriel the Angel,
“Rejoice O full of grace!
The Lord is with you!”

Τεντ νε ὑπιχερετισμος
νεμ Σαβριηλ πιαςτελος
χε χερε κεχαριτωμενη
ὁ Κυριος μετα σου

✝ Rejoice O Virgin,
The true⁹¹⁵ Queen.
Rejoice O pride of our race,
Who has borne to us Emmanuel.

✝ Χερε νε ὡ τπαρθενος
τοτρω ὑμι ἡλῆθινη
χερε πωουωυ ἡτε πενσενος
ἀρεχφο ναν ἡεμμανοτηλ

We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

Τεντσο ἀριπενμενι
ὡ τπροστατης ἑτενηοτ
ναδρεν Πενός Ιησ Πχς
ἡτεχλα νεννοβι ναν ἐβολ

⁹¹⁵ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

The Ending of the Batos Theotokias

O our Lord, Jesus Christ,
Who carries the sin of the world,
Count us with Your sheep,
Who will stand on Your right.

Ω ΠΕΝΟC̄ ΙΗΣ̄C̄ ΠΧ̄C̄
ΦΗΕΤΩΛΙ Μ̄Φ̄ΝΟΒΙ Μ̄ΠΙΚΟC̄ΜΟC̄
ΟΠΤΕΝ ΖΩΝ ΝΕΜ ΝΕΚΖΙΗΒ
ΝΑΙ ΕΤΑΟΤΙΝΑΜ Μ̄ΜΟΚ

✙ And in Your Second Coming,
Awesome and full of glory,
May we never hear You say,
“I do not know you.”

✙ ΔΚΩΑΝΙ ΔΕΝ ΤΕΚΜΑΖC̄ΝΟΥ†
ΜΠΑΡΟΥCΙΑ ΕΤΟΙ ΝΕΟ†
ΜΠΕΝΘΡΕΝCΩΤΕΜ ΔΕΝ ΟΥC̄ΘΕΡΤΕΡ
ΧΕ †CΩΟΥΝ Μ̄ΜΩΤΕΝ ΑΝ

Rather, may we be worthy
To hear Your tender voice,
Which is full of joy,
Proclaiming and saying,

ΔΛΛΑ ΜΑΡΕΝΕΡΠΕΜΠΨΑ ΝCΩΤΕΜ
Ε†CΜΗ ΕΘΜΕΖ ΝΡΑΨΙ
ΝΤΕ ΝΕΚΜΕΤΨΑΝΑΞΘΗ†
ΕCΩΨ ΕΒΟΛ ΕCΧΩ Μ̄ΜΟC̄

✙ “Come to me,
O blessed of My Father,
And inherit the life
That endures forever.”

✙ ΧΕ ΑΜΩΙΝΙ ΖΑΡΟΙ
ΝΗΕΤC̄ΜΑΡΩΟΥΤ ΝΤΕ ΠΑΙΩΤ
ΑΡΙΚΛΗΡΟΝΟΜΙΝ Μ̄ΠΙΩΝΔ
ΕΘΜΗΝ ΕΒΟΛ ΨΑ ΕΝΕΖ

All the martyrs will come,
Bearing their afflictions,
And the righteous will come,
Bearing all their virtues.

CΕΝΔΙ ΝΧΕ ΝΙΜΑΡΤΥΡΟC̄
ΕΥΨΑΙ ΔΑ ΝΟΥΒΑCΑΝΟC̄
CΕΝΔΙ ΝΧΕ ΝΙΔΙΚΕΟC̄
ΕΥΨΑΙ ΔΑ ΝΟΥΠΟΛΗΤΙΑ

✙ The Son of God will also come,
In His glory and His Father's,
To reward everyone
According to his works.

✙ ΨΝΔΙ ΝΧΕ ΠΩΗΡΙ Μ̄Φ†
ΔΕΝ ΠΕΨΩΟΥ ΝΕΜ ΦΑ ΠΕΨΙΩΤ
ΨΝΑ† Μ̄ΠΙΟΥΑΙ
ΚΑΤΑ ΝΕΨΔΒΗΟΥ† ΕΤΑΨΑΙΤΟΥ

O Christ, Logos of the Father,
The Only-Begotten God,
Grant us Your peace,
Which is full of joy.

Πῶς πῶτος ἦτε Φῶτ
πῶτος ἐν ἡμῶν
ἐκεῖ ἡμῶν ἡ τεκνίον
θα εὐμεν ἡρῶν νῖβεν

✙ As You have said to
Your holy Apostles,
Likewise say to us,
“My peace I give to you.

✙ Κατὰ φῶτ ἑτακτικ
ἡν ἐκὰς ἡμῶν πῶτος
ἐκεῖ ἡμῶν ἡ ποτῶν
χε τεκνίον ἡ ἡμῶν νῶτεν

My peace, which I have taken
From My Good Father,
I leave with you,
Now and forever.”

Τεκνίον ἡν
ἡ ἐτακτικ πῶτος
ἡν ἡμῶν ἡμῶν
ἡν ἡμῶν ἡν

✙ O angel of this {evening/day},
Flying up with this hymn,
Remember us before the Lord,
That He may forgive us our sins

✙ Πῶτος ἡμῶν πῶτος
ἐτακτικ ἡμῶν πῶτος
ἡν ἡμῶν ἡν
ἡν ἡμῶν ἡν

The sick, O Lord, heal them;
Those who slept, repose them;
And all our brethren in distress,
Help us, O Lord, and all of them.

Πῶτος ἡμῶν πῶτος
ἡν ἡμῶν πῶτος
ἡν ἡμῶν πῶτος
ἡν ἡμῶν πῶτος

✙ May God bless us;
And let us bless His Holy Name;
And may His praise be
Always on our lips.

✙ Εὐμεν ἡμῶν ἡν
ἡν ἡμῶν ἡν
ἡν ἡμῶν ἡν
ἡν ἡμῶν ἡν

Blessed is the Father and the Son,
And the Holy Spirit,
The perfect Trinity:
We worship Him, we glorify Him.

Χε ἡμῶν ἡν
ἡν ἡμῶν ἡν
ἡν ἡμῶν ἡν
ἡν ἡμῶν ἡν

Continue to the Creed on page 5.

THE RAISING OF INCENSE

The Raising of Evening (or Morning) Incense

The presbyter uncovers his head, stands before the door of the Sanctuary, opens the curtain, and prays:

Presbyter:

Have mercy on us, O God, the Father, the Pantocrator. All Holy Trinity, have mercy on us. Lord, God of the powers, be with us, for there is not a helper in our afflictions and our needs, but You.

People:

Our Father in heaven, Your Name is holy. May Your Kingdom come. May Your will be done, on earth as it is in heaven. Give us our bread of tomorrow, today. Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one; in Christ Jesus our Lord. For Your is the Kingdom, the power and the glory, forever and ever. Amen.

The presbyter prostrates himself before the Sanctuary door, saying,

Presbyter:

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have {come / been born / been baptized / been crucified / risen} and saved us.

Then he prostrates before his fellow presbyters and deacons, saying, "Bless me. Behold, metonia. Forgive me." He greets his fellow presbyters by touching their hands, then he returns and stands before the Sanctuary door with contrition, and spreads forth his hands. The deacon stands behind him and to his right holding the cross in his hand.

Presbyter:

Pray.

ΩΛΗΛ.

Deacon:

Stand up for prayer.

Επι προσευχῇ ἑσταθῆτε.

The presbyter bows his head towards his fellow presbyters, then, turning towards the west, makes the sign of the Cross over the people with his right hand, saying,

Presbyter:

Peace be with all.

Ἥρην πασι.

People:

And with your spirit.

Κε τῷ πνεύματι σου.

The Prayer of Thanksgiving

Presbyter:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Himself, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

Deacon:

Pray.

Προσευχασθε.

People:

Lord have mercy.

Κυριε ελεησον.

Presbyter:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank You for everything, concerning everything, and in everything. For You have covered us, helped us, guarded us, accepted us to Yourself, spared us, supported us, and have brought us to this hour.

Deacon:

Pray that God have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times*, and forgive us our sins.

**In the presence of a bishop, add, "and keep the life and standing of our honoured father, the high priest, Pappa Abba _____, and his partner is this liturgy, our father the {bishop/metropolitan}, Abba _____.*

People:

Lord have mercy.

Presbyter:

Therefore, we ask and entreat Your Goodness, O Lover of mankind, grant us to complete this holy day, and all the days of our life, in all peace with Your fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest,

The presbyter bows his head towards the East, and crosses himself, saying,

take them away from us,

Then he turns towards the west from his right and crosses the people (If a bishop is present, he signs and says), saying,

and from all Your people, {and from this church (*Morning Incense only*),}

He then turns towards the East, making the sign of the cross over the altar, saying,

and from this holy place that is Yours.

But those things which are good and profitable do provide for us, for it is You Who have given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.

And lead us not into temptation, but deliver us from evil, by the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

The presbyter offers incense while the people sing The Verses of the Cymbals. In the morning only, especially on feast days, the people may sing the first part of The Doxology of Prime (stopping before “O True Light”), page 55 before, or instead of the Verses of the Cymbals. On the feast of the Resurrection, both are sung.

The Verses of the Cymbals

On Adam days (Sunday, Monday and Tuesday), start by:

Oh come, let us worship
the Holy Trinity—
the Father, the Son
and the Holy Spirit—

Δευῶνι μαρενὸν ὡψι:
ἡ τριάς ἑστῶ:
ἐτε Φῶτ νεμ Πωρη:
νεμ Πῖπνευμα ἑστῶ.

✙ We, the
Christian people
For this is
Our True God.

✙ Δνον δα νιλαος:
ἡ χριστιανος:
φαι ταρ πε Πεννοϛ:
ἡ ληθινος.

We have hope
In Saint Mary,
That God will have mercy upon us,
Through her intercessions.⁹¹⁶

Οτον οτ ελπις ἦταν:
δεν θηεθοταβ Ὑαρια:
ερε Φτ ναι ναν:
εἰτεν νεσπρεσβια⁹¹⁷.

⁹¹⁶ In current practice, the following verse is added (but is a transcription error and does not belong here:) All calmness / In the world / Comes by the prayers / Of the Holy Virgin Mary.

⁹¹⁷ In current practice, the following verse is added (but is a transcription error and does not belong here:) Οτον οτ μετσευνος: ἡ ερηι δεν πικοςμος εβωλ: εἰτεν πωλ ηλ: ἡ τε τασια μαρια τπαρθενος.

On all other (Batos) days, start by:

We worship the Father,
The Son and the Holy Spirit,
The Holy and
Co-Essential Trinity.

Πενοτωϋτ ἡΦιωτ νεμ Πωηρε:
νεμ Πῖπνευμα εἶθ᾽:
†τριάς εἶθ᾽:
ἡομοούσιος.

✙ Hail to the Church,
The house of the angels.
Hail to the Virgin,
Who gave birth to our Saviour.

✙ Χερε †εκκλησίᾳ:
ἡπῆ ἡτε ἡἀστρελος:
χερε †παρθενος:
εἰτασιες Πενσωτηρ.

Then continue by:

Hail to you, O Mary,
The fair dove,
Who brought forth unto us
God the Logos.

Χερε νε Ὑαρια:
†βρομῖ εἰθνεος:
θηετασις ἡαν:
ἡΦνοῦ† πῖλοςος.

✙ Hail to you, O Mary—
A holy hail.
Hail to you, O Mary,
The Mother of the Holy.

✙ Χερε νε Ὑαρια:
δεν οὔχερε εἰοταβ:
χερε νε Ὑαρια:
θααῦ ἡΦῆεθοταβ.

Hail to Michael,
The great archangel.
Hail to Gabriel
The Angel-Evangel.

Χερε Μιχαηλ:
πῖνιϋ† ἡἀρχαστρελος:
χερε Σαβριηλ:
πῖωτπ ἡπῖελιϋεννοῦϋ.

✙ Hail to the Cherubim.
Hail to the Seraphim.
Hail to all the
Heavenly orders.

✙ Χερε νῖχεροῦβιμ:
χερε νῖσεραφιμ:
χερε νῖταγμα τηροῦ:
ἡεποτρανιον.

Hail to John,
The great fore-runner.
Hail to the priest,
The cousin of Emmanuel.

Χερε Ιωαννης:
πρωτῳ ὑποδρομος:
χερε ποιηβ:
πρεσβυτηνς ἑμμανουηλ.

✙ Hail to my lords and fathers,
The Apostles.
Hail to the Disciples
Of our Lord Jesus Christ.

✙ Χερε πατρῶν ἁποστολῶν:
ἑμμανουηλ:
χερε μαθητων:
ἡμετερον Παντος Ιησῆ Πρωτου.

Hail to you, O martyr.
Hail to the Evangelist.
Hail to the Apostle,
Abba Mark, the Beholder of God.

Χερε μαρτυρου ὁμιμαρτυρου:
χερε πρεσβυτηνς ἑμμανουηλ:
χερε παποστολῶν:
αββα Μαρκος πρεσβυτηνς.

✙ Hail to Stephen,
The First Martyr.
Hail to the
Blessed archdeacon.

✙ Χερε Στεφανου:
πρωτου ὁμιμαρτυρου:
χερε παρχιδιακων:
ορθου ὁμιμαρτυρου.

Hail to you, O martyr.
Hail to the noble athlete.
Hail to the struggle-bearer,
My lord the prince, George.

Χερε μαρτυρου ὁμιμαρτυρου:
χερε πρωτου ἑμμανουηλ:
χερε παποστολῶν:
πατρῶν ὁμιμαρτυρου.

✙ Hail to you, O martyr.
Hail to the noble athlete,
Hail to the struggle-bearer,
_____.

✙ Χερε μαρτυρου ὁμιμαρτυρου:
χερε πρωτου ἑμμανουηλ:
χερε παποστολῶν:
_____.

The wise virgin maiden,
The elect true lady,
The bride of Christ,
Saint _____.

ἡμετερον ἑμμανουηλ ὁμιμαρτυρου:
πρωτου ἑμμανουηλ:
πρωτου ἑμμανουηλ:
_____.

✙ Hail to our father Antony,
The Lamp of Monasticism.
Hail to our father Abba Paul,
The beloved of Christ.

Hail to my lords and fathers
Who love their children,
Abba Pishoy and Abba Paul,
The beloved of Christ.

✙ Blessed are you, in truth,
Our saintly and righteous father,
Abba ____,
The beloved of Christ.

Hail to our holy father
The patriarch.
Hail to Athanasius the Apostolic,
The beloved of Christ.

On annual days, conclude with:

✙ Through the intercessions
Of the holy Mother of God,
Mary, O Lord, grant us
The forgiveness of our sins.

✙ Χερε πενωτ αββα Αντωνιος:
πιδηβς ητε ιμετμοναχος:
χερε πενωτ αββα Παυλε:
πιμενριτ ητε Πχc.

Χερε ναδc εν ιοτι:
εν αι νοσηρι:
αββα Πιγωι νεμ Αββα Παυλε:
νιμενρατι ητε Πχc.

✙ Ωοτηιατκ δεν οτμεθαι:
πενωτ εθτ ηδικεος:
αββα ____:
πιμενριτ ητε Πχc.

Χερε πενωτ εθτ:
υπατριαρχης:
χερε Αθανασιος παποστοληκος:
πιμενριτ ητε Πχc.

✙ Σιτεν νιπρεσβια:
ητε ιθεοτοκος εθογαβ Υαρια:
Πβοις αριζμοτ ναν:
υπιχω εβολ ητε νεννοβι.

That we may praise You,
With Your Good Father
And the Holy Spirit,
For You have {come / been born / been
baptized / been crucified / risen} and
saved us. (Have mercy on us.)

ΕΘΡΕΝΘΩΣ ἔροκ:
ΝΕΥ ΠΕΚΙΩΤ ΝΑΤΑΘΟC:
ΝΕΥ ΠΙΠΝΕΥΜΑ ΕΘΥ:
ΞΕ (ΑΚΙ) ΔΚΩΤ ΰΜΟΝ ΝΑΙ ΝΑΝ.

On feasts, conclude with:

✙ Jesus Christ the same,
Yesterday and today, and forever
In one hypostasis.
We worship Him, we glorify Him.

✙ ΙΗΣΟΥC ΠΙΧΡΙCΤΟC ΝCΑC ΝΕΥ ΦΟΟΥ:
ΝΘΟΥ ΝΘΟΥ ΠΕ ΝΕΥ ΨΑ ἔΝΕΘ:
ΘΕΝ ΟΥΘΥΠΟCΤΑCΙC ΝΟΥΩΤ:
ΤΕΝΟΥΩΨΤ ΰΜΟΥ ΤΕΝΥΩΟΥ ΝΑΥ.

O King of Peace,
Grant us Your peace,
Establish for us Your peace,
And forgive us our sins.

ΠΟΥΡΟ ΝΤΕ ΤΥΡΙΗΗΗ:
ΜΟΙ ΝΑΝ ΝΤΕΚΥΡΙΗΗΗ:
CΕΜΝΙ ΝΑΝ ΝΤΕΚΥΡΙΗΗΗ:
ΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

✙ Disperse the enemies
Of the Church.
Fortify Her that She
May not be shaken forever.

✙ ΧΩΡ ΕΒΟΛ ΝΝΙΖΑΧΙ:
ΝΤΕ ΤΕΚΚΛΗCΙΑ:
ΑΡΙCΟΒΤ ἔΡΟC:
ΝΝΕCΚΙΥ ΨΑ ἔΝΕΘ.

Emmanuel our God
Is now in our midst,
With the glory of His Father,
And the Holy Spirit.

ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΤ:
ΘΕΝ ΤΕΝΜΗΤ ΤΝΟΥ:
ΘΕΝ ΠΩΟΥ ΝΤΕ ΠΕΥΙΩΤ:
ΝΕΥ ΠΙΠΝΑ ΕΘΥ.

✙ May He bless us all,
Purify our hearts,
And heal the sicknesses
Of our souls and our bodies.

✙ ΝΤΕΥCΙΜΟΥ ἔΡΟΝ ΤΗΡΕΝ:
ΝΤΕΥΤΟΥΒΟ ΝΝΕΝΖΗΤ:
ΝΤΕΥΤΑΛΒΟ ΝΝΙΨΩΝΙ:
ΝΤΕ ΝΕΝΨΥΧΗ ΝΕΥ ΝΕΝCΩΜΑ.

We worship You, O Christ,
 With Your Good Father,
 And the Holy Spirit,
 For You have {come} and saved us.

ΤΕΝΟΥΩΤ ὁ ΜΟΚ ὦ ΠΙΧΡΙΣΤΟΣ:
 ΝΕΜ ΠΕΚΙΩΤ ἸΔΣΑΘΟΣ:
 ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
 ΧΕ (____) ΔΚΩΤ ὁ ΜΟΝ ΝΑΙ ΝΑΝ.

✙ Glory be to the Father and to the Son
 And to the Holy Spirit.
 Both now and always,
 And unto the ages of ages. Amen.

✙ ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ:
 ΚΕ ἈΣΙΩ ΠΝΕΥΜΑΤΙ:
 ΚΕ ΝΥΝ ΚΕ ἈΙ:
 ΚΕ ΙC ΤΟΥC ΕὐΝΑC ΤΩΝ Εὐ ΝΩΝ ΔΜΗΝ.

Meanwhile, as the people sing the Verses of the Cymbals, the presbyter goes up to the altar, entering with his right foot first, takes incense from its box, and bowing towards his fellow presbyters, says

Presbyter:

Bless.

Evlogite. (if there is one presbyter present, "Evlogison".)

Inclining their heads towards the celebrant, the fellow presbyters respond,

Presbyters:

You bless.

Enthos evlogison.

The presbyter turns to the altar and returns the incense box, and laying his finger on it, says, "In the Name of the Father and the Son and the Holy Spirit, one God." Having made the sign of the cross over it, he puts the first spoonful of incense into the censer, which the deacon has meanwhile brought, saying, "Blessed be God the Father, the Pantocrator. Amen." The deacon responds, "Amen." The presbyter makes the sign of the cross again, puts a second spoonful of incense, and says, "Blessed be His Only-Begotten Son, Jesus Christ our Lord. Amen." The deacon responds, "Amen." If there are concelebrating presbyters, each puts a spoonful of incense a second time. Then, making the sign of the cross, the celebrant puts a third spoonful of incense into the censer, saying, "Blessed be the Holy Spirit, the Paraclete. (Amen.)" The deacon responds, "Amen." Then the presbyter puts two spoonfuls of incense into the censer, without signing them, saying, "Glory and honour, honour and glory to the All-Holy Trinity, the Father and the Son and the Holy Spirit, now and at all times and to the age of all ages. Amen." To each, the deacon says, "Amen."

In the Evening Incense only, the presbyter prays, "O Christ our God, the great, the awesome and true, the Only-Begotten Son and Logos of God the Father, Your holy Name is ointment pouring forth, and in every place incense is offered to Your Holy Name, and a pure sacrifice." The deacon responds, "pray for our sacrifice and those who have brought it. Lord have mercy." The presbyter continues, "We ask You, O our Master, receive our prayers to Yourself. Let our prayers be set forth before you as incense, the lifting up of our hands, the evening sacrifice. For You are the true evening sacrifice, who have offered Yourself upon the honoured Cross for

The Raising of Evening (or Morning) Incense

our sins according to the will of Your good Father, with whom You are blessed with the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

In the Morning Incense only, the presbyter prays, “O God, who received to Yourself the offerings of the righteous Abel, the sacrifice of Noah and Abraham, and the incense of Aaron and Zachariah—” the deacon interrupts, saying, “pray for our sacrifice and those who have brought it. Lord have mercy.” The presbyter continues, “—receive to Yourself this incense at the hands of we sinners, as a sweet savour of incense for the remission of our sins and all Your people. For blessed and full of glory is Your holy Name, O Father and Son and Holy Spirit, now and at all times and to the age of all ages. Amen.”

The presbyter and deacon now process about the altar:

The presbyter, still standing at the West side of the altar, facing East, censes the altar, and “the prayer for the Church” from the short prayers, and the deacon responds from the opposite side of the altar, facing west. The presbyter then kisses the altar, and proceeds to the south side, and says the prayer for the Patriarch, with the deacon responding from the West side of the Altar facing East. The presbyter then proceeds to the West side of the altar, and facing East, says the prayer for the Congregation, with the deacon responding from the East side. The presbyter then proceeds to the East side of the altar. The deacon, proceeding towards the West side, exits the Sanctuary and waits to retrieve the censer. The presbyter continues praying, “houses of prayer, houses of purity, houses of blessing. Grant them to us, O Lord, and to Your servants who will come after us, forever.” He then proceeds to the West side, and facing east, says, “Arise, O Lord God, let all Your enemies be scattered, and let all who hate Your Holy Name flee before Your face.” Then, proceeding to the East side, he says, “But let Your people be in blessing, thousands of thousands and ten thousand times ten thousand, doing Your will.” Proceeding to the West side, he finishes, “Through the grace, compassion, and love of mankind of Your Only-Begotten Son, our Lord, God, and Saviour Jesus Christ.

The presbyter then exits the Sanctuary and offers incense before the Sanctuary three times, towards the East, bowing his head each time, saying first, "We worship You, O Christ, with Your good Father, and the Holy Spirit, for You have come and saved us. Have mercy on us." And a second time, "But as for me, in the abundance of Your mercy, I will enter into Your house; I will bow down in worship towards Your holy temple." And finally, "I will praise You before the angels, and bow down in worship towards Your holy temple." He then censes towards the North, saying, "We give you salutation, with Gabriel the angel, 'Rejoice O full of grace, the Lord is with you.'"

The presbyter ascends to the sanctuary, and once the Verses of Cymbals are completed, prays,

Presbyter:

Pray.

$\Psi_{\lambda}H\lambda$.

Deacon:

Stand up for prayer.

Επι προσευχῇ ἑσταθῆτε.

Presbyter:

Peace be with all.

Ірннн пдсї.

People:

And with your spirit.

ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ COY.

In the Offering of Evening Incense and Saturday Morning Incense only:

The Prayer for the Departed

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the souls of Your servants who have fallen asleep, our fathers and our brethren.

Deacon:

Pray for our fathers and brethren who have fallen asleep and reposed in the Faith of Christ since the beginning: our holy fathers the archbishops and our fathers the bishops; our fathers the protopresbyters⁹¹⁸ and our fathers the presbyters, and our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of the Christians, that Christ our God may repose all their souls in the Paradise of Joy; and we too, accord mercy unto us, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in a green pasture, by the water of rest, in the Paradise of Joy; the place out of which grief, sorrow and groaning have fled away, in the light of Your saints.

Raise up their bodies also, on the day which You have appointed, according to Your true promises, [which are] without lie. Grant them the good things of Your promises; that which an eye has not seen nor ear heard, neither have come upon the heart of man; the things which You, O God, have prepared for those who love Your Holy Name.

For there is no death for Your servants, but a change; and if any negligence or heedlessness has overtaken them as men, since they were clothed in flesh and dwelt in this world, do, O God, as a Good One, and a Lover of mankind, graciously forgive them. For none is pure from blemish even though his life on earth is a single day.

As for those, O Lord, whose souls You have taken, repose them, and may they be worthy of the Kingdom of the heavens.

As for us all, grant us our Christian perfection that would be pleasing to You, and give them, and us, a share and an inheritance with all Your saints.

⁹¹⁸ Literally "hegoumens", as the monastic and priestly orders have been thoroughly confused.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

The Prayer for the Sick

During the Raising of Morning Incense on days other than Saturday,

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sick of Your people.

Deacon:

Pray for our fathers and our brethren who are sick with any sickness, whether in this place or in any place, that Christ our God may grant us, with them, health and healing, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

You have visited them with mercies and compassion, heal them. Take away from them and from us all sickness and all maladies; the spirit of sicknesses chase away.

Raise up and comfort those who have long lain in sickness. Set free all those who are afflicted by unclean spirits.

Those who are in prisons or dungeons, and those who are in exile or captivity, or those who are held in bitter bondage, O Lord, set them all free and have mercy on them.

For You are He Who looses the bound and uplifts the fallen; the hope of those who are hopeless and the help of those who have no helper; the comfort of the faint hearted; the harbour of those in the storm.

All souls that are distressed or bound, give them mercy, O Lord; give them rest, give them coolness, give them grace, give them help, give them salvation, give them the forgiveness of their sins and their iniquities.

As for us also, O Lord, heal the maladies of our souls, and cure those of our bodies too. O You, the True Physician of our souls and our bodies, the Bishop of all flesh, visit us with Your salvation.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

If singing the Doxology of Prime within the Raising of Morning Incense, the people now continue, starting with "O True Light", page 55.

The Prayer for the Oblations

On Sundays and Feast Days during the Raising of Morning Incense only, the following is said,

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sacrifices, the oblations and the thanksgivings of those who have offered unto the honour and glory of Your Holy Name.

Deacon:

Pray for those who have care for the sacrifices, oblations, first fruits, oil, incense, coverings, reading books and altar vessels, that Christ our God reward them in the heavenly Jerusalem, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Receive them upon Your holy, rational, altar of heaven, for a savour of incense before Your Greatness in the heavens, through the service of Your holy angels and archangels.

As You have received the offerings of the righteous Abel, the sacrifice of our father Abraham and the two mites of the widow, so also receive the thank offerings of Your servants; those in abundance or those in scarcity, hidden or manifest.

Those who desire to offer to You but have none, and those who have offered these gifts to You this very day, give them the incorruptible instead of the corruptible, the heavenly instead of the earthly and the eternal instead of the temporal.

Their houses and their stores, fill them with every good thing. Surround them, O Lord, by the power of Your holy angels and archangels.

As they have remembered Your Holy Name on earth, remember them also, O Lord, in Your Kingdom, and in this age too, leave them not behind.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

The Prayer for the Travellers

During the Raising of Morning Incense, if the Prayer for the Departed and the Prayer of the Oblations are not said, the following is said,

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, our fathers and our brethren who are travelling.

Deacon:

Pray for our fathers and our brethren who are travelling, or those who intend to travel anywhere. Straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, that Christ our God may bring them back to their own homes in peace, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Or those who intend to travel anywhere. Straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, everyone anywhere. Lead them into a haven of calm, a haven of safety.

Graciously accompany them in their embarkation and be their companion in their travel. Bring them back to their own, rejoicing with joy and safe in security.

Be a partner in work with Your servants in every good deed. As for us, O Lord, our sojourn in this life keep without harm, without storm and undisturbed unto the end.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Graciously Accord

In the Evening, the presbyter offers incense while the congregation recites:

Graciously accord, O Lord, to keep us this night without sin. You are blessed, O Lord, God of our fathers, and Your Holy Name is greatly blessed and full of glory forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope in You. For the eyes of everyone wait upon You, for You give them their food in due season.

Hearken to us, O God, our Redeemer, the hope of all the regions of the earth. And You, O Lord, will keep us, deliver us, and save us from this generation and forever. Amen.

You are blessed, O Lord; teach me Your statutes. You are blessed, O Lord; make me to understand Your commandments. You are blessed, O Lord; enlighten me with Your precepts.

Your mercy, O Lord, endures forever. O despise not the works of Your hands.

Lord, You have been our refuge in all generations. I said, "Be merciful to me, heal my soul; for I have sinned against You."

Lord, I have fled to You; Deliver me and teach me to do Your will, for You are my God. With You is the Fountain of Life. In Your Light shall we see Light. Let Your mercy come to those who know You, and Your righteousness to the upright in heart.

Blessing belongs to You, praise belongs to You, glory belongs to You, O Father, Son and Holy Spirit, now, and forever and ever. Amen.

It is a good thing to confess to the Lord, and to sing praises unto Your Name, O Most High; to show forth Your loving-kindness in the morning, and Your faithfulness every night.

The Gloria

In the morning, the presbyter offers incense while the congregation recites the following prayers:

Let us praise with the angels, saying, "Glory to God in the highest, peace on earth and goodwill toward men." We praise You, we bless You, we serve You, we worship You, we confess to You, we glorify You, we give thanks to You for Your great Glory, O Lord, Heavenly King, God the Father, the Pantocrator; O Lord, the Only Begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who takes away the sin of the world, have mercy on us. You who takes away the sin of the world, receive our prayer. You sit at the right hand of the Father, have mercy on us. For You only are Holy; You only are exalted, O Lord Jesus Christ, and the Holy Spirit, to the Glory of God the Father. I will bless you every day, and I will praise Your Name forever; yes, forever and ever. Amen.

My soul wakes early to You from the night, O my God, for Your commandments are a light upon the earth. I meditate on Your ways, for You have become a helper to me. You will hear my voice in the morning. I stand before You early, and You will see me.

The Trisagion

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy on us.

Glory be to the Father, and to the Son, and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

O Holy Trinity, have mercy on us. All Holy Trinity, have mercy on us. O Holy Trinity, have mercy on us.

O Lord, forgive our sins. O Lord, forgive our iniquities. O Lord, forgive us our trespasses.

O Lord, visit the sick of Your people, heal them for the sake of Your Holy Name. O Lord, repose the souls of our fathers and our brethren who have fallen asleep.

O You Who are sinless, Lord have mercy on us. O You Who are sinless, Lord help us and receive our supplications. For the glory, the dominion, and the triple holiness are Yours. Lord have mercy. Lord have mercy. Lord bless. Amen.

Presbyter:

Our Father... *(And the people continue.)*

People:

Hail to You

Hail to you! We ask you,
O saint, fully of glory,
The ever virgin Mother of God,
The Mother of Christ,

Χερε νε तेn†zo`epo:
ὦ θεῷ εὐμελὶς ἡ ὥσ'·
ἔτοι ὑπαρθενος ἡσχοῦ νιβεν:
†μασνοῦ† θαλῶ ὑΠχc.

✙ Offer our prayers
To your beloved Son,
That He may forgive us ours sins.

✙ Δνιοῦν ἡτενῖπροσεῖχῃ:
ἐπῶωι χα πεῶηρι ὑμενριτ:
ἡτεῖχα νεννοβι ναν ἔβολ.

Hail to the holy Virgin,
Who has brought forth
To us the True Light,
Christ our God.

Χερε θητασμισι ναν:
ὑπιωωινι ἡταφωι:
Πχc Πεννοῦ†:
†παρθενος εῖθ'.

✙ Ask the Lord on our behalf,
That He may have mercy on our souls
And forgive our sins.

✙ Χα†zo ὑΠδc ἐρῃι ἔχων:
ἡτεῖροῦναι νεμ νενψῖχῃ:
ἡτεῖχα νεννοβι ναν ἔβολ.

O Virgin Mary,
The holy Theotokos,
The faithful advocate
for all mankind,

†παρθενος Μαρὶὰ:
†θεοτοκος εἰς:
†προστατης ἐτενηοτ:
ἵτε †μετρωμι.

✙ Intercede on our behalf
Before Christ,
Whom you bore,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρρη ἐζων:
ναερεν Πχϥ φηεταρεζφοϥ:
εοπως ἵτεερεζμοτ ναν:
ἡπιχω ἐβολ ἵτε νεννοβι.

The Introduction to the Doxologies

Then the congregation sings:

Hail to you, O Virgin
The true⁹¹⁹ Queen.
Hail to the pride of our race,
Who has born to us Emmanuel.

Χερε νε ὦ †παρθενος:
†οτρο ἡμῃ ἡλῆθῃνη:
χερε πωοτωοτ ἵτε πεντενος:
ἀρεζφο ναν ἡεμμανοτηλ.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Πεντζο ἀριπενμετι:
ὦ †προτατης ἐτενηοτ:
ναερεν Πενος Ιηϥ Πχϥ:
ἵτεερχα νεννοβι ναν ἐβολ.

⁹¹⁹ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

The Doxologies

The appropriate seasonal doxology is sung first, followed by:

The Evening Doxology of the Virgin

The adornment of Mary,
In the highest heaven,
At the right hand of her Beloved,
Asking Him on our behalf.

Ἐρε ἡκολαυσελ ἡΜαριαμ:
Ἦεν νιφνογι ετσαῖωω:
σαοῖναμ ἡπεσμενριτ:
εστωβλ ἡμοϣ ἔβρη ἔχων.

✙ As David has said,
In the book of the Psalms,
“The Queen did stand
At Your right hand, O King.”

✙ Κατα φρητ ἔταϣος:
ἦξε Δαυιδ Ἦεν νιψαλμος:
χε αὐογι ἔρατς ἦξε ἴοτρω:
σαοῖναμ ἡμοκ ποτρο.

Solomon has called her,
In the Song of Songs,
“My sister and my spouse,
My true city Jerusalem.”

Σολουμων νοττ ἔρος:
Ἦεν πιχω ἦτε νιχω:
χε ταςωνι οτοϣ ταῶφερι:
ταπολις ἡμη Ιεροσολιμ.

✙ For he has given a type of her
In diverse high names,
Saying, “come out of your garden,
O choicest aroma.”

✙ Διϣμῖνι ταρ ἔρος:
Ἦεν θανμηϣ ἦραν ενδοσι:
χε λμη ἔβολδεν πεκῆπος:
ὦ θετσωτπ ἦρωματα.

Hail to you, O Virgin,
The true⁹²⁰ Queen.
Hail to the pride of our race,
Who bore to us Emmanuel.

Χερε νε ὦ ἴπαρθενος:
ἴοτρω ἡμη ἦλῆθῖνῃ:
χερε ἡγοτγωτ ἦτε πενσενος:
ἀρεῖφο ναν ἦεμμανοτηλ.

⁹²⁰ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Τεντζο ἀριπενμενι:
ὦ τ̣προστατης̣ ἑτενζοτ:
ναζρνε Πενδ̣ς Ιη̣ς Π̣χ̣ς:
ἡτεϋχα̣ νεννοβι̣ ναν̣ ἑβολ̣.

The Morning Doxology of the Virgin

Blessed are you, O Mary,
The prudent and the chaste,
The second Tabernacle,
The spiritual treasure.

Ὡογνια̣ τ̣ ἡθο̣ Ὑαρι̣α:
τ̣σαβη̣ ογοζ̣ ἡσεμνε:
τ̣μαζ̣ςνοτ̣ τ̣ ἡσκημη̣:
πι̣αζο̣ ὑπ̣ῃ̣α̣τικον̣.

✙ The pure turtle dove,
Who declared in our land,
And brought to us
The Fruit of the Spirit—

✙ τ̣βρομ̣π̣ωαλ̣ ἡκαθαρος̣:
θη̣ετα̣ςμοτ̣ δ̣εν̣ πενκαζι̣:
ογοζ̣ αςφ̣ιρι̣ ναν̣ ἑβολ̣:
ἡοτ̣καρπος̣ ἡτε̣ Π̣ιπ̣ῃ̣α̣.

The Spirit of Comfort,
Which came upon your Son,
In the waters of the Jordan,
As in the type of Noah.

Π̣ιπ̣ῃ̣α̣ ὑ̣παρ̣ακλ̣ητον̣:
φ̣η̣ετα̣ϋ̣ ἑ̣ξεν̣ Πε̣ω̣η̣ρι̣:
ζ̣ι̣ξεν̣ ν̣ιμ̣ωοτ̣ ἡτε̣ Π̣ιορ̣δα̣νης̣:
κα̣τα̣ ἡ̣τ̣ρ̣πος̣ ἡ̣Νω̣ε̣.

✙ For Noah's dove has proclaimed
Good New to us—
The peace of God
Towards mankind.

✙ τ̣βρομ̣πι̣ γαρ̣ ἑ̣τε̣ ὑ̣μα̣τ̣:
ἡ̣θος̣ ας̣ζ̣ι̣ω̣εν̣νοτ̣ϋ̣ ναν̣:
ἡ̣τ̣ζ̣ιρ̣η̣νη̣ ἡ̣τε̣ Φ̣τ̣:
θη̣ετα̣ςω̣πι̣ ω̣α̣ ν̣ιρ̣ω̣μι̣.

Likewise you—our hope,
The rational turtle dove—
Have brought Mercy to us,
Carrying Him in your womb.

Ἡ̣θο̣ ζ̣ωι̣ ὦ̣ τ̣εν̣ζ̣ελ̣πις̣:
τ̣βρομ̣π̣ωαλ̣ ἡ̣νο̣ῃ̣τε̣:
ἀ̣ρ̣ε̣ι̣νι̣ ὑ̣πι̣ναι̣ ναν̣:
ἀ̣ρε̣ϋ̣αι̣ δ̣αροϋ̣ δ̣εν̣ τ̣εν̣ε̣ξι̣.

✙ That is, Jesus our Lord,
The Only-Begotten of the Father,
Was born of you to us,
And set free our race.

Let us all declare
With all our hearts,
Then with our tongues as well,
Proclaiming and saying,

✙ “O our Lord Jesus Christ,
Make Your sanctuary in us,
A temple of Your Holy Spirit,
Every glorifying You.”

Hail to you, O Virgin,
The true⁹²¹ Queen.
Hail to the price of our race,
Who bore to us Emmanuel.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ ΕΤΕ ΦΑΙ ΠΕ ΙΗΣ:
ΠΙΜΙCΙ ΕΒΟΛ ΔΕΝ ΦΙΩΤ:
ΑΥΜΑCΨ ΝΑΝ ΕΒΟΛ ΝΔΗΤ:
ΑΨΕΡ ΠΕΝΤΕΝΟC ΝΡΕΜΒΕ.

ΦΑΙ ΓΑΡ ΜΑΡΕΝΤΑΟΤΟΨ:
ΕΒΟΛ ΔΕΝ ΠΕΝΔΗΤ ΝΨΟΡΠ:
ΜΕΝΕCΩC ΟΝ ΔΕΝ ΠΕΚΕΛΑC:
ΕΝΩΨ ΕΒΟΛ ΕΝΧΩ ΜΜΟC.

✙ ΧΕ ΠΕΝΘΕ ΙΗΣ ΠΧΕ:
ΜΑΘΑΜΙΔ: ΝΑΚ ΝΔΡΗΙ ΝΔΗΤΕΝ:
ΝΟΥΕΡΦΕΙ ΝΤΕ ΠΕΚΠΝΔ ΕΘΨ:
ΕΥΤΔΟΞΟΛΟCΙΑ ΝΑΚ.

ΧΕΡΕ ΝΕ Ψ ΤΠΑΡΘΕΝΟC:
ΤΟΥΡΩ ΜΜΗΙ ΝΔΛΗΘΙΝΗ:
ΧΕΡΕ ΠΨΟΥΨΟΥ ΝΤΕ ΠΕΝΤΕΝΟC:
ΑΡΕΧΨΟ ΝΑΝ ΝΕΜΜΑΝΟΥΗΛ.

✙ ΤΕΝΤΟ ΑΡΙΠΕΝΜΕΥΙ:
Ψ ΤΠΡΟCΤΑΤΗC ΕΤΕΝΔΟΤ:
ΝΑΒΡΕΝ ΠΕΝΘΕ ΙΗΣ ΠΧΕ:
ΝΤΕΨΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

The Doxologies of the saints of the day and Church are added, followed by the conclusion:

The Ending of the Doxologies

Be our advocate,
From on high where you dwell,
O Lady of us all, the Theotokos,
The ever-virgin Mary.

ΨΩΠΙ ΝΘΟ ΕΡΕCΟΜC ΕΧΩΝ:
ΔΕΝ ΝΙΜΑ ΕΤΒΟCΙ ΕΤΑΡΕΧΗ ΝΔΗΤΟΥ:
Ψ ΤΕΝΘΕ ΝΗΝΗΒ ΤΗΡΕΝ ΤΘΕΔΟΤΟΚΟC:
ΕΤΟΙ ΜΠΑΡΘΕΝΟC ΝCΗΟΥ ΝΙΒΕΝ.

⁹²¹ Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

✙ Ask of Him Whom you have borne,
Our Good Saviour,
To take away our afflictions
And accord to us His peace.

Hail to you, O Virgin,
The true⁹²² Queen.
Hail to the price of our race,
Who bore to us Emmanuel.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Ⲭⲁⲧⲗⲟ ⲙⲡⲏⲉⲧⲁⲣⲉⲙⲁⲥⲣ:
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛ̀ⲗⲁⲧⲁⲑⲟⲥ:
ⲛ̀ⲧⲉⲣⲱⲗⲓ ⲛ̀ⲛⲁⲓⲃⲓⲥⲓ ⲉ̀ⲃⲟⲗⲁⲣⲟⲛ:
ⲛ̀ⲧⲉⲣⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲣⲣⲓⲣⲏⲛⲏ.

Ⲭⲉⲣⲉ ⲛⲉ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ:
ⲧⲟⲩⲣⲱ ⲙ̀ⲙⲏ ⲛ̀ⲗⲁⲗⲏⲑⲏⲛⲏ:
Ⲭⲉⲣⲉ ⲡⲱⲟⲩⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲉⲛⲟⲥ:
ⲗⲣⲉⲗⲭⲟ ⲛⲁⲛ ⲛ̀ⲥⲙⲁⲛⲟⲩⲏⲗ.

✙ ⲧⲉⲛⲧⲗⲟ ⲗⲣⲓⲡⲉⲛⲙⲉⲩⲧⲓ:
ⲱ ⲧⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉ̀ⲧⲉⲛⲗⲟⲧ:
ⲛⲁⲗⲣⲉⲛ ⲡⲉⲛⲟⲥ ⲓⲏⲥ ⲡⲭⲥ:
ⲛ̀ⲧⲉⲣⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Meanwhile, from “Graciously accord,” or “Let us praise with the angels,” until the Creed, the presbyter, putting his right foot first, goes up to the Sanctuary, kisses the altar, signs the incense box once, saying, “Glory and honour, honour and glory...” Then he places a spoonful of incense in the censer and offers incense over the altar three times towards the east saying first, “We worship You, O Christ, with Your good Father, and the Holy Spirit, for you have come and saved us. Have mercy on us.” And a second time, “But as for me, in the abundance of Your mercy, I will enter into Your house; I will bow down in worship towards Your holy temple.” And finally, “I will praise You before the angels, and bow down in worship towards Your holy temple.”

The presbyter then circles the altar once, offering incense, then descends and stands before the Sanctuary door and offers incense towards the East three times, repeating the previous, then censens towards the North, saying, “We give you salutation, with Gabriel the angel, Rejoice O full of grace, the Lord is with you.” He then censens towards the west, saying, “Hail to the choir of the angels, to my lords and fathers, the Apostles, and to the choir of the martyrs and the holy.” He censens towards the south, saying, “Hail to John, the son of Zachariah. Hail to the priest, the son of the priest.” He censens towards the East, saying, “Let us worship our Saviour, the Good Lover of mankind, for He had compassion on us. He came and saved us.”

If a bishop is present, the presbyter censens him three times, saying first, “May the Lord preserve and confirm the life of our honoured father, the high priest, Abba ____.” Or, “May the Lord preserve and confirm the life of our honoured father, the {bishop/metropolitan}, Abba ____” And a second time, “Keep him safe for us for many years and peaceful times,” and finally, “May He subdue all his enemies under his feet speedily.” The presbyter then kisses his cross, saying, “Pray to Christ on our behalf, that He may forgive us our sins.”

⁹²² Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient.

The Raising of Evening (or Morning) Incense

He then censes the protopresbyter twice, saying first, "I ask you, my father the protopresbyter, to remember me in your prayers," and then, "that Chris tour God may forgive me my many sins." He then censes each presbyter once, saying, "I ask you, my father the presbyter, to remember me in your prayers." Each protopresbyter and presbyter responds, saying, "May the Lord preserve your priesthood, as He did Melchizedek, Aaron, Zachariah, and Simeon, the priests of the Most High God. Amen." During the Liturgy, they would respond, "May the Lord accept your sacrifice, as He did Melchizedek's."

The presbyter then censes the entire congregation, beginning with the men on the North side of the Sanctuary door, then the women to the South, saying "The blessing of the {evening/morning} incense, may its holy blessing be with us. Amen."

He then leaves the choir, entering the Nave, saying, "Jesus Christ the same yesterday, today, and forever, in one hypostasis, we worship Him and glorify Him."

He censes towards the East, saying, "This is He Who has offered Himself as an acceptable sacrifice upon the Cross for the salvation of our race." Then towards the North, saying, "His good Father smelled Him in the evening on Golgotha." Then towards the West, saying, "He opened the gate of Paradise and restored Adam once more to his dominion." Finally, towards the South, saying, "Through His Cross and holy Resurrection, he restored mankind once more to Paradise."

The presbyter then ascends to the Sanctuary and censes over the altar, for the whole people's confession during the evening incense, morning incense, and Pauline procession of incense, and says the following Prayer of Repentance. During the Praxis procession, however, he remains outside the Sanctuary door, "O God, who, while on the honoured Cross, accepted the confession of the thief, accept to Yourself the confession of Your people and forgive them all their sins, for the sake of Your Holy Name which is called upon us; according to Your mercy, O Lord, and not according to our sins." He then encircles the altar once and kisses it, then descending, he stands before the Sanctuary door. He offers incense three times, then towards the north, west, south, and east, as before. He then censes the fellow presbyters and deacons as before, but if there is a bishop present, he censes him alone. He then censes the people, and gives the censer to the deacon to hang. He then stands next to the altar facing west until the doxologies are completed, and for the Creed.

The congregation now recites:

The Introduction to the Creed

We exalt you, the Mother of the True Light. We glorify you, O saint and Mother of God, for you brought forth unto us the Saviour of the whole world—He came and saved our souls.

Glory to You, our Master, our King, Christ—the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

The Orthodox Creed

We believe in One God: God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in One Lord: Jesus Christ, the Only Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the Scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose Kingdom shall have no end.

Yes, we believe in the Holy Spirit: the Lord, the Giver of Life, Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess One Baptism, for the remission of sins.

The last article of the Creed is sung in its characteristic tune:

We look for the resurrection of the
dead, and the life of the coming
age. Amen.

ΚΕΝΟΥΤ ΕΒΟΛ ΔΑΤΕΗ
ΝΤΑΝΑΚΤΑΚΙ ΝΤΕ ΝΙΡΕΦΩΟΥΤ:
ΝΕΩ ΠΙΩΝΔ ΝΤΕ ΠΙΕΩΝ ΕΘΝΗΟΥ:
ΔΩΗΗ.

God Have mercy upon us

The priest, holding the cross with three lit tapers in his right hand, chants the following⁹²³:

Presbyter:

God, have mercy upon us,
Settle Your mercy upon us,
Have compassion upon us,

People:

Amen.

Presbyter:

Hear us,

⁹²³ This section is simply an embellishment of the 41 (or 50) Kyries

People:

Amen.

Presbyter:

Bless us,
Guard us,
Help us,

People:

Amen.

Presbyter:

Take Your anger away from us,
Visit us with Your salvation,
And forgive us our sins.

People:

Amen. Lord have mercy. Lord
have mercy. Lord have mercy.

Amen. Kyrie eleison. Kyrie eleison.
Kyrie eleison.

Though a relatively recent addition, it is now common for the people to sing a Veneration for the saint(s) of the day at this point.

During the weekdays of Holy Lent and the three days of the Fast of the Ninevites, the curtains of the sanctuary are closed and the prophecies are read. Then the presbyter⁹²⁴ says the Litany of Lent (page ##).

The presbyter goes to stand before the Sanctuary door. The deacon carries the Gospel out through the North door, and proceeds to stand behind the presbyter, and to his right.

Presbyter:

Pray.

ΩΛΗΛ.

Deacon:

Stand up for prayer.

Επι προσευχῇ σταθῆτε.

Presbyter:

Peace be with all.

Ἥρην πασι.

People:

And with your spirit.

Κε τῷ πνεύματι σου.

⁹²⁴ Originally, this litany belonged to the Deacon, not the Presbyter. However, it has shifted given the rarity of that order.

The Prayer for the Gospel

Presbyter:

O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured Disciples and holy Apostles, “Many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. But blessed are your eyes for they see, and your ears for they hear.”

May we be worthy to hear and to act [according to] Your Holy Gospels, through the prayers of Your saints.

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

Remember also, O our Master, all those who have bidden us to remember them in our supplications and prayers which we offer up to You, O Lord our God.

Those who have already fallen asleep, repose them. Those who are sick, heal them.

For You are the life of us all, the salvation of us all, the hope of us all, the healing of us all and the resurrection of us all, and to You we send up the glory, and the honour, and the adoration, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Another Prayer for the Gospel

Presbyter:

O Master, Lord Jesus Christ our God, who sent His saintly, honoured Disciples and holy Apostles into all the world that they might preach the Gospel of Your Kingdom, and teach all nations Your true knowledge. We ask You, O our Master, open the ears of our hearts to hear Your Holy Gospels—

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

—and open the senses of our souls. An may we be worthy to be not only hearers, but also to act according to Your holy commandments, through the good will of God, Your good Father, through whom You are blessed, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

The Gospel

While the Psalm is read, The presbyter turns toward the Gospel and censes it, while saying inaudibly, "Bow down before the Gospel of Jesus Christ. Through the prayers of the David the psalmist and prophet, O Lord, grant us the forgiveness of our sins."

The deacon carries the Gospel through the Sanctuary door (not the deacons' doors) and waits at the South side of the altar. The presbyter goes up into the Sanctuary, signs the incense box, and puts a spoonful of incense into the censer, saying, "Glory and honour..." The presbyter censes the Gospel as they process once around the altar, as the presbyter says, "Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all peoples, a light to enlighten the Nations, and the glory of Your people, Israel." After circling the altar, the presbyter censes the Gospel three times, saying, "Bow down before the Gospel of Jesus Christ, the Son of the living God; to Him be the glory forever." He then takes the Gospel from the deacon, turns to the west, and offers it to the other presbyters, saying, "Blessed are your eyes for they see, and your ears for they hear. May we be worthy to hear and to act according to Your Holy Gospels, through the prayers of your saints." The presbyters come forward and kiss the Gospel, saying, "Bow down before the Gospe..." Then the celebrant kisses the Gospel and gives the censer to a concelebrant to cense the Gospel. If a bishop is present, he reads the Gospel at the Sanctuary door facing west, while the presbyter censes.

Deacon:

A psalm of David.

The psalm is chanted, concluded by "Alleluia."

Deacon:

From the South side of the Sanctuary door, after completing the procession with the presbyter, the deacon says,

Stand with the fear of God. Let us hear the Holy Gospel.

Presbyter:

Blessed be He Who comes in the Name of the Lord.

Reader:

Bless, O Lord, the reading of the Holy Gospel, according to ____.

People:

Glory to You, O Lord.

READER:

Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

The Gospel is chanted.

READER:

Glory is due to our God to the age of ages. Amen.

People:

Glory to You, O Lord.

As the Gospel concludes, the presbyter censes it three times, saying, "Praise is due to You from everyone with one voice, along with glory, honour, majesty, and worship, with Your good Father and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen."

The sermon is given.

The Gospel Response

The congregation now sings the Gospel response appropriate to the season, or the following ordinary response:

Let us worship our Saviour,
The Good Lover of mankind,
For He had compassion on us:
He came and saved us.

ΥΑΡΕΝΟΤΩΥΤ ὙΠΕΝΩΤΗΡ:
ΠΙΛΑΙΩΜΙ ΝΑΤΑΘΟΣ:
ΧΕ ΝΘΟQ ΑQΥΕΝΕΗΤ ΘΑΡΟΝ:
ΑQΙ ΟΥΟZ ΑQCΩ† ὙΜΟΝ.

✙ Intercede on our behalf,
O Lady of us all, the Theotokos,
Mary, the mother of our Saviour,
That He may forgive us our sins.

✙ ΑΡΙΠΡΕCΒΕΥΙΝ ΕΞΡΗΙ ΕΧΩΝ:
Ὡ ΤΕΝΒΟΙC ΝΗΗΒ ΤΗΡΕΝ †ΘΕΟΤΟΚΟC:
ΥΑΡΙΑ ΘΜΑΥ ὙΠΕΝΩΤΗΡ:
ΝΤΕQΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

Blessed be the Father and the Son
And the Holy Spirit,
The perfect Trinity.
We worship Him and glorify Him.

ΧΕ QCΑΡΩΟΥΤ ΝΧΕ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
†ΤΡΙΑC ΕΤΖΗΚ ΕΒΟΛ:
ΤΕΝΟΤΩΥΤ ὙΜΟC ΤΕΝ†ΩΟΥ ΝΑC.

The Five Short Prayers

Presbyter:
Pray.

ΨΑΗΛ.

Deacon:

Stand up for prayer.

Ἐπὶ προσευχῇ ἵστασθε.

Presbyter:

Peace be with all.

Ἥρινη πᾶσι.

People:

And with your spirit.

Κε τῷ πνεύματι σου.

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the peace of Your One, Only, Holy, Catholic and Apostolic Church.

Deacon:

Pray for the peace of the One, Holy, Catholic and Apostolic, Orthodox Church of God.

People:

Lord have mercy.

Presbyter:

That which exists from one end of the world to the other.

Remember, O Lord, our patriarch, the honoured father, the high priest, Abba ____, and his partner in the liturgy, our father the {bishop/metropolitan}, Abba ____.

Deacon:

Pray for our high priest, Papa Abba ____—Pope and patriarch, and archbishop of the great city of Alexandria; and for his partner in the liturgy, our father the {bishop / metropolitan} Abba ____, and for our Orthodox bishops.

People:

Lord have mercy.

Presbyter:

In keeping keep him unto us for many years and peaceful times.

Remember, O Lord, the safety of this holy place, which is Your, and every place, and every monastery of our Orthodox fathers.

Deacon:

Pray for the safety of the world, and of this city of ours, and of all cities, districts, islands and monasteries.

People:

Lord have mercy.

Presbyter:

And every city, and every region, and the villages and all their ornaments. And save us all from famine, plagues, earthquakes, drowning, fire, the captivity of the Barbarians, the sword of the stranger, and the rising up of heretics.

People:

Lord have mercy.

From the 12th of Paoni (19th of June) to the 9th of Paopi (19th/20th of October), the following prayer is said:

Presbyter:

Graciously, accord, O Lord: the waters of the river this year, bless them.

Deacon:

Pray for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the beasts, and forgive us our sins.

People:

Lord have mercy. Lord have mercy. Lord have mercy.

From the 10th of Paopi (20th/21st of October) to the 10th of Tobi (18th/19th of January), the following prayer is said instead:

Presbyter:

Graciously, accord, O Lord: the seeds, the herbs and the plants of the field this year, bless them.

Deacon:

Pray for the seeds, the herbs and the plants of the field this year, that Christ our God may bless them to grow and multiply unto perfection with great fruit, have compassion on His creation which His hands have made, and forgive us our sins.

People:

Lord have mercy. Lord have mercy. Lord have mercy.

From the 11th of Tobi (19th/20th of January) to the 11th of Paoni (18th of June), the following prayer is said instead:

Presbyter:

Graciously, accord, O Lord: the air of heaven and the fruits of the earth this year, bless them.

Deacon:

Pray for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit bearing tree in all the world, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

People:

Lord have mercy. Lord have mercy. Lord have mercy.

Then the priest continues:

Raise them to their measure according to Your Grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful. Prepare it for sowing and harvesting. Manage our lives as deemed fit.

Bless the crown of the year with Your Goodness, for the sake of the poor of Your people; the widow, the orphan, the stranger, the sojourner; and for the sake of us all who entreat You and seek Your Holy Name.

For the eyes of everyone wait upon You, for You give them their food in due season.

Deal with us according to Your Goodness, O You Who gives food to all flesh. Fill our hearts with joy and gladness; that we too, having sufficiency in every thing, always, may abound in every good deed.

People:

Lord have mercy.

Presbyter:

If a bishop is present, he says this,

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, our congregations. Bless them.

Deacon:

Pray for this holy church and for our congregations.

People:

Lord have mercy.

Presbyter:

Grant that they may be unto us without obstacle or hindrance, that we may hold them according to Your holy and blessed will. Houses of prayer, houses of purity, houses of blessing; grant them unto us, O Lord, and Your servants who shall come after us forever.

The worship of idols utterly uproot from the world. Trample and humiliate Satan and his evil powers under our feet speedily.

All offences and their instigator, abolish. May all dissensions of corrupt heresies cease.

The enemies of Your Holy Church, O Lord, as at all times, now also humiliate. Strip their vanity; show them their weakness speedily. Bring to nought their envy, their intrigues, their

madness, their wickedness, and their slander which they commit against us. O Lord, bring them all to no avail; disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

People:

Lord have mercy.

Presbyter:

Arise, O Lord God. Let all Your enemies be scattered, and let all that hate Your Holy Name flee before Your face.

He turns to the West and censes the presbyters, the deacons, and the people three times, saying,

But let Your people be in blessing; thousands of thousands and ten thousand times ten thousand doing Your will.

He turns to the East and censes three times, saying inaudibly, "by the grace, compassion, and love of mankind of Your Only-Begotten Son, our Lord, God, and Saviour Jesus Christ. Through whom the glory, the honour, the dominion, and the adoration are due to You, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the ages of all ages. Amen."

People:

Our Father...

The Absolutions

If a bishop is present, he says the absolutions. The presbyter, holding the cross in his right hand, looks eastward and says, inaudibly:

Yes, Lord, the Lord Who has given authority to us to tread upon serpents and scorpions and upon all the power of the enemy, crush his heads beneath our feet speedily, and scatter before us his every design of wickedness that is against us. For You are King of us all, O Christ, our God, and to You we send up the glory, and the honour, and the adoration, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Deacon:

Bow your heads to the Lord.

People:

Before You, O Lord.

Ἰας κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλινάτε..

Ἐνώπιον σου Κυρίου.

The priest continues, inaudibly:

You, O Lord, Who bowed the heavens, You descended and became man for the salvation of the race of men. You are He Who sits upon the Cherubim and the Seraphim, and beholds them who are lowly. You also now, our Master, are He to Whom we lift up the eyes of our heart; the Lord Who forgives our iniquities and saves our souls from corruption. We worship Your unutterable compassion, and we ask You to give us Your peace, for You have given all things to us.

Acquire us to Yourself, God our Saviour, for we know none other save You; Your Holy Name we do utter. Turn us, God, unto fear of You and desire of You. Be pleased that we abide in the enjoyment of Your good things; and those who have bowed their heads beneath Your hand, exalt them in [their] ways of life, [and] adorn them with virtues. And may we all be worthy of Your Kingdom in the heavens, through the good will of God, Your Good Father, with Whom You are blessed, with the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Deacon:

Let us attend with the fear of God.
(Amen.)

Προσχωμεν Θεου μετα φοβου.
(Αμην.)

Presbyter:

Peace be with all.

Ιρηνη πασι.

People:

And with your spirit.

Κε τω πνευματι σου.

The priest now looks westwards, and, bowing his head, he says:

The Absolution to the Son

Master, Lord Jesus Christ, the Only Begotten Son and Logos of God the Father, Who has broken every bond of our sins through His saving, life giving sufferings; Who breathed into the face of His holy Disciples and saintly Apostles, and said to them, "Receive the Holy Spirit. Whose sins you will remit, they are remitted to them, and those which you will retain, they shall be retained."

You also now, our Master, through Your holy Apostles, have given grace to those who for a time laboured in the priesthood in Your Holy Church, to forgive sin upon the earth, and to bind and to loose every bond of iniquity.

Now, also, we ask and entreat Your Goodness, Lover of mankind, for Your servants, (*signing the people once and twice*) my fathers, and my brethren, (*signing himself*) and my weakness; those who bow their heads before Your Holy Glory. Dispense to us Your mercy, and loose every bond of our sins, and, if we have committed any sin against You, knowingly or unknowingly, or through anguish of heart, or in deed, or in word, or from faint heartedness, do You, the Master, Who knows the weakness of men, as a Good One, and a Lover of mankind, O God, grant us the forgiveness of our sins; (*signing himself*) bless us, (*signing the clergy*) purify us; make us

absolved, (*signing the congregation*) and all Your people absolved. (*Here he mentions the names of those whom he wishes to remember.*)

Fill us with Your fear, and straighten us to Your holy, good will, for You are our God, [and] the glory, and the honour, and the dominion, and the adoration are due to You, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and to the age of all ages. Amen.

If he wishes, the priest may add the following:

Remember, O Lord, the children of the Church: the protopresbyters, and the presbyters, and the deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the Holy Church; the men and the women, the old and the young, the small and the great, them whom we know and them whom we know not, our enemies and our friends. O Lord, absolve them all and forgive them all sin.

People:

Amen. Lord have mercy. Lord have mercy. Lord have mercy.

The appropriate End of Service hymn is sung, followed by:

The Final Blessing

Presbyter:

May God have compassion on us, bless us, manifest His face on us, and have mercy on us. Lord, save Your people, bless Your inheritance, pasture them, and raise them up forever. Exalt the horn of the Christians through the power of the life giving Cross, through the supplications and prayers which our Lady, the Lady of us all, the holy Theotokos, Saint Mary, makes for us; and [those of] the three great, holy luminaries, Michael, Gabriel and Raphael, and the Four Incorporeal Beasts, and the Twenty Four Priests, and all the heavenly ranks, and Saint John the Baptist, and the Hundred and Forty Four Thousand, and our lords, the fathers, the Apostles, and the Three Holy Youths, and Saint Stephen, and the Beholder of God, the Evangelist, Mark, the holy Apostle and martyr, and Saint George, and Saint Theodore, and Philopater Mercurius, and the holy Abba Mena, and the whole choir of the martyrs, and our righteous father, the great Abba Antony, and the righteous Abba Paul, and the three saints Abba Macarii, and our father Abba John, and our father Abba Pishoy, and our father Abba Paul, the man of Tammoh, and our Roman fathers, Maximus and Dometius, and our father Abba Moses, and the Forty Nine Martyrs, and the whole choir of the cross bearers, and the just and the righteous, and all the wise virgins, and the angel of this blessed day / sacrifice (*if it is the time of the divine liturgy*), and (*here, mention is made of the patron saint of the church, and the saint[s] of the day, if not mentioned before*); and the blessing of the holy Mother of God, first and last {, and the blessing of the Lord's Day of our Saviour (*on a Sunday*)}. May their holy blessing, and their grace, and their might, and their favour, and their love, and their help, be with us all, forever. Amen.

The Raising of Evening (or Morning) Incense

O Christ our God, King of Peace, grant us Your peace, establish for us Your peace, and forgive us our sins. For Yours is the power, the glory, the blessing and the might, forever. Amen.

People:

Amen. So be it.

Presbyter:

Go in peace. The Lord be with you all.

Or else,

The love of God the Father; the grace of the Only-Begotten Son, our Lord, God, and Saviour Jesus Christ, and the communion and gift of the Holy Spirit be with you all. Go in peace. The peace of the Lord be with you all. Amen.

People:

And with your spirit.