

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

FRONT MATTER

Style of English

Later Additions and Navigating the Book

Order of Day and Services

The Nature of the Hours

Koiak

The Use of Books in the Church

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THE HOROLOGION: THE BOOK OF THE HOUR

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).

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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 934 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.

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The Annual Psalis and Theotokia.....412

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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:

✠ ΣΩΤΕΡΟΝ

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:

Ηαζuεn εβoλθeн nεnxazi

Lord have mercy. (3)

Deliver us from scarcity:

Ηαζuεn εβoλθa oγθβωn

Lord have mercy. (3)

We are Your servants:

ΔNON θa νεκεβιαικ

Lord have mercy. (3)

You are the Son of God:

Υιoc θeoc ηθoc

Lord have mercy. (3)

We believe in You:

Δηnαζ† εpoc

Lord have mercy. (3)

For You have {come} and saved us:

Χε {aki} akcω† ùμoн

Lord have mercy. (3)

Visit us with Your salvation:

Χεῖλε πνεύματι θεῷ πεκοῦσαι

Lord have mercy. (3)

And forgive us our sins:

Ὁ τοῦ 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 Who in heaven, holy is Your Name. Your Kingdom come. Your will be done, on earth as it is in heaven. Our bread of tomorrow, give us today, 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;

The Lord's Prayer

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

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 holy¹. 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 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.

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 You, 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,

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.

The Psalms of the Eleventh Hour (Little Vespers)

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" 160

Then shall be said,

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 νιω κε αςιω 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 νυν κε αι κε ις τοις εωνας των εωνων αμην. (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 ΥΙΩ ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ. (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 ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (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 people: 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 congregations², that we may be delivered from our iniquities, for you have been given boldness to intercede for us.

ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ 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.

² [JS] or "assemblies"

Then shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirie Eleison) 50 (or 41³), 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 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.*

³ 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

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 535

After Supper: Retiring⁴ (the Twelfth Hour)

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⁴ 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"..... 160

Then shall be said,

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)

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Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"297

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Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"300

Psalm 136: "By the rivers of Babylon—we sat down, and wept"305

Psalm 137: "I will confess You, O Lord, with all my heart"306

Psalm 140: "O Lord, I have cried to You, hear me"310

Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"311

Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"317

Psalm 146: "Praise the Lord, for psalmody a is good thing"318

Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"319

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 Christ⁵.

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 shall be said,

⁵ 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 shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41⁶), 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

⁶ 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 shall be said "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"	160

Then shall be said,

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"	296
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	297
Psalm 131: "O Lord, remember David and all his meekness".....	298
Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"	299
Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"	300
Psalm 136: "By the rivers of Babylon—we sat down, and wept".....	305
Psalm 137: "I will confess You, O Lord, with all my heart"	306
Psalm 140: "O Lord, I have cried to You, hear me"	310
Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"	311
Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"	317
Psalm 146: "Praise the Lord, for psalmody a is good thing"	318
Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"	319

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 Christ⁷.

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

⁷ 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.

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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.⁸

Then shall be said,

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."

⁸ 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 shall be said: Lord hear 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 shall be said "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"	160

Then shall be said,

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"	88
Psalm 6: "O Lord, rebuke me, but not in Your anger"	90
Psalm 12: "How long, O Lord, will You forget me"	99
Psalm 15: "Keep me, O Lord, I hope in You"	101
Psalm 24: "To You, O Lord, I lift up my soul"	116
Psalm 26 "The Lord is my light and my Saviour; whom shall I fear"	120
Psalm 66: "May God have compassion on us and bless us"	180
Psalm 69: "O Lord, make haste to help me"	188

Then the following Psalm from Terce are said:

Psalm 22: "The Lord is my Shepherd, and I will lack nothing"	114
Psalm 29: "I will exalt You, O Lord"	124
Psalm 42: "Judge me, O God, and defend my cause"	147

Then the following Psalms from Sext are said:

Psalm 56: "Have mercy on me, O God, have mercy on me"	168
Psalm 85: "Incline Your ear, O Lord, and hear me"	215
Psalm 90: "He who dwells in the help of the Most High"	225

Then the following Psalms from None are said:

Psalm 96: "The Lord reigns, let the earth rejoice"	233
Psalm 109: "The Lord said to my Lord, "Sit at My right hand"	260

Psalm 114: "I love Him, because the Lord will hear"	266
Psalm 115: "I believed; therefore I spoke; but I was greatly humbled"	267
<i>Then the following Psalms from Compline are said:</i>	
Psalm 129: "I cried to You, O Lord, out of the depths"	296
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	297
Psalm 131: "O Lord, remember David and all his meekness"	298
Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"	299
Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"	300
Psalm 136: "By the rivers of Babylon—we sat down, and wept"	305
Psalm 140: "O Lord, I have cried to You, hear me"	310
Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"	317
<i>Then the following Psalms from the Midnight Hour are said:</i>	
Psalm 118 Part 20 (ⲓ): "See my humiliation and deliver me"	285
Psalm 118 Part 21 (ⲓⲁ): "Rulers persecute me without cause"	286
Psalm 118 Part 22 (ⲓⲁ): "Let my supplication come before You, O Lord"	286

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 αςιω 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 εωνας 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 shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41⁹), 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 shall be said "The Prayer of the hours" (page 15).

⁹ 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

The Psalms of Midnight (The Beginning of Watches).....	33
The Psalms of the Middle Watch.....	36
The Psalms of the Morning Watch.....	38
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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" 160

Then shall be said,

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 sobriety¹⁰, 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.

¹⁰Literally, *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 shall be said,

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"	87
Psalm 6: "O Lord, rebuke me, but not in Your anger"	90
Psalm 12: "How long, O Lord, will You forget me"	99
Psalm 69: "O Lord, make haste to help me"	188
Psalm 85: "Incline Your ear, O Lord, and hear me"	215
Psalm 90: "He who dwells in the help of the Most High"	225
Psalm 116: "Praise the Lord, all you nations"	268
Psalm 117: "Confess the Lord, He is good"	269
Psalm 118: "Blessed are the blameless in the way"	272

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 fortress¹¹, 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.)

¹¹Literally, 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 shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹²), 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"	287
Psalm 120: "I lifted up my eyes to the mountains"	288
Psalm 121: "I was glad when they said to me, 'we will go to the house of the Lord'"	289
Psalm 122: "I lift up my eyes to You, Who dwells in heaven"	290
Psalm 123: "if the Lord had not been among us,"—let Israel now say"	291
Psalm 124: "Those who trust in the Lord are like Mount Zion"	292
Psalm 125: "When the Lord brought back the captivity of Zion"	293
Psalm 126: "Unless the Lord builds the house, the builders labour in vain"	293
Psalm 127: "Blessed are all who fear the Lord, who walk in His ways"	294
Psalm 128: "Many times have they warred against me from my youth"	295

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,

¹² 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 shall be said: 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 Morning Watch

The Psalms of Retiring shall be recited,

Psalm 129: "I cried to You, O Lord, out of the depths"	296
Psalm 130: "O Lord, my heart is not exalted, nor my eyes raised up"	297
Psalm 131: "O Lord, remember David and all his meekness"	298
Psalm 132: "Behold, what is so good or so pleasant as for brethren to dwell together in unity"	299
Psalm 133: "Behold now, bless the Lord, all you servants of the Lord"	300
Psalm 136: "By the rivers of Babylon—we sat down, and wept"	305
Psalm 137: "I will confess You, O Lord, with all my heart"	306
Psalm 140: "O Lord, I have cried to You, hear me"	310
Psalm 141: "I cried to the Lord with my voice, I prayed with my voice"	311
Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life"	317
Psalm 146: "Praise the Lord, for psalmody is a good thing"	318
Psalm 147: "Praise the Lord, O Jerusalem! Praise your God, O Zion"	319

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

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

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 νῦν κε ἀι κε ιϷ τοῦς ἐὼνας τῶν ἐὼ νῶν αἰην. (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 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 ἐὼνας τῶν ἐὼ νῶν αἰην. (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 shall be said: 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 Gospel from Saint Luke 21:29-32

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 shall be said 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.

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 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 Canticle, the Psalm, and the Theotokia) is normally joined before concluding.

The First Canticle.....	325
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Additional Canticles for the Vigil of Joyous Saturday from the New Testament.....	364
The Communion of the Saints.....	382
The Doxologies.....	401
The Conclusion of the Midnight Praise.....	5
Or Matins.....	47

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 ΜΦΝΟΒΙ ΜΠΙΚΟCΜΟC
ΟΠΤΕΝ ΖΩΝ ΝΕΜ ΝΕΚΖΙΗΒ
ΝΑΙ ΕΤΑΟΤΙΝΑΜ ΜΜΟΚ

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

✙ ΑΚΩΑΝΙ ΖΕΝ ΤΕΚΜΑΖCΝΟΤ
ΜΠΑΡΟΤCΙΑ ΕΤΟΙ ΝΖΟΤ
ΜΠΕΝΘΡΕΝCΩΤΕΜ ΖΕΝ ΟΥCΘΕΡΤΕΡ
ΖΕ ΤCΩΟΤΗΝ 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 ΝΡΑΨΙ
ΝΤΕ ΝΕΚΜΕΤΨΑΝΑΖΘΗC
ΕCΩΨ ΕΒΟΛ ΕCΧΩ ΜΜΟC

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

✙ ΧΕ ΛΜΩΙΝΙ ΖΑΡΟΙ
ΝΗΕΤCΜΑΡΩΟΤ ΝΤΕ ΠΑΙΩΤ
ΑΡΙΚΛΗΡΟΝΟΜΙΝ ΜΠΙΩΝΘ
ΕΘΜΗΝ ΕΒΟΛ ΨΑ ΕΝΕΖ

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

CΕΝΔΙ ΝΧΕ ΝΙΜΑΡΤΥΡΟC
ΕΥCΑΙ ΘΑ ΝΟΥΒΑCΑΝΟC
CΕΝΔΙ ΝΧΕ ΝΙΔΙΚΕΟC
ΕΥCΑΙ ΘΑ 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
ΖΕΝ ΠΕΨΩΟΤ ΝΕΜ ΦΑ ΠΕΨΙΩΤ
ΨΝΑΤ ΜΠΙΟΤΑΙ
ΚΑΤΑ ΝΕΨΖΒΗΟΤΙ ΕΤΑΨΑΙΤΟΤ

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

Πῶς πῶς ὁ Ἰσχυρὸς ὅτε Φῶς
πῶς ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

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

✙ Κατὰ φῶς ἔτακται
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

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

Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

✙ 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 Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς

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.

Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

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

✙ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

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

Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε Ἰσχυρὸς ὁ Ἰσχυρὸς

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
νεεcνηοτ ετχη δεν ροxρεx νιβεν
Παoc αριβοθιν ερον νεμωοτ

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

✙ Εεεcμοοτ ερον ηξε Φ†
τενναcμοοτ επεεραν εθoτ
ηcηοτ νιβεν ερε πεεcμοοτ
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 ηξε Φιωτ νεμ Πωηρι
νεμ Πιπνεεμα εθοταβ
††τριαc 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" 160

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.

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 shall be said,

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"	85
Psalm 2: "Why do the nations rage"	85
Psalm 3: "Lord, why have those that afflict me increased"	87
Psalm 4: "You heard me when I called"	88
Psalm 5: "Give ear to my words, O Lord"	89
Psalm 6: "O Lord, rebuke me, but not in Your anger"	90
Psalm 8: "O Lord, our Lord, how wonderful is Your Name"	93
Psalm 11: "Save me, O Lord, for there is no saint left"	98
Psalm 12: "How long, O Lord, will You forget me"	99
Psalm 14: "Lord, who can dwell in Your tabernacle"	100
Psalm 15: "Keep me, O Lord, I hope in You"	101
Psalm 18: "The heavens declare the glory of God"	108

The following are a later addition to the original twelve,

Psalm 24: "To You, O Lord, I lift up my soul"	116
Psalm 26 "The Lord is my light and my Saviour; whom shall I fear"	120
Psalm 62: "O God, my God, I rise early to be with You"	175
Psalm 66: "May God have compassion on us and bless us"	180
Psalm 69: "O Lord, make haste to help me"	188
Psalm 112: "Praise the Lord, you children"	263
Psalm 142: "O Lord, hear my prayer; give ear to my supplicaiton in Your truth"	312

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 overcome¹⁵ it.

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.

¹⁵ "Overcome" or "comprehended" I.e. gotten a grip on (the literal meaning of comprehend), but in this case getting a grip on an enemy to defeat him.

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-Begotten¹⁶ 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 said¹⁷,

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 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 ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ ΕΩ ΝΩΝ ΑΜΗΝ. (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 unchang-

¹⁶ Or ‘Unique’

¹⁷ The alternative, shorter Gospel reading is suppressed in current practice

ing 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 shall be said: Lord bear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41¹⁸) times, Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

¹⁸ 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.

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 shall be said "The Prayer of the hours" (page 15).

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.

Πενοῦωϣτ ὠφιωτ νεμ Πωηρι:
νεμ Πιπῆα ἑῶτ:
χερε ἱεκκλῆσιὰ:
ἡμι ἡτε νιαστῆλος.

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

✙ Χερε ἱπαρθενος:
ἑτασμεс Πενсωτηρ:
χερε Σαβριηλ:
ἑταϗριωεῖνοντι нас.

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

Χερε Μιχαηλ:
πιαρχῆαστῆλος:
χερε πιζοῦτ ἑτοῦ:
ὑπερεβντερος.

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

✙ Χερε Πιχεροῦβιμ:
χερε Πисεραφιμ:
χερε νιτασμα τηροῦ:
ἡεπροῦρανιον.

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

Χερε Ιωαννης:
πινιωῖ ὑπροδρομος:
χερε πιμηт `снаτ:
ἡαпαστολος.

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

Hail to Stephen
The First Martyr.
Hail to George,
The morning star¹⁹.

✙ 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 πενωτ Μαρκος:
πιεταστελιςτης:
πιρεφχωρ`εβολ:
ντε νηιδωλον.

Χερε Στεφανος:
πιωορι ιμαρτηρος:
χερε Γωερσιος:
πισιον ντε ζανδ τοουτι.

✙ Χερε ηχορος τηρ:
ντε νημαρτηρος:
χερε Αββα Αντωνι:
νευ πιωωιτ Μακαριος.

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

✙ 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:
ερωι νιβεν:
εθνηοτ`επικοςμος.

¹⁹ 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,

✙ ΔΙΚΙ' ΕΠΙΚΟΜΟΣ:
ΖΙΤΕΝ ΤΕΚΕΤΜΑΙΡΩΜΙ:
ΑΪΚΤΗΣΙΣ ΤΗΣ:
ΘΕΛΗΛ ΔΑ ΠΕΚΧΙΝΙ.

ΔΙΚΩΪ ΝΑΔΑΜ:
ΕΒΟΛ ΔΕΝ ΪΑΠΑΤΗ:
ΑΚΕΡ ΕΥΑ ΝΡΕΜΖΕ:
ΔΕΝ ΝΙΝΑΚΖΙ ΝΤΕ ΦΜΟΥ.

✙ ΔΙΚΪ ΝΑΝ ΑΠΠΙΝΑ:
ΝΤΕ ΪΜΕΤΩΗΡΙ:
ΕΝΖΩΣ ΕΝΣΜΟΥ' ΕΡΟΚ:
ΝΕΜ ΝΕΚΑΣΣΕΛΟΣ.

✙ ✙ ✙

ΔΕΝ ΝΧΙΝΘΕΡΕΪ ΝΑΝ ΕΔΟΥΝ:
ΝΧΕ ΦΝΑΥ ΝΨΩΡΠ:
Ω ΠΧΕ ΠΕΝΝΟΥΪ:
ΠΙΟΥΩΙΝΙ ΝΤΑΦΜΗ.

✙ ΑΑΡΟΥΨΑΙ ΝΔΗΤΕΝ:
ΝΧΕ ΝΙΛΟΣΙΣΜΟΣ ΝΤΕ ΠΙΟΥΩΙΝΙ:
ΟΥΟΖ ΑΠΕΝ ΘΕΡΕΨΟΒΣΤΕΝ:
ΝΧΕ ΠΧΑΚΙ ΝΝΙΠΑΘΟΣ.

ΖΙΝΑ ΝΤΕΝΖΩΣ ΕΡΟΚ:
ΝΝΟΗΤΟΣ ΝΕΜ ΔΑΥΙΔ:
ΕΝΩΨ ΟΥΒΗΚ:
ΟΥΟΖ ΕΝΣΩ ΑΜΟΣ.

✙ “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 εγερωορπ ὑφορ:
νηε ναβαλ ὑφνατ ἡωορπ:
ερμνηεταν:
θεν νεκσασι τηροτ.

σωτεμ ἑτενςμν:
κατα πεκνιωτ ἡναι:
ναζμεν ποε πεννοττ:
κατα νεκμετωενζητ.

✙ Φτ πιφαιρωοτω:
ἡρεφερπεθνανεφ:
πιρεφεροικονομιν:
ἡνεφσωτπ ἡκαλωσ.

Πιπεφερζεμ ετχοπ:
ἡνῆετατφωτ εαροφ:
φρεφδῖωωοτ ἡτε οτον νιβεν:
νοζεμ ἡτοτοτχαλ.

✙ ἡεν τεκμετχρηστος:
ακσοβτ ναν ὑπιεχωρ:
αριεμοτ ναν ὑπαιεζοοτ:
ενοι ἡαθνοβι.

εθρενερεπεμπωα:
εφαι ἡνενχιε ετωωι:
εαροκ ὑπεκῶθο:
χωριε χωντ νεμ μοκμεκ εφζωοτ.

✙ ἡεν ται εανὰ τοοῖν:
σοττων πενμωιτ εδοτην:
νεμ πενμωιτ εβολ:
θεν ποτνοφ ἡτε τεκσκεπη.

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

ΕΘΡΕΝΧΩ ΉΤΕΚΜΕΘΗΜΙ:
ΉΕΖΟΟΥ ΝΙΒΕΝ:
ΉΤΕΝΖΩC 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:
ΠΧC ΠΕΝCΩΡ:
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:
ΕΠΤΑΔΤ ΝΖΑΝCΗΝΟΥ:
ΕΥΩΟΠ ΖΙ ΟΥΑ.

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

✙ ΕΥΕΡCΥΦΩΝΙΝ:
ΘΕΝ ΟΥΑCΑΠΗ ΨΗΜΙ:
ΝΕΥΑCΤΕΛΙΚΗ:
ΚΑΤΑ ΝΙΔΠΟCΤΟΛΟC.

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

ΥΦΡΗΤ ΨΠΙCΟΧΕΝ:
ΕΤΑΦΕ ΨΠΧC:
ΕΥΗΝΟΥ ΕΧΕΝ ΤΜΟΡΤ:
ΩΑ ΕΞΡΗΙ ΕΝΙΒΑΛΑΥΧ.

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

✙ ΕΥΘΩC ΨΗΜΙ ΝΙΒΕΝ:
ΝΙΘΕΛΛΟΙ ΝΕΜ ΝΙΑΛΩΟΥ:
ΝΕΜ ΝΙΘΕΛΨΙΠΙ:
ΝΕΜ ΝΙΔΙΑΚΟΝΙCΤΗΣ.

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

Παι`εταϋζοτποτ ετσοπ:
ηξε Πιπνετμα εθοταβ:
υφρητ νοτκταρα:
ετςμοτ εφτ ηχοτ νιβεν.

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

✙ ηεν ζανψαλμοc νεμ ζανζωc:
νεμ ζανζωΔη υπνητματικον:
υπιεζοοτ νεμ πιεχωρc:
θεν οτζητ ηατχαρωϋ.

✙ ✙ ✙

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

Πθο θυατ ηπιοτωινη:
ετταινοττ υμλcνοττ:
αρειαι θα πιλοcοc:
παχωριτοc.

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

✙ υενενcα θυρεμλcϋ:
αρεδζι ερεοι υπαρθενοc:
θεν ζανζωc νεμ ζανςμοτ:
τενδici υμο.

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

Χε ηθοϋ δεν πεφοτωϋ:
νεμ ητματ υπερωτ:
νεμ Πιπηα εθτ:
αϋι αϋωτ υμον.

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

✙ Δνον ζων τετωβc:
εθρενωλϋνι ετναι:
ζιτεν νεπερεcβια:
ητοτϋ υπιμαρωμ.

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

Απίσθοινοτι ετσωπ:
Ἰτε τεπαρθενιά:
αεϋεναεῖ ἐπῳι:
ωα πιθρονος ὑφιωτ.

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

✙ Εζοτε πίσθοινοτι:
Ἰτε Πιχερονβιμ:
νευ Πισεραφιμ:
Μαριὰ †παρθεονς.

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

Χερε †φε ὑβερι:
θηῆτα Φιωτ θαμιος:
αρχας ἰογυαῖνευτον:
ὑΠεϋωηρι ὑμενριτ.

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

✙ Χερε πιθρονος:
ὑΒασιλικον:
ὑφηετογαι ὑμοϋ:
ειχεν Πιχερονβιμ.

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

Χερε †προστατης:
Ἰτε νενψυχῃ:
ἰθο ταρ ἀληθως:
πε πωονωον ὑπενσενος.

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

✙ Αριπρεσβετιν ἔχων:
ὦ θεεμεεζ ἰζμοτ:
ναερεν Πενσῶρ:
Πενδε Ιησ Πχϵ.

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

Θοπως ἡτεψταχρον:
ἤεν πιναχ† εἰς οὐτων:
οὐος 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 ἀριζμοτ:
ναν ἡπιχω ἔβολ ἡτε νεννοβι.



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

Θαναανωο ἡωο:
νεμ ζανθβα ἡθβα:
ἡαρχηατζελος:
νεμ ατζελος εθοταβ.

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

✙ Εὐοζι ἔρατορ:
ἡπενἡθο ἡπιθρονος:
ἡτε πιπαντοκρατωρ:
ετωω ἔβολ ενχω ἡμος.

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

Χε χοταβ χοταβ:
χοταβ ζεν ογμεθυμι:
πιωορ 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 ἡχορος τηρη ἡτε νιατζελος:
Πος ἀριζμοτ
ναν ἡπιχω ἔβολ ἡτε νεννοβι.



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

ΠΕΝΙΟΨ ΝΑΠΟCΤΟΛΟC:
ΑΥΓΙΩΙΨ ΘΕΝ ΝΙΕΘΝΟC:
ΘΕΝ ΠΙΕΥΑΣΣΕΛΙΟΝ:
ΝΤΕ ΙΗC ΠΧC.

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

✙ ΑΠΟΤΘΡΩΟΤ ΨΕΝΑΨ:
ΘΙΧΕΝ ΠΚΑΒΙ ΤΗΡΨ:
ΟΥΟΖ ΝΟΥΑΧΙ ΑΥΦΟΖ:
ΨΑ ΑΥΡΗΧC ΝΨΟΙΚΟΥΜΕΝΗ.

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

ΘΙΤΕΝ ΝΙΕΥΧΗ:
ΝΤΕ ΝΑΘC ΝΙΟΨ ΝΑΠΟCΤΟΛΟC:
ΠΘC ΑΡΙΘΜΟΤ
ΝΑΝ ΨΠΙΧΩ ΕΒΟΛ ΨΤΕ ΝΕΝΝΟΒΙ.

✙ ✙ ✙

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

✙ ΘΑΝΧΛΟΜ ΝΑΤΛΩΜ:
ΑΨΤΗΙΤΟΤ ΝΧΕ ΠΘC:
ΘΙΧΕΝ ΠΧΟΡΟC ΤΗΡΨ:
ΝΤΕ ΝΙΜΑΡΤΥΡΟC.

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

ΑΨΤΟΥΧΩΟΤ ΑΨΝΑΘΜΟΤ:
ΧΕ ΑΥΦΩΤ ΘΑΡΟΨ:
ΑΥΕΡΨΑΙ ΝΕΜΑΨ:
ΘΕΝ ΤΕΨΜΕΤΟΥΡΟ.

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

✙ ΘΙΤΕΝ ΝΙΕΥΧΗ:
ΝΤΕ ΠΧΟΡΟC ΤΗΡΨ ΝΤΕ ΝΙΜΑΡΤΥΡΟC:
ΠΘC ΑΡΙΘΜΟΤ
ΝΑΝ ΨΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.



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

ΜΗΕΘΥ ΝΤΑΚ:
ΕΥΕΣΜΟΥ ΕΡΟΚ:
ΕΥΕCΑΧΙ ΑΠΩΟΥ:
ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

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

✙ ΤΕΚΜΕΤΟΥΡΟ ΠΑΝΟΥ†:
ΟΥΜΕΤΟΥΡΟ ΝΕΝΕΖ:
ΟΥΟΥ ΤΕΚΜΕΤΟΥ:
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 ΠΧΟΡΟC ΤΗΡΥ ΝΤΕ ΝΙCΤΑΤΡΟΦΟΡΟC:
ΝΕΜ ΝΙΘΜΗ ΝΕΜ ΝΙΔΙΚΕΟC:
ΠΟΥ ΑΡΙΖΜΟΥ ΝΑΝ ΕΠΙΧΩ ΕΒΟΛ ΝΤΕ
ΝΕΝΝΟΒΙ.



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

✙ ΧΕΡΕ ΗΛΙΑC:
ΠΙCΟΦΡΟΝ ΑΠΡΟΦΗΤΗC:
ΝΕΜ ΕΛΙCΕΟC:
ΝΕΥCΩΤΠ ΑΜΑΘΗΤΗC.

Mark the Apostle,
The great herald,
Was the first enlightener²⁰,
Of the Land of Egypt.

ΠΙΝΙΩ† ΗΡΕΥΖΙΩΙΩ:
ΔΕΝ ΤΧΩΡΑ ΝΤΕ ΧΗΜΙ:
ΜΑΡΚΟC ΠΑΠΟCΤΟΛΛΟC:
ΠΕCΩΟΡΠ ΗΝΕΥΕΡΖΕΜΙ.

²⁰ 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`ευαγ` υ`φτ:
Μαρια` τ`παρθενος:
τωβελ υ`μοι ε`χων:
εορεσναι δα πεντενος.

Πιριωτ` υ`πατριαρχης:
πενιωτ` αββα Σενηρος:
φμετα νεγ`σβωο`νι εβτ:
ερωτωινη υ`πεννηοτς.

✙ Πενιωτ` η`ομολοσιτης:
αββα Διοσκορος:
αριμωι ε`χεν πιναελτ:
οτβε νιζερετικος.

Πευ`πενιοτ` τηροτ:
ετατραναελ υ`ποε:
ερε ποτςμωοτ εβτ:
ωωπι ναν η`οτρεφρωις.

✙ Ζιτεν νοτετχη:
αριζωοτ ναν φτ:
υ`πιχω εβωλ η`τε νεννοβι:
μοι ναν η`οτρωτ.

Continue with The Conclusion of the Adam Theotokias, "Your mercies, O my God," on page 452. 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 535.

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" 160

Then shall be said,

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" 110

Psalm 22: "The Lord is my Shepherd, and I will lack nothing" 114

Psalm 23: "The earth is the Lord's and all that is in it" 115

Psalm 25: "Judge me, O Lord, for I have walked in my innocence" 118

Psalm 28: "Bring to the Lord, O sons of God" 123

Psalm 29: "I will exalt You, O Lord" 124

Psalm 33: "I will bless the Lord at all times" 131

Psalm 40: "Blessed is he who considers the poor and needy" 145

Psalm 42: "Judge me, O God, and defend my cause" 147

Psalm 44: "My heart erupted with a good word" 151

Psalm 45: "God is our refuge and strength" 152

Psalm 46: "Clap your hands, all you nations" 153

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 ΙΣ ΤΟΥΣ ΕΩΝΑΣ 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 ις τοῦς ἐὼνάς τῶν ἐὼ νῶν αἰῶν. (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 ις τοῦς ἐὼνάς τῶν ἐὼ νῶν αἰῶν. (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 shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41²¹), 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).

²¹ 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" 160

Then shall be said,

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" 163

Psalm 56: "Have mercy on me, O God, have mercy on me" 168

Psalm 60: "Hear my supplication, O God" 173

Psalm 62: "O God, my God, I rise early to be with You" 175

Psalm 66: "May God have compassion on us and bless us" 180

Psalm 66: "May God have compassion on us and bless us" 180

Psalm 83: "How I love Your dwellings, O Lord of Hosts" 213

Psalm 84: "O Lord, You were pleased with Your land" 214

Psalm 85: "Incline Your ear, O Lord, and hear me" 215

Psalm 86: "His foundations are on the holy mountains" 217

Psalm 90: "He who dwells in the help of the Most High" 225

Psalm 92: "The Lord is reigns, He is robed in majesty" 228

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 εωνας των εωνων 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 υιω κε αγιω πνευματι. (Glory be to the Father, and to the Son, and to the Holy Spirit.)

We bow down before Your pure icon²², 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 εωνας των εωνων 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 shall be said: Lord hear us, have mercy on us and forgive us our sins, Lord have mercy (Kirié Eleison) 50 (or 41²³), Holy, Holy, Holy, (page 14), the Lord's Prayer and this absolution:

²² "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.

²³ 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 Htirgy, God, our hope, have mercy upon Your creatures and save our souls. Kyrie eleison." However, this is likely an isolated, late addition.

Then shall be said "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" 160

Then shall be said,

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"232

Psalm 96: "The Lord reigns, let the earth rejoice"233

Psalm 97: "Sing a new song to the Lord, for the Lord has done wondrous things"235

Psalm 98: "The Lord reigns, let the peoples rage"236

Psalm 99: "Shout for joy to the Lord, all the earth"237

Psalm 100: "I will sing to You of mercy and judgment, O Lord"238

Psalm 109: "The Lord said to my Lord, "Sit at My right hand""260

Psalm 110: "I will confess You, O Lord, with my whole heart"261

Psalm 111: "Blessed is the man who fears the Lord"262

Psalm 112: "Praise the Lord, you children"263

Psalm 114: "I love Him, because the Lord will hear"266

Psalm 115: "I believed; therefore I spoke; but I was greatly humbled"267

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 εωνας 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 υιω κε αγιω 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 εωνας 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 shall be said: Lord hear 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:

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-

²⁴ 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 shall be said "The Prayer of the hours" (page 15).

THE BOOK OF THE PSALTER

The Psalms of the Ninth Hour

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

Afternoon (The Ninth Hour)

During Great Lent in the Byzantine Rite, the Psalms are divided between all the hours to be said twice a week, in weeks 1-4, and 6 of Lent:

Weekday	Lauds (Matins)	Morning (Prime)	Mid- Morning (3 rd)	Noon (6 th)	Afternoon (9 th)	Vespers
Sunday	Kathisma 2, Kathisma 3, Kathisma 17					
Monday	Kathisma 4, Kathisma 5, Kathisma 6		Kathisma 7	Kathisma 8	Kathisma 9	Kathisma 18
Tuesday	Kathisma 10, Kathisma 11, Kathisma 12	Kathisma 13	Kathisma 14	Kathisma 15	Kathisma 17	Kathisma 18
Wednesday	Kathisma 19, Kathisma 20, Kathisma 1	Kathisma 2	Kathisma 3	Kathisma 4	Kathisma 5	Kathisma 18
Thursday	Kathisma 6, Kathisma 7, Kathisma 8	Kathisma 9	Kathisma 10	Kathisma 11	Kathisma 12	Kathisma 18
Friday	Kathisma 13, Kathisma 14, Kathisma 15		Kathisma 19	Kathisma 20		Kathisma 18
Saturday	Kathisma 16, Kathisma 17					Kathisma 1

The Psalms of the Ninth Hour

Week 5 of Lent:

Weekday	Lauds (Matins)	Morning (Prime)	Mid- Morning (3 rd)	Noon (6 th)	Afternoon (9 th)	Vespers
Sunday	Kathisma 2, Kathisma 3, Kathisma 17					
Monday	Kathisma 4, Kathisma 5, Kathisma 6		Kathisma 7,	Kathisma 8	Kathisma 9	Kathisma 10
Tuesday	Kathisma 11, Kathisma 12, Kathisma 13	Kathisma 14	Kathisma 15	Kathisma 16	Kathisma 18	Kathisma 19
Wednesday	Kathisma 20, Kathisma 1, Kathisma 2	Kathisma 3	Kathisma 4	Kathisma 5	Kathisma 6	Kathisma 7
Thursday	Kathisma 8		Kathisma 9	Kathisma 10	Kathisma 11	Kathisma 12
Friday	Kathisma 13, Kathisma 14, Kathisma 15		Kathisma 19	Kathisma 20		Kathisma 18
Saturday	Kathisma 16, Kathisma 17					Kathisma 1

Week 5 of Lent when Annunciation falls on Thursday:

Weekday	Lauds (Matins)	Morning (Prime)	Mid- Morning (3 rd)	Noon (6 th)	Afternoon (9 th)	Vespers
Sunday	Kathisma 2, Kathisma 3, Kathisma 17					
Monday	Kathisma 4, Kathisma 5, Kathisma 6	Kathisma 7	Kathisma 8	Kathisma 9	Kathisma 10	Kathisma 11
Tuesday	Kathisma 12		Kathisma 13	Kathisma 14	Kathisma 15	Kathisma 16,
Wednesday	Kathisma 19, Kathisma 20, Kathisma 1	Kathisma 2	Kathisma 3	Kathisma 4	Kathisma 5	
Thursday	Kathisma 6, Kathisma 7, Kathisma 8	Kathisma 9	Kathisma 10	Kathisma 11	Kathisma 12	
Friday	Kathisma 13, Kathisma 14, Kathisma 15		Kathisma 19	Kathisma 20		Kathisma 18
Saturday	Kathisma 16, Kathisma 17					Kathisma 1

The Psalms of the Ninth Hour

Holy Week:

Day	Lauds (Matins)	Mid-Morning (3 rd)	Noon (6 th)	Vespers
Sunday	Kathisma 2, Kathisma 3			
Monday	Kathisma 4, Kathisma 5, Kathisma 6	Kathisma 7	Kathisma 8	Kathisma 18
Tuesday	Kathisma 9, Kathisma 10, Kathisma 11	Kathisma 12	Kathisma 13	Kathisma 18
Wednesday	Kathisma 14, Kathisma 15, Kathisma 16	Kathisma 19	Kathisma 20	Kathisma 18
Saturday	Kathisma 7			

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,

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 has not walked in the counsel of the ungodly,
 nor stands in the way of sinners,
 nor sits 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,²⁵
 but the way of the ungodly will perish.

Alleluia. The Psalms of Prime continue with Psalm 2: “Why do the nations rage”, on page 85.

Psalm 2: “Why do the nations rage”

The Messianic Drama: Warnings to Rulers and Nations

²⁵ 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?²⁶
- 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,²⁷
- 7 Proclaiming the Lord’s decree.
The Lord said to me, ‘You are my Son.
Today I have begotten You.’²⁸
- 8 Ask of Me, and I will give You
the nations for Your inheritance,
and the ends of the earth for Your possession²⁹.
- 9 You will shepherd them with an iron rod,
and shatter them like a potter’s vessel.”³⁰
- 10 And now, O kings, understand;
be instructed, all you rulers³¹ of the earth.
- 11 Serve the Lord with fear,
and rejoice in Him with trembling.

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

²⁷ 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).

²⁸ ‘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).

²⁹ [JS] Fr. Athanasius translates this from Coptic, “and Thy dominion to the ends of the earth”

³⁰ 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.

³¹ ‘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 87.

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*)³²

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.

³² 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 88. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 6: “O Lord, rebuke me, but not in Your anger”, page 90.

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 room³³.
Have mercy on me,
and hear my prayer.

3 Sons of men, how long will you be heavy-hearted?³⁴
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;³⁵
feel compunction on your beds
for what you say in your hearts.³⁶ *(Pause)*

6 Offer the sacrifice of righteousness,³⁷
and hope in the Lord.

7 There are many who say, “Who will show us good things?”
The light of Your presence³⁸ has been signed upon us, O Lord.

³³ [JS] or “enlarged me”

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

³⁵ 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).

³⁶ ‘This relates to the widening of the heart required to receive the inpouring of love through the Holy Spirit’ (St. Augustine).

³⁷ 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.³⁹

9 I will rest and sleep in peace;⁴⁰
for You alone, O Lord, have made me to live in hope.⁴¹

Alleluia. The Psalms of Prime continue with Psalm 5: "Give ear to my words, O Lord", page 89. The Psalms of the Veil continue with Psalm 6: "O Lord, rebuke me, but not in Your anger", page 90.

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 me⁴².

5 For You are not a God Who wills iniquity⁴³;
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.

³⁸ [JS] literally, "face"

³⁹ [JS] or "You have put gladness in my heart; From their season of wheat, wine, and oil they were multiplied."

⁴⁰ Or: I rest in peace and fall asleep at once.

⁴¹ Following the Ethiopian version, which is based on the Septuagint, "for You, Lord, enable me to live trustfully alone."

⁴² [JS] or "and You will see me."

⁴³ [JS] or lawlessness

- 8 But as for me, in Your abundant mercy
I will enter Your house;
I will bow down⁴⁴ 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;⁴⁵
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 90.

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 Octave⁴⁶)

2 O Lord, rebuke me[, but] not in Your anger;
and chasten me[, but] not in Your wrath.⁴⁷

⁴⁴ [JS] "do obeisance", "worship", referring to the physical act

⁴⁵ 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"

⁴⁶ [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.

⁴⁷ 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?⁴⁸
- 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 confess⁴⁹ 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,⁵⁰
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 93. 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 99.

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*)

⁴⁸ 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?"

⁴⁹ [JS] or "give thanks". The word conveys "thankfully confess with praise"

⁵⁰ 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 he⁵¹ seize my soul like a lion,⁵²
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 empty⁵³ 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*)⁵⁴
- 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.
- 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.

⁵¹ [JS] Fr. Lazarus and Brenton interpolate “my enemy”

⁵² cf. 1 Pet. 5:8.

⁵³ Empties fall (Ephes. 5:18).

⁵⁴ *Pause* a while. Calmly think it over.

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 confess⁵⁵ 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!⁵⁶
For Your majesty is exalted above the heavens.

3 You have prepared praise
out of the mouth of babies and nursing infants⁵⁷,
because of Your enemies,
to silence the enemy and the avenger.

4 For I behold the heavens, the work of Your fingers,
You have established⁵⁸ 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,

⁵⁵ [JS] or “give thanks to”, or “thankfully confess the Lord with Praise”

⁵⁶ ‘By His name death is destroyed, demons are bound, heaven is revealed, the gates of paradise are opened, the Spirit is bestowed’ (St Chrysostom).

⁵⁷ Mt. 21:16.

⁵⁸ poised: *lit.* fixed.

7 You have set him over the works of Your hands;
You have subjected all things under his feet,⁵⁹

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 98.

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 confess⁶⁰ You⁶¹, 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 presence⁶².

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;⁶³
You blotted out their name in their lifetime and unto ages of ages.

⁵⁹ Heb. 2:6-8. The Sovereignty of the Son of Man (Messiah).

⁶⁰ [JS] or "thank", "I will thankfully confess You with praise"

⁶¹ [JS] Or, "I will confess You with thanksgiving"

⁶² [JS] literally, "from before Your face"

⁶³ "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;⁶⁴
their own foot is caught in this trap, which they hid.⁶⁵
- 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.

⁶⁴ 'While eager to butcher bodies they were inflicting death on their own souls' (St. Augustine).

⁶⁵ '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 passion⁶⁶
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 power⁶⁷ 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 temple⁶⁸,
the Lord Whose throne is in heaven,
Whose eyes regard the poor,
Whose eyelids test the sons of men.

⁶⁶ Pain and passion: *or*, trouble and anger.

⁶⁷ [JS] literally, "arm"

⁶⁸ 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 speak plainly in him.”⁶⁹

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.

⁶⁹ 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 99.

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 100. The Psalms of the Veil continue with Psalm 15: "Keep me, O Lord, I hope in You", page 101. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 69: "O Lord, make haste to help me", page 188.

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.”⁷⁰

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.]⁷¹

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?

⁷⁰ Psalm 13 differs only slightly from Psalm 52. cf. Romans 1:20-25.

⁷¹ [JS] Section in [J] 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 101.

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]⁷².

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.⁷³

⁷² [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.⁷⁴
- 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.⁷⁵
At⁷⁶ Your right hand are delights forevermore.

*Alleluia. The Psalms of Prime continue with Psalm 18: "The heavens declare the glory of God", page 108.
The Psalms of the Veil continue with Psalm 24: "To You, O Lord, I lift up my soul", page 116.*

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;⁷⁷ 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.

⁷³ 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').

⁷⁴ heart: *lit.* kidneys. The unconscious mind. cf. Psalm 138:13 and footnote.

⁷⁵ 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.

⁷⁶ At: *or*, In.

⁷⁷ 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 ways⁷⁸
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 apple⁷⁹ 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;⁸⁰
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.⁸¹

⁷⁸ cf. 2 Tim. 2:3, 12.

⁷⁹ 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.

⁸⁰ 'They cast Me out of their city and now surround Me on the cross' (St. Augustine).

⁸¹ [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:)⁸²

2 I will love You, O Lord, my strength.

3 The Lord is my support⁸³, my refuge, and my deliverer;
My God is my helper, I will hope in Him,
my protector, the horn of my salvation⁸⁴, 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,⁸⁵
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.

⁸² 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.

⁸³ [JS] or “foundation”

⁸⁴ [JS] Fr. Lazarus has “my saviour”. I.e. the power of my salvation, or the One with power to save me.

⁸⁵ 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.⁸⁶
- 15 He shot His arrows and scattered the foes;
He multiplied lightnings, and confounded them.
- 16 Then the ocean beds were exposed⁸⁷,
and the foundations of the world were uncovered
at Your rebuke, O Lord,
at the blast of the breath⁸⁸ 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.

⁸⁶ cf. Exodus 9:23.

⁸⁷ [JS] literally, "then the springs of water were seen/appeared"

⁸⁸ 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.⁸⁹
- 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.⁹⁰
- 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.

⁸⁹ Twist and wrestle (Gen. 32: 4). And he will untwist the twister and the twisted (144:15).

⁹⁰ 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,⁹¹
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.⁹²
- 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,

⁹¹ *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).

⁹² 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 confess⁹³ You
among the nations, O Lord,
and I will sing praise to Your Name.⁹⁴

51 Great is the salvation He grants to His King,
and the mercy He shows to His anointed,
to David and his Son forever.⁹⁵

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 after⁹⁶ day utters speech,
and night after night imparts knowledge.

4 There is no speech nor language,
in which their voices are not heard.⁹⁷

5 Their message went out into all the earth,
and their words to the ends of the world.⁹⁸

6 He has set His tabernacle⁹⁹ in the sun;¹⁰⁰
and He is like a bridegroom coming out of bridal chamber,
rejoicing like a strong man¹⁰¹ to run His race.

⁹³ [JS] or “give thanks to You”, or “thankfully confess You with praise”

⁹⁴ Rom. 15:9. Christ in David, Apostles, nations. (cf. Ps. 66:2-6).

⁹⁵ 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).

⁹⁶ [JS] *lit.* day to day

⁹⁷ [JS] Fr. Lazarus has “and no sound of them is heard.” And then prepends “yet” to the next vs.

⁹⁸ Rom. 10:18.

⁹⁹ [JS] Fr. Lazarus has “sanctuary”

¹⁰⁰ cf. Ps. 88:38.

- 7 He¹⁰² 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.¹⁰³
- 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,¹⁰⁴
- 14 and spare Your servant from unnatural sins.¹⁰⁵
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 116.

¹⁰¹ [JS] literally "giant"

¹⁰² [JS] or "it"

¹⁰³ cf. Ps. 118:72.

¹⁰⁴ As darkness blinds the eyes, so sins blind the soul and rob it of self-knowledge' (St. Augustine).

¹⁰⁵ [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 Sanctuary¹⁰⁶,
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.¹⁰⁷

7 Now I know that the Lord has saved His Christ,¹⁰⁸
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 114.

¹⁰⁶ [JS] literally “holy place”.

¹⁰⁷ 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.

¹⁰⁸ 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 anticipated¹⁰⁹ 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 Great is his glory in Your salvation;¹¹⁰
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.¹¹¹

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.¹¹²

¹⁰⁹ [JS] or “gone before him”, Fr. Athanasius has “overtaken him” (Liturgy of Tobit 1)

¹¹⁰ [JS] or “his glory is great by your salvation/deliverance”

¹¹¹ 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.¹¹³)

2 O God, my God, attend to me;
why have You forsaken me?¹¹⁴
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 saints¹¹⁵.

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 wag their heads,

9 “He trusted in the Lord. Let Him rescue him;
let Him save him, since He wanted him.”¹¹⁶

10 For You drew me from the womb.
You have been my hope from my mother’s breasts.

¹¹² ‘Christ died that we might live’ (1 Thess. 5:10; 1 Pet. 2:24).

¹¹³ Dawn is one of Christ’s names (cf. Lk. 1:78; Mal. 4:2).

¹¹⁴ 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).

¹¹⁵ [JS] Fr. Lazarus has “dwell in the holy place”.

¹¹⁶ 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,¹¹⁷
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.¹¹⁸
- 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.¹¹⁹
- 20 But You, O Lord, do not remove Your help;
attend to my aid!
- 21 Deliver my soul from the sword,
my only one¹²⁰ from the power of the dog.¹²¹
- 22 Save me from the mouth of the lion,
and my lowliness from the horns of unicorns¹²².
- 23 I will declare Your Name to my Brethren;
I will praise You in the midst of the Church.¹²³

¹¹⁷ Lam. 2:16; 3:46.

¹¹⁸ Jn. 19:37.

¹¹⁹ Jn. 19:24.

¹²⁰ 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.'

¹²¹ [JS]Others have "and my only-begotten from the hand of the dog."

¹²² [JS] Fr. Lazarus has "the rhinoceros."

- 24 You who fear the Lord, praise Him;
all you sons¹²⁴ 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 Church¹²⁵.
I will confess¹²⁶ 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 worship¹²⁷ [in His presence];
all who go down to the earth fall down before Him.
May my soul live for Him.
- 31 And my children¹²⁸ 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.¹²⁹

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

The Psalms of Mid-Morning (The Third Hour), page 67. The Psalms of the Veil, page 29.

¹²³ Hebrews 2:12.

¹²⁴ [JS] literally “all you seed of Jacob”

¹²⁵ [JS] Congregation or assembly, not building.

¹²⁶ [JS] or “give thanks to”

¹²⁷ [JS] did obeisance, i.e. the physical act of bowing down.

¹²⁸ my children: *Lit.* my seed.

¹²⁹ Romans 3:24-26; John 17:4; 19:30.

(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.¹³⁰

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 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.¹³¹

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.¹³²

Alleluia. The Psalms of the Third Hour continue with Psalm 23: "The earth is the Lord's and all that is in it", page 115. The Psalms of the Veil continue with Psalm 29: "I will exalt You, O Lord", page 124.

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)

1 The earth is the Lord's and all that is in it,¹³³
the world and all who dwell in it.

¹³⁰ '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."

¹³¹ cf. Ephes. 5:18. [JS] others have "Your cup runs over."

¹³² cf. Ps. 26:4.

¹³³ 1 Cor. 10:26-28; cf. Psalm 49:12.

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,¹³⁴
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.¹³⁵

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 118.

Glory...

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)

¹³⁴ Is. 2:2; Dan. 2:35; 1 Cor. 10:4.

¹³⁵ '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).

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 (ⲕ) To You, O Lord, I lift up my soul.
- 2 O my God, I trust (ⲁ) in You;
do not let me be put to shame,
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 known Your ways to me, O Lord,
and teach me Your paths.
- 5 (ⲛ) 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.¹³⁶
- 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 (ⲛ) The Lord is good and upright;
so He will set a law as a path to those who are astray.¹³⁷
- 9 (Ⲙ) He will guide the meek in judgment;
He will teach the meek His ways.
- 10 (ⲑ) All the ways of the Lord are mercy and truth
to those who seek¹³⁸ His covenant and His testimonies.¹³⁹
- 11 (ⲉ) For Your Name's sake, O Lord,
[You will]¹⁴⁰ pardon my sin, for it is great.

¹³⁶ [JS] literally: "because they are from of old".

¹³⁷ [JS] literally, "so He sets a law for those who sin in the way."

¹³⁸ seek: *Heb.* keep

¹³⁹ [JS] Fr. Lazarus has "laws": [Fr. Lazarus] laws: *or*, testimonies; witnesses (Ps. 118:2)

¹⁴⁰ [JS] NETS and Fr. Athanasius have "You will"

- 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 children¹⁴¹ 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,]¹⁴²
He will manifest His covenant to them.¹⁴³
- 15 (ⲟ) 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.¹⁴⁴
- 17 (ⲑ) The afflictions of my heart are multiplied;
bring me out of my troubles.¹⁴⁵
- 18 (ⲥ) Look upon my humiliation and my trouble,
and forgive me all my sins.
- 19 (ⲡ) Look upon my enemies, for they have multiplied,
and they hate me with an unjustified hatred.
- 20 (ⲗ) 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.

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 120.

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

The Prayer of a Good Conscience

Concentration encircles the Altar

¹⁴¹ children: *lit.* seed.

¹⁴² Present in Fr. Athanasius and OSB.

¹⁴³ 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).

¹⁴⁴ Fr. Lazarus has "lonely and poor". Fr. Athanasius has "an only son". Others have "only-begotten and poor"

¹⁴⁵ *Or:* O relieve me of my afflictions.

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 praise¹⁴⁶
 and tell of all Your wonders.
- 8 O Lord, I love the beauty of Your house¹⁴⁷
 and the sanctuary¹⁴⁸ where Your glory dwells.
- 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.

¹⁴⁶ (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.

¹⁴⁷ '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).

¹⁴⁸ [JS] literally, "place"

12 My foot stands on the straight path;
I will bless You, O Lord, in the churches.¹⁴⁹

Alleluia. The Psalms of the Third Hour continue with Psalm 28: "Bring to the Lord, O sons of God", page 123.

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.
- 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.

¹⁴⁹ churches: assemblies, gatherings, congregations (not buildings).

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.¹⁵⁰
I will sing and praise the Lord.¹⁵¹

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.¹⁵²

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.

13 I believe that I will see the goodness of the Lord
in the land of the living.

14 Wait for the Lord,
have courage, and let your heart be strong;
and wait for the Lord!

Alleluia. The Psalms of Prime continue with Psalm 62: “O God, my God, I rise early to be with You”, page 175. The Psalms of the Veil continue with Psalm 66: “May God have compassion on us and bless us”, page 180.

Glory...

¹⁵⁰ go round: *or* encircle the altar (cf. 25:6).

¹⁵¹ ‘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).

¹⁵² cf. Psalm 21:11.

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 neighbor,
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,¹⁵³
You will pull them down and never build them up.

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 on Him, and I am helped;
my flesh has revived,
and with all my heart I will confess¹⁵⁴ 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.¹⁵⁵

¹⁵³ cf. Isaiah 5:12.

¹⁵⁴ [JS] confess: or “give thanks to”, or “thankfully confess”

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;
worship¹⁵⁶ 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;
- 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,¹⁵⁷
and strips the forests bare;
and in His temple all say, “Glory!”¹⁵⁸

¹⁵⁵ Cf. Isaiah 40:11; John 10:11.

¹⁵⁶ [JS] “do obeisance”, i.e. a physical act.

¹⁵⁷ Cf. Exodus 9:23. In thunderstorms deer often cast their young.

¹⁵⁸ While storms rage on earth, all heavens sing God’s glories. The storm of judgment clears the air for the Messianic age of

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 124.

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 up my soul 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.

6 For there is wrath in His anger,¹⁵⁹
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 grant power to my beauty;¹⁶⁰
but You turned away Your face,
and I became troubled.

peace (Shalom).

¹⁵⁹ 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).

¹⁶⁰ '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).

- 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,¹⁶¹
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 glory¹⁶² may sing to You,
and that I may not be pierced [with sorrow].
O Lord my God, I will confess¹⁶³ You forever.

Alleluia. The Psalms of the Third Hour continue with Psalm 33: “I will bless the Lord at all times”, page 131. The Psalms of the Veil continue with Psalm 42: “Judge me, O God, and defend my cause”, page 147.

Gloria...

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.¹⁶⁴
- 3 Incline Your ear to me;
make haste to deliver me.
Be my protector-God,
and a house of refuge, to save me.

¹⁶¹ Blood signifies death (cf. Lev. 17:14).

¹⁶² *glory*: “The glory of a righteous man is the Spirit in him” (St. Basil the Great).

¹⁶³ [JS] or “give thanks to You”, or “thankfully confess You with praise”

¹⁶⁴ 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).

- 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;¹⁶⁵
You have redeemed me, O Lord God of truth.
- 7 You hate those who observe empty vanities;¹⁶⁶
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.
- 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 blame of many
who hover around me,
as they gathered together against me
and plotted to take my life.

¹⁶⁵ Luke 23:46.

¹⁶⁶ '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').

- 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,¹⁶⁷
which You have hidden for those who fear You,
and which You work for those who hope in You,
before the sons of men!
- 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 alarm¹⁶⁸:
"I have been cast from before Your eyes."¹⁶⁹
Therefore You heard the voice of my supplication
when I cried to You.

¹⁶⁷ 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).

¹⁶⁸ [JS] Fr. Lazarus has "madness". NETS has "alarm". OSB and Psalter According to the Seventy have "ecstasy". Psalter for prayer has "confusion".

¹⁶⁹ The sense of separation from God is the great illusion and madness.

24 Love the Lord, all you His Saints,
for the Lord requires¹⁷⁰ truth¹⁷¹,
and repays those who act with great arrogance.¹⁷²

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.¹⁷³
- 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,¹⁷⁴ my bones grew old
from my groaning all day long.
- 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.

¹⁷⁰ [JS] or “seeks out”

¹⁷¹ [JS] Fr. Athanasius has, “for the Lord preserves the faithful” (Matins Gospel of the 1st Sunday of Epiphany, but not so Mesorion 26)

¹⁷² Or: and repays those who act with excessive pride.

¹⁷³ 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.

¹⁷⁴ ‘When I was unable to confess’ (St. Athanasius). A year passed before David confessed his two sins to Nathan (2 Sam. 12).

- 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 glory¹⁷⁵, all you upright in heart.¹⁷⁶

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.)

- 1 Rejoice in the Lord, you righteous ones!
Praise befits the upright.
- 2 Confess¹⁷⁷ the Lord with the lyre¹⁷⁸;
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,¹⁷⁹

¹⁷⁵ [JS] or, “boast”

¹⁷⁶ 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.

¹⁷⁷ [JS] or “give thanks to”, or “thankfully confess the Lord with praise with the lyre”

¹⁷⁸ [JS] or “Confess the Lord with the harp.”

- 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.¹⁸⁰
- 9 For He spoke, and they came to be;¹⁸¹
He commanded, and they were created.
- 10 The Lord scatters the counsels¹⁸² 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,
- 15 He Who alone formed¹⁸³ 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;

¹⁷⁹ Breath: *or* Spirit, cf. Gen. 6:3; 6:17; 7:15. 'Here a glimpse of the Holy Trinity is revealed' (St. Athanasius).

¹⁸⁰ 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).

¹⁸¹ Naturally and spiritually (Jn. 3:3-6).

¹⁸² [JS] Fr. Lazarus has "plans"

¹⁸³ [JS] or "fashioned"

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 (Ⲭ) I will bless the Lord at all times,
His praise will be continually in my mouth.

3 (Ⲛ) My soul will be praised in the Lord¹⁸⁴;
let the meek hear and be glad.

4 (ⲗ) O magnify the Lord with me,
and let us exalt His Name together.

5 (Ⲑ) I sought the Lord and He heard me;
and He delivered me out of all my sojourning.

6 (ⲓ) Come to Him and be enlightened,
and your faces will never be ashamed.

7 (ⲓ) This poor man cried, and the Lord heard him,
and saved him out of all his afflictions.

8 (ⲓ) The Angel of the Lord will encamp around those who fear Him,
and He will deliver them.

9 (ⲓ) O taste and see that the Lord is good;
blessed is the man who hopes in Him.

10 (Ⲥ) Fear the Lord, all you His saints,
for those who fear Him want nothing.

¹⁸⁴ Fr. Athanasius has “My soul shall make her boast in the Lord”

- 11 (ⲓ) The rich¹⁸⁵ become poor and hungry,
but those who seek the Lord will not lack any good thing. (*Pause*)
- 12 (ⲉ) Come, you children, hear me;
I will teach you the fear of the Lord.
- 13 (ⲗ) Who is the man who desires life,
and loves to see good days?
- 14 (ⲛ) Keep your tongue from evil,
and your lips from speaking deceit.
- 15 (ⲓ) Turn away from evil, and do good;
seek peace and pursue it.
- 16 (ⲉ) The eyes of the Lord are upon the righteous,
and His ears are open to their supplications.
- 17 (ⲙ) But the face of the Lord is against evildoers,
to destroy their remembrance from the land.¹⁸⁶
- 18 (ⲉ) The righteous cried and the Lord heard them,
and delivered them from all their afflictions.
- 19 (ⲙ) The Lord is near the brokenhearted¹⁸⁷,
and will save those who are humble in spirit.
- 20 (ⲡ) Many are the afflictions of the righteous,
but the Lord will deliver them from all of them.
- 21 (ⲗ) The Lord will guard all their bones,
not one of them will be broken.
- 22 (ⲙ) The death of sinners is evil,
and those who hate the righteous will go wrong¹⁸⁸.
- 23 (ⲛ) The Lord will redeem the souls of His servants,
and none of those who hope in Him will go wrong¹⁸⁹.

Alleluia. The Psalms of the Third Hour continue with Psalm 40: "Blessed is he who considers the poor and needy", page 145.

Glory...

¹⁸⁵ *rich*: opposite of Mt 5:3; i.e., proud, fallen, apostate men.

¹⁸⁶ "The land of the living." [JS] Others have "earth"

¹⁸⁷ [JS] or "contrite in heart"

¹⁸⁸ [JS] Coptic has "eat their hearts", which Fr. Athanasius renders, "regret"

¹⁸⁹ [JS] or regret.

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!¹⁹⁰
- 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.
- 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;

¹⁹⁰ ‘Look, the heavens are opened, and I can see the Son of Man standing at the right hand of God’ (Acts 7:56).

- 12 They repaid me evil for good,
to the desolation of my soul.¹⁹¹
- 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,¹⁹²
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-begotten¹⁹³ from the lions.
- 18 I will confess¹⁹⁴ You[, O Lord]¹⁹⁵ 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.¹⁹⁶
- 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!”¹⁹⁷ 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!

¹⁹¹ [JS] literally “and my soul with barrenness/childlessness.”

¹⁹² John 19:1; Mt. 27:26.

¹⁹³ cf. Psalm 21:21.

¹⁹⁴ [JS] or “give thanks to You,” or “thankfully confess You with praise in the great Church”

¹⁹⁵ [JS] [] found in Coptic

¹⁹⁶ cf. John 15:25.

¹⁹⁷ [JS] or “Aha! Aha!” Or “Well done! Well done!”

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 justification¹⁹⁸
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.

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.

¹⁹⁸ [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.

- 7 Your righteousness is like the mountains of God¹⁹⁹;
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 fatness²⁰⁰ of Your house,
and You will give them drink from the torrent²⁰¹ of Your delight,
- 10 for the fountain of life is with You,
and we see light in Your light.²⁰²
- 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,²⁰³
and do not let the hand of sinners shake me.
- 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 (Ⲭ) Do not fret because of evildoers,²⁰⁴
nor envy those who work iniquity,
- 2 for they will soon wither like grass,
and they will soon fall like green herbs.
- 3 (Ⲛ) Hope in the Lord, and do good;
dwell in the land²⁰⁵ and be fed by its wealth.²⁰⁶

¹⁹⁹ [JS] Fr. Lazarus has, “towering mountains”

²⁰⁰ cf. Psalm 109:7.

²⁰¹ [JS] OSB has “many waters”

²⁰² 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).

²⁰³ ‘The Prophet asks to be free from passion’ (St. Athanasius).

²⁰⁴ Prov. 24:19.

- 4 Delight in the Lord,²⁰⁷
and He will grant you the requests of your heart.
- 5 (λ) 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 cause²⁰⁸ clear as noonday.
- 7 (Τ) Submit to the Lord and supplicate Him;
Do not fret over one who prospers in his way,²⁰⁹
the man who transgresses the Law.
- 8 (ϛ) Cease from wrath and forsake anger;
do not be envious²¹⁰ and so do evil,
- 9 for the evildoers will be destroyed,
but those who wait for the Lord will inherit the earth²¹¹.
- 10 (ι) 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,²¹²
and will delight in the fullness of peace.
- 12 (ϛ) 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.²¹³
- 14 (ϛ) The sinners draw their sword and bend their bow,
to bring down the poor and needy,
and slay the upright in heart.

²⁰⁵ 'The land of the living' (St. Jerome). 'Our home is in Heaven' (Phil. 3:20). 'Live in My love' (Jn. 15:9).

²⁰⁶ 'Wealth'. This is the only gold that satisfies without aggravating the desire which it seems to allay (cf. Rev. 21:21).

²⁰⁷ 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.

²⁰⁸ [JS] or "judgment"

²⁰⁹ '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.

²¹⁰ [JS] or "fret"

²¹¹ [JS] or "land"

²¹² [JS] Fr. Lazarus has "land": cf. Mt. 5:5. 'Land': *or* earth. 'The land of the living.'

²¹³ *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).

- 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 (P) 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 (D) 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.
- 23 (N) 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 children²¹⁴ begging bread.
- 26 All day long he is merciful and lends,
and his children will be a blessing.
- 27 (O) Turn away from evil, and do good,
and life unto ages of ages.

²¹⁴ [JS] literally, "seed", here and throughout

- 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 (S) 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;
- 36 And I passed by, and behold! He was gone;
I looked for him, but he was nowhere to be found.²¹⁵
- 37 (V) Mark innocence, and behold uprightness,
for there is a remnant for the peaceful man.²¹⁶
- 38 But transgressors will be destroyed together;
the remnants of the ungodly will be destroyed.
- 39 (N) 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.

²¹⁵ 'Remove sin, and then whatever you see in man is of God' (St. Augustine)

²¹⁶ Compare Ps. 36:1, 37 with Proverbs 24: 19-20 (RSV) and Mt. 5:5-9.

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.²¹⁷

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 mourning²¹⁸ all day long.

8 For my soul²¹⁹ 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;

²¹⁷ cf. Heb. 12:5-13. Psalm 6:2 is identical with 37:2.

²¹⁸ [JS] literally “with a sad face”

²¹⁹ [JS] literally “loins”

- 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.
- 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.”²²⁰
- 6 behold, You made my days a few handbreds,ths,
and my existence is nothing in Your sight.”
Truly, every man alive is the sum of vanity. (*Pause*)
- 7 Surely man passes like a shadow²²¹,
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?²²²
Is it not the Lord?
And my existence is from You.
- 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*)

²²⁰ cf. Mt. 19:20. ‘One thing you lack’ (Mk. 10:21).

²²¹ [JS] or “walks about like a phantom”

²²² [JS] Fr. Lazarus had “patience”: *patience*: endurance, perseverance, persistence (Lk. 21:19).

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.²²³
Many will see and fear,
and will put their hope in the Lord.

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.

²²³ ‘Nothing so sustains and strengthens Christian souls as persevering and untiring praise of God’ (St. Leo the Great).

- 7 You have not desired sacrifice and offering,²²⁴
 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!²²⁵
 Your law is within my heart.”
- 10 I have proclaimed righteousness
 in the great assembly.²²⁶
 I will not restrain my lips;
 O Lord, You know²²⁷.
- 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.
- 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!”²²⁸
 immediately receive their shame.

²²⁴ cf. 1 Sam. 15:22. Love shown in obedience is the true sacrifice.

²²⁵ 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).

²²⁶ The great universal Church (cf. St. Athanasius).

²²⁷ Fr. Athanasius adds here “my truth”. See Matins of the 12 Day of Paopi.

²²⁸ [JS] or “Aha! Aha!” or “Well done! Well done!”

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.

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.²²⁹

8 My enemies whisper together against me;
they devise evils against me.

²²⁹ John 13:30.

9 They spread a false report against me.

“Surely since He is asleep, He will not rise up again?”²³⁰

10 Indeed, even friend in whom I hoped,
who ate of my bread,
has magnified deceit against me.²³¹

11 But You, O Lord, have mercy on me,²³²
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 is the Lord God of Israel
from everlasting to everlasting.
Amen! Amen!²³³

Alleluia. The Psalms of the Third Hour continue with Psalm 42: ‘Judge me, O God, and defend my cause’, page 147.

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

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.²³⁴

3 My soul thirsts for the living God.
When shall I come and appear before the face of God?

²³⁰ ‘Do you think to conquer Life by death? Death is merely sleep, and I will rise again’ (St Athanasius).

²³¹ John 13:18. Just as Ahitophel turned against David and then hanged himself, so Judas turned against Jesus (2 Sam. 17:1,2,23).

²³² With the Gospel of forgiveness (1 Sam. 24:17-20; Lk. 23:34).

²³³ [JS] or “from age to age. So be it! So be it!”

²³⁴ 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).

- 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 confession²³⁵,
and festive singing.
- 6 Why are you deeply grieved, O my soul?
And why are you troubling me?
Hope in God, for I will confess²³⁶ 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 me,
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?”
- 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 give confess Him²³⁷;
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

²³⁵ [JS] or “thanksgiving”, or “thankful confession with praise”

²³⁶ [JS] or “for I will give thanks to Him,” or “I will thankfully confess Him with praise”

²³⁷ [JS] literally confess to Him, i.e. give thankful praise to Him by confessing Him.

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 Tabernacle²³⁸.
- 4 And I will go to the altar of God,
to the God who makes glad my youth.²³⁹
I will confess You thankfully²⁴⁰
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 Him²⁴¹;
He is the salvation of my face, and my God.

Alleluia. The Psalms of the Third Hour continue with Psalm 44: "My heart erupted with a good word", page 151. The Psalms of the Veil continue with Psalm 56: "Have mercy on me, O God, have mercy on me", page 168.

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)

²³⁸ [JS] Fr. Lazarus has "dwelling"

²³⁹ 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)

²⁴⁰ [JS] "I will give thanks to You on the lyre", or "I will thankfully confess You with praise with the lyre"

²⁴¹ [JS] or "I will give thanks to Him," or "I will thankfully confess Him with praises"

- 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.²⁴²
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 face²⁴³,
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.
- 9 We will glory in²⁴⁴ God all day long,
and we will confess²⁴⁵ 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.

²⁴² cf. 2 Macc. 1:29, 'Plant Your people in Your sanctuary, as Moses said' (Dt. 30:5; Ex. 15:17).

²⁴³ [JS] or "presence"

²⁴⁴ [JS] or "boast in" or "praise"

²⁴⁵ [JS] or "give thanks to", or "thankfully confess Your Name with praise"

- 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,²⁴⁶
and stretch out our hands to a strange god,
- 22 would God not search this out?
For He knows the secrets of the heart.
- 23 Yet for Your sake we are being put to death all day long,²⁴⁷
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.

²⁴⁶ 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).

²⁴⁷ 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).

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;²⁴⁸
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 lips²⁴⁹;
therefore God has blessed You forever.

4 Gird Your sword on Your thigh, O Mighty One,²⁵⁰
in Your splendor and beauty.

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;²⁵¹
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.²⁵²

9 Your garments are fragrant with myrrh, stacte and cassia,²⁵³
from the ivory palaces which gladdened You.

²⁴⁸ ‘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).

²⁴⁹ [JS] or “grace was poured out on Your lips”

²⁵⁰ cf. Rev. 19:11-16.

²⁵¹ ‘The arrows of divine love wound the hearts of God's enemies and turn them into lovers.

²⁵² Heb. 1:8;9. ‘The coming of Messiah is mentioned first and foremost in Psalm 44’ (St. Athanasius the Great).

²⁵³ [JS] myrrh: resin for incense; stacte: a component of the Temple incense; cassia: cinnamon.

- 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 worship²⁵⁴ Him with gifts;
the richest of the people will entreat your favor.²⁵⁵
- 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.
- 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 152.

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,

²⁵⁴ [JS] literally "do obeisance", i.e. "bow down to"

²⁵⁵ Favor: *Lit.* Face. A Hebraism. cf. Psalm 118:58.

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;²⁵⁶
the Most High sanctified His tabernacle²⁵⁷.

6 God is in her²⁵⁸ midst, she shall not be shaken;
God will help her at the break of dawn.²⁵⁹

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.²⁶⁰

11 “Be still and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.”²⁶¹

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 153.

Glory...

Kathisma 7

Psalm 46: “Clap your hands, all you nations”

The Great King of the Earth: His Triumphant Ascension

²⁵⁶ Rev. 22:1.

²⁵⁷ Fr. Lazarus has “dwelling-place”

²⁵⁸ [JS] the city’s

²⁵⁹ Security of citizens of the Holy City. Break of Dawn is Christ’s death. (cf. Is. 30:26).

²⁶⁰ cf. 75:4; Is. 2:4; 11:9; 65:25; Hos. 2:18; Zac. 9:10.

²⁶¹ 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.’

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;²⁶²
shout to God with a voice of rejoicing.

3 For the Lord Most High is awesome,²⁶³
a great King over all the earth.

4 He subdued peoples under us,
and nations under our feet.

5 He chose for us His own inheritance,²⁶⁴
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.

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.²⁶⁵

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.)

²⁶² “The calling of the Gentiles is to be understood, as in 71:9” (St. Athanasius).

²⁶³ Cf. Heb. 12:28,29; Deut. 4:24; 9:3; 10:17-21; Neh. 1:5; Zeph. 2:11.

²⁶⁴ Cf. Ex. 15:17; Is. 58:14; I Pet. 1:4.

²⁶⁵ “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).

- 2 The Lord is Great, and greatly to be praised
in the city of our God, in His holy mountain,
- 3 which He planted well²⁶⁶, the joy of all the earth.
The northern slopes of Mount Zion,
the city of the great King—²⁶⁷
- 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.
- 8 You will wreck the ships of Tarshish²⁶⁸
with a violent wind.
- 9 As we have heard, so we have seen²⁶⁹
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.²⁷⁰
- 12 Let Mount Zion be glad,
and let the daughters of Judah rejoice,
because of Your judgments, O Lord.

²⁶⁶ [JS] or “beautifully situated”

²⁶⁷ ‘Jerusalem is the city of the great King’ (Mt. 5:35). cf. Lam. 2:15.

²⁶⁸ Tarshish: in Ceylon. The words used for ivory, apes and peacocks brought from Tarshish are Singhalese Tamil (II Chron. 9:21).

²⁶⁹ cf. Ps. 71:10. ‘What we heard, we have seen in actual fact, namely victories, triumphs, God’s providential care, astounding miracles’ (St. Chrysostom).

²⁷⁰ [JS] Fr. Lazarus adds “justice and right judgment” to “righteousness”

- 13 Encircle Zion and make the round of her;²⁷¹
take count of her towers.
- 14 Give your mind to her power,²⁷²
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 ages²⁷³.

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,
- 3 both earthborn and the sons of men²⁷⁴,
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 lawless²⁷⁵ 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?²⁷⁶
He will not give his atonement²⁷⁷ to God,

²⁷¹ After the victory, there is a tour of inspection. Perhaps this Psalm was sung as the procession went round the city walls.

²⁷² *Lit.* Set your hearts on her power.

²⁷³ [JS] or “eternally”

²⁷⁴ [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.

²⁷⁵ [JS] or “workers of iniquity”

²⁷⁶ 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.)

²⁷⁷ [JS] or “ransom”

- 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-places²⁷⁸ 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*)
- 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 confess²⁷⁹ 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.

²⁷⁸ [JS] or tabernacles.

²⁷⁹ [JS] or "acknowledge," or "thank," or "thankfully confess You with praise when..."

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.
- 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,²⁸⁰
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.

²⁸⁰ [JS] or “I will not find fault with your sacrifices”

- 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.²⁸¹
- 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.

²⁸¹ words: In the first place the Ten Words or Commandments, three of which are named here: stealing, adultery and blasting instead of blessing (false witness). The commandments are correctives (verse 17a).

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]²⁸² 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.

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.²⁸³

7 For behold, I was conceived in iniquities,
and in sin did my mother desire me.

8 For behold, You love truth;
You showed²⁸⁴ me the unknown
and secret things of Your wisdom.

9 You will sprinkle me with hyssop,²⁸⁵
and I will be cleansed;
You will wash me,
and I will be whiter than snow.

²⁸² [JS] [] found in Coptic

²⁸³ 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).

²⁸⁴ [JS] “showed me” or “made known to me”

²⁸⁵ Exodus 12:22; John 19:29; Hebrews 9:19.

- 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 presence²⁸⁶,
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 blood²⁸⁷, 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.
- 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.

²⁸⁶ [JS] literally “face”.

²⁸⁷ [JS] or “blood-guiltiness”

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 Dogg 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 confess²⁸⁸ 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.

²⁸⁸ [JS] or “gives thanks to,” or “thankfully confess You with praise”

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.

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.²⁸⁹

²⁸⁹ “The suffering of the Prophet David is a type of the Passion of our Lord Jesus Christ. By the power of God’s judgment

- 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.²⁹⁰
Destroy them in Your truth.
- 7 I will freely sacrifice to You;
I will confess²⁹¹ Your Name, O Lord, for it is good.²⁹²
- 8 For You have delivered me out of all my afflictions,
and my eye looked upon my enemies.²⁹³

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 56: "Have mercy on me, O God, have mercy on me", page 168.

Psalm 54: "Give ear, O God, to my prayer"

The Wings of a Dove: Cast your Care on the Lord

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.

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.

²⁹⁰ '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).

²⁹¹ [JS] or "give thanks to You," or "thankfully confess You with praise"

²⁹² We rejoice in praising God because God is our joy and to praise Him is itself a joy.

²⁹³ Lk. 10:18; 2 Thess. 1:6.

- 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?"²⁹⁴
- 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 it²⁹⁵ 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 borne it;
and if one who hated me had boasted against me,
I would have hidden from him.
- 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.

²⁹⁴ I will fly by activity and be at rest by contemplation and humility.' (St. John Climacus, Ladder 4:1)

²⁹⁵ [JS] "it" refers to the iniquity and strife.

- 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,²⁹⁶
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...

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)

²⁹⁶ cf. 1 Peter 5:7.

- 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.²⁹⁷
- 4 I will not²⁹⁸ 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;²⁹⁹
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.
- 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.

²⁹⁷ cf. Ephes 6:12; 1 Tim 4:1; Rev. 16:14.

²⁹⁸ [JS] NETS omits “not”

²⁹⁹ Any false light or life will be saved only to be extinguished later if there is no change or repentance.

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.³⁰⁰ *(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.

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 psalms³⁰¹.

³⁰⁰ 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).

³⁰¹ [JS] or “I will sing and praise,” or “I will sing and make music”

9 Awake, my glory! Awake, harp and lyre!
I will arise at dawn.

10 I will confess³⁰² You, O Lord, among the peoples;
I will sing praises to You among the nations,

11 for Your mercy³⁰³ 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.³⁰⁴

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 60: "Hear my supplication, O God", page 173. The Psalms of the Veil continue with Psalm 85: "Incline Your ear, O Lord, and hear me" 215.

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.

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!

³⁰² [JS] or "I will give thanks to You," or "I will thankfully confess You with praise"

³⁰³ [JS] Coptic has "Name" in place of "mercy".

³⁰⁴ Verses 8-12 are repeated almost verbatim in Ps. 107:2-6.

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 iniquity³⁰⁵. *(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.
- 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.

³⁰⁵ [JS] or “the lawless,” or “those that do wickedness”

18 You are my helper, I will sing to You,
for You, O God, are my protector, my God, my mercy.³⁰⁶

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 signal³⁰⁷ to those who fear You,
so they may escape from before the bow. (*Pause*)

7 Save with Your 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.

10 Moab is the washbowl³⁰⁸ of my hope;
I will extend my sway over Edom,³⁰⁹
foreign tribes were subjected to me.”

11 Who will bring me to a fortified city?
Who will guide me as far as Edom?

³⁰⁶ Mercy: love (Luke 10:37).

³⁰⁷ cf. Lk. 21:20-24. Warning signals were lit on mountain tops in times of danger. [JS] or, “sign”

³⁰⁸ Washbowl: i.e. reduced to the most menial servitude.

³⁰⁹ Extend my sway: *lit.* stretch my shoe (cf. Deut. 11:24). Psalm 59:7-14 differs only in 3 words from 107:7-14.

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,³¹⁰
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)*

6 For You, O God, hear my prayers;
You give 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?

³¹⁰ win a mighty victory: *lit.* create power *or* work a miracle *or* do a mighty work.

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 175.

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 more.

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.

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;³¹¹
they themselves, the whole brood,³¹²
derive from vanity.³¹³
- 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:³¹⁴
- 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)

- 2 O God, my God, I rise early to be with You;
My soul thirsts for You.
How many times did my flesh thirst for You
in a desolate, trackless and waterless land?
- 3 So I appear before You in the sanctuary³¹⁵,
to see Your power and Your glory.
- 4 My lips will praise You,
because Your mercy is better than life.

³¹¹ Cf. Lev. 19:35-37; Deut. 25:13-16; Ezek.45:10; Mic. 6:10,11; Prov. 11:1.

³¹² Cf. ‘brood of vipers’ (Matt. 12:34; 23:33). [JS] other translations omit “the whole brood”

³¹³ [JS] OSB has, “they are altogether useless.” NETS has “they together derive from vanity.”

³¹⁴ Job. 33:14.

³¹⁵ [JS] literally, “holy place”

- 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 clung³¹⁶ 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 180.

Psalm 63: "Hear my voice, O God when I make supplication"

The Defeat of God's Enemies: Fear of Fear runs to God

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.

³¹⁶ [JS] Fr. Lazarus has "My soul is glued to You": 'What is this glue? It is love.' says St. Augustine.

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 praised³¹⁷.

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.³¹⁸

3 Hear my prayer [O God]³¹⁹!
All flesh will come to You.

³¹⁷ [JS] Fr. Athanasius’ translation from the Coptic has “shall glory”

³¹⁸ All but Fr. Athanasius’ translation from the Coptic have “and a vow will be paid to You in Jerusalem”

³¹⁹ [] Found in Fr. Athanasius’ translation from the Coptic

- 4 The words of the ungodly 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]³²⁰.
We will be filled with the good things of Your house;
Your temple is holy, wonderful in righteousness.³²¹
- 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.³²²
- 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.
- 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 stock.³²³
- 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.

³²⁰ [JS] [] found in Coptic, see Vespers of Pashons 20.

³²¹ [JS] Fr. Lazarus has, "wonderful in holiness": *Lit.* wonderful in righteousness (but cf. Exod. 15:11).

³²² So the Slavonic (Greek often omits 'stillest').

³²³ [JS] lit, "filled with fatness."

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)*³²⁴

Make a joyful noise to God, all the earth.³²⁵

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.³²⁶

4 Let all the earth³²⁷ worship³²⁸ You
and sing to You;
let them sing to Your Name. *(Pause)*

5 Come and see the works of God,³²⁹
He is awesome in His plans³³⁰
than³³¹ 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;³³²
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,

³²⁴ [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.

³²⁵ 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).

³²⁶ play false: or lie. It may mean they kow-tow or submit in pretence, acting a lie.

³²⁷ See footnote 62. <2 previously>

³²⁸ [JS], “do obeisance”, i.e. prostrate, not just an attitude, but an act

³²⁹ ‘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).

³³⁰ ‘What God has planned for His lovers’ (1 Cor. 2:9).

³³¹ [JS] Fr. Lazarus has, “for”

³³² 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).

- 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;³³³
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.
- 17 I cried to Him with my mouth,
and exalted Him with my tongue.³³⁴
- 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

³³³ Captivity to hostile powers is the devil’s trap. Cf. Matt. 6:13, ‘Do not bring us to trial or temptation.’

³³⁴ No sooner had I cried to God vocally than I was mentally praising and thanking Him for answering me.

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,³³⁵
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 confess³³⁶ You, O God;
let all the peoples confess³³⁷ 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.

7 The earth has yielded her fruit;³³⁸
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 188.

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)

³³⁵ [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).

³³⁶ [JS] or "give thanks to You" or "thankfully confess You with praise"

³³⁷ [JS] or "praise You" or "give thanks to You" or "thankfully confess You with praise"

³³⁸ Mary has borne Jesus. 'You have been seen, O soil untilled, bearing the corn of life' (Oktoechos).

- 2 Let God arise, and let His enemies be scattered,
and let those who hate Him flee from before His face.³³⁹
- 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;³⁴⁰
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*)
- 9 the earth shook; truly the heavens dripped [rain],
at the presence³⁴¹ 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,³⁴²

³³⁹ Numbers 10:35. Cf. Exodus 14.

³⁴⁰ The sunset is His own death, over which He rose by His Resurrection (St Gregory the Dialogist, Mor. 19:3).

³⁴¹ [JS] literally, “before the face of”

³⁴² Luke 4:32. [JS] or “with great power,” in place of “to a great company”.

- 13 the King of the forces³⁴³ of³⁴⁴ 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,³⁴⁵
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 myriads³⁴⁶,
thousands of thriving ones;
[for the Lord will abide forever:]
the Lord³⁴⁷ is in them at Sinai, in his holy place.
- 19 You ascended on high, You led captivity captive;
You received gifts for mankind,³⁴⁸
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 us³⁴⁹. (*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.

³⁴³ [JS] literally "hosts"

³⁴⁴ [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.

³⁴⁵ 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".

³⁴⁶ [JS] literally, "ten-thousand fold"

³⁴⁷ [JS] [] found in the Vespers Psalm for Athor 8, and then "God" is in place of "the Lord" in this next line.

³⁴⁸ Cf. Ephes. 4:8.

³⁴⁹ [JS] Coptic has "will prepare our way for us." See the Liturgy of Mesori 29.

- 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 churches³⁵⁰,
[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.³⁵¹
- 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 rides upon the heaven of heavens towards the East;
behold, He will speak with His voice, with a thunderous sound.³⁵²
- 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!

³⁵⁰ [JS] “assemblies” or “congregations”

³⁵¹ Desire wars: *or* delight in wars.

³⁵² Thunderous sound: *Lit.* sound of power.

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 mire, and there is no foothold;³⁵³
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.³⁵⁴

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.³⁵⁵

³⁵³ *Hypostasis* = substance, standing-ground.

³⁵⁴ ‘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).

³⁵⁵ Mk. 15:29; Jn. 2:17; Rom. 15:3.

- 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 gate³⁵⁶ spoke against me;
and those who drink wine³⁵⁷ 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.
- 18 Do not turn Your face from Your servant,
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;³⁵⁸
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.³⁵⁹

³⁵⁶ The elders and chief priests.

³⁵⁷ 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).

³⁵⁸ Mt. 16:21; Mk. 8:31.

³⁵⁹ Mt. 27:34.

- 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.³⁶⁰
- 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.
- 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;

³⁶⁰ Cf. Rom. 11:9,10.

37 And the children of His servants³⁶¹ 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 Lord, make haste to help me!

3 May all who seek my life³⁶²
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!”³⁶³
be turned back immediately in shamed.

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 263. The Psalms of Noon (The Sixth Hour) continue with Psalm 83: “How I love Your dwellings, O Lord of Hosts”, page 213. The Psalms of the Veil continue with Psalm 22: “The Lord is my Shepherd, and I will lack nothing”, page 114. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 85: “Incline Your ear, O Lord, and hear me”, page 215.

Glory...

³⁶¹ [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.

³⁶² Ps. 69:3-7 differs only slightly from Ps. 39:15-18.

³⁶³ [JS] “Good! Good!”, or “Aha! Aha!”, or “Well done! Well done!” what one says when they think they have beaten their opponent.

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;³⁶⁴
Incline Your ear to me, and save me.

3 Be my God and my protector,
and a strong sanctuary, to save me;³⁶⁵
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.

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,

³⁶⁴ The first three lines of Psalms 70 and 30 are identical. See footnote there.

³⁶⁵ sanctuary: *lit.* place. Cf. Psalm 131:5 and footnote there.

- 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 power³⁶⁶, Your mighty deeds, and your righteousness
to every generation to come.
- 19 O God, the magnificent things You have done
reach to the highest heaven;³⁶⁷
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 confess³⁶⁸ 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.

³⁶⁶ [JS] literally, “arm”.

³⁶⁷ Ephes. 3:10; 4:8.

³⁶⁸ [JS] or “praise You” or “acknowledge You”, or “thankfully confess with praise [for You]”

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)³⁶⁹

O God, give the King Your judgment,
and Your righteousness to the King’s Son,

2 to judge Your people with righteousness³⁷⁰
and Your poor with judgment.

3 Let the mountains and hills restore peace for Your people,
in righteousness.

4 He will do justice for³⁷¹ 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.³⁷²

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 rivers³⁷³ to the ends of the earth.

9 The Ethiopians will fall down before Him,
and His enemies will lick the dust.

³⁶⁹ 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).

³⁷⁰ 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.

³⁷¹ [JS] literally “He will judge the poor of the people.”

³⁷² 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.

³⁷³ Rivers: Tigris and Euphrates.

- 10 The kings of Tarshish³⁷⁴ 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 worship³⁷⁵ 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 live³⁷⁶, and to Him will be given the gold of Arabia;
and men will pray continually in His Name;³⁷⁷
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.
- 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 blessed³⁷⁸.
- 18 Blessed be the Lord God, the God of Israel
Who alone does wonders.
- 19 And blessed be the name of His glory forever, and to the ages of ages,
and the whole earth will be filled with His glory.
Amen! Amen!³⁷⁹

(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.

³⁷⁴ Cf. Ps. 47:8.

³⁷⁵ [JS] literally “do obeisance to”, i.e. the physical act of prostrating or bowing down.

³⁷⁶ Cf. Rev. 1:18; Heb. 7:25; Num. 14:28.

³⁷⁷ ‘Men will name Him in their prayers and ask that through Him the Father will grant His gifts and blessings’ (St Athanasius the Great).

³⁷⁸ [JS] Fr. Athanasius has, “all nations shall glorify Him.

³⁷⁹ [JS] or, “So be it! So be it!”

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 peace³⁸⁰ of sinners,

4 for there is no objection³⁸¹ in their death,
and no severity in their scourging.

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?”

³⁸⁰ peace: Heb; *shalom* = well-being, success, prosperity, security, happiness.

³⁸¹ 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.

- 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!³⁸²
They ceased to be, they perish in their lawlessness.
- 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,³⁸³

³⁸² The apparent success and prosperity of the godless is transitory and short-lived.

³⁸³ The death of the body is powerless to break the love-forged links of a soul’s union with God.

27 for behold, those who distance themselves from You will perish;
You destroy all who are unfaithful to You.³⁸⁴

28 But for me, it is good to cling to God,³⁸⁵
to put my hope in the Lord,
that I may declare all Your praises
in the gates of the daughter of Zion.³⁸⁶

Psalm 73: “Why, O God, have You utterly rejected us”

Destruction of the Temple: You Have Wrought Salvation³⁸⁷

1 (Of Contemplation, By Asaph)

Why, O God, have You utterly rejected us?
Why has Your anger raged agasint the sheep of Your pasture?

2 Remember Your congregation³⁸⁸
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 sanctuary³⁸⁹.

4 Those who hate You boast
in the midst of Your feast;
they set up their own standards³⁹⁰ 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.

³⁸⁴ ‘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).

³⁸⁵ Hebrew: ‘The nearness of God is my good.’ Cf. Wisdom 3:9; Ecclesiasticus 2:3.

³⁸⁶ ‘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).

³⁸⁷ 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).

³⁸⁸ *Gk.* synagogue = congregation etc.

³⁸⁹ [JS] holy places, could refer to a place, or people, i.e. “among Your saints”.

³⁹⁰ [JS] or emblems.

- 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,³⁹¹ 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.
- 15 You broke open springs and torrents;
You dried up swollen rivers.³⁹²
- 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;³⁹³
You fashioned summer and spring.
- 18 Remember this³⁹⁴: the enemy insulted the Lord,
and a foolish people provoked Your Name.
- 19 Do not dilver 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.

³⁹¹ Signs and miracles of God’s presence, protection and deliverance.

³⁹² Swollen rivers: *lit.* rivers (of) Etham. Fathers seem to refer it to the Jordan (Joshua 3:13-17).

³⁹³ *Variant*: You have made all the beautiful things of the earth.

³⁹⁴ Brenton and Fr. Athanasius (Matins of the 3rd Sunday of Pashons) add here “Thy creation”

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 confess³⁹⁵ 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.

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 West³⁹⁶,
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.

³⁹⁵ [JS] or “give thanks to You” or “thankfully confess you with praise”

³⁹⁶ [JS] literally “from egress nor from setting” (NETS). OSB has “from the sunrise nor the sunset.”

10 But I will rejoice forever,
I will sing praises to the God of Jacob.

11 I will crush all the power³⁹⁷ 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,³⁹⁸
and His place of dwelling was in Zion.

4 He broke the power of the bows,
the shield, and the sword, and war there.³⁹⁹ *(Pause)*

5 You enlighten wondrously
from the eternal mountains.⁴⁰⁰

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.⁴⁰¹

³⁹⁷ [JS] literally “horn”, here and below.

³⁹⁸ sanctuary: *lit.* place; Cf. Psalm 131:5 and footnote there. Cf. 72:3.

³⁹⁹ Cf. Ps. 45:10; Is. 2:4; 11:9; 65:25; Hos. 2:18; Zac. 9:10.

⁴⁰⁰ Sinai and Zion, Moses and Christ, the Law and the Gospel enlighten the earth.

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 kings⁴⁰² 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.

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]⁴⁰³;
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?

⁴⁰¹ ‘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.

⁴⁰² tyrants: *or* kings.

⁴⁰³ [J] OSB has, “I stayed awake *thorough* all the watches of the night”

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.

18 The roar of the waters was great;
the clouds gave a clap⁴⁰⁴,
for Your bolts⁴⁰⁵ passed through them.

19 The clap⁴⁰⁶ 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,]⁴⁰⁷ 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...

⁴⁰⁴ [JS] literally, “their voice”

⁴⁰⁵ [JS] literally, “arrows”

⁴⁰⁶ [JS] literally, “voice”

⁴⁰⁷ [JS] [] found in Coptic, in the Vespers Gospel of the Third Sunday of Tobi.

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;⁴⁰⁸
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

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 testimony⁴⁰⁹ 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,

⁴⁰⁸ 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).

⁴⁰⁹ 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).

- 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.⁴¹⁰
- 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.
- 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 desert⁴¹¹.
- 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 brooks⁴¹² flooded,
surely He cannot also give us bread,
or prepare a table for His people?"

⁴¹⁰ Ephraim = Israel (cf. Hos. 7; Num. 14; 1 Sam. 4).

⁴¹¹ [JS] literally, "a waterless land"

⁴¹² [JS] Fr. Athanasius has "and the valleys flowed with water." "wadis" is probably accurate.

- 21 So the Lord heard and deferred,⁴¹³
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.
- 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;

⁴¹³ He deferred giving them the promised food and the Promised Land.

- 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 breath⁴¹⁴ 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,
- 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.

⁴¹⁴ [JS] all but NETS choose “spirit” rather than “breath”, which is normally correct, but in this context breath seems to fit much better.

- 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 drunk⁴¹⁵ 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;⁴¹⁶
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.
- 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.

⁴¹⁵ [JS] Fr. Lazarus has “recovered from wine”

⁴¹⁶ [JS] Fr. Lazarus has “unicorn”: “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).

- 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.⁴¹⁷
- 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,
- 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.

⁴¹⁷ sanctuary: *lit.* place. Cf. Psalm 131:5 and footnote there.

Psalm 79: “Attend, O Shepherd of Israel, Who guides Joseph”

I am the Vine, the True Israel⁴¹⁸

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 Joseph⁴¹⁹ like a sheep;
 Who is enthroned upon the Cherubim⁴²⁰, manifest Yourself⁴²¹!
- 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 shine⁴²², 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]⁴²³, and we will be saved. (*Pause*)
- 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.

⁴¹⁸ John 15.

⁴¹⁹ Joseph = Israel (Gen. 40:23; 48:15; Amos 6:6).

⁴²⁰ 2 Sam. 6:2 (LXX).

⁴²¹ [JS] or “appear” or “reveal Yourself”

⁴²² [JS] or “reveal Your face”.

⁴²³ [JS] in Fr. Athanasius’ translation of the Matins Psalm of the 4th Sunday of Tobit.

- 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.⁴²⁴
- 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

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 Blow 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.

⁴²⁴ ‘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.

- 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;⁴²⁵
- 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;⁴²⁶
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,⁴²⁷
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,
- 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

⁴²⁵ ‘What tongue? The voice of God’ (St Athanasius).

⁴²⁶ Exodus 9:23; 19:16.

⁴²⁷ ‘You have always been deaf to His voice, blind to the vision of Him’ (Jn. 5:37; cf. Deut. 18:16; Isaiah 48:18).

The Court of Lords

1 (*A Psalm by Asaph*)

God stood in the assembly of judges,⁴²⁸
and in their midst He judges rulers., [saying,]⁴²⁹

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.⁴³⁰

6 I said, “you are gods
and all of you are sons of the Most High.”⁴³¹

7 But you will die like men,
and you will fall like one of the rulers.”

8 Arise, O God, judge the earth,⁴³²
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.

⁴²⁸ *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).

⁴²⁹ See the previous footnote.

⁴³⁰ Cf. Isaiah 36:6; 2 Chron. 32:8; 1 Tim. 6:17; Ps. 74:4; Gal. 2:9; 1 Sam. 2:8.

⁴³¹ John 10:34-36.

⁴³² This prayer is already answered (John 3:18; 9:39; 12:31; Acts 17:31).

- 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.”
- 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 love⁴³³ 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)*

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;⁴³⁴
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 Christ⁴³⁵.

⁴³³ *Lit.* ‘How beloved are Your dwellings.’

⁴³⁴ Man has made a mess of the earth (Gen. 3; Isaiah 24:4-6 etc.)

11 For one day in Your courts is better than thousands without.⁴³⁶
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 214.

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.

3 You have forgiven the iniquity⁴³⁷ of Your people;
You have covered all their sins.⁴³⁸ *(Pause)*

4 You put a stop to all Your wrath;
You turned away the heat of Your anger.

5 Turn⁴³⁹ 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.

⁴³⁵ [JS] or “anointed”

⁴³⁶ Cf. Lk. 13:25; Mk. 4:11; Col. 4:5; Rev. 22:15.

⁴³⁷ [JS] or “transgressions”

⁴³⁸ 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).

⁴³⁹ [JS] Fr. Lazarus has, “convert us”

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 sprung⁴⁴⁰ 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 215.

Glory...

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.

⁴⁴⁰ [JS] or "sprouted"

- 2 Preserve my soul, for I am holy;⁴⁴¹
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.⁴⁴²
- 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 cry⁴⁴³ 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 worship⁴⁴⁴ You, O Lord,
and they will glorify Your Name.⁴⁴⁵
- 10 For You are great, and work wonders;
You alone are the great God.
- 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 confess⁴⁴⁶ 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 transgressors⁴⁴⁷ have risen against me,
and an assembly⁴⁴⁸ of violent men have sought my soul,
and did not set You before them.

⁴⁴¹ holy: cf. 1 Cor. 3:16,17; 6:15-19; Heb. 3:1; 12:10; 1 Pet. 1:15,16; 2 Pet. 1-4.

⁴⁴² Powers of the soul are will, desire, intellect, understanding, memory, imagination.

⁴⁴³ [JS] literally, "voice"

⁴⁴⁴ [JS] Literally, "do obeisance", i.e. physically bow down

⁴⁴⁵ 'The song of the Lamb.' (Rev. 15:3-5; John 12:32).

⁴⁴⁶ [JS] Or "I will give thanks to You," or "I will thankfully confess You with praise"

⁴⁴⁷ [JS] or "lawless"

⁴⁴⁸ [JS] Or, "band", "gathering", or "synagogue"

15 But You, O Lord God, are compassionate and merciful⁴⁴⁹,
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 217.
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 225.*

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;

2 The Lord loves the gates of Zion⁴⁵⁰
more than all the dwellings of Jacob.

3 Glorious things are spoken of you, O city of God. *(Pause)*

4 I will mention Rahab⁴⁵¹ and Babylon to those who know me;
and behold, foreigners, and the people of Tyre and Ethiopia—
these were born there.

⁴⁴⁹ [JS] or “pitful”, or “full of pity”, but that has a different connotation in English today.

⁴⁵⁰ 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).

⁴⁵¹ 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).

5 A man will say, “Mother Zion,”⁴⁵²
and, “a man was born in her,”⁴⁵³
for the Most High Himself has founded her.⁴⁵⁴

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!⁴⁵⁵

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 90: “He who dwells in the help of the Most High”, page 225.

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 night.

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;

5 I am counted among those who go down into the pit;
I have become like a helpless man, free among the dead⁴⁵⁶,

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.

⁴⁵² [JS] or “Mother Zion will say,”

⁴⁵³ [JS] Coptic has, “that a man and a man dwelt in her”

⁴⁵⁴ [JS] Coptic has, “established her forever”

⁴⁵⁵ “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.

⁴⁵⁶ [JS] or, “corpses”

- 8 Your wrath was fixed upon me,⁴⁵⁷
and You brought all Your waves⁴⁵⁸ 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 they⁴⁵⁹ confess⁴⁶⁰ 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 forgotten⁴⁶¹ 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.
- 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...

⁴⁵⁷ '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).

⁴⁵⁸ [JS] or "billows"

⁴⁵⁹ [JS] "they" refers to "the dead", not to "physicians"

⁴⁶⁰ [JS] or "acknowledge You," or "praise You," or "thankfully confess You with praise"

⁴⁶¹ [JS] Fr. Lazarus has "the land of oblivion". Being forgotten by God means death, being remembered by God means life.

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 Son⁴⁶²

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.”⁴⁶³
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 Son⁴⁶⁴ forever⁴⁶⁵,
and build up your throne from generation to generations⁴⁶⁶.’ *(Pause)*

6 The heavens will confess⁴⁶⁷ Your wonders, O Lord,
indeed, Your truth in the Church of the Saints⁴⁶⁸.

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 to⁴⁶⁹ all those around Him.

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.

⁴⁶² ‘No eye has seen, no ear has heard... what God has planned for His lovers’ (1 Cor. 2:9).

⁴⁶³ ‘God’s mercy is the salvation and grace granted by Christ’ (St. Athanasius).

⁴⁶⁴ Son: *lit.* ‘seed’. God will prepare the son of David to be the Messiah King.

⁴⁶⁵ [JS] Fr. Lazarus has, “for an eternal reign”

⁴⁶⁶ [JS] Fr. Lazarus has, “for all generations.”

⁴⁶⁷ [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..

⁴⁶⁸ [JS] literally, “an assembly of holy ones”

⁴⁶⁹ [JS] Fr. Athanasius and Fr. Lazarus have, “above”

- 13 You created the north⁴⁷⁰ and the seas;⁴⁷¹
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 presence⁴⁷².
- 16 Blessed are the people who know the festal shout;
They walk, O Lord, in the light of Your face⁴⁷³,
- 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 exalted⁴⁷⁴ 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 vision⁴⁷⁵
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.
- 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 iniquity⁴⁷⁶ will do him no harm.
- 24 And I will cut down his enemies before his face,
and rout those who hate him.

⁴⁷⁰ [JS] OSB inserts "wind" here.

⁴⁷¹ '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.

⁴⁷² [JS] Fr. Lazarus has, "will pave the way for Your presence"

⁴⁷³ [JS] or "face"

⁴⁷⁴ [JS] Fr. Lazarus has "we are raised to power"

⁴⁷⁵ Cf. 2 Samuel 7:4-17; 1 Chron. 17:3-14.

⁴⁷⁶ [JS] or "lawlessness," or "transgression"

- 25 My truth⁴⁷⁷ and My mercy shall be with him,
and in My Name he will be raised to power⁴⁷⁸.
- 26 I will set his hand in the sea⁴⁷⁹,
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,⁴⁸⁰
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 seed⁴⁸¹ 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,⁴⁸²
- 35 nor will I violate My covenant,
or set aside the things that have proceeded from My lips.
- 36 Once for all I have sworn by My holiness⁴⁸³,
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.”⁴⁸⁴ (*Pause*)

⁴⁷⁷ [JS] Coptic has “faithfulness”. See Matins of Mesori 3

⁴⁷⁸ [JS] literally, “his horn will be exalted”

⁴⁷⁹ [JS] Fr. Lazarus has, “I will extend his power over the sea”

⁴⁸⁰ *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.

⁴⁸¹ [JS] Fr. Lazarus renders this, “dynasty”

⁴⁸² 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).

⁴⁸³ [JS] or “in my holy place”

- 39 But You have spurned and rejected;
You have rejected Your Christ⁴⁸⁵.
- 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*)
- 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 Christ⁴⁸⁶.

⁴⁸⁴ Rev. 1:5; 3:14.

⁴⁸⁵ [JS] “anointed”

⁴⁸⁶ [JS] OSB has, “wherewith they scored the change of Your anointed.” NETS has, “with which they reproached what had been exchanged for your anointed.”

53 Blessed be the Lord forever. Amen! Amen!⁴⁸⁷

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.

7 For we perished⁴⁸⁸ in Your wrath,⁴⁸⁹
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.

⁴⁸⁷ [JS] “So be it! So be it!” or “May it be! May it be!”

⁴⁸⁸ [JS] or “expired”

⁴⁸⁹ 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).

- 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 disciplined⁴⁹⁰.
- 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.⁴⁹¹
- 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

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 help⁴⁹² of the Most High,
will live in the shelter of the God of Heaven.

⁴⁹⁰ [JS] or “chastened”

⁴⁹¹ 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).

⁴⁹² That is, in the Kingdom (1 Cor. 4:20).

- 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;⁴⁹³
- 13 You will tread upon the asp and the basilisk,
you will trample⁴⁹⁴ the lion and the dragon⁴⁹⁵ underfoot.
- 14 “Because he has hoped in Me, I will deliver him;
I will protect him, because he knew 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.

⁴⁹³ Verses 11 and 12 were quoted by Satan to tempt Christ (Matt. 4:6; Lk. 4:10).

⁴⁹⁴ [JS] Coptic may mean “bruise” rather than “trample”

⁴⁹⁵ dragon: *or* serpent.

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 228. The Psalms of the Veil continue with Psalm 96: "The Lord reigns, let the earth rejoice", page 233. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 116: "Praise the Lord, all you nations", page 268.

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 confess⁴⁹⁶ 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 song⁴⁹⁷ 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.

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 ages⁴⁹⁸.

⁴⁹⁶ [JS] or "to give thanks to the Lord," or "to thankfully confess the Lord with praise"

⁴⁹⁷ [JS] Or "ode"

⁴⁹⁸ [JS] or "forever and ever."

- 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 rhinoceros⁴⁹⁹,
 and finest oil⁵⁰⁰ 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 Lord⁵⁰¹
 will flourish in the courts of our God.
- 15 They will still bear fruit⁵⁰² in a ripe⁵⁰³ 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 Water⁵⁰⁴

Praise of God Reigning in the Beauty of Holiness

The Psalms of Noon (The Sixth Hour), page 70. Reserved for the Presbyter, if present.

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 power⁵⁰⁵;
 Indeed, He made the world firm, that it will not be shaken.

2 Your throne is prepared from of old,
 You are from everlasting.

⁴⁹⁹ [JS] literally, “And my horn will be exalted like a unicorn’s”

⁵⁰⁰ [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.”

⁵⁰¹ 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).

⁵⁰² [JS] literally “still increase”

⁵⁰³ [JS] literally, “rich” or “prosperous”

⁵⁰⁴ John 7:38.

⁵⁰⁵ Coptic has “it” here, and “beauty” in place of majesty.

- 3 The rivers have lift [themselves]⁵⁰⁶ 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 days⁵⁰⁷.

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;⁵⁰⁸
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?
- 5 They humbled Your people, O Lord,
and wronged Your inheritance.
- 6 They killed the widow and the stranger⁵⁰⁹,
and murdered the orphans.
- 7 And said, “The Lord will not see;
the God of Jacob will not understand.”

⁵⁰⁶ [JS] Found in Coptic, Vespers of the 5th Sunday at the end of the year

⁵⁰⁷ [JS] or “forever”

⁵⁰⁸ justice: *or* vengeance. Vengeance left to God culminates in Christ’s Passion. Cf. Deut. 32:35; Heb. 10:30; Rom. 3:5; 12:19.

⁵⁰⁹ [JS] resident alien

- 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.⁵¹⁰
- 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.
- 20 Can wicked⁵¹¹ 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.

⁵¹⁰ Cf. 1 Cor. 3:20, “The Lord knows the thoughts of the wise...”

⁵¹¹ [JS] or “lawless,” or “the throne of iniquity”

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 face⁵¹² with confession⁵¹³,
and shout for joy to Him with psalms⁵¹⁴.
- 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.
- 6 O come, let us worship⁵¹⁵ and fall down⁵¹⁶ 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!

⁵¹² [JS] i.e. presence

⁵¹³ [JS] or thanksgiving, as in “acknowledgment”. Perhaps, “let us enter His presence and thankfully confess Him,” or “praise”

⁵¹⁴ [JS] or melody

⁵¹⁵ [JS] “do obeisance”

⁵¹⁶ [JS] “prostrate”

8 Today if you hear His voice,
“do not harden your hearts, as in the provocation⁵¹⁷
as in the day of trial in the wilderness,⁵¹⁸

9 when your fathers tried⁵¹⁹ 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.”⁵²⁰

11 So I swore in My wrath,
“They will not enter My rest.”⁵²¹

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,

5 for all the gods of the nations are demons,⁵²²
but the Lord made the heavens.

6 Confession⁵²³ and beauty are before Him;
holiness and majesty are in His sanctuary⁵²⁴.

⁵¹⁷ [JS] OSB has, “Rebellion,” NETS has “embittering”

⁵¹⁸ Ex. 17:1-7.

⁵¹⁹ [JS] or “tempted”

⁵²⁰ Num. 14:32-34.

⁵²¹ Cf. Heb.3:7-11; 4:10.

⁵²² Cf. Deut. 32:17; 1 Cor. 10:20; Psalm 105:36-38; 1 Chron. 16:26.

⁵²³ [JS] or “thanksgiving”, or “praise”. Really, “thankful confession with praise”.

⁵²⁴ [JS] literally, “holy place”

- 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 offerings⁵²⁵ and enter into His courts;
- 9 worship⁵²⁶ the Lord in His holy court;
let all the earth tremble before Him.
- 10 Say among the nations, “The Lord reigns from the Tree!⁵²⁷
Indeed, He established⁵²⁸ 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.⁵²⁹
- 12 The fields and all that is in them will rejoice⁵³⁰;
then all the trees of the forest will rejoice
- 13 before the face of the Lord,⁵³¹ 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 233.

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)

⁵²⁵ [JS] or, “sacrifices”

⁵²⁶ [JS] “do obeisance”

⁵²⁷ [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”.

⁵²⁸ [JS] literally, “set right the world”.

⁵²⁹ i.e. Let the sea dance and roar in thunderous applause as the King of Glory appears. (This line is identical with 97:7a).

⁵³⁰ [JS] or “exult.”

⁵³¹ [JS] i.e. “the the presence of the Lord”

- 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 throne⁵³².
- 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.⁵³³
- 7 Let all who worship⁵³⁴ carved images
and boast of their idols be put to shame.
Worship⁵³⁵ 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 souls⁵³⁶ of His saints;
He will deliver them from the hand of sinners.
- 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]⁵³⁷ 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 235. The Psalms of the Veil continue with Psalm 109: "The Lord said to my Lord, "Sit at My right hand"" 260.

⁵³² [JS] or "keep His throne straight."

⁵³³ Cf. Pss. 32:5b; 84:10b. Rom. 1:19-21; 2 Cor. 4:6; Jn. 1:14; 6:40; 17:22-24.

⁵³⁴ [JS] "do obeisance to"

⁵³⁵ [JS] "do obeisance to"

⁵³⁶ [JS] Fr. Lazarus has "lives"

⁵³⁷ [JS] the word includes the concepts of confessing Him, thanking Him, and praising Him. "Thankfully confess with praise at the remembrance...."

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.⁵³⁸

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.

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.

⁵³⁸ 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”.

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 236.

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 cherubim⁵³⁹; let the earth quake!

2 The Lord is great in Zion,
and He is high over all the peoples.

3 Let them confess⁵⁴⁰ Your great Name,
for it is awesome and holy.

4 The King's honour loves justice;
You provided uprightness⁵⁴¹;
You execute judgment and justice in Jacob.

5 Exalt the Lord our God,
and fall down⁵⁴² 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.

⁵³⁹ Rev. 4:6, Ezek. 1:5-10.

⁵⁴⁰ [JS] The word conveys both confessing Him and thanking or praising Him.

⁵⁴¹ [JS] Fr. Lazarus has "laws"

⁵⁴² [JS] "do obeisance", commonly rendered "worship"

8 O Lord our God, You listened to them;
O God, You were very merciful to them,
while avenging⁵⁴³ all their practices.

9 Exalt the Lord our God
and worship⁵⁴⁴ 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 237.

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*⁵⁴⁵)

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 ourselves⁵⁴⁶;
we are His people and the sheep of His pasture.

4 Enter His gates with confession⁵⁴⁷,
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 238.

⁵⁴³ [JS] Fr. Lazarus has "correcting"

⁵⁴⁴ [JS] "do obeisance" or "fall down"

⁵⁴⁵ [JS] as in "acknowledging", or "thankfully confessing Him with praise", not "confessing sins"

⁵⁴⁶ [JS] or, "and not we Him"

⁵⁴⁷ [JS] not confession of sins, but confessing Him, with thanksgiving and praise.

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 transgressions⁵⁴⁸.

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 looks⁵⁴⁹ 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.

8 Each morning I slay all the sinners of the land,⁵⁵⁰

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 260.

Glory...

⁵⁴⁸ [JS] or “do wrong,” or “the workers of iniquity”

⁵⁴⁹ [JS] or proud/haughty eyes.

⁵⁵⁰ Daily I pray for the lost. Sinners are slain by conversion into believers, saints, friends and lovers.

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.⁵⁵¹

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.

⁵⁵¹ Peter praised and confessed Christ, yet later he swore he did not know Him (Mt. 26:74; Mk. 14:71).

- 12 My days faded like a shadow,⁵⁵²
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.⁵⁵³
- 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;
- 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.

⁵⁵² Cf. Ps. 38:7a.

⁵⁵³ 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.

- 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 descendants⁵⁵⁴ 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 Mercy⁵⁵⁵

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 transgressions⁵⁵⁶,
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.
- 7 He made known His ways to Moses,
[and] His will to the children of Israel.⁵⁵⁷
- 8 The Lord is compassionate and merciful,
Slow to anger⁵⁵⁸, and abounding it mercy.

⁵⁵⁴ descendants: *lit.* seed. Verses 26-28 are quoted at Heb. 1:10-12; 13:8.

⁵⁵⁵ ‘God is love’ (1 John 4:8,16).

⁵⁵⁶ [JS] NETS has “who is very conciliatory towards all your acts of lawlessness”

⁵⁵⁷ Cf. Ps. 147:8.

- 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 iniquity⁵⁵⁹ from us.⁵⁶⁰
- 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 remain⁵⁶¹;
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.⁵⁶²
- 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.
- 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.

⁵⁵⁸ [JS] or "long-suffering"

⁵⁵⁹ [JS] or "transgressions"

⁵⁶⁰ East and West intersecting heaven and earth forms the Cross to which our sins were nailed (Col. 1:20; 2:14).

⁵⁶¹ [JS] wind, or breath, spirit. The analogy is to "as the spirit passes from man, and he does not exist."

⁵⁶² embraces all: *or*, 'rules over all.'

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 magnified⁵⁶³.

You are clothed with confession⁵⁶⁴ and splendor,

2 wrapping Yourself in light for a garment,
stretching out the sky like a skin;⁵⁶⁵

3 He Who covers His upper chambers with waters,
Who appoints the clouds for His going forth⁵⁶⁶,
Who walks on the wings of the winds,

4 Who makes spirits His Angels⁵⁶⁷,
and His ministers⁵⁶⁸ flames of fire.⁵⁶⁹

5 He established the earth on its foundation⁵⁷⁰;
it will not be moved⁵⁷¹ unto ages of ages.

6 The deep is His covering like a garment;
The waters will stand above the mountains.

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 appointed⁵⁷² for them.

⁵⁶³ [JS] Fr. Lazarus has “very great”

⁵⁶⁴ [JS] or “thanksgiving,” or “thankful confession with praise”

⁵⁶⁵ 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).

⁵⁶⁶ [JS] or “makes the clouds His chariot”

⁵⁶⁷ [JS] or “messengers”

⁵⁶⁸ [JS] Fr. Lazarus has “servants”

⁵⁶⁹ Heb. 1:7; Ezek. 1:14; 2 Esdras 8:22.

⁵⁷⁰ [JS] Fr. Lazarus has “axis”

⁵⁷¹ [JS] Fr. Lazarus has “wander”. NETS has “be tilted”

⁵⁷² [JS] literally, “founded”

- 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 there⁵⁷³.
- 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.
- 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.

⁵⁷³ [JS] or "takes the lead among them"

- 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 dragon⁵⁷⁴ 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 things⁵⁷⁵ will be filled with Your goodness.
- 29 But when You turn Your face away, they will be troubled.
When You take away their spirit⁵⁷⁶ 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 words⁵⁷⁷ be pleasing to Him,
and I will be glad in the Lord.
- 35 May sinners fail from the earth,
and the lawless, so as to be no more.
Bless the Lord, O my soul.

Glory...

⁵⁷⁴ [JS] or “serpent”

⁵⁷⁵ [JS] or, “the universe”

⁵⁷⁶ [JS] or, “breath”

⁵⁷⁷ [JS] Fr. Lazarus has, “meditation”

Psalm 104⁵⁷⁸: “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*)

Confess⁵⁷⁹ the Lord and call on His Name;
tell of His works among the nations.

2 Sing to Him and praise⁵⁸⁰ 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 face⁵⁸¹
[and walk after Him.]⁵⁸²

5 Remember the wonders He has done,
His miracles and the judgments of His mouth,

6 O children⁵⁸³ 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 covenant⁵⁸⁴,
the word He commanded for a thousand generations,

9 [the covenant] which He established with Abraham,
and His oath to Isaac;

10 and He established it⁵⁸⁵ 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.”

⁵⁷⁸ Much of Psalm 104 occurs almost verbatim in 1 Chron. 16:8-22 (cf. vv. 7:36).

⁵⁷⁹ [JS] or “give thanks to”. “Thankfully confess with praise”

⁵⁸⁰ [JS] or “make music to”

⁵⁸¹ [JS] i.e. presence

⁵⁸² [JS] [] From Fr. Athanasius’ translation from the Coptic. See Mesori 28

⁵⁸³ [JS] literally, “seed”

⁵⁸⁴ [JS] literally, “He remembered His covenant forever”

⁵⁸⁵ [JS] i.e. the covenant

- 12 When they were few in number,
very few, and sojourners⁵⁸⁶ 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,⁵⁸⁷
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.
- 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.

⁵⁸⁶ [JS] or foreigners, resident aliens.

⁵⁸⁷ ‘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.’

- 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 caterpillars⁵⁸⁸ 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.
- 40 They asked, and quail came,
and He filled them with the bread of heaven.⁵⁸⁹
- 41 He split a rock and waters gushed out;
rivers ran in the desert,

⁵⁸⁸ caterpillars: larva of the locust.

⁵⁸⁹ Ex. 16:12-15; Jn. 6:31-35.

42 for He remembered His holy word⁵⁹⁰
to Abraham His servant.⁵⁹¹

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.⁵⁹²

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*)

Confess⁵⁹³ the Lord, for He is good;
His mercy⁵⁹⁴ 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 judgment⁵⁹⁵
and work⁵⁹⁶ righteousness at all times.

4 Remember us, O Lord, in Your love for Your people⁵⁹⁷;
visit us with Your salvation,

⁵⁹⁰ [JS] or “promise”

⁵⁹¹ Gen. 15:14.

⁵⁹² 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).

⁵⁹³ [JS] or “give thanks to”. “Thankfully confess with praise”

⁵⁹⁴ mercy: *or* love.

⁵⁹⁵ [JS] or “observe justice”

⁵⁹⁶ [JS] literally, “do”

⁵⁹⁷ [JS] or “because of the good will of Your people”

- 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,⁵⁹⁸
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 counsel⁵⁹⁹.
- 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.⁶⁰⁰
- 16 And they angered Moses in the camp,
and Aaron the holy one of the Lord.
- 17 The earth opened and swallowed up Dathan⁶⁰¹
and buried the company of Abiram.
- 18 And fire broke out in their company;
the flames burned up the sinners.

⁵⁹⁸ Cf. Mark 8:17-21; Matthew 16:9-12.

⁵⁹⁹ [JS] Fr. Lazarus has "will"

⁶⁰⁰ Num. 11:34.

⁶⁰¹ Num. 16:32.

- 19 They made a calf at Horeb
and worshipped⁶⁰² 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,
awesome⁶⁰³ 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 nations⁶⁰⁴
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 plague⁶⁰⁵ broke out among them.
- 30 Then Phinees stood and made atonement,
and the outbreak was stopped⁶⁰⁶.
- 31 And this was counted⁶⁰⁷ to him as righteousness
from generation to generation forever.

⁶⁰² [JS] "did obeisance". "bowed down to".

⁶⁰³ [JS] or fearful, terrible.

⁶⁰⁴ children: *lit.* seed.

⁶⁰⁵ [JS] or, "destruction"

⁶⁰⁶ [JS] or "the breach abated"

⁶⁰⁷ [JS] or "reckoned"

- 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 practices⁶⁰⁸.
- 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.
- 46 So He roused compassion for them
among all who took them captive.

⁶⁰⁸ [JS] literally “mingled” and “works”

47 Save us, O Lord our God,
and gather us from among the nations,
that we may confess⁶⁰⁹ Your holy Name
and boast in Your praise.

48 Blessed be the Lord God of Israel,
from everlasting to everlasting⁶¹⁰.
And let all the people say, “Amen! Amen!”⁶¹¹

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*)

Confess⁶¹² 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 south⁶¹³.

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,

7 and He guided them in a straight way,
to an inhabited city.

⁶⁰⁹ [JS] or “give thanks to”, “thankfully confess with praise”

⁶¹⁰ [JS] or “age to age”

⁶¹¹ [JS] or “May it be! May it be” or “So be it! So be it!”

⁶¹² [JS] or “give thanks to”, “thankfully confess with praise”

⁶¹³ [JS] NETS and Fr. Lazarus have “sea” in place of “south”

- 8 Let them confess⁶¹⁴ 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 confess⁶¹⁵ 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 way⁶¹⁶,
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.⁶¹⁷
- 21 Let them confess⁶¹⁸ the Lord for His mercies
and His wonders to the children of men,
- 22 and let them offer a sacrifice of praise,
and proclaim His works with great joy.

⁶¹⁴ [JS] or “praise and thank”, “thankfully confess with praise”

⁶¹⁵ [JS] or “praise and thank”, “thankfully confess with praise.”

⁶¹⁶ [JS] or “He helped them out of the way of their iniquity”

⁶¹⁷ ‘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).

⁶¹⁸ [JS] or “praise and thank”, “thankfully confess with praise”

- 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 consumed⁶¹⁹.
- 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 confess⁶²⁰ 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,
- 37 and they sowed fields and planted vineyards,
 which produced much fruit.

⁶¹⁹ [JS] Fr. Lazarus has “all their skill was scuttled.”

⁶²⁰ [JS] or “praise and thank”, “thankfully confess with praise”

- 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?⁶²¹

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 psalms⁶²² in my glory.
- 3 Awake, harp and lyre!
I will rise early.
- 4 I will confess⁶²³ 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.⁶²⁴
- 7 Save with Your right hand and hear me,
that Your beloved may be delivered.

⁶²¹ ‘mercies of the Lord’: *or*, the Lord’s love.

⁶²² [JS] NETS has, “make music”, OSB, “give praise”

⁶²³ [JS] “thankfully confess You with praise”

⁶²⁴ 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.

- 8 God spoke in His sanctuary⁶²⁵,
 “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,⁶²⁶
 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.
- 3 They surrounded me with words of hatred,
 and warred against me without cause.

⁶²⁵ [JS] “holy place.”

⁶²⁶ See Psalm 59:10 and footnote.

- 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.⁶²⁷
- 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 iniquity⁶²⁸ 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.
- 18 He clothed himself with cursing like a garment,
and it entered his bowels like water,⁶²⁹
and like oil it seeped into his bones.

⁶²⁷ Or episcopate, oversight, superintendence. Acts 1:20-25.

⁶²⁸ [JS] or "lawlessness"

⁶²⁹ Cf. Num. 5:22.

- 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.⁶³⁰
- 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 confess⁶³¹ 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.

Glory...

⁶³⁰ Mt. 27:39.

⁶³¹ [JS] or "give thanks to". "thankfully confess with praise"

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,⁶³²
until I make Your enemies a footstool for your feet.”

2 The Lord will send forth the rod of Your power from Zion,⁶³³
[and You will] rule in the midst of Your enemies!

3 The dominion is Your in the day of Your power⁶³⁴,
in the brightness of Your saints.⁶³⁵
I have begotten You from the womb before the dawn^{636 637}.

4 The Lord has sworn and will not repent⁶³⁸,
“You are a priest forever according to the order of Melchisedek.”⁶³⁹

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.⁶⁴⁰

⁶³² ‘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).

⁶³³ The power of the Gospel, the power of the Cross, which is the power of the Holy Spirit given at Pentecost (St. Athanasius).

⁶³⁴ [JS] “with You is the dominion/rule in the day of Your power”

⁶³⁵ Cf. 1 Cor. 15:41-43.

⁶³⁶ [JS] literally “morning star”

⁶³⁷ 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).

⁶³⁸ [JS] Fr. Lazarus renders “repent” as “change His mind”

⁶³⁹ Heb. 7:21.

⁶⁴⁰ ‘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 261. The Psalms of the Veil continue with Psalm 114: “I love Him, because the Lord will hear”, page 266.

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 confess⁶⁴¹ You, O Lord, with my whole heart,
(**ℳ**) in the council of the upright and in the congregation⁶⁴².

2 (**ℒ**) The works of the Lord are great,
(**℣**) all His wishes are sought out⁶⁴³.

3 (**℞**) Confession⁶⁴⁴ and majesty are His work,
(**ℓ**) and His righteousness endures unto ages of ages.

4 (**℣**) He made a memorial of His wonders,⁶⁴⁵
(**℞**) the Lord is merciful and compassionate.

5 (**℣**) He gave food to those who fear Him;
(**℣**) He will be ever mindful of His covenant.⁶⁴⁶

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;
(**ℳ**) all His commandments are faithful,

⁶⁴¹ [JS] or “give thanks,” or “thankfully confess with praise”

⁶⁴² [JS] or “assembly”

⁶⁴³ [JS] or “sought out in all things according to His will.”

⁶⁴⁴ [JS] or “thanksgiving,” or “thankful confession with praise”

⁶⁴⁵ 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.

⁶⁴⁶ 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,
 (ⲩ) [they are] made in truth and uprightness.
- 9 (ϣ) He sent redemption to His people;
 (Ϥ) He commanded His covenant forever.
 (ϥ) His Name is holy and fearful⁶⁴⁷.
- 10 (Ⲛ) The fear of the Lord is the beginning⁶⁴⁸ of wisdom;
 (ⲛ) all who practice it have a good understanding.⁶⁴⁹
 (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 262.

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;
 (ⲡ) he will greatly delight in His commandments.
- 2 (ⲗ) His seed will be mighty on earth;
 (Ⲙ) the generation of the upright will be blessed.
- 3 (Ⲛ) Glory and riches will be in his house,
 (ⲛ) and his righteousness endures unto ages of ages⁶⁵⁰.
- 4 (Ⲛ) A light has risen⁶⁵¹ in the dark for the upright,
 (ⲛ) for He is merciful, compassionate and just.
- 5 (Ⲥ) A good man shows compassion and lends;
 (ⲥ) he will order his words with discretion.
- 6 (ⲓ) Because he will never be shaken,
 (ⲓ) a righteous person will be in everlasting remembrance.

⁶⁴⁷ [JS] or "awesome", "terrible"

⁶⁴⁸ Or: source, fount, spring, sum, essential principle (Prov. 1:7).

⁶⁴⁹ To cultivate this fear is to practice living in the presence of God, which is the height of wisdom and understanding.

⁶⁵⁰ [JS] or "endures forever and ever"

⁶⁵¹ [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 distributed⁶⁵², he gave to the poor;
(S) his righteousness continues unto ages of ages⁶⁵³;
(P) his horn will be exalted with glory⁶⁵⁴.
- 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.⁶⁵⁵

Alleluia. The Psalms of Noon (The Sixth Hour) continue with Psalm 112: "Praise the Lord, you children", page 263.

Glory...

Psalm 112⁶⁵⁶: "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 children⁶⁵⁷!
Praise the Name of the Lord.

2 Let the Name of the Lord be blessed
from now and forevermore.

⁶⁵² [JS] NETS interprets this as "He scattered [His enemies]"

⁶⁵³ [JS] or "continues forever and ever"

⁶⁵⁴ [JS] or "he will be raised to power and glory."

⁶⁵⁵ "The world is passing away, and the desire for it; but anyone who does the will of God lives forever" (1 Jn. 2:17).

⁶⁵⁶ 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).

⁶⁵⁷ [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, bear my prayer; give ear to my supplication in Your truth", page 312. The Psalms of Noon (The Sixth Hour) continue with Psalm 114: "I love Him, because the Lord will bear", page 266.

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,⁶⁵⁸
[and] Israel His seat of authority.

3 The sea saw [it] and fled;⁶⁵⁹
the Jordan turned back.

4 The mountains skipped like rams,
and the hills like lambs.

⁶⁵⁸ Ex. 19:6; 29:43-46; Deut. 27:9; Is. 63:18,19; Jer. 2:3; 2 Cor. 6:16.

⁶⁵⁹ 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, *EI* = 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 shook⁶⁶⁰ at the presence of the Lord,
at the face⁶⁶¹ 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.⁶⁶²

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.

⁶⁶⁰ Earth rocked and rolled in travail at the birth of a nation (cf. Jn. 16:20-22).

⁶⁶¹ [JS] or “presence”

⁶⁶² 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.⁶⁶³
- 26 But we who live will bless the Lord,
from now and to the ages⁶⁶⁴.

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 [Him⁶⁶⁵], because the Lord will hear
the voice⁶⁶⁶ of my supplication,

2 because He inclined His ear to me;
therefore I will call upon Him in all my days.

⁶⁶³ Gk. *hades*: the abode of the dead or departed (and so elsewhere).

⁶⁶⁴ [JS] or “from now and forevermore.”

⁶⁶⁵ ‘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”

⁶⁶⁶ [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, save⁶⁶⁷ my soul!”

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,⁶⁶⁸
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 Lord⁶⁶⁹
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 267.

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)

I believed; therefore I spoke;⁶⁷⁰
but I was greatly humbled⁶⁷¹.

⁶⁶⁷ [JS] or “rescue”, i.e. “O Lord, rescue me!”

⁶⁶⁸ cf. Heb. 4:10; Phil. 2:12; Mt. 11:28,29; Jer. 6:16.

⁶⁶⁹ [JS] Fr. Lazarus has, “I will live to please the Lord”

⁶⁷⁰ 2 Cor. 4:13.

- 2 I said in my alarm⁶⁷²,
“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.⁶⁷³
- 6 The death of His saints⁶⁷⁴ is
precious⁶⁷⁵ in the sight of the Lord.
- 7 O Lord, I am Your servant⁶⁷⁶;
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.]⁶⁷⁷
- 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 288.

Psalm 116: “Praise the Lord, all you nations”

World-Wide Call to Praise the Lord

Mercy and Truth Meet without Merging

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*)

⁶⁷¹ [JS] or “brought very low”

⁶⁷² [JS] OSB has, “ecstasy,” Fr. Lazarus has “madness,” Brenton has “amazement.”

⁶⁷³ [JS] NETS and OSB omit vs. 5.

⁶⁷⁴ [JS] literally, “holy ones.”

⁶⁷⁵ *Or*: costly (Wisdom 1:13-16).

⁶⁷⁶ [JS] literally, “slave”.

⁶⁷⁷ [JS] || lacking in NETS and OSB.

Praise the Lord, all you nations!
Praise Him, all you peoples,⁶⁷⁸

2 for His mercy is confirmed⁶⁷⁹ 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 269.

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*)

Confess⁶⁸⁰ the Lord, for He is good;
His mercy⁶⁸¹ 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.

6 The Lord is my helper;
I will not fear what man can do to me.⁶⁸²

7 The Lord is my helper,
and I will look upon⁶⁸³ my enemies.

⁶⁷⁸ Rom. 15:11.

⁶⁷⁹ [JS] Fr. Lazarus has “is strong” NETS has “became strong towards us,” OSB has “rules over us.”

⁶⁸⁰ [JS] “thankfully confess the Lord with praise,” here and throughout

⁶⁸¹ Mercy *or* love.

⁶⁸² Heb. 13:6.

- 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.⁶⁸⁴”
- 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 confess⁶⁸⁵ the Lord.
- 20 This is the gate of the Lord;
the righteous will enter through it.
- 21 I will confess⁶⁸⁶ You,
for You heard me,
and became my salvation.

⁶⁸³ [JS] Fr. Lazarus has “see the fall of”

⁶⁸⁴ Or exerts power or works a miracle or creates power; (Cf. Ps. 59:14)

⁶⁸⁵ [JS] or “give thanks to”, “thankfully confess with praise”

⁶⁸⁶ [JS] or “praise and thank,” “thankfully confess with praise”

- 22 The stone which the builders rejected
has become the cornerstone.⁶⁸⁷
- 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 way⁶⁸⁸!
- 26 Blessed is 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 us⁶⁸⁹;
Bind the sacrifice⁶⁹⁰ with ropes
to the horns of the altar⁶⁹¹.
- 28 You are my God, and I will confess⁶⁹² You;
You are my God, and I will exalt You;
I will confess⁶⁹³ You, for You heard me,
and became my salvation.
- 29 Confess Lord, He is good;
His mercy endures forever.

Alleluia. The Psalms of the Eleventh Hour (Little Vespers) continue with Psalm 119: "When I was afflicted, I cried out to the Lord", page 287. The Psalms of Midnight (The Beginning of Watches) continue with Psalm 118: "Blessed are the blameless in the way", page 272.

Glory...thou

⁶⁸⁷ 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.

⁶⁸⁸ [JS] or "prosper us"

⁶⁸⁹ [JS] or "revealed Himself to us"

⁶⁹⁰ *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).

⁶⁹¹ [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."

⁶⁹² [JS] "thankfully confess You with praise"

⁶⁹³ [JS] "thankfully confess You with praise"

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 (Κ): “Blessed are the blameless in the way”

The Psalms of the Beginning of Watches, page 34.

- 1 Blessed are the blameless in the way,⁶⁹⁴
who walk in the law of the Lord.⁶⁹⁵
- 2 Blessed are they who search out His testimonies,⁶⁹⁶
They will seek Him with their whole heart.⁶⁹⁷
- 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 statutes⁶⁹⁸!
- 6 Then I will not be ashamed,
when I regard all Your commandments.
- 7 I will confess⁶⁹⁹ 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.

⁶⁹⁴ ‘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).

⁶⁹⁵ Rom. 10:5; Gal. 3:12; Lev. 18:5; Luke 10:25-28.

⁶⁹⁶ *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).

⁶⁹⁷ 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).

⁶⁹⁸ [JS] or “ordinances”. Fr. Athanasius has, “truths”. Literally something engraved or inscribed.

⁶⁹⁹ [JS] Fr. Lazarus has “praise and thank”. Could be rendered, “thankfully confess You with praise”.

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 words⁷⁰⁰ 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 Reward⁷⁰¹ Your servant;

I will live, and keep Your words.

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.

⁷⁰⁰ [JS] or “sayings,” or “teachings”

⁷⁰¹ [JS] Fr. Athanasius has, “repaly,” Brenton has “recompense”

- 20 My soul longed to desire⁷⁰²
Your judgments in every situation.
- 21 You have rebuked the arrogant;⁷⁰³
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.⁷⁰⁴

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;⁷⁰⁵
strengthen⁷⁰⁶ me with Your words.
- 29 Remove the way of unrighteousness from me,
and have mercy on me by Your law.
- 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.

⁷⁰² 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).

⁷⁰³ 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.

⁷⁰⁴ 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).

⁷⁰⁵ sloth: *or*: accidie.

⁷⁰⁶ [JS] or “establish,” “confirm”

32 I ran the way of Your commandments,
when You enlarged my heart.

Glory to You, O Love of mankind.

Psalm 118 Part 5 (Π): “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 greediness⁷⁰⁷.

37 Turn my eyes away from looking at vanity;⁷⁰⁸
revive me in Your way.⁷⁰⁹

38 Establish Your teaching in Your servant,
unto fear of You.⁷¹⁰

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.⁷¹¹

Glory to You, O Love of mankind.

Psalm 118 Part 6 (Ι): “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.

⁷⁰⁷ [JS] or “covetousness”

⁷⁰⁸ 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”

⁷⁰⁹ Christ is our way and our righteousness (cf. Jn. 14:6; 1 Cor 1:30; Ephes. 2:5-7).

⁷¹⁰ The house of wisdom can be built only if the fear of God is rooted deeply in the soul (cf. St Ambrose).

⁷¹¹ Christ is our way and our righteousness (cf. Jn. 14:6; 1 Cor 1:30; Ephes. 2:5-7). <see 2 footnotes above>

- 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 (T): “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 grace⁷¹² 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 confess⁷¹³ 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;⁷¹⁴
teach me Your statutes.

Glory to You, O Love of mankind.

Psalm 118 Part 9 (Υ): “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.

⁷¹² *Lit.* Face: a Hebraism for ‘favor’. (Cf. Psalm 44:13).

⁷¹³ [JS] or “thank,” “thankfully confess You with praise”

⁷¹⁴ 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.

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 curdled⁷¹⁵ 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].⁷¹⁶

Glory to You, O Love of mankind.

Glory...

Psalm 118 Part 10 (?): “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.

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.

⁷¹⁵ Curdled with scorn, anger and fear.

⁷¹⁶ Was St. Peter poor when he had no gold and silver for the cripple? They are not currency in Canaan (cf. St. Chrysostom).

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 (㊦): “My soul earnestly longs for Your salvation”
The Psalms of the Beginning of Watches, page 34.

81 My soul earnestly longs for⁷¹⁷ Your salvation,
And I hope in Your word.

82 My eyes failed for your saying⁷¹⁸,
saying, “When will You comfort me?”⁷¹⁹

83 For I became like a wineskin in the frost;⁷²⁰
[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 Revive⁷²¹ me in Your mercy,
and I will keep the testimonies of Your mouth.

Glory to You, O Love of mankind.

Psalm 118 Part 12 (㊦): “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.

⁷¹⁷ [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.

⁷¹⁸ [JS] i.e. my eyes were strained looking for your word.

⁷¹⁹ ‘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).

⁷²⁰ Sprinkled with hoar-frost, a wineskin is like the greying head of an old man.

⁷²¹ [JS] revive, “give me life”

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 together⁷²² 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 saw the end of all perfection;
Your commandment is exceedingly broad.⁷²³

Glory to You, O Love of mankind.

Psalm 118 Part 13 (n): “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.

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.

⁷²² [JS] “all things together”, i.e. “all the universe”

⁷²³ 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).

103 How sweet are Your words to my heart!⁷²⁴
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 (J): “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.⁷²⁵

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 reward⁷²⁶.

Glory to You, O Love of mankind.

Psalm 118 Part 15 (D): “I hate transgressors, but I love Your law”

The Psalms of the Beginning of Watches, page 34.

⁷²⁴ hear: *lit.* gullet, throat, larynx.

⁷²⁵ “The rays of the Word are eternally ready to shine wherever the windows of the soul are opened in simple faith” (St. Hilary).

⁷²⁶ [JS] probably “forever for a reward”, rather than “for an eternal reward”

- 113 I hate transgressors,⁷²⁷
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;⁷²⁸
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;⁷²⁹
do not let the arrogant falsely accuse me.
- 123 My eyes failed [in looking] for Your salvation,
and for the word of Your righteousness.
- 124 Deal with Your servant according to Your mercy,
and teach me Your statutes.

⁷²⁷ ‘In wicked men we rightly hate the evil, but love the creature’ (St. Prosper). [JS] Fr. Lazarus interprets “evildoers” here as “evil spirits”

⁷²⁸ [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.

⁷²⁹ 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).

125 I am Your servant; give me understanding,
and I will know Your testimonies.

126 It is time for the Lord to act;⁷³⁰
they have defied Your law.

127 Therefore I love Your commandments
more than gold and topaz.⁷³¹

128 Therefore I set myself straight by⁷³² 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.⁷³³

131 I opened my mouth, and drew in breath⁷³⁴,
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.⁷³⁵

133 Direct my steps according to Your sayings,
and do not let iniquity ha

ve dominion over me.

134 Redeem me from the extortion of men,
and I will keep Your commandments.

⁷³⁰ These words are repeated by the deacon at the beginning of the Divine Liturgy.

⁷³¹ ‘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).

⁷³² [JS] or “I directed myself towards”

⁷³³ Cf. Lk. 24:27,32,45.

⁷³⁴ [JS] Fr. Lazarus and Fr. Athanasius interpret this as “the Spirit” or “a Spirit”, (breath and spirit being the same word)

⁷³⁵ Just as we who claim to love God judge it right to show mercy, so we can expect the divine mercy (Mt. 5:7).

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 (S): “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,⁷³⁶
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.⁷³⁷

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.

146 I cry to You; save me,
and I will keep Your testimonies.

⁷³⁶ pure: *lit.* burnt, fired: hence refined and pure (cf. Psalm 11:7).

⁷³⁷ ‘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).

147 I arose at midnight and cried out;
I hope in Your words.

148 My eyes awoke before dawn,⁷³⁸
that I might meditate on Your sayings.⁷³⁹

149 Hear my cry, Lord, in Your mercy;
revive me according to Your judgment.

150 Those who persecute me with iniquity⁷⁴⁰ 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.

158 I saw the ignorant, and I was grieved,
because they do not keep Your sayings.

⁷³⁸ ‘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).

⁷³⁹ Words: Gk. *logia* = oracles, utterances, sayings, promises (cf. Rom. 3:2; Acts 7:38; Heb. 5:12; 1 Pet. :11).

⁷⁴⁰ [JS] or “wickedness”

159 See how I love Your commandments!
O Lord, revive me in Your mercy.

160 The sum⁷⁴¹ 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.⁷⁴²

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 law⁷⁴³ 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”.

Psalm 118 Part 22 (Ϯ): “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.

⁷⁴¹ Cf. Ps. 110:10.

⁷⁴² ‘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”

⁷⁴³ [JS] Coptic has, “Name”.

169 Let my supplication come before You, O Lord;
give me understanding according to Your sayings⁷⁴⁴.

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

*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)

⁷⁴⁴ [JS] or “word,” or “teachings

When I was afflicted, I cried out to the Lord,
and He heard me.

2 O Lord, 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?⁷⁴⁵

4 The arrows of the mighty are sharpened
with hot desert coals.⁷⁴⁶

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 288.

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;⁷⁴⁷
where will my help come from?

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.⁷⁴⁸

⁷⁴⁵ [JS] Fr. Athanasius has "or what shall be added unto you, by a deceitful tongue?"

⁷⁴⁶ Cf. Psalm 139:11; Rom. 12:20. 'Coals of hell'. For desolation as the equivalent of hell, see Mark 13:14.

⁷⁴⁷ Cf. Jeremiah 3:23. I look through the hills to their unseen Maker.

⁷⁴⁸ Cf. Matthew 8:24-27. 'Lord, save us, we are sinking.' Prayer rouses God to action and prevents the illusion of His being asleep.

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 289. The Psalms of the Veil continue with Psalm 128: "Many times have they warred against me from my youth", page 295.

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.

3 Jerusalem is built as a city
that is shared in common⁷⁴⁹.

⁷⁴⁹ [JS] Fr. Athanasius has, "Jerusalem is built as a city: her good pleasure is in this and that:"

- 4 For the tribes go up there,
the tribes of the Lord,
as a testimony to Israel,⁷⁵⁰
to confess⁷⁵¹ 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 Jerusalem⁷⁵²,
and abundance for those who love you.⁷⁵³
- 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 290.

Psalm 122: "I lift up my eyes to You, Who dwells in heaven"

A Pilgrim Song: The Reproach of Christ⁷⁵⁴

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.⁷⁵⁵

⁷⁵⁰ 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).

⁷⁵¹ [JS] or "thank and praise", "thankfully confess with praise"

⁷⁵² [JS] or "pray" or "ask after" "that which pertains to the peace of Jerusalem"

⁷⁵³ 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).

⁷⁵⁴ Hebrews 11:26; 13:13.

⁷⁵⁵ 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 291.

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
bottomless⁷⁵⁶ water.”
- 6 Blessed be the Lord,
Who did not give us as a prey to their teeth!

⁷⁵⁶ [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 292.

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 iniquity⁷⁵⁷.

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 293.

⁷⁵⁷ [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 done⁷⁵⁸ 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.⁷⁵⁹

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 293.

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.

⁷⁵⁸ [JS] Fr. Athanasius has, “the Lord has magnified His doings with them.”

⁷⁵⁹ ‘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,⁷⁶⁰
 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 rest⁷⁶¹,
 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 expelled⁷⁶²
 are like arrows in the hand of a mighty one.

5 Blessed is the man who will fulfil his desire with them;
 they⁷⁶³ 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 294.

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 blessed⁷⁶⁴, and it will be well with you.

⁷⁶⁰ 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).

⁷⁶¹ [JS] "from your rest", literally, "after sitting"

⁷⁶² [JS] Fr. Athanasius has, "the children of those who have been awakened."

⁷⁶³ [JS] Fr. Lazarus has, "such exiles"

⁷⁶⁴ [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 Jerusalem⁷⁶⁵
all the days of your life;

6 and may you see your children's children.⁷⁶⁶
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 295.

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 back⁷⁶⁷;
they prolonged their iniquity⁷⁶⁸.

4 But the righteous Lord
cut up the neck of sinners."

⁷⁶⁵ [JS] Fr. Athanasius has "the Lord will bless," and "you will see the joys"

⁷⁶⁶ [JS]. Fr. Athanasius has, "you will," instead of "may you", throughout these last two vs. Lit. "sonss' sons"

⁷⁶⁷ [JS] OSB has "schemed behind my back," NETS has, "On my back the sinners were practicing hteir skill"

⁷⁶⁸ [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 296.

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,⁷⁶⁹

2 O Lord, hear my voice!
Let Your ears be attentive
to the voice of my supplication!

3 If You, O Lord, should mark iniquities⁷⁷⁰,
O Lord, who would stand?—

4 For there is atonement⁷⁷¹ with You.

⁷⁶⁹ 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).

⁷⁷⁰ [JS] or “transgressions” or “acts of lawlessness”, throughout.

⁷⁷¹ [JS] or “forgiveness”

5 For Your Name's sake I waited for You, O Lord;⁷⁷²
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.⁷⁷³

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 297.

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,⁷⁷⁴
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.

⁷⁷² 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).

⁷⁷³ Cf. Titus 2:14.

⁷⁷⁴ 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 298.

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 roof⁷⁷⁵ of my house,
I will not climb upon my bed,

4 I will give not sleep to my eyes,
nor slumber to my eyelids,
nor rest to my temples,

5 until I find a place for the Lord,⁷⁷⁶
the tabernacle of the God of Jacob!"

6 Behold, we heard it was in Ephratha,
we found it in the plains of the forest.⁷⁷⁷

7 Let us enter into His tabernacles;
let us worship⁷⁷⁸ at the place where His feet stood.

8 Arise, O Lord, into Your rest⁷⁷⁹;
You and the ark of Your holy place⁷⁸⁰.

9 Your priests will be clothed with righteousness;
Your saints will rejoice.

⁷⁷⁵ [JS] literally "the tabernacle of my house"

⁷⁷⁶ 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).

⁷⁷⁷ Cf. 1 Kings 6:21 (1 Sam. 6:21).

⁷⁷⁸ [JS] "do obeisance", i.e. literally "bow down"

⁷⁷⁹ [JS] Fr. Lazarus has "resting-place"

⁷⁸⁰ [JS] or "the ark of Your holiness"

- 10 For Your servant David's sake,
do not turn Your face away from Your anointed.⁷⁸¹
- 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."⁷⁸²
- 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 provisions⁷⁸³;
I will satisfy her poor with bread.
- 16 I will clothe her priests with salvation,
and her saints will shout for joy⁷⁸⁴.
- 17 I will cause the stock⁷⁸⁵ of David to spring up there;
I have prepared a lamp⁷⁸⁶ 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 299.

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

⁷⁸¹ Ps. 131:8-10 = 2 Chron. 6:41-42.

⁷⁸² I Chron. 17:11-14; Acts 2:30-33.

⁷⁸³ [JS] Coptic has "widow".

⁷⁸⁴ [JS] or "rejoice with rejoicing"

⁷⁸⁵ stock: *lit.* horn.

⁷⁸⁶ 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;⁷⁸⁷
for there⁷⁸⁸ 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 300.

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,⁷⁸⁹
and bless the Lord.

3 The Lord Who made heaven and earth
will bless you out of Zion.

⁷⁸⁷ 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.

⁷⁸⁸ 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).

⁷⁸⁹ 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 305.

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 servants⁷⁹⁰; 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.

⁷⁹⁰ [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.⁷⁹¹
- 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.⁷⁹²
- 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;]⁷⁹³
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 Chanting⁷⁹⁴

⁷⁹¹ The kingdoms of this world have become the kingdoms of our Lord and of His Christ' (Rev. 11:15).

⁷⁹² Deut. 32:36.

⁷⁹³ [JS] [] lacking in all but OSB

⁷⁹⁴ 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 341.

1 (*Alleluia*)

Confess⁷⁹⁵ the Lord, for He is good,
for His mercy⁷⁹⁶ 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]⁷⁹⁷ 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.

⁷⁹⁵ 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.

⁷⁹⁶ mercy: *or* love. Cf. Lk. 10:37.

⁷⁹⁷ [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 Sea⁷⁹⁸,
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 killed⁷⁹⁹ 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.

⁷⁹⁸ [JS] or “and shook of Pharaoh and his army into the Red sea,”

⁷⁹⁹ [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]⁸⁰⁰;
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.⁸⁰¹

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,⁸⁰²
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!”

⁸⁰⁰ [JS] [] lacking in all but the Copite. This verse and 16b lacking in most translations.

⁸⁰¹ 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).

⁸⁰² 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!⁸⁰³

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 306. The Psalms of the Veil continue with Psalm 140: "O Lord, I have cried to You, hear me", page 310.

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 confess⁸⁰⁴ You, O Lord, with all my heart,⁸⁰⁵
and I will sing to You in the presence of the angels,
for You heard the words of my mouth.

2 I will bow down⁸⁰⁶ toward Your holy temple,
and confess⁸⁰⁷ Your Name on account of Your mercy and Your truth,
for You have magnified Your holy Name above every name.⁸⁰⁸

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 confess⁸⁰⁹ You, O Lord,
for they have heard all the words of Your mouth.

⁸⁰³ 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"

⁸⁰⁴ [JS] or "thank", or "thankfully confess with praise"

⁸⁰⁵ *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).

⁸⁰⁶ [JS] "do obeisance", elsewhere rendered "worship", but referring to the physical act.

⁸⁰⁷ [JS] or "give thanks to," or "praise," or "thankfully confess Your Name with praise"

⁸⁰⁸ 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"

⁸⁰⁹ [JS] or "acknowledge," or "give thanks to," or "thankfully confess with praise"

- 5 and let them sing in the ways⁸¹⁰ 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 haughty⁸¹¹ 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 310.

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.

⁸¹⁰ ways: *variant reading*: songs.

⁸¹¹ [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?⁸¹²
- 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 created⁸¹³ my heart,⁸¹⁴ O Lord;
You sustained me from my mother’s womb.
- 14 I will confess⁸¹⁵ 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 principalities⁸¹⁶ 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.

⁸¹² The Spirit of the Lord fills the world (Wisdom 1:7). [JS] presence: literally “face”

⁸¹³ [JS] or “possess”

⁸¹⁴ heart: *lil*. kidneys (seat of the affections in Hebrew thought).

⁸¹⁵ [JS] or “give thanks,” or “thankfully confess You with praise”

⁸¹⁶ [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?⁸¹⁷

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 way⁸¹⁸ 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 Song⁸¹⁹

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 cry⁸²⁰ of my supplication.”

⁸¹⁷ [JS] or “and do I not waste away because of my enemies?”

⁸¹⁸ [JS] or “way of iniquity”

⁸¹⁹ ‘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 confess⁸²¹ 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.

⁸²⁰ Literally “voice”

⁸²¹ [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 grave⁸²²
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.⁸²³

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 311. The Psalms of the Veil continue with Psalm 145: "Praise the Lord, O my soul! I will praise the Lord all my life", page 317.

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.

⁸²² [JS] or "Hades".

⁸²³ 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 going⁸²⁴
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 confess⁸²⁵ 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 317.

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,

⁸²⁴ this way: the confession of Christ (2 Tim. 3:12).

⁸²⁵ [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.⁸²⁶

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...

⁸²⁶ 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.⁸²⁷

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.⁸²⁸

⁸²⁷ Cf. Rev. 10:5; Ezek. 20:23,28,42; Deut. 32:14.

⁸²⁸ 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,⁸²⁹
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,⁸³⁰
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).

⁸²⁹ ‘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).

⁸³⁰ 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 spread⁸³¹ 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 confess⁸³² You, O Lord,
and let Your saints⁸³³ 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.

⁸³¹ [JS] or “gush forth”, “overflow”

⁸³² [JS] or “thankfully confess You with praise”, or “praise”, or “give thanks to”

⁸³³ [JS] literally “holy ones”

20 (7) He will do the will of those who fear Him,
and will hear their supplications and save them.

21 (P) The Lord keeps all who love Him,
and He will destroy all the sinners.

22 (J) My mouth will declare the praise of the Lord;
and let all flesh⁸³⁴ 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.⁸³⁵

3 Do not put your trust in rulers,
And in the sons of men, in whom there is no salvation.

4 His breath⁸³⁶ will go out of him, and he will return to his earth;
on that day all his thoughts⁸³⁷ 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 keeps⁸³⁸ truth forever,

⁸³⁴ ‘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.

⁸³⁵ Cf. Ps. 145:2 with Ps. 103:33. Only verbs differ.

⁸³⁶ [J] or “spirit”

⁸³⁷ [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 bound⁸³⁹.

8 The Lord raises up those cast⁸⁴⁰ down;
the Lord gives wisdom⁸⁴¹ to the blind;
the Lord loves the righteous.

9 The Lord keeps watch over strangers⁸⁴²;
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 318. The Psalms of the Veil continue with Psalm 118 Part 20 (7): "See my humiliation and deliver me", page 285.

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 psalmody⁸⁴³ is a good thing;
may our praise delight our God.

2 The Lord is building Jerusalem,
He will gather together the dispersed of Israel.⁸⁴⁴

3 He heals the brokenhearted,
and binds up their wounds.

4 He numbers the multitude of stars,
and calls them all by names.

⁸³⁸ [JS] or "guards"

⁸³⁹ [JS] or "frees the prisoners"

⁸⁴⁰ [JS] or "bent"

⁸⁴¹ [JS] or "skill"

⁸⁴² [JS] or "foreigners"

⁸⁴³ [JS] or a psalm, or a melody

⁸⁴⁴ *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 confessing⁸⁴⁵ 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 319.

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,

⁸⁴⁵ [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 sayings⁸⁴⁶ 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 403.

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!

⁸⁴⁶ [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 ordinance⁸⁴⁷, 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 blast⁸⁴⁸, 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 virgins⁸⁴⁹,
elders with the young!
- 13 Let them praise the Name of the Lord,
for His Name alone is exalted;
He is confessed⁸⁵⁰ in the earth and heaven.
- 14 And He will raise His people to power⁸⁵¹,
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

⁸⁴⁷ ‘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).

⁸⁴⁸ [JS] or “stormy wind”

⁸⁴⁹ [JS] or “maidens,” or “unmarried women”

⁸⁵⁰ [JS] “Thankful confession of Him with praise is above/in the earth and heaven.” Coptic has “His glory is above the earth and heaven”

⁸⁵¹ [JS] literally, “And He will raise/exalt the horn of His people”

The Fourth Cantic, page 403.

1 (*Alleluia*)

Sing a new song to the Lord,
His praise in the Church⁸⁵² 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 dance⁸⁵³,
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 boast⁸⁵⁴ 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,⁸⁵⁵

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.⁸⁵⁶

Psalm 150: “Praise God among His saints”

Crowning Outburst of Praise

Last Call to Praise God with Every Breath

The Fourth Cantic, page 403.

1 (*Alleluia*)

Praise God among His saints;
praise Him in the firmament of His power!

⁸⁵² [JS] “assembly”

⁸⁵³ [JS] Coptic has “in the chorus”

⁸⁵⁴ [JS] Fr. Athanasius has “exalt,” See the Liturgy of Mesori 26)

⁸⁵⁵ two-edged sword: praise which conquers Amalek (St. Chrysostom).

⁸⁵⁶ ‘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 harp⁸⁵⁷!

4 Praise Him with timbrel and dance⁸⁵⁸,
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 Philistine⁸⁵⁹,
and he cursed me by his idols.

⁸⁵⁷ [JS] variant reading, “harp and lyre”

⁸⁵⁸ [JS] Coptic has “chorus” in place of “dance”

⁸⁵⁹ [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.

In the nights, lift up your hands towards the sanctuary, and bless the Lord: Glory to You O Lover of mankind.

Μῆρη δὲν νιέχωρς γαι ἡνετενχιζ
ἐπῳωι η̄εθ̄οτ̄ ὁμοτ̄ ε̄πο̄ς: 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.

✙ Πό̄ς ε̄χ̄ε̄ομοτ̄ ε̄ροκ ε̄βολ̄θεν̄ Γιωη
φηετᾱϗ̄θαμιο̄ ἡ̄τ̄φε̄ νεμ̄ ἡ̄κᾱχι: 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.

Ἰαρε̄ πᾱτ̄ρο̄ δ̄ωντ̄ ὑ̄πεκ̄ῶ̄θο̄ Πό̄ς μακᾱτ̄
η̄η̄ κᾱτᾱ πεκ̄ᾱχι: Δοζασι φιλανῶρωπε.

✙ My petition will come in before You; revive me according to Your word: Glory to You O Lover of mankind.

✙ Ε̄χ̄εῑ ἐ̄δο̄τη̄ ὑ̄πεκ̄ῶ̄θο̄ ἡ̄χε̄ πᾱᾱζιω̄μα:
κᾱτᾱ πεκ̄ᾱχι μᾱτᾱν̄δοι: Δοζασι
φιλανῶρωπε.

My lips will pour forth blessing if You teach me Your statutes: Glory to You O Lover of mankind.

Ε̄ρε̄ νᾱςφο̄το̄ν̄ β̄εβῑ ἡ̄νο̄ς̄μο̄ν̄ ἐ̄ω̄ω̄π
ᾱκ̄ω̄αν̄τ̄ᾱβοῑ ε̄νεκ̄με̄θῡη̄: Δοζασι
φιλανῶρωπε.

✙ My tongue will respond with Your words, for all Your commandments are righteous: Glory to You O Lover of mankind.

✙ Πᾱλας̄ ε̄χ̄ε̄ρο̄τ̄ῶ̄ δ̄εν̄ νεκ̄ᾱχι: χ̄ε̄
νεκε̄ντο̄λη̄ τη̄ρο̄ν̄ θ̄αν̄με̄θῡη̄ νε: Δοζασι
φιλανῶρωπε.

Let Your hand deliver me, for I have desired Your commandments: Glory to You, O Lover of mankind.

μᾱρε̄ς̄ω̄ω̄πῑ ἡ̄χε̄ τεκ̄χιζ̄ ἐ̄φ̄η̄νᾱμ̄ε̄τ̄: χ̄ε̄
νεκε̄ντο̄λη̄ ᾱιε̄ρε̄πῑθῡμ̄η̄ν̄ ε̄ρω̄ον̄: Δοζασι
φιλανῶρωπε.

✙ I have longed for Your salvation, Lord; and Your Law is my meditation: Glory to You O Lover of mankind.

✙ Δῑδῑω̄ω̄ον̄ ὑ̄πεκο̄ν̄χαῑ Πό̄ς: ο̄το̄ς̄
πεκ̄νο̄μο̄ς̄ πε̄ τᾱμε̄λε̄τη̄: Δοζασι
φιλανῶρωπε.

My soul will live, and it will praise You; and
Your judgments shall help me: Glory to You
O Lover of mankind..

Εὐδωκε ἡ ψυχὴ σου ὁμολογεῖσθαι
ἐμοί: ὁμολογία σου ἐν ἐννομήσει μου
δοξαίτω φιλιανθρώπων.

✙ 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.

✙ Διωρεὺς ὑφ' ἡμῶν ἡ νόστιμος ἐσθλακοί:
κωτὶ ἡσὰ πεκνωκ: καὶ νεκέντολῃ
ὑπὲρ ποταμῶν: Δοξαίτω φιλιανθρώπων.

Glory be to the Father, and the Son, and the
Holy Spirit: Glory to You O Lover of
mankind.

Δόξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι:
Δοξαίτω φιλιανθρώπων.

✙ 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: Δοξαίτω φιλιανθρώπων.

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.

Πῶς ὁ πατήρ καὶ υἱὸς καὶ πνεῦμα ἅγιον
ἰσχυρὸν καὶ ἰσχυρὸν καὶ ἰσχυρὸν καὶ ἰσχυρὸν
τῶν αἰώνων ἀμήν: Δοξαίτω φιλιανθρώπων.

✙ 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.

✙ Πῶς ὁ καλὸς καὶ ἀγαθὸς καὶ ἀγαθός: ἡ
ἐκκλησία ὑμῶν καὶ ἡ ἐκκλησία τῶν
ἁγίων: Δοξαίτω φιλιανθρώπων.

Glory to You, O Only-Begotten. O Holy
Trinity, have mercy upon us: Glory to You O
Lover of mankind.

Δοξαίτω ὁ μονογενὴς: ἁγία τριάς ἐλεῖσον
ἡμᾶς: Δοξαίτω φιλιανθρώπων.

✙ 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.

✙ Ὑαρεψτωνη ἡξε Φ† μαρονχωρ ἔβολ ἡξε νεψααζι τηρον: μαρονφωτ ἔβολ δατρη ὑπεψο ἡξε οτον νιβεν εθμοσ† ὑπεψραν ἑθ†: Δοξασι φιλανθρωπε.

Πεκλαοσ δε μαρεψωπι δεν πικμοσ ἔθανανωο ἡωο νεμ εανθβα ἡθβα εἴρι ὑπεκοτω.

✙ Πος εκἔλοτων ἡνασφοτο†: οτοε ερε ρωι ξε ὑπεκμοσ. Δυην. Δλληλοῖα.

*During the Month of Koiak, the Koiak Cantic (O sing unto the Lord a new song), and the hymn after the Koiak Cantic (Agios O Theos) page **Error! Bookmark not defined.**, is now said. The Preceding Hymn, "Arise", may be omitted rather than said before the Koiak Cantic, 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.

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.

Πεννα† ἔτανασταςις ὑΠχc: οτοε
τενοτω† ὑφηεοταβ Ιηc Πχc Πενoc:
φηετοι ἡαθνοβι ὑματα†.

Πενοτω† ὑπεκστα†ρος ω Πχc:
τενωc τε†ωο† ἡτεκανασταςις. ξε
ἡοοκ εαρ πε Πεννο†: οτοε
ἡτεκωο†ν ἡκεο†αι αν εβηλ εροκ:
οτοε δεν πεκραν σεμο†† ερον

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.

ΑΛΩΙΝΙ ΤΗΡΟΥ ΝΗΠΙΣΤΟΣ: ἸΝΤΕΝΟΥΩΥΤ
 ἸΝΤΑΝΑΣΤΑCΙC ὙΠΧC: ΧΕ ΖΗΠΠΕ
 ΕΒΟΛΖΙΤΕΝ ΠΕΓCΤΑΥΡΟC: ΔCΙ ἸΝΧΕ ΦΡΑΥΙ
 ἘΞΟΥΝ ἘΠΙΚΟCΜΟC ΤΗΡC.

Let us continually praise the Lord
And glorify His Resurrection.
For He endured death,
And crushed it by His death.

Արենւոյ էբօժ նհոյ ռիւն: օղօ
 նտէմօոյ նտեքանատալիս: չէ
 ալըրշրթոմօնին: օղօ ալծօմծէս
 մփւոյ շիտէ պեմօ:

Now, and forever, and to the age of ages.

ΚΕ ΝΥΝ...

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.

Πιραυι τηρου σετωμι ἔρο ὦ
 †θεοτοκος: †ε βολβιτο† α†τα†θο
 ἡδδαυ ἐπιπαρδισος: ἑα†βι
 ἡνοσολσελ ἡχε Ε†τα:
 ἑφμλ μπεσῶκαρῆρη†: ἑα†βι
 ἡ†τελε†θερια ἡκε†ο†π: ε†θβ†† νεμ
 πιο††χα† ἡεὼ†νιον.

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.

ΑΝΘΝ ΔΕ ΖΩΝ ΜΑΡΕΝΨΩΟΤ ΝΕ: ΖΩC
ΟΥΑΖΟ ΝΤΕ ΨΑΝΑCΤΑCΙC:

κε χερε πωτατρος εττοβ:
 ετανεραπολεγειν υπιωνδ εβολζιτοτq:
 χερε θηεταcμici nan υπx̄c Πεννοv†:
 οτοz αq†nan υπιωνδ εβολζιτεn
 τεqanaσταciс.

Blessed are You, O Lord. Teach me Your
truths.

Ἰςμαρωντ Πο̄ς: μᾱτσαβοι
ἐνεκμεομηι.

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.

Μιστρατια ἡᾱςσελικον: ᾱτωωτ̄ θ̄εν
π̄ξιν̄ορο̄νᾱν̄ ε̄ροκ: ἑᾱτοπκ̄ νεμ
νιρεμ̄ωοντ: ο̄το̄ζ̄ ακ̄δομ̄δεμ̄ ἡ̄τ̄ζου
ἡ̄τε̄ ψ̄μο̄ν̄ ω̄ π̄ῑσ̄ω̄ρ: ο̄το̄ζ̄ ακ̄το̄ρ̄νο̄ς
Ᾱδαμ̄ νεμ̄ακ: ο̄το̄ζ̄ ακ̄αῑϗ̄ ἡ̄ρεμ̄ζε
ε̄βολ̄θεν̄ ᾱμε̄ν̄τ̄.

Blessed are You, O Lord. Teach my Your
truths.

Ἰςμαρωντ Πο̄ς: μᾱτσαβοι
ἐνεκμεομηι.

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."

Ε̄θε̄ ο̄τ̄ ν̄ῑσο̄ξεν̄ νεμ̄ ν̄ῑνε̄ζ̄πῑ νεμ̄
ν̄ῑρῑμι: τε̄τε̄ν̄ω̄τ̄ ἡ̄μ̄ω̄ν̄ νεμ̄
νο̄τε̄ρ̄νο̄ν̄: ὡ̄ ν̄ῑμᾱθη̄της̄ ἡ̄τε̄ Πο̄ς: πε̄ξε
π̄ιᾱςσε̄λο̄ς̄ ε̄τ̄ε̄ῑε̄β̄ρη̄ξ̄ ε̄βολ̄: θ̄ᾱτε̄ν̄
π̄ῑμ̄ε̄ζ̄ᾱν̄ ἡ̄ν̄ῑε̄ῑο̄μῑ ἡ̄ϗ̄αῑσο̄ξεν̄: ἡ̄νᾱν̄ Δ̄ε̄
ἡ̄θ̄ω̄τε̄ν̄ ο̄το̄ζ̄ ᾱρῑε̄μῑ ξ̄ε̄ ᾱϗ̄ο̄ζ̄ῑ ε̄ρᾱτ̄ϗ̄
ἡ̄ξε̄ Π̄ῑσ̄ω̄τη̄ρ: ο̄το̄ζ̄ ᾱϗ̄τω̄νη̄ϗ̄ ε̄βολ̄θεν̄
ν̄η̄ε̄θ̄ω̄οντ̄:

Blessed are You, O Lord. Teach my Your
truths.

Ἰςμαρωντ Πο̄ς: μᾱτσαβοι
ἐνεκμεομηι.

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."

Π̄ω̄ω̄ρ̄π̄̄ ε̄μᾱω̄ω̄̄ ᾱτῑη̄ς̄ ἡ̄μ̄ω̄ν̄
ε̄πε̄κ̄μ̄ε̄ζ̄ᾱν̄: ἡ̄ξε̄ ν̄ῑε̄ῑο̄μῑ ἡ̄ϗ̄αῑσο̄ξεν̄
ε̄ν̄η̄ε̄ζ̄πῑ: ᾱλ̄λᾱ ᾱϗ̄ο̄ζ̄ῑ ε̄ρᾱτ̄ϗ̄ ε̄ῑξ̄ω̄ον̄:
ἡ̄ξε̄ π̄ιᾱςσε̄λο̄ς̄̄ ε̄ϗ̄ξ̄ω̄ ἡ̄μο̄ς̄ ν̄ω̄ον̄: ξ̄ε̄
ἡ̄π̄χο̄ν̄ ἡ̄π̄ῑρῑμῑ ᾱϗ̄ε̄ρῑ ἡ̄πε̄ρ̄ρῑμῑ: ᾱλ̄λᾱ
ᾱρῑε̄ῑω̄ῑω̄ ἡ̄τ̄ᾱνᾱςτᾱσῑς̄ ἡ̄ν̄ιᾱπο̄στο̄λο̄ς̄:

Blessed are You, O Lord. Teach me Your
truths.

Ἰςμαρωντ Πο̄ς: μᾱτσαβοι
ἐνεκμεομηι .

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 ΝΕΥΑΙΣΟΧΕΝ ΑΥΤΙ ΕΠΕΚΛΕΒΑΤ: ΝΕΥ
ΠΙΣΘΟΙΝΟΥΤΙ Ω ΠΙΣΩΤΗΡ: ΟΥΟΖ ΑΥΣΩΤΕΥ
ΕΠΑΥΣΤΕΛΟC ΕΥΧΩ ΰΜΟC ΝΩΟΥ: ΧΕ ΕΘΒΕ
ΟΥ ΤΕΤΕΝΚΩΤ ΝCΑ ΦΗΕΤΟΝΘ ΝΕΥ
ΝΙΡΕΥΜΩΟΥΤ: ΟΥΟΖ ΝΘΟC ΖΩC ΝΟΥΤ
ΑΥΤΩΝΕΥ ΕΒΟΛΘΕΝ ΠΙΩΒΑΤ:

ΔΟΞΑ ΠΑΤΡΙ...

ΤΕΝΟΥΩΥΤ ΰΦΙΩΤ ΝΕΥ ΠΩΗΡΙ ΝΕΥ
ΠΙΠΝΑ ΕΘΥ: ΘΕΝ ΤΜΕΤΟΥΑΙ ΝΤΕ ΤΟΥCΙΑ:
ΟΥΟΖ ΝΤΕΝΩΥ ΕΒΟΛ ΝΕΥ ΜΙΧΕΡΟΥΒΙΜ:
ΧΕ ΧΟΥΑΒ ΧΟΥΑΒ ΧΟΥΑΒ ΝΘΟC ΠΟC:

ΚΕ ΝΥΝ...

ΑΡΕΜΙCΙ ΩΤΠΑΡΘΕΝΟC: ΰΦΡΕΥΤ
ΰΠΩΝΘ: ΟΥΟΖ ΑΡΕΝΟΥΕΥ ΝΑΔΑΥ
ΕΒΟΛΘΕΝ ΦΝΟΒΙ: ΑΡΕΤ ΰΠΟΥΝΟΥ ΝΕΥΑ:
ΝΤΥΕΒΙΩ ΰΠΕCΰΚΑΖ ΝΖΗΤ: ΟΥΟΖ
ΑΡΕΕΡΘΜΟΥΤ ΝΑΝ: ΰΠΩΝΘ ΝΕΥ ΦΝΟΥΕΥ:
ΕΒΟΛΘΕΝ ΠΤΑΚΟ ΝΕΥ ΠΩΥΒΤ: ΑΡΕΥΩΠΙ
ΝΑΝ ΝΟΥΠΡΟCΤΑΤΗC: ΝΑΖΡΕΝ ΦΤ
ΠΕΝΡΕΥCΩΤ: ΦΗΕΤΑΥΒΙCΑΡΖ ΕΒΟΛ ΝΘΗΤ.
ΑΥΗΝ 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."

Τότε αψως νξε Υωυσης νευ νενωηρι
υπισρανλ `εται ψωδη ντε Πος οτορ
αψος εθρογχορ ξε μαρενψωρ `εΠος ξε
θεν οτωοτ ςαρ αψδιωοτ.

✝ He has thrown Horse and rider into the sea.
He became my helper and protector; He has
become my salvation.

✝ Οτθθο νευ οτδασιθθο αψβερβωροτ
εφιου οτβοηθος νευ οτρεψωβς `εβολ
βιχωι αψωπι νηι νοτωτηριλ.

This is my God, I will glorify Him; my
fathers' God, and I will exalt Him.

Φαι πε Πανοττ τνατωοτ ναψ Φτ
υπαιωτ τναδασψ.

✝ 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 πετδουδευ ηνιβωτς Πος πε πεψραν
νιβερβωοτς ντε Φαραω νευ τεψου
τηρς αψβερβωροτ `εφιου.

He drowned the chosen mounted captains
in the Red Sea.

Θανσωτπ ηαναβατης ητριστατης
αψωλκοτ δεν φιου ηψαρι.

✝ He covered them with open sea; they sank
down into the deep like a stone.

✝ Δψωβς `εθρη `εχωοτ νξε πιμωοτ
ατωως `εθρη `επετσηκ υφρητ νοτωνι.

Your right hand, O Lord, has been glorified
in strength. Your right hand, O Lord,
crushed Your enemies.

Ίεκοιναυ υΠος ασδιωοτ δεν οτχομ
τεκχιχ νοιναυ Πανοττ αστακε
νεκχαχι.

✝ In the abundance of Your glory You
shattered the adversaries; You sent your
wrath, and it consumed them like stubble.

✝ Δεν παψαι ντε πεκωοτ ακδουδευ
ηνηεττονην ακωωρπ υπεκχωοτ
αφονομοτ υφρητ νζαηρωοτι.

Through the breath⁸⁶⁰ 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 ΠΕΚΛΩΒΟΝ ΑΥΘΩΙ
ΕΡΑΤΩ ΝΧΕ ΠΙΜΩΟΥ ΑΥΘΩΙ ΝΧΕ ΝΙΜΩΟΥ
ΜΦΡΗΤ ΝΟΥΒΟΥ ΑΥΘΩΙ ΝΧΕ ΝΙΧΩΛ ΔΕΝ
ΘΩΗΤ ΜΦΙΟΥ.

✝ ΑΥΧΟΣ ΓΑΡ ΝΧΕ ΠΙΧΑΧΙ ΧΕ ΤΝΑΒΩΙ
ΝΤΑΤΑΔΟ ΝΤΑΦΩΥ ΝΖΑΝΩΥΛ ΝΤΑΤΣΙΟ
ΝΤΑΨΥΧΗ ΝΤΑΔΩΤΕΒ ΔΕΝ ΤΑΧΗΙ ΝΤΕ
ΤΑΧΙΧ ΕΡΩ.

ΑΚΟΥΡΠ ΜΠΕΚΠΝΑ ΑΥΒΩΒΟΥ ΝΧΕ ΦΙΟΥ
ΑΥΩΜ ΕΠΕΧΤ ΜΦΡΗΤ ΝΟΥΤΑΤΩ ΔΕΝ
ΖΑΝΩΟΥ ΕΥΟΥ.

✝ ΝΙΜ ΕΤΩΝΙ ΜΜΟΚ ΔΕΝ ΝΙΝΟΥΤ ΠΩ ΝΙΜ
ΕΤΩΝΙ ΜΜΟΚ ΜΜΟΚ ΕΑΥΤΩΟΥ ΝΑΚ ΔΕΝ
ΝΙΕΘ ΝΤΑΚ ΕΥΕΡΩΦΗΡΙ ΜΜΟΚ ΔΕΝ ΟΥΩΟΥ
ΕΚΙΡΙ ΝΖΑΝΩΦΗΡΙ.

ΑΚΟΥΤΕΝ ΤΕΚΟΥΝΑΜ ΕΒΩΛ ΑΥΟΜΚΟΥ
ΝΧΕ ΠΚΑΒΙ ΑΚΩΜΩΙΤ ΔΑΧΩΥ ΜΠΕΚΛΑΟΣ
ΔΕΝ ΟΥΜΕΘΜΗ ΦΑΙ ΕΤΑΚΟΥΤΠΩ ΑΚΤΧΟΜ
ΝΑΥ ΔΕΝ ΤΕΚΝΟΥΤ ΕΥΑ ΝΕΥΤΟΝ ΕΥΟΥΑΒ
ΝΑΚ.

✝ ΑΥΩΤΕΜ ΝΧΕ ΖΑΝΕΘΝΟΣ ΟΥΩΥ ΑΥΧΩΝΤ
ΖΑΝΝΑΚΒΙ ΑΥΘΙ ΝΝΗΕΤΩΟΥ ΔΕΝ
ΝΙΦΥΛΙΣΤΙΩ.

ΤΟΤΕ ΑΥΙΗΣ ΜΩΟΥ ΝΧΕ ΝΙΖΗΤΕΜΩΝ ΝΤΕ
ΕΔΩΜ ΝΙΑΡΧΩΝ ΝΤΕ ΝΙΜΩΑΒΙΤΗΣ
ΟΥΘΕΡΤΕΡ ΠΕ ΕΤΑΥΒΙΤΟΥ.

⁸⁶⁰ 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 ἵνε οὐρον νίβεν ἐτῶπ θέν
Χανααν ἀγὶ ἐρρη ἔξωον ἵνε οὐρερτερ
νεμ οὐροῦ.

θεν πὰλαι ἵτε πεκχφοι μαροτερώνι
ῥατερσιν ἵνε πεκλαος φαι ἔτακχφορ.

- ✙ Ἀνιτοῦ ἔδοτην τοχοῦ εἰξεν οὐτῶον ἵτε
τεκκληρονομία νεμ ἔδοτην
ἐπεκμὰν ῥωπι ἐτσεβτωτ φαι ἔτακερεωβ
ερωρ Πός.

Πεκμὰ ἑὸν Πός φηέτατσεβτωτ ἵνε
νεκχιχ Πός ἐκοι ἵοτρο ῥα ἔνεε νεμ
ιςχεν ἵνεεε, οὐρο, ἐτι.

- ✙ Χε ἀγὶ ἔδοτην ἐφιομ ἵνε νιθωρ ἵτε
Φαραὼ νεμ νεφβερεδῶοντς νεμ
νεφδασιθω.

ἈΠός ἐν πιμῶον ἵτε φιομ ἐρρη ἔξωον
νενηρη Δε ἡΠίλ νὰτμοῦ θέν
πετῶονῶον θέν ἡμητ ἡφιομ.

- ✙ Ἀσβὶ Δε νας ἵνε Ὑαριαμ ἱπροφητης
ἱτῶνι ἵἀλρων ἡπικευκευ θέν νεκχιχ
οὐρο ἀγὶ ἔβωλ σαμενης ἵνε νιθίωμι
τηροῦ θέν εανκευκευ νεμ εανηω.

Ἀσερνητς Δε εαχῶον ἵνε Ὑαριαμ
εσχῶ ἡμος χε μαρενηω ἐΠός χε θέν
οῶον εαρ αχβίῶον.

✝ He has thrown horse and rider into the sea.”
Let us sing to the Lord for He is greatly
glorified.

✠ **Օրչեօ** **նեւ** **օրճւիչեօ** **ալբերթարօ**
էփօւ **չե** **մարենշաւ** **էՍոճ** **չե** **ձեն** **օրօն**
չար **ալծօնօր**.

Psali Adam on the First Canticle

ΨΔΛ, ΔΔΔΔ

The water of the sea was parted into parts,
And the great deep became a path.

ΉΝ ΟΥΨΩΤ ΑΨΨΩΤ Ν'ΧΕ ΠΙΩΟΤ Ν'ΤΕ
 ΦΙΟΩ
 ΟΥΟΖ Φ'ΝΟΤΝ ΕΤΨΗΚ ΑΨΨΩΠΙ
 Ν'ΟΤΜΑΜ'ΜΟΥΙ.

✝ The sun has shone upon an unseen land,
And they walked upon an untrodden way.

✠ ՕՐԿԱԶԻ ՆԱԹՕՐԱՈՆԶ ԱՓՐԻ ԿՐԻ ԶԻՃԱԿ
ՕՐԱՍԻՏ ՆԱԴԵԻՆԻ ԱՐԱՍՏՅԻ ԶԻՄԿ.

Flowing water stood upright, by a wonderful and miraculous act.

Οὐκ ὄντως ἐβόλ' ἀγὼρι ἐρατὴ
 θεὸν οὐδ' ἂν ἰσχυρὸν ὑπάρχειν.

✦ Pharaoh and his chariots were drowned in
it, And the children of Israel passed over the
sea.

✝ Φαραὼ νευ νεφζαρυα ατωυς ἐπεσнт
νενωηρι ὕΠισλ ατερχινιορ ὕφιοι.

Moses the prophet was praising before
them, Until he took them to the wilderness
of Sinai.

Ἐναρξως θαλασσον πε ἵχε Ὑωΐτης
πῖτροφῆτης
ὡαντεϋβῖτον ἔδογν εἰ πῶαρε ἵσινα.

✝ They praised the Lord with this new song,
Saying "Let us sing to the Lord, for He is
greatly glorified."

✠ ԵՈՒՂՈՇ ԷՓԻ ՏԵՆ ԵԱԻ ԶՈՂԻ ԱՅԵՐԻ
 չԷ ՄԱՐԵՆՉՈՇ ԷՍՈՇ չԷ ՏԵՆ ՕՂՈՐ ՏԱՐ
 ԱԳՅԻՈՐ.

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 ΥΩΨΗΣ ΠΑΡΧΗΠΡΟΦΗ-ΤΗΣ ΠΟΣ ΑΡΙΘΜΟΤ ΝΑΝ ΰΠΙΧΩ ΄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 ΝΗΠΡΕΣΒΙΑ ΝΤΕ †ΘΕΟΤΟΚΟΣ ΄ΕΘΥΡ ΥΑΡΙΑ ΠΟΣ ΑΡΙΘΜΟΤ ΝΑΝ ΰΠΙΧΩ ΄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.	ΤΕΝΟΥΩΥΤ ΰΜΟΚ Ω ΠΧΣ ΝΕΥ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ ΝΕΥ ΠΠΝΑ ΄ΕΘΥΡ ΧΕ ΑΚΙ ΑΚΩ† ΰΜΟΝ.

In the current usage, one days other than Sunday, the Praise continues from the Gospel of the Sunday Theotokia on page 434, 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 **Error! Bookmark not defined.***

During the Vigil service of Joyous Saturday, additional Canticles besides the four known today are said. 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 Prayer of Esaias the Prophet

(Esaias 25:1-12. Coptic rite: Joyous Saturday.)

Again, a reading from the book of Esaias 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!

- 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.
- 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 Esaias the Prophet

(Esaias 26:1-9. Coptic rite: Joyous Saturday.)

And again, a reading from the book of Esaias 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 confess You,
 and we praise Your glorious Name.

The Second Cantic

*During Koiabk, the Psali Adam on the Second Cantic, page **Error! Bookmark not defined.**, is said.*

The Second Cantic: Psalm 135

Πιζωϑ ὡαζ β: Ψαλμοϑ ρ̄λϑ

Amen. Alleluia. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

✦ Confess⁸⁶¹ the Lord, for He is good,
Alleluia⁸⁶²: 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]⁸⁶³ 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;

✦ Οτωνη εβολ ὡΠοϑ ϑε οτ̄χπρηϑτοϑ
οτ̄λ̄τ̄αθοϑ πε
αλληλοῖα ϑε περ̄ναι ὡπ ὡᾱ̄νεϑ.

Οτωνη εβολ ὡΦ† ἵτε νινοϑ†
αλληλοῖα ϑε περ̄ναι ὡπ ὡᾱ̄νεϑ.

✦ Οτωνη εβολ ὡΠοϑ ἵτε νῑοϑ
αλληλοῖα ϑε περ̄ναι ὡπ ὡᾱ̄νεϑ.

Φη̄ε̄τῑρῑ η̄ε̄αν̄νῑω† ἵ̄ω̄φ̄η̄ρῑ ὡᾱ̄τᾱτ̄ϑ
αλληλοῖα ϑε περ̄ναι ὡπ ὡᾱ̄νεϑ.

✦ Φη̄ε̄τᾱϑ̄ᾱμ̄ῑο̄ ἵ̄ν̄ῑφ̄η̄ο̄ν̄ῑ δ̄ε̄ν ο̄τ̄κᾱ†
αλληλοῖα ϑε περ̄ναι ὡπ ὡᾱ̄νεϑ.

⁸⁶¹ Or “Give thanks unto,” or “praise,” or “thankfully confess the Lord with praise”. Confession here should not be separated in concept from praise.

⁸⁶² The “alleluia” in each vs is inserted into each verse of the Psalm

⁸⁶³ “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.

✝ but overthrew Pharaoh and his army in the Red Sea,

Alleluia: for His mercy endures forever;

[to Him] Who led His people through the wilderness,

Alleluia: for His mercy endures forever;

✝ [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.

✝ Οτοϋ αϥβορβερ υ̐Φαραω̐ νεμ τεϥχομ
τηρς̐ ε̐φιου̐ η̐ωαρι̐

αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

Φη̐ετα̐ϥι̐νι̐ υ̐πεϥλαος̐ ε̐βολ̐ η̐ε̐ρη̐ Ϸ̐
η̐ωαϥε̐

αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

✝ Φη̐ετα̐ϥι̐νι̐ η̐ο̐τω̐ω̐ο̐τ̐ ε̐βολ̐ Ϸ̐εν̐ ο̐υ̐πετρα̐
η̐κοϋ̐ η̐ω̐ω̐τ̐

αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

Φη̐ετα̐ϥω̐αρι̐ η̐ε̐λ̐νη̐νι̐ω̐τ̐ η̐ο̐τρω̐ο̐τ̐
αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

✝ Οτοϋ αϥϷ̐ω̐τεβ̐ η̐ε̐λ̐νο̐τρω̐ο̐τ̐ ε̐τοι̐
η̐ω̐ϥφη̐ρι̐

αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

Ϸ̐η̐ων̐ η̐ο̐τρω̐ η̐τε̐ η̐ι̐α̐μο̐ρρεος̐
αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

✝ η̐εμ̐ ω̐ς̐ η̐ο̐τρω̐ η̐τε̐ θ̐βα̐σαν̐
αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

Δϥτ̐ υ̐πο̐τκα̐Ϸ̐ι̐ ε̐τ̐κ̐λη̐ρο̐νο̐μια̐
υ̐πεϥβω̐κ̐ η̐ι̐Ϸ̐λ̐
αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

✝ Ε̐τ̐κ̐λη̐ρο̐νο̐μια̐ υ̐πεϥβω̐κ̐ η̐ι̐Ϸ̐λ̐
αλληλο̐για̐ χε̐ πεϥναι̐ ω̐οπ̐ ω̐α̐ ε̐νεϋ.

The Second Canticle

For the Lord remembers us in our humiliation,

Alleluia: for His mercy endures forever;

- ✙ and redeemed us from our enemies,
Alleluia: for His mercy endures forever;

Who gives food to all flesh,
Alleluia: for His mercy endures forever.

- ✙ O confess the God of Heaven,
Alleluia: for His mercy endures forever;

O confess the Lord of Lords, [for He is good] ;

Alleluia: for His mercy endures forever.

Περὶ δὲ πενθεβίῳ ἀφ' ἐπεμμενὶ ἡμεῖς
Πὸς
ἀλλήλοισιν καὶ περναὶ ὡς πρὸς ἑμῶν.

- ✙ Ὅσοι ἀφ' ὅθεν ἐβόλθεν νενεῖξ ἡμεῖς
Νενεῖξ
ἀλλήλοισιν καὶ περναὶ ὡς πρὸς ἑμῶν.

Φηεὶ δὲ ἡμεῖς ἡμεῖς νενεῖξ ἡμεῖς
ἀλλήλοισιν καὶ περναὶ ὡς πρὸς ἑμῶν.

- ✙ Ὅσων ἐβόλ ἡμεῖς ἡμεῖς
ἀλλήλοισιν καὶ περναὶ ὡς πρὸς ἑμῶν.

Ὅσων ἐβόλ ἡμεῖς ἡμεῖς
ὁ ἡμεῖς ὁ ἡμεῖς
ἀλλήλοισιν καὶ περναὶ ὡς πρὸς ἑμῶν.

Psali Adam on the Second Canticle

Ψαλι Ἀδάμ

During the month of Koiak, a different Psali Adam, page 1048, is said instead of the following.

- ✙ Let us confess Christ our God,
With David the prophet and the psalmist.

For He has made heaven and all its host,
And established the earth on the waters.

- ✙ Those two great lights, the sun and the moon,
He has made to enlighten the firmament.

- ✙ Ὅσοι ἀφ' ὅθεν ἐβόλ ἡμεῖς
Πεννεῖξ
νενεῖξ ὡς πρὸς ἑμῶν.

ἡμεῖς ὡς πρὸς ἑμῶν
ἀφ' ὅθεν ἐβόλ ἡμεῖς ὡς πρὸς ἑμῶν.

- ✙ ἡμεῖς ὡς πρὸς ἑμῶν
ἀφ' ὅθεν ἐβόλ ἡμεῖς ὡς πρὸς ἑμῶν.

He brought forth the winds out of His
treasure box;

He breathed upon the trees and they
blossomed.

Δὲνι ἡλάνθον ἐβόλθεν νεφάλω
αὐνι ἡλάνθον ἐβόλθεν.

✠ He caused rain to fall upon the face of the
earth,
And it brought up herbs and gave its fruits.

He brought forth water out of a rock,
And gave drink unto His people in the
wilderness.

✠ Ἀφ' ὧν ἡ γῆ ἐβόλθεν ἡ βροχὴ
καὶ ἡ γῆ ἐβόλθεν
καὶ ἡ γῆ ἐβόλθεν ἡ βροχὴ καὶ ἡ γῆ
ἐβόλθεν.

Δὲνι ἡ γῆ ἐβόλθεν ὅτι περὶ
αὐτὸν ἡ γῆ ἐβόλθεν ἡ βροχὴ καὶ ἡ γῆ
ἐβόλθεν.

✠ He made man in His image and likeness,
That he may praise Him.

Let us praise Him and exalt His Name,
And give thanks unto Him: For His mercy
endures forever. (Je Pef nai shop sha eneh.)

✠ Ἀφ' ὧν ἡ γῆ ἐβόλθεν ἡ βροχὴ
καὶ ἡ γῆ ἐβόλθεν ἡ βροχὴ καὶ ἡ γῆ
ἐβόλθεν.

Ἀφ' ὧν ἡ γῆ ἐβόλθεν ἡ βροχὴ
καὶ ἡ γῆ ἐβόλθεν ἡ βροχὴ καὶ ἡ γῆ
ἐβόλθεν.

✠ Through the prayers of David
the Psalmist, O Lord, grant us
the forgiveness of our sins.

Through the intercessions of
the Mother of God, Saint
Mary, O Lord, grant us the
forgiveness of our sins.

✠ Through the intercessions of
all the choirs of the angels, O

Hiten ni evki ente pi
Yeropsaltis David: Ep Chois
ari ehmot nan em pi ko-evol
enté nen novi.

Hiten ni presvia enté ti Thé-
otokos Eth-owab Maria: Ep
Chois ari ehmot nan em pi ko-
evol enté nen novi.

Hiten ni presvia ente ep
khoros tirf ente ni angelos: Ep

ΘΙΤΕΝ ΝΙΕΥΧΗ ἡ γῆ
παιροψαλτὴς Δαυὶδ: Πῶς
ἀριζμοτ ναν ἡ πικω βολ
ἡ γῆ νεννοβι.

ΘΙΤΕΝ ΝΙΠΡΕΒΙΑ ἡ γῆ
ἡ θεοτοκος ἡ Μαρία: Πῶς
ἀριζμοτ ναν ἡ πικω βολ
ἡ γῆ νεννοβι.

ΘΙΤΕΝ ΝΙΠΡΕΒΙΑ ἡ γῆ
ἡ χορος τῆς γῆς ἡ γῆ

Additional Canticles for the Vigil of Joyous Saturday from the Old Testament

Lord, grant us the forgiveness of our sins.	Chois ari ehmot nan em pi ko- evol enté nen novi.	νιαττελος: Ποc ἀρι̅μοτ ναν ὑπιχω βολ̅ ἵτε nennoβi.
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.	Κcμαρωοτ̅ ἀληθωc νεμ Πεκιωτ̅ ἡ̅γαθωc νεμ Π̅π̅να̅ ἑ̅θ̅ ρε̅ ακ̅ι ακωτ̅ ῡ̅μον.

During Sundays of the month of Koiabk, "The Fiery Bush" is said. See page 1099.

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 worship⁸⁶⁴ 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 strength⁸⁶⁵ is exalted in my God.
I smile at my enemies;
I rejoice in Your salvation,

⁸⁶⁴ Do obiesance

⁸⁶⁵ Literally, “horn”

- 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 actions⁸⁶⁶.
- 4 He weakened the bow of mighty men,
and those who are weak are girded with strength.
- 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.

⁸⁶⁶ Or, "ways"

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 power⁸⁶⁷ 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.

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?

⁸⁶⁷ Literally, “exalt the horn”

- 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 ones⁸⁶⁸.
You brought death upon the heads of the lawless⁸⁶⁹;
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;

⁸⁶⁸ Or “christs”

⁸⁶⁹ Or “workers of iniquity”

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.

“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 confession⁸⁷⁰ 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

(Esaias 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 Esias 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.’

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!

⁸⁷⁰ 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

- 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 praising⁸⁷¹ 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.

⁸⁷¹ or “blessing”

- 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.
- 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 Esaias the Prophet

(Esaias 26:9-20. Coptic rite: Joyous Saturday, Byzantine rite Fifth Ode. Esias' prophecy, which is also his prayer. O Lord our God, grant us peace.)

A reading from the Book of Esias 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 Name⁸⁷².

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.

⁸⁷² Or "Thy holy Name we do utter"

- 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.
- 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 Esaias the Prophet

(Esaias 25:1-12. Coptic rite: Joyous Saturday.)

Again, a reading from the book of Esaias 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!⁸⁷³

⁸⁷³ Or “May it be so, Lord!”

- 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.
- 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 Esaias the Prophet

(Esaias 26:1-9. Coptic rite: Joyous Saturday.)

And again, a reading from the book of Esaias 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 confess⁸⁷⁴ You,
 and we praise Your glorious Name.

⁸⁷⁴ Or “thankfully confess You with praise”

Additional Canticles for the Vigil of Joyous Saturday from the New Testament⁸⁷⁵

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

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 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.

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.

⁸⁷⁵ 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).

- 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 worship⁸⁷⁶ 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.*

⁸⁷⁶ Latria

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 Canticle

During the Vigil of Joyous Saturday, the Canticle is preceded by the Scriptural story:

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 - Ἰζωδὴ ἵτε πῖρ ἡλὸς ἡσίου

(Byzantine Eight Ode)

Blessed are You, O Lord, God of our fathers,
And to be highly praised, and exalted above
all forever.

Κσαρωτ Πος Φτ ἵτε νενιοτ
κερζοῦ ὁ κσαρωτ κερζοῦ ὁ βίσι γα
νιενεζ.

✙ Blessed is Your glorious Holy Name, And to
be highly praised, and exalted above all
forever.

✙ ὁ κσαρωτ ἵτε πῖρ ἡλὸς ἡσίου
κερζοῦ ὁ κσαρωτ κερζοῦ ὁ βίσι γα
νιενεζ.

Blessed are You in the temple of Your holy
glory, And to be highly praised, and exalted
above all forever.

Κσαρωτ ὅθεν πῖρ ἡλὸς ἡσίου
κερζοῦ ὁ κσαρωτ κερζοῦ ὁ βίσι γα
νιενεζ.

✙ Blessed are You Who beholds the depths
sitting upon the Cherubim, And to be highly
praised, and exalted above all forever.

✙ Κσαρωτ φησὶν ὁ ἡσίου ἐξουσί
ζικεν Μιχρονβί κερζοῦ ὁ κσαρωτ
κερζοῦ ὁ βίσι γα νιενεζ.

Blessed are you on the throne of Your Kingdom, And to be highly praised, and exalted above all forever.

Κ̅ς̅α̅ρ̅ω̅ν̅τ̅ ζ̅ι̅ζ̅ε̅ν̅ π̅ι̅θ̅ρ̅ο̅ν̅ο̅ς̅ ἵ̅τ̅ε̅
τ̅ε̅κ̅μ̅ε̅τ̅ο̅ν̅τ̅ο̅ κ̅ε̅ρ̅ζ̅ο̅ν̅δ̅ο̅ ὅ̅ς̅ α̅ρ̅ω̅ν̅τ̅
κ̅ε̅ρ̅ζ̅ο̅ν̅δ̅ο̅ β̅ι̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

✙ Blessed are You in the firmament of heaven, And to be highly praised, and exalted above all forever.

✙ Κ̅ς̅α̅ρ̅ω̅ν̅τ̅ δ̅ε̅ν̅ π̅ι̅ς̅τ̅ε̅ρ̅ε̅ῶ̅μα̅ ἵ̅τ̅ε̅ ἵ̅τ̅ε̅
κ̅ε̅ρ̅ζ̅ο̅ν̅δ̅ο̅ ὅ̅ς̅ α̅ρ̅ω̅ν̅τ̅ κ̅ε̅ρ̅ζ̅ο̅ν̅δ̅ο̅ β̅ι̅ς̅ ὡ̅α̅
ν̅ι̅έ̅ν̅ε̅ζ̅.

Bless the Lord, all you works of the Lord: Praise Him and exalt Him above all forever.⁸⁷⁷ (Hos Erof arihoo-o chasf sha ni eneh.)

̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅ζ̅β̅η̅ο̅ν̅ι̅ τ̅η̅ρ̅ο̅ν̅ ἵ̅τ̅ε̅ ̅π̅ο̅ς̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

✙ Bless the Lord, you heavens: Praise Him and exalt Him above all forever.

✙ ̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅φ̅η̅ο̅ν̅ι̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

Bless the Lord, you angels of the Lord: Praise Him and exalt Him above all forever.

̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅α̅ς̅τ̅ε̅λ̅ο̅ς̅ τ̅η̅ρ̅ο̅ν̅ ἵ̅τ̅ε̅ ̅π̅ο̅ς̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

✙ Bless the Lord, all you water above the heavens: Praise Him and exalt Him above all forever.

✙ ̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅μ̅ω̅ν̅ τ̅η̅ρ̅ο̅ν̅ ε̅τ̅ς̅α̅ π̅ῶ̅ω̅ι̅
ἵ̅τ̅ε̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

Bless the Lord, all you powers of the Lord: Praise Him and exalt Him above all forever.

̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅ζ̅ο̅μ̅ τ̅η̅ρ̅ο̅ν̅ ἵ̅τ̅ε̅ ̅π̅ο̅ς̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

✙ Bless the Lord, O sun and moon: Praise Him and exalt Him above all forever.

✙ ̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ π̅ι̅ρ̅η̅ ν̅ε̅μ̅ π̅ι̅ο̅ζ̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

Bless the Lord, O stars of heaven: Praise Him and exalt Him above all forever.

̅ς̅μ̅ο̅ν̅ ἑ̅π̅ο̅ς̅ ν̅ι̅ς̅ι̅ο̅ν̅ τ̅η̅ρ̅ο̅ν̅ ἵ̅τ̅ε̅ ἵ̅τ̅ε̅
ζ̅ω̅ς̅ ἑ̅ρ̅ο̅ς̅ ἁ̅ρ̅ι̅ζ̅ο̅ν̅δ̅ο̅ β̅α̅ς̅ς̅ ὡ̅α̅ ν̅ι̅έ̅ν̅ε̅ζ̅.

⁸⁷⁷ Or, "Sing a hymn to Him, and exalt Him beyond measure unto the ages."

✙ Bless the Lord, O rain and dew: Praise Him
and exalt Him above all forever.

Bless the Lord, O clouds and winds: Praise
Him and exalt Him above all forever.⁸⁷⁸

✙ Bless the Lord, all you winds: Praise Him and
exalt Him above all forever.

Bless the Lord, O fire and heat: Praise Him
and exalt Him above all forever.

✙ Bless the Lord, O [winter] cold and [summer]
heat: Praise Him and exalt Him above all
forever.

Bless the Lord, O dew and falling snow:
Praise Him and exalt Him above all forever.

✙ Bless the Lord, O nights and days: Praise
Him and exalt Him above all forever.

Bless the Lord, O light and darkness: Praise
Him and exalt Him above all forever.

✙ Bless the Lord, O ice and cold: Praise Him
and exalt Him above all forever.

Bless the Lord, O hoarfrosts and snowfalls:
Praise Him and exalt Him above all forever.

✙ **ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ**
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

ՇԽՈՒՆՆԵՐ ՆԻԾԻՍԻ ՆԵՄ ՆԻԾԻՍԻ
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

✙ **ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԱ ԿԻՐՈՒ**
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

ՇԽՈՒՆՆԵՐ ՆԻԾՐՈՒ ՆԵՄ ՆԻԿԱԿԱ
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

✙ **ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻԿԱԿԱ**
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

✙ **ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ**
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

✙ **ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ**
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

ՇԽՈՒՆՆԵՐ ՆԻՍԻՆՆԵՐ ՆԵՄ ՆԻՍԻՆՆԵՐ
ԶԾԵՐՈՎ ԼՐԻԶՈՒՆ ԵՎ ՄԱ ՆԻՆԵՆ.

⁸⁷⁸ This verse is lacking in the Greek.

✙ Bless the Lord, O lightnings and clouds:
Praise Him and exalt Him above all forever.

Bless the Lord, all the earth⁸⁷⁹: Praise Him
and exalt Him above all forever.

✙ Bless the Lord, O mountains and hills: Praise
Him and exalt Him above all forever.

Bless the Lord, all that grows in the earth:
Praise Him and exalt Him above all forever.

✙ Bless the Lord, O springs: Praise Him and
exalt Him above all forever.

Bless the Lord, O seas and rivers: Praise ye
Him and exalt Him above all forever.

✙ Bless the Lord, O whales⁸⁸⁰ and all that
moves in the waters: Praise Him and exalt
Him above all forever.

Bless the Lord, all birds of the air: Praise
Him and exalt Him above all forever.

✙ Bless the Lord, all wild animals and cattle:
Praise ye Him and exalt Him above all
forever.

✙ **Κυοῦ ἑΠὸς νικετὲβρηζ νεμ νιῖνῆπι**
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

Κυοῦ ἑΠὸς πικαζι τηροῦ
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

✙ **Κυοῦ ἑΠὸς νιτωοῦ νεμ πικαλαμφωοῦ**
τηροῦ
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

Κυοῦ ἑΠὸς νη τηροῦ ετρητ ζιζεν ἱζο
ἂπκαζι
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

✙ **Κυοῦ ἑΠὸς νιμωοῦ**
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

Κυοῦ ἑΠὸς νιὰμαιοῦ νεμ νιιαρωοῦ
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

✙ **Κυοῦ ἑΠὸς νικητοῦ νεμ ενχαι νιβεν**
ετκιμ δεν νιμωοῦ
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

Κυοῦ ἑΠὸς νιζαλα† τηροῦ ἵτε τφε
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

✙ **Κυοῦ ἑΠὸς νιθηριον νεμ νιτεβνωοῦ**
τηροῦ
ζωε ἔροϋ ἀριζοτὸ δᾶσϋ ψα νιένεζ.

⁸⁷⁹ In Greek this verse breaks the pattern and has “Let the earth bless the Lord...”

⁸⁸⁰ Greek has “sea-monsters”

Bless the Lord, O children of men; [worship the Lord]⁸⁸¹: Praise Him and exalt Him above all forever.

Κυοῦ ἔΠοῶ Νιῶνρι ἵτε Νιρωμι οἴωψτ
ὕΠοῶ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

✝ Bless the Lord, O Israel: Praise Him and exalt Him above all forever.

✝ Κυοῦ ἔΠοῶ Πιῶλ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

Bless the Lord, you priests of the Lord: Praise ye Him and exalt Him above all forever.

Κυοῦ ἔΠοῶ Νιοῦηβ ἵτε Ποῶ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

✝ Bless the Lord, you servants of the Lord: Praise Him and exalt Him above all forever.

✝ Κυοῦ ἔΠοῶ Νιέβιαικ ἵτε Ποῶ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

Bless the Lord, O you spirits and souls of the righteous: Praise Him and exalt Him above all forever.

Κυοῦ ἔΠοῶ Νιῖῖῖῖῖ Νεμ Νιψῖτχῖ ἵτε
Νιῖῖῖῖῖ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

✝ Bless the Lord, O you who are holy and humble in heart: Praise Him and exalt Him above all forever.

✝ Κυοῦ ἔΠοῶ Νιῖῖῖ Νεμ Νηεῖῖῖῖῖῖῖῖ ἕεν
Ποῖῖῖῖῖ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

Bless the Lord, O Hananias, Azarias and Misael: Praise Him and exalt Him above all forever.⁸⁸²

Κυοῦ ἔΠοῶ Ἀηανιας Ἀζαριας Μισαηλ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

✝ Bless the Lord, O you that serve the Lord, God of our fathers: Praise Him and exalt Him above all forever.

✝ Κυοῦ ἔΠοῶ Νηεῖῖεῖεῖεῖεῖε ὕΠοῶ Φῖ
ἵτε Νενιοῖ
Ζωσ ἔροϋ ἀριζοῦὸ βᾶσϋ ψᾶ Νιένεζ.

⁸⁸¹ [] not found in Gk.

⁸⁸² 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.”

The Third Cantic: The Song of the Three Children—Abridged⁸⁸³

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.

✙ 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.⁸⁸⁴ (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.

⁸⁸³ 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.

⁸⁸⁴ Or, "Sing a hymn to Him, and exalt Him beyond measure unto the ages."

The Canticles

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.

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 earth⁸⁸⁵, mountains and hills, all that grows in the earth: Praise Him and exalt Him above all forever.

⁸⁸⁵ In Greek this verse breaks the pattern and has “Let the earth bless the Lord...”

The Third Canticle

✙ 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.

✙ Bless the Lord, O children of men; [worship the Lord]⁸⁸⁶; 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.⁸⁸⁷

✙ Bless the Lord, O you that serve the Lord, God of our fathers: Praise Him and exalt Him above all forever.

⁸⁸⁶ [] not found in Gk.

⁸⁸⁷ 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.”

Psali Batos on the Third Canticle

ΨΑΛΙ ΒΑΤΟΣ

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.)

ΑΡΙΨΑΛΙΝ ΕΦΗΕΤΑΥΩΥ
ΕΞΡΗΙ ΕΧΩΝ ΟΥΟΖ ΑΥΚΟΕΥ
ΑΥΤΩΝΕΥ ΑΥΚΩΡΕΥ ΨΕΜΟΥ ΑΥΤΨΩΩΥ
ΖΩΕ ΕΡΟΕΥ ΑΡΙΖΟΤΟ ΒΑΕΥ.

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.

ΒΩΥ ΨΠΙΡΩΜΙ ΨΠΑΛΕΟΕ
ΟΥΟΖ ΧΩΛΖ ΨΠΙΒΕΡΙ ΕΥΚΛΕΟΕ
ΟΥΟΖ ΕΖΩΝΤ ΕΜΕΤΑΔΕΛΕΟΕ
ΖΩΕ ΕΡΟΕΥ ΑΡΙΖΟΤΟ ΒΑΕΥ.

✙ All you Christian people,
The priests and the deacons,
Glorify the Lord for He is worthy:
Praise Him and exalt Him above all.

✙ ΨΕΝΟΕ ΗΝΙΧΡΙΣΤΙΑΝΟΕ
ΝΗΠΡΕΕΒΥΤΕΡΟΕ ΚΕ ΔΙΑΚΟΝΟΕ
ΜΑΩΟΥ ΨΠΟΕ ΧΕ ΟΥΖΙΚΑΝΟΕ
ΖΩΕ ΕΡΟΕΥ ΑΡΙΖΟΤΟ ΒΑΕΥ.

✙ 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 ΖΑΡΟΝ Ψ ΠΙΣ ΝΑΛΟΝ
ΕΤΑ ΠΧΕ ΠΕΝΝΟΥΤ ΟΛΟΝ
ΑΥΝΑΖΜΟΥ ΕΒΟΛΖΑ ΠΙΔΙΑΒΟΛΟΝ
ΖΩΕ ΕΡΟΕΥ ΑΡΙΖΟΤΟ ΒΑΕΥ.

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 ΠΕΚΝΟΥΤ ΨΑΕΙΑΕ
ΦΡΕΥΤ ΝΕΥΕΡΥΕΙΑΕ
ΛΜΟΥ ΨΑΡΟΝ ΑΝΑΝΙΑΕ
ΖΩΕ ΕΡΟΕΥ ΑΡΙΖΟΤΟ ΒΑΕΥ.

O Azareas, the zealot,
Morning, noon and evening,
Glorify the power of the Trinity:
Praise Him and exalt Him above all.

ΖΗΛΩΤΕ ΑΖΑΡΙΑΣ
ΕΣΠΕΡΑΣ ΚΕ ΠΡΩΪ ΚΕ ΜΕΣΗΜΕΡΙΑΣ
ΜΑΔΟΥΤ ΝΤΧΟΜ ΝΨΤΡΙΑΣ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

✙ Behold, Emmanuel,
Is in our midst, O Misael;
Proclaim with a joyful voice:
Praise Him and exalt Him above all.

✙ ΗΠΠΕ ΓΑΡ ΙΣ ΕΜΜΑΝΟΥΗΛ
ΣΙ ΤΕΝΩΗΤ Ω ΜΙΣΑΗΛ
ΛΑΛΙ ΘΕΝ ΟΥΣΜΗ ΝΘΕΛΗΛ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

✙ Gather and persevere,
And proclaim with the presbyters:
“Bless the Lord, all His works:”
Praise ye Him and exalt Him above all.

✙ ΘΩΟΥΤ ΤΗΝΟΥ ΚΑΤΑΧΙΝ ΤΗΡΟΥ
ΣΑΧΙ ΝΕΜ ΝΙΠΡΕΣΒΥΤΕΡΟΥ
ΣΜΟΥ ΕΠΟΣ ΝΕΥΘΒΗΟΥΤΙ ΤΗΡΟΥ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

The heavens declare the glory
Of God until this day.
O you angels whom He has made:
Praise Him and exalt Him above all.

ΙΣ ΝΙΦΗΟΥΤΙ ΣΕΣΑΧΙ ΜΠΩΟΥΤ
ΜΦΤ ΨΑ ΕΔΟΥΤ ΜΦΟΥΤ
Ω ΝΙΑΣΣΕΛΟΣ ΕΤΑΥΧΦΟΥΤ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

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.

ΚΕ ΝΥΝ ΔΥΝΑΜΙΣ ΤΟΥ ΚΥΡΙΟΥ
ΣΜΟΥ ΕΠΕΥΡΑΝ ΤΟΥ ΤΙΜΙΟΥ
ΠΗΡΗ ΝΕΜ ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

✙ 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.

✙ ΛΟΙΠΟΝ ΝΙΜΟΥΤΗΖΩΟΥ ΝΕΜ ΝΠΩΤ
ΕΥΦΗΜΙΣΑΤΕ ΠΕΝΡΕΥΣΩΤ
ΧΕ ΝΘΟΥ ΠΕ ΦΤ ΝΤΕ ΝΕΝΙΟΥΤ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

✙ 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.

✙ ΜΑΔΟΥΤ ΜΠΟΣ Ω ΝΙΘΗΠΙ ΕΥΜΑ
ΝΙΘΟΥΤ ΝΕΜ ΝΙΝΙΟΥ ΝΕΜ ΝΙΠΝΑ
ΠΙΣΑΟΥ ΝΕΜ ΠΙΧΡΩΜ ΝΕΜ ΠΙΚΑΥΜΑ
ΖΩΣ ΕΡΟΥ ΑΡΙΖΟΝΟ ΒΑΣΕΥ.

You, too, nights and days,
Light and darkness and lightnings,
Glorify the Lover of mankind:
Praise Him and exalt Him above all.

Ἡγκτες κε ἡμερε ρω πε
φωσκε`σκοτος κε αστραπε
ξε δοξα ci φιλανθρωπε
εως`ερωq ἀριζονο̄ δασq.

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.

Ζτλα κε παντα τα φτουμενα
εν τη γη κε παντα τακινουμεν
εἰ νιμωοτ νεμ νιτωοτ νεμ νιδρυμονα
εως`ερωq ἀριζονο̄ δασq.

✝ Praise The Lord,
the King of kings, without ceasing
O seas and river:
Praise Him and exalt Him above all.

✝ Οτοε on`εμοτ νατχαρωοτ
ε̄ποc ποτρο ητε νιοτρωοτ
νιδμαιοτ νεμ νιιαρωοτ
εως`ερωq ἀριζονο̄ δασq.

✝ 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.

✝ Παιρη† ἀνον τεπνατ`ερωοτ
μαρενχοc νεμ ναι ων τηροτ
ε̄μοτ ε̄ποc νιβαλα† τηροτ
εως`ερωq ἀριζονο̄ δασq.

O snow and ice,
The cattle and all the beasts,
Bless the Lord of lords:
Praise Him and exalt Him above all.

Ρω ηνιπαχνη νεμ νιχιων
κε κτηνων νεμ νιθηριον
ε̄μοτ ε̄ποc των κτριων
εως`ερωq ἀριζονο̄ δασq.

Praise the Lord as befits,
And not like the heretics,
O you sons of men:
Praise Him and exalt Him above all.

ε̄μοτ ε̄ποc κατα φτωμι
ε̄ρωq κε οτ μη παρανομι
ω̄ νιωηρι ητε νιρωμι
εως`ερωq ἀριζονο̄ δασq.

✙ Israel offer honour and glory,
Before Him, with the joyful voice;
All you priests of Emmanuel:
Praise Him and exalt Him above all.

✙ Ἰσραὴλ κε δόξα ὦ Πῖσα
ἰνὶ ναβραβ δέν οὔσῳ ἡθέληλ
νιοτήβ ἡτε εὐμανότηλ
ζως ἔροβ ἀριζοτὸ βάσβ.

✙ You servants of the True God,
And spirits of the righteous,
And charitable and contrite hearts:
Praise Him and exalt Him above all.

✙ ὑπηρετῶν ἡ Φτ ἡμῶν
νεμ νιψτχῆ ἡτε νιθμῶν
νηετθεβιηοττ ἡρεμει
ζως ἔροβ ἀριζοτὸ βάσβ.

God, my God, is the One,
Who saved you from the fire,
O Sedrach, Misach and Abednego:
Praise Him and exalt Him above all.

Φτ Πανοττ ἔσω
πετενρεβω εκ τον ἄσω
σεδραχ μιχαχ ἀβδενασω
ζως ἔροβ ἀριζοτὸ βάσβ.

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 δέν οὔνιωτ ἡῶρωις
ὦ νηετερςέβεσθε ἡΠος
νεμ νιφτςις τηροτ ἔταρσις
ζως ἔροβ ἀριζοτὸ βάσβ.

✙ Coolness and repose without ceasing,
Grant to all of us,
That we may joyfully proclaim:
Praise Him and exalt Him above all.

✙ Ψυχος κε ἀναπατςις
μοι ναν τηρεν χωρις ἔρατςις
εθρενχω δέν οὔἀπολατςις
ζως ἔροβ ἀριζοτὸ βάσβ.

✙ 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.

✙ Ὡσαττως πεκβωκ πιπτωχος
σαρκις ἀριτβ εφοι ἡενοχος
ἔσαχι νεμ ναι ζως μετοχος
ζως ἔροβ ἀριζοτὸ βάσβ.

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, Meshech, 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 1052.

We Follow You

ԴԵՆՈՒՄԵՆ ԴՆՈՒՄ

We follow You with all our hearts
and fear You,
And seek after Your face:
O God do not forsake us.

ԴԵՆՈՒՄԵՆ ԴՆՈՒՄ ԺԵՆ ՄԵՆԶԻՏ ԿԻՐԿ
ԿԵՆԵՐԶՈՒ ԺԱԿԵԿԵՆ
ՕՂՈՅ ԿԵՆԿՈՒ ԴՆԱ ՄԵԿԶՈ
ՓՒ ԶՄԵՐԴՍԻՄ ՈՒՆ.

✠ But rather, deal with us
according to Your meekness,
And according to Your great mercy,
O God, help us.

✠ ԱԼԼԱ ԱՐԻՈՒ ՈՒՄԱՆ
ԿԱԿԱ ԿԵԿԵԿԵՄԻԿԵՆ
ՈՒՄ ԿԱԿԱ ՈՒՄԱԿԱ ԴՆԵ ՄԵԿԵՆԱԿԱ
ՄՈՍ ԱՐԻՅՈՒՆ ԵՐՈՆ.

May our prayers ascend unto You,
O our Master,
Like holocausts of lambs
and fat calves.

ՍԱՐԵ ԿԵՄՍԵՐԵՄԻՆ ՄԵՆՈՒՆ
Ի ԵՐԿՈՒ ԶՄԵԿՈՒ
ԶՄԵՐԻՒ ԴՆԱՆԴԼԻՆ ԴՆԵ ԶԱՆՈՒՆ
ՈՒՄ ԶԱՆԱԿԱ ԵՐԿԵՆԻՈՒՄ.

✦ Do not forget the covenant You have made
with our fathers,
Abraham, Isaac and Jacob
Israel, Your saints.

Bless the Lord, all you nations;
The tribes, and all kinds of tongues.
Praise Him and exalt Him
Above all forever.

✚ Pray to the Lord on our behalf,
O three saintly children,
Sedrach, Misach and Abednego,
That He may forgive us our sins.

✝ Уперерѣѡѡ ѿ ꙗꙑѡхн
ѡне҃так-сеи҃ни҃тс неи҃ не нио҃ѣ
авраа̑м ісаак іакоу
пїсѧ пее̑р ѿтак.

ԸՄՈՒՆԵՐՈՍ ՈՒԼԱՐՈՍ ԿԻՐՈՒ
 ՈՒՓՆԴԻ ՈՒԱՍԻ ՈՒԼԱՐՈՍ
 ԶՈՍ ԵՐՈՎ ՄԱՎՈՒ ՈՒԱՎ
 ԱՐԻԶՈՒՆՈ ՆԱՎՈՎ ՄԱ ՈՒԵՆԵԶ.

✠ Ἰωβλ ὑπὸς ἐρηι ἐνων
ὦ πῖς ἡλαιοῦ ἡστος
Ἐδρακ ἡστος ἡβλῆστος
ἡτεχῆα ἡννοβι ἡν ἐβολ.

The Communion of the Saints

Нітωβε

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.)

Δριπρεσβετιν ες ρηι εκων
 ω τον̄ος η̄νηβ τηρεν †θεοτοκος
 Παρια θαματ̄ η̄πεν̄ωρ
 η̄τερχα νεννοβι ναν εβολ.

✠ Intercede on our behalf,
O holy archangels,
Michael and Gabriel,
That He may forgive us our sins.

✠ Ἀρπρεσβεῖν ἐρηνι ἐχων
ω νιαρχη αστελος ε̅ε̅ν
Μιχαηλ νευ Σαβριηλ
ἡ τεφχα νεννοβι ναν εβολ.

Intercede on our behalf,
O holy archangels,
Raphael and Souriel,
That He may forgive us our sins.

Δριπρεσβετιν εἰρηι εἰων
 ω νιαρχη αστελος εἰων
 Ρατανη και Κοριννη
 ἡ τετρα και νοβι και εβωλ.

✙ Intercede on our behalf,
O holy archangels,
Sedakiel, Sarathiel and Ananiel,
That He may forgive us our sins.

Intercede on our behalf,
O Thrones, Dominions and Powers,
The Cherubim and the Seraphim,
That He may forgive us our sins.

✙ 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.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
ω νιαρχη α̅ς̅ ε̅λ̅ο̅ς̅ ε̅θ̅
σεδακιηλ σαραθιηλ νευ ἀνανιηλ
ἡ̅τε̅ρ̅χα̅ νεννοβι ναν εβολ.

Ἀριπρεσβετιν ἐὲρῃ ἐχων
ἡ̅ο̅θ̅ρο̅νο̅ς̅ νιμ̅ε̅τ̅ο̅ς̅ νι̅χο̅υ
ἡ̅ι̅χε̅ρο̅βιμ̅ νευ νι̅σε̅ρα̅φιμ̅
ἡ̅τε̅ρ̅χα̅ νεννοβι ναν εβολ.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
πι̅ϥ̅το̅ρ̅ ἡ̅ζ̅ω̅ν ἡ̅α̅ω̅μα̅το̅ς̅
ἡ̅λ̅ι̅το̅ρ̅ς̅το̅ς̅ ἡ̅ψ̅α̅ς̅ ἡ̅χ̅χ̅ρω̅μ̅
ἡ̅τε̅ρ̅χα̅ νεννοβι ναν εβολ.

Ἀριπρεσβετιν ἐὲρῃ ἐχων
νι̅ο̅γ̅η̅β̅ ἡ̅τε̅ ϥ̅μ̅ε̅θ̅μ̅η̅
πι̅χο̅ρ̅τ̅ϥ̅το̅ρ̅ ἡ̅π̅ρε̅ς̅β̅η̅τε̅ρο̅ς̅
ἡ̅τε̅ρ̅χα̅ νεννοβι ναν εβολ

✙ Ἀριπρεσβετιν ἐὲρῃ ἐχων
νι̅στ̅ρα̅τ̅ια̅ ἡ̅α̅ς̅ε̅λ̅ι̅κο̅ν
νευ νι̅τα̅ς̅μα̅ ἡ̅ε̅πο̅υ̅ραν̅ιο̅ν
ἡ̅τε̅ρ̅χα̅ 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.

Ἰωβ̅ς̅ ἡ̅πο̅ς̅ ἐ̅ρ̅ῃ̅ ἐ̅χ̅ω̅ν
να̅ο̅ς̅ ἡ̅ιο̅ς̅ ἡ̅πα̅τ̅ρια̅ρχ̅η̅ς̅
Ἀβρααμ̅ Ἰσαακ̅ Ἰακωβ̅
ἡ̅τε̅ρ̅χα̅ 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.

Pray to the Lord on our behalf,
Elijah the Tishbite,
And his disciple, Elisha,
That He may forgive us our sins.

✙ 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.

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ὧν πρῶτος ἡ τέλειος
πῶς ἐν ὧν πῶς δικαίος
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ἡλίας πῶς ἐκ τῶν
καὶ ἡλίας πῶς ἐκ τῶν
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ὧν ὡς τῶν πῶς ἐκ τῶν
καὶ ἡλίας καὶ ἡ ἐκ τῶν
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ἡλίας πῶς ἐκ τῶν
καὶ ἡλίας καὶ ἡ ἐκ τῶν
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

✙ Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ἡλίας καὶ ἡ ἐκ τῶν
πῶς ἐκ τῶν
καὶ ἡλίας καὶ ἡ ἐκ τῶν
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

Ἰωβ εἰς τὸν κύριον ἐκ τῶν
ἡλίας καὶ ἡ ἐκ τῶν
καὶ ἡλίας καὶ ἡ ἐκ τῶν
ἡ τέλειος καὶ ἡ δικαιοσύνη καὶ ἡ ἐξουσία.

✙ 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.

✙ Ἰωβὺς ὑπὸς εὐρηι ἐχων
νιχορος ἵτε νιπροφητης
νεμ νιθυμι νεμ νιδικεος
ἵτερχα νεννοβι ναν εβολ.

✙ ✙ ✙

Intercede on our behalf,
O fore-runner and baptizer,
John the Baptist,
That He may forgive us our sins.

Ἀριπρεσβετιν εὐρηι ἐχων
ω πιπροδρομος ὑβαπτιστης
ἰωᾶ πιρεψτωμ
ἵτερχα 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 ἐχων
ω πιωε-ὕμειψτορ ἵωο
νεμ πιπαρθενος ἵετασσελιςτης
ἵτερχα 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.

Ἰωβὺς ὑπὸς εὐρηι ἐχων
ναδς ἵοψ ἵαποστολος
νεμ ἵσεπι ἵτε νιμαθητης
ἵτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O blessed archdeacon,
Stephen the First Martyr,
That He may forgive us our sins.

✙ Ἰωβὺς ὑπὸς εὐρηι ἐχων
πιαρχηδιακων ετςμαρωοτ
στεφανος πιωορπ ὑφ
ἵτερχα 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.

Ἰωβὺς ὑπὸς εὐρηι ἐχων
πιθεωριμος ἵετασσελιςτης
μαρκος πιαποστολος
ἵτερχα 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.

Pray to the Lord on our behalf,
Theodorus and Theodorus,
Leontius and Panicharus,
That He may forgive us our sins.

✙ 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.

✙ Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
πιαθλοφορὸς ὑψι
παῶς ποτὶρο Σεωρσιος
ἡτεψχα νεννοβι ναν εβoλ.

Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
Θεωδορος νευ Θεωδορος
νευ Λεοντιος νευ Πανικαρπος
ἡτεψχα νεννοβι ναν εβoλ.

✙ Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
Φιλοπατηρ Μερκουριος
νευ ἀπα Ὑμνα νευ ἀπα Βικτωρ
ἡτεψχα νεννοβι ναν εβoλ.

Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
κτῆρι Κλαυδῖος νευ Θεωδορος
νευ ἀπα Σχηρον νευ ἀπα Ισαακ
ἡτεψχα νεννοβι ναν εβoλ.

✙ Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
Βασιλῖτης νευ Εὐσεβιος
νευ Μακαριος νευ Φιλοθεος
ἡτεψχα νεννοβι ναν εβoλ.

Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
αββα Πισοῦρα νευ ἀπα Πῶωι
νευ ἀπα Ησι νευ Θεκλα τεψωνι
ἡτεψχα νεννοβι ναν εβoλ.

✙ Ἰωβὺς ὑπὸς ἐρῆνι ἐχῶν
νιαθλοφορὸς ὑψι
ιογστογς νευ Ἀπαλι νευ Θεοκλια
ἡτεψχα νεννοβι ναν εβoλ.

Pray to the Lord on our behalf,
Saint James the Persian,
Saint Sergius and Saint Bachus,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εχων
αββα Ιακωβος πιερeric
νεμ παcιος Cερcιος νεμ Βαχος
ἡτερχα νεννοβι ναν εβολ.

✙ 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.

✙ Πωβζ ὑΠοc εἰρηι εχων
νιαθλοφορος ὑφ
Κοcμα νεμ νεψcνηοτ νεμ τοτματ
ἡτερχα 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 εχων
απα Κip νεμ Ιω̄α περχον
νεμ Βαρβαρα νεμ Ιοτλιανη νεμ
Ιυλιανη
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 εχων
νιαθλοφορος ὑφ
κτρι Απατηρ νεμ Ηραη τερχωνι
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 εχων
νιαθλοφορος ὑφ
Ιοτλιος νεμ νηεθνεμαc
ἡτερχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
O struggle-bearers the martyrs,
Mari Pahnem and his sister Sarah,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εχων
νιαθλοφορος ὑφ
μαρι παzναμ νεμ Cαρρα τερχωνι
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.

Ἰωβζ ὑπο̅ς εὐρηι εἰων
αββα Σαραπαμων πιεπισκοπος
νευ Ψατε νευ Σαλλινικος
ἡτεϋχα 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.

✙ Ἰωβζ ὑπο̅ς εὐρηι εἰων
νιαθλοφορος ὑψ̅
πιζμε ε̅θ̅ ἡτε Σεβαστε
ἡτεϋχα 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 εὐρηι εἰων
αββα Πιρωτ̅ νευ Αθωμ
νευ ἰω̅α νευ Σιμεων
ἡτεϋχα νεννοβι ναν εβολ.

✙ 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 εὐρηι εἰων
νιαθλοφορος ὑψ̅
απα Πωωι νευ πεϋψ̅φ̅ηρ Πετρος
ἡτεϋχα νεννοβι ναν εβολ.

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 εὐρηι εἰων
απα Κλοχ̅ πιπρεσβ̅τερος
νευ απα Πχολ̅ νευ απα Κα̅τ̅
ἡτεϋχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
Abba John of Heraclia,
Master Piphamon and Pistavros,
That He may forgive us our sins.

✙ Ἰωβζ ὑπο̅ς εὐρηι εἰων
απα ἰω̅α̅ πιρεμ̅ζα̅ρακ̅λια
νευ κ̅τ̅ρι̅ Πιφαμων̅ νευ Πιστα̅τρος
ἡτεϋχα νεννοβι ναν εβολ.

Pray to the Lord on our behalf,
Isidore and Panteleon,
Sophia and Euphemia,
That He may forgive us our sins.

Ἰωβζ ὑπο̅ς εὐρηι εἰων
Ἡωδορος̅ νευ Παντελεον̅
Соφ̅ια̅ νευ Ευφ̅ωμ̅ια̅
ἡτεϋχα νεννοβι ναν εβολ.

✙ Pray to the Lord on our behalf,
Master Apanoub and Ptolomeos,
Apakragon and Sousennius,
That He may forgive us our sins.

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.

✙ 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 εὐρυῆ ἐξων
κτρί ἀπανοῦβ νευ Πθλομεος
νευ ἀπα Κρατον νευ Σοῦσεννιος
ἡτερχα νεννοβι ναν εβολ.

Ἰωβὲ ὑπὸς εὐρυῆ ἐξων
ω πινιω† ἡαρχη ερεῦς
αββα Πετρος ιερομ
ἡτερχα νεννοβι ναν εβολ.

✙ Ἰωβὲ ὑπὸς εὐρυῆ ἐξων
ω νιβερι ὑμ
Πισταῦρος νευ Ἀρσενιος
ἡτερχα νεννοβι ναν εβολ.

Ἰωβὲ ὑπὸς εὐρυῆ ἐξων
Ω Μιχαηλ πιεηχοῦμενος
νευ Μιχαηλ πιμοναχος
ἡτερχα νεννοβι ναν εβολ.

✙ Ἰωβὲ ὑπὸς εὐρυῆ ἐξων
νιχορος ἡτε νιμ
εταῦρεπὺκαρ εβε Πχς
ἡτερχα 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.

Ἰωβὲ ὑπὸς εὐρυῆ ἐξων
ναδς ἡιο† ὑμαιοῦωρη
Αντωνιοῦς νευ αββα Παῦλε
ἡτερχα 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.

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.

✙ 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.

✙ Ἰωβζ ὑΠοc εἰρῆνι εἰων
πιτ̄ εῶτ̄ αββα Μακαρι
νεμ νοτωρηι ἱστατροφορος
ἡτεϋχα νεννοβι ναν εβολ

Ἰωβζ ὑΠοc εἰρῆνι εἰων
ἡαοc ἡιοτ̄ ἡεηγοουμενος
αββα Ιω̄α νεμ αββα Δανιηλ
ἡτεϋχα νεννοβι ναν εβολ

✙ Ἰωβζ ὑΠοc εἰρῆνι εἰων
ναοc ἡιοτ̄ ὑμαιοτωρηι
αββα Πιωι νεμ αββα Πατλε
ἡτεϋχα νεννοβι ναν εβολ

Ἰωβζ ὑΠοc εἰρῆνι εἰων
νεηιοτ̄ εῶτ̄ ἡρωμεος
Μαξιμοc νεμ Δομετιοc
ἡτεϋχα νεννοβι ναν εβολ

✙ Ἰωβζ ὑΠοc εἰρῆνι εἰων
πιεμεψητ̄ ὑπ̄
νιζελλοι ἡτε Ὑιζητ̄
ἡτεϋχα νεννοβι ναν εβολ

Ἰωβζ ὑΠοc εἰρῆνι
εἰων πιχωρι εῶτ̄ αββα Ὡωχι
νεμ Ιω̄α πιχαμῃ
ἡτεϋχα νεννοβι ναν εβολ

✙ Ἰωβζ ὑΠοc εἰρῆνι εἰων
αββα Παδωμ φα τ̄κοινωνια
νεμ Θεοδωροc περμααθητ̄
ἡτεϋχα νεννοβι ναν εβολ

Pray to the Lord on our behalf,
Abba Shenute the Archmandrite,
And his disciple Abba Wisa,
That He may forgive us our sins.

ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ Ⲙⲉⲛⲟⲩⲧⲓ ⲡⲓⲁⲣϫⲏⲙⲁⲛⲁⲣⲓⲧⲏⲥ
ⲛⲉⲙ ⲁⲃⲃⲁ ⲃⲏⲥⲁ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

✝ Pray to the Lord on our behalf,
Abba Nopher and Abba Karus,
And our father Paphnutius,
That He may forgive us our sins.

✝ ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ ⲛⲟⲩϥⲉⲣ ⲛⲉⲙ ⲁⲃⲃⲁ ⲕⲁⲣⲟⲥ
ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲡⲁϥⲛⲟⲩⲧⲓⲟⲥ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

Pray to the Lord on our behalf,
Abba Samuel the confessor,
And his disciples, Justus and Apollo,
That He may forgive us our sins.

ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲧⲁ ⲡⲓⲟⲙⲟⲗⲟⲥⲓⲧⲏⲥ
ⲛⲉⲙ ⲓⲟⲩⲥⲧⲟⲥ ⲛⲉⲙ ⲁⲡⲟⲗⲗⲟ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

✝ Pray to the Lord on our behalf,
Abba Apollo and Abba Apip,
And our father Abba Pigimi,
That He may forgive us our sins.

✝ ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ ⲁⲡⲟⲗⲗⲟ ⲛⲉⲙ ⲁⲃⲃⲁ ⲉ̀ⲡⲓⲡ
ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓⲁⲓⲙⲓ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

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.

ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ ⲉ̀ⲩⲕⲓⲛ ⲛⲉⲙ ⲁⲃⲃⲁ ⲉ̀ⲣⲟⲛ
ⲛⲉⲙ ⲁⲡⲁ ⲉ̀ⲱⲣ ⲛⲉⲙ ⲁⲡⲁ ⲡⲏⲥ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

✝ Pray to the Lord on our behalf,
Abba Parsoma and Ephrem,
And John and Simeon,
That He may forgive us our sins.

✝ ⲡⲱⲃⲉ ⲙⲡⲟⲥ ⲉ̀ⲃⲣⲏ ⲉ̀ϥⲱⲛ
ⲁⲃⲃⲁ ⲡⲁⲣⲥⲱⲙⲁ ⲛⲉⲙ ⲉ̀ϫⲣⲉⲙ
ⲛⲉⲙ ⲓⲱⲁ ⲛⲉⲙ ⲥⲓⲙⲉⲱⲛ
ⲏⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

Pray to the Lord on our behalf,
Epiphanius and Ammonius,
And Arshillidis and Arsenius,
That He may forgive us our sins.

Ἰωβζ ὑΠο̅ς ἐρ̅ρηι ἐχων
Επιφανος νεμ Αμωνιος
νεμ Αρχηλιτης νεμ Αρσενιος
ἡτεϋχα νεμνοβι 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.

✙ Ἰωβζ ὑΠο̅ς ἐρ̅ρηι ἐχων
να̅ο̅ς ἡιο† ἡακκητης
αββα Αβρααμ νεμ Γεωργη
ἡτεϋχα νεμνοβι ναν εβολ

Pray to the Lord on our behalf,
Athanasius the Apostolic,
Severus and Dioscorus,
That He may forgive us our sins.

Ἰωβζ ὑΠο̅ς ἐρ̅ρηι ἐχων
Αθανσιος πιαποστολικος
Σετηρος νεμ Διοσκορος
ἡτεϋχα νεμνοβι 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 ὑΠο̅ς ἐρ̅ρηι ἐχων
Βασιλιος νεμ Γριγοριος
νεμ πενιωτ αββα Κυριλλος
ἡτεϋχα νεμνοβι ναν εβολ

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.

Ἰωβζ ὑΠο̅ς ἐρ̅ρηι ἐχων
πι̅ω̅μ̅τ̅ ω̅ε̅ μ̅η̅τ̅ ὡ̅μ̅η̅η̅
ε̅τα̅τ̅ω̅ο̅ν† δ̅εν̅ Ν̅ικ̅ε̅α̅ ε̅ο̅β̅ε̅ π̅ι̅να̅ζ†
ἡτεϋχα νεμνοβι 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 ὑΠο̅ς ἐρ̅ρηι ἐχων
ω̅ π̅ι̅ω̅ε̅τ̅ε̅β̅ι̅ ἡ̅τε̅ Κ̅ω̅σ̅τ̅αν̅τι̅ν̅ο̅υ̅πο̅λ̅ι̅ς
νεμ π̅ι̅ς̅να̅τ̅ ω̅ε̅ ἡ̅τε̅ Ε̅φ̅ε̅σ̅ο̅ς
ἡτεϋχα νεμνοβι 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 ὑπο̄ς εὐρηι εἰων
αββα Ἡαδιδ νεμ αββα Ἰω̄
νεμ πενιωτ πιניω† αββα Παρσωμα νεμ
αββα Ἰεχι
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 ὑπο̄ς εὐρηι εἰων
αββα Ἀβρααμ πιζητοϋμενος
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.

Ἰωβζ ὑπο̄ς εὐρηι εἰων
νιχορος ἡτε νισταϋροφορς
εταϋχωκ εβολ ζι νιϋαϋερ
ἡτεϋχα 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.

Ἰωβζ ὑπο̄ς εὐρηι εἰων
πᾱος πο̄τρο Κωσταντινος
νεμ Ηλανη †οτρω
ἡτεϋχα 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.

✙ Ἰωβζ ὑπο̄ς εὐρηι εἰων
νιαλοϋ ἡσαβε ὑπαρθενος
νιϋελετ ἡτε Π̄χς
ἡτεϋχα 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.

Ἰωβζ ὑΠοc εἰρηι εἰων
νηεθ̄ ὑτε παιεζοοτ
πιοται πιοται κατα πεφραν
ἡτεφχα nennoβi nan evol

✙ Likewise, we exalt You,
With David the Psalmist:
You are a priest forever,
After the order of Melchizedek.

✙ Ὡσαυτοc tenbici ὑμοc
nem πιετυνδoc δατιδ
ζε ἡθοc πε πιοτηβ ψα ενεε
κατα ἴταζιc ὑμελχιεδεc

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 εἰρηι εἰων
πενιωτ̄ εθ̄ ὑπατριαρχηc
αββα παρχη ερετc
ἡτεφχα nennoβi nan evol

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

Ἰτωβζ

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.)

Ἀριπρεβετιν εἰρηι εἰων
ω tenoc ἡνηβ τηρεν ἱθεοτοκοc
Μαρια θαυτ̄ ὑπενcωρ
ἡτεφχα nennoβi nan evol.

✙ Intercede on our behalf,
O holy archangels,
Michael and Gabriel,
That He may forgive us our sins.

✙ Ἀριπρεβετιν εἰρηι εἰων
ω νιαρχη αςτελοc εθ̄
Μιχαηλ nem Σαβρινλ
ἡτεφχα nennoβi nan evol.

Intercede on our behalf,
O holy archangels,
Raphael and Souriel,
That He may forgive us our sins.

Ἀριπρεσβετιν ἐὲρῃ ἐξων
ω νιαρχῇ ἀστὲλος ἐὲρ
Ραταηλ νευ Σοῦριηλ
ἡ τευχᾶ νεννοβι ναν εβολ.

✙ Intercede on our behalf,
O holy archangels,
Sedakiel, Sarathiel and Ananiel,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐξων
ω νιαρχῇ ἀστὲλος ἐὲρ
Σεδακιηλ Σαραθιηλ νευ Ἀνανιηλ
ἡ τευχᾶ 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 ἐξων
ἰοθρονος νιμετός νιζου
Νιχεροβι νευ νιΣεραφιμ
ἡ τευχᾶ 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 ἐξων
πιϋτορ ἡζων ἡσωματος
ἡλιτορτος ἡψαδ ἡχχωμ
ἡ τευχᾶ 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 ἐξων
νιογηβ ἡ τε ψευθυ
πιχορτϋτορ ὑπρεσβυτερος
ἡ τευχᾶ νεννοβι ναν εβολ

✙ Intercede on our behalf,
O angelic hosts,
And all the heavenly orders,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐὲρῃ ἐξων
νιστρατια ἡσσελικον
νευ νιτασμα ἡεπογρανιον
ἡ τευχᾶ 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.

Ἰωβὺς ὑπὸς εὐρῆς ἔχων
ναοὺς ἰοῦς ὑπατριαρχῆς
Ἀβραὰμ Ἰσαὰκ Ἰακώβ
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

✝ Pray to the Lord on our behalf,
O perfect man,
The righteous and just Enoch,
That He may forgive us our sins.

✝ Ἰωβὺς ὑπὸς εὐρῆς ἔχων
ὦ πρῶμι ἡτελιος
πιῶμι Ἐνωχ πιδικεος
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

Pray to the Lord on our behalf,
Elijah the Tishbite,
And his disciple, Elisha,
That He may forgive us our sins.

Ἰωβὺς ὑπὸς εὐρῆς ἔχων
Ἠλίας πιθεςβιτης
νεμ Ἐλισεος περμαθητης
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

✝ Pray to the Lord on our behalf,
O Moses and Isaiah,
And Ezekiel and Jeremiah,
That He may forgive us our sins.

✝ Ἰωβὺς ὑπὸς εὐρῆς ἔχων
ὦ Μωϋσῆς παρχηπροφίτης
νεμ Ησαῖας νεμ Ιερμιας
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

Pray to the Lord on our behalf,
O good man,
The righteous and just Job,
That He may forgive us our sins.

Ἰωβὺς ὑπὸς εὐρῆς ἔχων
Δαυὶδ περοψαλτης
νεμ Ιεζεκιηλ νεμ Δανιηλ
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

✝ Pray to the Lord on our behalf,
The righteous and perfect man,
The elect and just Noah,
That He may forgive us our sins.

✝ Ἰωβὺς ὑπὸς εὐρῆς ἔχων
Ἰωακὶμ νεμ Ἀννα νεμ Ἰωσὴφ
πρεσβύτερος
νεμ πιῶμι Ἰωβ νεμ Ἰωσὴφ νεμ
Νικοδημοσ
ἡτεῖχα νεννοβὶ νὰν ἐβόλ.

Pray to the Lord on our behalf,
Melchizedek and Aaron,
And Zacharias and Simeon,
That He may forgive us our sins.

Πωβζ ὑΠοc εἰρηι εχων
Μελχιζελεκ νεμ Ααρων
νεμ Ζαχαριαc νεμ Cιμεων
ἡτεϋχα νεννοβι ναν εβoλ.

✙ 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.

✙ Πωβζ ὑΠοc εἰρηι εχων
νιχοpοc ἡτε νιπροφητηc
νεμ νιομηι νεμ νιδικεοc
ἡτεϋχα νεννοβι ναν εβoλ

✙ ✙ ✙

Intercede on our behalf,
O fore-runner and baptizer,
John the Baptist,
That He may forgive us our sins.

Αριπρεcβετιν εἰρηι εχων
ω πιπροδρομοc ὑβαπτιcτηc
Ιω̅α̅ πιρεϋτωc
ἡτεϋχα νεννοβι ναν εβoλ.

✙ Intercede on our behalf,
O One Hundred and Forty Four Thousand,
And the celibate Evangelist,
That He may forgive us our sins.

✙ Αριπρεcβετιν εἰρηι εχων
ω πιωε-θμεῖτοϋ ἡωο
νεμ πιπαρθενοc ἡεταcτcελιcτηc
ἡτεϋχα νεννοβι ναν εβoλ.

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.

Πωβζ ὑΠοc εἰρηι εχων
ναοc ἡιοϋ ἡαποcτολοc
νεμ ἡcεπι ἡτε νιμαθητηc
ἡτεϋχα νεννοβι ναν εβoλ.

✙ Pray to the Lord on our behalf,
O blessed archdeacon,
Stephen the First Martyr,
That He may forgive us our sins.

✙ Πωβζ ὑΠοc εἰρηι εχων
πιαρχηδιακων ετcμαρωοϋτ
Cτεφανοc πιωορπ ὑϕι
ἡτεϋχα νεννοβι ναν εβoλ.

Pray to the Lord on our behalf,
O Beholder of God, the Evangelist,
Mark the Apostle,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εὐρηι εχων
πιθewpιwoc ἡεταστελιcтнc
Μαρκοc πιαποcτολοc
ἡτεψχα νεννοβι ναν εβoλ.

✙ Pray to the Lord on our behalf,
O struggle-bearer the martyr,
My lord the prince, George,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠοc εὐρηι εχων
πιαθλοφοpoc ὑψ
παοc ποτρο Σεωpσioc
ἡτεψχα νεννοβι ναν εβoλ.

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 Μερκοτριoc
νευ απα Уηηα νευ απα Βικτωp
ἡτεψχα νεννοβι ναν εβoλ.

✙ 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
νιχοpoc ἡτε νιψ
εταγwεπῶκαζ εθβε Πχc
ἡτεψχα νεννοβι ναν εβoλ.



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† ὑμαιογwηρι
Αητωνιoc νευ αββα Παγλε
ἡτεψχα νεννοβι ναν εβoλ

✙ 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 εθ† αββα Μακαρι
νευ νογwηρι ἡcταγpοφοpoc
ἡτεψχα νεννοβι ναν εβoλ

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 εἰρηι εἰων
ἡαοc ἡιο† ἡεηζογμενος
αββα ἰωᾶ νεμ αββα Δαaniel
ἡτεψχα nennoβi nan ebol

✙ 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 εἰρηι εἰων
ἡαοc ἡιο† ὑμαιογωρηι
αββα Πιωωι νεμ αββα Παγλε
ἡτεψχα nennoβi nan ebol

Pray to the Lord on our behalf,
O strong saint, Abba Moses,
And John Kama,
That He may forgive us our sins.

Ἰωβζ ὑΠοc εἰρηι
εἰων πιχωρι εἶθr αββα Ὑωch
νεμ ἰωᾶ πιχαμh
ἡτεψχα 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.

✙ Ἰωβζ ὑΠοc εἰρηι εἰων
αββα Παδωμ φα †κοινωνια
νεμ Θεοδωροc περμαθητηc
ἡτεψχα 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.

Ἰωβζ ὑΠοc εἰρηι εἰων
αββα Ὑενογ† παρχημaνδριτηc
νεμ αββα Βηca περμαθητηc
ἡτεψχα 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.

✙ Ἰωβζ ὑΠοc εἰρηι εἰων
νιχοροc ἡτε νιcταγροφορc
εταγχωκ ebol zi νιωαγεγ
ἡτεψχα nennoβi nan ebol

✙ ✙ ✙

Pray to the Lord on our behalf,
Athanasius the Apostolic,
Severus and Dioscorus,
That He may forgive us our sins.

Ἰωβλ ὑΠὸς ἐρρη ἐχων
Ἀθανασίος παποστολικός
Σεῦρος καὶ Διοσκορος
ἡτερχα 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.

✙ Ἰωβλ ὑΠὸς ἐρρη ἐχων
Βασίλειος καὶ Γρηγορίου
καὶ πατριῶτ ἀββα Κυρίλλος
ἡτερχα 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.

Ἰωβλ ὑΠὸς ἐρρη ἐχων
πρωμτ γε μητ ὡμην
ἐταγθωογ† θεν Νικαεα εθεε πιναζ†
ἡτερχα 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.

✙ Ἰωβλ ὑΠὸς ἐρρη ἐχων
ω πρωεεβι ἡτε Κωνσταντινουπολις
καὶ πικναγ γε ἡτε Ἐφεσος
ἡτερχα νεννοβι ναν εβολ

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.

Πωβζ ὑΠοc εἰρηι εἰων
παοc ποτρο Κωcταντινοc
νεμ Ηλανεη τορω
ἡτερχα νεμνοβι 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 εἰων
νιαλοτ ἡcαβε ὑπαρθενοc
νιωλεετ ἡτε Πχc
ἡτερχα νεμνοβι 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 εἰων
νηεθῶ ὑτε παιεζοοτ
πιοται πιοται κατα περραν
ἡτερχα νεμνοβι ναν εβολ

✙ Likewise, we exalt You,
With David the Psalmist:
You are a priest forever,
After the order of Melchizedek.

✙ Ωcαγτοc τεμβici ὑμοc
νεμ πιεγμηνΔοc ΔατιΔ
ζε ἡθοc πε πιοτηβ ωα ενεζ
κατα ἡταζic ὑλελχιεΔεκ

The Doxologies

Any appropriate seasonal Doxology is now said. See page 66.

The Doxology of the Virgin for Midnight Praise

Πεμετνιγτ

Your greatness O Mary,
the undefiled virgin,
is like the height of the palm tree,
as Solomon has said.

Πεμετνιγτ ω Μαρια
ἡπαρθενοc ἡατωλεβ
cονι ὑπιcici ὑπιβενι
εταcολομων cαχι εοβητϚ

✙ You are the spring of living water
That flows from Lebanon--
For the grace of the Godhead,
Sprang forth from you to us.

You have borne to us Emmanuel,
From your virginal womb.
He made us heirs
Of the Kingdom of the Heavens,

✙ 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 true⁸⁸⁸ 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.

✙ ΠΘΟ ΤΕ ΨΥΧΗΙ ΜΕΤΕΝΕΝΕΝ
ΕΤΕΝΕΝ ΜΕΤΕΝΕΝΕΝ
ΕΤΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΒΕΒΙ ΝΑΝ ΕΒΟΛ ΝΕΝΕΝΕΝ

ΑΡΕΜΙΣΙ ΝΑΝ ΝΕΜΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΑΡΕΜΙΣΙ ΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ

✙ ΚΑΤΑ ΠΩΥ ΕΤΕΝΕΝΕΝ ΜΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΕΤΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΑΡΕΜΙΣΙ ΝΑΝ ΕΒΟΛ

ΧΕΡΕ ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΧΕΡΕ ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΑΡΕΜΙΣΙ ΝΑΝ ΝΕΜΕΝΕΝΕΝΕΝ

✙ ΨΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΑΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ

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 1125.

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.

ΨΩΠΙ ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ
ΕΤΕΝΕΝΕΝΕΝΕΝΕΝΕΝΕΝ

⁸⁸⁸ 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 true⁸⁸⁹ Queen.
Hail to the pride of our race,
Who has borne 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 ⲙⲡⲏⲉⲧⲁⲣⲉⲙⲁⲥⲉ:
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛ̀ⲁⲗⲁⲑⲟⲥ:
ⲛ̀ⲧⲉⲩⲱⲗⲓ ⲛ̀ⲛⲏⲁⲓⲃⲓⲥⲓ ⲉⲃⲟⲗⲁⲣⲟⲛ:
ⲛ̀ⲧⲉⲩⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲩⲉⲣⲏⲛⲏⲏ.

Ⲭⲉⲣⲉ ⲛⲉ ⲱ ⲧⲡⲁⲣⲑⲉⲟⲛⲥ:
ⲧⲟⲧⲣⲱ ⲙ̀ⲙⲏ ⲛ̀ⲁⲗⲏⲑⲏⲏⲏ:
Ⲭⲉⲣⲉ ⲡⲱⲟⲩⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲧⲉⲛⲟⲥ:
ⲁⲣⲉⲗⲥⲟ ⲛⲁⲛ ⲛ̀ⲉⲙⲙⲁⲛⲟⲩⲏⲗ.

✙ Ⲉⲛⲧⲗⲟ ⲁⲣⲓⲡⲉⲛⲙⲉⲉ̀ⲓ
ⲱ ⲧⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉ̀ⲧⲉⲛⲗⲟⲧ
ⲛⲁⲁⲣⲉⲛ ⲡⲉⲛⲟⲥ Ⲓⲏⲥ ⲡⲭⲥ
ⲛ̀ⲧⲉⲩⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ

The Fourth Cantic

The Fourth Cantic

ⲡⲓⲗⲱⲥ ⲙ̀ⲙⲁⲗⲗ

Psalm 148

Ⲫⲁⲗⲙⲟⲥ ⲣⲱⲛ

Amen. Alleluia. Kyrie Eleison. Kyrie Eleison. Kyrie Eleison.

✙ Praise the Lord from the heavens: Alleluia.
Praise Him in the highest!

Praise Him, all His angels: Alleluia.
Praise Him, all His hosts!

✙ Ⲉⲙⲟⲩ ⲉ̀ⲡⲟⲥ ⲉ̀ⲃⲟⲗⲁⲥⲉⲛ ⲛⲓⲫⲏⲟⲩ̅ⲛ̅ ⲁⲗ
ⲉ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲩ ⲁⲥⲉⲛ ⲛⲏⲉⲧⲃⲟⲥⲓ

Ⲉⲙⲟⲩ ⲉ̀ⲣⲟⲩ ⲛⲉⲩⲁⲧⲧⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ̅ ⲁⲗ
ⲉ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲩ ⲛⲉⲩⲗⲏⲛⲁⲙⲓⲥ ⲧⲏⲣⲟⲩ̅

⁸⁸⁹ 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.

✙ Praise Him, sun and moon: Alleluia.
Praise Him all stars and⁸⁹⁰ light!

Praise Him, you heavens of heavens:
Alleluia.
And you water above the heavens!

✙ 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!

✙ **Ϣμοϣ`εροϥ πιρη νεμ πιουε αλ**
εμοϣ`εροϥ νιϣιοϣ τηροϣ ιντε πιουωινι

Ϣμοϣ`εροϥ νιϣηοϣι ιντε νιϣηοϣι αλ
νεμ νικεμωοϣ ετϣα πιωωι ιννιϣηοϣι

✙ **Ϭαροϣϣμοϣ τηροϣ εϣραν ιπποε αλ**
χε ιηοϥ αϥϣοε οτοε ατρωπι

Ποϥ αϥϣονεεν οτοε ατϣωντ αλ
αϥταεωοϣ ερατοϣ ωα ενεε νεμ ωα
ενεε ιντε πιενεε

✙ **Δϥχω ινοτεων οτοε ινεϥϥινι αλ**
Ϣμοϣ επποε εβολεεν ικαει

Πιδρακων νεμ νινοτν τηροϣ αλ
οτϣρωμ οταλ οτϣιων οτϣρϥταλλοε
οτπινα ικαραθον νηετιρι ιπεϥϣαϥι

✙ **Πιτωοϣ ετβοϥ νεμ νικαλαμϣοϣ**
τηροϣ αλ
νιωωην ιϥϣαιοτταε νεμ νιωενϥι
τηροϣ

Πιθηριον νεμ νιτεβνωϣι τηροϣ αλ
νιδατϥι νεμ νιεαλα† ετοι ιντενεε

⁸⁹⁰ [JS] Greek has “stars and light,” while Coptic has “stars of light”

✝ Kings of the earth and all peoples: Alleluia.
Rulers and all judges of the earth!

✝ Πιοῦρωοῦ ἵτε ἱκκαῖι νεμ νιλαοοο τηροῦ
ᾱλ
νιαρῡων νεμ νιρεϋ†εαπ τηροῦ ἵτε
ἱκκαῖι

Both young men and virgins: Alleluia.
Elders with the young!

εανθελῡρι νεμ εανπαρθενοο ᾱλ
εανθελλοι νεμ εανᾱλωοῖι

✝ Let them praise the Name of the Lord:
Alleluia.
For His Name alone is exalted!

✝ Ὑαροῦομοῦ τηροῦ ἐφῡραν ὑΠοο ᾱλ
εε αεῖῖι ἵεε πεῡραν ὑμᾱταε

His glory is above the earth and heaven⁸⁹¹:
Alleluia.
He will raise His people to power⁸⁹².

Πεῡρωνεε ἐβολ ῡοπ ειεε ἱκκαῖι νεμ
ἵερη εεν ἵφε ᾱλ
ῡναῖι ὑἵταπ ἵτε πεῡλαοο

✝ A hymn belongs to all His saints: Alleluia.
The children of Israel, a people drawing
near to Him.

✝ Οῦομοῦ ἵτε νηεοῦ τηροῦ ἵταε ᾱλ
νενῡρη ὑΠιεῖλ πιλαοο εεεενεῖ εροε

Alleluia. Alleluia. Alleluia.

ᾱλ ᾱλ ᾱλ

Psalm 149

Ψαλμοο ρῡε

Sing a new song to the Lord: Alleluia.
His praise in the church of the saints.

Χω ὑΠοο εεν οεχω ὑβερι ᾱλ
εε ἄρε πεῡομοῦ εεν τεεκκλησιᾱ ἵτε
νηεοῦ

⁸⁹¹ [JS] Gk has “confession/praise of Him is in the earth and heaven”

⁸⁹² [JS] literally, “And He will exalt the horn of His people”

✙ Let Israel be glad in Him Who made him:
Alleluia.
Let the children of Zion of rejoice in their
King.

Let them praise His Name in the chorus:
Alleluia.
Let them sing praises to Him with the
timbrel and harp.

✙ 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.

✙ Ὑαρεγοῦνοϋ ἰς αὐτὸν ὅς αὐτον ἐποίησεν
φῆτα ϑεοαμιοϋ ᾧ
νενηγῃ ἰς τὴν πόλιν αὐτοῦ ἐλθὼν ἐξεν
πονοῦρο

Ὑαροῦς αὐτοῦ ἐπεφραν ἑὸν θεὸν οὐχορος
ᾧ
θεὸν οὐκευκεν νεμ οὐψαλ τῇριον
αὐτοῦ ἐρψαλιν ἐροϋ

✙ Ὡς ὁ κύριος ἡγαῖα αὐτὸν ἐξεν περὶ λαοῦ ᾧ
ἐν ἡσυχίᾳ ἡνιερμαρῶν θεὸν οὐτοῦται

Ἐν ἡσυχίᾳ αὐτοῦ ἰς αὐτὸν ἡνιερῶν θεὸν
οὐτοῦται ᾧ
ἐν ἡσυχίᾳ αὐτοῦ ἐξεν νοῦμα ἡνιερκοῦ

✙ Ἡσυχίᾳ ἡνιερ ὁ κύριος ἐξεν τοῦ ὕψους ᾧ
ἐν ἡσυχίᾳ ἡνιερ ἐξεν τοῦ ὕψους

Ἐν ἡσυχίᾳ ἡνιερ ἡνιερῶν θεὸν ἡνιερκοῦ ᾧ
νεμ ἐν ἡσυχίᾳ θεὸν ἡνιερκοῦ

✙ Ἐν ἡσυχίᾳ ἡνιερ ἡνιερῶν θεὸν
ἐν ἡσυχίᾳ ᾧ
νεμ ἡνιερταῖοι ἡνιερῶν θεὸν
ἐν ἡσυχίᾳ ἡνιερ ἡνιερῶν

Ἐν ἡσυχίᾳ ἡνιερ ἡνιερῶν ἐν ἡσυχίᾳ ᾧ
παῖ ὡς φαί αὐτοῦ θεὸν ἡνιερκοῦ τῇριον
ἡνιερ

✙ Alleluia. Alleluia. Alleluia.

✙ ᾠ ᾠ ᾠ

Psalm 150

✙ Praise God among His saints: Alleluia.

✙ **Κ**μoυ`εϕ† **θ**εν **η**η̄ε̄θ **τ**ηροϋ **η**ταϑ ᾠ

Praise Him in the firmament of His power:
Alleluia.

Κμoυ`εροϑ **θ**εν **π**ιταχρο **η**τε **τε**ϑχου
ᾠ

✙ Praise Him for His mighty acts: Alleluia.

✙ **Κ**μoυ`εροϑ **ε**̄ε̄ρηι **ε**ιχεν **τε**ϑμετχωρι
ᾠ

Praise Him according to the abundance of
His greatness: Alleluia.

Κμoυ`εροϑ **κα**τα **η**̄ᾱυαι **η**τε
τεϑμετ̄ηιω† ᾠ

✙ Praise Him with the sound of the trumpet:
Alleluia.

✙ **Κ**μoυ`εροϑ **θ**εν **ο**̄ν̄μ̄η **η**καλ̄πιστοϑ ᾠ

Praise Him with psaltery and harp: Alleluia.

Κμoυ`εροϑ **θ**εν **ο**ν̄ψαλ̄ **τ**ηριον **νε**μ
ον̄κ̄ρ̄θᾱρα ᾠ

✙ Praise Him with timbrel and chorus:
Alleluia.

✙ **Κ**μoυ`εροϑ **θ**εν **ε**αν̄κεῡκευ **νε**μ
εαν̄χοροϑ ᾠ

Praise Him with strings and instruments:
Alleluia.

Κμoυ`εροϑ **θ**εν **ε**αν̄καπ̄ **νε**μ **ο**νορ̄σανον
ᾠ

✙ Praise Him with pleasant-sounding
cymbals: Alleluia.

✙ **Κ**μoυ`εροϑ **θ**εν **ε**αν̄κ̄ρῡβαλον̄ **ε**νε̄σε
το̄ν̄μ̄η ᾠ

Praise Him with the cymbals of joy:
Alleluia.

Κμoυ`εροϑ **θ**εν **ε**αν̄κ̄ρῡβαλον̄ **η**τε
ο̄ν̄ε̄ω̄λ̄ηλο̄ν̄ι ᾠ

✙ Let everything that has breath praise the
Name of the Lord our God: Alleluia.

✙ ΠΙΣΙ ΝΙΒΕΝ ΜΑΡΟΥΣΜΟΥ ΤΗΡΟΥ ΕΦΡΑΝ
ὙΠΟC ΠΕΝΝΟΥ† ᾱλ

Glory to the Father and the Son and the
Holy Spirit: Alleluia.

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ἈΓΙΩ ΠΝΑΤΙ ᾱλ

✙ Now, and forever, and to the age of ages.
Amen. Alleluia.

✙ ΚΕ ΝΥΝ ΚΕ ἈΙ ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ
ΕΩΝΩΝ ἈΜΗΝ ᾱλ

Alleluia. Alleluia. Glory be to our God:
Alleluia.

ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥ† ΠΕ ᾱλ

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 412, or Seasonal Psali (see 603).

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 Βαλμου παλ -

I sought after You,
From the depth of my heart:
My Lord Jesus,
Help me.

Δικωτ̃ ἡςωκ
δ̃εν ἡψωκ ὑπαζητ̃
πα̃ος Ἰη̃ς
αριβονθ̃ιν ἐροι

Loosen all the bonds
Of sin from me:
My Lord Jesus Christ,
Help me.

Βωλ εβωλ εαροι
ἡνι̃ςνατ̃ε ἡτε φ̃νοβι
πα̃ος Ἰη̃ς Π̃χ̃ς αριβονθ̃ιν ἐροι

✙ Be a help to me
So that You may save me:
My Lord Jesus,
help me.

✙ Σεντι ὑβονθ̃ος η̃νι
ε̃ορεκωτ̃ ὑμοι
πα̃ος Ἰη̃ς αριβονθ̃ιν ἐροι

✙ My your goodness
Come to me quickly:
My Lord Jesus Christ
Help me.

✙ Δεκμεταγαθ̃ος
μαρεσταροι ἡχωλεμ
πα̃ος Ἰη̃ς Π̃χ̃ς αριβονθ̃ιν ἐροι

Overshadow me
With the shadow of Your wings:
My Lord Jesus,
Help me.

Εκερδ̃ηβι εχωι
δα ἡδ̃ηβι ἡτε νεκτεν̃ε
πα̃ος Ἰη̃ς αριβονθ̃ιν ἐροι

In six days You have
Made all the creation:
My Lord Jesus Christ,
Help me.

Ἐν ἑξήδεκα ἡμέραις
ἠΐκτισίς τῆς
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

✦ Seven times every day,
I praise Your Name:
My Lord Jesus,
Help me.

✦ Ζῆς ἡσὺς ὁ
ἡμῶν ἐπεκραν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

✦ All of the Earth
Glorifies Your Name.
My Lord Jesus Christ,
Help me.

✦ Ἡς ἠΐκτισίς τῆς
σεφύου ὑπεκραν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

Lordship and authority,
Belong to You:
My Lord Jesus,
Help me.

Θωκ τε ἡμεῖς
νευ ἡεζοῦσα
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

Make haste O my God,
That You may save me,
My Lord Jesus Christ,
Help me.

Ὡς ὁμοκ πανοῦ
ἐρεκωῦ ὁμοί
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

✦ Every knee
Bends before You:
My Lord Jesus,
Help me.

✦ Κεῖνι νίβεν σεκωλῶ
ὑπεκῶθο ἐβόλ
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

✦ All the different tongues
Together bless Your Name:
My Lord Jesus Christ,
Help me.

✦ Λας νίβεν ἐγὼς
σεῖς ὁμοῦ ἐπεκραν
πατρὸς Ἰησοῦ Χριστοῦ
ἀριθμῶν ἐμοί

Turn Your face away
From my sins:
My Lord Jesus:
Help me.

Ἰατασθὸ ὑπεκθὸ
σαβολ ἡνανοβι
παῶς Ἰησ ἀριβονθῆιν ἐροῖ

Wipe away, O God,
All my iniquities:
My Lord Jesus Christ,
Help me.

Ἠαλνομια τηροῦ
Φ† ἐκῆσωλχοῦ
παῶς Ἰησ Π̄χς ἀριβονθῆιν ἐροῖ

✙ You know my thoughts,
And You search my depths:
My Lord Jesus,
Help me.

✙ Ζοῦων ἡναμενι
ἱδοτδετ ἡναβλωτ
παῶς Ἰησ ἀριβονθῆιν ἐροῖ

✙ Create in me
A clean heart:
My Lord Jesus Christ,
Help me.

✙ Οὔεητ ἐφοταβ
ἐκῆσοντῃ ἡδῆτ
παῶς Ἰησ Π̄χς ἀριβονθῆιν ἐροῖ

Do not take away
Your Holy Spirit from me:
My Lord Jesus,
Help me.

Πεκ̄π̄να ε̄θῠ
ὑπερολῃ ἐβολεαροι
παῶς Ἰησ ἀριβονθῆιν ἐροῖ

Incline Your ears to me,
Hear my quickly:
My Lord Jesus Christ,
Help me.

Рекпекмауχ ἐροῖ
сωтеи ἐροῖ ἡχωλεи
παῶς Ἰησ Π̄χς ἀριβονθῆιν ἐροῖ

✙ Set a law before me

In the path of Your truth:

My Lord Jesus,

Help me.

✙ Σεμε νομος νηι

εἰ ψαλιτ ἡ τε τεκμεθμη

παῶς Ἰησ ἀριβονθῆιν εροι

✙ Your kingdom, my God,

Is an eternal kingdom:

My Lord Jesus Christ:

Help me.

✙ Τεκμετοτρο πανοτ

οτμετοτρο ἡ ενεε

παῶς Ἰησ Πχς ἀριβονθῆιν εροι

You are the Son of God:

I believe in You:

My Lord Jesus,

Help me.

Υιος Θεος ἡθοκ

αιναετ εροκ

παῶς Ἰησ ἀριβονθῆιν εροι

O You who carries the sins

Of the world, have mercy on me:

My Lord Jesus Christ,

Help me.

Φηετωλῖ ὑφνοβι

ἡ τε πικοςμος ναι νηι

παῶς Ἰησ Πχς ἀριβονθῆιν εροι

✙ Forgive me my

Many iniquities:

My Lord Jesus,

Help me.

✙ Χω νηι εβολ ὑπαωλῖ

ἡ τε ναινομια

παῶς Ἰησ ἀριβονθῆιν εροι

✙ All of the souls

Together bless Your Name:

My Lord Jesus Christ,

Help me.

✙ Ψυχῃ νιβεν ετσοπ

σεςμοτ επεκραν

παῶς Ἰησ Πχς ἀριβονθῆιν εροι

Be longsuffering with me,

Do not destroy me quickly:

My Lord Jesus,

Help me.

Ωοτῆζητ νεμη

ὑπερτακοι ἡχωλεμ

παῶς Ἰησ ἀριβονθῆιν εροι

I rise at the first watch
That I may bless Your Name:
My Lord Jesus Christ:
Help me.

ΨΑΙΤΩΝΤ ὑΨΗΝΑΥ ΝΨΩΡΠ
ΝΤΑΔΜΟΥ ΕΠΕΚΡΑΝ
ΠΑΔΟΣ ΙΗΣ ΠΧΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✝ Your yoke is sweet
And Your burden is light:
My Lord Jesus,
Help me.

✝ ὕΨΟΛΧ ΝΧΕ ΠΕΚΝΑΖΒΕΥ
ΤΕΚΕΤΦΩ ΔΔΙΩΟΥ
ΠΑΔΟΣ ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✝ In the acceptable time:
You will hear me:
My Lord Jesus Christ:
Help me.

ΗΕΝ ΟΥΣΗΟΥ ΕΥΩΗΠ
ΕΚΕΣΩΤΕΜ ΕΡΟΙ
ΠΑΔΟΣ ΙΗΣ ΠΧΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

Oh, how I love
Your Holy Name:
My Lord Jesus,
Help me.

ΘΩΣ ΟΥΨΟΥΜΕΝΡΙΤΥ
ΠΕ ΠΕΚΡΑΝ ΕΘΥ
ΠΑΔΟΣ ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

Disperse away from me
All of the devils:
My Lord Jesus Christ,
Help me.

ΧΩΡ ΕΒΟΛ ΘΑΡΟΙ:
ΝΔΙΑΒΟΛΗ ΝΙΒΕΝ
ΠΑΔΟΣ ΙΗΣ ΠΧΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

✝ Sow with me
The seed of Your truth⁸⁹³:
My Lord Jesus:
Help me.

✝ ΒΟ ΝΘΡΗΙ ΝΘΗΤ
ὑΠΟΥΤΑΖ ΝΤΕ ΤΕΚΜΕΘΩΗΙ
ΠΑΔΟΣ ΙΗΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΙ

⁸⁹³ 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

✙ ΉΝΑΝ ἸΤΕΚΒΙΡΗΝΗ ὡμῇ
χα νεννοβι ναν εβολ
παῶς Ἰης Πχς ἀριβονῆιν εροι

The Conclusion of the Adam Psali

Whenever we
Gather for prayer,
Let us bless the Name
Of my Lord, Jesus.

λοιπον ἀνψανθωοῦτ:
ἐτῆ προσεῦχη:
μαρενῖμοῦ ἐπιραν:
Ἰτε Παῶς Ἰης.

We will bless You,
O my Lord Jesus:
Deliver us by Your Name:
For we have hope in You.

Χε τενναῖμοῦ ἐροκ:
ὦ Παῶς Ἰης:
ναζμεν ε-εν Πεκραν:
χε ἀνερβελπις ἐροκ.

✙ That we may praise You,
With Your Good Father,
And the Holy Spirit,
For You have come and saved us.

✙ Εθρενζως ἐροκ:
νεμ Πεκιωτ ἡὰ γαθος:
νεμ Πιπῆνᾶ εῶτ:
χε (ἀκῖ) ἀκωτ ὡμον.

✙ 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 Υἱω:
κε ἀγιῶ Πνευματι:
κε νῦν κε ἀι κε ἱστοῦς
εἰῶνας των εἰῶνων: ἀμεν.

The Sunday Theotokia

Ἡ ΘΕΟΤΟΚΙΑ ὑΠΕΡΘΥΝ Ἡ ΚΥΡΙΑΚΗ

Part One

You are called righteous,
O blessed one
Among the women,
The Second Tabernacle:

Σεμὸντ ἔρο Δικεος
ὠ̅ θηετς̅ μαρωοντ
Ξεν Νιζιουι
χε ἱμαζς̅ νοντ̅ Νς̅ κηνη

✙ Which is called
The Holy of Holies,
Which contains the Tables
Of the Covenant:

✙ Θηετονυμὸντ̅ ἐρος
χε̅ θηεθ̅
Ντε̅ Νηεθ̅
ἐρε̅ Νιπ̅ λ̅ α̅ ζ̅ Νς̅ η̅ τς̅

On which the
Ten Commandments,
Are written by
The finger of God:

Ντε̅ ἱΔιαθ̅ κη
Νευ̅ πιω̅ η̅τ̅ Νς̅ α̅ χ̅ ι
Ναι̅ ε̅ τ̅ α̅ ϑ̅ς̅ η̅ τ̅ ο̅ ν̅
Ν̅ χ̅ ε̅ πι̅ τ̅ η̅ β̅ Ν̅ τε̅ Φ̅ ι̅

✙ Which direct us
To the Iota,
The Name of Salvation,
Of Jesus Christ:

✙ Σερω̅ ο̅ ρ̅ π̅ Ν̅ ε̅ ρ̅ς̅ τ̅ υ̅ μ̅ ε̅ ν̅ ι̅ ν̅
Ν̅ α̅ ν̅ ὑ̅ πι̅ ω̅ τ̅ α̅
πι̅ ρ̅ α̅ ν̅ Ν̅ ο̅ ν̅ χ̅ α̅ ι̅
Ν̅ τε̅ Ι̅ η̅ς̅ Π̅ χ̅ς̅

Who was incarnate
Of you, without change,
And became the Mediator
Of a new covenant.

Φ̅ α̅ ι̅ ε̅ τ̅ α̅ ϑ̅ς̅ ι̅ α̅ ρ̅ ζ̅ Ν̅ η̅ ν̅ τ̅
Ξ̅ ε̅ ν̅ ο̅ ν̅ υ̅ ε̅ τ̅ α̅ τ̅ υ̅ ι̅ β̅ ι̅
α̅ ϑ̅ υ̅ ω̅ π̅ ι̅ ὑ̅ μ̅ ε̅ς̅ ι̅ τ̅ η̅ς̅
ε̅ ν̅ Δ̅ ι̅ α̅ θ̅ η̅ κ̅ η̅ ὑ̅ β̅ ε̅ ρ̅ ι̅

✙ 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 ΠΕΦΕΝΟΦ ΕΘΥ
ΑΦΤΟΥΒΟ ΝΝΗΕΘΝΑΖΤ
ΕΥΛΑΟΣ ΕΥΘΥΑΙΟΦ

ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕΒΙΣΙ ΜΥΟ
ΤΑΟΣ ΤΘΕΟΤΟΚΟΣ
ΕΘΥ ΝΗΟΥ ΝΙΒΕΝ

✙ ΑΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΥΑΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΦ ΜΠΙΛΑΙΡΩΜ

✙ ✙ ✙

(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.

ΠΙΜ ΠΕΘΝΑΥΣΑΧΙ
ΜΠΤΑΙΟ ΝΤΣΚΗΝΗ
ΕΤΑ ΥΩΥΣΗΣ ΘΑΜΙΟΣ
ΖΙΧΕΝ ΠΤΩΟΝ ΝΣΙΝΑ

✙ ΑΦΘΑΜΙΟΣ ΞΕΝ ΟΥΩΟΥ
ΚΑΤΑ ΠΣΑΧΙ ΜΠΟΣ
ΝΕΜ ΚΑΤΑ ΝΙΤΥΠΟΣ ΤΗΡΟΥ
ΕΤΑΥΤΑΜΟΦ ΕΡΩΟΝ

Where Aaron
And his sons served
In the likeness of the Highest
And the shadow of the heavenly.

ΘΗ ΕΡΕ ΑΑΡΩΝ
ΝΕΜ ΝΕΨΥΗΡΙ ΨΕΜΨΙ ΝΗΤΕ
ΞΕΝ ΠΤΥΠΟΣ ΝΤΕ ΠΙΣΙ
ΝΕΜ ΤΞΗΒΙ ΝΤΕ ΝΑ ΤΦΕ

✙ They likened you to it,
O Virgin Mary,
The true Tabernacle,
Where God dwelt.

✙ ΑΥΤΕΝΘΩΝΙ ΕΡΟΣ
ΜΑΡΙΑ ΪΠΑΡΘΕΝΟΣ
ΪΣΚΗΝΗ ΜΜΗ
ΕΡΕ ΦΪ ΣΑΘΟΥΝ ΜΜΟΣ

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝΣΙΣΙ
ΜΜΟ ΑΞΙΩΣ
ΞΕΝ ΖΑΝΨΜΝΟΛΟΣΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
"O Holy City,
Of the Great King."

✙ ΧΕ ΑΥΣΑΧΙ ΕΘΒΗΪ
ΝΖΑΝΖΒΗΟΪ ΕΥΤΑΙΗΟΥΤ
ΪΒΑΚΙ ΕΘΨ
ΝΤΕ ΠΙΝΙΨΪ ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΪΕΝΪΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΨ 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
ΝΗΝΟΥΒ ΝΚΑΚΑ ΝΙΒΕΝ
ΘΗΕΤΑΥΘΑΜΙΟΣ
ΞΕΝ ΖΑΝΥΕ ΝΑΤΕΡΖΟΛΙ

Ασεργωορπ ἡΐμηι
ἡΦΐ πιλοσος
ΦΗΕΤΑΥΩΠΙ ἡρωι
ΞΕΝ ΟΥΜΕΤΑΤΦΩΡΧ

✙ ΟΥΑΙ ΠΕ ΕΒΟΛΞΕΝ ΣΝΑΥ
ΟΥΜΕΘΝΟΥΐ ΕΣΤΟΥΒΗΟΥΤ
ΕΣΟΙ ΝΑΤΤΑΚΟ
ΝΟΜΟΟΥΣΙΟΣ ΝΕΜ ΦΙΩΤ

ΝΕΜ ΟΥΜΕΤΡΩΜΙ ΕΣΟΝΑΒ
ΧΩΡΙΣ ΣΥΝΟΥΣΙΑ
ΝΟΜΟΟΥΣΙΟΣ ΝΕΜΑΝ
ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ

✙ ΘΑΙ ΕΤΑΥΒΙΤΣ ΝΞΗΐ
ὠ ΐΑΤΩΛΕΒ
ΕΑΥΖΩΤΠ ΕΡΟΣ
ΚΑΤΑ ΟΥΖΥΠΟCΤΑCΙC

ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕCΙCΙ ΜΜΟ
ΤΑΟC ΐΘΕΟΤΟΚΟC
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 ὠΠΙΜΑΙΡΩΜ

✙ ✙ ✙

The children of Israel,
Every soul together,
Brought offerings to
The Tabernacle of the Lord:

ΨΥΧΗ ΝΙΒΕΝ ΕΥCΟΠ
ΝΤΕ ΝΕΝΨΗΡΙ ὠΠΙCῚ
ΑΥΙΝΙ ΝΖΑΝΔΩΡΟΝ
ΕῚCΚΗΝΗ ΝΤΕ ΠΟC

✙ Gold and silver,
And precious stones;
Purple and scarlet,
And fine linen.

✙ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ
ΝΕΜ ΠΙΩΝΙ ὠΜΗ
ΝΕΜ ΠΙΨΕΝC ΕΤCΑῚ
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 ῥΜΕΘΝΟΥῚ
CΑΘΟΥΝ ΝΕΜ CΑΒΟΛ

For you have brought
Many people
To God your Son
Through your purity.

ΧΕ ΑΡΕΙΝΙ ΕΘΟΥΝ
ΝΟΥΛΑΟC ΕΥΟΥ
ὠΦῚ 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 ΤΕΝΩΙ
ὤμο ἄζιως
ΞΕΝ ΖΑΝΤῶΝΟΛΟΣΙΑ
ὑΠΡΟΦΗΤΙΚΟΝ

ΔΕ ΛΥΣΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΤΙ ΕΥΤΑΙΗΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΥΤ ΝΟΥΡΟ

✙ ΤΕΝΤΩΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΥΔΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΒΙΑ
ΝΤΟΤΥ ὑΠΙΛΑΙΡΩΜ

(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,

ΠΙΛΑΣΤΗΡΙΟΝ
ΕΤΟΥΖΩΒΣ ὤμοΥ
ΖΙΤΕΝ ΠΙΧΕΡΟΥΒΙΑ
ΕΥΟΙ 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 π̅ιλοςος
ε̅ταϥδ̅ιϥαρ̅ζ̅ η̅δ̅η̅τ̅
ω̅ τ̅α̅τα̅δ̅η̅ι
δ̅εν̅ ο̅γ̅με̅τα̅τ̅ω̅ιβ̅τ̅

Αϥω̅πι̅ η̅το̅γ̅βο̅
η̅τε̅ η̅εν̅νο̅β̅ι
η̅ε̅ ο̅γ̅ρε̅ϥ̅ω̅ ε̅βο̅λ̅
η̅τε̅ η̅εν̅λ̅νο̅μ̅ι̅λ̅

✙ Ε̅θε̅ φ̅αι̅ ο̅γον̅ η̅ιβ̅εν̅
ε̅ε̅ι̅ϥ̅ι̅ μ̅μ̅ο̅
τα̅ο̅ς̅ τ̅ε̅ο̅το̅κο̅ς̅
ε̅θ̅γ̅ η̅χο̅γ̅ η̅ιβ̅εν̅

Α̅νον̅ ζ̅ων̅ τε̅ν̅τω̅β̅ζ̅
ε̅ο̅ρε̅ν̅ω̅λ̅ω̅ν̅ι̅ ε̅γ̅η̅αι̅
ζ̅ι̅τε̅ν̅ η̅ε̅π̅ρε̅ς̅β̅ι̅λ̅
η̅το̅τ̅ϥ̅ μ̅π̅ι̅μ̅αι̅ρ̅ω̅ι̅

✙ ✙ ✙

✙ 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.

✙ Χ̅ε̅ρο̅γ̅β̅ι̅μ̅ι̅ ϥ̅να̅γ̅ η̅νο̅γ̅β̅
ε̅γ̅ο̅ι̅ η̅ζ̅ι̅κ̅ω̅
ε̅γ̅ζ̅ω̅β̅ς̅ μ̅π̅ι̅λ̅α̅ϥ̅τ̅η̅ρ̅ι̅ον̅
δ̅εν̅ νο̅γ̅τε̅ν̅ζ̅ η̅χο̅γ̅ η̅ιβ̅εν̅

Ε̅γ̅ε̅ρ̅δ̅η̅ι̅β̅ι̅ ε̅ε̅ρ̅η̅ι̅
ζ̅ι̅χ̅εν̅ π̅ι̅μ̅α̅ ε̅θ̅γ̅
η̅τε̅ η̅η̅ε̅θ̅γ̅
δ̅εν̅ τ̅ς̅κη̅νη̅ μ̅μ̅α̅δ̅ς̅νο̅γ̅τ̅

✙ 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
ΜΙΑΝΑΝΨΟ ΉΨΟ
ΝΕΜ ΜΙΑΝΑΝΘΒΑ ΉΘΒΑ
ΣΕΕΡΘΗΒΙ ΕΧΩ

ΕΥΘΩΣ ΕΠΟΥΡΕΥΩΝΤ
ΕΥΧΗ ΘΕΝ ΤΕΝΕΧΙ
ΦΑΙ ΕΤΑΥΒΙ ΜΠΕΝΙΝΙ
ΧΩΡΙΣ ΝΟΒΙ ΖΙ ΨΙΒΤ

✙ ΕΘΒΕ ΦΑΙ ΤΕΝΣΙΓΙ
ΜΜΟ ΑΖΙΩΣ
ΘΕΝ ΖΑΝΤΜΟΛΟΣΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

ΣΕ ΛΥΣΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΥΙ ΕΥΤΑΙΗΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΨΤ ΝΟΥΡΟ

✙ ΤΕΝΤΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΥ ΜΠΙΜΑΙΡΩΜΙ

(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 πιῑταμνοο
ἡνοῦβ εἰτοῦβηοῦτ
ἐρε πιμᾱννα ζηπ
ἡζῑρη ζεν τεϑωῡτ

✙ The Bread of Life,
Which came down
from heaven for us,
Gave life to the world.

✙ Πιωικ ἡτε ἡωνῑ
ἐταϑῑ ἐπεσῡτ
ἡᾱν ἐβολᾱθεν ἡϑε
ᾱϑτ ἡἡωνῑ ἡπικοομοο

Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

Εῶβε φαι οῡτον ἡιβεν
σεσιϑι ἡῡο
ταοο̅ ἡεοτοκοο
εῡῡ ἡχοῡτ ἡιβεν

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ ᾱνον ζων τεῡτωβζ
εῡρεῡᾱᾱᾱᾱᾱᾱ εῡῡᾱᾱ
ζιτεῡ ἡεἡρεοβᾱ
ἡτοτϑ ἡπιμᾱρᾱᾱ

✙ ✙ ✙

It is fitting
That you be called
The golden pot,
Where the Manna was hidden:

ϑτωᾱ ζαρ ἐρο
εῡροῡμοῡτ ἐπεραν
χε πιῑταμνοο ἡνοῡβ
ἐρε πιμᾱννα ζηπ ἡῡῡτϑ

✙ 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 ἘΤΕΪΜΑΤ
ΨΑΥΧΑΙ ΔΕΝ ΤΣΚΗΝΗ
ΝΟΥΜΕΤΜΕΘΡΕ
ΝΤΕ ΝΕΝΨΗΡΙ ὙΠΙΣΛ

ΕΘΒΕ ΝΙΠΕΘΑΝΕΥ
ΕΤΑΥΑΙΤΟΥ ΝΕΜΩΟΥ
ΝΧΕ ΠΟΣ Φ†
ΖΙ ΠΨΑΥΕ ΝCΙΝΑ

✙ ΠΘΟ ΖΩΙ ΜΑΡΙΑ
ΑΡΕΥΑΙ ΔΕΝ ΤΕΝΕΧΙ
ὙΠΙΜΑΝΝΑ ἸΝΝΟΗΤΟΝ
ΕΤΑΥΙ ΕΒΟΛΔΕΝ ΦΙΩΤ

ΑΡΕΜΑΣΥ ΑΔΝΕ ΘΩΛΕΒ
ΑΥ† ΝΑΝ ὙΠΕΥΩΜΑ
ΝΕΜ ΠΕΥΣΝΟΥ ΕΤΤΑΙΝΟΥΤ
ΑΝΩΝΔ ΨΑ ΕΝΕΖ

✙ ΕΘΒΕ ΦΑΙ ΤΕΝΣΙΣΙ
ΜΟΟ ΑΖΙΩC
ΞΕΝ ΖΑΝΤΜΝΟΛΟΣΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

ΧΕ ΑΥCΑΧΙ ΕΘΒΗ†
ΝΖΑΝΔΒΗΟΥΙ ΕΤΤΑΙΝΟΥΤ
†ΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΥ† ΝΟΥΡΟ

✙ ΤΕΝ†ΖΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
ΝΤΟΤ† 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 worship⁸⁹⁴ 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
πιατῳδωντ ἔροο
πι ἐβολθεν πιονωινι
ἡατῳδωντ ἔροο

The True God,
Of the True God,
Who was incarnate
Of you, without change.

Πιοντ ἡταφωι
ἐβολθεν οῖνοντ ἡταφωι
εταοῳκαρζ ἡδῆτ
θεν οῖμετατῳιβτ

✝ By His manifestation,
He gave light to us,
Who were sitting in darkness
And the shadow of death

✝ Οἡτεν τεοπαροοια
αοῖερονωινι ἔρον
δᾶ νηετσεμοι δεν ἡχακι
νεμ ἡδῆιβι ὑφωοτ

⁸⁹⁴ Latria

And guided our feet
To the path of peace,
Through the communion
Of His holy Mysteries.

ΔΕΥΟΥΤΕΝ ΝΕΝΘΑΛΑΥΧ
ΕΦΨΩΙΤ ἸΤΕ ΨΙΡΗΝΗ
ΖΙΤΕΝ ΨΚΟΙΝΩΝΙΑ
ἸΤΕ ΝΕΨΥΤΣΤΗΡΙΟΝ ΕΘΥ

✙ Therefore everyone
Magnifies you,
O my lady, the Theotokos,
The ever-holy.

✙ ΕΘΒΕ ΦΑΙ ΟΥΟΝ ΝΙΒΕΝ
ΣΕΣΙΣΙ ΜΜΟ
ΤΑΟΣ ΨΘΕΟΤΟΚΟΣ
ΕΘΥ ἸΧΟΥ ΝΙΒΕΝ

And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

ΔΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΨΑΨΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΨΡΕΣΒΙΑ
ἸΤΟΤΨ ΜΨΜΑΙΡΩΜ

✙ ✙ ✙

✙ All the orders on high
Cannot resemble you,
O golden lamp stand,
That carried the True Light:

✙ ΥΨΟΣ ΝΙΒΕΝ ΕΤΞΕΝ ΠΙΣΙΣΙ
ΜΠΟΥΨΤΕΝΘΩΝΟΥ ΕΡΟ
Ω ΨΛΥΧΝΙΑ ἸΝΟΥΒ
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 ἸΚΑΘΑΡΟΣ
ΨΑΥΧΑΣ ΞΕΝ ΨΣΚΗΝΗ

✙ That was tended
By the hands of men,
Who brought oil for its lamps,
By day and by night.

✙ ΣΕΡΚΕΒΕΡΝΙΤΗΣ ΕΡΟΣ
ΖΙΤΕΝ ΞΑΝΞΙΧ ἸΡΩΜ
ΕΥΨΝΕΖ ἸΣΑ ΝΕΣΛΑΜΠΑΣ
ΜΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕΧΩΡΕ

He Who dwelt in your womb,
O Virgin Mary,
Gives light to every man
That comes into the world.

ΦΗΕΤΥΧΗ ΔΕΝ ΤΕΝΕΧΙ
ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ
ΑΓΓΕΡΟΤΩΙΝΙ ΕΡΩΜΙ ΝΙΒΕΝ
ΕΘΝΗΟΥ ΕΠΙΚΟCΜΟC

✙ For He Whom you have born,
Is the Sun of Righteousness,
And He has healed us
From our sins.

✙ ΠΘΟΥ ΣΑΡ ΠΕ ΦΡΗ
ΝΤΕ ΤΔΙΚΕΟCΤΗΗ
ΑΡΕΜΑCΥ ΑΓΤΑΔΒΟΝ
ΕΒΟΛΔΕΝ ΝΕΝΝΟΒΙ

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝCΙCΙ
ΜΜΟ ΑΞΙΩC
ΞΕΝ ΖΑΝΤΜΟΛΟCΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ ΧΕ ΑΥCΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΥΙ ΕΥΤΑΙΗΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΥΤ ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΤΕΝΤ2Ο ΤΕΝΤΩΒ2
ΕΘΡΕΝΥΔΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
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 θυγοτη
νηνοβ ηκαθαροσ
ετλαι εα πιχεβс
νηρωμ ετμαρωοτ

Φηετοβι υμοσ
εβολθεν πιμαηερωωοτ
ωαττοβο ηνινοβι
ητελωλι ηνιανομια

✙ Ετε Φη πιλοσος
εταυβιαρξ ηδηη
αρολγ επωωι νοτθοινοτ
ωα Φη περωτ

Εθε φαι οτον νιβεν
σεσιςι υμο
ταος θεοτοκος
εοτ ηχοτ νιβεν

✙ Δνον ζωη τετωβс
ερενωαωνι ετναι
ζιτεη νεπεсβια
ητοτφ απιαρωωι

✙ ✙ ✙

Τοτε αληθωс
ητωωτ αν ηζλι
αιωανωοτ ερο
χε θυγοτη ηνηνοβ

✙ 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 ΕΠΩΩΙ ΝΘΗΤC
ΰΠΙCΘΟΙΝΟΥCΙ ΕΤCΩΤΠ
ΰΠΕΰΘΟ ΝΝΗΕΘΥ

ΨΑΡΕ ΦΥ ΰΛΙ ΰΜΑΥ
ΝΝΙΝΟΒΙ ΝΤΕ ΠΙΛΑΟC
ΕΒΟΛΖΙΤΕΝ ΠΙΘΛΙΛ
ΝΕΰ ΠΙCΘΟΙ ΝΤΕ ΠΙCΘΟΙΝΟΥCΙ

✙ ΝΘΟ ΖΩΙ ΜΑΡΙΑ
ΑΡΕΨΑΙ ΘΕΝ ΤΕΝΕΞΙ
ΰΠΙΑΤΨΝΑΥ ΕΡΟΥ
ΝΛΟCΟC ΝΤΕ ΦΙΩΤ

ΦΑΙ ΕΤΑΨΕΝΨ ΕΠΩΩΙ
ΝΟΥΘΥCΙΔ ΕCΨΗΠ
ΖΙΧΕΝ ΠΙCΤΑΥΡΟC
ΘΑ ΠΟΥΧΑΙ ΰΠΕΝΣΕΝΟC

✙ ΕΘΒΕ ΦΑΙ ΤΕΝCΙCΙ
ΰΜΟ ΑΞΙΩC
ΘΕΝ ΖΑΝΥΜΝΟΛΟCΙΑ
ΰΠΡΟΦΗΤΙΚΟΝ

ΧΕ ΑΥCΑΧΙ ΕΘΒΗΥ
ΝΖΑΝΖΒΗΟΥΙ ΕΥΤΑΙΗΟΥΤ
ΥΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΨΥΥ ΝΟΥΡΟ

✙ We ask and pray,

That we may obtain mercy,

Through your intercessions

With the Lover of mankind.

✙

ΤΕΝΤΩΣ ΤΕΝΤΩΣ

ΕΘΡΕΝΩΔΩΝΙ ΕΥΝΑΙ

ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ

ΝΤΟΤΕ ΑΠΑΙΡΩΜΙ

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

ΤΕΡΩΜΠΙ ΕΘΕΣΩΣ

ΘΕΤΑΣΜΙΣΙ ΝΑΝ

ΑΦΙ ΠΙΛΟΣΟΣ

✙ You are the,

Fragrant flower,

That blossomed from

The root of Jesse.

✙ ΝΘΟ ΤΕ ΤΕΡΗΡΙ

ΝΤΕ ΠΙΣΘΟΙΝΟΥΡΙ

ΘΕΤΑΣΦΙΡΙ ΕΒΟΛ

ΔΕΝ ΘΝΟΥΝΙ ΝΙΕΣΣΕ

The rod of Aaron,

Which blossomed without

Planting or watering,

Is a type of you.

ΠΙΩΒΩΤ ΝΤΕ ΔΑΡΟΝ

ΕΤΑΦΙΡΙ ΕΒΟΛ

ΧΩΡΙΣ ΒΟ ΝΕΜ ΤΣΟ

ΥΟΙ 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
ΣΕΣΙCΙ ΜΜΟ
ΤΑΟC ΤΘΕΟΤΟΚΟC
ΕΘΥ ΝΗΟΥ ΝΙΒΕΝ

✙ And we pray,
That we may win mercy,
Through your intercessions
With the Lover of mankind.

✙ ΔΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΥΛΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕCΒΙΑ
ΝΤΟΤϢ ΜΠΙΜΑΙΡΩΜΙ

✙ ✙ ✙

You are called righteous,
O holy Mary,
The Second Tabernacle
Of the Holies:

ΣΕΜΟΥΤ ΕΡΟ ΔΙΚΕΩC
Ω ΘΗΕΘΟΥΑΒ ΜΑΡΙΑ
ΧΕ ΤΜΑΖCΝΟΥΤ ΝCΚΗΝΗ
ΝΤΕ ΝΗΕΘΥ

✙ In which was placed
The rod of Aaron,
And the fragrant
Holy flower.

✙ ΘΗΕΤΟΥΧΗ ΝΔΗΤC
ΝΧΕ ΠΙΩΒΩΤ ΝΤΕ ΔΑΡΟΝ
ΝΕΜ ΤΖΡΗΡΙ ΕΘΥ
ΝΤΕ ΠΙCΘΟΙΝΟΥϢΙ

You are clothed with purity,
Within and without,
O pure Tabernacle,
The abode of the Righteous.

ΤΕΧΟΛΖ ΑΠΙΤΟΥΒΟ
CΑΔΟΥΝ ΝΕΜ CΑΒΟΛ
Ω ΤCΚΗΝΗ ΝΚΑΘΑΡΟC
ΦΜΑΝΥΩΠΙ ΝΝΙΔΙΚΕΟC

✙ The orders on high,
And the choirs of the just,
All glorify
Your blessedness.

✙ ΠΙΤΑCΜΑ ΝΤΕ ΠΒΙCΙ
ΝΕΜ ΠΧΟΡΟC ΝΤΕ ΝΙΘΜΗ
CΕΕΡΕΥΔΟΖΑΖΙΝ
ΝΝΕΜΑΚΑΡΙCΜΟC

Therefore we
Magnify you befittingly,
With prophetic
Hymnology.

ΕΘΒΕ ΦΑΙ ΤΕΝΩΙ
ΜΟΟ ΑΖΙΩΣ
ΞΕΝ ΖΑΝΤΩΝΟΛΟΣΙΑ
ΜΠΡΟΦΗΤΙΚΟΝ

✙ For they spoke of you
With great honour saying,
“O Holy City,
Of the Great King.”

✙ ΔΕ ΑΥΤΑΧΙ ΕΘΒΗΤ
ΝΖΑΝΖΒΗΟΤΙ ΕΥΤΑΙΗΟΥΤ
ΤΒΑΚΙ ΕΘΥ
ΝΤΕ ΠΙΝΙΟΥΤ ΝΟΥΡΟ

We ask and pray,
That we may obtain mercy,
Through your intercessions
With the Lover of mankind.

ΤΕΝΤΩΟ ΤΕΝΤΩΒΖ
ΕΘΡΕΝΥΑΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΤΥ ΜΠΙΜΑΙΡΩΜ

Part Seven (Modern Part Eight) (Η)

✙ Seven times everyday
I praise Your Holy Name,
With all my heart,
O Lord of all.

✙ Ζ ΝΣΟΠ ΜΜΗΝΙ
ΕΒΟΛΞΕΝ ΠΑΖΗΤ ΤΗΡΥ
ΤΗΑΣΜΟΥ ΕΠΕΚΡΑΝ
ΠΟΣ ΜΠΙΕΠΤΗΡΥ

I remembered Your Name
And I was comforted,
O King of the ages
And God of all gods:

ΔΙΕΡΦΥΕΤΙ ΜΠΕΚΡΑΝ
ΟΥΟΖ ΔΙΧΕΜΝΟΥΤ
ΠΟΥΡΟ ΝΝΙΕΩΝ
ΦΥ ΝΤΕ ΝΙΝΟΥΤ

✙ Jesus Christ our God,
The True One who came,
And was incarnate
For our salvation.

✙ ΙΗΣ ΠΧΣ ΠΕΝΝΟΥΤ
ΠΙΔΛΗΘΙΝΟΣ
ΦΗΕΤΑΥΙ ΕΘΒΕ ΠΕΝΣΩΤ
ΑΥΕΡΣΩΜΑΤΙΚΟΣ

He was incarnate
Of the Holy Spirit,
And of Mary,
The holy Bride:

ԱզԳԻՅԱՐՅ ԵՅՕ
ՃԵՆ ՍԻՍՆԱ ԵՅՐ
ՆԵՄ ԵՅՕԼՃԵՆ ՍԱՐԻԱ
ԴՅԵԼԵՏ ԵՅՐ

✠ And changed our sorrow,
And all our afflictions,
To joy for our hearts
And perfect rejoicing.

✠ ԱԶՓՈՆԶ ԱՍԵՆԶԻՅԻ
ՆԵՄ ՍԵՆԶՕՃԵՃ ԺԻՐԿ
ԵՕՐԱՅԻ ՆՉԻԴ
ՆԵՄ ՕՐԹԵԼԻՆԻ ԵՍԻԴԻՐԿ

Let us worship Him,
And sing about,
His mother Mary,
The beautiful dove.

ՍԱՐԵՆՕՐԱՅԻ ԱՄՕԿ
ՕՐՕԶ ՆԻԵՆԵՐԶՅԱՆՈՑ
ՆԻԵՐՄԱՐ ՍԱՐԻԱ
ԴԵՐՈՍԻ ԵԹԵՑՈՑ

✠ Let us all proclaim,
With a joyful voice,
Saying, “Rejoice, O Mary,
The Mother of Emmanuel.”

✠ ՕՐՕԶ ՆԻԵՆՈՐԱ ԵՅՕԼ
ՃԵՆ ՕՐՑՄԻ ՆԹԵԼԻՆԻ
ՃԵ ԽԵՐԵ ՆԵ ՍԱՐԻԱ
ԹՄԱՐ ՆԵՄԱՆՈՐԻՆԻ

Rejoice O Mary: (Shéré ne Maria:) 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 ՍԿՎԻ ՆԱԶԱՄ ՍԵՆԻՈՒԴ
ՃԵ ԹՄԱՐ ԱՍԻԱԼՓՈՒԴ
ՃԵ ՍԹԵԼԻՆԻ ՆԵՐԱ
ՃԵ ՍՕՐՆՈՐ ՆՆԻՅԵՆԵԼ

✠ 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.

✠ ԽԵ ՓՐԱՅԻ ՆԱՅԵԼ ՍԹՄԻՆԻ
ՃԵ ԴՍԱՐԹԵՆՈՑ ՆԻԴՓՄԻՆԻ
ՃԵ ՓՆՕԶԵՄ ՆԻԿՈԵ
ՃԵ ԴԱԴՈՒԼԵՅ ՆԵՄՆԵ

Rejoice O Mary: the grace of Abraham.

Χε πρὸς μὲν τὸν Ἀβραάμ

Rejoice O Mary: the unfading crown.

χε πρὸς τὸν ἀσθλὸν

Rejoice O Mary: the salvation of Isaac.

χε πρὸς τὸν Ἰσαὰκ πρὸς τὸν

Rejoice O Mary: the Mother of the Holy.

χε τὸν ἅγιον

✙ Rejoice O Mary: the rejoicing of Jacob.

✙ Χε πρὸς τὸν Ἰακώβ

Rejoice O Mary: myriads of myriads.

χε τὰς μυριάδας

Rejoice O Mary: the pride of Judah.

χε τὴν περὶ τὸν Ἰούδα

Rejoice O Mary: the Mother of the Master.

χε τὸν κύριον

Rejoice O Mary: the preaching of Moses.

Χε πρὸς τὸν Μωϋσῆν

Rejoice O Mary: the Mother of the Master.

χε τὸν κύριον

Rejoice O Mary: the honour of Samuel.

χε τὸν Σαμουὴλ

Rejoice O Mary: the glory of Israel.

χε τὴν δόξαν

✙ Rejoice O Mary: the firmness of righteous Job.

✙ Χε πρὸς τὸν Ἰώβ

Rejoice O Mary: the precious jewel.

χε τὸν πολύτιμον

Rejoice O Mary: the Mother of the Beloved.

χε τὸν ἀγαπῶμενον

Rejoice O Mary: the daughter of King David.

χε τὴν θυγατέρα τοῦ Δαυὶδ

Rejoice O Mary: the spouse of Solomon.

Χε πρὸς τὸν Σολομῶνα

Rejoice O Mary: exaltation of the righteous.

χε τὸν ἐκείνους

Rejoice O Mary: the health of Isaiah.

χε τὸν Ἰσαΐαν

Rejoice O Mary: the healing of Jeremiah.

χε τὸν Ἰερεμίαν

✙ Rejoice O Mary: the knowledge of Ezekiel.

✙ Χε πρὸς τὸν Ἐζεκιήλ

Rejoice O Mary: the gift of Daniel.

χε τὸν Δανιήλ

Rejoice O Mary: the power of Elijah.

χε τὸν Ἐλισά

Rejoice O Mary: the grace of Elisha.

χε τὸν Ἐλισαίον

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 ἡλῆς Πχς

χε ἰδρουπι εθνεσως

χε θαλα ἡΓιος Θεος

✙ Rejoice O Mary,
About whom
All the prophets
Prophesied and said,

✙ Χερε νε Ὑαρια
εταγερμεερε νας
ἡξε νηπροφητης τηρου
ογορ λγζω ἡμος

✙ “Behold, God the Logos
Was incarnate of you,
With an indescribable
Unity.”

✙ Θηππε Φἰ πηλοςος
εταγδισαρζ ἡδῆἰ
δεν ογμετογαι
ἡατσαχι ἡπεερηἰ

You are truly exalted,
More than the rod
Of Aaron,
O full of grace.

Ἰεβοσι αληθως
εβοτε πῶβωτ
ἡτε Ἀαρον
ὦ θεεμεεζ ἡεμοτ

What is the rod
But Mary,
For it is a type
Of her virginity.

Ἀω πε πῶβωτ
εβηλ εὙαρια
ζε ἡθοε πε ἡτηπος
ἡτεσπαρθενηα

✙ She conceived and gave birth,
Without mingling of substance,
The Son of the Highest,
The Eternal Logos.

✙ Ἀσερβοκι αςωιςι
χωρις στηνογσια
ἡπῳηρι ἡφηετβοσι
πηλοςος ἡαιδῆα

✙ 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
ἸΦΡΟ ἸΤΕ ΨΕΚΚΛΗΣΙΑ

††ΖΟ`ΕΡΟ
ὦ ΨΕΟΤΟΚΟΣ
ΧΑ ΨΡΟ ἸΝΙΕΚΚΛΗΣΙΑ
ΕΥΟΥΗΝ ἸΝΙΠΙΣΤΟΣ

ΨΑΡΕΝΨΟ`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
ΨΑΡΙΑ ΨΠΑΡΘΕΝΟΣ
ΧΕ ΨΨΡΗΡΙ ΕΘΨ
ἸΤΕ ΠΙΣΘΟΙΝΟΥΨΙ

ΘΗΕΤΑΣΨΟΥΤΩ`ΕΨΩΩΙ
ΑΣΨΙΡΙ`ΕΒΟΛ
ΨΕΝ ΘΝΟΥΤΝΙ ἸΝΙΠΑΤΡΙΑΡΧΗΣ
ΝΕΜ ΝΙΨΡΟΦΗΤΗΣ

✙ ΨΦΡΗΨ ἸΠΙΨΩΒΩΤ
ἸΤΕ ΔΑΡΟΝ ΠΙΟΥΗΒ
ΕΤΑΨΨΙΡΙ`ΕΒΟΛ
ΑΨΟΥΠΤ ἸΚΑΡΠΟΣ

For you brought forth the Logos,
Without the seed of man,
And your virginity,
Remained incorrupt.

Χε ἀρεῖςφο ὑπιλοσος
αδνε ὁσπερμα 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 341.

Part Ten ()

You are more worthy
Thank all of the saints,
To entreat on our behalf,
O full of grace.

Ἰεοι ἡζικανος
εζοτε νηεῶτ τηροτ
εθρετωβζ εχων
ὠ θεεθμεζ ἡζμοτ

✙ You are greatly exalted
Above the patriarchs,
And honoured more
Than the prophets.

✙ Ἰεβοσι ἑμαψω
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 ἡωογωοτ ὑπενσενος
οτοζ ἡπροστατης
ἡτε νενψυχη

Intercede on our behalf
Before our Saviour,
That He may confirm us
In the upright faith;

Ἀριπρεβεῖν ἐξων
ναζρεν πενσωτηρ
χοπως ἡτεϋταχρον
θεν πιναζ† ετσοῦτων

✙ 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
χιτεν νεπρεβιὰ

Part Eleven (β)

All the exalted names
Of the incorporeal,
The thousands of angels,
And archangels,

Ραν νιβεν ετῶσι
ἡτε νιὰσωματος
νιὰναῆωο ἡαῖσελος
νεμ αρχηαῖσελος

✙ Did not attain
The great blessedness,
Of you who are clothed with
The glory of the Lord of Hosts.

✙ ὑποῦφορ ἐπῶσι
ἡτε νεμακαρισμος
ὦ θεετχολζ ὑπιῶοτ
ἡτε Πος σαβαωθ

You shine more
Than the sun,
And you are brighter,
Than the Cherubim,

Ἰεζιακτιν ἐβολ
εζοτε φρη
τεοι ἡλαμπρος
εζοτε Πιχερονβιμ

✙ And the Seraphim,
With the six wings,
Who are fluttering over you,
With rejoicing.

✙ Νεμ νισεραφιμ
να πισοοτ ἡτενζ
σεεppιπιζιν θαχω
θεν οὔεῶλῆλῶνι

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 ὡμνι
ετοι ὡμλῶμω
ἐπῶμνι ἐνιφῶνι

You are clothed
In joy and rejoicing,
And girded with power,
O Daughter of Zion.

Ἀρετῶν
ὡφραῶν νεμ πῶεληλ
ἀρεμῶν τῶν τοῦ
ὡ τῶν ἐνιφῶν

✙ O you were clothed
With the garment of the heavenly,
That you may cover Adam
With the garment of grace.

✙ Ὡ θῆετασ τῶν
νῆντ ἐβω νῆντ νιφῶνι
ὡντ ἐβω νῆντ νῆντ
νῆντ ἐβω νῆντ νῆντ

And restored him again
To Paradise,
The place of joy,
And dwelling of the righteous.

Ἀρετασθῶν τῶν
ἐπιπαρὰ δικῶν
πτοπος ὡντ ἐβω
φῶντ ἐβω νῆντ νῆντ

Part Thirteen

✙ The Virgin Mary is
A true Tabernacle;
In which are
The faithful testimonies:

✙ Οὐκ ἐκ κληνῶν
τε Ὑαρια τῶν παρῶν
ἐν τῇ ἐν τῇ
νῆντ νῆντ ἐν τῇ

The unblemished ark
Overlaid roundabout with gold,
And the Cherubic,
Mercy Seat.

†ΚΙΒΩΤΟΣ ἸΑΤΘΛΕΒ
ΕΤΟΥΧ ἸΝΝΟΥΒ ἸΝΑΑΑ ΝΙΒΕΝ
ΝΕΜ ΠΙΙΛΑΣΤΗΡΙΟΝ
ἸΧΕΡΟΥΒΙΜΙΚΟΝ

✙ The golden pot,
In which the manna was hid,
Behold, the Logos of the Father,
Came and was incarnate of you.

✙ ΠΙΣΤΑΜΝΟΣ ἸΝΝΟΥΒ
ΕΡΕ 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.

†ΛΥΚΝΙἈ ἸΝΝΟΥΒ
ΕΤΥΑΙ ΘΑ ΠΙΟΤΩΙΝΙ ἈΜΗΙ
ΕΤΕ ΦΟΤΩΙΝΙ ἈΠΙΚΟCΜΟC
ΠΑΤῚΘΩΝΤ ἘΡΟΥ

✙ The golden censer
That carries the fiery ember,
And the choicest
Fragrant incense.

✙ †ΨΟΥΡΗ ἸΝΝΟΥΒ
ΕΤΥΑΙ ΘΑ ΠΙΧΕΒC ἸΧΡΩΜ
ΝΕΜ ΠΙCΘΟΙΝΟΥΤΙ ΕΤCΩΤΠ
ἸἈΡΩΜΑΤΑ

The rod of Aaron,
Which budded,
And the holy,
Fragrant flower.

ΠΙῚΒΩΤ ἸΤΕ ἈΑΡΩΝ
ΕΤΑΥΦΙΡΙ ἘΒΟΛ
ΝΕΜ †ΞΡΙΡΙ ΕΘΥ
ἸΤΕ ΠΙCΘΟΙΝΟΥΤΙ

✙ All these together
Signified for us,
Your wondrous birth-giving,
O Virgin Mary.

✙ ΠΑΙ ΤΗΡΟΥ ΕΥCΟΠ
CΕΕΡCΥΜΕΝΙΝ ΝΑΝ
ἈΠΕΧΙΝΜΙCΙ ἸῚΦΗΡΙ
Ὡ ΜΑΡΙΑ †ΠΑΡΘΕΝΟC

Part Fourteen

You adorn our souls,
O Moses the Prophet,
Through the honour of the tabernacle,
Which you adorned.

ΔΑΚΟΛΑΕΛ ἠΝΕΝΨΥΧΗ
ὦ 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
ΝΟΥΜΑΝΧΑΝΟΒΙ ΕΒΟΛ
ΝΤΕ ΝΕΝΩΗΡΙ ὤΠΙΣΛ

Moses made it with glory,
According to the word of the Lord,
According to the pattern,
Shown unto Him.

ΔΥΘΑΜΙΟΣ ΞΕΝ ΟΥΩΟΥ
ΚΑΤΑ ΠΣΑΧΙ ὤΠΟΣ
ΝΕΜ 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 ΝΕΜ ΣΑΒΟΛ

There was a Mercy Seat
In the Tabernacle,
With golden Cherubs
Overshadowing it.

ΟΥΟΝ ΟΥΙΛΑΣΤΗΡΙΟΝ
ΧΗ ΞΕΝ ΨΚΗΝΗ
ΖΑΝΧΕΡΟΥΒΙΜ ΝΝΟΥΒ
ΣΕΕΡΘΗΙΒΙ 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 ὤΜΑΝΝΑ ΖΗΠ
ΝΘΡΗΙ ΝΘΗΤΥ

There was a golden lampstand
In the tabernacle,
Which had seven lamps
Giving light.

Οὐρον οὐλ' ἔχουσι καὶ ἄνθρωποι
 καὶ ζῆν ἴσκησιν
 ἐρε πτωχῶν καὶ ἄνθρωποι
 ἐρωτῶσιν ἐχῶς

✦ There was a golden censer
In the tabernacle,
Where the choice incense
Was in its midst.

✝ Οὐκ οὐνοῦν ἡνοῦν
 χη δὲν ἴσκηνη
 ἐρε πικνῶμων
 ἐτωπ δὲν τεσῶν†

There was a fragrant flower
In the tabernacle,
Smelled by all
The house of Israel.

ΟΤΟΥ ΟΥΖΗΡΗΡΙ ΝΕΘΟΙΝΟΥΤΙ
 ΧΗ ΔΕΝ ΨΧΗΝΗ
 ΕΥΩΛΕΜ ΕΡΟΣ ΤΗΡΟΥ
 ΝΧΕ ΝΑ ΠΗΙ ΨΠΙΣΛ

✦ The rod of Aaron
Was in the tabernacle,
Which had blossomed,
Without planting or watering.

✠ ΟΤΟΝ ΟΥΩΒΩΤ ΝΤΕ ΔΑΡΩΝ
 ΧΗ ΔΕΝ ƧΧΗΝΗ
 ΦΑΙ ΕΤΑϢΦΙΡΙ ΕΒΟΛ
 ΧΩΡΙC ΒΟ ΝΕΜ ΤCΟ

There was a table of gold
In the tabernacle,
With the shewbread,
Set upon it.

Οὐτοὺς οὐτραπεζὰ ἡνοῦν
 ἤδη ἐν ἰσχυρῇ
 πῶκι ἡττοθῆσις
 ἤδη ἐρῆνι ἔχωσ

✦ There was a high priest
In the tabernacle,
Offering up sacrifices
For the sins of the people.

✝ Οὐκ οὐαρχήερεε
χη δεν ϝχηνη
εφενωοτωωοτωι ἐπωι
εχεν νινοβι ἵτε πιλαος

And when the Pantocrator
Smells the sweet savour ,
He takes away
The sins of the people.

Δαδανῳλεμ'εροϋ
 ἵξε πιπαντοκρατωρ
 ῥαϋῶλι ἕματ
 ἵνινοβι ἵτε πιλαοϋ

✙ Through Mary,
The daughter of Joachim,
We knew the True Sacrifice,
Of the forgiveness of sins.

✙ ΕΒΟΛΖΙΤΕΝ Ὑαρια
Ἰγυερι Ἰλωακιμ
ἀνκοτεν πιγρογωογυι ὕμνι
Ἰχλανοβι ἔβολ

Part Fifteen

Who can speak of
The honour of the tabernacle,
Which was adorned
By the prophet?

Πιμ πεθναῶσαχι
ὕπταιο Ἰτσκηνη
ἐταῖσελσωλς ἐβολ
Ἰχε πιπροφητης

✙ The chosen teachers
Of the Holy Scriptures
Marveled
When they saw it.

✙ Εταγνατ' ἐρος
Ἰχε νισωτπ Ἰσαδ
Ἰτε νισραφῆ ἑθ
ανθιῶφηρι ἑμαῶω

They thought with
Their fine understanding,
And interpreted it,
Through the Holy Scriptures.

Ἀνωκομεκ ἔβολ
δεν πογκατ' ετῶω
ανερμηνετιν ὕμος
δεν νισραφῆ ἑθ

✙ They called Mary,
The daughter of Joachim,
The true tabernacle,
Of the Lord of Hosts.

✙ Ἀνωτ' ἑὺαρια
Ἰγυερι Ἰλωακιμ
χε Ἰσκηνη ὕμνι
Ἰτε Πος σαβαωθ

They likened the Ark
To the Virgin,
And its choice gold,
To her purity.

Ἀτεν Ἰκιωτος
δixεν Ἰπαρθενος
πεσκενοτβ ετσωτπ
δixεν πεστοτβο

✙ 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 ΉΤΕ ΠΩΟΤ
CΕΕΡΘΗΒΙ ΕΧΩC

ΔΥΕΝ ΠΙCΤΑΜΝΟC ΉΝΟΤΒ
ΖΙΧΕΝ ΨΑΡΘΕΝΟC
ΠΕΥΚΕΨΙ ΪΜΑΝΝΑ
ΖΙΧΕΝ ΠΕΝCΩΤΗΡ

✙ ΔΥΕΝ ΨΑΥΚΝΙΔ ΉΝΟΤΒ
ΖΙΧΕΝ ΨΕΚΚΛΗCΙΔ
ΠΕCΚΕΨΑΨΙ ΉΘΗΒC
ΖΙΧΕΝ ΠΙΨΑΨΙ ΉΤΑCΜΑ

ΔΥΕΝ ΨΨΟΤΡΗ ΉΝΟΤΒ
ΖΙΧΕΝ ΨΑΡΘΕΝΟC
ΠΕCΚΥΝΑΜΩΝΟΝ
ΖΙΧΕΝ ΕΜΜΑΝΟΥΗΛ

✙ ΔΥΕΝ ΨΕΡΗΡΙ ΉCΘΟΙΝΟΤΨΙ
ΖΙΧΕΝ ΜΑΡΙΑ ΨΟΤΡΩ
ΠΕCΚΕCΘΟΙΝΟΤΨΙ ΕΤCΩΤΠ
ΖΙΧΕΝ ΤΕCΠΑΡΘΕΝΙΔ

ΔΥΕΝ ΠΙΨΒΩΤ ΉΤΕ ΔΑΡΩΝ
ΖΙΧΕΝ ΠΨΕ ΉΤΕ ΠΙCΤΑΥΡΟC
ΕΤΑΥΕΨ ΠΑΟC ΕΡΟΨ
ΨΑΉΤΕΨΩΨ ΪΜΟΝ

✙ ΔΥΕΝ ΨΤΡΑΠΕΖΑ ΉΝΟΤΒ
ΖΙΧΕΝ ΠΙΜΑΉΕΡΨΩΟΤΨΙ
ΠΩΙΚ ΉΨΠΡΟΘΕCΙC
ΖΙΧΕΝ ΠCΩΜΑ ΪΠΟC

They likened the High Priest
To our Saviour,
The true sacrifice,
For the forgiveness of sins.

ΑΥΤΕΝ ΠΑΡΧΗΡΕΥΣ
ΖΙΧΕΝ ΠΕΝΩΤΗΡ
ΠΩΟΥΩΟΥΥΙ ΰΜΗΙ
ΝΧΑΝΟΒΙ ΕΒΟΛ

✙ This is He Who offered Himself
An acceptable sacrifice,
Upon the Cross,
For the salvation of our race.

✙ ΦΑΙ ΕΤΑΧΕΝΕΥ ΕΠΩΥΙ
ΝΟΥΘΥΣΙΑ ΕΣΩΗΠ
ΖΙΧΕΝ ΠΙΣΤΑΥΡΟΣ
ΣΑ ΠΟΥΧΑΙ ΰΠΕΝΣΕΝΟΣ

And His Good Father,
Smelled His sweet savour,
In the evening,
On Golgotha.

ΑΥΨΩΛΕΥ ΕΡΟΥ
ΝΧΕ ΠΕΨΩΥΤ ΝΑΤΑΘΟΣ
ΰΦΝΑΥ ΝΤΕ ΖΑΝΑΡΟΥΖΙ
ΖΙΧΕΝ ΤΣΟΛΣΟΘΑ

✙ He opened the door
To Paradise,
And restored Adam
Once again to his first estate.

✙ ΑΥΟΥΩΝ ΰΦΡΟ
ΰΠΠΑΡΑΔΙΟΣ
ΑΥΤΑΘΟ ΝΑΔΑΜ
ΕΤΕΨΑΡΧΗ ΝΚΕΟΠ

Through Mary,
The daughter of Joachim,
We knew the true sacrifice,
For the forgiveness of sins.

ΕΒΟΛΖΙΤΕΝ ΰΑΡΙΑ
ΤΨΕΡΙ ΝΙΩΑΚΙΥ
ΑΝΟΥΕΝ ΠΩΟΥΨΩΟΥΥΙ ΰΜΗΙ
ΝΧΑΝΟΒΙ ΕΒΟΛ

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

✙ ΑΝΟΝ ΖΩΝ ΤΕΝΤΩΒΖ
ΕΘΡΕΨΑΨΥΝΙ ΕΥΝΑΙ
ΖΙΤΕΝ ΝΕΠΡΕΣΒΙΑ
ΝΤΟΥΤΨ ΰΠΙΰΑΙΡΩΥΙ

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.

Πῶς γὰρ ἔσεν νῖνονοῦ
ἐτόνι ὡοκ Ποῶ
νῆοκ πε Φῖ ὡοῖ
ἐτίρι νῆανῶφῃρι

✙ You have declared Your strength
Among the people,
And redeemed Your people
With Your arm.

✙ Δκοῶωνῆ ἡτεκχοῶ
εβολῆεν νῖλαοῶ
ακωῖ ὡπεκλαοῶ
νῆρῃ ῆεν πεκῶωβῶ

You descend to Hades
And brought up
The captivity
Of that place,

Δκῶενακ ἔΔωενῖ
αῖνι ἔπῶω
νῖεχμαλωαῖ
ῆεν πῖαῆτεῶωαῖ

✙ And granted us
Freedom once again,
As a Good God,
For You have risen and saved us.

✙ Δκερῶοτ ναν ἡκεοπ
νῖελεῖεῖρι
ῶωκ νοῖ ἡῶαῶοῶ
ῶε ακῶωνκ ακωῖ ὡοον

Part Seventeen

Christ our God,
Has risen from the dead,
And He is the first-fruit,
Of them that slept.

Δ Πῶς Πεννοῖ
τωνῶ ἐβολῆεν νῆεῶωοῖ
νῆοῶ πε ῶαπαρχῃ
νῖτε νῆεῶαῖενκοῖ

✙ He appeared to
Mary Magdalene;
He spoke to her,
And said,

✙ Δεῶονῶεῖ ἔῶαρια
ῖαῶαῶαῖνῃ
αῖαῶαῖ νῆαῶ
ὡπαρηῖ εῖαῶ ὡοοῶ

“Tell my brethren,
That they go,
To Galilee,
And there will they see me.”

Χε ματαμε νὰς νηοῦ
Ζινα ἵτοτ' ὤενωοῦ
ἐτ' ἑλθὲν
κεν ἀνατ' ἐροὶ ἡμᾶς

✙ Mary came
To the disciples,
And told them she had seen the Lord,
And He had spoken these things to her.

✙ Ἀὐτὴ ἦλθε Μαρία
πρὸς τοὺς μαθητὰς
καὶ εἶπεν αὐτοῖς ὅτι
ὅτι εἶδον τὸν κύριον καὶ
ὅτι ἐλάλησέν μοι ταῦτα

Part Eighteen

The care
Of St. Mary
Magdalene
Was truly good.

Καλῶς ἦεν οὐμεθεν
ἀσπασμὸς ἦεν οὐκ ἐμὸς
ἦλθε ἡ Μαρία
μαγδαλίνη

✙ She came to the tomb
On the Sabbath day,
Zealously seeking
The Resurrection of the Lord.

✙ Ἀὐτὴ ἐπὶ τὸν τάφον
ἦλθε σαββάτου
ἐκζητοῦσα τὸν
ἀνάστατον κύριον

She saw the Angel
Sitting on the stone,
Proclaiming and saying,
“He is Risen, He is not here!”

Ἀὐτὴ εὗρε τὸν ἄγγελον
καθήμενον ἐπὶ τῇ
λίθῳ καὶ λέγοντα
ὅτι ὁ κύριος ἀνέστη καὶ
ὅτι οὐκ ἔστιν ὧδε

✙ Therefore we glorify Him,
Proclaiming and saying,
“Blessed are You O my Lord Jesus,
For You have risen and saved us.”

✙ Ὡς οὖν ἐδοξολογοῦμεν
καὶ λέγομεν
ὅτι εὖ σοι εὐλογίαι κύριε
ἡμεῖς ὁ κύριος ἡμεῖς
ὁ κύριος ἡμεῖς ὁ κύριος ἡμεῖς

The Antiphonarium is read.

The Conclusion of the Adam Theotokias

Your mercies, O my God,
Are countless,
And Your tender mercies
Are too plenteous.

Μεκναι ὦ Πανοῦτ
Ζανατσηπι ὤμωον
σεου ἐμαῶω
ἡχε νεκμετῶενζητ

✙ All the rain drops
Are counted by You,
And the sand of the sea
Is before Your eyes.

✙ Πιτελτιλη ὤμοτηζωον
σηπι ἡτοτκ τηρον
πικεῶω 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 ταψγχη
ναι εθονωνε εβολ
ὤπεκὺθο Παῶς

✙ Do not remember, my Lord,
The sins that I have committed,
And count not
My iniquities.

✙ Νινοβι ἐταιατον
Παῶς ἡνεκερπομεῖνι
ονδε ὤπερτῆθονκ
εναλνομιὰ

For You have chosen the publican,
You have saved the adulteress,
And You have remembered
The right hand thief.

Χε πιτελωνηκ ακοτπϷ
τπορνη ακωτ ὤμοο
πισονι ετσαοῖναι
Παῶς ακερπεμεῖνι

✙ And I too,
The sinner,
Teach me, O my Lord,
To offer repentance.

✙ Ανοκ ζω Παῶς
δα πιρεμερνοβι
ματσαβοι ἡτὰρι
ἡοῦμετὰνοιὰ

For You do not desire
The death of a sinner,
But rather that he
Return and live.

Χε ἤσονται ὑψιμοῦ ἀν
ὑπηρεφερνοβι
ὑφρη† ἡτεφτασθοφ
ἡτεωνδ ἡξε τεφψυχῃ

✙ Return us, O God,
To You salvation,
And deal with us
According to Your goodness.

✙ Ὑατασθον Φ†
ἐδοῦν ἐπεκοῦσαι
ἀριοῖν νεμᾶν
κατὰ τεκμετὰς αἰσθου

For You are good
And kind-hearted.
May we be quickly overcome
By Your compassions.

Χε ἡσθου οὐκ ἀσθου
οὔου ἡνᾶν
μαροῦτασθον ἡχωλεῖν
ἡξε νεκμετωενῶν

✙ Have compassion on us all,
O Lord God our Saviour,
And have mercy on us
According to Your great mercies.

✙ Ὑενῶντ δαρον τηρεν
Πος Φ† Πενῶν
οὔου ναι ναι
κατὰ πεκνιω† ἡναι

Remember these,
O Christ our Master.
Be in our midst,
And proclaim and say,

Ναι κῆρι ὑπομενῶν
ὦ πεννην Πχc
ἐκῶπι δὲν τενην†
ἐκῶ ἐβόλ ἐκῶ ὑμω

✙ “My peace I
Give to you.
The peace of My Father
I leave with you.”

✙ Χε ταβιρηνῃ ἀνοκ
†† ὑμω νωτεν
ἡβιρηνῃ ὑπαιωτ
†χω ὑμω νεμωτεν

O King of Peace,
Grant us Your peace,
Establish for us Your peace,
And forgive us our sins.

Ποτπο ἵτε †εἰρηνη
μοι ναν ἵτεκεἰρηνη
σεμνι ναν ἵτεκεἰρηνη
χα νεννοβι ναν εβολ

✝ Disperse the enemies
Of the Church.
Fortify Her that She
May not be shaken forever.

✝ Χωρ`εβολ ἵνιχασι
ἵτε †εκκλησιᾶ
ἀρισοβτ`ερος
ἵνεσκιμ ψα`ενεε

Emmanuel our God
Is now in our midst,
With the glory of His Father,
And the Holy Spirit.

Εμμανουηλ Πεννο†
δεν τεμμη† †νο†
δεν πῶο† ἵτε Πεϋιω†
νεμ Πῑπῑα ε̅ο†

✝ May He bless us all,
Purify our hearts,
And heal the sicknesses
Of our souls and our bodies.

✝ Πτεϋμο†`ερον τηρεν
ἵτεϋτο†βο ἵνενε†
ἵτεϋταλδο ἵνιψωνι
ἵτε νενψ†χη νεμ νενσωμα

We worship You, O Christ,
With Your Good Father,
And the Holy Spirit,
For You have {come} and saved us.

†ενο†ω†τ ἡμοκ ὦ Πχc
νεμ Πεκιω† ἵλταθοc
νεμ Πῑπῑα ε̅ο†
χε {ακῑ} ακω† ἡμον

Monday

The Monday Psali Adam

Thousands of thousands,
And myriads of myriads,
Praise and glorify
My Lord Jesus.

ΑΝΙΑΝΑ ΝΥΟ ΝΥΟ
ΝΕΥ ΝΙΑΝΑΝΘΕΒΑ ΝΘΕΒΑ
CEZOC CEΦOY
ΩΠΑOC IHC

Everyone who says,
“O my Lord Jesus”,
Has a sword at hand,
Striking down the enemy.

ΒΟΝ ΝΙΒΕΝ ΕΘΝΑΧΟC
ΧΕ ΠΑOC IHC
ΟΥΟΝ ΟΥΧΗΥΙ ΝΤΟΤΥ
ΕCΡΩΘΤ ΩΠΙΧΑΧΙ

✝ For You are truly,
Greatly exalted,
Beyond the heavens
And above the earth.

✝ ΣΕ ΓΑΡ ΑΛΗΘΩC
ΑΚΘΙCΙ ΕΜΑΥΩ
ΝΘΡΗΙ ΘΕΝ ΝΙΦΗΟΥΙ
ΝΕΥ ΖΙΧΕΝ ΠΙΚΑΧΙ

✝ For all the righteous,
Who have pleased God,
Meditate on,
All the law.

✝ ΔΙΚΕΟC ΓΑΡ ΝΙΒΕΝ
ΕΤΑΥΡΑΝΑΥ ΩΦΥ
CΕΕΡΜΕΛΕΤΑΝ
ΘΕΝ ΠΙΝΟΜΟC ΤΗΡΥ

They place God,
Before themselves;
His Holy Name
Is always on their lips.

ΕΡΕ ΦΥ ΧΗ
ΩΠΟΥΩΘΟ ΕΒΟΛ
ΕΡΕ ΠΕΥΡΑΝ ΕΘΥ
ΘΕΝ ΡΩΟΥ ΝΧΗΟΥ ΝΙΒΕΝ

Your compassions are,
Exceedingly great,
O giver of righteous judgments,
O my Lord Jesus.

ΖΕΟΥ ΕΜΑΥΩ
ΝΧΕ ΝΕΚΜΕΤΥΕΝΘΗΤ
ΠΙΡΕΥΥΖΑΠ ΩΜΗΙ
Ω ΠΑOC IHC

✙ God is Emmanuel,
The true food;
The tree of life,
Of immortality.

✙ Ηλ πε Εμμανουήλ
†τροφή ἡμῶν
πὺλῳν ἡντε πωνᾷ
φα †μεταθού

✙ Gather within me,
All my thoughts,
That I may praise and glorify
My Lord Jesus.

✙ Θωο† ἐδούην ἁροί
ναλοσιμος τηρο†
ἡταζως ἡτα†ώο†
ὡΠαός Ιης

Jesus is my Lord,
Jesus is my God,
Jesus is the hope
Of Christians.

Ιης πε Παός
Ιης πε Πανο††
Ιης πε †ελπις
ἡνιχριστιάνος

Little by little,
We remember You
And glorify Your Name,
O my Lord Jesus.

Κατα κο†ζι κο†ζι
τενίρι ὑπεκμε†
τεν†ώο† ὑπεκραν
ὡ Παός Ιης

✙ May we set aside
All the causes of evil,
That we may purify our hearts
With the Name of the Lord.

✙ Λωιζι νιβεν ετζωο†
μαρενχα† ἡσων
μαρεντο†βο ἡνενζη†
εδούην ἐφραν ὡΠός

✙ May the Name of the Lord,
Be within us,
and enlighten us
In the inner man.

✙ Μαρε φραν ὡΠός
ὑωπι ἡδρηι ἡζητε†
ἡτε†ερο†ωινι ἐρον
ζεν περωωι ετσαζού†

For who amongst the gods,
Is like You, O Lord?
You are the true God,
Who performs wonders.

Πω γαρ ζεν νινο††
ε†όνι ὡμοκ Πός
ἡθοκ πε Φ† ἡμῶν
ε†ίρι ἡθανῳφρηι

✙ There is nothing

In all of the hymns
Throughout the Law,
But similitudes of You.

This is the most precious,
True pearl, for which
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 πινομοc τηρc
ὑμωον ἐλι ἡδῆτογ
ἐτενωωντ' ἐροκ

Φαι πε πιῶνι ὑμῃ
εθναωενcοτενc
ἐτα πιρωμῃ ἡεωωτ
† ὑπετεῖνταc αcωωοπc

Χω ναν ζωη †νογ
ὑπαιῶνι φαι
ἡτεἐρογωινι ἐρον
δεν περωμῃ ετcαδoγν

✙ Φολceλ ἡnenψυχῃ

ἡερωωτ ἡnenζῆτ
πε πεκpαn ε̅ε̅θ' γ
ὦ Πα̅o̅c Ἰ̅η̅c

✙ Ω πιωανἐθηc

οτοz ἡναητ
φα πιμῃω ἡναι
ὦ Πα̅o̅c Ἰ̅η̅c

Ψαγδaκ ἡνωττενz
ἡξε Πιχερογβιμ
ωαγzωc ωαγ†ωογ
ὦ Πα̅o̅c Ἰ̅η̅c

ἐναzωτπ ἡξε φρη
νεμ πιωz δεν πογcογ
ἡθοκ ze ἡθοκ πε
νεκρωπι ὑπαγωογнк

✙ In the providence,
Of Your goodness,
You bowed down the heavens,
And descended to us.

✙ ΉΕΝ ΟΥΜΕΤΨΑΙΡΩΟΥΨ
ἸΝΤΕ ΤΕΚΜΕΤΑΣΑΘΟΣ
ΑΚΡΙΚΙ ἸΝΝΙΦΗΟΨΙ
ΑΚΙ ἘΠΕΣΗΤ ΨΑΡΟΝ

✙ As the true physician,
Who gives healing,
You did cure
All our sicknesses.

✙ ΘΩΣ ΣΗΙΝΙ ὤΜΗΙ
ΟΥΟΖ ἸΝΡΕΨΤ ΦΑΔΡΙ
ΑΚΕΡΘΕΡΑΠΕΥΙΝ
ἸΝΝΕΝΨΩΝΙ ΤΗΡΟΥ

Look upon us,
O my Lord Jesus,
With the merciful eye,
Of Your goodness.

ΧΟΥΨΤ ἘΔΡΗΙ ἘΧΩΝ
Ὡ ΠΑΘΟΣ ἸΗΣ
ΔΕΝ ΟΥΒΑΔ ἸΝΝΑΗΤ
ἸΝΤΕ ΤΕΚΜΕΤΑΣΑΘΟΣ

Sow within us,
An upright heart,
That we may bless You,
O my Lord Jesus.

ΒΟ ἸΔΡΗΙ ἸΔΗΤΕΝ
ἸΟΥΖΗΤ ΕΨΟΟΥΤΩΝ
ΕΘΡΕΝΣΜΟΥ ἘΡΟΚ
Ὡ ΠΑΘΟΣ ἸΗΣ

✙ I ask You,
O my Lord Jesus,
Accord to us mercy
In Your Kingdom.

✙ ΨΤΖΟ ἘΡΟΚ
Ὡ ΠΑΘΟΣ ἸΗΣ
ΑΡΙ ΟΥΝΑΙ ΝΕΜΑΝ
ΔΕΝ ΤΕΚΜΕΤΟΥΡΟ

The Conclusion of the Adam Psali

And whenever we
Gather for prayer,
Let us bless the Name
Of my Lord, Jesus.

ΛΟΙΠΟΝ ΑΝΨΑΝΘΟΥΤ:
ΕΨΠΡΟΨΕΥΧΗ:
ΜΑΡΕΝΣΜΟΥ ἘΠΙΡΑΝ:
ἸΝΤΕ ΠΑΘΟΣ ἸΗΣ.

✙ 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 τενναδμοτ`εροκ:
ω Παδς Ιης:
ναζμεν ζεν Πεκραν:
ζε ανεργελπισ`εροκ.

Εθρενζωσ`εροκ:
νεμ Πεκιωτ`ηλταθος:
νεμ Πιπνα εθρ:
ζε (ακι) ακωτ`ιμον

✙ Δοξα Πατρι κε Υιω:
κε λτιω Πνευματι:
κε ντην κε λι κε ιστους
εωνας των εωνων: αμεν.

The Monday Theotokia

Part One

When Adam became sorrowful,
The Lord was pleased
To restore him,
To his first estate.

Αδαμ ετιεροι
νεμκαζνητ:
αφματ`ηχε Πος:
ετασθορ ετεφαρχη

✙ He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Αφγαι σωματικωσ
εβολθεν τπαρθενος
αδνε`σπερμα ηρωμι
γαντεφωτ`ιμον

Part Two

Eve who was deceived
By the serpent,
Received sentence
From the Lord:

Ενα θεταφερζαλ ιμος
ηχε πιζορ
ασειαποφασις
εβολζιτεν Πος

✙ In multiplying,
I will multiply,
Your sorrows
And groanings.

The Lord had compassion,
Because of his love for men:
He was pleased
To set her free again.

✙ He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Χε θεν οταυαι
†ναθροταυαι
νηε νεεμκαζνηητ
νεμ νεφιλζου

Αφηνηητ ηνε Ποc
ζητεν τεφμεταιρωμ
αφτα† ηκεcοπ
εαιc ηρεμζε

✙ Αφαι cωματικωc
εβολθεν †παρθενoc
αδνε cπερμα ηρωμ
ψαητεφω† υμον

Part Three

Jesus Christ the Logos,
Who was incarnate,
Dwelt among us:
And we beheld His glory.

Ιηc Πχc πιλοcοc
εταφειcαρζ
αφψωπι ηνητεν
αηηαφ επεφωοφ

✙ As the glory,
Of the only Son
Of the Father.
He was pleased to save us.

He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Οφρη† υηωνοφ
ηοφγηρι υατατεφ
ητοτεφ υπεφιωτ
αφτα† εφηαζμεν

Αφαι cωματικωc
εβολθεν †παρθενoc
αδνε cπερμα ηρωμ
ψαητεφω† υμον

Part Four

✝ Esaias saw
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 has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

Be glad and rejoice,
O human race,
For God so
Loved the world:

✝ Παῦλας εἶναι μυστήριον
ἐπιπροφητικὸν
ἐπιμαντινῶν
ὅτι Ἐμμανουὴλ

Μετὰ τὸν
πρόφητον
ἐβόησεν φωνῇ
ἐκείνῳ λέγων

✝ Ὁ υἱὸς τοῦ Θεοῦ
ἐγενήθη ἡμῶν
ἐκείνῳ ἐκείνῳ
ἐκείνῳ ἐκείνῳ

Ὁ Θεὸς ὁ δυνατός,
ὁ ἐκείνῳ ἐκείνῳ
ὁ ἐκείνῳ ἐκείνῳ
ὁ ἐκείνῳ ἐκείνῳ

✝ Ὁ υἱὸς τοῦ Θεοῦ
ἐγενήθη ἡμῶν
ἐκείνῳ ἐκείνῳ
ἐκείνῳ ἐκείνῳ

Part Five

Ραῦν οὐκ ἐβόησεν
ὁ υἱὸς τοῦ Θεοῦ
ἐκείνῳ ἐκείνῳ
ἐκείνῳ ἐκείνῳ

✙ 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 has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ ΘΩΣΤΕ ἡτέρ
ὑπερψυήρι ὑμηνρίτ
ῥα νηεθναζ† εροϋ
εθρογωνῥ ὡα ἐνεζ

Ἀνδρο γαρ εροϋ
ζιτεν τεϋμετψενζητ
ογοζ αφογωρηπ ναν
ὑπερζφοι ετβοσι

✙ Δεψαι σωματικωσ
εβολῥεν† παρθενος
αδνε σπερμα ἡρωμι
ὡαντεϋω† ὑμων

Part Six

He who IS,
Who was,
Who has come
and Who will come again:

✙ Jesus Christ the Logos,
Who was incarnate,
Without change,
And became a perfect man.

Without confusion,
Or mixture
Or division
After the union.

Φηετψοπ
φηεναϋψοπ
φηεταϋι
παλιν ον ϋνηογ

✙ Ἰησ Πχσ πιλοσοσ
εταϋδicaρζ
ῥεν ογμετατψιβτ
αϋψωπι ἡρωμι ἡτελιος

Ὑπερζωψ ὑπερθωῥ
ογδε ὑπερφωρζ
κατα ζλι ἡσμοτ
μενεнца† μετογα

✙ Rather He is one nature,
One hypostasis,
One person,
Of God the Logos.

He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ ΔΑΔΑ ΟΥΦΥΣΙΣ ΝΟΥΤ
ΟΥΥΠΟΨΤΑΙΣ ΝΟΥΤ
ΟΥΠΡΟΨΟΠΟΝ ΝΟΥΤ
ΝΤΕ ΦΥ ΠΙΛΟΣΟ

ΔΕΥΑΙ ΣΩΜΑΤΙΚΩΣ
ΕΒΟΛΘΕΝ ΨΑΡΘΕΝΟΣ
ΑΒΝΕ ΞΠΕΡΜΑ ΝΡΩΜΙ
ΨΑΝΤΕΥΨΩΨ ΞΜΟΝ

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,

✙ ΧΕΡΕ ΒΗΘΛΕΕΜ
ΤΠΟΛΙΣ ΝΗΠΡΟΦΗΤΗΣ
ΘΗΕΤΑΥΜΕΣ ΠΥΧΣ ΝΞΗΤΣ
ΠΙΜΑΖ ΣΝΑΥ ΝΔΔΑΜ

ΣΙΝΑ ΝΤΕΥΨΑΘΟ ΝΔΔΑΜ
ΠΙΖΟΥΤ ΝΡΩΜΙ
ΠΙ ΕΒΟΛΘΕΝ ΠΚΑΖΙ
ΕΠΙΠΑΡΑΔΙΣΟ

✙ And abolish the sentence
Of death, which said,
“Adam you are earth,
And shall return to earth.”

The grace of Christ
Abounded much more,
In the place where
Sin had abounded.

✙ ΟΥΟΖ ΝΤΕΥΨΩΛ ΞΒΟΛ
ΝΤΑΠΟΨΑΙΣ ΞΨΜΟΥ
ΞΕ ΔΔΑΜ ΝΘΟΚ ΟΥΚΑΖΙ
ΞΝΑΤΑΨΘΟΚ ΕΠΚΑΖΙ

ΠΙΜΑ ΞΑΡ ΞΤΑΨΑΨΑΙ
ΞΜΟΥ ΝΞΕ ΨΝΟΒΙ
ΑΨΕΡΖΟΥΟ ΑΨΑΙ ΝΞΗΤΨ
ΝΞΕ ΠΙΞΜΟΥ ΞΠΥΧΣ

✙ He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Ἀψψαι σωατικωσ
εβολθεν †παρθενος
αδνε `περμα ηρωμι
ψαητεψω† υμων

Part Eight

All souls rejoice and sing
A hymn to Christ the King,
In chorus
With the angels.

Ψυχη νιβεν ραψι
οτο2 σεερχωρεψιν
νεμ νιαςσελωσ
ετ2ωσ εποτρο Πχ̄ς

✙ Proclaiming and saying,
“Glory to God in the highest,
Peace upon the earth,
And goodwill toward men.”

✙ Ετωψ εβολ ετ2ω υμωσ
χε οτωοτ δεν νηετβωσι υψ†
νεμ οτ2ιρηνη ει2εν πικα2ι
νεμ οτ†μα† δεν νιρωμι

For he has broken down
The dividing wall,
And completely abolished
The enmity.

Χε αψβωλ ταρ εβολ
υπι2ινι εθμη†
αψδωτεβθεν οτ2ωκ
η†μετ2α2ι

✙ He has blotted out
The handwriting of servitude
Upon Adam and Eve,
And made them free.

✙ Ἀψφωδ υπις2ι η2ι2
ητε †μετβωκ
ητε Ἀ2αμ νεμ
Ετα αψαιτοτ ηρεμ2ε

He who was born to us
In the city of David,
According to the angel's word:
Our Saviour Jesus,

Ηχε φηεταψωα2ψ nan
δεν θβακι η2α2ι2
κατα η2α2ι υπιαςσελωσ
πεη̄ωρ Η̄ς

✙ He has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Ἀναστὰς σωματικῶς
ἐβόλθεν ἵπαρθένος
ἀδνεῖσπερμα ἡρώων
ὡαντερωτ ὕμων

Part Nine

God is Light,
He dwells in light.
Angels of light
Praise Him.

Θρωωνι πε Φτ
ερωπ εν πιοωνι
Ζαναττελος ἰρωωνι
ετερζυμνος ερω

✙ The Light shone,
From Mary;
Elizabeth bore
The Forerunner.

✙ Ἀπιοωνι ωαι
ἐβόλθεν Ὑαρια
ἀελικαβετ υιαι
ὕπιπροδρομος

The Holy Spirit,
Woke David,
“Arise, sing,
For the Light has arisen.”

Ἀ Ππ̄να ε̄θ
νεζαι εν Ἀαυιδ:
χε τωνκ ἀριψαλιν
χε ἀπιοωνι ωαι

✙ The holy psalmist
David arose;
He took his,
Spiritual harp.

✙ ἀγτωνγ̄ νζε Δαυιδ
πιζυμνοδος ε̄θ
αγβι ἡτερωκθαα
ὕπνευματικον

He went into the church,
The house of the angels;
He praised and hymned
The Holy Trinity.

Ἀρωλ ἐτεκκλησια
ἡνι ἡτε νιαττελος
αρωα αρωερζυμνος
εττριας 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 has risen bodily,
From the Virgin,
Without the seed of man,
That he might save us.

✙ Χε θεν πεκοτωινη
Ποc ενενατ' εοτωινη
μαρεφι ηζε πεκναι
νηηετσωοτη υμοc

Πιοτωινη ηταφωι
φηετεροτωινη
ερωι νιβεν
εθνηοτ' επικοcμοc

✙ Δκι επικοcμοc
ζητεν τεκμεταιρωι
ατκτηcιc τηc
θεληλ θα πεκχινη

Δκωτ' ηΔδαυ
εβολθεν τ'απατη
ακερ ετα ηρεμζε
θεν νινακχι ητε φμοτ'

✙ Δκτ' ναν υπιπῆνα
ητε τμετψηρι
ενζωc ενcμοτ' εροκ
νευ νεκαcτελοc

Δψαι cωματικωc
εβολθεν τ'παρθενοc
αδνε cπερμα ηρωι
ωλητεψωτ' υμον

The Crown Adam

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 ὤματ
αφονωμ ἡχε Ἀδάμ
εβολθεν πονταρ ὤπιωωμην

✙ The authority of death
And of corruption
Came upon our race
And all of creation.

✙ Ἀφὶ ζιχεν πεντενος
νεμ †κτησις τηρς
ἡχε περωιωι
ἡτε φμοτ 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,
Write hymns to her,
And honour her.

✙ Ις νιοτρωοτ ετβοσι
Δαυιδ νεμ Σολουων
εφερβυμνος ερος
ε†ταιο νας

David the prophet,
Spoke of her honour,
And called her
The city of God.

Δαυιδ πῖπροφῆτης
σαζι ἑπεσταῖο
αἰμοντ' ἑρος
ζε τβακι ἵτε Φτ

✙ In the Song of Songs,
Solomon
The Preacher also
Spoke of her saying,

✙ Σολομων δε ον
πιεκκλησιαστης
ζεν πιχω ἵτε νιχω
ὑπαιρητ' εφχω ὑμος

“The fragrance of the clothing
Of my perfect
Sister and spouse,
Is a sweet aroma.”

Χε ταςωνι ταῦφερι
θηετχηκ ἑβολ
πιςθοι ἵτε νεζβωσ
ονᾶρωματα πε

✙ All you virgins,
Love purity
That you may be daughters
Of the holy Mary.

✙ Παρθενος τηροτ
μενρε πιτοτβο
ζινα ἵτετενωπι ἵωερι
ἵθηεθτ Χαριὰ

For indeed through her,
Womanhood
Found favour
Before the Lord.

Χε ογνη ἑβολζιτοτς
ἅπτενος νηιζιόμι
χιμι ἵονπαρρησιὰ
ὑπεῦθο ἑβολ ὑΠος

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

✙ Ἀνον ζων τετωβε
εθρενωγωνι εἶναι
ζιτεν νιπρεσβιὰ
ἵτοττ ὑπιμαιωμι

Continue to the Conclusion of the Adam Theotokias on page 451.

Tuesday

The Tuesday Psali Adam

Come to us today,
O Christ our Master;
Enlighten us in Your
Exalted divinity.

Δμοῦ ψαρον ὑφοοῦ
ὠ πεινηθ Πχ̄ς
ἀριοῦωινι ἐρον
ζεν τεκμεθνοῦ† ετσοσι

Send the great grace
Of Your Holy Spirit,
The Paraclete,
Upon on.

Οῦωρπ ἐζρηι ἐχων
ὑπαινιῳ† ἡἐμοῦ
ἡτε Πεκπ̄να ἐθ̄
ὑπαρακλητον

✙ That I may speak
Giving some small honour,
To Your holy
And blessed Name,

✙ Ξινα ἡτασχι
ἡζανκοῦσι ἡταῖο
εθε πεκραν ἐθ̄
οτοζ ετ̄μαρωοῦτ

✙ Which has been glorified
On the lips of the righteous,
Your holy ones
Who are upon the earth,

✙ Φαι ἐταϋβ̄ιῶοῦ
ζεν ρωοῦ ἡνῑθ̄ωι
ἡη̄εθ̄ ἡτακ
ετῳοπ ζιζεν πικαζ

Who wandered
In the mountainous deserts,
In hunger and thirst,
And cold and frost,

Παι ετσωρεμ ἐβολ
ζεν νιτωοῦ ἡψαϋε
ζεν οῦζκο νεμ οῦιβι
ζεν οῦζαϋ νεμ οῦῶζεβ

In want and in distress,
And in suffering,
According to the sayings
Of Paul, the Apostle.

Επερδ̄αε ετ̄εχζωχ
οτοζ ετ̄β̄ῑκαζ
κατα ἡσχι ὑΠαγλ̄ος
π̄αποστολος

✝ 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
ῥεν νοτχοχρεχ τηρον

✝ Your holy Name,
O my Lord Jesus,
Delivers them
From all their tribulations.

✝ Πεκραν ἑὸν
ὦ Παῦς Ἰησ
εθνοχρεμ ἡμωον
ῥεν νοτῶλιψις τηρον

It is to them,
Life-giving nourishment,
Feeding both
Their souls and their bodies.

Πθοϋ ἐτυοπ νωον
ἡοντροφι ἡωνῶ
εϋανϋ ἡνονψυχῇ
νεμ νοτρωμα ετσοπ

It is to them a fountain
Of living water,
Sweeter than honey
In their mouths.

Πθοϋ ἐτυοπ νωον
ἡονμoυμ ἡμωον ἡωνῶ
εϋολχ ῥεν τοτῶβωβι
ἐχοτε πιεβιῶ

✝ When they declare It,
Their hearts will become joyful,
And their flesh
will blossom.

✝ Ἀνϋανφιρι ἑροϋ
ϋαρε ποτχнт οτноϋ
ἡτεϋφιρι ἐβολ
ἡχε τοτкерсарχ

✝ When they say It:
Their minds are enlightened,
And their hearts ascend
To the heights.

✝ Ἀνϋανϋαχι ἑροϋ
ϋαρε ποτноτс διοτωini
ἡτεϋϋεναϋ ἐπῶιϋ
ἡχε ποτкерчнт

The Conclusion of the Adam Psali

And whenever we
Gather for prayer,
Let us bless the Name
Of my Lord, Jesus.

ΛΟΙΠΟΝ ΑΝΨΑΝΘΩΟΥΤ:
ΕΨΠΡΟCΕΥΧΗ:
ΜΑΡΕΝΨΟΥ ΕΠΙΡΑΝ:
ΝΤΕ ΠΑΔΟC ΙΗC.

✙ We bless You,
O my Lord, Jesus.
Keep us through Your Name,
For we have hope in You.

✙ ΧΕ ΤΕΝΝΑΨΟΥ ΕΡΟΚ:
Ω ΠΑΔΟC ΙΗC:
ΝΑΖΜΕΝ ΖΕΝ ΠΕΚΡΑΝ:
ΧΕ ΑΝΕΡΖΕΛΠΙC ΕΡΟΚ.

That we may praise You,
With Your Good Father,
And the Holy Spirit,
For You have come and saved us.

ΕΘΡΕΝΖΩC ΕΡΟΚ:
ΝΕΨ ΠΕΚΙΩΤ ΝΑΤΑΘΟC:
ΝΕΨ ΠΙΠΝΑ ΕΘΥ:
ΧΕ (ΑΚΙ) ΔΚΩΨ ΨΜΟΝ

✙ 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 ΑΤΙΩ ΠΝΕΥΜΑΤΙ:
ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙCΤΟΥC
ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ: ΑΜΕΝ.

The Tuesday Theotokia

ΘΕΟΤΟΚΙΑ ΩΠΕΖΟΥ ΩΠΕ

Part One

The crown of our pride,
The first-fruit of our salvation,
And the steadfastness of our purity:
The Virgin Mary,

ΠΙΧΛΟΜ ΝΤΕ ΠΕΨΟΥΨΟΥ
ΤΑΠΑΡΧΗ ΩΠΕΝCΩΨ
ΠΤΑΧΡΟ ΩΠΕΝΤΟΥΒΟ
ΠΕ ΒΑΡΙΑ ΨΠΑΡΘΕΝΟC

✙ 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
Virginity 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 ΠΕΝΟΥΣΑΙ

ΥΕΝΕΝCΑ ὄρεCεppρωμι
ἸΘΟC ΟΝ ΠΕ Φ†
ΕΘΒΕ ΦΑΙ ΑCΜΑCΨ
ΕCΟΙ ἸΠΑΡΘΕΝΟC

✙ CΒΟCΙ ἸΞΕ †ΨΦΗΡΙ
ἸΤΕ ΠΕCΧΙΝΕΡΒΟΚΙ
ΠΕCΧΙΝΜΙCΙ ΟΝ
ΟΥΑΤCΑΧΙ ἸΜΟC ΠΕ

ΧΕ ἸΘΟC ΘΕΝ ΠΕCΟΥΩΨ
ΝΕΜ Ἰ†ΜΑ† ἸΠΕCΙΩΤ
ΝΕΜ ΠΙΠΝΑ ΕΘΥ
ΑΨΙ ΑΨCΩ† 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 into 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.

✙ Ἐσταθρηνοῦτ θίζεν πικαθί
ἐσθόσι ψα ἔθρη ἔτφε
ἐρε νιαστῆλος
νηοῦ ἑπεσντ θιωτς

Πθο πε πιώψην
ἐταφναῦ ἑροφ ἵχε Ὑωτςης
ἐφμοθ θεν πιχρωμ
οτοθ ναφρωκθ αν

✙ Ἐτε φαι πε πωρηι ὠφτ
ἐταφωπι θεν τενεχι
ὠπε πιχρωμ ἵτε τεφμεθνοῦτ
ρωκθ ὠπεσωα

Πθο τε τκοι
ὠποῦτ ἄροχ ἑρος
ἀρεταονὸ ἐβολ
ἵοτκαρπος ἵωνθ

✙ Πθο πε πιὰθο
ἐταφωποφ ἵχε Ιωσνφ
αφχεμ πιμαρχαριτςης
εφθηνθ θεν τεφμηντ

Δφχεμ Πενσωτηρ
Ιης θεν τενεχι
ἀρεχφοφ ἐπικοςμος
ψαντεφσωτ ὠμον

✙ Χε ἵθοφ θεν πεφρωψ
νεμ ἵτματ ὠΠεφωτ
νεμ Πιπῆα ἑῶτ
αφί αφσωτ ὠμον

Part Three

Rejoice, Mother of God,
The rejoicing of the angels.
Rejoice O the chaste one,
The preaching of the prophets.

Χερε τ̅υ̅α̅ς̅νο̅υ̅†
π̅θ̅ε̅λ̅η̅λ̅ ἡ̅τε̅ ν̅ι̅α̅ς̅τ̅ε̅λ̅ο̅ς
χερε τ̅ς̅ε̅υ̅νε
π̅ζ̅ι̅ω̅ι̅ϣ̅ ἡ̅τε̅ ν̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅ς

✙ 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 θ̅η̅ε̅τ̅α̅ς̅χ̅ε̅υ̅ ὁ̅μο̅τ̅
Π̅ο̅ς̅ ω̅ο̅π̅ ν̅ε̅μ̅ε̅
Χερε θ̅η̅ε̅τ̅α̅ς̅β̅ι̅ ἡ̅τε̅ π̅ι̅α̅ς̅τ̅ε̅λ̅ο̅ς
ἡ̅φ̅ρ̅α̅ϣ̅ι̅ ἡ̅π̅ι̅κο̅ς̅μο̅ς

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 θ̅η̅ε̅τ̅α̅ς̅ω̅ι̅ς̅ι̅
ἡ̅φ̅ρ̅ε̅φ̅θ̅α̅ω̅ι̅ο̅ ἡ̅π̅ι̅ε̅π̅τ̅η̅ρ̅ϣ̅
χερε θ̅η̅ε̅τ̅α̅ς̅ἡ̅π̅ϣ̅α̅ ἡ̅μο̅υ̅† ε̅ρ̅ο̅ς
χ̅ε̅ θ̅υ̅α̅υ̅ ἡ̅Π̅χ̅ς̅

✙ Rejoice O you who gave
Salvation to Adam and Eve.
Rejoice, you who nursed the One
Who nourishes everyone.

✙ Χερε θ̅η̅ε̅τ̅α̅ς̅†
ἡ̅π̅ς̅ω̅† ἡ̅Α̅Δ̅α̅μ̅ ν̅ε̅υ̅ Ε̅υ̅α̅
χερε θ̅η̅ε̅τ̅α̅ς̅†β̅ι̅
ἡ̅φ̅ρ̅ε̅φ̅ϣ̅α̅ν̅ϣ̅ ἡ̅ο̅υ̅το̅ν̅ ν̅ι̅β̅ε̅ν̅

Rejoice O holy one,
The Mother of all living.
You are the one we ask
To intercede for us.

Χερε θ̅η̅ε̅θ̅ο̅υ̅†
θ̅υ̅α̅υ̅ ἡ̅ν̅η̅ε̅το̅ν̅θ̅ τ̅η̅ρο̅υ̅†
ἡ̅θ̅ο̅ π̅ε̅ ε̅τ̅ε̅ν̅τ̅ω̅β̅ζ̅ ἡ̅μ̅ο̅
ἁ̅ρ̅ι̅π̅ρ̅ε̅ς̅β̅ε̅τι̅ν̅ ε̅χ̅ω̅ν̅

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

✙ Χ̅ε̅ ἡ̅θ̅ο̅υ̅ δ̅ε̅ν̅ π̅ε̅φ̅ο̅υ̅ω̅ϣ̅
ν̅ε̅υ̅ ἡ̅τ̅μ̅α̅† ἡ̅Π̅ε̅φ̅ι̅ω̅τ̅
ν̅ε̅υ̅ Π̅ι̅π̅ῆ̅να̅ ε̅θ̅ο̅υ̅†
α̅ε̅ι̅ α̅ε̅φ̅ω̅† ἡ̅μ̅ο̅ν̅

Part Four

Everyone,
Regarding you,
O holy Virgin
And Mother of God,

Δὲρε ὡδὴν οὐρα
†νιατῆ ὡμο
ὡ†παρθενος ἐστ
ογοῦ ὡμασνοῦ†

✙ And the wonderful
Mystery
That was in you
For our salvation,

✙ Νεμ πιωτστηριον
ετοι ἠὺφῆρι
εταῦωπι ἠδῆ†
εθε πενοῦχα

Will not be silent,
Because of its unspeakable character;
He will raise us up
To sing hymns,

ῥναχαρωῦ μεν
εθε †μετατσαζι ὡμοῦ
ῥνατοῦνοστέν ἐπῶωι
εοῦχινερῶνοσ

✙ On account of the greatness
Of that miracle,
That it might be beneficial
In diverse ways.

✙ Εθε †μετνιῶ†
ἠτε φῆετοι ἠὺφῆρι
ἠρεῖερπεθῆανεῦ
ετοι ἠοῦθο ἠρη†

For the living Logos
Of God the Father,
Who came down to give the Law
On Mount Sinai,

Πιλοσος ταρ ετονῶ
ἠτε Φ† Φιωτ
εταῦι ἐπεσῆτ ἐ†νομος
ζιζεν ἠτῶωτ ἠCινα

✙ Covered the
mountain top
With smoke and darkness
Darkness, and storm.

✙ Δεῦωβς ἠτὰφε
ἠπιτῶωτ δεν οῦχρεμτς
νεμ οῦχακι νεμ οῦςνοφος
νεμ οῦσαρῆνοῦ

Through the sound
Of the trumpets,
He taught those
Who stood there in fear.

Δεῦωβς ἠτὰφε
ἠπιτῶωτ δεν οῦχρεμτς
νεμ οῦχακι νεμ οῦςνοφος
νεμ οῦσαρῆνοῦ

✙ 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 perfect man;

✙ 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 ἱ̅ς̅ϣ̅η
ἡ̅Τ̅Ε ΖΑΝCΑΛΠΙΣΤΟΣ
ΝΑΥἱ̅ς̅ΒΩ Θ̅Ε̅Ν ΟΥ̅ΖΟἱ̅
ἡ̅Ν̅Η̅ΕΤὸ̅Ζ̅ι̅ ἑ̅ΡΑΤΟΥ̅

Π̅ΘΟΥ̅ ΟΝ Α̅ΐ̅ ἑ̅Π̅ΕCΗΤ̅ ἑ̅ΞΩ
Θ̅Α̅ ΠΙΤΩΟΥ̅ ἡ̅Λ̅Ο̅ΣΙΚΟ
Θ̅Ε̅Ν ΟΥ̅Μ̅ΕΤΡ̅ΕΜ̅ΡΑΥ̅
Ν̅Ε̅Μ̅ ΟΥ̅Μ̅ΕΤ̅Μ̅ΑΙ̅ΡΩ̅Μ̅Ι

✙ Π̅Ο̅Μ̅Ο̅Ο̅Υ̅C̅Ι̅Ο̅C̅ Ν̅Ε̅Μ̅Α̅Ν̅
Ε̅C̅Χ̅Η̅Κ̅ ἑ̅Β̅Ο̅Λ̅
ἑ̅Ο̅Υ̅Τ̅Ο̅Ν̅ ἡ̅Τ̅Α̅C̅ ἡ̅Μ̅Α̅Υ̅
ἡ̅Ν̅ΟΥ̅Ψ̅Υ̅Χ̅Η̅ ἡ̅Ν̅Ο̅Η̅ΡΑ̅

Δ̅Ε̅Υ̅Θ̅Ε̅Ζ̅ι̅ Ε̅Υ̅Ο̅Ι̅ ἡ̅Ν̅Ο̅Υ̅ἱ̅
Θ̅Ε̅Ν Φ̅Η̅Ε̅Ν̅Α̅Υ̅Ο̅Ι̅ ἡ̅Μ̅Ο̅Υ̅
Ο̅Υ̅Τ̅Ο̅Ζ̅ Α̅Υ̅Ψ̅Ω̅Π̅Ι̅ ἡ̅Ρ̅Ω̅Μ̅Ι̅
ἡ̅Τ̅Ε̅Λ̅Ι̅Ο̅C̅

✙ Ὡ̅Ι̅Ν̅Α̅ ἡ̅Τ̅Ε̅Υ̅Β̅Ω̅Λ̅ ἑ̅Β̅Ο̅Λ̅
ἡ̅Π̅Α̅ΡΑ̅ἱ̅Τ̅Ω̅Μ̅Α̅ ἡ̅Δ̅Δ̅Α̅Μ̅
Ο̅Υ̅Τ̅Ο̅Ζ̅ ἡ̅Τ̅Ε̅Υ̅C̅Ω̅ἱ̅
ἡ̅Φ̅Η̅Ε̅Τ̅Α̅Υ̅Τ̅Α̅Κ̅Ο̅

Π̅Τ̅Ε̅Υ̅Δ̅Ι̅Υ̅ ἡ̅Π̅Ο̅Λ̅Ι̅Τ̅Η̅C̅
ἡ̅Ξ̅Ε̅Ρ̅Η̅Ι̅ Θ̅Ε̅Ν̅ Ν̅Ι̅Φ̅Η̅Ο̅Υ̅
ἡ̅Τ̅Ε̅Υ̅Τ̅Α̅C̅Θ̅Ο̅Υ̅ ἑ̅Τ̅Ε̅Υ̅Α̅Ρ̅Χ̅Η̅
ΚΑΤΑ̅ Π̅Ε̅Υ̅Η̅Ι̅Υ̅ἱ̅ ἡ̅Ν̅Α̅Ι̅

✙ 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 ὑπεριωτ
νευ Πιπῆνα ἑθῖ
αὐτὶ ἀφωτ ὑμῶν

Part Five

The honour of the Virgin,
Is inexpressible,
For God has desired her;
He came and dwelt in her.

Πταίο ἡπαρθένος
οὐατσαχι ὑμῶν πε
χε ἀφῖ οὐαυς
αὐτὶ ἀφωπι ἡνῆτς

✙ He who dwells in
Unapproachable light,
Has remained in her womb,
For nine months.

✙ Φητωοπ ζεν πιότῳνι
ἡατῶζωντ ἑροῦ
αφωπι ζεν τεσνεχι
ὑψιτ ἡλβοτ

Mary conceived
The invisible
And unlimited,
While remaining a virgin.

Παθναῖ ἑροῦ
πατῖθωῦ ἑροῦ
ἡλρια μαςῦ
εσοι ὑπαρθένος

✙ For this is the stone,
Which Daniel saw,
That was cut out
From the mountain.

✙ Φαι γαρ πε πιῶνι
φηῖτα Δανιηλ
ναῖ ἑροῦ ἑατῶατῦ
εβολζι οὔτῳν

The hand of man
Never touched this,
Which is the Logos
From the Father.

Ετε ὑπεχιζ ἡρωι
βοζ ἑροῦ ἑπτηρεῖ
ετε φαί πε πιλοσος
πι ἐβολζεν Φιωτ

✙ 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.

✙ Δὲι ἀρβίκαρζ
ἐβόλθεν ἡπαρθενος
ἀδνε ἑπερμα ἡρωμι
ὡἀντερωτ ἡμον

Χε ἡθορ δεν περωτω
νεμ ἡτματ ἡΠερωτ
νεμ Πῖπῆα ἑθρ
ἀρβι ἀρωτ ἡμον

Part Six

✙ 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.

✙ Ἀρεωπι ἡοτκλαδος
ἡτε πιτορβο
οτορ ἡκτωλλιον
ἡτε πιναρτ

Πορθοδωρος
ἡτε νεμιοτ ἑθρ
ὡ τρεμνε ἡμακνωτ
ετταινωτ ἡπαρθενος

✙ Χε ἀρεμικι ναν
ἡΦτ πιλωςος
Πενρωρ ἡς
ἀρβι ἀρωτ ἡμον

Χε ἡθορ δεν περωτω
νεμ ἡτματ ἡΠερωτ
νεμ Πῖπῆα ἑθρ
ἀρβι ἀρωτ ἡμον

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

Уененца ὅρε μασϥ
ἀρεόζι ἑρεοι ὠπαρθενος
θεν εανεωс neu εανсμoу
тенѳици ὠμo

✙ Χε ἡθοϥ θεн περoτωϥ
neu πτματ ὠΠεριωτ
neu Πιπῆα εῶτ
αϥи αϥсωτ ὠμoн

The Crown Adam

Πιλωβϥ Δ`δαμ

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.

Ἐρε Δϥ ἡλас ἡсарз
наѱерпиноин ὠμo
ὠ ἡπαρθενос εῶτ
onoε ὠμαсноуτ

✙ Χε ἀρεϥωπι ἡoτῶρονoc
ὠΒασιλικон
ὠφῆετοуϥи ὠμoϥ
εицен ΠиχероуВиμ

Εηναῶερμακαριζин
ὠμo ἡαϥ ἡρητ
εε ἀρεѳици εнифѳици
ἡοῆρον εтсαπϥωи

✙ 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.

✙ Σερφεῖτι ὑπεραν
θεν γενεὰ νιβεν
ὦ ἱερωπι εὐνεως
οὔου θαυτ ὑπ᾽ ἁ

Οὔνοϋ ὑμο Ὑαριὰ
ἱβωκι οὔου ἱμαυ
χε φηετ ἄεν πεᾶμῃρ
νιαστειλοσ σεωωσ ἐροϋ

✙ Οὔου Νιχερουβιμ
σεουωϋτ ὑμοϋ ἀζιωσ
νεμ Νισεραφιμ
ἄεν οὔμετατμοὔνκ

Εὔεppιπιζιν ἄεν νοὔτεν
χε φαι πε ἱοὔρο ἵτε ἱῶοὔ
φηετῶλι ὑφνοβι ὑπικοσμοσ
κατα πεϋνιωἱ ἵναι

✙ Ἀνοῃ ζωῃ τεῃτωβ
εῃρενϋαϋνι εὔναι
ζιτεν νεῖρεσβιὰ
ἵτοτϣ ὑπιμαιρωμ

Continue to the Conclusion of the Adam Theotokias on page 451.

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.

Ἰαρογογνοϋ ἡτοῦθε ληλ
ἡχε νηετκωτ ἡσα Ποc
νηεθμην ἐβολ ἡχοῦτ νιβεν
θεν ὁμελετη ὑπερραν ἑῶτ

They are the trees,
Spoken of by David the Psalmist,
Planted by the rivers of water,
And bringing forth perfect fruit.

Παι νε νιῶψην ἑταρσαχι εῶβητοῦ
ἡχε πικρμνολос Δατιδ
Δε εῤρητ δατεν νιχοι ὑμωοῦ
εῤτκαρπος εῤχηκ ἐβολ

✝ The river of water is our Saviour,
Jesus Christ our Lord,
And those who abide in Him
Will live forever.

✝ ϙχοι ὑμωοῦ πε Πενσωτηρ
Πενoc Ιηc Πχc
νηεθναῶπι εῤμην ἑροϋ
cεναωνδ ἡχε τονψτχη

✝ The Holy Books teach us,
To be like the breaths of God,
Merciful to the creation,
Which He has created.

✝ Cετcβω ναν δεν νιcραφη ἑῶτ
νινιϋι ἡτε Φτ
εῤρενῶπι εῤοι ἡναντ
εῤοῖν ἑπιcωντ ἑταρθαμιοϋ

And teach us that love,
Will never fail,
As Paul the
Wise Apostle said.

Οτοz ον χε τὰσαπη
ὑπαcχει ἐβολ ἑνεz
κατα ἡcαχι ὑπιcοφοc
Πατλос πιδποcτολос

The love spoken of,
By the holy Apostle,
Is the Name of Salvation,
Of our Lord Jesus Christ.

τὰσαπη ἑταρσαχι εῶβητc
ἡχε πιδποcτολос ἑῶτ
εῤε φαι πε πιραν ἡοτχαι
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.

✙ Εὐωπ ἀνψανμενρε πιραν ἡοῦσαι
ἡτε Πενός Ιησ Πχc
ἡτενερπιναι νεμ νεἡερηοῦ
ψανχωκ ἡπινωμος τηρεῖβολ

✙ Through mercy,
Abraham was pleased,
To host God,
And His holy angels.

✙ Εβολζιτεν ἡμεθῶν
αηἡμαἡ ἡνε Ἀβρααμ
ερε Φἡ χωιλιῖεροῦ
νεμ νεραστελος εῶῥ

Through mercy,
The righteous Lot was saved,
From the tribulations,
That befell Sodom.

Εβολζιτεν ἡμεθῶν
αηνοζεμ ἡνε Λωτ πῶμῆ
εβολζα πικτηναδινος εθῶαῡ
εταῖῖ εῖρῆῖ εῡεν Coδoμα

Through mercy,
Cornelius was worthy,
To be baptised,
At the hands of our Father Peter.

Εβολζιτεν ἡμεθῶν
αηερ πῆμῖψα ἡνε Κορνηλιος
ερεῖῖῖ ἡπιβαπτισμα
ῡεν νενηῖῖ ἡπῆνωτ Πετρος

✙ If we are impoverished,
Lacking material wealth,
And have nothing,
To offer as alms,

✙ Ιcνε ταρ τενοι ἡῡῖ
ῡεν νῖχρημα ἡτε παικοςμος
ἡμῶν ἡταν ἡῡλι ἡμαῡ
εορεντηιτοῡ ἡμεθῶν

✙ Yet we truly have
The precious pearl of great price,
Which is the sweet Name full of glory,
Of our Lord Jesus Christ.

✙ Οτοῖ ἡταν ἡπιῖῖ
πιμαρταριτης εθῶαῡενοῡενῖ
πιραν ετῡολῖ εῡμεῖ ἡῡοῡ
ἡτε Πενός Ιησ Πχc

When we remain with Him continually,
In our inner being,
He will make us [spiritually] rich,
So we can give to others.

Εὐωπ ἀνψανμοῦν ἔροϋ
ῥεν περῶμι ἐτσαῖοῦν
ῥνααιτεν ἡραμαδ
ῥαντεντ ἡζανκεχωῦνι

We do not ask for,
The wealth of this world,
But for the salvation of our souls,
Calling upon His Holy Name.

Μιχρημα ἀν ἡτε παικομοο
εθνασινι ἔτεκωτ ἡνωῶν
ἀλλὰ φνοζεμ ἡτε νενψυχῇ
ῥεν ὁμελετη ἡπερραν ἑῶν

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 ῥεν οὔζλοϋ
χε πενοο ἡς Πχς
ἀριοῦναι νεμ νενψυχῇ

Glory to the Father
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

Δοξα Πατρι
κε ῥιῶ κε ἀσιῶ Πνευματι
Κε νῦν κε ἄι
κε ις τοῦς ἐῶνας τῶν ἐῶνων ἀμην

The Wednesday Theotokia

Ἱεοτοκία ἡπὲρ τοῦ ἡπὲρ

Part One

All the heavenly orders,
Sing, blessing you,
For you are the second heaven,
Which is upon the earth.

Μιτασμα τηροῦ ἡτε νιφνοῦ
σεχω ἡνεμακαρισμοο
χε ἡο τε ἡμαζένοῦτ ἡφε
ετῶοπ 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.

✙ Ἰππὶ λη ἵτε νιμὰ ἡγῶναι
τε Ὑαρία ἱπαρθένος
νιμὰ ἡγέλετ ἐττοῦ βηοῦ τ
ἵτε νι νι νι φιος ἵκαθαρος

Ἀφῶ τ χοῦ τ ἐβόλθεν ἱ φε
ἡ περ χεῦ φηετὸ νι ἡμο
αχοῦ τωρ π ἡ περ μονογενῆς
ι αχβίσαρ ζ ἐβόλῃ ἡν ἱ

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.

✙ Ἀγαχί ἡζανταῖο εὐβη ἱ
ὦ ἱ βακί ἵτε φ ἱ
χε ἡθο πετερε φυὰ ἡγῶν π
ἡν ἡετοῦ τνοῦ τηροῦ ἡν ἱ

Ἡιοῦ τωοῦ τηροῦ ἵτε ἱ καζι
σεμῶν ἵτε ἵτε ἱ καζι σεμῶν ἵτε
πεοῦ τω νι
οῦ οζ νι εθνος ἵτε πεφίρι
ὦ Ὑαρία ἡματ ἡ φ ἱ

✙ Σεερμακαρίζιν ἡμο
ἡχε νι σε νεα τηροῦ
τενοῦ τω τ ἡ φ ἡεταρεῖ χφοῦ
τε νερ ζοῦ ὁ βίσι ἡμοῦ

Ἀφῶ τ χοῦ τ ἐβόλθεν ἱ φε
ἡ περ χεῦ φηετὸ νι ἡμο
αχοῦ τωρ π ἡ περ μονογενῆς
ι αχβίσαρ ζ ἐβόλῃ ἡν ἱ

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.

✙ Πῶο τε ἱσθπι ετασιωοῦ
θηετασερστυμενιν ναν
ὑπιμουνζωοῦ ἵτε ἱπαρογσιὰ
ἵτε πιμονοσενης ἵνοῦ

Ἀφιωτ ερτεχνητῆς ἐρο
ἁΠῖπῆα ἐθῖ ἱ εζω
ογχοῦ ἵτε φηετῶσι
εθναερδῆιβι ἐρο Ὑαρια

✙ Χε ἀρεῖφο ὑπιὰλῆθῆινοσ
ἵλοσος ἵψηρι ἵτε φιωτ
εθμην ἐβολ ὡα ἐνεε
αῖι αῖσοττεν ἕεν νεννοβι

Ἀφιωτ χοτῡτ ἐβολῆεν ἵφε
ὑπερξεμ φηετῶνι ὕμο
αῖογωρπ ὑπερμονοσενης
ἱ αῖβῆαρζ ἐβολῆνη

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.

✙ Οὔνιῡτ ταρ τε ἱτιμῆ
ἐτακεῡπῡα ὕμοσ ὦ Σαβρινλ
πιαστελος ὕβαιῡεννοῦ
ἐρε πεκζο ὡοῦο ραῡι ἐβολ

Ἀκερστυμενιν ναν ὑπιῖφο
ἵτε φῖ ἐταῖι ὡαρον
ακβιῡεννοῦι ὕαρια
ἱπαρθενος ἵα τῶωλεβ

✙ 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
αρεχιμι ταρ νοτνημοτ
οτηπνα εφοταβ εθνηοτ'εχω

Οτχομ ντε φηετβοc
εθναερνηιβι ερο Παρια
τεραμici υφνεοτ
πcωρ υπικocμoc τηρε

✙ Αφιωτ χοτωτ εβολθεν τηε
υπερεχεμ φηετονι υμο
αφοτωρπ υπερμονοcενηc
ι αρεβicaρζ εβολνηνητ

Part Five

Οτωαι υπαρθενικον
ετωζεμ υπενλαc υφοοτ
εθρενερετφομιν
νηθεοτοκοc Παρια

✙ Εοβε φηεταυμαcη ναν
θεν εβακι νΔατιΔ
Πενωτηρ Ιηc
οτολ Πχc Ποc

Δωμινι 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 ω ἱπαρθενος
θηεττονβηοῦτ ἡαττακο
ετα πιλοσος ἡτε φιωτ
ι αϥβιϥαρζ εβολἡδἡτ

Χερε πικτωιλλιον
ἡαταβἡνι ογοζ ετσωτπ
ἡτε τεπαρθενια ἡμἡνι
ογοζ ετϥἡκ εβολ

✙ Χερε πιπαραδιϥος
ἡλοσικον ἡτε Πῶϥ
φηεταϥωπι ἡμαρζἡνατ ἡδδἡμ
εοβε δδἡμ πιωγορπ ἡρωμ

Χερε πιερϥαϥτηριον
ἡτε ἱμετογαι ἡατϥωρϥ
ἡτε νιϥἡϥιϥ εταῖ εῖμα αῖϥοπ
δεν οῖμετατμοῖϥτ

✙ Χερε πιἡἡῡελετ
ετσελϥωλ δεν οῖθο ἡρητ
ἡτε πιἡῡφιϥος ἡμἡνι
εταϥρωτπ εἱμετρωμ

Χερε πιἡψῖϥον
ἡβατοϥ ἡτε ἱϥἡϥιϥ
ετε ἡπε πιϥρωμ ἡτε τεϥμεθονοῖτ
ρωκρ ἡεἡι ἡταϥ

✙ Χερε ἱβωκι ογοζ ἱματ
ἱπαρθενος ογοζ ἱφε
θηεταϥγαι ϥωματικωϥ
δα φηετβιζεν Πιϥερονβιμ

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 ΝΙΑΣΣΕΛΟC ΕΘΥ
ᾖΕΝ ΟΥΘΕΛΗΛ ΕΝΧΩ ὕΜΟC
ΧΕ ΟΥΩΟΥ ᾖΕΝ ΝΗΕΤΒΟCΙ ὕΦ†

✝ Peace on the earth,
And goodwill toward men,”
He to Whom is due the glory forever
Was well-pleased with you,

✝ ΝΕΜ ΟΥΖΙΡΗΝΗ ΖΙΧΕΝ ΠΙΚΑΖΙ
ΝΕΜ ΟΥ†ΜΑ† ᾖΕΝ ΝΙΡΩΜΙ
ΧΕ ΑΥ†ΜΑ† ΤΑΡ ἸᾖΗ†
ἸΧΕ 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.

ΑΨΙΩΤ ΧΟΥΤ ΕΒΟΛᾖΕΝ ἸΦΕ
ὕΠΕΥΧΕΜ ΦΗΕΤΟΝΙ ὕΜΟ
ΑΥΟΥΡΠ ὕΠΕΥΜΟΝΟΣΕΝΗC
Ι ΑΥΒΙCΑΡΖ ΕΒΟΛἸᾖΗ†

Part Six

✝ Mary is greatly honoured,
Above all the saints,
For she was worthy to receive,
God the Logos.

✝ ΟΥΝΙΨ† ΠΕ ΠΤΑΙΟ ὕΜΑΡΙΑ:
ΠΑΡΑ ΝΗΕΘΟΥΑ
ΧΕ ΑCΕὐΠΥᾶ ΝΨΩΠῖ ΕΡΟC:
ΜΦΝΟΥ† ΠΙΛΟCΟC

Mary the Virgin,
Carried in her womb,
He before Whom,
The angels are fearful.

ΦΗΕΤΕΡΕ ΝΙΑΣΣΕΛΟC
ΕΡΖΟ† ᾖΑ ΤΕΥΖΗ
ΜΑΡΙΑ †ΠΑΡΘΕΝΟC
ΥΑΙ ᾖΑΡΟΥ ᾖΕΝ 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
CΤΑΙΗΟΥ† ΕΝΙCΕΡΑΦΙΜ
ΧΕ ΑCΨΩΠῖ ΝΟΥΤΕΡΦΕΙ
ΜΠΙΟΥᾶΙ ΕΒΟΛ ᾖΕΝ †ΤΡΙΑC

This is Jerusalem,
The city of our God,
And the joy of all the saints,
Dwells within her.

ΘΑΙ ΤΕ ΙΕΡΟΥΣΑΛΗΜ
ΤΠΟΛΙΣ ΜΠΕΝΝΟΥΤ ΤΕ
ΕΡΕ ΠΟΥΝΟΥ ΝΤΕ ΝΗΘΟΥΑΒ 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.

✙ ΔΦΙΩΤ ΧΟΥΤ ΤΕΒΟΛΘΕΝ ΤΦΕ
ΜΠΕΡΧΕΜ ΦΗΕΤΟΝΙ ΜΜΟ
ΑΦΟΥΡΠ ΜΠΕΡΜΟΝΟΥΣΕΝΗΣ
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.

ΓΑΛΙΛΕΑ ΝΤΕ ΝΙΕΘΝΟΣ
ΝΗΕΤΖΕΜΙΣ ΕΝ ΠΧΑΚΙ
ΝΕΜ ΤΕΗΒΙ ΜΦΜΟΥ
ΟΥΝΙΟΥΤ ΝΟΥΙΝΙ ΑΦΥΑΙ ΝΟΥΟΥ

✙ God who rests,
In His saints,
Was incarnate of the virgin,
For the pouring 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 ΟΥΛΗΛΟΥ
ΖΙΧΕΝ ΠΑΙΟΥΣΤΗΡΙΟΝ
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 ΠΙΛΟΥΣΟΣ ΑΦΘΕΑΙ
ΠΑΤΑΡΧΗ ΑΦΕΡΘΗΤΣ
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 ἀγχευόμενος
πᾶθοντα ἑροῦ σεναντα ἑροῦ
ἡγῆρι ὑφ' ἑτονθ
ἀρῶπι ἡγῆρι ἡρώμι θεν οὔμεθωνι

✙ Jesus Christ the same,
Yesterday and today, and forever
In one hypostasis.
We worship Him, we glorify Him.

✙ Ἰησὺς Χρὶς ἡσὰρ νέμ φοοῦ
ἡθοῦ ἡθοῦ πε νέμ ὡλ ἐνεθ
θεν οὔτηποστασις ἡοῦτ
τενοῦωτ ὑμοῦ τεντῶοῦ ναρ

The Father looked from heaven,
And found no one like you,
He sent his Only-Begotten,
Who came and was incarnate of you.

Ἀφ' ὧτ ποῦτ ἐβόλθεν τφε
ὑπερνεμ φητόνι ὑμο
ἀροῦωρπ ὑπερμονοσενης
ι ἀρβίκαρζ ἐβόλῃθῃτ

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 ππρόφητης
ὡπ ἐβόλ εῖοι ὑμέρε
χε λιναντ ἐοῦπγλη ἡσὰ νιμάνῳαι
εστοβ θεν οὔτεβς ἡγῆρι

✙ 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 βλι ὡε ἐδοῦν ἑρος
ἐβηλ ἐΠος ἡτε νιχομ
ἀρῶε ἐδοῦν ἀρὶ ἐβόλ
ἀδοβι εσωοτεμ ὑπερρητ

For the gate is the virgin,
Who gave birth to our Saviour,
And after giving birth,
Remained a virgin.

Ἰπῆλι γαρ τε τπαρθενος
θηέτασμις ὑπενσωτηρ
οὔοθ ον μενεσὰ ἑρεσμασρ
ἀδοβι 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 true⁸⁹⁵ Queen.
Rejoice O pride of our race,
Who has borne to us Emmanuel.

✝ ἔςμαρωτ ἵνε πεκαρπος
ὦ θηέταςχφε Φ† ναν ἑπικοσμος
ὡλῆντεϥοττεν ἰεν νενσιχ
ἡπιτγρηνнос ἱαθναι

Ἰέσμαματ τεχηκ ἑβολ
ὦ θηέταςχευ χαρισμα νιβεν
ἡπεῖθο ἡποτρο ἵτε πῶον
πενᾶλθῆινος ἱνον†

✝ Ἀρεμῖψα ἱταῖο νιβεν
παρ ογον νιβεν ετ ριχεν πικαρι
χε α πιλοσος ἵτε Φιωτ
ι αϥῖαϥρξ ἑβολῆδῆ†

Οτορ αϥμοϥι νεμ νιρωμ
ρως μαρωμ ἱρεϥϥενζητ
ὡλῆντεϥω† ἱνενψγχη
ριτεν τεϥπαροϥιᾶ ἑῶ†

✝ Ὑαρενοτωϥτ ἡΠενσωτηρ
πιμαρωμ ἱᾶσαθος
χε ἱθοϥ αϥϥενζητ ἰαρον
αῖι οτορ αϥω† ἡμον

Χερε νε ὦ †παρθενος
†οτρω ἡμῃ ἱᾶλθῆινη
χερε πῶονϥον ἵτε πενσενος
ἁρεξφο ναν ἱἘμμανοτηλ

⁸⁹⁵ 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.

✙ Τεντσο ἀριπενυεῖν

ὡ ἱπποστατης ἐτενζοτ

ναζρεν Πενός Ιης Πχς

ἡτεϋχα νεννοβι ναν ἐβολ

Continue to the Conclusion of the Theotokos Batos on page 533.

Ἦχος Βατος πιε̣

Λοιπον ταρ ὠ ναμενρατ
 μαρενζιογι ἐβολ ζαρον
 ἡνενοτωϣ ἡζητ ετζωοτ
 ετςωκ ὡμον ἐζοτη ἐφνοβι

ΠΤΕΝ̅ϞΜΟΥ̅ ΕΠΙΡΑΝ̅ ΝΟΥΧΑΙ
 ἸΤΕ ΠΕΝΟ̅ς ΙΗΣ ΠῪς
 ΔΕΝ ΟΥΝΙΩ† ὤΜΕΤΑΘΟΥΝΚ
 ΕΝΩΨ̅ ΕΒΟΛ̅ ΕΝΧΩ̅ ὠΜΟΣ

✠ Χε Παο̅ς Ιη̅ς Π̅χ̅ς
 πι̅ω̅ις ε̅βο̅λ̅θ̅εν Φ̅ι̅ω̅τ̅
 θ̅α̅λ̅ω̅ο̅ν ἡ̅ν̅ι̅ε̅ω̅ν τ̅η̅ρ̅ο̅ν
 ν̅αι̅ ν̅αν̅ κα̅τα̅ πε̅κ̅ν̅ι̅ω̅† ἡ̅ν̅αι̅

✠ Πα̅ος Ιη̅ς Πχ̅ς
φ̅ι̅ε̅τα̅σ̅α̅ς̅ϣ̅ η̅ξε̅ †παρ̅θ̅εν̅ο̅ς̅
ζ̅εν̅ Β̅η̅θ̅λ̅ε̅μ̅ η̅τε̅ ϳ̅ιο̅υ̅δ̅ε̅λ̅
σ̅ω̅† μ̅μ̅ον̅ ο̅το̅ζ̅ ν̅αι̅ ν̅αν̅

Πα̅ος Ι̅ης Π̅χς
 φ̅η̅ε̅τα̅ϣ̅ι̅ω̅ι̅ς̅ θ̅εν̅ Π̅ι̅ο̅ρ̅Δ̅α̅ν̅η̅ς̅
 ε̅κ̅ε̅τ̅ο̅τ̅ο̅β̅ο̅ ἵ̅ν̅ε̅ν̅ψ̅ι̅τ̅χ̅η̅
 ἑ̅β̅ο̅λ̅λ̅ζ̅α̅ π̅θ̅ω̅λ̅ε̅β̅ ἵ̅ν̅τ̅ε̅ φ̅ν̅ο̅β̅ι̅

O My Lord Jesus Christ,
Who fasted on our behalf,
Forty days and forty nights,
Save us and have mercy on us.

Πα̅ο̅ς Ἰ̅ς̅ Χ̅ς̅
Φ̅η̅ε̅τα̅ϥ̅ερ̅νη̅ς̅τε̅ρι̅ν̅ ἐ̅ρ̅η̅ι̅ ἐ̅χ̅ω̅ν̅
Ἰ̅ε̅ϋ̅ε̅ Ἰ̅ε̅ζ̅ο̅ο̅τ̅ ν̅ε̅μ̅ ἔ̅μ̅ε̅ Ἰ̅ε̅ζ̅ω̅ρ̅ε̅
σ̅ω̅† ὡ̅μ̅ο̅ν̅ ο̅γ̅ο̅ε̅ ν̅αι̅ ν̅αν̅

✙ O My Lord Jesus Christ,
Who was crucified on the cross,
Bruise Satan,
Under our feet.

✙ Πα̅ο̅ς Ἰ̅ς̅ Χ̅ς̅
Φ̅η̅ε̅τα̅ϥ̅α̅ϥ̅ ἐ̅πι̅ς̅τα̅υ̅ρ̅ο̅ς̅
ἐ̅κ̅ε̅δ̅ο̅μ̅ῆ̅ε̅μ̅ ὡ̅Π̅σ̅α̅τ̅α̅ν̅α̅
σ̅α̅π̅ε̅ς̅χ̅τ̅ Ἰ̅ν̅ε̅ν̅δ̅α̅λ̅α̅τ̅χ̅

✙ O My Lord Jesus Christ,
Who was placed in the tomb,
Crush beneath us,
The sting of death.

✙ Πα̅ο̅ς Ἰ̅ς̅ Χ̅ς̅
Φ̅η̅ε̅τα̅ϥ̅χ̅α̅ϥ̅ ῥ̅ε̅ν̅ π̅ι̅ῡ̅ε̅λ̅α̅τ̅
ἐ̅κ̅ε̅δ̅ο̅μ̅ῆ̅ε̅μ̅ Ἰ̅ῥ̅η̅ι̅ Ἰ̅ῥ̅η̅τ̅ε̅ν̅
Ἰ̅†̅σ̅ο̅τ̅ρι̅ Ἰ̅τ̅ε̅ Φ̅υ̅ο̅τ̅

O My Lord Jesus Christ,
Who rose from the dead,
[and] Ascended into the heavens,
Raise us with Your power.

Πα̅ο̅ς Ἰ̅ς̅ Χ̅ς̅
Φ̅η̅ε̅τα̅ϥ̅τ̅ω̅ν̅ϥ̅ ἐ̅β̅ο̅λ̅ῆ̅ε̅ν̅ ν̅η̅ε̅θ̅υ̅ω̅ο̅τ̅
α̅ϥ̅ψ̅ε̅ν̅α̅ϥ̅ ἐ̅π̅ω̅ι̅ ἐ̅ν̅ι̅Φ̅η̅ο̅ν̅ι̅
ἐ̅κ̅ε̅τ̅ο̅γ̅ν̅ο̅ς̅τ̅ε̅ν̅ ῥ̅ε̅ν̅ τ̅ε̅κ̅ζ̅ο̅μ̅

O My Lord Jesus Christ,
Who will come at His second Parousia,
Deal with us lovingly,
At Your fearful judgment seat.

Πα̅ο̅ς Ἰ̅ς̅ Χ̅ς̅
Φ̅η̅ε̅θ̅η̅ο̅τ̅ ῥ̅ε̅ν̅ τ̅ε̅ψ̅μ̅α̅ρ̅ζ̅ς̅ν̅ο̅τ̅† ὡ̅πα̅ρ̅ο̅υ̅ς̅ι̅α̅
ἀ̅ρ̅ι̅ο̅ν̅ι̅ Ἰ̅ὰ̅τ̅α̅π̅η̅ ν̅ε̅μ̅α̅ν̅
ῥ̅ε̅ν̅ π̅ε̅κ̅β̅η̅μ̅α̅ ε̅τ̅ο̅ι̅ Ἰ̅ε̅ο̅†

✙ For of Your own will,
And the goodwill of Your Father,
And the Holy Spirit,
You have {come} and saved us.

✙ Χ̅ε̅ ῥ̅ε̅ν̅ π̅ε̅κ̅ο̅τ̅ω̅ψ̅ ὡ̅μ̅ιν̅ ὡ̅μ̅ο̅κ̅
ν̅ε̅μ̅ Ἰ̅†̅μ̅α̅† ὡ̅π̅ε̅κ̅ι̅ω̅τ̅
ν̅ε̅μ̅ Π̅ι̅π̅ῆ̅α̅ ἑ̅ῶ̅τ̅
{α̅κ̅ι̅} ο̅γ̅ο̅ε̅ α̅κ̅σ̅ω̅† ὡ̅μ̅ο̅ν̅

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 ἀνψανερψάλιν
μαρηνχος εἰν οὐλῶχ
χε Πενός Ιης Πχ̄ς
ἀριοτναι νεμ νενψτχη

Δοξα Πατρι
κε ἱω̄ κε ἀσιω̄ Πνευματι
Κε ντην κε ἄι
κε ις τοῦς ἐώνας των ἐώνων ἀμην

The Thursday Theotokia

ἤχος Βατος

Part One

The bush that Moses
Saw in the wilderness,
Was filled with fire from within,
Yet its branches were not burnt—

Πιβατος̄ ετα ὤωτς
νατ̄ εροϋ̄ εβολ̄ ζιπ̄ωαϋε
ερε̄ πιχ̄ρωμ̄ μο̄ζ̄ ν̄ητϋ̄
οὔδε̄ ὑποτρωκ̄ζ̄ ν̄χε̄ νεϋ̄κ̄λαδος̄

✙ This is a figure of Mary,
The undefiled virgin,
Of Whom the Logos of the Father,
Came and was incarnate.

✙ ἔοῑ ν̄τηπος̄ ὤαρια
†παρθενος̄ νατ̄ωλεβ̄
ετᾱ πιλοςος̄ ν̄τε̄ Φιωτ̄
ῑ αϋβ̄ιαρ̄ζ̄ εβολ̄ ν̄ητς̄

The fire of His Divinity,
Did not burn the womb of the Virgin.
And after giving birth,
She remained a virgin.

ὤπε̄ πιχ̄ρωμ̄ ν̄τε̄ τεϋ̄μεθον̄†
ρωκ̄ζ̄ ν̄θνεξῑ ν̄†παρθενος̄
ονο̄ζ̄ ον̄ μενεσᾱ ἑρεσ̄μαςϋ̄
ᾱς̄ο̄ζ̄ῑ ᾱσοῑ ὤπαρθενος̄

✙ 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.

✙ ΕΤΑΙΡΗΝ ΑΝ ΕΓΟΙ ΗΝΟΥΤ
ΑΪΙ ΑΓΓΩΠΙ ΝΩΗΡΙ ΗΡΩΜΙ
ΑΛΛΑ ΗΘΟΥ ΠΕ ΦΤ ΪΜΗΙ
ΑΪΙ ΟΥΟΖ ΑΓΩΤ ΪΜΟΝ

Part Two

Mary the Mother of God
Is the pride of all virgins,
For the first curse
Was abolished because of her—

ΠΥΟΥΠΟΥ ΝΗΠΑΡΘΕΝΟΣ ΤΗΡΟΥ
ΠΕ ΜΑΡΙΑ ΤΜΑΨΟΥΤ
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 ΖΙΧΕΝ ΠΕΝΤΕΝΟΣ
ΖΙΤΕΝ ΤΠΑΡΑΒΑΣΙΣ
ΕΤΑΪΨΩΜΙ ΥΩΠΙ ΗΪΗΤΣ
ΑΟΥΩΜ ΕΒΟΛΪΕΝ ΠΟΥΤΑΖ ΪΠΙΨΩΜΗΝ

Because of Eve the door
Of Paradise was shut;
Through the Virgin Mary
It was opened once more to us.

ΕΘΒΕ ΕΥΑ ΑΥΑΛΨΘΑΜ
ΪΦΡΟ ΪΠΙΠΑΡΑΔΙΣΟΣ
ΖΙΤΕΝ ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ
ΑΟΥΩΝ ΪΜΟΥ ΝΑΝ ΗΚΕΟΠ

✙ We have become worthy
To eat of the Tree of Life,
Which is the Body of God,
And His true Blood.

✙ ΑΝΕΡΠΕΜΪΨΑ ΪΠΙΨΩΜΗΝ ΝΤΕ ΠΩΝΪ
ΕΘΡΕΝΟΥΜ ΕΒΟΛ ΗΪΗΤΨ
ΕΤΕ ΦΑΙ ΠΕ ΪΨΩΜΑ ΪΦΤ
ΝΕΜ ΠΕΨΨΝΟΥ ΝΑΛΗΘΙΝΟΝ

Let us worship our Saviour,
The Good lover of mankind,
For He had compassion on us;
He came and saved us.

ΜΑΡΕΝΟΥΨΤ ΪΠΕΝΨΩΡ
ΠΜΑΙΡΩΜΙ ΝΑΨΑΘΟΣ
ΧΕ ΗΘΟΥ ΑΓΨΕΝΖΗΤ ΪΑΡΟΝ
ΑΪΙ ΟΥΟΖ ΑΓΩΤ ΪΜΟΝ

✝ 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 ΝΗΟΥΤ
ΑΪΙ ΑΥΩΠΙ ΝΩΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΰΜΗΙ
ΑΪΙ ΟΥΟΖ ΑΥΩΤ ΰΜΟΝ

Part Three

What mind, what speech,
Or what hearing can grasp,
The unspeakable depth
Of Your love for mankind, O God?

ΑΥ ΝΗΟΥΤ ΙΕ ΑΥ ΝΑΧΙ
ΙΕ ΧΙΝΩΤΕΜ ΕΘΝΑΥΨΑΙ
ΔΑ ΠΙΠΕΛΑΤΟΣ ΝΑΤΑΧΙ ΰΜΟΥ
ΝΤΕ ΤΕΚΜΕΤΑΙΡΩΜΙ ΦΤ

✝ The One, the only Logos,
Begotten before all the ages,
From the only Father
In bodiless divinity.

✝ ΠΙΟΤΑΙ ΰΜΑΤΑΤΥ ΝΛΟΣΟΣ
ΕΤΑΥΧΦΟΥ ΔΑΧΕΝ ΝΙΕΩΝ ΤΗΡΟΥ
ΚΑΤΑ ΤΜΕΘΝΟΥΤ ΑΘΝΕ ΣΩΜΑ
ΕΒΟΛΔΕΝ ΠΙΟΤΑΙ ΦΙΩΤ

He and only He
Was also born bodily,
Without change or alteration
From His only Mother.

ΟΥΟΖ ΦΑΙ ΟΝ ΰΜΑΤΑΤΥ
ΑΥΧΦΟΥ ΣΩΜΑΤΙΚΩΣ
ΔΕΝ ΟΥΜΕΤΑΤΨΥΒΤ ΝΕΜ ΟΥΜΕΤΑΤΦΩΝΖ
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.

✝ ΟΥΟΖ ΟΝ ΜΕΝΕΝΣΑ ΘΡΕΣΜΑΣΥ
ΰΠΕΥΒΩΛ ΕΒΟΛ ΝΤΕΣΠΑΡΘΕΝΙΑ
ΔΕΝ ΦΑΙ ΑΥΟΤΟΝΖΣ 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 anguish⁸⁹⁶,

Ω ΠΩΩΚ ΝΤΜΕΤΡΑΜΑΔ
ΝΕΜ ΤΣΟΦΙΑ ΝΤΕ ΦΤ
ΧΕ ΤΝΕΧΙ ΕΤΑΥΖΙΤΣ ΕΐΖΑΠ
ΑΣΧΦΟ ΝΖΑΝΩΗΡΙ ΔΕΝ ΟΥΑΚΑΖΝΖΗΤ

⁸⁹⁶ 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
αἰωιῖ ναν ἡῖμμανοῦηλ
αἰνε ῥπερμα ἡρωμι
αἰβωλ εἰολ ἡἡτακο ἡπενγενος

Φαι μαρενωῦ οὔβηῖ ἐνζω ἡμοο
ζε πῶοῦ ναικ πιατῶταροῖ
πιαρῶμι ἡἡταθοο φρεῖρωῖ ἡνενψῖχη
αἰῖ οῖοῖ αἰρωῖ ἡμον

✙ Ἐταρῖκην αν εἰοι ἡνοῖῖ
αἰῖ αἰρωπι ἡωηρι ἡρωμι
αἡλα ἡθοῖ πε φῖ ἡμη
αἰῖ οῖοῖ αἰρωῖ 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,

ᾠῖτιωη ἡτε ῖχινερβοκι
ἡτε ῖνεχι ἡπαρθενικη
οῖοῖ ἡῖοτοκοο οῖατῖροῖ τε
αἰερμεορε ἡχε πιατῖελοο

✙ Ἐταροῖονῖῖ ἡἡωχηφ
εἰρω ἡμοο ἡπαρηῖ
ζε φη ταρ εῖαῖναμαῖ
οῖ εἰολῖεν οῖπῖνα εἰοῖαῖ πε

Ἐτι δε ζε νε πῖλοοο ἡτε Φιωτ
ἡ αἰῖαῖαῖ εἰολ ἡῖητε
ῖεν οῖμετατῖωῖτ εἰμαῖ
αἰτοῖοῖ ἡπαῖχετ εἰρω ἡμοο

✦ “She will give birth to a Son,
His Name will be called Emmanuel,
Which is interpreted,
‘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.

✦ Ὃς ἐσεμῖσι ἡνωμηρί ἐτεμοῖτ
ἐπεφραν ἡ ἐμμανουήλ
φηετέ ψαυοταζμεφ
ἡ φῆτ νέμαν

Ὅτοζ ον ἐκέμοῖτ
ἐπεφραν ἡ ἱῆς
ἡθοφ ἐθνανοζεμ ἡπεφλαος
ἐβολῆθεν νοῦλνομια

✦ Ἰςῡε ἡ ἀνον πε πεφλαος
ῡνानοζεμ ἡμον ῆεν οῖμετῡωρι
εφῡω ἐβολ ἡνενῶνομια
μάρενοῖωνφ ῆεν οῖταῡρο

Ὃς ἡθοφ πε φῆτ ῆεν οῖμεθμῡῡ
αφερρωμῡ ῆεν οῖμετατῡῡῡῡ
ἐρε πῡῡοῖ ἐρῡρεπῡ ναφ
ἰςῡεν ῆνοῖ νέμ ῡλ ἐνεζ

✦ Ἐταφκῡῡ ἡν ἐφοῖ ἡνοῖτ
αῖῡ αφῡωπῡ ἡῡῡῡῡ ἡρωμῡ
αῡῡῡ ἡθοφ πε φῆτ ἡμῡῡ
αῖῡ οῖτοζ αφῡωῆ ἡμον

Part Five

Ὡ νῡνακῡῡ ἡνοῖτ
οῖτοζ ἡῡοῖεῡῡῡῡῡῡ ἡμωοῖ
ἡτε ῆθεοτοκος Ὡρια
εῖτοῖ ἡπαῖρενος ἡῡοῖ νῡῡεν

✙ 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.

✙ ΗΑΙ ΕΤΕ ΕΒΟΛ ΪΜΩΟΤ

ΕΑΪ ΕΥΜΑ ΕΥΣΟΠ

ΝΧΕ ΟΥΠΑΡΘΕΝΙΑ ΝΑΤΘΩΛΕΒ

ΝΕΜ ΟΥΧΙΝΜΙΣΙ ΪΜΗΙ

ΟΥ ΤΑΡ ΪΠΕ ΟΥΣΑΜΟC

ΕΡΩΟΡΠ ΕΠΙΧΙΝΜΙΣΙ

ΟΥΔΕ ΟΝ ΪΠΕ ΠΙΧΙΝΜΙΣΙ

ΒΩΛ ΕΒΟΛ ΝΤΕCΠΑΡΘΕΝΙΑ

✙ ΦΗ ΤΑΡ ΕΤΑΥΜΑCΥ ΖΩC ΝΟΥΤ

ΑΠΑΘΗC ΕΒΟΛΔΕΝ ΦΙΩΤ

ΑΥΜΑCΥ ΟΝ ΚΑΤΑ CΑΡΖ

ΑΠΑΘΗC ΕΒΟΛΔΕΝ ΤΠΑΡΘΕΝΟC

ΟΤΑΙ ΠΕ ΕΒΟΛΔΕΝ CΝΑΥ

ΟΥΜΕΘΝΟΥΤ ΝΕΜ ΟΥΜΕΤΡΩΜΙ

ΔΕΝ ΦΑΙ CΕΟΥΩΥΤ ΪΜΟCΥ ΝΧΕ ΝΙΜΑCΟC

ΕΥΧΩ ΪΡΩΟΥ ΕΥΕΡΘΕΔΟΛΟCΙΝ

✙ ΔΪΝΙ ΝΑCΥ ΝΟΥΛΙΒΑΝΟC ΖΩC ΝΟΥΤ

ΝΕΜ ΟΥΝΟΥΒ ΖΩC ΟΥΡΟ

ΝΕΜ ΟΥΩΔ ΕΥΤΜΗΝΙ

ΕΠΕΥΧΙΝΜΟΥ ΪΡΕΥΤΑΝΔΟ

ΦΑΙ ΕΤΑCΥΟΠCΥ ΕΡΟCΥ ΕΘΗΤΕΝ

ΔΕΝ ΠΕCΟΥΩΥ ΪΜΗΝΪΜΟCΥ

ΝΧΕ ΠΙΟΤΑΙ ΪΜΑΤΑΤCΥ

ΠΙΜΑΙΡΩΜΙ ΝΑΤΑΘΟC

ΦΡΕΥCΩΤ ΪΝΕΝΨΥΧΗ

ΑCΥ ΟΥΟΖ ΑCΥΩΤ ΪΜΟΝ

✙ 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 ΝΗΟΥΤ
ΑΪΙ ΑΥΨΩΠΙ ΝΨΗΡΙ 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 ΤΝΙΨΤ ΝΨΨΗΡΙ
ΘΗΕΤΑΘΙ ΕΧΩΣ ΝΨΒΗΤ
ΕΒΟΛΑΕΝ ΠΙΣΨΙΡ ΝΑΔΑΜ
ΨΑΝΤΟΤΕΡΠΛΑΖΙΝ ΰΜΟC ΕΥΨΙΜΙ

✙ She gave the form of humanity
Perfectly to God,
The Creator,
The Logos of the Father.

✙ ΠΙΟΥΨΕΥ ΤΗΡΥ ΝΤΕ ΤΜΕΤΡΩΜΙ
ΑΤΗΙΥ ΔΕΝ ΟΥΧΩΚ ΕΒΟΛ ΰΨΤ
ΠΙΔΙΜΙΟΥΡΣΟC
ΟΥΟΖ ΝΛΟCΟC ΝΤΕ ΨΙΩΤ

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 ΟΥΜΕΤΑΤΨΨΒΤ ΄ΕΑCΜΑCΥ
ΖΩC ΡΩΜΙ ΑΥΜΟΥΤ ΕΠΕΨΡΑΝ
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 ΝΗΟΥ ΝΙΒΕΝ
ΕΘΡΕCΕΡΠΡΕCΒΕΥΙΝ ΕΞΡΗΙ ΕΧΩΝ
ΝΑΖΡΕΝ ΠΕCΨΗΡΙ ΰΜΕΝΡΙΤ

For she is greatly honoured,
By all the saints, the Patriarchs,
For she brought to them
He Whom they awaited.

ΧΕ ΄CΤΑΙΝΟΥΤ ΤΑΡ ΄ΕΜΑΨΩ
ΝΤΟΤΟΥ ΝΗΗΘΟΥ ΤΗΡΟΥ
ΝΙΠΑΤΡΙΑΡΧΗC ΧΕ ΑΨΙΝΙ ΝΩΟΥ
ΰΨΗΕΤΟΥΧΟΥΤ ΄ΕΒΟΛ ΔΑΧΩΥ

✙ Likewise the prophets,
Who prophesied concerning Him,
In various and many 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.

✙ Νεμ νι̅προφητης Δε ον̅ ὁμοιωσ
φη̅ετα̅ερ̅ι̅προφητε̅ιν ε̅σβη̅τε
θεν̅ ο̅ν̅θο̅ ἡ̅ρη̅τ̅ Νεμ̅ ο̅ν̅μ̅η̅ω̅ ἡ̅ς̅μ̅ο̅τ̅
χε̅ ἑ̅ν̅λ̅ι̅ ἡ̅τε̅ρ̅ω̅τ̅ μ̅μ̅ον̅

Νεμ̅ νι̅ἀποστολος̅ ε̅ν̅σο̅π̅
χε̅ ἡ̅θ̅ος̅ πε̅ τ̅ρε̅ρ̅α̅ψε̅
ὑ̅φη̅ε̅το̅ν̅ε̅ρ̅κ̅τ̅ρι̅ζ̅ι̅ν̅ ὑ̅μ̅ο̅ς̅
θεν̅ τ̅ο̅ικ̅ο̅ν̅μ̅ε̅ν̅η̅ τ̅η̅ρ̅ς̅

✙ Νια̅θ̅λι̅τ̅η̅ο̅ ὑ̅μ̅αρ̅τ̅η̅ρ̅ος̅
χε̅ α̅ḗ̅ι̅ ε̅β̅ο̅λ̅ ἡ̅δ̅η̅τ̅ς̅
ἡ̅χε̅ πο̅τ̅ὰ̅ζ̅ο̅ι̅νο̅θ̅ε̅τ̅η̅ς̅ ὑ̅μ̅η̅
πε̅ν̅ος̅ Ἰ̅η̅ς̅ Χ̅ρ̅ς̅

Φ̅αι̅ μα̅ρε̅ν̅τ̅ῶ̅ν̅ ἡ̅τ̅μ̅ε̅τ̅ν̅ι̅ω̅
ἡ̅τε̅ τε̅μ̅ε̅τ̅ρα̅μ̅ὰ̅ ε̅το̅ω̅
Νεμ̅ τε̅ρ̅σο̅φ̅ια̅ ἡ̅α̅τα̅ρ̅η̅ς̅
ε̅ν̅ε̅ρε̅τι̅ν̅ ὑ̅πε̅ρ̅ν̅ι̅ω̅τ̅ ἡ̅ν̅αι̅

✙ Ε̅τα̅ρ̅κ̅η̅ν̅ α̅ν̅ ε̅γ̅ο̅ι̅ ἡ̅ν̅ο̅ν̅τ̅
α̅ḗ̅ι̅ α̅ρ̅ω̅π̅ι̅ ἡ̅ω̅η̅ρι̅ ἡ̅ρ̅ω̅μ̅ι̅
α̅λ̅λ̅α̅ ἡ̅θ̅ος̅ πε̅ φ̅τ̅ ὑ̅μ̅η̅
α̅ḗ̅ι̅ ο̅ν̅ο̅ς̅ α̅ρ̅ω̅τ̅ ὑ̅μ̅ον̅

Part Seven

The Lord swore in truth to David,
And will not annul it,
“Of the fruit of your loins,
I will set upon your throne.”

Δ̅α̅ρ̅κ̅ ἡ̅χε̅ Πο̅ς̅ ἡ̅Δ̅α̅ν̅ι̅Δ̅ θ̅ε̅ν̅ ο̅ν̅μ̅ε̅θ̅η̅μ̅ι̅
ο̅ν̅ο̅ς̅ ἡ̅ν̅ε̅ρ̅χο̅λ̅α̅ χ̅ε̅
ε̅β̅ο̅λ̅α̅ε̅ν̅ πο̅ν̅τα̅ς̅ ἡ̅τε̅ τε̅κ̅ν̅ε̅χι̅
ἵ̅να̅χω̅ 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 εταφωτ ηζητ
ηξε πιθμηι γε εβολι υμοι
εναλφο υπχс κατα σαρз
ακωτ ακριβωс

Εχιμι νογμλνγωπι
υΠοс Φτ πιλοσос
οτοз φαι αχχοκγ εβολι
θεν ογνιωτ ηγρωιс

✝ Οτοз саτοτγ αγωγ εβολι
θεν πιπ̄να εγχω υμοс
ге ανсοθμес ден Εφραθα
ετε Βηθлееμ τε

Πιμα εταφερκαταζιοιη υμοι
ηξε Εμμανοηηλ Πεννογτ
εθρογχογ ηζητγ κατα σαρз
εβε φηετε φων νογλαι

✝ Κατα φρητ он εταφχοс
ηξε Уιχеос πιπ̄ροφηтс
ге неμ ηθο зωι Βηθлееμ
ηκαзи ηΕφραθα

Πθο ογκογζι αν εβο
θεν нιμεгнзμων ητε ΙογΔεα
εγ̄ει γαρ εβολι ηζητ ηξε ογгнзογμεнос
φηεθ̄ηαμони υπαλαос Πιсλ

✝ Ω нιμ нαιгμφωνиα
ητε нαιπ̄ροφηтс ενсоп
нηεταγερ̄π̄ροφηтегн ден παιπ̄να ηογωт
εβε ηχιη̄ηι υΠχс

This is He to Whom the glory is due,
With His good Father,
And the Holy Spirit,
Now and forever.

Φαίερε πῶοτ ἐρίτρεπι ναϳ
νεμ πεϳιωτ ἡ̅α̅τα̅θο̅ς
νεμ Πῐ̅π̅η̅α̅ ἑ̅θ̅ο̅τ
ι̅ς̅χ̅εν ἱ̅ν̅ο̅τ νεμ ὡ̅α̅ ἐνε̅ε̅

✙ 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.

✙ Ἐταϳκη̅η̅ ἀν̅ ἐϳοι ἡ̅ν̅ο̅τ
ἀϳ̅ι̅ ἀϳ̅ω̅πι ἡ̅ω̅η̅ρι ἡ̅ρ̅ω̅μ̅ι
ἀλ̅λ̅α ἡ̅θ̅ο̅ϳ̅ πε̅ φ̅ῥ̅ ἡ̅μ̅η̅
ἀϳ̅ι̅ ο̅γ̅ο̅ζ ἀϳ̅ω̅ῥ̅ ἡ̅μ̅ο̅ν

Part Eight

The One from the Trinity,
Co-essential with the Father,
Looked upon our weakness,
And our bitter bondage.

Πῐ̅ο̅ται̅ ἐβ̅ο̅λ̅α̅εν ἱ̅τ̅ρι̅α̅ς
πῐ̅ὸ̅μ̅ο̅ο̅ς̅ι̅ο̅ς̅ νεμ Φ̅ῐ̅ω̅τ
ἐ̅τα̅ϳ̅η̅α̅ν̅ ἐ̅πε̅ν̅θ̅ε̅β̅ι̅ὸ̅
νεμ τ̅ε̅ν̅μ̅ε̅τ̅β̅ω̅κ̅ ἐ̅τ̅ο̅ι̅ ἡ̅ψ̅α̅ψ̅ι̅

✙ He bowed the heaven of heavens,
And came to the womb of the Virgin,
He became man like us,
Save for sin only.

✙ Δ̅ϳ̅ρ̅ε̅κ̅ νῐ̅φ̅η̅ο̅ν̅ι̅ ἡ̅ν̅τε̅ νῐ̅φ̅η̅ο̅ν̅ι̅
ἀϳ̅ι̅ ἑ̅θ̅μ̅η̅τ̅ρ̅ὰ̅ ν̅ῥ̅ πα̅ρ̅θ̅ε̅ν̅ο̅ς̅
ἀϳ̅ε̅ρ̅ρ̅ω̅μ̅ι̅ ἡ̅π̅ε̅ν̅ρ̅η̅ῥ̅
ὡ̅α̅τ̅ε̅ν̅ φ̅η̅ο̅β̅ι̅ ἡ̅μ̅α̅ν̅α̅τ̅ϳ̅

He was born in Bethlehem,
According to the prophetic sayings;
He redeemed and saved us,
For we are His people.

Ἐ̅τα̅ν̅μ̅α̅ς̅ϳ̅ δ̅εν̅ β̅η̅θ̅λ̅ε̅μ̅
κα̅τα̅ νῐ̅ς̅μ̅η̅ ἡ̅ν̅τε̅ νῐ̅π̅ρ̅ο̅φ̅η̅τ̅η̅ς̅
ἀϳ̅τ̅ο̅ν̅χ̅ο̅ν̅ ἀϳ̅ω̅ῥ̅ ἡ̅μ̅ο̅ν
χ̅ε̅ ἀ̅ν̅ο̅ν̅ δ̅α̅ πε̅ϳ̅λ̅α̅ο̅ς̅

✙ 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.

✙ Ἐταϳκη̅η̅ ἀν̅ ἐϳοι ἡ̅ν̅ο̅τ
ἀϳ̅ι̅ ἀϳ̅ω̅πι ἡ̅ω̅η̅ρι ἡ̅ρ̅ω̅μ̅ι
ἀλ̅λ̅α ἡ̅θ̅ο̅ϳ̅ πε̅ φ̅ῥ̅ ἡ̅μ̅η̅
ἀϳ̅ι̅ ο̅γ̅ο̅ζ ἀϳ̅ω̅ῥ̅ ἡ̅μ̅ο̅ν

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 ΕCΧΟΛΕC 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 ΕΧΕΝ 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 ΕΤΖΙΧΕΝ ΠΙΚΑΖΙ
ΕΤΑ ΠΙΡΗ 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.

✙ ΠΙΡΗ ΤΑΡ ΕΤΕCΧΟΛΕC ΜΜΟΥ
ΠΕ ΠΕΝΟC ΙΗC ΠΨC
ΟΥΟΖ ΠΙΟΖ ΕΤΘΑ ΝΕCΒΑΛΑΥΧ
ΠΕ ΙΩΑ ΠΙΡΕΥΤΩΜC

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 ΕΧΕΝ 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 ΜΦΤ
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.

ΕΤΑΥΚΗΝ ΑΝ ΕΥΟΙ ΝΝΟΥΤ
ΑΨΙ ΑΥΨΩΠΙ ΝΨΗΡΙ ΝΡΩΜΙ
ΑΛΛΑ ΝΘΟΥ ΠΕ ΦΤ ΜΜΗ
ΑΨΙ ΟΥΟΖ ΑΥCΩΤ 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.

Φτ πατῶνατ ἐροϋ
δαχωοτ ἡνιέων τηροτ
αφερπέμπωα 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 μορ ἡδητη
οτδε ὑποτρωκε ἡξε νεφκλαδος
οτδε ὑπε νεφχωβι 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 ναφρωκε αν
ξε ἐρε Φτ καθοτη ὑμοο
εφχαχι ἡθοο 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 ὑμοο
ἄνοκ πε Φτ ἡτε νεκιοτ
ὑμοον κε οται ἐβηλ ἐροι

Take off your shoes
From your feet,
For the place where you stand
Is holy ground, O prophet."

Βωλ ὑπιθωοτ ἐβολ
φητοι ἐνεκδαλατ
ξε πια ἐτεκορι ἐρατκ ζιχωϋ
οτκαρι εφοταβ 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 μορ ἡδητη
οτδε ὑποτρωκε ἡξε νεφκλαδος
οτδε ὑπε ναφχωβι τακο

This is a figure of Mary,
The undefiled virgin,
From Whom the Logos of the Father,
Came and was incarnate.

ἔοι ἡ τῆρος Ὑπαρίᾳ
†παρθένος ἡ ἀτῶλεβ
ἐτα πῖλόςος ἡ τε Φῖωτ
ι ἀϥβῖα ϥ ἐβὸλ ἡ δῆτς

✝ Therefore we praise with,
The celibate John, saying,
“This bride is holy,
adorned for the Lamb.”

✝ Ἐὐβε φαῖ τε νερχορετῖν
νευ ἰῶα πῖπαρθένος
ξε ὄοταβ ἡ ξε ταῖω ἐλῆτ
ἐτα ϥσελςωλς ὕπιρῖνβ

Rejoice O Virgin,
The true⁸⁹⁷ Queen.
Rejocie O pride of our race,
Who has borne to us Emmanuel.

Χερε νε ὦ †παρθένος
†οτρω ὕμῃ ἡ ἀλῆθῆνῃ
χερε πῶοτῶοτ ἡ τε πενςένος
ἀρεῶφο νᾶν ἡ Ἐμμανουήλ

✝ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✝ †εν†ζο ἀρῖπενμεῖν
ὦ †πρόστατῆς ἐτενζοτ
ναζρεν Πενός Ἰῆς Πῡς
ἡ τεϥχα νεννοβῖ νᾶν ἐβὸλ

Continue to the Conclusion of the Batos Theotokias on page 533.

⁸⁹⁷ 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

Ηχος Βατος πιε

I have truly come to
A great principal:
The Name of Salvation,
The Name of our Lord Jesus Christ.

Ἀληθως εαρ αιτ μπαοτοι
εογνιωτ ηκεφαλεον
ετε φαι πε πιραν νοτχαι
ντε 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
† νοτμhini ηνεεβιαικ
νητερζο† εατεελη
εοροφωτ εβολ εατρη μπρο νοτφι†

✝ Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To shut the mouths of lions.

✝ Α Πενος Ιης Πχc
† νοτμhini ηνεεβιαικ
νητερζο† εατεελη
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
† νοτμhini ηνεεβιαικ
νητερζο† εατεελη
εοροωγμ ητχομ ητε πιχρωμ

Our Lord Jesus Christ
Gave a sign to his servants
Who fear Him,
To cast out demons.

Α Πενος Ιης Πχc
† νοτμhini ηνεεβιαικ
νητερζο† εατεελη
εοροωγμ ητχομ 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 ΝΗΕΪΕΒΙΑΙΚ
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 ΝΗΕΪΕΒΙΑΙΚ
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
ΔΠΕΝΟC ΙΗC ΠΧC
ΝΕΜ ΠΕΪΩΤ' ΝΑΓΑΘΟC
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 ΠΕΪCΤΑΥΡΟC ΝΡΕΪΤΑΝΘΟ
ΦΗΕΤΑΥΑΥΪ ΕΞΡΗΙ ΕΧΩΪ

Blessed is the man,
Who puts this life behind himself,
With its concerns full of suffering,
That kill the soul,

ΩΟΥΝΙΑΤΪ ΔΠΙΡΩΜΙ
ΕΘΝΑΧΩ ΝCΩΪ ΔΠΑΙΒΙΟC
ΝΕΜ ΝΕΪΡΩΟΥΪ ΕΘΜΕΖ ΝΔΙCΙ
ΝΑΙ ΕΤΔΩΤΕΒ Ν†ΨΥΧΗ

✙ And he who carries His cross,
Day by day, And joins his mind
With his heart, To the Name of Salvation:
Of our Lord Jesus Christ.

✙ ΟΥΟΖ ΝΤΕΪΪΑΙ ΔΠΕΪCΤΑΥΡΟC
ΝΕΖΟΟΥ ΔΑΤΖΗ ΝΕΖΟΟΥ
ΝΤΕΪΤΩΜΙ ΔΠΕΪΝΟΥC ΝΕΜ ΠΕΪΖΗΤ
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.

✙ ΨΑΪΟΥΝΟΪ ΝΧΕ ΠΕΝΖΗΤ
ΨΑΪΘΕΛΗΛ 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 ονδλoux

χε Πενος Ιηc Πχc

ἀρι ογναι νεμ νενψυχη

✙ 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 νῦν κε ἄι κε ιcτοvc

ἐὼνας των ἐὼνων: ἀμεν.

The Friday Theotokia

Θεοτοκία ὑπὲρ σου ἡ παρσκενὶ

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 zen ηιζιοι

εἰμαρωντ ἡχε πεκαρος

ὡ Μαρια θυατ υἱφ

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 νεqτενq

χε ἡοq πε πρεqθαμιο

He took what is ours

And gave us what is His,

We praise Him and glorify Him,

And exalt Him above all.

Ποq αqβι ἡνηετε νογν

αqτ ναν ἡνηετε νογq

τενqωc εροq तेनτῶον नाq

तेनेरqणो ढिcि ἡμoq

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 Him,
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'γωι ὡμεν'ι νιβεν
νιμ πεθναυ'γαχι επεταιο

Ὡμον φηεττενωωντ'ερο
ὦ Ὑαρια ἱπαρθενος
νιασσελος σεταιο ὡμο
νισεραφιμ σετ'ωοτ νε

✙ Χε ἂ φηετ ζιζεν νιχεροτβιμ
ι αλβ'ιαρζ εβολ'νητ
ωα'ντεροτπεν'εροτ
ζιτεν τεμμετα'σαθος

Πθοτ αλβ'ι ἡνηετε νοτν
αλτ'ναν ἡνηετε νοττ
τενζωσ'εροτ τεντ'ωοτ νατ
τεν'εροτ'ο δ'ις ὡμοτ

Part Three

✙ Blessed are you, O Mary,
And blessed is the fruit of your womb,
O Virgin, O 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 ἡθο Ὑαρια
ε'ς'μαρωοῦτ νχε πεκαρπος
ὦ ἱπαρθενος θματ'μ'φ
π'γωτ'γωτ'ν τε ἱπαρθενια

Φηετ'ωοπ' δαζεν νι'εων
ι αλβ'ιαρζ'ε'βολ'νητ
π'απας ἡτε νι'εροτ
αλ'ι'ε'βολ'ζεν 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.

✙ Θεοῦ αὐτὸν ἡμεῖς ἐλάβομεν
καὶ τὸ Ἅγιον Πνεῦμα
ἐποίησέν ἡμᾶς ἑνὸς μετ' αὐτοῦ
διὰ τὴν ἀγαθὴν αὐτοῦ χάριν

Θεοῦ αὐτὸν ἡμεῖς ἐλάβομεν
καὶ τὸ Ἅγιον Πνεῦμα
ἐκείνου ἡμεῖς ἐκείνου
ἐκείνου ἡμεῖς ἐκείνου
ἐκείνου ἡμεῖς ἐκείνου

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.

✙ Ἄνθρωποι πολλοὶ ἐκείνην
ἐκείνην ἐκείνην ἐκείνην
ἐκείνην ἐκείνην ἐκείνην
ἐκείνην ἐκείνην ἐκείνην

Ἰερουσαλὴμ ἡ πόλις
ἐν ᾗ ὁ Θεὸς ὡς ἐν ἡρώδει
ἐκείνην ἐκείνην ἐκείνην
ἐκείνην ἐκείνην ἐκείνην

✙ 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.

✙ Σεραφίμ αὐτὸν ἐκείνου
ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου

Ἀγγέλων ἡμεῖς ἐκείνου
ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου
ἐκείνου ἐκείνου ἐκείνου

✙ 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.

✙ ΠΘΟϚ ΠΕΘΝΑΔΑΜΟΝΙ ΰΜΟΝ
ΨΑ ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ
ΤΕΝΖΩC `ΕΡΟϚ ΤΕΝΤΨΟΥ ΝΑϚ
ΤΕΝΕΡΖΟΤΟ ΤΕΝΒΙCΙ ΔΑΜΟϚ

ΠΘΟϚ ΑϚΒΙ ΝΝΗΕΤΕ ΝΟΥΝ
ΑϚΤ ΝΑΝ ΝΝΗΕΤΕ ΝΟΥϚ
ΤΕΝΖΩC `ΕΡΟϚ ΤΕΝΤΨΟΥ ΝΑϚ
ΤΕΝΕΡΖΟΤΟ ΒΙCΙ ΰΜΟϚ

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.

✙ ΨΠΑΡΘΕΝΟC ΒΑΡΙΑΔ
ΤΜΑΣΝΟΥΤ ΝCΑΒΗ
ΠΙΚΥΠΟC ΝΤΕ ΠΙCΘΟΙΝΟΥϚ
ΤΜΟΥΔΙ ΕΘΥ ΝΤΕ ΠΙΜΩΟΥ ΝΩΝΔ

Δ ΠΙΚΑΡΠΟC ΝΤΕ ΤΕΝΕΞΙ
ΑϚΙ ΑϚΩΤ ΝΤΟΙΚΟΥΜΕΝΗ
ΑϚΒΕΛ ΤΜΕΤΧΑΧΙ ΕΒΟΛ ΖΑΡΟΝ
ΑϚΣΕΜΝΙ ΝΑΝ ΝΤΕϚΡΙΡΗΝΗ

✙ ΕΒΟΛΖΙΤΕΝ ΠΕϚCΤΑΥΡΟC
ΝΕΜ ΤΕϚΔΝΑCΤΑCΙC ΕΘΥ
ΑϚΤΑCΘΟ ΰΠΙΡΩΔΙ ΝΚΕCΟΠ
ΕΔΟΥΝ ΕΠΙΠΑΡΑΔΙCΟC

ΠΘΟϚ ΑϚΒΙ ΝΝΗΕΤΕ ΝΟΥΝ
ΑϚΤ ΝΑΝ ΝΝΗΕΤΕ ΝΟΥϚ
ΤΕΝΖΩC `ΕΡΟϚ ΤΕΝΤΨΟΥ ΝΑϚ
ΤΕΝΕΡΖΟΤΟ ΒΙCΙ ΰΜΟϚ

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
να̅ζ̅ρε̅ν̅ π̅χ̅ς̅ φ̅η̅ε̅τα̅ρε̅χ̅φο̅
ζο̅πο̅ς̅ ν̅τε̅ε̅ρ̅ζ̅μο̅τ̅ να̅ν̅
υ̅πι̅χ̅ω̅ ε̅βο̅λ̅ ν̅τε̅ νε̅ν̅νο̅β̅ι̅

✙ Π̅θο̅υ̅ α̅υ̅β̅ι̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅ν̅
α̅υ̅† να̅ν̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅
τε̅ν̅ζ̅ω̅ς̅ ε̅ρο̅υ̅ τε̅ν̅†̅ω̅ο̅υ̅ να̅υ̅
τε̅νε̅ρ̅ζ̅ο̅ν̅ο̅ δ̅ι̅ς̅ υ̅μο̅υ̅

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 πι̅ερ̅φ̅ει̅
χ̅ε̅ πα̅α̅ς̅πα̅ς̅μο̅ς̅ α̅νο̅κ̅
Φ̅†̅ με̅τε̅υ̅ι̅ ε̅ρο̅υ̅

✙ Ἰ̅ς̅ω̅ο̅υ̅ν̅ ζ̅α̅ρ̅ ν̅ε̅λ̅ι̅ α̅ν̅
ε̅β̅η̅λ̅ ε̅τ̅ς̅μ̅η̅ ν̅τε̅ πι̅α̅ς̅ς̅ε̅λ̅ο̅ς̅
ε̅υ̅ζ̅ι̅ω̅ε̅ν̅νο̅υ̅ι̅ ν̅η̅ι̅ νο̅υ̅ρα̅υ̅ι̅
ε̅υ̅η̅νο̅υ̅ ν̅η̅ι̅ ε̅βο̅λ̅ε̅ν̅ †̅φ̅ε̅

Π̅θο̅υ̅ α̅υ̅β̅ι̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅ν̅
α̅υ̅† να̅ν̅ ν̅ν̅η̅ε̅τε̅ νο̅υ̅
τε̅ν̅ζ̅ω̅ς̅ ε̅ρο̅υ̅ τε̅ν̅†̅ω̅ο̅υ̅ να̅υ̅
τε̅νε̅ρ̅ζ̅ο̅ν̅ο̅ δ̅ι̅ς̅ υ̅μο̅υ̅

Πιλωβῳ Βατος

What shall I call you,
O all-holy Virgin,
Who gave birth to the Incomprehensible
And Infinite One?

Δυναμοῦτ' ἐροῦ καὶ νῦν
ὡς ὑπαναΐα ἀπαρθένοσ
θετασσαι ὅσα πατρώτατοσ
οὐτοσ ἀχώριτοσ εἶκοσ

✙ Many are your praises,
O you who are adorned with all honour,
For you became a habitation,
For the Wisdom of God.

✙ Θεωσάτωρ ἡμεῖσ νεοφωμιὰ
ὡς θεοσελσὼλθεν ταῖο νῖβεν
καὶ ἀρεσσωπι νοῦμα ἡμῶσπι
ἡτοσοφία ἡτε Φῦ

You are the rational hook
That catches Christians,
Teaching them the worship
Of the Life-Giving Trinity.

Πῶς περ ἡμῶσπι ἡνοῶτε
εἰταροῦ ἡμῶσπι χριστιανοσ
εἰς τὰ βοῦμα ἡμῶσπι ἐπὶ ζωοῦσπι
ἡτοτριὰσ ἡρεστανθοσ

✙ You carried the pillar,
Which Moses saw,
Who is the Son of God,
Who came and dwelt in your womb.

✙ Πῶς περ ταρεσαι ὅσα πιστοῦσπι
εἰταρναῦ ἐροσ ἡμεῖσ ὡσπερ
εἰτε φαι περ ἡμῶσπι ὡσπερ
εἰταρ ἡμῶσπι ὡσπερ τενεσι

You became the Ark
Of Him Who created heaven and earth;
You carried Him in your womb,
For nine full months.

Ἀρεσσωπι νοῦκιβωτοσ
ὡς θεοσελσὼλθεν ἡμεῖσ ἡμῶσπι
ἀρεσαι ὅσαροσ ὡσπερ τενεσι
ὡσπερ ἡμῶσπι ἡμῶσπι

✙ You were also entrusted,
With the breadth of heaven and earth.
You became a cause for us,
To ascend the path to Heaven.

✙ Πῶς οὖν περ εἰταρτενσοῦτε
εἰσοῦσπι ἡμεῖσ ἡμῶσπι
ἀρεσσωπι ἡμῶσπι ἡμῶσπι
ἡμῶσπι ἡμῶσπι ἐπὶ ὡσπερ

You are brighter than the sun.
You are the east,
That the righteous look towards,
With joy and rejoicing.

Περωτωνι ἐξοτε φρη
ἡθο πε ἡσα ἡτῆνα τολῆ
ἐρε νιθμῆι χοῦτ ἐβολ δαζω
δεν ογοτνοϋ νεμ οθελῆλ

✙ Eve was condemned
To give birth with anguish,
Yet, you heard,
“Rejoice O full of grace!”

✙ Δτερκα τακρινιν ἡετα
ζε τεραμῆι δεν οτευκαθῆζητ
ἡθο ζωι ἀρεσωτεμ
ζε χερε θεεμεεζ ἡζμοτ

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.

Δρεμῆι ναν ἡποτρο
Πος ἡτε ἡκτης τῆρ
αῖι αῖσοττεν ἐβολδεν νεννοβι
ζωα αζαθος ογοζ ἡμairωμ

✙ Therefore we sing,
With your cousin Elizabeth saying,
“Blessed are you among women,
And blessed is the Fruit of your womb.”

✙ Εθε φαι tenerχορετιν
νεμ Ελῆσαβετ τεσῡσενῆ
ζε τεεμαρωτ ἡθο δεν νιζῖομ
εῖμαρωτ ἡζε πορταζ ἡτε तेनेχι

We give you salutation,
With Gabriel the angel,
“Rejoice, full of grace!
The Lord is with you!”

Πενῡ νε ἡπιχερετιςμω νεμ
Σαβρινῆ πασσελο
ζε χερε κεχαριτωμενη
ὁ Κυριος μετα σοῡ

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Πενῡο ἀριπενμεῖν
ὡ ἡπροστατης ἐτενζοτ
ναζρεν Πενος ἡς Πχς
ἡτερχα νεννοβι ναν ἐβολ

Continue to the Conclusion of the Batos Theotokias on page 533.

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.

(Pa Choīs Isos Pi Khrīstos:

Pa Sotir en Aghathos.)

Δψ† ὑπὸ τνοψ ἡνενψγγη

ἡχε περψμεγὶ ὑπεκραν ἐθ†

Παο̅ς Ἰη̅ς Πχ̅ς

Πα̅ωρ νὰ̅γα̅θος

Everyone blesses You,

The heavenly and the earthly,

O my Lord Jesus Christ,

O my Good Saviour.

Βον νιβεν σε̅ςμογ̅ ἐροκ

να νιφνο̅γι̅ νεμ̅ να̅ ἡκα̅γι̅

Παο̅ς Ἰη̅ς Πχ̅ς

Πα̅ωρ νὰ̅γα̅θος

✙ For You alone are worthy,

That we bless You,

O my Lord Jesus Christ,

O my Good Saviour.

✙ Σε γαρ̅ ἡθοκ̅ ὑμα̅γα̅τκ

κεμ̅πγα̅ ἡτε̅ςμογ̅ ἐροκ

Παο̅ς Ἰη̅ς Πχ̅ς

Πα̅ωρ νὰ̅γα̅θος

✙ You are truly worthy

Of the honour and the glory,

O my Lord Jesus Christ,

O my Good Saviour.

✙ Δικεω̅ς κε̅ ἀ̅ξιω̅ς

κεμ̅πγα̅ ὑπι̅ω̅ογ̅ νεμ̅ πι̅ται̅ο

Παο̅ς Ἰη̅ς Πχ̅ς

Πα̅ωρ νὰ̅γα̅θος

All the tribes of the earth

Praise Your Holy Name;

O my Lord Jesus Christ,

O my Good Saviour.

Ε̅ρε̅ςμογ̅ ἐπεκραν̅ ἐθο̅γα̅β

ἡχε νιφγ̅λ̅η̅ τη̅ρογ̅ ἡτε̅ ἡκα̅γι̅

Παο̅ς Ἰη̅ς Πχ̅ς

Πα̅ωρ νὰ̅γα̅θος

You have changed Six pots
Of water into fine wine,
O my Lord Jesus Christ,
O my Good Saviour.

Ἐν ἑξήδεκα ὕδατος
ἀκαίτοις ἤνθηεν ἐξωπτι
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

✙ Seven times every day
I will praise Your Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ὧς ἑπτὰ ἡμέρας
ἐπαινεῖς τὸ Ὅσιον ὄνομα
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

✙ We, all of Your People,
Praise You in ecstasy,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ὅλη ἡ ἐκκλησία
ἐκστατικῶς σε ἑυχαριστεῖ
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

The glory of Your Holy Name
Is on the lips of Your saints,
O my Lord Jesus Christ,
O my Good Saviour.

Ἡ δόξα τοῦ ὁσίου ὀνόματός σου
ἐπὶ τοῖς ἁγίοις σου
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

From Morning to evening every day,
I will praise You Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

Ἡμέρας ὅλης ἡμέρας
ἐπαινεῖς τὸ Ὅσιον ὄνομα
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

✙ I will praise Your holy Name
With every breath that I breath,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Κατὰ πάντα τὸ πνεῦμα
ἐπαινεῖς τὸ Ὅσιον ὄνομα
Παὸς Ἰησὺς Χρῖς
Παῶρ νὰ ἰσθῶς

✙ Cast away all the causes
Of sin from our souls,
O my Lord Jesus Christ,
O my Good Saviour.

Chase away all the thoughts
Of the enemy from us,
O my Lord Jesus Christ,
O my Good Saviour.

Every breath blesses You,
According to the saying of the prophet,
O my Lord Jesus Christ,
O my Good Saviour.

✙ You are above everyone.
You are the King of kings,
O my Lord Jesus Christ,
O my Good Saviour

✙ Glory be to You and Your Father,
And the Holy Spirit:
O my Lord Jesus Christ,
O my Good Saviour.

Your Name is blessed and sweet,
On the lips of Your saints,
O my Lord Jesus Christ,
O my Good Saviour.

My lips praise You
And my tongue glorifies You,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ΛΩΙΖΙ ΝΙΒΕΝ ΝΤΕ ΦΝΟΒΙ
ΖΙΤΟΥ ΕΒΟΛΘΕΝ ΝΕΝΨΥΧΗ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΥΕΪ ΝΙΒΕΝ ΝΤΕ ΠΙΧΑΖΙ
ΜΑΡΟΥΤΕΙ CΑΒΟΛ ΪΜΟΙ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΠΙCΙ ΝΙΒΕΝ CΕCΜΟΥ ΕΡΟΚ
ΚΑΤΑ ΠCΑΖΙ ΪΠΙΠΡΟΦΗΤΗC
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

✙ ΖΑΠΩΩΙ ΓΑΡ ΝΑΡΧΗ ΝΙΒΕΝ
ΝΘΟΚ ΠΕ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

✙ ΟΥΩΟΥ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ
ΝΕΜ ΠΙΠΗΝΑ ΕΘΟΥΑΒ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΠΕΚΡΑΝ ΖΟΛΧ ΟΥΟΖ ΕCΜΑΡΩΟΥΤ
ΘΕΝ ΡΩΟΥ ΝΗΝΕΘΟΥ ΝΤΑΚ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

ΡΩΙ ΓΑΡ ΝΑCΜΟΥ ΕΡΟΚ
ΟΥΟΖ ΠΑΛΑC ΝΑΪΩΟΥ ΝΑΚ
ΠΑΟC ΙΗΣ ΠΧC
ΠΑCΩΡ ΝΑΤΑΘΟC

✙ Yes, truly, we praise You;
Yes, truly, we glorify You:
O my Lord Jesus Christ,
O my Good Saviour.

✙ Σε οντως τενςμοτ'εροκ
σε οντως τεντ'ωοτ'νακ
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

✙ We will never grow weary,
We will never cease praising You,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Τενναδici αν'ενεε
τεννακην αν'ενςμοτ'εροκ
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

We send up to You,
All the praises and the blessing,
O my Lord Jesus Christ,
O my Good Saviour.

Τυνολοσιὰ νιβεν νςμοτ'
τενοτωρπ υμωοτ'ε̄πωωι εαροκ
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

Yours alone is the glory,
The honour and thanksgiving,
O my Lord Jesus Christ,
O my Good Saviour.

Φωκ πε πιωοτ'νευ πιταῑo
νευ τ'ετχαριστῑa
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

✙ Holy are You, O my Lord;
Holy, in truth, O my God,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Χοταβ Ποc οτοε χοταβ
χοταβ Πανοτ'δεν οτμεθυι
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

✙ Every soul praises You;
Every knee bends to You,
O my Lord Jesus Christ,
O my Good Saviour.

✙ Ψυχη νιβεν σεςμοτ'εροκ
κελι νιβεν σε κωλx νακ
Πᾱος Ιηc Π̄χc
Πᾱcωρ νὰτaθoc

O Name full of glory;
O Name full of blessing,
O my Lord Jesus Christ,
O my Good Saviour.

Ὡ πῖραν εὐμελὶ ἠώου
ὦ πῖραν εὐμελὶ ἠΐμου
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

We'll not cease praising You,
Forever and ever,
O my Lord Jesus Christ,
O my Good Saviour.

Ὡα ἔνεεζ ἡτε πῖνεεζ
τεννακην ἀν ἐνΐμου ἔροκ
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

✙ Yours is the blessing,
The honour and the glory,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ὕεντακ ὕματ ἡξε πῖςμου
νεμ πῖωου νεμ πῖταιῖο
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

✙ With the blessing we bless You;
With the glory we glorify You:
O my Lord Jesus Christ,
O my Good Saviour.

✙ ἡεν οὔςμου τενΐμου ἔροκ
ἡεν οὔωου तेनῑωου νακ
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

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.

Ἢος ἐνονῃ τενΐμου ἔροκ
Ἢος ἐνῶπ τεनῑωου νακ
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

The perfection of every blessing
Is in Your Holy Name,
O my Lord Jesus Christ,
O my Good Saviour.

Ἢωκ ἐβολ ἡςμου ἡῖβεν
σεχη ἡεν πεκραν ἑῶτ
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

✙ Receive our prayers,
From us the sinners:
O my Lord Jesus Christ,
O my Good Saviour.

✙ ἅ ἡνενῑῃο ἡτοτεν
ἡνον ἡα ἡρεϕερνοβῖ
Παῶς Ἰησὺς Πῆχ
Παῶρ ἡάγαθος

✙ Grant us Your perfect peace
And forgive us our sins,
O my Lord Jesus Christ,
O my Good Saviour.

✙ ΉΝΑΝ ἸΤΕΚΒΙΡΗΝΗ ἸΜΗΙ
ΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ἘΒΟΛ
ΠΑΘ̄C ΙΗΣ ΠΧ̄C
ΠΑCΩΡ ἸΛΑΤΑΘΟC

The Conclusion of the Batos Psali

And whenever we sing hymns
Let us say tenderly,
“O our Lord, Jesus Christ,
Have mercy upon us.”

ΕΥΩΠ ΑΝΨΑΝΕΡΨΑΛΙΝ
ΜΑΡΕΝΧΟC ΘΕΝ ΟΥCΛΟΧ
ΧΕ ΠΕΝΟC ΙΗΣ ΠΧ̄C
ΑΡΙΟΤΝΑΙ 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 ΑCΙΩ ΠΝΕΥΜΑΤΙ:
ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙCΤΟΥC
ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ: ΑΜΕΝ.

The Saturday Theotokia

ΘΕΟΤΟΚΙΑ ἈΠΕCΘΟΥ ἈΠCΑΒΒΑΤΟΝ

Part One

O chaste and undefiled,
Holy in everything,
Who brought unto us God,
Carried in her arms.

ΉΑΤΘΩΛΕΒ ἸCΕΜΝΕ
ΟΥΟC ΕΘΥ ΘΕΝ ΖΩΒ ΝΙΒΕΝ
ΘΗΕΤΑCΙΝΙ ΝΑΝ ἈΨΤ
ΕΨΤΑΛΗΟΥΤ ΕΧΕΝ ΝΕCΧΦΟΙ

✙ The whole creation rejoices with you,
Proclaiming and saying,
“Rejoice, full of grace!
The Lord is with you!”

✙ CΡΑΨΙ ΝΕΜΕ ἸΧΕ ΉΚΤΗCΙC ΤΗΡC
CΕΩΨ ἘΒΟΛ ΕCΧΩ ἸΜΟC
ΧΕ ΧΕΡΕ ΘΗΕΘΜΕC ἸCΜΟΤ
ΟΥΟC ΠΟC ΨΟΠ 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 θνεθμεз η̇μοτ
 χερε θνεταςχευ η̇μοτ
 χερε θνεταςμεс Π̄χс
 οτοз Πο̄с ωοп νεμε

Part Two

✦ We honour your greatness,
O prudent Virgin,
And give you salutation
With Gabriel the angel.

✠ ΤΕΝΕΡΩΚΑΚΑΡΙΖΙΝ ΝΤΕΜΕΤΝΙΩΤ
ὠ ΠΑΡΘΕΝΟΣ ΝΣΑΒΗ
ΤΕΝΤ ΝΕ ὠΠΙΧΕΡΕΤΙΜΟΣ
ΝΕΜ ΣΑΒΡΙΝΛ ΠΑΣΤΕΛΟΣ

For through the fruit of your womb
Salvation came to our race;
God reconciled us again,
Through His goodness.

Χε εβλζητεν πεκαρπος
 λ πιορλαι ταθε πεντενος
 λφ† ζοτπεν εροφ ηκεσσι
 ζιτεν τεφμεταλσαθος

✝ 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 θνεθμεз н̑мот
 хере θνεταςхем ѓмот
 хере θνεтасмес П̑хс
 огоз П̑с ѡп немε

Part Three

The Holy Spirit came upon you,
O undefiled bride,
And the power of the Most High
Overshadowed you, O Mary.

ΖΩC ΜΑΝΨΕΛΕΤ ΝΑΤΤΑΚΟ
 ἈΠΙΠΝᾶ ΕΘ' ἰ ἔχω
 ΟΥΧΟΜ ΝΤΕ ΦΗΕΤΘΟCΙ
 ΕΘΝΑΕΡΝΗΒΙ ΕΡΟ ΥΑΡΙΑ

✦ You have born the true
Logos and Son of the Father
The ever-existing,
Who came and saved us from our sins.

✠ Χε ἀρεῶφο ὑπὸ ἀλθηνῶνος
 ἡλῶτος ἡ ὕμνη ἡ τε Φιωτ
 εἰμην εἰβὼλ ὡα ἐνεε
 ἀρὶ ἀρῶττεν ἔεν νεννοβι

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 θηεθμεζ ñζμοτ

χΕΡΕ ΘΗΕΤΑΣΧΕΙ ΨΟΤ

χρε θηετασμεс Πχс

οὐτοὺς Πότες ὡς πνεύματα

Part Four

✦ You are the offspring

And the root of David.

You have born unto is, in the flesh

Our Saviour, Jesus Christ.

✝ ΠΘΟ ζαρ πε πιζενος

NEU TNOYNÌ NTE ΔΑΡΙΔ

ἀρεῶσι νᾶν κατὰ σαρξ,

ἈΠΕΝΩΤΗΡ ΙΗΣ ΠΧΣ

The Only-Begotten of the Father,

Before all the ages,

Emptied Himself and took the form of a
servant

Of you, for our salvation.

ΠΙΩΝΟΝΣΕΝΗC ΕΒΟΛΔΕΝ ΦΙΩΤ

ΣΑΧΩΟΥ ΝΝΙΕΩΝ ΤΗΡΟΥ

ԱՎԿՈՐԿԱԿ ԵՅՈՂ ԱՍԻՆԱՍՈՐԿ ԱԿԻՆ

ՆՕՐԱՐՓԻ ԱՅԿ ՆՃԻՄ

ΕΘΒΕ ΠΕΝΟΥΧΔΙ

✠ 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 θεεθμεζ Ἰζμoт

χΕΡΕ ΘΗΕΤΑΣΧΕΙ ΨΟΤ

χΕρε θηΕταCωΕC ΠχC

οὐτοὺς Πότες ὡς πνεύματα

Part Five

You became a second heaven

On earth, O Mother of God,

For of you the Sun of Righteousness

Shone upon us.

Δρεῦωπι Ἰοῦμαῶς νοῦτ ἔφε

ΖΙΧΕΝ ΠΙΚΑΖΙ Ω ΤΩΔΖΟΝΟΤ

ⲭⲉ ⲁⲓⲱⲁⲓ ⲛⲁⲛ ⲉⲃⲟⲗⲛⲉⲛⲓⲧ

Ἰὼν πῆρ Ἰτε ἡλικεοῦνη

✙ 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.

✙ Ἀρχὸς εἰπεν οὐπροφητία
ἀδνε ἔροχ ἡαττακο
ζως διμιογρος
ογορ ἡλσος ἡτε Φιωτ

Χερε θεεθμερ ἡζμοτ
χερε θεετασχεμ ζμοτ
χερε θεετασμεс Πχс
ογορ Πсс γοп νεμε

Part Six

✙ The Tabernacle, which is called
The Holy of the Holies,
Containing the Ark, overlaid
With gold on every side,

Which contains the tablets
Of the Covenant,
And the golden pot,
Containing the Manna,

✙ Is a figure of the Son of God,
Who came and dwelt in Mary,
The undefiled Virgin,
And was incarnate of her.

She brought Him forth into the world,
United to the Godhead without separation,
For He is the King of Glory,
Who came and saved us.

✙ Ἱσκηνη θεετογμωτ ἔρος
χε θεεθ ἡτε νιέθογαβ
ἐρε ἡκιβωτος ἡηηтс
ετογч ἡηογβ ἡссα нιβен

Θη ἐρε νηπλαζ ἡδηтс
ἡτε ἡδλᾶθηκη
неμ псстаμнос ἡηογβ
ἐρε пμanna зηп ἡδηтс

✙ ἔροι ἡτηпос ἡПγηри ἡφἡ
εταῖι αсγωпи δен Уарia
ἡпарθενос ἡατῶλεб
αсбсарз `евоλἡδηтс

Ἀсхφс `епкосμос
δεν ογμετοгаи ἡατφωρч
αλλα ἡθοс πε ποгго ἡτε ἡῶογ
αῖи ογορ αссωἡ ἡμон

✙ Paradise rejoiced,
At the coming of the Lamb,
The Logos and ever-existing Son of the
Father,
To save 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.

✙ Παπαδικος ἐὺλῆλοῦ
ζε ἀΐ ἵνε πιρηνβ
ἵλοςος ἱΰηρι ἵτε Φιωτ εὐμην ἐβολ
ψα ἐνεε
ἀΐ ἀψοττεν ᾶεν νεννοβι

Χερε θεεθμεε ἵμοτ
χερε θεεταςχευ ἵμοτ
χερε θεεταςμεε Π̄χс
οτοε Πο̄с ψοп νεμε

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.

✙ Ἀμωντ̄ ἐρο χε ἑματ̄ μ̄φ̄
πιωτρο μ̄μ̄νι μενεεσα ἑρεμασϚ
ἀρεο̄ζι ἐρεοι μ̄παρθενος
ᾶεν ον̄ζωβ μ̄παρδoζον

Εμμανουηλ φηεταρε̄ζφοϚ
ε̄βε φαι ἀψ̄αρε̄ζ ἐρο
ἐρεοι ἵαττακο
εστοβ ἵνε τεπαρθενῑα

✙ Χερε θεεθμεε ἵμοτ
χερε θεεταςχευ ἵμοτ
χερε θεεταςμεε Π̄χс
οτοε Πο̄с ψοп νεμε

Part Eight

You were likened to the ladder,
That Jacob saw with fear,
Reaching up to heaven,
With the Lord at its peak.

Ἀρετενωнт̄ ἐ̄μωνκι
θη̄ετα ιακωβ νατ̄ ἐρος
ε̄ссoсi ψα ἐ̄ζρηι ἐ̄τφε
ἐρε Πο̄с ζιχωс ᾶεν ον̄ζοτ̄

✙ Hail to you from all of us,
O you who received the Uncircumscribed,
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.

✙ 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 νε εβολζιτοτεν
ω θεταςωπ ερος υπιαχωριτος
θεν τεσμητρια υπαρθενικη
οτοζ εσωοτεμ ησασα νιβεν

Αρεωπι ναν ηοηπροστατης
ναζρεν Φ† πενρεφω†
φηεταφδισαρζ εβοληνη†
εθε πενοτχαι

✙ Χερε θεεθμεζ ηζμοτ
χερε θεταςχεμ ζμοτ
χερε θεταςμεс Πχс
οτοζ Ποс 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.

✙ 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.

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

ζηππε ιс Ποс αφι εβοληνη†
ω θεετςαματ ετχηκ εβολ
ενοζεμ υπικοςμος εταφθαμιοφ
εθε νεφμεετψενζηт ετοψ

✙ Ήενζωс εροφ тен†ωοτ ναφ
τεнерζοτοδιςι ζμοφ
ζωс αγαθος οτοζ ζμαιρωμι
ναι ναν κατα πεκниω† ηναι

Χερε θεεθμεζ ηζμοτ
χερε θεταςχεμ ζμοτ
χερε θεταςμεс Πχс
οτοζ Ποс ωοп νεμε

Πιλωβῳ ὠπὲρ οὐοῦ ὠπσαββατον πιμαζᾱ

✙ Rejoice, O full of grace!

The undefiled virgin,
The vessel chosen
From the whole world.

The unextinguished lamp,
The pride of virginity,
The indestructible Sanctuary,
And the scepter of the faith.

✙ Ask of Him Whom you have borne,

Our good Saviour,
To take away our afflictions,
And establish for us His peace.

Rejoice, O full of grace!
The pure lampstand,
That carried the Lamp,
The fire of the Divinity.

✙ Rejoice, O hope of salvation,

For the whole world;
Because of you we are freed,
From the curse of Eve.

Because of you, also, we became
A dwelling place of the Holy Spirit,
Who came upon you,
And sanctified you.

✙ Χερε θεεθμεζ ν̄ζμοτ

†παρθενος νατωλεβ
πικρυμλλιον ετσωτπ
ν̄τε τοικοτμενη τηρς

Πιλαμπας νατβ̄ενο
π̄ωον̄ωον̄ ν̄τε †παρθενια
πιερφει νατβωλ̄ εβολ̄
ονοζ̄ π̄ωβωτ̄ ν̄τε πιναζ†

✙ Να†ζο ὠφ̄ηεταρεμαςϗ

Πενσωτηρ̄ νᾱταθοο
ν̄τεϗωλῑ ν̄ναιδ̄ιςῑ εβολ̄ζαρον
ν̄τεϗρεμ̄νῑ ν̄αν̄ ν̄τεϗριρ̄νη

Χερε θεεθμεζ ν̄ζμοτ
†λ̄τ̄χ̄ν̄ιᾱ ν̄καθαρος
θηεταςϗ̄ῑ δ̄ᾱ πιλαμπας
πιχ̄ρω̄ῑ ν̄τε †μεθ̄ον̄†

✙ Χερε †ζελ̄πις̄ ν̄ον̄χ̄αι

ν̄τε †οικοτμενη τηρς
εθ̄β̄η† †αρ̄ αν̄ερ̄ρεμ̄ζε
εβολ̄ζᾱ πῑαζ̄ον̄ῑ ν̄τε̄ Ε̄τᾱ

Εθ̄β̄η† ο̄ν̄ αν̄ερ̄μᾱνη̄ω̄πι
ὠ̄Π̄π̄νᾱ ε̄θ̄
φ̄αῑ ε̄τᾱϗ̄ῑ ε̄ρ̄η̄ῑ ε̄χω̄
ᾱϗ̄ερ̄ᾱς̄ιᾱ ζ̄ιν̄ ὠ̄μο

✙ Hail to her whom Gabriel
Greeted, saying,
“Rejoice, O full of grace!
The Lord is with you!”

For the goodwill of the Father
Was in your conception,
And the coming of the Son,
Was in your womb.

✙ The Holy Spirit
Filled every part of,
Your soul and your body,
O Mary the Mother of God.

Therefore we also keep
Both a Spiritual
And prophetic feast,
Proclaiming with King David, saying,

✙ “Arise, O Lord into Your rest,
You and the Ark
Of You holy place,”
Which is you, O Mary.

We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Χερε θηετα Γαβριηλ
ερχερετιζιν υμωσ
ξε χερε θεεθμελ νημοτ
οτορ Ποc γροп ηεμε

Α ητματ γαρ υφιωτ
γροπi δεν πεχινερβοκι
ατπαροτciα υπιγρηι
γροпi ηερηι δεν τεμηтра

✙ ΑΠΠΝΑ ΕΘΥ
μωρ υμωι νιβεν ητε
τεψτχη ηευ τεσωμα
ω Μαρια θυματ υφτ

Εθε φαι तेнерγαι ρων
δεν ογγαι υππνατικον
οτορ υπροφητικον ερсоп
ενωγ εβολ ηευ ποτρο Δαυιδ

✙ Χε τωνκ Ποc επεκυτον
ηθοκ ηευ τκιβωτοc
ητε πιμαεθυ ητακ
ετε ηθο τε ω Μαρια

Тенτзо арипенμενι
ω τπροσταтис етенροτ
ηαερен Πενoc Ιηc Πχc
ητεγχα ηενηοβι ηαν εβολ

The Second Crown Batos

ΠΙΛΩΒΥ ἈΠ'ΕΖΟΥ ἈΠ'ΑΒΒΑΤΟΝ ΠΙΝΑΖΒ

✙ Rejoice, O full of grace,
The undefiled virgin,
The tabernacle not made by hands,
The treasure of righteousness.

Rejoice O beautiful dove,
Who evangelized us with,
The peace of God,
Toward mankind.

✙ Rejoice O Mother of He
Who was incarnate of His own will,
And the goodwill of His Father,
And the Holy Spirit.

Rejoice O golden pot,
Containing the manna,
And the rod of almond wood,
Which Moses used to strike the rock.

✙ Rejoice O full of grace,
The spiritual table
That gives life to everyone,
Who eats thereof.

Rejoice O incorrupt vessel
Of the Divinity,
That heals everyone
Who drinks thereof.

✙ Χερε θεεθμελ νζμοτ
ἱπαρθενος ἡατωλεβ
ἱςκηνη ἡαθμοτνκ ἡχιγ
πιαζο ἡτε ἱμεθυνη

Χερε ἱδρουπι εθνεωσ
θηετασζιωεννοτχι ναν
ἡἱζιρηνη ἡτε Φἱ
θηετασωπι ωα νιρωμι

✙ Χερε θυατ ἡφθηεταφερρωμι
ζεν πεφoτωω ἡμινἡμοφ
νεμ ἡἱμαἱ Περιωτ
νεμ Πἱπἱνα εῶτ

Χερε πιςταμνος ἡνοτβ
ερε πιμαννα ζηπ ἡζητq
νεμ πιωβωτ ἡωε ἡπετκινων
ετα Ὑωτςης μεω ἱπετρα ἡζητq

✙ Χερε κεχαριτωμενη
ω ἱτραπεζα ἡπἱνατικη
ετἱ ἡπωνδ ἡοτον νιβεν
εθναoτω εβoλἡζητς

Χερε πικτυλλιον
ἡαφθαρτον ἡτε ἱμεθυνοτἱ
ετεφαδρι ἡοτον νιβεν
εθναcω εβoλἡζητq

✙ Eagerly I will start

To move the instrument of my tongue,
And sing of the honour of this Virgin
And the types of her.

For she is our pride,
Our hope and our firmness
In the Parousia of our God,
Our Lord Jesus Christ.

✙ We exalt you befittingly,

With your cousin Elizabeth,
“Blessed are you among women,
And blessed is the fruit of your womb.”

We give you salutation,
With Gabriel the Angel,
“Rejoice O full of grace!
The Lord is with you!”

✙ Rejoice O Virgin,

The true⁸⁹⁸ Queen.
Rejoice O pride of our race,
Who has borne to us Emmanuel.

We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Διναεργητης δεν ονδιδυγων

ητακιμ υπορσανον υπαλας
ηταχω υπταιο ητε ταπαρθενος
νεμ νεccтςωμιον ετсоп

Χε ηθος ταρ πε πενωουγων
νεμ тензελπис νεμ πεнтаχρο
δεν ηπαροτcia υΠенноуτ
Πенос Ιηс Πχс

✙ Τενδici υμο δεν οτευπηλα

νεμ Ελisaβετ тестςтенис
χε τεcμαρωνт ηθο δεν нигiоми
υcμαρωνт ηχε ποτταз ητε тенеzi

Тент не υπιχεретисμος
νεμ Σαβριηλ παςτελος
χε χερε κεχαριτωμενη
ο Κυριος μετα сог

✙ Χερε νε ω ηπαρθενος

ηοτρω υμηι ηαληθινη
χερε ηνωουγων ητε пенсенос
αρεχφο нан ηεμμανοτηλ

Тентзо арипенуеи
ω ηπροστατης етензот
назрен Пенос Ιηс Πχс
ητεψχα неннови нан евоλ

⁸⁹⁸ 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.”

✙ ΔΚΥΑΝΙ ΔΕΝ ΤΕΚΜΑΖC̄ΝΟΥ†
ΜΠΑΡΟΥCΙΑ ΕΤΟΙ ΝΖΟ†
ΜΠΕΝΘΡΕΝCΩΤΕΜ ΔΕΝ ΟΤ̄ΘΕΡΤΕΡ
ΧΕ †CΩΟΥΝ Μ̄ΜΩΤΕΝ ΔΝ

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

ΑΛΛΑ ΜΑΡΕΝΕΡΠΕΜΠΥΑ ΝCΩΤΕΜ
Ε†CΜΗ ΕΘΜΕΖ ΝΡΑΥΙ
ΝΤΕ ΝΕΚΜΕΤΩΑΝΑΞΘΗ†
ΕCΩΥ ΕΒΟΛ ΕCΧΩ Μ̄ΜΟC

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

✙ ΧΕ ΛΜΩΙΝΙ 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 ΠΕΨΩΤ
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 πῶς ὁ Ἰσχυρὸς ὅτε Φῶς
πῶς ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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

✙ Κατὰ φῶς ἔτακται
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ἐκείνῳ ὅτε Ἰσχυρὸς
ὅτε ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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

Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

✙ 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 Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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.

Πῶς ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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

✙ ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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

ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς
ὁ Ἰσχυρὸς ὁ Ἰσχυρὸς

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.

ΨΑΛΛ.

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—

Δωωini μαρενὸτωψτ:
ἡττριας ἑθῖ:
ἐτε Φιωτ νεμ Πωηρι:
νεμ Πίπνευμα ἑθῖ.

✙ We, the
Christian people
For this is
Our True God.

✙ Δνον δα νιλαος:
ἡχριστιανος:
φαι ταρ πε Πεννοτῖ:
ἡλλθῆινος.

We have hope
In Saint Mary,
That God will have mercy upon us,
Through her intercessions.⁸⁹⁹

Οτον οτζελπις ἡταν:
δεν ὁἡεθοταβ Ὑαρια:
ἐρε Φῖ ναι ναν:
ζιτεν νεσιπρεσβια⁹⁰⁰.

On all other (Batos) days, start by:

We worship the Father,
The Son and the Holy Spirit,
The Holy and
Co-Essential Trinity.

Τενοτωψτ ἡΦιωτ νεμ Πωηρε:
νεμ Πίπνευμα ἑθῖ:
ττριας ἑθῖ:
ἡουοοτςιος.

⁸⁹⁹ 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.

⁹⁰⁰ In current practice, the following verse is added (but is a transcription error and does not belong here:) **Οτον οτμετςεμνος: ἡἡρηι δην πικοςμος ἑβολ: ζιτεν πῶληλ: ἡτε τασια μαρια ττπαρθενος.**

✙ Hail to the Church,
The house of the angels.
Hail to the Virgin,
Who gave birth to our Saviour.

✙ Χερε ἱεκκλησιὰ:
ἡνι ἡτε νιὰς τελοῦς:
χερε ἱπαρθενος:
εἰτασμεс Πενσωτηρ.

Then continue by:

Hail to you, O Mary,
The fair dove,
Who brought forth unto us
God the Logos.

Χερε νε Ὑαρια:
Ἰδρουπι εἰνεσος:
θηεἰτασμιςι ναν:
ὑφνοῦῖ πιλοσος.

✙ Hail to you, O Mary—
A holy hail.
Hail to you, O Mary,
The Mother of the Holy.

✙ Χερε νε Ὑαρια:
δεν οὔχερε εφοῦαβ:
χερε νε Ὑαρια:
θυαῦ ὑφνεθοῦαβ.

Hail to Michael,
The great archangel.
Hail to Gabriel
The Angel-Evangel.

Χερε Μιχαηλ:
πινιῶῖ ἡαρχαῦ τελοῦς:
χερε Γαβριηλ:
πικωτπ ὑπικαιῶεννοῦεῖ.

✙ Hail to the Cherubim.
Hail to the Seraphim.
Hail to all the
Heavenly orders.

✙ Χερε νιχεροῦβιμ:
χερε νισεραφιμ:
χερε νιτασῶα τηροῦ:
ἡεποῦρανιον.

Hail to John,
The great fore-runner.
Hail to the priest,
The cousin of Emmanuel.

Χερε Ἰωαννης:
πινιῶῖ ὑπροδρομος:
χερε ποῦτηβ:
ἡεῦτεννης ἡεῦμανοῦηλ.

✙ Hail to my lords and fathers,
The Apostles.
Hail to the Disciples
Of our Lord Jesus Christ.

Hail to you, O martyr.
Hail to the Evangelist.
Hail to the Apostle,
Abba Mark, the Beholder of God.

✙ Hail to Stephen,
The First Martyr.
Hail to the
Blessed archdeacon.

Hail to you, O martyr.
Hail to the noble athlete.
Hail to the struggle-bearer,
My lord the prince, George.

✙ Hail to you, O martyr.
Hail to the noble athlete,
Hail to the struggle-bearer,
_____.

The wise virgin maiden,
The elect true lady,
The bride of Christ,
Saint _____.

✙ Χερε ναδὲ νιοῦ:
ἡ ἀποστολος:
χερε νικαθητης:
ἡ τε Πενδὲ Ιησὺ Πχρ.

Χερε νακ ὦ πικαρτηρος:
χερε πετραστελιτης:
χερε πικαποστολος:
αββα Μαρκος πικεωριμος.

✙ Χερε Στεφανος:
πικωρπ ὡμαρτηρος:
χερε πικρχιδιακων:
οτορ τικμαρωτ.

Χερε νακ ὦ πικαρτηρος:
χερε πικωιχ ἡσεννης:
χερε πικελοφορος:
πικδὲ ποτρο Σεωρσιος.

✙ Χερε νακ ὦ πικαρτηρος:
χερε πικωιχ ἡσεννης:
χερε πικελοφορος:
_____.

ἡ αλον ἡσαβη ὡπαρθενος:
τρωτπ ἡκτρια ὡμνι:
τρωελετ ἡ τε Πχρ:
_____.

✙ 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.

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.)

✙ Χερε πενωτ αββα Αντωνιος:
πιζηβς ητε ϋμετμοναχος:
χερε πενωτ αββα Παυλε:
πιμενριτ ητε Πχc.

Χερε ναoc εν ιοτι:
εν αι νοψηρι:
αββα Πιωωι νεμ Αββα Παυλε:
νιμενρατι ητε Πχc.

✙ Ωστηιατκ ζεν ογμεθυι:
πενωτ εθϑ ηδικεος:
αββα _____:
πιμενριτ ητε Πχc.

Χερε πενωτ εθϑ:
ηπατριαρχης:
χερε Αθανασιος παποστοληκος:
πιμενριτ ητε Πχc.

✙ Σιτεν νιπρεcβια:
ητε ϋθεοτοκος εθοταβ Βαρια:
Πβοικ αριζμοτ ναν:
ηπιχω εβολ ητε νεννοβι.

Εθρενωc εροκ:
νεμ Πεκιωτ ηαταθος:
νεμ πιΠνετμα εθϑ:
ζε (ακι) ακωϋ ημον ναι ναν.

On feasts, conclude with:

✙ Jesus Christ the same,
Yesterday and today, and forever
In one hypostasis.
We worship Him, we glorify Him.

O King of Peace,
Grant us Your peace,
Establish for us Your peace,
And forgive us our sins.

✙ Disperse the enemies
Of the Church.
Fortify Her that She
May not be shaken forever.

Emmanuel our God
Is now in our midst,
With the glory of His Father,
And the Holy Spirit.

✙ May He bless us all,
Purify our hearts,
And heal the sicknesses
Of our souls and our bodies.

We worship You, O Christ,
With Your Good Father,
And the Holy Spirit,
For You have {come} and saved us.

✙ Ἰησοῦς Χριστὸς ἡσυχὰς καὶ φθοῶν:
ἡσυχὰς καὶ φθοῶν περὶ καὶ ἑνὸς:
ὁ ἐν ὁμοῦσιν ὑποστάσις ἡσυχῶν:
τενοῦσιν ἡμῶν τὸν ἡσυχῶν καὶ.

Ποῦρο ἡ τε ἡσυχῶν:
μοι καὶ ἡ τεκνῶν:
σεμνὴ καὶ ἡ τεκνῶν:
χαρὸς καὶ ἡ βοῶν.

✙ Χωρὸς βοῶν ἡσυχῶν:
ἡ τε ἡσυχῶν:
ἀριστὸς ἡσυχῶν:
ἡσυχῶν καὶ ἡ βοῶν.

Εὐαγγελιστὴς καὶ ἡσυχῶν:
ὁ ἐν τῇσιν ἡσυχῶν:
ὁ ἐν τῇσιν ἡσυχῶν:
καὶ ἡσυχῶν ἡσυχῶν.

✙ ἡσυχῶν ἡσυχῶν ἡσυχῶν:
ἡσυχῶν ἡσυχῶν ἡσυχῶν:
ἡσυχῶν ἡσυχῶν ἡσυχῶν:
ἡ τε ἡσυχῶν καὶ ἡσυχῶν.

Τενοῦσιν ἡμῶν ὁ Χριστὸς:
καὶ ἡσυχῶν ἡσυχῶν:
καὶ ἡσυχῶν ἡσυχῶν:
καὶ (____) ἡσυχῶν καὶ ἡσυχῶν.

✙ 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 αγιω πνευματι:
κε νυν κε αι:
κε ις τοις εωνας των εωνων αμην.

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 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

The Raising of Evening (or Morning) Incense

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.

ЩЛНЛ.

Deacon:

Stand up for prayer.

Επι προσευχη σταθετε.

Presbyter:

Peace be with all.

Ιρηνη πασι.

People:

And with your spirit.

Κε τω πνευματι σου.

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 protopresbyters⁹⁰¹ 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.

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

⁹⁰¹ Literally “hegoumens”, as the monastic and priestly orders have been thoroughly confused.

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 praise, 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 ten†zo`ero:
ω̄ theōt̄ eomēz nōon:
etoī uparthenos nchon niben:
†masnot† thmar upx̄c.

✙ Offer our prayers
To your beloved Son,
That He may forgive us ours sins.

✙ Δνιο̄νι nteniprocetxh:
ēpōwi za peōhri umenrit:
ntetx̄a nennobi nan`ebol.

Hail to the holy Virgin,
Who has brought forth
To us the True Light,
Christ our God.

Χερε θ̄ntacmici nan:
upionwini ntaφuhi:
Px̄c Pennot†:
†parthenos ēōt̄.

✙ Ask the Lord on our behalf,
That He may have mercy on our souls
And forgive our sins.

✙ Ua†zo upoc`ēzrhī`exwn:
nteteporunai nem nenψt̄xh:
ntetx̄a nennobi nan`ebol.

O Virgin Mary,
The holy Theotokos,
The faithful advocate
for all mankind,

†partheonc Uarīā:
†theōtokos ēōt̄:
†prostathc`etenzo†:
nte†metrowi.

✙ Intercede on our behalf
Before Christ,
Whom you bore,
That He may forgive us our sins.

✙ Ἀριπρεσβετιν ἐξ ῥηι ἐζων:
ναζρεν Πῡς φηεταρεῖφο:
ζοπως ἡτεφερῶμοτ ναν:
ὑπιχω ἔβολ ἡτε νεννοβι.

The Introduction to the Doxologies

Then the congregation sings:

Hail to you, O Virgin
The true⁹⁰² Queen.
Hail to the pride of our race,
Who has born to us Emmanuel.

Χερε νε ὠ τ παρθενος:
τοτρο ὑμμι ἡλῆθινη:
χερε πωοτωοτ ἡτε πενσενος:
ἀρεῖφο ναν ἡεμμανοτηλ.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Τεντζο ἀριπενμενι:
ὠ τ προτα της ἐτενζοτ:
ναζρεν Πενος Ιης Πῡς:
ἡτεφχα νεννοβι ναν ἔβολ.

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.

Ερε ἡκολσελ ὑμμιριαμ:
θεν νιφνοτι ετσαπῡωι:
σαοτιναμ ὑπεσμενριτ:
εστωβζ ὑμοφ ἐξ ῥηι ἐζων.

⁹⁰² 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.

✙ As David has said,
In the book of the Psalms,
“The Queen did stand
At Your right hand, O King.”

Solomon has called her,
In the Song of Songs,
“My sister and my spouse,
My true city Jerusalem.”

✙ For he has given a type of her
In diverse high names,
Saying, “come out of your garden,
O choicest aroma.”

Hail to you, O Virgin,
The true⁹⁰³ Queen.
Hail to the pride 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.

✙ Κατα φρητ̃ ἑταρ̃ω:
Ἰξε Δαυιδ̃ θεν̃ νηψαλωος:
ξε α̃σο̃ρι̃ ἑρατ̃ς Ἰξε ἴοτρω:
σαοϣιναμ̃ ὕμοκ̃ ποτρω.

Σολομων̃ νοτ̃ ἑρος:
θεν̃ πιχω̃ ἵτε̃ νιχω̃:
ξε τας̃ωνι̃ οτο̃ς τα̃ϣ̃φερι:
ταπολι̃ς ὕμνι̃ Ιεροϣαλμ̃.

✙ Δατ̃μν̃ι̃ ταρ̃ ἑρος:
θεν̃ θανμ̃ϣ̃ ἵραν̃ ετ̃βο̃σι:
ξε̃ ἁμ̃ν̃ ἑβολ̃θεν̃ πεκ̃ηπος:
ὦ̃ θε̃ετ̃σωτ̃π̃ ἵαρωμα̃τα.

Χε̃ρε̃ νε̃ ὦ̃ ἴπαρθ̃ενος:
ἴοτρω̃ ὕμνι̃ ἵαλ̃η̃ο̃ι̃ν̃η:
ζε̃ρε̃ ἵω̃οτ̃ω̃οτ̃ ἵτε̃ πεν̃τε̃νος:
ἀρε̃χ̃φο̃ ναν̃ ἵε̃μ̃μ̃αν̃ο̃γ̃ηλ̃.

✙ Ἰεν̃τ̃χο̃ ἀρι̃πεν̃μ̃ε̃ν̃ι:
ὦ̃ ἴπ̃ρο̃στα̃της̃ ἑ̃τε̃ν̃χο̃τ̃:
να̃ερ̃νε̃ Πεν̃δο̃ς̃ Ι̃η̃ς̃ Π̃χ̃ς̃:
ἵτε̃ρ̃χα̃ νεν̃νο̃βι̃ ναν̃ ἑ̃βολ̃.

The Morning Doxology of the Virgin

Blessed are you, O Mary,
The prudent and the chaste,
The second Tabernacle,
The spiritual treasure.

Ωο̃γ̃νια̃ ἵ̃θεο̃ Ὑα̃ρι̃α̃:
ἴ̃σαβ̃η̃ οτο̃ς̃ ἵ̃σε̃μ̃νε̃:
ἴ̃μα̃ρ̃ς̃νο̃τ̃ ἵ̃ς̃κη̃μ̃η̃:
πι̃α̃χο̃ ὕ̃π̃η̃α̃τικ̃ον̃.

⁹⁰³ 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 pure turtle dove,
Who declared in our land,
And brought to us
The Fruit of the Spirit—

The Spirit of Comfort,
Which came upon your Son,
In the waters of the Jordan,
As in the type of Noah.

✙ For Noah's dove has proclaimed
Good New to us—
The peace of God
Towards mankind.

Likewise you—our hope,
The rational turtle dove—
Have brought Mercy to us,
Carrying Him in your womb.

✙ 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.”

✙ Ἰβρουὶ πῶλ ἡκαθαρος:
θη̅ε̅ταςμοῦ† θ̅εν̅ πε̅νκα̅ρι:
ο̅το̅ζ̅ α̅ς̅φι̅ρι̅ να̅ν̅ ἐ̅βο̅λ̅:
ἡο̅τ̅κα̅ρ̅πο̅ς̅ ἡ̅τε̅ Π̅ι̅π̅ῃ̅.

Π̅ι̅π̅ῃ̅ ὑ̅πα̅ρα̅κ̅λ̅η̅το̅ν̅:
φ̅η̅ε̅τα̅ρι̅ ἐ̅χ̅εν̅ Π̅ε̅ω̅η̅ρι̅:
ζ̅ι̅ζ̅εν̅ ν̅ι̅μ̅ω̅οῦ̅ ἡ̅τε̅ Π̅ι̅ο̅ρ̅δ̅α̅ν̅η̅ς̅:
κα̅τα̅ ἡ̅τ̅τ̅ρ̅ο̅ς̅ ἡ̅ψ̅ω̅ε̅.

✙ Ἰβρου̅πι̅ γ̅αρ̅ ἐ̅τε̅ ὑ̅μ̅α̅ι̅:
ἡ̅θ̅ο̅ς̅ α̅ς̅ζ̅ι̅ω̅ε̅ν̅νοῦ̅χι̅ να̅ν̅:
ἡ̅†̅ζ̅ι̅ρ̅η̅ν̅η̅ ἡ̅τε̅ Φ̅†̅:
θη̅ε̅τα̅ς̅ω̅π̅ι̅ ω̅α̅ ν̅ι̅ρ̅ω̅ι̅.

Π̅θ̅ο̅ ζ̅ω̅ι̅ ὡ̅̅ τ̅ε̅ν̅ζ̅ε̅λ̅π̅ι̅ς̅:
†̅β̅ρ̅οῦ̅π̅ῶ̅λ̅ ἡ̅ν̅ο̅ῃ̅τε̅:
ἀ̅ρ̅ε̅ι̅ν̅ι̅ ὑ̅π̅ι̅ν̅αι̅ να̅ν̅:
ἀ̅ρ̅ε̅χ̅αι̅ θ̅α̅ρ̅ο̅υ̅ θ̅εν̅ τ̅ε̅ν̅ε̅ξ̅ι̅.

✙ Ἐ̅τε̅ φ̅αι̅ π̅ε̅ ἰ̅η̅ς̅:
π̅ι̅μ̅ι̅ς̅ι̅ ἐ̅βο̅λ̅ θ̅εν̅ Φ̅ι̅ω̅τ̅:
α̅τ̅μ̅α̅ς̅υ̅ να̅ν̅ ἐ̅βο̅λ̅ ἡ̅θ̅η̅†̅:
α̅ϗ̅ε̅ρ̅ π̅ε̅ν̅τ̅ε̅ν̅ο̅ς̅ ἡ̅ρ̅ε̅μ̅ζ̅ε̅.

Φ̅αι̅ γ̅αρ̅ μ̅α̅ρ̅ε̅ν̅τα̅οῦ̅υ̅:
ἐ̅βο̅λ̅ θ̅εν̅ π̅ε̅ν̅ζ̅η̅τ̅ ἡ̅ω̅ο̅ρ̅π̅:
μ̅ε̅ν̅ε̅ς̅ω̅ς̅ ο̅ν̅ θ̅εν̅ π̅ε̅κ̅ε̅λ̅α̅ς̅:
ε̅ν̅ω̅υ̅ ἐ̅βο̅λ̅ ε̅ν̅ζ̅ω̅ ὑ̅μ̅ο̅ς̅.

✙ Χ̅ε̅ Π̅ε̅ν̅ο̅ς̅ ἰ̅η̅ς̅ Π̅χ̅ς̅:
μ̅α̅θ̅α̅μ̅ι̅ο̅: να̅κ̅ ἡ̅θ̅ρ̅η̅ι̅ ἡ̅θ̅η̅τε̅ν̅:
ἡ̅ο̅ν̅ε̅ρ̅φ̅ε̅ι̅ ἡ̅τε̅ Π̅ε̅κ̅π̅ῃ̅ ἑ̅ῶ̅†̅:
ε̅ν̅†̅δ̅ο̅ζ̅ο̅λ̅ο̅ς̅ι̅α̅ να̅κ̅.

Hail to you, O Virgin,
The true⁹⁰⁴ Queen.
Hail to the price of our race,
Who bore to us Emmanuel.

Χερε νε ω ἡ παρθενος:
ἡ τοῦ ὡμι ἡ ἀληθινή:
χερε πωοντων ἡ τε πεντενος:
ἀρεξφο ναν ἡ εὐμανοτήλ.

✙ We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

✙ Πεντηο ἀρπενμενι:
ω ἡ προστατης ἡ εἰσενδοτ:
ναρρεν Πενδο ἡς Πχς:
ἡ τερχα νεννοβι ναν ἡ βολ.

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.

ὡπι ἡ οὐ ἐρεσμεν ἡ εὐων:
δεν νιμα εἰδοσι ἡ ταρεχη ἡ δῆτοτ:
ω τενοδ ἡ νηβ τηρεν ἡ θεοτοκος:
ετοι ἡ παρθενος ἡ σην νιβεν.

✙ Ask of Him Whom you have borne,
Our Good Saviour,
To take away our afflictions
And accord to us His peace.

✙ ὡα ἡ οὐ φηεταρεμασφ:
Πενσωτηρ ἡ ἀγαθος:
ἡ τερχωλι ἡ νηβισι εἰδολζαρον:
ἡ τερχεμνι ναν ἡ τερχιρην.

Hail to you, O Virgin,
The true⁹⁰⁵ Queen.
Hail to the price of our race,
Who bore to us Emmanuel.

Χερε νε ω ἡ παρθενος:
ἡ τοῦ ὡμι ἡ ἀληθινή:
χερε πωοντων ἡ τε πεντενος:
ἀρεξφο ναν ἡ εὐμανοτήλ.

⁹⁰⁴ 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.

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.

✙ ΤΕΝΤΟ ΑΡΙΠΕΝΜΕΤΙ:
Ω ΉΠΡΟСТАΤΗΣ ΕΤΕΝΘΟΤ:
ΝΑΖΡΕΝ ΠΕΝΘΕ ΙΗΣΟΥ ΧΡΙΣΤΟΥ:
ΝΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

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 censes towards the North, saying, “We give you salutation, with Gabriel the angel, Rejoice O full of grace, the Lord is with you.” He then censes 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 censes towards the south, saying, “Hail to John, the son of Zachariah. Hail to the priest, the son of the priest.” He censes 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 censes 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.”

He then censes the protopresbyter twice, saying first, “I ask you, my father the protopresbyter, to remember me in your prayers,” and then, “that Christ our 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.

ΤΕΝΕΟΤΩΤ ΕΒΟΛ ΔΑΤΕΗ
ΝΤΑΝΑΤΑΤΙΣ ΝΤΕ ΝΙΡΕΜΩΟΤ:
ΝΕΩ ΠΙΩΝΔ ΝΤΕ ΠΙΕΩΝ ΕΘΝΗΟΤ:
ΛΩΗΝ.

God Have mercy upon us

The priest, holding the cross with three lit tapers in his right hand, chants the following⁹⁰⁶:

Presbyter:

God, have mercy upon us,
Settle Your mercy upon us,
Have compassion upon us,

People:

Amen.

Presbyter:

Hear us,

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.

⁹⁰⁶ This section is simply an embellishment of the 41 (or 50) Kyries

The Raising of Evening (or Morning) Incense

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 presbyter⁹⁰⁷ 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.

Ιρηνὴ πασι.

People:

And with your spirit.

Κε τῷ πνεύματι σου.

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

⁹⁰⁷ Originally, this litany belonged to the Deacon, not the Presbyter. However, it has shifted given the rarity of that order.

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.

Ὑμῶν ὁ σωτὴρ ὁ ἀγαπῶν ἡμᾶς
ὁ καλὸς ἀγαπῶν ἡμᾶς
ὁ ἔχων ἐλεος καὶ ἰσχυρὸς ὁ σωτὴρ ἡμῶν.

✙ Intercede on our behalf,
O Lady of us all, the Theotokos,
Mary, the mother of our Saviour,
That He may forgive us our sins.

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

✙ Ἀριπρεσβετιν ἐξ ῥηι ἐζων:
ὦ ΤΕΝΘΟΙΣ ἸΝΗΒ ΤΗΡΕΝ †ΘΕΟΤΟΚΟΣ:
Μαρια θματ ὑπενσωτηρ:
Ἰτεψχα ΝΕΝΝΟΒΙ ΝΑΝ ἔΒΟΛ.

Χε ψ̅μαρωοτ Ἰνε Φιωτ ΝΕΜ Πωηρι:
ΝΕΜ Πι̅πνετμα εθοταβ:
†τ̅ριας ετ̅χηκ ἔΒΟΛ:
ΤΕΝΟΥΩΥΤ ὡμος ΤΕΝ†ὠοτ ΝΑΣ.

The Five Short Prayers

Presbyter:

Pray.

ΨΛΗΛ.

Deacon:

Stand up for prayer.

Επι προσετ̅χη ἑσταθ̅ντε.

Presbyter:

Peace be with all.

Ιρηνη πασι.

People:

And with your spirit.

Κε τω π̅νευματι 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.

Ἰας κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλινάτε..

People:

Before You, O Lord.

Ἐνώπιον σου Κυρίε.

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 Θεοῦ μετὰ φόβου.
(Ἀμήν.)

Presbyter:

Peace be with all.

Ἥρην πασι.

People:

And with your spirit.

Κε τῷ πνεύματι 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.

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.