



AN ORTHODOX PSALTER
ACCORDING TO THE SEPTUAGINT TEXT

IN CONTEMPORARY ENGLISH

FOR PERSONAL USE

WITH KATHISMATA, ANNOTATIONS

AND

TRADITIONAL DEVOTIONAL MATERIAL

2nd Edition, revised and updated

*Compiled, arranged, and edited by
Richard (John) Staats, M. Div.*

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INTRODUCTION

The Psalms have always held a unique place of honor of all the Old Testament writings in the Christian tradition. Our Lord Jesus quoted them throughout his ministry, and “while dying on the cross, the only portion of Holy Scripture that He quoted was the Psalter. Of His seven last words, four of them are echoes from the Book of Psalms.”¹ He explained to his disciples that the psalms were about him after his resurrection (Luke 24:44). The Apostles quoted the psalms (*e.g.* Acts 2:25-28; Romans 3:10-18; 9:36; Hebrews 1:5 *ff.*; 1 Peter 2:7). “There is no service of the [Orthodox] Church which is not replete with psalms: the Hours, Vespers, Compline, Matins, even the Divine Liturgy itself; all begin and end with psalms.... In short, the psalms serve as the framework for all our Church services.... Thus one can justly claim that in our sacred services, the Psalter is the most used book of Holy Writ.”²

The psalms our Lord and the Apostles knew and quoted were not from the Hebrew/Masoretic text (MT) found in most English bibles, but from the Greek text known as the Septuagint (LXX).³ This is “the earliest version of the Old Testament Scriptures which is extant,”⁴ dating back to Alexandria, Egypt around the third century B.C. and the Jews of the Diaspora attributed great authority to it. It is the text most quoted by the New Testament writers and the Fathers of the Church. “From the very beginning, the Septuagint was the version of the Old Testament which was used by the Christian Church. This is attested to, not only by the early Patristic writings and ancient Christian hymnology, but also by the New Testament itself.”⁵ The Orthodox Church has always regarded the Septuagint to be the divinely inspired text of the entire Old Testament.

However, no English translation of the Septuagint was available until 1808 when Charles Tomson, an American businessman-scholar published his translation. A British cleric, Sir Lancelot C. L. Brenton, published his translation, based on Codex Vaticanus, in the 1840’s.

Thankfully, increased awareness of the importance of the Septuagint among biblical scholars⁶ and the growing number of English-speaking Orthodox parishes, have produced several relatively recent publications of the Septuagint and its Psalms in English.

¹ Fr. Lazarus Moore, Introduction, *The Psalter*, Diocesan Press, Madras, India, 1971, online.

² Forward, *The Psalter According to the Seventy*, Holy Transfiguration Monastery, Boston. 1997; pp 9-11.

³ According to tradition, seventy rabbis were gathered on an island in the Mediterranean Sea off the coast of Alexandria by King Ptolemy II (285-246 BCE), where they translated the Hebrew scriptures into Greek. Each rabbi worked separately from the others for seventy days, and when they compared their translations, their translations were all in agreement.

There are places where the New Testament writers obviously quote from the Septuagint, because the Masoretic text does not agree with the quote, *e.g.* Hebrews 10:5 quotes the LXX text of Psalm 39 [40]:6-8, rather than the Masoretic text (notice verse 6 in MT).

⁴ Introduction, *The Septuagint with Apocrypha: Greek and English*, Sir Lancelot C. L. Brenton. Zondervan Publishing House, Grand Rapids, MI, 1980; p. i.

⁵ Translators’ Introduction, *The Psalter According to the Seventy*, p 13.

⁶ I would recommend Mogens Müller’s book, *First Bible of the Church: A Plea for the Septuagint* (Sheffield Academic Press, Sheffield, England. 1996), and *When God Spoke Greek: The Septuagint and the Making of the Christian Bible*, Timothy Michael Law (Oxford University Press, 2013).

Translations by Orthodox include: *The Psalter According to the Seventy, Septuagint Psalms*,¹ the St. Athanasius Academy Septuagint text [SAAS] found in *The Orthodox Study Bible* [OSB],² *The Orthodox Psalter*,³ and the *Lectionary Bible of the Orthodox Church*.⁴ Non-Orthodox publications: *A New English Translation of the Septuagint* [NETS], and *The Lexham English Septuagint* [LES].⁵

The Orthodox Church divides the Psalter into 20 sections called *Kathismata*,⁶ and each *Kathisma* is divided into 3 parts or *stases*. In monasticism, the entire Psalter is read through weekly, but the number of *Kathismata* and the order in which they are read varies according to the liturgical season. Since many of us have neither the time to read the whole Psalter weekly, nor charts showing the liturgical ordering of the *Kathismata*, I divided the 60 *stases* by 30 days of a month, each day consisting of 2 *stases* (the exception being Psalm 118 [119] which is read in full on the 25th day), allowing the Psalter to be read through monthly.⁷ The days of the month are listed above the *Kathisma*, indicating which day that portion of the psalms is read. The *Glory...now and ever* at the end of each *stases* has been retained. The prayers, with revisions, at the end of each *Kathisma* are taken from David James' *Russian Orthodox Psalter*⁸ online.

**What are the differences between this translation
and the
St Athanasius Academy Septuagint (SAAS) found in *The Orthodox Study Bible*?**

(1) This text shows the *Kathismata* and *stases*. The SAAS text does not show this division, because it is not found in the LXX, but in monastic versions of the Psalms. It also includes traditional prayers found in the Russian Psalter at the end of each *Kathisma*.

(2) The verb tenses in the SAAS do not always translate the Greek verb as accurately as could be possible. I have relied on the Greek text of the Church of Greece to ensure the accuracy of the verbs, and the usage of the article (see below).

(3) The SAAS is based on the *New King James* text which uses the Masoretic Hebrew text. Unfortunately, there are several places throughout the *OSB* that were not corrected to follow the Greek⁹ but are simply the *NKJV* text from the Hebrew, whereas the following text uses the *Septuagint Psalms* (an Orthodox translation) and *A New English Translation*

¹ *The Septuagint Psalms*, José M. deVinck and Fr. Leonidas C. Contos, Alleluia Press, Allendale, NJ, 1993.

² St. Athanasius Academy of Orthodox Theology, Thomas Nelson, Nashville, 2008.

³ *The Orthodox Psalter*, Holy Apostles Convent, Buena Vista, CO, 3rd Edition, 2017.

⁴ *Lectionary Bible*, Saint Ignatius Orthodox Press, Zeeland, Michigan. 2023.

⁵ *The Lexham English Septuagint (LES)*, Ken M. Penner, General Editor. Lexham Press, Bellingham, WA. 2019. This translation is unique because it uses only the Codex Vaticanus as its source.

⁶ *Kathisma* means "sitting," as the reader would read the psalms while everyone else sat to listen; *stases* means "standing," as everyone would stand for the *Glory...now and ever*.

⁷ I have provided a rubric for months having 31 days in the 20th *Kathisma*.

⁸ *The Russian Orthodox Psalter*, David Mitchell James. Paradise Press, Rye, New Hampshire, 2009.

⁹ As an example, Psalm 22/23 is the text found in the *NKJV*. This may have been done for sentimental reasons, but there are differences between the *NKJV* text and the LXX, which, I believe, should have been noted in the footnotes, since the MT was retained.

of the Septuagint as the primary basis, along with *The Lexham English Septuagint* (all in modern English). The Greek text of the Church of Greece was regularly checked for accuracy. This text is based strictly on the Greek text of several Codices, rather than one.

(4) José deVinck points out in his Introduction in *The Septuagint Psalms*, “the Psalms are poems...It is well known that parts of the Bible were written in the form of echoing sentences, the second being related in different ways to the first.”¹ This translation follows his example by dividing the verses so the parallelism and symmetry might be easily seen.

(5) There are places where the Hebrew text uses God’s Name [JHWH], and most English translations indicate this by using LORD. Dr. Mogens Müller in his book, *First Bible of the Church: A Plea for the Septuagint*, writes that “Greek-speaking Jews [used] κύριος for Jahweh. When sayings about Jahweh κύριος could be transferred to κύριος Jesus, it was because the Septuagint had originally rendered Jahweh by the word κύριος.”² If the Septuagint used κύριος without the article, indicating the Divine Name, I have followed the usual English usage of using (the) LORD; if the article is present in the Greek, I have simply used “the Lord,” which from a Christian perspective, could refer to Jesus.

(6) I have kept the Greek usage of participles whenever possible (see below) which keeps the “Greek characteristic” of the text, and I believe, better expresses continuing action.

(7) I often use the Hebrew word *Torah* (תּוֹרָה) instead of the Greek word *nómos*, “law,” because the understanding of God’s law often is boiled down to just the 10 Commandments. However, the Jews understood the first five books of the Bible (Genesis thru Deuteronomy) to be “Torah;” so Jesus, responding to the temptations of the Devil (Matt 4:4, 7, 10), quotes the LXX text of Deuteronomy (8:3; 6:13, 16). In summarizing “the Law and the prophets” (Matt. 22:37-40), Jesus quotes Deuteronomy 6:5 and Leviticus 19:18.

Additional Information

FOOTNOTES AND QUOTES FROM THE FATHERS:

Footnotes are included to indicate which Greek words are used, as well as to provide additional ways the word might be translated. Where there are differences in the various texts of the Septuagint, variant readings are given.

Footnotes also contain additional information on when certain psalms or verses are chanted during various services and quotes from the fathers. All quotes from the fathers were selected by me from the many quotes found in *The Orthodox Psalter*, unless otherwise noted.

¹ *Septuagint Psalms*, p. ix.

² Page 118.

THE GREEK VERB AND PARTICIPLES:

The tense of the Greek verb expresses “the ‘kind of action,’ rather than ‘time of action.’ There are three basic kinds of action: ‘durative’...‘simple’ or punctiliar...and ‘completed’”¹ action.

The *aorist* is “the most prevalent of the Greek tenses,”² but it “is very difficult to render into English.”³ The aorist “states the *fact* of the action or event without regard to its *duration*...”⁴ When the aorist occurs in the texts, I translated it in the present or in the past tense.

The *imperative* can indicate the occurrence of an act that is not yet in progress, or command stopping an ongoing action; conversely, it can order starting and continuing an action, or order an action to be undertaken at once. μή (“not”) with the aorist subjunctive, means “to forbid a thing before it has begun...it commands to never do a thing,” as “do not ever.”⁵

The use of *participles* “is one of the most unique and distinctive characteristics”⁶ of the Greek language. Since a participial phrase makes sense in English and can often convey a clearer sense of time, I have retained participial phrases where possible.

THE ARTICLE:

“Nothing is more indigenous to the Greek language than its use of the article.”⁷ The function of the article is to point out *individual identity*, and its absence often indicates a description, e.g. *theós* without the article signifies *divine essence*; with the article, the *divine person*— “the God” is indicated. When the article is present before *theós*, I have used *GOD* in the text.

The article is not used indiscriminately in Greek; if it is in the Greek and makes sense in English, it is included in my translation;⁸ likewise, if the article is absent in Greek, I omitted it in English when possible.

ITALICIZED WORDS:

When the English becomes awkward due to the omitted article, I have inserted the article in *italics*. Other *italicized* words indicate words added to the English translation but are not found in the Greek.

¹ *The Orthodox New Testament: The Holy Gospels, Vol. I; Appendices, III. Greek and English Grammar Notes*, Holy Apostles Convent, 1999, p. 564.

² *A Manual Grammar of the Greek New Testament*, Dana and Mantey, p. 195.

³ *A Short Grammar of the Greek New Testament*, Robertson and Davis, pp.295-296.

⁴ *Manual Grammar*, p. 193, 194.

⁵ *Orthodox Psalter*, Commentary on Psalm 6:1, p. 257.

⁶ *Short Grammar*, p.377.

⁷ *Manual Grammar*, p.135.

⁸ Two examples are from the Prayers before the Psalms: *the Spirit of the Truth* (a quote from John 16:13, τὸ Πνεῦμα τῆς ἀληθείας) and in the Lord’s Prayer, *the heavens*, τοῖς οὐρανοῖς (plural).

USE OF FEMININE NOUNS AND PRONOUNS:

The gender of the Greek nouns may or may not relate to what we consider “masculine/feminine” in English; for example, *Sophia/wisdom* is a feminine noun in Greek, so its pronoun must also be feminine, *she/her*. Yet, the Church of Agia Sophia in Constantinople is named for Christ, the “Holy Wisdom” of God, so Wisdom here would be understood to be “masculine” in nature, but “feminine” in gender. The same is true with the word for *psychē’/soul*, so I have used a feminine pronoun whenever the soul is referred to. Just as humanity is “masculine” in gender in Greek (*ánthrōpos*), so every human soul is “feminine” (being the “bride of Christ”); see, for example, Psalm 7:6a.

GLORY / DOXA (δόξα):

In both Hebrew and Greek understanding, God’s *brightness* or *splendor* can be seen: “God is light” (1st John 1:5). The Jews referred to this *brightness* of God as *shekinah YHWH* and was expressed by the Greek word δόξα (*doxa*), *brightness*, *splendor*. English translations usually translate δόξα as *glory* (from Latin *gloria*, “fame, ambition, pride”)¹ with no reference to light, losing the understanding of *brightness*. In the following translation, when *doxa* conveys the light of God, words such as *brightness*, *splendor* or *majesty* are used; where *doxa* indicates praise (*to God*), *honor* or *glory* are used.

GLORY...NOW AND EVER....

“Glory...now and ever” separates each *stases* in the Psalter. Following the Greek, Δόξα Πατρί καί Υιῷ καί Ἁγίῳ Πνεύματι, I omitted *and the* in the Glory; thus: *Glory to Father, Son, and Holy Spirit* is used. The more traditional English *Glory* may be used instead of the one in the text, if one so desires.

WORSHIP / BOWING DOWN:

The word *proskuneō*, often translated as *worship*, means “offering respect” not only to God but also to people, by making a physical demonstration of veneration, usually by bowing down or by prostrating oneself. I have used “bowing down” for *proskuneō*.

Εξομολογέομαι:

The word *eksomologéomai* is used frequently, and its primary meaning is “to confess” or “make grateful acknowledgements;” however, it also translates the Hebrew word meaning “to give thanks” or “chant praises.” There are some psalms where I have translated this word as “confess” or “acknowledge” based on the context; there are others where I have translated it as “chant praises” or “give thanks,” or “thanksgiving.”

THE TRANSLATION OF OURANÓS (A SINGULAR NOUN):

The Introduction of the *Lexham English Septuagint* states, “‘Sky’ and ‘heaven’ would both seem to be candidates [as translations of *ouranós*], but neither is adequate because οὐρανός connoted a divine realm, whereas in current English ‘sky’ has only physical connotations. On the other hand, ‘heaven’ as used in contemporary English is almost exclusively about postmortem rewards, which were not at all implied by οὐρανός. Consequently, the

¹ *The New College Latin and English Dictionary*, John C. Traupman, AMSCO School Publications, New York. 1966.

preferred English equivalent is ‘the heavens’ despite the grammatical mismatch in number.”¹

[A note: the Jews referred to the divine realm in the plural, **השמים**, *hashamim*, and Jesus used the plural in the Lord’s Prayer, as found in the Gospels²].

TEMPLE AND SANCTUARY:

The word *ἱερόν* (*ieron*) is used for the temple complex, whereas *ναός* (*naos*) is reserved for the inner shrine, the holy of holies or sanctuary. This translation follows this distinction.

UNICORNS:

Some psalms use *monókerōs* (*monos*, “one” and *keras*, “horn”), a *unicorn*. As José de Vinck writes, “Any translation referring to an actual animal, such as ‘wild ox’ is certainly wrong, since all such animals would obviously have two horns.”³

SUPERSCRPTIONS, VERSE NUMBERING, AND DIAPALMA:

The superscriptions are found in every ancient text we have of the psalms, so I have included them in smaller type. Because these are really a part of the psalm, the earliest versification included them, as have I. It is now the custom that when reading the psalms out loud, the superscriptions are not read.

Because the numbering of verses is a relatively late addition to the Biblical texts, and because the numbering of verses varies in different translations, especially between the LXX and MT texts, I have omitted the verse numbers in this translation.

Diápsalma (*Selah* in Masoretic text) is found throughout the psalms. Although its meaning is uncertain, it seems to imply a pause of some sort, for reflection, or for an “interlude on strings” (*NETS*). As this word is a part of the text, I have included it using Fr. Moore’s term, *pause*.

Any typographical errors are all mine.

Richard (John) Staats
Nativity Fast, 2023

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¹ *LES*, Introduction, p. xiv.

² The plural, *heavens*, is found in *The Orthodox Prayer Book* first published in 1959 by the “Russian Day” Committee of Luzerne and Lackawanna Counties, Pennsylvania, and later by St. Tikhon’s Press, South Canaan, PA.

³ *Septuagint Psalms*, Introduction footnote, p. x.



Prayers before Reading the Psalms

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on *me*.

***O Heavenly King, Comforter, the Spirit of Truth,¹**
present in all places and filling all things,
the Treasury of blessings and Giver of Life:
Come and abide in us,
and cleanse us from every impurity,
and save our souls, O Good One.



***From Pascha until Ascension, say instead of O Heavenly King....**
Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life. (3x)

From Ascension until Pentecost, begin with the Trisagion Prayers



Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

Glory to Father, Son, and Holy Spirit,
now and ever, and unto the ages of ages. Amen.

All holy Trinity, have mercy on us.
Lord, cleanse us from our sins.
Master, pardon our transgressions.
Holy One, visit and heal our infirmities, for your Name's sake.

¹ *lit*, the Spirit of the Truth, to *Pneúma tēs Alēthei'as*, articles are present—see Introduction.

Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit,
now and ever and unto ages of ages. Amen.

Our Father who art in heaven, hallowed be thy Name; thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.	<i>Or</i>	Our Father who art in the heavens, ¹ hallowed be thy Name; thy kingdom come, thy will be done on the earth as in heaven. Give us today our essential bread. And forgive us our debts, as we also forgive our debtors; and let us not be led into temptation, but deliver us from the evil one.
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Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

Lord, have mercy. (12x)

All holy Trinity, God, and Creator of the whole world: Come and direct my heart to begin with understanding, and to end with good works, this divinely inspired book which the Holy Spirit uttered through the lips of David, which I now desire to recite, unworthy though I am. Knowing well my own ignorance, I fall down before you and pray, beseeching your help, O Lord! Enlighten the eyes of my mind that I may study thy words, and come to understand thy commandments, and accomplish thy will, and praise thine all-holy Name, of Father, Son, and Holy Spirit, that I may sing with my tongue, saying:

Come, let us worship God our King!
Come, let us worship and fall down before Christ, our King and our God!
Come, let us worship and fall down before Christ himself, our King and our God!

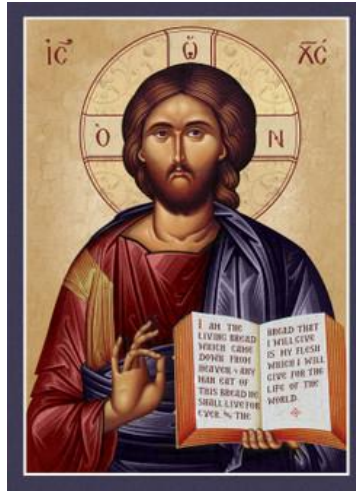
Begin praying the section of psalms appointed for the day, not rapidly, nor yet too slowly, but earnestly with understanding, so the mind may grasp what is being prayed.

¹ My translation of the Greek text found in Matthew 6:9b-13 of the Patriarchal Text published by the Ecumenical Patriarch of Constantinople in 1904.

in the heavens, cf. ROCOR's translation in the *Prayer Book*, Holy Trinity Monastery, Jordanville, NY. 2003. See also Introduction notes, page 8.

essential bread = *epioúision*; literally, "in addition to the substance," *epi* = "in addition to; above; concerning;" *ousía* = "substance, essence." Jerome translated this into Latin as *supersubstantialem*. The Church has understood this to refer to the Eucharistic bread.

PSALMS



“...all things which are written in the law of Moses, the prophets,
and the psalms, concerning me must be fulfilled.”

Luke 24:44

Kathisma I

First Day of the Month

Psalm 1

Of David.

Without superscription among the Hebrews.

Blessed is *the* man¹ who has not followed *the* advice of *the* ungodly,
nor taken *the* path of sinners, nor sat among *the* pestilent.
Rather his will is in the Torah² of *the* LORD,³
and on his Law he will meditate day and night.

And he will be like the tree
that was planted by the streams of the waters,
which will bring forth his fruit in his season, and his leaf shall not fall.
In all that he does, he will prosper.

¹ When a word appears in *italics*, it indicates that this word is not in the Greek text.

man is gender specific in all three Biblical languages: in Greek, *anēr*; in Hebrew, *ish*; and in Latin, *vir*. The article is absent, emphasizing the “maleness” of the man. Jesus is the *man* who fulfills this psalm according to the Fathers.

St Basil the Great: “Does [the prophet] exclude women from happiness? By no means! For the virtue of man and woman is the same since creation is equally honored in both; therefore, there is the same reward for both.”
[*Orthodox Psalter – OP*]

² *Torah*. Septuagint reads, *nómos*, “law.” See Introduction.

³ *the* LORD, LXX reads *Kyriou* without the article, indicating God’s Name (see p. 6 of Introduction).

Not so the ungodly,
not so!
Rather they are like chaff
which the wind hurls away from off the earth.

Therefore ungodly *people* shall not rise up in judgment,
nor *shall* sinners *be* in a council of *those* doing what is right.
Because *the* LORD knows *the* way of *the* righteous,
but *the* way of *the* ungodly shall perish.

Psalm 2

A Psalm of David.

Why did nations become unruly¹
and people plot vain things?
The kings of the earth stood side by side,
and the rulers were gathered together,
against the Lord² and against his Christ.³ (*Pause*)

“Let us break their chains,
and throw their yoke off of us.”

The One dwelling in *the* heavens will laugh at them,
and the Lord will mock them.
Then he will speak to them in his wrath,
and will terrify them in his anger:

“Indeed, I was established as King by him on Sion, his holy mountain,
proclaiming the decree of *the* LORD.
The LORD said to me,
‘You are my Son. Today I have begotten you.

‘*If you* ask me, I will give you nations for your inheritance,
and the ends of the earth for your possession.⁴

¹ *unruly*, from *phryassō*; in Classical Greek, describes a high-spirited horse stamping its hoofs and snorting.

² the Lord, *toū Kyriou* article is present.

³ *Christ, christou*; “anointed one; the Messiah.”

⁴ St Irenaeos: “These things were not said to David, for he did not have dominion over ‘the nations,’ nor over ‘the whole earth,’... so it is clear, the promise to the ‘Anointed,’ that he should be King over the whole earth, is made to the Son of God, whom David himself acknowledges as his Lord, say, ‘The Lord said to my Lord...’ for he means that the Father is speaking with the Son...because the promise is the same through both Prophets David and Esaias [Isaiah] that he would be King.” [OP]

Fr Patrick Reardon: “That ‘blessed man’ introduced in the first psalm is now proclaimed in the second psalm to be God’s only begotten Son, the sole Mediator between God and man, the Man Jesus Christ.” (*Christ in the Psalms*, Conciliar Press, Ben Lomond, CA, 2000.)

‘You will shepherd them with an iron rod,
and like vessels of a potter, you will shatter them in pieces.’”

And now, O kings, be wise!¹
Be instructed, all those judging the earth.²
Serve the Lord with fear,
and rejoice in him with trembling.

Seize instruction, lest at any time *the* LORD should be angry,
and you will all perish from the righteous way.³
When his wrath is quickly kindled,
blessed are all those having hoped in him.⁴

Psalm 3

*A psalm by David,
when he was fleeing from the face of his son Abessalom in the wilderness.*

LORD! Why did those afflicting me increase?
Many are rising up against me!
Many are saying to my soul,
“There is no salvation for him in his GOD.”⁵ *(Pause)*

But you, LORD, are my protector,
my glory, and the One lifting up my head.
I cried out to *the* LORD with my voice,
and he heard me from his holy mountain. *(Pause)*


I went to bed and fell asleep.⁶
I awoke because *the* LORD will sustain me.
I will not be frightened by myriads of people
setting themselves against me all round.

Arise,⁷ LORD! Save me, O my GOD!
Because you struck all those pointlessly hating me!
You shattered *the* teeth of sinners.

¹ *sunīēmi*, “to understand; take notice of; be wise, prudent; to hear.”

² *cf.* Wisdom of Solomon 6:1.

³ Punctuation follows Church of Greece, Holy Transfiguration, and *Septuagint Psalms. Orthodox Psalter and Lexham* read, ...*righteous way when his wrath.... Blessed are all those....*

⁴  **Psalm 2 is prayed in the First Royal Hour of Great and Holy Friday.**

⁵ When **GOD** is used, it indicates the article is present in Greek, literally, “the God.”

⁶ the word *ekoimēthēn*, *fell asleep*, can also mean “died” [same root word is used in John 11:11]; the word *eksēgérthēn*, *arose*, can also mean “rise from the dead.”

⁷ *Arise, anásta*, also has the meaning of “rising from the dead.”

Salvation belongs to the Lord,
and your blessing is upon your people!¹

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 4


*To the end, with strings.
An ode by David.²*

When I cried out,
the GOD of my righteousness heard me.
You gave me relief in my affliction.
Have pity on me and hear my prayer!

O people,³ how long will you be dull-witted?
Why do you love empty *things* and seek after a lie? *(Pause)*
But know that *the* LORD magnifies his devout one.
The LORD will hear me when I call upon him.

Be angry but stop sinning!⁴
Feel compunction upon your beds
for what you say in your hearts. *(Pause)*
Sacrifice a sacrifice of righteousness,
and hope in *the* LORD.

Many are saying, “Who will show us good things?”
The light of your face has been signed⁵ upon us, LORD.
You have put gladness into my heart!
They were multiplied from *the* fruit of their wheat, wine, and olive oil.⁶

¹  Psalm 3 is one of the Six Psalms prayed in Orthros (Matins); Portions of Psalms 1-3 are chanted during Great Vespers.

² St Gregory of Nyssa: “Since, therefore, victory is the end of every contest, to which those look who strip down for the games and engage in the struggle, by the term ‘end’ in this short inscription, seem to me to heighten the eagerness in those who are contending by means of virtues in the stadium of life. Thus, by looking ‘To the end,’ which is the victory, they might lighten the labor in the contests by the hope of attaining crowns. When the crown is displayed in advance to those wrestling, it strengthens their zeal for victory even more.” [OP]

St Jerome: “‘Unto the end’ is a sign that the message of the psalms pertains not to the present but to the future. If, moreover, the prophet speaks of the future, the prophecy is of Christ.” [OP]

³ Literally, *sons of men, uioi anthrōpōn*.

⁴ St Paul quotes this verse in Ephesians 4:26a.

⁵ *signed/ or marked, esēmeiōthē*, has a meaning of a miraculous distinguishing mark by which someone (God, in this case) is known.

⁶ In the *Litya* during Vespers, the Priest blesses wheat, wine, and oil.

In peace I will both lay down and sleep,
because you alone, LORD, make me dwell in safety.¹

Psalm 5

To the end, for her who obtained an inheritance.

A psalm by David.

Listen to my words, LORD!
Notice my crying out!
Pay attention to the voice of my petition, my King and my GOD,
because I will pray to you, LORD!²

Early in the morning you shall hear my voice!
At dawn I will stand at your service,
and you will watch over me,
because you are not a God willing wickedness,
neither shall you dwell near any evildoer.

Transgressors *of your Torah* shall not stand in your sight.
You detest all evildoers.
You will destroy all those speaking lies.
The LORD abhors a blood-thirsty and deceitful man.³

But as for me, in the abundance of your mercy,
I will go into your temple.
I will bow down toward your holy sanctuary⁴
in fear of you.⁵

LORD, lead me in the way of your righteousness on account of my enemies;⁶
make my way straight before you,
because *there* is no truth in their mouth, their heart is hollow,
their throat is an open grave,
they keep speaking deceptively with their tongues.

¹ *safety, elpidi*; this word is usually translated as *hope*, but it can also mean *safety*, as in this psalm.

 **Psalm 4 is one of the psalms prayed during Great Compline.**

² Punctuation follows Church of Greece and all Septuagint translations.

³ gender specific.

⁴ sanctuary, *naós*, “the inner shrine of a temple; the dwelling place of a deity; the Holy of Holies in the temple.”
Having entered the temple, we now bow down to the sanctuary.

⁵ The Deacon, beginning with this verse, recites this psalm as the clergy enter the sanctuary to vest and prepare the Eucharistic gifts.

⁶ Follows punctuation of Church of Greece and *Orthodox Psalter*; others punctuate this as, *thy righteousness; because of my enemies, make my way...*

Judge them, O GOD!

Let them fall by their own diabolical plotting.¹

Cast them out according to the multitude of their ungodliness,
since they have embittered you, LORD!

But let all those hoping in you be merry!

Let them rejoice exceedingly unto the ages!

And you shall dwell in² them,

and all those loving your Name shall greatly rejoice in you,
because you will bless a righteous *person*.³

LORD, you have crowned us with your favor
as with a shield.⁴

Psalm 6

To the end, with hymns concerning the eighth.

A psalm by David.

LORD! Do not ever⁵ rebuke me in your anger,
neither discipline me in your wrath.

Have mercy on me, LORD, because I am weak!⁶

Heal me, LORD, because my bones were troubled.

My soul was also greatly upset.

But you, LORD—how long?

Turn back, LORD! Rescue my soul!

Save me on account of your mercy!

Because in death there is no one making mention of you,
and who will confess you in hades?⁷

I am exhausted from my groaning.

I will weep upon my bed every night,

I will drench my bedspread with my tears.

¹ *diabolical*, transliteration of *diabouliōn*, “pejorative plotting, counsel.”

² *in them* = *en*; could also be translated as *among* them (cf Holy Transfiguration, *Septuagint Psalms*, *NETS* and *LES*).

³ Punctuation follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*.

⁴  **Psalm 5 is prayed during the First Hour.**

⁵ *do not ever*, is an aorist subjunctive, which has the effect of forbidding an action before it has begun. “It is also the more respectful and deferential form of telling a superior not to do something” [note in *Orthodox Psalter*].

⁶ *weak* = *asthenēs*, “bodily weakness; sickness or disease; powerless; feeble, disabled.” This can be brought on by demons, so the “workers of iniquity” and “enemies” in vss 9 and 11 are perhaps the demons--cf Luke 8:2, 13:11. It is not surprising that St Luke the physician uses this term in his gospel, as *asthenia* is a medical term.

⁷ According to the teaching of the Orthodox Church, those who have died are not able to help themselves, so they are unable to repent after they have died.

My eye was troubled from sorrow,
I was worn out¹ because of all my enemies.
Keep away from me, all you workers of iniquity!
Because *the* LORD has heard the sound of my weeping.

The LORD has heard my petition,
the LORD has received my prayer.
All my enemies shall be put to confusion and be greatly troubled.
They shall be put to flight and suddenly be put to shame.²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh·éh.³ (3x)
Kyrie, eleison. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

✠ ✠ ✠

Second Day of the Month

Psalm 7

A psalm by David,

which he sang to the Lord concerning the words of Chousi, a Benjamite.

LORD, my GOD, I hoped in you!
Save me from all those pursuing me and rescue me,
lest at any time *the enemy*⁴ should seize my soul like a lion
while *there* is no one to ransom nor to save *me*!

LORD, my GOD, if I have done this,
if there is injustice in my hands,
if I repaid *evil to* those rendering evil to me,
then let me fall back empty-handed from my enemies!

Let the enemy then pursue my soul
and overtake her,⁵
and trample my life *down* into *the* ground,
and make my honor encamp in *the* dust. (*Pause*)

Rise up, LORD, in your anger!
Exalt yourself in the boundaries of your enemies.⁶

¹ literally, *grew old*.

²  **Psalm 6 is one of the psalms prayed during Great Compline.**

³ Greek, "Glory to you, O God," Δόξα σε σένα, ω Θεέ.

⁴ LXX reads "he."

⁵ *her*, a feminine pronoun referring to the soul.

⁶ follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads *my enemies*.

Awake, LORD my GOD,
with a decree which you yourself have commanded!

And a congregation of peoples shall gather around you,
and above them return on high!

The LORD shall judge peoples—
judge me, LORD, according to my righteousness,
and according to the innocence that is in me.

Let *the* wickedness of sinners come to an end,
but guide a righteous one, O GOD, the Examiner of hearts and kidneys.¹
Righteous is my help from GOD,
the One preserving the upright of heart.²

GOD is a righteous judge, and strong, and patient,³
not bringing on wrath every day.
If all of you refuse to turn back, he will sharpen his sword.
He bent his bow and made it ready.

And with it he has prepared instruments of death.
He has forged his arrows against those who are burning.⁴
See *how the ungodly one* labored in iniquity!
He conceived pain, and fathered unrighteousness.

He dug a pit and cleaned it out,
but he himself will fall into the hole he made!

These verses could prophesize Christ's descent into hades, where he stands victorious in the "boundaries of his enemies," *ie*, the devil and his demons. The resurrection and ascension are then prophesized: "Awake, Lord...peoples shall gather around you, and above them return on high!" And the Second Coming is described: "*The* LORD shall judge peoples."

¹ *kidneys* were considered to be the seat of emotions and affections.

² Fr Patrick Reardon: "This is the prayer of someone whose hands are clean and mind undefiled, a man whose conscience finds nothing for which to reproach him. The voice of this psalm is His of whom St. Peter wrote that He 'committed no sin, nor was deceit found in His mouth' (2 Pet. 1:22). This is supremely a psalm of the Lord's redemptive sufferings at the hands of injustice.... To pray this psalm properly is to enter into the mind of the Lord in the context of His redemptive Passion. It is not to give expression to our own personal feelings, but to discover something of His." (*Christ in the Psalms*)

³ Some mss omit *and strong and patient*.

⁴ St John Chrysostom: "In case those who hear that God is long-suffering, and they should become more careless, he added, 'If you do not repent, he will polish his sword.' He then depicts him not only holding a sword but even being fully armed...He is saying that he prepared punishments for those due to be punished...God, therefore, is giving notice. He is allowing a delay.... He does everything to avoid inflicting what he threatens." [OP]

St Basil: "Carnal loves burns the soul, and so do desires for money, fiery fits or wrath, griefs which inflame and melt the soul and fears which estrange from God." [OP]

His labor shall return upon his own head,
and his lawlessness shall come down on top of his head!

I will give thanks to the Lord,
according to his righteousness,
and I will chant psalms to the Name of *the* LORD,
the Most High!

Psalm 8

*To the end, concerning the winepresses.¹
A psalm by David.*

LORD, our Lord,²
how wonderful is your Name in all the earth,
because your magnificence
was exalted far above the heavens!

Out of mouths of babes and nurslings
you have perfected praise for yourself³ because of your enemies,
in order to abolish *the* enemy
and avenger.

For I will observe the heavens, *the* works of your fingers—
the moon and stars—things you alone established.
What is a human being⁴ that you are mindful of him?
or an offspring of man that you attend to him?

You made him for a short time less than *the* angels,
you crowned him with glory and honor,
and set him over the works of your hands,
you put all things in subjection under his feet:⁵

All sheep and oxen,
yes, even the livestock of a field,

¹ St Jerome: "Since there are three solemn celebrations—Pascha, Pentecost, and Tabernacles—so there are three psalms bearing the title 'the winepresses:' the 8th, the 80th, and the 83rd. No other number could have winepresses. The 8th day, symbol of the Day of Resurrection, is in the singular number. On the other hand, the 80th in eight decades is a different and greater number. You note that these winepresses are superscribed only on the Day of Resurrection, the 8th day and the 80th. Someone may inquire, 'Why, then, 83?' These winepresses belong to the mystery of the Trinity...." [OP]

² LXX reads, *Kyrie o Kyrios ēmōn*.

³ See Matt 21:16 where Jesus quotes this from the LXX text, not the Hebrew.

⁴ *ánthrōpos*, not necessarily gender specific, a human being.

⁵ See Hebrews 2:6-10.

the birds of the sky and the fish of the sea—
the things moving through the paths of the sea.

LORD, our Lord,
how wonderful is your Name in all the earth!¹

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

Conceived in iniquities, prodigal that I am, I dare not gaze upon the heights of heaven; yet, confident of your love for mankind, I cry out: O God, cleanse me and save me, the sinner!

If the righteous person can hardly be saved, where shall I, the sinner, find myself? I have not borne the burdens and heat of the day; yet number me among those who were hired at the eleventh hour, O God, and save me!

Glory to Father, Son, and Holy Spirit.

Hasten to open to me your Fatherly embrace, for I have shamelessly wasted my life as did the Prodigal, but now, gaze upon the inexhaustible wealth of your mercy, O Savior. Reject not my heart in its poverty, for with compunction I cry to you, O Lord: Father, I have sinned against heaven and before you.

Now and ever, and unto the ages of ages. Amen.

O most holy Virgin, hope of Christians, with the heavenly hosts unceasingly entreat God to whom you gave birth in manner past understanding and recounting, that he may grant remission of sins and amendment of life to all of us who with faith and love ever honor you.

Lord, have mercy. [12x]

And this Prayer:

O Master Almighty, Unapproachable, Origin of Light and Power beyond comprehension, the Father of the hypostatic Word, and from whom came forth the Spirit who is one with you in power; who, for the sake of the mercy of your loving-kindness, and your ineffable goodness, has not scorned human nature, which is held fast in the darkness of sin, but has illumined the world with the divine beacons of your sacred teaching: the Law and the Prophets. Who in latter times was well pleased for your only begotten Son to shine forth upon us in the flesh and guide us to the effulgence of your glorious Light. Let your ears be attentive to the voice of my supplication, and grant, Lord, that I may pass the whole night of this present life with a vigilant and watchful heart, awaiting the Manifestation of your Son and our God, the Judge of all. And let me, without having

¹  Psalm 8 is the Communion hymn on Lazarus Saturday, and is also sung on Palm Sunday.

laid down to sleep but keeping vigil and upright, enter his joy, where the voice of those beholding the ineffable beauty of your face is unending. For you are a good God and the Lover of mankind, and to you we send up glory: To Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Second Day of the Month (continued)

Kathisma II

Psalm 9

To the end, concerning the hidden things of the Son.

A psalm by David.

I will confess you, LORD, with my whole heart,
I will recount all your marvelous works!
I will be cheerful and rejoice exceedingly in you,
I will chant psalms to your Name, O Most High!

When my enemy is retreating,
they will grow weak and perish before your face,¹
because you maintained my right and my cause,
sitting upon a throne, judging righteously.

You rebuked nations,
and the ungodly *one* destroyed himself.
You erased his name unto the ages,
even unto the ages of ages.

The enemy's swords completely failed,
and you destroyed *his* cities.

¹ The *enemy* is not our fellow human being, but the demons, as St Paul reminds us in Ephesians 6:12. Compare this verse also with bedtime prayer based on Psalm 67, ...*as wax melts before the fire, so let the demons perish from the face of those loving God, and placing upon themselves the sign of the Cross...*

The remembrance of him perished with a resounding sound,
but the Lord remains unto the ages!

He has prepared his seat for judgment,
since he himself shall judge the inhabited world with righteousness;
he shall judge peoples with fairness.

So *the* LORD became a refuge for the one who is destitute,
a helper in good times *and* in afflictions,

and those knowing your Name
will pin their hope on you,
because you did not abandon
those seeking you, LORD.

Chant psalms to the Lord, to the One dwelling in Sion!
Proclaim his practices among the nations.
Because the Avenger of blood remembered them.
He did not forget the cry of the humble.

Have mercy on me, LORD!
See my humiliation from my enemies—
for you are the One raising me up
from the gates of death,

that I might proclaim all your praises
in the gates of daughter Sion.¹
We will greatly rejoice
in your salvation!

Nations are ensnared
in a destruction of their own making.
Their own foot was caught
in the trap they hid.

The LORD is known
when he executes judgments.
The sinner is caught
by the works of his own hands. *(Pause)*

¹ *daughter Sion*, is a term of endearment for Jerusalem.

We, follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece and *Codex Vaticanus*, reads *I*.

Let the sinners depart into hades—
all the nations losing thought of GOD,
because the beggar shall not be forgotten to the end,¹
the hope of the poor shall not perish forever.

Rise up,² LORD! Do not let people³ have the upper hand!
Let nations be judged in your sight.
Set a lawgiver over them, LORD!
Let nations know that they are human! (Pause)

[Psalm 10 begins here in the Masoretic text.]

Why, LORD, have you withdrawn far from here?
why are you ignoring *us* in good times *and* in afflictions?
When the ungodly *one* acts arrogantly,
the penniless *person* burns within.

The *ungodly* are caught
in the deviousness they concoct,
because the sinner praises himself in the lusts of his soul,
and the evildoer blesses himself.

The sinner provoked the Lord.
According to his abundant anger, he refuses to seek GOD—
GOD *does not exist* in his thoughts.
His ways are impure in every season;
your judgments are far removed from his sight.⁴

He will thumb his nose at all his enemies,
because he has said in his heart,
“I shall in no wise be shaken!
I shall be without adversity from generation to generation.”

His mouth is full of cursing,
and bitterness and fraud;

¹ St Jerome: “‘Unto the end’ is a sign that the message of the psalms pertains not to the present but to the future. If, moreover, the prophet speaks of the future, the prophecy is of Christ.” [OP]

² *Arise, anásta*, also has the meaning of “rising from the dead.”

³ LXX, *ánthrōpos*.

⁴ St Chrysostom: “Dost thou see the fruit of vice? Their light is extinguished, their thinking impaired, they are taken captive by carnality. Just as one disabled continually falls into a pit, so too these people, since they do not have the fear of God before their eyes, are spending their time in vices. Not that they are at one time practicing virtue and another time vice, but permanently in vice. They are neither mindful of Gehenna, nor of the future judgment, nor of their responsibility in the accounts to be rendered. Very miserable is the one who, living in captivity to vice, has extinguished the light coming from the fear of God.” [OP]

under his tongue
are trouble and pain.¹

He lurks in ambush with *the* rich in secret places,
in order to murder *the* innocent one.
His eyes are focused on the very poor person.
He lies waiting secretly, like a lion in his den.

He lies in wait that he might catch a beggar,
that he might seize a beggar by dragging him off.
He will lower himself in his snare.
He will crouch down and fall upon the needy,
so that he might lord it over *them*.

Because he said in his heart, “God has forgotten!
He has hidden his face so as never to see *it*.”
Arise, LORD my GOD! Lift up your hand!
Never forget the needy!

Why did the ungodly one provoke GOD?
Because he said in his heart, “He will not demand an account *from me*.”
You do see! Indeed, you behold pain and anger,
so that you may receive them into your hands.

The beggar has abandoned himself to you.
You are the One helping an orphan.
Break the power² of the sinner and evildoer!
His sin will be sought out, and he shall never be found any more.

The LORD is King unto the ages,
even unto the ages of ages!
You will perish, O nations,
from his land.

LORD! You have heard the desire of the needy,
your ear has inclined to *the* preparation of their heart,
to do justice for *the* orphan and humble,
so that no one upon the earth may increase his boasting!

¹ *trouble and pain* in Greek read poetically, *kópos kai pónos*.

² literally, *break the arm*.

Psalm 10 (11)

*To the end.
A psalm by David.*

hope in the Lord.
How can all of you say to my soul,
“Flee to the mountains
like a sparrow?”

Because look: The sinners have bent their bow,
their arrows are prepared for *the* quiver,
to shoot the upright of heart
in a moonless night.

Because what you have fashioned,
they pulled down!
But the righteous one,
what did he do?

The LORD is in his holy sanctuary,¹
the LORD’S throne is in the heavens.
His eyes are fixed upon the poor person,
his eyelids probe the human race.²

The LORD closely examines the one doing right,
as well as the ungodly one—
but the one delighting in wickedness,
hates his own soul.

He will rain down snares upon sinners:
fire, and brimstone, and a tempestuous wind
will be the portion of their cup.
Because *the* LORD is righteous and a lover of righteous deeds,
his face beheld things that are just.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Slava Tebe, Boze³ (3x)
Gospodi, pomilui. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*



¹ *sanctuary* = *naos*; “inner shrine; sanctuary; the holy place.”

² literally, *sons of men*.

³ Russian, “Glory to you, O God,” слава Тебе, Боже.

Third Day of the Month

Psalm 11 (12)

*To the end, concerning the eighth.
A psalm by David.*

Save me, LORD,
because a godly *person* no longer remains,¹
because truths became scarce
among the human race!

Everyone has lied to his neighbor.
Deceitful lips are in *their* heart,
and *they* have spoken evils in *their* heart.
May *the* LORD root out all deceitful lips,
and every boastful tongue,

those saying,
“We will magnify our tongue!
Our lips are our own!
Who is lord over us?”²

“Because of the misery of the beggars,
and because of the groaning of the needy,
now I will rise up,” says *the* LORD.
“I will establish *him* in salvation; I will speak boldly for him!”

The oracles of *the* LORD are pure words,
like silver having been refined in fire,
tried in the earth,
having been purified seven times.

You, LORD, shall protect us
and preserve us from this generation, even unto the ages.³
The ungodly are prowling about on every side.
According to your greatness,
you have greatly cared for the human race.

¹ *remains, ekléloipen*, “has ceased to be, has died; has failed.”

³ St Chrysostom: “These are the words of insane and deranged people.... This is a mark of madness, of frenzy, and a sign of a corrupt spirit. On this account comes countless evils. Paul says the opposite: ‘You were bought with a price, glorify then God in your body and in your spirit, which are God’s [1st Cor. 6:20].’” [OP]

³ **This verse and the first verse are the Prokeimenon of Tone Five of the Sunday Octoechos.**

Psalm 12 (13)

To the end.

A psalm by David.

How long, LORD, will you forget me? Forever?
How long will you hide your face from me?
Until when shall I hold counsels in my soul
and sorrows in my heart day and night?
How long shall my enemy triumph over me?

Look upon me *and* hear me,
LORD, my GOD!
Enlighten my eyes,
lest at any time I sleep in death;

lest at any time my enemy boasts,
“I have prevailed against him!”
Those afflicting me
will greatly rejoice if I am overthrown.

But as for me,
my hope is in your mercy!
My heart shall rejoice exceedingly
in your salvation!

I will sing to *the* LORD,
to the One having dealt bountifully with me,
yes, I will chant psalms to the Name of *the* LORD,
the Most High!¹

Psalm 13 (14)


To the end.

A psalm by David.

A fool said in his heart, “There is no God!”²
They became corrupt and were wallowing in iniquities.
There is no one doing good,
no not one!

The LORD leaned down from the heavens
to look upon the human race,

¹ This last line is not found in the Hebrew psalm, but it is in the LXX and the Vulgate.

 **Psalm 12 is one of the psalms prayed during Great Compline.**

² Could also be translated, *nothing divine* (*theós* without the article).

to see if there were any having understanding,
or were seeking after GOD.

All are gone astray,
they became useless.
There is no one practicing kindness,
no, not one!

*Their throat is an opened grave.¹
With their tongue they dealt treacherously with one another.
Poison of asps is under their lips,
their mouth is full of curses and bitterness.*

*Their feet are quick to shed blood,
destruction and misery are in their ways,
and they do not know the way of peace.
There is no fear of God before their eyes.*

Will evildoers never learn?
Those eating up my people as if they were bread,
do not call upon the Lord.²
There they feared with fear where there was no fear,
because *the* LORD³ is with *the* generation of *the* righteous.

You have all disregarded *the* counsel of a beggar,
but the Lord is his hope!
Who shall bring Israel's salvation out of Sion?
When *the* LORD returns *the* captivity of his people,
Jacob shall rejoice exceedingly, and Israel shall be glad.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.⁴ (3x)
Ya Rab-būr-ham. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 14 (15)

*To the end, concerning the eighth.
A psalm by David.*

¹ These verses in italics are found in Codex Vaticanus, the Vulgate, and in a footnote of the Church of Greece text. However, they are omitted in Holy Transfiguration and *Orthodox Psalter* translations.

² Punctuation follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *NETS*.

³ Holy Transfiguration and *Orthodox Psalter*. Church of Greece, *NETS*, and *Lexham Septuagint* read, *GOD*.

⁴ Arabic.

LORD, who shall dwell in your tabernacle?
or who shall rest on your holy mountain?
The one walking blamelessly and doing what is right,
speaking truth in his heart;

his tongue is not deceitful,
neither is he doing evil to his neighbor,
nor spreading a rumor
against those living near him.

In his sight the evildoer is despised,
but he honors those fearing the Lord.
He swears an oath to his neighbor,
and does not break his promise.

He has not given his money with interest,
nor taken bribes against *the* innocent.
The one doing these things
shall not be shaken unto the ages.

Psalm 15 (16)

*A pillar inscription by David.*¹

Keep watch over me, LORD,
because I have hoped in you.
I said to the Lord, “You are my Lord,
because you have no need of my goods.”

The LORD made the saints on his earth to be respected,
for he has worked all his will in them.
Their weaknesses were increased;
afterward they hastened.²

I will not assemble their assemblies of blood,
I will never make mention of their names with my lips.
The LORD is *the* portion of my inheritance and my cup.
You are the One restoring my inheritance to me.

¹ St Gregory of Nyssa: “This expression [*pillar inscription*] shows that it is necessary to keep this word indelibly imprinted on our memory, since the memory is the *stèle* [Greek word for *pillar*] of the soul, and the inscriptions on his *stela* are instances of good deeds...” [OP]

² St Athanasios: “He reverts here to the idolaters, sickened by sins, who come to hear the preaching; that is, they hastened to hearken to it...” [OP]

Boundary lines fell for me in the pleasant *places*;
yes, I have a goodly inheritance.
I will bless the Lord, the One having caused me to understand,
and in the night my kidneys¹ also instructed me.

I saw the Lord before my face through all things;
because he is at my right hand, I will not be shaken.
Because of this, my heart was gladdened,
and my tongue rejoiced exceedingly.

My flesh also will dwell in hope,
because you will not abandon my soul in hades,
neither will you allow your Holy One
to see decay.²

You made known to me the paths of life,
you will fill me with cheerfulness with your countenance.
At your right hand
are endless delights.

Psalm 16 (17)

A prayer by David.

Listen, LORD, to my just cause, attend to my petition!
Hear my prayer from innocent lips.³
Let my vindication come forth from your face,
let my eyes witness what is right!

You probed my heart,
you examined it by night,
you tested me as with fire,
and found no wickedness in me.⁴

That my mouth might not speak of human works,
because of the words of your lips, I kept to difficult ways.
Hold my steps in your paths
so my feet might not stumble!

¹ *kidneys* were considered to be the seat of emotions and affections.

² Verses 8-10 are quoted by Peter in Acts 2:25-27 in reference to Jesus.

³ Literally, *lips not deceitful*.

⁴ Fr Reardon: "Psalm 16 so stresses [the] quality of righteousness that no other member of the human race could pray this psalm in such literal truth [as Jesus]." *Christ in the Psalms*.

I cried out *to you*, O GOD, and you heard me.
Incline your ear to me and hear my words.
Show the marvels of your mercies,
O Savior of those pinning their hope on you!

Keep me as the apple of an eye
from those resisting your right hand.
You will shelter me in the wings¹ of your garment
from the face of the ungodly—those afflicting me.

My enemies surrounded my soul.
Their fat enclosed their hardened hearts.
Their mouths spoke arrogantly.
Having cast me out,
they now surround me;

they set their sights
to pervert justice on the earth.²
They seized me like a lion, greedy for his prey,
and like a young lion lurking in secret.

Rise up,³ LORD!
Outrun them and trip up their heels!
Rescue my soul from the ungodly,
your Sword from the enemies of your hand!

LORD, for a short time
distribute to them from the earth in their life.⁴
Their bellies were filled with things you have hidden,
they filled themselves with swine,⁵
and left the remnants for their babes.

But as for me,
I shall appear before your face in righteousness.

¹ *wings* = *pterúgion*, “wings; ends; border; flap (of a garment). *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest’s *riassa* /cassock, seems a better translation when referring to the Person of God.

² an idiomatic phrase: literally, *to look askance on the earth*, or *to turn me in the earth*.

³ This word can also mean “rise from the dead.”

⁴ This verse is difficult to translate, as it is translated in various ways. This is the one that made sense to me.

⁵ *swine* = *ueíōn*, “pigs, swine,” follows Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; an alternate reading is *uiōn*, “sons.” Because the verb *echortásthēsan* means primarily “to feed on, to stuff oneself,” “sons” seems to be a strange choice. Augustus reportedly made a pun that he would rather be Herod’s pig (*ὑεῖλος* - *ē’ēos*) than his son (*υἰός* - *ēós*).”

I shall be filled
when your splendor is revealed to me.¹

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

As I am a tree barren of fruit, O Lord, I am utterly devoid of the fruit of contrition! I fear lest I be cut down and am afraid of the unquenchable fire. Wherefore, I pray you: Before these are necessary, convert me and save me!

My iniquities have risen against me like the waves of the sea. Like a sailor alone upon the deep, I am buffeted by the tempest of my transgressions. Yet guide me by repentance into the calm haven, O Lord, and save me!

Glory to Father, Son, and Holy Spirit.

“Have mercy on me,” said David, and I cry out to you, “I have sinned, O Savior! Having cleansed me by repentance, save me!”

Now and ever, and unto the ages of ages. Amen.

O Theotokos, fervent intercession for Christians: Beseech your Son that by your supplications he may deliver us from all the malice and cruelty of the foe and grant us forgiveness of the sins we have committed, for the sake of the loving-kindness of his mercy, O Virgin Mother.

Lord, have mercy. [12x]

And this Prayer:

Almighty Master, Father of our Lord Jesus Christ, your only begotten Son: Grant me an undefiled body, a pure heart, a vigilant mind, an intellect not given to self-indulgence, that the Holy Spirit may come upon me, to the acquisition and sufficiency of truth in your Christ, with whom glory, honor and worship is due to you, with the Holy Spirit, now and ever, and unto the ages of ages. Amen.



¹ Psalm 16 is prayed during the Third Hour.



Fourth Day of the Month

Kathisma III

Psalm 17 (18)¹

To the end.

*For the servant of the LORD, David,
who said to the Lord the words of this ode on a day the Lord rescued him from his enemies' hand
and from Saul's hand, and he said:*

I will love you, LORD, my strength!

The LORD is my foundation, my refuge, and my savior.

My GOD is my helper, and I will hope in him,

my defender, and power of my salvation, and my protector.

Praising *him*, I will call upon the Lord,

and so shall I be saved from my enemies.

Death's throes wrapped around me,

and torrents of ungodliness alarmed me!

Pangs of hades encircled me,

snares of death overtook me!

And in my affliction I called upon the Lord,

and I cried out to my GOD.

He heard my voice from his holy sanctuary;

my crying *came* before him *and* will enter his ears.

Then the earth quaked

and trembled!

¹ This is found with variations in 2nd Kingdoms [MT 2nd Samuel] 22.

And the foundations of *the* mountains were stirred up
and shaken,

because GOD was angry with them.

Smoke went up in his wrath,
and a fire from his face set all aflame,
and coals were kindled by him.

And he bowed *the* heavens and came down,
and a thick darkness was under his feet.
And he mounted upon Cherubim and flew—
he flew upon wings of *the* winds!

And he made darkness his hiding place,
dark water in the clouds of mists was his tabernacle round about him.
At the far-shining brightness before his face,
hailstones and coals of fire broke through clouds!

And *the* LORD thundered from the heavens,
and the Most High gave forth his voice!
He shot out arrows and scattered them,
and he multiplied lightning *strikes* and threw them into confusion.

And the sources of the waters were seen,
and the foundations of the inhabited world were revealed,
at your rebuke, LORD,
at the blowing of the breath of your wrath!

He reached out from on high and took hold of me,
he drew me to himself out of many waters.¹
He will deliver me from my strongest enemies,
and from those hating me,
because they were too mighty for me.

They outran me in *the* day of my trouble,
but *the* LORD became my firm support,
and he brought me out into open ground.

¹ ...took hold of me; he drew me to himself out of many waters; many /pollōs can also mean “abundant, much,” and could refer to the waters of baptism, the *abundant water* in which one is immersed. In baptism, God “takes hold of” us and “takes us to himself.” In baptism, God also “rescues us from our strongest enemies, and from those hating us”, that is, the demons, through the exorcisms over the catechumens and the baptismal water.

He himself will rescue me, because he desired me.¹

And *the* LORD shall reward me according to my righteousness,
and he shall recompense me according to the purity of my hands.
Because I have kept the ways of *the* LORD,
and did not act impiously toward my GOD.

Indeed, all his judgments were before me,
and I did not cast his commandments away from me.
And so I will be blameless before him,
and I will keep myself from my iniquity.

So *the* LORD will reward me
according to my righteousness,
and according to the purity of my hands
in his sight.

With a holy *one*, you will be holy,
and with an innocent man,² you will be innocent.
With a chosen *one*, you will be chosen,
yet, with a perverse *one*, you will turn aside.

Because you will save a humble people,
but you will bring down the haughty eyes of the proud.
Because you will light my lamp, LORD, my GOD,
you will make my darkness to be light.

Because in you I shall be delivered from a gang of brigands,³
and with my GOD I shall leap over a wall.
As for my GOD, his way is blameless,
the sayings of the Lord are tried in the fire.

He is a shield
to all those putting their hope in him.

¹ The Jewish leaders taunt Jesus with these words while he was on the Cross (*cf.* Matt. 27:43). SAAS text repeats “*He will deliver me from my strongest enemies, and from those hating me,*” following Codex Vaticanus.

² *man* is gender specific.

³ *peiratēpiou*, “a gang of pirates or brigands / raiders; a trial.” In David’s situation, “brigands” makes sense; if this is in the mouth of Jesus, “trial” might be the better translation.

Because who is God¹ but the Lord?
Or who is God except our GOD?

It is GOD who is girding me with strength,
and making my way blameless,
strengthening my feet like the feet of a deer,
and setting me on the high places,

teaching my hands for battle,
and you have made my arms *like* a bow of bronze.
You have given me a shield of salvation,
and your right hand upheld me.

Your training sustained me to the end,
indeed, your instruction shall teach me.
You have enlarged my steps under me,
and the tracks of my feet did not weaken.

I will pursue my enemies and will overtake them!
I will not retreat until they faint!
I will greatly afflict them so they shall never be able to stand;
they shall fall under my feet!

And you girded me with strength for battle.
You shackled the feet of all those having revolted against me in subjection
under me.
You have made my enemies retreat from me,
and have destroyed those hating me.

They cried out, yet there was no one saving them—
even to *the* LORD, but he did not hear them!
And so I will grind them small as dust before *the* face of *the* wind,
I will trample them underfoot like clay in *the* streets!²

You will deliver me from the quarreling of people!
You shall set me at head of nations—
a people I have not known shall serve me!³
As soon as their ear heard, they obeyed me.

¹ This could also be translated as, "...who is *divine* but the Lord...who is *divine* except our GOD?" because the article is absent, emphasizing the divine nature.

² Vss. 38-43; Fr Reardon: "...it is the fallen angels that we should see referenced in so many lines of this psalm, for against them our Lord waged a combat without quarter" (*Christ in the Psalms*, p. 34).

³ Christ reaches out to the Gentiles, and they accept him—*cf* Romans 15:9.

Sons of strangers lied to me.

Sons of strangers grew old and limped from their paths.

The LORD lives!

And blessed is my GOD!

And may the God of my salvation be exalted—

the God giving vengeance to me,

and subduing peoples under me—¹

my deliverer from my angry enemies!

You will exalt me above those rising up against me,
you shall rescue me from a wicked man.²

Because of this, I will confess you among nations, LORD,
and will chant psalms to your Name,

to the One magnifying the salvation of his king,
and dealing mercifully with his anointed *one*,

with David,

and his seed unto the ages.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)

Domine, miserere. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 18 (19)

To the end.

A psalm by David.

The heavens are declaring *the* majesty of God,³
and the dome *of the sky*⁴ proclaims his handiwork.

Day to day pours forth speech,

and night to night proclaims knowledge.

There are no speeches nor words

in which their voices are not heard.

¹  **Verses of this psalm are the Alleluia verses of Tone One of the Sunday Octoechos.**

² gender specific.

³ or *the heavens declare a divine brightness*; articles are absent, *dóxan Theou*. *Doxa* = “*brightness, splendor* (of the appearance of the Lord).”

⁴ *steréōma* = a *dome*, often translated as *firmament*, which is why Orthodox Churches have domes, symbolizing the heavens.

Their sound has gone out into all the earth,
and their words to the ends of the inhabited world.¹

He pitched his tent for the sun,
which, like a bridegroom coming forth out of his bridal chamber,
will rejoice like a giant
about to run his course.

His starting point is the outermost end of *the* sky,
and his goal is to the other part of *the* sky,
and nothing will be able to hide
from his heat!

The Torah of the Lord is perfect,
converting souls.
The testimony of *the* LORD is trustworthy,
giving wisdom to infants.

The statutes of *the* LORD are upright,
rejoicing a heart.
The commandment of *the* LORD is radiant,
giving light *to the* eyes.

The fear of *the* LORD is pure,
enduring unto the ages of ages.
The judgments of *the* LORD are true,
having been justified altogether.

They are more desirable than gold and many precious stones,
sweeter also than honey and honeycomb.
Moreover, your servant guards them.
There is a great reward in keeping them.

Transgressions—who shall be aware of *them*?
Cleanse me from my hidden *ones*,
and spare your servant from those belonging to others.
If they should not get dominion over me, then shall I be blameless,
and cleansed from great sin.

And let the words of my mouth,
and the meditation of my heart,

¹ *oikouménēs* = the inhabited world. OCA text translates this as “...of the universe.”

be always pleasing in your sight, LORD,
my helper and my redeemer.

Psalm 19 (20)

To the end. A psalm by David.

May *the* LORD hear you¹ in a day of trouble,
may the Name of the God of Jacob shield you.
May he send you help from *his* sanctuary,
and may he himself support you from Sion.

May he remember all your sacrifices,
and fatten your whole-burnt offering. *(Pause)*
May *the* LORD grant you your heart's desire,
and fulfill all your plans.

Let us greatly rejoice in your salvation,
and in *the* Name of *the* LORD our GOD we shall be magnified.
May *the* LORD fulfil all your requests.

Now I know that *the* LORD saved his anointed *one*.²
He will hear him from his holy heavens.
The salvation from his right *hand*
is with mighty *deeds*.

Some *rely* on chariots, and some on horses,
but we will be become powerful in *the* Name of *the* LORD our God!
They were bound hand and foot and fell,
but we rose up and were set upright.

LORD, save the king,
and hear us on whatever day we call upon you.³

Psalm 20 (21)

*To the end.
A psalm by David.*

LORD, the King shall rejoice in your strength,
and he shall be exceedingly glad in your salvation.
You granted him his heart's desire,
and did not deny him the request of his lips. *(Pause)*

¹ "you" is singular ("thee") throughout this psalm.

² LXX, *christón*.

³  The first and last verse of this psalm are the Alleluia for Tone Two of the Sunday Octoechos.

Because you went before him with the blessings of goodness,
you set a crown of precious stone upon his head.
He asked you for life, and you gave it to him—
length of days unto the ages of ages!

His honor is great in your salvation—
you shall lay upon him splendor and majesty!
Because you will give him a blessing unto ages of ages,
you will gladden him with *the* joy of your face,

because the King trusts in *the* LORD,
and through the mercy of the Most High he shall never be shaken.
Let all your enemies feel your hand!
Let your right *hand* find all those hating you.

You will make them like a blazing oven
in *the* season of your presence.
The LORD shall trouble them in his wrath,
and fire will consume them.

You will root out their fruit from the earth,
and their seed from *the* human race,
because they turned evil against you:
they devised a plan they will never be able to establish,
because you will cause them to flee.

Among those that are your remnant,
you will make ready their face.
Be exalted, LORD, in your strength!
We will sing and chant psalms to your mighty deeds!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)
Señor ten Piedad. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Fifth Day of the Month

Psalm 21 (22)

To the end. Concerning help at dawn.¹

A psalm by David.

○ GOD, my GOD, attend to me!
Why did you forsake me?²
The tally of my transgressions
puts my salvation far away.

My GOD, I will cry out in *the* daytime,
but you will not hear,
and in *the* night,
and it will not be foolishness to me.

But you dwell in *the* sanctuary,³
O Praise of Israel.
Our fathers hoped in you;
they hoped, and you delivered them!

They called out to you
and were saved,
they hoped in you
and were not disappointed.

But I am a worm, and not man,⁴
a reproach of humanity, and an outcast of *the* people.

¹ St Gregory of Nyssa: "Dawn is the boundary between night and day—one disappearing and the other is beginning. Since evil is enigmatically signified in Scriptures by darkness, whenever the dawning of the life of virtue occurs in us, in consequence of the divine help, then we attain the victory, having 'put away from ourselves the works of darkness....'" [OP]

² St Jerome: "Do not marvel at the humility of the words and the complaint of the forsaken One. For by knowing that 'He emptied himself and took the form of a slave and came to be in the likeness of men [Phil. 2:7],' you see the scandal of the Cross." [OP]

St Ambrose: "As God He was not distressed, but as a human He was capable of being distressed.... As human, therefore, He speaks on the Cross, bearing with Him our terrors. For amid dangers, it is a very human response to think oneself abandoned. As human, therefore, He is distressed, weeps, and is crucified." [OP]

St Gregory the Theologian: "God has made our condition his own. Of the same kind, it appears to me, is the expression, 'O God, my God...' It was not he who was forsaken either by the Father or by his own Divinity, as some have thought, as if [his Divinity] were afraid of the Passion, and therefore withdrew itself from him in his sufferings...He was in his own person representing us. For we were the forsaken and despised before, but now, by the sufferings of him who could not suffer, we were taken up and saved." [OP]

³ *sanctuary* = *agíō*, singular, follows Church of Greece, Holy Transfiguration, *LXX Psalms*, *Orthodox Psalter*, *NETS*, and *LES*. SAAS reads *agíois*, plural: *in the holy of holies; among saints*.

⁴ *man* = *ánthrōpos*, "a human being, a person," not necessarily gender specific.

All those having looked upon me turned up their nose¹ at me.
They spoke with their lips; they shook their heads:

“He hoped in *the* LORD.
Let him rescue him!
Let him save him,
since he desired him!”²

Yet you are the One having brought me out from *the* belly;³
my hope from my mother’s breasts.
I was cast upon you from the womb.
You are my GOD from my mother’s abdomen.

Do not ever go far from me, because affliction is near,
and there is no one to help *me*.
Many young bulls encircled me,
fat bulls surrounded me.

They opened their mouths against me,
like a rampant and roaring lion.
I was poured out like water,
and all my bones were out of joint.

My heart became like beeswax,
melting in the middle of my bowels.
My strength was dried up like baked clay,
and my tongue has stuck to my throat,
and you brought me down into *the* dust of death.

For many dogs have encircled me—
a gang of evildoers surrounded me.
They dug⁴ *into* my hands and feet.
They⁵ counted all my bones. They stared and observed me.

¹ from *ekmuktērízō*, lit, “from the nose.” Metaphorically, *to reject someone like expelling mucus out of the nose, mock, deride, scoff at.*”

² cf Psalm 17:19.

³ Often translated as simply, *womb*, the LXX uses three different words in this order: (1) *gastrós*, “stomach, belly; literally, “the hidden parts of the body;” (2) *mē’ttras*, “uterus, womb;” and (3) *koilías*, “a body cavity, the digestive system to its fullest extent belly, abdomen; womb, uterus.” Can also be a synonym for ‘heart,’ as in John 7:38.

⁴ *ō’ruksan*, from *orússō* = lit, “to dig; to dig a hole.”

⁵ *They counted* = *eksēríthmēsan*, 3rd pers plural, follows Orthodox translations. *NETS* reads *I counted...*

They parted my garments among them,
and cast a lot upon my clothing.
But you, LORD, do not put your help far from me!
Hasten to help me!

Rescue my soul from *the* sword,
and my only *soul* from the claw of a dog!
Save me from a lion's maw,
my lowliness from the horns of unicorns!¹

I will declare your Name to my brethren,
I will hymn you in *the* middle of *the* church.
Praise the Lord, those of you fearing him!
Magnify him together, all you seed of Jacob!
Fear him, all you seed of Israel!

Because he did not despise nor was he annoyed
with the supplications of the beggar.
He did not turn his face from me,
but he heard me when I cried to him.

You are my boast in *the* great church!
I will make my prayers before those fearing you.

The poor shall eat and be satisfied,
and those seeking after *the* LORD shall praise him.
Their hearts shall live
unto the ages of ages!

All the ends of the earth shall remember,
and turn to *the* LORD.
And all the kindreds of the nations
shall bow down before him.

Because kingship *belongs to* the Lord,
and he himself is Sovereign of the nations!
All *the* rich² of the earth have eaten and bowed down.
And all those going down into the dust shall fall down before him.

¹ See Introduction note on unicorns.

² literally, *all the fat (píones) of the earth*.

But my soul lives *to* him,
and my seed shall serve him!
The next generation shall be told of the Lord,
and they shall declare his righteousness to a people yet to be born,
whom the Lord has made.¹

Psalm 22 (23)

A psalm by David.

The LORD shepherds me,²
and I shall lack nothing.

He made me lie down there in a place of tender grass,
he nurtured me beside the water of a resting place,³
he converted my soul.

He led me forth on paths of righteousness
for his Name's sake.

If I should walk
even in *the* midst of *the* shadow of death,

I will fear no evil *things*,
because you are with me;
your rod and your staff,
they comforted me.

You prepared a table before me
in the presence of those afflicting me.
You anointed my head with olive oil,
and your cup inebriating me is most excellent!⁴

And your mercy⁵ shall pursue me
all the days of my life,
and my dwelling in the house of *the* LORD
will be for a great number of days.

¹  Psalm 21 is prayed during Orthros (Matins), the First Royal Hour and during Great Vespers of Great and Holy Friday; and during the Feast of the Exaltation of the Holy Cross.

² *shepherds me, poimaínei me*, pres act ind, "tends me (like a shepherd); protects me, cares for me."

³ St Athanasios, "The water of rest would mean the holy Baptism...."

⁴ *intoxicating = methúskon*, pres act part, "to make drunk; to inebriate."

St Kyril, Archbishop of Jerusalem says the *oil* is the Chrism which is marked on our forehead and the *cup* is the chalice of Holy Eucharist.

⁵ the LXX lacks the word *goodness* in this verse.

 Psalm 22 is prayed during the First Royal Hour of Theophany. It is also prayed in the Canon of Preparation to receive Holy Communion.

Psalm 23 (24)

*A psalm by David.
On one of the Sabbaths.*

The earth is the Lord's, and all things in her;
the inhabited world, and all those living on her.
He laid her foundation upon *the* seas,
and prepared her upon rivers.

Who shall ascend onto the mountain of the Lord,
or who shall stand in his holy place?¹
He *having* innocent hands *and* a pure heart,
who has not received his soul in vain,
nor sworn deceitfully against a neighbor.

Such a one will receive a blessing from the Lord,
and mercy from God his Savior.
This is the generation of those seeking the Lord,
of those seeking the face of the God of Jacob. (*Pause*)

Lift up *the* gates, you rulers!
And be lifted up, *you* everlasting doors!
And the King of glory shall come in.²
"Who is this King of glory?"

The LORD, strong and mighty,
the LORD, mighty in battle!

Lift up *the* gates, you rulers!
And be lifted up, *you* everlasting doors!
And the King of glory shall come in.
"Who is this King of glory?"

¹ *holy place* might be freely translated as *holy temple*, since *tópos* (place) was a euphemism for the temple (*cf.* John 4:20, the Samaritan woman says the Jews say that "in Jerusalem is the *place* (*tópos*)" where one worships, which would be the temple).

² St Jerome: "As our Lord ascends to the Father in triumph, He issues commands to the angels saying, 'Open to Me gates of righteousness; having entered in them, I will make grateful acknowledgment to the Lord [Ps 117:19].' These are the gates of which in the psalm the angels were speaking while they were preparing for the entrance of the Lord."

Fr Pat Reardon: [At his ascension, Jesus] "this King of Glory comes to the entrance of heaven with the blood of the conflict still fresh upon him (*cf.* Is. 63:1-6; Rev. 19:13), and a kind of dialogue takes place as the angels call for the opening of the portcullis at the approach of the returning Warrior: 'Lift up [*your*] gates...and the King of glory shall come in...the Lord, strong and mighty, *the* Lord mighty in battle.'" (*Christ in the Psalms*, p. 46; altered).

**The LORD of the powers.
He is the King of glory!**

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

Repent, O my soul, while you yet live on earth, because dust does not sing in the grave, nor does it deliver from transgression. But cry aloud to Christ God: "I have sinned! You know my heart. Before you condemn me, have mercy on me!"

How long, O my soul, will you remain in transgressions? How long before you will accept the suggestion of repentance? Remember the coming judgment and cry out to the Lord: "I have sinned! You know my heart! Before you condemn me, have mercy on me!"

Glory to Father, Son, and Holy Spirit.

At the dread tribunal I shall be convicted without accusers, and without witnesses I shall be condemned. Because the books will be opened, and my hidden deeds disclosed. Before you try me at the Universal Judgment, cleanse me of the sins I have committed, O God, and save me!

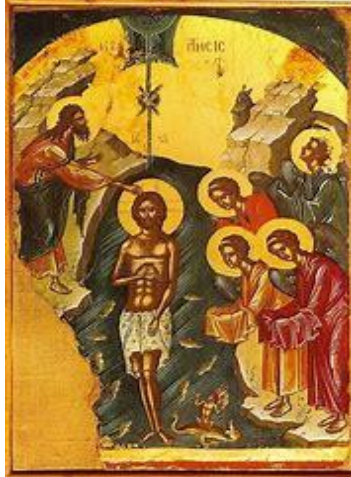
Now and ever, and unto the ages of ages. Amen.

Incomprehensible and unapproachable is the awesome mystery wrought in you, O Lady full of the grace of God; because having conceived him who cannot be contained, you gave birth to him in the flesh, clad in your pure blood. Entreat him as your Son, O pure one, that he saves all those praising you.

Lord, have mercy. [12x]

And this Prayer:

O Master, Christ God, who has healed my passions by your Passion, and has cured my wounds by your wounds: Grant tears of remorse to me, because I have sinned greatly against you. Prepare for my body some of the fragrance of your life-creating Body and sweeten the bitterness of my soul with your precious Blood, wherewith grant me, your opponent, to drink. Raise my mind to you which is drawn downwards and lead it up from the depths of destruction; because I have no repentance, I have no remorse, I have no tears of comfort which lead children to their inheritance. I have become darkened in mind amid the passions of life and am unable to lift up my eyes to you in my pain; I cannot warm myself with tears of love for you. Yet, O Lord and Master, Jesus Christ, Treasury of blessings, grant me complete repentance, and a heart diligent in searching for you. Grant me your grace and renew in me the features of your image. I have forsaken you! Do not for a moment forsake me! Come in search of me, and lead me up to your green pasture, and number me among the sheep of your chosen flock. Shepherd me with them on the green grass of your divine Mysteries; through the prayers of your all-pure mother and of all your saints. Amen.



Fifth Day of the Month (continued)

Kathisma IV

Psalm 24 (25)

A psalm by David.

To you, LORD, I lifted up my soul.¹
O my GOD, I have trusted in you.
Let me never be disappointed,
nor let my enemies ridicule me!

Indeed, all those waiting patiently for you
shall in no wise be put to shame.
Let those transgressing for no reason
be ashamed!

Make your ways known to me, LORD,
and teach me your paths.
Lead me forth in your truth and teach me,
because you are GOD, my Savior,
and for you I waited all day long.

Remember your acts of compassions, LORD, and your mercies,
because they are from the ages.
Do not remember the sins of my youth and of my ignorance,
but according to your mercy think on me
on account of your kindness, LORD!

¹ Punctuation follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read, "...soul, O my GOD. I trusted..."

The LORD is kind and upright.

Because of this, he will set a law for sinners in *the* way.
He will guide *the* humble in justice.
He will teach *the* humble his ways.

All the ways of *the* LORD are mercy and truth
to those seeking his covenant and his testimonies.
For the sake of your Name, LORD,
you will also atone for my sin, for it is great!

Who is the one¹ fearing *the* LORD?
*the Lord*² will instruct him in the way he chose.
His soul shall dwell among good things,
and his seed shall inherit *the* earth.

The LORD is strength for those fearing him,³
and he will reveal his covenant to them.
My eyes are on *the* LORD in all circumstances,
because it is he who shall pull my feet out of a trap.

Look upon me and have mercy on me,
because I am an only child and destitute.
The sorrows of my heart were increased!
O bring me out of my anguish!

Consider my humiliation and suffering,
and forgive all my sins.
See my enemies, because they multiplied,
and they hated me with undeserved hatred.

Guard my soul and rescue me!
Let me not be put to shame, because I hoped in you.
The innocent and upright joined themselves to me,
because I waited for you, LORD!

Deliver Israel, O God,
out of all his afflictions.⁴

¹ *ánthōpos*.

² *the Lord* is added for clarification; texts read, "he."

³ The *OSB*, following Codex Vaticanus, adds "and to those who fear Him, His name is the Lord" here. This part of the verse is not included in the Church of Greece text, nor any other Orthodox translation.

⁴ 📖 **Psalm 24 is prayed during the Third Hour and is one of the psalms prayed during Great Compline.**

Psalm 25 (26)

By David.

Judge me, LORD,
because I have walked in my innocence,
and hoping in *the* LORD,
I shall never grow weak.

Prove me, LORD, and test me,
purify my kidneys¹ and my heart as with fire.
Because your mercy is before my eyes,
and I was pleased with your truth.

I have not sat with a council of self-centered *persons*,
neither will I consort with those transgressing the Torah.
I hated a gathering of evildoers,
and will never sit with the ungodly.

I will wash my hands among *the* innocent,²
and walk around your altar, LORD,
to hear a voice of praise,
and declare all your marvelous works.

LORD! I have loved the beauty of your house,
even *the* temple³ *where* your splendor dwells.
Do not destroy my soul together with *the* ungodly,
nor my life with bloodthirsty men,⁴

who have crimes on their hands;
their right *hand* was filled with bribes.
But as for me, I have walked in my innocence.
Redeem me, LORD,⁵ and have mercy on me.

My foot is set on a straight path.
In *the* congregations I will praise you, LORD!

¹ *kidneys* were considered to be the seat of emotions and affections.

² After vesting, the priest, beginning with this verse, prays this psalm while he washes his hands before he prepares the holy gifts.

³ *tópos*, literally, *place*). However, this was a euphemism for “the temple.” *Temple* here would parallel *house* in the above line, a characteristic of Hebrew and Greek poetry.

⁴ gender specific.

⁵ *Lord* is found in Holy Transfiguration and *Orthodox Psalter*, but not in other texts.

Psalm 26 (27)

By David, before his anointing.

The LORD is my light and my salvation.

Whom shall I fear?

The LORD is a shield over my life.

Of whom shall I be afraid?

When evildoers were coming upon me
to eat up my flesh—
those afflicting me and are my enemies—
they became weak and fell.

If perchance an army should encamp against me,
my heart would not be afraid.
If perchance war should be waged against me,
in this I would hope.

One *thing* I asked of *the* LORD,
this I will seek:
that I might dwell in *the* house of *the* LORD all the days of my life,
that I might contemplate the delight of *the* LORD
and visit his holy sanctuary.¹

Because on a day of my afflictions,
he hid me in his tabernacle,
he sheltered me in a secret *place* of his dwelling,
he set me upon *the* rock.²

And now, look!
He lifted up my head above my enemies!
I went around his tabernacle,
and within it I sacrificed a sacrifice of praise
with a shout of jubilation!³

I will sing
and chant psalms to *the* LORD!
Hear my voice, LORD, when I cry out:
“Have mercy on me and hear me.”

¹ *holy sanctuary* = *tòn naòn tòν ágion*. *Naós* is the inner sanctuary of the temple. *Holy* is found in the Church of Greece text, Holy Transfiguration, and *Orthodox Psalter*, but omitted in Codex Vaticanus.

² St Athanasios: “Paul maintains that ‘the Rock was the Christ.’”

³ *and jubilation* is found in Holy Transfiguration and *Orthodox Psalter*; it is omitted in Church of Greece and other mss.

My heart speaks to you,
“I will seek the Lord.”
My face sought you.
Your face, LORD, will I seek.

Do not hide your face from me,
neither turn away from your servant in displeasure!
Become my helper!

Do not cast me to the crows,¹
neither abandon me, O GOD, my Savior!
Because my father and my mother abandoned me,
but *the* LORD took me to himself.

Instruct me in your way, LORD,
and lead me on a straight path on account of my enemies.
Do not ever deliver me over to *the* souls of those afflicting me!
Because unjust witnesses rose up against me,
and injustice lied to herself.

I believe, so that I might see the good things of *the* LORD
in *the* land of *the* living.
Wait for *the* LORD.
Be strengthening yourself and continue being stouthearted,
and wait for *the* LORD!²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

✠ ✠ ✠

Sixth Day of the Month

Psalm 27 (28)

By David.

To you, LORD, I cried out!
O my GOD, do not pass me by in silence,
for if you are silent to me,
I should be likened to those going down into a pit.

¹ *cast me not to the crows, aposkorakisēs, “a rare and graphic verb, ‘to throw to the crows’” (NETS, p.544).*

²  **Psalm 26 is prayed during the First Royal Hour of Theophany.**

Hear the voice of my petition
when I pray to you, LORD,¹
when I lift up my hands
toward your holy sanctuary!

Do not drag my soul away with sinners,
neither destroy me along with evildoers—
those speaking peace with their neighbors,
but evils are in their hearts.

Give to them according to their works, LORD,²
and according to the wickedness of their practices!
Repay them according to the works of their hands,
pay them what they deserve!

Because they took no notice of the works of *the* LORD,
nor the works of his hands,
you will break them down,
and shall never build them up.

Blessed be *the* LORD,
because he has heard the voice of my petition.
The LORD is my helper and my shield;
my heart hoped in him, and I was helped;


and my flesh flourished anew,³
and I shall confess him from my will.
The LORD is strength for his people,
and a shield of the salvation of his anointed *one*.

Save your people,
and bless your inheritance,⁴
and shepherd them,
and lift them up unto the ages.

¹ *Lord* is found in Holy Transfiguration and *Orthodox Psalter*; omitted in others.

² *Lord* is found in Church of Greece and Holy Transfiguration's texts; omitted in others.

³ St Maximus, Bishop of Turin: "He does not say that the flesh 'flourished,' but 'flourished anew,' for something does not flourish anew unless it had flourished before. But the flesh of the Lord flourished when first it came forth from the Virgin Mary's unsullied womb...It flourished anew, however, when, the flower of the body, having been cut by the Jews, sprouted from the sepulcher with the renewed glory of the resurrection." [OP]

⁴  **This verse and the first verse are the Prokeimenon of Tone Six of the Sunday Octoechos.**

Psalm 28 (29)

A psalm by David; the going forth of the tabernacle.

Bring to the Lord, O sons of God,¹
bring to the Lord sons of rams!
Bring to the Lord glory and honor,
bring to the Lord *the* honor *due* his Name.
Bow down before the Lord in his holy court.

The LORD's voice is over the waters!
The God of glory thundered!²
The LORD is over many waters.
The LORD's voice in might,
The LORD's voice in majesty!

The LORD's voice crushing cedar trees,
indeed, *the* LORD's voice shall pulverize the cedars of Lebanon,³
and shall grind them fine like the calf, *even* Lebanon,
but he who is the Beloved is like a son of unicorns!⁴

The LORD's voice dividing a flame of fire.⁵
The LORD's voice shaking a wilderness,
indeed, *the* Lord shall shake the wilderness of Ka' dēs.
The LORD's voice gathering stags together,⁶
and he will reveal thickets of oak.
And in his sanctuary everyone says, "Glory!"

¹ *sons of God, uioi Theou*, is sometimes used to refer to the angels; this psalm has a cosmic feel.

² *cf.* John 12:28-29. The phrase, *the Lord's voice* is repeated 7 times, the number of perfection.

³ St Basil: "Although praised at times by Scripture as a stable tree...yet, even in a magnificent soul, He is said to break those vainly puffed up and magnifying themselves in the things of this world which are considered exalting: wealth, glory, power, beauty, influence, or strength. Those trampling upon others and gaining false glory, they are cedars of Lebanon." [OP]

⁴ St Basil: "The beloved son of unicorns, the only begotten Son, both Lamb of God and Sheep, gives His life for the world...In Job [39:9-10-LXX] we hear that the unicorn is irresistible in might and will not be subjected to men. It attacks promptly. Christ is God's power. Therefore, He is called the Unicorn, on the ground that He has one horn, that is, one common power with the Father." [OP -Note: Unfortunately, the OSB text follows most modern English texts in mistranslating *monókerōs* (lit. "one horned") as "wild ox."]

⁵ St Basil: "The fire prepared for the torment of the devil and his angels, is divided by the voice of the Lord, so that after this there might be two powers in it: one that burns, and another that illumines: the tormenting and punishing power of that fire is reserved for those worthy of torment; while the illumining and enlightening power is intended for the shining of those who rejoice. Therefore, the voice of the Lord Who divides and separate the flame of fire is for this: that the dark part might be a fire of torment and the unburning part a light of enjoyment." [OP]

⁶ St Basil: "Wherever a stag is present, all the evil of serpents is banished...." [OP]

The LORD will dwell¹ in the flood,
and *the* LORD shall be enthroned as King unto the ages!
The LORD will give strength to his people,
The LORD will bless his people with peace!²

Psalm 29 (30)

*To the end; a canticle psalm for the Dedication of the House.*³

By David.

I will exalt you, LORD, because you raised me up,
and did not let my enemies rejoice over me.
LORD, my GOD, I cried out to you,
and you healed me!

LORD, you brought my soul up out of hades,
you saved me from those going down into a pit.
Chant psalms to the Lord, you his saints,
and chant praises at the remembrance of his holiness!

Because wrath is in his anger,
but life is in his will.
Weeping may find lodging for the night,
but rejoicing *comes* with the morning.

And in my prosperity, I said,
“I shall never be shaken.
LORD, in your good pleasure,
you added power to my beauty.”

But you turned your face from me,
and I became troubled.
I will call to you, LORD,
and I will pray to my GOD:

¹ *katoikiei*. Holy Transfiguration and *Orthodox Psalter* translate this as *will dwell in*: it can also be translated as *will establish* or *will settle*..

St Basil: “He calls the grace of Baptism a flood, so that the soul, being washed well of her sins and rid of the old humanity, is suitable henceforward as a dwelling place of God in the Spirit.” [OP]

²  **Psalm 28 is prayed during the Third Royal Hour of Theophany.**

 **This verse and the first verse are the Prokeimenon for Tone Seven of the Sunday Octoechos.**

³ Fr Reardon: This psalm “bears a curious title...this psalm was later sung as part of a communal, liturgical festival...the Dedication of the temple [*house* in title is *oikou* in Greek, which can also mean *temple*]. This was a winter feast... [see John 10:22, 1 Maccabees, chpts 1-4]....Both David and the temple were ‘types’ of Him who was to come, and the deeper, truer voice in this psalm is Christ our Lord on the day of the Resurrection” (*Christ in the Psalms*, pp 57-58).

“What profit is there in my blood
when I go down to decay?
The dust will not confess you,
or declare your truth, will it?”¹

The LORD heard and had mercy on me.
The LORD became my helper.
You turned my mourning into rejoicing for me!
You tore my sackcloth and girded me with gladness,

so that *in* my splendor I may chant psalms to you,
and I shall in no wise be pierced with sorrow!
LORD, my GOD,
I will confess you unto the ages.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh-éh.² (3x)
Kyrie, eleison. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*



Psalm 30 (31)

To the end; a psalm by David; in dismay.


In you, LORD, I hoped!
Let me not be put to shame in the age to come.
In your righteousness, rescue me and deliver me.
Incline your ear to me; hasten to free me.

Become to me a protecting God,
and a dwelling place of refuge to save me!³
Because you are my strength and my refuge,
and you will guide and nourish me on account of your Name.

You will draw me out of this net they hid for me,
because you are my shield, LORD.
Into your hands I will commend my spirit.
You have ransomed me, LORD, the God of the truth.⁴

¹ This question, using *mē* in Greek, expects “no” for an answer.

² Greek, “Glory to you, O God,” Δόξα σε σένα, ω Θεέ.

³  **The first verse and this verse are the Alleluia for Tone Three of the Sunday Octoechos.**

⁴ *cf.* Luke 23:46.

the God of the truth, o Theós tēs aléthéias, articles are present.

You detest those devoted to worthless idols;
but as for me, I hoped in the Lord.
I will rejoice and be glad in your mercy,
because you looked upon my humiliation.

You saved my soul from distress,
and did not imprison me in *the* hands of an enemy.
You set my feet
in a spacious place.

Have mercy on me, LORD,
because I am afflicted!
My eye was troubled with anger,
as was my soul and belly.

Because my life failed in pain,
and my years in groaning.
My strength grew weak because of poverty,
and my bones wasted away.

I became a reproach among all my enemies,
but especially among my neighbors,
and a horror to my acquaintances.
After seeing me on a street,
they fled from me!

I am forgotten by *the* heart¹ like *one* dead.
I have become like a vessel being demolished,
because I heard condemnation
from many sojourning on every side.

When they gathered together against me,
they conspired to take my soul.
But as for me, my hope has been in you, LORD!
I said, "You are my GOD! My lots² are in your hands!"

Rescue me from *the* hand of my enemies,
and from those closely pursuing me.

Fr. Reardon: This psalm "is the prayer of 'Jesus, the author and finisher of our faith who for the joy that was set before Him endured the cross, despising the shame' (Heb. 12:2), speaking to His Father in the context of His sufferings and death. This psalm is part of His prayer of faith."

¹ *by the heart* = *apó kardías*, although can be translated as *mind* when referring to the faculty of thought.

² *portions* = *klēri*, "portions; lots," preferred reading; another reading is *kairoí*, *times*.

Shine your face upon your servant.
Save me in your mercy!

LORD, let me not be ashamed
because I called on you.
Let the ungodly be ashamed,
and be thrown into hades!

Let deceitful lips become silent
which are speaking lawlessness
against the righteous *one*
with pride and contempt.

How great is the abundance of your goodness, LORD,
which you hid for those fearing you,
which you prepared for those hoping in you
before the people.¹

You will hide them in a secret place of your presence
from *the* plotting of men.²
You will shelter them in *your* tabernacle
from *the* strife of tongues.

Blessed be *the* LORD,
because he made his mercy marvelous in a besieged city.
But as for me, I said in my dismay,
“I have been cast away from your sight!”

Nevertheless, you³ heard the voice of my supplication
when I cried out to you.
Love the Lord, all you his saints,
because *the* LORD seeks out truth,
but he repays those acting with exceeding haughtiness.

Be brave, and let your heart be strong,
all you hoping in *the* LORD!⁴

¹ Literally, *sons of men, ui oi anthrōpōn*.

² not necessarily gender specific.

³ Codex Vaticanus adds *O Lord*, here.

⁴ 📖 **Psalm 30 is one of the psalms prayed during Great Compline.**

Psalm 31 (32)

By David; of understanding.

Blessed are those whose transgressions were forgiven
and whose sins were covered!

Blessed is a man¹ whose sin *the* LORD will never reckon,
and in his mouth there is no deceit.

Because I kept silent *about my sins*,
my bones grew old from my groaning all day long.
Because day and night your hand was heavy upon me.
I *twisted* in misery as *though* a thorn was being stuck in me. *(Pause)*

So I confessed my wickedness,
and I did not cover up my sin.
I said, “I will confess to the Lord my transgressions against myself,”
and you forgave the ungodliness of my heart. *(Pause)*

Therefore, every godly one
will pray to you in an appropriate time.
Moreover, in a flood of many waters,
they shall not come near him.²

You are my refuge
from afflictions surrounding me.
O my Rejoicing!
Ransom me from those besieging me. *(Pause)*

“I will instruct you³ and teach you in the way in which you should go.
I will fix my eyes upon you.
Stop being like a horse and a mule, which lack understanding.
Their jaws must be held with bit and bridle when they do not follow you.”

Many are *the* afflictions of the sinner!
But mercy will embrace the one hoping in *the* LORD!
Be rejoicing and exulting in *the* LORD, O you righteous ones,
and be boasting, all you upright of heart!

¹ *anēr*, gender specific.

² St Athanasios: “David is prophesying here of the repentance to come, that is to say, of all the nations, in regard to their sin. The nations will make confession and give grateful acknowledgment and thanks to God in due course. As to ‘a flood of many waters...’ this refers to the one repenting and that no deluge of temptations will sweep him away.” [OP]

³ “you” is singular throughout these verses.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

O Lord, visit my lowly soul which has squandered her whole life in sins. As you received the sinning woman, receive me also, and save me.

Sailing the sea of this present life, I call to mind the ocean of my many offenses; and, not having a pilot for my thoughts, I call to you with the cry of Peter, "Save me, O Christ! Save me, O God, because you are the Lover of mankind."

Glory to Father, Son, and Holy Spirit.

Soon we will all go in together to Christ the Bridegroom. May we all hear the blessed voice of Christ our God, "Come, those loving the splendor of heaven, those having become partakers with the wise virgins, and made your lamps radiant with faith!"

Now and ever, and unto the ages of ages. Amen.

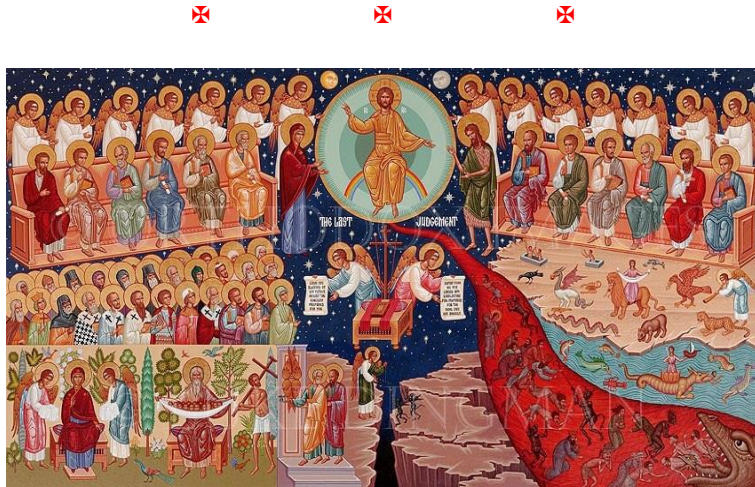
O my soul, repent before your departure, for the judgment of sinners is impartial and unbearable; but cry out to the Lord in contrition of heart: "I have sinned against you in knowledge and in ignorance! O Compassionate One, take pity on me through the prayers of the Theotokos, and save me!"

Lord, have mercy. [12x]

And this Prayer:

To you, Lord, who alone are good and not mindful of the evils I have committed, do I confess my sins. I have sinned, Lord, I have sinned, and am not worthy to lift my eyes to the heights of heaven, because of the multitude of my unjust deeds. But, Lord, Lord, grant me tears of contrition, because you alone are good and merciful! I ask that I be cleansed of every sin before the end, because frightening and terrible is the place to which I shall go when my soul is separated from the body, and a dark and inhuman horde of demons shall meet me, and I shall have no companion to help and rescue me. Therefore, I fall down before your goodness and cry, "Do not deliver me over to those oppressing me, neither let my enemies boast over me, O good Lord! Let them not say, 'You have come into our hands, and have been handed over to us!'" No, Lord, do not forget your loving-kindness, and do not reward me according to my iniquities, and do not turn your face from me! But O Lord, chastise me, albeit with mercy and compassion. And do not let my enemy rejoice over me; but put an end to his threats against me. Abolish all his activity, and grant me a straight path to you, O good Lord; because, though I have sinned, I have not had recourse to any other physician, nor have I stretched out my hands toward any strange god. Reject not, therefore, my supplication, but hearken to me in your goodness, and establish my heart in the fear of you; and may your grace be upon me, Lord, as a fire which utterly consumes the impure thoughts within

me. Because, Lord, you are Light transcending all light, Joy surpassing all joy, Peace beyond all peace, and true Life and Salvation which remains unto the ages of ages. Amen.



Seventh Day of the Month

Kathisma V

Psalm 32 (33)

By David.

Be rejoicing in *the* LORD, O you righteous!
Praise befits the just.

Be chanting praises to the Lord with a lute!
Chant psalms to him with a harp of ten-strings!
Sing to him a new song!
Chant psalms skillfully to him with a shout of joy!¹

Because the word of the Lord is upright,
and all his works are trustworthy.
He loves charitable giving² and justice.
The earth is full of the mercy of *the* LORD!

¹ St Basil: "...a new song,' is not in the antiquity of written word, but in the 'newness of spirit' (Rom 7:6) serve God...'chant well to him' means to sing with unwavering mind, with sincere affection. 'With a shout of joy,' like soldiers victorious against the enemy. But with a loud noise, and one out of unison, can be inarticulate in a war cry. Sing, then, in harmony and in agreement and in union through charity." [OP]

² *The Lord* follows Holy Transfiguration and *Orthodox Psalter*; others read *He*, following Codex Vaticanus. *charitable giving* = *eleēmotoiós*; "kind deeds, specifically alms, charitable giving" which can forgive sins—*cf* Daniel 4:27; Tobit 12:8-9; Proverbs 15:30; Matthew 6:4.

By the Word of the Lord the heavens were made firm,
and all their host by the Spirit of his mouth,¹
who *is* gathering waters of *the* sea as into a wineskin,
putting *the* deeps in storehouses.

Let all the earth fear the Lord!
Let all those dwelling in the world tremble before him!
Because he is the One who spoke and they came into being,
He is the One who commanded, and they were created.

The LORD scatters *the* plans of nations,
and frustrates thoughts of peoples,
and hinders the counsels of rulers.
But the counsel of the Lord remains unto the ages,
the thoughts of his heart from generation to generation.

Blessed is the nation whose GOD is *the* LORD,²
the people he has chosen for himself to be his inheritance.
The Lord looked down from *the* heavens—
he beheld all the people.³

From his prepared habitation,
he considered on all the inhabitants of the earth—
the One alone having fashioned their hearts,
the One taking notice of all their works.

A king is not saved by a great army,
nor will a giant be saved by the greatness of his own strength.
A horse is unreliable for deliverance,
he will not be saved by the magnitude of his power.

Look, the eyes of *the* LORD are upon those fearing him,
upon those pinning their hope in his mercy,
to rescue their souls from death,
and to feed them during famine.

¹ St Basil: "As...the Creator, the Logos, firmly established the heavens, so the Spirit who is from God, who proceeds from the Father, that is, which is from his mouth (that you may not judge that he is some external object or some creature but may glorify him as being coessential with God) brings with him all the powers in him. Therefore, all the heavenly power was established by the Spirit...In this place, therefore, the Spirit was described as from his mouth; we shall find elsewhere that the Logos also was said to be from his mouth, in order that it may be understood that the Savior and his Holy Spirit are from the Father." [OP]

² Church of Greece: ἔστι Κύριος ὁ Θεὸς αὐτοῦ.

³ Literally, *sons of men, uioi anthrōpōn*.

Our soul shall wait for the Lord,
because he is our helper and *our* shield.
Our heart shall rejoice in him,
because we have hoped in his holy Name.

Let your mercy, LORD, be upon us,
as we have set our hope on you.¹

Psalm 33 (34)

*By David, when he changed his countenance before Abimelech,
and he let him go, and he went away.*

I will bless the Lord at all times,²
his praise shall be in my mouth through all *things*!³
My soul shall boast in the Lord,
let the humble hear and be glad.

O magnify the Lord with me,
and let us exalt his Name together!
I sought the Lord, and he heard me,
and delivered me from all my troubles.⁴

Come to him and be enlightened,
and your faces shall never be ashamed.
This poor one cried out and the Lord heard him,
and saved him out of all his troubles.

An angel⁵ of *the* LORD will encamp around those fearing him,
and will deliver them.
O taste and see that the Lord is good!
Blessed is a man⁶ hoping in him.

O fear the Lord, all you his saints,
because those fearing him shall have no want.
The rich became poor and hungry,
but those seeking the Lord shall lack no good thing. (*Pause*)

¹  **The first and last verse of this Psalm are the Prokeimenon of Tone One of the Sunday Octoechos.**

² *times* = *kairō*, “an opportune time; a fitting season.”

³ *dià pantós*,

⁴ *troubles* = *thlípseōn*, “afflictions, trials” follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter* text. *NETS*, *LES*, and *SAAS* read *paroikiōn* = *sojournings*, following Codex Vaticanus.

⁵ *An angel*, article is absent.

⁶ *a man*, gender specific, article is absent.

Come, children, listen to me.
I will teach you *the* fear of *the* LORD.
Which of you desires life,¹
loving to see good days?

Stop your tongue from *speaking* evil,
and your lips from speaking deceit.
Turn away from evil and do good,
seek peace and pursue her.

The eyes of *the* LORD are upon *those* doing what is right,
and his ears are open to their prayer.
But *the* face of *the* LORD is against those doing evil,
to erase the remembrance of them from *the* earth.

The righteous cried out and the Lord heard them,
and delivered them from all their troubles.
The LORD is near to the contrite of heart,
and will save the humble in spirit.

Many are the afflictions of the righteous,
but the Lord will deliver them out of all.
The LORD shall keep all their bones,
not one of them will be broken.

The death of sinners is evil;²
and those hating the righteous *one* shall go astray.
The LORD shall ransom *the* souls of his servants,
and all of those hoping in him will never go astray.

¹ Fr Reardon: "...doesn't everyone desire life?...The Bible is not so confident on this point. Deuteronomy distinguishes a true choice between life and death. It is really in a manner of choosing, and some people do, in fact, prefer death over life (Deut. 30:19)...By 'life' we mean, of course, much more than material, animal survival, for man doest not 'live' by bread alone...Our choices really do count in the sight of God...it would be a serious mistake to suppose that God has no regard for the difference between a just and an unjust man...God really does discriminate, and our psalmist elaborates the consequences of this discrimination [vss 16 ff.]. *Christ in the Psalms*, p. 65.

² "It is evil for one to die unrepentant and troubled by the terrible accusation of one's conscience. Therefore, we are not to weep over those who simply die, but over those who died unrepentant...for they have gone where it is not possible to be freed from sin. While they lived, they had every opportunity to confess, to repent, to change their way of life. But once in Hades where it is not possible to gain anything...how can they not be worthy of weeping? The death of sinners is fearful, because particularly in their final hours their sins and their crimes disturb their soul deeply...The things which are seen by those about to die are so terrible that they shudder and are helpless to face them." Nikolaos P. Vassiliadis, *The Mystery of Death*, (translated by Fr. Peter A. Hamberas), The Orthodox Brotherhood of Theologians, "The Savior." Athens, Greece, 1993. pp. 332-333.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Slava Tebe, Boze¹ (3x)
Gospodi, pomilui. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 34 (35)

By David.

Judge those, LORD, doing me injustice!
Fight against those fighting against me!²
Take up a weapon and shield,
and rise up to help me!

Unsheathe a sword
and block the way of those pursuing me!
Say to my soul,
“I am your salvation!”

Let those seeking *after* my soul
be disgraced and ashamed!
Let those plotting evils against me
be turned back and dishonored!

Let them become like dust before *the* face of *the* wind,
and an angel of *the* Lord afflicting them!
Let their way become dark and slippery,
and let an angel of the Lord be pursuing them!

Because they hid their snare to destroy me for no reason.
Vainly they taunted my soul:
“Let a snare he does not suspect come upon him,³
and let the chase which he has concealed seize himself,
and let him fall into that *same* snare.”

But my soul shall greatly rejoice in the Lord,
and shall delight in his salvation.
All my bones shall say,
“LORD, who can be compared to you?”

¹ Russian, “Glory to you, O God,” слава Тебе, Боже.

² Fr Reardon: “The voice speaking in Psalm 34 is the voice of our Lord Jesus Christ himself, and the psalm’s theological context is the drama of His Passion and death....This is the prayer of Christ doing battle with the forces of sin and death, looking forward to the hour of his victory....” *Christ in the Psalms*, p. 67-68.

³ *him* – singular throughout this verse, follows Church of Greece, Holy Transfiguration and *NETS*; SAAS and *Septuagint Psalms* has *them they*—plural.

“Rescuing a beggar
from *the* hand of those too strong for him,
yes, a beggar and a needy *person*
from those plundering him?”

Unjust witnesses rose up against me.
They kept asking me about things I did not know.
They continued repaying me with evil for good,
and great sadness to my soul.

But as for me, as they were troubling me,
I was putting on sackcloth,
and humbling my soul with fasting,
and my prayer will return to me.

I sought to please them,
like a neighbor or our brother.
I was humbling myself,
as one mournful and sad.

But they rejoiced,
and gathered themselves together against me.
Whips were gathered for me,
and I did not know.

They were beside themselves and showed no remorse.¹
They tried me.
They mocked me with mocking.
They sneered at me with their teeth.

LORD, when will you look upon *this*?
Deliver my soul from their malice,
my only begotten one from lions!²
I will acknowledge you in a great church.
I will praise you among a mighty people.

Do not let those who are unjustly my enemies gloat over me—
those hating me for no reason and winking with their eyes—
because while they were speaking peace to me,
they were plotting treachery in *their* anger.

¹ literally, *were not pierced to the heart*.

² St Athanasios, “The ‘lions’ spoken of here refer to the evil and opposing powers (*cf.* Jeremiah 12:8). [OP]

And they opened wide their mouth against me, and said,
“Well done, well done! Our eyes have seen it!”
You saw it, LORD! Do not ever pass by in silence.
LORD, do not ever go far from me!

Wake up, LORD, and pay attention to my trial—
to my case, my GOD, and my Lord!
Judge me, LORD, according to your righteousness!
LORD, my GOD, let them not rejoice over me!

Do not let them say in their hearts,
“Well done! Well done, our soul!”
neither let them say,
“We have devoured him!”

Let those rejoicing at my calamities
be both disgraced and put to shame.
Let those bragging against me
clothe themselves with shame and disgrace!

Let those favoring the righteousness of my cause
rejoice and be merry,
and let those desiring the peace of his servant say through everything,
“Great is the Lord!”

And my tongue shall meditate on your righteousness
and on your praise all day long.¹

Psalm 35 (36)

To the end.

By David, the servant of the Lord.

The transgressor of *the Torah* says in himself,
in order to continue sinning,
that he need not have fear of God
before his eyes.

Because he has beguiled himself into believing
that his iniquity and hatred will not be found out.
The words of his mouth are wicked and deceitful.
He will not understand *how* to do good.

¹  Psalm 34 is prayed during the Third Royal Hour of Great and Holy Friday.

He devised iniquity upon his bed,
he sets himself in every wicked way,
and he was not repulsed
by any evil thing.

LORD, your mercy is in the heavens,
and your truth *reaches* to the clouds!
Your righteousness is like divine mountains,¹
your judgments are like a great abyss!

You shall preserve
human beings² and domestic animals, LORD.
How you have increased your mercy, O GOD!
People³ will trust in the shelter of the wings *of your garment*.⁴

They will be intoxicated
from the fatness of your house,
and you will give drink to them
from the torrent of your delight,⁵

because from you is the fountain of life:
in your light we shall see light.
Continue your mercy upon those knowing you,
and your righteousness upon the upright of heart.

Do not let the foot of arrogance come to me,
and do not let the hand of a sinner provoke me.
There all the ones working iniquity fell.
They were cast out and shall never be able to stand.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.*⁶ (3x)

Ya Rab-búr-ham. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



¹ *divine mountains* = *órē theou*, or “mountains of God.”

² *anthrōpous*, not necessarily gender specific.

³ Literally, *sons of men*, *uioi anthrōpōn*.

⁴ *wings* = *pterúgion*, “wings; ends; border; flap (of a garment). *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest’s *riassa* /cassock, seems a better translation when referring to the Person of God.

⁵ St Ambrose: “The ‘house’ is the Church. The richness of the house is the abundance of grace. The ‘torrent of delight’ is the Spirit.” [OP]

⁶ Arabic.



Eighth Day of the Month

KATHISMA V (continued)

Psalm 36 (37)

Of David.

Stop fretting because of evildoers,
stop envying those transgressing *the Torah*,
because before long they will wither like grass,
and will soon wilt like garden herbs.

Hope in *the LORD*, and keep doing *what is good*,
and encamp in the land, and you¹ will be nurtured by her riches.
Delight in the Lord,
and he shall grant you your heart's desires.

Make your way known to *the LORD*,
trust in him, and he shall act.
And he will bring forth your righteousness as light,
and your judgment as the noonday *sun*.

Submit yourself to the Lord and pray to him.
Stop envying the one prospering in his way,
over a person doing lawlessness.
Cease from wrath and let go anger!
Stop being jealous—it only leads to evil!

For the evildoers shall be utterly destroyed,
but those waiting patiently on the Lord shall inherit *the earth*.
Yet a little while, and the sinner shall be no more.

¹ "you" is singular, "thou," throughout this psalm.

You will look for his place and will never find *it*!

But the humble shall inherit *the* earth,¹
and shall delight themselves in a multitude of peace.
The sinner will lie in wait for the righteous *one*,
and will sneer at him with his teeth.

But the Lord will laugh at him,
because he sees that his day is coming.
The sinners have drawn out a sword,
they have bent their bow

to cast down a beggar and a needy *person*,
to kill *the* upright in heart.
Let their sword go into their *own* hearts,
and let their bows be broken!

A small thing *that* the righteous has
is better than great riches of sinners,
because *the* arms of sinners shall be crushed,
but the Lord upholds *the* righteous.

The LORD knows the ways of the blameless,
and their inheritance will last unto the ages.
They shall not be put to confusion in a perilous time,
and in days of famine they shall have enough.

But the sinners
will perish;
and the Lord's enemies, in the moment they are being honored and exalted,
shall vanish away like smoke!

The sinner borrows and will not repay,
but the righteous *person* is compassionate and keeps giving,
because those blessing him shall inherit *the* earth,
but those cursing him shall be utterly destroyed.

A person's steps are rightly guided by *the* LORD,
and he will greatly desire his way.

¹ *cf* Jesus' saying in the Beatitudes (Matt 5:5). This line is a theme throughout this psalm. "Humble" = *praeis*, traditionally translated as "meek," but a better translation would be "humble, gentle, unassuming."

Though he falls, he shall never be utterly cast down,
because *the* LORD steadies him *with* his hand.

I was young once, but now I have grown old,
and yet I never saw a righteous *man* forsaken,
nor his children begging *for* bread.
The righteous *man* has compassion and lends all day long,
and his offspring will become a blessing.

Flee from evil and do *what is* good,
and dwell unto the ages of ages,
because *the* LORD loves the thing that is right,
and he shall not abandon his godly *ones*.
They shall be preserved unto the ages.

But the wicked shall be banished!
The offspring of the ungodly shall be rooted out!
But the righteous shall inherit *the* earth,
and will dwell upon her unto ages of ages.

The mouth of *the* righteous *one* will meditate wisdom,
and his tongue will be talking of justice.
The Torah of his GOD is in his heart,
and his steps shall not be tripped.

The sinner watches the righteous *one*,
and seeks to kill him.
But the Lord shall in no wise abandon him to his hands,
nor in any way should he be condemned when he judges him.

Wait upon the Lord and keep his way,
and he shall exalt you to inherit *the* earth.
You will witness *how* sinners
continue to utterly destroy themselves!

I myself have seen the ungodly *person* being highly exalted,
and lifting himself up like the cedars of Lebanon.
And I went by and look! he was no more!
And I searched for him, but his place could not be found.

Preserve innocence and pay attention to the thing that is right,
because there is posterity for a person of peace.

But transgressors of *the Torah* shall be utterly destroyed together,
the posterity of the ungodly shall be rooted out.

The salvation of the righteous comes from *the LORD*,
who is also their shield in a season of affliction.
And *the LORD* shall help them and shall rescue them,
and he shall deliver them from sinners, and shall save them,
because they have pinned their hope in him.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)

Domine, miserere. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

The following troparia may be added:

Dreadful is your throne, and wicked is my life, and who will then deliver me if you will not have mercy on me, O Christ God, as you only are compassionate and the Lover of mankind?

Glory to Father, Son, and Holy Spirit.

Concern for life has driven me from Paradise, and what shall I do, wretch that I am? Therefore, I knock at the gate and cry, "O Lord, Lord, open to me for repentance, and save me!"

Now and ever, and unto the ages of ages. Amen.

What shall we call your temple, O Theotokos? A spiritual haven, or a paradise of the sweetness of heaven which is the means of everlasting life? Because you possess all good things, ever pray to Christ that our souls may be saved.

Lord, have mercy. [12x]

And this Prayer:

O God, righteous and praised! O God, great and mighty! O God, transcending time! Hear the entreaty of a sinner at this hour. Hear me, for you have promised to hear those calling upon you in truth, and do not loathe me whose lips are unclean, and who am held fast in sin. Hope of all the ends of the earth, and of those wandering afar off: Take hold of weapon and shield and come to my help. Draw your sword and block the way of those pursuing me. Fend off the unclean spirits from the face of my mindless folly, and may there be divorced from my thought the spirit of hatred and remembrance of evil, the spirit of jealousy and falsehood, the spirit of fear and despondency, the spirit of pride and of every evil; and may every burning and movement of my flesh brought about by the activity of the Devil be extinguished; and may my soul, and my body, and spirit be enlightened by the light of the divine knowledge of you; that through the multitude of your compassions I may attain to the unity of the faith, to perfect humanity, to the measure of my years; and with the angels and all thy saints I will glorify your most honorable and magnificent Name, of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Eight Day of the Month (continued)

Kathisma VI

Psalm 37 (38)

*A psalm of David;
for a remembrance of the Sabbath.*

LORD, do not scold me in your anger,
neither discipline me in your displeasure,
because your arrows have bored into me,
and you clamped your hand on me!

There is no healing in my flesh because of your displeasure,
there is no peace in my bones because of my sins,
because my iniquities have overwhelmed me!
They weighed upon me like a heavy load.

My welts stank and festered
because of my foolishness.
I was afflicted and utterly bowed down.
All day long I would go about with a downcast face,

because my loins¹ were filled with mockings,
and there is no healing in my flesh.
I was mistreated and completely humiliated.
I was roaring with the groaning of my heart.

LORD, all my desire is before you,
and my groaning was not hidden from you.

¹ *loins* = *ai psóai*, is the preferred reading in the Church of Greece, Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; an alternate reading in the Church of Greece text is *psychē*, *soul*, following Codex Vaticanus.

My heart was troubled, my strength has failed me,
and the light of my eyes—even this is gone from me.

My friends and neighbors approached and stood confronting me,
but my kinsmen stood far off.
And those seeking my soul kept using violence,
and those seeking evils for me spoke lies,
and they plotted treacheries all day long.

As for me, I remained like one deaf, not hearing *them*,
and as *one who* is mute, not opening his mouth.
And I became like a man¹ who does not hear,
and has no rebukes in his mouth.²

Because I have put my hope in you, LORD!
You will hear me, LORD, my GOD,
because I said, “Only let my enemies not rejoice over me!”
When my feet were shaken, they boasted against me.

I am ready for scourges,
and my sorrow is with me continually.
For I will confess my iniquity,
and will be concerned for my sin.

But my enemies live and are mightier than I,
and those hating me wrongfully multiplied.
Those rendering evil for good kept slandering me,
since I was following the thing that is good,
[and they cast me off, the beloved, like a horrid corpse.]³


Do not forsake me, LORD!
My GOD, do not ever stand far from me! ⁴
Attend to helping me,
LORD of my salvation! ⁵

¹ Not necessarily gender specific, *a person, a human being*.

² St Ambrose: “A just person will want to conform his life to the image and likeness of Jesus. Though accused, yet such a one will be silent. If he is hurt, he will forgive. Wrongs done to him he will cover up, not opening his mouth.... You, too, my friend, if you are given cause to answer back with a sharp rebuke, be silent...Good is the dumb person who knows not how to speak evil and from whose lips no injurious words can pass.” [OP]

³ Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms* omit this; it is included in SAAS and *NETS* and is a footnote in the Church of Greece text; cf. Verses for Great Monday in Bridegroom liturgy, “They will... [regard] me, as a dead man, a thing of loathing.”

⁴ Punctuation follows Church of Greece, SAAS, and *NETS*; others read, ...*O Lord my God. Be never....*”

⁵  **Psalm 37 is one of the Six Psalms prayed during Orthros / Matins.**

Psalm 38 (39)

*To the end, to Idithoum.¹
An ode of David.*

I said, “I will take heed to my ways,
lest I sin with my tongue.
I will set a guard over my mouth
when the sinner stood up against me.”

I held my tongue and humbled myself,
and I kept silent, even from *saying* good words,²
but my grief was renewed.
My heart became hot within me!

And while I was musing, a fire was kindled.
I spoke with my tongue,
“LORD, make known to me my end, and the number of my days—
what it is—that I might know what I am lacking.

“Look, you have made my days as *the* spans of a hand,
and my being³ is as nothing in your sight.
Undoubtedly every living person⁴
is altogether vanity. (*Pause*)

“In fact, one passes through like a phantom.
Indeed, he is needlessly anxious.
He heaps up riches,
and yet knows not for whom he will gather them.

“And now, what is my endurance? It is the Lord, is it not?⁵
Truly, my being is from you!
Deliver me from all my iniquities.
You have made me a taunt of *the* foolish.

“I became speechless, and refrained from opening my mouth,
because you are the One having made me.⁶

¹ *Idithoum* is a choirmaster.

² St Kyril of Alexandria: “The psalmist, assuming the person of Christ before Pilate, says in the Spirit...By ‘good words’ must be understood ‘bad words.’ For it is usual with holy Scripture to speak euphemistically on such occasions, when reference is made to the person of God Himself” [cf Job 1:11; 2:5, where “bless” is used instead of “curse”]. [OP]

³ *being, hypostasis.*

⁴ *ánthrōpos*, here and next verse; not necessarily gender specific.

⁵ *ouxi*, introducing a question, expects “yes” for the answer.

⁶ Church of Greece text, Holy Transfiguration, SAAS, and LES; *Orthodox Psalter* and NETS read, *thou hast done it.*

Remove your scourges from me,
for I fainted from the strength of your hand.

“When you discipline one with rebukes for iniquity,
you in fact melt his soul away, as though it were a spider’s web!
Indeed,
everyone is needlessly anxious. *(Pause)*

“Hear my prayer, LORD, and my supplication.
Hearken to my tears!¹
Do not ever pass me by in silence,
because I am a sojourner in a strange land with you,
and an exile as *were* all my fathers.

“Let me be, that I might revive
before I depart and be no more.”

Psalm 39 (40)

To the end; to Idithoun.

A psalm of David.

Waiting, I waited patiently for the Lord,
and he regarded me and heard my supplication.
And he lifted me out of a pit of misery,
and out of miry clay,

and he set my feet upon a rock,
and guided my steps aright.
And he put a new song in my mouth,
a hymn to our GOD!

Many shall see and will be afraid,
and will put their hope in *the* LORD.
Blessed is a man² having set his hope is in the Name of *the* LORD,
and did not turn to vain *gods* and mad delusions.

LORD, my GOD, many are your wondrous works!
As for your thoughts—there is none who can be compared to you.
I declared and spoke,
“They are multiplied beyond number.”

¹ This follows punctuation of Church of Greece text, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; NETS, LES and SAAS read: ... *hearken to my supplication. Do not pass by my tear in silence...*

² gender specific.

Sacrifice and offering¹ you did not desire,
but you prepared² a body for me.
You did not request burnt offerings
and *sacrifices* for sin.

Then said, “Look, I have come,
(in a scroll of *the* book it is written concerning me),
I have desired to do your will, my GOD,³
and your law is in *the* midst of my bowels.”

I proclaimed *the* good tidings of your righteousness
in a great church.
Look, I will never restrain my lips!
LORD, you know *this*.

I did not conceal your righteousness in my heart—
I declared your truth and your salvation—
I did not conceal your Mercy and your Truth⁴
from the great congregation.

Do not withdraw your compassions from me, LORD!
Your Mercy and your Truth have always helped me.
Because innumerable evils surrounded me!
My iniquities overtook me, and I am unable to see.

They became more numerous than the hairs of my head,
and my heart has failed me.
LORD, be pleased to deliver me!
LORD, make haste to help me!

Let those seeking after my soul to destroy her
be put both to shame and confusion.
Let those wishing evils for me
be turned back and embarrassed.

Let those saying to me, “Well done, well done!”
be immediately rewarded with shame.

¹ *prosporán*, “an offering; a gift.”

² from *katartízō* = “to prepare; to perfect; to restore.”

³ Verses 7-9a are quoted in Hebrews 10:5 *ff*. The Hebrew text reads differently here, showing that the LXX text was the text used by the Church.

⁴ God’s Mercy is his Son; his Truth is the Holy Spirit, both having their source in the Father. St Irenaeus called the Son and the Holy Spirit the “two hands of God.”

Let all those seeking you rejoice greatly
and be merry in you, LORD.¹

And let those loving your salvation continually say,
“The Lord be magnified!”
As for me, *though* I am a beggar and poor,
the LORD will care for me.

You are my helper and my shield!
My GOD, do not tarry!

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)
Señor ten Piedad. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*



Ninth Day of the Month

Psalm 40 (41)

To the end.

A psalm of David.

Blessed is the helper² of a poor and destitute *person*!
The Lord shall rescue him on an evil day.
The LORD will guard him and preserve his life,
and call him blessed on the earth,
and will not deliver him into his enemy’s hands.

The LORD will help him on his bed of pain.
You turned his whole bed in his sickness.³
As for me, I said, “LORD, have mercy on me!
Heal my soul, because I have sinned against you.”

My enemies spoke evil against me:
“When will he die, and his name perish?”

¹ *O Lord* is found in all the LXX translations; not in the Hebrew.

² *helping* = *suniōn* = “gaining insight into; understanding with regard to; taking notice of; being aware of;” *helper* is used here based on the *Septuagint Psalms* text.

³ St Maximus of Turin: “We call our bodies our beds, in which our souls linger very comfortably as if in a bed. I think that this is what the holy prophet means...Blessed is the one whose bed the Lord turns in his sickness, so that the person who a little before was prone to anger, adultery, wantonness, and full of the infirmities of every crime should become chaste, humble, and modest when the Lord turns his body that had been accustomed to evil.” [OP]

And if one came in to visit *me*,
he would speak empty *words*.
His heart gathered wickedness to himself.
He was going outside and was speaking the same.¹

All my enemies were conspiring against me,
they were plotting evil against me.
They spread an evil *saying* against me:
“He who is dead shall not rise up again, shall he?”²

Indeed, even the man of my peace,
in whom I trusted,
the one eating *of* my loaf of bread,³
magnified *the* lifting of heels against me.

But you, LORD, have mercy on me,
and raise me up, and I will repay them.
By this I know that you have favored me:
that my enemy will in no way rejoice over me!

You took hold of me on account of my innocence,
and set me before your face unto the ages.
Blessed be *the* LORD, the God of Israel,
from ages, and unto the ages. Let it be! Let it be!⁴

Psalm 41 (42)

*To the end; unto instruction for the sons of Kore.*⁵

As the deer longs for the springs of waters,
so longs my soul for you, O GOD!
My soul has thirsted for the living, the mighty God.
When shall I come and behold the face of GOD?

¹ St Athanasios: “These words refer to Judas.” [OP]

St Ambrose: “Judas went out, and he spoke.... He went outside, leaving behind the mysteries of life that lay within.” [OP]

² *mē*, introducing a question, expects “no” for an answer. The word *dead* (*koimōmenos*) can also mean *sleeping*; *rise up* can also mean *rising from the dead* (cf. Matthew 27:62-64).

³ *ártous*, lit, “a loaf of leavened bread.” Jesus quotes this verse during the Last Supper (John 13:18), which would indicate that he was using leavened bread.

⁴ *génoito*, aorist mid opt, “Let it be.” *Amen* is not the word used here in the LXX.

⁵ St Jerome: “...you will always find joy and never sadness is a psalm that has ‘for the sons of Core’ in its title...Reread the psalms with this in mind and you will discover that wherever you come upon this particular title, you will find no sadness. I have remarked many times that the name Core signifies the place of Calvary (or the Skull) and must, therefore, connote joy.” [OP]

My tears became my bread both day and night,
as they kept asking me every day, “Where is your GOD?”
These things I remembered,
and I poured out my soul within me,

because I shall proceed to a place of the wondrous tabernacle—
to the house of GOD—
with a voice of rejoicing and thanksgiving—
the clamor of those celebrating a festival.

Why are you very sad, O my soul?
And why are you throwing me into confusion?
Hope in GOD, because I will give thanks to him,
the salvation of my countenance and my GOD.

My soul was troubled within me.
Therefore, I will remember you from the land of Jordan and Hermon,
from a little mountain.
Deep calls to deep at the roar of your waterfalls!
All your swells and your waves washed over me.

The LORD himself will command his mercy by day,
and by night, his ode will be with me—
a prayer to the God of my life.
I will say to GOD, “You are my helper.
Why did you forget me?”

“And why do I go around looking downcast,
as the enemy continues oppressing me?”
As my bones were being crushed, my enemies were taunting me,
as they kept asking me every day, “Where is your GOD?”

Why are you very sad, O my soul?
And why are you throwing me into confusion?
Hope in GOD, because I will give thanks to him,
the salvation of my countenance and my GOD.

Psalm 42 (43)

A psalm of David.

Judge me, O GOD,
and plead my cause against an unholy nation!

Rescue me from an unjust and devious person,¹
for you, O GOD, are my strength.

Why did you cast me away
from you?
And why go I about with a sad face,
while my enemy afflicts me?

Send forth your Light and your Truth!²
They led me along the way,
and brought me to your holy mountain,
and to your tabernacles.

And I will go to the altar of GOD,
to the God *who is* gladdening my youth!
I will chant praises to you upon a harp,
O GOD, my GOD.

Why are you very sad, O my soul?
And why are you throwing me into confusion?
Hope in GOD, because I will give thanks to him,
the salvation of my countenance and my GOD.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (3x)


Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 43 (44)

To the end.

For the sons of Kore for instruction.

 GOD, we heard with our ears,
and our fathers proclaimed to us
a work which you did in their time,
in days of old.

Your hand utterly destroyed nations,
and you planted *our fathers in*.³
You brought evils upon peoples,
and drove them out.

¹ *ánthrōpos*, not necessarily gender specific.

² The Light is the Son of God (John 8:12), the Truth is the Spirit of the Truth (John 16:13); both having their origin in the Father.

³ literally, *them*.

For *our fathers* did not inherit *the* land by their own sword,
and was it not their own arm that saved them,
but your right *hand* and your arm,
and the light of your countenance,
because you were well pleased with them.

You are my King and my GOD,
the One commanding the salvation of Jacob!
In you will we gore¹ our enemies,
and in your Name we will bring down those rising up against us.

For I will not place my trust in my bow,
neither will my sword save me.
For you saved us from those afflicting us,
and put to shame those hating us.

We will boast in GOD
all day long,
and will chant praises to your Name
in the age to come! (*Pause*)

But now you have cast us off and put us to shame,
and will not go forth with our armies, O GOD.²
You have made us retreat before our enemies,
and so those hating us kept snatching spoil for themselves.

You gave us to be eaten up like sheep,
and have scattered us among the nations!
You sold your people for nothing,
and there was no end to our bleating!³

You made us a reproach to our neighbors,
a turning up of the nose and laughingstock to those around us!
You have made us a parable among the nations,
a shaking of *the* head among the peoples.

My disgrace is before me all day long,
and the shame of my face covered me

¹ *gore* = *keratioúmen*, (from *kíras*, “horn of an animal”), “to gore; to butt with horns.” (Cf. 3 Kingdoms 22:11b in *OSB*).

² *O God* is found in Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; omitted in Codex Vaticanus translations.

³ *bleating* (or *cry*) = *alglágmásin*, Church of Greece text and *Septuagint Psalms* translation. *Bleating* continues the analogy of sheep. Others read, *there was no gain in their exchange* = *alglágmásin*.

at a voice of a slanderer and a babbler,
in *the* presence of an enemy and persecutor.

And all these *things* came upon us,
yet we did not forget you,
nor behave ourselves unrighteously,
breaking your covenant.

And our heart did not turn back.
Yet, you turned our paths from your way,
because you humbled us in a place of affliction,
and covered us *with the* shadow of death.

If we had forgotten the Name of our GOD,
or held up our hands to any strange god,
GOD would search out these things, would he not?¹
for he knows the secrets of the heart.

We are being killed all day long on account of you.
We were counted as sheep for slaughter.²
Wake up! Why are you sleeping, LORD?
Arise, and do not ever cast us away from you at *the* end!

Why do you hide your face?
Did you forget our poverty and affliction?
For our soul was humbled down to *the* dust!
Our belly stuck to *the* ground!

Arise, LORD!
Help us and ransom us on account of your Name!³


Psalm 44 (45)

*To the end, over those who shall be changed.
For instruction to the sons of Kore.
An ode over the beloved.*

My heart overflowed with good tidings.
I recite *my* verses to the King.
My tongue is a pen
of a swiftly writing scribe.

¹ *ouxi*, introducing a question, expects “yes” for an answer.

² St Paul quotes this in his letter to the Romans (8:36).

³  **Psalm 43 is prayed at Orthros (Matins) on Great and Holy Saturday.**

Youthful in beauty are you,
more than the sons of men;¹
grace was poured upon your lips.
Because of this, GOD blessed you unto the ages.

Gird your sword upon your thigh, Mighty One,
in your comeliness and beauty,
and bend *your bow*, and ride on prosperously,
and be King,²

for the sake of truth,
and gentleness, and righteousness,
and your right-hand
will guide you wonderfully.

Your arrows, having been sharpened, O Mighty One,
are in the heart of the King's enemies,
peoples shall fall under you.³
Your throne, O GOD, endures unto the ages of ages.
A rod of equity is *the scepter of your kingdom*.

You loved righteousness
and hated iniquity.
Because of this, GOD, your GOD, anointed you
with *the oil of rejoicing above your fellows*.

Your garments *smell of myrrh*, and oil of myrrh, and cassia
from ivory palaces,⁴
out of which kings' daughters have gladdened you
and honored you.

¹ St Gregory the Theologian: "Christ has neither form nor comeliness in the eyes of the Jews [Isaiah 53:2]—but to David He is fairer than the sons of men. And on the Mountain, He was bright as lightning; and He became more luminous than the sun, initiating us into the mystery of the future." [OP]

² **This verse and "You loved righteousness..." are the Alleluia of Tone Four of the Sunday Octoechos.**

³ St Basil: "The sharp arrows...are the well-aimed words that touch the hearts of the hearers, striking and wounding their keenly perceptive souls." [OP]

St Athanasios: "The arrows are the holy apostles, who, at seasonable times, will inflict wounds in the enemies of the King...These arrows strike terror in the hearts of noetic enemies." [OP]

⁴ *oil of myrrh = staktē*, lit, "oozing out in drops; stacte." This word is also used in Exodus 30:34 in God's instructions on how to make the incense used in the Tabernacle.

St Justin, *ivory palaces* "foretell churches."

By which means.... follows *Septuagint Psalms* translation. This verse is difficult to translate.

At your right *hand* stood the queen,
clothed in a vesture of interwoven gold, embroidered with various colors.¹
Listen, daughter, and see, and incline your ear,
and forget your people, and your father's house,
since the King greatly desires your beauty.

He is your Lord,
and you will bow before him.²
And *the* daughters of Tyre will bow *before him* with gifts;
the rich among the people shall make their supplication before your face.

All the glory of the King's daughter
is within,³
clothed in golden-tasseled *robes*,
embroidered in various colors.

Virgins following her will be brought to the King,
her attendants will be brought to you—
they shall be brought with gladness and rejoicing—
and will be led into *the* King's temple.⁴

In place of your fathers,
sons were born to you.
You will make them rulers
in all the earth.

I⁵ will commemorate your name
from generation to generation,
because of this, peoples shall chant praises to you
unto the ages, even unto the ages of ages!⁶

Psalm 45 (46)

*To the end, over the sons of Kore.
A psalm over hidden things.*

¹ St Basil: "The queen is the soul that is joined with the Word, her Bridegroom...She stands to His right in gilded clothing, that is, arrayed reverently in spiritual doctrines..." [OP]

St Chrysostom: "The garment was not one hue. It is impossible to be saved by grace alone; faith and virtue are needed too." [OP]

² Follows punctuation of Church of Greece, Holy Transfiguration,

³ Other texts read, *All the glory of the daughter of the king of Esebon (Hesebon—e.g. see Song of Songs 7:4).*

⁴ Cf the Icon of the Entrance of the Theotokos into the Temple, with the virgins in her train.

⁵ *I will*, 1st person singular in Church of Greece text, Holy Transfiguration and *Orthodox Psalter*. SAAS, following Rahlf's reads, *They will*.

⁶ 📖 **Psalms 44 and 45 are prayed during the First Royal Hour of Christmas.**

A psalm of David.

Our GOD¹ is a refuge
and strength,
a helper in afflictions
which mightily befall us.

Because of this, we will not fear when the earth is shaken,
and mountains are tossed into *the* hearts of seas!
Their waters raged and foamed,
the mountains were shaken by his might! *(Pause)*

The rushing torrents of the river make glad the city of GOD;
the Most High sanctified his tabernacle.
GOD is in her midst, and she shall not be shaken!
GOD shall help her early in the morning.²

Nations were troubled, kingdoms tottered,
the Most High³ gave forth his voice, the earth was shaken!
The LORD of the powers is with us—
the God of Jacob is our helper! *(Pause)*

Come, see the works of GOD,⁴
which he set as portentous signs upon the earth:
removing wars to the ends of the earth,
he will break *the* bow, and shatter weapons,
and utterly burn shields with fire.

“Keep calm *then* and know that I AM⁵ is GOD!
I will be exalted among the nations.
I will be exalted in the earth.”
The LORD of the powers is with us—
the God of Jacob is our helper!

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)*

¹ *Our God* follows Church of Greece text, Holy Transfiguration, *Orthodox Psalter*, and *Lexham Septuagint*. NETS and SAAS read, *God is our refuge...*

² This follows majority of texts; Codex Vaticanus and *Septuagint Psalms* read, *GOD shall help her with his face*.

³ Follows Holy Transfiguration and *Orthodox Psalter*; others read, *he gave forth...*

⁴ Church of Greece and Holy Transfiguration; others read, *the Lord*.

⁵ *Keep calm* = *scholástate*, aorist imperative, indicates action to be undertaken at once; This word does not mean “keep silence,” like “keep still” might imply; rather it means “stop doing; cease from action; be at ease;” the noun form of this means someone with “nothing to do, a person of leisure.”

I AM, *egō eimi*; the name of God revealed to Moses in Exodus 3:6, 14.

Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!

The following troparia may be added:

I offer praise to you, O Lord, and I cry out to you: Turn away from all my transgressions, O God, and have mercy on me!

Glory to Father, Son, and Holy Spirit.

Save me, O God, as once you saved the tax collector! O my Savior, who regarded the tears of the sinning woman: Also accept my sighs and save me!

Now and ever, and unto the ages of ages. Amen.

As a servant I now flee to your protection, O Panagia.¹ Deliver me from the idols of the passions, O Theotokos, because you gave birth to the Author of dispassion.

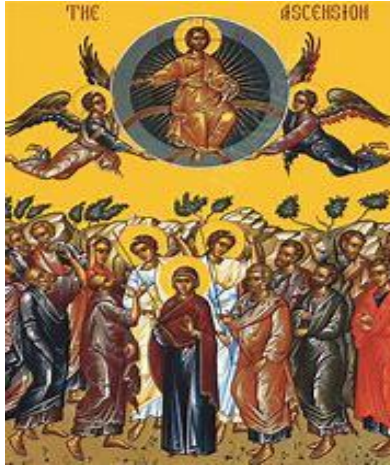
Lord, have mercy. [12x]

And this Prayer:

I thank you, Lord my God, for all your loving deeds which have been done for me, unworthy as I am, from my infancy up to the present hour, those I know, and those of which I am ignorant, both revealed and hidden, which have come to me by word or by deed. You loved us enough to be pleased to have given your only begotten Son for us: Grant me to be worthy of your love. By your word grant me wisdom, and by the fear of you breathe into me strength from your power. And if I have sinned voluntarily or involuntarily, forgive me, and take no account of my misdeeds; and keep my soul holy, and set her before your throne pure in conscience, and having had an end worthy of your love for mankind. And be mindful, O Lord, of all those calling upon your Name in truth. Remember all wishing me good or evil, for we are all human, and every person is vain. Therefore, I beseech you, O Lord: Grant me the great mercy of your loving-kindness. Amen.



¹ *Panagia*, "all-holy," a title used by Orthodox for the Virgin Mary.



Tenth Day of the Month

Kathisma VII

Psalm 46 (47)

To the end.

A psalm over the sons of Kore.

All you nations, clap your hands!
Shout to GOD with a voice of rejoicing,
because *the* LORD Most High is to be feared,
he is the great King over all the earth.

He has subdued peoples under us,
and nations under our feet!
He has chosen us for his inheritance—
the beauty of Jacob, whom he loved. *(Pause)*

GOD went up with a shout,
the LORD with a sound of a trumpet!
Sing praises to our GOD, sing praises.
Sing praises to our King, sing praises.¹

Because GOD is King of all the earth!
Chant psalms with understanding.
GOD is king over the nations,
GOD sits upon his holy throne.

The rulers of peoples gathered together
with the God of Abraham,

¹  The first verse and this verse are the Prokeimenon of Tone Three of the Sunday Octoechos.

because GOD's mighty ones on the earth
have been greatly exalted.¹

Psalm 47 (48)

*A psalm, an ode pertaining to the sons of Kore.
For a second Sabbath.*

Great is *the* LORD,
and greatly to be praised
in *the* city of our GOD, upon his holy mountain,
well rooted to *the* joy of the whole earth!²


Mountains of Sion *on* the north side,
the city of the great King—
GOD is *well* known in her palaces,
whenever he comes to support her.

Because look! The kings of the earth assembled;
they marched together.
After seeing her, they were astonished,
they were troubled, they were shaken!

Trembling took hold of them—
there *were* pains like a *woman* giving birth,
like the ships of Tharsis
when you shatter them with a violent wind.

As we have heard,
so we have seen in *the* city of *the* LORD of the powers,
in *the* city of our GOD,
GOD founded her unto the ages. (*Pause*)

We contemplated your mercy, O GOD,
in *the* midst of your people.³
According to your Name, O GOD,
so also is your praise to the ends of the earth.
Your right *hand* is full of righteousness.

¹  Psalm 46 is prayed during the services of the Ascension.

² punctuation follows Church of Greece text, Holy Transfiguration, and *Orthodox Psalter*.

³ *people* = *laou*, Church of Greece and others following Codex Vaticanus; Codex Alexandrinus, which evidently St. Jerome used in his translation for the Vulgate, reads *sanctuary* = *naou*. This is the reading for the introit in the Western rite for the Meeting of the Lord in the temple (Feb. 2)..

Let the mountain of Sion rejoice,
let the daughters of Judea¹ rejoice greatly,
because of your judgments, LORD.
Walk about Sion and embrace her,
describe her towers.

Set your hearts upon her power,
and analyze her bulwarks,
so that you might describe *her* in detail
to the next generation.

Because he is our GOD unto the ages,
even unto the ages of ages!
He himself shall shepherd us
unto the ages.

Psalm 48 (49)

To the end.

A psalm of the sons of Kore.

Hear these *words*,² all nations!
Give ear, all inhabitants of the world—
both the low-born and high,³
a rich and a poor *person* together.

My mouth shall speak wisdom,
and my heart shall muse understanding.
I will incline my ear to a parable,
I will disclose my problem with a harp.

Why should I be afraid in an evil day
when lawlessness at my heel surrounds me—
those putting *their* trust in their power,
and boasting in the multitude of their riches?

A brother does not ransom.
Shall anyone *give* a ransom?⁴

¹ *daughters of Judea* is a poetic expression meaning the small towns of Judea.

² Church of Greece, *Orthodox Psalter*, *Septuagint Psalms*, and *LES* have the plural; Holy Transfiguration, SAAS, and *NETS* read singular, “this.”

³ Lit, *the earthborn and the sons of men*.

⁴ The Orthodox answer to this question is, *Yes*. God the Son became incarnate to ransom us (*cf* Anaphora of St Basil: Jesus “gave Himself as a ransom to death, in which we were held captive...;” *cf* also Rom 3:25, 1 John 4:10).

One cannot give to God a ransom¹ for himself,
nor the price of the redemption his own soul,

though he worked unto the ages
and lived completely,
lest he should see destruction for himself
when he sees wise *people* dying.²

A fool and a dullard will perish together,
and will leave their riches to strangers.
And their graves became their houses unto the ages—
their dwelling-places from one generation to another—
though they called their lands after their *own* names.³

Nevertheless, one⁴ being *held* in honor
did not understand.
He may be compared to senseless cattle,
and has become like them.

This way of theirs
is a stumbling block for them,
yet afterwards,
they will find pleasure in the speech of their mouth. (*Pause*)

They are placed in hades like sheep.
Death shall shepherd them,
and the upright will have dominion over them
in *the* morning.

And their help will waste away in hades—
they were banished from their glory.
God, on the other hand, shall ransom my soul from *the* hand of hades
when he receives me. (*Pause*)

Stop being afraid when one⁵ becomes rich,
and when the honor of his house is increased,

¹ *eksílasma* = “a propitiatory offering (to a deity); atonement; a bribe; a ransom.”

² An early western exegete: “...such a man shall not comprehend what death is, whenever he shall have seen wise men dying. He says to himself, ‘This fellow, for all he was wise and dwelled with wisdom and worshipped God with piety, is he not dead? Therefore, I will enjoy myself while I live, for if they that are wise in other respects, could do anything, they would not have died.’” [OP]

³ St Athanasios, “Such is their impiety that they think that destruction will not come to them.”

⁴ *ánthrōpos*, a human being as opposed to an animal—the irony of this verse.

⁵ literally, *ánthrōpos*.

because he can take nothing with him when he dies,
and his grandeur will not descend with him.

Because in this life his soul will be blessed.
As long as you treat him well, he will acknowledge you.
He shall enter into the company of his fathers,
and shall not see light throughout the ages.

And one being *held* in honor
did not understand.
He may be compared to senseless cattle
and has become like them.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh·éh.¹ (3x)*

Kyrie, eleison. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 49 (50)

A psalm of Asaph.

The God of gods, *the* LORD, has spoken,
and summoned the earth
from the rising up of *the* sun
to his setting.

Out of Sion
comes the splendor of his beauty.
GOD shall come visibly—our GOD—
and shall not pass by in silence!

A fire shall be kindled before him,
and a mighty tempest shall be *stirred up* around him.
He shall summon the heavens above with the earth,
that he may judge his people!

Gather his saints together before him,
those having made a covenant with him with sacrifices,
and the heavens shall declare his righteousness,
because GOD *himself* is Judge. (*Pause*)

“Hear, O my people,
and I will speak to you,

¹ Greek, “Glory to you, O God,” Δόξα σε σένα, ω Θεέ.

“O Israel,
as I testify against you.

“I am GOD,
your¹ GOD.

I will not criticize you because of your sacrifices,
since your whole-burnt offerings are continually before me.

“I will not accept young bulls from your house,
nor young he-goats from your flocks,
because all the wild animals of the forest,
cattle upon hillsides, and oxen are mine.

“I know all the birds of the sky,
and the beauty of the field is with me.
If I were hungry, I would in no wise tell you,
for the whole world is mine and all that is in her.

“I will not eat *the* flesh of bulls,
and drink *the* blood of he-goats, will I?²
Sacrifice to GOD a sacrifice of praise,³
and make your prayers to the Most High,

“and call upon me
in a day of your affliction,
and I will deliver you,
and you will praise me.” *(Pause)*

But to the sinner GOD says,
“Why are you reciting my statutes,
and taking my covenant in your mouth?
You hated instruction,
and you cast my words behind you.

“If you saw a thief, you went running with him,
and you were keeping company with an adulterer.
Your mouth abounded with evil,
and you were weaving deceit with your tongue.

¹ *you/your* are singular in the following verses.

² *mē*, introducing a question, expects “no” for an answer.

³ *cf.* Choir response in Divine Liturgies following the Symbol of Faith: *A mercy of peace, a sacrifice of praise.*

“Sitting down,
you were speaking against your brother,
and you were placing a stumbling block
before your own mother’s son!

“You did these things, and I held my tongue.
You thought wickedly that I should be like you!
I will take you to task,
and bring your sins before your face.”

Therefore, consider these things, those of you forgetting God,
lest he should snatch you away,
and there shall never be anyone to deliver *you*.
“A sacrifice of praise¹ will honor me,
and there lies a way by which I will show him my salvation.”²

Psalm 50 (51)

To the end.

A psalm by David

*when Nathan the prophet came to him,
after he had gone into Bersabee,³ the wife of Ourias.*

Have mercy on me, O God,
according to your great mercy,
and according to the multitude of your compassions,
blot out my offense!

Wash me thoroughly from my wickedness,
and cleanse me from my sin.
Because I acknowledge my transgression,
and my sin is continually before me.

Against you only did I sin,
and I did this evil in your sight,
that you might be justified in your words,
and victorious when you are judged.⁴

¹ This is part of the People’s response at the beginning of the Anaphora.

² *my salvation* follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads, “the salvation of God.”

³ *Bersabee* is the Greek form of Bathsheba.

⁴ St Ambrose: “He who is to judge us disdains not to be brought to judgment, that he may be justified in his saying, and clear when he is judged.” [OP]

St Chrysostom: “If there could be a trial and an examination of the things God had done for the Jews, and of what had been done on their part toward him, the victory would be with God, and all the right on his side....” [OP]

Because look, I was conceived in iniquities,
and in sins my mother longed *to bear* me.¹

See, you loved truth.

You have shown me the unknown and hidden *things* of your wisdom.

You shall sprinkle me with hyssop,²
and I will be clean.

You shall wash me,
and I shall be purer than snow.³

You will make me hear sounds of joy and gladness,
my humbled bones will greatly rejoice!
Turn your face away from my sins,
and blot out all my iniquities.

Create a clean heart⁴ in me, O GOD,
and renew an upright spirit within me.
Do not ever cast me not away from your face,
and do not ever take your Holy Spirit from me.

Restore to me the great joy of your salvation,
and support me with your guiding Spirit.
I shall teach transgressors your ways,
and *the* ungodly shall return to you.

Rescue me from bloodshed, O GOD,
the God of my salvation!
My tongue shall greatly rejoice
in your righteousness!

LORD, you shall open my lips,
and my mouth shall declare your praise.
Because if you had desired sacrifice,
I would have given it.

¹ *iniquities* = *anomíais*; *sins* = *amartíais*, both plural, important in Orthodox theology concerning original sin.

longed to bear = *ekíssēse*, literally, “to crave,” perhaps referring to cravings of pregnant women,” in modern speech we would say, “my mother was pregnant with me” [cf Fr. Evagoras Constantinides’ translation in *The Priest’s Service Book*, Merrillville, IN, 1989.].

St Athanasios translates this as “in sins did my mother long to conceive or gestate me.” [OP]

² *sprinkle* = *rantiéis*, “to sprinkle; to purify,” relates to the rite of purification in Numbers 19:9, 17-19a, 20.

³ *purer*, lit, “be made white;” metaphorically, “be pure (from sin).” David is asking to be cleansed— (cf. Shakespeare, “Macbeth will seem as pure as snow”).

⁴ *Create a clean heart* tries to copy the alliteration of the Greek: *kardían katharón ktíson*.

You will not be pleased
with whole-burnt offerings.
A sacrifice to GOD is a contrite spirit.
A crushed¹ and humbled heart GOD will not despise.

Do good, LORD, in your good pleasure to Sion,
and let the walls of Jerusalem be built.
Then you will be pleased with a sacrifice of righteousness,
with anaphora,² and whole-burnt offerings,
then they will offer young bulls upon your altar!³

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Slava Tebe, Boze⁴ (3x)
Gospodi, pomilui. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*



Eleventh Day of the Month

Psalm 51 (52)

To the end.

*Insightful understanding by David,
when Doek the Idoumeon came and announced to Saul and said to him,
“David came into the house of Abimelech.”*

Why do you pride yourself in evil, O mighty one,
that you can do iniquity all day long?

Your tongue devised wickedness;
like a sharpened razor, you shaped treachery.

You loved evil more than goodness,
wrongdoing more than speaking what is right. *(Pause)*

¹ *crushed* = *sunterpimmēnēn*, perf pass part of *suntribō*, “to crush, to break (in pieces); to beat to a pulp; to be broken / bruised.”

² *anaphora* = ἀναφοράν, literally, “a lifting up.” A “lifted-up offering” was made by literally lifting up the offering before the Lord. This offering, *haterumah*, הַתְּרוּמָה in the Hebrew text [www.gotquestions.org/heave-offering.html and Leviticus 7:34, biblehub.com], was not burned up with the other offerings, but after being lifted up as an offering to God, it was set aside for food for the people. The Anaphora of the Divine Liturgy is so called because the chalice and diskos are lifted up [“thine own of thine own...”]. That offering of Bread and Wine is then returned to us as the Body and Blood of Christ as our food (*cf.* Ode IV of Paschal Matins: Christ “is called the Lamb as one destined to be our food).

³ 📖 **Psalm 50 is one of the most prayed psalms: it is prayed in the service of Orthros (Matins), in the 3rd Hour, and in both Little and Great Compline; and by the Deacon while he censes the iconostasis, the church and the Holy Table before the Divine Liturgy.**

⁴ Russian, “Glory to you, O God,” слава Тебе, Боже.

You loved all the words that cause hurt, O deceitful tongue!
Therefore, GOD shall destroy you at *the* end.
He shall seize you and remove you from your dwelling,
and uproot you from *the* land of *the* living! (*Pause*)

Righteous *people* will see and be afraid,
yet *they* will laugh at him and say,
“Look, one¹ who did not make GOD his helper,
but pinned his hope on the abundance of his riches,
and puffed himself up in his pride!”

As for me, I am like a fruitful olive tree
in the house of the Lord.²
My hope is in the mercy of GOD unto the ages,
even unto the ages of ages.

I will chant psalms to you unto the ages,
because of what you have done,
and I will wait upon your Name,
because it is good before your saints.

Psalm 52 (53)

*To the end. Over Maeleth.
Insightful understanding by David.*

A fool said in his heart,
“There is no God!”³

They became corrupt and were abominable in *their* wickedness.
There is no one doing good.

GOD peeked down from the heavens
upon the human race⁴
to see if there was anyone having understanding,
or searching after GOD.

All have gone astray;
they became altogether useless.
There is no one doing good,
no not one.

¹ lit, *ánthrōpos*, “a human being, a person,” not necessarily gender specific.

² Follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece text, *NETS*, *LES* and *SAAS* read God.

³ Could also be translated, *There is nothing divine* (*theós* without the article).


⁴ Literally, *sons of men*, *uioi anthrōpōn*.

All those working wickedness will understand, will they not?¹
Those eating up my people like eating bread
do not call upon the Lord.²
They were afraid with fear where no fear was,
because GOD scattered *the* bones of man-pleasers.

They were put to confusion,
because GOD spurned them.
Who will bring Israel's salvation out of Sion?
When GOD³ returns the captivity of his people,
Jacob will rejoice exceedingly, and Israel will be glad.

Psalm 53 (54)

*To the end, among hymns.
Insightful understanding by David when the Ziphites came and said to Saul,
"Look, is not David hidden with us?"*

 GOD, in your Name save me,
and in your might, judge me fairly.
O GOD, hear my prayer!
Listen to the words of my mouth.

Because hostile⁴ *men*
rose up against me,
and the powerful sought after my soul.
They did not keep GOD before their eyes. (*Pause*)

But look, GOD is helping me,
and the Lord is *the* protector of my soul.
He will repay the evils to my enemies—
utterly destroy them with your truth!

Willingly I will sacrifice to you,
and chant psalms to your Name, LORD, because it is good,
because you rescued me from every affliction,
and my eyes looked upon my enemies.⁵

¹ *ouxí*, introducing a question, expects "yes" for the answer.

² Follows punctuation of majority translations.

the Lord follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads *God*.

³ *GOD* follows the Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read *Lord*.

⁴ *hostile* = *allótrioi*, "foreigners; hostile; those unfavorably disposed; strangers."

⁵  **Psalms 53 and 54 are prayed during the Sixth Hour.**

Fr Patrick Reardon: "This is a psalm properly understood from within 'the mind of Christ,' for it describes both His anguish at the betrayal that sent Him to suffering and death, and His full assurance of final vindication in the paschal glory." *Christ in the Psalms*, pp.105-106.

Psalm 54 (55)

*To the end, among hymns.
Of insightful understanding by David.*

Listern, O GOD, to my prayer
and do not ignore my petition!
Pay attention to me
and hear me!

I was grieved in my meditation,
and I was troubled by the shouts of an enemy,
and affliction from a sinner,
because they cast lawlessness upon me,
and in anger they kept being indignant with me.

My heart was troubled within me,
and *the* terror of death fell upon me.
Fear and trembling took hold of me,
and a darkness covered me.¹

And I said, “Who will give me wings like a dove,
and I will fly away and be at rest?”
Look, I fled far away, becoming a fugitive,
and lodged in the wilderness. (*Pause*)

I was expecting the One saving me
from faintheartedness and storm!

Cast them into the sea, LORD,
and confuse their speech,
because I spied unrighteousness and strife in the city.
Day and night it will encircle her walls.

Lawlessness, and trouble,
and injustice are within her.
Usury and deceit
have not departed from her squares.

Because if an enemy had insulted me,
I could have endured it.

¹ cf Mark 15:33, “And *the* sixth hour having come to pass, there came to be a darkness over all the earth...”
(*Orthodox New Testament*); parallels in Matt 27:45 and Lk 23:44.

If the one hating me had stood up against me,
I would have hidden from him.

But *it* was you—
my kindred soul, my guide, and my familiar friend—
you sweetened food together with me,
in the house of GOD we walked in harmony.

Let death come hastily upon them,
and let them go down into hades alive,
because wickedness is within their dwellings,
in *the* midst of them.

As for me, I cried out to GOD,
and the Lord heard me.
Evening, and morning, and noonday I will tell and proclaim *it*,
and he shall hear my voice.

He shall ransom my soul in peace from those opposing me,
because many were against me.
GOD, existing before the ages, shall hear me,
and bring them down! (*Pause*)

For they have nothing to give in exchange *for their souls*,
nor did they fear GOD.¹
He stretched forth his hand to restore them.²
They defiled his covenant.

They were scattered by *the* anger of his face,
but their hearts³ came together.
Their words were smoother than oil,
and yet they are arrows.

Cast your care upon *the* LORD, and he shall support you.
He will not give confusion⁴ to the righteous one.

¹ St Athanasios: "They had been humbled, since not even their soul is an exchange for those who once and for all deny the precious blood of Christ, given for the life of the world, so that there is no longer a ransom for them to thrive." [OP]

² *restore* = *apodidónai*, "to give back; to restore; to deliver; to recompense."

³ follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece, Codex Vaticanus, and *NETS* read "*his*."

⁴ *confusion*, *sálon*, Church of Greece text; "storm-tossed; perplexity; tribulation;" cf Anaphora of St. Basil: "Let none of us who stand about Thy holy altar be put to confusion."

As for men¹ of blood and deceit,
you, O GOD, shall cast them into a pit of destruction!
They shall never live out half their days.
But as for me, I will hope in you, LORD!

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

When the Judge takes his seat, and the angels stand up, when the trumpet sounds, and the flame is kindled, what shall I do, O my soul, when I am led to trial? Because then your wicked deeds will be presented for judgment, and your secret offences will be revealed! Therefore, before the end, cry out to the Judge, “O God, cleanse me and save me!”

Glory to Father, Son, and Holy Spirit.

Let us all keep watch and go forth to meet Christ with lighted lamps and a great quantity of oil, that we may be accounted worthy to enter the bridal chamber; because the one overtaken outside the doors will cry out in vain to God, “Have mercy on me.”

Now and ever, and unto the ages of ages. Amen.

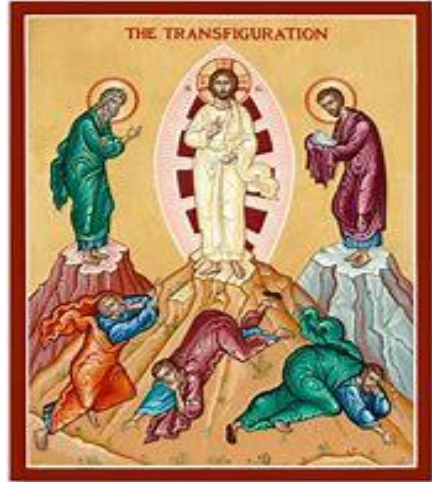
Lying on a bed of my offenses, I am bereft of hope for my salvation, because the sleep of my slothfulness brings torment to my soul. Yet, O God who was born of the Virgin, raise me up to praise you, that I may glorify you!

Lord, have mercy. [12x]

And this Prayer:

O Lord my God, as you are good and the Lover of man, you have accomplished many mercies for me, which I did not expect to see. And what shall I render to your beneficence, O Lord, Lord? I give thanks for your inexpressible long-suffering; and now, help, and aid me, and shelter me, O Master, from all the sins I have ever committed before you, because you know my folly, you know those things which I have done knowingly or unknowingly, voluntarily or involuntarily, at night or during the day, in mind and thought; therefore, as you are the good God who loves man, wash them away with the dew of your mercy, O all-good Lord, and save me on account of your holy Name, through the judgments which you know. Because you are the Light, and the Truth, and the Life, and to you I send up glory, to Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

¹ gender specific.



Eleventh Day of the Month (continued)

Kathisma VIII

Psalm 55 (56)

To the end,

on behalf of the people having been removed far away from the holies.

*A pillar inscription pertaining to David,
when the Philistines seized him in Geth.*

Have mercy on me, O GOD,
because man¹ trampled me down all day long.
Waging war, he afflicted me.
My enemies trampled me down all day long,
for many are waging war against me from on high.²

By day I shall not be afraid,³
but I will put my hope in you.
I will commend my words to GOD,
I have put my hope in GOD!
I will not fear what flesh can do to me.

All day long they were abhorring my words.
All their thoughts are against me for evil.
They will dwell near and will hide themselves.
They will notice where I set my heel as they lie in wait for my soul.

¹ *ánthrōpos*, “a human being, a person,” not necessarily gender specific; both here and below.

² These “enemies” *trampling me down*, according to Ephesians 2:2 and the Fathers, are the demons who attack us “from the air,” that is, *from on high*.

³ Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and SAAS; Codex Vaticanus and *Septuagint Psalms* read, *They shall be afraid, but I will hope in thee*; others, NETS and LES read, *I will be afraid, but will hope in thee*.

By no means will you save them!
You will cast peoples down in your wrath.
O GOD, I have made my life known to you.
You put my tears before you, as you promised.

My enemies will retreat on whatever day I call upon you.
See, I know that you are my GOD!
To GOD—I will praise with a speech,
to the Lord—I will praise with a word.

My hope is in GOD!
I will not be afraid what man can do to me.
In me, O GOD, are vows
I will render in praise of you,

because you ransomed my soul from death,
my eyes from tears,¹ and my feet from sliding,
that I may be well pleasing before *the* LORD²
in *the* light³ of *the* living.

Psalm 56 (57)

To the end. Do not destroy.

A pillar inscription by David

when he was fleeing from the presence of Saul into the cave.

Have mercy on me, O GOD, have mercy on me!
Because my soul trusts in you,
and in the shadow of the wings of *your garment*⁴ I will take refuge,
until iniquity passes by.

I will cry out to GOD, the Most High,
to the God having shown me good things.
He sent from *the* heavens and saved me,
he put to shame those trampling me down. *(Pause)*

GOD sent forth his Mercy and his Truth,⁵
and rescued my soul from *the* midst of *lions'* whelps!

¹ *my eyes from tears* is omitted in Church of Greece text, but found in Holy Transfiguration and *Orthodox Psalter*.

² follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads "God."

³ *phōs*, "light."

⁴ *wings* = *pterúgion*, "wings; ends; border; flap (of a garment)". *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest's riassa /cassock seems a better translation when referring to the Person of God.

⁵ God's *Mercy* is his Son, and his *Truth* is the Spirit of the Truth, both having their origin in the Father. St Irenaeos called the Son and the Holy Spirit the "two hands of God."

I lay down to sleep
as one troubled.

People¹—their teeth are weapons and arrows,
and their tongue is a sharp sword.
Be exalted above the heavens, O GOD,
and your splendor above all the earth!²

They set a trap for my feet
and pressed down my soul.
They dug a pit in front of me,
and fell into it themselves. (*Pause*)

My heart is prepared, O GOD, my heart is prepared,³
I will sing and chant psalms in my glory.
Awake, my glory! Awake, lute and harp!
I will rise up⁴ before dawn.

I will confess you among *the* peoples, LORD,
I will chant psalms to you among nations,
because your Mercy reaches above the heavens,
and your Truth to the clouds.

Be exalted above the heavens, O GOD,
and your splendor above all the earth!⁵

Psalm 57 (58)

*To the end. Do not destroy.
A pillar inscription by David.*

Do all of you truly speak righteousness?
Do you judge rightly, O people?⁶
And yet, you devise iniquity in your heart upon the earth,
your hands weave wickedness.

The sinners were estranged from *the* womb,
they went astray from *the* belly, speaking lies.

¹ Literally, *sons of men, uioi anthrōpōn*.

² This verse is recited by the priest as he censes the chalice following communion.

³ Cf Wisdom of Sirach 2:17.

...in my glory follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*. Codex Vaticanus omits this.

⁴ *rise up*, from *eksegeípō*, means not only “awake,” but also “to rise from the dead;” perhaps a prophecy of Jesus’ rising before dawn.

⁵ Verses 8 thru 12 are found almost verbatim in Psalm 107:2-6.

⁶ Literally, *sons of men, uioi anthrōpōn*.

Their rage is like that of the serpent,
like a deaf cobra, stopping her ears,

refusing to hear the voice of charmers,
however skillful the enchantments prepared by a wise *man be*.¹
GOD shall break² their teeth into pieces in their mouth,
the Lord has shattered the molars of the lions!

They will vanish like running waters.
He will bend his bow until they weaken.
They shall be removed like melted wax.
Fire fell upon them, and they did not see the sun.

Before your thorns become aware of the thorn bush,
he shall swallow them up in his wrath while they are yet alive.
A righteous *one* shall rejoice as he sees vengeance done;³
he shall wash his hands in the blood of the sinner!

And so, one⁴ will say,
“If then there is fruit for the righteous *one*,
then truly GOD exists,
judging those on the earth!”

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.*⁵ (3x)

Ya Rab-būr-ham. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Twelfth Day of the Month

Psalm 58 (59)

To the end. Do not destroy.

A pillar inscription by David,

when Saul sent and watched his house, to kill him.

Free me from my enemies, O GOD,
and ransom me from those rising up against me!

¹ This follows Church of Greece text; Holy Transfiguration, and an alternate reading in Church of Greece text read, *nor is spellbound by the spells of a wizard.*

² *shall break* = *syntripsei*, future tense (Church of Greece text).

³ Codex Vaticanus (and SAAS) adds here, *of ungodly ones.*

⁴ *ánthrōpos* = “a human being, a person,” not necessarily gender specific.

⁵ Arabic.

Rescue me from evildoers,
and save me from blood-thirsty men!¹

Because look, they hunted after my soul!
The powerful set themselves against me—
not because of my transgression of the Torah,
nor for my sin, LORD!

I ran² without iniquity and kept a straight *course*.
Rise up to meet me and see!
And you, LORD, the God of the powers, the God of Israel,
be attentive to observe all the nations.
Do not ever pity those working wickedness! (*Pause*)

Let them return toward evening, and be like hungry dogs,
scavenging around a city.
Look, they will howl with their mouth, and a sword is between their lips,
but who has listened?

But you, LORD, you will laugh at them!
You will reduce all the nations to nothing.
My Strength, I will keep watch for you,
because you, O GOD, are my helper.

My GOD, your mercy will outrun me,
my GOD will show *it* to me in the presence of my enemies.
Do not ever kill them, lest at any time they forget your Torah!³
But scatter them by your power, and bring them down,
LORD, my shield!

Let them be caught in their pride—
a sin of their mouth *is* a word of their lips.
And because of their curses and lies
their destruction shall be proclaimed—

in *the* wrath of destruction,
they shall no longer exist!

¹gender specific.

²*I ran, édramon*, follows Holy Transfiguration, *Orthodox Psalter, Septuagint Psalms, and Lectionary Bible*. This verb could also be translated 3rd person plural, *they ran*, as in *NETS*.

³*your law, nómos* follows Church of Greece and all the Orthodox translations, except for SAAS, and *NETS*, which read, “my people,” *laós*.

And they will know that God is sovereign over Jacob,
and over all the ends of the earth! *(Pause)*

Let them return toward evening, and be like hungry dogs,
scavenging around a city.

They will run here and there to find something to eat,
and will growl if they do not get their fill.

But as for me, I will sing of your power,
and will greatly rejoice in your mercy at dawn,
because you became my helper,
and my refuge in a day of my affliction.


I will chant psalms to you, my helper,
because you, O God, are my protector,
my God, my Mercy!

Psalm 59 (60)

To the end. Concerning those that shall yet be changed.

For a pillar inscription by David.

*For instruction when he set on fire Mesopotamia of Syria and Syrian Soba,
and Joab returned and stuck twelve thousand in the valley of salt.*

 God, you rejected us and brought us down!
You became angry, and yet took pity on us.
You caused the earth to quake and threw her into confusion!
Heal her fractures because she was shaking.

You showed your people hard *times*,
you gave us wine of contrition to drink.¹
You gave a sign to those fearing you,
in order that they might flee from *the range of a bow*. *(Pause)*

So that your beloved ones² might be rescued,
save *them* with your right hand and hear me.

God spoke in his sanctuary:

“I will rejoice and will divide Sikima,
and will measure out the valley of tents.

“Galaad is mine, and Manasses is mine,
Ephraim is the helmet of my head, Judas is my king.

¹ *contrition* from *katanússō*, in Holy Transfiguration, *Orthodox Psalter*, and *Lectionary Bible*. Others read, *katánuzis*, *bewilderment*, *stupefying*.

² *beloved ones* = *oi agapētoi*, plural (Church of Greece text).

Moab is a basin of my hope. I will cast my sandal upon Idumea,
foreign tribes were subjected to me.”

Who will bring me to a fortified city?
or who will guide me as far as Idumea?
You will, will you not, O GOD, the One having rejected us?¹
O GOD, you will go out with our army, will you not?

Grant us help out of affliction,
for worthless is the deliverance of man.²
With GOD we will do a mightily work,
and he will treat with contempt those afflicting us!

Psalm 60 (61)

To the end.

Among hymns by David.

Hearken, O GOD, to my supplication,
pay attention to my prayer!
I cried out to you from the ends of the earth,
as my heart was despondent.

You lifted me high upon a rock,
you guided me,
because you became my hope—
a strong tower against *the* face of an enemy.

I will dwell in your tabernacle
unto the ages.
I will find refuge
in the shelter of the wings *of your garment*.³ (*Pause*)

Because you heard my prayers,
O GOD,
you have given a heritage
to those fearing your Name.

You will add days to the days of the King,
days to his years to generations of generations.

¹ *ouxi*, in a question, expects the answer to be “yes.”

² not necessarily gender specific.

³ *wings* = *pterúgion*, “wings; ends; border; flap (of a garment). *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest’s *riassa* /cassock seems a better translation when referring to the Person of God.

He shall dwell before the face of GOD
unto the ages.

As for his Mercy and Truth,¹
who will seek *them* out?

I will chant psalms to your Name unto the ages of ages,
to render my prayers day after day.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)*

Domine, miserere. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 61 (62)

To the end, concerning Idithoun.

A psalm by David.

My soul shall be subject to GOD, shall she not,²
since my salvation is from him.

Indeed, he is my GOD and my Savior,
my helper, *and* I shall never be shaken!

How long will all of you attack a man?

You commit murder, all of you, with a leaning wall or a tottering fence.

No doubt they planned
to cast my honor aside.

They ran with a thirst,³
they were blessing with their mouth,
but were calling down curses
with their heart. (*Pause*)

Nevertheless, my soul, be subject to GOD,
because my endurance is from him,
because he is my GOD and my Savior,
my helper, *and* I shall never flee.

My salvation and my honor
are with GOD,
the God of my help,
and my hope is in GOD.

¹ God's *Mercy* is his Son, and his *Truth* is the Spirit of the Truth, both having their origin in the Father.

² *ouxí*, introducing a question, expects the answer to be "yes."

³ This follows Church of Greece, *Orthodox Psalter*, *Septuagint Psalms*, and *LES*; Holy Transfiguration, SAAS, and NETS reads, *they ran with a lie*.

Put your hope in him,
all you congregation of people!
Pour out your hearts before him,
because GOD is our helper. *(Pause)*

As for the people,¹ no doubt they are useless.
People are a lie in *the* balance.²
Out of vanity they gather themselves together,
so that they might do wrong.

Do not trust in wrongdoing,
nor lust for what is robbed.
If riches should flow in,
stop setting your heart upon them.

GOD spoke once. These two things I heard:
That sovereignty belongs to GOD, and mercy is yours, LORD,
because you will reward each one
according to his works.³

Psalm 62 (63)

A psalm by David

when he was in the wilderness of Judea.

GOD, my GOD,
early in the morning I rise up to you!
My soul thirsted for you,
and how often my flesh *thirsted* for you
in a barren and desolate and waterless land.

So I appeared before you in the sanctuary,
to see your power and your splendor.
Because your mercy is better than life,
my lips will praise you.

¹ Literally, *sons of men, uioi anthrōpōn*.

² St Basil: "Men...are liars, since they have destroyed the tribunals of their soul. They call darkness light and light darkness. So, they weigh badly, choosing evils instead of blessings, preferring empty things to the genuine, placing the temporal before the eternal, electing passing pleasure for unending and unbroken joy. First, they wrong themselves, and then, they wrong their neighbors." [OP]

³ Good works are a part of the Last Judgment, see Matt 25:41-46; John 5:28-29; Romans 2:5-9, 13; 1st Cor 6:9-10; 1st Peter 4:3-10, and of course, James 2:14-20. It is not faith *versus* works, but faith *and* works. It is like the old song, "Love and marriage go together like a horse and carriage;" faith, like love (*cf* 1st Cor 13:13), is not just a feeling, but it requires action to be seen; marriage is "work," but it manifests the love of husband to wife and wife to husband.

And so, I will bless you in my life,
and will lift up my hands in your Name.
Let my soul be satisfied as *if* from marrow and fatness,
and my mouth shall praise you with joyful lips.

If I was remembering you upon my bed,
I would think about you in the early morning *watches*,
because you became my helper,
and I will greatly rejoice in the shelter of the wings of *your garment*.¹

My soul was glued to you!
Your right hand upheld me.
But as for those having sought my soul for no good reason,
they shall go into the deepest parts the earth,

they will be given over to *the* power of a sword,
they will be prey for foxes.
But the King will rejoice in GOD!
All those swearing by him shall be praised,
because *the* mouth of those speaking unjust things was stopped.²

Psalm 63 (64)

To the end. A psalm by David.

Hear my prayer,³ O GOD, when I pray to you,
deliver my soul from fear of an enemy.
You sheltered me from a conspiracy of evildoers,
from an insurrection of wicked doers—

those having sharpened their tongues like a sword,
having bent their bow—an embittered deed—
to shoot in secret at him who is blameless!
Suddenly they will strike him down with arrows, and will not be afraid.

They encouraged themselves with an evil plan.
They spoke of hiding snares.
They said, “Who will see them?”
They searched after iniquity;
they wore themselves out with searching!

¹ *wings* = *pterúgion*, “wings; ends; border; flap (of a garment). *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest’s *riassa* /cassock seems a better translation when referring to the Person of God.

²  **Psalm 62 is one of the Six Psalms prayed during Orthros (Matins).**

³ *prayer* = *proseuchēs*, is found in Holy Transfiguration, *Septuagint Psalms* and *LES*; other texts read, *voice*, *phōnēs*.

A man¹ will come forward, and *his* heart is deep,
and GOD shall be exalted!
Their blows became *like* an arrow from infants,
and their tongues became weakened against them.²

All those having seen them were troubled,
and all people were afraid.
And they declared the works of GOD,
for they perceived his works.

A righteous *one* will rejoice in the Lord,
and will hope in him,
and all the upright in heart
will be praised.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

The threefold waves of despair toss me about, as one having been dragged down into the abyss of sin; but as you are almighty, O Christ, Pilot of all, go before me, and guide me into the calm haven of dispassion, O Savior, and save me in your loving kindness.

Glory to Father, Son, and Holy Spirit.

O my soul, you are here but for a while, but will remain there unto the ages; I behold the tribunal, and the Judge seated upon his throne, and I tremble at the sentence. O my soul, change from this time forth, because the trial is inevitable.

Now and ever, and unto the ages of ages. Amen.

O hope of the hopeless, help of the helpless, and aid of those placing their hope in you, O holy Mother of God; extend your helping hand to us!

Lord, have mercy. [12x]

And this Prayer:

O compassionate and merciful Lord, long-suffering and of great mercy: Attend to my prayer and listen to the voice of my supplication. Work with me a sign to good; guide me to your path, that I

¹ Not necessarily gender specific, *a person, a human being.*

² Church of Greece, Holy Transfiguration and *Orthodox Psalter*; alternate reading in Church of Greece, *Septuagint Psalms* and *LES* is, *their tongues scorned him.*

may walk in the truth; gladden my heart, that I may fear your holy Name, because you are great and work wonders! You only are God, and there is none like you among the gods, Lord, mighty in mercy, and good in strength, to help, to comfort, and to save all those hoping in your Name, of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Thirteenth Day of the Month

Kathisma IX

Psalm 64 (65)

To the end. A psalm by David.

*An ode sung by Jeremias and Ezekiel and the people
when they were about to be led away captive.*

To you is due praise, O GOD, in Sion,¹
and to you shall prayer be made in Jerusalem.²
Listen to my prayer!
All flesh will come to you.

Words of wicked ones overpowered us,
but you will atone³ our ungodliness.
Blessed is the one whom you have chosen and taken to yourself—
that one shall encamp in your courts.⁴

¹ Cf. "Vouchsafe, O Lord" prayer at Vespers: *To thee is due praise, to thee is due a song...*

² *in Jerusalem* is omitted in Codex Vaticanus

³ *atone* = *ilásē*; *Atonement* is used in Ode 4 of the Canon of Holy Thursday. Fr. Patrick Reardon makes a good argument for using this word in the Introduction to his book, *Reclaiming the Atonement*, published by Ancient Faith Publishing, 2015.

⁴ St Athanasios: "He is speaking of the blessed who have departed this life in virtue and of their reward on being called on high." [OP]

We will be filled with the good *things* of your temple.
Holy is your sanctuary,¹ wonderful in righteousness.
Hear us, O GOD our Savior, the Hope of all the ends of the earth,
and of those far off in sea—

preparing mountains in your strength,
having been girded about with lordship,
stirring up the depth of the sea, *the* roaring of her waves—
who shall withstand *them*?²

Nations will be in an uproar,
and those dwelling in the uttermost parts *of the earth*
shall be seized with fear at your signs!
You will make *the* farthest East and West
to rejoice!

You visited the earth and intoxicated her!
You multiplied *the waters* to enriched her—
the river of GOD was filled with waters!
You prepared their food,
for such is *your* preparation.

Drench her furrows, multiply her fruits,
gladden her with showers as she brings forth.³
You will bless the crown of the year with your goodness,
and your fields will be filled with abundance.

The desert mountains will be enriched,
and the hills will gird themselves with rejoicing.
The rams of the flock clothed themselves *with fleece*,⁴
and the valleys will abound in grain!

They will cry aloud,
indeed, they will chant hymns of praise!

Psalm 65 (66)

*To the end. An ode of a psalm.
Of resurrection.*

¹ *sanctuary* = *naós*.

² *Who shall withstand them* follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece and others omit this.

³ This verse is difficult to translate.

⁴ St Athanasios:

Shout joyfully to the Lord,¹
all the earth!
Yes, chant psalms to his Name,
give him glorious praise!

Say to GOD,
“How awe-inspiring are your deeds!”
In the greatness of your power
your enemies will cringe before you.

Let all the earth bow down to you,
and chant psalms to you,
let them chant psalms to your Name,
O Most High! ² *(Pause)*

Come and see the works of GOD!
How fearful is he in his plans beyond the race of man,³
turning the sea back into dry land,
so they might pass through a river on foot!

There we will rejoice in him,
in the One ruling in his sovereignty unto the ages!
His eyes keep watch on the nations—
let none those rebelling against him exalt themselves. *(Pause)*

Be praising our GOD, O nations,
and make the sound of his praise to be heard,
the One having kept my soul in life,
and has not allowed my feet to be shaken.

Because you, O GOD, tested us!
You tried us by fire, even as silver is tried.
You brought us into the snare,
you laid afflictions on our back.

You allowed men⁴ to ride over our heads.
We went through fire and water,

¹ *Lord* follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; *NETS*, *SAAS* and others following Codex Vaticanus, read, *GOD*.

² 📖 **Verses 1-4 of Psalm 65 form the First Antiphon of Pascha.**

³ Literally, *sons of men*, *uioi anthrōpōn*.

⁴ not necessarily gender specific.

and you brought us out
into a place of refreshment.

I will enter your house with whole-burnt offerings,
I will pay my vows to you
which my lips pronounced,
and my mouth spoke in my affliction.

I will offer you whole-burnt offerings, full of marrow,
with incense and rams.
I will offer you young bulls
and young he-goats. *(Pause)*

Come, listen *to me*, all you fearing GOD,
and I will describe to you in detail what things he has done for my soul.
I cried out to him with my mouth,
and I exalted him with my tongue.

If my heart was inclining to do wickedness,
let *the* LORD not hear me.
But GOD has heard me!
He paid attention to the voice of my petition.

Blessed be GOD, who has not ignored my prayer,
nor withheld his mercy from me.

Psalm 66 (67)

*To the end, among hymns.
A psalm ode by David.*

May GOD have pity on us and bless us,
may he shine his face upon us, and have mercy on us,¹ *(Pause)*
so that we may know your way upon the earth,
your salvation among all nations.

Let peoples chant praises to you, O GOD,
let all people chant praises to you.
Let nations be merry,
and greatly rejoice,

¹ *and have mercy on us* is found in Holy Transfiguration, *Orthodox Psalter*, and others, but not in Church of Greece text.

because you will judge peoples with uprightness,
and guide nations on the earth. *(Pause)*
Let peoples chant praises to you, O GOD,
let all people chant praises to you!

Earth brought forth her fruit.¹
May GOD, our GOD, bless us!
GOD shall bless us,
and let all the ends of the world fear him.²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)
Señor ten Piedad. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 67 (68)


*To the end.
An ode, a psalm by David.*

Let GOD arise,
and let his enemies be scattered,
and let those hating him
flee from before his face!

As smoke vanishes, so let them vanish,
as wax melts before *the* fire;
so the sinners will perish from before *the* face of GOD,
but let the righteous be glad!³

Let them rejoice exceedingly
before *the* face of GOD!
Let them be delighted with merriment!
Sing to GOD, chant psalms to his Name!

¹ St Jerome: "Earth, holy Mary who is from our earth, from our seed, from this clay, from this slime, from Adam. Earth has brought forth her fruit. What is lost in the Garden of Eden, it has found in the Son. A Virgin from a virgin, the Lord from the handmaid, God from man, Son from mother, fruit from earth...." [OP]

²  **Verses 2-4 of Psalm 66 form the Second Antiphon of Pascha; it is also prayed at the Third Royal Hour of Christmas.**

³  **Verses 2-4a of Psalm 67 form the Third Antiphon of Pascha and are chanted throughout Pascha and Bright Week.**

Moses quotes the opening verse in Numbers 10:33-34 as the Hebrews begin a three-day journey, foreshadowing Jesus' three days in the tomb.

Prepare a way for the One
having mounted upon *the* setting of the sun—¹
the LORD is his Name,
and rejoice greatly before him.

They shall be shaken before his face:²
the Father of the orphans
and Judge of the widow--
GOD is in his holy place.³

GOD gives a home to lonely *ones*;
he is bringing forth manfully those having been shackled,
and likewise, those rebelling,
those remaining in tombs.⁴

O GOD, when you were going forth
before your people,
when you were marching
through the wilderness— (*Pause*)

the earth shook,
and the heavens fell in drops,
before *the* face of the God of Sinai,
before *the* face of the God of Israel.⁵

O GOD, you will grant a voluntary rain
as a special gift to your inheritance,
for she was languishing, but you restored her.
Your living *ones*⁶ are dwelling in her.

¹ St Gregory the Dialogist: “The setting of the sun is his own death, over which he rose by his Resurrection.” [Note from Fr Lazarus Moore’s translation].

² Some mss omit this portion of the verse.

³ *place* = *tópō*; although *tópos* usually means *place*, it became a synonym for *the temple*.

⁴ St Jerome: “God gives a home to those of one way, to those who choose one way of life and persevere in it. The just man is constant, because he has resolved once and for all to live a just life. The sinner is fickle....God himself, with his own power, releases those having been bound in sin by the devil...only rebels remain in graves. God is sweet by nature; those moving him to bitterness are sinners, and they make God bitter for themselves. God does not change his nature, but sinners themselves make God their bitterness.” [OP]

⁵ St Jerome: “It rained manna...the rain for Thine inheritance refers to the law which was given through Moses. The law, however, languished because no one was able to fulfill it—except the Lord Who said, “...I came not to abolish, but to fulfill [the law]” [Matt 5:17] By ‘flock’ [the living ones] settling therein, the psalmist meant those living for God: the saints.” [OP]

⁶ perhaps, *animals*. St Athanasios, however, suggests “living *creatures* means partaking the life-creating nourishment” of the Gospel. [OP]

In your goodness, O GOD,
you provided for the needy.
The LORD will grant utterance with great power
to those proclaiming the glad tidings:¹

“The King of the powers of the Beloved One!”
He shall divide spoils for the beauty of the temple.²
When all of you sleep within the allotments,
*you will be like*³ wings of a dove, covered with silver,
and her back with golden greenness. (*Pause*)

When *the* Heavenly One sets apart kings over her,
they will become *like* snow upon Selmon.⁴
GOD’s mountain is a fat mountain,
a curdled mountain, a butter mountain.⁵

Why do you suppose *that there are other* mountains having been curdled,
when this is the mountain on which GOD was pleased to dwell?
For indeed, the Lord will pitch his tent *there*
to the end.⁶

¹ This phrase is used in the priest’s blessing of the deacon before the Gospel.

² Codes Vaticanus and Church of Greece text repeat, *of the Beloved One*, but this repetition is omitted in Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*.

temple here is *oikos*; usually translated *house*, it is also used for the king’s palace and the temple.

³ *fall asleep*, can also mean ‘die’ [same word is used by Jesus in John 11:11].

you will be like is my guess at what the words mean in this verse. *Septuagint Psalms* guesses, *He will give you*. Perhaps the meaning might be, “the Saints who have died *within the allotments*, *i.e.*, within the Church, will shine like the wings of a silver-plated dove and like gold. (?) Maybe this is why some icons have silver and gold robes (*oklad* *оклад*, or more traditionally, *riza* *риза*, meaning “robe”).

⁴ St Athanasios: “The kings, indeed, the rulers of the inheritance, are the apostles. It is written here that those, the ones having been purified, shall become [like] snow, that is, those accepting the holy apostles shall be requited the heavenly kingdom as a reward.”

⁵ “...the vision of the ‘butter mountain’ rises before us. In the Septuagint, the phrase here is **πίον ὄρος**. Speaking literally, **πίον** means ‘rich’ or ‘fat,’ and is used especially with reference to rich, thick milk or cream...the term **πίον** is used also when referring to the fat of an animal, and especially the fat in a sheep’s tail, which, in Palestine, is considered a great delicacy and is used as a spread on bread in much the same way as we use butter. We believe the phrase ‘butter mountain’ appropriately describes the image of a rich, fertile land.... And since many of the Fathers have taken this passage as an image of the Mother of God, what greater delight, indeed, could there be for the New Israel...than to have this grace-filled ‘mountain of God,’ this rich and fertile ‘butter mountain’ rising in our midst?” [*The Psalter*, Holy Transfiguration Monastery, Translators’ Introduction, pp. 17-18; bold type is in original].

St Athanasios: “The Church is named mountain, nourishing well and fattening those souls within her and bringing them to perfection.” [OP]

⁶ St Athanasios: “This verse...is a censure of the heretical churches that assume that they have been curdled. It is not possible for them to supply spiritual nourishment. There is no other mountain outside the [Orthodox] Church that has been curdled...it is the only mountain, and it is where God is pleased to dwell.” [OP]

The chariots of GOD are tens of thousands,
a thousand more *than those who are prosperous*.¹
The LORD is among them in Sinai,
in the holy *place*.

You ascended on high.
You led captivity captive.
You received gifts among men,²
although they were disobeying, in order *that you might encamp there*.

The LORD, our GOD, is blest!
Blessed is *the LORD* day by day!
The God of our deliverances³
will prosper us. (*Pause*)

Our GOD is the God to save *us*,
and to the Lord's LORD⁴ belong *the* escape routes from death.
GOD, however, shall crush heads of his enemies,
the hairy scalp of those continuing in their transgressions.⁵

The LORD said, "I will turn around from Bashan,
I will turn around in *the* depths of *the* sea,
so that your⁶ foot may be dipped in blood,
the tongue of your dogs may have a *taste* of the enemies."⁷

Your processions were seen, O GOD,
the processional of my GOD, the King,
the One in the holy place.

¹ literally, *thriving*, or *prosperous* ones. The *prosperous* people would have many chariots.

² not necessarily gender specific.

St Paul quotes this in Ephesians 4:8, but he changes *received* (*élabes*) to *gave* (*édōke*).

³ St Jerome: "The plural is good here, for we have been saved as many times as we have sinned." [OP]

⁴ *Lord's Lord* follows Holy Transfiguration and *Orthodox Psalter*.

⁵ St Jerome: "The devil has as many heads as there are sins. God crushes the devil's head so completely that all the strength of the latter to goad sinners is gone. His hair is the top of his head...hence, the meaning here is that every bit of the devil's power is shattered." [OP]

⁶ *your* is singular in this verse.

⁷ St Athanasios: "The dogs, those guarding the noetic flock, are the sacred preachers. They, with the tongue alone, taste of the blood of the noetic enemies. He is then saying that the single cause of death of the wicked demons shall come by means of the apostolic voice." [OP]

St Gregory the Great: "Sometimes in Scripture, 'dogs' represent preachers. When a dog licks a wound it heals it. When holy teachers give us instruction during the confession of our sins, they are touching the wounds of our hearts with their tongues." [OP]

Rulers went before, harpists follow after,
amid maidens playing tambourines.

Be blessing GOD in *the* churches,
the LORD from the fountains of Israel.
There is younger Benjamin in ecstasy;¹
princes of Judas, their leaders;
princes of Zabulon, princes of Naphtali.

Give command, O GOD, to your powers!
Strengthen, O GOD, this which you have worked in us.
Because of your sanctuary in Jerusalem,
kings will bring presents to you.

Rebuke the wild beasts of the reeds—
the gathering of the bulls is among the heifers of the peoples—
so that those having been proved like silver
be not shut out.

Scatter nations desiring wars!
Ambassadors will come from Egypt,
Ethiopia will hasten
to stretch out her hand to GOD.

Sing to GOD, O kingdoms of the earth!
Chant psalms to the Lord! *(Pause)*
Chant psalms to GOD,
to the One having mounted upon the heavens of heavens toward the dayspring!

Look, he will give to his voice a voice of power.
Give glory to GOD!
His splendor is over Israel,
and his power is in the clouds.

Wonderful is GOD in his saints:
The God of Israel!
He will give power and strength to his people.
Blessed be GOD!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

¹ St Jerome: “Benjamin’ means St Paul, in the Church, the youngest, the least of all the apostles, from the tribe of Benjamin [cf Phil3:5] ...the apostles are the princes of Judah, that is, of the Lord [cf Gen 49:8-12].” [OP]

Alleluia, alleluia, alleluia! Glory to you, O God! (3x)

Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Fourteenth Day of the Month

Psalm 68 (69)

To the end. Concerning those who will be changed.

By David.

Save me, O GOD!
Because waters came in as far as my soul!¹
I was stuck in deep mud,
and there is no foothold.

I came to the bottom of the sea,
and a tempest engulfed me!
I became exhausted from crying out!
My throat was sore,
my eyes failed me from hoping in my GOD.

Those hating me for no reason
outnumbered the hairs of my head.
My enemies, those persecuting me unjustly,
were strengthened.

Then I restored
that which I never took away.²
GOD, you knew my foolishness,
and my transgressions were not hidden from you.

LORD, LORD of the powers,
do not let those trusting in you be put to shame because of me.
O GOD of Israel,
do not let those seeking you be disgraced because of me.

¹ Fr Patrick Reardon: "From the very beginning the Christian reading of Psalm 68 (69) has uniformly interpreted this prayer in the context of the Lord's suffering and death.... But there is another dimension to the Passion of the Lord—the resolve of His victory.... This sense of Christ's victory... dominates the final lines of Psalm 68.... The victory of Christ is the foundation of the Church" [which is described in the last 2 verses of this psalm—*ed*]. *Christ in the Psalms*.

² By becoming incarnate, Christ *restored* the likeness of God to human nature which he *never took away*, but which was lost in the Fall through the disobedience of Adam and Eve.

Because on account of you I endured disgrace.
Shame covered my face.
I became as one having been estranged from my brethren,
and an outsider to my mother's sons,

because the zeal for your house has eaten me up,¹
and the mocking of those mocking you fell on me.
And I humbled my soul with fasting,
and I was insulted for *doing* it.

And I put on sackcloth for my clothing,
and I became a byword to them.
Those sitting at the gate were gossiping about me,
and the drunkards made songs mocking me.

But as for me, I pray to you, LORD.
It is an acceptable time for your goodwill, O GOD.²
In the multitude of your mercy,
hear me with *the* truth of your salvation!

Save me from *the* mire,
lest I be stuck in it!
Let me be rescued from those hating me,
and out of the deep waters!


Do not let a tempest of water drown me,
neither let *the* deep swallow me up,
and do not let a pit shut her mouth upon me!
Hear me, LORD, because your mercy is kind!
Look upon me according to the multitude of your compassions.

Do not ever turn your face away from your servant,³
for I am afflicted.
Hasten to hear me!
Draw near to my soul and ransom her!⁴

¹ cf John 2:17

² Punctuation follows Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; Church of Greece and SAAS read, "...O GOD, in the multitude of thy mercy! Hear me..."

³ *servant* = *paidós*; the usual meaning of this is *child*, in relation to parents. In the mouth of David, *servant* would be the best translation; in the mouth of Jesus, *child* would be the best translation.

⁴  **Verses 18-19a are the refrain for the Great Prokeimenon of Forgiveness Sunday Vespers which begins Great Lent.**

Deliver me on account of my enemies.
For you know *the* insults I receive,
and my shame, and my humiliation.
Those afflicting me
are all in your sight.

My soul expected reproach and misery,
and I waited for someone to have pity on me,
but no one remained,
and for someone *who would be* comforting me,
and I found no one.

And they gave me gall
for my food,
and for my thirst they gave me vinegar
to drink.

Let their table before them become a snare,
and a retribution and a stumbling block!
Let their eyes be darkened¹ so they cannot see,
and keep their backs hunched down continually!

Pour out your wrath upon them,
and let the fury of your anger overtake them.
Let their village become desolate,
and let there be no one dwelling in their tents,

because they pursued the one whom you afflicted,
and they increased the pain of my wound
Add iniquity to their iniquity,
and let them not come into your righteousness!

Let them be erased from *the* book of *the* living,
and not be enrolled among *the* righteous.
As for me, I am lowly and in pain.
Let *the* salvation of your presence, O GOD, uphold me.

I will praise the Name of my GOD with an ode,
I will magnify him with praise!

¹ St Kyril of Alexander, "When they affixed to the Cross the Lord of all, the sun over their heads withdrew, and the light at midday was wrapped in darkness, as the divine Amos foretold [Amos 8:9] ...And David in his love unto God even curses them, saying, 'Let their eyes be darkened...' Indeed, creation itself bewailed its Lord; for the sun was darkened, the rocks were rent, and the very temple assumed the garb of mourners." [OP]

And this will be more pleasing to GOD
than a young bull putting forth horns and hoofs.

Let *the* needy see *this* and rejoice!
Seek GOD, and your soul shall live,
because the Lord hearkened to the poor,
and he did not despise his own that are in chains.


Let the heavens and the earth praise him,
the sea, and all the things moving in her,
because GOD will save Sion, and he shall build the cities of Judea,
and they will dwell there and will inherit her.

And the descendants of his servants shall encamp in her,
and those loving his Name shall dwell in her.¹

Psalm 69 (70)

To the end.

By David as a reminder that the Lord would save me.

 GOD, come to my aid!
LORD, hasten to help me! ²
Let those seeking my soul
be disgraced and put to shame!

Let those plotting evils for me
be turned back and dishonored.
Let them retreat immediately in confusion,
those jeering me, “Well done! Well done!”

But let all those seeking you, O GOD,
greatly rejoice and be merry,
and let those delighting in your salvation always say,
“The Lord³ is exalted!”

¹  Psalm 68 is prayed during the Ninth Royal Hour of Great and Holy Friday.

² Follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; NETS, SAAS and LES omit this, and begin with *O God, make haste to help me*. Compare this with Ps 39 (40):14.

Fr Patrick Reardon, “...it is safe to say that the psalm’s opening line...has been prayed, over the centuries, more than any other line of the Psalter...the Rule of St. Benedict prescribed that each of the seven ‘day hours’...should begin with this verse...Archbishop Cranmer placed that verse at the beginning of the Anglican daily Evensong....The roots of this usage, however, go back earlier to the Christian East, especially Egypt...Abba Isaac [says], Whether in temptation or calm, whether in fear or reassurance, whether in pain or pleasure, joy or sorrow, there are no circumstances in life when it is not supremely proper to pray [this opening verse]. This prayer, he goes on, should never be absent from our lips.” (*Christ in the Psalms*, p. 137).

³ Follows Church of Greece and Holy Transfiguration; NETS, SAAS and LES read, *God be magnified*.

As for me, I am a beggar and poor.
O GOD, help me!
You are my helper and my rescuer!
LORD, do not ever tarry!¹

*Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

*I think upon the dreadful day and weep for my evil deeds. How shall I answer the immortal King?
Or with what boldness shall I look upon the Judge, prodigal that I am? O compassionate Father,
only begotten Son, and Holy Spirit, have mercy upon me!*

Glory to Father, Son, and Holy Spirit.

*In the valley of tears, at the place which you have appointed for when you shall take your seat to
render your righteous judgment, O Merciful One, condemn not my secret sins, neither put me to
shame before the angels; but take pity on me, O God, and have mercy on me!*

Now and ever, and unto the ages of ages. Amen.

*O Theotokos, you are the hope and mighty protection of those having recourse to you, O good
intercession for the world! With the incorporeal ones earnestly entreat God, who loves mankind,
to whom you gave birth, that our souls be delivered from every threat, O only blessed one.*

Lord, have mercy. [12x]

And this Prayer:

*O Master, Lord our God, who alone knows the sickness of my wretched soul and the healing
thereof: Heal her as you know, because of the greatness of your mercy and compassion, since
there is no salve, nor ointment, nor binding which may be applied to her because of my deeds. But
since you came not to call the righteous but sinners to repentance, have mercy and compassion,
and forgive me! Tear up the account of my many shameful deeds and guide me in your straight
path; that walking in your truth, I may be able to escape the darts of the evil one, and thus stand
uncondemned before your dread throne, glorifying and praising your most holy Name unto the
ages. Amen.*

¹ Punctuation follows Church of Greece and NETS.

 Psalm 69 is one of the psalms prayed during both Little and Great Compline and is prayed during the Ninth Royal Hour of Great and Holy Friday.



Fourteenth Day of the Month (continued)

Kathisma X

Psalm 70 (71)

By David.

*Of sons of Jonadab and the first of those taken captive.
Without superscription among the Hebrews.*

In you, LORD,¹ have I hoped!

Do not let me be put to shame in the age to come!
In your righteousness, rescue me and deliver me.
Bow down your ear to me and save me!

Be a God shielding me,
and a stronghold to save me,
because you are my foundation
and my refuge.

O my GOD, rescue me from a sinner's hand,
from *the* hand of a transgressor of *the Torah*,
and a wrongdoer,
because you are the One I long for, LORD,
LORD, my hope from my youth!

I have leaned upon you from *the* womb.
You are the One having sheltered me from my mother's belly.
My unceasing hymn of *praise* goes up to you.
I have become a portent to many, but you are my mighty helper.

¹ NETS, SAAS and LES read *O God*, following Codex Vaticanus.

Let my mouth be filled
with *your* praise,
that I may sing of your glory,¹
and of your majesty all day long.

Do not ever cast me away
in *the* time of old age!
Do not ever abandon me
when my strength fails *me*,

because my enemies spoke against me,
and those lying in wait for my soul conspired together, saying,
“GOD has forsaken him!
Hunt *him* down and take him,
since there is none to rescue *him*.”

My GOD,
do not ever go far away from me!
My GOD,
make haste to help me!

Let those falsely accusing my soul
be ashamed and let them expire!
Let those seeking to do me evils
be covered with shame and disgrace!

As for me, I will hope in you through all things,
and will praise you more and more.
My mouth will proclaim your righteousness,
and your salvation all day long,
because I do not know *the* ledgers.²

I will begin in the strength of *the* LORD.
LORD, I will recall the righteousness which is yours alone.
O GOD, you have instructed me from my youth,
and to this day I will proclaim your wondrous works.

¹ This verse is sung in thanksgiving following Holy Communion.

² *grammateías*, “account book memoranda.”

St Athanasios: “He speaks of worldly business, *grammateia*, that is, account books, ledgers, or memoranda, or that is to say, he is not reflecting upon the vanity and complications associated with such a life of diversion and distraction.” [OP]

An alternate reading in a footnote of the Church of Greece text has *pragmateías*, “narration of facts; work, affairs.” *Septuagint Psalms* treats this as an idiom meaning, *the [business] affairs of men*.

And when I am old with gray hair,
O GOD, do not ever forsake me
until I have proclaimed your mighty arm to every coming generation,
your lordship and your righteousness.

O GOD, *the* mighty works you have done *reach* up to the heights!
O GOD, who is like you?
How great are the many evil afflictions
which you have made me suffer!


Yet, having relented, you have made me live,
and you brought me up from the depths of the earth.
You have multiplied your greatness over me,
and having relented, you comforted me,
and brought me up from the depths of the earth again.

Therefore, I will chant praises to you upon instruments of psalmody
among the people,¹
because of your truth, O GOD!
I will chant psalms to you with a harp,
O Holy *One* of Israel!

My lips shall greatly rejoice when I chant psalms to you,
as will my soul, whom you have ransomed.
And my tongue will meditate on your righteousness all day long,
when those seeking evils for me are put to shame and disgrace.

Psalm 71 (72)

*For the end. Regarding Solomon.
A psalm of David*

 GOD, give the King your *sense* of justice,
and your righteousness to the King's Son,²
that he may judge your people with fairness,
and your poor with justice.

Let the mountains restore peace,
and the hills righteousness for your people.

¹ *among the people* follows Holy Transfiguration and *Orthodox Psalter*; it is omitted the Church of Greece text and others, perhaps following Codex Vaticanus.

² St Justin Martyr: "Do not think erroneously that this refers to your King Solomon, for in reality the psalm refers to Christ...the words clearly proclaim that they were spoken of the eternal King, that is, Christ, who is spoken of as King, and Priest, and God, and Lord, and Angel, and Man, and Leader, and Stone, and only begotten Son." [OP]

He shall judge the poor of the people,
and shall save the children of the needy
and shall humble a false accuser.

And he will outlast the sun and the moon
from generation to generation.
He will come down like rain upon a fleece,¹
even like raindrops falling on the earth.

In his days righteousness will dawn,
and peace will abound until the moon is no more.
And he shall have dominion from sea to sea,
and from rivers to *the* ends of the inhabited world! ²

Ethiopians shall bow down before him,
and his enemies shall lick *the* dust!
Kings of Tharsis and the isles shall give presents,
kings of Arab and Saba shall bring gifts.

And all the kings of the earth³ shall fall down before him,
all the nations shall serve him,
because he rescued a beggar from an oppressor,
and a poor person who had no helper.

He shall spare *the* poor *person* and a pauper,
and shall preserve *the* souls of *the* needy.
He shall ransom their souls from usury and injustices,
and precious *shall* his Name *be* in their sight.

And he shall live,
and the gold of Arabia will be given to him.
They will pray for him continually—
all day long they will bless him.

¹ St Maximus of Turin: "David prophesied that the Savior, in a hidden and secret manner, would descend into the Virgin, like rain on fleece. For what takes place with such silence and so noiselessly as a shower on a fleece of wool? It strikes no one's ears with its sound, it sprinkles no one's body with the damp of splattered moisture, but without disturbing anyone it completely absorbs throughout itself the whole shower that has poured down." [OP]

St Photios, Patriarch of Constantinople: "As the dew from heaven moistened solely the fleece and did not refresh the earth, thus thou too shalt conceive in thy womb and bring forth the Lord." [OP]

St John of Damascus, to the Theotokos Mary: "Gideon saw you as a fleece [Judges 6:38] and David called you, sanctuary." [OP]

² *inhabited world* = *oikouménē*.

³ *of the earth* follows Church of Greece and Holy Transfiguration; other mss. omit this.

He will be sustenance on the earth
on the tops of the mountains.
His fruit will exceed *that of* Lebanon,
and they will flourish from a city like grass of the earth.¹

His Name will be blessed unto the ages!
His Name will last longer than the sun!
And in him shall all the tribes of the earth be blessed,
all the nations will call him blessed!

Blessed be *the* LORD, the God of Israel,
who alone is doing wondrous things!
And blessed be the Name of his majesty unto the ages,
even unto the ages of ages!

And all the earth shall be filled with his majesty.
Let it be! Let it be!²

The psalms of David, the son of Jesse, are ended

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh-éh.³ (3x)
Kyrie, eleison. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen..*

✠ ✠ ✠



¹ St Athanasios: "The 'tops of the mountains' speak of the holy apostles and prophets. Lebanon is indeed Jerusalem. 'His fruit' is the word of the Gospel. As for the 'city' this signifies the Church." [OP]

² *génoito*, aorist mid opt, "let it be." *Amen* is not the word used here in the LXX, cf. Psalm 40.

📖 **Psalm 71 is prayed during the Sixth Royal Hour of Christmas.**

³ Greek, "Glory to you, O God," Δόξα σε σένα, ω Θεέ.

Fifteenth Day of the Month

KATHISMA X (continued)

Psalm 72 (73)

*A psalm by Asaph.
An Ode to the Assyrian.*

How good GOD is to Israel,
to the upright of heart!

But as for me, my feet almost stumbled,
my steps nearly slipped,
because I was envious of the wicked,
seeing *the* peace¹ of sinners.

Because there is nothing negative to their death,
and there was no firmness in their scourging.
They are not in pains like other people,²
neither were they plagued as *were others*.

Because of this, arrogance held them fast to *the* end.
They wrapped themselves in their own injustice and ungodliness.
Their wrongdoings goes forth from *their* wealth,³
they did according⁴ to *their* heart's intent.

They schemed and spoke with malice,
they spoke wickedness with arrogance.
They set their mouths in *the* heavens,
and their tongue roamed over the earth.

Because of this, my people will return,
and full days will be found in them.
And they said, "How did GOD perceive it?"
and, "Is there knowledge in the Most High?"

Look, these are the sinners,
and they are prospering!
They have riches stored up
unto the ages!

¹ *peace* also can imply success, prosperity, and security in Hebraic-Greco thought.

² *people...others*, translate *anthrōpōn*.

³ literally, their *fatness* (*stéatos*). Only wealthy people could be fat.

⁴ literally, *they passed through to their heart's intent*.

And I said, "Then I have kept righteousness in my heart
and washed my hands among the innocent to no avail.
And all day long I have been plagued,
and chastised every morning."

Had I kept saying, "I will speak thus,"
look, I would have broken covenant with the generation of your people.
So I sought to understand this,
but it was too difficult for me

until I went into the sanctuary of GOD,
and I understood their end.
Namely, you appoint evils for them because of their crafty dealings,
you cast them down when they were exalted.

How suddenly they came into desolation!
They ceased to be!
They perished on account of their iniquity.
Like a dream of one awakening,
you, LORD, will despise their image in your city.

For my heart was kindled,
and my kidneys¹ were changed.
And I, being of no account, and ignorant,
became like a beast before you.

Nevertheless, I am always with you,
you grasped my right hand,
and guided me with your counsel,
and you received me gloriously!

Because whom have I in the heavens,
and what did I desire on the earth but you?
My heart and my flesh failed, O GOD of my heart,
my portion, O GOD, unto the ages.

Because look,
those removing themselves from you shall perish!
You destroyed all those
being unfaithful to you.

¹ *kidneys* were considered to be the seat of emotions and affections.

But it is good for me to hold fast to GOD,
to put my hope in the Lord,
that I may declare all your praises
in the gates of daughter Zion.¹

Psalm 73 (74)

Of understanding.

By Asaph

Why, O GOD, did you thrust us away from yourself forever?
Was your anger aroused against sheep of your pasture?
Remember your Church which you purchased from the beginning.
You ransomed a rod of your inheritance—
this mountain of Zion whereon you encamped.

Raise your hands against their prideful acts forever,
against all the evils the enemy did in your holy place.²
For those hating you
boasted in the middle of your feast.³

They hoisted banners as signs of victory,
not perceiving it as the entrance above.
As though in a forest of trees,
they hewed down her doors with axes.

They cut her down with both battle-axes
and stonecutter's hammers.
They burned your holy place down to the ground with fire.
They defiled the dwelling place of your Name.

They said in their heart—together with their kindred—
“Come now, let us abolish all the feasts of GOD⁴ on the earth!
‘We do not see our omens, there is no longer any prophet,
and he will no longer know us.’”

How long, O GOD, will the enemy utter reproaches?
Shall the adversary insult your Name to the end?

¹ *daughter Zion= thugatros Siōn*, singular; an affectionate name for Jerusalem. A few mss omit *in the gates of daughter Zion*.

² *holy place*, (singular) follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece text, *Septuagint Psalms* and others used the plural, *among the saints* or *in the holy of holies*.

³ St Athanasios: “This is the Feast of Pascha [Passover], when the Lord was delivered up by them....” [OP]

⁴ Holy Transfiguration, *Orthodox Psalter*, and *NETS*; others, following Codex Vaticanus, read *Lord*.

Why do you turn back your hand,
even your right hand from the midst your bosom unto the end?

But God is our King before the ages!
He himself worked salvation in the midst of the earth!¹
In your might you triumphed² over the sea;
you shattered the heads of the dragons under the water.

You crushed the heads of the dragon,
you gave him as food to the Ethiopian people.
You broke open streams and wadis,
you dried up rivers of Etham.³

The day is yours, and the night is yours;
you created lightning and the sun.
You made all the beautiful things⁴ of the earth:
summer and spring, you fashioned these things.

Remember this! An enemy insulted the Lord,
and a senseless people provoked your Name.
Do not ever hand over to the wild beasts a soul confessing you!
Do not ever forget the souls of your poor forever.

Look upon your covenant,
because the dark places of the land were filled with dens of iniquity.
Do not let one having been humbled and disgraced be turned away;
beggar and pauper will praise your Name!

Arise, O God! Plead your cause!
Remember how a fool mocks you all day long.
Do not ever forget the voice of your suppliants!
The arrogance of those hating you rises to you continually.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Slava Tebe, Boze⁵ (3x)*

¹ St Bede: "They did not understand the profound meaning of the sabbath... that the Lord, having been crucified and having worked out our salvation on the sixth day of the week, 'in the midst of the earth,' that is, the flesh which he has assumed, would rest on the seventh day in the sepulcher, until he would rise again on the eighth day. [OP]

² *ekrataiōsas*, although usually translated as *strengthened*, this word also means *prevailed against, triumphed over*. Theses verses show the victory of God over the dragons /demons hiding under the water—*cf.* blessing of water: *...that no demon of darkness may conceal himself in this water...*

³ LXX transliterated Hebrew word meaning *running waters* as a place, *Etham*.

⁴ the beautiful things = *ta ōrai'a*, (Church of Greece text); others read *ōria*, "boundaries."

⁵ Russian, "Glory to you, O God," *слава Тебе, Боже*.

Gospodi, pomilui. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 74 (75)

To the end. Do not destroy.

A psalm by Asaph, of an ode.

We will confess you, O GOD!
We will give thanks to you and call on your Name.
I will describe in detail
all your wondrous works.

“When I should take hold of *the* appointed time,” says God,
“I will judge rightly.¹
The earth melted, and all those inhabiting her.
It was I who kept firm her pillars.” *(Pause)*

I said to transgressors, “Stop disobeying *the Torah!*”
and to sinners, “Stop flaunting *your* strength!²
Stop lifting your horn on high,
and stop speaking wickedly against GOD!”

Because *judgment comes* neither from the east nor from the west,
nor from the desert mountains,
because GOD is judge.
He humbles this one and exalts another.

Because in *the* LORD’s hand
is a cup of unmixed wine overflowing *its brim*.
And he has tilted it this way and that, yet its dregs were not emptied out.
All the sinners of the earth shall drink them!

But I will greatly rejoice unto the ages!
I will chant psalms to the God of Jacob *who said*,
“I will shatter all the horns of the sinners,
but the horn of the righteous *person* shall be exalted!”

¹ Punctuation follows most Orthodox translations; Church of Greece, *NETS*, and *LES* read, “...wondrous works when I should...appointed time. I will judge...”

St Jerome: “The Church, the host of the faithful, is speaking in declaring God’s wondrous deeds...but the next [part of the] verse speaks in the person of the Lord, for so the ancients have interpreted it...The time of judgment has been set aside. The present world is not the time of judgment, but of contests.” [OP]

² literally, *Cease exalting a horn*.

Psalm 75 (76)

*To the end, among hymns.
A psalm by Asaph: an ode to the Assyrian.*

In Judea GOD is known, his Name is great in Israel.
And his place¹ was in peace, and his dwelling was in Sion.
There he destroyed *the strength* of the bows,
the shield and sword, and the weapons of war. (Pause)

You shine forth marvelously
from *the* everlasting mountains!
All the senseless in heart were troubled.
All the rich men² slept their sleep,
and found nothing in their hands.

The horsemen were stunned at your rebuke,
O GOD of Jacob, *for* you are fearsome!
Who shall withstand you?
Thenceforth is your wrath!³

You caused *your* judgment to be heard from the heavens—
earth was frightened and kept silence—
as GOD was rising in judgment
in order to save all the humble of the earth. (Pause)

Because human thought will confess to you,
and the remainder of thought will keep a feast to you.
Make your promises to *the* LORD our God⁴
and keep them!

All those around him will bring presents,
to the One who is to be feared!
To the One removing *the* spirits⁵ of rulers,
to the One who is fearsome beyond the kings of the earth.

Psalm 76 (77)

With my voice I cried out to *the* LORD,
with my voice to GOD, and he paid attention to me.

¹ *o tópos*, literally, *the place*; this word is also used figuratively to mean *the tabernacle* or *the temple*.

² gender specific.

³ Preferred reading in Church of Greece text and majority of translations; alternate reading is, *who shall withstand thee from thy wrath?*

⁴  This verse and the first verse are the Prokeimenon of Tone Eight of the Sunday Octoechos.

⁵ or *the breath*.

On a day of my affliction I sought God
with my hands outstretched before him by night,
and I was not disappointed.

My soul refused to be comforted.
Then I remembered God and was gladdened.
I spoke idly,
and my spirit became discouraged. *(Pause)*

My eyes keep vigil¹ during the night watches.
I was troubled and could not speak.
I considered days of old,
and remembered years of long ago, and I meditated.

During the night I was communing with my heart,
and was probing my spirit.²
“*The* LORD will not cast me away from himself forever, will he?³
he will yet continue to be well pleased, will he not?”

“Will he cut off his mercy completely?
Did he bring to an end what was spoken from generation to generation?
God will not forget to be compassionate, will he?
or in his wrath will he withhold his compassions?” *(Pause)*

Then I said, “Now I have begun *to see*.
This change is of the right *hand* of the Most High.”⁴
I remembered the works of *the* LORD,
for I will recall your wonders from the beginning.

And I will meditate on all your works,
and will ponder all your pursuits.
O God, your way is in the sanctuary.

¹ Literally, *My eyes stayed awake*.

² Slavonic reads, *my spirit grieved*.

³ This question expects “no” for an answer. The next question expects “yes” for an answer.

⁴ St Leo the Great: “What has effected this change? The right hand of the Most High, for the Son of God came to undo the devil’s works. He grafted himself into us, and us into himself, in such a way that God’s descent to human affairs became the elevation of human beings to those divine.” [OP]

St Jerome: “The psalmist is saying that ‘my suffering is not from the cruelty of God, but from my own sins.’ That the Lord is merciful and grants his grace to the whole universe and does not in anger withhold his clemency, that is the change of the right hand of the Most High....” [OP]

Who is so great a god as our God?
You are the God doing wonders.¹
You made known your power among the people.
With your arm you redeemed your people,
the sons of Jacob and Joseph. *(Pause)*

Waters² saw you, O GOD!
Waters saw you and were frightened!
The abysses were provoked.
Great was the roaring of waters!

The clouds cried out,
because your arrows are passing through them.
The rumble of your thunder was rolling all around.
Your lightnings lit up the inhabited world!
The earth was shaken and became tremulous!

Your ways are in the sea, and your paths in many waters,
yet your footsteps shall not be known.³
You guided your people like sheep
by the hand of Moses and Aaron.⁴

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

I am in terror of the day of your dread coming, O Lord Christ, and fear your impartial tribunal; I am in fear and trembling, because I have a multitude of sins. But before the end, convert me, as you are the merciful God, and save me, O my most merciful Savior.

Glory to Father, Son, and Holy Spirit.


When the thrones are set for judgment, O Lord, and all people stand before your tribunal, a king will find no more favor than a soldier, the master will not be preferred to the slave. For each will be either glorified, or put to shame, by his own deeds.

Now and ever, and unto the ages of ages. Amen.

¹  **These verses are the refrain to the Great Prokeimenon.**

² There is no article in the Greek, emphasizing the *nature* of water; cf Stikhera by Sophronios, Patriarch of Jerusalem in the First Royal Hour of Theophany: *Today the nature of water is sanctified.*

³ St Kyril of Jerusalem: "This is testimony concerning the coming of Jesus and his walking on the sea...." [OP]

⁴  **Psalm 76 is prayed in the Sixth Royal Hour of Theophany.**

You have been given great gifts, O pure Virgin Mother of God, because you gave birth in the flesh to One of the Trinity, Christ the Giver of life, for the salvation of our souls.

Lord, have mercy. [12x]

And this Prayer:

O Lord, rich in mercy, and who has no equal in respect to your compassion, who alone are sinless by nature, yet became man, though without sin, for our sakes: Hearken at this hour to this my painful entreaty, because I am poor and bereft of good works, and my heart is troubled within me. Because you know, O King most high, Lord of heaven and earth, that I have wasted all my youth in sins, and following the lusts of my flesh, have become wholly an object of scorn to the demons. I have continually followed wholly after the Devil, wallowing in the mire of the passions; for darkened in mind from my childhood, and even unto the present time, I have never desired to do your holy will; but, held wholly captive by the passions which assail me, I have become the butt of the mockery and scorn of the demons, being in no wise mindful of the threat of your unendurable wrath against sinners, and the fiery Gehenna which awaits. As one who has thus fallen into despair and is in no way capable of conversion, I have become empty and naked of your friendship. Because what manner of sin have I not committed? What demonic work have I not done? What shameful and prodigal activity have I not indulged in with delight and zeal? I have polluted my mind with lustful thoughts. I have sullied my body with intercourse. I have defiled my spirit by entertaining. Every member of my wretched flesh have I loved to serve and enslave to sin. And who now will not lament me, wretch that I am? Who will not bewail me who am condemned? For I alone, I, O Master, have stirred up your wrath; I alone have enkindled your anger against me; I alone have done that which is evil in your sight, having surpassed and won out over all the sinners of past ages, having sinned without equal and unforgivably.

Yet, because you are most merciful and compassionate, O Lover of mankind, and await my conversion, see, I cast myself down before your dread and unendurable judgment seat, and, as it were, touching your most pure feet, cry out from the depths of my soul: "Cleanse me, O Lord! Forgive me, you who are readily reconciled! Have mercy upon my weakness! Condescend to my perplexity; hearken to my supplication and receive not my tears in silence. Accept me who repent and turn me back who am gone astray; embrace me who am returning and forgive me who prays. Because you have not appointed repentance for the righteous, nor have you appointed forgiveness for those who have not sinned; but it is for me, the sinner, that you have appointed repentance for those things wherein I have caused you displeasure, and I stand before you, naked and stripped bare, O Lord, who knows the human heart, confessing my sins. Because I am unable to lift my eyes and gaze upon the height of heaven, being weighed down by the heavy burden of my sins. Enlighten, therefore, the eyes of my heart, and grant me remorse to repentance, and contrition to amendment of life, that, with good hope and true confidence, I may proceed to the world beyond, continually praising and blessing your most holy Name: of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages." Amen.





Sixteenth Day of the Month

Kathisma XI

Psalm 77 (78)

Of understanding.

By Asaph.

Start paying attention¹ to my Torah, O my people!

Incline your ear to the sayings of my mouth!

I will open my mouth in parables,²

I will declare riddles from of old,

all *things* we have heard and known,

and our fathers described to us.

These were not hidden from their descendants

of a coming generation,

for they kept declaring the praises of *the* LORD,

and his acts of dominance and wonders he performed.

And he established a witness in Jacob,

and established a law in Israel,

things he commanded our fathers to teach their sons,³

so that another generation might know *them*, sons yet to be born,

and they shall grow up

and declare the same to their sons,

¹ *Start paying attention*= *proséchete*, pres act imperative, indicates beginning continuous and repeated action.

Incline = *klínate*, aorist act imperative, which means "do it at once; do it now."

² Cf Matthew 13:34, 35.

³ Cf. Ephesians 6: 4: Fathers are to nurture sons in the discipline and instruction of the Lord.

that they might put their hope in GOD,
and not forget the works of GOD,
but seek his commandments,
lest they become like their ancestors—

a perverse and embittering generation,
a generation that did not set their heart aright,
and whose spirit
did not cleave steadfastly to GOD.

Sons of Ephraim, *archers*, drawing and releasing their bows,
were turned back in a day of battle.
They refused to keep the covenant of GOD;
they had no desire to observe his law—

so they forgot his benefits,
and his wonderful works that he had shown them—
what wonders he did in the sight of their fathers in *the* land of Egypt,
in *the* plain of Tanis:

He broke apart *the* sea and led them through,
he made *the* waters stand as *in* a wineskin;
he led them with a cloud by day,
and all night long with a glowing fire;

he split a rock in *the* wilderness
and gave them drink as out of a great deep;
he brought water out of a rock,
and waters flowed like rivers.

Yet, they continued to sin against him,
they provoked the Most High in a waterless *land*,
and they tested GOD in their hearts,
demanding food for their souls.

They spoke against GOD and said,
“GOD is not able to prepare a table in a desert, is he? ¹
“Yes, he struck a rock, and waters gushed forth and arroyos overflowed,
but he is not able to provide bread,
or prepare a table for his people, is he?”

¹ This and the following question expect “no” for an answer.

When *the* LORD heard *this*, he was taken aback.
And so a fire was kindled towards Jacob,
and fury blazed up against Israel,
because they had no faith in GOD,
and did not place their hope in his power to keep them alive.¹

So he commanded clouds above,
and he opened *the* floodgates of *the* heavens,
and he rained down manna upon them to eat,
and gave them bread² of heaven—

people ate *the* bread of angels!
He sent them provisions in abundance.
He removed a south wind from heaven,
and stirred up a southwest wind with his power.

And he dropped down flesh upon them like dust,
and wingèd birds like sand of *the* seas.
And they fell in in *the* middle of their camp,
all around their tents.

So *the* people³ ate and were well satisfied!
He gave them what they craved—
they were not deprived
of what they craved.

Their food was still in their mouth,
and the wrath of GOD rose up against them,
and slew the greater part⁴ among them,
and shackled the chosen of Israel.

Despite all these *things*, they sinned yet more,
refusing to believe in his wondrous works.
Therefore, their days were consumed in egotism,
and their years with haste.

Whenever he was slaying them,
they would seek after him,

¹ *sōtērion*, “salvation, deliverance.”

² *bread* = *ártos*, leavened bread; *man* = *ánthrōpos*, human beings as opposed to angelic beings.

³ Lit., *they ate*.

⁴ *greater part* = *pleíousin* (Church of Greece), “greater part; majority.” This verse is translated as many different ways as there are translations, from *their stout ones* (Holy Transfiguration) to *those filled full* (Orthodox Psalter).

and they would turn back,
and rising early, they called upon GOD.

And they remembered that GOD is their helper,
and that the Most High GOD is their redeemer.
Nevertheless, they loved him with their mouth,
but dissembled with him with their tongue.

Their heart was not upright with him,
neither did they remain faithful to his covenant.
But he is compassionate and will himself atone for their sins,¹
and will not destroy *them*.

Yes, many times he will turn his wrath away,
and will not kindle all his anger.
He remembered that they were flesh—
a breath passing away and not returning.

How many times did they embitter him in the wilderness,
and move him to wrath in a waterless land?²
And they turned back and tested GOD,
and exasperated the Holy One of Israel.

They did not think about his power,³
of *the* day when he ransomed them from *the* hand of an oppressor.
How he showed his signs in Egypt,
and his wonders in *the* plain of Tanis,

when he turned their rivers and their rain into blood,
so they could not drink.
He sent a dog-fly among them, and it devoured them,
and a frog to utterly devastate them.

And he gave their fruits to the cankerworm,
and their harvests to the grasshopper.
He destroyed their grapevine with hailstones,
and their sycamore⁴ trees with frost.

¹ Jesus, the God-Man, atones for our sins, and does not destroy his persecutors; rather he prays for their forgiveness.

² This is a question in Church of Greece, *Orthodox Psalter*, and *LES*; others punctuate this with an exclamation mark.

³ Literally, *his hand*.

⁴ transliteration from Greek, *sukamínous*: can also be translated as *mulberry trees*.

He handed their cattle over to hailstones,
and their possessions to the fire.
He sent forth against them *the* furiousness of his wrath—
anger, displeasure, and affliction—
a plague sent through evil angels.¹

He made a way for his indignation,
and did not spare their souls from death,
and he gave their cattle over to death.
And he smote all *the* firstborn in *the* land of Egypt—
the first fruit of all their labor in the tents of Ham.

But he led away his people like sheep,
and guided them like a flock in a wilderness.
And he led them in safety² and they were not afraid,
and a sea covered up their enemies.

And he brought them to a mountain of his holy place,
this mountain which his right hand had gained as a possession for himself.
He cast out nations before their face,
and apportioned them an inheritance by lot,
and he settled the tribes of Israel in their tents.

And yet, they tested and displeased the Most High GOD,
and did not keep his testimonies.
They turned *their* backs and were faithless like their fathers.
They became like a crooked bow.

And they provoked him *to wrath* with their hill *shrines*,
and moved him to jealousy with their statues.
God heard *them*, but no longer regarded them,
and he utterly rejected Israel.

So he abandoned his tabernacle at Silom,
the tent he had pitched among *the* peoples,
and he delivered their powerful *men* into captivity,
and the beauty *of their women* into the hands of enemies.

¹ St Chrysostom: "There is an angel that punishes, as when he says, 'a plague sent through evil angels.' Such is a destroyer. Therefore, we...ask for an angel of peace."

² safety = *elpidi*; this word is usually translated as *hope*, but it can also mean *safety* as in this psalm.

He gave his people to a sword,
and no longer regarded his inheritance.
Fire consumed their young men,
and their virgins were not lamented.

Their priests fell by a sword,
and no one will weep for their widows.
Then *the* LORD awoke as one out of sleep,
like a mighty man having been overpowered with wine,

and he struck his enemies on their backs—
he put them to perpetual shame.
And he rejected the tabernacle of Joseph,
and did not choose the tribe of Ephraim,

but he chose the tribe of Judah for himself—
the mountain of Sion which he loved.
And he built his sanctuary like *that* of a unicorn,¹
he established her upon the earth unto the ages.

And he chose David, his servant,
and took him away from the sheepfolds of the sheep,
he took him from behind the ewes bringing forth young,
to shepherd Jacob his servant,² and Israel his inheritance.

And *David*³ shepherded them
in the innocence of his heart,
and guided them
with the skillfulness of his hands.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
*Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.*⁴ (3x)
Ya Rab-búr-ham. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

¹ St Athanasios: “The unicorn is a creature that is invincible, on account of the sharp horn upon the forehead, with which wild beasts are taken up and carried away.” [OP]


Church of Greece, Holy Transfiguration, and *Orthodox Psalter* have singular; others have plural.

² *servant* follows Holy Transfiguration and *Orthodox Psalter*; NETS and *Septuagint Psalms* read *people*.

³ Literally, *he*.

⁴ Arabic.

Psalm 78 (79)
A psalm by Asaph.

 GOD,
Gentiles have invaded your inheritance!
They polluted your holy sanctuary,
and made Jerusalem *the* shed of an orchard-keeper.

They have given *the* corpses of your servants
to be food for the birds of the sky,
the flesh of your saints
to the wild beasts of the land.

They poured out blood like water on every side of Jerusalem,
and there was no one to bury *them*.
We have become an open shame among our neighbors,
a turning up of the nose,
and a mockery to those around us.

How long, LORD, will you be angry? forever?
Shall your jealousy burn like fire?
Pour out your wrath on the nations
that do not acknowledge you,

and on kingdoms
failing to call upon your Name,
because they have devoured Jacob,
and laid waste his dwelling-place.

Do not remember our old iniquities!
Let your compassions quickly overtake us, LORD,¹
because we became exceeding poor.
Help us, O GOD our Savior!
For the honor of your Name, LORD,
rescue us and atone for our sins on account of your Name.²

Lest the nations should say,
“Where is their GOD?”
But in our sight, let the Gentiles witness
that the blood of your servants which was shed has been fully avenged!

¹ *Lord*, is found in Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; it is omitted in those mss. following Codex Vaticanus.

² The punctuation of these verses follows the Church of Greece text.

Let the groaning of those having been bound in fetters
come before you,
according to the greatness of your arm,
preserve the sons of those having been condemned to death.

Repay our neighbors sevenfold in their bosom
the reproaching they have reproached you, LORD!
For we *are* your people
and sheep of your pasture.

We shall openly confess you, O God,
unto the ages!
We will *be* proclaiming your praise
from generation to generation!

Psalm 79 (80)

*To the end, over those to be changed.
A witness by Asaph, concerning the Assyrians.*

Pay attention, O Shepherd of Israel,
You leading Joseph like sheep!
You that are enthroned upon the Cherubim, show yourself
before Ephraim, and Benjamin, and Manasses!¹

Stir up your strength,
and come to save us!
O GOD, turn us around, and show forth your face,
and we shall be saved.

LORD, the God of the powers,
how long will you be angry with the prayer of your servants?
How long will you feed us with *the* bread of tears
and measure out tears for us to drink?

You made us a controversy to our neighbors,
and our enemies turned their noses up at us.
LORD, the God of the powers!
Turn us around, and show forth your face,
and we shall be saved. *(Pause)*

¹ The punctuation of these verses follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece and others read, "...Cherubim, show thyself! Before Ephraim.... stir up thy strength...."

You uprooted a vine and brought her out of Egypt—
you have cast out nations and planted her.
You cleared the way before her and planted her roots,
and she filled the land.

Mountains were covered with her shadow,
and her *climbing* vines covered the cedars of GOD.
She stretched out her branches as far as *the* sea,
and her tendrils as far as *the* rivers.

Why did you break down her fence
so that all those going by pluck off her grapes?
A wild boar out of the forest rooted her up,
and a lonely wild beast fed on her.

Return now, O GOD of the powers!
and look from *the* heavens and see,
and visit this vine,
and perfect her which your right hand planted,¹
and *the* Son of Man² whom you strengthened for yourself.

She was burnt with fire and dug up.
At the rebuke of your face, they shall perish.
Let your hand rest upon *the* Man³ at your right hand,
and upon *the* Son of Man whom you strengthened for yourself.

And we will never stray from you.
You will give us life, and we will call on your Name.
LORD, the God of the powers!
Turn us around, and show forth your face, and we shall be saved.

Psalm 80 (81)

To the end. Over the winepresses.

A psalm by Asaph.

Be rejoicing⁴ greatly in GOD our helper,

¹ When the bishop is present, he blesses the people during the Trisagion with these verses, *Look down from heaven...right hand planted.*

² *Son of Man* is a messianic title. See Daniel 7:13-14 (in the LXX, Daniel is the last book of the Old Testament, and the prophecies found in Daniel naturally lead to the New Testament).

³ gender specific.

⁴ *Be rejoicing = agalliásthe*, pres act imperative, means “to begin and continue praising.”
shout out = alaláksate, aorist act imperative, which means “do it at once; do it now.”

cheerfully shout aloud to the God of Jacob!¹
Choose a psalm, and strike a tambourine,
a merry lute with a harp!

Trumpet with a trumpet during a new moon,
on the appointed time, our² feast-day!
Because this is a command for Israel,
and a decree of the God of Jacob.

He himself ordained this in Joseph for a witness
during his exodus from *the* land of Egypt,
when he heard a tongue which he did not know.
He removed burdens from his back,
his hands were freed from slaving at the builder's basket.

"You³ called upon me in affliction,
and I delivered you.
I heard you in a hidden *place* of a storm,
and I tested you at *the* water of strife. (*Pause*)

"Hear *me*, my people, and I will speak to you,⁴
and I will testify to you, Israel,
if you will listen to me.
There shall be no new god among you,
neither shall you bow down to any foreign god.⁵

"For I AM HE WHO IS,⁶ your God,
the One having brought you out of *the* land of Egypt!
Open your mouth wide,
and I will fill it.

¹ *Orthodox Study Bible* reads, "in the living God." This is not found in any of the Orthodox texts nor the Hebrew. I'm not sure where this came from. Perhaps a typo?

² *our* = Holy Transfiguration, SAAS, LES and NETS; Church of Greece and others reads, *your*.

³ *You* here and following is singular.

⁴ *and I will talk to you*, is found in Holy Transfiguration, *Orthodox Psalter*, and LES; omitted in Church of Greece and others.

⁵ St Jerome: "God is speaking to us...he commands that no strange god shall be among you. The person whose god is his stomach has a strange god. We have as many alien gods as we have vices and sins. I give way to anger; anger is my god. I look upon a woman covetously; lust is my god. The thing that each one covets and reverences, that is his god. The miser has a god of gold...Our God is virtue; the god of others is vice and sin." [OP]

⁶ I AM HE WHO IS = *egō eimi o ōn* [Ἐγὼ εἶμι ὁ ὄν] the Name of God revealed to Moses in Exodus 3:14 (*cf.* Priest's blessing at the end of Great Vespers: "Blessed be He Who Is, Christ our God...." [*Vespers & Divine Liturgy*, St. Tikhon's Monastery Press, 2021]).

“But my people would not obey my voice,
and Israel ignored me.
So I let them go according to the lusts of their hearts,
they will follow their own practices.

“If my people would have listened to me,
if Israel would have walked in my ways,
I would have quickly humbled their enemies,
and would have laid my hand on those afflicting them.”

The enemies of *the* LORD lied to him,
but their destined time¹ will come in that age.
And he fed them with *the* fat of wheat,²
and he satisfied them *with* honey out of a rock.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)
Domine, miserere. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

✠ ✠ ✠

Seventeenth Day of the Month

Psalm 81 (82)

A psalm by Asaph.

GOD stood in a gathering of gods,
and in *their* midst, he discerningly judges gods.
“How long will all of you judge wrongfully,
and be partial to the person of sinners? *(Pause)*

“Defend an orphan and a beggar,
see that one who is humble and in necessity has justice.
Rescue a poor *person* and a beggar—
rescue him from a hand of a sinner.”

They have no knowledge,
neither did they understand.

¹ *time* = *kairós*, “appointed time; seasonable time; opportune time.”

² St Jerome: “Does wheat have fat? Does it also have intestines: The prophet wanted to show the abundance and richness of spiritual grace, hence, he calls it ‘fat.’ And with honey from out of the rock He would feed them. He is the wheat. He is also the rock who slaked the thirst of the Israelites...that is why our Lord ate honeycomb after the resurrection...The Rock Himself ate honey in order to give us honey and sweetness...” [OP]

They walk around in darkness!
All the foundations of the earth will be shaken.


I said, “You are gods,
and you are all sons of *the* Most High.¹
Yet you die like humans,²
and fall like one of the rulers.”

Arise, O God, judge the earth,
for to you belong all the nations.³

Psalm 82 (83)

An Ode.

A psalm by Asaph.

 God, who shall be likened to you?

Do not be silent, neither be still, O GOD!
Because look! Your enemies are in an uproar,
and those hating you have lifted up their head!
They have plotted villainous plans against your people,
and conspired against your saints!


They said, “Come *now*, and let us wipe them out,
and they will no longer be a nation;
and the name of Israel
shall in no wise be remembered.”

Because they united with oneness of mind,
they formed an alliance against you:
The tents of the Idumeans and the Ishmaelites,
Moab and the Agarenes,

Gebal, and Ammon, and Amalek,
and Philistines⁴ with those dwelling at Tyre.
Yes, even Assur has joined with them!
They have become a help for *the* sons of Lot. (*Pause*)

¹ St Irenaeos: “It was for this end that the Word of God was made man, and he who was the Son of God became the Son of Man, that human nature, having been taken into the Word, and receiving adoption, might become the sons of God.” [OP]

² *ánthrōpoi*, not necessarily gender specific.

³  **Psalm 81, with verse 8 as the refrain, is sung repeatedly on Holy Saturday during the Divine Liturgy of St. Basil, while the vestments of the clergy and the hangings in the temple are changed from dark to white.**

⁴ literally, *allophyles*, although usually implies the Philistines.

Do to them as to Madiam and Sisara,
as to Jabin at *the* Kison arroyo.
They were utterly destroyed at Endor,
and became like dung on the ground.

Make their leaders like Oreb and Zeb,
yes, *make* all their leaders *like* Zebee and Salmana,
those having said,
“Let us take the holy place¹ of God for our own possession!”

My GOD, make them like whirling *dust*,²
like stubble before *the* face of a wind,
like a fire that will burn up a forest,
like a flame that will consume mountains!

You will pursue them with your tempest,
and will trouble them in your wrath.
Fill their faces with shame,
and they will seek your Name, LORD.

Let them be put to shame and confusion unto the ages of ages,
and let them be embarrassed and undone!
And they shall know that your Name is LORD.
You alone are Most High over all the earth.

Psalm 83 (84)

*To the end. Concerning the winepresses.
For the sons of Kore. A psalm.*

How desirable are your dwellings,
LORD of the powers!
My soul longs and yearns for the courtyards of the Lord,
my heart and my flesh greatly rejoiced in *the* living God.

For a sparrow has found himself a house,
and a turtledove a nest for herself where she may lay her young:
your altars, LORD of the powers,
my King and my GOD!

Blessed are those dwelling in your house!
They will praise you unto the ages of ages. *(Pause)*

¹ *holy place* is the reading of Codex Alexandrinus, Holy Transfiguration, and *Orthodox Psalter; Septuagint Psalms* and *LES*, following Codex Vaticanus, read *the altar of God*.

² literally, *a wheel*.

Blessed is *the* man¹ whose help is from you.²
He prepared his heart to ascend into the valley of weeping,
into the place which he put himself.

For the Lawgiver will give blessings.
They will go from strength to strength,
the God of the gods shall be seen in Sion.
LORD, the God of the powers, hear my prayer,
hearken, O GOD of Jacob! *(Pause)*

Behold, O GOD, our Shield,
and look upon the face of your Christ.³
Because one day⁴ in your courtyards is better
than a thousand *elsewhere!*

I chose to be cast aside in the house of my GOD,
than to dwell in the tents of sinners.
Because *the* LORD, *my* GOD, loves mercy and truth.
GOD⁵ will give grace and honor.

The LORD will not withhold any good thing
from those walking in innocence.
LORD, the God of the powers,
blessed is *the* one⁶ putting his hope in you!⁷

Psalm 84 (85)

To the end.

Of the sons of Kore. A palm.

L ORD, you took pleasure in your land,
you returned the captives of Jacob!
You forgave the iniquities of your people,
you covered all their sins. *(Pause)*

You ceased from all your anger,
you turned yourself away from your wrathful indignation.

¹ gender specific.


² Codex Vaticanus adds, *Lord*, here.

³ St Jerome: "The psalmist is praying that the Father look upon the face of the Son. He is saying, "Look upon us, for in us thou dost behold thine own Son who dwells in us." [OP]

⁴ St Jerome: "Notice that he says, 'one day.' The meaning is that the kingdom of heaven is one day. There is neither night nor darkness, but always light. Whoever is in the kingdom of heaven for one day is there forever." [OP]

⁵ GOD is the reading in Holy Transfiguration, *Septuagint Psalms* and *LES*; Church of Greece, SAAS and *NETS* read *he*.

⁶ *one* = *ánthrōpos*, a person, a human being, not necessarily gender specific.

⁷  **Psalms 83, 84 and 85 are prayed during the Ninth Hour.**

Restore us, O GOD of our salvation,
and turn your anger away from us!

You will not be angry with us unto the ages, will you?¹
or will you prolong your wrath from generation to generation?
O GOD, having brought us back, you will give us life,
and your people will greatly rejoice in you.

LORD, show us your mercy,
and grant us your salvation.
I will listen to what *the* LORD, *my* GOD, will say in my presence,
because he shall speak peace to his people,

and to his saints,
and to those turning their heart to him.
His salvation is now close to those fearing him,
that glory may encamp in our land.

Mercy and truth met together,
righteousness and peace kissed *each other*.²
Truth sprung up out of the earth,
and Righteousness peered down from the heavens.³

Indeed, *the* LORD will give goodness,
and our land will give her fruit!
Righteousness will go before him,
and shall place his footsteps in the way.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

Possessed of the healing remedy of repentance, O my soul, draw near with tears, crying out and sighing, "O Physician of souls and bodies, O Lover of mankind, free me from my many sins;

¹ These questions expect "no" for an answer.

² St Jerome: "There are two peoples who believe: the Gentiles and the Jews. To the Jews was given the promise that the Savior would come...Mercy...is symbolic of the nations; truth, of the Jews, for the promise has been fulfilled...In other words, the Gentiles and the Jews are under one Shepherd, Christ." [OP]

³ St Jerome: "Truth and Righteousness means the Savior.... He grew up out of the earth since he was born as a man. He peered down from the heavens since God is always in the heavens.... He is born of earth; but he who was born of earth is always in the heavens, because God is everywhere." [OP]

number me with the sinning woman, the thief, and the tax collector. O God, grant me forgiveness of my sins, and save me!”

Glory to Father, Son, and Holy Spirit.

I have not followed the repentance of the tax collector, nor have I acquired the tears of the harlot; for because of my blindness, I am at a loss for such amendment. Yet save me by your compassion, O Christ God, because you are the Lover of mankind!

Now and ever, and unto the ages of ages. Amen.

O undefiled Virgin Mother of God, with the heavenly hosts entreat your Son, that before the end he grant us forgiveness of transgressions, and great mercy.

Lord, have mercy. [12x]

And this Prayer:

Illumine our hearts, O Master who loves mankind, with the pure light of your divine knowledge, and open the eyes of our mind to the understanding of your Gospel teachings. Implant also in us the fear of your blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing to you. For you are the illumination of our souls and bodies, O Christ our God, and to you we send up glory, together with your Father who is without beginning, and your all-holy, good, and life-creating Spirit, now and ever, and unto the ages of ages. Amen.



Seventeenth Day of the Month (continued)

KATHISMA XII

Psalm 85 (86)

A prayer of David.¹

Bow down your ear, LORD, and hear me,
because I am a beggar and destitute.
Preserve my soul because I am holy.

My God, save your servant² who is pinning *his* hope in you!

Have mercy on me, LORD,
because I will cry out to you all day long.
Gladden the soul of your servant,
because I lifted up my soul to you.³

Because you, LORD, are kind and gentle,
and of great mercy to all those calling upon you.
Listen, LORD, to my prayer,
and pay attention to the voice of my supplication.

In a day of my affliction, I cried out to you,
because you listened to me.
There is none like you, LORD, among gods,
nor any *works* like your works!

All the nations which you have made
will come and bow down before you, LORD,
and will glorify your Name!
Because you are great and are working wonders.
You alone are God!⁴

Guide me in your way, LORD, and I will walk in your truth.
Let my heart rejoice to fear your Name.
I will confess you, LORD, my God, with all my heart,
and will magnify your Name unto the ages.

Because great is your mercy toward me,
and you delivered my soul from deepest hades.

¹ Fr Patrick Reardon: Although the superscription reads, *A prayer of David*, it "is another psalm of the Lord's suffering and death. As such it contains His prayer to the Father for deliverance, especially from that 'last enemy' which is death." *Christ in the Psalms*, p. 169.

² *servant* = *doúlos*, "household slave; servant," as opposed to *paidí* found in vs. 16.

³ Follows Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; Church of Greece, SAAS, and NETS add "O Lord" here.

⁴ follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; some mss read *are a great God*.

O GOD, transgressors of *your Torah* rose up against me,
and a gang¹ of *the* mighty sought after my soul,
and *they* did not set you before their eyes.

But you, LORD, my GOD, are full of compassion and mercy,
slow to anger, and plenteous in mercy and true.
Look upon me and have mercy on me!
Give your strength to your child,²
and save the son of your handmaid.

Work some sign with me for good,
and let those hating me see and be ashamed.
Because it is you, LORD,
who has helped me and comforted me.³

Psalm 86 (87)

*Of the sons of Kore.
A psalm ode.*

His foundations are in the holy mountains,
the LORD loves the gates of Sion more than all the tents of Jacob.
Glorious things were spoken of you,
O city of GOD! (*Pause*)

I will make mention of Rahab and Babylon
among those knowing me.
And look! Philistia⁴ and Tyre with the Ethiopian people—
these were born there.⁵

“Mother Sion,” one will say, and “A man⁶ was born in her,”
and “The Most High himself laid her foundation.”
The LORD shall record it in a census of peoples and rulers,
those having been born in her. (*Pause*)

¹ *gang* = *sunagōgē*, “a gathering of people; a gang; local congregation; house of meeting.”

² *child* = *paidi*, could also be translated as *servant*, but I used *child*, putting this psalm into the mouth of our Lord.

³ 📖 **Psalm 85 is prayed during the Ninth Hour, along with Psalms 83 and 84.**

⁴ literally, *allophyles*, although usually implies the Philistines.

⁵ St Jerome: “Let the sinner be at peace—if the sinner returns to the Lord—for he was mindful of Rahab the harlot...Babylon means confusion (any soul troubled over faults and sins). Though one has been a Rahab or a Babylon, yet ‘I will be mindful of him who knows me,’ says the Lord. Philistia distinguishes from Jews; Tyre connotes tribulation; and Ethiopia means covered in the filth of sins. Those who were strangers and in tribulation are later found in the Church.” [OP]

⁶ not necessarily gender specific.

How joyful are all those
having their dwelling in you!¹

Psalm 87 (88)

*A psalm ode of the sons of Kore.
To the end, concerning the response of Maeleth;
of insightful comprehension to Aiman the Israelite.*

LORD, the God of my salvation,
I cried out day and night before you!
Let my prayer come before you,
incline you ear to my supplication.²

Because my soul was full of ills,³
and my life drew near to hades!
I was numbered with those going down into a pit.
I became as a man⁴ without help,
unshackled among *the dead*;⁵

like *the mortally* wounded⁶ lying asleep in a grave
whom you no longer remember.
Indeed,
they were thrust away from your hand.

They⁷ laid me in the lowest pit,
in darkness, and in death's shadow.

¹  **Psalm 86 is prayed during the Third Royal Hour of Christmas.**

² Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *NETS*; others add *O Lord* here.

³ St Athanasios, "He bore our sins; and concerning us He grieved; and moreover, He, suitably filled with our ills, tasted of death on behalf of all."

⁴ *ánthrōpōs*, not necessarily gender specific.

⁵ The icon of the Descent into Hades shows Christ *unshackled among the dead* as he lifts up Adam and Eve from their tombs, with broken locks and chains strewn about

St Kyril of Jerusalem, "He did not say, 'I am become a man without help,' but 'as a man without help;' for He was crucified, not because of helplessness, but because He willed it. His death was not a result of involuntary weakness."

St Jerome, "He did not say, 'I am without help,' but 'I am like one without help,' because He had a Helper: the Father. Other men are held in the nether world by the bonds of sin. We are all bound in sin. Hence, whoever goes down into the lower world is held there by the law of the lower world...But Christ is saying, 'By nature, I was free; I became like to a sinner on account of the sins of men.'"

⁶ St Jerome, "Well said, 'like the *mortally* wounded.' He had no wound but received a wound for the salvation of men—as Isaiah says that He bears our sins and is pained for us: yet we accounted Him to be in trouble, and in suffering, and in affliction" [Is. 53:4—also verse 5, "But he was wounded because of our transgressions.... LXX text.]

⁷ *they*, *éthento*, 3rd person plural; Church of Greece, Holy Transfiguration *et al.*

St Jerome, "'I descended into the very depths of hades in order to release all mankind from the chains of hades; indeed, into the dark abyss and into the shadow of death.' Death had not been inflicted upon me by the Jews, but only the shadow of death, for it was my will to descend for the salvation of mankind. I, who am Light, went down into hades, therefore, to liberate souls from that abyss of darkness...."

Your anger leaned heavy upon me,
and you brought all your storms upon me. *(Pause)*

You put my friends far away from me.
They made me an abomination to themselves.
I was handed over, and I did not make myself walk away.
My eyes grew weak through poverty.

I cried out to you, LORD, all day long,
I stretched forth my hands to you!
You will not work wonders for the dead, will you?¹
Will physicians raise *them* up, and they acknowledge you?

There is no one in a grave to declare your mercy,
and your truth in the Destruction, is there?
Your wonders will not be known in the darkness, will they?
Your righteousness *will not be known* in a forgotten land, will it?

But I cried out to you, LORD,
and my prayer will rise before you at daybreak.
LORD, why did you cast off my soul,²
hiding your face from me?


I am poor, and in toils from my youth,
and after being lifted up, I was humbled and brought to distress.
Your wrath swept over me.
Your terrors have undone me!

They surrounded me like water all day long,
they engulfed me in on every side.
You have put friend and neighbor far away from me,
as well as my acquaintances,
because of *my* shameful fate.³

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)*

¹ All the following questions expect “no” for an answer.

² *Septuagint Psalms* and *LES* following *Codex Vaticanus* reads *reject my prayer*.

³  **Psalm 87 is one of the Six Psalms prayed during Matins.**

shameful fate = *talaipōrias*, “wretchedness, misery; shameful fate;” In the mouth of Jesus, this might refer to his crucifixion which was considered by the Jews to be a shameful form of death (see Gal 3:13).

St Jerome: “In the shame of my Passion, even the apostles kept aloof from me.” [OP]

St Athanasios: “Christ “is saying, that, due to the Passion, He is forsaken by both friend and neighbor...Thanks to His obedience to the Father, both friends and acquaintances distanced themselves.” [OP]

Señor ten Piedad. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Eighteenth Day of the Month

Psalm 88 (89)

Of understanding by Aitham the Israelite.

I will sing of your mercies, LORD, unto the ages.

I will be proclaiming your truth with my mouth
from generation to generation.

Because you have said, “Mercy shall be built up unto the ages.”¹

Your truth shall be prepared in the heavens!

“I have made a covenant with my chosen *ones*,²

I swore an oath to David my servant:

‘I will establish your seed unto the ages,

and I will build up your throne from generation to generation.’” *(Pause)*

The heavens will confess your wonders, LORD,

and your truth in a church of saints.

Because who in *the* clouds shall be considered equal to the Lord?

And who among *the* sons of God³ shall be compared to the Lord?

GOD *is* being glorified in a council of saints,

he is great and fearful over all those around him.

LORD, the God of the powers, who is like you?

You are mighty, LORD, and your truth surrounds you.

You are sovereign over the raging⁴ of the sea,

and you still her waves when they are raging.⁵

¹  **The first two verses are the Alleluia for Tone Five of the Sunday Octoechos.**

St Jerome: “In Genesis, the same word is used [built up]. We read how God took a rib from the side of Adam and built it into a woman [Gen. 2:22—LXX] ...Adam’s rib fashioned into woman signifies, by apostolic authority [Eph. 5:32], Christ and the Church...We heard about the first Adam; let us now come to the second Adam and see how the Church is made from His side. As He hung on the Cross, His side was pierced with a lance, from which there flowed forth blood and water. The Church is built up from the blood and water: first, through Baptism of water, sins are forgiven, then, the blood of martyrs crowns the edifice.” [OP]

² St Athanasios: “He is speaking of Abraham and Jacob. For to them He made the promise concerning the giving of Christ.” [OP]

³ *sons of God, uioi Theou*, is sometimes used to refer to the angels.

⁴ *raging = kpátous*, lit, “strength; might.”

⁵ cf Matt 8:26; Mk 4:39; Lk 8:24b.

You humbled an arrogant *person* like one slain,
you scattered your enemies with your mighty arm!

The heavens are yours and the earth is yours,
you have laid the foundation of the inhabited world,¹
and all *things dwelling* in her.

You made the north and the sea,
Tabor and Ermon shall rejoice in your Name.

Yours is an arm of might!
Let your hand be strengthened,
let your right hand be exalted.
Righteousness and judgment *form the* base of your throne.
Mercy and Truth shall go before your face.²

Blessed are the people knowing jubilation!
They shall walk in the light of your countenance, LORD,
and they will greatly rejoice in your Name all the day long,
and they will be exalted in your righteousness!

Because you are the boast of their strength,
and in your good pleasure our horn shall be lifted up.
Because *our* help³ is from the Lord,
and from the Holy One of Israel, our King.

Then you spoke in a vision to your children⁴ and said,
“I have laid help upon a mighty one;
I have exalted one chosen out of my people:
I found David my servant.
I anointed him with my holy oil.

“For my hand shall hold him up,
and my arm shall strengthen him.
No enemy shall have advantage over him,
neither shall a son of wickedness continue to hurt him.

¹ *inhabited world = oikouménēn.*”

² God’s Mercy is the Son (*cf* Lk 18:38-39) and his Truth is “the Spirit of the Truth,” the Holy Spirit, (Jn 16:26); these “go before his face,” that is, the Son and Spirit have their origin in the Father: the Son is begotten of the Father, and the Holy Spirit proceeds from the Father.

³ *help = antilēpsis*, “help, aid; defense.”

⁴ *children = uióis*, follows Church of Greece and Orthodox translations; SAAS and NETS read *holy ones*.

“And I will crush his enemies before his face,
and put to flight those hating him.
My Truth and my Mercy shall be with him,
and in my Name shall his horn be exalted.

“And I will set his hand in a sea,
and his right hand in rivers.
He shall call on me, ‘You are my Father, my GOD,
and the defender of my salvation.’

“And I will make him my firstborn,¹
higher than the kings of the earth.
I will keep my mercy for him unto the ages,
and my covenant shall stand fast with him.

“And I will establish his seed unto the ages of ages,
and his throne as the days of the heavens.
But if his sons should forsake my Torah,
and walk not in my judgments—

“if they should break my statutes,
and not keep my commandments—
I will visit their offenses with a rod,
and their unrighteousness with scourges!

“Nevertheless, I will never unbind my mercy from them,²
nor be unjust in my truth!
I will in no wise break my covenant,
nor will I ever alter the *promises* going out of my lips.

“I have sworn once for all in my holiness—
as if I will lie to David! —
his seed shall endure unto the ages,
and his throne *shall be* like the sun before me,

“and like the moon,
having been established unto the ages.
And the witness in the heavens
is faithful.” *(Pause)*

¹ *firstborn* = *prōtōtokon*, the legal title given to the child to indicate the heir; it does not imply that there are other younger children. The same word is used in Matthew 1:25a and Luke 2:7.

² *them* follows Church of Greece and Holy Transfiguration; other mss read *him*.

But you spurned your anointed and forsook *him*.
You rejected him!
You have broken the covenant with your servant,
you have defiled his sanctuary into the ground.

You pulled down all his bulwarks!
You put fear in his strongholds!
All those going by were plundering him.
He became a turning up of the nose to his neighbors.

You exalted the right *hand* of *those* afflicting him,
you gladdened all his enemies.
You turned away the help of his sword,
and did not help him in the battle.

You made an end of his purification,
you threw his throne down to the ground.
You shortened the length of his days,
and poured dishonor over him. (*Pause*)

LORD, how long will you turn yourself away? to *the* end?
Shall your wrath burn like fire?
Remember what my substance¹ is!
You have not made all the people for nothing, have you?²

What person³ is there who will live,
and not see death?
Shall he rescue his soul
from the grip of hades? (*Pause*)

LORD, where are your mercies of old,
which you swore to David in your truth?
Remember, LORD, the insults against your servants,
which I have borne in my bosom *from* many nations,

by which your enemies have taunted, LORD,
by which they taunted that which was given as a price⁴ *for* your Christ.

¹ lit, *hypostasis*.

² This expects “no” for an answer.

³ *ánthrōpos*, not necessarily gender specific.

⁴ *antállagma*, “a price paid in exchange for something; equivalent ransom.”

Blessed be the Lord unto the ages!

Let it be! Let it be!¹

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (3x)

Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 89 (90)

A prayer of Moses, a man of GOD.

LORD, you became a refuge for us
from generation to generation!
Before the mountains were made,
or the earth and the inhabited world were formed,
from the ages unto the ages, you are!

Let not mankind² return to a low estate!
Indeed, you said, “Return, O people!”³
Because a thousand years in your sight, LORD,⁴
are as the day of yesterday that passed by,
and as a watch in a night.

Years will be their objects of contempt.
The dawn will pass like young *green* grass.
In the morning, one will blossom and grow up,
but in the evening, one will droop, dry up, and wither.

Because we have fainted away in your displeasure,
and were shaken by your wrath.
You set our misdeeds before you,
our life is in the light of your face.

Because all our days wasted away,
and in your wrath we fainted away.
Our years have spun out their tale
like a spider’s web.⁵

¹ *génoito*, aorist mid opt, “let it be.” *Amen* is not the word used here in the LXX—cf Psalm 40.

² *ánthrōpos*, not necessarily gender specific.

³ Literally, *sons of men*, *uioi anthrōpōn*.

⁴ LORD is found in Holy Transfiguration and *Orthodox Psalter*; omitted in Church of Greece, *NETS*, and *Lexham*.

⁵ St Jerome: “Nothing eludes God. Night does not conceal our sins, nor does the darkness cover them...In the same way a spider produces, as it were, a thread, and runs to and fro, back and forth, and weaves the whole day long, and her labor is great, but the result is nil, so human life runs about hither and thither. We search for possessions, and

The days of our years are seventy years,
or if we are strong, perhaps eighty years.
Yet the greater part of them is toil and trouble,¹
because frailty came upon us, and we shall be chastened.

But who knows the power of your wrath?
or from fear of you, who can recount your anger?
And so, make your right hand known to me,
and to those having been instructed by Wisdom in their heart.

Return, LORD! How long *will you delay?*
And be gracious concerning your servants.
We were satisfied with your mercy in the morning, LORD,²
and we rejoiced and were merry in all our days!

Let us be glad for as many days as you humbled us,
for the years we saw evils.
And look upon your servants, and upon your works,
and guide their young.

And let the glorious brightness of *the* LORD our God
shine upon us,
and guide aright the work of our hands for us,
yes, guide aright our handy work.³

Psalm 90 (91)

An Ode of praise.

By David.

The one dwelling in *the* help of the Most High
shall find lodging⁴ in *the* shelter of the God of the heavens.
He will say to the Lord,
“You are my protector and my refuge,
my GOD, in whom I will trust.”⁵

we accumulate wealth. We procreate children. We labor and toil. We rise in power and authority. We do everything, and do not realize that we are spiders weaving a web.” [OP]


¹ cf Shakespeare’s *Macbeth*; Greek rhymes: *kópos keh pónos*.

² *Lord* follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *NETS*; omitted in *Septuagint Psalms*, *SAAS*, and *LES*.

³  **Psalm 89 is prayed during the First Hour.**

This ending verse follows the Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; other mss omit this repeated phrase.

⁴ *find lodging* = *aulisthēsetai*, “spend the night, find lodging for the night,” from *aulē*, “a courtyard, an enclosed space surrounded by buildings opened to the sky.”

⁵  **These opening verses are the Alleluia for Tone Six of the Sunday Octoechos.**

Because it is he who shall rescue you from a snare of the hunters,
and from *every* terrifying¹ thing.
He will overshadow you with his shoulders,
and you will be safe under the wings of his garment.²
His truth shall cover you like a shield.

You will not be afraid of any terror of *the* night,
of an arrow flying by day,
of a thing lurking in darkness,
of a mishap and a noonday demon.³

A thousand will fall beside you, and ten thousand at your right *hand*,
but it will not come near you!
With your eyes you will perceive,
and will see *the* reward of sinners.

“Because you, LORD, are my hope!”
You made the Most High your refuge.
No evils shall approach you,
neither shall any plague come near your tent.⁴

Because he will command his angels surrounding you
to guard you on all your paths.⁵
Upon hands they will carry you,
lest your foot should strike⁶ against a stone!

You will tread upon asp and basilisk;⁷
and lion and dragon you will trample under your feet.

¹ *terrifying* = *tarachō'dēs*, “terrifying, dreadful.”

² *wings* = *pterúgion*, “wings; ends; border; flap (of a garment). *Wings of thy garment*, *ie*, long, wide sleeves like those found on a priest’s riassa /cassock, seems a better translation when referring to the Person of God.

³ Fr Patrick Reardon: This is “one of the very few psalms about which everyone in antiquity agreed that it should be prayed each day of the week...Christians in the East...prayed [it] daily at the sixth hour [noonday]...According to Saint John Cassian in the early fifth century, some of the monastic elders...understood the ‘noonday devil’ of this psalm to be a special temptation to spiritual weariness and dejection, that mysterious despondency and distress of heart known in ascetical literature as *akedia*...” *Christ in the Psalms*, p.179.

⁴ *tent* = *skēnōmati*, “tent; dwelling; metaphor for “the body.”

⁵ *paths* = *odoís*, “roads, paths, courses (of ships); journeys; way of life.”

⁶ *strike* = *proskópsēs*, “to stumble; to strike against something.”

⁷ *basilisk* = transliteration of *basilískon*: a legendary reptile reputed to be the “king [basil = king] of the serpents,” who causes death with a single glance. According to Pliny the Elder, it also leaves a wide trail of deadly venom in its wake.

“Because he set his hope in me,
therefore I will deliver him.

“I will shelter him because he knew my Name.
He will call upon me and I will hear him.
I am with him in affliction.
I will deliver him and bring him to honor.

“I will fill him with length of days,
and show him my salvation.”¹

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

O Lord, who accepted the tears of the sinning woman and of Peter, and who justified the tax collector who groaned from the depths of his heart: Take pity on me falling down in contrition, O Savior, and have mercy on me!

Glory to Father, Son, and Holy Spirit.

Receive me like the publican, O Lord, and cleanse me like the harlot, O Master; have mercy on me as upon the Canaanite woman, according to your great mercy.


Now and ever, and unto the ages of ages. Amen.

O blessed Theotokos, Mother of the Light: Entreat Christ God to shine forth the dawn and great mercy on my heart.

Lord, have mercy. [12x]

And this Prayer:

O Lord my God, you alone are good and the Lover of mankind, you alone are merciful and gentle, you alone are true and just, you alone are compassionate and are the merciful God! May your power come upon me, who am the sinner and your unworthy servant, and may it strengthen the temple of my body through the glad tidings of your divine teaching. O Master and Lover of mankind, the One loving the good, and full of loving kindness: Enlighten my inmost parts, and all my members by your will. Cleanse me of all enmity and sin; preserve me undefiled and unblemished by any intervention and activity of the Devil; and grant me, in your goodness, to understand those things which are of you, to think upon them, to live in your desires, to fear the fear of you, and to do what is pleasing to you until my last breath; that according to your inexpressible mercy, you might keep my soul and body, my mind and thoughts, a temple unexposed

¹  Psalm 90 is prayed during the Sixth Hour and is one of the psalms prayed during Great Compline.

to all the wiles of the adversary. O Lord, Lord, cover me with compassion, and forsake me not, the sinner, an impure and unworthy servant, because you are my defender, O Lord! My song is always of you, and to you I send up glory: to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠



Nineteenth Day of the Month

Kathisma XIII

Psalm 91 (92)

A psalm ode.

Concerning the Sabbath.

It is good to give thanks to the Lord,
and to chant psalms to your Name, O Most High!
To proclaim your mercy at dawn, and your truth in *the* night,¹
upon a lyre of ten strings, with an ode upon a harp.

Because you, LORD, gladdened me with your deeds,
and I will greatly rejoice in the works of your hands!
LORD, how magnified are your works!
Your thoughts are very deep!

A senseless man² will not know these things,
and a fool will not understand,
that when sinners were springing up like *green* grass,
and when all those working wickedness were flourishing,
it was so they might be destroyed unto the ages of ages.

¹  These opening verses are the Alleluia for Tone Seven of the Sunday Octoechos.

² gender specific.

But you, LORD,
are *the* Most High unto eternity!
Because look, your enemies, LORD—¹
look, your enemies shall perish—
and all those practicing wickedness will be scattered.

But my horn will be exalted like the horn of a unicorn,²
and my old age *shall be* with *the* rich oil of mercy!³
My eye looked on my enemies,
and my ear will hear *those* evildoers rising up against me.

A righteous *person* will flourish like a palm tree,
and will spread abroad like a cedar in Lebanon.
Those having been planted in the house of *the* LORD,
will flourish in the courtyards of our GOD.

They will still be enriched in old age,
and will be enjoying good things,
so that they may proclaim that *the* LORD our⁴ GOD is fair,
and *that* there is no injustice in him.

Psalm 92 (93)

The day before the Sabbath when the earth had been settled.

A psalm ode by David.

The Lord is King,
he has robed himself *with* beauty!
The LORD clothed himself with power
and girded himself!

¹ *Because, lo...O Lord*, follows Church of Greece and Holy Transfiguration texts; others omit this phrase.

² St Jerome: "Others may have many horns; I have only one: the Cross. So I say with Paul, 'But may it not be for me to boast, except in the Cross of our Lord Jesus Christ...' Now no animal is immolated to the Lord in the temple unless it is horned...Unless one has a horn with which to rout his enemies, he is not worthy to be offered to God. The Lord is described as a horn to those who believe in him. It was with the horns of the Cross that he routed his enemies. On the Cross did he confound the devil and his entire army. To be sure, when Christ was crucified in his body on the Cross, it was he who was crucifying the devils. It was not a cross; it was a symbol of triumph, a banner of victory. His whole purpose in mounting the Cross was to lift us up from the earth. I think the Cross of the Savior was the ladder that Jacob beheld. On that ladder angels were descending and ascending. On that ladder, that is, the Cross, the Jews were descending, and the Gentiles were ascending." [OP]

unicorn = *monókerōs*; see Introduction.

³ St Jerome: "...my old age with the rich oil of mercy. Our old age needs the oil of God. ...just as the light in a lamp burns out unless you feed it with oil, so likewise, the light of my old age requires the oil of God's mercy to keep it burning brightly." [OP]

⁴ follows Church of Greece text and Holy Transfiguration; *NETS*, *SAAS* and others read, *my God*.

For he has made the inhabited world¹ so firm
that she shall not be shaken.
Your throne is prepared of old:
you are from the ages.²

The rivers lifted up, LORD, the rivers lifted up their voices,
the rivers will lift up their waves!³
Because of the sounds of many waters,
the surges of the sea are magnificent.

The Lord on high is magnificent!
Your testimonies are made very sure.
Holiness becomes your house, LORD,
unto length of days.

Psalm 93 (94)

*A psalm by David.
For the fourth day of the week.*

The LORD is a God of vengeance;
the God of vengeance spoke openly.

Rise up, O Judge of the earth!
Reward the arrogant their due!

How long will sinners, LORD,
how long will sinners gloat?
How long will they proclaim and speak unrighteousness?
How long will all those practicing lawlessness keep speaking?

LORD, they afflicted your people,
and they mistreated your inheritance.
They killed widow and orphan,
and they murdered a proselyte.

¹ *inhabited world* = *oikouménēn*.

² St Kyril of Jerusalem: "...let us [not] endure those who falsely say, 'It was after His Cross and resurrection and ascension...that the Son began to sit on the right of the Father.' For the Son gained not His throne by advancement; but through His being (and His being is by an eternal generation) He also sits together with the Father. And this throne the Prophet Esaias [Isaiah], having beheld before the incarnate coming of the Savior, says, 'I saw the Lord sitting on a high and exalted throne'... for the Father no man has seen at any time (Jn 1:18), and He who then appeared to the prophet was the Son." [OP]

³ this follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; others omit *the rivers will lift up their waves*.

St Athanasios: "These 'rivers' signify holy apostles and evangelists; both they and the spiritual running waters of the Church of God are mightily gladdened." [OP]

And they said, “*The* LORD shall not see,
neither will the God of Jacob understand.”
Understand, now, *you* fools among the people,
and *you* morons,¹ at last be wise!

The One having fashioned the ear,
does he not hear?
or the One having made the eye,
does he not perceive?

The One instructing nations, shall he not reprove,
the One teaching people knowledge?
The LORD knows the thoughts of the people,²
that they are to no avail.

Blessed is the one whom you will instruct, LORD,
and shall teach him from your Torah,
in order to calm him in evil days
until a pit be dug for the sinner.

Because *the* LORD will not reject his people,
neither will he forsake his inheritance,
until³ righteousness turns again to judgment,
and all the upright in heart clinging to her. (*Pause*)

Who will rise up for me against evildoers?
or who will stand up for me against those working iniquity?
If *the* LORD had not helped me,
my soul would have well-nigh sojourned in hades.

If I were to say, “My foot has slipped!”
your mercy, LORD, would help me.
According⁴ to the multitude of sorrows in my heart,
your comforts gladdened my soul.

¹ transliteration of Greek, *mōroi*.

² *the people* = *tōn anthrōpōn*, plural with the article; (vs 12) *the one*, *o ánthrōpos*, not necessarily gender specific.

³ *until* = *eōs*, a Semitic usage, does not mean that something ends when such and such happens, rather it is continues afterwards. This same word is used in Matthew 1:25, which means Joseph did not have marital relations with Mary after she bore Jesus.

⁴ follows Holy Transfiguration, *Orthodox Psalter*, and *NETS*. Church of Greece, SAAS, *Septuagint Psalms*, and *LES* add *Lord* here, following Codex Vaticanus.

A throne of iniquity, molding mischief into law,
shall not have fellowship with you, shall it?¹
They will hunt down *the* soul of a righteous *person*,²
and condemn innocent blood.

But the Lord became my refuge,
and my GOD *is the* helper of my hope.
And *the* LORD³ shall repay them for their iniquity,
and according to their wickedness
the LORD GOD shall remove them from his sight.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh-éh.⁴ (3x)
Kyrie, eleison. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 94 (95)

*An ode of praise by David.
Without superscription with the Hebrews.*

Come, let us greatly rejoice in the Lord!
Let us shout joyfully to GOD our Savior!
Let us come before his face with thanksgiving,
and shout joyfully to him with psalms.⁵

Because *the* LORD is a great God,
and a great King over all the earth.⁶

Because the ends of the earth are in his hand,
the heights of the mountains are his also.
The sea is his, and he made her,
and his hands fashioned the dry land.


Come, let us worship⁷ and fall down before him,
and let us weep before *the* LORD, our Maker.
Because he is our GOD,

¹ This question expects “no” for an answer.

² St Athanasios: “The demons, in every way, attempt to hunt the righteous soul.” [OP]

³ follows Holy Transfiguration, *Orthodox Psalter*, and Church of Greece text. Those following Codex Vaticanus read, *He*.

⁴ Greek, “Glory to you, O God,” Δόξα σε σένα, ω Θεέ.

⁵  **These opening verses are the Alleluia for Tone Eight of the Sunday Octoechos.**

⁶ Church of Greece, Holy Transfiguration, and *Orthodox Psalter*. Codex Vaticanus reads, *above all the gods*, and adds, *because the Lord will not reject his people*.

⁷ *worship* = *proskunēsōmen*, “do reverence to; to bow down; do obeisance to.”

and we are *the* people of his pasture,
and sheep of his hand.

Today, if all of you hear his voice:

“Do not be hardening¹ your hearts as in the provocation,
in the day of testing in the wilderness,
where your fathers tested me.

They proved me and saw my works.

“Forty years long I grieved for that generation, and said,
‘They always are led astray in their hearts,
and they did not know my ways.’

So I swore in my wrath,

‘As if they shall ever enter into my rest!’”

Psalm 95 (96)

When the house was built after the captivity.

An ode by David.

Without superscription with the Hebrews.

Sing to the Lord a new song!

Sing to the Lord, all the earth!

Sing to the Lord, bless his Name!

Be telling the glad tidings of his salvation from day to day!

Declare his honor among the nations,

his wondrous works among all the peoples,

because *the* LORD is great, and very worthy to be praised.

He is more to be feared than all the gods,

because all the gods of the nations are demons,

but *the* LORD made the heavens.

Praise and beauty are before him,

holiness and majesty are in his sanctuary.

Bring to the Lord, you families of the nations,

bring to the Lord glory and honor!

Bring to the Lord *the* honor due his Name.

Take up sacrifices and start entering his courts!

¹ *do not be hardening* = *mē sklērúnēte*, aorist subjective with *mē* means to forbid the occurrence of an act that is not yet in progress.

Bow down¹ to the Lord in his holy court.
Let the whole earth be shaken before his face!
Proclaim among the nations,
“The Lord is King!”

Indeed, he has set right the inhabited world
which shall not be shaken!
He will judge the people
with uprightness!

Let the heavens rejoice and let the earth be exceedingly glad;²
let the sea be shaken and all that is in her!
Let the fields be joyful and all that is in them!
Then all the trees of the forest shall exult before *the* face of the Lord,
because he himself is coming,
because he himself is coming to judge the earth.
He will judge the world with righteousness,
and peoples with his truth.

Psalm 96 (97)

*By David, when his land was going to be restored.
Without superscription among the Hebrews.*

The Lord is King!
Let the earth greatly rejoice!
Let *the* multitude of islands
be merry!

Clouds and thick darkness are around him,³
righteousness and judgment are upholding his throne.
A fire shall go before him,⁴
and will blaze around his enemies!

His lightning *flashes* gave light to the inhabited world;
the earth saw *this* and was shaken!

¹ *Bow down* = *proskunēsōmen*, often translated as “worship,” but it means “do reverence to; to bow down; do obeisance to.”

² St John of Damascus: “It must not be supposed that the heavens or the luminaries are endowed with life...so when the divine Scripture says, ‘Let the heavens be glad...’ it is the angels in heaven and the people on earth that are invited to rejoice.” [OP]

³ St Jerome: “Clouds are the apostles and prophets.”

⁴ St Romanos the Melodist: “The Master will come ...as a blazing sun in clouds with glory as God incarnate. The ranks of angles and archangels will praise Thee as they run before Thy throne, O Lord. They are a flame of fire [Ps 103:5), burning and cleansing the earth, while a river filled with fearsome fire surges forward.” [OP]

The mountains melted like beeswax at the face of *the* LORD,
at the face of *the* LORD of the whole earth.

The heavens declared his righteousness,
and all the people saw his splendor.
Let all those bowing before statues be put to shame—
those boasting in their idols!
Bow before him, all his angels!

Sion heard and was gladdened,
and the daughters of Judea rejoiced,
because of your judgments, LORD.
Because you are *the* LORD Most High over all the earth!
You were exalted far above all the gods.

Those of you loving the Lord, abhor evil.
The LORD preserves the souls of his saints;
he shall deliver them
from a hand of sinners.

A Light¹ sprung up for the *one* doing what is right,
and gladness for the upright of heart.
Rejoice in the Lord, you righteous *ones*,
and chant praises at the remembrance of his holiness!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Alleluia, alleluia, alleluia! Slava Tebe, Boze!*² (3x)

Gospodi, pomilui. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Twentieth Day of the Month

Psalm 97 (98)

A psalm by David.

Sing to the Lord a new song,
because the Lord did marvelous *things*!
His right *hand* and his holy arm
accomplished salvation for him.

¹ cf John's gospel, e.g. 1:5, 8:12, 9:5.

² Russian, "Glory to you, O God," слава Тебе, Боже.

The LORD made his salvation¹ known,
he has openly shown his righteousness in *the* sight of the nations.
He remembered his mercy to Jacob,
and his truthfulness toward the house of Israel.
All the ends of the earth have seen the salvation of our GOD!

Shout with jubilation to the Lord,² all the earth!
Sing, and greatly rejoice, and chant psalms.
Chant psalms to the Lord with a harp,
with a harp and *the* voice of a psalm,

with metal trumpets
and the sound of a horn.
Make a joyful shout
before *the* LORD, the King!

Let the sea be shaken and all that is in her,
the inhabited world and all those dwelling on her.
Let rivers clap their hands,
let the mountains greatly rejoice before *the* face of *the* LORD,³

because he himself comes,
because he is coming to judge the earth.
He will judge the inhabited world with righteousness,
and *the* people with equity.

Psalm 98 (99)
A psalm by David.

The Lord is King—
let peoples rage!
He is enthroned upon the Cherubim—
let the earth be shaken!

The LORD is great in Sion,
and he is high above all the peoples.

¹ St Jerome: “..this psalm is speaking of Christ, the right hand and arm of the Lord.... When we read that ‘*The* Lord made known his salvation,’ in Hebrew it is ‘*The* Lord made His Jesus known.’ Whenever, in fact, our word ‘salvation’ appears, the Hebrew text has ‘Jesus’ [ישועתו; *Yeshuatow*]” [“Jesus”/ *Yeshua*” means “salvation” in Hebrew, cf Matt 1:21]. [OP]

² follows Holy Transfiguration, *Orthodox Psalter*, and *NETS*. Church of Greece, *Septuagint Psalms*, and *LES* read GOD, following Codex Vaticanus.

³ This follows Codex Alexandrinus, Holy Transfiguration, and *Orthodox Psalter*; Church of Greece and others omit *before the face of the Lord, because he himself comes*.

St Athanasios: “The ‘rivers’ signify the saints, who are initiated in the mysteries [sacraments] and hold to the preaching. The words ‘let mountains greatly rejoice’ signify the angelic powers.” [OP]

They will confess your great Name,
because it is fearsome and holy!

And *the* King's honor loves justice.
You prepared equity,
you worked judgment
and righteousness in Jacob.

Exalt *the* LORD, our GOD,
and fall down before the footstool of his feet,
because it¹ is holy.

Moses and Aaron *are* among his priests,
and Samuel among those having called upon his Name.
These kept calling upon the Lord,
and he heard them.

He would speak to them in a pillar of cloud,
because they were keeping his testimonies,
and his laws that he gave them.

LORD, our GOD, you heard them,
O GOD, you were being merciful to them,
though correcting² all their pursuits.

Exalt *the* LORD, our GOD,
and bow down toward his holy mountain,
because holy is *the* LORD, our GOD!³

Psalm 99 (100)

*A psalm of David.
Pertaining to thanksgiving.*

Shout joyfully to the Lord,
all the earth!
Serve the Lord with gladness,
come before his presence with great joy.

¹ or *he*; 3rd pers sing, masculine or neuter. I have used *it* because the Cross is identified as the Lord's footstool, so the Cross is holy, and this follows the OCA text for the Elevation of the Life-creating Cross.

² Fr Lazarus Moore's translation.


³  **Psalm 98 is chanted during the Exaltation of the Life-giving Cross.**

Know that *the* LORD himself is our¹ GOD—
 it is he who made us, and not we ourselves,
 we are his people, and sheep of his pasture.
Enter his gates with thanksgiving,
 and his courts with hymns of praise!

Give thanks to him, praise his Name,
 because *the* LORD is kind, his mercy is everlasting,²
and his truth *endures*
 from generation to generation.

Psalm 100 (101)

A psalm by David.

f mercy and judgment
 I will sing to you, LORD!
I will chant psalms,
 and will pay attention to a blameless way!

When will you come to me?
 I was going through my house in *the* innocence of my heart.
I set nothing unlawful before my eyes,
 I hated those practicing transgressions *of the Torah*.

A *person with* crooked heart did not cleave to me.
 I would no longer know the evil *one*
 for as much as he is turning away from me.
The one secretly slandering his neighbor—
 this one I was chasing away.

One having haughty airs and a greedy heart—
 I would not eat *with* this one.
My eyes were upon *the* faithful on the earth,
 that they might sit with me.

If *one* walked in a blameless way,
 such a one would be my servant.
No arrogant person will find lodging in my house,
 no *one* speaking unjustly will prosper before my eyes.

¹ *our* GOD follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter; NETS. SAAS and Septuagint Psalms* omit *our*.

² literally, *unto the ages*.

Every morning at dawn
I was slaying all the sinners of the earth,¹
in order to root out from *the* LORD's city
all those practicing lawlessness.²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

With a compassionate eye, look upon my lowliness, LORD, because in a little while my life is wasted, and there is no salvation for me because of my deeds. Therefore, I beseech you: Look upon my lowliness with a compassionate eye, O Lord, and save me!

Glory to Father, Son, and Holy Spirit.

Take care, O my soul, and be mindful of the hour of the dreadful day, because the Judge stands in readiness. His judgment is without mercy for those who did not show mercy. Therefore, cry out to Christ God: You know the human heart! Before you condemn me, have mercy on me!

Now and ever, and unto the ages of ages. Amen.

Remembering day and night, your dreadful, fearsome, and impartial judgment, O Christ, I tremble as an evildoer, having shameful deeds and evil actions which I alone have committed with zeal. Therefore, in fear I fall down before you, crying aloud in pain: Through the prayers of her who gave birth to you, O most merciful One, save me!

Lord, have mercy. [12x]

And this Prayer:

O holy Lord, dwelling in the highest and regarding all creation with your all-seeing eye; I bow my neck and soul before you, and entreat you, O Holy One of the holy: Stretch forth your invisible hand from your holy dwelling-place and bless me. And if I have committed any sin before you, knowingly or unknowingly, forgive me, because you are good and love mankind, granting me the blessings of your peace. For yours it is to have mercy and to save, O our God, and to you we send up glory, to Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

¹ Fr Lazarus Moore: Daily I pray for the lost. Sinners are slain by conversion into believers, saints, friends, and lovers.

² 📖 Psalm 100 is prayed during the First Hour.



Twentieth Day of the Month (continued)

Kathisma XIV

Psalm 101 (102)

*A prayer of the poor man, when he was despondent,
and poured out his supplication before the LORD.¹*

LORD, hear my prayer,
and let my crying come to you.
Do not hide your face from me!

In whatever day I am afflicted, incline your ear to me,
In whatever day I call upon you, make haste to hear me,
because my days vanished like smoke,
and my bones were parched like dry wood.

I was cut down like grass and my heart withered.
I kept forgetting to eat my bread.
I became skin and bones²
due to *the* sound of my groaning.

I became like a pelican in a wilderness,

¹ St Jerome: "This psalm is speaking of the poor man, not the pauper of this world, but him of whom it is written: 'Blessed are the poor in spirit, for theirs is the kingdom of the heavens [Matt 5:3].' This is the one that when he is faint, he is remembering his sins—past and present. He is pouring out his whole heart, not with his lips." [OP]

² Literally, My bone clung to my flesh.

like a horned owl in a ruined house.¹
I kept a vigil,
and was like a sparrow sitting alone on a housetop.

My enemies kept taunting me
all day long,
and those who used to praise me
were swearing *an oath* against me!

Because I ate ashes like bread,
and was mingling my drink with weeping,
because of the face of your anger and wrath,
because after lifting me up, you cast me down!

My days faded like a shadow,
and I am withered like grass.
But you, LORD, remain to the ages,
and the mention of you is from generation to generation.

After rising up, you will have pity on Sion,
because it is time to have compassion on her,
indeed, *the* appointed time has come²--
because your servants cherished her stones,
and they will have pity on her dust.

And the nations shall fear your Name, LORD,
and all the kings of the earth your majesty,
because *the* LORD will build up Sion,
and he shall be seen in his splendor.

He looked attentively upon the prayer of the humble,
and did not despise their supplication.
This will be written for another generation,
so a people, those being created, will praise the Lord.

Because the Lord peered³ down from *the* height of his sanctuary —
he beheld the earth from the heavens—

¹ St Athanasios: "This bird dwells in solitude and loves the night. This creature lives in ruins or walls standing without a roof, that is, a site where a house once stood, without inhabitants. It keeps vigil at night. Is it not to console itself that it cries out at night? So does the psalmist." [OP]

² *time* = *kairós* (in both places of this verse), "appointed time; seasonable time; opportune time."

³ *peered* = *eksékupsen*, "to peep out of."

to hear the groaning of those in captivity,
to free the sons of those having been put to death,

so the Name of *the* LORD might be proclaimed in Sion,
and his praise in Jerusalem
when peoples and kings are gathered together
to serve the Lord.

He said to him in the peak of his strength,
“Tell me, how few are my days?
Take me not away in the mid-point of my days,
your years last from generation to generation!”

In the beginning you, LORD, laid the foundation of the earth,
and the heavens are works of your hands.
They will perish, but you will remain,
and *they* all shall grow old like a garment.

You will roll them up like a cloak,
and they shall be changed.
But you are the same,
and your years shall not come to an end.

The offspring of your servants shall rest secure,
and their descendants shall be guided aright unto the ages.¹

Psalm 102 (103)

By David.

Be blessing² *the* LORD, O my soul,
and all that is within me, *bless* his holy Name!

Be blessing *the* LORD, O my soul,
and stop forgetting all *the* rewards³ from him:
for he is being merciful to all your iniquities,
healing all your diseases,

ransoming your life from decay,
and crowing you with mercy and compassion,

¹  Psalm 101 is one of the psalms prayed during Great Compline.

² *eulógei*, the present active imperative means “begin and continue blessing.”

³ *rewards*, *antapodóseis*, Church of Greece and other Orthodox translations; Codex Vaticanus reads, *ainéseis*, *his praise*.

satisfying your desire with good *things*,
and your youth will be renewed like an eagle's.¹

The Lord is performing deeds of mercy,
and bringing justice to all being wronged.
He made his ways known to Moses,
his will to the people of Israel.

The Lord is compassionate and merciful,
long-suffering and abounding in mercy.
He will not be angry forever,
neither will he keep his wrath to eternity.

He has not dealt with us according to our iniquities,
neither did he repay us according to our sins;²

because as high as the sky is above the earth,
so far has *the* LORD made his mercy to prevail upon those fearing him.
As far as east is from west,
so far has he removed our iniquities from us.

As a father has compassion on *his* children,
so *the* LORD has had compassion for those fearing him,
because he knows well how we were formed:
He remembered that we are dust!

A person is like grass.
His days are like a flower blooming in the field,
but as soon as a breath passes through him, he will be gone,
and he will no longer recognize his place.

But the mercy of the Lord is from the ages,
even unto the ages upon those fearing him,
and his righteousness is on children's children,
those keeping his covenant,
and remembering his commandments, to obey them.

¹ St Maximus of Turin: "The holy psalmist prophesied with Baptism in mind...for our newly baptized...have shed their former sins like light feathers, and they are adorned with the new grace of immortality. Thus, in them, the feeble sins of old age grow old, but life does not grow old." [OP]

² *iniquities...sins*, follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; Codex Vaticanus reverses these, as found in SAAS, NETS, and *Septuagint Psalms*.

The LORD in the heavens has prepared his throne,
and his kingdom rules over all.
Be blessing the Lord, all his angels,
excelling in strength, doing his bidding,
obeying the voice of his commands!

Be blessing the Lord, all his powers,
his liturgists¹ doing his will!
Be blessing the Lord, all his works,
in all places of his dominion!

Be blessing the Lord, O my soul!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.² (3x)

Ya Rab-būr-ham. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Twenty-First Day of the Month

Psalm 103 (104)

By David.

Concerning the Formation of the World

Be blessing the Lord, O my soul!
LORD, my GOD, you are greatly magnified!
You clothed yourself with praise and beauty³—
wrapping yourself with light as with a cloak,⁴

spreading out the heavens like a curtain,
covering⁵ his upper chambers with waters,
making clouds for his ascent,
walking about on *the* wings of winds,

¹ *liturgists* = *leitourgoi*, those “performing liturgical services;” both here and in Psalm 103 below.

² Arabic.

³ *beauty* = *megaloprépeian*, “magnificence, majesty, splendor.”

⁴ St Kyril of Jerusalem: “We preach not only one advent of Christ but also a second, far more glorious than the former.... For all things, for the most part, are twofold in our Lord Jesus Christ: A twofold generation, one of God before the ages, and one of a Virgin, at the close of the ages. His descents are twofold, one, like rain on a fleece, and the second, His open coming which is to be. In His former advent, He was wrapped in swaddling clothes in the manger, in His second, He cloaks Himself in light like a cloak. In His first coming, He endured the Cross...in His second, attended by a host of angels...We rest not then upon His first advent only, but look also for His second.” [OP]

⁵ *covering* = *stegázōn*, “to cover with a roof.”

making his angels spirits
and his liturgists a flame of fire,¹
establishing the earth on her *sure* foundation:
it will never totter unto the ages of ages!

The deep covers it like a cloak;
waters will stand above the mountains.
At your rebuke they shall flee,
at *the* rumble of your thunder they will cower in fear!²

They go up mountains and down to *the* plains,³
to the place which you appointed for them.
You set a boundary which they shall not pass,
neither shall they return to cover⁴ the earth.

You are the One making springs gush forth into *the* valleys,
waters will flow between the mountains.
They will give drink to all the beasts of the field:
wild donkeys will receive them *to quench* their thirst.

The birds of the sky will encamp beside them,
they will sing from among the rocks.
You are the One giving *the* mountains a drink from his upper chambers—
the earth will be filled with the fruit of your works—

the One causing fodder to grow for the cattle,
and green growth⁵ for the peoples to cultivate,
so they may bring forth bread out of the earth,
and wine to gladden their hearts;⁶

¹ *liturgists* = *leitourgoi*, see note above for Psalm 102.

alternate reading in Church of Greece is *a flaming/consuming fire*, cf. *Septuagint Psalms* and *NETS*.

Abba Lot went to see Abba Joseph and said to him, 'Abba, as far as I can I say my little office, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?' Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, 'If you will, you can become all flame' [www.johnsanidopoulos.com/2017/06/life-and-sayings-of-holy-abba-joseph.html].

² *deiliásousin*, "to be cowardly, to be afraid."

³ *Orthodox Psalter* and *Septuagint Psalms*; this reading is supported by a homily of St Jerome and St Athanasios; others read, *Mountains rise up and the plains sink down*.

⁴ *cover* = *kalúpsai*; although usually translated as "to cover," it can also mean, "to flood."

⁵ *fodder*, *chórton*, "hay (as fodder), grass" ... *tender grass*, *chlóēn*, "young green growth, tender grass."

⁶ literally, *gladden the heart of man (anthrōpou)*—see Introduction.

bread = *ártos*, leavened loaf of bread.

olive oil to brighten a face,
and bread to strengthen human hearts.¹
The trees of the plain will be full of fruit,
the cedars of Lebanon you have planted.

Sparrows will build their nests in them,
the home of the heron is chief among them.
The high mountains are for the deer,
a rock is a refuge for the rabbits.

He made *the* moon for seasons,
the sun knows his going down.
You appointed darkness and it became night,
wherein all the beasts of the forest will prowl about—

young lions roaring after their prey,
and seeking their food from GOD.
The sun rises, and they were gathered together,
and will put themselves to bed in their dens.

Man² shall go forth to his work,
and to his labor until evening.
How magnified are your works, LORD!
In wisdom you have made them all!³
The earth was filled with your creation.

So is this great and wide sea,
wherein are things creeping innumerable,
living things, small and great.
There ships go sailing,
there is this dragon *which* you formed to mock him.⁴

All these wait for you
to give them their food in due season.
When you give *it* to them, they shall gather *it*;

¹ St Kyril of Jerusalem makes this a reference to Chrismation (oil brightens a face) and the Eucharist (bread and wine).

² not necessarily gender specific.

³ 📖 **The first verse and this verse are the Prokeimenon of Tone Four of the Sunday Octoechos.**

⁴ *mock, empaízein*, “to mock, make sport of,” same word is used in Matt 27:29b and Mk 15:20.

him = autō, i.e., God mocks the dragon (NETS and alternate reading in Church of Greece); others read autē = her, referring to the sea.

when you open your hand,
the whole world¹ shall be filled with goodness.

But when you hide your face,
they will be troubled.
You will take away their spirit,²
and they will die and return to their dust.

You will send forth your Spirit,
and they will be created,
and you will renew
the face of the earth.

Let the splendor of *the* LORD endure unto the ages!
The LORD shall rejoice in his works—
who is looking on the earth, and making her tremble,
who is touching the mountains, and they smoke!

I will sing to the Lord as long as I live,
I will chant psalms to my GOD while I have being!
May my discourse be pleasing to him,
and I will rejoice in the Lord!

Would that sinners cease from the earth,
and those working iniquity be no more.
Be blessing the Lord, O my soul!³

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)
Domine, miserere. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*


Psalm104 (105)

Alleluia.

Be giving thanks to the Lord, and continue calling upon his Name!
proclaim his deeds among the nations.
Sing to him, and chant psalms!
Describe all his wonders.

¹ *the whole word*, = *tá súmpanta*; article present, “the whole of [creation]; the whole world [universe].”

² *spirit...Spirit; pneuma* can be translated as “spirit, breath, or wind.” When the Holy Spirit was given on the Day of Pentecost, the creation was renewed.

³  **Psalm 103 is the great “Sunset Psalm” of Vespers. It is also prayed on Pentecost.**

Glory in his holy Name.

Let *the* heart of those seeking the Lord rejoice!
Seek the Lord, all of you, and be strengthened,
seek his face in all things.¹

Remember the marvelous things he has done—
his wonders and the judgments of his mouth,
you offspring of Abraham, his servants,
descendants of Jacob, his chosen ones.

The LORD himself is our GOD.

His judgments are in all the world.
He remembered his covenant unto the ages—
a promise he commanded to a thousand generations,

that he established with Abraham,
and his oath *he swore* to Isaac.
And he established the same to Jacob for a command,
and to Israel for an everlasting covenant, saying,

“To you I will give the land of Canaan,
as a portion of your inheritance,”
when they were few in number,
a scattering of people and strangers in *the land*,²

roaming from nation to nation,
from *one* kingdom to another people.
He did not permit anyone to harm them,
and reproved kings on account of them.

“Do not touch my anointed ones,
and do not harm my prophets!”
Moreover, he summoned a famine in the land,
he destroyed all *the* provision of bread.³

He sent a man⁴ before them:
Joseph was sold to be a slave.

¹ *seek* is an aorist imperative, meaning “do this at once;” *through all things* = *diapantós*.

² Lit, *in her*.

³ *árton*, loaf of leavened bread. Same word used below in vs 40—the *bread of heaven* is leavened according to Scripture.

⁴ *ánthrōpon*.

They put his feet in chains,
he passed his life in irons,

until his word came to pass.

The Word of the Lord tried him with fire.
The king sent and released him,
the ruler of *the* people let him go free.

And he made him lord of his house,
and ruler over all his substance,
that he might instruct his officials to be like himself,
and teach his ambassadors¹ wisdom.

So Israel came into Egypt,
and Jacob sojourned in *the* land of Ham.
And he increased his people exceedingly,
and made them stronger than their enemies,
whose heart he turned to hate his people,
to deal treacherously with his servants.

He sent Moses, his servant,
and Aaron, whom he had chosen for himself.
To these he committed the words of his signs,
and his wonders in *the* land of Ham.

He sent darkness and it became dark,
because they were embittered by his words.
He turned their waters into blood,
and killed their fish.

Their land was overrun with frogs,
even in their kings' storehouses.
He spoke and dog-flies came,
and gnats in all their borders.

He turned their rain into hailstones,
a consuming fire was in their land.
He smote their vines and their fig trees,
he broke every tree that was along their coasts.

¹ *ambassadors* = *presbutérous*, although usually translated as *elders*, this word also means *officials, ambassadors*.

He spoke and a swarm of locusts came,
and caterpillars beyond number,
and they ate up all the grass in their land,
and devoured all the fruit of their ground.

And he struck down all *the* first-born¹ in their land,
the first fruit of all their labor.
But he brought *his people* out with silver and gold,
and there was not one feeble person among their tribes.

Egypt rejoiced at their exodus,
because fear of them had seized them.
He spread out a cloud to be a shelter to them,
and a fire to give them light through the night.

They asked, and quails came,
and he filled them with *the* leavened bread of heaven.
He split a rock and the waters gushed out,
rivers flowed in dry places,

because he remembered his holy word
to his servant Abraham.
And he brought his people out with rejoicing,
and his chosen with merriment!

And he gave them lands of nations,
and they inherited *the* labors of people,
that they might keep his statutes,
and might seek out his law.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

Like the sinning woman I fall down before you that I may receive forgiveness; and instead of myrrh, I offer you tears from my heart, O Christ God, that you might have compassion on me as you did on her, O Savior, and grant me the cleansing of my sins, because like her I cry out to you, "Deliver me from the mire of my deeds!"

Glory to Father, Son, and Holy Spirit.

¹ *first-born* is the title given to the heir; it does not mean that other children were born after the first-born.

Why are you not mindful of death, O my soul? Why do you not turn from now on to amendment of life before the trumpet sounds for the judgment? Then there will be no time for repentance! Remember the tax collector and the harlot who cried, "I have sinned against you, O Lord! Have mercy on me!"

Now and ever, and unto the ages of ages. Amen.

O ever-virgin Mother of God, because you truly surpass the heavenly powers by your birth-giving, we, who because of you have been enriched with divinity, unceasingly magnify you.

Lord, have mercy. [12x]

And this Prayer:

I thank you, Lord, the God of my salvation, because you do all things for the benefit of my life; for you have granted me rest during the night and have raised me up from my bed and set me to bow down to your honored and glorious Name. Therefore, I pray to you, Lord: Grant me grace and power that I may be accounted worthy to hymn you, the Savior and Benefactor of my soul, working out my salvation with fear and trembling. Hearken therefore, and have mercy on me, O Compassionate One! Crush beneath my feet the invisible foe and enemy; accept the thanks I offer in accordance with my strength; grant me grace and power that I might open my mouth and teach me your judgments. Because I know not what to pray, unless you, Lord, instruct me by the Holy Spirit. And if I have committed some sin before this present hour, by word or deed or in thought, knowingly or unknowingly, loose, remit, and forgive. Because if you should mark what is done amiss, Lord, Lord, who could stand? Because with you is cleansing, with you is deliverance; you only are holy, the mighty Helper, and Shield of my life; and I will bless you unto the ages of ages. Amen.



Twenty-Second Day of the Month

Kathisma XV

Psalm 105 (106)

Alleluia.

Be chanting praises to the Lord *at all times*, because he is good,
because his mercy *endures* unto the ages.
Who can utter the mighty acts of the Lord,
or make all his praises to be heard?¹

Blessed are those acting justly,
and doing what is right at all times.
Remember us, LORD, according to the favor to your people!
Visit us with your salvation,

so that we might see *it* in the goodness of your chosen *ones*,
that we may rejoice in the gladness of your nation,
that we may glory
with your inheritance.

We have sinned
together with our fathers.
We have acted wickedly,
we did unrighteousness.

Our fathers in Egypt did not understand your wonders,
nor did they remember your great mercy,
but they embittered you
as they were going up to the Red Sea.

Nevertheless, he saved them because of his Name,
that he might make known his mighty power!
He rebuked the Red Sea, and she became dry,
and he led them through a deep as through a desert.

And he saved them from *the* hand of those hating *them*,
and delivered them from *the* hand of enemies!
Water overwhelmed those afflicting them,
not one of them was left!

¹ This verse is quoted in the Anaphora of St Basil.

Then they believed his word,¹
and sang his praise.

Yet they quickly forgot his works,
they did not wait for his counsel.
And they craved a craving in the desert,
and they tested GOD in a waterless *land*.

And he gave them what they desired,
and filled their lives with plenty.
But they angered Moses in the camp,
and Aaron, *the* LORD'S holy one.

So the earth opened and swallowed up Dathan,
and covered over the congregation of Abiron.
And a fire was kindled in their congregation—
a flame burned up sinners.

And they made a calf in Horeb,
and bowed down to the statue.²
Thus they exchanged GOD'S glory
for *the* likeness of a calf feeding on straw.

And they forgot GOD, the One saving them,
the One having done great things in Egypt,
wondrous works in *the* land of Ham,
fearful things by *the* Red Sea.

So he said he would utterly destroy them—
if Moses, his chosen, had not stood before him in the destruction,
to turn away his wrathful indignation,
lest he utterly destroy *them*.

They thought nothing of *the* desirable land,
they gave no credence to his promise,
but grumbled in their tents,
not listening to the voice of *the* LORD.

And so he lifted his hand against them,
to overthrow them in the wilderness,

¹ singular, follows Holy Transfiguration and *Orthodox Psalter*; others read plural, *words*.

² *gluptós*, "a carved image; a statue."

and to disperse their offspring among the nations,
and to scatter them among the lands.

And they joined themselves to Baal-phegor,
and ate sacrifices *offered to a dead idol*.
Thus they provoked him to anger with their way of living,
and the plague broke out among them.

Then Phineas stood up and made atonement,¹
and the plague ceased.
And that was counted to him as righteousness,
from generation to generation unto the ages.

And they angered him at *the* water of strife,
and Moses suffered hurt on their account,
because they embittered his spirit,
and he spoke carelessly with his lips.

They did not destroy the nations
as *the* LORD commanded them.
Instead, they blended with the nations
and learned their works,

insomuch that they served their sculpted idols,
and it became a stumbling block to them.
Thus they sacrificed their sons and their daughters to the demons,
and shed innocent blood:

The blood of their sons and daughters,
whom they sacrificed to the statues of Canaan.
And so the land was rendered lifeless with *the* blood of murder,
and it was defiled by their works.

And they were unfaithful *to God*
in their way of living.
Therefore, *the* LORD'S wrath was kindled against his people,
and he abhorred his heritage.

So he gave them over into the hand of nations,
and those hating them became lords over them.

¹ *eksilásato*, "to make atonement;" see footnote at Psalm 129:4.

Their enemies afflicted them,
and had them in subjection under their hands.

Again and again¹ he delivered them,
but they embittered him with their obstinacy,
and wallowed in their wickedness.
Nevertheless, *the* LORD saw when they were being afflicted,
he heard their supplication.

And he thought upon his covenant
and pitied *them* according to the multitude of his mercy.
So he caused them to be pitied
in the sight of all those having taken them captive.

Save us, LORD, our GOD,
and gather us out of the nations,
that we may confess your holy Name,
boasting in your praise.

Blessed be *the* LORD, the God of Israel,
from the ages, even unto the ages!
And let all the people say,
“Let it be, let it be.”²

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)
Señor ten Piedad. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 106 (107)

Alleluia.

Be chanting praises to the Lord
because he is good;
because his mercy endures
unto the ages!

Let them say this, those having been redeemed by *the* LORD,
whom he ransomed from *the* enemy’s hand.³

¹ A familiar phrase to Orthodox ears.

² *génoito*, “let it be.” *Amen* is not the word used here in the LXX.

³ In the Anaphora of St Basil, we hear that Jesus “gave himself as a ransom to death,” and St Paul tells us that death is the last enemy (1 Cor 15:26). When Jesus descended into Hades, he ransomed us “from the hand of the enemy” — Death.

He gathered them out of the countries,
from east and west, and north and *the* sea.

They wandered in the wilderness, in a waterless land,
not finding a road to a city where they might dwell.
Hungry and thirsty,
their soul fainted within them.

Then they cried to *the* LORD in their affliction,
and he rescued them from their distresses.
And he brought them on a straight path
to a city *where* they might dwell.

Let them chant praises to the Lord for his mercies,
and for his wonderful works to all the peoples!¹
Because he has satisfied an empty soul,
and filled a hungry *one* with good things.²

Those sitting in darkness and *the* shadow of death,³
having been shackled with poverty and chains
because they were embittered against the sayings of GOD,
and provoked the counsel of the Most High.

So their hearts were humbled with suffering;
they became weak, and there was no one to help *them*.
And they cried to *the* LORD as they were being afflicted,
and he saved them from their distresses.

And he brought them out of darkness and *the* shadow of death,
and broke apart their chains.
Let them chant praises to the Lord for his mercies,
and for his wonderful works to all the peoples!

Because he shattered gates of brass,
and broke iron bars in pieces.⁴

¹ literally, *for the sons of men*.

² The Virgin Mary quotes this in her hymn, Luke 1:53a.

³ cf. Zacharias' song when John the Baptist was born, Luke 1:79.

⁴ St Athanasios: "This means that even unto hades did the Savior descend, opening its gates and casting off those unbroken chains of those held fast therein." [OP]

St John Chrysostom: "After he descended into hades, he threw all things into an upheaval. He filled everything with tumult and confusion. He destroyed the citadel...even if it were hades, it still preserved the sacred souls of precious vessels, Abraham, Isaac, and Jacob." [OP] –cf. Icon of Christ descending into hades [at Day 30].

He took them from their path of lawlessness,
for on account of their wrong doings, they were brought low.

Their soul abhorred all manner of food,
and so they came close to death's doors.
And they cried to *the* LORD in their affliction,
and he saved them from their distresses.

He sent forth his Word and healed them,¹
and rescued them from their destruction.

Let them chant praises to the Lord for his mercies,
and for his wonderful works to all the peoples!
And let them sacrifice to him a sacrifice of praise,²
and proclaim his works with rejoicing!

Those going down to sea in ships,
doing work in great waters,
these saw the works of *the* LORD,
and his wonders in the deep.

He spoke and raised a stormy wind, and her waves were lifted up.
They are carried up as high as the heavens,
and down *again* into the deep!
Their soul was melting away in calamities.
They reeled to and fro, they staggered like the drunkard,
and all their wisdom was swallowed up!

And they cried to *the* LORD in their affliction,
and he brought them out of their distresses.
He commanded the storm, and it was calmed to a breeze,
and her waves grew still!³

Then they were glad, because they were calm.
And he guided them to the haven of his⁴ will.
Let them chant praises to the Lord for his mercies,
and for his wonderful works to all the peoples!

¹ Cf Matthew 4:23. Salvation is a healing process.

² Cf Divine Liturgy introduction to the Anaphora: *A mercy of peace, a sacrifice of praise!*

³ Cf Matthew 8:23-27.

⁴ *his*, follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; others read, *their*.

Let them exalt him in a church of people,
and praise him in a cathedral¹ of presbyters!
He turned rivers into a desert,
and springs of water into a thirsty *land*,

a fruitful land into a salt marsh,
because of the wickedness of its inhabitants.
He turned a desert into pools of waters,
and a dry land into springs of waters.

And there he settled *the* hungry,
and they built cities in which to dwell,
and they sowed fields and planted vineyards,
and made a plentiful harvest.

And he blessed them, and they were multiplied exceedingly;
and he did not allow their cattle to decrease.
But they became few in number,
and were maltreated by affliction, calamity, and suffering.

Contempt was poured out upon their leaders,
and he made them wander in an untrodden land,
where there was no path.
But he helped a pauper out of beggary,
and made their families like a flock of sheep.

The upright will see *this* and rejoice,
and the mouth of all wickedness shall be stopped.
Who is wise and will guard these things,
and *who* shall take note of the mercies of the Lord?

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



¹ transliteration of Greek, *kathédra*.

Twenty-Third Day of the Month

Psalm 107 (108)

A psalm ode by David.

GOD, my heart is prepared, my heart is prepared!¹
I will sing and chant psalms in my glory.
Awake, O my glory!² Awake, lute and harp!
I will rise up³ before dawn.

I will confess you among peoples, LORD,
I will chant psalms to you among nations,
because your Mercy is great above the heavens,
and your Truth *reaches* to the clouds!

Be exalted above the heavens, O GOD,
and your splendor above all the earth.⁴
So that your beloved ones⁵ might be rescued,
save *them* with your right hand and hear me.

GOD spoke in his holy place:
“I will rejoice and will divide Sikima,
and will measure out the valley of tents.
Galaad is mine, and Manasses is mine,
Ephraim is the helmet of my head.

Judas is my king.
Moab is a basin of my hope.
I will cast my sandal upon Idumea,
foreign tribes were subjected to me.”

Who will bring me to a fortified city?
or who will guide me as far as Idumea?
You will, will you not, O GOD, the One having rejected us?⁶
O GOD, you will go out with our army, will you not?

¹ Cf Wisdom of Sirach 2:17.

² *Awake, O my glory*, found in Holy Transfiguration and *Orthodox Psalter*; omitted in Church of Greece and others.

³ from *eksegeípō*, means not only “awake,” but also “to rise from the dead.” Jesus rose from the dead “before dawn,” cf. Matt 28:1, John 20:1.

⁴ The priest says this verse as he incenses the chalice following Communion.

⁵ *beloved ones* = *oi agapētoi*, plural (Church of Greece text).

⁶ *ouxi*, in a question, expects the answer to be “yes.”

Grant us help out of affliction,
for worthless is the deliverance of man.¹
With GOD we will do a mightily work,
and he will treat with contempt those afflicting us!

Psalm 108 (109)

To the end.

A psalm by David.

○ GOD, do not ever pass over my praise in silence,
because a sinner's mouth and *the* mouth of a deceiver
were opened against me.

They spoke against me with a false tongue!

They surrounded me with words of hatred,
and they fought against me for no reason.
Instead of loving me, they kept falsely accusing me.
But I was continuing to pray.²

And they rewarded me evil for good,
and hatred in return for my love.
“Place a sinner near him,
and let an adversary³ stand at his right *hand*!

When he is judged,
let him come out having been condemned,
and let his prayer
turn itself into sin.

Let his days be few,
and let another take his episcopacy.⁴
Let his sons become orphans,⁵

¹ not necessarily gender specific.

² Luke 23:34 is usually translated as, “Jesus *said*, ‘Father, forgive them...’” However, the Greek of the Patriarchal Text reads, *élege*, an imperfect verb indicating continuing or customary action; therefore, this text should be translated as, “Jesus *kept saying*, ‘Father, forgive them...’” which would reflect this verse of the psalm [e.g., see *Orthodox New Testament* which reads, “Jesus *was saying*”].

³ *diábolos*, could also be translated as, *a devil, an accuser*; literally, *one who throws apart / divides*.

See also Zacharias 3:1 in LXX: “He showed me the great priest Jesus [LXX = *Iēsoún*; Hebrew = *יְהוֹשֻׁעַ* / *Yehoshuah*] standing before an angel of the Lord, and the adversary [o *diábolos*] stood at his right *hand* to oppose him.”

⁴ *episkopén*, “position of overseer.” Cf. Acts 1:15-16, 20-23, Peter makes it clear that these verses of the psalm are applied to Judas.

⁵ St Chrysostom: “The inspired composition is composed in the form of a curse, announcing and foretelling the end of Judas...If the psalmist asks for the sons to be punished, do not be alarmed. He calls sons here those associated in their wickedness. Scripture is in the habit of calling sons those connected by kinship...they acquire the relationship through their share in wickedness.” [OP]

and his wife a widow.

Being shaken to and fro, let his sons migrate and beg!¹

Let them be driven out of their ruined dwellings.

Let a creditor search out all that he has,
and let strangers plunder all his labors.

Let there be no one to help him,
nor anyone to pity his orphans!

Let his sons go to destruction.
Let his name be wiped out in one generation!

Let the wickedness of his fathers be remembered in the sight of *the* LORD,
and let the sin of his mother not be blotted out!

Let them always be before *the* Lord,
and let their memory be rooted out from *the* earth!²

Because he had no desire to show mercy,
but he pursued a needy, and poor, and brokenhearted man³
in order to kill him.

And his delight was in cursing, so *curses* shall come upon him,
and he took no pleasure in blessing,
therefore *blessings* shall be put far from him!

And he clothed himself with cursing as his coat,
and it soaked into his bowels like water,
and like olive oil into his bones!

Let it be like a cloak he wraps around himself,
and like a belt he always wears around him.”

This is how *the* LORD deals with those falsely accusing me,
and with those speaking evil *things* against my soul!

But you, LORD, LORD, deal mercifully with me according to your Name,
because your mercy is kind.

Recue me, because I am a beggar and poor,
and my heart is troubled within me.

¹ St Jerome: “The Jews are dispersed throughout the world. ‘Begging’ here refers to spiritual riches, for they have no prophets, no law, no priests, no sacrifice; they have become beggars in the true sense.” [OP]

² St Jerome: “After the Passion of the Lord, forty-two years transpired, and that people met with destruction...Jerusalem was destroyed...there was also the compassion of the Lord [for] he gave them forty-two year to repent. Not one of those who crucified the Lord survived....” [OP]

³ not necessarily gender specific.

I was taken away like a shadow when it fades,
I was shaken off like grasshoppers.

My knees became weak from fasting,
and my flesh was dried up from lack of fatness.
I became a reproach to them:
those looking upon me shook their heads.

Help me, LORD, my GOD!
Save me according to your mercy.
And they shall know that this is of your hand,
and you, LORD, did this.¹

Let them curse, but you will bless.
Let those rising up against me be put to confusion,
but your servant will rejoice.
Let those falsely accusing me be clothed with shame,
and let their disgrace be wrapped around them like a double cloak.²

As for me, I will greatly thank the Lord with my mouth,
and will praise him in the midst of a multitude,
because he stood at the right hand of a very poor *man*,
in order to save my soul from those pursuing me.³

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!*

The following troparia may be added:

My many transgressions are like a great abyss, O Savior, and I have been cruelly drowned by my offenses. Give me your hand as you did to Peter. Save me, O God, and have mercy on me!

Glory to Father, Son, and Holy Spirit.

Since I have been condemned by my wicked thoughts and deeds, O my Savior and God, grant me thought of converting, that I may cry, "Save me, O good Benefactor, and have mercy on me!"

¹ St Jerome: "Here Christ is saying, 'Let the Jews perceive that they have not prevailed against me, that it was thy will that I suffer. Besides, I desired to suffer; that is why I say in my human nature, "To do thy will, O God [Ps 39:8] ...it was not their plotting and power that did it. It was thou and it was I that desired it...that I suffer was thy will and mine also. What thou hast desired, I also desired" (cf John 5:19, 30). [OP]

² *diploída* "a double cloak, a particular kind of garment, worn especially by the Cynics." It is called a double cloak because it wraps around the body twice.

³  Psalm 108 is prayed during the Third Royal Hour of Great and Holy Friday.

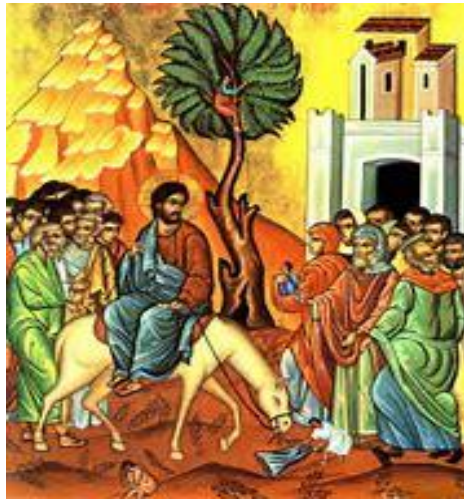
Now and ever, and unto the ages of ages. Amen.

O divinely blest and most pure Maiden, cleanse me, wretch that I am, who have besmirched myself with wicked deeds and vile thoughts, O undefiled, pure, and all-holy Virgin Mother.

Lord, have mercy. [12x]

And this Prayer:

O Lord and Master, Jesus Christ, you are my helper! I am in your hands—help me! Leave me not to sin against you, because I am lost; and leave me not to follow the desire of my flesh. Do not ever ignore me, Lord, because I am weak. You know what is profitable for me; leave me not to perish through my sins; do not ever leave me, Lord! Do not ever depart from me, because I have fled to you for refuge. Teach me to do your will, because you are my God; heal my soul, because I have sinned against you; save me for the sake of your mercy, because those afflicting me are before you, and I have no other refuge than you, Lord. Therefore, let all those rising up against me and seeking after my soul to destroy her be put to shame; because you are mighty, Lord, in all things, and yours is the glory unto the ages of ages. Amen.



Twenty-Third Day of the Month (continued)

Kathisma XVI

Psalm 109 (110)

A psalm by David.

The Lord said to my Lord, “Sit at my right hand
until I make your enemies a footstool for your feet.”¹

¹ St Kyril of Alexandria: “To sit at all at the right of the Father is the assurance and pledge of supreme glory. For those who share the same throne are equal also in dignity; and those who are crowned with equal honors are understood of course to be equal in nature. But to sit by God can signify nothing else than sovereign authority.” [OP]

The LORD will send you a rod of power from Sion,
and be exercising lordship¹ in the midst of your enemies.

With you is authority² in *the* day of your power
in the splendors of your saints!
“Out of *the* womb before *the* morning star
have I begotten you.”³

The LORD has sworn,
and will not change his mind:
“You are a priest unto the ages,
according to the order of Melchisedek.”⁴

The LORD at your right *hand*
crushed kings on a day of his wrath.
He will judge among the nations,
he will fill *them* with dead bodies,
he will crush heads of many upon *the* earth.⁵

He will drink from the arroyo⁶ by a road,
therefore, he will lift up *his* head.⁷

St Chrysostom: “‘Until’ does not place a time limit.” [OP] This is important to understand, as *until* is used in Matt 1:25, and the false understanding is that after Jesus was born, Joseph had marital relations with the Mother of God. However, *until* does not mean that things changed after a certain event—there is no time limit.

¹ *katakuriéue* (from *kata*, “according to” and *kurieía*, “authority, dominion, lordship”); present active imperative, meaning “begin and continue...”

² Cf Matthew 7:29, Luke 4:32, John 5:27, and Isaiah 9:5 in Alexandrian LXX: “...call his name Angel of Great Counsel, Wonderful Counselor, Mighty One, *the One having authority*, Prince of Peace, Father of the age to come (italics added—these words are also found in Church of Greece text and liturgical texts).


³ St Jerome: “This psalm actually specifies that He begets a Son from the womb, from His nature, from His own vitals, from His own substance. ‘From the womb’ clearly means from the marrow of His divinity...Now ‘before the daystar,’ mentions by name one creature, but includes all. So when the psalmists speak thus, let us understand, ‘before the moon, before the sun, before every creature.’” [OP]

⁴ concerning Melchisedek, see Gen 14:18-20 and Hebrews 6:20—7:28.

⁵ St Chrysostom: “With regard to crushing together heads, in a spiritual sense, it means that He is doing away with folly.” [OP]

⁶ *arroyo*= *cheimárrou*, “a wadi, an arroyo, a winter torrent.”

St Jerome: “The Priest in the line of Melchisedek came in the way of the world and walked in our way, also drank of the torrent that was in the world. A torrent does not have natural or running waters. Its waters come from rains, floods, storms, tempests. A torrent is found in valleys, not on mountains, but in downhill and steep places. Its waters are always muddy, because the waters of this world are always turbid, always full of tempests. Christ drank of that troubled torrent...If the Lord drinks of this torrent, how much more do his faithful servants?” [OP]

⁷  Psalm 109 is prayed during the Ninth Royal Hour, as part of Great Compline, and as the Third Antiphon of the Divine Liturgy of Christmas.

Psalm 110 (111)

Alleluia.

I will chant praises to you, LORD, with my whole heart,
in a council of *the* upright, and *in* a congregation.
Great are *the* LORD's works,
having been sought out in all things that he has willed!

Confession and magnificence are his work,
and his righteousness endures unto the ages of ages.
He made his marvelous works to be remembered,
merciful and compassionate is the Lord!

He gave food to those fearing him.
He will remember his covenant unto the ages.
He declared to his people *the* power of his works,
in order to give them an inheritance of nations.

The works of his hands are truth and justice;
all his commandments are trustworthy,
having stood fast unto the ages of ages,
having been made in truth and equity.

He sent redemption to his people.
He commanded his covenant unto the ages—
holy and fearful is his Name!
The beginning of wisdom *is* fear of *the* LORD,
and a good understanding comes to all those practicing wisdom.¹

His praise endures
unto the ages of ages!

Psalm 111 (112)

Alleluia.

Blessed is *the* man² who is fearing the Lord,
he will greatly delight in his commandments.
His descendants will be mighty on the earth—
a generation of *the* upright will be blessed.

¹ literally, *her, i.e., wisdom*

² *a man* is gender specific in Greek, and the article is absent, both in this opening verse and following.

St Jerome: "I have told you frequently that all interpretations in the name 'the just man' point to Christ...Now the happy man who is being described in this psalm is a just man in truth, but this just man is a type of the true just Man." [OP]

Honor and riches are in his house,
and his righteousness endures unto the ages of ages.
A Light has risen up in darkness for the upright,¹
he is merciful and compassionate, and does what is right.

A good man is the one showing compassion
and lends.
He will order his words with discretion,
because he will remain unshaken unto the ages.

The righteous one shall be in everlasting remembrance,
he shall not fear evil tidings.²
His heart is prepared to hope in *the* LORD.
His heart is established;

he will never be afraid
until he looks down upon his enemies.
He has dispersed *his wealth*, he has given to the needy.
His righteousness remains unto the ages of ages,
his horn shall be exalted with honor.

A sinner will see *it*
and be provoked to anger.
He will sneer with his teeth, and melt away;
a sinner's desire will perish.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
*Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh-éh.*³ (3x)
Kyrie, eleison. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Twenty-Fourth Day of the Month

Psalm 112 (113)

Alleluia.

Praise *the* LORD, you children!⁴
Keep praising the Name of *the* LORD!

¹ Cf. icon of Descent into Hades, where Christ, the Light (cf. John 12:46), clothed in gleaming white in the darkness of Hades, raises up Adam and Eve who are surrounded by the upright saints of the Old Testament.

² *the righteous one*... evil tidings, is chanted on Saints' days during Communion.

³ Greek, "Glory to you, O God," Δόξα σε σένα, ω Θεέ.

⁴ *servants* = *paides*; this word can mean *servants* or *children*. This follows translation in *The Orthodox Psalter*.

Let the Name of *the* LORD be blest
from now unto the ages.¹

From *the* rising of *the* sun to *his* setting,
the Name of *the* LORD is to be praised.
The Lord is high above all the nations,
his splendor is above the heavens.

Who is like *the* LORD, our GOD,
the One dwelling on high?
The *One* looking upon the *ones* who are humble
in the heavens and on the earth,

the *One* raising a beggar up out of *the* dust,
and lifting a needy *one* from a dunghill,
in order to seat him with rulers,
with rulers of his people.

The *One* establishing a barren *woman* in a house,
to be a mother rejoicing over children.

Psalm 113 (114, 115)

Alleluia.

In *the* exodus of Israel from Egypt,
the house of Jacob from a barbarous² people,
Judea became his sanctuary,
Israel his seat of authority.

The sea saw *them* and fled;
the Jordan turned back.
The mountains skipped like rams,
and the hills like lambs of flocks.

What was it, O sea, that you fled,
and you, O Jordan, that you turned back?
You mountains, why did you skip like rams,
and you hills, like lambs of flocks?

The earth was shaken at *the* face of *the* LORD—
at *the* face of the God of Jacob!

¹ This verse is sung three times at the close of the Divine Liturgy.

² transliteration of Greek *barbárou*.

The One having turned the rock into a *marshy* pool of waters,
and the flint-stone into springs of waters.

[Psalm 115 begins here in the Masoretic text.]

Not to us, LORD, not to us, but to your Name give honor,
because of your Mercy and your Truth,¹
lest at any time the nations say,
“Where is their GOD?”

Our GOD is in the heavens,
and on all the earth.²
All things whatsoever he willed,
he did.

The idols of the nations are silver and gold,
works of human hands!
They have a mouth but cannot speak,
they have eyes but cannot see.

They have ears but cannot hear,
they have noses but cannot smell.
They have hands but cannot touch,
they have feet but cannot walk.

They cannot make a sound
with their throats.
Let those making them become like them,
all those putting their trust in them!

The house of Israel hoped in *the* LORD;
he is their helper and the One shielding them!
The house of Aaron hoped in *the* LORD;
he is their helper and the One shielding them!

Those fearing the Lord hoped in *the* LORD;
he is their helper and the One shielding them!
The LORD, having been mindful of us, blessed us!
He blessed the house of Israel,
he blessed the house of Aaron.

¹ The Son of God is “Mercy,” the Spirit of God is “Truth.”

² Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus adds, ... *both in heaven and on earth.*

He blessed those fearing the Lord,
the small with the great.
May *the* LORD increase you *more and more*,
you and your children.

All of you are blessed to the Lord,
the One having made the heavens and the earth.
The heavens of the heavens are the Lord's,
but the earth he gave to the human race.¹

The dead shall not praise you, LORD,
neither shall any of those doing down to hades.
But we the living will praise the Lord,
from now unto the ages!²

Psalm 114 (116:1-9)


Alleluia.

I loved *the* LORD,
because he will hear the voice of my prayer.³
Because he inclined his ear to me,
therefore, I will call *upon him* as long as I live.

The labor pains of death surrounded me,
the threats of hades found me!
I found grief and sorrow.

¹ literally, *to the sons of men*.

² Monk Mitrophan: "If in life there was no inclination to confess sins, then it should be understood that after passing into the life beyond the grave, in Hades, there cannot be this virtue [of] repentance...Repentance, be it complete or incomplete, as a virtue, is found only on earth, and those who act on it do not die, are not dead, but living; but those who do not know God and His law and do not do His will are not alive but dead, both on earth and beyond the grave. And therefore David wrote, 'Not the dead shall praise Thee, O Lord, neither they that go down into Hades,' because in their life the name of God was not hallowed in their actions....Only to the living, who worship the living God, does it belong to glorify Him here on earth, and beyond the grave, in paradise. But in Hades, death prevents one from praising and glorifying God." [*How Our Departed Ones Live: the Experience of the Orthodox Church*, 2nd edition. Holy Trinity Publications, Jordanville, NY. pp. 102-103. Translated by Archpriest John R. Shaw.]

 **Psalm 114 is prayed during the Ninth Royal Hour of Theophany, and several verses from it form the First Antiphon of the Divine Liturgy on Palm Sunday.**

³ This follows OCA's text; others read, *I loved; because the Lord will hear...*

St Jerome: "'I loved' expresses time past. 'The granting of my request' however, is in the future. Indeed, he did not say, 'I loved because the Lord has so graciously answered my prayer,' but, 'I loved because the Lord will attend to my plea.'" [OP]

St Basil: "It is not in the power of everyone to say, 'I showed love,' but of him who is already perfect...He does not add...the word 'to someone'.... Therefore, 'I have loved all things, knowing that I endure the dangers for the sake of piety under the hands of the Lord of the cosmos, Who sees and bestows the reward.'" [OP]

Then I called on the Name of *the* LORD:
“O Lord, rescue my soul.”

Merciful is the Lord and righteous,
indeed, our GOD shows mercy.
The Lord is watching over the innocent.
I was humbled, and he saved me.

Return to your rest, my soul,
because *the* LORD has dealt bountifully with you,
because he delivered my soul from death,
my eyes from tears, and my feet from slipping.

I will be well-pleasing before *the* LORD
in *the* land of *the* living.

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Slava Tebe, Boze¹ (3x)
Gospodi, pomilui. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 115 (116:10-19)

Alleluia.

I believed, therefore I spoke!²
But I was humbled exceedingly!
And I said in my dismay,³
“Everyone is a liar!”

What shall I give to the Lord
for all that he has given me?
I will receive *the* cup of salvation,
and will call on the Name of *the* LORD.

I will make my prayers to the Lord
in the presence of all his people.⁴
Precious in the sight of *the* LORD
is the death of his saints.⁵

¹ Russian, “Glory to you, O God,” слава Тебе, Боже.

² St Paul quotes this verse from the Septuagint in 2 Cor 4:13.

³ *ekstásei*, “dismay; illusion; terror; astonishment; trance.”

⁴ This verse is omitted in Codex Vaticanus, NETS, and the SAAS text, but found in Church of Greece, Holy Transfiguration, and *Orthodox Psalter*.

⁵ “Unlike the death of sinners which is fearful and horrible [see Psalm 33:22], the death of the righteous is serene, honorable and glorious. The Psalmist observes that not only the life but also the death of [the] saintly is worthy of

Ah, LORD, I am your servant,
I am your servant, and *the* son of your handmaid.
You broke my chains in pieces.
I will sacrifice to you a sacrifice of praise,¹
and will call on the Name of *the* LORD.

I will make my prayers to the Lord
in the sight of all his people,
in the courts of *the* LORD's house,
in your midst, O Jerusalem.²

Psalm 116 (117)

Alleluia.

Be praising³ the Lord, all the nations!
Acclaim him, all the peoples!
Because his mercy became strong toward us,
and the truth of the Lord endures unto the ages.⁴

Psalm 117 (118)

Alleluia.

Be chanting praises to the Lord because he is good,
because his mercy endures unto the ages!

Let *the* house of Israel now say that he is good,
because his mercy endures unto the ages!
Let *the* house of Aaron now say that he is good,
because his mercy endures unto the ages!

Let all those fearing the Lord now say that he is good,
because his mercy endures unto the ages!
I called upon the Lord in affliction,
and he heard me *and brought me* into a spacious *place*.

The LORD is my helper,
and I will not fear what someone⁵ will do to me.

many crowns and incalculable honors. In fact, their death is frequently not only natural but also 'according to the will of our holy God'." *The Mystery of Death*, p. 336.

¹ The last part of this verse, *a sacrifice of praise*, is sung at the beginning of the Anaphora.

² 📖 **Verses from Psalm 115 form the Second Antiphon of the Divine Liturgy on Palm Sunday, and the psalm is often used during Holy Communion.**

³ *Be praising* = *aineíte*, pres active impv, "continue praising / glorifying" ...*acclaim* = *epainésate*, aorist active impv, "acclaim him at once."

⁴ 📖 **Psalm 116, the shortest of all the psalms, is prayed during Vespers.**

⁵ not necessarily gender specific, here and following.

The LORD is my helper,
and I will observe my enemies.

It is better to trust in *the LORD*
than to put any confidence in a human being.
It is better to hope in *the LORD*
than to hope in rulers.

All the nations surrounded me,
but in the Name of *the LORD* I drove them back!
Surrounding, they surrounded me,
but in the Name of *the LORD* I drove them back.

They surrounded me like bees around a honeycomb,
and they blazed like a fire among thorns,
but in the Name of *the LORD* I drove them back.
Being pushed hard, I was overturned, almost falling,
but the Lord took hold of me.

The Lord is my strength and my song,
and *he* has become my salvation.¹

A voice of rejoicing and salvation is in tents of *the* righteous:
“*The right hand of the LORD* acted with strength!
The right hand of the LORD exalted me,
the right hand of the LORD acted with strength!”

I shall not die, but live,
and will declare in detail the works of *the LORD*!
The Lord has disciplined me with discipline,
but he did not give me over to death.

Open to me *the* gates of righteousness!²
After entering them, I will chant praises to the Lord!
This is the gate of the Lord.
Righteous *ones* will enter through it.

¹  **This verse and “The Lord has disciplined....” are the Prokeimenon of Tone Two of the Sunday Octoechos.**

² St Chrysostom: “The gates are opened to those being disciplined, to those putting away their sins. The statement is to be taken anagogically, and understood as the gates of the heavens, which are closed to the wicked, on which you need to knock with virtue, with almsgiving, with righteousness.” [OP]

I will chant praises to you, because you heard me,
and became my salvation.
A stone the builders rejected as unworthy,
the same has become the headstone of the corner!¹

This came about from *the* LORD,
and it is marvelous in our eyes.
This is the day the Lord has made!
We will rejoice and be exceedingly glad in it.

Ah, LORD! Save *us* now!
Ah, LORD! Do help us on the way!²
Blessed is the *One* coming in *the* Name of *the* LORD!
We bless you from *the* LORD's house.

The LORD is God,³
and has revealed himself to us!
Appoint a feast with leafy branches,
up to the horns of the altar!

You are my God, and I will confess you!
You are my God, and I will exalt you.
I will chant praises to you, because you heard me,
and became my salvation.

Be chanting praises to the Lord, because he is good,
because his mercy endures unto the ages!⁴

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*


The following troparia may be added:

¹ St Kyril of Alexandria: "The Savior, the chosen Stone—though rejected by those whose duty it was to build up the Synagogue in everything that was edifying—nonetheless, became the head of the corner...The Savior has built the two [Israel and the Gentiles] into one new man in Himself." [OP]

² *save us now* = *sōson dē*, is the same as the Hebrew "Hosanna."

euódōsen; primary meaning is "to help on the way;" other meanings are "to prosper; to give success."

³ *Theós Kúrios*, the absence of the articles emphasizes the nature or essence.

⁴  **Verses from Psalm 117 are used throughout the year in various services. The opening verses form the Third Antiphon and the Introit of the Little Entrance and the Prokeimenon for the Divine Liturgy on Palm Sunday; verse 24 is sung during Pascha, and verses 26-27a are sung during Orthros / Matins.**

The other world awaits you, O my soul, and the Judge wishes to condemn your secret and wicked deeds. Remain no longer in your present ways, but go beforehand to the Judge, crying out, “O God, cleanse me and save me!”

Glory to Father, Son, and Holy Spirit.

In that I am covered with sin and countless wounds, O Christ Savior, while yet sinning, I beseech your compassion! O Physician of the afflicted, visit, heal and save me!

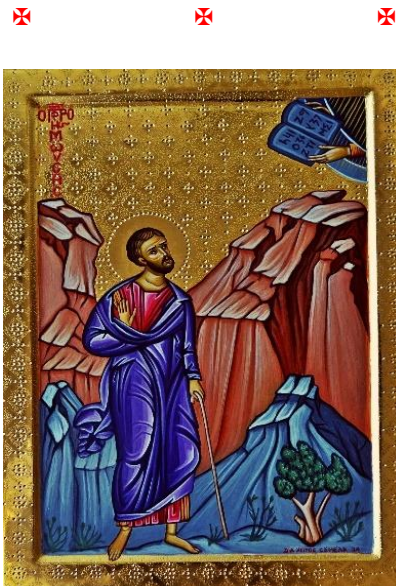
Now and ever, and unto the ages of ages. Amen.

O my soul, why do you live in negligence and slothfulness? Why have you no concern for the evil things you have done in this life? Take care to set all aright before the Lord closes the door to you! Make haste to the Theotokos! Fall down and cry out, “O most pure Lady, hope of the hopeless, save me who have sinned greatly against you.”

Lord, have mercy. [12x]

And this Prayer:

O holy Lord, dwelling on high, and yet regarding all things that are humble in heaven and earth with your all-seeing eye: we bow the neck of our soul and body to you, and we pray, O Holy of Holies! Stretch forth your invisible hand from your holy dwelling-place on high, and bless us all, and forgive us all our iniquities, voluntary or involuntary, in word or in deed. Grant us contrition, Lord; grant us spiritual tears for the cleansing of our many sins; grant your great mercy to your world, and to us, your inadequate servants. For blessed and most glorious is your Name, of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Twenty-Fifth Day of the Month

Kathisma XVII

Psalm 118 (119)¹

Alleluia.

Ⲅ

Blessed are the blameless in *the* way,
those walking according to *the* LORD'S Torah!
Blessed are those searching out his testimonies,
they shall seek him with their whole heart.

For those practicing wickedness
have not walked in his ways.
You ordered your commandments
to be diligently kept.

Ah, that my ways were so directed
to keep your decrees!²
Then I shall never be confounded
when I look *attentively* upon all your commandments.

I will confess you³ with an upright heart,
when I have learned the judgments of your righteousness.
I will keep your statutes,
do not utterly forsake me!

Ⲃ

How shall a young person keep his way straight?
By keeping your commands.
I sought you with my whole heart.
Do not thrust me away from your commandments!

I hid your sayings in my heart,
so that I might not sin against you.
Blessed are you, LORD!
Teach me your statutes.⁴

¹ Psalm 118 is the longest of all the psalms, having 22 stanzas of eight lines each. In Hebrew, this is an Acrostic psalm, with each verse of the stanza beginning with the same letter of the Hebrew alphabet. Although the Greek cannot follow this, I have, nonetheless, inserted the Hebrew letter that begins each section.

² *dikaiō'mata*; "decrees, ordinances, commandments." This word is used throughout this psalm.

³ Codex Vaticanus and SAAS adds, *O Lord*.

⁴ This verse is part of the prayers of Matins (Orthros) and Vespers.

With my lips I declared
all the judgments of your mouth.
I delighted in the way of your testimonies
as in all *manner of riches*.

I will meditate on your commandments,
and will understand your ways.
I will pay attention to your statutes.
I will not forget your words.

Reward your servant that I may live,
and I will keep your words.
Remove the veil over my eyes,
that I may perceive the wonders of your Torah.

I am a sojourner on the earth;
do not hide your commandments from me!
My soul was consumed with longing
for your judgments in every situation.

You rebuked *the* arrogant.
Cursed are those turning away from your commandments!
Remove *their* scorn and contempt from me,
because I sought out your testimonies.

For rulers sat and were conspiring against me,
but your servant was meditating on your statutes.
For indeed, your testimonies are my study,
and your statutes are my counselors.

My soul was glued to the earth!
Give me life according to your word.
I declared my¹ ways, and you heard me;
teach me your statutes.

Make me understand *the* way of your commandments,
and I will meditate on your wondrous works.
My soul nodded off in weariness;
strengthen me with your words.

¹ *my ways* = *odoús mou*, Church of Greece, Holy Transfiguration, *Orthodox Psalter, et al*; Codex Vaticanus reads, *your ways*.

Put *the* way of unrighteousness far from me,
and have mercy on me *with* your Torah.
I chose *the* way of truth,
and I did not forget your judgments.

I clung to your testimonies, LORD.¹
Do not put me to shame!
I ran the way of your commandments,
when you broadened my heart.²

Teach me, LORD, the way your statutes,
and I shall seek after it continually.
Give me understanding, and I will search out your Torah,
and I will keep it with my whole heart.

Guide me in *the* path of your commandments,
because that is my desire.
Incline my heart to your testimonies,
and not to greediness.

Turn my eyes away from looking at useless *things*;
give me life in your way.
Establish your saying to your servant,
that I may fear you.

Take away my reproach, which I view with trepidation,³
because your judgments are kind.
See, I longed for your commandments!
In your righteousness give me life!

And let your mercy come upon me, LORD,
your salvation according to your word.⁴
And I will have an answer for those accusing me,
because I hoped in your words.

¹ Punctuation follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; other read, *...thy testimonies. O Lord, put me not to shame!*

² *heart*, was understood to be the faculty of understanding.

³ St Athanasios: "The prophet here is speaking those words that a sinner would speak; that such words might be spoken at that divine tribunal after the [general] resurrection...the reproach for sin of which I have not repented."
[OP]

⁴ These verses all begin with *Waw*, meaning *and* or *also*; these verses come closest to imitating the acrostic verses.

And do not totally remove *the* word of truth from my mouth,
because I pinned my hopes¹ on your judgments.
And I will continually keep your Torah unto the ages,
even to the ages of ages!

And I was walking in spaciousness,
because I was seeking your commandments.
And I was speaking of your testimonies before kings,
and I was not ashamed.

And I was studying your commandments,
which I greatly cherish.
Also, I lifted up my hands to your commandments, which I cherish,
and continued meditating on your decrees.

Remember your words to your servant,
upon which I pinned my hope.
This comforted me in my humiliation,
because your saying gave me life.

The arrogant were utterly transgressing your Torah,
but I did not shrink from your law.
I remembered your ancient judgments, LORD,
and I was comforted.

Despair took hold of me because of sinners,
those forsaking your Torah.
Your statutes were my songs
in the place of my pilgrimage.

At night I thought upon your Name, LORD,
and kept your law.
This happened to me
because I sought after your commandments.

You are my portion, LORD!
I promised to keep your Torah.
I entreated your face with all my heart:
“Have mercy on me, according to your word.”

¹ *placed my hopes* = *epelpizō*, “pin one’s hope upon; buoy up with hope;” a frequent expression in this psalm.

I remembered your ways,
and turned my feet to your testimonies.
I was prepared, and not afraid,
to keep your commandments.

Snares of sinners ensnared me,¹
but I did not forget your Torah.
I was rising at midnight² to *be* chanting praises to you,
because of your righteous judgments.

I am a companion of all those fearing you,
and of those keeping your commandments.
Your mercy, LORD, filled the earth!
Teach me your statutes.

You acted with kindness to your servant, LORD,
according to your word.
Teach me kindness, and discipline, and knowledge,
because I believed in your commandments.

Before I was humbled, I was out of tune,³
because of this, I kept your saying.
You are kind, LORD,
teach me your statutes in your kindness.

The injustice of *the* arrogant was increased against me,
but I will search out your commandments with my whole heart.
Their heart was curdled like milk,
but I paid attention to your Torah.

It was good for me that you humbled me,
so that I might learn your statutes.
The law of your mouth is dearer to me
than thousands of gold and silver *pieces*.

¹ St Athanasios: "What are these snares? They are evil thoughts." [OP]

² According to an early tradition, the Hebrews crossed the Red Sea at midnight, and Jesus rose from the dead at midnight, and he is expected to come again at midnight, which is why Pascha is celebrated at midnight.

³ St Athanasios: "He is speaking of his former deeds when he was given up to sinning. He came to be humbled—the righteous judgment of God overtaking him in the passions." [OP]

I was out of tune, eplēmmélēsa, from the verb which "properly means, 'I made a false note in music' or 'I was out of tune or melody'—not an unusual word for the psalmist as a musician to employ. Metaphorically, however, it carries the meaning that 'I erred' or 'I offended against' or 'I trespassed' or 'I committed a fault.'" [OP]

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! al-Ḥamdu lillāh.¹ (3x)
Ya Rab-búr-ham. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Your hands made me and fashioned me!
Give me understanding, and I will learn your commandments.
Those being seized with fear of you will see me and will rejoice,
because I pinned my hopes on your words.

I knew, LORD, that your judgments are righteous,
and with truthfulness you humbled me.
Now let your mercy come to be my comfort,
according to your promise to your servant.

Let your compassions come to me, and I will live,
because your Torah is my meditation.
Let *the* proud be ashamed,
because they acted unjustly and unlawfully against me;
but I will meditate on your commandments.

Let those fearing you turn to me,
those knowing your testimonies.
Let my heart become blameless by your statutes,
that I may not be put to shame.

My soul yearns for your salvation!
I hoped in your words.
My eyes are growing dim waiting for your word,
saying, “When will you comfort me?”

Because I became *shriveled* like a wineskin in a frost,
yet I did not forget your statutes.
How many are the days of your servant?
When will you plead my cause against those pursuing me?

Transgressors of *your law*
spread idle tales about me,
but *these are* not like your Torah, LORD—
all your commandments are truth.

¹ Arabic.

They persecuted me unjustly.
Help me!
They almost made an end of me on the earth,
but I did not forsake your commandments.

Give me life according to your mercy,
and I will keep the testimonies of your mouth.

Your Word, LORD, abides unto the ages
in the heavens.
Your Truth *is* from generation to generation!
You laid the foundation of the earth, and it abides.

The day continues by your arrangement,
because all things are your servants.¹
Because if my study had not been in your law,
I would have perished in my humiliation.

I will not forget your commandments unto the ages,
because by them you gave me life.
[middle verse of the psalm]

I am yours. Save me!
because I sought your decrees.

Sinners lie in wait for me in order to destroy me,
but I deliberated on your testimonies.

I saw that every plot² comes to an end,
but your commandment is exceedingly spacious.

Thus I cherish³ your Torah, LORD!
I study it all day long.
Through your commandment, you have made me wiser than my enemies,
because it is mine to the ages.

I have more understanding than my teachers,
because your testimonies were my study.
I have more understanding than *my* elders,
because I sought out your commandments.

¹ *because all things are they servants*, is found in the Anaphora of St Basil.

² St Athanasios: "...completion of the plot or scheme, that is, the one formed against us by the demons. He beheld the end result to be worthless and nothing..." [OP]

³ love = ēgápēsa, "cherish; to prize; to be content with; love (usually God's love for mankind)."

I kept my feet from all evil ways,
so that I might keep your words.
I have not departed from your judgments,
because you set a law for me.

O, how sweet are your sayings to my throat—
sweeter than honey¹ to my mouth!
Through your commandments I gain understanding,
because of this, I hated all unrighteous ways.

Your Torah² is a lantern to my feet,
and a light to my paths.
I swore *an oath*, and am steadfastly determined
to keep your righteous judgments.

I was greatly humbled.
LORD, give me life according to your word.
Let the free-will offerings of my mouth now please you, LORD,
and teach me your judgments.

My soul is always in your³ hands,
and I did not forget your law.
Sinners laid a trap for me,
but I did not veer from your commandments.

Your testimonies are my heritage unto the ages,
because they are the joy of my heart.
In return, I inclined my heart
to observe your statutes unto the ages.

I hated those transgressing *your Torah*,
but I cherished your law.
You are my helper and my shield.
I pinned my hopes on your words.

Go away from me, *you* evildoers!
And I will examine the commandments of my GOD.
Support me according to your saying and give me life!
Do not let me be disappointed because of my expectation.

¹ NETS and LES add here, *and honeycomb*.

² *nomos* (law) in Church of Greece, Holy Transfiguration, Orthodox *Psalter*, and LES; other texts read, *word (logos)*.

³ following Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read *my hands*.

Help me, and I will be saved!

I will meditate continually on your statutes.

You despised all those departing from your decrees,
because their reasoning is wrong.

I regarded all the sinners of the earth as transgressors of the Torah.

On account of this, I cherished your testimonies.

Pierce my flesh with the fear of you!¹

I was afraid because of your judgments.

Ⲯ

I did what was lawful and right,

do not hand me over to those doing me wrong.

Receive your servant for good,

do not let *the* proud falsely accuse me.

My eyes failed *with looking* for your salvation,
and for the saying of your righteousness.

Deal with your servant according to your mercy,
and teach me your statutes.

I am your servant.

Grant me understanding, and I will know your testimonies.

It is time for the Lord to act!²

They have scattered your law.

Because of this, I was content with your commandments
more than gold and topaz.

Therefore I was directing myself according to all your commandments,
and I abhorred all unrighteous ways.

Ⲯ

Your testimonies are wonderful!

Because of this, my soul has kept them.

The unveiling of your words will give light,
and will impart understanding to babes.³

¹ *kathē' lōson* = "to pierce; to nail through; to penetrate." This verse is quoted in the Prayer of St Basil in the 6th Hour, often translated as *nail my flesh*.

St Ambrose: "...so that a certain saint said to pierce his flesh with nails for fear of him. He says not by means of nails of iron, but of fear and faith. For the bonds of virtue are stronger than those of punishment." [OP]

St Chrysostom: "The soul which is nailed by means of the fear of God, none will be able to overturn. Since to be nailed is more than to be rooted. Thus the prophet prays, saying...'Do thou so fix and join me, as by means of a nail riveted into me.'" [OP]

² *kairos*, "a fitting time; a limited period of time; an opportune time." The Deacon says this verse to the Priest as the Divine Liturgy begins.

³ cf Matt 21:16.

I opened my mouth, and drew in *your* Spirit;¹
because I was longing for your commandments.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Gloria tibi, Deus. (3x)

Domine, miserere. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Look upon me and be merciful to me,
according to the judgment toward those loving your Name.

Direct my steps according to your saying,
and no wickedness will get dominion over me.
Deliver me from a false accusation of people,
and I will keep your commandments.

Make your face shine on your servant,
and teach me your decrees.
My eyes gushed out streams of tears
whenever I² failed to keep your Torah.

‡

You are righteous, LORD,
and your judgments are upright.
Your decrees you have commanded
are exceedingly righteous and true.

Zeal for you³ made me pine away,
because my enemies have forgotten your words.
Your saying was thoroughly tried by fire,
and your servant cherished it.

I am young and of no reputation,
yet I did not forget your commandments.
Your righteousness is a righteousness unto the ages,
and your Torah is truth.

¹ *Spirit* is the same Greek word as “breath.”

St Gregory the Theologian, writing to his father...says, “I opened my mouth, and drew in the Spirit; and I give myself and my all to the Spirit—my action and speech, my inaction and silence—only let Him hold me and guide me, and move both hand and mind and tongue whither it is right and as He wills; and let Him restrain them as it is right and expedient...”

² *ephúlaksa*, 1st person singular in Church of Greece, Transfiguration, and *Orthodox Psalter*; other texts read *they*.

³ Codex Vaticanus reads, *zeal for thy house*.

Afflictions and necessities found me,
yet your commandments are my meditation.
Your testimonies are righteousness unto the ages.
Grant me understanding, and I shall live!

⌈

I cried out with my whole heart:
“Hear me, LORD! I will seek your statutes.”
I called out to you:
“Save me, and I will keep your testimonies.”

I rose up in the dead of night and cried out:
“I have pinned my hopes on your words!”
My eyes woke before dawn,
so I might be studying your sayings.

Hear my voice, LORD, according to your mercy!
Give me life according to your judgments!
Those persecuting me unlawfully came near *to me*,
but they are far away from your Torah.

You, LORD, are close *at hand*,
and all your commandments are truth.
Long ago I knew from your testimonies
that you established them unto the ages.

⌋

See my humiliation and deliver me,
because I did not forget your law.
Judge my cause and ransom me.
By your Word, give me life!

Salvation is far from sinners,
because they did not seek after your decrees.
Great are your compassions, LORD!
According to your judgment, give me life!

Many are those persecuting me and afflicting me!
Yet I did not turn away from your testimonies.
I was pining away when I looked upon those breaking *your* covenant,
because they were not keeping your sayings.

See how I cherished your commandments.
LORD, in your mercy, give me life!

The beginning of your words is truth,
and all the judgments of your righteousness last unto the ages.

W

Rulers pursued me for no reason,
but my heart was in awe of your words.
I will rejoice greatly in your sayings,
like one finding great spoils.

I hated and abhorred unrighteousness,
but I cherished your Torah.
I praise you seven times a day,
because of your righteous judgments.

Those loving your Torah have great peace,
and they do not stumble.
I was waiting for your salvation, LORD,
and I cherished your commandments.

My soul has kept your testimonies,
and cherished them exceedingly.
I have kept your commandments and your testimonies,
because all my ways are before you, LORD.

n

Let my supplication come before your face, LORD!
Give me understanding according to your saying.
Let my entreaty come before your face, LORD!¹
Deliver me according to your saying.

My lips will pour forth a hymn *of praise*,
whenever you should teach me your statutes.
My tongue will speak of your sayings,
because all your commandments are righteous.

Let your hand be ready to save me,
because I have chosen your commandments.
I longed for your salvation, LORD,
and your law is my meditation.

My soul shall live and shall praise you,
and your judgments will help me.

¹ O Lord follows Church of Greece, Holy Transfiguration, *Septuagint Psalms* and *Orthodox Psalter*; omitted in *NETS* and *SAAS*.

I have gone astray like a lost sheep.

Seek your servant because I did not forget your commandments.¹

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (2x)

Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, Glory to you!

The following troparia may be added:

Like the prodigal son have I sinned against you, O Savior; accept me who repent, O Father, and have mercy on me, O God!

Glory to Father, Son, and Holy Spirit.

With the publican's voice I cry to you, O Savior Christ; cleanse me as you cleansed him and have mercy on me!


Now and ever, and unto the ages of ages. Amen.

O Theotokos, do not disdain me who needs your aid; for my soul has trusted in you. Have mercy on me!

Lord, have mercy. [12x]

And this Prayer:

Almighty Master and Lord, Creator of all, Father of compassion, and God of mercy, who fashioned mankind from the earth, and showed him to be created according to your image and likeness, that thereby your magnificent Name might be glorified on earth; and who, when he had been uprooted by the violation of your commandment, fashioned them anew and yet better in your Christ, and led them up to heaven: I thank you that you have not given me over completely to my enemies, those seeking to cast me down to be lost in hades; nor have left me to perish with my iniquities. Now, therefore, O greatly merciful Lord, who loves that which is good, who desires not the death of the sinner, but awaits his conversion and accepts it, who sets aright those having been cast down, and heals the broken: Turn even me to repentance; set me aright who has been cast down, and heal me who am broken; be mindful of your compassions, and your incomparable goodness which has been upon us from of old, and forget my countless iniquities which I have committed by thought, word, and deed. Remove the blinders of my heart and grant me tears of remorse for the cleansing of my vile thoughts. Hearken, O Lord, and attend, O Lover of mankind! Cleanse me, O Compassionate One, and free my wretched soul from the tyranny of the passions which reign within me. And let sin have no longer ensnare me, nor let the warring demon prevail against me, neither let him lead me to do his will; but with your mighty hand, having ransomed me from his dominion, reign within me, O good Lord who loves mankind; and be well pleased that I be wholly yours, and that I live henceforth in accordance with your will. And by your ineffable goodness grant me cleansing of heart, a guard over my mouth, uprightness of activity, a humble mind, peace

¹  Psalm 118 is prayed in its entirety during the Lamentations of Matins (Orthros) of Great and Holy Saturday, and during the funeral service of an Orthodox Christian.

of thought, serenity of the powers of my soul, spiritual joy, true piety, longsuffering, goodness, meekness, unfeigned love, steadfast temperance; and fill me with every good fruit, through the gift of your Holy Spirit. And bring me not to the mid-point of my days unprepared, neither snatch away my unrepentant soul; but perfect me with your perfection, and thus lead me up from this present life, that having passed through the principalities and powers of darkness without hindrance, even I may, through your grace, behold the ineffable beauty of your unapproachable splendor with all your saints, in whom your most honorable and magnificent Name has been glorified and sanctified, together with your Son, and your most holy and good and Life-creating Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠



Twenty-Sixth Day of the Month


Kathisma XVIII

Psalm 119 (120)

*An Ode of the steps.*¹

I cried out to *the* LORD in my affliction,
and he heard me.
“LORD, rescue my soul from lying lips,
and from a deceitful tongue.”

What might be given to you,
and what might be added to you,
against a deceitful tongue?

¹  Psalms 119-133 are known as *Odes on the Steps* or *Odes of Ascent*, perhaps because pilgrims to Jerusalem prayed these as they began their ascent into the holy city. For us, they are prayed each Wednesday and Friday of Great Lent during the Liturgy of the Pre-Sanctified.

The arrows of the mighty One have been sharpened,
together with the *hot burning* coals that make desolate.¹

Woe is me!
because my sojourning was prolonged!
I camped among the tents of Kedar.
My soul has long been a sojourner.

Among those hating peace,
I was peaceful;
but when I was speaking to them,
they kept fighting against me for no reason.

Psalm 120 (121)

An Ode of the steps.

I lifted up my eyes to the mountains,
where will my help come from?
My help comes from *the* LORD,
the One having made the heavens and the earth.

Do not let your foot be shaken,²
and the One keeping³ you will not become drowsy.
See, the Guardian of Israel
shall neither become drowsy nor sleep.

The LORD *himself* will be your keeper,
the LORD is your shelter at your right *hand*,
so the sun will not burn you by day,
neither the moon in the night.

¹ St Chrysostom: "He calls the punishments 'arrows.' 'Coals, with those for desolation' signifies those which are devastating, lying waste, burning up...Now, in my view, he is here hinting at the barbarians, whose words are schemes and plots, all full of deceit and utter wickedness." [OP]

"The adjective ἐρημικός...provides some ambiguities for the translator. The word *eremitikos* properly means 'for solitude' or 'living in a desert'...whereas ἐρημία means 'solitude' but also 'desolation.' The general consensus of the fathers renders the meaning of this verse to be coals...that make desolate." Note in *Orthodox Psalter*, pp. 370-371.

² *shaken* = *sálon*; literally, "restlessness; perplexity; a rolling surge."

St Chrysostom: "Dost thou not see the degree of zeal required of us in this passage? When they remember His help and invoke grace from on high, He gives them advice and encouragement as if to say, 'If thou dost wish to enjoy it, contribute what is thine.' Initiative rests with us, it is in our control. If thou shouldst provide what is thine, what is His will follow." [OP]

³ A form of the verb, *phulássō*, is used throughout this psalm. It can be translated as, *to guard, to keep watch, to watch over, to preserve, to maintain*.

The LORD will preserve you from all evil,
the Lord will keep your soul.
The LORD will guard your coming in and your going out,
from now and unto the ages.

Psalm 121 (122)

An Ode of the steps.

I was gladdened by those having said to me,
“We will go into *the* house of *the* LORD.”
Our feet stood in your courts, O Jerusalem.
Jerusalem is restored as a city whose people are in unity.

For there the tribes go up—tribes of *the* LORD —
to witness to Israel, to confess the Name of *the* LORD.
Because there sat thrones for judgment,
thrones for *the* house of David.

Pray, then, for the peace of Jerusalem,
and may abundance be with those loving you.
Let peace be in your strength,
and plenteousness in your towers.

On account of my brethren and my neighbors,
I was surely speaking peace concerning you.
Because of the house of *the* LORD, our God,
I sought good things for you.

Psalm 122 (123)

An Ode of the steps.

To you I lifted up my eyes,
to the *One* dwelling in the heavens.

Look! as *the* eyes of household servants
look to *the* hands of their lords,
and eyes of a serving girl
to *the* hands of her lady,

so our eyes *are* upon *the* LORD, our God,
until he has pity on us.
Have mercy on us, LORD,
have mercy on us!

Because we have more than our fill of contempt.
Our soul has been filled to overflowing *with it!*
Let reproach *be upon* those *who are* prospering,
and humiliation *be upon* the arrogant!¹

Psalm 123 (124)

An Ode of the steps.

If *the LORD himself* had not been with us—
let Israel now say—
if *the LORD himself* had not been with us,
when men² were rising up against us,

then truly they would have swallowed us up alive
when their anger was inflamed against us!
Truly, the water would have drowned us—
our soul passed through a torrent.

Truly our soul passed through
the overwhelming water.³
Blessed be *the LORD*,
who did not give us over to be prey to their teeth!

Our soul was rescued like a sparrow out of the snare of the fowlers:⁴
the snare was broken, and we were rescued.
Our help is in *the Name of the LORD*,
the One having made the heavens and the earth.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
¡Aleluya, aleluya, aleluya! ¡Gloria a ti, oh Dios! (3x)
Señor ten Piedad. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

¹ St Chrysostom: "The Septuagint is saying, 'Let them have a taste of their actions, and let their conceit, passion and excess be checked.' You often see this happening...God bringing down those whose passions are out of control. Nothing, after all, is worse than arrogance." [OP]

 **Psalm 122 is prayed during Vespers on weekdays.**

² not necessarily gender specific.

³ St Chrysostom: "He describes, as torrents and water, the unspeakable anger of the enemies. He refers not only to the flood of evils but also to their passing. Lose not heart when disaster beset you. Whatever a flood may be, a cloud is passing...But let us take hold of the sacred anchor so as to suffer no shipwreck." [OP]

⁴ St Ambrose: "The soul is supported by spiritual wings. The psalmist has chosen to describe the soul as a bird that has wings by which it can raise itself free from the earth. But this movement of wings is not something constructed of feathers but a continuing series of good works...the hands of our Lord fixed on the Cross where extended like something in flight..." [OP]

Psalm 124 (125)

An Ode of the steps.

Those trusting in *the* LORD are like *the* mountain of Sion.
The one dwelling in Jerusalem shall not be shaken unto the ages.
Mountains *stand* around Jerusalem,¹
and the Lord *stands* round about his people,
from now and unto the ages.

Because *the* LORD will not allow the scepter of the sinners
to remain upon the allotment of the righteous,
lest the righteous should do wickedness
with their hands!

Do good, LORD, to those who are good,
and to the upright of heart.
But *as for* those turning aside to crooked ways,
the LORD will banish them with evildoers.
Peace be upon Israel.

Psalm 125 (126)

An Ode of the steps.

When *the* LORD brought back the captives of Sion,
we became like those having been comforted.
Then our mouth was filled with joy,
and our tongue with merriment.

Then they will say among the nations,
“*The* LORD has done great things for them.”
The LORD did great things in our presence,
and we became gladdened.

LORD, return our captives
like winter streams returning in the south.
Those sowing with tears,
will reap with rejoicing!²

¹ lit, *her*.

² St Bede: “This verse is for those who are striving to arrive at eternal joys through the tears and distresses of the present life. They rightly are sorrowful during the present time since they are not yet capable of seeing Him whom they love. As long as they are in their body, they recognize that they are on a journey and absent from their fatherland and kingdom. They have no doubt that they must reach their crown by labors and contests. Their sorrow will be changed to joy when, after the struggle of this present life is over, they receive the prize of everlasting life, about which is spoken in this psalm that they who sow in tears shall reap in joy.” [OP]

Going, they went forth weeping,
carrying their seed,
but coming, they will come with rejoicing,
carrying their sheaves.

Psalm 126 (127)

An Ode of the steps.

If *the* LORD does not build *the* house,
those building it toiled for no reason.
If *the* LORD does not guard a city,
the watchman stayed awake pointlessly.

It is useless for you to continue rising up early,
to be rousing yourselves after sitting still,
those of you eating the bread of anxiety,¹
when he gives sleep to his beloved ones.

Look, the heritage of *the* LORD are sons,
the reward of the fruit of the womb.
Like arrows in a hand of a mighty one,
so are the sons of those having been exiled.

Happy is he
who will satisfy his desire for them!
They shall not be put to shame
when they speak to their enemies in *the* gates.

Psalm 127 (128)

An Ode of the steps.

Blessed are all those fearing the Lord,
those walking in his ways.
You² will eat the labors of your wrists,³
you are blest and it will be well with you.

Your wife is like a fruitful vine
on the sides of your house;

¹ literally, "mental pain, grief, distressed."

² *You*, here and following, is singular.

³ St Jerome: "I think the Greek translators of the Septuagint made a good rendition here. Actually, the word for 'hand' in Hebrew is *iad*; this passage of Scripture, however, does not have *iad*, but *caph*. The latter word, furthermore, is translated *karpos*, not the other *karpos* for the Greek word 'fruit,' but the anatomical *karpos* meaning some part of the hand, because *karpos* in Greek means *arthra* or 'joint.' ...By the word 'wrists,' works are to be understood." [OP]

your children are like the newly planted olive trees
around your table.

Look, thus shall a man¹ be blessed,
the one fearing the Lord.

May *the* LORD bless you from Sion,
and may you see the good things of Jerusalem all the days of your life.

Indeed, may you see your grandchildren.
Peace be upon Israel!

Psalm 128 (129)

An Ode of the steps.

Many times they warred against me from my youth—
let Israel now say—
many times they warred against me from my youth,
but they were not able to prevail over me!

The sinners kept scheming behind my back,
they prolonged their lawlessness.
The righteous Lord
cut asunder necks of sinners.

Let all those hating Sion be put to shame
and be turned backward!
Let them become like grass upon housetops,
which withered before it was pulled up,

with which the reaper did not fill his hand,
neither the binder of sheaves the fold of his garment.
And those going by did not say,
“A blessing of *the* LORD be upon you!
We have blessed you in *the* Name of *the* LORD!”

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (3x)

Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



¹ Although not necessarily gender specific, the preceding verses indicate a male, so *man* is used here.

Twenty-Seventh Day of the Month

Psalm 129 (130)

An Ode of the steps.

Out of the depths I cried out for you, LORD!
LORD, hear my voice!

Let your ears pay attention
to the voice of my supplication.

If you should mark iniquities, LORD,
LORD, who could stand?

Because from¹ you
is the atonement.²

Because of your Name³ I waited patiently for you, LORD;
my soul waited patiently for your Word.

My soul hoped in the Lord from the morning watch until night;
from the morning watch, let Israel hope in the Lord.⁴

Because mercy is from the Lord,
and from him is plenteous redemption,
and it is he who will ransom Israel
from all his iniquities.⁵

Psalm 130 (131)

An Ode of the steps.

LORD, my heart was not exalted,
nor were my eyes upraised.
I did not busy myself with great matters,
nor with things too marvelous for me.

¹ *from* = *pará*, "from (gen. of origin; gen of source)."

² *the atonement* = *o ilasmós*, article is present; "atonement; sin offering;" follows translation of both *NETS* and *LES*. Atonement is used in Ode 4 of the Canon of Holy Thursday. SAAS translates Num 5:8, "...ram of the atonement (*toú ilasmou*) ...he shall make atonement (*exilásetai*) for him;" 2 Macc 3:33, "...high priest was making the offering of atonement (*ilasmón*)...;" Ezek 44:27b, "...shall offer an atonement (*ilasmón*)...;" *Eastern Orthodox Bible*, translates 1st Jn 2:2 and 4:10 as, "...the atoning sacrifice (*ilasmón*). Fr. Patrick Reardon makes a good argument for using this word in the Introduction to his book, *Reclaiming the Atonement*, published by Ancient Faith Publishing, 2015.

³ *name* = *onómatós*, majority of texts; SAAS and others following Codex Vaticanus read *law*, *nóμου*.

⁴ The punctuation in these verses follows Church of Greece, SAAS, *NETS* and *LES* which keeps the parallel wording common to ancient poetry: (vs 5) "I waited patiently... //my soul waited patiently... (vs 6) My soul hoped in the Lord // let Israel hope in the Lord." Holy Transfiguration and *Orthodox Psalter* read, "...my soul waited patiently for thy Word, my soul hoped in the Lord. From the morning watch...."

⁵  Psalm 129 is prayed during daily Vespers.

If I failed to remain humble-minded,
but exalted my soul
like a child having been weaned from his mother's milk,
so you would requite my soul.

Let Israel hope in the Lord,
from now and unto the ages.

Psalm 131 (132)

An Ode of the steps.

Lord, remember David,
and all his humility,
how he swore an oath to the Lord,
he vowed a vow to the God of Jacob:

“As if¹ I will enter *the* dwelling of my house,
as if I will climb up to recline upon my bed,
as if I will give sleep to my eyes, and slumber to my eyelids,
and rest to the temples of my head,

“until I find a place for the Lord,
a tabernacle for the God of Jacob!”
Look, we heard of her² in Ephratha,
we found her in the fields of the forest!

Let us go into his tabernacles,
let us fall down before the place where his feet have stood!³
Arise, LORD, into your rest,
you and the Ark of your holiness!⁴

Your priests will clothe themselves with righteousness,
and your saints shall greatly rejoice.
On account of David your servant,
do not ever turn away your face from your anointed *one*.

¹ εἰ, “as if,” a Hebraism, “to express a condition thought of as real.”


² *her* = *autēn*, feminine; a reference to the Ark, which is a prophetic reference to the Virgin Mary as the true Ark. Verse 8 is understood as a prophetic reference to the “translation to life” of the Theotokos (see Troparion and Alleluia Verse for the Dormition of the Theotokos).

St Jerome: “Some exegetes think that this foreshadows the Church...but to me, it seems to refer not so much to the Church, as to holy Mary.” [OP]

³ *his feet have stood* = *éstēsan oi pódēs autoú*, not “his footstool.”

St Athanasios: “Let us venerate his Cross, where his feet were fixed upon.” [OP]

St John of Damascus: “That it is the Cross that is meant is made clear by what follows.” [OP]

⁴  This verse is part of the Alleluia for the Dormition of the Theotokos.

The LORD made a sure oath to David,
and in no wise will he annul it:
“Of *the* fruit of your belly¹
I will set on your throne.

“If your sons will keep my covenant,
and these my testimonies which I shall teach them,
their sons also
shall sit upon your throne unto the ages.”

Because *the* LORD has chosen Sion,
he chose her as a dwelling for himself:²
“She is my rest unto the ages of ages!
Here I will dwell because I have chosen her for myself.

“Blessing, I will bless her gate,³
I will feed her beggars with loaves of bread.⁴
I will clothe her priests with salvation,
and her saints will rejoice with rejoicing.

“There I will cause *the* horn for David to spring up—
I prepared a lamp for my Christ.⁵
I will clothe his enemies with shame,
but my sanctification will thrive upon him.”⁶

Psalm 132 (133)

An Ode of the steps.

Look! What is so good, or what is so joyous,
as brethren dwelling together in unity?

¹ *belly* = *koilias*, “belly, womb.”


St Irenaeus: “[God] promised David that the King would be ‘of the fruit of his belly,’ which was the appropriate term with respect to a virgin conceiving. He said neither ‘of the fruit of his loins’...[an] expression for a generating man or a woman conceiving by a man. In this promise, however, Scripture has excluded all virile influence....It fixed and established ‘the fruit of the belly,’ that declares the generation of him born of the Virgin.” [OP]

² Verses 13-15a are images of the Virgin Mary, in whom the Word of God chose to dwell.

³ *gate* = *thúran*; “gate; door; entrance” is the preferred reading in the Church of Greece text; alternate readings are: *thē’ran*, “hunting / pursuits;” and *chē’ran*, “widow.” *Her gate* may be an euphemistic reference to the womb of the Virgin Mary which is blessed—*cf* note at Ezek 44:1 in *Orthodox Study Bible*.

⁴ *loaves of bread* = *artōn*, plural; follows Church of Greece, *Orthodox Psalter*, and others. Mary bears Jesus, “the Bread from heaven” who satisfies those hungering for God.

⁵ *Christ* = *christō* in Greek.

⁶  **Psalm 131 is prayed during the 6th Royal Hour of Christmas and the Alleluia at the Dormition of the Theotokos.**

*It is like oil of myrrh upon a head,¹
running down upon a beard,
the beard of Aaron,
running down upon the fringe of his garment.*

*It is like the dew of Aermom,
falling down upon the mountains of Sion,
because there the LORD commanded the blessing:
Life unto the ages!*

Psalm 133 (134)

An Ode of the steps.

Look! Be praising the Lord,
all *you* servants of *the* LORD,
those of you having stood in *the* LORD'S house,
in *the* courts of *the* house of our God.

Lift up your hands toward the sanctuary during *the watches* of the night,
and be praising the Lord.
May *the* LORD bless you out of Sion,
the One having made the heavens and the earth.²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

*Before I am condemned, O Lord, Lord, grant me conversion and amendment of my many sins;
grant me compunction of spirit, that I may cry out to you: O my compassionate God, Lover of
mankind, save me!*

Glory to Father, Son, and Holy Spirit.

*Having made myself like the irrational beasts, prodigal that I am, I have joined myself to them.
Grant me conversion, O Christ, that I may receive great mercy from you!*

Now and ever, and unto the ages of ages. Amen.

*Do not turn your face away from me who entreats you, O Lady, but as the compassionate Mother
of the compassionate God, make haste to grant me conversion before the end, that, saved by you,
I may praise you as my salvation and hope unashamed, O my Lady.*

¹ SAAS omits "upon a head," perhaps an oversight as this is found in all other translations and in the Church of Greece text.

²  Psalm 133 is prayed during the Midnight Service during weekdays.

Lord, have mercy. [12x]

And this Prayer:

Lord, do not rebuke me in your anger, nor discipline me in your wrath! O Master, Lord Jesus Christ, Son of the Living God, have mercy on me, for I am sinful, poor, naked, slothful, negligent, contrary, wretched, a fornicator, an adulterer, vile, lustful, thankless, unmerciful, cruel, a drunkard, consumed with a burning conscience, indifferent, cowardly, inexcusable, unworthy of your love for mankind, but worthy of every torment, Gehenna, and torture. Do not subject me to a multitude of torments because of the multitude of my great offenses, O Deliverer; but have mercy on me, because I am weak in soul, in body, in understanding, and in thought! Lord, you hold the scales of justice: Save me, your unworthy servant, by the prayers of our most pure Lady the Theotokos, and of all the saints who have been well pleasing to you throughout the ages; for you are blest unto the ages. Amen.



Twenty-Eighth Day of the Month

Kathisma XIX

Psalm 134 (135)

Alleluia.

Praise the Name of *the* LORD!
Praise *the* LORD, O you *his* servants,
those having stood in *the* LORD's house,
in *the* courts of *the* temple of our God!

Praise the Lord because *the* LORD is good!
Chant psalms to his Name because it is excellent!¹
Because the Lord chose Jacob for himself,
Israel for his valued possession.

Because I have come to realize that the Lord is great,
and our Lord is above all the gods.
All things, whatsoever the Lord willed, he did,
in the heavens and on the earth,
in the seas and in all the deep abysses:

Bringing forth clouds from *the* ends of the earth,
he made flashes of lightnings for rain,
bringing forth winds
from his storehouses;

who smote the firstborn of Egypt,
from humans to domestic animals.
He sent forth signs and wonders into your midst, O Egypt,
upon Pharaoh and upon all his servants.

He smote many nations, and slew mighty kings:
Seon, king of the Amorites, and Og, king of the land of Basan,
and all the kingdoms of Canaan.
He gave their land to be an inheritance,
an inheritance to his people Israel.

LORD, your Name, *remains* unto the ages,
and your renown is from generation to generation.
Because *the* LORD will judge his people,
and he will be entreated concerning his servants.

The idols of the nations are silver and gold,
works of human hands.
They have a mouth but cannot speak,
They have eyes yet cannot see.

They have ears but cannot hear.
Neither is breath in their mouth.
Let those making them become like them,
all those putting their trust in them!

¹ Lord is *good* = *agathós*, “good (in moral sense). Name is *excellent* = *kalón*, “good; excellent; delightful.”

House of Israel, bless the Lord!
House of Aaron, bless the Lord!
House of Levi, bless the Lord!
Those *of you* fearing the Lord, bless the Lord!

Praised be *the* LORD out of Sion,
the One dwelling in Jerusalem.

Psalm 135 (136)

Alleluia.

Be giving thanks to the Lord, because he is kind,
because his mercy endures unto the ages!
Be giving thanks to the God of the gods,
because his mercy endures unto the ages!

Be giving thanks to the Lord of the lords,
because his mercy endures unto the ages!
To the One alone working great wonders,
because his mercy endures unto the ages!

To the One having made the heavens with understanding,
because his mercy endures unto the ages!
To the One having firmly established the earth upon the waters,
because his mercy endures unto the ages!

To the One alone having made great lights,
because his mercy endures unto the ages!
The sun to exercise authority over the day,
because his mercy endures unto the ages!

The moon and the stars to exercise authority over the night,
because his mercy endures unto the ages!
To the One having struck down Egypt together with their firstborn,
because his mercy endures unto the ages!

And having led Israel out from among them,
because his mercy endures unto the ages!
With a mighty hand and upraised arm,
because his mercy endures unto the ages!

To the One having divided the Red Sea into parts,¹
because his mercy endures unto the ages!
And led Israel through *the* midst of her,
because his mercy endures unto the ages!

And shook off Pharaoh and his army into the Red Sea,
because his mercy endures unto the ages!
To the One having led his people in the wilderness,
because his mercy endures unto the ages!

[To the One having brought waters out of a sharp rock,
because his mercy endures unto the ages!]²

To the One having struck down great kings,
because his mercy endures unto the ages!
And having killed mighty kings,
because his mercy endures unto the ages!

Seon, king of the Amorites,
because his mercy endures unto the ages!
And Og, king of *the* land of Basan,
because his mercy endures unto the ages!

And gave their land for an inheritance,
because his mercy endures unto the ages!
An inheritance for Israel his servant,
because his mercy endures unto the ages!

Because in our humiliation the Lord remembered us,
because his mercy endures unto the ages!
And he ransomed us from our enemies,
because his mercy endures unto the ages!

The One giving food to all flesh,
because his mercy endures unto the ages!
Be chanting praises to the God of the heavens,
because his mercy endures unto the ages!

¹ St Chrysostom: "Some in fact say that [the sea] did not become one path, but the waters were divided according to the number of tribes to make many a passage for crossing over...in a twinkling of an eye, the sea behaved in contrary fashion; she divided not in one way, but she matched the number of all the tribes [of Israel]. [OP]"

St Athanasios: "An ancient narrative says that twelve sections divided the sea, a pathway for each tribe." [OP]

² (Here and below). These bracketed verses are included in SAAS and *Septuagint Psalms* and are footnotes in the Church of Greece text; but they are omitted in Holy Transfiguration and *The Orthodox Psalter*.

[Be chanting praises to the Lord of the lords,
because his mercy endures unto the ages!]¹

Psalm 136 (137)

For David by Jeremias in the captivity.

By the rivers of Babylon,
we sat down there and wept as we remembered Sion.
Upon the *weeping* willows in her midst
we hung up our musical instruments,


because those having led us away captive there
asked us for songs of praise,
and those having carried us off
for a hymn: “Sing us of the odes of Sion.”

How shall we sing *the* LORD’S song
in a strange land?
O Jerusalem, if I forget you,
let my right *hand* be forgotten!

If I fail to remember you,
let my tongue be glued to my throat,
if I do not set Jerusalem above all others
as the beginning of my joy.

Remember, LORD, against the warriors² of Edom, the day of Jerusalem,
how they were saying,
“Demolish *her*, demolish *her*,
even to her foundations!”

O daughter Babylon,
you wretched one!
Blessed is the one who shall reward you
with the reward you have rewarded us!

¹  **Psalms 134 and 135** are called the “Polyeleion” or “of many mercies” because of the refrain, *because his mercy endures unto the ages*. These two psalms were intended to be chanted in full during Orthros (Matins), but in practice only several verses from each is sung.

² literally, *sons of Edom*.

Blessed is the one who will take your infants
and dash *them* to the ground against the Rock!¹

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to you, O God! (3x)

Lord, have mercy. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.



Twenty-Ninth Day of the Month

Psalm 137 (138)

*A psalm of David,
of Aggeus and Zacharias.*

I will give thanks to you, LORD,
with my whole heart,
and before angels I will chant psalms to you,²
because you heard all the words of my mouth.

I will bow down before your holy sanctuary,
and chant praises to your Name,
because of your Mercy and your Truth,
because you magnified your holy Name above all things.³

¹ *take* = *kratē'sei*, lit, "to conquer, to prevail; to apprehend, to take." ...*the Rock*, article is present, indicating a specific "rock."

St. Ambrose: "What he is saying here is that 'blessed is the one who shall dash all corrupt and filthy thoughts against Christ.'" [OP]

St Jerome: "This expression, 'your infants,' signifies 'evil thoughts'...If I do not at once cut off that sinful desire and take hold of it by the foot and dash it against a rock, until sensual passion abates, it will be too late afterwards when the smoldering fire has burst into flame....now the Rock is Christ." [OP]

Fr. Thomas Hopko: "The holy Fathers say to us that in our spiritual warfare, if we don't defeat our sins and our passions when they're small, when they're infants...*they will grow up and destroy us*.... When the psalmist cries out, 'How happy is he who takes your little ones and dashes them against the rock,' it means that the [spiritual – ed] enemies of God must be killed when they're little. *Every sin, every evil passion, every crime, every ungodliness, every impiety* has to be smashed when it is little. Then the psalm says it has to be smashed and dashed against the *rock*. And here...the one who knows the holy Scripture, knows what that rock is. It's the rock of Christ."

📖 **Psalm 136 is prayed during Orthros (Matins) during Great Lent.**

² St Bede: "It is no secret that angels are frequently present, invisibly, at the side of the elect, in order to defend them from the snares of the cunning enemy...Nevertheless, we should believe that the angelic spirits are especially present to us when we give ourselves in a special way to divine services, that is, when we enter a church and open our ears to sacred reading, or give or attend to psalm singing, or apply ourselves to prayer to celebrate the solemnity of the divine office." [OP]

³ God's Mercy is his Son, his Truth is the Holy Spirit.

Follows Church of Greece, Holy Transfiguration, and *Septuagint Psalms*; others read, *magnified thy word above all names, or magnified thy holy one above every name.*

In whatever day I should call upon you,
quickly hear me!
In your strength
you will treat my soul¹ with much care.

All kings of the earth
will acknowledge you, LORD,
because they heard
all the sayings of your mouth.

Indeed, they will sing *the* LORD's ways,
because great is the majesty of *the* LORD.
Because *the* LORD is exalted, and yet he watches over the humble;
but the haughty he knows from afar.

If I should walk in the midst of affliction,
you will revive me.
You stretched forth your hand against *the* furiousness of my enemies,
and your right *hand* saved me!

The LORD shall repay on my behalf.
Your mercy, LORD, remains to the ages!
Do not ever disregard
the works of your hands.

Psalm 138 (139)

To the end. A psalm by David.

LORD, you put me to the test,
and you know me!
You knew my sitting down and my standing up.
You discerned my thoughts from far away.

You examined my paths and the miles *I traveled*,²
and all my conduct you foresaw,
because there is no deviousness on my tongue.
Look, LORD, you know all things—
the eschaton, and the things from the beginning.³

¹ Follows *Orthodox Psalter* and *LES*. "The verb πολυωρέω [*poluōreō*], meaning to [sic] 'to treat with much care' and 'esteem highly,' has the antonym... 'to be negligent' and 'esteem lightly.' Saint Chrysostom interprets the use of the word in the sense that the soul receives such care as to make it abound.... 'What he [the psalmist] means to say there is that He lifted them up and elevated them.'" *The Orthodox Psalter*, p. 384.

² *miles* = *schoinos*; a rope made of rushes used to measure distance.

³ *éschata* = "last day; the farthest thing."

You fashioned me and laid your hand on me.
Your knowledge was made marvelous beyond me!
She became mighty—
I will never be able *to reach* her!¹

Where can I go from your Spirit?
or where can I flee from your face?
If I were to climb up to the heavens, you would be there.
If I were to descend into hades, you will be there!²

If I were to raise my wings at dawn
and settle in the farthest boundaries of the sea,
even there your hand would lead me,
and your right *hand* would hold me.

And I said, “Maybe darkness will disregard me,
and *the* night will be brightness to my delight.”
Indeed, darkness will not be darkness with you,
and night will be bright as the day—
its darkness will be the same as its light!

Because you took possession of my kidneys,³ LORD,
you supported me from my mother’s womb.
I will confess you,
for you are fearfully wonderful!⁴

Marvelous are your works,
and my soul knows *this* very well.
My bone, which you made in secret, was not hidden from you,
nor my essence⁵ in the deepest parts of the earth.

Your eyes saw my unformed *shape*,
and all *people* will be written in your book.
Day by day they will be formed,
when none of them existed.

archaia = “ancient things; from the beginning; original state.”

¹ *She/her* refers to knowledge, *gnō'sis*, a feminine noun.

² St Athanasios: “He prophesies the event of the Lord’s descent into hades.” [OP]

³ *kidneys* were considered to be the seat of emotions and affections.

⁴ Follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; others read *for I was made wonderful in a fearful way*.

⁵ Lit, *hypostasis*, “substance; actual existence; essence; origin.”

And your friends were exceedingly honorable to me, LORD.¹
Their territories were made exceedingly strong.
I will count them, and they will be multiplied more than the sand!
I awoke, and I am still with you.

If you would slay sinners, O GOD—
depart from me, *you* bloodthirsty men²—
because you will say concerning their thoughts
that in vain shall they take your cities.

Did I not hate those hating you, LORD?
And was I not pining away because of your enemies?
I was hating them with a perfect hatred.
They became my own enemies.

Examine me, O GOD, and know my heart;
test me, and know my ways,
and see if any way of iniquity is in me,
and lead me on a way everlasting.

Psalm 139 (140)

To the end.

A psalm by David.

Rescue me, LORD, from an evildoer,
deliver me from an unrighteous man,³
those having devised evil in *their* heart,
continually stirring up conflict all day long!

They sharpened their tongues like *that of* a serpent;
venom of asps is under their lips. *(Pause)*
Keep me, LORD, from a sinner's hand!
Rescue me from unjust people,
those plotting to trip up my steps.

The proud hid a trap for me,
and they stretched cords—snares for my feet!
They set stumbling-blocks for me
along the paths. *(Pause)*

¹ Follows Holy Transfiguration, *Orthodox Psalter* and other Orthodox translations; Church of Greece, SAAS, NETS, and others following Codex Vaticanus read, O GOD.

² gender specific.

³ *person* = *anthrō'pou*, not necessarily gender specific; *man* = *andrós*, gender specific.

I said to the Lord, “You are my GOD!
Hear, LORD, the voice of my entreaty!”
LORD, LORD, Strength of my salvation!
You overshadowed my head on the day of battle.

Because of my desire, LORD,
do not ever hand me over to a sinner.
They took counsel against me.
Do not ever abandon me, lest they should be exalted. *(Pause)*

As for the head of those surrounding me,
let *the* work of their lips overwhelm them!
Let coals fall upon them!
You will cast them down in fire,
and they will never bear up in suffering!

A man *of* slanderous words
shall not prosper on the earth.
Evils shall hunt an unjust man¹
to destruction.

I have come to know² that *the* LORD will maintain the cause of the beggars,
and the justice of the destitute.
Therefore, those doing what is right will confess your Name,
the upright will dwell near your face.³


*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Psalm 140 (141)
A psalm by David.

LORD, I called upon you,
hear me!
Attend to the voice of my prayer
when I call upon you.

¹ *man...man*, gender specific.

² St Chrysostom: “The psalmist shows that even though punishment is not immediately meted out...he still added that ‘I came to know.’ This shows that this will definitely happen. The end of the wrong does not go unavenged...Delay can lead to repentance, whereas he justifiably will punish more severely the recalcitrant.” [OP]

³  **Psalm 139 is prayed during the Sixth Royal Hour of Great and Holy Friday.**

Let my prayer arise in your sight
as incense,
the lifting up of my hands
as an evening sacrifice.

Set, LORD, a guard over my mouth,
and a door to contain my lips.
Do not let my heart incline to evil *things*,
to be excusing with excuses for sins with those working the iniquity,¹
neither shall I ever join with their chosen.²

Let a righteous *person* discipline me with mercy and correct me;
but do not let a sinner's oil anoint my head!³
Because again and again⁴ my prayer
is in the presence of their pleasures.

Their judges⁵ were swallowed up next to *the* rock.⁶
They shall hear my words because they were sweetened.
Like a clod of earth having been crushed on the ground,
so their⁷ bones *lie* scattered near hades!

Because my eyes
were looking to you, LORD,
LORD, I hoped in you —
do not ever take my soul away!

Keep me from a snare that they have laid for me,
and from *the* stumbling blocks of evildoers!
Let sinners fall into their own net.
accordingly, I am alone until I should surrender.⁸

¹ *the iniquity*, article is present, indicating a specific iniquity, but it is not revealed in the psalm.

² this could also be translated as, *neither shall I ever partake of their delicacies* (cf Daniel 1:8-16).

³ St Gregory the Great: "The oil of the sinner anoints...our head when the applause of the flatterer gratifies our souls." [OP]

⁴ Many of the prayers in the Divine Liturgy begin with *Again and again...let us pray unto the Lord*.

⁵ *judges* = *kritai* is the *preferred* reading in Church of Greece text, but Codex Vaticanus reads *krataioi*, *strong ones*.

⁶ St Jerome: "...when they turn to the Scriptures, they are swallowed up immediately by the Rock, that is, by Christ, and they are converted to Him. Now 'swallowed up' stands for victory, as the apostle says that 'death is swallowed up in victory.'" [OP]

⁷ *their* = *autōn*, Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others, following Codex Vaticanus, read *our bones*.

⁸ *should surrender* = *an parelthō*, aorist subjunctive of *parérchomai*, which has several different meanings: it can mean "to pass by," which is the translation of Holy Transfiguration, *Orthodox Psalter*, and *NETS*; it also can be translated as "to give in, to surrender," which I have chosen, because Jesus surrenders himself freely in the Garden

Psalm 141 (142)

Of understanding.

By David when he was in the cave, praying for himself.

I cried out to *the* LORD with my voice,
with my voice I besought *the* LORD.
I will pour out my petition before him,
I will declare my affliction before him.

When my spirit was failing me,
you still knew my paths!
In this way where I was walking,
they hid a trap for me.

I kept looking to my right and was watching,
but there was no one showing me favor.
A place of refuge vanished from me,
and there was no one caring for my soul.

I cried out to you, LORD, and said,
“You are my hope, my portion in a land of *the* living.
Attend to my petition
because I was greatly humbled.

“Rescue me from those pursuing me,
because they became too strong for me.
Bring my soul out of prison,
that I may confess your Name!

“*The* righteous ones will await me
until you reward me.”

Psalm 142 (143)

A psalm by David,

when his son was pursuing him.

L ORD, hear my prayer,
give ear to my supplication in your truth!
Hear me in your righteousness,
and do not ever enter into judgment with your servant,
because no one living will be vindicated in your sight.

of Gethsemane; another meaning is “to pass unnoticed, to escape,” which is the translation found in *Septuagint Psalms*.

📖 **Psalms 140 and 141 are prayed during the censuring of the temple at Vespers.**

Because the enemy has pursued my soul.
He lowered my life into *the* earth,
he made me sit in darkness like those long dead.
Therefore, my spirit is despondent within me—
my heart became troubled within me.

I remembered days of old,
I mused upon all your deeds.
I was pondering the works of your hands.
I stretched out my hands to you,
my soul *thirsted* for you like a parched land. *(Pause)*

Hear me soon, LORD!
My spirit has failed me!
Do not ever turn your face from me,
lest I be like those going down into a pit.

Let me hear of your mercy at dawn,
because I hoped in you.
Make known to me, LORD, a path in which I should walk,
because I lifted up my soul to you!

Rescue me from my enemies, LORD,
because I fled to you for refuge.
Teach me to do your will because you are my GOD!
Your good Spirit will lead me to a land of uprightness.¹

Because of your Name, LORD,
you will give me life!
With your righteousness
you will bring my soul out of affliction,

and in your mercy
you will destroy my enemies,
and ruin all those agitating my soul,
because I am your servant.²

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

¹ Holy Transfiguration and SAAS. *Orthodox Psalter* and others read *on level ground*. LES reads *straight way*.
The Greek word has “a moral sense meaning ‘straightforward.’ The Hebrew has ‘on a level path.’”

² 📖 **Psalm 142 is the last of the Six Psalms prayed during Orthros (Matins).**

The following troparia may be added:

With thanksgiving I glorify you, O my Savior and God, because you have bestowed repentance on all sinners. When you come to judge all the world, do not put me to shame, because I have committed shameful deeds.

Glory to Father, Son, and Holy Spirit.

Having sinned against you beyond measure, I await infinite torments. But O God, have pity on me, and save me!

Now and ever, and unto the ages of ages. Amen.

I flee now to the multitude of your mercies, O Theotokos! Break the chains of my offenses.

Lord, have mercy. [12x]

And this Prayer:

O Almighty and all-perfect Word of the unoriginate Father: Jesus Christ, who in your loving-kindness never departs from your servants, but always remains with them. O most holy King, do not ever forsake me, but grant me, your unworthy servant, the joy of your salvation, and illumine my thought with the light of the knowledge of your Gospel. Enfold my soul in the love of your Cross and adorn my body with your dispassion; calm my thoughts, keep my feet from sliding, and do not ever destroy me with my iniquities, O good Lord! Rather test me, O God, and admonish my heart. Try me and know my steps, and see if there be the path of unrighteousness within me, and turn me away therefrom, and guide me to the everlasting way. For you are the way, the truth, and the life, and to you we send up glory: with your unoriginate Father, and the most holy, good, and life-creating Spirit, now and ever, and unto the ages of ages. Amen.



Thirtieth Day of the Month

Kathisma XX

Psalm 143 (144)

By David. Concerning Goliath.

Blessed is *the* LORD, my GOD,
who is training my hands for battle,
my fingers for war!
My mercy and my refuge, my helper and my rescuer,
my shield in whom I placed my hope,
who is subjecting my people under me.

LORD, what is a human being¹ that you have shown yourself to him,
or a child of man that you should regard him?
A person may be likened to meaninglessness—
his days are passing like a shadow.

LORD, bow *the* heavens and come down;
touch the mountains, and they shall smoke.
Flash forth lightning, and you will scatter *my foes*²—
Shoot your arrows, and you will put them to flight.

Reach your hand down from above,
rescue me and take me out of deep waters,
out of *the* grasp of foreign men,
whose mouth talks of useless *things*,
and their right *hand* is a right *hand* of injustice.

O GOD, I will sing a new song to you,
I will play to you with a ten-stringed lyre—
to the One giving victory to kings,
the One redeeming his servant David from an evil sword.

Deliver me and rescue me
out of *the* grasp of foreign men,
whose mouth talk of vanity,
and their right *hand* is raised in perjury!

¹ *ánthrōpon*, not necessarily gender specific, here and in the following verses.

St Chrysostom: "We did not find [God], but He let Himself be found." [OP]

² *my foes*, literally, *them*.

Their sons are like young plants,
strongly planted in their youth;
their daughters have been beautified,
lavishly adorned like a palace.¹

Their barns are full,
bursting from side to side;
their sheep are abundant with young, multiplying in their borders,
their oxen are fat.

There is no collapsing of fences, nor any trespassing,
nor any outcry in their streets.
They call such people happy,
but blessed are the people whose GOD is *the* LORD!²

Psalm 144 (145)

Praise by David.

I will exalt you, my GOD, my King,
and I will praise your Name unto the ages,
even to the ages of ages!
Every day I will bless you,
and will praise your Name to the ages,
even to the ages of ages!

Great is *the* LORD, and to be exceedingly praised,
and there is no end to his greatness.
Generation to generation will praise your works,
and will declare your power.

They will be talking of the glorious brightness of your holiness,
and will recount your wondrous works.
And they will relate the might of your marvelous acts,
and will declare your majesty.

They will overflow
with *the* memory of your abundant kindness,
and will greatly rejoice
at your righteousness.

¹ *palace* = *naou*, "a holy place, the inner part of a temple; a palace."

² St Chrysostom, "Do you see this man's virtue? After citing all forms of wealth and enumerating them...he passed by them all to bestow beatitude on the true treasure: whereas other people declared the owners of these goods happy, I declare blessed those people whose God is LORD. The other things pass away and move on, whereas this blessing abides constantly."

The Lord is compassionate and merciful,
slow to anger and abounding in mercy.
The LORD is kind to all things,
and his *acts of* compassion are over all his works.

All your works will confess you, LORD,
and your saints will bless you.
They shall speak of the splendor of your kingdom,
and will talk of your dominion,

to make known to the people¹ your sovereignty,
and the bright magnificence of your kingdom!
Your kingdom is a kingdom of all the ages,
and your sovereignty is from generation to generation.

The LORD is faithful in all his words,
and holy in all his works.
The LORD upholds all that are falling,
and lifts up all having been cast down.

The eyes of all hope in you,
and you give them their food in due season.
You open your hand,
and fill all living things with your favor.

The LORD is righteous in all his ways,
and holy in all his works.
The LORD is near to all those calling on him,
to all those calling on him in truth.

He will fulfill *the* desire of those fearing him,
and he will hear their supplication and will save them.
The LORD keeps watch all those loving him,
but will utterly destroy all the sinners.

My mouth will speak *the* praise of *the* LORD!
And let all flesh be blessing his holy Name unto the ages,
even to the ages of ages!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

¹ Literally, *sons of men, uioi anthrōpōn*.

Alleluia, alleluia, alleluia! Dóxa sē séna, o Theh·éh.¹ (3x)

Kyrie, eleison. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 145 (146)

Alleluia!

Of Aggaios and Zacharias.

Praise the Lord,
O my soul!
I will praise *the* LORD with my life,
I will sing praises to my GOD while I have being.

Put not your trust in rulers, in human beings,²
in whom there is no salvation.
When his breath³ departs, he will return to his earth,
and on that *very* day all his plans will perish.

Blessed is he whose help is the God of Jacob,
whose hope is in *the* LORD, his God—
the *God* having made the heavens and the earth,
the sea, and all that is in her.

The One remaining faithful to the ages,
preparing⁴ justice for those having suffered wrong,
giving food to the hungry.
The LORD releases captives,
the LORD *gives* wisdom to the blind,

the LORD lifts up those having been cast down,⁵
the LORD loves *the* righteous.
The LORD watches over the strangers, he will adopt orphan and widow,
but *the* way of sinners he shall destroy.

The LORD shall reign
unto the ages,
your God, O Sion,
from generation to generation!⁶

¹ Greek, "Glory to you, O God," Δόξα σε σένα, ω Θεέ.

² Literally, *sons of men, uioi anthrōpōn.*

³ *pneuma*, can mean "spirit" or "breath."

⁴ *preparing = poiounta*, (pres act part), "bring about; to do; to prepare; make ready."

⁵ This follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; SAAS, NETS, and LES, following Codex Vaticanus, reverse these two phrases.

⁶ 📖 **Verses from Psalm 145 make up the Second Antiphon of the Divine Liturgy.**

Psalm 146 (147:1-11)

Alleluia!

Of Aggaios and Zacharias.

Praise the Lord, because it is good to be chanting a psalm!
Let praise be sweet to our GOD.
The Lord is rebuilding Jerusalem,
and he shall gather the diaspora of Israel.

He is the One healing the broken-hearted
and binding up their fractures,
numbering multitudes of stars,
and giving names to all of them.

Great is our Lord and abundant in power,
and his understanding is beyond measure!
The Lord is lifting up the humble,
but is humbling sinners down to the ground.

Begin your song to the Lord with thanksgiving,
chant psalms with a harp to our God:
who is clothing the sky with clouds,
preparing rain for the earth,

making grass to grow upon the mountains,
and green herb for *the* use of people;
giving fodder to flocks and herds,¹
and *feeding* the young ravens who are calling upon him.

He will not be impressed with the strength of a horse,
neither will he be pleased with the runner's calves.²
The LORD'S delight is in those fearing him,
and in those hoping upon his mercy.

Psalm 147 (147:12-20)

Alleluia!

Of Aggaios and Zacharias.

Be praising the Lord, O Jerusalem;
continue glorifying your GOD, O Sion!
Because he strengthened the bars of your gates,
he blessed your children within you.

¹ *flocks and herds*, literally, *domestic animals; livestock*.

² *runner's* = *andrós*, gender specific; literally, *man's*.

calves, knēmais, "the part between the knee and the ankle."

He is the One establishing peace in your borders,
and filling you with the fatness of the wheat,
sending his Word to the earth—
his Word will run swiftly—

giving snow like wool,
scattering darkness like ashes,¹
casting forth his hail like crumbs—
who can withstand his cold?

He will send forth his Word,
and will melt them;
he will blow *with* his Spirit,
and the waters will flow.²

He decreed his commandment to Jacob,
his statutes and judgments to Israel.
He has not done this to any other nation,
neither has he explained to them his judgments.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Slava Tebe, Boze³ (3x)

Gospodi, pomilui. (3x)

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

[If there are 30 days in the month, continue with the 3rd stasis; if there are 31 days in the month, end here on day 30, and begin Psalm 148 on day 31.]

[Thirty-First Day of the Month]

Psalm 148

Alleluia!

Of Aggaïos and Zacharias.

Be praising⁴ the Lord from the heavens,
be praising him in the highest!
Keep praising him, all his angels,
keep praising him, all his powers!

Be praising him, sun and moon,
be praising him, all you stars and the light!

¹ *darkness = omichlĕn, "fog, mist; gloom, darkness."*

ashes = spodon, "ashes used in a ceremony of mourning which are thrown upon one's head."

² The Word and the Spirit have their "origin" from the Father: the Word (Son) is begotten, the Spirit proceeds.

³ Russian, "Glory to you, O God," слава Тебе, Боже.

⁴ Be praising = *aineite*, pres act imperative, means repeated action, begin and continue praising.

Be praising him, the heavens of the heavens,
and the water above the heavens!

Let them praise the Name of *the* LORD,
because he spoke and they came to be.
He commanded,
and they were created.

He established them unto the ages,
even unto the ages of ages;
he himself issued a decree,
and it will not pass away.

Be praising the Lord from the earth,
dragons and all abysses!¹
Fire, hail, snow, ice, stormy winds —
the *things* obeying his command—

the mountains and all the hills
fruit-bearing trees and all cedars;
the wild beasts and all the domestic animals,
creeping things and wingèd birds;

kings of the earth and all peoples,
rulers and all judges of world,
young men and virgins,²
elders with *the* younger!

Let them praise the Name of *the* LORD,
because his Name only was exalted!
His praise is above earth
and *the* heavens!

And he shall exalt *the* horn of his people,
a hymn for all his saints,
for the children of Israel,
a people drawing near to him.³

¹ Greek = *drákontes kai pâsai ábussoi*.

² *parthénoi*, emphasis in on the virginity of the young women, not on their age; same word used in Isaiah 7:14.

³ 📖 **Psalms 148 thru 150 are chanted as the Praises in Orthros (Matins).**

Psalm 149

Alleluia!

Sing to the Lord a new song!
His praise is in a church of saints.
Let Israel rejoice in the One having made him,
and let the people of Sion be exceedingly joyful in their King.

Let them praise his Name with a choir,¹
let them chant psalms to him with a tambourine and lute!
Because *the* LORD takes pleasure in his people,
and will exalt *the* gentle with salvation.

The saints will boast in splendor,
and greatly rejoice upon their beds.²
Exaltations of GOD *will be* in their throat,
and double-edged swords³ in their hands,

inflecting vengeance among the nations,
chastisement among the peoples,
binding their kings in chains,
and those held in esteem in iron handcuffs.

To accomplish among them the written judgment.
Such honor will be to all his saints.

Psalm 150

Alleluia!

Be glorifying GOD in his saints!⁴
Praise him in the firmness of his power.
Keep glorifying him for his mighty acts,
be praising him according to his abundant greatness.

¹ *chorō*, "a chorus, choir; a band of dancers."

St Jerome: "Whenever there is a choir, many voices blend into one song...separate voices harmonize as one. So when the faithful gather together, they form the Lord's choir. Let them praise his Name in choir; where there is dissension or jealousy, there is no choir..." [OP]

St Athanasios: "A choir is comprised of different people. In everybody, then, let the heart be one in praise of God's good works." [OP]

² St Jerome: "Elsewhere we hear, '...I shall wash my bed every night; with my tears shall I water my couch [Ps 6:5].' That is the cry of the sinner, of the penitent. But the words here apply to the saints, to the just..." [OP]

³ St Jerome: "A two-edged sword is namely the word of his teachings, historically and allegorically, the letter and the spirit...the Old and New Testaments. It is a two-edged sword that slays adversaries and at the same time defends his faithful. It speaks of the present and the future world." [OP]

⁴ *saints* = *agiois*, plural; Holy Transfiguration, *Orthodox Psalter*, *NETS* and *LES*. This could also be translated *in his (holy of) holies*.

Be glorifying him with a sound of a trumpet,
be praising him with lute and harp.
Be praising him with tambourine and a chorus,
be praising him with strings and flute.

Be praising him with tuneful cymbals,
be praising him with cymbals of jubilation.
Let every breath praise the Lord!
Alleluia!

*Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to you, O God! (2x)
Alleluia, alleluia, alleluia! Glory to you, O God our hope, O Lord, glory to you!*

The following troparia may be added:

O my Christ, fullness of all good things, fill my soul with joy and gladness and save me; because you alone are great in mercy.

Glory to Father, Son, and Holy Spirit.

Though I have sinned before you, O Christ my Savior, yet I have not known any God except you, and I make bold to appeal to your mercy: O compassionate Father, only begotten Son, and Holy Spirit, accept me who is turning to you, and save me!

Now and ever, and unto the ages of ages. Amen.

Apart from you, I have known no other refuge of fervent intercessor. As you have boldness before him who was born of you, O Lady, help and save me, your servant.

Lord, have mercy. [12x]

And this Prayer:

O Lord, heavenly King, Comforter, the Spirit of the Truth: Reveal your loving-kindness and have mercy on me, your sinful servant, and absolve me, who am unworthy, and forgive all the sins I have committed today as a man, and indeed not as a man, but as if I were something worse than a beast. Yes, forgive my sins both voluntary and involuntary, known and unknown, whether from youth or from evil suggestion, whether from audacity or despondency. If I swore by your Name or blasphemed it in my thought; or dishonored someone, or cursed someone with my anger; or slandered or saddened anyone in my anger; or lied; or slept to excess; or if a poor person came to me and I despised him; or if I saddened someone, or quarreled, or judged someone; or allowed myself to become puffed up and proud; or if, while standing in prayer, my mind was stirred up by the evil of this world; or if I entertained depraved thoughts; or have over-eaten or drank excessively, or laughed frivolously; or thought of evil; or if I saw another's beauty and was wounded by it in my heart; or said indecent things; or laughed at another's sin when my sins are

countless in number. If I have been indifferent to prayer; or did some other wrong that I cannot remember—for all this and more than this I have done! Have mercy, O Master my Creator, on me, your unworthy and unprofitable servant. Forgive, release, and forgive me, because you are gracious and love mankind; so that, prodigal, sinful, and wretched though I be, I may lie down in peace and find sleep and rest. And I will bow down and hymn and glorify your most honorable Name, together with the Father and his only begotten Son, now and ever, and unto ages of ages.



*A psalm written by David in his own hand—
outside the numbered psalms—
when he fought in single combat against Goliath.*

I was small among my brothers,
and youngest in the house of my father.
I was shepherding the sheep of my father.
My hands made a musical instrument,
and my fingers fashioned a lyre.

And who will announce *this* to my Lord?
The LORD himself will hear.

He sent forth his Angel¹
and took me by the hand from the sheep of my father,
and anointed me with the oil of his anointing.
My brothers *were* handsome and tall,
but the Lord took no pleasure in them.

I went forth to meet the Philistine,
and he cursed me by his idols!
But I, having drawn his own sword, beheaded him,
and removed disgrace from *the* people of Israel.²

The End of the Psalter.

Glory to God for all things!

¹ *tòn áγγελon*, a reference to Samuel (1st Kingdoms 16:1-13a); however, this could also mean *the Angel of God*, which the Fathers understand to be the pre-incarnate Christ.

² This psalm is found in all the manuscripts of the Septuagint psalms.