holy psalter

of the

prayers
the prayers

of the

holy psalter

Educational Services
Yonkers, New York 10703
Dedication in the First Edition

To my parents, Gerald and Margaret, who taught me to pray and to love; and to my dear friends, Jim and Rick, who gave me much recourse to these Psalms.

May all who use this book be nourished with prayer and bear the fruit of love.

Philaret, Monk of the Monastery of Our Savior

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Monastery of Our Savior edition, 1977
Educational Services edition, with additional material, 2001

Cover illustration by Erin Kimmett
Contents

Preface to the First Edition 5

On Reading the Psalms 6

Reading of the Psalter 8

Appendix: Psalmody in the Divine Services 40

The Rule of "500" 44
Preface to the first edition

It becomes increasingly difficult to translate liturgical materials today for many reasons. One being that each jurisdiction now has its own translation of most of the common texts, and these translations have been canonized. Another reason is the lack of consensus regarding a proper liturgical style, with some pressing for idiom and others reaching for a conventional style preserving a traditional flavor.

In this work, we have taken a literal translation of The Book of Psalms of King David, published in 1921 by the Greek Catholic Union at Homestead, Pennsylvania, prepared from the Slavonic by Monk Philaret of the Monastery of Our Savior in Steubenville, Ohio. The Slavonic text was itself reprinted from the edition made in 1871 at Lwow under the title Psaltir Blazennaho Proroka I Tsarja Davida. This manuscript was then edited for English recitation. The troparia were cadenced for chanting according to music used at the Monastery and in many other places, while the prayers were written with a view to the logic and sequence customary in American idiom.

Finally, it was decided not to reprint the psalms themselves for two reasons. First, many individuals will have their own preference for existing translations; and secondly, none of the existing translations—in our opinion—adequately express the nuances of the Greek text. We believe a whole new translation of the psalms, from the Septuagint, is still needed. Translations of this kind, furthermore, will have to be remade from time to time to keep pace with the changes any living language undergoes.

Steubenville, Ohio -1977
A psalm draws tears from a heart of stone!
Psalmody is an angelic work – a spiritual incense.
Where you have a psalm recited with penitence, you find God accompanied by the angels.

St Ephrem the Syrian, *In Praise of Psalmody*

The Book of Psalms forms the backbone of daily prayer in all the historic traditions of the Church. The monastic office was often only the recitation of the psalms, often by memory. In the current typikon of the Byzantine Churches the psalms play an important part. Besides the invariable recitation of certain psalms at specific points in the services, the continuous recitation of the entire psalter also has a place, as indicated in the following schema. Often omitted except in monasteries, this recitation provides a reflective element otherwise absent in divine services.

The psalter is also recited alone, as at the funeral of a layperson or during communal penitential services. In the Slavic Churches it is often recited as a kind of devotional office, employing the liturgical framework given here. This provides a simple yet varied format for prayer for anyone without access to the ordinary liturgical books.

The numbering of the psalms follows that of the Septuagint, as is usual in Byzantine liturgical books. This differs by one number from the Hebrew text, which is the basis for most contemporary English translations. While some editions indicate both the Greek and Hebrew numbers, many do not. Readers seeking to use the prayers of the psalter as indicated in the text are referred to Jose M. de Vinck and Leonidas C. Contos, *The Psalms Translated from the Greek Septuagint* (Allendale, NJ: Alleluia Press, 1993) or to the table on the following page.
The Septuagint numbering used in this book is given first. The Hebrew numbering used in many Bibles follows in parentheses.

<table>
<thead>
<tr>
<th>Page Range</th>
<th>Septuagint Numbering</th>
<th>Hebrew Numbering</th>
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<tbody>
<tr>
<td>1-9</td>
<td>45 (46)</td>
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<td>117 (118)</td>
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<tr>
<td>10:1-18(10)</td>
<td>46 (47)</td>
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<td>118 (119)</td>
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<td>74 (75)</td>
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<td>146 (147:11)</td>
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<td>75 (76)</td>
<td></td>
<td>147 (147:12)</td>
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<td>76 (77)</td>
<td></td>
<td>113:1-8</td>
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<td>77 (78)</td>
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<td>(114)</td>
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<td>41 (42)</td>
<td>78 (79)</td>
<td></td>
<td>113:9-26</td>
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<td>42 (43)</td>
<td>79 (80)</td>
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<td>(115)</td>
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<td></td>
<td>114 (116a)</td>
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<td>116 (117)</td>
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Reading of the Psalter

A priest starts:
Blessed is our God, at all times — now and always and forever and ever! Amen.

Anyone else:
By the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us and save us. Amen.

Then:
Glory to You, O our God, glory to You!
O Heavenly King, Consoler, Spirit of truth, present in all places and filling all things, the Treasury of blessings and the Giver of Life: come, O Good One, and dwell in us, cleanse from all stain and save our souls.
Holy God! Holy Mighty One! Holy Immortal One! Have mercy on us (3 times)
Glory to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.
All-Holy Trinity, have mercy on us.
Lord, forgive our sins
Master, pardon our transgressions.
Holy One, look upon us and heal our infirmities for Your name’s sake.
Lord, have mercy (3 times).
Glory to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.
Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and always and forever and ever. Amen.

*Troparia (tone six)*

Have mercy on us, O Lord, have mercy on us! At a loss for any defense, we sinners offer this prayer to You, O Master: have mercy on us!

*Glory*... Heaven reveals to the Church, O Lord, Your honorable prophet David, and angels join mankind in songs of entreaty to You, O Christ God: put our lives in order by his prayers, that we might sing to You: alleluia!

*Now and always* ... My weak soul is in desperate need of your help, O Theotokos, and so I run for my life to you, sinner that I am. Beg your Son and God to forgive the wrongs I have done, O only pure and blessed one!

Lord, have mercy! *(forty times, with prostrations, as possible)*

*Prayer to the Holy Trinity*

Holy Trinity! God, Creator of the world: grant me the ability to undertake and complete this exercise of holy and spiritual psalmody which the Holy Spirit brought to the lips of David, and which I hope to repeat now, unworthy though I be. I know my ignorance, and so I fall before You, praying and beseeching Your help as I cry out: "O Lord, strengthen my mind, and do not permit me to offend You with my lips. Strengthen my heart to recite these psalms with joy and understanding, that they might lead me on to good works. Let me be sanctified by these good works and at the time of judgment, let me have a place at Your right side in the company of heaven. Having declared my sincerity, Master, permit me to sing:

Come, let us worship God and King and bow down before Him!
Come, let us worship Christ God, our King, and bow down before Him!
Come, let us worship Christ, our King and our God and bow down
Then, after silent prayer, slowly—but without dragging—begin the psalms in sincerity and compunction of heart, and continue unhurriedly, attentively, gently and with comprehension that the mind might fathom what the lips recite.

The First Kathisma

First stasis: psalms 1, 2 and 3, glory., now and always.
Second stasis: psalms 4, 5 and 6, glory. . . now and always.
Third stasis: psalms 7 and 8, glory. . . now and always...

After the first kathisma, we say the introductory prayers which have been prescribed by our holy fathers, beginning with the trisagion. After the Our Father, we say these troparia:

I have abandoned joy and happiness by turning my mind aside to the ways of godlessness. I have lost my reason and the fruit of faith by perverting the functions of my mind. O Lord who chastens the senseless and cultivates the fruitful, save me by the power of Your cross.

Glory... Save me from my senselessness, O Lord, and from every pitfall of evil. I am afraid of Your anger, O Lord, and in my misery I cry to You: rescue me from the evil in me and save me!

Now and always... O purest and blessed Theotokos, you are glorified in heaven and on earth. Hail, ever-virgin Bride!

Lord, have mercy! (40)

Then, the first prayer:

O truly almighty and most praiseworthy God! Strong and mighty, God eternal: listen now to Your sinful servant. Hear me, O God, and consider my request. Hear my prayer as You once heard Your prophet Elijah, and by his prayers burn up all my iniquity and cleanse me of my sins. Holy God, who created the spiritual Powers
and who said: “ask and you shall receive,” do not spurn the prayer on my lips, nor keep account of my sins. You are always ready to hear those who call on You whole-heartedly, O Lord, so absolve all my sins, whether of malice or of weakness, and direct me on the way of peace. “You indicated we should be as carefree as the birds in the sky. So I cry to You from the bottom of my heart: hear me, O hope of the very ends of the earth, and of the lands far beyond the seas. Prevent the evil spirits from harming me. Take up Your shield and buckler and come to my rescue. Wield Your weapons against those who devour me. Reassure me: “I will save you.” Let me escape the spirits of pride, hatred and envy, the spirit of fear and despair, of gossip and evil deeds. Vanquish all who assail my soul or body, and illumine my soul and body, my mind and heart, by Your light. By the prayers of the Theotokos and all the saints, may Your kindness bring mercy to my soul that I might glorify Your most holy name: Father, Son and Holy Spirit, now and always and forever and ever, amen!

Then the trisagion and the other usual introductory prayers, followed by the invitation Come, let us worship..., and the next kathisma. If no other kathisma follows, conclude with the final prayers on page 37.

The Second Kathisma

First stasis: psalms 9 and 10, glory... now and always.  
Second stasis: psalms 11, 12 and 13, glory... now and always  
Third stasis: psalms 14, 15 and 16, glory... now and always

After the second kathisma, we say the introductory prayers. After the Our Father, these troparia are said:

Although I have squandered my life like a prodigal, still I trust in the rich abundance of Your mercy, O Savior. Open Your fatherly arms to receive me. Do not take stock of my impoverished heart, for today I turn to you with this cry of repentance, Lord: I have sinned against heaven and You, Father!

Glory... I have acquired no repentance, because I have behaved like the prodigal son. Receive me, O Lord, at my eager return,
and wash me of the filth of my sins for Your mother's sake, for I sing to You: I have sinned against heaven and You, O Father!

Now and always... Accept the prayers of your servants, and deliver us from all danger, O virgin Theotokos, since you gave birth to Christ, the Savior and Redeemer of our souls.

Lord, have mercy! (40)

Then the second prayer, to Our Lord Jesus Christ:

O Lord Jesus Christ, our God and Savior, and Treasury of blessings: give me an open heart and true repentance that I might seek every blessing from You with all my heart. You, alone, do I venerate. So give me your blessing, O good Lover of mankind. Once more let me reflect Your image. Your Father begot You from the bosom of His eternity before time began. And even though I have run away from You, run after me and lead me back to Your pasture to be a sheep of Your chosen flock. Let me graze in the sweet meadow of Your holy mysteries along with the pure of heart who are Your sheep, and who have You as a shepherd. For those who endure the strain of laboring for You, You have prepared a wonderful reward and have shown it to them. Make us worthy to benefit from Your grace and love for mankind, ready to praise Your glory, with that of Your eternal Father, and Your most holy, good and life-giving Spirit, now and always and forever and ever. Amen.

Then the invitation, Come, let us worship... and the next kathisma. If no other kathisma follows, conclude with the final prayers on page 37.

The Third Kathisma

After the usual invitation, these sets of psalms
First stasis: psalm 17, glory... now and always
Second stasis: psalms 18, 19 and 20, glory... now and always
Third stasis: psalms 21, 22 and 23, glory... now and always

Then, after the usual introductory prayers, these troparia:
Visit my lowly soul, O Lord, which I have wasted throughout my life in sin. Accept me back, like the prodigal son, and save me.

Glory... The sin of sloth muddles my mind, and the sleep of laziness leaves me drowsy. Shine the light of repentance on me and stimulate me with true insight, O Christ our God, light of our souls!

Now and always... O virgin Theotokos: the Word of the Father took flesh in you, and we know Him as Christ our God! Beg Him to save our souls!

Lord, have mercy! (40)

The third prayer:

O God, Father of compassion and Lord of consolation, look kindly on Your sinful servant. Do not permit my numberless wickedness to prove greater than Your love. For the sake of Your goodness, do not deprive me of Your tender concern, but dispel Your anger against my sins. At every moment of every day I have disgraced Your holy name. Have mercy on me, sinner that I am! The prodigal son, the publican and the good thief each found Your mercy at the eleventh hour, after a life of sin. In the same way, save me, although I have done nothing to merit it, but rather, have indulged myself in every known sin, pursuing evil, and the wickedness of my doings. See how I run to Your loving kindness now. Let me enjoy Your mercy, O Lord. Strengthen me by the energy of the Holy Spirit, that He might fight for me against the insane suggestions of the demons. In Your unwavering goodness, cover me with Your powerful hand and save me—not for what I have done, but for my faith—and I will praise You all the days of my life; for all the Powers of heaven praise You, Father, Son and Holy Spirit, now and always and forever and ever. Amen.

If the psalter is continued, proceed with Come, let us worship...

If no other kathisma follows, conclude with the final prayers on page 37.
The Fourth Kathisma

First, the usual invitation to prayer, then these sets of psalms:

First stasis: psalms 24, 25 and 26, glory... now and always...
Second stasis: psalms 27, 28 and 29, glory... now and always
Third stasis: psalms 30 and 31, glory... now and always

Then, after the usual introductory prayers, these troparia:

Because of my love for the carnal and the temporal, I have deprived myself of eternal treasures! Set my thoughts back in order and deliver my wretched soul from sin, for You alone are the Lover of mankind.

Glory... Like the thief and the repentant woman, accept my confession and do not turn me away. Forgive all my open and secret sins, because You are so merciful!

Now and always... I grieve constantly over my spiritual collapse! I cry for help to you, virgin most pure: O merciful Lady and virgin Theotokos, rescue my wretched soul from eternal torment!

Then, Lord, have mercy! (40).

The fourth prayer, to God the Father and His Son:

O good and merciful Lover of mankind: truly unique, just, kind and merciful! O Father of our Lord, Jesus Christ, who was crucified under Pontius Pilate, suffered and was buried, and who rose again on the third day and ascended into heaven in glory: let the power of Your magnificence descend upon me and strengthen me with the precepts of the Gospel, for You are the enlightenment of my mind and body. Cleanse me of all sin and evil, and preserve me intact from the devil’s works. Permit me to live a blessed life according to Your designs, Your will and Your judgment, in fear of angering you, and persevering in holiness to my very last breath. Lord Jesus Christ! Although I am a useless and vile sinner, I cry to You: in Your indescribable mercy, protect my body, mind and spirit from all the traps of the devil!

Holy Father, shelter me in Your mercy, and do not abandon me
so that my enemies say “we shall devour him,” for You are the object of my song forever. Amen!

Then, if the psalter is continued, the invitation and the next section. If no other kathisma follows, conclude with the final prayers on page 37.

The Fifth Kathisma

The usual invitation to prayer, and then these sets of psalms.

First stasis: psalms 32 and 33, glory... now and always...
Second stasis: psalms 34 and 35, glory ... now and always...
Third stasis: psalm 36, glory... now and always...

After the usual beginning prayers, these troparia:

Give me the vigilance of the wise virgins, O Lord— O Lamp of the light of my soul! Illumine me with the radiance of Your mercy that I might sing this angelic song to You: alleluia!

Glory... David said: “Have mercy on me!” but this is my song to You. I have sinned against you, O Savior, wash away my sins in repentance and have mercy on me.

Now and always... O immaculate bride and Mother of the Word who rose like the Sun without seed from your womb, giving light to those who dwelt in darkness: all the faithful praise you!

Then Lord, have mercy! forty times.

The fifth prayer:

O Lord our God, Father of the true Light, You adorn the day with heaven’s light and the night with glittering stars. You have prepared a place of rest in the world to come: eternal life for those who love You! Illumine our hearts with unfailing light and steady our lives with true understanding keeping us from collapsing along the way. Let us walk nobly, as in daylight, glorifying Your most pure and beautiful name: Father, Son and
Holy Spirit, now and always and forever and ever. Amen!

Then, if the psalter is to continue, the invitation and next portion. If no other kathisma follows, conclude with the final prayers on page 37.

The Sixth Kathisma

After the usual invitation to prayer, these sets of psalms:

Stasis one: psalms 37, 38 and 39, glory... now and always...
Stasis two: psalms 40, 41 and 42, glory ... now and always...
Stasis three: psalms 43, 44 and 45, glory... now and always...

After the usual introductory prayers, these troparia follow:

With tears of repentance, like the prodigal, I sigh like the publican; and perishing in my despondency, see how I cry to you: O God, be kind to me and have mercy on me!

Glory... As a merciful God and a comforting Father, hear me as I pray to You: O Lord, glory to You, the Light of those in the darkness.

Now and always... O Theotokos: you are a pillar of strength to the faithful and an ocean of mercy. Save those who sing to you, O gracious Lady.

Then, Lord, have mercy! (40)

The sixth prayer, to the Mother of God.

O Theotokos: Mother of God! Virgin, Queen and Lady Mary! Your Son, our God, does not turn away from sinners who come to Him, but with all compassion, rescues them and saves them. I have repudiated my baptism, broken my vows and violated the commandments of your Son, my God, and am thus cursed. But I run to you. Teach me to do the will of your Son, my Lord, that I might be put back on the road of true understanding, find the
grace of the most Holy Spirit, be delivered from the traps of the enemy and be saved. Since I was a child I have had no other recourse than you, O Lady Theotokos. Although I have offended you many times, still you have never rejected me. Without your mercy I am finished! My mind has gone to ruin, and I have fallen into deep madness. But I persist in crying to you: have mercy on me, O Lady, and lift me out of this quicksand of sin! Reach out to me; help the helpless, cleanse the defiled. Save this perishing wretch, so that all sinners might see the mercy you show me, unworthy though I be, and hasten to the mantle of your protection to glorify your Son, with the Father and the Holy Spirit, now and always and forever and ever. Amen!

*If the psalter is being continued, the usual invitation follows. If no other kathisma follows, conclude with the final prayers on page 37.*

**The Seventh Kathisma**

*After the usual invitation to prayer, these sets of psalms:*

**First stasis:** psalms 46, 47 and 48, *glory... now and always...*
**Second stasis:** psalms 49 and 50, *glory... now and always...*
**Third stasis:** psalms 51, 52, 53 and 54, *glory... now and always...*

*Then, after the usual introductory prayers, these troparia:*

Why do you commit sin, my soul? Why do you indulge in laziness? Why don’t you find a physician for your illness? Get up, and leave the evil of your deeds and sing to the Savior: O Hope of the hopeless, O life of the rejected, O physician of all, O my Savior, have mercy on me!

*Glory... Remember the Last Day of God’s Judgment, my soul, when sinners will struggle in vain with the bailiff angels, when there will be no hope for those with the telltale stains of guilt on their clothes. Get up now, and repent before Christ and sing: O Lover of mankind, save me!*
Now and always... Heal my illness, O Theotokos; remedy the evil I have done. Relieve me of its pain by giving me the medicine of repentance, O Mother of Christ our God.

Then Lord, have mercy! (40).

The seventh prayer:

Only You, O Lord Jesus Christ our Master and God, can diagnose the illnesses of my soul, and only You know the cure for them. For the sake of Your tender kindness, heal my soul—for no medicine and no treatment has had any effect. You came to call sinners to repentance, O Lord, not the righteous, so pity me and show me mercy. Raise me up and destroy the record of my sins, Set me on the path of justice where I may follow the way of Your truth, leaving evil deeds behind, and arrive at Your frightening tribunal to stand acquitted, there to praise and glorify Your most holy name forever. Amen!

If the psalter is continued, proceed with: Come, let us worship.... If no other kathisma follows, conclude with the final prayers on page 37.

The Eighth Kathisma

After the invitation to prayer, these sets of psalms:
First stasis: psalms 55, 56 and 57, glory... now and always...
Second stasis: psalms 58, 59 and 60, glory... now and always...
Third stasis: psalms 61, 62 and 63 glory... now and always...

After the usual introductory prayers, these troparia:

How awesome you are, O Lord! Who can withstand your justified anger? Who dares to entreat You, O Blessed One? Who can intercede for a lazy and sinful people with You? Only the armies of angels and archangels above—cherubim and seraphim singing hosanna to You: Holy, holy, holy are You, O God—have mercy on us.

18
Glory...O Lord, O Lord! Everyone is afraid of You, trembling at the sight of Your glorious visage. We fall down before You, O Immortal One, and pray to You, O Holy One: save our souls by the prayers of Your saints!

Now and always...O Theotokos ever praised in song: comfort for those who mourn, help for those in pain, serenity for those enraged, tranquility for those in panic—singular recourse for the faithful, save your people and protect them!

Lord, have mercy! (40)

The eighth prayer, to Our Lord Jesus Christ.

Holy God! Heavenly Master! Jesus Christ the King: look down from Your inaccessible height and attend to the tears and prayers of Your servant. Give me a river of tears to wash away my many sins, more numerous than the stars of heaven, the drops of rain or the sand on the beach. How wretched I am with all my sins. I know You are merciful and that You wait for the repentance of a sinner who turns from his wicked ways. You accepted the repentance of the thief and granted him salvation for one utterance: “Remember me, O Savior, when You come into Your Kingdom.” Remember me, too, even though my faith is deficient and my whole life—in word and deed—accuses me so vehemently. Lord, You did not reject the sinful woman, but accepted the font of her tears and the ointment she poured upon Your sacred head—a head which even angels dare not gaze upon! Remember how she wiped Your feet with her hair and kissed them, and how You let her go in peace. In the same way, receive my lowly soul in peace and give me rest in the bosom of Abraham. Count me among Your chosen sheep that I might see the radiance of Your face and glorify Your name—Father, Son and Holy Spirit—now and always and forever and ever. Amen.

Then, if the psalter is to continue, the invitation and next portion. If no other kathisma follows, conclude with the final prayers on page 37.
The Ninth Kathisma

After the invitation to prayer, these sets of psalms:

Stasis one: psalms 64, 65 and 66, glory... now and always...
Stasis two: psalm 67, glory... now and always...
Stasis three: psalms 68 and 69. glory... now and always...

After the usual introductory prayers, these troparia:

On examining my thoughts and deeds, You uncovered my sin. give me the help I need to repent, O Christ God, and defend me, O Lover of mankind.

Glory... You purified Peter of his denial through his tears, and the Publican of his sins by his sighing. Show mercy to me in the same way, O Lord and Lover of mankind.

Now and always... Hail! For the Word, which came to dwell among us, issued forth from your womb. Hail! Joy of the apostles and martyrs! Hail! Most pure one, Salvation of the faithful and Mother of Christ God!

Lord, have mercy! (40).

The ninth prayer

I thank You, Lord God of my salvation, that You have dealt kindly with me throughout my life: from the time I was born, even to this moment, I am alive thanks to You, O Savior and Benefactor of my soul. You have taken care of me, even though I am a sinner. Now I turn to You, O Lover of mankind. I exist because I am sustained by Your pity and salvation. I am moved to adore and glorify Your holy Name, Lord. Grant me grace and power to sing Your praises with understanding, and to pray to You unceasingly, working out my salvation in fear and trembling. Since You alone are the guardian of my life, put all my enemies—visible and invisible—beneath my feet, and I will praise You forever. Amen!
Then, if the psalter is continued, the invitation and the next section. If no other kathisma follows, conclude with the final prayers on page 37.

The Tenth Kathisma

After the usual invitation to prayer, these sets of psalms:

First Stasis: psalms 70 and 71; glory... now and always...
Second Stasis: psalms 72 and 73, glory... now and always...
Third stasis: psalms 74, 75 and 76, glory... now and always...

Then the usual, introductory prayers, and these troparia:

Do not reject Your own work, O Lord! Do not condemn me, impartial Judge, even though I am more guilty than any man, since I have sinned more than all of them. You are the merciful and almighty God: and you forgive sinners.

Glory... Although the end draws near, my soul, you do not see it, nor prepare yourself. The time grows short! Do something since the verdict is near—for, like the flowers, you are wilting, O my soul! Go to sleep and you will be trampled upon!

Now and always... How badly I have tried Your patience, O Word, always failing spiritually. I have neglected so many blessings—undertaking whatever is reprehensible. But for Your Mother’s sake, rescue me, O merciful Lord!

Lord, have mercy (40)!

The Tenth Prayer

O Lord our God: so rich in mercy, so patient in kindness, so patient in holiness. For our benefit You became a man like us in everything except sin. Hear my painful prayer, for I am poor and destitute of virtue, and my heart shrivels up within me. Lord, You are King over all things both in heaven and on earth. Since I was a youngster I have given in to the desires of my flesh, and
have been distressed in my sin by every demon. I am guilty of following the devil, and of wallowing in the mud of lust. From my youth to this very moment, my mind is filled with confusion. I have never been eager to do Your holy will, but have given in to my cravings at every opportunity. I have become the butt of the devils’ jokes—their very laughing stock. I have closed my mind to Your anger, which pours itself out on the damned—those stupid and desperate people who are empty and devoid of Your affection. What sin have I not committed? What evil, deed have I left undone? I have defiled myself with the sensual fantasies of my mind. I have been so involved with this body that I have become a slave to my physical desires. I have loved evil deeds! Is there anyone who does not have something against me? If I were condemned, who would be sorry? It is You, especially, that I have offended, and I deserve your retribution. I have done what is repulsive to You. Yet sinners of every generation, despairing of forgiveness, have come to You for pardon: See how I cast myself before your frightening tribunal, and plead at Your immaculate feet from the bottom of my heart: Master, purify me! Blessed Redeemer, forgive me and have mercy on me in consideration of my weakness. Take stock of my confusion. Do not ignore my tears, but listen to my prayer. Open Your arms and take back this repentant prodigal. Cleanse him who prays to You! You do not expect repentance from the just, nor do you pardon the sinless I am a sinner, and I owe repentance for what I have done. You read hearts, Lord, and I stand before You confessing my sins. The weight of my sins keeps me from looking up to heaven above. Enlighten the eyes of my heart. Give me contrition and repentance, true conversion and deep amendment so that, with real hope and true faith, I might pass over to that world where Your name is, blessed and praised—Father, Son and Holy Spirit—now and always and forever and ever. Amen.

If the psalter is continued, proceed with Come, let us worship... If no other kathisma follows, conclude with the final prayers on page 37.
After the invitation to prayer. these sets of psalms:

Stasis one: psalm 77, then glory... now and always...
Stasis two: psalms 78, 79 and 80, glory... now and always...
Stasis three: psalms 81, 82, 83 and 84, glory... now and always...

After the usual introductory prayers. these troparia:

I fall before You like the sinful woman, bringing sincere tears as she did, in place of myrrh. Cleanse me, O Savior, and wipe away my sins. I sing to You, as she once did: deliver me from my offense and save me.

Glory...My life moves swiftly to its end. I see the judgment seat being prepared. My life is ebbing away and the verdict is about to come in: a sentence of raging fire and brimstone. O Lord, give me a river of tears by Your power that I might put out those raging flames, for You desire the salvation of all.

Now and always... We possess you for a fortified city whose prayer is a sweet fragrance to God whom you bore, O Theotokos. You are the salvation of the faithful, O virgin Mother!

Lord, have mercy (40).

The eleventh prayer, in praise of the Holy Trinity

I praise You! I bless You! I adore You and I thank You, O Holy Trinity. Glory to You, O God—for You are a God of mercy, full of love for mankind. And with unworthy lips we render glory and praise, thanksgiving and adoration to You, Father, Son and Holy Spirit—the one God, the one Sovereignty, the only One without beginning, the consubstantial One, the Life of all, the glorious triune God—at all times, now and always and forever and ever. Amen!
If the psalter is to continue: Come, let us worship... If no other kathisma follows, conclude with the final prayers on page 37.

The Twelfth Kathisma

After the usual invitation to prayer, these sets of psalms:

Stasis one; psalms 85, 86 and 87, glory... now and always...
Stasis two: psalm 88, glory... now and always...
Stasis three: psalms 89 and 90, glory... now and always...

Then, after the usual introduction, these troparia:

The publican outdoes me in penitence, the sinful woman in tears; I have no claim to the forgiveness they received, but save me, Lord, in Your mercy.

Glory... O Christ God who shines through the mystery: do not think to carry out Your sentence but save me from the torment of fire, for You alone are merciful.

Now and always... You have been shown to the Church as someone superior to the Powers of heaven for you gave birth to Christ, the Savior of our souls, O blessed Mother of God.

Lord, have mercy! (40)

Then the twelfth prayer, to Christ God:

O Master and Lover of mankind: You have created me and looked after me while I—in my conceit—have neglected You in Your majesty, broken all of Your laws, and have gotten involved in the bitter affairs of the devil who taught me all the habits of sin and evil. O Lord my God, You have been so patient with me, still waiting for me to repent. You have not doomed me in my lawlessness, and so I know by experience now the depths of Your mercy. With impure lips I make this request: You have saved many sinners, save me, too! After all, they are all Your creatures, the work of Your hands. I still trust in Your mercy,
overwhelmed with sin and guilt as I am. I beg You to take control of my will, Lord, because it is bent on doing wrong. I know I can accomplish nothing unless You help me, strengthen me and guide me. The animals, the fish and the birds cannot care for themselves, but You created them and they depend naturally on You. You created me in innocence, but I decided to follow my own inclinations and have become utterly depraved. You gave me a free will, but I no longer want it for myself, Lord, because snakes who crawl on the ground have more virtue than I. I am supposed to be a human being, but I am less than a beast of burden. Even so, do not judge me for the wrong I have done. Give me another chance, and show me how to repent. Rescue this prisoner from wickedness and from the just deserts of my sins. Snatch me from the grip of evil. O Jesus Christ, light of those who walk in darkness. Strengthen the light in me that is growing dim. O Physician of the sick: dress my wounds, bandage my sores, heal me and—in Your mercy—destroy the record of my sins. Let me get to know Your designs, Lord, and develop true reverence for You, that I might be raised from sin and not be overwhelmed by the enemy. Then I shall sing to You, rejoicing in the Holy Trinity, the glorious God—Father, Son and Holy Spirit—now and always and forever and ever. Amen.

Then, if the psalter is continued, proceed with the invitation to prayer. If no other kathisma follows, conclude with the final prayers on page 37.

The Thirteenth Kathisma

After the usual invitation to prayer, these sets of psalms:

Stasis one: psalms 91, 92 and 93, glory... now and always...
Stasis two: psalms 94, 95 and 96, glory... now and always...
Stasis three: psalms 97, 98, 99 and 100, glory... now and always...

Alter the usual introductory prayers, these troparia follow:
With the voice of the prodigal my damned soul cries to the Lord: I have sinned against heaven and before You, O Merciful One. But turn Your benevolent eyes to me as I sing: make me one of Your hired servants, O God, and have mercy on me.

Glory... Wash me in my tears, O Savior, for I have soiled myself with many sins. Because of them I fall down before You and sing: forgive me, O God, for I have sinned.

Now and always... Pray without ceasing to Christ, pure Lady, that He might save me from the threat of evil spirits so that I might praise you forever.

Lord, have mercy! (40)

Then this, the thirteenth prayer, to Christ Jesus:

Glory to You, Christ God—the uniquely merciful One: the patient One, the gentle One, the uniquely good One, the uniquely wise One, the special Benefactor of our souls and bodies: who make the sun shine on the good and bad alike, who make the rain fall on the saint and the sinner—on me, a sinner and evil person, who make gentle rain fall on the seeded earth, who direct the roots of the trees through the soil: how great is Your mercy for all creation! How great is Your patience. How great is Your kindness to me, who constantly offend You. For all of this I beg You: do not think of me as someone saying “Lord, Lord” while ignoring Your wishes. Accept my confession and my prayer as something pleasant for You—through the prayers of our most pure Lady, the Theotokos, and all Your saints—for You are blessed forever and ever. Amen.

If the psalter is continuing, then Come, let us worship... If no other kathisma follows, conclude with the final prayers on page 37.

The Fourteenth Kathismia

After the usual invitation to prayer, these sets of psalms:
Stasis one: psalms 101 and 102, glory... now and always...
Stasis two: psalm 103, glory... now and always...
Stasis three: psalm 104, glory... now and always...

After the usual introductory prayers, these troparia:

My enemies discovered me without the armor of virtue and have pierced me with the arrows of sin. O Physician of souls and bodies, heal the wounds of my soul and have mercy on me, O God.

Glory...I have not sought repentance or compunction, but I beg You, O Savior, before it is too late, search for me and forgive my sins that I might be spared the flaming pain.

Now and always... I have never rushed to you before, O Theotokos, and so I am ashamed to come to you now. But I ask your help to get one gift: true repentance!

Lord, have mercy! (40)

Then this prayer:

I ask you to take sin from my life, Lord, since You are good and You love mankind. Do not leave me to the counsels of my enemies. Do not abandon me. Lead me, Lord, away from all obsessive cravings, and do not permit me to succumb to temptation. Stretch out Your helping hand to me, Lord, and strengthen me with reverence for You. Grant me perseverance in the face of temptation, and give me discernment and wisdom, Lord. Give me tears and a humble heart. Lift the burdens of vile and wicked thoughts from me, Lord, and deliver me from insensitivity, narrow-mindedness and negligence. Protect me from the war of depravity and safeguard me with an aversion to pleasures. Give me a disposition for virtue and an innocent life. Direct my way along the path of Your commandments through the prayers of the most pure Lady Theotokos and all the saints, for You are blessed forever and ever. Amen.

If the Psalter is continued, proceed with Come, let us worship...
The Fifteenth Kathisma

After the usual invitation to prayer, these sets of psalms:

*Stasis one*: psalm 105, glory... now and always...
*Stasis two*: psalm 106, glory... now and always...
*Stasis three*: psalms 107 and 108, glory... now and always...

After the usual introductory prayers, these troparia:

The frightening judgment seat is being prepared as my life races on to its close— the flaming river of fire and brimstone flows toward me! Send me a river of tears to extinguish these awful threats, for You seek the salvation of every man, O God most merciful.

*Glory*... My whole life long I have soiled Your law with my sins. I fall down before You and sing: create a new heart in me, O God, and have mercy on me before it is too late.

*Now and always*... O defender of Christians, Mother of God most pure! Save those who unceasingly cry to you when besieged by the enemy, that everyone might sing to you: Hail, ever blessed and joyous one!

Lord, have mercy! (40)

*Then this prayer*:

I confess my sin to You, O Lord, because You are so kind. You hold no grudge. I prostrate myself before You and say: I have sinned Lord! I have sinned, and am not worthy of lifting my eyes to heaven above because of my wrongdoing. But Lord—Lord, uniquely good and merciful—I beg You to give me tears of contrition that they might wash all sin from me before it is too late. For my profligate body is headed for a harsh and horrible place. Many terrifying and monstrous demons beset me, and there is no one to rescue me and deliver me. So I prostrate before
Your goodness: do not abandon me to them, nor permit them to win over me, good Lord, nor to have reason to say, "He has fallen into our hands! He has been surrendered to us!" No, Lord! Remember Your kindness and do not look the other way, nor get even with me for my sin. Instead, set me straight in virtue of Your mercy and kindness so that my enemies will have no reason to be glad. Hear my plea! Burn my enemy and all the evil he has done. Show me the direct route to You, good Lord. In my sin I have sought no remedy but You, and I stretch out my hands hopefully to You. Do not ignore me, but attend to my prayer in Your goodness. Strengthen my heart with reverence for You, and send Your blessing like fire upon me to burn away every impure thought. For You, Lord, are the light more brilliant than all lights, the joy more cheerful than all joy, the peace more tranquil than all peace, the real life and eternal salvation, forever and ever. Amen.

*If the Psalter is continued, proceed with* Come, let us worship...

*If no other kathisma follows, conclude with the final prayers on page 37.*

**The Sixteenth Kathisma**

*After the usual invitation to prayer, these sets of psalms:*

**Stasis one:** psalms 109, 110 and 111, glory... now and always...

**Stasis two:** psalms 112, 113 and 114, glory... now and always...

**Stasis three:** psalms 115, 116 and 117, glory... now and always...

*Then, after the usual introductory prayers, these troparia:*

I took my secret faults to a bed of wickedness, dreaming of sloth and despairing of salvation. O Lord, born of a virgin, raise me up to sing and save me.

*Glory...* You keep track of Your inheritance—You want to save every man. Look at my impoverished soul in Your mercy, for it has spent its life like a tramp, and receive it back like the prodigal son, O Lord, and have mercy on me.
Now and filthy habits imprison my mind, and so I beg of you, immaculate Mother of God, cleanse me of filth and save me!

Lord, have mercy! (40)

Then the sixteenth prayer:

Do not abandon me, O my God! The waves of life’s storms threaten to sink my soul, already beset with evil thoughts, like arrows from that evil thief. See how foolish I have been in what I have chosen: how I have confused my mind, hurling myself into the quicksand of lawlessness. Cleanse me, O Lover of mankind! Correct me, have mercy on me and save me who am constricted by my cravings and my helpless desperation. Spiritually, I am dead! Lift me onto Your own mount, and carry me along the road of salvation. Strengthen my legs to stand before You day and night and—with Your help—to seek You with all my heart, to praise You and glorify You all the days of my life, forever and ever. Amen!

If the psalter is continued, proceed with the invitation. Otherwise, conclude with the final prayers on page 37.

The Seventeenth Kathisma

After the usual invitation to prayer, these sets of psalms:

Stasis one: psalm 118, verses 1 to 72, glory... now and always...
Stasis two: psalm 118, verses 73 to 131, glory ... now and always...
Stasis three: psalm 118, verses 132 to 176, glory ... now and always...

Then, after the usual introductory prayers, these troparia:

I have offended You like the prodigal son, O Savior; rather, receive me as a penitent—and have mercy on me, O God.
Glory...With the publican's voice I cry to You, O Christ our Savior: cleanse me as You cleansed him, and have mercy on me.

Now and always... Do not despise me who need you so much, because you are the hope of my soul, O Theotokos. Have mercy on me!

Lord, have mercy! (40)

Then the seventeenth prayer:

O Lord almighty, Master and creator of all, Father of loving-kindness and God of mercy: You created man out of the earth according to Your image and likeness that he might glorify Your awesome Name on earth. And though he was wrenched from You because he broke Your law, You recreated him even better in Your Christ, and You led him to heaven. I thank You for Your great kindness to me. Instead of surrendering me to my enemies, You have protected me from the threat of hell; rescued me from my own lawlessness and damnation; and have forgiven me. Lord so merciful—who love what is good—who seek not the death of a sinner but rather his conversion to life that You might welcome him; who correct those who go wrong and heal those who have fallen, mindful of Your kindness and inexhaustible goodness, forget my incalculable lawlessness and wickedness—whether of word, deed or thought. Heal the blindness of my heart, and provide me with tears of sincerity to wash away the vile thoughts of my mind. Hear O God! Attend to me, good Lord, and cleanse me, O Lover of mankind! Free me from the cravings which control my soul. Let no sin govern me, and let no demon conquer me in battle. Instead, take control of me with Your powerful right hand, good Lord and Lover of mankind, and let me belong to You. Let my life conform from now on to Your blessed will. Give me a clean heart in Your unfathomable mercy, along with discretion in speech, prudence in my actions, humility and modesty, peace of mind and tranquility of soul, spiritual joy, genuine love, enduring patience, kindness, meekness, strong faith, vigilance and —by the gift of Your Holy Spirit—spiritual fruitfulness. Do not summon me before my soul is ready, but correct me according to Your standards and then—when You come again, vanquishing the power of darkness—lead me from
come again, vanquishing the power of darkness—lead me from this life to the next, that I might praise Your indescribable goodness with all the saints and be counted with them to glorify the most honorable and beautiful Name of the Father Son and Holy Spirit, now and always, and forever and ever. Amen!

If the Psalter is continued, proceed with Come, let us adore... If no other kathisma follows, conclude with the final prayers on page 37.

The Eighteenth Kathisma

After the invitation to prayer, these sets of psalms:

Stasis one: psalms 119, 120, 121, 122 and 123, glory... now and always...
Stasis two: psalms 124, 125, 126, 127 and 128, glory... now and always...
Stasis three: psalms 129, 130, 131, 132 and 133, glory... now and always...

Then, after the usual introductory prayers, these troparia:

Rather than judge me, O Lord, my Lord, open my mind that I might correct my faults. Fill me with the spirit of contrition that I might cry out to You: save me, good Lord and Lover of mankind!

Glory... I have behaved like an animal—bring me to conversion, O Christ, that I might experience Your great mercy.

Now and always... Do not turn away from me, O Lady, when I turn to you in prayer, but as the blessed Mother of our kindly God, hear me and bring me to conversion before it is too late; that saved by your prayers I might sing to you: My Lady! My Salvation! My unfailing Helper!

Lord, have mercy! (40)
Then the eighteenth prayer:

Do not punish me in Your anger, O Lord, nor discipline me in Your rage. O Lord and Master, Jesus Christ, Son of the living God, have mercy on me, a sinner, a tramp, an outcast, a drunk, a lecher, a traitor, a prodigal, a liar, a fool, a slob; impious, filthy, ungrateful, cruel, demanding, selfish, profligate, depraved and perverted. There is no excuse for me. I deserve fire and brimstone in hell. But do not condemn me—my Redeemer—for all these countless sins, but show me mercy because I am sick in soul and body, in mind and spirit. Save me for the sake of Your incomprehensible understanding, unworthy though I am, by the prayers of our immaculate Lady the Theotokos and of all the saints who have pleased you from the beginning, for You are blessed forever and ever. Amen!

If the psalter is continued, proceed with Come, let us worship... If no other kathisma follows, conclude with the final prayers on page 37.

The Nineteenth Kathisma

After the usual invitation to prayer, these sets of psalms:

Stasis one: psalms 134, 135 and 136, glory... now and always...
Stasis two: psalms 137, 138 and 139, glory... now and always...
Stasis three: psalms 140, 141 and 142, glory... now and always...

Then, after the usual introductory prayers, these troparia:

I render You grateful praise, O my God, because You offer repentance to all sinners and, in spite of the shameful things I’ve done, You have not shown contempt for me.

Glory...I have sinned without restraint against You, and can expect unlimited punishment, O God; but have mercy on me and save me!

Now and always...I flee to your treasure of mercy, O Theotokos; undo the fetters of my sins!
Lord, have mercy! (40)

Then the nineteenth prayer:

O Lord Jesus Christ, You have healed my bruises by Your bruises, You have closed my wounds by Your wounds, yet I have sinned against You so often. Give me gushing tears of contrition. Open me up with the wounds of Your life-giving Body, and quench the thirst of my soul with Your precious blood. Raise my mind to You from its habitual gaze into the gutter, and rescue me from damnation. I have no penitence in me. I have no tears to reassure me. Draw Your child to You, for my mind has become so clouded with life's cravings that I cannot see You in my sickness, nor draw tears of contrition for You who love me so much. O Master, Lord Jesus Christ: give me complete repentance. O Treasure of blessings: give me a faithful and loving heart with which to seek You. Bless me! Restore Your image in me. Come to my aid, and lead me back to Your pasture as one of the sheep of Your chosen flock. Along with them, let me graze on the Divine Mysteries, through the prayers of Your purest Mother and all the saints. Amen!

If the psalter is continued, proceed with Come, let us worship... If no other kathisma follows, conclude with the final prayers on page 37.

The Twentieth Kathisma

After the usual invitation to prayer, these sets of psalms:
Stasis one: psalms 143 and 144, glory... now and always...
Stasis two: psalms 145, 146 and 147, glory... now and always....
Stasis three: psalms 148, 149 and 150—then glory... now and always... alleluia thrice, and this psalm of David which was composed when he fought Goliath (LXX):

Among my brothers I was the smallest—
in my father's household, the youngest, shepherd of his herds and flocks.
With my hands I made a harp—
and to its strumming I wrote the psalms.

Who told the Lord of this?
He heard me and sent an angel, taking me from my father's
pastures and anointing me with His sacred oil.

Good and great were my brothers,
but not with them was my Lord delighted.

They took me first to worship idols
and then to face the enemy.

But from the foreigner I took the sword
and from his shoulders took his head—
to take from Israel its disgrace!

Then, after the usual introductory prayers, these troparia:

Hymns never-ending, O King and Lord, do the angels in heaven
ever sing— while I fall before You like the Publican and cry:
Cleanse me, O God, and have mercy on me.

Glory... I cast my wickedness upon the sea, and scatter my evil
thoughts on the winds to guard myself against the demons who
attack me. What will be the end of my life? How shall I come to
the city on high—the kingdom that is Jerusalem? Grant me peace
of soul, O Lord, and save me!

Now and always... You are a fountain of mercy, O Theotokos,
grant us your mercy. Look to this sinful people who hope in you,
and show your constant power. Like Gabriel, leader of the
heavenly armies, we sing "Hail" to you!

Lord, have mercy! (40)

Then the twentieth prayer:

You are most kind and most merciful, the only Lover of
mankind, O Lord, Jesus Christ, my God! You are the source of
all bliss, the fulfillment and apex of everything! You said:
"Without me you can do nothing." Habitual sinner that I am, I
prostrate myself before Your throne of brilliant glory, most holy
Lord, even though I am spiritually impoverished. Humbly
recognizing that I am only dust and ashes, still I kneel at Your immaculate feet; and with sentiments of love and awe, I embrace them and kiss them. I pay You glory, honor and thanksgiving because—through Your goodness—this unworthy sinner has been permitted to undertake the recitation of the Psalter, and to complete it in hope. If I have sinned with vain thoughts during the course of the psalms, pardon me, forgive me and absolve me—for You are my Creator, uniquely sinless and thoroughly good, while I am the most sinful of men. O most holy King: accept the psalmody of worthy King David as an offering of incense, even though spoken by my unworthy lips. Let even the smallest tear from my eye, or the slightest sign from my heart, ascend like a fragrant aroma before You. By the unceasing intercession of Your most pure Mother, who is my hope and my help, and through the special intercession of Your prophet and psalmist, David, and the prayers of our holy Fathers and all the saints, permit this sinner to complete his life in Your service, and to join hereafter in praising You, Your eternal Father and the life-giving Spirit forever and ever. Amen!

*Conclude with the final prayers on page 37.*

**The Canticles**

*Recited as part of the psalter during the Great Fast*

*The first:* by Moses (Exodus 15: 1b–18);
*The second:* by Moses (Deuteronomy 32: 1–44a);
*The third:* by Hannah, Mother of Samuel (I Kings 2: 1–10; in some Bibles, I Samuel 2: 1–10)
*The fourth:* by the holy prophet Habakkuk, chapter 3;
*The fifth:* by the holy prophet Isaiah, chapter 26, verses 7 to 19
*The sixth:* by the holy prophet Jonah, chapter 2, verses 3 to 10
*The seventh:* by the three holy youths (Daniel 3: 26–45);
*The eighth:* by the three holy youths (Daniel 3: 52–90);
*The ninth:* by the Theotokos (Luke 1: 46–55). *Between each verse we chant:* Higher in honor than the cherubim...

*Then we add the canticle of Zachary (Luke 1: 67–79) so as to form one song. Then add glory... now and always...*
The Conclusion

After completing the psalter, in whole or in part, with the canticles, add:

It is truly right to call you blessed, O Theotokos. You are ever blessed and all blameless and the Mother of our God. Higher in honor than the cherubim and more glorious beyond compare than the seraphim; you gave birth to God the Word in virginity. You are truly Theotokos: you do we exalt!

Or this, instead:

In you, O full of grace, all creation rejoices— the choirs of angels and the human race as well. O sanctified temple, spiritual paradise, and glory of virgins from whom our God, who exists before eternity, took flesh and become a little child. He has taken your womb as His throne, making it more spacious than the heavens! In you, O full at grace, all creation rejoices— glory be to you!

After the usual introductory prayers, these troparia in tone six:

Have mercy on us, O Lord, have mercy on us! At a loss for any defense, we sinners offer this prayer to You, the Master: have mercy on us!

Glory... Heaven reveals to the Church, O Lord, Your honorable prophet David and angels join mankind in songs of entreaty to You, O Christ God: put our lives in order by his prayers, that we might sing to You: alleluia!

Now and always ... My weak soul is in desperate need of your help, O Theotokos, and so I run for my life to you, sinner that I am. Beg your Son and God to forgive the wrongs I have done, O only pure and blessed one!

If possible, add the troparion of the church patron at this point.

Lord, have mercy! (40)
During the Great Fast, the prayer of St. Ephrem with prostrations:

O Lord and Master of my life! Dispel from me the spirit of discouragement and slothfulness, of ambition and vain talk! Prostration.

Instead, give me the spirit at prudence and humility, of patience and charity. Prostration.

Yes, my King and Lord, let me look at my own sins and refrain from judging my brother: for You are blessed forever and ever, amen! Prostration.

O God, have mercy on me a sinner! (Twelve times, with bows.) Then the three longer portions are repeated without prostrations.

Then this prayer, with great attention:

O merciful Lord—most merciful Lord! Ruler of the universe! Lover of mankind and source of all blessings: I am so poor and miserable, O Lord and Master. Yet I dare to utter Your awesome, holy and wonderful Name which makes the Powers of heaven tremble with fright. The whole world is astonished at Your incomprehensible love for mankind, which sent Your eternal and beloved Son from Your paternal and loving presence—without leaving His divinity—to make men and angels into one order. Consider my low estate: I am dust and ashes but I invoke Your indescribable brilliance. I lay aside the sickness of my soul and body to be supported by Your merciful Word. Your death, Lord Jesus, has freed our souls from the designs of the enemy, uniting us in faith to accomplish Your work and to obtain Your glory from which evil Satan has fallen. Have mercy on me, whose mind has been so muddled by sinful thoughts, and lift my mind from its lazy state of sinfulness. Enlarge my heart. Fill my eyes with tears, and at the end of my spirit’s exile, make me one of Your immaculate saints, appointing me a place among those who have endured so much for You. In Your great kindness, remember my parents, and all those dear to me, my brothers and
sisters, friends and neighbors, and all Orthodox Christians. By the prayers of the saints, save me; and accept these psalms and prayers which I have recited in Your presence. Do not be angered by my groveling, because You are merciful, O Lover of mankind! To you, eternal Father, and to Your only-begotten Son and to Your all-holy, good and life-creating Holy Spirit, we render glory, now and always and forever and ever. Amen.

Then: More honorable...
Glory... now and always...
Lord, have mercy! (3)
[Father, give the blessing!]

A priest will conclude with the liturgical formula; anyone else will use this:

O Lord Jesus Christ, Son of God, by the intercession of Your most pure Mother, by the power of the venerable and life-giving Cross, for the sake of the holy and spiritual Powers of heaven, of our holy and God-bearing Fathers, of the holy prophet David and of all the saints, have mercy on me, a sinner; and save me, for You are good and You love mankind!

The End — Glory to God!
Appendix: Psalmody in the Divine Services

I - From Antipascha (the Sunday after Easter) to the Great Fast

a) On Saturday evening in Bright Week, we recite the first kathisma, and it is recited every Saturday evening during the year.

b) On the Sunday following Easter we recite the second and third kathismata in the morning, as well as the Polyeleion. This is the rule as well on Pentecost, and for the feasts of the Transfiguration, the Exaltation of the Holy Cross, Christmas and Theophany when they fall on a Sunday.

c) On any other Sunday throughout the year we add the recitation of kathisma seventeen and the Evlogitaria of the Resurrection. On Sunday evening the psalter is never recited unless a major festival occurs on the following Monday, in which case we recite the first kathisma antiphonally.

<table>
<thead>
<tr>
<th>On:</th>
<th>Morning Kathismata:</th>
<th>Evening Kathisma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>4 and 5</td>
<td>6</td>
</tr>
<tr>
<td>Tuesday</td>
<td>7 and 8</td>
<td>9</td>
</tr>
<tr>
<td>Wednesday</td>
<td>10 and 11</td>
<td>12</td>
</tr>
<tr>
<td>Thursday</td>
<td>13 and 14</td>
<td>15</td>
</tr>
<tr>
<td>Friday</td>
<td>19 and 20</td>
<td>18</td>
</tr>
<tr>
<td>Saturday</td>
<td>16 and</td>
<td>17</td>
</tr>
</tbody>
</table>

At the Midnight Office from Monday to Friday, we recite the seventeenth kathisma each day. At the Midnight Office of Saturday, we use the ninth kathisma.

II - During the Great Fast

Monday: At the morning service, kathismata 4, 5 and 6
At the first hour, no kathisma
At the third hour, kathisma 7
At the sixth hour, kathisma 8
At the ninth hour, kathisma 9
At vespers, kathisma 18

Tuesday: At the morning service, kathismata 10, 11 and 12
At the first hour, kathisma 13
At the third hour, kathisma 14
At the sixth hour kathisma 15
At the ninth hour, kathisma 16
At vespers, kathisma 18

Wednesday, at the morning service, kathismata 19, 20 and 1
At the first hour, kathisma 2
At the third hour, kathisma 3
At the sixth hour, kathisma 4
At the ninth hour, kathisma 5
At vespers, kathisma 18

Thursday, at morning service, kathismata 6, 7 and 8
At the first hour, kathisma 9
At the third hour, kathisma 10
At the sixth hour, kathisma 11
At the ninth hour, kathisma 12
At vespers, kathisma 18

Friday, at the morning service, kathismata 13, 14, and 15
At the first hour, no kathisma
At the third hour, kathisma 19
At the sixth hour, kathisma 20
At the ninth hour, no kathisma
At vespers, kathisma 18

Saturday, at the morning service, kathismata 16 and 17
At vespers, kathisma 1

Sunday, at the morning service, kathismata 2, 3 and 17

III - During the Fifth Week of the Great Fast

Monday, at the morning service, kathismata 4 5 and 6
At the first hour no kathisma
At the third hour, kathisma 7
At the sixth hour, kathisma 8
At the ninth hour, kathisma 9
At vespers, kathisma 10 (privately)

Tuesday, at the morning service, kathismata 11, 12 and 13
At the first hour, kathisma 14
At the third hour, kathisma 15
At the sixth hour, kathisma 16
At the ninth hour, kathisma 18
At vespers, kathisma 19

Wednesday at the morning service, kathismata 20, 1 and 2
  At the first hour, kathisma 3
  At the third hour, kathisma 4
  At the sixth hour, kathisma 5
  At the ninth hour, kathisma 6
  At vespers, kathisma 7

Thursday, at the morning service, kathisma 8
  At the first hour, no kathisma
  At the third hour, kathisma 9
  At the sixth hour, kathisma 10
  At the ninth hour, kathisma 11
  At vespers, kathisma 12

Friday, at the morning service, kathisma 13, 14 and 15
  At the first hour, no kathisma
  At the third hour, kathisma 19
  At the sixth hour, kathisma 20
  At the ninth hour, no kathisma
  At vespers, kathisma 18

Saturday, at the morning service, kathismata 16 and 17

IV – During the Great and Holy Week

On Monday, at the morning service, kathismata 4, 5 and 6
  At the first hour, no kathisma
  At the third hour, kathisma 7
  At the sixth hour, kathisma 8
  At the ninth hour, no kathisma
  At vespers, kathisma 18

On Tuesday, at the morning service, kathismata 9, 10 and 11
  At the first hour, no kathisma
At the third hour, kathisma 12
At the sixth hour, kathisma 13
At the ninth hour, no kathisma
At vespers, kathisma 18

On Wednesday, at the morning service, kathismata 14, 15 and 16
At the first hour, no kathisma
At the third hour, kathisma 19
At the sixth hour, kathisma 20
At the ninth hour, no kathisma
At vespers, kathisma 18

Note: At the Lenten Hours the kathismata of the psalter are recited as follows. After the conclusion of the psalms of the hour, the reader says Lord, have mercy. (3) Glory... Now and always... and recites the kathismata, followed by the troparia and verses of the hour.
The Rule of "500"

This is a rule of prayer suitable for monks and laymen alike, to be performed in private in one's room. It is designed to be used at any convenient time, and is quite adaptable. This rule should be a daily routine by which a Christian turns to God and—hopefully—arrives at a spirit of unceasing prayer. Although this rule can be carried out at any time, it is performed traditionally in the middle of the night. St. John Chrysostom tells us that the "whole long night has been given to us, but not to be used exclusively for sleep." Thus, it is a pious practice to get up during the night to perform this rule. Some might say this is a severe ascetic practice, but we should remember that in our day and age many men and women are up during the night for entertainment, parties and such, and they don't seem to tire of it. So, for the Christian to disturb his sleep for a little while to pray is no great or over-burdening feat.

To begin the rule—

Make the sign of the cross upon yourself, saying:

In the name of the Father, and of the Son, and of the Holy Spirit! Amen.

Then, stand in silence and recollection for a short time before reciting the following initial prayers, accompanying each with a prostration to the ground:

O God: be merciful to me, a sinner!
O God, cleanse me of my sins and have mercy on me!
O Lord: you are my creator— have mercy on me!
O Lord, my sins are numberless— forgive me!
O my holy guardian angel, preserve me from all harm.
O Saint (here mention your patron's name), pray to God for me.

Then say the usual beginning prayers, as on page 8.

After the Lord's prayer, the usual invitation to prayer is said, then say psalm 50 and the Nicene Creed.
Then say your customary morning or evening prayers, depending on the time of day.

Now recite the Jesus Prayer one hundred times:

Lord Jesus Christ, Son of God, have mercy on me, a sinner!

Accompany the first ten with full prostrations to the ground, the next twenty with bows from the waist, and the remaining seventy standing straight.

After the first hundred, kneel and say:

O Mother of God, my most holy Lady: although I am your lowly and unworthy servant, I ask you to pray for me so that all confusion, deceit, ignorance, thick-headedness, impurity, depression and brooding be removed from my wicked heart and my dull mind. I am desperate and exhausted. Extinguish the fire of passion in me. Deliver me from those persisting memories of past sin, and from works of evil, for all generations call you blessed and your most pure name is glorified forever and ever. Amen!

Then stand up and follow the same order for the second and third sets of one hundred prayers to Jesus.

Follow the same order for the fourth set, but replace the Jesus Prayer with this Invocation to the Mother of God:

O Mother of God, my most holy Lady: I am a sinner; save me!

The next set is divided into two halves — the first is for the holy guardian angel, so say:

O holy angel of God, my guardian: pray to God for me, a sinner!

The first five are accompanied with prostrations to the ground; the next ten with bows from the waist, and the remaining thirty-five standing up straight.

Then say the prayer to Our Lady, above.

The remaining half of the set is for all the saints, so say:
The first five are accompanied with prostrations to the ground; the next ten with bows from the waist, and the remaining thirty-five standing up straight. When the whole five hundred is concluded, say:

It is truly right to call you blessed, O Theotokos. You are ever blessed and all blameless and the Mother of our God.
Higher in honor than the cherubim and more glorious beyond compare than the seraphim; you gave birth to God the Word in virginity. You are truly Theotokos: you do we exalt!

It is customary to add, either at the beginning or the end of the Five Hundred, this prayer to Christ:

O Lord Jesus Christ our God: remember Your everlasting mercy and compassion, for which You assumed flesh. You endured crucifixion and death for those who truly believe in You, and then You rose from the dead and ascended into heaven to sit at the right hand of the Father. Even though I am such a poor servant, still I offer my prayer to You as a fragrant aroma on behalf of all the people because You look down and take note of Your servant’s entreaties.

First of all, be mindful of Your holy, catholic and apostolic Church which you have redeemed by Your precious blood. Strengthen it, confirm it, grant it peace and protection, make it grow and spread and keep it safe when it encounters the gates of hell. Heal the wounds of its schisms. Restrain the confusion of the unbelievers. Stop rebellion and heresy—rein it in and wipe it out by the power of the Holy Spirit.

Lord, save our civil authorities and have mercy on them: the government, the armed forces, our state and municipal government and the militia. Subdue every enemy under their feet, and fill their hearts with a spirit of benevolence toward the Church and all Your people. In their tranquility, may we have a peaceful and quiet life, keeping the Orthodox faith in honor and purity.

O Lord: save our most holy patriarchs, metropolitans and archbishops, our bishops, priests, monks and nuns, and all the clergy of the Church. You have assigned them to nourish Your flock. By their ardent prayers have mercy on me and save me.

O Lord: have mercy on my spiritual father and save him. By his prayers forgive me all my sins.
O Lord: have mercy on my parents, my family, my relatives, my neighbors and my friends. Grant them every blessing of this world and the world to come, and save them. *(Prostration)*

O Lord: have mercy on the aged and the young, the poor and the orphaned, the widows and the sick, those in danger or in grief, in trouble, exile or prison, but especially those who are persecuted and who are made to suffer for the faith by others who do not know God or—having come to know Him, have abandoned Him—or by those who spread heresy against Him. Be mindful of them and go among them. Comfort them, liberate them, deliver them and save them! *(Prostration)*

O Lord: have mercy on our fathers and brethren who travel, and all those sent on missions, as well as all Orthodox Christians—and save them. *(Prostration)*

O Lord: have mercy on those who hate me, hurt me or do me wrong, and save them. Do not condemn them for what they do to me, because I am a sinner. *(Prostration)*

O Lord: enlighten those who have given up the faith or who have been blinded by heresy. Dispel their blindness by the light that comes from knowing You, and unite them to Your holy, apostolic and Orthodox Church. *(Prostration)*

O Lord: You are my creator and God. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit. Forgive all my sins committed every hour of every day of my life—even to this very moment—in word, deed and thought. All my senses dwell on sin—looking for it, listening for it, reaching for it—so that I am offensive to You, my God, and unjust to my neighbor. I am sorry for all my sins, and I acknowledge my guilt, my God. I want to repent, but I need Your help, Lord God, if I am to change as I want. Forgive me, this tearful sinner, and free me from my sins, because You are good and You love mankind.