



A BYZANTINE
MONASTIC OFFICE,
1105 A.D.



JEFFREY C. ANDERSON &
STEFANO PARENTI

A BYZANTINE
MONASTIC OFFICE,
1105 A.D.

Houghton Library, MS gr. 3



JEFFREY C. ANDERSON &
STEFANO PARENTI



THE CATHOLIC UNIVERSITY
OF AMERICA PRESS

Washington, D.C.

Copyright © 2016

The Catholic University of America Press. All rights reserved.

The paper used in this publication meets the minimum requirements of American National Standards for Information Science—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1984.

∞

Design and typesetting by Kachergis Book Design

Cataloging-in-Publication Data available
from the Library of Congress

ISBN 978-0-8132-2837-2

CONTENTS

| | |
|---------------|-----|
| Illustrations | vii |
| Preface | ix |
| Abbreviations | xi |

Part 1 Text and Translation, *Jeffrey C. Anderson*

| | |
|-----------------------------------------|-----|
| Introduction | 3 |
| Common, Repeated Formulas | 27 |
| I. Kathismata and Office for Trespasses | 29 |
| II. Horologion | 79 |
| III. Synaxarion-Menologion | 181 |

Part 2 The Harvard Manuscript and the History of the Horologion of the Greek Liturgical Psalter, *Stefano Parenti*

| | |
|--------------------------------------------------------------------------------|-----|
| Introduction | 257 |
| I. The Greek Liturgical Psalter and Its Typology | 260 |
| II. The Harvard Psalter | 273 |
| III. The Horologion | 287 |
| IV. The Synaxarion-Menologion | 338 |
| V. The Twenty-Four-Hour <i>Cursus</i> and Monastic Prayer in Constantinople | 341 |
| VI. Conclusion | 349 |
| Selected Bibliography | 355 |
| Liturgical Index | 375 |
| Scriptural Passages | 375 |
| Prayers | 376 |
| Troparia, Chants, and Formulas | 376 |
| Saints and Fixed Commemorations | 380 |
| Index of Manuscripts Cited | 387 |
| General Index | 389 |

*image
not
available*

*image
not
available*

*image
not
available*

ration. I am grateful to Prof. Agamemnon Tselikas, through the good offices of Prof. Maria Luisa Agati, for the microfilm of the Lesbos, Leimonos 295. I am also grateful to Dr. Alda Spotti and the staff of the Italian Center for Manuscript Studies of the “Vittorio Emanuele” Central National Library in Rome: their kindness is well known to those who have had the opportunity to conduct research at the Center, which deserves wider recognition. Finally, I would like to thank the Institute for Patristic Studies of Thessaloniki, which I consulted during Professor Euthymios Litsas’s tenure as supervisor of the microfilms.

STEFANO PARENTI

Facoltà di Liturgia

Pontificio Ateneo S. Anselmo

Rome

June 30, 2010

*image
not
available*

*image
not
available*

*image
not
available*

*image
not
available*

*image
not
available*

*image
not
available*

ary, praxapostolos, liturgical sermons of Gregory of Nazianzen). Upon his return to America, Everett promptly donated the books to the university, and all are now in the Houghton Library (Gk. MSS 3–8).⁴

The psalter that Everett acquired from Karatzas had been in Istanbul for over two centuries. A note dated 1589, written on fol. A, states that the book belonged to Michael Kantakouzenos, father of Andronikos who used it to learn the psalms.⁵ This Michael was the notorious book collector Michael (“Son of Satan”) Kantakouzenos of Constantinople, whose vast library was sold at his death, in 1578, eleven years before the date given in the note.⁶ Papazoglou has argued that Michael had apparently given the psalter to his son, who was thirty-six years old in 1589, when the note was written. Owing to the transaction the manuscript escaped the liquidation of the Kantakouzenos library to remain within the family until it passed to Nikolaos Karatzas, who may have given it to his son, from whom it came to Edward Everett.⁷

Although the Harvard Psalter contains no explicit testimony as to where and for whose use it was made, the manuscript does have evidence of when it was finished. The scribe included a set of Paschal tables (fols. 285–86). They begin with the entry: “The year 6613 [1105 A.D.]; indiction 13; solar cycle 5; lunar cycle 1; apokreos: February 12; Pascha by [Mosaic] Law: Monday of the first week of April [April 3]; Pascha of the Christians [Easter]: April 9,” and continue for nineteen more years to A.M. 6632 [1124 A.D.].⁸ The table gives the reader two of the most important points for the changing liturgical

4. De Ricci and Wilson, *Census*, 1:971–72.

5. + τῷ ψαλτηρι(ον) ὑπάρχει Μιχαήλ Καντακουζενού, τοῦ κυρ[ήτζ]η ἀνδρονίκου, κ(αι) ἐπίασε να τὸ μανθάνει ἐν μηνί ἰουλίου, ιζ, ἡμέρ(α) δ^η τῆς ἀγίας Αἰκατερινας, ετους ζϛ ἀπὸ Χ(ριστο)ῦ καταβασεως ετους αφϑ [The psalter belongs to Michael Kantakouzenos, the father of Andronikos, and he got it to learn in the month of July, the 17th, Wednesday of St. Catherine’s day, in the year 7097, years from Christ’s incarnation: 1589].

6. D. Nicol, *The Byzantine Family of Kantakouzenos (Cantacuzenus), ca. 1100–1460. A Genealogical and Prosopographical Study*, *Dumbarton Oaks Studies XI* (Washington, D.C.: Dumbarton Oaks Center for Byzantine Studies, 1968), v–vi; and on the library: G. Papazoglou, *Βιβλιοθήκες στὴν Κωνσταντινούπολη τοῦ ις αἰώνα* (κώδ. *Vind. hist. gr.* 98) (Thessaloniki, 1983), 327–67.

7. G. Papazoglou, “Le Michel Cantacuzène du codex Mavrocordatianus et le possesseur homonyme du Psautier de Harvard,” *REB* 46 (1988): 163–65; Papazoglou, “Un manuscrit de la collection des Cantacuzènes à la Pierpont Morgan Library de New York,” *Byzantion* 67 (1997): 522–23.

8. ἔτ(ους), ,ςχιγ´, ἰνδ(ικτῶνος) ιγ´, κύ(κλος) (ἡλίου) ε´, κύ(κλος) (σελήνης) α´· ἡ ἀποκρέ(α) φε(βρουαρίου) ιβ´, νομι(κόν) πάσχ(α) ἀπριλλί(ου) εἰς τ(ὰς) β´, ἡμέ(ρα) α´, χρ(ιστιανῶν) π(άσ)χ(α) ἀπριλλ(ίου) θ´. νομι(κόν) πάσχ(α). Passover is known in some manuscripts as ἰουδαϊκὸν πάσχα; see A. Mentz, *Beiträge zur Osterfestberechnung bei den Byzantinern* (PhD diss., Albertus-Universität of Königsberg, 1906), 43.

*image
not
available*

*image
not
available*

*image
not
available*

Description and Contents

The Harvard Psalter is a quarto measuring $23\frac{1}{4} \times 17\frac{3}{4}$ cm. It is composed of heavy parchment of average preparation, and originally consisted of 282 folios; the leaf between fols. 187 and 188 was omitted from the foliation and the one between fols. 184 and 185 is lost. For the text of the psalms and odes (fols. 9r–232v) the scribe ruled the leaves throughout for a single column of text in pattern¹⁷ 31C1a with 21 lines per leaf in a block measuring 16.7 x 10.9 cm (fig. 1). For the horologion and calendar (fols. 233r–281v) he changed to the simpler pattern 12C1 and increased the number of lines to 22, inscribed in a block measuring 16.8 x 12.2 cm (fig. 2).

The scribe copied the text in minuscule using a dull brown ink common in Middle Byzantine manuscripts, and the rubrics he wrote in semi-uncial using a thin carmine ink (cool red). Many of the additions he added in the margins are also in red. The unnumbered quires are regular quaternions except for the illustrated block in gathering fols. 214–16 and the gathering at the end of the horologion, fols. 273–81. Two other manuscripts have been attributed to or associated with the work of the scribe of the Harvard Psalter; one is the psalter Mt. Athos, MI, cod. 22, and the other a Gospel book in Baltimore, WAM, W 522.¹⁸ Although possible, such attributions tend to be difficult and inconclusive owing to the formalized nature of the scripts, which, to borrow a characterization from Nigel Wilson, are “copper plate.”

The manuscript opens with one complete gathering of prefatory material: an introduction written by Michael Psellos in political verse (fols. 1r–7v),¹⁹ and the full-page image of the Deesis (fol. 8v); following the introductory ma-

17. J.-H. Sautel, *Répertoire de réglures dans les manuscrits grecs sur parchemin* (Turnhout: Brepols, 1995).

18. WAM = Walters Art Museum, Baltimore; MI = Μονὴ Ἱβήρων, Mount Athos. The former by Parpulov, *Byzantine Psalters*, 1:120, and the latter by Parpulov in “A Catalogue of the Greek Manuscripts at the Walters Art Museum,” *Journal of the Walters Art Museum* 62 (2004): 89. Kavrus-Hoffmann, “Catalogue,” 98, suggests a similar hand is found in another Psalter: Philadelphia, Free Library, MS E 189.

19. *Michaelis Pselli poemata*, ed. L. Westerink (Stuttgart: Teubner, 1992), 1–13; copying the text, the scribe omitted lines 71, 123, 263, 298, which were later added in the margins. In the space left at the foot of fol. 7v a hand other than the scribe’s added a brief quotation from John Chrysostom’s Sixteenth Homily on Ephesians: “παιδευόμεθα τοίνυν ὅτι . . . πῦρ” (J.-P. Migne, ed., *Patrologiae cursus completus. Series graeca*. 161 vols. [Paris, 1857–66], 62:112) [hereafter “PG”].

*image
not
available*

*image
not
available*

*image
not
available*

*Fig. 3: Cambridge, Houghton Library, Harvard University, MS Gr. 3, fol. 240v:
end of matins and beginning of the first hour*

*image
not
available*

*image
not
available*

*image
not
available*

Scope and Purpose of the Manuscript

The Harvard manuscript is a liturgical psalter intended for use in private and group devotion. Effectively, two components comprise the bulk of the manuscript: the psalter with liturgical supplements and a horologion that gives the rituals of the monastic hours; to them is appended a calendar of fixed and movable celebrations and the hymns appropriate to them.

Psalms and Kathismata

The psalms can be said to lie at the heart of monastic devotion, and they were used in various ways in the monk's daily regime of prayer, confession, and supplication. Single verses, called *prokeimena*, introduce *troparia* (short non-biblical hymns), readings,²⁷ or other ritual units;²⁸ sometimes they serve as brief, apparently independent chants.²⁹ Entire psalms appear at points in the offices, often but not invariably early,³⁰ and they may be grouped in triplets of fixed psalms.³¹ David's penitential psalm, Psalm 50, was chanted on a number of occasions throughout the day, when it was often paired with a prayer using language based upon it.³²

With the exception of Psalm 151, the psalms are also divided into twenty numbered units, known as *kathismata*, each subdivided into three sections. The number of psalms in each *kathisma* varies between one and ten, but the number of verses each contains is less variable.³³ At the completion of each *kathisma*, the scribe added a set of ritual elements that follow a consistent pattern (fig. 2); the monk says the Trisagion ("Holy God, holy and

27. See, for example, the weekday *prokeimena* of vespers, 154–56; in other sources the *prokeimenon* precedes a biblical reading (see 157n123).

28. See the Sunday matins *prokeimena* said before the "Let everything that has breath ...," 100–102.

29. See the *prokeimenon* following the set of three psalms at the opening of the first hour when there is no festal hymn, 110. See Parenti § III.9.2 on *prokeimena*.

30. See Ps 26 at the start of *mesonyktikon*, the office here absorbed into the beginning of matins, 84, or Ps 118 at compline, 172.

31. See the *tripsalmos* at the start of the first hour, 110, and the paired triplets, the *hexapsalmos*, of matins and compline, 88, 160.

32. For example, 82.

33. 1: Pss 1–8. 2: Pss 9–16. 3: Pss 17–23. 4: Pss 24–31. 5: Pss 32–37. 6: Pss 38–45. 7: Pss 46–54. 8: Pss 55–63. 9: Pss 64–69. 10: Pss 70–76. 11: Pss 77–84. 12: Pss 89–90. 13: Pss 91–100. 14: Pss 101–4. 15: Pss 105–8. 16: Pss 109–17. 17: Ps 118. 18: Pss 119–33. 19: Pss 134–42. 20: Pss 143–50.

*image
not
available*

*image
not
available*

*image
not
available*

canonical hours. Then come the communion prayers, one set said before receiving communion and the other after, and all four written in the first person singular, signifying that they were said privately.⁴⁹ Finally there are the interhours for the first, third, sixth, and ninth great hour for Good Friday as well as those added on the Saturday before Easter Sunday; outside of the three days of Holy Week, no mention is made of interhours, as these were performed, privately or corporately, in other houses of the time.⁵⁰

The third, sixth, and ninth hour were celebrated privately in the monk's room.⁵¹ These hours are relatively short, and their only variable element is the troparion of a feast or saint, when one is celebrated in "the church." To find the additional troparia the monk turned to the calendar following the horologion; in it he found the celebrations and associated troparia for both movable days, determined on the basis of Easter, and the fixed celebrations of the calendar year, which began on September 1. Many of the troparia fixed for the first, sixth, and ninth hours are not contained in the manuscript, but presumably their daily use meant that the monk learned them early on.

Communal Offices: Matins, Vespers, Compline

The other three offices—matins, vespers, and compline—were communal celebrations for which the monks all gathered to participate. The three communal hours, and particularly matins and compline, are lengthy and complex in nature on account of the many variable elements that needed to be taken into account. The Harvard manuscript covers the main factors governing the choices that needed to be made. The first is the day of the week, whether Sunday, the weekdays Monday through Friday, Saturday, or one of the individual weekdays. At the start of matins, for example, the "Alleluia" is specified daily except Saturday and Sunday, when "God is the Lord" is ordered. There are also elements that change daily; the matins Hymns of

49. 140–42.

50. D. Krausmüller, "Private vs communal: Niketas Stethatos's Hypotyposis for Stoudios, and patterns of worship in eleventh-century Byzantine monasteries," in *Work and Worship at the Theotokos Evergetis*, ed. Mullett and Kirby, 310–11; see also the mid-eleventh-century rules of Nikon of the Black Mountain in *BMFD* 1:385 [7], and a note to Nov. 15 in the Evergetis Synaxarion (*Synaxarion of Evergetis*, ed. Jordan, 1:200).

51. As at Stoudios, when performed corporately only during Lent: Krausmüller, "Private vs communal," 319.

*image
not
available*

*image
not
available*

*image
not
available*

Lord ...” is chanted directly after the reading.⁶⁸ But at the Evergetis the same prokeimenon could, it appears, occasionally be a free-standing element, so it is difficult to determine with confidence whether there was or was not a reading at this point in the monastery for which the Psalter was made. In light of the number of copies of the liturgical homilies of Gregory of Nazianzen or the edition of saints’ lives by Symeon Metaphrastes produced in the eleventh century for monastic use—not to mention biblical and patristic works—the omission from the horologion of any mention of readings seems to be a decision based on the assumption that the book’s owner was an auditor not a reader or monk with specific responsibility for the services.

Most of the components of the hours are chanted, and although the mode is often given there is no musical notation to offer further guidance. The instruction in the menologion for the birth of the Theotokos, celebrated on September 7, gives the troparion and orders that it be chanted in the first mode to the melody of the troparion “When the stone had been sealed,” reminding us that the hymns were sung. A number of troparia are repeated often through the week, so presumably they were committed to memory. But the monks go through a vast amount of hymnographic material of various kinds at the three communal services. We cannot assume anything like a hymnal at the back of every pew, but then neither can we take it for granted that the monastic congregation chanted or said everything cited in the orders of service. Some elements may have been performed by the choir(s) or by the soloist.⁶⁹ The cantor may have started a chant before it was taken up by the congregation following his lead.⁷⁰ We also know that cantors used hand signals when leading the choir(s), and it is possible that the congregation of monks, called the “people” in the manuscript, were positioned in such a way as to be able to follow the cantor’s lead; this seems to be explicit at the Evergetis.⁷¹ Finally, it should be noted that in our attempt to understand aspects of performance, the scribe or compiler offers us little help. In the manuscript he uses three verbs for performance, chant (ψάλλω), sing (ἐπάδω), and what

68. Arranz, *Typicon de Messine*, xlv–xlvi.

69. As the December 25 vespers and matins at the Evergetis monastery (*Synaxarion of Evergetis*, ed. Jordan, 1:328–32, 334–38).

70. *Ibid.*, 1:356.

71. *Ibid.*, 1:330, 337. N. Moran, *Singers in Late Byzantine and Slavonic Painting* (Leiden: E. J. Brill, 1986), 38–47.

*image
not
available*

*image
not
available*

*image
not
available*

God is the Lord:

Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου (HR 77).⁷⁷

God is the Lord, and he has shined upon us (Ps 117:27); blessed is he who comes in the name of the Lord (Ps 117:26).

Heavenly king, comforter:

Βασιλεῦ οὐράνιε, παράκλητε, τὸ πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρῶν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ σκηνώσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος καὶ σῶσον, ἀγαθέ, τὰς ψυχὰς ἡμῶν (HR 11).

Heavenly king, comforter, spirit of truth, he who is everywhere and supplies everything, the store of good and giver of life, O you who are good, come dwell among us, cleanse us of all stain and save our souls.

Let everything that has breath:

Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον. Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις. Σοὶ πρέπει ὕμνος, τῷ Θεῷ. Αἰνεῖτε αὐτὸν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ. Σοὶ πρέπει ὕμνος, τῷ Θεῷ (HR 122).

Let everything that has breath praise the Lord (Ps 150:6). Praise the Lord from the heavens; praise him in the highest (Ps 148:1). To you is due praise, to God (Ps 64:2). Praise him all his angels; praise him all his hosts (Ps 148:2). To you is due praise, to God.

Trisagion:

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς (HR 7).

Holy God, holy and mighty, holy and immortal, have mercy on us.

⁷⁷ HR = Ὡρολόγιον περιέχον τὴν ἡμερονύκτιον ἀκολουθίαν μετὰ τῶν συνήθων προσθήκων, 2nd ed. (Rome, 1937).

*image
not
available*

*image
not
available*

*image
not
available*

ζωῆς μου εἰς τὸ |^{16v} θέλημά σου, καὶ κυβέρνησον ὡς γινώσκει ἡ εὐσπλαγχνία σου τὴν ταπείνωσίν μου· καὶ μὴ καταπιστεύσης μοι τὸ ἔλεός σου, ἀλλ' ὡς γινώσκει ἡ εὐσπλαγχνία σου καὶ ἡ φιλανθρωπία σου. Μόνον παράσχου μοι σταγόνα τοῦ ἐλέους τῆς εὐσπλαγχνίας σου τῷ πλήθει τῶν οἰκτιρμῶν σου, καὶ οὕτως με ἀπόλυσον ἐκ τοῦ σώματος τούτου, πρεσβείαις καὶ ἰκεσίαις τῆς πανενδόξου δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἀγίων σου λειτουργῶν καὶ ἀχράντων δυνάμεων, τοῦ ἀγίου καὶ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ὅτι εὐλογητὸς εἶ εἰς τὸν αἰῶνα· ἀμήν.

κάθισμα β'⁷

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον κατανυκτικόν, ἦχος α',
 Ἄγκάλας πατρικὰς διανοίξαι μοι σπεῦσον, ἀσώτως τὸν ἐμὸν γὰρ
 κατανάλωσα βίον, εἰς πλοῦτον ἀδαπάνητον ἀφορῶν τῶν οἰκτιρμῶν σου,
 Σωτήρ, καὶ πτωχεύουσαν μὴ ὑπερίδης καρδίαν. Σοὶ γὰρ, Κύριε, ἐν κατανύξει
 κραυγάζω· Ἡμαρτον, Πάτερ, εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. Δόξα.

Τὸ βῆμά σου φρικτὸν καὶ ἡ κρίσις δικαία· τὰ ἔργα μου δεινὰ, ἀλ|²⁵-λ'
 αὐτός, ἐλεήμων προφθάσας με, διάσωσον καὶ καὶ κολάσεως λύτρωσαι· ῥῦσαι,
 Δέσποτα, τῆς τῶν ἐρίφων μερίδος· συναρίθμησον τοῖς δεξιοῖς με προβάτοις
 καὶ σῶσόν με δέομαι. Καὶ νῦν.

θεοτοκίον, Οἱ τὴν σὴν προστασίαν κεκτημένοι, ἄχραντε, καὶ ταῖς
 σαῖς ἰκεσίαις τῶν δεινῶν λυτρούμενοι, τῷ σταυρῷ τοῦ υἱοῦ σου ἐν παντὶ
 φρουρούμενοι, κατὰ χρέως σε πάντες εὐσεβῶς μεγαλύνομεν.

Τὸ Κύριε, ἐλέησον, μ', εἶτα τὴν εὐχήν,
 Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ, Λόγε ἀθάνατε, ὁ μὴ καταισχύνων
 τοὺς πεποιθότας ἐπὶ σέ, ὁ φιλανθρωπίας Πατήρ, ὁ πάσης παρακλήσεως καὶ
 οἰκτιρμῶν Θεός, ὁ προαιώνιος καὶ νῦν ὢν ἐν τῇ ἀγαθότητι καὶ διαμένων εἰς

*image
not
available*

*image
not
available*

*image
not
available*

μου ἐν ἰσχύϊ, μὴ μνημονεύων ἐν ταύτῃ μου τῇ προσευχῇ τῶν ἀεὶ καὶ εἰσαεὶ παρακοῶν τῆς ἐμῆς ἐξουδενώσεως. Ἐπάκουσόν μου ἐν πυρὶ προσευχῆς, ὡς ποτὲ τοῦ σοῦ προφήτου Ἡλιοῦ, καὶ διὰ τῶν αὐτοῦ πρεσβειῶν κατάφλεξόν μου τὰς ἀνομίας καὶ τὰς ἀμαρτίας καθάρισον. Ναί,¹¹ ὁ Θεὸς τῶν ἁγίων δυνάμεων· ναί, ὁ τῶν ἀσωμάτων ποιητῆς· ναί, ὁ εἰπών, Αἰτεῖτε καὶ λήψεσθε· μὴ βδελύξῃ με τὸν ἀκάθαρτα χεῖλη κεκτημένον καὶ ἐν ἀμαρτίαις συνεχόμενον. Ἐπάκουσόν μου, ὁ ἐπαγγειλάμε |³⁷-νος ὑπακούειν τῶν ἐν ἀληθείᾳ ἐπικαλουμένων σε· κατεύθυνον τὰ διαβήματά μου καὶ τοὺς πόδας μου εἰς ὁδὸν εἰρήνης. Συμπάθησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, ὁ εἰπών, Γίνεσθε φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. Ἐκέκραξα ἐν ὄλῃ καρδίᾳ μου· ἐπάκουσόν μου, Κύριε, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐπὶ ξένης μακρᾶν· ἐπιτίμησον πᾶσι τοῖς ἀκαθάρτοις πνεύμασιν ἀπὸ προσώπου τῆς ἀσθενείας μου. Ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειάν μου· ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων με· εἶπον, ὦ Κύριε, Κύριε, τῇ ψυχῇ μου· Σωτηρία σοῦ εἰμὶ ἐγώ. Ὑπαναχωρη|^{37v}-σάτω ἀπὸ τῆς ἐμῆς διανοίας πνεῦμα μίσους, καὶ μνησικακίας καὶ φθόνου, πνεῦμα δειλίας, ἀκηδίας, ὑπερηφανίας καὶ πάσης ἄλλης κακίας· καὶ κατασβεσθήτω μου πᾶσα πύρωσις καὶ κίνησις ἐκ διαβολικῆς ἐνεργείας συνισταμένη. Φωτισθήτω μου ἡ ψυχὴ καὶ τὸ σῶμα καὶ τὸ πνεῦμα τῷ φωτὶ τῆς γνώσεώς σου, ἵνα τῷ πλήθει τῶν οἰκτιρμῶν σου καταντήσας εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τῆς ἁγίας Τριάδος, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας, δοξάσω εἰς αἰῶνα αἰῶνος, σὺν ἀγγέλοις καὶ πᾶσι τοῖς ἁγίοις τοῖς ἀπ' αἰῶνος εὐαρεστήσασι σοὶ τῷ Θεῷ,¹² τὸ πάντιμον καὶ φυλακτῆριον καὶ σωτήριον καὶ πολυπόθητον ὄνομα τοῦ Πατρὸς |³⁸ καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

κάθισμα δ'¹³

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος β΄,

Ὡς κύματα θαλάσσης ἐπ' ἐμέ¹⁴ ἐπανέστησαν αἱ ἀνομίαι μου· ὡς σκάφος

11. ναί here and in the following clauses has a double accent.

12. An interrogative mark ends phrase.

13. Fols. 38–46v.

14. ἐμε: C.

*image
not
available*

*image
not
available*

*image
not
available*

Τὸ Κύριε, ἐλέησον, μ', εἶτα ἡ εὐχή,¹⁸

Κύριε Σωτήρ μου, ἵνατί με ἐγκατέλιπες; Οἰκτείρησόν με, ὅτι σὺ εἶ ὁ μόνος φιλόανθρωπος· καὶ σῶσόν με τὸν ἁμαρτωλόν, ὅτι σὺ εἶ ὁ μόνος ἀναμάρτητος, χαρακτήρ καὶ ἀπαύγασμα τοῦ εὐλογημένου Πατρός. Ἐκσπασόν με τοῦ βορβόρου τῶν ἀνομιῶν μου, ἵνα μὴ ἐμπαγῶ εἰς αἰῶνα αἰῶνος. Λυτρωτὰ |⁵⁷ καὶ ὑπερασπιστὰ τῶν πεποιθότων ἐπὶ σέ, ῥῦσαί με ἐκ τοῦ στόματος τοῦ ἐχθροῦ μου· ἰδοὺ γὰρ ὡς λέων ὠρυόμενος τοῦ καταπιεῖν με ἐπέρχεται. Ἄστραψον οὖν τὴν ἀστραπήν σου καὶ διασκορπίσον αὐτοῦ τὴν κορυφουμένην κατὰ τοῦ δούλου σου δύναμιν· πτοηθήτω καὶ σκορπισθήτω ἀπὸ τοῦ προσώπου σου, ἀσθενής γὰρ αὐτοῦ ἡ ἰσχὺς, μὴ φέρουσα στήναι ἐνώπιόν σου ἢ πρὸ προσώπου τῶν ἀγαπώντων σε. Ὅρα γὰρ τὸ σημεῖον τῆς χάριτός σου καὶ πτοεῖται καὶ κατησχυμμένος ἀναχωρεῖ ἀπ' αὐτοῦ. Ἰκετεύω οὖν σε, Σωτήρ τοῦ κόσμου, Χριστέ· ἐπίβλεψον ἐπ' ἐμέ καὶ ῥῦσαί με ἐκ τῶν αὐτοῦ σκανδάλων καὶ μηχανῶν· συγχώρησόν μοι τὸ πλῆθος τῶν ἀνομιῶν μου. Εἰ γὰρ καὶ ἠθέτησα |^{57v} πάντα τὰ ἀγαθὰ ἃ ἐποίησας μετ' ἐμοῦ, Κύριε, Κύριε, καὶ ἔτι νῦν ἀθετῶ, ἀλλὰ προσπίπτω δεόμενός σου· Κύριε, σῶσόν με, ὅτι πρὸς σέ κατέφυγον.

Κάθισμα ς,¹⁹

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον ἤχος γ',

Παροικοῦσα ἐν τῇ γῆ, ψυχὴ μου,²⁰ μετανόησον· χοῦς ἐν τάφῳ οὐχ ὑμνεῖ, πταισμάτων οὐ λυτροῦται· βόησον Χριστῷ τῷ Θεῷ· Καρδιογνώστα ἡμαρτον· πρὶν καταδικάσεις με, ἐλέησον. Δόξα.²¹

Ἐπὶ τῆς δίκης τῆς φοβεραῆς ἄνευ κατηγορῶν ἐλεγχθήσομαι,²² |⁶⁹ ἄνευ μαρτύρων κατακριθήσομαι· αἱ γὰρ βίβλοι τοῦ συνειδότος ἀναπτύσσονται καὶ τὰ ἔργα τὰ κεκρυμμένα ἀνακαλύπτονται· πρὶν οὖν ἐν ἐκείνῳ τῷ πανδήμῳ θεάτρῳ μέλλει ἐρευνᾶσθαι τὰ ἐμοὶ πεπραγμένα, ὁ Θεὸς ἰλάσθητί μοι καὶ σῶσόν με. Καὶ νῦν.²³

18 εὐχή indicated again in the margin.

19. Fols. 57v–68v.

20. ψυχὴ μου added in the margin without insertion sign.

21. δόξα indicated in the margin.

22. ἐλλεχθήσομαι: C.

23. καὶ νῦν indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

γνώθι τὴν καρδίαν μου. Ἐτασόν με καὶ γνώθι τὰς τρίβους μου καὶ ἴδε εἰ ὁδὸς ἀνομίας ἐν ἐμοί, καὶ ἀπόστρεψόν με ἀπ' αὐτῆς καὶ ὁδήγησόν με ἐν ὁδῷ αἰωνία, ὁ Θεὸς ὁ εἰπών, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ἀμήν.

κάθισμα η' ²⁸

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἤχος δ',
 Τὴν ταπεινὴν μου ψυχὴν ἐπίσκεψαι, Κύριε, τὴν ἐν ἀμαρτίαις τὸν βίον ὅλον δαπανήσασαν· ὄν τρόπον τὴν πόρνην δέξαι καμὲ Σωτήρ, καὶ σῶσόν με. Δόξα.²⁹

Διαπλέων τὸ πέλαγος τῆς πα⁸⁹-ρούσης ζωῆς, ἐνθυμοῦμαι τὴν ἄβυσσον τῶν πολλῶν μου κακῶν· καὶ μὴ ἔχων τὸν κυβερνήτην λογισμόν, τὴν τοῦ Πέτρου σοὶ προσφθέγγομαι φωνήν· Σῶσόν με, Χριστέ, σῶσόν με ὁ Θεὸς ὡς φιλόανθρωπος. Καὶ νῦν.

Θεοτοκίον, Τὸν Λόγον τοῦ Πατρὸς, Χριστὸν τὸν Θεὸν ἡμῶν, ἐκ σοῦ σαρκωθέντα ἔγνωμεν, Θεοτόκε παρθένε, μόνη ἀγνή, μόνη εὐλογημένη· διὸ ἀπαύστως σὲ ἀνυμνοῦντες μεγαλύνομεν.

Τὸ Κύριε, ἐλέησον, μ', εἶτα τὴν εὐχήν,
 Κύριε, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεὸς πολλὰ ἐλέη ἐποίησας μετ' ἐμοῦ, ὧν οὐκ ἤμην ἄξιος, ἃ οὐ προσεδόκων ἰδεῖν. Καὶ τί ἀνταποδώσω τῇ σῇ ἀγαθότητι, Κύριε; Εὐχαριστῶ σου τῷ πολυῦμνήτῳ ὀνόματι, εὐχαριστῶ τῇ ἀνεκδιηγῆτῳ σου δυνάμει, εὐχαριστῶ ^{89v} τῇ ἀνεικάστῳ σου μακροθυμίᾳ· καὶ ἀπὸ τοῦ νῦν με ἐλέησον καὶ βοήθησον καὶ ἀντιλαβοῦ μου καὶ σκέπασόν με, Δέσποτα. Δέσποτα τῶν ἀπάντων, Κύριε, Κύριε οὐρανοῦ καὶ γῆς καὶ πάσης κτίσεως ποιητά, σὺ γινώσκεις τὴν ἀφροσύνην μου· σὺ γὰρ ἐπίστασαι τὰ ἐν νυκτί, τὰ ἐν ἡμέρᾳ, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ· ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός, ἐξάλειψον αὐτὰ τῇ δρόσῳ τοῦ ἐλέους σου καὶ ἐλέησον καὶ βοήθησόν μοι, Υἱὲ τοῦ Θεοῦ. Βοήθησόν μοι,³⁰ ἀγαθὲ Κύριε,

28. Fols. 80–88v.

29. δόξα indicated in the margin.

30. Υἱὲ τοῦ Θεοῦ βοήθησόν μοι added in the margin with an insertion sign.

*image
not
available*

*image
not
available*

*image
not
available*

κάθισμα ι³²

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος δ΄,

Βεβαρημένος τῷ ὕπνῳ τῆς ῥαθυμίας, φαντασιούμαι ἀπάτη τῆς ἀμαρτίας·
ἀλλὰ παράσχου μοι τὸν ὀρθρον τῆς μετανοίας, καταυγάζων μου τὸ ὄμμα τῆς
διανοίας, Χριστέ ὁ Θεός, ὁ φωτισμὸς τῶν ψυχῶν ἡμῶν. Δόξα.³³

Ὅλον μου τὸν βίον ἐρρύπωσα³⁴ τῇ ἀμαρτίᾳ, ὅλον σου τὸν νόμον ἠθέτησα
τῇ ῥαθυμίᾳ, διὸ προσπίπτων βοῶ· Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός·
καὶ πρὸ τοῦ τέλους ἐπιστρέψας, ἐλέησόν με. Καὶ νῦν.³⁵

θεοτοκίον, Τεῖχος ἀκαταμάχητον ἡμῶν τῶν χριστιανῶν ὑπάρχεις, Θεοτόκε
παρθένε· πρὸς σὲ γὰρ καταφεύγοντες ἄτρωτοι διαμένομεν· |^{110v} καὶ πάλιν
ἀμαρτάνοντες, ἔχομέν σε πρεσβεύουσιν· διὸ εὐχαριστοῦντες βοῶμέν σοι·
Χαῖρε κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Τὸ Κύριε, ἐλέησον, μ΄, εἶτα τὴν εὐχὴν τοῦ ὁσίου Αὐξεντίου,

Πτωχὸς καὶ πένης αἰνέσουσί σε, Κύριε· Δόξα τῷ Πατρὶ, δόξα τῷ Υἱῷ, δόξα
τῷ ἁγίῳ Πνεύματι τῷ λαλήσαντι διὰ τῶν προφητῶν· ἡ ἐλπίς μου ὁ Θεός,
ἡ καταφυγή μου ὁ Χριστός, ἡ σκέπη μου τὸ Πνεῦμα τὸ ἅγιον. Στρατιαὶ ἐν
οὐρανοῖς ὕμνον ἀναπέμπουσι καὶ ἡμεῖς οἱ ἐπὶ γῆς τὴν δοξολογίαν· Δημιουργὲ
τῶν ἀπάντων, εἶπας καὶ ἐγενήθημεν, ἐνετείλω καὶ ἐκτίσθημεν· πρόσταγμα
ἔθου καὶ οὐ παρελεύσεται· Σῶτερ, εὐχαριστοῦμέν σοι. Κύριε τῶν δυνάμεων,
ἔπαθες, ἀνέστης, |¹¹¹ ὤφθης, ἀνελήφθης, ἔρχη κρῖναι τὸν κόσμον, Σῶτερ τοῦ
κόσμου· σὺ γὰρ εἶ Θεὸς τῶν μετανοούντων· ὁ καθημένος ἐπὶ τῶν χερουβὶμ
καὶ τοὺς οὐρανοὺς ἀνοίξας, οἰκτείρησον καὶ σῶσον ἡμᾶς. κάθισμα ι΄.

Τοῦ μακαριωτάτου μοναχοῦ κυροῦ Γρηγορίου, στίχοι κατανυκτικοί

Ὡ τῆς δριμείας πικρίας τοῦ θανάτου·
ὦ τῶν σκοτεινῶν δαιμόνων τιμωρίας·

32. Fols. 100–110.

33. δόξα indicated in the margin.

34. ἐρύπωσα (as Mateos, *Tyricion*, 2.34) corrected by scribe, adding ρ above the line.

35. καὶ νῦν indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

Ἀκολουθία ὑπὲρ τῶν συμβαινόντων δι' ὅλης
τῆς ἡμέρας σφαλμάτων

Τὸ τρισάγιον· τὸ Πάτερ ἡμῶν· τὸ Κύριε, ἐλέησον, γ'. τὸ Δεῦτε προσκυνήσωμεν· <ὁ> Ν',³⁶ Ἐλέησόν με ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου· καὶ μετὰ τὸ τελειῶσαι τὸν ψαλμὸν πάλιν λέγε τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, μεθὸ τὰ τροπάρια ταῦτα, Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς, πάσης γὰρ ἀπολογίας. Δόξα.³⁷ Κύριε ἐλέησον ἡμᾶς· ἐπὶ σοὶ γὰρ πεποιθήσαμεν. Καὶ νῦν.³⁸ Τῆς εὐσπλαγχνίας τὴν πύλην ἄνοιξον. Τὸ Κύριε, ἐλέησον, κ'. εἶτα τὴν εὐχὴν ταύτην,

Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν διὰ μετανοίας ἄφεσιν τοῖς ἀνθρώποις δωρησάμενος, καὶ τύπον ἡμῖν ἐπιγνώσεως ἀμαρτημάτων καὶ ἐξομολογήσεως τὴν τοῦ Δαυῖδ μετάνοιαν πρὸς συγ^{112v}-χώρησιν ὑποδείξας· αὐτός, Δέσποτα, πολλοῖς ἡμᾶς καὶ μεγάλοις περιπεπτωκότας πλημμελήμασιν, ἐλέησον κατὰ τὸ μέγα σου ἔλεος, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὰ ἀνομήματα ἡμῶν, ὅτι σοὶ ἡμάρτομεν. Κύριε, τῷ τὰ ἄδηλα καὶ τὰ κρύφια τῆς καρδίας τῶν ἀνθρώπων γινώσκοντι καὶ μόνῳ ἔχοντι ἐξουσίαν ἀφιέναι ἀμαρτίας. Καρδίαν δὲ καθαρὰν κτίσας ἐν ἡμῖν καὶ πνεύματι ἡγεμονικῷ στηρίξας ἡμᾶς, καὶ τὴν ἀγαλλίασιν τοῦ σωτηρίου σου γνωρίσας ἡμῖν, μὴ ἀπορρίψης ἡμᾶς ἀπὸ τοῦ προσώπου σου· ἀλλ' εὐδόκησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός, μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς προσφέρειν σοὶ θυσίαν δικαιοσύνης καὶ ἀναφορὰν καὶ δέησιν ἐν τοῖς ἁγίοις σου καὶ οὐρανίοις θυσιαστηρίοις, ἐλέει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

36. Ν' written in the margin.

37. δόξα indicated in the margin.

38. καὶ νῦν indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

κάθισμα ιβ⁴²

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος πλάγιος α΄,

Ἐν κλίνῃ κατακείμενος ἀμαρτημάτων πολλῶν, συλοῦμαι τὴν ἐλπίδα τῆς σωτηρίας μου· ὁ γὰρ ὕπνος τῆς ἐμῆς ῥαθυμίας προξενεῖ μου τῇ ψυχῇ τιμωρίαν, ἀλλὰ σύ, ὁ θεὸς ὁ τεχθεὶς ἐκ παρθένου, διέγειρόν με πρὸς τὴν σὴν ὑμνωδίαν ἵνα δοξάζω σε. Δόξα.⁴³

Πάντες ἀγρυπνήσωμεν καὶ Χριστῷ ὑπαντήσωμεν μετὰ πλήθους ἐλαίου⁴⁴ καὶ λαμπάδων φαεινῶν, ὅπως τοῦ νυμφῶνος ἔνδον γενέσθαι ἀξιωθῶμεν· ὁ γὰρ τῆς θύρας ἔξω φθανόμενος ἄπρα¹³⁶-κτα τῷ Θεῷ κέκραγεν· Ἐλέησόν με. Καὶ νῦν.⁴⁵

θεοτοκίον, Μήτηρ Θεοῦ παναγία, τὸ τεῖχος τῶν χριστιανῶν, ῥῦσαι λαόν σου συνήθως κραυγάζοντά σοι ἐκτενῶς· Ἀντιτάχθητι αἰσχροῖς καὶ ἀλαζόσι λογισμοῖς, ἵνα βοῶμέν σοι· Χαῖρε ἀειπάρθενε.

Τὸ Κύριε, ἐλέησον, μ΄, εἶτα τὴν εὐχήν,

Κύριε οἰκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχήν μου καὶ πρόσχες τῇ φωνῇ τῆς δεήσεώς μου. Ποίησον μετ' ἐμοῦ σημεῖον εἰς ἀγαθόν, ὁδήγησόν με ἐν τῇ ὁδῷ σου τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου· εὐφρανον τὴν καρδίαν μου εἰς τὸ φοβεῖσθαι τὸ ὄνομά σου τὸ ἅγιον, διότι μέγας εἶ καὶ ποιῶν θαυμάσια. Σὺ εἶ ὁ Θεὸς ὁ μόνος καὶ οὐκ ἔστιν ὁμοίός σοι ἐν θεοῖς, Κύριε, δυνατὸς ἐν ἐλέει ^{136v} καὶ ἀγαθὸς ἐν ἰσχύϊ εἰς τὸ βοηθεῖν καὶ παρακαλεῖν καὶ σώζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

κάθισμα ιγ⁴⁶

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος πλάγιος α΄,

Ἐξ ἀμέτρων παισμάτων ἐγὼ ὁ τάλας τὸν νοῦν ἐν τῷ πελάγει τοῦ βίου κλυδωνιζόμενος, ὡς κυβερνήτην τοῦ παντός καθικετεύων βοῶ τὴν σὴν

42. Fols. 126v–135v.

44. ἐλέους; C.

46. Fols. 136v–144v.

43. δόξα indicated in the margin.

45. καὶ νῦν indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

Εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, εἰς τὸν τόπον ὃν διέθου, ὅταν καθίσῃς, ἐλεῆμον, ποιῆσαι δικαίαν κρίσιν, μὴ δημοσιεύσης μου τὰ κεκρυμμένα· μὴ δὲ καταισχύνης με ἐνώπιον τῶν ἀγγέλων, ἀλλὰ φεῖσαί μου ὁ Θεός, καὶ ἐλέησόν με. Καὶ νῦν.

Θεοτοκίον, Πολλὰ τὰ πλήθη τῶν ἐμῶν, Θεοτόκε, πταισμάτων· πρὸς σὲ κατέφυγ[ον], ἀγνή, σωτηρίας [δεόμε]ενος. Ἐ¹⁵⁵–πίσκεψαι τὴν ἀσθενοῦσάν μου ψυχὴν καὶ πρέσβευε τῷ νιῷ σου καὶ Θεῷ δοθῆναί μοι τὴν ἄφεσιν ὧν ἔπραξα δεινῶν, μόνη εὐλογημένη.

Τὸ Κύριε, ἐλέησον, μ', εἶτα τὴν εὐχήν,

Δεόμεθά σου, Κύριε ὁ Θεὸς ἡμῶν, μακροθύμησον ἐφ' ἡμᾶς τοὺς ἀμαρτωλοὺς καὶ φεῖσαι τῶν ἔργων τῶν χειρῶν σου· ὁ εἰδὼς ἡμῶν τὴν ἀσθένειαν, καὶ λύτρωσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ καὶ πάντων τῶν ἐνεστώτων καὶ ἐπερχομένων κακῶν, καὶ τοῦ ἄρχοντος τῆς ἐξουσίας τοῦ σκότους· καὶ μετάστησον εἰς τὴν βασιλείαν τοῦ μονογενοῦς σου Υἱοῦ καὶ Θεοῦ ἡμῶν, ὅτι σοῦ ἐστὶν ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

κάθισμα ιε'⁴⁹

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος πλάγιος β',

Τῶν φρονίμων παρθένων τὸ ἄγρυπνον δώρησαί μοι, Κύριε, καὶ τῆς ψυχῆς μου τὴν λαμπάδα φαίδρυνον ἐλαίῳ τῶν σῶν οἰκτιρμῶν, ἵνα τῶν ἀγγέλων ψάλλω σοι τὸν ὕμνον· Ἀλληλούϊα. Δόξα.⁵⁰

Ψυχὴ μου, ἵνατί ῥαθυμοῦσα τῇ ἀμαρτίᾳ δουλεύεις; Καὶ ἵνατί ἀσθενοῦσα τῷ ἱατρῷ οὐ προσέρχῃ; Ἀνάνηψον λοιπὸν ἐκ τῶν κακῶν ὧν ἔπραξας, καὶ βόησον πρὸς τὸν σωτῆρα λέγουσα· Ἐλπίς ἀπελπισμένων, ζωὴ ἀπεγνωσμένων, ἱατρὲ καὶ σωτήρ μου, Κύριε, σῶσόν με. Καὶ νῦν.

Θεοτοκίον, Τῆς εὐσπλαχνίας τὴν πύλην ἄνοιξον ἡμῖν, εὐλογημένη Θεοτόκε· ἐλπίζοντες εἰς σὲ μὴ ἀστοχήσωμεν· ῥυσθείημεν διὰ σοῦ τῶν ¹⁶⁵περιστάσεων· σὺ γὰρ εἶ σωτηρία τοῦ γένους τῶν ἀνθρώπων.

Τὸ Κύριε, ἐλέησον, μ', εἶτα τὴν εὐχήν τῆς ὑπεραγίας Θεοτόκου,

49. Fols. 155–64v.

50. δόξα indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

κάθισμα ιζ'⁵³

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος βαρύς,
Ὁ τοῦ Πέτρου τὴν ἄρνησιν τοῖς δάκρυσιν καθάρισας καὶ τελώνου τὰ
πταίσματα τῷ στεναγμῷ συγχωρήσας· φιλόανθρωπε Κύριε, ἐλέησόν με. Δόξα.⁵⁴

Μετανοεῖν ἐπαγγέλλομαι ἐν τῇ ὥρᾳ τῆς προσευχῆς· καὶ τῶν δεινῶν οὐκ
ἀφίσταμαι, συνωθοῦντος τοῦ πονηροῦ, ἀλλ' αἰτῶ σε· ἐξάρπασόν με τούτου,
Χριστέ ὁ Θεός, καὶ σῶσόν με. Καὶ νῦν.

θεοτοκίον, Ὁ καρπὸς τῆς κοιλίας σου, ἄχραντε, τῶν προφητῶν ὑπάρχει
καὶ τοῦ νόμου τὸ πλήρωμα· |^{184v} διό σε Θεοτόκον ἐν ἐπιγνώσει δοξάζοντες
εὐσεβῶς μεγαλύνομεν.

Τὸ Κύριε ἐλέησον, μ', εἶτα τὴν προσευχὴν Ἐζεκίου βασιλέως τῆς Ἰουδαίας,
Ἐγὼ εἶπα⁵⁵ ἐν τῷ ὕψει τῶν ἡμερῶν μου, πορεύσομαι ἐν πύλαις ἄδου...⁵⁶

κάθισμα ιη'⁵⁷

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος πλάγιος δ',
Ὅμματι εὐσπλάγχνω, Κύριε, ἴδε τὴν ἐμὴν ταπείνωσιν, ὅτι κατὰ μικρὸν ἡ
ζωή μου δαπανᾶται, καὶ ἐξ ἔργων ἐν ἐμοὶ οὐχ ὑπάρχει σωτηρία· διατοῦτο⁵⁸
δέομαι· Ὅμματι εὐσπλάγχνω, Κύριε, ἴδε τὴν ἐμὴν ταπείνωσιν καὶ σῶσόν με.
Δόξα.⁵⁹

Ὡς τοῦ κριτοῦ παρόντος μερίμνησον, ψυχὴ, καὶ τῆς φρικτῆς ἡμέρας τὴν
ὥραν ἐννοοῦ· ἡ γὰρ κρίσις ἀνίλεως ἐστὶ τοῖς μὴ πράξασιν ἔλεος· διὸ φεῖσαί
μου, Σωτήρ, μόνος γὰρ ὑπάρχεις ἀναμάρτητος. Καὶ νῦν.

53. Fols. 174v–184.

54. δόξα indicated in the margin.

55. εἶπα: C.

56. Ode 11: fol. 184v; the leaf with Ode 11:13b–Ps 119:5a is missing between fols. 184 and 185.

57. Fols. 185–190v.

58. διατοῦτο: C.

59. δόξα indicated in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

τῷ κόσμῳ, ζῆσαι τῇ ἀρετῇ. Ὀδοιποροῦντί μοι συνοδεύουσα, ἐν θαλάσῃ πλέοντι συμπλέουσα, αἰεὶ πολεμοῦσα τοὺς χαλεπῶς ἀφ' ὕψους πολεμοῦντάς με δαίμονας, ἀγρυπνοῦντά με ἐνισχύουσα, ὑπνοῦντα διαφυλάττουσα, παραμυθουμένη θλιβόμενον, ὀλιγοψυχοῦντα παρακαλοῦσα, ἀσθενοῦντα ῥωννύουσα, ἀδικούμενον ῥυομένη, συκοφαντούμενον ἀθωοῦσα, καὶ εἰς θάνατον κινδυνεύοντα συντόμως προφθάνουσα |¹⁹³ φοβερὸν με, ὄρατοῖς καὶ ἀοράτοῖς ἐχθροῖς δεικνύουσα καθεκάστην, ἵνα γνῶσι πάντες οἱ ἀδίκως με τυραννοῦντες δαίμονες τίνοσ δούλος ὑπάρχω. Ναί, ὑπεράγαθε δέσποινα Θεοτόκε, ἐπάκουσόν μου τῆς οἰκτροτάτης δεήσεως, καὶ μὴ καταισχύνης με ἀπὸ τῆς προσδοκίας μου, ἢ ἐλπίς πάντων τῶν περάτων τῆς γῆς· τὸν βρασμὸν τῆς σαρκός μου κατάσβεσον· τὸν ἐν τῇ ψυχῇ μου ἐγειρόμενον ἀγριώτατον κλύδωνα τοῦ ἀκαίρου θυμοῦ καταπράυνον· τὸν τυφὸν καὶ τὴν ἀλαζονείαν τῆς ματαίας οἰήσεως ἐκ τοῦ νοός μου ἀφάνισον· τὰς νυκτερινὰς φαντασίας τῶν πονηρῶν πνευμάτων καὶ τὰς καθημερινὰς |^{193v} τῶν ἀκαθάρτων ἐννοιῶν προσβολὰς ἐκ τῆς καρδίας μου μείωσον. Παίδευσόν μου τὴν γλῶσσαν λαλεῖν τὰ συμφέροντα· δίδαξόν μου τοὺς ὀφθαλμοὺς τοῦ βλέπειν ὀρθῶς τῆς ἀρετῆς τὴν εὐθύτητα, τοὺς πόδας μου τρέχειν ἀσκέλιστα ποιήσον, τὴν μακαρίαν ὁδὸν τῶν ἐντολῶν τοῦ Θεοῦ, τὰς χεῖράς μου ἀγιασθῆναι παρασκεύασον, ἵνα ἀξίως αἴρωνται πρὸς τὸν ὕψιστον. Κάθαρόν μου τὸ στόμα, ἵνα μετὰ παρρησίας ἐπικαλέσηται Πατέρα τὸν φοβερὸν καὶ ἅγιον. Ἄνοιξόν μου τὰ ὦτα, ἵνα ἀκούων αἰσθητῶς τε καὶ νοερῶς τὰ γλυκύτερα κηρίου καὶ μέλιτος τῶν ἁγίων γραφῶν λόγια, ποιῶ αὐτὰ διὰ σοῦ κραταιούμενος.⁶² Δός μοι καιρὸν |¹⁹⁴ μετανοίας καὶ λογισμὸν ἐπιστροφῆς· αἰφνιδίου με ἐλευθέρωσον θανάτου· κατακεκρυμένου με συνειδότος ἀπάλλαξον· τέλος παράστηθί μοι ἐν τῷ χωρισμῷ τῆς ψυχῆς ἀπὸ τοῦ ἀθλίου τούτου σώματος. Τὴν ἀφόρητον ἐκείνην ἐλαφρύνουσα βίαν, τὸν ἀνέκφραστον ἐκεῖνον κουφίζουσα πόνον, τὴν ἀπαραμύθητον παραμυθουμένη στενοχωρίαν, τῆς σκοτεινῆς με τῶν δαιμόνων λυτρομένη μορφῆς, τῶν πικροτάτων λογοθεσιῶν τῶν τελωνῶν τοῦ ἀέρος καὶ τῶν ἀρχόντων τοῦ σκότους ἐξαιροῦσα,⁶³ τὰ χειρόγραφα τῶν πολλῶν μου ἁμαρτιῶν διαρρήσσουσα, τῷ Θεῷ με οἰκειοῦσα, τῆς ἐκ δεξιῶν αὐτοῦ μακα|^{194v}-ρίας στάσεως ἐν τῷ φοβερῷ αὐτοῦ κριτηρίῳ καταξιοῦσα, τῶν αἰωνίων αὐτοῦ καὶ ἀκηράτων ἀγαθῶν ποιοῦσα κληρονόμον, ταύτην σοι

62. κρατουόμενος: C.

63. ἐξαιρούσα: C, P, fol. 196.

*image
not
available*

*image
not
available*

*image
not
available*

|²⁰⁵ Κύριε μου, Κύριε, λυτρωτὰ καὶ ὑπερασπιστὰ τῶν πεποιθότων ἐπὶ σέ; Πρὸς σέ πάλιν ἐπιστραφήσομαι καὶ στενάξω καὶ συγγνώμην αἰτήσομαι τῶν πεπραγμένων μοι.⁶⁶ ἀλλὰ δέδοικα καὶ τρέμω· μήπως καθεκάστην ἐξομολογούμενος καὶ ἀποχὴν τῶν κακῶν ἐπαγγελλούμενος καὶ καθ' ὥραν ἀμαρτάνων καὶ μὴ ἀποδιδούς τὰς εὐχάς μου σοί, τῷ Θεῷ μου, τὴν μακροθυμίαν σου διεγείρω πρὸς ἀγανάκτησιν. Καὶ τίς ὑποίσει, Κύριε, τὸν θυμὸν σου; Γινώσκων οὖν τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τὴν ἄβυσσον τῆς φιλανθρωπίας σου, πάλιν ἐπιρρίπτω ἐμαυτὸν εἰς τὰ ἐλέη σου καὶ κράζω σοι τὸ Ἕμαρτον, ὁ Θεός, ἐλέησόν με τὸν παραπεσόντα· δὸς χεῖρα βοηθείας τῷ ἐν βορβόρῳ |^{205v} τῶν ἡδονῶν βεβυθισμένῳ, καὶ μὴ καταλίπης, Κύριε, τὸ πλάσμα σου φθαρῆναι ταῖς ἀνομίαις καὶ ταῖς ἀμαρτίαις μου,⁶⁷ ἀλλὰ τῇ συνήθει σου χρηστότητι χρησάμενος, ῥῦσαί με τοῦ μiasμοῦ καὶ τοῦ ῥύπου τῆς σαρκός μου καὶ τῶν ἐμπαθῶν λογισμῶν τῶν καθ' ἐκάστην καταχραινόντων τὴν ἐμὴν ἀθλίαν ψυχὴν. Ἴδου γάρ, Κύριε ὁ Θεός μου, οὐκ ἔστι τόπος ἐν ταύτῃ καθαρός, ἀλλ' ὅλη λαλέπρωται τὴν ὀλοσώματον ἔχουσα πληγὴν. Αὐτὸς οὖν, ὡς ἰατρὸς τῶν ψυχῶν καὶ τοῦ ἐλέους πηγὴ, καθάρισον ταύτην τῇ τῶν δακρύων μου καθάρσει· ταῦτα προχέων ἐν ἐμοὶ δαψιλῶς, καὶ ἐπίχεε ἐπ' ἐμὲ τὴν φιλανθρωπίαν σου καὶ ἴασαι τὰ συντρίμματα ταύτης. Καὶ δός μοι τὴν ἴασιν |²⁰⁶ καὶ τὴν κάθαρσιν, καὶ μὴ ἀποστρέψης τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ ὡς πῦρ καταφάγεται με τὸ τῆς ἀπογνώσεως πῦρ· ἀλλ' ὅπερ εἶπας ὁ ἀψευδὴς Θεός ὅτι μεγάλη χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ τῇ τοῦ ἀμαρτωλοῦ μετανοίᾳ· τοῦτο πραχθεῖη καὶ ἐπ' ἐμοὶ τῷ ἀμαρτωλῷ, καὶ μὴ κλείσθης τὰ ὦτα τῆς εὐσπλαγχνίας σου εἰς τὴν προσευχὴν τῆς μετανοίας μου, ἀλλ' ἄνοιξόν μοι αὐτὰ, καὶ ὡς θυμίαμα κατεύθυνον αὐτὴν ἐνώπιόν σου. Οἶδας γάρ τὴν ἀσθένειαν τῆς φύσεως, ὁ πλάστης, καὶ τὸ εὐόλισθον τῆς νεότητος, καὶ παρορᾶς ἀμαρτίας καὶ τὴν μετάνοιαν ἐκδέχῃ τῶν ἐν ἀληθείᾳ ἐπικαλουμένων σέ, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ἀμήν. |²¹³

κάθισμα κ'⁶⁸

Τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάριον, ἦχος πλάγιος δ',
 Τὴν ἡμέραν ἐκείνην τὴν φοβεράν ἐννοοῦσα, ψυχὴ μου γρηγόρησον,
 ἀνάπτουσα λαμπάδα σου, ἐν ἐλαίῳ φαιδρύνουσα· οὐ γὰρ οἶδας πότε πρὸς σέ

66. μοι written in the margin with an insertion sign.

67. μου added by the scribe above the line.

68. Fols. 206v–213.

*image
not
available*

*image
not
available*

*image
not
available*

καὶ τῇ μὲν⁷⁴ ἔπαυσας κόπους τῆς πολυμόχθου σαρκὸς
 τῇ δὲ⁷⁵ ἡγείρας εἰς ἔργα καὶ πράξεις τὰς σοὶ φίλας,
 ἵνα τὸ σκότος |^{214v}φυγόντες φθάσωμεν εἰς ἡμέραν,
 ἡμέραν τὴν μὴ νυκτὶ τῇ στυγνῇ διαλυομένην.
 Σὺ μὲν βάλλοις ἐλαφρὸν ὕπνον ἐμοῖς βλεφάροις,
 ὡς μὴ γλῶσσαν ὑμνωδὸν ἐπὶ πολὺ νεκροῦσθαι·
 μηδ'⁷⁶ ἀντίφωνον ἀγγέλων πλάσμα σὸν ἡσυχάζοι·
 σὺν σοὶ δὲ κοίτη εὐσεβεῖς ἐννοίας ἐταζέτω,
 μηδέ τι τῶν ῥυπαρῶν ἡμέρας νύξ ἐλέγξη,
 μὴ δὲ παίγνια νυκτὸς ἐνύπνια θροεῖτω·
 νοῦς δὲ καὶ σώματος δίχα σοί, Θεέ, προσλαλείτω,
 τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι,
 ᾧ τιμὴ, δόξα, κράτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Τοῦ μακαριωτάτου μοναχοῦ κυροῦ Γρηγορίου στίχοι⁷⁷

Ὡ Πάτερ, Υἱέ, Πνεῦμα, Τριάς ἁγία,
 ὅταν καθίσῃς εἰς ἐπηρμένον θρόνον,
 ὅτε κρίνης με τὸν κατακεκριμένον
 πάντων ὀρώντων καὶ τρόμῳ πεφρικότων·
 μὴ διανοίξης βιβλίον συνειδότος,
 μὴ στηλιτεύσης τὰς ἐμὰς ἀσωτίας,
 μὴ τοῖς ἐρίφοις τοῖς κεκατηραμένοις
 ἐμὲ συνάψῃς τὸν κεκατηρευμένον,
 ἀλλὰ προβάτοις τοῖς μεμακαρισμένοις
 αἰῶνι τῷ μέλλοντι τῷ σωτηρίῳ.

74. μὲν accented twice.

75. δὲ accented twice.

76. μὴ δ': C.

77. Fol. 232v, written by the scribe at the end of the psalter, following Ps 151, Odes 1–7, Hymn of the Three Youths (Ode 8:52–56), Ode 8 (Ode 8:57–88 and apostles, prophets, etc.), Ode 9 (Ode 9:46–55). Prayer of Zachariah (Ode 9:68–79); in all, fols. 214v–232v.

*image
not
available*

*image
not
available*

*image
not
available*

Εὐχή ὀφείλουσα λέγεσθαι ἅμα τῷ τοῦ ὕπνου ἐξεγερθῆναι

Εὐχαριστῶ σοι, ἅγια Τριάς, Θεὲ τῶν θεῶν καὶ Κύριε πάσης ἐξουσίας καὶ πνοῆς, ὁ ποιήσας εἰς ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀνάξιον τὸ μέγα σου ἔλεος, καὶ θαυμαστώσας ἐν τῇ ταπεινώσει μου τὴν σὴν ἀγαθότητα· καὶ τὰ νῦν ἐξεγειρόμενος ἀπὸ τῆς ἐφάμαρτου μου στρωμνῆς καὶ τοῦ ὕπνου, δοξολογῶ σου τὴν δύναμιν, μεγαλύνω τὴν εὐσπλαγχνίαν σου καὶ ἀνυμνῶ σου τὸ κράτος. Ἐπίδε πρὸς τὴν ταπείνωσιν τοῦ δούλου σου, καὶ δός μοι βοήθειαν καὶ δύναμιν πρὸς τὸ διὰ τῆς χάριτός σου ἀντιταχθῆναι ὄρατοῖς καὶ ἀοράτοις ἐχθροῖς. Οἶδας γάρ, Κύριε, τὰς καρδίας ἡμῶν, καὶ γινώσκεις ὅτι πρὸς σὲ τὴν ἐλπίδα ἔχομεν καὶ τοὺς τῆς διανοίας ὀφθαλμοὺς ἀνατείνομεν· κἂν διὰ τὰ πονηρὰ ἡμῶν ἔργα καὶ τὰς ἁμαρτίας καταισχνώμεθα ἐνώπιόν σου μετὰ παρρησίας στήναι, ἀλλὰ παρὰ σοῦ, διὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, προσδεχόμεθα καὶ ἐξομολογούμεθά σοι· ὁ Θεός, ^{233v} Θεὸς ἡμῶν, τὴν βοήθειαν καὶ σωτηρίαν καὶ συντήρησιν παράσχου ἡμῖν, ἵνα εὐλογῶμεν σὺν τῷ Πατρὶ καὶ τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Εὐχή ἑτέρα⁷⁸

Κύριε ὁ Θεὸς ἡμῶν, ὁ διαναπαύσας ἡμᾶς ἐν τῷ ὕπνῳ καὶ παρασχὼν ἡμῖν ἐκ τῆς κοίτης ἐξεγερθῆναι, αὐτός, φιλάνθρωπε βασιλεῦ, πᾶσαν ῥαθυμίαν, πᾶσαν κάκωσιν ψυχῆς καὶ σώματος ἀπόστησον ἀφ' ἡμῶν τῇ ἐνεργείᾳ τοῦ ἁγίου σου Πνεύματος. Πᾶσαν ταραχὴν ἀπέλασον λογισμῶν, πᾶσαν φαντασίαν καὶ ἔννοιαν ἀπρεπῆ, καὶ καταξίωσον ἡμᾶς ἐν καθαρᾷ καρδίᾳ, ἐν νοῖ ἀμετεωρίστῳ πρὸς σὲ μόνον ἀτενίζειν· καὶ τῇ σῇ ἀκορέστῳ ἐπιθυμίᾳ κατεχομένους δοξάζειν καὶ εὐχαριστεῖν σοι κατὰ τὸ μέτρον τῆς ἀσθενείας ἡμῶν, καὶ ἀκαταγνώστως προσφέρειν σοι, ὥσπερ ἀπαρχάς, τὰς πρώτας κινήσεις τῆς καρδίας ἡμῶν τὰς μετὰ τὴν ἐξ ὕπνου ἐξέγερσιν. Ἀσφάλισαι ἡμᾶς ἐν τῇ σῇ χάριτι ἐκ πάσης δαιμονικῆς προσβολῆς, καὶ ἰκάνωσον καὶ κοιταζομένους εὐχαριστεῖν σοι, καὶ ἀνισταμένους δοξολογεῖν σε καὶ πάντοτε ὑμνεῖν σε καθαρῶ συνειδóτι, πρεσβείαις τῆς ²³⁴ ἀχράντου δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν θείων καὶ ἱεραρχῶν λειτουργῶν σου σεραφίμ τῆς πρώτης

78. εὐχή ἑτέρα written in the margin.

*image
not
available*

*image
not
available*

*image
not
available*

ἡμάρτομεν, Κύριε, τῷ τὰ ἄδηλα καὶ τὰ κρύφια τῆς καρδίας τῶν ἀνθρώπων γινώσκοντι, καὶ μόνῳ ἔχοντι ἐξουσίαν ἀφιέναι ἁμαρτίας. Καρδίαν δὲ καθαρὰν κτίσας ἐν ἡμῖν καὶ πνεύματι ἡγεμονικῷ στηρίξας ἡμᾶς· καὶ τὴν ἀγαλλίασιν τοῦ σωτηρίου σου γνωρίσας ἡμῖν, μὴ ἀπορρίψης ἡμᾶς ἀπὸ τοῦ προσώπου σου· ἀλλ' εὐδόκησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός, μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, προσφέρειν σοι θυσίαν δικαιοσύνης καὶ ἀναφορὰν καὶ δέησιν ἐν τοῖς ἁγίοις σου καὶ οὐρανίοις θυσιαστηρίοις, ἐλέει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν. |²³⁵

Εἶτα τρισάγιον καὶ τροπάρια νεκρώσιμα, Μνήσθητι, Κύριε, ὡς ἀγαθός, τῶν δούλων σου. Δόξα. Μετὰ τῶν ἁγίων ἀνάπαυσον. Καὶ νῦν. Σὲ καὶ τεῖχος καὶ λιμένα. Κύριε, ἐλέησον, ιε'. καὶ τὸ Δεῦτε, προσκυνήσωμεν· ψαλμὸς κς', Κύριος φωτισμὸς μου καὶ σωτήρ μου· τίνα φοβηθήσομαι; Εἶτα τὸ Κύριε παντοκράτορ, καὶ τὸ Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη· εἶτα τρισάγιον, μεθ' ὃ τὸ τῆς κυριακῆς ἀναστάσιμον κάθισμα ἢ ἑτέρας ἑορτῆς ἢ ἁγίου τὸ ἀπολυτίκιον καὶ θεοτόκιν.

*image
not
available*

*image
not
available*

*image
not
available*

ἀμήν. Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, λέγε ἐκ τρίτου· Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου, δὶς· ψαλμὸς γ',⁸² Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; λζ', Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με μὴ δὲ τῇ ὀργῇ σου· ξβ', Ὁ Θεὸς ὁ Θεός μου, πρὸς σὲ ὀρθρίζω· ἐδίψησεν. Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, ἐκ γ'· εἶτα πζ', Κύριε ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα· ρβ', Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον καί, πάντα τὰ ἐντός· ρμβ', Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι. |²³⁶ Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, λέγε ἐκ γ'.

Εἶτα κυριακῆς μὲν οὔσης ἢ ἐορτῆς δεσποτικῆς ἢ ἀγίου τῶν ἐπισήμων, ψάλλεται τὸ Θεὸς Κύριος κατὰ τὸν ἦχον τοῦ ἀναστασίμου καθίσματος ἢ⁸³ τοῦ τῆς ἐορτῆς ἀπολυτικίου ἢ τοῦ ἀγίου. Στίχος α', Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· στίχος β', Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς· στίχος γ', Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι καὶ διηγῆσομαι τὰ ἔργα Κυρίου· στίχος δ', Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν· καὶ εὐθύς τὸ τοῦ ἦχου ἀναστάσιμον τροπάριον ἢ τὸ τῆς ἐορτῆς ἢ τὸ τοῦ ἀγίου ἀπολυτικίον καὶ θεοτοκίον πρὸς τὸν ἦχον.

Εἰ δὲ λιτὴ ἐστὶν ἡμέρα, τὸ Ἀλληλούϊα εἰς τὸν ἦχον, οὗ ὁ πρῶτος στίχος· Διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς· στίχος β', Καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται· στίχος γ', Πρόσθετε κακὰ τοῖς ἐνδόξοις τῆς γῆς· στίχος δ', Οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.

82. ψαλμὸς and the numbers γ' through ρμβ' are written in the margin.

83. καὶ: C.

Glory to God in the highest and on earth peace, among men goodwill (Lk 2:14), say three times.

O Lord, you will open my lips and my mouth will declare your praise (Ps 50:17) two times.

Psalm 3: *O Lord, why are they who afflict me multiplied?*

Psalm 37: *O Lord, rebuke me not in your anger, neither in your wrath.*

Psalm 62: *O God, my God, I cry to you early, my soul has thirsted.*

Glory, both now.

Alleluia, alleluia, glory to you, O God three times, then

Psalm 87: *O Lord God of my salvation, I have cried by day.*

Psalm 102: *Bless the Lord, O my Soul, and all that is within.*

Psalm 142: *O Lord, attend to my prayer; hearken.*

Glory, both now.

Alleluia, alleluia, glory to you, O God, say three times.

Then, when it is Sunday or a feast of the Lord or of a saint of distinction, God is the Lord is chanted according to the mode of the resurrection hymn or (that) of the apolytikion of the feast or saint.⁵⁵ First verse: *Give thanks to the Lord for he is good; for his mercy endures forever* (Ps 117:1); second verse: *All the nations compassed me about, but in the name of the Lord I repulsed them* (Ps 117:10); third verse: *I shall not die, but live and recount the works of the Lord* (Ps 117:17); fourth verse: *This has been done of the Lord; and it is wonderful in our eyes* (Ps 117:23); *God is the Lord, and he has shined upon us.*

And immediately (chant) the resurrection troparion⁵⁶ of the mode (of the week)—or the troparion of the feast or the apolytikion of the saint—and theotokion according to the mode.

But if it is a weekday (chant) the Alleluia in the mode (of the week), for which the first verse is *For your commandments are a light upon the earth* (Ode 5:9 [Is 26:9]); second verse: *And now fire shall devour the adversaries*

55. On Sunday, God is the Lord would normally be chanted in the mode of the week, that is, the mode of the resurrection hymn, unless a feast or saint were to be celebrated, in which case God is the Lord would be chanted in the mode of the apolytikion.

56. The troparion cited above, 87n50, as the anastasimon kathisma with accompanying theotokion.

Καὶ εὐθὺς τὰ τοῦ ἤχου τριαδικά, εἶτα ἡ στιχολογία καὶ μετὰ τὴν στιχολογίαν ὁ Ν' καὶ οἱ κανόνες καὶ ἡ λοιπὴ⁸⁴ ἀκολουθία τοῦ ὄρθρου. |^{236v}

Τὰ τριαδικὰ τῶν ὀκτῶ ἤχων

ἤχος α'⁸⁵

Σωματικαῖς μορφώσεσι τῶν ἀσωμάτων δυνάμεων πρὸς νοερὰν καὶ ἄϋλον ἀναγόμενοι ἔννοιαν, καὶ τρισαγίῳ μελωδήματι τρισυποστάτου θεότητος δεχόμενοι ἔλλαμψιν, χερουβικῶς βοήσωμεν· Ἄγιος, ἅγιος, ἅγιος εἰ ὁ Θεός, διὰ τῆς Θεοτόκου ἐλέησον ἡμᾶς.

Μετὰ πασῶν τῶν οὐρανίων δυνάμεων χερουβικῶς τῷ ἐν ὑψίστοις βοήσωμεν, τὸν τρισάγιον ἀναπέμποντες αἶνον· Ἄγιος, ἅγιος, ἅγιος εἰ ὁ Θεός, διὰ τῆς.

Ἐξεγερθέντες τοῦ ὕπνου προσπίπτωμέν σοι, ἀγαθέ, καὶ τῶν ἀγγέλων τὸν ὕμνον βοῶμέν σοι, δυνατέ· Ἄγιος, ἅγιος, ἅγιος εἰ ὁ Θεός, διὰ τῆς.

ἤχος β'

Τὰς ἄνω δυνάμεις μιμούμενοι ἐπὶ γῆς, ἐπινίκιον ὕμνον προσφέρομέν σοι, ἀγαθέ· Ἄγιος, ἅγιος, ἅγιος εἰ ὁ Θεός, ὁ ἐν τρισὶν ὑποστάσεσιν καὶ μιᾷ θεότητι προσκυνούμενος.

Ἄκτιστε φύσις, ἡ τῶν ὄλων δημιουργός, τὰ χεῖλη ἡμῶν ἀνοιξον, ὅπως

84. οἱ λοιπ<οἰ>: C.

85. ἤχος α' and the other mode designations are indicated in the margins.

(Ode 5:11 [Is 26:11]); third verse: *Bring more evils on the glorious ones of the earth* (Ode 5:15 [Is 26:15]); fourth verse: *So we have been to your beloved* (Ode 5:17 [Is 26:17]).

And immediately the Trinitarian Hymns of the mode (of the week), then continuous psalmody,⁵⁷ and after the continuous psalmody, Psalm 50, the canons, and the remaining office of matins.

The Trinitarian Hymns of the eight modes⁵⁸

Mode I

In corporeal likeness of the incorporeal powers, we are raised up to a spiritual and immaterial understanding, and receive through the thrice-holy chant the illumination of the triune Deity. Let us cry out in the manner of the cherubim, "Holy, holy, holy"⁵⁹ are you, O God." Through (the intercession of) the Theotokos, have mercy on us.

With all the powers of the heavens let us cry out to him in the highest, as we offer up the thrice-holy praise in the manner of the cherubim, "Holy, holy, holy are you, O God." Through <the intercession of the Theotokos have mercy on us>.

Arising from sleep, let us fall down in supplication before you, O one who is good. Let us cry out to you the hymn of the angels, O mighty one, "Holy, holy, holy are you, O God." Through the <intercession of the Theotokos have mercy on us>.

Mode II

We on earth who emulate the powers above offer a triumphal hymn to you, O one who is good, "Holy, holy, holy are you, O God," who are worshiped as one Deity in three persons.

Uncreated being, the maker of everything, open our lips so that we might

57. Stichologia: the recitation of the psalms verse by verse; the number of kathismata is unspecified for weekdays but given below as two for Sundays.

58. The triplet chanted is that in the mode of the week. The final clauses are variable in *HR* 79–85; *TR* 761–65; *Παρακλητική ἤτοι ὀκτώηχος ἡ μεγάλη* (Rome, 1885), 713–15 [hereafter "*PaR*"]. Here they are completed following the formula used in the first hymn and occasionally thereafter.

59. Cf. Is 6:3.

ἀναγγέλλωμεν τὴν αἴνεσίν σου βοῶντες· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός, διὰ τῆς Θεοτόκου.

Τῆς κλίνης καὶ τοῦ ὕπνου ἐξεγείρας με, Κύριε· τὸν νοῦν μου φώτισον καὶ τὴν καρδίαν, καὶ τὰ χεῖλη μου |²³⁷ ἀνοιξον εἰς τὸ ὑμνεῖν σε, ἀγία Τριάς· Ἄγιος, ἅγιος, ἅγιος εἶ.

ἦχος γ'

Τριάς ὁμοούσιε καὶ ἀδιαίρετε, μονὰς τρισυπόστατε καὶ συναῖδιε, σοὶ ὡς Θεῷ τῶν ἀγγέλων τὸν ὕμνον βοῶμεν· Ἄγιος ἅγιος, ἅγιος εἶ ὁ Θεός.

Πατέρα ἄναρχον, Υἱὸν συνάναρχον, Πνεῦμα συναῖδιον, θεότητα μίαν χερουβικῶς δοξάσωμεν· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός, διὰ τῆς Θεοτόκου ἐλέησον.

Ἀθρόον ὁ κριτῆς ἐπελεύσεται, καὶ ἐκάστου αἱ πράξεις γυμνωθήσονται· ἀλλὰ φόβῳ κράξωμεν ἐν τῷ μέσῳ τῆς νυκτός· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

ἦχος δ'

Τὸν ἄναρχόν σου Πατέρα, καὶ σέ, Χριστέ ὁ Θεός, καὶ τὸ πανάγιόν σου Πνεῦμα χερουβικῶς δοξολογεῖν τολμῶντες, λέγομεν· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

Ὡς αἱ τάξεις νῦν τῶν ἀγγέλων ἐν οὐρανῷ, καὶ στάσ<ε>ις φόβῳ ἀνθρώπων ἐπὶ τῆς γῆς, ἐπινίκιον ὕμνον προσφέρομέν σοι, ἀγαθέ· Ἄγιος, ἅγιος, ἅγιος.

Τῶν νοερῶν σου λειτουργῶν προσφέρειν οἱ θνητοὶ τὸν ὕμνον τολμῶντες, λέγομεν· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

ἦχος πλάγιος α'

Εἰκονίζειν τολμῶντες τὰ νοερά σου στρατεύματα, Τριάς ἄναρχε, στόμασιν ἀναξίοις βοῶμέν σοι· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός, διὰ τῆς.

proclaim your praise (cf. Ps 50:17), crying out, “Holy, holy, holy are you, O God.” Through (the intercession of) the Theotokos <have mercy on us>.

Having awakened me from bed and sleep, O Lord, enlighten my mind and heart; open my lips so as to sing praise to you (cf. Ps 50:17), holy Trinity, “Holy, holy, holy are you <O God.” Through the intercession of the Theotokos have mercy on us>.

Mode III

Consubstantial and indivisible Trinity, unity of three Persons coeternal, to you who are God we cry out the hymn of the angels, “Holy, holy, holy are you, O God.” <Through the intercession of the Theotokos have mercy on us.>

In the manner of the cherubim let us glorify the Father without beginning, the equally without beginning Son, the coeternal Spirit, one Deity, “Holy, holy, holy are you, O God.” Through (the intercession of) the Theotokos have mercy <on us>.

All at once the judge will arrive and each man’s deeds will be laid bare; in the middle of the night let us call out in fear, “Holy, holy, holy are you <O God.” Through the intercession of the Theotokos have mercy on us>.

Mode IV

Daring to glorify in the manner of the cherubim your Father without beginning and you, Christ our God, and your all-holy Spirit, we say, “Holy, holy, holy are you, O God.” <Through the intercession of the Theotokos have mercy on us.>

Now, like the orders of the angels in heaven, we, the companies of men (gathered) in fear on earth, offer to you, O good one, the triumphal hymn, “Holy, holy, holy <are you, O God.” Through the intercession of the Theotokos have mercy on us>.

Daring to offer the hymn of the spiritual ones who minister to you, we mortals recite, “Holy, holy, holy are you <O God.” Through the intercession of the Theotokos have mercy on us>.

Plagal mode I

Daring to represent your spiritual ranks, O Trinity without beginning, we cry out to you with our unworthy mouths, “Holy, holy, holy are you, O God.” Through the <intercession of the Theotokos have mercy on us>.

Ἕμνωδίας ὁ καιρὸς καὶ δεήσεως ὥρα· ἐκτενῶς |^{237ν} βοήσωμεν τῷ μόνῳ
Θεῷ· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

Ὁ ἐν μήτρᾳ παρθενικῇ χωρηθεὶς, καὶ τῶν κόλπων τοῦ Πατρὸς μὴ χωρισθεὶς,
σὺν ἀγγέλοις καὶ ἡμᾶς πρόσδεξαι, Χριστὲ ὁ Θεός, βοῶντάς σοι· Ἄγιος, ἅγιος,
ἅγιος εἶ ὁ Θεός, διὰ τῆς Θεοτόκου ἐλέησον.

ἤχος πλάγιος β'

Ἀσωμάτοις στόμασιν, ἀσιγήτοις δοξολογίαις τὰ ἑξαπτέρυγα ἄδουσί σοι τὸν
τρισάγιον ὕμνον, ὁ Θεὸς ἡμῶν· καὶ ἡμεῖς οἱ ἐπὶ γῆς ἀναξίως χεῖλεσιν αἶνόν σοι
ἀναπέμπομεν· Ἄγιος, ἅγιος, ἅγιος εἶ⁸⁶ ὁ Θεός.

Παριστάμενα φόβῳ τὰ χερουβίμ, ἐξιστάμενα τρόμῳ τὰ σεραφίμ τὸν
τρισάγιον ὕμνον προσφέρει ἀσιγήγῳ φωνῇ, μεθ' ὧν καὶ ἡμεῖς βοῶμεν οἱ
ἁμαρτωλοί· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός, διὰ τῆς Θεοτόκου.

Τριαδικῆς μονάδος θεότητα ἀσυγχύτῳ ἐνώσει δοξάζοντες τῶν ἀγγέλων
τὸν ὕμνον βοήσωμεν· Ἄγιος, ἅγιος, ἅγιος εἶ.

ἤχος βαρὺς

Τῇ ἀπροσίτῳ θεότητι, τῇ ἐν μονάδι Τριάδι, τῶν σεραφίμ τὸν τρισάγιον
ἀναπέμποντες αἶνον, μετὰ φόβου βοήσωμεν· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός,
διὰ τῆς Θεοτόκου. |²³⁸

Ὁ ὑψίστῳ δυνάμει χερουβικῶς ἀννυμνούμενος, καὶ θεϊκῇ τῇ δόξῃ ἀγγελικῶς
προσκυνούμενος, πρόσδεξαι καὶ ἡμᾶς τοὺς ἁμαρτωλοὺς ἀναξίως τολμῶντας
κράζειν σοι· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

Ὡς ὕπνον τὸν ὄκνον ἀποθεμένη, ψυχῇ, διόρθωσιν πρὸς ἔγερσιν δείξον τῷ
κριτῇ καὶ ἐν φόβῳ βόησον· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

86. εἶ added above the line.

It is the time for singing hymns and the hour of supplication; let us fervently cry out to the one God, "Holy, holy, holy are you, O God." <Through the intercession of the Theotokos have mercy on us.>

You who were contained in a virgin womb but were not separated from the bosom of the Father, O Christ our God, accept us who cry out to you with the angels, "Holy, holy, holy are you, O God." Through (the intercession of) the Theotokos have mercy on <us>.

Plagal mode II

With incorporeal mouths (and) unceasing praise, the six-winged beings sing to you, O our God, the thrice-holy hymn, and we who are upon the earth offer up to you praise with unworthy lips, "Holy, holy, holy are you, O God." <Through the intercession of the Theotokos have mercy on us.>

The cherubim frozen in fear, the seraphim struck in amazement, trembling, offer the thrice-holy hymn in a voice that never ceases; we sinners, too, cry out with them, "Holy, holy, holy are you O God." Through (the intercession of) the Theotokos <have mercy on us>.

Glorifying the Deity of a triune monad in a union that is without confusion, let us cry out the hymn of the angels, "Holy, holy, holy are you <O God." Through the intercession of the Theotokos have mercy on us>.

Barys mode

Offering up the thrice-holy praise of the seraphim to the unapproachable Deity, the Trinity in one being, let us cry out in fear, "Holy, holy, holy are you, O God." Through (the intercession of) the Theotokos <have mercy on us>.

You who are praised in song by the cherubim in the highest power and who are worshiped by angels in divine glory, receive us sinners who undeservedly dare to call out to you, "Holy, holy, holy are you, O God." <Through the intercession of the Theotokos have mercy on us>.

Having put off indolence like sleep, O soul, show the judge your reformation to an awakening and cry in fear, "Holy, holy, holy are you, O God." <Through the intercession of the Theotokos have mercy on us.>

ἦχος πλάγιος δ'

Εἰς οὐρανὸν τὰς καρδίας ἔχοντες, ἀγγελικὴν μιμησώμεθα τάξιν καὶ ἐν φόβῳ τῷ ἀδεκάστῳ προσπέσωμεν, ἐπινίκιον ἀνακράζοντες αἶνον· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

Ὅρᾶν σε μὴ τολμῶντα τὰ χερουβίμ, ἰπτάμενα κραυγάζει ἀλαλαγμῶ τὸ ἔνθεον μέλος τῆς τρισαγίας φωνῆς· σὺν αὐτοῖς καὶ ἡμεῖς βοῶμέν σοι· Ἄγιος, ἅγιος, ἅγιος εἶ ὁ Θεός.

Κατακαμπτόμενοι τῷ πλήθει τῶν παισμάτων ἡμῶν καὶ μὴ τολμώντες ἀτενίσαι τῷ ὕψει σου, τὴν ψυχὴν σὺν τῷ σώματι κλίναντες, μετὰ ἀγγέλων τὸν ὕμνον βοῶμέν σοι· Ἄγιος, ἅγιος, ἅγιος εἶ.

Ταῦτα μὲν ψάλλονται εἰς τὸ Ἀλληλούϊα

Ἐν δὲ τοῖς σάββασι ψάλλεται Θεὸς Κύριος εἰς ἦχον β', εἶτα τὰ τροπάρια ταῦτα, β',⁸⁷ Ἀπόστολοι, μάρτυρες καὶ προφῆται. |^{238v} Δόξα.⁸⁸ Μνήσθητι, Κύριε, ὡς ἀγαθός,⁸⁹ τῶν δούλων. Καὶ νῦν. Μήτηρ ἀγία τοῦ ἀφράστου.

Ταῖς δὲ κυριακαῖς ψάλλεται τὸ Θεὸς Κύριος πρὸς τὸν ἐνεστῶτα ἦχον· εἶτα λέγεται τὸ ἀναστάσιμον τροπάριον ἐκ β' καὶ τὸ θεοτοκίον αὐτοῦ, καὶ εὐθὺς ἄρχονται στιχολογεῖν καθίσματα β'· εἶτα ἡ ὑπακοὴ τοῦ ἦχου καὶ οἱ

87. β' indicated in the margin.

88. δόξα indicated in the margin.

89. τῶν ψυχῶν: C, corrected from fol. 258v.

Plagal mode IV

Having our hearts to heaven, let us emulate the angelic order and fall down in fear before the impartial (one) as we raise our voices in the triumphal hymn, “Holy, holy, holy are you, O God.” <Through the intercession of the Theotokos have mercy on us.>

Not daring to look upon you, the cherubim as they fly call out with a shout the divinely inspired song of the thrice-holy expression; with them we, too, cry out to you, “Holy, holy, holy are you, O God.” <Through the intercession of the Theotokos have mercy on us.>

Bent down by the multitude of our errors and not daring to gaze up to your height, we bow our soul with the body and along with the angels cry out to you the hymn, “Holy, holy, holy are you <O God.” Through the intercession of the Theotokos have mercy on us.> These are chanted at the Alleluia.

On Saturdays God is the Lord is chanted in the second mode, then these troparia, two times:

Apostles, martyrs, and prophets (TR 289).

Glory.

Remember, O Lord, as the one who is good, your servants (TR 289).

Both now.

Holy mother of the ineffable light (TR 289).

On Sundays God is the Lord is chanted in the appointed mode;⁶⁰ then the resurrection troparion is said two times with its theotokion,⁶¹ and immediately

begin continuous psalmody, two kathismata, then the hypakoe⁶² of the mode (of the week) and the (⁶³)

60. See above 88, 89n55.

61. For these see above 87n50.

62. Hypakoe: a class of troparion chanted in the mode of the week. They are found in a separate volume: *Μέγας ἱερός συνέκδημος* (Athens, n.d.), 161–68 [hereafter “MHS”]: first mode hypakoe begins Ἡ τοῦ ληστοῦ.

63. Contemporary sources specify a prose reading—whether sermon, commentary or saint’s life—following the hypakoe and before the gradual hymns: e.g., *Synaxarion of Evergetis*, ed. Jordan, 1:10 [O.5.h.i]; Arranz, *Typicon de Messine*, 13.15; and possibly the Studios Typikon: *BMFD*, 1:102 [4].

ἀναβαθμοί, ἔπειτα ἀντὶ τοῦ Ἀνάστηθι τὸ Πᾶσα πνοή· εἶτα τὸ εὐαγγέλιον, καὶ ἀπὸ τοῦ εὐαγγελίου λέγετε Ἀνάστασιν Χριστοῦ θεασάμενοι καὶ ὁ Ν'· εἶτα οἱ κανόνες καὶ τὸ ἕξαποστειλᾶριον τοῦ ἤχου ἀναστασίμον ἢ ἀντὶ τούτου τὸ Ἅγιος Κύριος ἡμῶν· εἶτα οἱ Αἶνοι καὶ εἶθ' οὕτως τὰ ἀναστάσιμα στιχηρὰ εἰς τοὺς Αἶνους· εἶτα τὸ Δόξα ἐν ὑψίστοις Θεῶ καὶ ἐπὶ τὸ Ἅγιος ὁ Θεός, γ'· εἶτα ψάλλετε ἢ α' ὥρα καὶ ἀπολύει.

gradual hymns;⁶⁴ thereupon, instead of the Arise⁶⁵ the *Let everything that has breath* (Ps 150:6), then the Gospel reading;⁶⁶ then after the Gospel say *Having seen Christ's resurrection* (PaR 549), and Psalm 50, then the canons⁶⁷ and the Sunday Hymn of Light⁶⁸ of the mode (of the week), or instead of this the *Holy is the Lord our <God>*,⁶⁹ then the lauds (Pss 148–50); then in this way: the resurrection stichera to lauds,⁷⁰ then the

64. Anabathmoi: a class of troparion chanted in the mode of the week. They are found in a separate volume. *MHS* 161–68; *PaR* 10: the first mode begins *Ἐν τῷ θλίβεσθαι*.

65. According to a euchologion of 1153, Cod. Sinai. gr. 973 (Dmitrievskij, *Opisanie*, 2:89.10), the cantor says the prokeimenon *Ἀνάστηθι, Κύριε, Arise, O Lord* (Ps 9:33), immediately before the reading from the Gospel. The order of service here may specify that on Sunday *Let everything that has breath* was said in the place of *Arise, O Lord*, as seems to have been the practice followed at the Evergetis; its synaxarion mentions *Let everything that has breath* only on Sundays (e.g., *Synaxarion of Evergetis*, ed. Jordan, 1:68 [O.7.b]) and a few important feasts (e.g., *ibid.*, 1:30 [O.7.b]). It is also possible that ἀντι should be taken as “before” rather than “instead of”; the rule of San Salvatore cites *Let everything that has breath* not only on Sunday (e.g., Arranz, *Typicon de Messine*, 72.8), but also in conjunction with *Arise, O Lord* (*ibid.*, 73.18–19) and on other days that might not be considered major feasts (e.g., Oct. 7: *ibid.*, 37.29), as well as occasionally at the lauds (e.g., *ibid.*, 83.31). The prokeimena (100–102) read on Sundays in conjunction with the *Let everything that has breath* make extensive use of the verb “to arise.” See Parenti § III.7.2.1. A few lines later the scribe gives the prokeimena according to the modes.

66. Eleven morning readings are designated in the medieval Gospel lectionary; see C. Gregory, *Textkritik des Neuen Testamentes*, 3 vols. (Leipzig: J. C. Hinrichs, 1900–1909), 1:364). The readings are also designated in the Cathedral Typikon; see J. Mateos, *Le Typicon de la Grande Église. Ms. Sainte-Croix no 40*, 2 vols., *Orientalia Christiana Analecta* 165–66 [hereafter “OCA”] (Rome: Pont. Institutum Studiorum Orientalium, 1962–63), 2:170–75. The priest read from the Gospel lectionary in the mode of the week, and a table in the Messina Typikon (Arranz, *Typicon de Messine*, 306–7) clarifies the distribution of the eleven readings among eight modes. Certain feast days occasioned the use of other morning readings (cf. *ibid.*, 134.8: εὐαγγέλιον ἑωθινόν, unspecified further) found in the Gospel lectionary; cf. Gregory, *Textkritik*, 1:365–86, given individually on designated days, but in a separate list in the Cathedral Typikon (Mateos, *Typicon*, 2:181–85).

67. Canons: the biblical Odes with other liturgical material added (Schneider, “Oden,” 253–55, 262–66; Arranz, *Typicon de Messine*, 408–9; *Synaxarion of Evergetis*, ed. Jordan, 572–73).

68. Resurrection exapostelaria: troparia said before the lauds; they are found in another volume. As is true of the Gospel readings, there are eleven Hymns of Light and accompanying theotokia (PaR 706–12: the first begins *Τοῖς μαθηταῖς συνέλθωμεν*). The weekday Hymns of Light are given below at 104–6.

69. Ps 98:9: see below, 104.

70. Stichera: poetic stanzas, which are verses said in conjunction with psalms and composed in each of the eight modes. They are found in a separate volume (PaR 20–21, that of the first mode begins *Ἕμνοῦμέν σου, Χριστέ*). Reference here is to the Sunday stichera. See again below 108.

Προκείμενα ψαλλόμενα ἐν ταῖς κυριακαῖς πρὸ τοῦ εἰπεῖν τὸ Πᾶσα πνοή

Ἦχος α',⁹⁰ στίχος α', *Νῦν ἀναστήσομαι, λέγει Κύριος, θήσομαι ἐν σωτηρίῳ, παρρησιάσομαι ἐν αὐτῷ. Ὁ λαός, Νῦν ἀναστήσομαι· ὁ ψάλτης, Τα λόγια Κυρίου λόγια ἀγνά· ὁ λαός, Νῦν ἀναστήσομαι· ὁ ψάλτης, Νῦν ἀναστήσομαι, λέγει Κύριος· καὶ ὁ λαός, Θήσομαι ἐν σωτηρίῳ.*

Καὶ εὐθὺς τὸ Πᾶσα πνοή αἰνεσάτω τὸν Κύριον κατὰ τὸν ἦχον, κἂν μὴ |²³⁹ εἰς τὴν καταλογὴν, οὗ οἱ στίχοι, *Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ, αἰνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ· αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης· πᾶσα πνοή αἰνεσάτω τὸν Κύριον. Καὶ πάλιν ἀντὶ τοῦ Ἀνάστηθι,*

εἰς ἦχον β', τὸ Ἐξεγέρθητι, Κύριε ὁ Θεός μου, ἐν προστάγματι, ᾧ ἐνετείλω, καὶ συναγωγὴ λαῶν κυκλώσει σε· στίχος, Κύριε ὁ Θεός μου, ἐπὶ σοὶ ἤλπισα· σῶσόν με.

90. ἦχος α' indicated in the margin.

*Glory to God in the highest, and peace on (doxology: Ode 14).⁷¹
Holy God (Trisagion) three times, then
chant the first hour and dismiss.⁷²*

Prokeimena chanted on Sundays before saying the *Let everything that has breath.*⁷³

Mode I

First verse: *Now will I arise, says the Lord, I will set them in safety; I will speak to them of it openly (Ps 11:6).*

the people: *Now will I arise.*

the cantor: *The oracles of the Lord are pure oracles (Ps 11:7).*

the people: *Now will I arise.*

the cantor: *Now will I arise, says the Lord.*

and the people: *I will set them in safety.*

Then immediately the *Let everything that has breath praise the Lord (HR 122)* according to the mode (of the week), if it is not in the list,⁷⁴ for which the verses are: *Praise God in his holy places; praise him in the firmament of his power. Praise him on account of his mighty acts; praise him according to <his> abundant greatness (Ps 150:1–2). Let everything that has breath praise the Lord (Ps 150:6).* Then immediately, instead of the Arise (the *Let everything that has breath*).

In mode II

The Arise, O Lord my God, according to the decree which you did command, the congregation of nations shall surround you (Ps 7:7–8).

verse: *O Lord my God, in you have I trusted; save me (Ps 7:2).*

71. HR 126; the Great Doxology of Sunday. See Parenti § III.7.2.3.

72. The dismissal can involve a brief ritual.

73. The same prokeimena were used in the cathedral (Mateos, *Typicon*, 2:170–75), but without responses specified in its typikon. See Parenti § III.7.2.1.

74. “Kataloge” suggests a memorandum.

εἰς ἦχον γ', *Εἶπατε ἐν τοῖς ἔθνεσιν ὅτι Κύριος ἐβασίλευσε, καὶ γὰρ κατώρθωσε τὴν οἰκουμένην, ἣτις οὐ σαλευθήσεται· στίχος α', <Αἶ>σατε τῷ Κυρίῳ ᾄσμα καινόν. Ὁ λαός, Εἶπατε ἐν τοῖς ἔθνεσιν· ὁ διάκονος, τὸ γ', Εἶπατε ἐν τοῖς ἔθνεσιν· ὁ λαός, Καὶ γὰρ κατώρθωσεν.*

ἦχος δ', *Ἀνάστα, Κύριε, βοήθησον ἡμῖν καὶ λύτρωσαι ἡμᾶς ἕνεκεν τοῦ ὀνόματός σου· στίχος, Ὁ Θεός, ἐν τοῖς ὠσὶν ἡμῶν.*

ἦχος πλάγιος α', *Ἀνάστηθι, Κύριε ὁ Θεός μου, ὑψώθητω ἡ χεὶρ σου, ὅτι σὺ βασιλεύεις εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· στίχος, Ἐξομολογήσομαί σοι. |^{239v}*

ἦχος πλάγιος β',⁹¹ *Κύριε, ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς· στίχος, Ὁ ποιμαίνων τὸν Ἰσραήλ, πρόσχες.*

ἦχος βαρὺς, *Ἀνάστηθι, Κύριε ὁ Θεός μου, ὑψώθητω ἡ χεὶρ σου· στίχος, Ἐξομολογήσομαί σοι, Κύριε.*

ἦχος πλάγιος δ', *Βασιλεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θεός σου, Σιών, εἰς γενεὰν καὶ γενεάν· στίχος, Αἶνει, ἡ ψυχὴ μου, τὸν Κύριον, αἰνέσω Κύριον.*

Καὶ μετὰ ταῦτα ὡς καὶ ἐν τῇ ἀρχῇ τούτων, ἡγουν ἐν τῷ πρώτῳ ἦχῳ δεδήλωται, τὸ Πᾶσα πνοὴ εἰς τὸν ἦχον· εἶτα ἐωθινὸν εὐαγγέλιον· εἶτα τὸ Ἀνάστασιν Χριστοῦ θεασάμενοι, προσκυνήσωμεν ἅγιον Κύριον, τὸ Ἐλέησόν

91. ἦχος πλάγιος β' indicated in the margin, as are the following two mode designations.

In mode III

Say among the heathen, the Lord reigns, for he has established the world so that it shall not be moved (Ps 95:10).

first verse: *Sing to the Lord a new song (Ps 95:1).*

the people: *Say among the heathen <the Lord reigns>.*

the deacon, three (times), *Say among the heathen <the Lord reigns>.*

the people: *For he has established <the world so that it shall not be moved>.*

Mode IV

Arise, O Lord, help us, and redeem us for your name's sake (Ps 43:27).

Verse: *O God, with our ears <we have heard> (Ps 43:2).*

Plagal mode I

Arise, O Lord my God, let your hand be lifted up (Ps 9:33), for you reign forever and ever (Ps 9:37).

Verse: *I will give thanks to you <O Lord, with my whole heart> (Ps 9:2).*

Plagal mode II

O Lord, stir up your power and come to deliver us (Ps 79:3).

Verse: *Attend, O shepherd of Israel (Ps 79:2).*

Barys mode

Arise, O Lord my God, let your hand be lifted up (Ps 9:33).

Verse: *I will give thanks to you, O Lord <with my whole heart> (Ps 9:2).*

Plagal mode IV

The Lord shall reign forever, even your God, O Sion, to all generations (Ps 145:10).

Verse: *My soul praise the Lord; I will praise the Lord (Ps 145:1-2).*

And after these (prokeimena)—as has been set out at their beginning, that is, (at the prokeimenon) in the first mode⁷⁵—the *Let everything that has breath* in the mode (of the week), then the

75. Resumes the order from 98, with a slight change.

με, ὁ Θεός, τοὺς κανόνας, τὰ τῆς ἡμέρας καθίσματα καὶ τὰ ἑξαποστειλάρια, ἤγουν τὸ Ἅγιος Κύριος ὁ Θεὸς ἡμῶν, ἤχος α'· στίχος, Ὅτι ἅγιος ἐστὶν ὁ Θεὸς ἡμῶν· στίχος,⁹² Ἐπὶ πάντα τοὺς λαοὺς ὁ Θεὸς ἡμῶν· τὸ αὐτὸ δὲ καὶ εἰς τὸν λοιπὸν ἤχον, μεθ' ὃ τὸ ἐωθινὸν ἑξαποστειλάριον καὶ τὸ τῆς δεσποτικῆς ἑορτῆς εἰ τύχοιεν.

Χρὴ δὲ γινώσκειν ὅτι καὶ ἐν ταῖς τῆς ὑπεραγίας Θεοτόκου ἑορταῖς τὸ Ἅγιος Κύριος ὁ Θεὸς ἡμῶν ὡς ἐπὶ τὸ πλεῖστον λέγεται· ἐπὶ δὲ τῶν ἀγίων τῶν ἐχόντων τὸ Θεὸς Κύριος, ψάλλετε τὸ Ὁ οὐρανὸν τοῖς ἄστροις καὶ εὐθύς τὸ Αἰνεῖτε τὸν Κύριον. Εἰ δὲ λιτὴ ἡμέρα |²⁴⁰ ἐστίν, καὶ τοῦ Ἀλληλοῦῖα.

Ἐξαποστειλάρια ψάλλονται κατὰ ἤχον ταῦτα

εἰς ἤχον α'

τῆ β',⁹³ Ὁ τὸ φῶς ἀνατέλλων, Κύριε, τὴν ψυχὴν μου καθάρισον ἀπὸ πάσης ἁμαρτίας, προστασίαις τῶν ἀσωμάτων, καὶ σῶσον ἡμᾶς. τῆ πρεσβεία τῶν ἀγίων. ταῖς πρεσβείαις τῆς Θεοτόκου, καὶ σῶσον ἡμᾶς.

92. στίχος indicated in the margin.

93. τῆ β' written in the margin.

morning Gospel reading, then

Having seen Christ's resurrection, let us worship the holy Lord (PaR 549).

Have mercy on me, O God (Ps 50).

canons,

poetic kathismata of the day,⁷⁶ and

Hymns of Light, that is: *Holy is the Lord our God (Ps 98:9)* in the first mode; verse: *For the Lord our God is holy (Ps 98:9)*; verse: *Over all the people is our God (Ps 98:2)*; the same (again) in the remaining mode,⁷⁷ after which the

Morning Hymn of Light⁷⁸ and that of the feast of the Lord,⁷⁹ if it happens to be one.

It is necessary to know that on the feasts of the all-holy Theotokos the (Hymn of Light) *Holy is the Lord our God* is also generally said; for the saints that have God is the Lord,⁸⁰ chant the (troparion) *You who as God adorned the heavens with stars*⁸¹ and then immediately the *Praise the Lord* (lauds: Pss 148–50). If it is a weekday also (chant) the Alleluia.

(Hymns of Light⁸²)

These Hymns of Light are chanted according to the mode (of the week):

In mode I

On Monday

Lord, you who brought forth the light, purify my soul of all sin through the patronage of the incorporeal beings and save us.

76. Poetic kathismata: compositions dedicated to the feast, saint or saints of the day said in conjunction with the canon of biblical odes. On a feast day or when there is one saint, the chant generally follows the third ode (*Synaxarion Evergetis*, ed. Jordan, 1:8 [O.9.a], 18 [O.9.a]), and after the third and sixth when there are two chants (*ibid.*, 14 [O.4]). Interrupting the recitation of the odes for liturgical poetry is specified for compline below, 166.

77. I am uncertain as to the meaning of “remaining”; it may mean that after *Holy is the Lord our God* is said in mode one it is repeated in the mode of the week.

78. Heothinon exaposteilarion: eleven compositions. They are found in a separate volume (*PaR* 706–12; first heothinon, mode I begins *Εἰς τὸ ὄρος τοῖς μαθηταῖς*).

79. The manuscript does not contain exaposteilaria for feasts of the Lord.

80. Specified in the synaxarion-menologion (part III).

81. The troparion is a variant of *HR* 120; see Parenti § III.7.2.2.

82. Now commonly referred to as the “photagogika.” The Sunday Hymn of Light, absent from this list, is cited above 98. Bracketed additions are from *HR* 78–79.

τῆ γ', τῆ πρεσβεία τοῦ Προδρόμου.

τῆ δ', τῆ δυνάμει τοῦ σταυροῦ.

τῆ ε', τῆ πρεσβεία τῶν ἀποστόλων.

τῆ παρασκευῆ, πάλιν τῆ δυνάμει τοῦ σταυροῦ.

τὸ δὲ σάββατον, Ὁ οὐρανὸν τοῖς ἄστροις. Ὁ καὶ νεκρῶν καί. Ὁ γλυκασμός.

ἦχος β'⁹⁴

Τὸ φῶς σου τὸ αἶδιον ἐξαπόστειλον, Κύριε, καὶ φώτισον τὴν καρδίαν μου, προστασίαις τῶν ἀσωμάτων, καὶ σῶσον.

ἦχος γ'

Ἐξαπόστειλον τὸ φῶς σου, Χριστὲ ὁ Θεός, καὶ φώτισον τὴν καρδίαν μου, προστασίαις τῶν ἀσωμάτων, καὶ σῶσόν με.

ἦχος δ'

Ὁ τὸ φῶς ἀνατέλλων τῷ κόσμῳ σου, τὴν ἐν σκότῳ ψυχὴν μου ὑπάρχουσαν.

94. ἦχος β' and the following six mode designations are indicated in the margin.

<Lord, you who brought forth the light, purify my soul of all sin> through the intercession of the saints <and save us>.

<Lord, you who brought forth the light, purify my soul of all sin> through the intercessions of the Theotokos and save us.

On Tuesday

through the intercession of the Forerunner <and save us>.

On Wednesday

by the power of the cross <and save us>.

On Thursday

through the intercession of the apostles <and save us>.

On Friday

again by the power of the cross <and save us>.

Saturday

<You who as God adorned> the heavens with stars.

<You who have authority over the living> and the dead (HR 122).

The sweetness <of the angels> (HR 120).

Mode II

Send forth your everlasting light (cf. Ps 42:3), O Lord, and illuminate my heart through the patronage of the incorporeal beings and save <me>.

Mode III

Send forth your light (Ps 42:3), O Christ, you who are God, illuminate my heart through the patronage of the incorporeal beings and save me.

Mode IV

You who make the light to rise for your world <purify of all sin>⁸³ my soul, which lives in darkness.

83. ἀπὸ πάσης ἁμαρτίας καθάρισον supplied from P, and see HR 119.

ἦχος πλάγιος α'

Φωτοδότα Κύριε, ἐξαπόστειλον τὸ φῶς σου καὶ φώτισον τὴν καρδίαν μου.

ἦχος πλάγιος β'

Πρεσβείαις, Κύριε, τῶν ἀσωμάτων σου, καταύγασον τὰς ψυχὰς ἡμῶν φωτὶ τῷ ἀϊδίῳ σου.

εἰς ἦχον πλάγιον δ' καὶ εἰς τὸν βαρὺν ὁμοίως

Φῶς ὑπάρχων, Χριστέ, φώτισόν με σύ, τῇ δυνάμει. |^{240v}

Καὶ εὐθὺς τὸ Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν. Σοὶ πρέπει ὕμνος, ὁ Θεὸς εἰς τὸν ἦχον, ἔστι δὲ εἰς τὸ ψαλτ<ή>ρ<ιον>. καὶ εἰ μὴ ἔστι κυριακὴ ἢ σάββατον ἢ ἑτέρα ἑορτὴ λέγετε τὸ Δόξα ἐν ὑψίστοις Θεῷ, καὶ μετὰ τὸ Καταξίωσον, Κύριε, ἐν τῇ ἡμέρᾳ ταύτῃ τὰ στιχηρὰ τῆς ἡμέρας. Εἰ δὲ ἐκ τούτων τίς ἐστὶν ἡμέρα λέγονται τὰ στιχηρὰ, εἶτα τὸ Δόξα ἐν ὑψίστοις Θεῷ καὶ πάλιν στιχηρὰ. Στίχοι δὲ εἰσιν οὗτοι· Ἐνεπλήσθημεν τὸ πρωτὶ τοῦ ἐλέους σου, Κύριε· ἕτερος στίχος, Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ. Δόξα καὶ νῦν. θεοτόκιν, μεθ' ὃ τὸ Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ· τρισάγιον· Πάτερ ἡμῶν, καὶ ἀπολυτίκιον εἰάν ἐστιν, εἶτα τὸ Κύριε, ἐλέησον []⁹⁵ καὶ εὐθὺς ψάλλεται ἢ α' ὥρα συνημμένως μετὰ τοῦ ὄρθρου.

95. Short gap in the text.

Plagal mode I

Light-giving Lord, send forth your light and illuminate my heart.

Plagal mode II

Through the intercessions, O Lord, of your incorporeal beings flood our souls with your everlasting light.

Plagal mode IV, as well as barys mode

Being light, O Christ, illuminate me by the power <of the cross and save me>.

Immediately the

Praise the Lord from the heavens (lauds: Pss 148–50).

Praise becomes you, O God (Ps 64) in the mode (of the week); it (the psalm) is in the psalter; and, unless it is Sunday or Saturday or another feast, say the *Glory to God in the highest* (doxology⁸⁴) and after the (line) *Deem worthy, O Lord, on this day*⁸⁵ the day's stichera.⁸⁶ But if any day is (one) of these,⁸⁷ the stichera are said (and) then the *Glory to God in the highest* and (the) stichera again. The verses are these: *We have been satisfied in the morning with your mercy, O Lord* (Ps 89:14); the other verse: *And let the brightness of the Lord our God be upon us* (Ps 89:17).

Glory, both now.

Theotokion,⁸⁸ after which

It is good to give thanks to the Lord (Ps 91),⁸⁹

Trisagion,

Our Father (HR 8) and the

apolytikion,⁹⁰ if there is one, then

84. See Parenti § III.7.2.3.

85. Phrase toward the end (14:30) of the Great Doxology: HR 127.

86. Presumably the verses cited above at the lauds; cf. 99n70.

87. I.e., Saturday or Sunday or a feast day.

88. The theotokion said toward the end of matins in the mode of the week; it is found in a separate volume (HR 787–815, PaR 719–31: the first mode theotokion begins Ἄχραντε Θεοτόκε, ἡ ἐν οὐρανοῖς).

89. P specifies Ps 91:2–3.

90. The troparion of the feast or saint of the day from the synaxarion-menologion (part III).

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν, ἐκ γ'· ψαλμὸς ε',⁹⁶ Τὰ ῥήματά μου ἐνώτισαι· ψαλμὸς πθ', Κύριε, καταφυγή· ρ',⁹⁷ Ἔλεον καὶ κρίσιν ἄσομαι. Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, γ'. Κύριε, ἐλέησον, γ'. Δόξα καὶ νῦν. Εἶτα εἰ μὲν ἑορτὴν ἤγεν ἡ ἐκκλη<σία>, ἐπάσεις τὸ τῆς ἑορτῆς τροπάριον· εἰ δ' οὖν, λέγε προκειμένον εἰς ἤχον πλάγιον β', Τὸ πρῶτ' εἰσάκουσον τῆς φωνῆς μου, ὁ βασιλεύς μου καὶ ὁ Θεός μου· στίχος, Τὰ ῥήματά μου ἐνώτισαι. |²⁴¹ ἕτερος στίχος, Ὅτι πρὸς σέ προσεύξομαι, Κύριε. Δόξα καὶ νῦν. Τί σε καλέσωμεν τὴν κεχαριτωμένην; Τὰ διαβήματά μου κατεύθυνον. Εἶτα τὸ τρισάγιον, τὸ Πάτηρ ἡμῶν, τροπάριον,

Χριστέ, τὸ φῶς τὸ ἀληθινὸν τὸ φωτίζον πάντα ἄνθρωπον εἰς τὸν κόσμον ἐρχόμενον, σημειωθήτω ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου, ἵνα ἐν αὐτῷ ὀψώμεθα φῶς ἀπρόσιτον· καὶ κατεύθυνον τὰ διαβήματα ἡμῶν πρὸς ἐργασίαν τῶν θείων ἐντολῶν σου, πρεσβείαις τῆς Θεοτόκου, καὶ σῶσον ἡμᾶς. Δόξα καὶ νῦν.

Τὴν ὑπερένδοξον τοῦ Χριστοῦ μητέρα καὶ τῶν ἀγγέλων ἀγιωτέραν

96. ε' written again in the margin.

97. ρ' written in the margin.

Lord, have mercy [...] ⁹¹ times
and without interruption the first hour is immediately chanted with mat-
ins. ⁹²

(First Hour)

Come, let us worship and fall down three times.

Psalm 5, *Hearken to my words*

Psalm 89, *Lord, you have been our refuge*

Psalm 100, *I will sing to you, O Lord, of mercy and judgment*

Glory, both now.

Alleluia, alleluia, glory to you, O God three times.

Lord, have mercy three times.

Glory, both now.

Then if the church is to celebrate a feast, you will sing the troparion of the feast; otherwise, say the prokeimenon in plagal mode II: *In the morning hear my voice* (Ps 5:4), *my king and my God* (Ps 5:3); verse: *Hearken to my words <O Lord>* (Ps 5:2); the other verse: *For to you, O Lord, will I pray* (Ps 5:3). ⁹³ *Glory, both now.*

(theotokion:) *What are we to call you who are full of grace* (Lk 1:28)?

Guide my steps (Ps 118:133–35, 70:8; HR 139), then the

Trisagion,

Our Father,

troparion: *O Christ, you who are the true light that comes into the world illuminating every man* (Jn 1:9), *let the light of your countenance be marked upon us* (Ps 4:7), *so that in it we might see* (cf. Ps 35:10) *the unapproachable light* (1 Tm 6:16). *Guide our steps* (Ps 118:133) *toward the work of your sacred commandments, through the intercessions of the Theotokos and save us.*

Glory, both now.

Let us unceasingly sing with heart and mouth of the most glorious mother

91. The number is lost; in P it is three times.

92. The twelfth-century typikon of the monastery of the Theotokos Evergetis refers to the melding of matins and the first hour as “customary”; *BMFD*, 2:473. The scribe does not break the text or give a title (fig. 3).

93. For a description of how this prokeimenon was chanted see Arranz, *Typicon de Messine*, 200.4–8. For the performative implications of the difference between this instruction and the structurally similar ones for the third, sixth, and ninth hours see Parenti § III.9.2.

ἀσιγήτως ὑμνήσωμεν, καρδία καὶ στόματι, Θεοτόκον αὐτὴν ὁμολογοῦντες, ὡς κυρίως γεννήσασαν Θεὸν σεσαρκωμένον, καὶ πρεσβεύουσαν ἀπαύστως ὑπὲρ τῶν ψυχῶν ἡμῶν.

Κύριε, ἐλέησον, μ'· εἶτα τὴν εὐχὴν, Ὁ ἐν παντὶ καιρῷ καὶ πάσῃ ὥρᾳ· καὶ μετὰ τὸ πληρῶσαι τὴν εὐχὴν ταύτην μετάνοιαι ιε'· καὶ εὐχὴ τῆς α' ὥρας,

Ὁ Θεὸς ὁ αἰώνιος, τὸ ἄναρχον καὶ ἀίδιον φῶς, ὁ πάσης φύσεως δημιουργός, ἢ τοῦ ἐλέους πηγὴ, τὸ τῆς ἀγαθότητος πέλαγος, |^{241v} ἢ τῆς φιλανθρωπίας ἀνεξιχνίαστος ἄβυσσος, ἐπίφανον ἡμῖν τὸ φῶς τοῦ προσώπου σου. Λάμψον ἐν ταῖς καρδίαις ἡμῶν, νοητὲ ἤλιε τῆς δικαιοσύνης, καὶ τῆς σῆς εὐφροσύνης τὰς ψυχὰς ἡμῶν πλήρωσον. Δίδαξον ἡμᾶς τὰ σὰ μελετᾶν ἀεὶ καὶ φθέγγεσθαι κρίματα καὶ ἐξομολογεῖσθαί σοι διηνεκῶς τῷ ἡμετέρῳ Δεσπότη καὶ εὐεργέτῃ. Τὰ τῶν χειρῶν ἡμῶν ἔργα πρὸς τὸ σὸν κατεύθυνον θέλημα, καὶ πράττειν ἡμᾶς τὰ σοὶ εὐάρεστα καὶ φίλα εὐόδωσον, ἵνα καὶ διὰ τῶν ἀναξίων ἡμῶν δοξάζεται σοι τὸ πανάγιον ὄνομα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, τῆς μιᾶς θεότητός τε καὶ βασιλείας, ἣ πρέπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Εὐχὴ ἑτέρα τῆς αὐτῆς ὥρας

Πάτερ ἅγιε, ὁ τὸν ἥλιον τῆς δικαιοσύνης, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν εὐδοκήσας ἀνετείλαι ἡμῖν κατὰ τὴν νύκτα τοῦ νόμου καὶ τὴν ταύτης συμπλήρωσιν, ὁ τῷ προφήτῃ Δαυΐδ ἐμπνεύσας εἰπεῖν, Τὸ πρωῖ εἰς|²⁴²—ἀκουσον τῆς φωνῆς μου, τὸ πρωῖ παραστήσομαί σοι καὶ ἐπόψει με, αὐτὸς καὶ ἐφ' ἡμᾶς τοὺς ἀναξίους παραστήναι τολμῶντας τῷ προσώπῳ τῆς ἁγίας δόξης σου, διὰ τὴν σὴν φιλανθρωπίαν ἐπίβλεψον ἐν οἰκτιρμοῖς καὶ χρηστότητι· καὶ παράσχου ἡμῖν τὴν παροῦσαν ἡμέραν καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν διελθεῖν εὐλαβῶς καὶ εὐσχημόνως, συντηρῶν ἡμᾶς ἐξ ἀοράτων καὶ ὀρωμένων ἐχθρῶν καὶ πᾶσαν ἐνθύμησιν καὶ πράξιν ἀπταιστῶς ἐν ἡμῖν ἐνεργεῖσθαι ποιῶν, καὶ πάντοτε ὡς ὑπὸ τοὺς σοὺς ὀφθαλμοὺς ὄντας καὶ ὀρωμένους, ἐν εὐθύτητι καθοδηγῶν, πρεσβείαις τῆς ἀχράντου δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ ἐπουρανίων δυνάμεων, τοῦ ἁγίου καὶ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἁγίων ἀποστόλων, προφητῶν, μαρτύρων, ἱεραρχῶν, ὁσίων, ὁμολογητῶν καὶ πάντων καὶ πασῶν τῶν ἁγίων σου, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· ἀμήν.

of Christ, more holy than the angels, she whom we confess to be the mother of God, who truly gave birth to the incarnate God, and she who never stops interceding for our souls.

Lord, have mercy forty times, then the

prayer: You, God, are worshiped at every moment and in every hour (166), and after the completion of this prayer fifteen bows, and the

prayer of the first hour: O eternal God (cf. Is 40:28), you who are everlasting light without beginning, the maker of every creature, the wellspring of mercy, sea of goodness and the unsearchable well of infinite love for mankind, shine on us the light of your countenance (Ps 4:7). Shine in our hearts (cf. 2 Cor 4:6), O spiritual sun of righteousness (Mal 4:2), and fill our souls with your joy (cf. Ps 15:11). Teach us always to meditate on and proclaim your judgments (cf. Ps 118:108) and to confess continually to you, our master and benefactor. Guide the works of our hands (Ps 89:17) in the direction of your will, and lead us along the path to do what is acceptable and pleasing to you, so that even through us, the unworthy, your all-holy name be glorified: that of the Father and the Son and the Holy Spirit, the one Deity and kingdom, to whom is due all glory, honor, and worship, now and always and for ever <and ever. Amen>.

Another prayer of the same hour: O holy Father, you consented to make rise for us the sun of righteousness (Mal 4:2), our Lord Jesus Christ, during the night of the Law and its completion. You inspired the prophet David to say, "In the morning hear my voice; in the morning I will wait upon you and you will watch over me" (Ps 5:4). In your benevolence, look with compassion and kindness on even us, the unworthy who dare to stand in the presence of your holy glory. Grant that we may pass the coming day and the entire span of our lives piously and decently, you who preserve us safe from invisible and visible enemies, making every thought and action to be at work in us without stumbling, who always watch over us, and who guide us along the straight and narrow, through the intercessions of our undefiled sovereign lady, mother of God, and ever-virgin Mary, of the holy and heavenly powers, of the holy and glorious prophet, forerunner, and baptist, John, of the holy apostles, prophets, martyrs, hierarchs, saints, confessors, and of all your holy men and women, for you are blessed forever. Amen.

Εὐχή ἑτέρα⁹⁸

Ὁ ἀποστέλλων τὸ φῶς καὶ πορεύεται, ὁ ἀ|^{242v}-νατέλλων τὸν ἥλιον ἐπὶ δικαίους καὶ ἀδίκους, πονηρούς τε καὶ ἀγαθούς, ὁ ποιῶν ὄρθρον καὶ φωτίζων πᾶσαν τὴν οἰκουμένην, φώτισον ἡμῶν τὰς καρδίας, Δέσποτα τῶν ἀπάντων. Χάρισαι ἡμῖν ἐν τῇ παρούσῃ ἡμέρᾳ εὐαρεστησαί σοι, διαφυλάττων ἡμᾶς ἀπὸ πάσης ἀμαρτίας καὶ πάσης πονηρᾶς πράξεως, ρυόμενος ἡμᾶς ἀπὸ παντὸς βέλους πετομένου ἡμέρας καὶ πάσης ἀντικει|κει|μένης δυνάμεως, πρεσβείαις τῆς Θεοτόκου, τῶν ἀϋλῶν σου λειτουργῶν, καὶ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων. Σὸν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν.

98. εὐχή ἑτέρα written in the margin.

Another prayer: *You send the light and it goes. You make the sun rise on the just and the unjust, both the wicked and the good (Mt 5:45). O master of all, you who bring the dawn and illuminate the entire world, enlighten our hearts. Favor us in this coming day to please you, preserving us from all sin and every wrongful act. Keep us safe from every arrow that flies by day (Ps 90:5) and every hostile power, through the intercessions of the Theotokos, of your incorporeal ministers, and of all the saints who through the ages have been pleasing to you. For yours, O our God, is to show mercy and to save, and to you we give the glory: to the Father and the Son and the Holy Spirit, now <and always and for ever and ever. Amen>.*

“Ωρα γ’ μεγάλη

Βασιλεῦ οὐράνιε, παράκλητε, τὸ πνεῦμα τῆς ἀληθείας· τὸ τρισάγιον, τὸ Πάτερ ἡμῶν. Ὡς ἐν μέσῳ τῶν μαθητῶν σου παρεγένου, Σωτήρ ἡμῶν, τὴν εἰρήνην διδοὺς αὐτοῖς, ἐλθέ καὶ μεθ’ ἡμῶν καὶ σῶσον ἡμᾶς. Δόξα καὶ νῦν. Θεοτόκιν, Θεοτόκε, πύλη ἐπουράνιε, ἄνοιξον ἡμῖν τὴν θύραν τοῦ ἐλέους σου. Κύριε, ἐλέησον, ιβ’· καὶ οὕτως, |²⁴³ τὸ Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ τῷ βασιλεῖ, ἐκ γ’· Εἰσάκουσον, Κύριε, δικαιοσύνης· ψαλμὸς⁹⁹ κδ’, Πρὸς σέ, Κύριε, ἦρα τὴν ψυχὴν μου· ψαλμὸς ν’, Ἐλέησόν με, ὁ Θεός, κατά. Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, ἐκ γ’· Κύριε, ἐλέησον, γ’. Δόξα καὶ νῦν.

Καὶ εἶθ’ οὕτως· εἰ μὲν ἑορτὴν ἦγεν ἡ ἐκκλη<σία>, ἐπάσεις τὸ τῆς ἑορτῆς τροπάριον· εἰ δ’ οὖν, λέγε προκειμένον, Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα· στίχος, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου· στίχος, Μὴ ἀπορρίψης με ἀπὸ τοῦ προσώπου σου καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλης ἀπ’ ἐμοῦ· στίχος,¹⁰⁰ Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου· καὶ πνεύματι ἡγεμονικῶ στήριξόν με. Δόξα καὶ νῦν. Θεοτόκε,¹⁰¹ σὺ εἶ ἄμπελος ἡ ἀληθινή. Κύριος ὁ Θεός εὐλογητός, εὐλογητός Κύριος ἡμέραν καθημέραν· κατευοδώσαι ἡμῖν ὁ Θεός τῶν σωτηρίων ἡμῶν· ὁ Θεός ἡμῶν, ὁ Θεός τοῦ σώζειν· τὸ τρισάγιον· τὸ Πάτερ ἡμῶν· Κύριε, ἐλέησον, μ’· μετάνοιαι καὶ εὐχή,¹⁰²

99. ψαλμός indicated in the margin.

100. στίχος indicated in the margin.

101. ὁ Κύριε: C.

102. καὶ εὐχή written in the margin.

(II.2)

Great Third Hour⁹⁴*Heavenly king, comforter, spirit of truth, the**Trisagion, the**Our Father (HR 8) (and troparia:)**As when you, our savior, came into the midst of your disciples, giving them peace, come among us, too, and save us.**Glory, both now.**theotokion: O Theotokos, heavenly gate, open for us the door of your mercy.**Lord, have mercy twelve times, and in the following way:**Come let us worship and fall down before Christ the king three times.**Psalm 16: Hear, O Lord, of my righteousness.**Psalm 24: To you, O Lord, have I lifted up my soul.**Psalm 50: Have mercy on me, O Lord, according.**Glory, both now.**Alleluia, alleluia, glory to you, O God three times.**Lord, have mercy three times.**Glory, both now.*

And then in the following manner: if the church is to celebrate a feast, you will sing the troparion of the feast; otherwise, say the prokeimenon: *Lord, you who sent down your all-holy Spirit (TR 121); verse: Create in me a clean heart, O God, and renew a right spirit within me (Ps 50:12); verse: Do not cast me out of your presence, and do not take your Holy Spirit from me (Ps 50:13); verse: Restore to me the joy of your salvation (Ps 50:14). And establish me with your guiding spirit (Ps 50:12).*

*Glory, both now.**(theotokion) O Theotokos, you are the true vine (Jn 15:1) (TR 98).*

Blessed be the Lord God; blessed be the Lord daily, and the God of our salvation shall prosper us. Our God is the God of salvation (Ps 67:20–21).

*Trisagion, the**Our Father,*

94. For the use of "great" see Parenti § III.8; the office is said privately.

Ὁ ἐν τῇ τρίτῃ ὥρᾳ τοῖς ἀγίοις σου μαθηταῖς καὶ ἀποστόλοις καταπέμψας τὸ πανάγιόν σου Πνεῦμα, τοῦτο, Ἰησοῦ, μὴ ἀντανέλης ἀπ' ἐμοῦ, Υἱὲ τοῦ Θεοῦ καὶ Λόγε, |^{243v} ἀλλ' ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου πνεῦμα εὐθὲς καὶ ζωοποιῶν, πνεῦμα θείου φόβου καὶ κατανύξεως· καὶ εὐθυνον τὴν προσευχήν μου ἐν τῷ φωτοποιῷ καὶ ἀγιαστικῷ καὶ παντοδυνάμῳ καὶ ζωοποιῷ σου Πνεύματι. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν ἡμῶν, ὁ φωτίζων πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον· καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν.

Εὐχή ἑτέρα¹⁰³

Κύριε ὁ Θεὸς ἡμῶν, ὁ τὴν σὴν εἰρήνην δεδωκώς τοῖς ἀνθρώποις καὶ τὴν τοῦ παναγίου Πνεύματος δωρεάν τοῖς σοῖς μαθηταῖς καταπέμψας, καὶ τὰ τούτων χεῖλη ἐκ πυρίνων γλωσσῶν ἀνοιξας δυνάμει σου, διάνοιξον καὶ ἡμῶν τῶν ἀμαρτωλῶν τὰ χεῖλη, καὶ δίδαξον ἡμᾶς πῶς δεῖ καὶ ὑπὲρ ὧν χρὴ προσεύχεσθαι. Κυβέρνησον ἡμῶν τὴν ζωὴν ὁ εὐδῖος τῶν σωζομένων λιμῆν, καὶ γνώρισον ἡμῖν ὁδὸν ἐν ἧ πορευσόμεθα. Πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις ἡμῶν, καὶ πνεύματι ἡγεμονικῷ τὸ τῆς διανοίας ἡμῶν στήριξον ὀλισθηρόν· ἵνα, |²⁴⁴ καθ' ἐκάστην ἡμέραν τῷ Πνεύματί σου τῷ ἀγαθῷ πρὸς τὸ συμφέρον ὀδηγούμενοι, καταξιωθῶμεν ποιεῖν τὰς ἐντολάς σου, καὶ τῆς σῆς ἀεὶ μνημονεύειν ἐνδόξου καὶ ἐρευνητικῆς τῶν πεπραγμένων ἀνθρώποις παρουσίας, καὶ μὴ τοῖς φθειρομένοις τοῦ κόσμου τούτου ἐναπατᾶσθαι τερπνοῖς, ἀλλὰ τῶν μελλόντων ὀρέγεσθαι τῆς ἀπολαύσεως θησαυρῶν· ὅτι εὐλογητὸς εἶ καὶ αἰνετὸς ὑπάρχεις ἐν πᾶσι τοῖς ἀγίοις σου εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

103. εὐχή ἑτέρα written in the margin.

Lord, have mercy forty times,

bows,⁹⁵ and

prayer: *You who in the third hour sent down to your disciples and Apostles your all-holy Spirit, O Jesus, son of God and Word, do not take this Spirit from me, but renew within me a right spirit (Ps 50:12) that gives life, a spirit of divine fear (Is 11:3) and of contrition. Direct my prayer in accordance with your illuminating, sanctifying, almighty, and life-giving Spirit. For you are the light of our souls, you who enlighten every man coming into the world (Jn 1:9), and to you we give the glory, thanks and worship: to the Father and the Son and the Holy Spirit, now <and always and for ever and ever. Amen>.*

Another prayer: *O Lord our God, you who have given your peace to mankind (cf. Jn 14:27), and sent down the gift of your all-holy Spirit (Acts 2:38) to your disciples, and by your power opened their lips with tongues of flame, also open the lips (cf. Ps 50:17) of us sinners and teach us how we should pray (cf. Lk 11:1) and the things for which we must pray. You who are the calm harbor of those who are being saved, steer our lives and make known to us the way in which we will travel. Renew a right spirit within us (Ps 50:12), and by the guiding Spirit (Ps 50:14) stiffen our wavering resolve, so that led each day to advantage by your good Spirit (cf. Ps 142:10) we might be considered worthy to carry out your commandments and always to remember your glorious presence—which searches out men's deeds—and not to be deceived by the transitory delights of this world, but to crave the enjoyment of the rewards that are to come. For blessed are you and praised are you in all your holy places (cf. Ps 150:1) for ever and ever. Amen.*

95. At this point in the office, following the recitation of *Lord, have mercy* forty times and before the prayers, the number is likely to be fifteen; cf. first hour, 112, and ninth hour, 126.

Ὡρα ς' μεγάλη

Τὸ Βασιλεῦ οὐράνιε· τὸ τρισάγιον· τὸ Πάτερ ἡμῶν· τροπάρια, ἦχος β', Τὴν ἄχραντον εἰκόνα σου. Σωτηρίαν εἰργάσω. Ὁ φωτίσας τὰ ἐπίγεια. Καὶ θεοτόκιν, Ὑπερευλογημένη. Τὸ Κύριε, ἐλέησον, ιβ', τὸ Δεῦτε, προσκυνήσωμεν· καὶ τοὺς τρεῖς ψαλμοὺς τῆς ς', ἤγουν τὸν νγ', Ὁ Θεός, ἐν τῷ ὀνόματι· τὸν νδ', Ἐνώτισαι, ὁ Θεός, τὴν προσευχήν μου· τὸν ρ', Ὁ κατοικῶν ἐν βοήθειᾳ τοῦ ὑψίστου. Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, γ'. Κύριε, ἐλέησον, γ'.

Καὶ εἰ μὲν ἑορτὴν ἤγεν ἡ ἐκκλη<σία>, ἐπάσεις τὸ τῆς ἑορτῆς τροπάριον· εἰ δ' οὖν, λέγε προκειμένον, |^{244v} Ὁ ἐν ἕκτη ἡμέρᾳ τε καὶ ὥρᾳ τῷ σταυρῷ· στίχος,¹⁰⁴ Ἐνώτισαι, ὁ Θεός, τὴν προσευχήν μου· ἕτερος στίχος, Ἐγὼ πρὸς τὸν Θεὸν ἐκέκραξα· ἕτερος στίχος, Ἐσπέρας καὶ πρωῖ καὶ μεσημβρίας. Δόξα καὶ νῦν. Θεοτοκίον,¹⁰⁵ Ὅτι οὐκ ἔχομεν παρρησίαν διὰ τὰ πολλὰ ἡμῶν ἁμαρτήματα. Ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοὶ σου, Κύριε, ὅτι ἐπτωχεύσαμεν σφόδρα. Βοήθησον ἡμῖν, ὁ Θεὸς ὁ Σωτὴρ ἡμῶν· ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου, Κύριε, ῥῦσαι ἡμᾶς καὶ ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκεν τοῦ ὀνόματός σου. Εἶτα τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τὸ Κύριε, ἐλέησον, μ', μετάνοιαι καὶ εὐχαί,

104. στίχος indicated in the margin.

105. θεοτοκίον indicated in the margin.

(II.3)

Great Sixth Hour⁹⁶

The *Heavenly king*, the
Trisagion, the
Our Father (HR 8),
troparia, mode II:

We worship your immaculate image (TR 125).

You wrought salvation (TR 125).

You who illuminated earthly things (PaR 141), and
theotokion: *You are blessed above all others* (HR 125).

Lord, have mercy twelve times.

Come, let us worship, the three psalms of the sixth (hour), that is:

Psalm 53: *Save me, O God, by your name.*

Psalm 54: *Hearken, O God, to my prayer.*

Psalm 90: *He that dwells in the help of the highest.*

Glory, both now.

Alleluia, alleluia, glory to you, O God three times.

Lord, have mercy three times.

And if the church is to celebrate a feast, you will sing the troparion of the feast; otherwise, say the prokeimenon: *You who on the sixth day and at the sixth hour, when nailed to the cross* (TR 123); verse: *Hearken, O God, to my prayer* (Ps 54:2); another verse: *I cried to God* (Ps 54:17); another verse: *Evening and morning and noon* (Ps 54:18).

Glory, both now.

theotokion: *We have no license to speak because of our many sins* (TR 123).

Let your mercy quickly reach us, O Lord, for we are utterly bereft. Help us, O God our savior. For the glory of your name, O Lord, deliver us and for your name's sake be merciful to our sins (Ps 78:8–9); then the

Trisagion, the

Our Father, the

Lord, have mercy forty times,

bows,⁹⁷ and prayers:

96. The office is said privately.

97. Likely fifteen; cf. 119n95.

Ὁ ἐν ἕκτῃ ὥρᾳ τῷ σταυρῷ προσηλωθεὶς, Ἰησοῦ ὁ Θεὸς ἡμῶν, καὶ τὴν μὲν ἁμαρτίαν νεκρώσας ἐν τῷ ξύλῳ· τὸν δὲ νεκρωθέντα ζωώσας, τὸ πλάσμα τῶν χειρῶν σου, τὸν ἄνθρωπον ὃν ἀπέκτεινεν ἡ ἁμαρτία. Νέκρωσόν μου τὰ πάθη τοῖς ζωοποιοῖς σου παθήμασι· καὶ τοῖς ἡλοῖς,¹⁰⁶ οἷς προσεπάρης, ἐκ τῆς τῶν |²⁴⁵ ὑλικῶν προσπαθείας ἐξήλωσόν μου τὸν νοῦν καὶ προσήλωσον τῇ ἀγάπῃ σου, Χριστέ ὁ Θεός, καὶ σῶσόν με.

Εὐχή ἑτέρα¹⁰⁷

Θεὲ καὶ Κύριε τῶν δυνάμεων καὶ πάσης κτίσεως δημιουργέ, ὁ διὰ σπλάγχνα ἀνεικάστου ἐλέους σου τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταπέμψας ἐπὶ σωτηρίᾳ τοῦ γένους ἡμῶν, καὶ διὰ τοῦ τιμίου αὐτοῦ σταυροῦ τὸ χειρόγραφον τῶν ἁμαρτιῶν ἡμῶν διαρρήξας, καὶ θριαμβεύσας ἐν αὐτῷ τὰς ἀρχὰς καὶ ἐξουσίας τοῦ σκότους, αὐτός, Δέσποτα φιλόανθρωπε, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὰς εὐχαρίστους ταύτας καὶ ἰκετηρίους ἐντεύξεις. Ῥῦσαι ἡμᾶς ἀπὸ παντὸς ὀλεθρίου καὶ σκοτεινοῦ παραπτώματος καὶ πάντων τῶν κακῶσαι ἡμᾶς ζητούντων ἀοράτων ἐχθρῶν. Καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας ἡμῶν, καὶ μὴ ἐκκλίνῃς τὰς καρδίας ἡμῶν εἰς λόγους ἢ εἰς λογισμοὺς πονηρίας, ἀλλὰ τῷ πόθῳ σου τρώσον ἡμῶν τὰς ψυχὰς, ἵνα πρὸς σὲ διὰ παντὸς ἀτενίζοντες, καὶ τῷ παρὰ σοῦ φωτί, σὲ τὸ ἀπρόσιτον κατοπτεύοντες φῶς, ἀκατάπαυστόν |^{245v} σοι τὴν ἐξομολόγησιν καὶ εὐχαριστίαν ἀναπέμπωμεν, τῷ ἀνάρχῳ Πατρὶ σὺν τῷ μονογενεῖ Υἱῷ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς.

Εἶτα τὰ τυπικὰ ἐορτῆς οὔσης, εἰ δ' οὖν μετὰ τὴν θ' ἔνθα καὶ ἐγράφησαν.

106. ἡλοῖς: C.

107. εὐχή ἑτέρα written in the margin.

When in the sixth hour you were nailed to the cross, O Jesus our God, you put sin to death on the tree. You brought to life the man who was dead, the creation of your hands, man whom sin had killed. Mortify my passions through your life-giving sufferings; and using the nails with which you were pierced, detach my mind from its attachment to material things and fix it to your love, O Christ our God, and save me.

Another prayer: O God, *Lord of hosts* (Ps 45:8) and maker of all creation, through your tender, incomparable mercy (cf. Lk 1:78) you yourself sent your only-begotten Son, our Lord Jesus Christ, for the salvation of our race. Through his precious cross you ripped apart the record of our sins and in him triumphed over the *principalities and powers of darkness* (Col 2:15, Eph 6:12). O benevolent master, accept from us sinners these grateful and suppliant entreaties. Rescue us from every destructive and dark transgression and from all invisible enemies who seek to do us harm. Pierce our flesh with the fear of you (Ps 118:120), and let our hearts not turn to evil words (Ps 140:4) or thoughts. Wound our souls with longing for you, so that we may continually gaze upon you and <be led>⁹⁸ by your light—observing you, *the unapproachable light* (1 Tm 6:16)—and without ceasing offer up to you praise and thanks, to the Father without beginning and the only-begotten Son and the all-holy, good, and life-giving Spirit, now and always and <forever. Amen>.

Then when it is a feast day, (perform) the typika; otherwise (do so) after the ninth hour, where they were written.

98. ὁδηγούμενοι supplied from P.

ᾠρα θ'

Βασιλεῦ οὐράνιε, παράκλητε, εἶτα τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τροπάρια, Βλέπων ὁ ληστής τὸν ἀρχηγὸν τῆς ζωῆς ἐπί.

Θεοτοκίον,¹⁰⁸ Τὸν ἀμνὸν καὶ ποιμένα καὶ σωτῆρα τοῦ κόσμου ἐπὶ σταυροῦ θεωροῦσα ἢ τεκοῦσα, ἔλεγε δακρύουσα· Ὁ μὲν κόσμος ἀγάλλεται, δεχόμενος τὴν λύτρωσιν· τὰ δὲ σπλάγχνα μου φλέγονται, ὀρώσης σου τὴν σταύρωσιν, ἦν ὑπὲρ πάντων ὑπομένεις, ὁ υἱὸς καὶ Θεὸς μου.

Κύριε, ἐλέησον, ιε'· εἶτα τὸ Δεῦτε, προσκυνήσωμεν καί· <ψαλμὸς> πγ',¹⁰⁹ Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε· πδ', Εὐδόκησας, Κύριε, τὴν γῆν σου, ἀπέστρεψας τήν· πε', Κλῖνον, Κύριε, τὸ οὖς σου καὶ ἐπάκουσόν μου. Δόξα καὶ νῦν. Ἀλληλούϊα, ἀλληλούϊα, δόξα σοι, ὁ Θεός, ἐκ γ'· Κύριε, ἐλέησον, γ'. Δόξα καὶ νῦν.

Καὶ εἰ μὲν ἦγεν ἑορτὴν ἢ ἐκκλη<σία>, ἐπάσεις τὸ τῆς ἑορτῆς τροπάριον· εἰ δ' οὖν, λέγε |²⁴⁶ Ὁ ἐν τῇ ἐνάτῃ¹¹⁰ ᾠρᾷ δι' ἡμᾶς σαρκὶ θανάτου· στίχος, Ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου, Κύριε. Εἰσέλθοι τὸ ἀξιωμα μου. Δόξα καὶ νῦν.

Ὁ δι' ἡμᾶς γεννηθεὶς ἐκ παρθένου καὶ σταύρωσιν ὑπομείνας. Μὴ δὴ παραδώης ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου καὶ μὴ διασκεδάσης τὴν διαθήκην σου καὶ μὴ ἀποστήσης τὸ ἔλεός σου ἀφ' ἡμῶν, διὰ Ἀβραάμ¹¹¹ τὸν ἠγαπημένον ὑπὸ σοῦ καὶ διὰ Ἰσαὰκ τὸν δοῦλόν σου καὶ Ἰσραὴλ τὸν ἅγιόν σου.

108. θεοτοκίον indicated in the margin.

109. πγ' and two subsequent psalm numbers written in the margin.

110. θ': C.

111. ἀβραάμ: C.

(II.4)

Ninth Hour⁹⁹

Heavenly king, comforter, then the

Trisagion, the

Our Father (HR 8),

troparia: As the thief looked at the originator of life hanging on (HR 210).

theotokion: As his mother beheld the lamb, shepherd and savior of the world (Jn 4:42) on the cross, she said, weeping, "Though the world rejoices at receiving its redemption, my insides burn as I witness your crucifixion, which you, O my son and God, endure on behalf of everyone."

Lord, have mercy fifteen times, then

Come, let us worship and.

Psalm 83: How lovely are your tabernacles, O Lord.

Psalm 84: O Lord, you have taken pleasure in your land; you have turned back.

Psalm 85: Incline, O Lord, your ear and hearken to me.

Glory, both now.

Alleluia, alleluia, glory to you, O God three times.

Lord, have mercy three times.

Glory, both now.

And if the church is to celebrate a feast, you will sing the troparion of the feast; otherwise, say (the prokeimenon): *You who in the ninth hour tasted death (Heb 2:9) in your flesh on our behalf (HR 209); verse: Let my supplication come near, O Lord (Ps 118:169). Let my petition come in¹⁰⁰ (Ps 118:170).*

Glory, both now.

You who for our sake were born of a virgin and suffered crucifixion (HR 209).

For your name's sake, deliver us not into oblivion and do not break your covenant or take your mercy from us, for the sake of Abraham your beloved, Isaac your servant, and your holy Israel (Ode 7:34-35); then, the

99. The office is said privately.

100. Noted as the second verse to the troparion in P.

Εἶτα τὸ τρισάγιον· τὸ Πάτερ ἡμῶν· Κύριε, ἐλέησον, μ'· μετάνοιαι, ιε', ἢ κἄν προσκυνήματα, καὶ εὐχή,

Ὁ τὴν ψυχὴν ἐπὶ ξύλου κρεμάμενος ἐνάτη ὥρα παραδούς τῷ Πατρί, καὶ τῷ σταυρωθέντι σοι ληστῇ ὁδοποιήσας τὴν εἰς τὸν παράδεισον εἴσοδον, μὴ με παρίδης, μηδὲ ἀποδοκιμάσης, ἀγαθέ, ἀλλὰ ἀγίασόν μου τὴν ψυχὴν καὶ φώτισον τὴν διάνοιαν· καὶ τῆς ἀθανάτου σου τρυφῆς κοινωνόν με ἀνάδειξον τῶν θείων σου μυστηρίων, ἵνα γευσάμενός σου τῆς χρηστότητος, ὕμνον ἀσιγήτως προσφέρω σοι, ὁ ὑπὲρ πάντα |^{246v} ποθήσας σου τὴν ὠραιότητα, Χριστέ ὁ Θεός· δόξα.

Καὶ πάλιν, εἰ βούλ<ει>, καὶ τρισάγιον καὶ τροπάριον τὸ

Σταυρωθέντος σου, Χριστέ, ἀνηρέθη ἡ τυραννίς, ἐπατήθη ἡ δύναμις τοῦ ἐχθροῦ· οὔτε γὰρ ἄγγελος οὐκ ἄνθρωπος, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσας ἡμᾶς· δόξα σοι. Δόξα.¹¹²

Τοῦ σταυροῦ σου τὸ ξύλον προσκυνοῦμεν, φιλάνθρωπε, ὅτι ἐν αὐτῷ προσηλώθης ἡ ζωὴ τῶν ἀπάντων. Παράδεισον ἠνέωξας, Σωτήρ, τῷ πίστει προσελθόντι σοι ληστῇ, καὶ τρυφῆς κατηξιώθη ὁμολογῶν σοι· Μνήσθητί μου, Κύριε. Δέξαι, ὡσπερ ἐκεῖνον, καὶ ἡμᾶς κραυγάζοντας· Ἠμάρτομεν πάντες· τῇ εὐσπλαγχνίᾳ σου μὴ ὑπερίδης ἡμᾶς. Καὶ νῦν.

Θεοτοκίον,¹¹³ Οἱ τὴν σὴν προστασίαν κεκτημένοι, ἄχραντε, καὶ ταῖς σαῖς ἰκεσίαις τῶν δεινῶν λυτρούμενοι, τῷ σταυρῷ τοῦ υἱοῦ σου ἐν παντὶ φρουρούμενοι, καταχρέως σε πάντες εὐσεβῶς μεγαλύνομεν.

Κύριε, ἐλέησον· καὶ τὴν εὐχὴν ταύτην,

Δέσποτα, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ μακροθυμήσας ἐπὶ τοῖς ἡμῶν παραπτώμασι καὶ πολλοῖς καὶ μεγάλοις πλημμελήμασι, καὶ ἄχρι τῆς παρούσης ὥρας ἡμᾶς |²⁴⁷ ἀγαγών, ἐν ἧ' ἐπὶ τοῦ ζωοποιοῦ ξύλου κρεμ{μ}άμενος, τῷ εὐγνώμονι ληστῇ τὴν εἰς τὸν παράδεισον ὁδοποιήσας εἴσοδον, καὶ θανάτῳ τὸν θάνατον ἔλυσας, ἰλάσθητι ἡμῖν τοῖς ἀμαρτωλοῖς καὶ ἀναξίοις δούλοις σου, ἡμάρτομεν γὰρ καὶ ἠνομήσαμεν· καὶ οὐκ ἐσμὲν ἄξιοι ἄραι¹¹⁴ τὰ ὄμματα καὶ

112. δόξα indicated in the margin.

113. καὶ νῦν. θεοτοκίον indicated in the margin.

114. ἄραι: C.

Trisagion, the
Our Father,
 Lord, have mercy forty times,
 fifteen bows or prostrations, and

prayer: *You who in the ninth hour delivered your soul to the Father while hanging on the cross, and showed the thief crucified with you the way into paradise, O you who are good, do not neglect me, neither reject (me), but sanctify my soul, illuminate my thought; and declare me to be a sharer in the deathless delight of your sacred mysteries, so that tasting of your kindness (cf. 1 Pt 2:3), I, who more than all long for your beauty, may unceasingly offer you praise: O Christ our God, glory <to you>.*

And again, if you wish, also a Trisagion and the troparion: *When you were crucified, O Christ, tyranny was destroyed; the power of the enemy was trampled. For neither angel nor man, but you, the Lord himself, saved us; glory to you.*

Glory.

O you who love mankind, we worship the wood of your cross, since you the life of all were nailed to it. You opened paradise, savior, to the thief who approached you in faith, and he was deemed worthy of its delights by confessing to you, "Remember me, O Lord" (Lk 23:42). As you did him, receive us, too, as we cry out, "We are all sinners; in your compassion, do not neglect us."

Both now.

theotokion: *We who possess your protection, O undefiled one, and are delivered from terror by your supplications, being guarded throughout everything by the cross of your son, we all reverently extol you in our indebtedness.*

Lord, have mercy, and this

prayer: *Master, Lord Jesus Christ our God, you who were patient in the face of our transgressions and our many grievous sins and have led us up to the present hour, when hanging on the life-giving cross you showed the way into paradise for the prudent thief and annulled death by death. Be merciful to us sinners, your unworthy servants, for we have sinned and transgressed; we are not worthy to raise (our) eyes and look toward the height of heaven (cf. Ode 12:9; Ps 102:11) because we abandoned the way of your righteousness and we have conducted our lives by the wishes of our hearts. But we entreat your*

βλέψαι εἰς τὸ ὕψος τοῦ οὐρανοῦ, διότι κατελίπομεν τὴν ὁδὸν τῆς δικαιοσύνης σου καὶ ἐπορεύθημεν ἐν τοῖς θελήμασι τῶν καρδιῶν ἡμῶν· ἀλλ' ἰκετεύομεν τὴν σὴν ἀγαθότητα. Φεῖσαι ἡμῶν, Κύριε, διὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ σῶσον ἡμᾶς διὰ τὸ ὄνομά σου, ὅτι ἐξέλιπον ἐν ματαιότητι αἱ ἡμέραι ἡμῶν. Ἐξελοῦ ἡμᾶς τῆς τοῦ ἀντικειμένου χειρὸς καὶ ἄφες ἡμῖν τὰ ἁμαρτήματα, καὶ νέκρωσον τὸ σαρκικὸν ἡμῶν φρόνημα ἵνα, τὸν παλαιὸν ἀποθέμενοι ἄνθρωπον, τὸν νέον ἐνδυσώμεθα· καὶ σοὶ ζήσωμεν τῷ ἡμετέρῳ Δεσπότη καὶ κηδεμόνι· |^{247v} καὶ οὕτω τοῖς σοῖς ἀκολουθοῦντες προστάγμασιν εἰς τὴν αἰωνίαν ἀνάπαυσιν καταντήσωμεν, ἔνθα πάντων τῶν ἐν σοὶ εὐφραينوμένων ἐστὶν ἡ κατοικία. Σὺ γὰρ εἶ ἡ ἀληθὴς εὐφροσύνη καὶ ἀγαλλίασις τῶν ἀγαπώντων σε, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων.

goodness: spare us, O Lord, through the fullness of your mercy (Ps 5:8, 68:14), and save us for your name's sake, for our days were consumed in vanity (Ps 77:33). Rescue us from the hand of the adversary, forgive us our sins, and mortify our carnal thoughts (cf. Rom 8:6), so that, putting aside the old self (Rom 6:6), we may put on the new and live for you who are our master and guardian, and thus by following your commands, we will attain everlasting repose in the place that is the dwelling of all who rejoice in you (cf. Ps 86:7); for you are the true joy and exaltation of those who love you, O Christ our God, and to you we offer up glory: to the Father and the Son and the Holy Spirit, for ever and ever. <Amen.>

Τὰ τυπικά

Εἰ μὴ ἀπὸ τῆς ς' ὥρας ψαλθῆτω οὕτως· τὸ τρισάγιον, τὸ Πάτερ ἡμῶν, τὸ Κύριε, ἐλέησον· εἶτα τὸ Εὐλόγει, ἡ ψυχὴ <μου> τὸν Κύριον· εὐλογητὸς εἶ, Κύριε· ρβ',¹¹⁵ Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον καὶ πάντα τὰ ἐντός. Κύριε ἐλέησον, γ'· Δόξα τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι· ρμε', Αἶνει, ἡ ψυχὴ μου, τὸν Κύριον. Αἰνέσω Κύριον ἐν ζωῇ. Καὶ νῦν. Ὁ μονογενὴς Υἱὸς καὶ Λόγος. Τὸ Κύριε, ἐλέησον, γ'· εἶτα τὸ

Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. |²⁴⁸

Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

115. ρβ' written in the margin, as is the subsequent psalm number.

(II.5)

The Typika¹⁰¹

Unless (said) after the sixth hour, they should be chanted in this way:

Trisagion,

Our Father (HR 8),

Lord, have mercy, then

Bless the Lord, O <my> soul (Ps 102:1); *blessed are you, O Lord* (Ps 118:12).¹⁰²

Psalm 102: *Bless the Lord, O my Soul, and all that is within me*

Lord, have mercy three times.

*Glory to the Father, and to the Son, and to the Holy Spirit.*¹⁰³

Psalm 145: *My soul, praise the Lord. While I live will I praise the Lord.*

Both now.

Only-begotten son and Word (Monogenes: HR 84).

Lord, have mercy three times, then:

(Beatitudes; Mt 5:3–12)

Remember me, O Lord, when you come into your kingdom (Lk 23:42).¹⁰⁴

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

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

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

Blessed are the merciful, for they shall obtain mercy.

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

101. Said after the sixth hour on days when the Divine Liturgy is celebrated, but after the ninth on days when there is no liturgy. See Parenti § III.10.

102. P specifies that this be said after each verse of Ps 102.

103. P specifies that this be said after each verse of Ps 145.

104. This line is said as a refrain after each of the Beatitudes (Arranz, *Typicon de Messine*, 203.25–26; HR 185).

εις τὸν ἦχον

Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

καὶ μακαρισμοὶ τοῦ ἦχου

Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Μακάριοι ἐστὲ ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν¹¹⁶ ψευδόμενοι ἕνεκεν ἐμοῦ.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Μνήσθητι ἡμῶν, Κύριε. Μνήσθητι ἡμῶν, Δέσποτα. Μνήσθητι ἡμῶν, Ἄγιε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Χορὸς ὁ ἐπουράνιος ὑμνεῖ σε καὶ λέγει· Ἄγιος, ἄγιος, ἄγιος Κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Προσέλθετε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν |^{248v} οὐ μὴ καταισχυνθῇ. Χορὸς ἁγίων ἀγγέλων καὶ ἀρχαγγέλων ὑμνεῖ σε καὶ λέγει· Ἄγιος, ἄγιος, ἄγιος. Δόξα καὶ νῦν. Πιστεύω εἰς ἓνα Θεόν· Πάτερ ἡμῶν· τὸ Κύριε, ἐλέησον, ιε'· εἶτα τὸ Εἶη τὸ ὄνομα Κυρίου εὐλογημένον, ἐκ τρίτου· καὶ τὸ Εὐλογήσω{μεν} τὸν Κύριον ἐν παντὶ καιρῷ.

Πρὸ τῆς τῶν θείων καὶ ἁγίων μυστηρίων μεταλήψεως

Τρισάγιον, τὸν ν' ψαλμόν, τὸ Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς, πάσης

116. ἡμῶν: C.

In the mode (of the week)

Blessed are the peacemakers, for they shall be called the sons of God.

And Beatitudes of the mode (of the week)

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil things against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven.

Remember us, O Lord. Remember us, O master. Remember us, O holy One, when you come into your kingdom.

The heavenly choir praises you and says, "Holy, holy, holy is the Lord of hosts; heaven and earth are full of your glory" (Is 6:3).

Draw near to him and be enlightened, and your faces shall not be ashamed (Ps 33:6).

The choir of holy angels and archangels praises you and says, "Holy, holy, holy <is the Lord of hosts; heaven and earth are full of your glory>."

*Glory, both now.*¹⁰⁵

I believe in one God (Creed: HR 30–31).

Our Father.

Lord, have mercy fifteen times, then

Let the name of the Lord be blessed (Ps 112:2) three times, and

*I will bless the Lord at all times (Ps 33).*¹⁰⁶

*Before partaking of the divine and holy mysteries*¹⁰⁷

Trisagion.

Psalm 50, the (troparia):

Have mercy on us, O Lord, have mercy on us. (Ps 122:3, Mt 20:30

We who (82).

Glory.

105. The performance of these lines is described in Arranz, *Typicon de Messine*, 203.26–28.

106. Entire psalm according to Arranz, *Typicon de Messine*, xli, but only Ps 33:2 according to J. Mateos, "Un Horologion inédit de Saint-Sabas. Le codex sinaitique grec 863 (IXe siècle)," in *Mélanges Eugène Tisserant*, 1:55 (Vatican City: Biblioteca Apostolica Vaticana, 1964).

107. See Parenti § III.11.

γάρ. Δόξα. Κύριε, ἐλέησον ἡμᾶς, ἐπὶ σοὶ γάρ. Καὶ νῦν. Τῆς εὐσπλαγχνίας τὴν
πύλιν. Μετάνοιαι ἢ προσκυνήματα, καὶ εὐχή ἢ τῶ πεντηκοστῶ συνάδουσα
ἥτις καὶ προέγραπται.

O Lord, have mercy on us, for we have put (82).

Both now.

Open to us the gate of compassion (82).

Bows or prostrations, and the

Prayer said together with the fiftieth psalm, which has also been written out above (82–84).

Ἀκολουθία τῆς μεγάλης ε΄

ὥρα α΄

Δεῦτε, προσκυνήσωμεν, καὶ ψαλμὸς λε΄, Φησὶν ὁ παράνομος· καὶ ψαλμὸς μ΄, Μακάριος ὁ συνιῶν· τρισάγιον καὶ τροπάριον, ἦχος πλάγιος δ΄,

Ὅτε οἱ ἔνδοξοι μαθηταὶ ἐν τῷ νιπτῆρι τοῦ δείπνου ἐφωτίζοντο, τότε Ἰούδας ὁ δυσσεβῆς φιλαργυρίαν νοσήσας ἐσκοτίζετο· καὶ ἀνόμοις κριταῖς σὲ τὸν δίκαιον κριτὴν παραδίδωσι. Βλέπε, χρημάτων ἐραστά, τὸν διὰ ταῦτα ἀγχόνῃ χρησάμενον· φεῦγε ἀκόρεστον ψυ²⁴⁹-χὴν τὴν διδασκάλῳ τοιαῦτα τολμήσασαν· ὁ περὶ πάντα ἀγαθός, Κύριε, δόξα.

ὥρα γ΄

Ψαλμὸς να΄, Τί ἐγκαυχᾶ ἐν κακίᾳ· καὶ ψαλμὸς νβ΄, Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ· τρισάγιον, τροπάριον, ἦχος πλάγιος δ΄,

Ὡ πῶς Ἰούδας, ὁ ποτέ σου μαθητής, τὴν προδοσίαν ἐμελέτα κατὰ σοῦ; Συνεδείπνησε δολίως ὁ ἐπίβουλος καὶ ἄδικος. Πορευθεὶς εἶπε τοῖς ἱερεῦσι· Τί μοι παρέχετε, καὶ παραδώσω ὑμῖν ἐκεῖνον τὸν νόμον λύσαντα καὶ βεβηλοῦντα τὸ σάββατον; Μακρόθυμε, δόξα.

(II.6)

Offices of Maundy Thursday¹⁰⁸

First hour

Come, let us worship.

Psalm 35: *The transgressor says and*

Psalm 40: *Blessed is the man who considers.*

Trisagion and

troparion, plagal mode IV,

When the glorious disciples were being enlightened at the supper's washing of the feet, at that moment the impious Judas was being driven into darkness, his mind sick with avarice. He surrendered you, the just judge, to the lawless judges. O lover of money, look at him who resorted to a noose on account of that. Flee the insatiable spirit that dared commit such things against the teacher. Glory <to you>, O Lord, who are good to all around you.

Third hour

<Come, let us worship.>¹⁰⁹

Psalm 51: *Why do you boast of iniquity in your and*

Psalm 52: *The fool has said in his heart.*

Trisagion.

Troparion, plagal mode IV,

Oh how did Judas, who was once your disciple, (come to) practice betrayal against you? Treacherous and unrighteous, he deceitfully ate supper with you. He went and said to the priests, "What do you offer me and I will deliver to you (cf. Mt 26:15) that man who broke the Law and profanes the Sabbath?" Glory <to you>, O patient <Lord>.

108. This is an interhour (μεσώριον), like II.7. The passages are added to the canonical hours; see Parenti § III.12.

109. Presumably an omission by oversight here and in the following hours.

ὥρα ζ'

Ψαλμὸς νς, Ἐλέησον, ὁ Θεός, ἐλέησόν με, ὅτι ἐπὶ σοὶ πέποιθεν· καὶ ψαλμὸς νη, Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ Θεός· τρισάγιον καὶ τροπάριον, ἦχος βαρύς,

Ποῖός σε τρόπος, Ἰούδα, προδότην τοῦ Σωτῆρος εἰργάσατο; Μὴν τοῦ χοροῦ σε τῶν ἀποστόλων ἐχώρισε; Μὴν τοῦ χαρίσματος τῶν ἰαμάτων ἐστέρησε; Μὴν συνδειπνήσας ἐκείνοις σὲ τῆς τραπέζης ἀπόσατο; Μὴν τῶν ἄλλων νίψας τοὺς πόδας, τοὺς σοὺς ὑπερεΐδε;

ὥρα θ'

Ψαλμὸς ρη, Ὁ Θεός, τὴν αἴνεσίν μου μὴ παρασιωπήσης· καὶ ψαλμὸς ρλθ, Ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ· τρισάγιον καὶ τροπάριον, ἦχος βαρύς,

Ἐν τῷ δείπνῳ τοὺς μαθητὰς διατρέφων καὶ τὴν σκῆψιν |^{249v} τῆς προδοσίας γινώσκων, ἐν αὐτῷ τὸν Ἰούδαν διήλεγξας, ἀδιόρθωτον μὲν τοῦτον ἐπιστάμενος, γνωρίσαι δὲ πᾶσι¹¹⁷ βουλόμενος ὅτι θέλων παρεδόθης, ἵνα κόσμον ἀρπάξης τοῦ ἀλλοτρίου· μακρόθυμε Κύριε, δόξα.

117. πάλιν: C; corrected after TR 667.

Sixth hour

<Come, let us worship.>

Psalm 56: *Have mercy, O God, have mercy on me; for my soul has trusted in you and*

Psalm 58: *Deliver me from my enemies, O God.*

Trisagion and
troparion, barys mode,

What manner of circumstance turned you, O Judas, into a betrayer of the savior? He did not separate you from the band of apostles, did he? Did he deprive you of the gifts of healing (1 Cor 12:9)? Did he banish you from the table after eating with them? Did he perhaps overlook your feet when he washed the others'?

Ninth hour

<Come, let us worship.>

Psalm 108: *O God, pass not over my praise in silence and*

Psalm 139: *Deliver me, O Lord, from the evil man.*

Trisagion and
troparion, barys mode,

You fed the disciples at the supper even knowing the pretext for betrayal. There you exposed Judas, the one that you knew full well to be beyond redemption. You wished, though, to make known to all mankind that you were willingly surrendered, so that you might seize the world from the grasp of the enemy.¹¹⁰ Glory <to you>, O patient Lord.

110. Literally "alien," meaning Satan; see Lampe, *Lexicon*, s.v.

Εὐχή πρὸ τῆς ἀγίας μεταλήψεως
τοῦ ἀγίου Ἰωάννου τοῦ Χρυσοστόμου

Κύριε, οἶδα ὅτι οὐκ εἰμι ἄξιος, οὐδὲ ἰκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς τοῦ οἴκου τῆς ψυχῆς, διότι ὅλη ἔρημος ἐστὶ καὶ καταπεσοῦσα· καὶ οὐκ ἔχεις ἐν ἐμοὶ τόπον ἄξιον ποῦ τὴν κεφαλὴν κλῖναι. Ἄλλ' ὡς ἐξ ἔθους δι' ἡμᾶς ἐταπεινώσας ἑαυτόν, συμμετρίασον καὶ ἐν ἐμοὶ τῷ ταπεινῷ· καὶ ὡς κατεδέξω ἐν σπηλαίῳ καὶ φάτνῃ ἀλόγων ἀνακλιθῆναι, οὕτως κατάδεξαι καὶ ἐν τῇ φάτνῃ τῆς ἀλόγου μου ψυχῆς καὶ τῷ ἐσπιλωμένῳ στόματι εἰσελθεῖν. Ὁ καταξιώσας εἰσελθεῖν καὶ δειπνήσαι εἰς τὴν οἰκίαν Σίμωνος τοῦ λεπροῦ· αὐτός, φιλάνθρωπε, καταξίωσον εἰσελθεῖν καὶ εἰς τὴν οἰκίαν τῆς ²⁵⁰ ψυχῆς μου τοῦ νεκροῦ καὶ λεπροῦ. Ὁ καταδεξάμενος τὴν ὁμοίαν μου πόρνην τὴν ἀμαρτωλὸν ἀπτομένην σου, σπλαγχνίσθητι καὶ ἐν ἐμοὶ τῷ ἀμαρτωλῷ προσερχομένῳ καὶ ἀπτομένῳ σου· καὶ ὡς οὐκ ἐβδελύξω αὐτῆς τὸ ῥυπαρὸν στόμα καταφιλοῦν τοὺς ἀχράντους σου πόδας, μὴ βδελύξῃ μου τὸ ῥυπαρὸν στόμα καὶ ἐναγές, μὴ δὲ τὰ ἔμμυσα καὶ ἀκάθαρτα χεῖλη μου. Ἄλλὰ γενέσθω μοι ὁ ἄνθραξ τοῦ παναγίου σου σώματος εἰς φωτισμὸν τῆς ταπεινῆς μου ψυχῆς καὶ τοῦ σώματος, εἰς κουφισμὸν τοῦ βάρους τῶν ἐμῶν πλημμελημάτων, εἰς ἀποτροπὴν καὶ ἐμπόδιον τῆς φαύλης καὶ πονηρᾶς μου συνηθείας. Οὐ γὰρ ὡς καταφρονῶν προσέρχομαί σοι, Χριστέ, ἀλλὰ θαρρῶν τῇ σῇ ἀγαθότητι, καὶ ἵνα μὴ ^{250v} ἀφιστάμενος τῶν ζωοποιῶν μυστηρίων τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου αἵματος θηριάλωτος ὑπὸ τοῦ πονηροῦ θηρὸς γένωμαι. Ὡς οὖν μόνος ὢν ἅγιος, ἀγίασόν μου τὸν νοῦν καὶ τὴν καρδίαν, τοὺς νεφροὺς καὶ τὰ σπλάγχνα, καὶ ὅλον με ἀνακαίνισον· καὶ ἐρίζωσον τὸν φόβον σου ἐν τοῖς μέλεσί μου καὶ ἐν τῷ ἀγιασμῷ σου διατήρησόν με· καὶ γενοῦ μοι βοηθὸς καὶ ἀντιλήπτωρ, καταξιῶν με τῆς ἐκ δεξιῶν σου παραστάσεως, πρεσβείαις τῆς ἀχράντου σου μητρὸς καὶ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων.

(II.7)

(Prayers before and after holy communion)¹¹¹

Prayer before the holy partaking, by St. John Chrysostom:

O Lord, I know that I am not worthy, nor am I adequate, to have you enter under the roof (Mt 8:8) of the house of (my) soul, for it is a total wasteland and has collapsed. You do not have in me a worthy place on which to rest your head (Mt 8:20). As you customarily humbled yourself for our sake, do the same, too, in my case, the humble one. As you consented to lie in a cave and in a manger of unreasoning animals, so consent also to enter the manger of my unreasoning soul and defiled mouth. You who deigned to enter and eat at the house of Simon the leper, you, O lover of mankind, deign also to enter into the soul's house of me, a corpse and a leper. You who received the harlot who is like me, she the sinner who touches you, show your compassion also in my case, the sinner who approaches and touches you. Just as you were not disgusted when her filthy mouth kissed your undefiled feet, do not be disgusted by my filthy, foul mouth, neither by my polluted and unclean lips. But be for me the burning coal¹¹² of your most holy body, to illuminate my humble soul and my body, to relieve the burden of my sins, to avert and thwart my evil and worthless habits. I approach you, O Christ, not as one who is presumptuous, but as one confident in your goodness; lest—keeping myself away from the life-giving mysteries of your undefiled body and precious blood¹¹³—I be devoured by the evil beast of prey. As, then, the only one who is holy, sanctify my mind and heart, my kidneys and bowels: renew all of me. Root the fear of you in my limbs and preserve me by your sanctification. Be for me a helper (Ps 26:9) and a supporter (Ps 58:17), one who esteems me worthy of a place at your right hand through the intercessions of your undefiled mother and of all the saints who have been pleasing to you through the ages.

111. See Parenti § III.11.

112. Cf. Is 6:5–7.

113. "Your immaculate body and precious blood" is a phrase used in the liturgy: P. Trempelas, *Αἱ τρεῖς λειτουργίαι κατὰ τοὺς ἐν Ἀθήναις κώδικας* (Athens: Hypo tes M. Patriarchikes Epistemonikes Epitropes pros Anatheoresin kai Ekdosin ton Leitourgikon Vivlion, 1935), 76, 129, 212.

Εὐχή¹¹⁸ ἕτέρα ὁμοίως

Ὁ Θεός, ἄνες, ἄφες, συγχώρησόν μοι τὰ πλημμελήματά μου ὅσα σοι ἤμαρτον, εἴτε ἐν γνώσει, εἴτε ἐν ἀγνοίᾳ, εἴτε ἐν λόγῳ, εἴτε ἐν ἔργῳ ἤμαρτον, ἤμαρτον γάρ· πάντα μοι συγχώρησον ὡς ἀγαθὸς καὶ φιλόανθρωπος· καί, τῇ πρεσβείᾳ τῆς ἀχράντου καὶ ἀειπαρθένου σου μητρὸς |²⁵¹ καὶ πάντων τῶν ἁγίων σου, ἀκατάκριτόν με διατήρησον δέξασθαι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα καὶ αἷμά σου εἰς ἴασιν τῆς ψυχῆς, καὶ ἐξάλειψιν τῶν πονηρῶν μου λογισμῶν· ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Εὐχή μετὰ τὴν θείαν μετάληψιν

Εὐχαριστῶ σοι, φιλόανθρωπε, ὅτι διὰ πολλὴν ἀγαθότητα ἠνέσχου κοινωνόν με γενέσθαι τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου αἵματος· καὶ οὐκ ἐβδελύξω, οὐδέ, ὡς μεμολυσμένον καὶ τῆς ὑποδοχῆς τοῦ ἁγιασμοῦ σου ἀνάξιον, ἀοράτῳ σου καὶ θείᾳ δυνάμει ἀπώσω, ἀλλ' εὐδόκησας κάμει τὸν ἁμαρτωλὸν τῇ ἀθανάτῳ σου καὶ θείᾳ διαθρέψαι τραπέζῃ· ἧς τὴν ζωοποιὸν χάριν ἀμείωτον ἐν τῇ ταπεινῇ μου ψυχῇ διατήρησον καὶ τὸν φωτισμὸν ἀκατάσβεστον, φωτίζων ἡμῶν πᾶσαν νόησιν, πᾶσαν αἴσθησιν, ἀ|^{251v}-προσκόπους φυλάττων καὶ ἀπεριτρέπτους ἡμᾶς τοῦ σκότους τῆς ἁμαρτίας τοῦ δοξάζειν καὶ εὐχαριστεῖν σοι κατὰ τὸ σὸν θέλημα πάσας τὰς ἡμέρας τῆς ζωῆς μου, πρεσβείαις τῆς παναχράντου δεσποίνης ἡμῶν Θεοτόκου καὶ πάντων τῶν ἁγίων· ἀμήν.

Εὐχή ἕτέρα ὁμοίως¹¹⁹

Τὸ σῶμά σου τὸ ἅγιον, Κύριε Ἰησοῦ Χριστέ, γένοιτό μοι εἰς ζωὴν καὶ τὸ αἷμά σου τὸ τίμιον εἰς ἄφες ἁμαρτιῶν, καὶ ἐν τῇ ἀγίᾳ σου κρίσει στῶ κατέναντι τοῦ προσώπου σου. Γένοιτο δέ μοι αὕτη ἡ εὐχαριστία εἰς εὐσπλαγχνίαν καὶ εἰς χαρὰν καὶ εἰς υἰγίειαν καὶ εἰς ἴασιν τῆς ταπεινῆς μου ψυχῆς· ὅτι ἠυλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν.

118. εὐχή is written in the margin.

119. εὐχή ἕτέρα ὁμοίως is written in the margin.

Another prayer of the same

O God, spare, remit, forgive me my sins, as many as I have sinned against you; whether I have sinned intentionally or in ignorance, in word or deed, for I have sinned. As the one who is good and loves mankind, forgive me all (my sins), and, through the intercession of your undefiled, ever-virgin mother and all your saints, preserve me free of condemnation to receive your precious, holy, and undefiled body and blood for healing the soul¹¹⁴ and blotting out my wicked thoughts; for yours is the kingdom and the power and the glory forever (cf. Mt 6:13).

Prayer after the divine partaking

I thank you, O lover of mankind, that through (your) great goodness, you were content that I became a partaker of your undefiled body and precious blood and were not repelled; nor did you drive me away by your unseen and divine power as one defiled and unworthy of receiving your sacrament. But you consented to nourish even a sinner like me at your everlasting and divine table. Keep its life-giving grace undiminished in my poor soul and its light always burning. For it is you who illuminate every thought, every perception we have, keeping us free from stumbling and secure from the shadow of sin to glorify and thank you according to your will all the days of my life, through the intercessions of our most undefiled lady, the Theotokos, and all the saints. Amen.

Another prayer of the same

Let your holy body, O Lord Jesus Christ, bring me life, and your precious blood the remission of sins; and may I stand before you face to face at your holy Judgment. Let the sacrament itself bring me mercy, grace and health, as well as healing for my poor soul (LB: Trempelas 192.12), for your most precious and exalted name has been blessed and glorified: (that) of the Father and the Son and the Holy Spirit, now <and always and for ever and ever. Amen>.¹¹⁵

114. "For healing the soul" is a phrase used in the liturgy, e.g., Trempelas, *Τρεῖς λειτουργίαι*, 192.12.

115. LB = Liturgy of St. Basil: ed. Trempelas, *Αἱ τρεῖς λειτουργίαι*, 161–98.

Ἀκολουθία τῶν τῆς ἡμέρας μεσῶρων
τῆς μεγάλης παρασκευῆς

ῶρα α'

Τὸ Δεῦτε, προσκυνήσωμεν· ψαλμὸς β', Ἰνατί ἐφρύαξαν ἔθνη· καὶ ψαλμὸς ζ', Κύριε ὁ Θεός μου, |²⁵² ἐπὶ σοὶ ἤλπισα· τρισάγιον καὶ τροπάριον <ἦχος α'>, ¹²⁰ τὸ Σταυρωθέντος σου, Χριστέ, ἀνηρέθη ἡ τυραννίς. Δόξα καὶ νῦν. Οἱ τὴν σὴν προστασίαν κεκτημένοι.

ῶρα γ'

Δεῦτε, προσκυνήσωμεν· ψαλμὸς λδ', Δίκασον, Κύριε· καὶ οε', Γνωστός ἐν τῇ Ἰουδαίᾳ ὁ Θεός· τρισάγιον καὶ τροπάριον, ἦχος πλάγιος β', Σήμερον τὸ προφητικὸν πεπλήρωται λόγιον. Δόξα καὶ νῦν. Θεοτοκίον, Θεοτόκε παρθένε, ἰκέτευε τὸν υἱόν σου καὶ Θεὸν ἡμῶν τὸν [έ]κουσ[ίως] προσπαγέντα ἐν σταυρῷ [καὶ ἀνα]στάντα ἐκ νεκρῶν σ[ωθῆναι τὰς ψυχὰς ἡμῶν].¹²¹

ῶρα ς'

Δεῦτε, προσκυνήσωμεν· ψαλμὸς κα', Ὁ Θεὸς ὁ Θεός μου, πρόσχες μοι· καὶ ψαλμὸς ξη', Σῶσόν με, ὁ Θεός, ὅτι εἰσήλθοσαν· τρισάγιον· τροπάριον, ἦχος β', Σωτηρίαν εἰργάσω ἐν μέσῳ. Δόξα καὶ νῦν. Θεοτοκίον, Εὐσπλαγχνίας ὑπάρχουσα.¹²²

120. Supplied from Arranz, *Typicon de Messine*, 240.20.

121. ἐκουσίως ... ψυχὰς ἡμῶν was written in the margin and later erased or worn away; restitutions following TR 355.

122. εὐσπλαγχνίας ὑπάρχουσα is written, compressed, in the margin.

(II.8)

Offices of the interhours of the day for Good Friday¹¹⁶

First Hour

Come, let us worship.

Psalm 2: *Why did the heathen rage and*

Psalm 7: *O Lord my God, in you have I trusted.*

Trisagion and

troparion, mode I, *When you were crucified, O Christ, tyranny was destroyed* (126).

Glory, both now.

(theotokion) *We who possess your protection* (126).

Third Hour

Come, let us worship.

Psalm 34: *Judge, O Lord and*

Psalm 75: *God is known in Judea.*

Trisagion and

troparion, plagal mode II, *Today the prophesy has been fulfilled* (TR 355).

Glory, both now.

theotokion, *O virgin Theotokos, entreat your son and our God, who was willingly crucified on the cross and who rose from the dead, that our souls be saved.*

Sixth Hour

Come, let us worship.

Psalm 21: *O God, my God, attend to me and*

Psalm 68: *Save me, O God, for the waters have come in.*

Trisagion.

Troparion, mode II, *You wrought salvation in the midst* (TR 125).

Glory, both now.

theotokion, *You who are a spring of compassion* (TR 125).

116. The passages are added to the canonical hours; see Parenti § III.12.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.



You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.