

<CHAPTER>

# 10



*The Vigil of the Apocalypse*

A. Midnight Praises

1. The priest and deacons put on their service garments, and the veil of the sanctuary is opened.
2. The priest stands before the sanctuary facing the east with his head uncovered, and holds the book of Psalms, wrapped in a white linen veil and chants "Δοξασι ὁ θεος ἡμων Δλ" in its apocalyptic tune, followed by Psalm 151:

Δοξασι ὁθεος  
 ἡμων.  
 ΔΛΛΗΛΟΥΙΑ:

Glory be to God.  
 Alleluia:

ΠΙΩΟΝ ΦΑ  
 ΠΕΝΝΟΥ† ΠΕ.

The Glory belongs to our  
 God.

ΔΝΟΚ ΠΕ  
 ΠΙΚΟΥΧΙ ΝῆΡΗΙ ΞΕΝ  
 ΝΑΞΗΝΟΥ : ΟΥΟΞ  
 ΝΑΛΟΥ ΞΕΝ ΠΗΙ  
 ΝΤΕ ΠΑΙΩΤ :  
 ΝΑΙΔΑΜΟΝΙ ΝΝΙΕΨΩΟΥ  
 ΝΤΕ ΠΑΙΩΤ.

I am small among my  
 brothers : and a boy in  
 my father's house: I was  
 pasturing my father's  
 sheep.

ΝΑΧΙΧ ΑΥΘΑΜΙΟ  
 ΝΟΥΟΡΣΑΝΟΝ : ΟΥΟΞ  
 ΝΑΤΗΒ ΑΥΖΩΤΠ  
 ΝΟΥΨΑΛΤΗΡΙΟΝ :

My hands made an  
 organ: and my fingers  
 tuned a psaltery :

.(Ψ)

Ἀλ (ᾠ).

Ουοζ νιμ πε  
 ἠναψταμε Παβ οικ  
 : ἠθοϋ πε Πβ̄ϋ :  
 ἠθοϋ ψαϋρωτεμ  
 ἔοϋρον νβεν ετωψ  
 ἐζρη οϋβηϋ.

Πθοϋ αϋοϋωρπ  
 ἠπεϋαϋτελοϋ:  
 οϋοζ αϋολτ  
 ἐβολζεν νῑεϋωϋ  
 ἠτε παιωτ : οϋοζ  
 αϋθαζϋτ ζεν φνεζ  
 ἠτε πεϋωωζ: Ἀλ  
 (ᾠ).

Πᾱςνηοϋ νανϋ  
 οϋοζ ζαννιϋ† νε:  
 οϋοζ ἠπεϋ†μα†  
 ἠζητοϋ ἠζε Πβ̄ϋ.

Δῑι ἐβολ ἐζρεν  
 πιΔλλοφϋλοϋ :  
 αϋϋαζοϋι ἐροι ζεν  
 νεϋιδωλον.

Δνοκ Δε  
 αῑωκεμ ἠτεϋϋηϋ  
 ετϋη ἠτοϋτϋ αῑωλι  
 ἠτεϋ ἠφε.

Ουοζ αῑωλι  
 ἠοϋβ̄ιϋπῑι ἐβολζεν  
 νενϋηρι  
 ἠπῑιϋραηλ.

Alleluia (3).

And who shall tell my  
 Lord? He is The Lord: He  
 listens<sup>1</sup> to everyone that  
 cries up to Him.

He sent His angel, and  
 took me from my  
 father's sheep: and  
 anointed me with His  
 anointing oil: Alleluia  
 (3).

My brothers are  
 handsome and taller  
 than me, but the Lord  
 did not take pleasure in  
 them.

I went out to meet the  
 Philistinian: and he  
 cursed me with his idols.

But I drew his sword  
 which he had<sup>2</sup>, and  
 beheaded him<sup>3</sup>.

And removed<sup>4</sup>  
 reapproach from the  
 children of Israel.

(ᾠ)

<sup>1</sup> Habitual tense meaning always listens; is used to listening.

<sup>2</sup> Lit. "which is in his hand"

<sup>3</sup> Lit. "lifted his head"

ΑΛΛΗΛΟΥΙΑ  
ΑΛ ΑΛ

Alleluia, Alleluia, Alleluia.

Πιῶον φα  
Πεννοῦ† πε παλιν  
πιῶον φα Πεννοῦ†  
πε.

The Glory belongs to our  
God, again the Glory  
belongs to our God.

3. The priest carries the book of Psalms and proceeds around the church three times with the deacons while chanting the exposition of the second Hoos (canticle):  
**“Μαρενοῦωνε ἐβραλ”**
4. Note: All the Praises is chanted by alternating, one verse from inside the sanctuary and one verse from outside the sanctuary.
5. The first Hoos (Canticle), **“Ἰοτε αφρωε,”** is chanted followed by its exposition **“Ἡεν οφρωτ.”**
6. The priest and deacons sit while having lit candles and they start reading the rest of the Old Testament praises and prophecies:
  - a. Second Praise of Moses the Prophet (Deut 32:1-42)
  - b. The Prayer of Hannah, Mother of Samuel (1Sam 2:1-11)
  - c. Prayer of the Prophet Habakkuk (Hab 3:2-19)
  - d. Prayer of the Prophet Jonah (Jon 2:2-10)
  - e. Prayer of Hezekiah, the King of Judah (Isa 38:10-20)
  - f. Prayer of King Manasseh
  - g. First Prayer of the Prophet Isaiah (Isa 26:9-20)
  - h. Second Prayer of the Prophet Isaiah (Isa 25:1-12)
  - i. Third Prayer of the prophet Isaiah (Isa 26:1-9)
  - j. Praise of the Prophet Jeremiah (Lam 5:16-22)
  - k. Praise of the Prophet Baruch (Bar 2:11-16)
  - l. Praise of the Prophet Elijah (1Kin 18:36-39)
  - m. Prayer of the Prophet David (1Chr 18:29:10-13)
  - n. Prayer of King Solomon (1Kin 8:22-30)
  - o. Prayer of the Prophet Daniel (Dan 9:4-19)
  - p. Prayer of Azarias (Dan 3:25-51)

<sup>4</sup> Lit. “lifted”

- q. The vision of Daniel regarding the three young men in the fiery furnace (Dan 3:1-23)
- r. The Third Hoos (Canticle) "**Κ̅υαρωοντ Π̅Ϸ̅ Φ̅†**" is chanted first in Coptic, with the symbols, then read (Dan 3:52-100):
  - i. Beginning from the seventh verse "**Ϸ̅μοϷ̅ Π̅Ϸ̅Ϸ̅**", the following response is chanted every three verses:

<b>ΕΥΛΟΓΙΣΤΕ</b>	Bless the Lord, O you
<b>ΠΑΝΤΑΤΑ</b> <b>ΕΡΓΑ</b>	works of the Lord, Praise
<b>Κ̅υρι̅ε̅ Τ̅ΟΝ̅ Κ̅υρι̅ΟΝ̅</b>	Him and exalt Him above
<b>:</b> <b>ῥ̅υ̅μ̅ι̅ν̅ι̅τ̅ε̅</b> <b>Κ̅ε̅</b>	all forever. Amen
<b>ῥ̅π̅ε̅ρ̅ρ̅ψ̅ο̅τ̅ε̅</b> <b>:</b>	
<b>Δ̅Υ̅Τ̅ΟΝ̅ Ι̅Ϸ̅ Τ̅ΟΥ̅Ϸ̅</b>	
<b>Ε̅Ω̅Ν̅Α̅Ϸ̅. Δ̅Μ̅Η̅Ν</b>	

- ii. When the praise is read, the following verse is chanted every three verses.

Praise Him, glorify Him, exalt Him forever;	
His mercy: He is praised, He is glorified, He is	:
exaltated forever; His mercy endures forever.	.

- iii. The hymns of **Ϸ̅ω̅Ϸ̅ ε̅ρ̅ο̅Ϸ̅** and **ἀ̅ρι̅ζ̅ο̅ν̅ὸ̅** are chanted in their long tunes.

- s. The psali for the three young men in the fiery furnace is Chanted: "**Δ̅ρι̅ψ̅α̅λ̅ι̅ν̅**"
- t. The hymn for the three young men in the fiery furnace is Chanted: "**Ἰ̅ε̅ν̅ε̅ν̅**"

- 7. The priest and deacons sit while having lit candles and they continue reading the rest of the New Testament praises and prophecies:
  - a. Praise of Virgin Mary (Luk 1:46-55)
  - b. Prayer of Zachariah the Priest (Luk 1:68-71)
  - c. Prayer of Simeon the Elder (Luk 2:29-32)
  - d. The priest reads the story of Susana and Daniel the Prophet
- 8. At the end of the Praises, the deacons chant the hymn "**Ἰ̅ε̅ν̅ο̅ν̅ε̅Ϸ̅ Ἰ̅ν̅ω̅κ̅**" (We follow You) in its common tune while holding lit candles and proceeding around the church three times.

B. The Offering of the Morning Incense (Matins)

- 9. The candles are lit, and the priest starts the Thanksgiving Prayer.

10. The verses of the Cymbals are chanted in the common tune as follows:
  - a. It starts with the Morning Doxology from the first verse until the end of **ΣΙΤΕΝ ΝΟΕΥΧΗ** (Through their prayers...)
  - b. The verses of the cymbals for Joyous Saturday are chanted
  - c. The verses of the cymbals for the Feast of the Cross are chanted
  - d. They are concluded as usual for the Feasts of the Lord:
    - i. **ΙΗΣ ΠΧΣ** ἵσαϑ νεμ φουϑ...
    - ii. **Ποτρο...**
11. Psalm 50 ("Have mercy upon me O Lord") is recited, followed by "Come Let us worship".
12. The congregation chants **ΔΔ**: **Δοξασι ὁθεος ἡμων**
13. The Litany of the Sick is prayed (see page 10)
14. The deacons chant the rest of the Morning Doxology from "**Πιοϱωινη ἵτα φμηι**" (O, true light) followed by the Ending of the Adam Theotokia "**Μεκλαι ὠπανοϑ**" (Your mercies O Lord) in the common tune.
15. The Litany of the Departed is prayed (see page 9).
16. "Graciously accord O Lord..." is recited
17. The Adam Psali "**ΑΠβς ταϱε ἵρι νεμαν**" (The Lord has...) and the Melody for Joyous Saturday (I begin in the Name...) are chanted
18. The Saturday Theotokia "**Ψατωλεβ ἵσεμνε**" is chanted in the common tune, followed by the exposition "**Χερε θεεμεεζ ἵεμοϑ**". The Ending of the Vatos Theotokia is not said.
19. The Litany of the oblations is prayed.
20. The Praise of the Angels "Let us praise with the angels..." is recited.
21. The priest proceeds around the church with the incense without greetings (kissing).
22. Meanwhile the doxologies are chanted: The doxology for the feast "**Φηεταϱωανω ὠΠιςΔ**" is chanted before the doxology of St. Mary.
23. At the end of the doxologies, the Creed is recited, until "He suffered and was buried," and then continued by "Yes, we believe in the Holy Spirit..."
24. The priest prays "**Φϑ και ναλ**", and the congregation responds with "**Κε**" in the long tune while the deacons proceed around the sanctuary three times, and around the church three times, and once around the sanctuary.
25. The Prophecy and Homily are chanted in Coptic then translated.



<p>Εθε φαι τενη          ωου ναφ: ΤΕΝΩ          εβολ ενχω υμοσ:          χε κςμαρωουτ ω          Παβς Ιης: χε          αυαωκ ακωτ          υμον.</p>	<p>Therefore we glorify<sup>5</sup>          Him: cring out saying,          "blessed are You O my          Lord Jesus, for You were          crucified You saved us."</p>
--	--

- 34. The priest continues the service with the three short litanies (see page 62), the Lord's prayer, and the three absolutions.
- 35. The service is concluded with the canon "**Πβ οισ Πβ οισ Πβ οισ...**":

<p>Πβ οισ Πβ οισ          Πβ οισ ιςχε εκοι          υφρητ          νορρεφωουτ: α          νιουδαι ζιτκ          εουμζαυ ζεν          ουτεβς αυζιτεβς          εχωκ ζωσ δε          ερωις ετωφω χε          ζινα ντεκνοζεμ          ννηετενουν          υψυχη.          Δοξα παρτι...          Κε νυν...          Τενω εβολ          ενχω υμοσ χε ναι          ναν Φτ          Πενωτηρ:          φηεταρχαφ ζεν          πιμζαυ εκεζουζεμ          νζρηι νζητεν          ντςουρι ντε φμου.</p>	<p>Lord, Lord, Lord, as if          you were like the dead :          the Jews have placed<sup>6</sup>          you in a tomb: with a          seal they sealed You :          and as they were          guarding the tomb You          saved those which are          our souls.          Glory be to...          Now and forever...          We cry out saying, "Have          mercy on us God our          Savior: You who was          placed in the tomb: You          shall trample in us: the          thorn of death."</p>
--	--

- 36. The priest says the benediction.

<sup>5</sup> Lit. "give glory to"  
<sup>6</sup> Lit. "threw"

## C. The Prayers of the Third &amp; Sixth Hours

37. The Agpia Psalms of the third hour are read inaudibly, distributed on the entire congregation.
38. The Prophecy is chanted in Coptic then translated.
39. The psalm and gospel are chanted in Coptic, half in the Paschal tune, and the other half in the common tune, and then translated.
40. "Κε" (Lord have mercy) is chanted 41 times, followed by "Holy Holy Holy..."
41. The sixth hour is prayed in the same way.

## D. The Reading of the Apocalypse (Revelations)

42. Seven oil lamps and seven candles are lit,, and a cross is placed in the midst, to resemble Christ who walks among the seven lampstands (Rev 1),
43. Seven censors are lit.
44. The priest raises incense while the deacons chant the hymn of the Blessing "Γενοϋωϣτ ἠΦιωτ" (We worship the Father...) (see page 37) followed by the Hymn for St. John the Beloved "Ερε πικμον" in the tune of "Απιναν ωπι":

Ερε	πικμον	The blessings of the
ἠτε	πιθεολοσοc	Evangelic Theologian :
νεναστρελιcτης		John the virgin : shall
Ιωαννιc		come upon this
πιπαρθενοc	: εϕῆι	congregation : All say
εἰρηι	εξεν	Amen so be it.
παιλαοc	αχοc	
τρηροϣ	: χε ἄμην	
εσεωπι		

45. The priest starts the reading of the book of Revelations.
46. When the reader mentions the churches, at the verse "He who has an ear let him hear..." the deacons respond with "Φηετεορον μαωχ" (He who has an ear...) in the tune of the hymn of the Virtues "Φμητ ἰνοντ" (Chapters 2,3)

Φηετεορον		He who has an ear to
μαωχ	ἠμοϣ	hear let him hear, what
εσωτεμ		the spirit says to the
μαρεϣωτεμ:	χε	churches.
οϣπε	ετε	
πιπνευμα	χω	

ἄμοσ ἠνιεκκλήσιᾶ. |

47. At the mentioning of the names of each tribe, the deacons respond with **“Ἐβόλᾳ ᾗ ἐν ἑφθάλῃ...”** (Chapter 7):

<b>Ἐβόλᾳ ᾗ ἐν ἑφθάλῃ ἡ(νίμ) μῆτ ἑκατὸν ἑξήκοντα</b>	<b>ᾗ ἐν ἑφθάλῃ</b>	From the tribe of (...)	(...)
<b>Ἰουδαῖος</b>		twelve thousand.	
<b>Ῥουβην</b>		Judah	
<b>Γαδ</b>		Ruben	
<b>Ἀσχηρ</b>		Gad	
<b>Ἐφθαλιμ</b>		Asher	
<b>Μανασση</b>		Naphtali	
<b>Σιμεων</b>		Manasi	
<b>Λευί</b>		Simeon	
<b>Ἰσαχαρ</b>		Levi	
<b>Ζαβουλον</b>		Issachar	
<b>Ἰωσηφ</b>		Zebulun	
<b>Βενιαμιν</b>		Joseph	
		Benjamin	

48. At the mentioning of the word “incense,” the priest raises the incense.  
 49. At the mentioning of the word “Alleluia,” the deacons respond with “Alleluia” (three times) as in Psalm 151 or **“Ἐνδοξασμενος”** (Chapter 19):  
 50. At the mentioning of the foundation of the new Jerusalem city, the priest chants:

<b>Ἰδοὺ τὰ τοῖμα</b>	<b>αἰνῶν</b>	I saw the walls <sup>7</sup> of a city covered with gold, and precious stones <sup>8</sup> and the beautiful jewels.
<b>ἐπέκωτ ἡνοπολις</b>		
<b>ἐσωσθη ἡνοβ ζιῶνι</b>		
<b>ἡμῖν τιμαρσαριτης</b>		
<b>εὐθεως</b>		

51. The deacons respond:

<sup>7</sup> Lit. “the built thing”

<sup>8</sup> Lit. “true stones”

Ερε Πενσωτηρ  
 ΰεν Τεσμητ̄:  
 εφ̄τ̄χ̄λου ει τ̄αιὸ  
 ἠννεθεμει ἄμοφ.

Our Savior is in its midst: crowning with honor those who love Him.

52. At the mentioning of the foundation of the new Jerusalem city, the deacons chant the names of the foundations followed by “**Ερε Πενσωτηρ...**” (Our savior in its midst...) after every three foundations

Ϝ̄σεντ̄ ἠζον̄ιτ̄  
 νε ον̄ιασπικ̄ τε.  
 Ϝ̄μαζ̄ ἔνον̄τ̄  
 ον̄σαπφιροσ̄ τε.  
 Ϝ̄μαζ̄ ωμοῡτ̄  
 ον̄χαρκηδων̄ τε.  
 Ερε

The first foundation was jasper : the second was sapphire : the third was chaagate.

Ϝ̄μαζ̄ ἔτοϣ  
 ον̄εμαρασαοσ̄ τε.  
 Ϝ̄μαζ̄ ε̄  
 ον̄σαρδονιζ̄ τε.  
 Ϝ̄μαζ̄ ε̄  
 ον̄σαρδινον̄ τε.

The fourth was emerald : the fifth was onyx : the sixth was carnelian.

Ϝ̄μαζ̄ ωαωφι  
 ον̄χρ̄ν̄κολιθοσ̄ τε.  
 Ϝ̄μαζ̄ ωμ̄ηιν̄  
 ον̄β̄ν̄ριλ̄λοσ̄ τε.  
 Ϝ̄μαζ̄ ψιτ̄  
 ον̄τοπαδιον̄ τε.

The seventh was chrysolite : the eighth was beryl : the ninth topaz.

Ϝ̄μαζ̄ μητ̄  
 ον̄ζ̄ν̄ἀκ̄ν̄θ̄εινον̄ τε.  
 Ϝ̄μαζ̄ μητ̄ ον̄ι  
 ον̄χρ̄ν̄κοπαρασοσ̄  
 τε. Ϝ̄μαζ̄ μητ̄  
 ἔνον̄τ̄ ον̄ἀμ̄εθ̄ισ̄τοσ̄  
 τε.

The tenth was hyacanth : the eleventh was chalcedony: the twelfth was amethyst.

53. At the end of the reading of the Apocalypse, the deacons chant “**Κε**” three times in the long tune, while the priest anoints all the congregation with the oil of the Apocalypse.

E. The Prayers of the Ninth Hour

54. The priest and deacons put on their service garments.

55. The ninth hour is prayed in the same manner as the third & sixth hours mentioned previously.

F. The Divine Liturgy

56. The Lamb is presented and examined, while the deacons chant “**Κε**” 41 times.

57. The hymn **ΑΛΛΗΛΟΥΙΑ** for the oblations may be chanted after the examination.

58. The hymn **ΑΛΛΗΛΟΥΙΑ ΦΑΙ ΠΕ ΠΙ**<sup>9</sup> is not chanted

59. The hymn **Θωοις αμην**<sup>10</sup> is chanted.

60. The priest prays the absolution of the servants.

61. The Introduction to the pauline epistle “**Θοβε τ̅αναστασις**” and the epistle is chanted in Coptic, half of it in the Paschal tune and the other half in the common tune, followed by “**Πι̅μοτ̅ τ̅αρ**”, then it is translated.

62. The response to the Praxis<sup>11</sup> is chanted:

<p><b>Ανκοσϩ αρχαϩ          ζεν πι̅μ̅ε̅αν:          φ̅η̅ε̅τ̅χ̅η̅ σα̅βο̅λ          η̅τ̅βα̅κι: ε̅τα̅ν̅χο̅ς          ζεν̅ το̅ν̅με̅τα̅τ̅η̅τ̅:          χ̅ε̅ φα̅ι̅ ϩ̅να̅ψ̅τω̅ν̅ϩ          αν̅ χ̅ε̅.</b></p>	<p>He was shrouded and placed in the tomb, which was outside the city, they said in their ignorance, He can not rise.</p>
--	---

<sup>9</sup> This is the psalm of the resurrection, the first time it is chanted is during the resurrection feast

<sup>10</sup> Salvation was completed on the Cross

<sup>11</sup> Taken from the Doxology

Κ̅ςμαρωον̅τ  
 ἄλ̅ηθ̅ως: νεμ  
 Π̅εκιωτ̅ ἠ̅λ̅γαθ̅ος:  
 νεμ Π̅ιπ̅νευμα  
 ε̅θ̅ου̅α̅β̅: κ̅ε̅ ἀ̅να̅ω̅κ  
 ἀ̅κ̅ω̅† ἡ̅μ̅ον̅ ν̅αι  
 ν̅αν̅.

Blessed are You indeed,  
 with Your good Father  
 and the Holy Spirit, for  
 You have crucified and  
 saved us. Have mercy on  
 us.

[ ]

63. The paralex hymn “Πα̅β̅ο̅ι̅ς̅ Ἰ̅η̅ς̅ Χ̅ρ̅ι̅ς̅” is chanted

Π̅α̅β̅ο̅ι̅ς̅ Ἰ̅η̅ς̅  
 Χ̅ρ̅ι̅ς̅ φ̅η̅ε̅τ̅α̅ν̅χ̅α̅ς̅  
 ζ̅εν̅ π̅ι̅μ̅ε̅λ̅α̅ν̅ :  
 ε̅κ̅ε̅ζ̅ο̅μ̅ε̅μ̅ ἠ̅θ̅ρ̅η̅ι̅  
 ἠ̅θ̅η̅τ̅εν̅ ἠ̅†̅ε̅ο̅ν̅ρ̅ι̅  
 ἠ̅τ̅ε̅ φ̅μ̅ο̅ν̅.

My Lord Jesus Christ :  
 who was placed in the  
 tomb : You shall trample  
 in us: the thorn of death.

Μ̅ι̅χ̅ε̅ρ̅ο̅ν̅β̅ι̅μ̅ νεμ  
 ν̅ι̅σ̅ε̅ρ̅α̅φ̅ι̅μ̅...  
 ε̅ν̅ω̅ ε̅β̅ο̅λ̅  
 ε̅ν̅ξ̅ω̅ ἡ̅μ̅ο̅ς̅...

The Cherubim and the  
 Seraphim...  
 Crying out saying...

...

...

64. The Trisagion is chanted: The first two verses in the Paschal tune and the third one in the common tune – in all three verses. “Ο̅ς̅τ̅α̅ν̅ρ̅ω̅θ̅ι̅ς̅” (Who was crucified...) is chanted:

Ἄ̅γ̅ι̅ο̅ς̅ ὁ̅ Ἐ̅θ̅ε̅ο̅ς̅:  
 Ἄ̅γ̅ι̅ο̅ς̅ ἰ̅σ̅χ̅υ̅ρ̅ο̅ς̅:  
 Ἄ̅γ̅ι̅ο̅ς̅ ἀ̅θ̅ά̅ν̅α̅τ̅ο̅ς̅: ὁ̅  
 ἑ̅τ̅α̅ν̅ρ̅ω̅θ̅ι̅ς̅ ἄ̅  
 ἡ̅μ̅ᾶ̅ς̅: ἑ̅λ̅ε̅ή̅σ̅ον̅  
 ἡ̅μ̅ᾶ̅ς̅.

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

65. The Litany of the Gospel is prayed.

66. The Psalm is chanted, half in the Paschal “Edreebe” tune, and the other half in the common tune.

67. The hymn “Κ̅ε̅ ἵ̅π̅ε̅ρ̅ε̅π̅ο̅ν̅” is chanted quickly (see page 430).



76. The Fraction for Joyous Saturday is prayed.
77. At the end of the service, Psalm 150 is not chanted, but the Psalm and Gospel for the Distribution are read (as described before.)
78. The hymn **Πανοῦτ Πανοῦτ** (My God My God) is chanted in the tune of the long **Πιὲμοτ ταρ** or **Η' αταπη**

**Πανοῦτ**  
**Πανοῦτ** μαζέθηκ  
 εροι: εθεε οῦ  
 ακχατ ἰσωκ  
 σεοῦνοῦ σαβολ  
 ὑπαοῦχαι ἰχε  
 νισαχι τηροῦ ἰτε  
 ναπαραπτωμα.

My God, my God, pay attention to me. Why have You forsaken me? All the words of my transgressions are far from me.

**Πανοῦτ** τῆναω  
 ἐπῶι οῦβηκ  
 ὑπιεζοοῦ:  
 μηχνασωτημ ἔρον  
 αν: οῦοξ ζεν  
 πιεχωρζ ὑπερ  
 ωπι νηι  
 ενμετατρητ.

O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent.

**Ἄνοκ** δε ἄνοκ  
 οῦγεντ: οῦοξ ἄνοκ  
 οῦρωμι αν: οῦῶφιτ  
 ἰτε ζανρωμι οῦοξ  
 οῦωωφ ἰτε  
 ζανλαος.

But I am a worm, and no man; A reproach of men, and despised by the people.

**Ο**ΥΟΝ **Ν**ΙΒΕΝ  
**Ε**ΘΝΑΥ **Ε**ΡΟΙ  
**Α**ΥΕΛΚΩΔΙ **Ν**ΩΙ:  
**Α**ΥΣΑΧΙ **Σ**ΕΝ  
**Ν**ΟΥΣΦΟΤΟΥ **Α**ΥΚΙΩ  
**Ν**ΗΝΟΥΑΦΕ: **Α**ΥΧΟΣ  
**Χ**Ε **Ι**ΣΧΕ **Α**ΦΝΑΖ†  
**Α**ΦΕΡΖΕΛΠΙΣ **Ε**Π̄Β̄C  
**Μ**ΑΡΕΦΝΑΖΜΕΦ :  
**Μ**ΑΡΕΦΤΟΥΧΟΥ **Ι**ΣΧΕ  
**Α**ΦΟΥΑΩΦ.

Everyone who sees me  
 laughs at me<sup>12</sup> : they  
 spoke by their lips : the  
 shake their heads, they  
 said: "He believed, He  
 hoped in the Lord : let  
 Him rescue him : let Him  
 deliver Him if He wants."

**Ἐ**ΠΕΦΟΥΕΙ **Σ**ΑΒΟΛ  
**ἔ**ΜΟΙ: **Χ**Ε **ἔ**ΣΕΝΤ  
**ἦ**ΧΕ **ΟΥ**ΖΟΥΧΕΧ :  
**ΟΥ**ΟΥ **ἔ**ΨΟΠ **Α**Ν **ἦ**ΧΕ  
**Φ**Η **Ε**ΤΕΡΒΟΗΘΗΝ:  
**Α**ΥΚΩ† **Ε**ΡΟΙ **ἦ**ΧΕ  
**ΟΥ**ΘΟ **ἔ**ΜΑCΙ: **Ζ**ΑΝ  
**Τ**ΑΥΡΟΣ  
**Ε**ΥΚΕΝΙΩΟΥΤ  
**Π**ΕΤΑΥΔΜΟΝΙ **ἔ**ΜΟΙ:  
**Α**ΥΟΥΩΝ **ἦ**ΡΩΟΥ  
**Ε**ΡΟΙ **ἔ**ΦΡΗ†  
**Ν**ΟΥΜΟΥΙ  
**Φ**ΗΕΤΖΩΛΕΜ **ΟΥ**ΟΥ  
**Ε**ΤΖΕΜΖΕΜ.

Be not far from Me, For  
 trouble is near; For  
 there is none to help.  
 Many bulls have  
 surrounded Me; Strong  
 bulls have encircled Me.  
 They gape at Me with  
 their mouths, Like a  
 raging and roaring lion.

**Δ**ΥΚΩ† **Ε**ΡΟΙ  
**ἦ**ΧΕ **ΟΥ**ΘΟ  
**Ν**ΟΥΟΥΖΟΥ:  
**ΟΥ**ΣΥΝΑΣΩΣΗ  
**ἦ**ΧΑΧΒΩΝ **Π**ΕΤΑC  
**ἔ**ΜΟΝΙ **ἔ**ΜΟΙ:  
**Α**ΥΒΩΛΚ **ἦ**ΤΟΥ  
**Ν**ΕΜ ΡΑΤ **Α**ΥΩΠ  
**ἦ**ΝΑΚΑC **Τ**ΗΡΟΥ:  
**ἦ**ΘΟΥ **Δ**Ε  
**Α**ΥΜΕΛΣΙΑΤΟΥ **ἔ**ΜΟΙ  
**ΟΥ**ΟΥ **Α**ΥΝΑΥ **Ε**ΡΟΙ:  
**Α**ΥΦΩΦ **ἦ**ΝΑΖΒΩC  
**Ε**ΖΡΑΥ **ΟΥ**ΟΥ

All manner of dogs  
 surrounded me : the  
 assembly of the wicked  
 has seized me : they  
 pierced my hands and  
 feet, they counted all my  
 bones : and they stared  
 at me and looked at me  
 : they divided up my  
 garments among them

<sup>12</sup> Lit "turns nose up against;" i.e., sneer

ΤΑΞΕΒΩ ΔΥΣΙΩΠ  
 ερος: ἠΘΟΚ Δε  
 Π̅ς̅ ὑΠΕΝΘΡΕ  
 ΤΑΒΟΗΘΙΑ ΟΥΕΙ  
 ΣΑΒΟΛ ἡμοι:  
 ΜΑΞΘΗΚ  
 ἘΤΑΧΙΝΩΠΤ ΕΡΟΚ

ΠΟΖΕΜ  
 ἸΤΑΨΥΧΗ ἔΒΟΛ  
 ἸΤΟΤ ἸΤ̅CΗϞΙ ΝΕΜ  
 ΤΑΜΕΤΩΗΡΙ  
 ἡΜΑΥΑΤΣ ἔΒΟΛ ΞΕΝ  
 ΡΩϞ ΝΟΥΜΟΝΙ: ΟΥΟΖ  
 ΠΑΘΕΒΙΟ ἔΒΟΛ  
 ΖΑΠΙΤΑΝ ἸΤΕ  
 ΝΑΠΙΤΑΠ ΝΟΥΩΤ.

ΔΥΒ̅ ΑCΤ ΖΙΧΕΝ  
 ΟΥΠΕΤΡΑ: ΟΥΟΖ  
 ἸΝΟΥ ΖΗΠΠΕ ΔΥΒ̅ΙCΙ  
 ἸΤΑΔΦΕ ἔΧΕΝ  
 ΝΑΧΑΧΙ: ΝΗΕΤΑΥἸ  
 ΝΗΙ ΝΖΑΝΠΕΤΖΩΟΥ  
 ἸΤ̅ΨΕΒΙΩ ΝΖΑΝ  
 ΠΕΘΑΝΕΥ: ΑΥἸ  
 ΨΘΟΥΤ ΞΑΡΟΙ ΧΕ  
 ΝΑΙΒ̅ ΟΧΙ  
 ἸCΑἸΜΕΘΜΗ.

ΔΥΒΕΡΒΩΡΤ  
 ἔΒΟΛ ἄΝΟΚ  
 ΠΙΜΕΝΡΙΤ ἡΦΡΗἸ  
 ἸΟΥΡΕϞΜΩΟΥΤ  
 ΕΦΟΡΕΒ: ΟΥΟΖ ΑΥἸ  
 ΙΒΤ ἸΤΑCΑΡΖ:  
 ἡΠΕΡΧΑΤ ἸCΩΚ  
 Π̅ς̅ ΠΑΝΟΥἸ:  
 ἡΠΕΡΟΥΕΙ CΑΒΟΛ  
 ἡμοι: ΜΑΞΘΗΚ  
 ἸΤΑΒΟΗΘΙΑ Π̅ς̅ ἸΤΕ  
 ΤΑCΩΤΗΡΙΑ.

ΔΙΟΖΙ

and for my clothing they  
 cast lots : but You, O  
 Lord, do not let my hope  
 be far from me : pay  
 heed to your reception of  
 me.

Deliver Me from the  
 sword, My only-  
 begotten from the power  
 of the dog. Save Me  
 from the lion's mouth  
 And my humility from  
 the horns of the unicorn!

He set me upon a rock :  
 and now behold He  
 raised up my head above  
 my enemies : those who  
 gave me evil in return  
 for good (deeds) : they  
 accused me because I  
 was seeking after the  
 truth.

They rejected me, I the  
 beloved, as a despised  
 dead man, and they  
 nailed my flesh : do not  
 abandon me Lord my  
 God : do not go far from  
 me : attend to my help,  
 Lord of my salvation.

ἠψθεθαρ ἠκαρ  
 ἠζητ νεμη ογορ  
 ναρωοπ αν πε:  
 ογορ φθεθαρτνομτ  
 νηι ογορ ἠπιχεμφ:  
 ογορ αρτ ἠορψαωι  
 εταδρε ογορ  
 αρττωι ἠορζωμχ  
 δεν παιβι: μαρε  
 τορτραπεζα ωοπι  
 νωορ ἠορψαω  
 ἠπορἠθο εβολ νεμ  
 ορτψεβιὼ νεμ  
 ορσκανδαλον:  
 νορβδλ  
 μαρορερχρεμτс  
 εωτεμ ναρ ἠβολ  
 χε φθετακωαρι  
 εροφ ἠθωορ  
 πεταρβοχι ἠσωφ:  
 θεοκ χε πβс  
 πανορτ ειεχω  
 ἠπαπνευμα δεν  
 νεκχιχ: αρορδζορ  
 εερηι εχεν  
 νιἠκαρ ἠτε  
 ναερδωτ: ογορ  
 αρορδζ αρορμια  
 εχεν τορ ἠνομια:  
 ἠπενθρογ εδον  
 δεν τεκμεθμη:  
 ερεφωτ εβολζα  
 πχωμ ἠτε  
 νηετονδ: ογορ  
 ἠπενθρογ εδοντορ  
 νεμ νιθμη.

I waited for someone to  
 grieve with me but there  
 was none : and for him  
 who comforts me and I  
 didn't find him: they  
 gave gall for my food  
 and they gave me  
 vinegar for my thirst. Let  
 their table become a  
 snare before them and a  
 recompense and a  
 scandal : their eyes, let  
 them be darkened so  
 that they do not see any  
 more : those who smote  
 him are those who  
 persecuted him: but You  
 Lord my God I shall put  
 my spirit in your hands :  
 they added them to the  
 pain of my wounds: and  
 they added iniquity to  
 their iniquity: do not let  
 them come into Your  
 rightetousness : they  
 shall be wiped out of the  
 book of the living : and  
 do not let them be  
 written with the  
 righteous.

Ψωπ            ἄνοκ  
 οὐζηκι            οὐροζ  
 εϋμοκζ:            οὐροζ  
 πορχαι ἴτε πεκζο  
 Φ†            πεταϷωοπτ  
 ἐροϷ.

I am poor and he is sorrowful. And the salvation of your face God has received me.

Δυχατ            ζεν  
 οὐλακκος  
 εϷαπεϷητ:            ζεν  
 ζανμα ἴχακι νεμ  
 ἑζηιβι ἠϷμου.

They placed me in a low den : in dark places and the shadow of death.

Δνοκ            δε  
 αιενκοτ            οὐροζ  
 αιζωρπ            οὐροζ  
 αιτωντ Ϸε ΠβϷ  
 πεθναωοπτ ἐροϷ.

But I rested and I slept and I rose for the Lord will receive me.

Уη φηετενκοτ  
 αν ϷνατωνϷ αν:  
 Ϸε ἴθοκ δε ΠβϷ  
 ναι νηι            οὐροζ  
 ματοϷνοϷτ:            οὐροζ  
 ειε†            νωοϷ  
 ἴτηϷϷεβιω : ἴϷρηι  
 ζεν φαι αιεμι Ϸε  
 ακοϷαωτ.

Will he who doesn't sleep : will he not rise? You Lord have mercy upon me : raise me up: and I shall give them recompense : in this I knew that You desired me

Ουπε            πζηοϷ  
 ἠπαϷνοϷ            ἐπϷιν  
 ἸριϷενηι            ἐϷρηι  
 ἐπτακο.

What is the benefit of my blood when I go to the destruction?

Νοοκ            δε  
 ΠανοϷ†            αϷεντ  
 ἐϷρηι            ζεν  
 φλακκος            ἴτε  
 ἴταλεπωρια            νεμ  
 ἐβολζεν ἴομι ἴτε  
 †εϷλη.

But You my God, He brought me up from the den of sorrow and the mud of hardship.

