

MONDAY OF BAUTHA

HYMN OF GLORY

(stand)

Left Wall

Right Wall

¹In pain and tears and fervent prayer,
we cry to you, good Lord above!

³We have no right to plead to you:
our faults abound, our malice soars.

⁵In our own time, as Scripture says,
the end of days has come on us.

⁷O good shepherd, come tend your flock,
for whose sake you endured the cross.

⁹May we be yours, as is your will:
Father, and Son, and Holy Ghost.

²Be our healer and our wise guide:
deep are our wounds, bitter our pain.

⁴The earth and land, and all therein
have quaked and raged due to our sin.

⁶In mercy, save us from distress,
for height has been confused with depth.

⁸Make peace for us in church and world,
that we may live a restful life.

¹⁰Who shall be praised, now and as then;
From age to age: amen, amen

People: Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk

From the Book of the Prophet Jonah *(sit)*

Chapter 1

[1] Now the word of the LORD came to Jonah the son of Amittal , saying,

[2] “Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before me.”

[3] But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the LORD.

[4] But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea,

so that the ship threatened to break up.

[5] Then the mariners were afraid, and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep.

[6] So the captain came and said to him, "What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish."

[7] And they said to one another, "Come, let us cast lots, that we may know on whose account this evil has come upon us." So they cast lots, and the lot fell upon Jonah.

[8] Then they said to him, "Tell us, on whose account this evil has come upon us? What is your occupation? And whence do you come? What is your country? And of what people are you?"

[9] And he said to them, "I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land."

[10] Then the men were exceedingly afraid, and said to him, "What is this that you have done!" For the men knew that he was fleeing from the presence of the LORD, because he had told them.

[11] Then they said to him, "What shall we do to you, that the sea may quiet down for us?" For the sea grew more and more tempestuous.

[12] He said to them, "Take me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you."

[13] Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more tempestuous against them.

[14] Therefore they cried to the LORD, "We beseech thee, O LORD, let us not perish for this man's life, and lay not on us innocent blood; for thou, O LORD, hast done as it pleased thee."

[15] So they took up Jonah and threw him into the sea; and the sea ceased from its raging.

[16] Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows.

[17] And the LORD appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Chapter 2 (selection)

[10] And the LORD spoke to the fish, and it vomited out Jonah upon the dry land.

Chapter 3

[1] Then the word of the LORD came to Jonah the second time, saying,

[2] "Arise, go to Nineveh, that great city, and proclaim to it the message that I tell you."

[3] So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth.

[4] Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nineveh shall be overthrown!"

[5] And the people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

[6] Then tidings reached the king of Nineveh, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes.

[7] And he made proclamation and published through Nineveh, “By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed, or drink water,

[8] but let man and beast be covered with sackcloth, and let them cry mightily to God; yea, let every one turn from his evil way and from the violence which is in his hands.

[9] Who knows, God may yet repent and turn from his fierce anger, so that we perish not?”

[10] When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

Chapter 4

[1] But it displeased Jonah exceedingly, and he was angry.

[2] And he prayed to the LORD and said, “I pray thee, LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil.

[3] Therefore now, O LORD, take my life from me, I beseech thee, for it is better for me to die than to live.”

[4] And the LORD said, “Do you do well to be angry?”

[5] Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

[6] And the LORD God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant.

[7] But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered.

[8] When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, “It is better for me to die than to live.”

[9] But God said to Jonah, “Do you do well to be angry for the plant?” And he said, “I do well to be angry, angry enough to die.”

[10] And the LORD said, “You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night.

[11] And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?”

PETITIONS

(stand)

Server: Let us stand well, in sorrow and tears. Let us implore and say: Lord, have mercy on us.

***People:* Lord, have mercy on us.**

Eternal God, who from the beginning is good, and whose goodness never changes, we implore you: **Lord, have mercy on us.**

He who has shown the wisdom of his power and revealed his blessedness in the creatures which he mysteriously fashioned, we implore you: **Lord, have mercy on us.**

He who made known his great love, and separated our nature from other creatures and made us in his own image, we implore you: **Lord, have mercy on us.**

He who has shown the greatness of his overflowing mercy, which does not end for our progress and help, we implore you: **Lord, have mercy on us.**

He who floods the greatness of his goodness in the end times in the glorious appearance of his Son to redeem our nature and to renew all creation, we implore you: **Lord, have mercy on us.**

He who sanctified our nature by the holy body which he took from us and which he united to himself through the person of his Son, our Lord, we implore you: **Lord, have mercy on us.**

He who painted our image of going astray and returning in the parable of the prodigal son who was given life, we implore you: **Lord, have mercy on us.**

He who illumined the lamp of his humanity in the glorious rays of the person of his divinity, and searched for our lost image in the mud of creation like the lost coin, and gladdened all the angels when he found us, we implore you: **Lord, have mercy on us.**

He who calls us in his goodness and gave us the courage to offer him our needs at any time with hope in his reply, according to his goodness to which nothing can compare, we implore you: **Lord, have mercy on us.**

He who lets us call him without end, and continually responds, most especially in the time of our needs, we implore you: **Lord, have mercy on us.**

Server: Hear our pleading; have mercy on us. *(kneel)*

***People:* Hear our pleading; have mercy on us.**

Eternally good, have mercy on us:	(stand) Hear our pleading; have mercy on us
Forever glorious, have mercy on us:	(kneel) Hear our pleading; have mercy on us
Maker of creation, have mercy on us:	(stand) Hear our pleading; have mercy on us
Holy in his nature, have mercy on us:	(kneel) Hear our pleading; have mercy on us
He who orders all, have mercy on us:	(stand) Hear our pleading; have mercy on us
He who honors us, have mercy on us:	(kneel) Hear our pleading; have mercy on us
He who wants us to be saved, have mercy on us:	(stand) Hear our pleading; have mercy on us
O our helper, have mercy on us:	(kneel) Hear our pleading; have mercy on us
Provider for all, have mercy on us:	(stand) Hear our pleading; have mercy on us
O merciful one, have mercy on us:	(kneel) Hear our pleading; have mercy on us
Turn toward us, have mercy on us:	(stand) Hear our pleading; have mercy on us
O great support, have mercy on us:	(kneel) Hear our pleading; have mercy on us
Come to our aid, have mercy on us:	(stand) Hear our pleading; have mercy on us
 Hear our cry and have <i>mercy</i> on us:	 Lord, have <i>mercy</i> on us.

For the peace and harmony of the whole world and all churches, we implore you: **Lord, have mercy on us.**

For our country and for all countries, and all the faithful who inhabit them, we implore you: **Lord, have mercy on us.**

For the good health of our spiritual fathers... and for all our priests, deacons, and all those who serve with them, we implore you: **Lord, have mercy on us.**

O merciful God, who guides all in his mercy, we implore you: **Lord, have mercy on us.**

He who is glorified in heaven and adored on earth, we implore you: **Lord, have mercy on us.**

Save us all, O Christ our Lord, in your grace, increase your peace and tranquility within us and have *mercy* on us: **Lord, have *mercy* on us.**

Server: Let us pray, peace be with us, and let us *bend* our knee.

(kneel on one knee)

Server: Arise in the power of God

(stand)

***People:* Glory to the power of God.**

***People:* Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk**

Priest:

It is time for penitence;

let us labor in our prayer.

Leave off the labor of earth;

for it makes us earthly ones.

Lift up your eyes to heaven;

People: plead for pity and mercy.

Arise, O you sinful ones;

let us become penitent.

Each one confess all his sins;

and be absolved of his faults.

As God's mercies overflow;

we must pour out our own souls.

Let us suffer in penance;

that creatures may then rejoice.

As earthly beings are glad;

in blessings that come from above,

just so the angels await;

the good fruits of the penitent.

Let our voices be one voice;

and let us all share one will.

Let us bind up, with one love;

our souls as well as our hymns.

Love, like a treasure's steward;

opens the door to our prayers.

Let our mouths be, unto God;

like incense filled with sweetness.

Let our fasting be to Christ;

hyssop that whitens out hearts.

Let all of us plead to him:

O Lord, have mercy on us!

You who come to *Bautha* (*repeat*), cleanse your soul from empty thoughts,
And prepare your ears to hear, like earth prepared for sowing:

For the seed of life will come, if your soul awakes for him.
Let each of us cleanse his ears, and his eyes before the light.

For there may be a weak eye, that cannot behold his rays,
Or perhaps a sickly ear, that does not retain his words.

There may be a twisted will, one who needs life's medicine.
There may be a body here, but its thoughts are gone astray.

We only his shadow see, while his mind cannot be seen.
It may be he thinks of food; lo, he eats and is not filled!

It may be a time to fast; lo, his heart hungers for food.
Or perhaps he thinks of wine, until he tastes every kind.

It may be one thinks of wealth, and of how much he is owed.
He thinks how he might be paid, and his eyes are filled with greed.

Truly, we do not see him. We only his shadow see.
One may cause another's need; he himself in need of prayer.

Or another may be here, but his gaze is wickedness.
Or one whose own heart is lost; lo, we only see his face.

One may steal another's goods, but his silence marvels us.
While his gaze is all impure, he sits with the honored ones.

What bitter destruction waits, when a man sins in this house!
Here, a sin considered small, weighs more than a mountain range.

For a single ruined part, causes the whole flesh to rot,
And one limb that has been lamed, lames the whole people of God.

If the human race was lamed, through the sin of only one,
How will our frail gathering, be victorious with such sin?

Come, let us denounce our sins, and, through them, the evil one.
He is the helper of sin, and deserves our rejection.

Lo, the wrath of God has come: penitents, engage yourselves!
Let us come and take our plows, and bear fruit a hundredfold.

Let us labor in our prayer, and become a well-trimmed vine;
Let us build, within our souls, temples fit to house our God.

If a great man visits you, he brings honor to your door;
How great will your door become, if the Lord of all enters!

Be for him temple and priest, in your heart serve him in faith;
As he became, for your sake, Altar, Priest, and Offering.

When a temple is your soul, do not let it become stained;
Do not let the house of God, contain things against your God;

Ornament the house of God, with the things befitting God.
And if wrath is found in it, evil will dwell there as well;

And if there is jealousy, then the smoke of sin as well;
Put away all enmity, bitterness of evil smell.

Rather, fill your soul with love, incense of a pleasing scent.
Sweep away all filth from it, and habits of wickedness.

Plant within it graceful speech, like a blossom and a rose,
And, like flowers of all kinds, ornament it with prayers.

MEDITATION I

(stand)

ANTIPHON

Server then People: **Come, let us repent now, while we have time.
Lest we repent then, without benefit.**

Server:

Who has patience to speak of your patience with us?
If we sin, we become filled with wickedness,
if we do good, we become filled with pride;
and toward each other, we are cruel, merciless:
we envy one's success, we despise one who falls.
And though our life is short, our list of sins is long.

People: Repeat Antiphon

You marked our lifespan to seventy years at best,
but with these seventy, we have sinned seven over.
You cut down our life that our sins not be long.
I marvel at your mercies, which overcame your justice:
even an impure man despises one like himself,
yet you, who are holy, have not despised us.

People: Repeat Antiphon

I am humbled by your justice, which does not despise us,
as well as by your grace, patient in teaching us,
and how you dawn your sun on those who upset you.
You give without limit; we lose without measure.
You taught us order; we act against it.
We have put on mere names, and stripped off good works.

People: Repeat Antiphon

READING II

(sit)

God, have pity on us all (*repeat*), who call you in penitence;
See that, though we have sinned much, we have thanked you even more;

It fits not your Fatherhood, to close up your door in wrath.
A man comforts his own friend; may your friendship comfort us.

Thus, be reconciled to us, for you are our highest hope.
We know of no other door; only yours, O Lord of all.

Where could we go to be safe, if our Lord would let us go?
Who compares to our maker, who could take the place of God?

Who is gracious as you are, who could wipe away our sins?
Give us time, in your mercy, that we may correct ourselves.

Give us time, in your great grace, that we may punish our sins.
Give us time, O judge of all, that we may condemn our faults.

Give us time, O reckoner, to erase our sins with tears.
Give us time, O great high priest, to be found in purity.

Hear our pleading as we pray, and in mercy, grant our needs.
Prayer is the only key; that opens the door of grace.

Kind one who does not delay: send your salvation quickly.
We confess that we have sinned: may your grace deny us not.

This suffices for our guilt: against you, kind one, we sinned.
To one with an open mind, guilt is worse than punishment.

To one who knows his own sin, it is worse than any stick.
A free man is more ashamed, knowing the sins he has done;

To one with intelligence, guilt hurts worse than punishment.
He who fears his punishment, will fear for a time, then cease.

He who fears his guiltiness, is protected by his fear.
He who is shamed before men, still may sin when all alone.

He who is shamed before God, may not sin even alone;
There is no place he may sin, for God is in every place.

You do not punish the good; when he sins, he does himself.
He is wise enough alone, to justify punishment.

His own guilt is pain enough, to keep him from sinning more.
All our guilt is shame enough: we have sinned against our God.

On our face, our penitence; this, the sign of our regret.
Our regret is shame enough; for our crimes against your grace.

For our sins, it is enough, to be called wretched servants.
All creation, justly so, upbraids us before our eyes:

Though we hid all of our sins, tribulations unveiled them.
When no prophet can upbraid, tribulations fall on us.

As the Spirit has allowed, we have fed on empty wind.
When there is none to upbraid, famine comes to upbraid us.

When none can call out, instruct, our instructor in a storm.
When none strike us with a stick, earthquakes shake us into fear.

Hurricanes of wind that come; chastise us when none instruct.

If we think ourselves something, we become as non-beings;

If we think ourselves as men, beasts understand more than we.

All creatures have turned away, for we turned away our God.

The sun in the sky has veiled; for our vice has scarred the earth.

In embarrassment it hid; turned; in shame, from vicious men.

And the moon, the lamp of night; hid its face behind the clouds.

It was honored like Moses, that our shame be all the more.

When there was a just man's prayer, it would beat a warrior.

Righteous men had raised the dead; death tends us like a shepherd.

Houses were blessed by the just; by our sins our houses fall.

Wind and rain and rivers beat; these enough to silence us.

Fearful things that frighten us, to the just were naught but dreams.

They, awake, were not afraid; we, while dreaming, quake with fear.

Daniel in the lion's den; Hananiah in the fire;

We, a small fear in our rooms; bad dreams as we lay in bed.

These suffice us for our shame, that we fear a shaking leaf.

These suffice us to be sure, that we have no innocence.

MEDITATION II

(stand)

ANTIPHON

Server then People: **Plead, O pleaders, do not cease while there is time for pleading,
before the giver shuts the door, and closes up his treasure.**

Server:

Were you to call in groaning, he would answer you sweetly,

and were you to ask in faith, you would receive abundantly.

The rich one who is merciful does not become poor when he gives:

his treasure is of mercy, a chasm filled with pity.

People: Repeat Antiphon

Approach, you penitent, ask mercies while there is time.
Let each one leave off bitterness of heart, ask for mercies and pity.
Let us heal and so be healed, that we may be fit for work.
This is the time to repent! Let us work hard in pleading!

People: Repeat Antiphon

Wrath now runs upon the earth: cut his course, O penitent!
Let us sow seeds in fasting, that our seed bring a hundredfold.
Let us be workers in prayer, for it is a vine of comfort.
Let us be builders of our hearts, that they be temples for God.

People: Repeat Antiphon

BLESSINGS

(stand)

Priest: O Gracious One who sowed his love in creating man:

People: Yes, Lord (kneel)

Priest: Pacify - the world so troubled *by the sins of man.*

People: Amen (stand)

Lover of man, sow your peace among the sons of men,
that one may not - be troubled *by another.*

Yes, Lord (kneel)
Amen (stand)

O King of kings, who gives kings power upon man;
soften their hearts - in regard to *all the sons of men.*

Yes, Lord (kneel)
Amen (stand)

Abolish wars and end all conflicts between men,
that those who hate - men may not dare *to disturb them.*

Yes, Lord (kneel)
Amen (stand)

Uphold your Church, which knocks on the door of mercy,
that she may not - be defeated *by the rebel.*

Yes, Lord (kneel)
Amen (stand)

Bind all her sons together in perfect harmony.
uproot jealousy, - lies and hatred *from among them.*

Yes, Lord (kneel)
Amen (stand)

Guard her shepherd, and increase peace in all his days,
that he be an - intercessor *of your mercies.*

Yes, Lord (kneel)
Amen (stand)

Aid and sustain bishops, who stand as our shepherds,
that they may care - for all mankind *with great gladness.*

Yes, Lord (kneel)
Amen (stand)

Shelter this church, in which your holy name is glorified,
from the rebel, - the hater of *all the sons of men.*

Yes, Lord (kneel)
Amen (stand)

*O God of All, whose love flows upon all mankind,
guard our pastor, - give him strength to stand as leader.*

Yes, Lord (kneel)
Amen (stand)

*Adorn the priests, that they be pure in body and soul,
and accept the - sacrifices that they offer.*

Yes, Lord (kneel)
Amen (stand)

*Bless the deacons, who serve you within your temple,
that they may be - found without fault or defilement.*

Yes, Lord (kneel)
Amen (stand)

*Perfect teachers in their learning and intentions,
and instruct - those who learn in their mediation.*

Yes, Lord (kneel)
Amen (stand)

*Bless the faithful, sealed and signed in your holy sign,
let your holy - name be hallowed in all nations.*

Yes, Lord (kneel)
Amen (stand)

*Visit the choirs who cry out to you every day;
In your mercy, - do not leave them to the evil one.*

Yes, Lord (kneel)
Amen (stand)

*Encourage all the weak, uphold all the weary,
and give victory - and confidence to the oppressed.*

Yes, Lord (kneel)
Amen (stand)

*Show your way to all the lost on the path of wickedness,
the path that leads - unto life that lasts forever.*

Yes, Lord (kneel)
Amen (stand)

*Grant passage safe to all travelers on land and sea,
rescue them from - all straying and all weariness.*

Yes, Lord (kneel)
Amen (stand)

*Hear, in mercies, this our prayer offered before you,
and accept, in love, - this pleading we bring to you.*

Yes, Lord (kneel)
Amen (stand)

*May your great power be a fortress for this gathering,
that our mouth - may praise your name, now and at all times.*

Yes, Lord (kneel)
Amen (stand)

People: Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk

TUESDAY OF BAUTHA

HYMN OF GLORY

(stand)

Left Wall

Right Wall

¹**In pain and tears and fervent prayer,
we cry to you, good Lord above!**

³**We have no right to plead to you:
our faults abound, our malice soars.**

⁵**In our own time, as Scripture says,
the end of days has come on us.**

⁷**O good shepherd, come tend your flock,
for whose sake you endured the cross.**

⁹**May we be yours, as is your will:
Father, and Son, and Holy Ghost.**

²**Be our healer and our wise guide:
deep are our wounds, bitter our pain.**

⁴**The earth and sea, and all they bear
have quaked and raged due to our sin.**

⁶**In mercy, save us from distress,
for height has been confused with depth.**

⁸**Make peace for us in church and world,
that we may live a restful life.**

¹⁰**Who shall be praised, now and as then;
From age to age: amen, amen**

PETITIONS

(stand)

Server: Let us stand well, in sorrow and tears. Let us implore and say: Lord, have mercy on us.

People: **Lord, have mercy on us.**

Eternal God, who through his Word made all creatures, both visible and invisible, we implore you: **Lord, have mercy on us.**

God, Lord of all, with whom heaven and earth are filled, and who provides for all creatures, we implore you: **Lord, have mercy on us.**

O merciful and compassionate one, who cares for our humanity, renews our nature and provides for all good things, we implore you: **Lord, have mercy on us.**

He who created us from the beginning in his grace and redeemed us in the last times through his Christ, we implore you: **Lord, have mercy on us.**

He who brings joy to all visible & invisible creatures, we implore you: **Lord, have mercy on us.**

O patient and powerful one, whose judgment is just and whose wisdom is great, we implore you: **Lord, have mercy on us.**

He who gave us this world for our instruction, and who keeps the world to come as a reward for the just and the punishment of the unjust, we implore you: **Lord, have mercy on us.**

For those who are troubled and persecuted because of their true faith, we implore you: **Lord, have mercy on us.**

For those who have been wronged and hurt, for those suffering and prisoners of evil, we implore you: **Lord, have mercy on us.**

For travelers and for those lost on their path, we implore you: **Lord, have mercy on us.**

For the healing of the sick, the peace of the suffering, the happiness of those in distress, and the consolation of the depressed, we implore you: **Lord, have mercy on us.**

Server: Hear our pleading; have mercy on us

***People:* (kneel) Hear our pleading; have mercy on us**

O good Father, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us
Son eternal, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us
Holy Spirit, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us
Hidden in his life, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us
Incomprehensible, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us
Miracle worker, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us
Our great helper, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us
O giver of life, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us
O great refuge, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us

Server: Hear our cry and have *mercy* on us:

***People:* Lord, have *mercy* on us.**

For the sake of the churches and the world, and the peaceful life you provide, we implore you: **Lord, have mercy on us.**

For our country and for all countries, and all the faithful who live there, we implore you: **Lord, have mercy on us.**

For the health of our holy fathers... we implore you: **Lord, have mercy on us.**

For the priests, deacons, every rank of the church and all those who believe in the Christ, we implore you: **Lord, have mercy on us.**

For those who take their example from the life of the angels, the just whom the world does not accept, we implore you: **Lord, have mercy on us.**

O merciful God, who guides all in his mercy, we implore you: **Lord, have mercy on us.**

He who is glorified in heaven and adored on earth, we implore you: **Lord, have mercy on us.**

Save us all, O Christ our Lord, in your grace, increase your peace and tranquility within us and have *mercy* on us: **Lord, have *mercy* on us.**

Server: Let us pray, peace be with us, and let us *bend* our knee.
(*kneel on one knee*)

Server: Arise in the power of God
(*stand*)

***People:* Glory to the power of God.**

***People:* Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk**

Priest:

*May we labor for your pay,
master who gives servants strength.*

*May we proclaim your Gospel,
may it ring to all the earth.*

Good shepherd, gather you sheep,

People: for they *beg* for your succor.

*Grant us, O Lord, unveiled face,
that we may ask for mercy.*

*We cannot speak before you;
our sins have multiplied so.*

May our prayer be a key,

that opens up your doorway.

*Grant us, O Lord, forgiveness,
that we may come to your door.*

*Kind one, accept our pleading,
now, as is your own custom.*

O Lord, who loves the penitent:

open the door to our prayer.

*Your mercy daily overcomes,
the sins we do before you.*

*Your grace is overflowing,
to sinners who call to you.*

In your kindness, merciful one:

may your aid come to save us.

*You have begun in your grace;
in your mercy, complete us.*

*In grace was the beginning:
in it be the completion.*

Begin and end in your grace

that in both we may thank you.

Jonah preached in Nineveh, Jew among a gentile race,
He approached a citadel, and they were stunned by his cries.
The gentiles were made to mourn, by this prophet Hebrew born,
And like the sea they were tossed, by him who came from the sea.

Words struck through them violently; like the ocean with its waves,
Johan had shaken the sea, and made the land quake with fear.
The sea shook when he had run; the land quaked when he proclaimed,
The sea calmed once he had prayed; and the land when they atoned.

He prayed when within the whale; Nineveh within its walls.
Prayer saved Jonah who ran; and Nineveh, its remorse.
Jonah once had run from God: the Ninevites from purity,
So justice imprisoned them, both together, as guilty.

Both of them together prayed; they repented, and were saved.
Jonah was saved in the sea, the Ninevites, on the land.
And thus, Jonah learned to know: that those who repent are saved:
Grace used his own life to show: to sinners a parable.

As he was pulled from the sea, he would pull a city drowned,
Nineveh was tossed like sea, by him who came from the sea.
When Jonah proclaimed his words, Nineveh heard in penitence;
One preacher of Hebrew blood, shook the city to its core.

He had cried out, "Woe is you!" There he distributed dead.
This weak preacher stood up then, in a city of great men.
His voice terrified the king: "Your city will overturn."
Thus, with a voice of despair, he gave them the cup of wrath.

The king heard and fell to earth, bent his head, took off his crown.
Nobles heard and they were stunned; they changed to sackcloth from silk.
The old wise men heard as well, they covered their head in ash.
The rich heard and opened up; all their treasures to the poor.

Those who were owed money heard, and they let their debtors free.
Those who owed them money heard, and they paid back all their debt.
Debtors, paying back their debt; and creditors letting free.
Each one, from his part, made best; to bring all to righteousness.

There was not a single one, who attempted to deceive.
To the fight of justice came, each one, to win his own soul.
The thieves heard the prophet's words; returned all the stolen goods,
And those robbed forgave the thieves; they let pass the crime to them.

Each of them judged just himself; and on others had mercy.
No one judged his fellow man, each one judged only himself.
No one chastised someone else; God's wrath would fall on them all.
They all partners had become; in the verdict placed on them.

Murderers admitted, too, their own unnatural crime,
Judges heard, and understood, that their judgment is no more.
They could not judge them harshly, lest they too be judged harshly.
Each one seeds of mercy sowed; hoped to harvest salvation.

Sinners all heard Jonah's voice; they confessed all of their sins.
That whole vicious city heard, and took off all of her vice.
All those who owned slaves heard him; they gave all their slaves freedom.
Servants heard him righteously, and they served more faithfully.

Free men, when they heard his voice, put on sackcloth like the poor.
Truly did they all repent, and lowered their arrogance.
Compared to their penitence, our own is more like a dream.
Compared to their *Bautha*, ours is but a shadow here.

Compared to that humbling, ours is not a distant shape.
Few were those who had allowed; a bitter thought in their mind.
The Ninevites poured out their hearts; let us end our jealousy.
Nineveh freed all of its slaves; you, have mercy on the free.

When Jonah was sent to them, to that city filled with sin,
Justice armed him, kept him safe, with words both fearful and bold.
For wounds, justice gave to him, the bitterest medicine.
A doctor of terror sent, to the city filled with sin.

He showed them their medicines, those with sharp and bitter taste.
And his cries were thundering, and cut through hearts like a sword.
So God's grace, for this purpose, had sent the prophet to them:
Not to overturn their land, but rather to heal their wounds.

But the preacher did not tell; Ninevites they should repent.
Thus he showed to all who mourn, that they should go aid themselves.
He locked the door in their face, to show how hard they should knock.
The judgement that Jonah made, had the opposite effect.

Thus he showed how penitence, has the power to save all.
And how much the penitent, can gain mercy with boldness. (*Repeat*)

ANTIPHON

Server **then People:** **O creator from nothing, reject us not, like nothing;
for if our faults are many, your grace is overflowing.**

Server:

To your mercy do we beg:
open the door to our pleading
which knocks at the door of grace.
Hold back justice, O gracious one,
lest you be enraged by sin.
Let your will's love pacify.

People: Repeat Antiphon

May you not seek all our faults,
nor examine us in judgment.
Because our pleading is short,
and cannot reach your great throne,
extend us your mercy's hand
and through it grant forgiveness.

People: Repeat Antiphon

As enormous is our sin, it is small to your mercy,
and though it has no equal,
it is a shadow to you.
Therefore do not shut your door,
that our hearts may turn to you.

People: Repeat Antiphon

READING II

(sit)

Such things the Ninevites said, to their friends and relatives;
When they would be comforted, they prophesied about peace;
Now that they were penitent, they prophesied like the just:
Honest was their penitence: thus their prophecy was true.

Along with this type of talk, they did not cease from their tears.
And, despite this comforting, they did not forget their grief.
Their fasting strengthened by fear, their prayer by their terror.
They saw it with true wisdom, that if even just men fail,
How much more must sinners plead, with death standing at the door.

The people beheld their king; saw his sackcloth, and they wept.
He cast down his kingly robe; his fear of God humbled him.
The king, seeing his city; in pain, he wept openly.
The king wept before the crowd, wearing sackcloth, crowned with ash.

All the people wept as one; and the very stones would weep.
Who on earth has prayed like this? Who on earth implored like this?
Who else has humbled himself? Who else has bowed down so low?
Who else has stripped off his vice, that outside and that within?

Who has cut off and thrown down, pleasures like a body part?
Who heard but a single voice, and tore his heart in penance?
Who heard but a single word, and was tortured in his thoughts?
Who, hearing a simple man, felt the whole terror of death?

Who, once having pictured God, fell to earth in penitence?
Who has seen a righteous man, who has removed his scepter?
Who has seen enormous crowds, begging and weeping as one?
Who was able to withstand, children wailing with their cries?

Who was able to withstand, children wailing with their cries?
Those who looked forward to life, heard that their years were cut short.
Who was able to withstand, the groaning of the old men?
The gravediggers and the graves, heard their city would upturn.

Who was able to withstand, the great weeping of the young?
Those awaiting marriage beds, instead were called to the graves.
Who was able to withstand, the wailing of brides-to-be?
Those seeking to build a home, were called to the tombs instead.

Who could hear and not lament; of the king when he would weep?
In place of his palaces, he was invited to Sheol.
He, the king of the living, would be dirt among the dead!
In place of his chariot, he would be in his casket.

In place of all his delights, he heard death would swallow him.
In place of his couch and bed, a great abyss of distress.
The living called unto death; the king and the crowd as one.
The king called his warriors, and they wept, one for the next.

The king counted before them; all the wars fought and won,
Then the king reminded them; how many armies they beat.
He shrunk, then, put down his head; no army can aid them now.
He started to say to them: "This fight is not like the rest.

Then, we went to battlefields, and were victors, every time.
Even warriors would quake; at the name 'Assyria.'
We have conquered many men, and one Hebrew conquers us.
Our voice shook the hearts of kings, and we tremble at his voice.

We destroyed the citadels; in our home, he panics us.
'Nineveh, mother of the great,' she fears a lone, simple man.
The lioness in her own den, was shamed by a Hebrew man.
Assyria roared in the world; Jonah roars within her walls.

How has all this come to be? Nimrod's seed has fallen low."
The king told his warriors, his mighty men, and his knights:
"My dear ones, I now advise, in this battle, still to fight.
Let us fight like mighty men, lest we die like weakly ones.

Where is he who once was brave? Let him take heart now and win.
If he dies, a mighty one; if he lives, victory-crowned.
In death, there is a good name; in life, he wins victory.
In both, he at least would gain; and be noble in his fight.

In the same way, there are two; wounds to gain if we give up.
Death filled with all shame and guilt; or life with an evil name.
Be armed, therefore, and assault; be warriors again and win.
And if we lose everything, we will gain a glorious name.

We have heard from long ago, in the books of men of old,
That there is a righteous God, but he, too, is merciful.
In justice, he disciplines; in mercy, he pities us.
Let us justice satisfy, and honor mercifulness.

For if justice is content, mercy will come to our aid.
But if justice is upset, there is no harm in pleading.
And if it is not content, there is no harm in begging.
Between justice and mercy, penitence will never lose.

ANTIPHON

Server **then People:** **Accept our pleading, kind one, our imploring, Son of God.
We implore in pain and tears - do not turn your eyes from us.**

Server:

Hear the pleading of your sons,
O kind one who grants his grace,
and accept the fruits of our lips,
we offer to your majesty.
Send us, from your treasury,
pity, mercies, salvation
to be unto forgiveness,
lest we be condemned justly.

People: Repeat Antiphon

To you do our souls cry out,
kind one who loves the penitent.
Open the door of mercies,
for we knock, pitying one!
Have mercy, correct, regain,
leave us not to destruction,
you are our hope and glory;
turn not away from our plead.

People: Repeat Antiphon

If our malice testifies,
forgive us for your image.
Let not your work be ruined,
because of your great mercies,
you established us in being
by your good and kind command;
may you now appease yourself,
we cannot stand with unveiled face.

People: Repeat Antiphon

BLESSINGS

(stand)

*Priest: O you who hold height and depth in the palm of his hand,
Priest: look upon - your own creation, and have mercy.*

People: Yes, Lord (kneel)
People: Amen (stand)

*O spring of life, from whom life flows unto mankind:
aid the world - troubled by its sins, by your mercies.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, protect, O Lord, and uphold, O Lord,
the great shepherd, - the Patriarch, head of our Church.*

Yes, Lord (kneel)
Amen (stand)

*His prayer be like fine incense to your Godhead,
Hear all his prayers - and intentions, as you promised.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, the crown of the year in your grace,
let all kings be - peaceful in their, earthly duties.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, this our country with all blessings,
and keep all - of its citizens, under your wings.*

Yes, Lord (kneel)
Amen (stand)

*And let them all be successful in their labors,
and grant them all - that they may ask, of your greatness.*

Yes, Lord (kneel)
Amen (stand)

*Protect us all in this life and at every time,
let us all - together enjoy, earthly blessings.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, those who hold the power of leadership,
Strengthen their hearts, - give them virtue, that they lead well.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, all religious men and women,
and grant them reward - for their works in your kingdom.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, all our priests and all our deacons,
and elect them, - when they stand before your altar.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, all the elderly and sickly,
keep them sustained - in their old age, and eternity.*

Yes, Lord (kneel)
Amen (stand)

*Grant to the young great advancement to maturity,
and to children, - give many years, in your good grace.*

Yes, Lord (kneel)
Amen (stand)

*Command that clouds may give rain to crops and dry land,
and let our fields - bear fruit through the, dew of mercies.*

Yes, Lord (kneel)
Amen (stand)

*Bless now, O Lord, seeds and vineyards, the fruits of the earth,
feed your servants through you goodness, that they praise you.*

Yes, Lord (*kneel*)
Amen (stand)

*Bless now, O Lord, orphans and provide for widows,
for you are the Father of orphans and widows.*

Yes, Lord (*kneel*)
Amen (stand)

*Grant now, O Lord, in the mercies that sent you to us,
that we never become strangers to your kingdom.*

Yes, Lord (*kneel*)
Amen (stand)

*Grant us, O Lord, to sing praise to you at your right hand,
and love you along with the just who befriended you.*

Yes, Lord (*kneel*)
Amen (stand)

*When the trumpet sounds on the day of resurrection,
make us worthy to see you in that blest kingdom.*

Yes, Lord (*kneel*)
Amen (stand)

*Make you mercies intercede for us before you,
may our sins – never estrange us from you, O Lord.*

Yes, Lord (*kneel*)
Amen (stand)

*The day you come, when the world will see your splendor,
make us worthy of the chamber of light with your saints.*

Yes, Lord (*kneel*)
Amen (stand)

*May the weak one who lovingly said these blessings,
be granted your mercies and not be judged harshly.*

Yes, Lord (*kneel*)
Amen (stand)

*Defend him, Lord, who was crucified for our sake,
and let him not be sent to the outer darkness.*

Yes, Lord (*kneel*)
Amen (stand)

*Let us lift praise to him who raises his servants,
May his mercies- be upon us *from age to age*.*

Yes, Lord (*kneel*)
Amen (stand)

People: Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk

WEDNESDAY OF BAUTHA

HYMN OF GLORY

(stand)

Left Wall

¹In pain and tears and fervent prayer,
we cry to you, good Lord above!

³We have no right to plead to you:
our faults abound, our malice soars.

⁵In our own time, as Scripture says,
the end of days has come on us.

⁷O Good Shepherd, come tend your flock,
for whose sake you endured the cross.

⁹May we be yours, as is your will:
Father, and Son, and Holy Ghost.

Right Wall

²Be our healer and our wise guide:
deep are our wounds, bitter our pain.

⁴The earth and sea, and all they bear
have quaked and raged due to our sin.

⁶In mercy, save us from distress,
for height has been confused with depth.

⁸Make peace for us in church and world,
that we may live a restful life.

¹⁰Who shall be praised, now and as then;
From age to age: amen, amen

PETITIONS

(stand)

Server: Let us all stand composed, in contrition and diligence, let us implore and say: Lord, have mercy on us.

People: Lord, have mercy on us.

O being from the beginning, O gracious God who sent his beloved son in his great mercy, and saved us from our error, we implore you: **Lord, have mercy on us.**

He, who in the virgin bosom was born of the pious and holy mother, and who gives joy to the angels and mankind as they give new glory to the redeeming Lord, we implore you: **Lord, have mercy on us.**

He who enlightened us with the light of his revelation in the rays of the existence of his glorious Trinity, and in whose baptism united us to the treasury of the sons through that symbolic death, we implore you: **Lord, have mercy on us.**

He who in his fast has paid our ransom and gained victory over Satan, who gave triumph to our weak race and taught us that with fasting we can conquer evil one, and by prayer we can remove his wiles, we implore you: **Lord, have mercy on us.**

He who processed upon the donkey and whom the people glorified with olive branches, and to whom children cried Hosanna, we implore you: **Lord, have mercy on us.**

He who revealed the depth of humility by washing the feet of his disciples, broke his body shared for the forgiveness of sins, and mixed his blood as a drink for our forgiveness, we implore you: **Lord, have mercy on us.**

He who was mocked out of love for us, whose face was spit upon for our sake, whose hands and feet were pierced, and who handed over his pure soul on Golgotha to the Father who sent him, we implore you: **Lord, have mercy on us.**

He who descended to Sheol, triumphed over death, and was raised on the third day, and who raised many who offered new thanks to the one who resurrected their bodies with him, we implore you: **Lord, have mercy on us.**

He who showed to Thomas the wounds in his hands and the place of the spear in his side, and who, before the eyes of his disciples, ate and drank to confirm that he rose and gives hope in his resurrection, we implore you: **Lord, have mercy on us.**

Server: Hear our pleading; have mercy on us

***People:* (kneel) Hear our pleading; have mercy on us**

Adorable Father, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us.
Eternal Son, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us.
Holy Spirit, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us.
Hope of our life, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us.
O Christ our king, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us.
O hear our cry, have mercy on us:	<i>(kneel)</i> Hear our pleading; have mercy on us.
Forgive our sins, have mercy on us:	<i>(stand)</i> Hear our pleading; have mercy on us.

O merciful one, have mercy on us: *(kneel)* **Hear our pleading; have mercy on us.**
You rejoice when we are saved, have mercy on us:*(stand)* **Hear our pleading; have mercy on us.**
O Lover of mankind, have mercy on us: *(kneel)* **Hear our pleading; have mercy on us.**
Hear our cry and have *mercy* on us: *(stand)* **Lord, have *mercy* on us.**

For peace in the world and serenity in all nations, for the establishment of the Catholic Church and the protection of her children, and for the salvation of all the oppressed, we implore you: **Lord, have mercy on us.**

For the health of our holy fathers..., and for all those in the same priestly service, we implore you: **Lord, have mercy on us.**

For the priests, kings and authorities to be established on the hope of the true faith, your own wisdom, and fear of you, that they may lead in mercy, love and harmony, we implore you: **Lord, have mercy on us.**

For all hermits, those of whom the world is not worthy, and for all monks and nuns who have dedicated themselves to you, we implore you: **Lord, have mercy on us.**

For all those traveling on sea and land, for the imprisoned, weary and oppressed, and also for our enemies and those who hate us, we implore you: **Lord, have mercy on us.**

For the sick and depressed to be healed by your will, for all the suffering to take comfort in your hope, and for the weak and poor to be aided by the right hand of your majesty, we implore you: **Lord, have mercy on us.**

O compassionate God, who guides all creatures, and in overflowing kindness pours forth his benefits upon the evil and the good, we implore you: **Lord, have mercy on us.**

O One whose honor the cherubim bless in heaven, whom the seraphim hallow thrice, whom the spiritual glorify, and whose holy name the angels adore, we implore you: **Lord, have mercy on us.**

O gracious, kind and compassionate one in his nature, who created us from nothing: heal our sicknesses in your compassion and salve our wounds with the medicine of your pity, we implore you: **Lord, have mercy on us.**

Save us all, O Christ our Lord, by your cross, establish your peace in your Church, bought by your victorious blood, O Christ who withstood the passion on Golgotha for our sake, and have *mercy* on us: **Lord, have *mercy* on us**

Server: Let us pray, peace be with us, and let us *bend* our knee.
(*kneel on one knee*)

Server: Arise in the power of God
(*stand*)

***People:* Glory to the power of God.**

***People:* Maran ithrahem ‘a-layn
Maran qabel bauthan
Maran ithra’el ‘awdayk**

MEDITATION I

(*stand*)

ANTIPHON

***Server then People:* O God Divine, let our pleading come before you,
and in your mercies, answer the needs of all our souls.**

Server:
O overflowing in his mercies,
show your love,
lest the hater of all men mock your handiwork.
Richer than all, open your treasury unto us,
lest we be poor and sell ourselves to the devil.
Mighty of ages, keep your order by your power,
lo, it is shaken evil demons and pains.

People: Repeat Antiphon

O being of whose essence heav’n and earth are filled,
may your will fill us, and in us your name be blest.
O hidden one: reveal in us your power,
and show the riches of your graciousness.
O fashioner of all, who created creation from nothing,
pity your work, lest it decay because of sins.

People: Repeat Antiphon

O free sustainer, who gives life to beasts and mankind,
extend your hand and fill us with your great gift.
O fullest one, of whose fullness the world is filled,
open the door of your will to our neediness.
O perfect one, whose constancy has no ending,
perfect in deed the promise of your words to us.

People: Repeat Antiphon

READING I

(sit)

O painter of the world in paint which does not dull,
cleanse all the filth of error from our mind and heart.
O maker of body, breather of the soul,
tighten us well, lest we be slack in temptation.

O honorer of man above all in his love,
pity your honor's image, lest it be ashamed.
Your simple name you gave to our composition,
may your great name not be made dull by our dullness.

In us you have shown your great love toward your works,
show not in us a sign of wrath against your work.
In us you have brought to fulness all creation;
in us you have bound up earthly and heavenly.

In us you composed height and depth as in one flesh:
mute in our body, rational in soul and mind.
Unravel not this construction you have fashioned,
and may the bind that you have bound never be loosed.

At this marvelous composition my mind gazed,
and sought to journey through the path bound within it.
In this great bind my own meager mind was bound up,
and wondered at the skillful craft that bound it all.

Through this structure did my short thoughts go wandering,
to seek for words to tell the tale to listeners.
In this hope did my own mind seek understanding,
that I may go, bring good tidings to your creatures.

With this contract among your Scriptures I journeyed,
to tell to men the great tale of your workmanship.
my mind, this way, painted with the pen of my tongue,
that I might paint, for everyone, your own image.

I saw that man, whom you composed, was made wisely,
and wished to show his beauty unto all the world.
In the image of our image I saw tied the whole creation,
and I called all to come and see all within us.

Our nature pulls me to seek out all that within,
and how indeed this frail thing contained everything!
I saw your name dwell within him as a temple;
wonder seized me: how can man fit the hidden one?

Wretched indeed, yet you love him without measure,
and who would not marvel at chosen wretchedness?
If your love has chosen him from all and named him,
we can be sure that you will not look down on him.

And if you made him lord above all things on earth,
who would not hold onto the yoke of his life's work?
If you have called him to an exalted stature,
who could not know his place is true, his power great?

If you reveal yourself to us in him unveiled,
who would not focus all his gaze to his making?
If you have shown in him both the Son and Spirit,
who would not seek the mysteries found in his name?

If that Word begotten of you unites with him,
who would not call him emperor of height and depth?
If in him you showed your sweetness to the angels,
who would not take refuge in his body and blood?

If in him you have brought to rest your providence,
who would not labor for him without weariness?
If through him you judge the earth when time has ended,
who would not fear the trial that is in his hands?

If in him you reward the good and scourge the bad,
who would not beg him to be advocate for him?
If he has power over this world and that to come,
who would not know he is alone the Son of God?

MEDITATION II

(stand)

ANTIPHON

Server then People: **Your servants knock upon your door, who wills our life,
open to us, that we receive alms like the poor.**

Server:

Poor and lacking is our weak race of all good things:
sustain this thing with a small crumb of your great gift.
He is too weak to gather his daily succor,
he cannot work the land in strength
without your strength.

People: Repeat Antiphon

His work is filled with great fear, much as he works,
and there is no security for sustenance.
Suffering and grief meet his toil summer and winter,
all perils are constant for him-
and for his own.

People: Repeat Antiphon

Much is his work, and little that returned to him;
great is his weariness, and weak,
his sustenance.
He plants so much, but he harvests little of it
beaten and crushed, before he breathes,
death swallows him.

People: Repeat Antiphon

In fear he plants, and in alarm gathers his crops,
his heart does not rely on plant or gathering.
He casts his wheat, that it may return and feed him;
he is distressed, lest he perish and lose his life.

He works his land and thinks it may fail to produce;
he walks the path, and death sits and awaits for him.
As mothers wait, so he waits until his harvest,
the whips of death strike at his mind at every hour.

He fights a fight of sufferings at every hour,
there is no end to the assault of his desires.
A great assault is posed at all time against him,
and if he sleeps, temptations come and plunder him.

The wretched one is cast before two sad ordeals:
the scourgings of desire and his sustenance.
As leather cords, he is beaten by his passions,
there is no place in him not filled with temptation.

He suffers for his life and for his laboring,
there is no time when he does not rest bitterly.
If the sun burns, his mind burns in desp'rate worry,
if the rain stops, his thoughts dry up, wilt with his plants.

If heat has gained the upper hand, he dies of thirst;
if cold attacks, he is consumed by frost and snow.
If he is poor, he is sad, begets complaining;
if he is rich, he puts on pride and arrogance.

If he is good, he looks down on the human race;
and if he sins, he is made weak and gives up hope.
If he is wise, he forgets the clay within him;
and if he prides, he is a beast without a mind.

In great and small, his sufferings increase and grow,
what can he do, and where escape, with a brief life?
He is between neediness and bad excesses,
how can it be for him to keep his life in peace?

So difficult it is for mankind to live well,
and righteousness is not made easy for the flesh.
Flesh - he is flesh, as much as he desired spirit,
though that desire is not his, but an other one's.

An other dwells in him, as in temple of clay,
though in his life, he blossoms quickly, then decays.
He is all death, though he has a portion of life,
and even this life is so small, weighed with his pains.

So if the living that is in him is so small,
how can he live a life without his corruption? (repeat)

MEDITATION III

(stand)

ANTIPHON

Server then People: **May your mercies come to the aid of our weak race,
for its life's strength is burned away in suffering.**

Server:

Stretch out your hand to athlete of desperate heart,
for he admits that he cannot enter the match.
Cry out and save, give heart to the mortal warrior,
for his hands are too weak themselves to hit the mark.

People: Repeat Antiphon

Command the intellectual beings to come help him,
for his hand falls short of grasping a straw of truth.
Call forth the heavenly legions to assist him,
before he falls and becomes a joke to all his foes.

People: Repeat Antiphon

Write and send him an letter of your name above,
that he may be strengthened to carry through his pain.
Lift up your hand in writing of his life's salvation,
and sufferings and demons will not look at him.

People: Repeat Antiphon

Rebuke the ranks of warriors who threaten him,
and lo, they will fall in dismay by your command.
Send one to watch, like the time of the Assyrian,
and lo, the powers who threaten him will fall away.

Send your command, and Isaiah to Ezekiel,
instead of figs, let it place mercy on our wounds.
Let us all hear what was heard unto the prophet,
“Instead of life, behold, I grant you forgiveness.”

Yes, Lord, return us to health of body and soul,
lest we be torn apart by wounds of our disgrace.
Come search for us, like the parable you told us;
let us enter within the flock of spiritual life.

Brighten your face, and seek our straying in mercy,
lest our beauty, stamped in your name, may decompose.
Rejoice in us, like the younger son you told us,
explain to us, the voice of hope in his story.

With the deceitful one, we worked and lost our pay,
and have lived wickedly on swine-pods of desire.
We angered you (though, in fact, you are never angered);
we are unfit to call ourselves sons of your name.

Let us become as hired hands to serve your house;
let us receive the crumbs that fall from your table.
If possible, fulfill now the story’s meaning,
and bring to light the symbol you wrote for our sake.

Tell us, your sons, “From death, you have returned to life,
and from the depths of ignorance, have turned to me.”
Let your pity clothe us with a robe of glory,
and place a pledge of life on our hand, like a ring.

Prepare for us the sacrifice of Christ your Son,
in eating it, let us ban death from our body.
And if there is one who envies our repentance,
you pacify his bitterness with your sweetness.

Call those above and gladden them when we repent,
that those once saddened by our sins may now rejoice.
Please those who were angered because of our malice,
and turn them to the service of the needs of man.

ANTIPHON

Server then People: **Do not, O Lord, turn from the pleading of our race,
lest our hope in you be weakened by our despair.**

Server:

Do not, O Lord, turn your face from us your wrath,
lest demons who rebel mock us, as is their way.
Do not, O Lord, cast us from you, like the evil,
lest the evil be lifted up in our decay.

People: Repeat Antiphon

Be not, O Lord, unmerciful, you are mercy,
(forgive me, Lord! You cannot be unmerciful.)
Let not the name of your greatness
be hurt by us,
(it never can, were we to sin
a million times!)

People: Repeat Antiphon

Be not, O Lord, lacking in help and treasury,
(oh, what I said of your essence is such a lie!)
Be not, O Lord, a sojourner in creation,
nor like a guest who walks among what is not his.

People: Repeat Antiphon

READING IV

(sit)

Be not, O Lord, like sons of men, for you are God,
and not like man, who cannot save, for you save us.
And if our sins have prevailed more than all ages,
may you forgive due to your name on which we call.

If our vices have made the air an ugly hue,
may you not show an angry face unfit for you,
If our evil has withheld us in our malice,
change not, O Lord, your gracious name, which changes not.

You are all good, you are all Just, and hate evil;
neither can your goodness nor your justice be weighed.
No one can know how to call your name with fairness;
all names are small before the greatness of your name.

If we say “kind,” your justice thunders on the earth;
If we say “just,” heaven and earth fill with mercies.
If “hidden,” then your works are unveiled before us;
but if “unveiled,” none among us can see your face.

If we say “hearing,” you hear us before we call,
“forgiving one,” your love precedes us and our sins.
We cannot know how to pray nor how to praise you;
we fear to speak words that may be unfit for you.

How can we pray to one who has no need of us?
And how can we praise him who is eternally?
If he is praised, does he then increase in glory?
And if he does, is he made perfect by our praise?

If one blasphemes, does this detract from his glory?
If he is hallowed, does he gain it through our mouths?
If angered, was the shame of man hidden from him?
And if appeased, did we show him how to forgive?

If he sees something in remorse after a time,
did time stop him from knowing what he did not know?
If he did not know (blasphemy to even say it),
how could he gain knowledge of his own handiwork?

No, earthly ones, do not think as with earthly things;
there is nothing in existence lacking in him.
All creatures’ name is a preaching of his essence,
and as he is, his knowledge is all within him.

He is before all else, and he is what he is,
and there is nothing lacking him, in all of time.
Thus should a product think of its own maker;
thus it is right for all mankind to repay him:

We owe a debt of love to him who made us all,
come, let us try to pay a small part of so much.
He does not need our repayment, like one needy,
he makes pretexts that we may be enriched by him.

He has a treasure, life unending, in himself;
he longs to give of it to his adopted sons.
He called us sons through the inheritance of Jesus,
because of this, he disciplines us lovingly.

Let us therefore endure the chastisements of God,
and never become weary of hunger and pain.
If the name “sons” truly does apply unto us,
let us be sure our discipline is for our good.

Let us accept our pains without discouragement,
and let us face life’s struggles without murmuring.
For this alone do we ask of him when troubled;
do not, O Lord, repay according to our deeds.

Like Jesse’s son, let us plead for our wickedness,
and like him, move to the promise of penitence. (repeat)

MEDITATION V

(stand)

ANTIPHON

Server then People: **Yes, Lord, tell us that word you told unto David,
and let us turn to penitence, the way he did.**

Server:

Yes, Lord, let pass the faults of your servants like his,
and let us hear the voice of forgiveness, like him.
David was just, but the evil one entrapped him;
but he turned back and blotted out sin from his heart.

People: Repeat Antiphon

So if confession blots out evil things and rights good,
then there is hope for the evil to become good.
You who forgave both adultery and murder,
forgive our crimes, great as they are, as you see fit.

People: Repeat Antiphon

It was you who forgave David that lawless crime:
forgive now also all our sins against your love.
It was you who loosed the judgment fit for a murder,
stop now also the tortures fit for our injustices.

People: Repeat Antiphon

You always mixed mercy with wrath in every age,
and gave no room for this who look down and despise.
You are the one who parceled your love to just ones;
made them worthy to plead, although you need it not.

In your love, you forgave our faults from the beginning,
and gave reward to all the just in graciousness.
Due to the just, you forgave our fathers' malice,
lo, you forgave before they spoke and turned to you.

You cast out justice, that mankind may plead to you,
that when they plead, they may know that sin can be fought.
When Moses prayed, you forgave the sin of the calf,
and told him, 'Lo, I have forgiven as you asked.'

Joshua prayed, and you stopped both the sun and moon,
and wrote in the Scriptures that 'Their course was forestalled.'
Samuel prayed, and you answered him in thunder,
and you replied to him through all the rain that came.

King David prayed; he saw the angel would destroy;
the angel stood in awe of him, as if of you.
Elijah called, and you bid the winds to rain down,
and you aroused the people whom his words had bound.

Elisha called, and by his hands you raised the dead,
and you counted his prophecy defeat of death.
Ezekiel called, and you took down the Assyrians,
and as this was, he would defeat the angel's wrath.

And by your strength, Daniel also showed hidden things,
and Babylon wove him a crown of praise for it.
In every age, the just prayed and you responded;
in our age that has no just one, persuade yourself.

Your kindness can persuade you more than all the just,
your mercy cannot be compared to that on earth.
Your own love called all the just ones to persuade you,
now, without them, send us your love without the just.

Yours are persuasion and the words of those who plead,
whom would you load with your own grace to your own sons?
May goodness be yours entirely (it indeed is),
so grant us all that you gave us when time began.

Who asked you to create the world when it was not?
And who advised you to bind all things within man?
Who was the one who told you to name your image?
And who showed you how to complete your work in us?

So if in all existence, you needed no help,
what help need you regarding sin, a lousy gnat?
Our wickedness is a gnat before your greatness;
it is a cup if placed beside your mercy's sea.

Your mercy is a sea, and greater than a sea,
and height and depth and small compared to its greatness.
'Your pity is great:' thus do cry earth and heaven;
when they were not, you spoke and they both came to be.

You made all things from nothing for the sake of man;
how could you turn away from us in times of wrath?
And, what is best, beyond measure by all creatures:
you clothed us all in your own love, and raised us up.

Our own body, in glory, sits at your right hand,
and may it not be put to shame by wickedness.
Be it hallowed at your right hand in all honor,
for you have raised it to the name, divinity.

MEDITATION VI

(stand)

ANTIPHON

Server then People: **O Lord, open the door to all of our pleading
which we offer to you in prayer, and have mercy.**

Server:

Our prayer be a thurible of penitence,
in which your love may be pleased and be made content.
May our pleading come before you, lover of mankind,
answer the pleas of your servants in your mercies.

People: Repeat Antiphon

O lover of mankind, who loves the life of men,
visit creation with the sign of graciousness.
Forgiver of the faults of all the penitent,
forgive our sins, erase our debts, and have mercy.

People: Repeat Antiphon

O pitying one, pity us, as is your way,
erase the list of all our sins, before it grows.
Scour all our filth, bandage all our scars, and heal us,
let us fulfill the law of love, and have mercy.

People: Repeat Antiphon

MEDITATION OF THE BLESSINGS

(stand)

ANTIPHON

Priest then People: **We beg of you, O Lord, Lord of all,
We beg of you, O Lord: have mercy.**
(kneel)

Priest:

He placed his harmony on *earth*, Lord of all;
And peace until the end of *earth*, Peace of all.
Remove conflicts and *trouble* - from the world,
That we may live in peace and *calm*, O Kind One.
May you bless the holy *Church* - in your grace,
Which was bought by your *blood*, Lord of all.
Guard her sons by your *cross*, Guard of all,
From the tricks of *Satan*, - and have mercy:

People: **We beg of you, O Lord, Lord of all,
We beg of you, O Lord: have mercy.**
(stand)

Long live the *Patriarch*, Lord of all;
that from him we learn your *will*, O Kind One.
Make our shepherd *triumphant*, in your grace;
That he may forgive your *flock*, O Shepherd.
Bless our Pious *Father*, Patriarch;
deliver him from all *trouble*, by your grace.
Give to him length of *life*, Lord of all;

Glorify the pious *priesthood*, which he gained;
That he may work for your *name*, in your joy,
And wear a cloak of *righteousness*, in his deeds.
Bless the priests and *deacons*, Adorable;
That we learn from them *purity*, O Kind One.
Bless those who offer their *pray'rs*, Most Holy;
Through their prayers do you *forgive*, and have mercy:

People: **We beg of you, O Lord, Lord of all,**
 We beg of you, O Lord: have mercy.
 (kneel)

Bless the kings and our *leaders*, Lord of all,
Secure them in their *leadership*, O Father,
Let there be peace among *them*, Peace of all,
That they give you from their *riches*, O Rich One,
Bless all judges in your *grace*, Judge of all,
That by your will they make *judgment*, and have mercy:

People: **We beg of you, O Lord, Lord of all,**
 We beg of you, O Lord: have mercy.
 (stand)

Bless the young and the *old*, Guard of all,
That from them we learn *modesty*, O Kind One,
Bless, my Lord, all *virgins*, Most Blessed,
Who guard their bodies for *you*, Most Holy,
Heal those who have fallen *ill*, Divine Doctor,
Comfort those who are in *distress*, Redeemer,
Keep those who are still *healthy*, Guardian,
By their alms they give you *thanks*, and have mercy:

People: **We beg of you, O Lord, Lord of all,**
 We beg of you, O Lord: have mercy.
 (kneel)

Bless our resolutions for the *year*, in your grace,
Prepare the fruits of our *fields*, in your care,
Find the people who are *lost*, Great Seer,
Forgive, Lord, the *sinners*, Forgiver of all,

Lift your anger, which we *appease*, from our lives,
Bless our church and our *homes*, in your grace,
Which you guard for your *servants*, and have mercy:

People: **We beg of you, O Lord, Lord of all,
We beg of you, O Lord: have mercy.
(stand)**

Receive our Prayer, O *Lord*, Caretaker,
May our *Bautha* reach your *ears*, O Hearer,
May our conversion appease your *love*, O our Love,
As a good sacrifice of *peace*, at all times.
Accept the prayers of your *servants*, in your grace,
And the *Bautha* of our *praise*, O Hearer.
From your rich treasuries give to *us*, O Kind One,
The things we ask for our *needs*, and have mercy:

People: **We beg of you, O Lord, Lord of all,
We beg of you, O Lord: have mercy.
(kneel)**

Bless our assembly in your *kindness*, Most Blessed,
Flood on us your *assistance*, O our Help,
Let us do your will at all *times*, Lord of all,
All the days of our *lives*, Life of all,
Bless the mouths that sing to *you*, Most Blessed.
Bless the mouths of your *flock*, Lord of all,
which glorify your name *amen*, and have mercy:

People: **We beg of you, O Lord, Lord of all,
We beg of you, O Lord: have mercy.
(stand)**

BLESSINGS

(stand)

*Priest: By your prayer, may the Lord grant over all the earth,
Priest: tranquil peace and calm serenity, by your prayer.*

People: Yes, Lord (kneel)
People: Amen (stand)

*By your prayer, make kings in all lands and places,
live in love and unity, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Church saved by your living blood,
raise her head above all dangers, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Patriarch, our shepherd,
tend his flock with great diligence, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord support our bishop,
Mar N., our good father, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the shepherds in every land
be adorned with every charism, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the priests who serve the mysteries
have even blessing and favor, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the deacons-who serve the altar
have every aid granted to them, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord instruct the religious,
by their study of the Scriptures, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may this parish be protected
from all harm and all wickedness, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord help all our leaders:
our pastors and our elders, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord help all the faithful,
that they may live in righteousness, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord grant every blessing
to all husbands and wives greatly, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may he bless orphans and widows:
and provide for and enrich them, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

*By your prayer, may the Lord comfort the mourning,
and have pity on the needy, by your prayer.*

Yes, Lord (kneel)
Amen (stand)

By your prayer, may the Lord instruct and discipline children, that in him they be saved, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may the Lord save all the tempted, and free them from the yoke of sin, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may there be rescue for captives, and release for all in prison, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may those who bear pain and suffering be inspired by the Lord's cross, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may those who travel on earth and seas be guided to the path of peace, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, the Lord's right hand rest upon you, and the mercies of Lord Jesus, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, be glory to the Lord Jesus, and thanks to the power who sent him, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may the one who says these blessings, and its author be made-worthy, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may the Lord make all his blessings flow; and cast his mercies upon us, by your prayer.

Yes, Lord (kneel)
Amen (stand)

By your prayer, may we repent and sing praise, to the Father, Son, and Holy Spirit, forever.

Yes, Lord (kneel)
Amen (stand)

People: Maran ithrahem 'a-layn

Maran qabel bauthan

Maran ithra'el 'awdayk