PSALM 6

✠ This psalm is written in the form of a Lament.

✣ See the note about "lament" in the introduction to Psalm 3.

✠ This psalm is also identified as a Penitential Psalm.

✣ This is the first of the seven penitential psalms. The others are : 31, 37, 50, 105, 129, 142.

✠ This psalm is read fully at Great Compline. This psalm is used (verse 2) for the Alleluia Verse at Monday Vespers in the Apostles' and Nativity Fasts. It is used (verses 3, 6) as the Prokeimenon in the Moleben for the Sick.

"*Supplication of the sinner*"

"*A cry in anguish of body and soul*"

"*Faith receives the answer to prayer*"

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1 For the End. In hymns. About the Ogdoad (Eighth). A psalm by David.

V 1 About the Inscription : in the Masoretic (Hebrew) text, the Inscription is : "To the choirmaster : with stringed instruments ; according to the Sheminith. A psalm of David". Some versions lack "according to the Sheminith". The French "Ecumenical Translation of the Bible" (TOB) gives this Inscription as : "To the choirmaster : with eight-stringed instruments. Psalm of David". Some speculate that "sheminith" refers to a lyre-like stringed instrument. Others say that it means "octave", supposedly denoting the lowest note sung by men's voices (see 1 Chronicles 15:21).

✠ About "*for the End*" : see the note about "*for the End*" on Psalm 4:1.

✠ About "*in hymns*" : this suggests that the psalm is sung to the Lord in the manner of a hymn.

✣ See Psalms 39:4 ; 53:1 ; 54:1 ; 60:1 ; 64:2 ; 66:1 ; 70:6 ; 75:1 ; 99:4 ; 117:14 ; 118:171 ; 136:3 ; Matins Canticle 9, Part 1, Inscription. See the note about "*sing hymns*" on Psalm 64:14.

✠ About "*the Eighth*": "*The Eighth*" here (and most often) refers to the Eighth Day, the Last Day, the Day of the Kingdom. This Day embraces all days. See the note on Psalm 11:1.

✣ Saint Gregory of Nyssa explains that "*the eighth*" refers us to the Day of Resurrection, the Day of the Kingdom. In contrast with the current age, in which the repetition of seven days governs our life, "*the eighth*" Day will be one day. On that Day, the light will be not of the sun, but rather of the Divine Light.

✣ Saint Augustine interpreted that "*the Eighth*" cannot be other than the eternity of the end of the ages. If time is the rhythmic repetition of the seven days, then "the Eighth" means departing from time and passing into existence beyond the ebb and flow of time. It refers also to the Last Day, the Day of Judgement which will lead the holy ones not to temporal activities, but rather to life eternal.

[Κύριε, μὴ τῷ θυμῷ Domine, ne in furore]

2 O LORD, do not reprove me in Your fury,/ nor in Your anger instruct me.

V 2 About this verse : Saint Augustine shows us that the one who prays these words simply desires healing. Where good health is, neither is death to be feared, nor any painful surgical remedy.

✠ About "*Lord*" : see the note about "*Lord*" on Psalm 1:2.

✠ About "*reprove*" : Saint Athanasius advises us that when we sense the Lord's displeasure, we ought to say Psalm 6. He also recommends Psalm 37.

✣ About "*reprove*" : see Psalms 37:2 ; 49:8, 21 ; 93:10 ; 104:14 ; 140:5.

✠ About "*fury*" and "*anger*" : Saint John Chrysostom points out that, although the words "*fury*", and "*anger*" are used, we are not to take these words in the sense of human passion. The words are used to make an impression on materialistic people, for the benefit of the listeners. Seeing, hearing and hunger, are used in the same way. Having first made a connexion with the people's basic understanding, God, in other ways, leads them to understand Him as being passionless. Saint John rhetorically asks us that since devoted philosophers are able to remain detached from anger, then how much more must it be so with the ineffable and incomprehensible Lord ? In correction (or instruction), God behaves as does a surgeon who, in cutting and in cauterising, uses these methods so as to heal. Although pain may be involved, it is for the purpose of restoring wholeness in a manner that may seem to us to be expressing anger. In a similar way, when He has mercy on us, He does so in accordance with the particularities of each person. He alone sees the heart of each, and He alone knows the circumstances of each. Thus, the Lord begins with us according to our limited, anthropomorphic understanding, and through this He leads us to a deeper, better understanding.

✣ Saint John Cassian energetically laments the fact that many people try to find in the Scriptures an excuse to be angry and furious. They therefore take literally an attribution to God of these emotions. He expresses dismay that people find it possible to attribute a taint of human passion to the Eternal God and Source of all purity.

✣ Bishop Theodoret of Cyrrhus interprets this plea to mean that the Lord is not asked to bypass a needed correction, but He is rather asked to accomplish the correction without anger or wrath. The request is to be corrected as by a father, rather than a judge ; as by a physician, rather than a torturer. The request is that the correction be not in the spirit of "let the punishment fit the crime", but rather that justice be tempered with compassion.

✣ See the notes about "*anger*" and "*fury*" on Psalm 2:5.

✠ About "*instruct*" : see the note about "*be instructed"* on Psalm 2:10.

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3 Have mercy on me, O LORD, for I am weak./ Heal me, O LORD,

for my bones were stirred up,

V 3 About "*have mercy*" : Saint John Chrysostom reminds us that we are all in need of mercy, no matter how great and good our deeds may be or have been. He further reminds us that no matter what great good we have done, none of us can be found righteous before God. Righteousness is not something which can be attained by striving, but rather by asking for and receiving the Lord's mercy.

✣ See 2 Moses 33:19 ; see the notes about "*have mercy*" on Psalms 9:14 ; 50:3 ; see Psalms 24:16 ; 25:11 ; 26:7 ; 29:11 ; 30:10 ; 40:5, 11 ; 55:2 ; 56:2 ; 66:2 ; 85:3, 16 ; 118:29, 58, 132 ; 122:3. See also the note about "*mercy*" on Psalm 5:8.

✠ About "*weak*" : Saint John Chrysostom comments that King David seems to hint that this is the weakness that comes from temptations and that this is a substantial claim for needing mercy and loving-kindness. Saint John further says that in order to burn, a furnace requires fuel. Removing the fuel takes away the heat. Thus, in order to help us in the struggle with temptations, he exhorts us to fast moderately, to pray unceasingly, to consult spiritual elders, and to keep mindful of the coming Judgement. Doing this does not add fuel to any fire.

✣ Metropolitan Bartholomew (Anania) comments that the weakness limits a person's own ability. Thus, King David knows that he cannot save himself and that he needs God's help.

✣ The Prophet, as an example to us, recognises his weakness, his need for God's help. He sees that his own waywardness has affected him to the core, and that he cannot change without God's aid.

✣ See 2 Kingdoms 2:10 (Matins Canticle 3).

✠ About "*heal*" : Bishop Eusebius of Cæsarea explains that every fault grows out of our weakness. Therefore, we beseech the Healer, the Son of God ; and the Lord's Wisdom frees us from unreasonableness and foolishness. His righteousness frees us from our unrighteousness. His truth frees us from our lies. Thus, He heals us.

✣ See 5 Moses 32:39 (Matins Canticle 2) ; 4 Kingdoms 20:5 ; Psalms 29:3 ; 40:5 ; 102:3 ; 106:20 ; 146:3 ; Hosea 6:1 ; 7:1 ; 11:3 ; Jeremiah 17:10.

✠ About "*stirred up*" : Saint John Chrysostom says that the stirring-up, the shaking, means being beset by afflictions. He further notes for us that when we suffer from spiritual disturbances and illnesses, these do have a negative effect on our bodies as well. For him, it is both a spiritual and a physical concern. Both in Hebrew and Christian mentality, the body and spirit are a unit. About healing, he reassures us that divine power prevails over nature, illness, wickedness and all evil.

✣ Saint Augustine reminds us that the stirred-up bones are not mere physical bones, but rather the firm support of the soul, the interior strength, which is stirred up.

✣ About "*stirred up*" : see verses 4, 11 ; see also the note about "*stir ... up*" on Psalm 2:5.

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4 and my soul was greatly stirred up./ But You, O LORD, until when ?

V 4 About "*my soul was greatly stirred up*" : see John 11:33 ; 12:27.

✠ About "*soul*" : see verse 5 ; see the note about "*soul*" on Psalm 3:3.

✠ About "*stirred up*" : see the note on verse 3 ;

✠ About "*until when*" : Saint John Chrysostom explains that this question does not suggest a person who shows resentment and bad grace ; but rather, it suggests a person who feels suffering and grief, and who doubts his ability to bear the burden of temptation.

✣ Archimandrite Lazarus (Moore) suggests that these words mean : "But where are You, O Lord ? How long am I to suffer ?"

✣ See Psalms 78:5 ; 88:47 ; 89:13 ; 93:3. See the note about "*how long*" on Psalm 4:3.

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5 Turn about, O LORD ; rescue my soul./ Save me, for the sake of Your mercy ;

V 5 About "*turn about*" : Saint John Chrysostom mentions that here the righteous is concerned that the Lord would "*turn about*". It is not that He ever turns away, but that He always turns towards us. He is always merciful and propitious.

✣ See the notes about "*turn about*" on Psalms 7:13 ; 79:4 ; see Tobit 13:6 ; Psalms 13:7 ; 21:28 ; 22:3 ; 50:15 ; 58:7, 15 ; 89:13 ; 93:15 ; 103:9 ; 114:7 ; 125:1, 4.

✠ About " *O Lord*" : Saint John Chrysostom offers us the understanding that the word "Lord" is repeated in verses 4 and 5 because the King David is calling as a child might to the Source of ineffable loving-kindness. He says that this question comes not from resentment, but rather from King David's self-perceived inability to bear the temptations and sufferings, and his resulting grief.

✠ About "*rescue*" : see Psalms 7:2 ; 17:1, 18, 20, 30, 44, 49 ; 21:5, 9, 21 ; 24:20 ; 30:2, 16 ; 32:19 ; 33:5, 8, 18, 20 ; 36:40 ; 38:9 ; 39:14 ; 40:2 ; 42:1 ; 50:16 ; 53:9 ; 55:14 ; 56:5 ; 58:3 ; 59:7 ; 68:15, 19 ; 70:2, 4, 11 ; 78:9 ; 80:8 ; 81:4 ; 85:13 ; 88:49 ; 90:3, 14 ; 96:10 ; 105:43 ; 106:6, 20 ; 107:7 ; 108:22 ; 114:4 ; 118:170 ; 119:2 ; 123:7 ; 139:2 ; 141:7 ; 143:7, 11 ; Luke 1:74 (Matins Canticle 9, Part 2).

✠ About "*soul*" : see the note on verse 4.

✠ About "*save*" : Saint John Chrysostom explains that we ask for this rescue so that we may become righteous, and not be preoccupied with the material which decays, but rather with salvation which is eternal.

✣ Saint Augustine says that King David is asking that he be saved, not according to any of his own merits or in proportion to what he may deserve. Rather, he is asking that he be saved in proportion to the Lord's abundant mercy.

✣ See the note about "*save*" on Psalm 3:8.

✠ About "*mercy*" : Bishop Theodoret of Cyrrhus supports Saint Augustine's perception of "*save me*". He emphasises the importance of "*mercy*" in this verse, since it makes clear that we depend completely on the Lord's mercy and compassion.

✣ See the note about "*mercy*" on Psalm 5:8 ; see also Luke 5:32.

6 for in death there is no-one remembering You ;/ and in Hadēs,
who shall confess You ?

V 6 About "*death*" : Saint John Chrysostom explains that this verse does not imply that our existence does not last beyond this present life. The Prophet David is aware of the general resurrection. However, it may simply mean that after our departure from this life there may be no time for repentance.

✣ Saint Gregory of Nazianzus reminds us that it is better to be corrected now, in this life, than after death. It is during this life that we truly have the opportunity for repentance and the doing of good. Saint Jerome adds to these words that in this world, the Lord acts towards us with mercy and compassion. However, in the world to come, He acts as Judge.

✣ Saint Gregory of Nyssa explains to us that in this life we are given to sow seeds and nurture them [see Matthew 13:3-23 ; 25:14-30], and that on the Eighth Day (of the Kingdom), we will present to the Lord the fruits of our sowing. Bishop Theodoret of Cyrrhus supplements these words by cautioning us that what we sow in this life, we will reap on that Eighth Day [see Galatians 6:7-9].

✣ See the Orthodox Study Bible note on 4 Moses 21:9 ; see also the note about "*death*" on Psalm 88:49 ; see also Psalms 7:14 ; 9:14 ; 12:4 ; 17:5, 6 ; 21:16 ; 22:4 ; 32:19 ; 33:22 ; 36:32 ; 43:20 ; 48:15 ; 54:5, 16 ; 55:14 ; 67:21 ; 72:4 ; 77:50 ; 87:7 ; 106:10, 14, 18 ; 114:3, 8 ; 115:6 ; 117:18 ; Habakkuk 3:13 (Matins Canticle 3) ; Luke 1:79 (Matins Canticle 9, Part 2) ; Luke 2:26.

✠ About "*Hadēs*" : The spelling is thus, in order to show that the pronunciation should be "hade-eez", and to show that the "e" is the Greek "eta". "*Hadēs*" is a word which appears in Greek, Latin and English. It has a similar meaning to the Hebrew word *Sheol*. It refers to the place of the dead, the nether-world, where the departed retain only the faintest semblance of life. In Greek, it means "unseen". The origin of the term may come from the name of a very deep lake in Mesopotamia. In some cultures, persons in anger still wish someone to the bottom of this lake. When the word "Tartary" may be encountered, it implies the lowest level of Hadēs, reserved for criminals. "Hell", differently, implies *Gehenna*, the place of perpetual burning (from the name of the small valley once used as a rubbish-dump or midden at Jerusalem, where once children were sacrificed to Moloch). Gehenna, then, implies the images of the river, or the lake of fire. It may be described as that state of the greatest resistance to God's love. It may further be said that God's love is everywhere, and it is the resisting that burns. Since Adam, death is the result of sin (see Romans 6:23). Death of the body is one sort, death of the soul/heart is another. Hadēs, the realm of the dead, is understood as a place of shadows, inactivity, and uncertainty, of separation. Yet, there are indications that there is no actual separation from God's love – it seems to be so only from our rebellious perspective. Other words in the psalms which imply a reference to "*Hadēs*" include : the pit, perdition, decay, corruption.

✣ See the note about "*Hadēs*" on Psalm 138:8 ; see 4 Moses 16:33 ; 5 Moses 32:22 (Matins Canticle 2) ; Psalms 9:18 ; 15:10 ; 17:6 ; 29:4 ; 30:18 ; 48:15, 16 ; 54:16 ; 85:13 ; 87:4 ; 88:49 ; 93:17 ; 113:25 ; 114:3 ; 14:7 ; Job 7:9 ; Proverbs 1:13 ; 15:12 ; Wisdom of Sirach 17:22 ; Hoesea 13:14 ; Jonah 2:3 (Matins Canticle 6) ; Isaiah 38:18 ; Baruch 2:17 ; 3:11 ; 1 Peter 3:19. See also the notes about "*the pit*" on Psalm 27:1 ; about "*perdition*" on Psalm 87:12 ; about "*decay*" on Psalm 102:4.

✠ About "*confess*": Saint Augustine explains that "*confess*" has two uses, namely with regard to sin or with regard to praise. When things go badly for us, it is for us to confess our sins. When things go well for us, it is for us to confess praise to God. Regardless, he says, we must constantly confess.

✣ This word is the English translation of ἐξομολογέομαι, *eksomologeomai*. This Greek verb may also mean "to acknowledge", "to admit", "to give thanks", "to sing praises". As a noun, it means "confession", and "an open declaration", hence its major use throughout the Psalter in "confession of faith", "the praise of God", and "confession of sins".

✣ See the notes on Psalms 9:2 ; 137:1 ; see Psalms 7:18 ; 17:50 ; 27:7 ; 29:5, 10, 13 ; 32:2 ; 24:18 ; 41:6, 12 ; 42:4, 5 ; 43:9 ; 44:18 ; 51:11 ; 53:8 ; 56:10 ; 66:4, 6 ; 70:22 ; 73:19 ; 74:2 ; 75:11 ; 85:12 ; 87:11 ; 88:6 ; 91:2 ; 94:2 ; 96:12 ; 98:3 ; 99:4 ; 104:1 ; 105:1, 47 ; 106:1, 8, 15, 21, 31 ; 107:4 ; 108:30 ; 110:1 ; 117:1, 19, 21, 28, 29 ; 118:7, 62 ; 121:4 ; 135:1, 2, 3, 26 ; 137:2, 4 ; 138:14 ; 139:14 ; 141:8 ; 144:10. See also the note about "*confession*" (noun) on Psalm 41:5.

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7 I became weary in my groaning./ Every night I shall wash my couch :/ with my tears I shall drench my bed.

V 7 About this verse : Saint John Chrysostom brings our attention to the fact that it is the great King David who says these words and allows us to see the depth of his own repentance. Saint John reminds us that we are given to see this groaning and weeping so that we will understand that the loving-kindness of the Lord is to be accompanied by our own actions. Saint John does not address these comments only to monks, but to everyone. He continues to emphasise that we must pray in such a manner as to be heard. In order to be heard, we must be worthy to receive [see 2 Thessalonians 1:11-12] ; we must pray in accordance with the Lord's laws [see 3 Moses 19:18 ; 5 Moses 6:4-5 ; Mark 12:30-31] ; we must pray with persistence [see Luke 18:1-8] ; we must avoid focussing on what is earthly [see the Eucharistic Cherubic Hymn] ; we must seek only what is for our true benefit [see Matthew 6:9-13 ; 7:11 ; Luke 11:13] ; we must offer our ow n greatest utmost efforts [see 2 Kingdoms 12:16, 22 ; Matthew 5:4].

✠ About "*became weary*" : see Psalms 68:4 ; Job 16:7.

✠ About "*groaning*" : see 2 Moses 2:24 ; Psalms 11:6 ; 30:11 ; 37:9, 10 ; 78:11 ; 101:6, 21 ; Job 23:2 ; Jeremiah 51:33 ; Acts 7:34 ; Romans 8:26.

✠ About "*every night*" : Saint Nikolaj (Velimirović) explains to us that daytime repentance is revealed chiefly in the doing of good works, and night-time repentance is revealed in prayers, sighs and tears (which is more suitable to and possible in the night). He adds that repentance is not only for an hour or a day ; but rather it must be the central preoccupation of our whole lives.

✠ About "*night*" : see Psalms 15:7 ; 16:3 ; 18:3 ; 76:3, 5, 7 ; 77:14 ; 89:4 ; 90:5 ; 91:3 ; 103:20 ; 104:39 ; 118:55, 62 ; 120:6 ; 129:6 ; 133:2 ; 135:9 ; 138:11, 12 ; Isaiah 26:9 (Matins Canticle 5) ; Daniel 3:72 (Matins Canticle 8).

✠ About "*tears*" : Saint Paulinus of Nola addresses a poem to the Lord, in which he asks that his heart of stone be broken by the Lord. He wonders who can provide him a spring so that streams of tears may gush from his heart, and thus enable him better to lament his deeds and days. Indeed, he says that he requires a river to lament how his life has been spent in falling short of the mark of the Lord's love and commandments. He asks our Saviour Jesus Christ to break his stony heart so that a stream of devotion

and praise might gush out.

✣ See Psalms 38:13 ; 41:4 ; 55:9, 14 ; 79:6 ; 114:8 ; 125:5.

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8 My eye was disturbed because of fury./ I became old amongst all my enemies.

V 8 About "*my eye*" : see Psalm 9:29 ; 12:4 ; 16:2, 8, 11 ; 17:28 ; 18:9 ; 24:15 ; 25:3 ; 30:10 ; 34:19, 21 ; 35:2 ; 37:11 ; 53:9 ; 68:4, 24 ; 76:5 ; 78:10 ; 87:10 ; 90:8 ; 91:12 ; 93:9 ; 100:3, 5, 6, 7 ; 113:13 ; 114:8 ; 117:23 ; 118:18, 37, 82, 123, 136, 148 ; 120:1 ; 122:1, 2 ; 130:1 ; 131:4 ; 134:16 ; 140:8 ; 144:15.

✠ About "*was disturbed*" : see Psalm 30:10 ; Job 17:7.

✠ About "*fury*" (not Divine) : Pope Saint Gregory the Great explains that in quarrels, the light of the soul, which is the light of good intention, becomes "*disturbed*".

✣ In the human context, "*fury*" suggests a wild or violent anger, which may imply punishment.

✣ See 5 Moses 32:24 (Matins Canticle 2) ; Psalms 9:35 ; 30:10 ; 36:8 ; 57:5 ; 123:3.

✠ About "*enemies*" : Saint John Chrysostom reminds us (referring to Ephesians 6:12) that we are not addressing earthly enemies, but rather the fallen spiritual powers who seek our death. He also comments that nothing ages us so much as does sin.

✣ Saint Augustine suggests that the Prophet David speaks of enemies which are either the vices themselves, or men and women who refuse to turn about to the Lord. He says that it is a special gift to be able to live amongst such persons and situations without deviating from the way of the Lord's commandments.

✣ See the note about "*enemies*" on Psalm 5:9.

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9 Stand away from me, all those working lawlessness,/ for the LORD has heard the voice of my weeping.

V 9 About "*stand away*" : Saint John Chrysostom notes that avoiding association with the wicked is an important way leading to goodness. Moreover, as evil cannot abide being in the presence of the Lord, so evil may flee from the presence of the Lord within us.

✣ Saint Augustine comments that we will be separated on the Day of Judgement. However, even though we are now all together in social gatherings as grain and chaff mixed together on the open threshing-floor, they will not be carried away together by the wind. The heavier grains remain in place, and the insubstantial chaff flies away in the wind.

✣ See the note about "*... not sojourn near you*" on Psalm 5:5.

✠ About "*those working lawlessness*" : the workers of "*lawlessness*" (iniquity) may be humans, but the

spiritual ones must also be taken into account.

✣ See the note about "*those working lawlessness*" on Psalm 5:6.

✠ About "*weeping*" : see Psalms 29:6 ; 83:7 ; 101:10. See the note about "*weep*" on Psalm 94:6.

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10 The LORD has heard my supplication :/ my prayer has the LORD accepted.

V 10 God has heard the plea of the penitent. God gives victory over temptation, and death.

✠ Metropolitan Bartholomew (Anania) comments that there are two related words used in this verse, but with specific meanings. "*Supplication*" (δέησις, *deēsis*) indicates intercessory prayer for others (the word used in the icon named "deisis" : the Righteous Judge who hears the prayer of the Theotokos and of the Forerunner for humanity). "*Prayer*" (προσευχή, *prosevkhē*) generally indicates personal prayer.

✠ About "*supplication*" : see the note on Psalm 5:3.

✠ About "*prayer*" : see the note about "*prayer*" on Psalm 4:2.

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11 May all my enemies be put to shame and be greatly stirred up :/ swiftly may they be turned back and be greatly put to shame.

V 11 About "*enemies*" : Saint Jerome comments that the Prophet David is not praying against his enemies. Rather, he prays for them, so that by this prayer, they might immediately, deeply and fervently blush with shame and repentance.

✣ Saint Augustine explains that the Lord has heard the supplication, and the perfected heart of the Prophet and King is now praying for the enemies. That his heart asks that the enemies be turned back and be put to shame is his prayer for the repentance of the enemies. Unless we blush with shame, we cannot properly repent.

✣ See the note about "*enemies*" on Psalm 5:9.

✠ About "*be put to shame*" : Archimandrite Placide (Deseille) writes in a similar manner as did the Fathers. He adds the words of Cassiodorus, who said that "*be put to shame*" means that King David is asking that the enemies be enlightened by such compunction that now, with an opened understanding, they will blush at their former behaviour, and understand the toxicity of their former actions.

✣ See Psalms 24:3 ; 34:4, 26 ; 36:19 ; 52:6 ; 69:3 ; 70:13, 24 ; 82:18 ; 85:17 ; 96:7 ; 108:28 ; 128:5.

✠ About "*stirred up*" : see the note on verse 3.

✠ About "*swiftly*" : Saint John Chrysostom advises us that when we see a small movement of a passion, we ought not to see it as insignificant, but rather to consider that what develops from it could lead to the worst abuses. It is similar to how we become alarmed and panic-stricken when we see a spark make a fire

at home, and we run about in order to quench the blaze. Because evil sets the soul afire more seriously than this fire, we must not neglect to extinguish the early signs of evil, to prevent its growing worse. Thus, the enemies are the passions, which are to be restrained immediately. It is clear that neglected sins and passions become much worse when their presence is ignored and the remedy neglected. He pointedly reminds us that if Judas had restrained his love of wealth before it became an action, then he would not have gone on to tamper with the funds of the apostolic community. If he had stopped there, then he would not have gone on to the ultimate betrayal.

O God, the Listener of all, listen to the suppliant voice of our tears,
and grant to our infirmities perpetual protection ;
that, while You worthily accept the sigh of our labour,
You may always console us with Your mercy. — Roman
