



MIDNIGHT PRAISES

Structure, Hymnology and Theology of Praises

SAINT BASIL THE GREAT

❖ The work of praising attracts the service of the *angels* because this is a function of their existence. Thus they come closer to those who imitate in their ways.



WHAT ARE MIDNIGHT PRAISES?

- ❖ Also known as Psalmody, Tasbeha (transliteration of the Arabic word of “praise”) or Midnight praises.
- ❖ The Service of the Psalmody, also understood as psalm singing, is a unique collection of Scripture passages from the Holy Bible, which are chanted.
- ❖ It was placed through the guidance of the Holy Spirit. This is clear from the words of the psalmody, which are taken from the Holy Bible, the Book of Psalms, and from the accurate and deep theological understandings.



DIVINE SACRIFICE

- ❖ Praising is equating us with the service of the angels.
 - Book of Revelation the angles, the 4 living creatures and the 24 elders are praising the “Lamb”
- ❖ Praise opens the closed doors before the soul to receive God’s gift.
- ❖ *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”*
(Rom. 12:1)
- ❖ Community with the heavenly Chorus.
- ❖ He who gave those on earth the praise of the Seraphim

WHAT IS THE PURPOSE OF TASBEHA?

- ❖ To prepare for the Holy Eucharist – the praises of tasbeha prepares our heart for the Holy Eucharist. (the entrance service to the Mystery)
- ❖ To Purify the Soul – Psalms purify the Soul (psalm 50)
- ❖ To Learn the Theology of the Church and the bible



TERMS

- ❖ Psalmody: The book containing the prayers of the praises and its divided into an annual psalmody and the Kiahk psalmody.
- ❖ Hoos: Coptic word meaning praise.
- ❖ Psali: A Greek word meaning chanting.
- ❖ Lobsh: A Greek word meaning explanation.
- ❖ Doxology: A Greek word meaning glorification by word.
- ❖ Theotokia: A Greek word meaning glorification to the mother of God.
- ❖ Defnar. (Antiphonary): A Greek word meaning a brief history.

TUNES

- ❖ Adam: A tune especially for Sunday, Monday and Tuesday.
- ❖ Watos: A tune especially for Wednesday, Thursday, Friday and Saturday praises.
- ❖ These are the two “daily tunes” there is seasonal tunes for specific times. For example annual, Kiahk, Lenten, Palm Sunday, Festive and Pentecostal
- ❖ There is about 20 different tunes that are sung in tasbeha.





ORDER

❖ Midnight praises begin with the Midnight prayers (three services)

- The First Service: the ten wise virgins
- The Second Service: the sinful woman whom the Lord has forgiven.
- The Third Service: the little flock whom the Lord promise to grant the kingdom.

❖ The Third service is concluded with “Lord, Now you are letting...”

ORDER

- ❖ Ten Theno
- ❖ The Resurrection Praise (Tinav)
- ❖ The First Hoos & Lobsh
- ❖ For weekdays (except Sunday) the 7th, 8th and 9th part of the Sunday Theotokia after the gospel reading (Lord Now...) for Sunday the second Hoos is sung after and these parts of the Theotokias will be done in order.
- ❖ The second Hoos & Lobsh
- ❖ The third Hoos & the Psali Watos of the three young Children (Aripsalin)



ORDER

- ❖ The Commemoration of the Saints
- ❖ The Doxologies
- ❖ The Fourth Hoos
- ❖ The Psali of the day or the feast
- ❖ The Theotokia of the day
- ❖ The Lobsh or the Sheres in Saturday.
- ❖ The conclusion (adam or watos according to the day)
- ❖ The Dephnar



ORDER

- ❖ The Orthodox Creed
- ❖ Lord Have Mercy
- ❖ The priest concludes by reading the midnight absolution and the gives the final blessing

Κυριε ελεησον

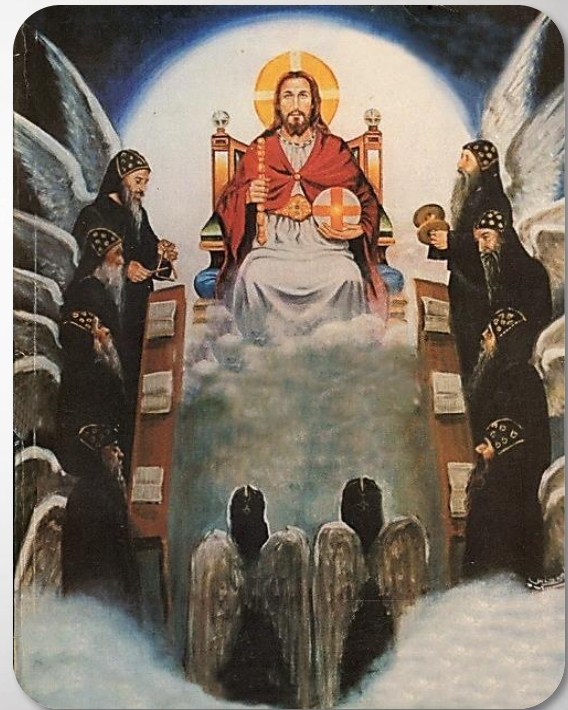


ARISE, O CHILDREN OF LIGHT

❖ Invitation to greet the Lord to get up and rise up for the praises and prayers.

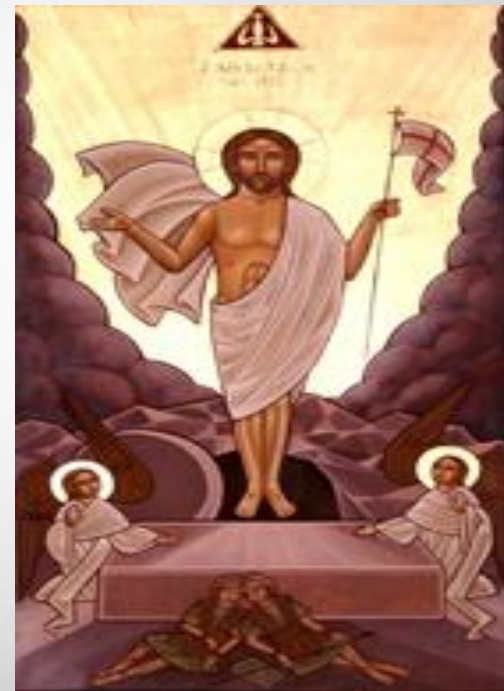
❖ Our duty as the Children of light to rise from the slumber of laziness to praise the Lord of host.

❖ *“Praise the Lord! For it is good to sing praises to our God: for it is pleasant, and praise is beautiful”. (Ps. 147:1)*



TINAV (THE RESURRECTION PRAISE)

- ❖ This praise is sung everyday during the Holy 50 days then only on Sundays till the end of the month of Hatour.
- ❖ Restates our belief in the Resurrection as it is the corner stone of our faith.
- ❖ Additionally this hymn glorifies the cross and the Ever Virgin St. Mary.



FIRST HOOS AND LOBSH

- ❖ The First Hoos is directly from Exodus 15
- ❖ Just as the Israelites received salvation from the hand of pharaoh the Church declares that it is living in faith of salvation.
- ❖ The Lobsh explains the hoos in a poetic hymn.



SECOND HOOS AND LOBSH

- ❖ Psalm 135
- ❖ Praise of Thanksgiving
- ❖ The phrase “for His mercy endures forever.”
- ❖ 28 Quatrains (stanzas)
- ❖ The Lobsh is also a thanksgiving praise with David the psalmist



THIRD HOOS

- ❖ Prayer of the saintly children (book of Daniel)
- ❖ Praise of all the creation to God.
- ❖ 40 Quatrains
 - First 6 is praise of the three saintly children to God (blessed are you)
 - 600 years from the time the three saintly children to the time of Christ (100 years for each stanza)
 - The remaining 34 stanzas represent the years that our Lord lived on earth 33 1/3 approx.



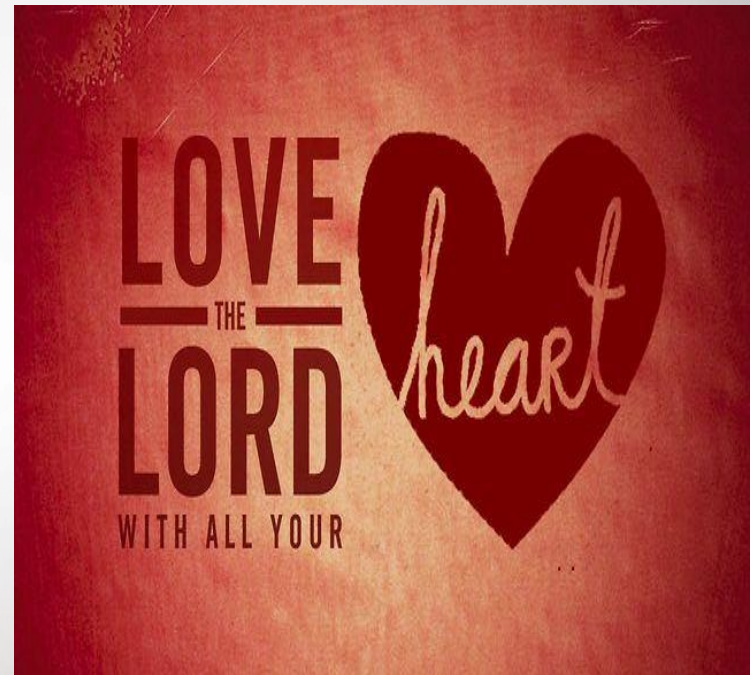
ARIPSALIN

- ❖ The praise of the three saintly youth in the fiery furnace
- ❖ Greek Psali
- ❖ Each quarter begin with a letter of the Greek Alphabet (Alpha to Omega)
- ❖ Greek and Coptic
- ❖ Written by Cantor Sarkis
- ❖ Followed by *Tenen* in the month of **kiahk** and **Joyous Saturday**



LOBSH ON THE THIRD HOOS

- ❖ Prayer of Azariah (Book of Daniel)
- ❖ Changes tune based on the season
- ❖ We follow you with all our hearts and we fear you and we seek Your Face, O God, do not forsake us.





COMMEMORATION OF THE SAINTS AND DOXOLOGIES

- ❖ Change based on the five ecclesiastical tunes of the season
 - Annual
 - Kiahk
 - Lenten
 - Palm Sunday
 - Glorious (festive)
- ❖ Different that the one from Liturgy
 - Includes angels, patriarchs, priests martyrs and confessors.
- ❖ Doxologies
 - Saint Mary, Heavenly order
 - Order changes by season

FOURTH HOOS

- ❖ Consists of the last 3 psalms (148-149 and 150)
- ❖ Psalm 148 : the whole creation praises the Lord.
- ❖ Psalm 149 and 150 : man is urged to praise God

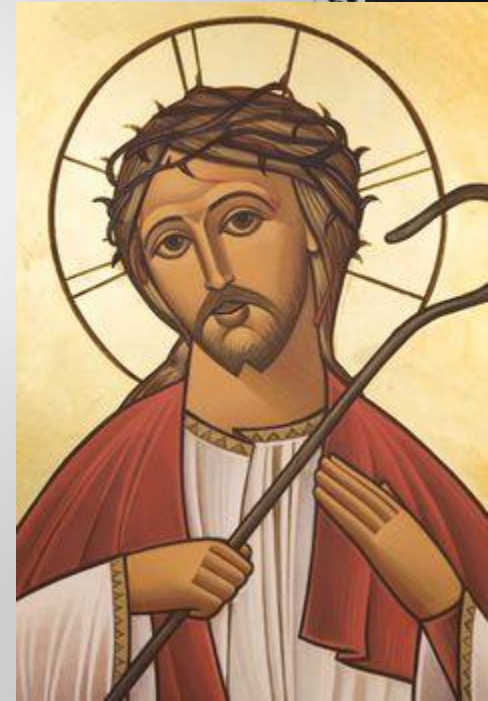


PSALI OF THE DAY

- ❖ There is a Psali (hymn or song) for each day and there are psalis for the seasons.
- ❖ Focus on the Name of the Lord Jesus Christ
 - “The name of the LORD *is* a strong tower...” (Prov. 18:10)
 - “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” (Acts 4:12)
- ❖ Started in the Egyptian wilderness by the monks and spread throughout.

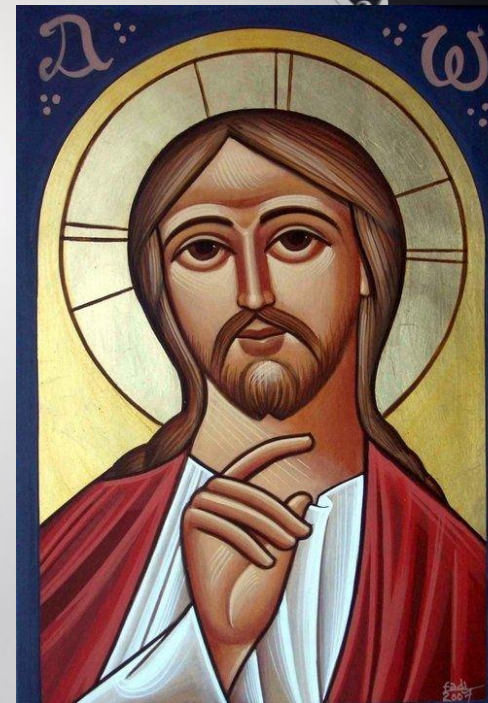
7 PSALIS

- ❖ Saturday: The mention of your Holy Name gives joy to our souls.
 - Response is O my lord Jesus Christ my Good Savior.
- ❖ Sunday: Seven Times every I will praise your Holy Name
 - Response My Lord Jesus help me.
- ❖ Monday: Gather all my senses to praise and glorify my lord Jesus.
- ❖ Tuesday: Your Holy Name O My Lord Jesus upheld and delivered (the saints) in all their sufferings.



7 PSALIS

- ❖ Wednesday: When we love the Name of Salvation of our Lord Jesus Christ, and have mercy toward each other, we fulfil all the Law.
- ❖ Thursday: O my Lord Jesus Christ, Who is born of the Father, before all ages, have mercy upon us according to Your great mercy.
- ❖ Friday: Our Lord Jesus Christ gave a sign to His servants, who do fear Him, to shut the mouths of lions.



THE THEOTOKIAS

- ❖ Veneration of the Virgin Saint Mary.
- ❖ There is a Theotokia for each day.
- ❖ Mystery of the incarnation
- ❖ Symbols of Saint Mary from the Old Testament.



KIAHK PSALMODY

❖ During the month of Kiahk the church Joins the night and day with praises known as Seven and Four crowning the praise with the Divine Liturgy.

- Seven Theotokias
- 4 Hooses

❖ Similar basic structure to the annual Psalmody with an addition of seasonal hymns, expositions and explanations



KIAHK ORDER

- ✠ Tin Thino (the 1st part in tune)
- ✠ The Big 'Alli' in tune.
- ✠ The Big Haus for Kiahk (the 1st part in tune) is said in Coptic and Arabic
- ✠ An Arabic Praise (Holy God Holy...)
- ✠ Epsaly Adaam Coptic, on the 1st Haus
- ✠ Epsaly Adaam Arabic, on the 1st Haus
- ✠ The 1st Haus
- ✠ The Lobsh of the 1st Haus (another Lobsh for Kiahk could be said on the 1st Haus)

- ✠ An Arabic Praise on the 1st Haus (The Lord told Moses)
- ✠ Exposition on the 1st Haus
- ✠ Epsaly Adaam Coptic on the 2nd Haus
- ✠ Epsaly Adaam Arabic on the 2nd Haus
- ✠ The 2nd Haus
- ✠ The Lobsh of the 2nd Haus (another Lobsh for Kiahk could be said on the 2nd Haus)
- ✠ An Arabic Praise on the 2nd Haus
- ✠ Adaam Exposition on the 2nd Haus
- ✠ Psaly Adam Coptic on the 3rd Haus
- ✠ Epsaly Adaam Arabic on the 3rd Haus
- ✠ The 3rd Haus
- ✠ Epsaly Watos for the Three young Saints
- ✠ A Greek Praise for the Three Young Saints (Tinin)
- ✠ Watos Coptic Praise for the Three Young Saints (the 3rd Haus Lobsh)
- ✠ Exposition on the 3rd Haus
- ✠ Epsaly Adaam Coptic for the Commemoration of Saints
- ✠ Epsaly Adaam Arabic for the Commemoration of Saints (another Arabic Psaly could be said on the commemoration)
- ✠ The Commemoration of Saints
- ✠ Kiahk Doxologies
- ✠ An Exposition on the Commemoration of Saints
- ✠ Epsaly Adaam Coptic for the 4th Haus
- ✠ Epsaly Adaam Arabic for the 4th Haus
- ✠ The 4th Haus
- ✠ Exposition on the 4th Haus
- ✠ Epsaly Adaam Coptic on 'Aikoti'
- ✠ Epsaly Adaam Arabic on 'Aikoti'

- ✘ 'Aikoti' Psaly said in the Kiahk tune
- ✘ Epsaly Adaam Coptic on 1st 'Simoty' (The beginning of Sunday Theotokeya)
- ✘ Epsaly Adaam Arabic on 1st 'Simoty'
- ✘ 'Lipon' tune
- ✘ 1st part of Sunday Theotokeya – first explanation in Coptic (each part has 2 explanations – Coptic and Greek, one of them or both could be said)
- ✘ First Explanation in Arabic, then a chapter from the Gospel (the congregation should stand up)
- ✘ 2nd Part of Theotokeya
- ✘ Second Explanation in Coptic
- ✘ Second Explanation in Arabic then the Gospel
- ✘ 3rd part of Theotokeya then the Gospel
- ✘ 3rd explanation in Coptic then the Gospel
- ✘ 3rd explanation in Arabic then the Gospel
- ✘ 4th Part of Theotokeya then the Gospel
- ✘ 4th explanation in Coptic then the Gospel
- ✘ 4th explanation in Arabic then the Gospel
- ✘ 5th Part of Theotokeya then the Gospel
- ✘ 5th explanation in Coptic then the Gospel
- ✘ 5th explanation in Arabic then the Gospel
- ✘ 6th Part of Theotokeya then the Gospel
- ✘ 6th explanation in Coptic then the Gospel
- ✘ 6th explanation in Arabic then the Gospel
- ✘ Adam Exposition of 1st 'Simoty'
- ✘ Epsaly Adaam Coptic on the 7th Part of Theotokeya (2nd Simoty)
- ✘ Epsaly Adaam Arabic on the 7th Part of Theotokeya
- ✘ 7th Part of Theotokeya (in tune)
- ✘ Adaam exposition on the 7th part of Theotokeya

- ✠ 7th explanation in Coptic
- ✠ 7th explanation in Arabic
- ✠ Arabic Praise for St. Mary
- ✠ 8th part of Theotokeya
- ✠ 8th explanation in Coptic
- ✠ An exposition on the 8th part of Theotokeya
- ✠ Epsaly Adaam Coptic on the 9th part of Theotokeya
- ✠ Epsaly Adaam Arabic on the 9th part of Theotokeya
- ✠ 9th part of Theotokeya
- ✠ 9th explanation in Coptic
- ✠ 9th explanation in Arabic (a Praise)
- ✠ An exposition on the 9th part of Theotokeya
- ✠ Epsaly Adaam Coptic on the last part of Theotokeya (Ti Oy En Hikanous)
- ✠ Arabic Praise on (Ti Oy En Hikanous)
- ✠ The rest of Theotokeya
- ✠ The Workers Exposition (said by the Priest)
- ✠ Epsaly Adaam Coptic in conclusion
- ✠ Epsaly Adaam Arabic in conclusion (your Mercies O my God)
- ✠ The Conclusion
- ✠ An Exposition on the Conclusion
- ✠ The Praise of Angels then the exposition of the Praise of Angels
- ✠ A Litany consists of 3 parts (like the parts of the Agpeya hours) said by the Priest
- ✠ We honour you Mother of light
- ✠ Truly We Believe
- ✠ Amen Kyrielayson ...
- ✠ The Midnight Absolution said by the priest
- ✠ Morning Prayer Raising of incense, the Holy Liturgy

THEOLOGY IN PRAISE

❖ From the Sunday Theotokias:

- One Nature out of two.
- Holy and Divine without corruption.
- Equal to the Father.
- Pure Human born without a seed of man and sinless.
- Was incarnate of the Virgin.
- He gave us His Honored Body and Blood.
- Light of Light., True God out of True God.
- Purges the sins and takes away the inequities.



THEOLOGY IN PRAISE

❖ From the Thursday Theotokias:

- He did not cease to be Divine.
- He came and became the Son of Man.
- He is the True God who came and saved us.

❖ From the Friday Theotokias:

- He took what is ours (the body)
- Gave us what is His (becoming His Children)

WHY THE COPTIC LANGUAGE?

- ❖ Our Heritage !
- ❖ Unity within the Church across the world.
- ❖ Its been preserved for us for 2000 years its our duty to pass it

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QUESTIONS

