

“St. Gregory of Narek, revered and beloved monastic author of tenth-century Armenia, gave the 95 poetic prayers to his own tradition; called simply *The Narek*, they came to be regarded as a form of sacred scripture. Armenians often traveled with a copy of this beloved book; English speakers can now see the reason for their attention and their devotion. We are deeply indebted to Abraham Terian for this clear, elegant, and beautiful translation of the prayers, which demonstrates why St. Gregory has at last been declared a doctor of the universal church.”

—Robin Darling-Young, The Catholic University of America

“Professor Terian’s translation of St. Gregory of Narek’s *Prayers* is masterful. His scrupulously literal rendition is lucid; the poetry, exquisite. Like the prayers themselves, the edition captures the reader’s mind, heart, and soul—by its erudite introduction and annotations, by the rhapsodic beauty of the English, and by the power of the words to lift the supplicant to the realm of the Divine Word.”

—Bishop-Primate Michael Daniel Findikyan, Eastern Diocese of the Armenian Apostolic Orthodox Church of America

Abraham Terian

From the Depths of the Heart

Annotated Translation of the Prayers
of St. Gregory of Narek



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In memory of

Hrachya Tamrazyan

(1953–2016)

Director of the Matenadaran

Mashtots' Institute of Ancient Manuscripts (2007–2016)

Yerevan, Armenia

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Transcription of Armenian

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Preface

The papal proclamation of April 12, 2015, declaring St. Gregory of Narek a Doctor of the Universal Church has lately created a profound and widespread interest in our saint. His prominence rests primarily on his prayers, each of which opens with the epigraph “Speaking with God from the depths of the heart.” Their inherent beauty in the native tongue and their depth of thought and feeling have endeared *Surb Grigor Narekats’i* to his Armenian readers for a millennium. I have chanted some of these prayers on my knees as a teenager at St. James in Old Jerusalem and have received copies of the prayer book as prizes at the local Holy Translators’ School (*Srbots’ T’arkmanch’ats’ Varzharan*). Growing up with them and having cherished them for decades, I sometimes felt destined to translate them someday (though I do not claim to be a holy translator), more so after becoming a theologian and teaching Armenian theology for years.

Much has been written about Gregory’s highly complex yet rhythmically gripping language. Rendering his prayer book literally and coherently, with as little loss of the original beauty as possible, has been challenging. The text is not incomprehensible, and it is not difficult to follow. Complexities are exegetically and theologically explicable and the syntactical difficulties are grammatically soluble. Of course, these are relative statements. For one who has spent decades with the most difficult texts in Classical Armenian, especially those attributed to the Hellenizing School of translators and authors of the sixth through the eighth centuries, these prayers offer a heavenly respite in every sense of the word. Given this lifetime of preparation, I here offer the English reader what Gregory offered to Christ, his best—albeit with the inevitable loss of his enthralling language.

I dedicate this translation to the memory of Hrachya Tamrazyan, the late director of the Mashtots' Institute of Ancient Manuscripts, the Matenadaran. More than any other devotee to medieval Armenian literature in our generation, he promulgated the study of the works of Gregory, beginning with the textual and historical basics, resulting in the latest published texts of Gregory's works (in the *Matenagirk' Hayots'* series), including the text translated here and others by local contemporaries of the saint. The latter works were grouped and studied by him as "the School of Narek," culminating in numerous publications, including a trilogy by the title *Gregory of Narek and the School of Narek* (the last volume of which was edited posthumously by his daughter, Arusyak Tamrazyan, a Narekats'i scholar in her own right). Among the various other indicators of his devotion to the discipline is his initiation of the annual scholarly conferences dedicated to the study of Gregory of Narek's works, held at the Matenadaran since 2015.

I want to express my thanks particularly to Sara, my wife of fifty-five years and counting, the only reader of this translation before leaving my desk. She has always been the first reader of my works and her critical observations have helped improve them all. Tom Samuelian, the first English translator of the complete prayer book, whose dynamic translation continues to inspire many a reader—including me—paved the way for this, more literal and annotated translation. For its present state, a debt of a very real nature is owed to the Liturgical Press editorial and production teams, especially to Colleen Stiller, Stephanie Lancour, Julie Surma, and Barry Hudock. Last but not least, I thank Hans Christofferson, whose enthusiastic support of my previous rendition, *The Festal Works of St. Gregory of Narek* (2016), led to this publication of the saint's *magnum opus*.

May the saint's prayer for those who help disseminate his prayer book (Prayer 26.4) be answered.

AT

February 27, 2021
Feast of St. Gregory of Narek

Introduction

The desire to learn more about the tenth-century Armenian saint and his works grew exponentially with the apostolic letter of Pope Francis, issued on April 12, 2015, declaring St. Gregory of Narek (ca. 945–1003) a Doctor of the Universal Church.¹ In general, the popular and scholarly appreciation of the saint hinges on his book of penitential prayers, traditionally titled *Book of Lamentation* (Armenian, *Matean Oghbergut'ean*, a derivative title, as we shall see), composed in the closing years of his life. Fortunately, the book is available in several Western-language translations, in part and in whole,² though none as literal as this translation, which also maintains—as far as possible—the likely form of the original composition in both verse and poetic prose.

¹ “Litterae Apostolicae quibus sanctus Gregorius Narecensis Doctor Ecclesiae universalis renuntiatur,” citing his annual commemoration day in keeping with the Armenian Church calendar, on February 27; *Acta Apostolicae Sedis* 107.5 (2015): 421–26.

² Cited in the sequel and in the Bibliography. Apart from several partial translations in Russian, there are three translations of the whole, the latest by Margarita H. Darbinyan-Melik'yan and Lena A. Khanlaryan, *Kniga skorbnych pesnopenij, Pamjatniki pis'mennosti Vostoka 77* (Moscow: Nauka, 1988). For a list of all the translations done before 1985, partial and complete, see the critical edition of the prayer book *Grigor Narekats'i, Matean Oghbergut'ean* (Գրիգորի Նարեկացի, Մատենաւն Ողբերգութեան / G. N., *Book of Lamentation*), ed. Poghos M. Khach'atryan and Arshaluys A. Ghazinyan (Erevan, AM: Armenian Academy of Sciences, 1985), 225–28. Two partial translations deserve special mention: by Mischa Kudian, *Lamentations of Narek: Mystic Soliloquies with God* (London: Mashtots Press, 1992), Prayers 1–25; and by Boghos Levon Zekiyani, *La spiritualità armena. Il libro della lamentazione di Gregorio di Narek*, Introduzione di B. L. Zekiyani e Claudio Gugerotti, Presentazione di Divo Barsotti (Roma: Edizioni Studium, 1999), Prayers 1–33.

As a late-tenth-century author, Gregory stands at the juncture between the Greek and Latin mystics of the Early Middle Ages and the better-known mystics of the High Middle Ages. But more than having his place in this chronological drift, he brings an added dimension from his Armenian spiritual environment that was influenced by Syriac spirituality.³ Yet in his higher and deeper reaches of thought, in both ascent for union with God and descent into the depths of human experience, he often seems to cross the hyperbolic borderline. In his utterances of remorseful feelings and reflections on biblical accounts, there is hardly a sentiment he has not expressed. He could not speak from the depths of the heart without being there, nor could he reflect on Scripture without placing himself in every biblical scene he describes, nor could he speak about God without being with him. In his *lectio divina*, the passage that is the subject of his prayer is seldom contemplated apart from others, resulting in a number of biblical imageries employed and presented simultaneously, in clusters, and applied to himself.

Gregory's spiritual heritage has a rich history. Along with works by the Cappadocian fathers (Sts. Basil the Great, Gregory of Nazianzos/the Theologian, and Gregory of Nyssa), Armenian writers were deeply influenced by the works of monastic theologians of the fourth century, like Ephrem Syrus⁴ and Evagrius Ponticus,⁵ a number of whose works

³ Sebastian Brock, *The Syriac Fathers on Prayer and the Spiritual Life* (Kalamazoo, MI: Cistercian Publications, 1987).

⁴ Edward G. Mathews, Jr., *Armenian Prayers Attributed to St. Ephrem the Syrian*, Texts from Christian Late Antiquity 36 (Piscataway, NJ: Gorgias Press, 2014). Regardless of questions of authenticity and the late compilation, in eleventh or twelfth century Armenian Cilicia, these prayers were known long before then. See also Jesse Siragan Arlen, "Gišeroj kc'urdk' (*Hymns of the Night*): Seven *Madrāše* of Ephrem the Syrian Preserved in Armenian," *Hugoye: Journal of Syriac Studies* 21.2 (2018): 267–318; Arlen, "Texts for Keeping Watch: The 'Hymns of the Night' of Ephrem of Nisibis and the *Book of Lamentation* of Gregory of Narek," *Viator: Medieval and Renaissance Studies* 49.2 (2018): 1–23. Cf. "Vasn khorhrdots' mak'rut'ean, pahots' ew aghōt'its'" («Վասն խորհրդոց մաքրութեան, պահոց եւ աղօթից» / "On Purity of Thoughts, Fasting and Prayer") in *Srboyn Ep'remi matenagrut'iwink'* (Սրբոյն Եփրեմի մատենագրութիւնք / *Saint Ephrem's Writings*), 4 vols., *Matenagrut'iwink' nakhneats'* (Venice: San Lazzaro, 1836) 4:220–25.

⁵ Barsegh Sargisian, *Srboyn hōrn Ewagri Pontats'woy Vark' ew Matenagrut'iwink'* (Սրբոյ Տօրն Եւագրի Պոնտացոյ վարք եւ մատենագրութիւնք / *The Life and Works of the Holy Father Evagrius*) (Venice: San Lazzaro, 1907); Sargisian, trans., *Le*

were translated as of the fifth century.⁶ For these fathers of the church, the Psalter was God's provision of life-changing words, so also for Gregory: the Psalms were the cherished exemplars of prayer. He mentions David by name thirty-four times and as Psalmist thirteen times, and the Psalms are specified twenty-one times in the text, beside the many more allusions to the Psalms and their echoes throughout. As a monk following the routine of the daily services, Gregory would have the Psalms ringing in his ears all day long. More than any of the above, however, it is his understanding of the significance of the work of Christ, the Gospel story as it culminates in the passion narrative, that constitutes the source of his inspiration in writing the prayers; they are addressed to Christ. In many of them—and early on—he reflects on the recurring Eucharist as a constant reminder of God's utmost love for humankind, and in a central prayer he responds to Christ's eucharistic prayer in John 17: "When pondering with grateful praise the grace of this new salvation, I am dumbfounded by its infinite breadth, left speechless by it. Cogitating the endless favors from your Light, from you to one entrenched in misery like me, I will implore you with your own prayer, fitting it into the substance of my words, the very letters comprising this book of laments" (Prayer 53.2). The centrality of the Eucharist in the prayer book is unmistakable, so also the author's sacramental theology, as will be demonstrated in this introduction.⁷

The spiritual appeal of Gregory's prayers brought about a partial publication in the relatively early years of Armenian printing, thanks to the efforts of Oskan Erewants'i, in Marseilles, in 1673. Scholarly rivalries between the Armenian Patriarchate of Constantinople and the

opere di Evagrio Pontico nell'antica versione armena, annotated by Emilio Teza (Venice: Ferrari, 1909); cf. Robin Darling Young, "The Influence of Evagrius of Pontus," in *To Train His Soul in Books: Syriac Asceticism in Early Christianity*, ed. Robin Darling Young and Monica J. Blanchard, CUA Studies in Early Christianity (Washington, DC: The Catholic University of America Press, 2011), 157–75.

⁶ Robert W. Thomson, "The Fathers in Early Armenian Literature," *Studia Patristica* 12 (1975): 457–70.

⁷ Michael Daniel Findikyan, "St. Gregory of Narek's Book of Prayers and the Eucharist: Another Holy Communion," in *Saint Grégoire de Narek et la Liturgie de l'Église. Colloque international organisé par le Patriarcat Arménien Catholique à l'Université Saint-Esprit de Kaslik (USEK), Liban. Actes publiés*, ed. Jean-Pierre Mahé, Paul Rouhana, and Boghos Levon Zekian, *Revue théologique de Kaslik* 3–4 (2009–2010): 291–311.

burgeoning Venetian Mekhitharists over the next two centuries gave rise to a number of publications of the text of Gregory's works, in part and in whole. The 1701–2 Constantinopolitan edition of the prayer book inspired an extensive commentary by the Patriarch Yakob Nalian.⁸ The year 1827 saw the publication of the entire corpus by the Venetian Mekhitharists (and again in 1840) with a considerable commentary on the book by Father Gabriël Awetik'ian.⁹ By 1875 there were no less than fifty printings of the prayer book. His mystic poetry gave new impetus to secular Armenian poetry during the nationalism awakened in nineteenth-century Constantinople, earning Gregory such accolades as “the foremost Armenian author of all times,” “the most sacred name in Armenian letters,” and so on. In the Soviet era the corpus of his writings was viewed as primarily poetry rather than essentially prayer, thus justifying the publication of a critical text of the book, the first such edition, sponsored by the National Academy of Sciences of the Armenian SSR.¹⁰ The latter edition, along with a more definitive text of Gregory's other works—thanks to newly collated

⁸ *Meknut'awn aghot'its' ew nerboghinats' Srboyn Grigori Narekats'woy* (Մեկնութիւն աղօթից եւ ներբողինաց Սրբոյն Գրիգորի Նարեկացւոյ / *Commentary on the Prayers and Encomia of St. Gregory of Narek*) (Constantinople: Tirats'u Gabriël, 1745).

⁹ *Narek aghot'its', hamařot ew zgušawor lutsmunk' bats'ayayteal* (Նարեկ աղօթից, համառօտ եւ զգուշաւոր լուծմունք / *Narek [Book] of Prayers: Brief and Meticulous Interpretation*) (Venice: San Lazzaro, 1827). For an illustrated documentary history of these early editions, see Haig Utidjian, *They Who Imbibed the Effusions of the Spirit: The Art of the Armenian Book through the Ages* (Červený Kostelec, CZ: Mervart, 2016), 95–112.

¹⁰ Cited above, n. 2. Two good Western translations followed. Annie Mahé and Jean-Pierre Mahé's French translation was published as Grégoire de Narek, *Tragédie: Matean ořbergut'ean: Le Livre de Lamentation*, Corpus Scriptorum Christianorum Orientalium 584 / Subsidia 106 (Leuven: Peeters, 2000) and *Paroles à Dieu de Grégoire de Narek* (Leuven: Peeters, 2007), while Thomas J. Samuelian's English translation was published as *Speaking with God from the Depths of the Heart: The Armenian Prayer Book of St. Gregory of Narek*, 2nd ed. (Erevan, AM: Vem Press, 2001). To commemorate the millennium of Gregory's death in 2003, the Armenian Catholicosate of Cilicia (headquartered in Antelias, Lebanon) published his collected works, utilizing with some emendation the 1985 critical edition of the prayer book and the best available editions of the author's other works: S. Grigor Narekats'i, *Matean Ořbergut'ean ew ayl erkasirut'iwnk'* (Ս. Գրիգոր Նարեկացի, Մատեան ողբերգութեան եւ այլ երկասիրութիւնք / *St. G. N., Book of Lamentation and Other Works*, ed. Zareh Aznaworian).

manuscripts at the Matenadaran—appeared in volumes 12 (2008) and 10 (2009) in the ongoing series *Matenagirk' Hayots'* (“Armenian Classical Authors”), began in 2003 under the patronage of the Lisbon-based Gulbenkian Foundation and the Armenian Catholicosate of Cilicia.¹¹ The translation provided here is based on this critical text.

Since I have provided a fair introduction to St. Gregory of Narek in the previous volume containing his festal works,¹² and a comprehensive introduction to our author has appeared since then,¹³ I shall devote the better part of this introduction to the author’s *magnum opus*, his prayer book translated and annotated within these covers. Still, a short review of Gregory’s life and thought is essential to keep his prayers in historical and theological perspective—before considering them from a literary perspective.

The Life and Times of Gregory

Gregory was the third and youngest son of Khosrov, later bishop of the Province of Andzewats'ik' (d. ca. 960), the southwestern region of the Kingdom of Vaspurakan that once surrounded Lake Van, and author of two liturgical texts, *Exposition of the Daily Office* (the

¹¹ The series may in time be dubbed as “Patrologia Armena” simply for bringing together conveniently the scattered sources for the study of the Armenian fathers—a grossly neglected area in patristics. All references to ancient Armenian sources in this book are to this series, abbreviated *MH*.

¹² Abraham Terian, *The Festal Works of St. Gregory of Narek: Annotated Translation of the Odes, Litanies, and Encomia* (Collegeville, MN: Liturgical Press, 2016), xvii–liv. For a critical assessment of Gregory’s life and works, see Terian, “Gregory of Narek,” in *The Wiley-Blackwell Companion to Patristics*, ed. Ken Parry (Oxford: Wiley-Blackwell, 2015), 278–92; cf. Hratchia (*sic*) Tamrazyan, “La vie de saint Grégoire de Narek: aperçu critique,” in *Saint Grégoire de Narek, Théologien et Mystique*, ed. Jean-Pierre Mahé and Boghos Levon Zekiyian, *Orientalia Christiana Analecta* 275 (Rome: Pontificio Istituto Orientale, 2006), 33–47. Two further articles, which to some extent constitute a theological and an exegetical introduction, are recommended: Terian, “Saint Gregory of Narek on the Human Nature,” in Mahé and Zekiyian, *Saint Grégoire de Narek Théologien et Mystique*, 99–111; and Terian, “Narekac'i: The Exegete in His Exegesis,” in Mahé, Rouhana, and Zekiyian, *Saint Grégoire de Narek et la Liturgie de l'Église*, 213–28.

¹³ Michael Papazian, *The Doctor of Mercy: The Sacred Treasures of St. Gregory of Narek* (Collegeville, MN: Liturgical Press Academic, 2019).

Translation of the Prayers

Prayer 1

Speaking with God from the depths of the heart

<“Plaintive cries from the heart I offer to you”>

1.1

Audible sighs with plaintive cries from the heart I offer to you,¹ Seer of secrets. These I present, having placed them on the fire of my afflicted soul, fruit of the smoldered yearnings of my wavering mind, sent to you through the censer of my will. May you, compassionate one, savor their scent; may you consider them with favor, over and above that of sacrifices of assorted fruit offered with thick smoke.² Accept these linked words in wanting segments. May you be pleased with them and not angered, for they rise from the depths of the mysterious chamber of my feelings, to reach you speedily, a freewill offering,³ this verbal⁴ sacrifice burnt whole with the (thin) fat of my ability, the

¹ On the biblical grounds for prayer with sighs or groaning, see Introduction. Examples from the Psalms include Ps 38:8-9 (37:9-10 LXX); 61:1-2 (60:2-3 LXX); 102:19-20 (101:20-21 LXX); 130:1-2 (129:1-2 LXX); and from St. Paul, Rom 8:26-27; 2 Cor 5:1-5; Gal 4:6-7. The verb, *verěntsayem*, while suggesting an upward motion when making a tangible offering, such as a collection of poetic compositions (Prayer 27.1), all its other uses are in contexts of offering thanksgiving (Prayers 22.5; 93.9), petitions (Prayer 32.2), and praise (Prayer 92.6).

² Cf. Prayer 88.2.

³ Among the “peace offerings” (Lev 7:16-18).

⁴ Arm. *banakan* (Gk. *logikos*) also means “rational”; indeed, the latter is the dominant meaning of this recurring word in the prayer book, here applied to the book while

(only) richness I possess;⁵ and with pleading I lay it down for your consideration, mighty one. May it not seem to you like that of the wicked in Israel⁶ with arms outstretched, whom Isaiah denounced⁷ along with the iniquity of Babylon,⁸ nor repugnant like the illustration used in the seventy-second Psalm.⁹ Rather, may it be acceptable in accordance with your will, like the pleasing fragrance of the incense at the altar in Shiloh,¹⁰ which David restored for the resting of the ark returned from captivity,¹¹ a metaphor for my lost soul being found again.

simultaneously comparing it to offerings of irrational, sacrificial animals (cf. Prayer 21.4, the contrast between rational and irrational creatures). In Prayer 33.6 the word is applied to the eucharistic “sacrifice” about to be offered (*zbanakans zays patarag*) in remembrance of Christ, the *Logos*, whose sacrifice far excels those of old (cf. Heb 9:23-26).

⁵ An idiomatic expression of *litotes*, an ironic understatement whereby Gregory is acknowledging his “lean and poor” ability with words borrowed from the Armenian version of Ps 63:5 (62:6 ArmB): *i charpoy parartut’ enē*. . . “from [my] richness of fat . . .”; cf. LXX: “with fat and richness . . .”). In the meanwhile, he is contrasting his offering of words with the fat of sacrifices in ancient Israel (Lev 1:8-13). Cf. Hos 6:6 (quoted in Prayer 4.4), that God does not delight in burnt offerings but in mercy or love shown to others, and 14:2: “Take away all our iniquity and receive us graciously, that we may present the fruit of our lips.” In Prayers 71.5 and 88.2, he employs more of the sacrificial language of the Pentateuch, applying it to his prayer book; to himself in Prayer 93.4; and to the Messiah in Prayer 93.8. On comparing his prayer book to the eucharistic sacrifice (*patarag*), see Prayer 2 n. 39.

⁶ Text has *Jacob* as metonym for *Israel*; see Gen 32:28, on the change of Jacob’s name.

⁷ Isa 1:15.

⁸ Isaiah’s oracles against Babylon: 21:1-10 and 47:1-15; the latter is followed by an oracle against Israel, 48:1-22.

⁹ Referring to the caricature of the arrogant talk of the wicked, in the Armenian and Septuagint versions of Ps 73:9 (72:9 LXX, henceforth also referring to the ArmB, unless the latter is particularly specified).

¹⁰ The site of the Hebrew sanctuary prior to the Davidic/Solomonic establishment in Jerusalem (1 Sam 1:1-3, 9-11, 24; 3:21). See Ps 78:60 (77:60 LXX); Jer 7:12-15; 26:4-9 (33:4-9 LXX), on the rejection of the tabernacle of Shiloh.

¹¹ 1 Sam 4:1-11, on the captivity of the ark of the covenant; 1 Sam 6:1-7:2, on the return of the ark; and 2 Sam 6:1-23, on the ark brought to Jerusalem.

1.2

Because your fearsome voice of recompense at the judgment echoes mightily in the valley of retribution,¹² I am doubly fearful (as if) rising for battle. The predictable and conflicting emotions manifested within me are already at work. Crowds of turmoil rise against one another, sword against armor, floods of thoughts, evil against good. They drag me captive to death as in former times—before the (time) of grace reached me,¹³ the redemption by Christ, which Paul, chosen among the apostles, shows to be superior compared to (the Law of) Moses.¹⁴ For as the Scripture says, “The day of the Lord is near . . . and in the narrow pass of the Valley of Jehoshaphat and down the Brook of Kidron”¹⁵ The trial sessions of the past seem small to me in what they foreshadow regarding that with consequences for eternal life and the things to come.

Once more, in a lasting way, God’s Kingdom has confronted me tangibly,¹⁶ charging me on truthful grounds with compounded wrongs graver than those that brought about what was inflicted upon the Edomites¹⁷ and the Philistines¹⁸ and other foreign nations.¹⁹ Whereas their sentence was measured in years, the penalty for my sins is beyond measure, endless. Fear, dungeon, and inescapable upheaval, as the

¹² The valley of the Last Judgment, associated with the Valley of Jehoshaphat, lit., “the Valley of the Lord will Judge” (Joel 3:2, 12, 14), traditionally identified with the Kidron Valley east of Jerusalem; both names appear further in the prayer.

¹³ An allusion to the Fall (Gen 3) and the anticipated time of redemption (Gal 4:4).

¹⁴ Acts 13:38-39; Rom 3:27-28; 8:1-8; Gal 2:15-16; 3:1-14; Col 2:6-23.

¹⁵ See above, n. 12.

¹⁶ A personal response to Matt 3:2; 4:17; par. Mark 1:15 (“Repent, for the kingdom of heaven has come near”), more so in view of the impending judgment, described in Prayer 8.

¹⁷ Obad 1:2-14; Jer 49:7-22 (30:1-16 LXX); Amos 1:11-12; Mal 1:2-5, oracles against Edom.

¹⁸ Isa 14:28-32; Jer 47:1-7 (29:1-7 LXX), oracles against Philistia.

¹⁹ Oracles against non-Israelite nations in general (e.g., Isa 13-23, 47; Jer 46-51 [25-31 LXX]; Ezek 25-32). Arm. *barbaros* is to be understood in its Greek sense, referring to aliens.

prophet and the speaker in proverbs warned,²⁰ have arrived at my doorway, greatly disquieting, already projecting my eternal disgrace.

Only you can miraculously make the medicinal outcome amenable to life for souls utterly perplexed by doubt, O Reconciler of all, exalted in ineffable glory in the boundless heights, for ever and ever. Amen.

²⁰ See Deut 32:23-25; Isa 24:17-18; Jer 48:43 (31:43 LXX); and Prov 1:26-27. “The speaker in proverbs” (Arm. *arākogh*) is a recurring metonym for the author of most of the biblical books categorized as Wisdom literature (Job, Proverbs, Ecclesiastes, Song of Songs, and the apocryphal Wisdom of Solomon); see the recurring ascriptions to “the speaker in proverbs” in Prayers 4.1; 5.5; 6.2; 20.6; 30.1; 31.4; 55.6; and 92.8 (in Prayer 20.6 Gregory uses *arākarku*, a *hapax legomenon*). See Shahé Ananyan, “La figure de Salomon et les livres sapientiaux dans la tradition arménienne,” *Revue des études arméniennes* 34 (2012): 29–39.

Prayer 2

*Another of the repeated supplications with sighing
by the same keeper of the vigil*

Speaking with God from the depths of the heart

<“Grant the mercy of your grace”>

2.1

And now, since you are calling with articulate lips on God Most High, who is drawn to deeds alone and is not swayed by creative words, you, my sinful soul with a heart always inclined toward Egypt,¹ to what similar or analogous thing shall I compare you?²

I am punished along with Sodom’s destruction,³
have charges brought against me by Nineveh’s prosecutors,⁴
am more timorous and barbarous than the Queen of the South,⁵

¹ Exod 16:3; Num 14:3-4; Acts 7:39.

² The following poem consists of two equal parts, each sustained with thematic continuity.

³ Gen 19:1-29; Matt 11:23.

⁴ Matt 12:41; cf. Jonah 3:1-9; Nah 1-3.

⁵ Gregory uses her title, *tikin*, as found in 1 Kgs 10:1-13 (ArmB 3 Kgs), and not *t’aguhi* as in 2 Chr 9:1-12 (ArmB), a title he reserves for “the Virgin Queen, the mother of all, veiled in splendor” (Prayer 92.3, a *hapax*). He uses the same word, *tikin*, with its usual meaning of “lady” in Prayer 82.7. Cf. Matt 12:42 and Luke 11:31 (ArmB), where the Queen of Sheba is called *dshkhoy*, a title he uses for the church on earth as the bride

more despicable than Canaan,⁶
more obstinate than Amalek,⁷
incurable as the city of idols,⁸
a remnant from the rebellion of ancient Israel,⁹
a reminder of the broken covenant of Judah,¹⁰
more reprov'd than Tyre,¹¹
more shunned than Sidon,¹²
more depraved than Galilee,¹³
more unpardonable than faithless Capernaum,¹⁴
deplored like Chorazin,¹⁵
slandered with Bethsaida,¹⁶
shameless like Ephraim as he grayed,¹⁷
a dove always (known) for feeble-mindedness instead of peace,¹⁸
a dreadful serpent hatched among lions' cubs,¹⁹

of Christ the King (Prayers 75.1, 8; 92.3, and in the sense of a royal bride in Prayer 38.2; cf. *hars* ["bride"] in Prayers 61.1; 92.2; 93.8, 9). The word *barbarous* is used in the sense of "unlearned," suggested by the visiting queen's longing to learn from King Solomon. The word *timorous* reflects Gregory's anxiety about the impending judgment—a major and recurring theme in the book.

⁶ Judg 1:1-36; continued enmity because of the Canaanites' worship of Baal, a perpetual snare for the Israelites (Judg 2:11-13; 6:25-32; 8:33-34; 1 Kgs 16:29-33; 18:16-40; 22:51-53; 2 Kgs 10:18-29).

⁷ Exod 17:8-16; Num 24:20.

⁸ Isa 46:1-7, diatribe on the gods of Babylon; cf. Ezek 22:3, said of Jerusalem; Acts 17:16, said of Athens.

⁹ Isa 10:20; Jer 8:3; 11:23; 24:8; 42:17 (49:17 LXX); 44:7 (51:7 LXX).

¹⁰ Jer 3:6-11; cf. chs. 11-12.

¹¹ Isa 23:1-18; Ezek 26:1-28:19.

¹² Ezek 28:20-26.

¹³ An allusion to the rejection of Jesus in Nazareth, reflecting the hostility against his ministry in Galilee (Matt 13:53-58; par. Mark 6:1-6).

¹⁴ Matt 11:23; cf. Luke 10:15.

¹⁵ Matt 11:21; cf. Luke 10:13.

¹⁶ Matt 11:21; cf. Luke 10:13.

¹⁷ Hos 7:8-10; cf. Isa 28:1-13, oracle against Ephraim.

¹⁸ Said of Ephraim in Hos 7:11.

¹⁹ See the beginning of the allegorical prophecy about the animals of the Negev, Isa 30:6. Cf. the transitional thought, the pairing of the dove and the serpent in Matt 10:16; similarly, the pairing of the lion and the cobra in Ps 91:13 (90:13 LXX).

like cobras' eggs filled with rot.²⁰

I am an image of Jerusalem after the last calamity—
as in the saying of the Lord and the oracles of the seers,²¹
a rejected tabernacle about to be destroyed,²²
a stronghold with broken gates,²³
myself a doubly filthy creature though capable of speech,
having relinquished my rightful inheritance,
having turned my back to the house built by God—
as Moses, David, and Jeremiah wrote early on;²⁴
a rational edifice infected with leprosy,
chastened by itching stimulated by the Law,²⁵
smeared with the mildly soothing clay,²⁶
still unable to find a cure,
torn apart yet again by the Creator's hand,
thrown out into an unclean place²⁷—
this my just reward by order of the Almighty,
rejected, driven a great distance away, spared by none,
having buried my coin in the ground of wickedness
as did the one denounced for wasting his trust,
pointed out in the Gospel.²⁸

²⁰ Isa 59:5. The ancients believed that stinging creatures and insects in general are born of putrefaction, a notion that finds grounds in Aristotle's doctrine of autogenesis.

²¹ Combining the fall of Jerusalem to the Babylonians in 587 BC and that to the Romans in AD 70: the first reflected in the biblical book of Lamentations, especially 1:1-22, on the desolation of the city (cf. Jer 52:4-27 LXX; 2 Kgs 25:1-21), and the second in "the saying of the Lord" (Matt 24:15-25; par. Mark 13:14-23; Luke 21:20-24).

²² Jer 7:1-15, the temple sermon.

²³ Lam 2:2, 9.

²⁴ A general remark on Israel's rebelliousness, amplified by various prophets.

²⁵ Since the Law is linked with sin and death in Rom 7:1-8:2 (cf. Prayer 38.1); contrasted with the law of the Spirit, which gives life.

²⁶ The medical properties of clay were well known to the ancients; cf. Job 2:8.

²⁷ Lev 14:40-45.

²⁸ An allusion to the parable of the talents, Matt 25:14-30.

2.2

But you, God, God of souls and all flesh, as professed by one divinely graced,²⁹ you are forbearing and abounding in mercy, in accordance with the plea of the saintly Jonah.³⁰ Grant that I complete to your delight, by your holy will, this prayer book of lamentation now begun. And having sown these words tearfully and set forth on this path toward the dwellings you have prepared, may I arrive joyfully in the time of harvest with the return of the bounty of atonement, with the blessed fruit of the goodly sheaves.³¹

O most compassionate (Lord), do not give me a barren heart like the childless womb that was Israel's and eyes (like) dry breasts,³² but hear me, a rational supplicant, O mighty and merciful One, who were before the heavens, and the heavens (before) the earth, and that (before) Jezreel's wheat, wine, and oil.³³ May the pleadings of the heavenly ones who are with you have their influence upon my soul more than upon perishable elements.³⁴ You are the Creator and I am the clay.³⁵

At the start of these prayers with sighs, may I be strengthened by your kind will even here, so that I, a waverer, might not be found unfit to enjoy the edification by your light³⁶ when the heavens open; that I might not be consumed like the substance of a candle and be snuffed out.³⁷ As a narrator cries out in prayer, "O breath for the ill-treated

²⁹ Jer 32:27 (39:27 LXX).

³⁰ Jonah 4:2; cf. Ps 86:15 (85:15 LXX).

³¹ Ps 126:5-6 (125:5-6 LXX).

³² Hos 9:14.

³³ Hos 2:21-22. Words utilized in an early fourth-century hymn for the exaltation of the Holy Cross; see Daniel M. Findikyan, "Armenian Hymns of the Holy Cross and the Jerusalem *Encaneia*," *Revue des études arméniennes* 32 (2010): 25-58, here 40-41.

³⁴ Based on the notion that the soul is eternal, compared to the perishable wheat, wine, and oil.

³⁵ Isa 64:8; cf. 29:16; Jer 18:6.

³⁶ *Light* is one of the most frequently recurring words in the prayers; it is this unapproachable light that enables the mystic's vision of God (cf. Prayers 18.4, 7; 20.7; 27.2; 28.6; 32.6; 93.2, 19). Not that God is defined as light—this is only a metaphor for God (Prayers 82.1; 95.1) whose image could not be drawn (Prayer 92.5).

³⁷ Echoing Prov 13:9; 20:20; 24:20; cf. Job 18:5; 21:17; cf. Ps 68:2 (67:3 LXX).

person,”³⁸ give strength to the fainthearted like me and life to one worn out by a bothered conscience; relieve my anguish for I seek you earnestly.

Receive these repeated supplications and grant the mercy of your grace. Accept this trifle from a weakling like myself and provide the major portion yourself, Almighty. Strengthen my words of contrition, having sent us the Spirit from on high with messages imbued with the breath of God (to rest) upon these things set forth.³⁹ Grant, benevolent (Lord), that we might be enlightened in the truth, like Isaiah. Bestow upon me, although I am deserving of death, the gold of grace instead of the brass of an ignoble sound,⁴⁰ instead of the blackness of unadorned iron, the gloss of bronze burnished in Lebanon, symbolic of virtue.⁴¹

2.3

Why have you hardened the heart of my deplorable being to not fear you, who are ineffable and astounding?⁴² Let not my negligible labor be fruitless like that of the planter vainly sowing the barren ground.⁴³ Let me not be in labor without giving birth, lament without shedding tears, meditate without sighing, cloud over without raining, proceed without arriving, call on you without being heard, implore continuously without

³⁸ Isa 25:4 (25:5 LXX, ArmB).

³⁹ With these words of the epiclesis, the invocation in the eucharistic prayer for the descent of the Spirit upon the bread and wine, Gregory views his prayer book as comparable sacrifice (Arm. *patarag*) offered to God, a notion amplified in a number of prayers; see, e.g., Prayer 3.5, where Gregory again calls on the Spirit to descend upon his book, as he does in the almost systematic reflections on the Divine Liturgy (especially in Prayer 34). See also Prayer 71.5, on presenting his prayers as sacrificial offering to God; and Prayer 88.2, where Gregory asks God to treasure his book in the heavenly temple and to breathe in the scent of this bloodless sacrifice of words. For more, see Findikyan, “St. Gregory of Narek’s Book of Prayers and the Eucharist,” 291–311, here 305–6.

⁴⁰ Echoing 1 Cor 13:1.

⁴¹ Isa 60:17.

⁴² Isa 63:17.

⁴³ Matt 13:5; par. Mark 4:5; Luke 8:6.

being heeded, groan without being pitied, beg without ever being helped, become a sacrificial offering yet without being consumed by fire, see you without being rewarded. Hear me, before I cry out to you, who alone are almighty. Do not hand me over to eternal suffering, punished as I am. Do not recompense me for my tallied days of sin, evildoer that I am.

2.4

Grant me life, compassionate one. Hear me, merciful one. Show favor, forgiving one. Save, forbearing one. Defend, protector. Be benevolent, mighty one. Deliver, omnipotent one. Revive, restorer. Raise up again, astounding one. Enlighten, heavenly one. Heal, resourceful one. Grant pardon, inscrutable one. Reward with gifts, generous one. Adorn with grace, affable one. Reconcile, immaculate one. Accept, charitable one. Wipe away transgressions, blessed one.

Thus, on that agonizing day, when I stare at the abyss on either side,⁴⁴ I may also catch sight of your salvation, my hope and guardian. When I lift up my eyes to look at the most confounding,⁴⁵ frightening path, may your angel of peace meet me kindly. Show me, Lord, on the day of my breath's departure, that pure spirit ascending with light to the happy ones in heaven, arriving there with gifts of your love. May you appoint me to the company of the departed righteous. May you grant me an unexpected kindness on the day of despair, evil though I am. Far be it for you, lauded one, who are the salvation of all, to designate a cruel beast (as) a travelling companion to (lead) me,⁴⁶ your sick sheep (now) dead in sin; (rather, grant) incorrupt life, salvation to me, who am devastated by transgressions.⁴⁷

⁴⁴ Lit., "twofold danger."

⁴⁵ Gregory uses the same adjective, *amenagraw*, for Tartarus (Prayer 8.1).

⁴⁶ Cf. Prayers 85.1 and 93.5, where Gregory asks the Lord to be his companion on the upward journey, at the end of life.

⁴⁷ Cf. Prayer 65, where he contemplates his death, burial, and resurrection on Judgment Day.

2.5

Will you, my expectation, possibly forget your being benevolent?
Will you, caring one, neglect your being compassionate?
Will you, immutable one, alter your love for humankind?
Will you, everlasting one, withdraw your life-giving?
Will you abandon the pleasant fruit of your mercy?
Will you mar the gracious flower of your kindness?
Will you dishonor the stately substance of your bounty?
Will you change the glory of your resplendent white hair?⁴⁸
Will you discard the fittingly pleasant splendor of your crown?

Since the merciful are blessed,⁴⁹ then you, Kingdom unto yourself, are full of blessedness.

Will you not grant me full salvation?
Will you not offer a remedy for my wounds?
Will you not have a salve for my injuries?
Will you not provide a cure for my frailty?
Will you not let light shine in darkness,
for me who trusts in your strength?

You, gift of life⁵⁰ to the universe, you alone have glory of your own, truly, and everlasting existence, attested ever since there was nothing, O blessed and glorified Trinity,⁵¹ eternally and beyond the limits of all conceivable infinities. Amen.

⁴⁸ An allusion to Dan 7:9; Rev 1:14.

⁴⁹ An allusion to Matt 5:7, and by implication, the Beatitudes, 5:3-12.

⁵⁰ Arm. *kenats' pargewd*, occurs but one more time as a divine attribute, albeit in different words (*zkendanut'eann dzir*), in Prayer 7.3.

⁵¹ Lit., "the triune (Godhead)."

*Colophon by the Author*¹

So it is with the passing of time since the dawn of creation: it goes on in accordance with the fully rounded, beautifully glistening, radiant-light bearing, day-measuring, darkness-dispelling, (and) watchful eye of the sun accumulating, tallying, (and) piling up the passing years into centuries along the wheezing yet ever-renewed path of eternity.

At the conclusion of the ninth jubilee² and the commencement of the tenth according to the calendar of the House of Japheth (450–1 of the Armenian era³ = AD 1001–2), three years after his arrival in the northeastern regions,⁴ the victorious and great Roman Emperor Basil (II, reg. 976–1025) spread out and methodically and indiscriminately expanded on all fronts, raising up massive granite monuments wherever he laid his hand and (laying down) impenetrable, long boundaries. Without blinking an eye, he proceeded left and right, appropriating (and) accumulating in his bosom territories of domains of many lands.⁵

¹ Text in *MH* 12:604–605.

² A period of 50 years x 9 = 450 years.

³ The eponymous ancestor of the Armenian people, Hayk, is believed to have been a son of Togarmah, the son of Gomer, the son of Japheth, the son of Noah (Gen 10:1-3); this according to the *History of the Armenians* by Movsēs Khorenats‘i (1.15).

⁴ Pointing to the conflict of ca. 1000, when Basil II, “the Bulgar Slayer” (reigned 976–1025), expanded his long campaign against Bulgaria following a defeat by Samuel, who in 997 was proclaimed Emperor of Bulgaria (d. 1014). Basil subdued Bulgaria in 1018. Cf. the opening paragraph of *The Story of the Holy Cross of Aparank’*, in Terian, *Festal Works*, 223–25.

⁵ Including domains of the Armenian kingdoms of the time.

During the peaceful interval (of three years), when the enemies of the church were pushed to the brink, I planned, structured, arranged, collected, inscribed, compiled, amplified, established in detail, and assembled into one the many facets of this sacred book. I, Gregory, a clerical priest, the least of poets⁶ and lowest of teachers, worked with my blessed brother named Hovhannēs, a monk of the noble and honorable brotherhood of Narek. We are not only one rational body, one image formed of two related persons initiated in the same way of life, but also one in inspiration, one in piety, in shared honor, twins in thought, four eyes in the same pathway, seeing the same mystic vision.

Now, we ask you who partake of this table, with its various and scrumptious offerings, to remember us in just prayers and worthy supplications, in pure love and kind thoughts, that you be registered in the book of life in heaven above.⁷

⁶ Lit., “weavers of words.”

⁷ An allusion to Luke 10:20; Rev 20:12.

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- Fig tree 9.2; 36.2; 81.1.
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67.1; 70.3; 71.5; 74.1, 3; 75.1, 7, 9,
13; 76.2; 78.1, 2, 3; 82.1, 4, 5, 7;
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23.2, 3; 24.2; 25.3, 5; 26.2; 27.5;
28.1; 29.1; 30.3, 4, 5; 31.2; 32.3, 6;
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70.3; 71.3; 73.3; 74.1; 75.3, 8, 10,
12, 13; 76.1, 2; 79.2, 3, 5; 80.2;
81.1; 82.1, 5, 6, 7; 83.1, 3; 84.1;
85.1; 90.2, 4; 91.2, 3; 92.7, 9; 93.2,

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50.3; 62.4; 63.1; 66.5; 67.3; 71.3;
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28.6; 29.1; 30.5; 32.3, 4; 34.11;
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86.2; 87.2; 89.1; 90.5; 93.3, 6, 10,
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26.1, 2, 3; 27.3, 6; 28.2, 3, 8; 29.2,
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54.1; 55.3, 6; 56.1; 57.2; 59.2; 60.1,
4; 61.1, 2; 62.3; 63.4; 64.3, 4; 65.1,
2, 5; 66.1, 4, 7; 68.1; 71.2, 5; 72.5;
73.3; 75.3; 78.2, 3; 80.1; 81.2, 3;
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- Lamp 7.3; 35.3; 39.2; 46.2; 65.5; 73.3;
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3; 45.2; 46.2; 49.3; 55.1, 3, 5; 60.5;
64.3; 72.2, 3; 74.5; 75.4; 78.3; 79.1;
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24:5-6 28.5

24:15 93.11

25.2 56.1

25:24 48.4

44:16 11.3

46:19 93.8

47:11 11.3

47:12-22 48.7

Wisdom (Wis)

1:5 75.10

1:12 21.1

1:12-15 93.2

1:13 15.4; 76.1

1:15 21.1

1:15-16 5.5

2:3 34.8

2:23-24 93.2

2:24 91.3

3:1 36.1

7:1 50.3

7:22-26 75.4

7:24 28.5

7:24-25 16.2

8:1 28.5

9:1-12 63.3

9:15 84.1

10:13-14 74.2

11:21-12:2 74.5

11:26 48.1

12:10 79.1

12:16 48.1

13:1-19 6.3

13:6-9 48.1

14:3 63.3

14:7 91.2

15:2 31.4

15:2-3 48.1

16:12 17.3

16:16-19 53.1

17:21 40.2

18:1 40.2

Pseudepigrapha

Cave of Treasures

23:19-23 93.5

2 Enoch

71:33-36 93.5

Testament of Abraham

26:3 75.5