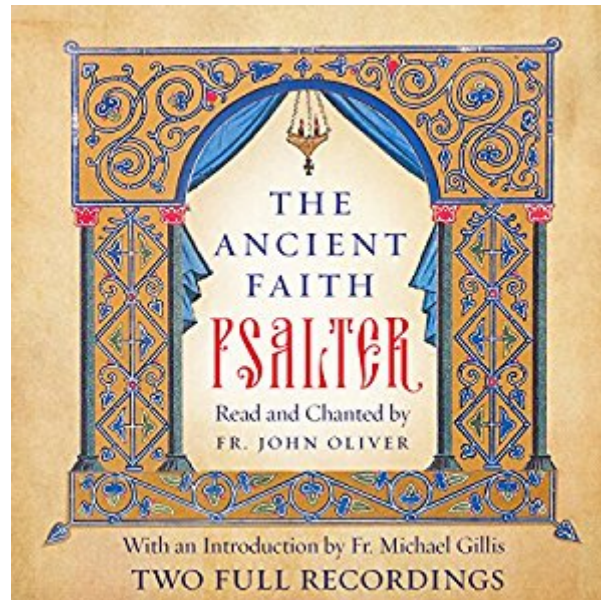




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The Ancient Faith Psalter



Synopsis

A dedicated group of Orthodox monks (who wish to remain anonymous) have created a fresh English translation of the Masoretic Hebrew text of the Psalter, corrected to the Septuagint. A frequently asked question: The Psalms aren't in numerical order in this Psalter. Why is that? Answer: That was done intentionally. This edition of the Psalter was created for prayer, at home or in church, rather than for reference. It's not just another Book of Psalms. That means the Psalms are organized according to the established cycle of daily readings for Orthodox Christian monastic practice. We follow the same order in our churches and our homes. If you'd like more information for reference purposes, we recommend the Book of Psalms (and its accompanying notes) in the Orthodox Study Bible.

Book Information

Audible Audio Edition

Listening Length: 8 hours 34 minutes

Program Type: Audiobook

Version: Unabridged

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Customer Reviews

Great reading plan for the Psalter. Great translation.

very easy to read and understand

Wonderful translation of the psalms! Works great on Kindle, too.

Although I have always loved the Psalter According to the Seventy published by Holy Transformation Monastery this new version of the psalter by Ancient Faith Publication is wonderful. This is a more contemporary translation and offers a Kindle version. Ancient Faith Publication also

plans to print both paper book or leather hard book versions. Just comment on an earlier review. The reviewer thought that psalm 120 (119) was missing, etc. However the Ancient Faith Publication psalter does not numerical listing of psalms but instead lists the prayers for the week of matins and vespers.

For those who think the Psalter ends with number 119/118, that's because the psalms are arranged differently when read in their weekly liturgical cycle. Psalms 109-118 and 120-134 are read earlier in the week, and thus are placed "out of order" in this edition. Hope you have already figured that out.

My kindle version left out 109-135. Mayday tried for 15 minutes to fix it. Didn't work. Sorry.

This is a review of primarily the Audible version, but also the text of the Psalter as a whole. First, the Audible version is well-made. The choice of Fr. John Oliver to read the Psalms was a good one, because he has a calming and clear voice. What I did not especially like was the constant reference to both the Hebrew and LXX numbers. Before every Psalm, one hears 'Psalm 13... Psalm 12,' the first number being the Hebrew and the last being the LXX. What is the purpose of this? In the Orthodox Church, the LXX is the authorized version of the Old Testament. Why so much emphasis on the Hebrew number to the point that it is even mentioned first? I found it distracting and not reflective of Orthodox tradition. If this Psalter is made by Orthodox Christians for Orthodox Christians, then it should stick with Orthodox tradition. That brings me to the actual text, which we are told is the Hebrew Masoretic 'adjusted to the LXX' by a group of monks who wish to remain anonymous. Am I the only one who sees a problem here? First, why start with the Hebrew text when there have been several good translations of the LXX over the last 25 years? Second, what does it mean to 'adjust' the Hebrew text to the LXX? There is no discussion of the methodology used here. For all we know, adjusting the Hebrew might simply mean changing the number and doing nothing else. Third, who are these monks and why do they wish to remain anonymous? I understand the considerations of humility, but in light of all of the other questions, it would be nice to know who is adjusting the Scripture for use by the faithful. I tried to like this text, but unfortunately, it had too many quirks. For example, in the LXX, we read: 'The light of Thy countenance, O Lord, was signed upon us.' In this version, it's rendered, 'The light of your countenance has left its imprint on us.' The first one seems more consistent with other passages in the Scripture.

Lovely edition; other reviewer is wrong; Psalms are not "missing." 118 is the last Psalm in the book,

because the Psalms are arranged according to how they are assigned over the course of the week in the Orthodox Church; not in order of 1-150.

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