THE LENTEN TRIODE

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THE WEEK OF THE PUBLICAN AND THE PHARISEE

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. After "I cried out to the Lord," **we sing stichera on tone 10: three from the Sunday Octoechos, four from the Eastern Octoechos, and two self-vocal stichera from the Triodion, repeating the first one twice:**

Tone 1

Let us not pray like the Pharisee, brethren: / for he who exalts himself will be humbled. / Let us humble ourselves before God, / like the tax collector who cried out during *the days* of fasting: / "Have mercy on us sinners, O God!" **(2)**

The Pharisee, overcome by pride, / and the tax collector, humbled by repentance, / approached You, the One and Only Lord: / but one, having boasted, was deprived of blessings, / while the other, without *many* words, was deemed worthy of gifts. / Strengthen me in those lamentations, Christ our God, / as the Lover of Mankind.

Glory, Tone 8: Almighty Lord, / I know how much tears can do: / for they raised Hezekiah from the gates of death, / delivered a sinner from long-standing transgressions, / and justified the tax collector more than the Pharisee; / and I pray: / "Count me among them, and have mercy on me!"

And now, O Mother of God: **a dogmatic stichera of the ordinary tone.**

At the Litany, the stichera of the church

Glory, Tone 3: Having understood the difference between the tax collector and the Pharisee, O my soul, / abhor the arrogant voice of the former, / but emulate the prayer of the latter with humble contrition and cry out: / "O God, have mercy on me, a sinner, and have pity on me!"*

And now, the Sunday Theotokos stichera of the same tone: Without seed, by the Divine Spirit / and by the Father's will, You conceived the Son of God. / He who has His beginning from the Father before the ages, without a mother, / but who for our sake came forth from You without a father, / You bore in Your womb according to the flesh / and nourished Him as an infant with milk. / Therefore, do not cease to intercede / for the deliverance of our souls from misfortune.

Stichera from the Octoechos

Glory, Tone 5: With my eyes, weighed down by my transgressions, / I cannot gaze upon and see the heights of heaven; / but accept me, O Savior, as a repentant tax collector, / and have mercy on me.

And now, O Mother of God, Tone 5: The temple and the door, the palace and the throne of the King— / You, O Most Honorable Virgin; / through You, my Redeemer, Christ the Lord, / appeared to those sleeping in darkness *as* the Sun of Righteousness, / desiring to enlighten those whom He created / by His own hand in His own image. / Therefore, All-Glorious One, / having attained maternal boldness before Him, / intercede unceasingly / for the salvation of our souls.

AT MATINS

After the Sixth Psalm, "God the Lord": **in the tone of the Octoechos, we sing the Sunday troparion twice, and the Theotokion once. Then the usual psalmody from the Psalter. Sedalnia from the Octoechos. After "The Immaculate Ones," the troparia:** "The Host of Angels": **"Ipakoi." The stichera and the Prokeimenon in the tone.** "Every Breathing Creature": **the regular Sunday Gospel.** "The Resurrection of Christ": **Psalm 50.**

Glory, Tone 8: Open to me the gates of repentance, O Giver of Life, for from dawn my spirit longs for Your holy temple, bearing this defiled temple of the body. But You, being compassionate, purify *it* with Your gracious mercy.

And now, to the Theotokos: Guide me along the path of salvation, O Mother of God, for I have defiled my soul with shameful sins and have frivolously squandered my whole life. But through Your prayers, deliver me from all impurity.

Also, Tone 6: Have mercy on me, O God, according to Your great mercy, / and blot out my iniquity according to the abundance of Your goodness.

Reflecting on the many grave *sins* I have committed, / I, wretched as I am, tremble before the dreadful Day of Judgment. / But, trusting in the mercy of Your kindness, / like David I cry out to You: / "Have mercy on me, O God, / according to Your great mercy!"

The first canon is the Sunday canon in tone 4, the second is the Cross Sunday canon in tone 2, and the third is the Theotokos canon in tone 2, and the Triodion canon in tone 6: composed by George. An acrostic of his name appears in the Theotokos canons.

Canon, composed by George, tone 6.
Ode 1

Irmos: Just as Israel walked on dry land / with their feet upon the abyss, / and cried out, seeing Pharaoh the persecutor drowned: / "Let us sing a song of victory to God!"

Leading all through parables / to a life of repentance, / Christ exalts the tax collector for his humility, / *while* showing the Pharisee as one who is humbled by his pride.

Seeing that humility brings exaltation, / while pride leads to a grievous fall, / strive for the virtues of the tax collector, / and abhor the wickedness of the Pharisee.

Through folly, every good becomes vain; / through humility, every evil is eradicated; / let us love it, O faithful, / sincerely abhorring the behavior of the vain.

Desiring to see His disciples as humble and wise, / the King of all exhorted *and* taught them to emulate / the tax collector's lament and *his* humility.

Glory: Like the tax collector, I lament, / and with unceasing weeping, O Lord, / I now come to Your mercy: / have mercy on me as well, / who now live a life of humility!

And now, O Mother of God: My mind, my will, my hope, / my body, my soul, and my spirit, O Sovereign Lady, / I entrust to You: / deliver and save me from malicious enemies, from temptations, and from the coming punishment.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Hymn 3

Irmos: There is none holy / like You, O Lord my God, / who have exalted the dignity of those faithful to You, O Good One, / and established us upon the rock / of Your confession.

From the mire and passions, / the humble are lifted up, / but from the heights of virtue, every proud-hearted person / falls miserably: / let us flee from such a disposition, *from* such vice!

Vanity renders the wealth of righteousness futile, / while humility dispels the multitude of passions; / show us, who imitate this, / to be companions of the tax collector, O Savior.

Like the tax collector, let us, beating our breasts, / cry out in contrition: / "Be merciful to us, O God, who are sinners!" /—that we may receive forgiveness for this.

Let us set out with zeal, O faithful, / attaining meekness, living in humility, / with the groaning of our hearts and tears of prayer, / that we may obtain forgiveness from God.

Glory: Let us cast aside, O faithful, haughty boasting, / and boundless folly, / and vile arrogance, / and the most abominable before God / indecent heartlessness of the Pharisee.

And now, O Mother of God: Trusting in You, my only refuge, / may I not lose my good hope, / but may I receive help *from* You, O Pure One, / being delivered from every harm *and* calamity.

Katavasia: O Mother of God, / you are a living and abundant spring / for your singers, who have prepared this spiritual feast; / strengthen them, / and in your divine glory / grant them the crowns of glory.

Sedalnia, Tone 4

Humility exalted / the tax collector defiled *by* evil *deeds*, / who was sorrowful and cried out to the Creator, "Have mercy!"; / while pride brought down the wretched Pharisee / who boasted of his own righteousness. / Let us, then, strive *for* good *deeds*, / turning away from evil ones.

Glory: Humility once exalted / the tax collector who cried out, "Have mercy!" / and justified *him*. / Let us all, having fallen into the depths of evil, / imitate him and cry out to the Savior from the depths of our hearts: / "We have sinned; have mercy, O only Lover of mankind!"

And now, to the Mother of God: Accept quickly, O Lady, our prayers / and bring them to Your Son and God, O All-Pure Lady. / Relieve the afflictions of those who take refuge in You, / crush the schemes and bring down the arrogance of the godless, / who arm themselves against Your servants.

Hymn 4

Irmos: "Christ is my strength, / God and Lord," /—the holy Church sings reverently, / proclaiming from a pure mind, / rejoicing in the Lord.

The excellent path to exaltation is humility, / as shown by the Word, / who humbled Himself even to the likeness of a servant: / by imitating Him, everyone is exalted through humility.

The righteous Pharisee exalted himself—and fell; / but the tax collector, weighed down by many vices, / humbled himself and was exalted, / receiving justification beyond all hope.

To those who boast of their poverty, / despite an abundance of virtues, / folly was revealed; / but humility, on the contrary, / brings justification, / despite extreme poverty. / Let us therefore acquire it!

You have foretold, O Lord, / that You oppose the proud in every way, / but grant Your grace to the humble, O Savior; / now, to us who have humbled ourselves, / bestow Your grace.

Glory: Always lifting us up to divine heights, / the Savior and Lord has shown us exalting humility: / for He washed the feet of His disciples / with His own hands.

And now, O Mother of God: You who gave birth to the Inaccessible Light, / dispel the darkness of my soul with Your bright radiance, O Virgin, / and direct my life toward the paths of salvation.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Song 5

Irmos: With Your divine light, O Good One, / illuminate with love the souls / that strive toward You from the dawn—I pray— / so that we may know You, the Word of God, the true God, / who calls us from the darkness of sin / *to Yourself*.

Let us strive to imitate the virtues of the Pharisees, / and to emulate the tax collector's humility, / hating in both of *them* what is evil: / the folly and ruin of sin.

The race for righteousness is exposed *as* futile: / *for* the Pharisee mingled it with pride; / the tax collector, on the other hand, took as *his* companion / the virtue that exalts—humility.

The Pharisee thought to race through the virtues like a charioteer; / but competing on foot with a swift chariot, / the tax collector successfully outpaced *him*, / combining humility with a pitiful cry.

Having understood the parable of the tax collector with our minds, / let us yearn with tears, / offering a contrite spirit to God, / as we seek the forgiveness of our sins.

Glory: Let us, O wise ones, cast far away the proud and wicked, the boastful and insolent, / and the terribly haughty disposition of the Pharisees, / lest we be deprived / of divine grace.

And now, O Mother of God: Grant us all, O Good One, / the rod of strength, as we take refuge in You, / enabling us to reign over all our enemies / and delivering us from every harm.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Hymn 6

Irmos: Seeing the sea of life / churning with waves of temptation, / I, having taken refuge in Your peaceful harbor, cry out to You: / "Deliver my life from destruction, / O Most Merciful One!"

The tax collector and the Pharisee / walked the path of life together: / but one, carried away by recklessness, / suffered a shameful downfall, / while the other was saved by humility.

We, transforming our lives toward righteousness, / will imitate the tax collector's journey / and *his* enviable way of thinking; / but we will flee from the Pharisee's loathsome arrogance / and we shall live.

Let us zealously follow / the example of our Savior Jesus and His humility, / we who desire to attain the abode of unceasing joy, / having taken up residence in the land of the living

You showed Your disciples, O Lord, / exalting humility; / having girded Yourself with a towel around Your loins, You washed *their* feet, / and commanded them to follow *Your* example.

Glory: *Two men* lived their lives differently: / the Pharisee in virtue, and the tax collector in sin. / But one, in his mad pride, turned away from humility; / the other, however, is exalted, having shown himself to be humble and wise.

And now, O Mother of God: I, created naked in simplicity / and for a life without guile, / was clothed by the enemy in the garment of sin and the burden of the flesh; / but now, through Your intercession, / I am saved, O Virgin.

Katavasia: As we celebrate this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, / let us begin to applaud, / glorifying the God born of her.

Kontakion, Tone 4

Let us shun the Pharisee's boastful speech / and learn the loftiness of the tax collector's humble words, / crying out in repentance: / "Savior of the world, / have mercy on Your servants!"

Another Kontakion, Tone 3

Like the tax collector, let us offer our lamentations to the Lord, / and let us fall down before Him, sinners that we are, as before our Master: / for He desires the salvation of all people, / and grants forgiveness to all who repent; / for it was for our sake that He became incarnate, / God, co-eternal with the Father.

Ikos: Let us all humble ourselves, brothers, / and pierce our consciences with lamentations and groans, / so that then, at the eternal judgment, / we may appear as the faithful, blameless, having received forgiveness. / For there is true joy, / *and that* we may behold it, let us now offer our prayers; / there, torment has passed away, along with sorrow and groans from the depths, / in the wondrous Eden, whose Creator is Christ, / God, co-eternal with the Father.

Song 7

Irmos: The angel made the furnace / fragrant with dew for the pious youths, / and God's command, which scorched the Chaldeans, / compelled the tormentor to cry out: / "Blessed are You, God of our fathers!"

Boasting of his righteous deeds, / the Pharisee, who praised himself without measure, / was tragically ensnared in the nets of vanity; / but the tax collector, rising on the light wing of humility, / drew near to God.

Using humility as a ladder, / the tax collector thus ascended to the heavenly heights; / but the wretched Pharisee, soaring on boastfulness *and* rotten emptiness, / descends to the depths of hell.

Trapping the righteous, the deceiver / robs *them* through the works of vanity, / while he binds the sinful with the nets of despair; / but we, zealously imitating the tax collector, / will strive to rid ourselves of both *these* evils.

In prayer to our God we will fall down / with tears and fervent lamentations, / imitating the exalting humility of the tax collector / and singing, faithful ones: / "Blessed are You, God of our fathers!"

Glory: In instructing Your disciples, / You commanded, O Lord, not to be presumptuous, / but taught us to follow the humble, O Savior. / Therefore, we, the faithful, cry out to You: / "Blessed are You, God of our fathers!"

And now, O Mother of God: We know You, the Beauty of Jacob and the divine Ladder, / which he saw before, / stretching from the earth to the heights, O Pure One, / bringing down from on high the incarnate God, / and raising mortals back up *there* once more.

Katavasia: The godly-wise did not / honor the creations more than the Creator, / but, having bravely overcome the fire that threatened *them*, / joyfully sang: / "The most praiseworthy Lord and God of our fathers, / blessed are You!"

Hymn 8

Irmos: From the flame You poured forth dew for the pious, / and with water You extinguished the righteous one's sacrifice: / for You accomplish all things, Christ, by *Your* sole will. / We exalt You for all ages.

Restoring his mind with humility and wisdom, / the tax collector found the Lord to be merciful and was saved; / but through the evil deeds of his glib tongue, / the Pharisee falls away from righteousness.

From arrogance, chosen by the Pharisee, / and *his* so-called purity, / let us, the faithful, flee, zealously emulating / *the* tax collector*'s* humility and conduct*,* / *which brought him* mercy.

Believers, let us utter the tax collector's cries / in the holy temple: "O God, have mercy!" / so that, together with him, we may receive forgiveness, / having been delivered from the ruin of the boastful Pharisee.

Let us all join in the tax collector's lament / and, conversing with God, with fervent tears / cry out to Him: / "Lover of mankind, we have sinned! / Merciful One, Compassionate One, have mercy and save us!"

Let us bless the Father, and the Son, and the Holy Spirit, our Lord.

God was moved by the tax collector's lamentations, / and, having justified him, showed everyone that they should always humble themselves, / pleading with lamentations and tears / for the forgiveness of their sins.

And now, O Mother of God: I know of no other help but You, / I implore You to intercede, O Pure One, O All-Immaculate, / You, the Mediator between *us and* Him Who was born of You: / deliver me from all sorrows.

Katavasia: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He calls the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him for all ages!

Hymn 9

Irmos: It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the Incarnate Word has become visible to mortals. / Glorifying Him, / we, *together* with the heavenly hosts, / praise You.

The path to exaltation is humility; having learned this from Christ, / let us emulate the example of salvation and the tax collector's character, / casting aside contemptuous pride, / and appeasing God with a humble and wise mind.

We will reject spiritual recklessness, / and acquire an upright character through humility; / we will not seek self-justification, / we will abhor vain pride, / and, like the tax collector, we will appease God.

We will offer our supplications in lamentation to the Creator, like the tax collector, / turning away from the grace-less prayers of the Pharisee / and from boastful exclamations that pass judgment on our neighbor, / so that we may draw God's mercy and light *to ourselves*.

Weighed down by a great multitude of sins, / I have surpassed even the tax collector in the abundance of my vice / and have acquired the boastful pride of the Pharisee, / finding myself deprived of all virtues in every respect: / O Lord, have mercy on me.

Grant Your blessedness / to those who, for Your sake, have embraced spiritual poverty: / for the foundation of Your teaching— / a contrite spirit—we offer to You; / accepting *them graciously*, O Savior, / save those who serve You.

Glory: Once a tax collector, having prayed to God, / entered the temple with faith and was justified; / for, approaching with groans and tears, / and with a contrite heart, / *he* cast *off* the entire burden of his sins, / *by God's* mercy.

And now, to the Theotokos: Grant us, O Most Pure One, who honor You worthily, / to sing, glorify, and exalt You, / and to magnify the birth *of Christ* from You, O Only Blessed One: / for You are the praise of Christians, / and the gracious Intercessor before God.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Sunday Exapostilarion
and then from the Triodion:

Glory: Let us avoid the most shameful arrogance of the Pharisee, / and let us learn the most worthy humility of the tax collector, / so that we may be exalted, crying out to God with him: / "Be merciful to Your servants, Christ the Savior, / who was born of the Virgin by *Your* will, / and, having endured the Cross, raised up Your peace with *You* / by divine power!"

And now, O Mother of God: the Creator of all creation and God of all / took on human flesh / from Your immaculate womb, O all-praised Mother of God; / and He has renewed my entire mortal nature, / preserving *You* as You were before *His* birth and after His birth. / Therefore, we all, praising You with faith, cry out: / "Rejoice, Glory of the World!"

Stichera for the Praise
Sunday Octoechos 4 and Triodion 4:

Let us not pray like the Pharisees, brothers: / for whoever exalts himself will be humbled. / Let us humble ourselves before God, / like the tax collector who cried out during *the days* of fasting: / "Have mercy on us sinners, O God!"

Stich: **I will rejoice and be glad in You; I will sing to Your name, O Most High!**

The Pharisee, overcome by pride, / and the tax collector, humbled by repentance, / approached You, the One and Only Lord: / but one, having boasted, was deprived of blessings, / while the other, without *many* words, was deemed worthy of gifts. / Strengthen me in those lamentations, Christ my God, / as the Lover of mankind.

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

Psalm 9:33

Tone 3: Having recognized the difference between the tax collector and the Pharisee, O my soul, / abhor the arrogant speech of the one, / but emulate the other's contrite prayer, and cry out: / "God, be merciful to me, a sinner, and have mercy on me!"

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Psalm 9:2

Hating the Pharisee's boastful speech, O faithful ones, / and envying the tax collector's contrite prayer, / let us not be presumptuous, but, humbling ourselves, let us cry out in contrition: / "O God, have mercy on our sins!"

Glory, Tone 8: You, O Lord, condemned the Pharisee / who justified himself by boasting of his deeds, / and You justified the tax collector, / who restrained his passions / and, with groans, sought mercy: / for You do not heed arrogant thoughts, / nor do You despise contrite hearts. / Therefore, we too humbly prostrate ourselves / before You, who suffered for our sake: / "Grant *us* forgiveness and great mercy!"

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

The Great Doxology and the Dismissal.

AT THE LITURGY

The Blessed Octoechos, Tone 6, and the Triodion, Ode 6, Tone 4.

Kontakion, Tone 4

Let us avoid the Pharisee's boastful speech / and learn the loftiness of the humble tax collector's words, / crying out in repentance: / "Savior of the world, / have mercy on Your servants!"

Sunday Prokeimenon.

Second Epistle to Timothy, beginning 296

My son Timothy, you have followed my example in teaching, in conduct, in purpose, in faith, in generosity, in love, in patience, and in the persecutions and sufferings that befell me in Antioch, in Iconium, and in Lystra. What persecutions I endured—and from all of them the Lord delivered me! Indeed, all who desire to live a godly life in Christ Jesus will be persecuted. But evil people and impostors will go from bad to worse, deceiving and being deceived. But you must continue in what you have been taught and have come to believe, knowing from whom you learned it; and from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

2 Timothy 3:10–15

The Gospel According to Luke, Chapter 89

The Lord told this parable: Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, "God, I thank You that I *am* not like other people—robbers, swindlers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I earn." But the tax collector, standing at a distance, did not even dare to lift his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went home justified *rather* than the other. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.

Luke 18:10–14

Communion: Praise the Lord from the heavens; praise Him in the heights. Alleluia. **(3)**

THE SUNDAY OF THE PRODIGAL SON

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. From "I cried out to the Lord": **stichera on the 10th tone—three from the Sunday Octoechos, three from the Eastern Octoechos, and four self-vocal stichera from the Triodion, repeating them twice:**

Tone 1

I was led into a land sinless and full of life, / *but* having sown sin, I reaped with a sickle the ears of negligence, / and gathered heaps of sheaves—my deeds— / with which I strewn the threshing floor—*but* not *for* repentance! / But I beseech You, O Eternal One, our Farmer, God, / with the wind of Your mercy / blow away the chaff of my deeds, / and grant my soul the wheat—forgiveness— / shutting me into Your heavenly granary, / and save me. **(2)**

Let us recognize, brothers, the power of the sacraments, / for the prodigal son who returned from sin to his father's hearth / is met by the most gracious Father, who embraces him, / and once again grants him the knowledge of His glory; / and He holds a feast, mysterious to *the* heavenly *Powers*, / slaughtering a well-fed calf, / so that we may live worthily / with the One Who was sacrificed—the philanthropic Father— / and the glorious Sacrifice—the Savior of our souls. **(2)**

Glory, Tone 2: Oh, what great blessings have I, wretched as I am, deprived myself of! / From what Kingdom have I fallen away, wretched one that I am! / Having squandered the wealth I received, I have transgressed the commandment. / Woe is me, poor soul! / You are now destined for eternal fire. / Therefore, before the end, cry out to Christ God: / "Receive me, O God, as the prodigal son, / and have mercy on me!"

And now, to the Theotokos: **a dogmatic hymn of the ordinary tone.**

At the Litany, the stichera of the church

Glory, Tone 4: Like the prodigal son, I too have come, *O* Merciful One: / having squandered all my wealth in a foreign land, / I have squandered the riches You gave me, Father. / Accept me, O God, as I repent, and have mercy on me!*

And now, the Sunday Hymn to the Mother of God of the same tone: Hear the prayers of Your servants, O All-Pure One, / putting an end to the calamities that arise against us, / delivering us from every sorrow: / for You alone are our firm and trustworthy support, / and in You we have found protection. / May we not be put to shame, O Lady, as we call upon You! / Hasten *to fulfill* the prayer of those who cry out to You in faith: / "Rejoice, O Lady, help of all, / joy, protection, and salvation of our souls!"

Stichera from the Octoechos

Glory, Tone 6: Having squandered the riches of my Father's gift, / I, wretched one, grazed with senseless beasts, / and, desiring their food, I starved, never being satisfied; / but having returned to the merciful Father, I cry out with tears: / "Receive me, as a hired servant, / who clings to Your love for mankind / and save me!"

And now, O Mother of God: my Creator and Redeemer, the All-Pure One, / Christ the Lord, / came forth from Your womb, / taking on human form for my sake / and delivering me from Adam's ancient curse. / Therefore, to You, All-Pure One, as the Mother of God and true Virgin, / we ceaselessly proclaim the angelic greeting "Rejoice": / "Rejoice, O Sovereign Lady, our defense, our shelter, / and the salvation of our souls!"

AT MATINS

After the Sixth Psalm, "The Lord God": **to the tone of the Octoechos, we sing the Sunday troparion twice and the Theotokion once. Then the usual psalmody from the Psalter. The sedalnia of the Octoechos. After the usual two polyeleos psalms, we add a third:**

Psalm 136

By the rivers of Babylon, there we sat down and wept when we remembered Zion. **Alleluia.** On the willows in the midst of it we hung up our harps**. Alleluia.** For there those who had taken us captive asked us about the words of our songs, and those who had led us away asked about our singing. **Alleluia.** "Sing us one of the songs of Zion." **Alleluia.** How can we sing the Lord's song in a foreign land? **Alleluia.** If I forget you, O Jerusalem, may my right hand forget its skill! **Alleluia.** May my tongue cling to the roof of my mouth if I do not remember you, if I do not set Jerusalem at the very beginning of my joy. **Alleluia.** Remember, O Lord, the sons of Edom on the day of Jerusalem, who said, "Destroy, destroy it to its very foundations." **Alleluia.** Wretched daughter of Babylon, blessed is he who will repay you as you have repaid us. **Alleluia.** Blessed is he who seizes your infants and dashes them against a rock. **Alleluia.**

Troparia: The Angelic Synod **of Ipakoia. The stichera and prokimen of the tone.** "Every breathing thing:" **The ordinary Sunday Gospel.** The Resurrection of Christ: **Psalm 50. Then the Glory, Tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

The first canon is the Sunday canon in tone 4, the second is the Cross-Resurrection canon in tone 2, and the third is the Theotokos canon in tone 2, and the Octoechos in tone 6. We sing the Menaion sequence at Vespers on Friday evening.

Canon of St. Joseph, Tone 2.
Hymn 1

Irmos: Beginning the song of Moses, / cry out, O soul: / "My Helper and Protector has become my salvation: / He is my God, and I will glorify Him!"

Jesus, O God, / accept me now as I repent, / like the prodigal son, / who lived his whole life in carelessness / and angered You.

What You gave me before—divine riches— / I squandered in vice; / I strayed from You, living a dissolute life. / Merciful Father, / accept me too, as I turn back to You.

Glory: Having now spread Your fatherly arms, / accept me too, O Lord, / as *the* prodigal *son*, O All-Merciful One, / so that I may glorify You with gratitude.

And now, to the Theotokos: Having shown all *Your* goodness toward me, O God, / overlook the multitude of my sins, as my Benefactor, / through the intercessions of Your Divine Mother.

Instead of the katavasia, we sing the irmoses of the canon.

Song 3

Irmos: My barren mind, / make fruitful *within* me, O God, / You who cultivate what is good and sow blessings, / through Your mercy!

Having lost all reason, / I have become madly attached to the inventors of passions: / but accept me, Christ, / as *the* prodigal *son*.

Imitating the cry *of the* prodigal *son*, / I cry out: "I have sinned, Father! / Just as You embraced him, embrace me now / and do not cast me away!"

Glory: Stretching out Your arms, Christ, / receive me graciously, / as I return / from the distant land of sin and passions.

And now, to the Mother of God: Most beautiful among women, / enrich me, too—who have been impoverished by many sins—with *every* kind of virtue, O Pure One, / so that I may glorify You.

Sedalen, Tone 1

Hasten to open Your fatherly embrace to me: / I have squandered my life in sin, / gazing *indifferently* upon the inexhaustible wealth of Your mercies, Savior! / Do not now despise my impoverished heart, / for to You, O Lord, I cry out in contrition: / "I have sinned, Father, against heaven and before You!"

Glory: We repeat the same sedalen.

And now, to the Mother of God: O Unmarried, Pure Virgin Mother of God, / the only protection and refuge for the faithful! / Deliver all who place their hope in You, O Virgin, / from misfortunes, sorrows, and difficult circumstances, / and save our souls / through Your divine intercessions.

Hymn 4

Irmos: The prophet who foresaw Your birth from the Virgin / proclaimed, crying out: / "I heard the news of You and was filled with awe: / for from Teman and from the holy, shady mountain / You have come, Christ!"

The wealth of blessings / that You have given me, Heavenly Father, / I have squandered on vices, / slavishly serving strangers. / Therefore I cry out to You: / "I have sinned before You; / accept me as You once did *the* prodigal *son*, / spreading Your arms wide to me!"

I have enslaved myself to every vice, / submitting in a pitiful manner to the instigators of my passions, / and through my own carelessness have lost myself; / have mercy on me, Savior, Heavenly Father, / as I take refuge in Your great mercy.

Glory: Filled with every kind of disgrace, / I dare not look up to the heights of heaven, / for I have recklessly yielded to sin; / but now, turning back, I cry out in contrition: / "I have sinned before You, / accept me, King of all!"

And now, to the Mother of God: Help to mankind, firm hope of all Christians, / refuge of the saved, O Pure One! / Save me, O Virgin, through Your motherly intercessions, / and make me worthy of the life to come.

Song 5

Irmos: *Behold,* the night has passed *and* the day has drawn near, / and the light has shone upon the world: / therefore the hosts of angels sing Your praises, / and glorify You, Christ God.

I was enslaved to foreign peoples, / and I went into a land of destruction, / and was filled with disgrace; / but now, turning back, I cry out to You, O Merciful One: / "I have sinned!"

Open to me now the bosom of Your Fatherly love, / O Heavenly Father, to one who turns from his sins, / and do not cast me away, / You who are rich in mercy.

Glory: I dare not look up to heaven, / having provoked You beyond measure, O Christ; / but knowing Your merciful kindness, I cry out: / "I have sinned before You, / have mercy, save me!"

And now, to the Mother of God: Most Holy Virgin, full of grace, / Who gave birth to the Atonement for all, / Lighten the heavy burden of my sins / through Your intercessions.

Song 6

Irmos: I am engulfed by the depths of sin, Savior, / and in the abyss of life I suffer from the storm: / but as You delivered Jonah from the beast, / so deliver me from my passions / and save me.

The depths of sin always surround me, / and the turmoil of sin overwhelms me; / guide me to the harbor of life, Christ our God, / and save me, O King of glory!

I have squandered my father's wealth to my ruin, / and, having become destitute, I am filled with dishonor, / enslaved by fruitless thoughts. / Therefore I cry out to You, Lover of Mankind: / "Have mercy and save me!"

Glory: Exhausted by hunger, *deprived of* every blessing, / and estranged from You, the All-Good, / have mercy on me, who now turns to You, and save me, Christ, / as I sing of Your love for mankind.

And now, O Mother of God: You who bore Christ, our Savior and Lord, in your womb, / grant me salvation, O Virgin, / I who am destitute and *deprived of* all blessings, / so that I may sing of Your greatness, O Pure Virgin!

Kontakion, Tone 3

Having foolishly strayed from Your Father's glory, / I squandered the riches You gave me on vice. / Therefore, I raise the cry of *the* prodigal *son* to You: / "I have sinned against You, merciful Father, / accept me, who repent, / and treat me / as one of Your hired servants!"

Ikos: From our Savior, / who every *day* teaches from the Scriptures with His own voice, / let us hear of the prodigal who became chaste again, / and with faith let us imitate his good repentance. / To Him who sees all that is hidden, let us cry out with a humble heart: / "We have sinned before You, merciful Father, / and *we are* never worthy / to be called Your children, as before!" / But, as You are by nature loving toward mankind, accept *me Yourself*, / and deal with me / as with one of Your hired servants.

Song 7

Irmos: Imitating the cherubim, / the youths rejoiced in the furnace, crying out: / "Blessed are You, O God, / for in truth and justice You have brought all this upon us for our sins, / O Most Praiseworthy and Glorified for all ages!"

I succumbed to bodily pleasures, / to my great misfortune, / and was wholly enslaved to the inventors of passions, / and became alien to You, Lover of mankind. / Now, however, I cry out with the voice of *the* prodigal *son*: / "I have sinned, Christ; do not despise me, / for You alone are merciful!"

"I have sinned," I cry out, / "daring not to look up to the heights of heaven, O King of all, / for I alone, in my folly, have provoked Your wrath, / having rejected Your commandments; / therefore, as the One who is Good, / do not cast me away from Your presence."

Glory: Through the prayers of the Apostles, O Lord, / and the prophets, and the holy ones, and the holy martyrs, / and the righteous, / forgive me for all in which I have sinned, / having provoked Your goodness, O Christ, / so that I may sing Your praises for all ages.

And now, to the Theotokos: Having appeared more radiant than the Cherubim, O Theotokos, / and the Seraphim, and the entire heavenly host, / intercede with them for Him to whom You gave flesh, O All-Pure One, /—the Divine Word of the Father without beginning— / so that we may all be made worthy of eternal blessings.

Song 8

Irmos: To Moses in the thornbush / the miracle of the Virgin, foreshadowed / long ago on Mount Sinai, / sing, bless, and exalt Him for all ages!

You who came down to earth out of great mercy, / to save the world *through Your* voluntary poverty, / save me, who am now impoverished and *deprived of* every good deed, / as You are merciful.

Having strayed from Your commandments, / I was enslaved in the most pitiful way by the deceiver; / but now, turning back as *the* prodigal *son* once did, / accept me as I fall prostrate before You, Heavenly Father!

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Having yielded to destructive thoughts, / I became darkened and strayed from You, / finding myself completely lost. / Therefore, save me, O Merciful One, / as I fall down before You in repentance.

And now, O Mother of God**:** O pure Mother of God, / the sole restoration of the broken, / restore me as well, who am utterly crushed / and humbled by every kind of sin.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all eternity.

Hymn 9

Irmos: Of all those born on earth, / who has ever heard such a thing? / Or who has ever seen, / that a Virgin was found to be with child, / and gave birth to a child without pain? / Such is Your miracle, and we magnify You, O Pure One, / Mary, Mother of God.

Look, O Christ, upon the sorrow of my heart, / look upon my plea, / look upon my tears, O Savior, and do not despise me, / but embrace me once more in Your mercy, / counting me among the multitude of those saved, / so that I may sing of Your mercies with gratitude.

Like the thief, I cry out: "Remember me!" / Like the tax collector, *I* beat my breast in sorrow and now exclaim: / "Be merciful; as You saved *the* prodigal *son*, O All-Merciful One, / deliver me from all my evils, O King of all, / so that I may sing of Your utmost forbearance!"

Cry out now, my most wretched soul, / and call upon Christ: / "You who willingly became poor for my sake, O Lord, / enrich me—who am poor and *devoid of* every virtue— / with an abundance of blessings, / You alone who are good and most merciful!"

Glory: That joy which You, O Good One, once prepared / *for* the voluntary return *of the* prodigal *son*, / grant it now to me, the wretched one, / as You extend Your sacred embrace to me, / so that, having been saved, I may sing / of Your boundless mercy.

And now, to the Mother of God: By Your radiant intercessions, O Virgin, / enlighten my inner eyes, darkened by malice, I pray, / and lead me on the path of repentance, / so that I may glorify You *as* is fitting in song, / You who gave flesh to the Word beyond all understanding.

Sunday Exapostilarion
and then from the Triodion:

The wealth of grace / that You have given me, Savior, / I, wretched as I am, having departed without need, / have squandered in vain, living a life of debauchery, / *and* have wastefully given it to the demons. / Therefore, accept me, who am turning back, / like *the* prodigal *son*, / O merciful Father, and save me.

Another: I have squandered Your riches, / wasting *them*, O Lord, / and, wretched as I am, have yielded to the cunning demons; / but, all-merciful Savior, / have mercy on the prodigal and cleanse the defiled one, / restoring to me the first garment / of Your Kingdom.

Theotokion: Holy Virgin Mother, / great proclamation of the apostles, / martyrs, prophets, and saints! / Appease Your Son and Lord / toward us, Your servants, Mother of God, / when He sits to judge, as is fitting, / *the deeds* of each person.

At "Praise," the Sunday stichera from the Octoechos, Book 4, Eastern 1
and the self-chanted stichera from the Triodion, No. 3:

Tone 2: I bring to You, O Lord, / the cry *of the* prodigal *son*: / "I have sinned before Your eyes, O Good One, / for I have squandered the wealth of Your gifts; / but accept me, O Savior, as I repent, / and save me!"

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor to the end!**

Psalm 9:33

Tone 4: Like the prodigal son, I too have come, *O* Merciful One, / having squandered my whole life while living in a foreign land; / I have squandered the riches You gave me, O Father. / Accept me, O God, as I repent, / and have mercy on me!

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Psalm 9:2

Tone 8: I squandered my father's wealth in debauchery / and, having squandered it, found myself with nothing, / having settled in the land of the wicked; / and no longer able to bear living among them,

/ I turn and cry out to You, merciful Father: / "I have sinned against heaven and before You, / and am unworthy to be called Your son; / treat me as one of Your hired servants, O God, / and have mercy on me!"

Glory, Tone 6: O good Father, I have strayed from You; / do not forsake me, and do not make *me* / unworthy *of* Your Kingdom. / The all-malicious enemy has stripped me bare and taken my wealth; / I have squandered the gifts of my soul in debauchery. / And now, rising up and turning to You, I cry out: / "Treat me as one of Your hired servants, / You who stretched out Your most pure hands on the Cross for my sake, / to rescue me from the fierce beast, / and clothe me in the first garment, / as the One Who Is Most Merciful!"

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

The Great Doxology and the Dismissal.

AT THE LITURGY

The Blessed Octoechos, Tone 6, and the Triodion, Ode 6, Tone 4.

Kontakion, Tone 3

Having foolishly strayed from Your Fatherly glory, / I squandered the riches You gave me in vice. / Therefore, I raise the cry of *the* prodigal *son* to You: / "I have sinned against You, O merciful Father, / accept me, who repent, / and treat me / as one of Your hired servants!"

Sunday Prokeimenon.

First Epistle to the Corinthians, reading 135

Brothers, everything is permissible for me, but not everything is beneficial. Everything is permissible for me, but nothing must control me. Food is for the stomach, and the stomach is for food; but God will destroy both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord, and He will raise us up by His power. Do you not know that your bodies are members of Christ? *Shall I* then take the members I have received from Christ *and make* them members of a prostitute? By no means! Or do you not know that whoever is joined to a prostitute becomes one body *with her*? For it is said, "The two will become one flesh." But whoever is joined to the Lord is one spirit *with Him*. Flee from sexual immorality! Every sin a person commits is outside the body, but the one who commits sexual immorality sins against his own body. Or do you not know that your body is a temple *of* the Holy Spirit *who dwells* in you, whom you have received from God, and *that* you do not belong to yourselves? For you were bought *at* a price. Therefore glorify God in your body and in your spirit, which belong to God.

1 Cor 6:12–20

The Gospel According to Luke, Chapter 79

The Lord told this parable: A certain man had two sons. The younger of them said to his father, "Father, give me the share of the estate that belongs to me." So he divided his property between them. A few days later, after gathering everything together, the younger son set out for a distant country and there squandered his wealth by living a dissolute life. When he had spent everything, a severe famine struck that land, and he began to be in need. So he went and hired himself out to one of the citizens of that land, who sent him to his fields to tend pigs. He would have been glad to fill his stomach with the pods that the pigs were eating, but no one gave him anything. Coming to his senses, he said, "How many of my father's hired hands have bread to spare, while I am starving to death! I will get up, go to my father, and say to him: Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired hands." So he got up and went to his father. While he was still a long way off, his father saw him and was moved with compassion. He ran to him, threw his arms around his neck, and kissed him. The son said to him, "Father, I have sinned against heaven

and against you; I am no longer worthy to be called your son.” And the father said to his servants, “Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the fattened calf and slaughter it; let us eat and celebrate, for this son of mine was dead and is alive again; he was lost and is found.” And they began to celebrate. Now his older son was in the field; and as he was returning and approaching the house, he heard music and dancing; and he called one of the servants and asked what this could mean. The servant replied, “Your brother has come, and your father has slaughtered the fattened calf because he has received him back safe and sound.” He became angry and refused to go in. But his father came out and pleaded with him. But he replied to his father, “Look, I have served you as a slave for so many years, and I have never disobeyed your commands; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came—who has squandered your estate with prostitutes—you slaughtered a fattened calf for him.” But he said to him, *“My* son, you are always with me, and everything I have is yours; but we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.”

Luke 15:11–32

Communion: Praise the Lord from the heavens; praise Him in the heights. Alleluia. **(3)**

SATURDAY OF MEATFAST

ON FRIDAY AT VESPERS

We commemorate all the Orthodox Christians who have fallen asleep from of old, our fathers and brothers.

After the introductory psalm and the customary stichera, at "I cried out to the Lord," **we recite stichera 6; and we sing three stichera to the martyrs from the Octoechos, in the regular tone, and three from the Triodion:**

Tone 8

Of all the dead from ages past, / who lived piously in the faith, / as we commemorate them by name on this day, let us, the faithful, / sing to the Savior and Lord, earnestly praying / that He may grant them a favorable answer at the hour of judgment / To God Himself, / who judges the whole earth, / that they may attain a place at His right hand in joy, / among the righteous and in the bright inheritance of the saints, / and become worthy of His Heavenly Kingdom.

O Savior, who redeemed mankind with Your blood, / and by Your death delivered us from bitter death, / and who grants us eternal life through Your Resurrection, / grant rest, O Lord, to all who have fallen asleep in piety, / whether in the wilderness, in cities, at sea, / on land, or in any place: / kings, priests, bishops, / monks and laypeople of every age *and* every kind, / and make them worthy of Your Heavenly Kingdom.

Thanks to Your resurrection from the dead, O Christ, / death no longer has power over those who have died in piety. / Therefore, we earnestly pray: / grant rest in Your courts and in the bosom of Abraham to Your servants, / who from Adam even to this day have worshiped You purely, / our fathers and brothers, / our friends and relatives alike, / every person who served faithfully in life, / and who has departed to You, O God, / *under* various and manifold *circumstances*; / and grant that they may attain / Your Heavenly Kingdom.

Glory, Tone 8: I weep and wail, / when *I* imagine death / and see lying in the tombs / our beauty, created in the image of God, / disfigured, inglorious, and formless. / O wonder! / What is this mystery that has come to pass upon us? / How have we been delivered to corruption? / How have we been united with death? / Truly by the command of God, as it is written, / who grants rest to those who have departed.

And now, O Mother of God: **First Tone.**

There is no Entrance.

Instead of the prokeimenon, we sing "Alleluia" in tone 8

Stich: Blessed are those whom You have chosen and brought near, O Lord, and their memory endures from generation to generation.

Verse: Their souls shall dwell among the blessed. Cf. Ps 64:5; 101:13; 24:13

Stichera on the stichera stand for the martyrs in tone, and two for the repose of the soul, by John of Damascus

We sing the verses indicated above.

Glory, Tone 6: Your creative command became for me / the beginning and the foundation: / for, desiring to form me, a living being, / from the invisible and visible natures, / You created my body from the earth, / and gave me a soul through Your divine and life-giving breath. / Therefore, Savior, grant rest to Your servants living in this world, / in the dwellings of the righteous.

And now, O Mother of God, the same voice: Through the intercession of the One who gave birth to You, Christ, / and of Your martyrs, / apostles, prophets, hierarchs, / the venerable, the righteous, and all the saints, / grant rest to Your departed servants.

Now you grant: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Yours is the Kingdom: Reader: Amen.

Troparion, Tone 8

With profound wisdom, You govern all with love for humanity / and bestow what is beneficial upon all, / O One Creator; grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, and now, to the Theotokos: In You we have both a wall and a refuge, / and an Intercessor pleasing to God, / Whom You, O Theotokos, gave birth to without knowing marriage, / the salvation of the faithful.

The Litany and Dismissal.

After the dismissal of Vespers, we celebrate a memorial service in the narthex, during which we sing the Canon for the Repose of the Soul in the ordinary tone.

AT MATINS

Instead of "God the Lord": Alleluia, Tone 8

Stich: Blessed is he whom You have chosen and brought near, O Lord.

Stich: And their memory endures from generation to generation.

Antiphon: Their souls shall dwell among the blessed. Cf. Ps 64:5; 101:13; 24:13

Troparion: With profound wisdom: **Twice. Glory, and now, to the Mother of God:** In you we have both a wall and a refuge: **We recite the 16th kathisma, read the sedalnia of the Octoechos, and then sing "The Immaculate Ones," dividing them into two stanzas, and upon their conclusion:**

Troparia for the departed, tone 5

Refrain: Blessed are You, O Lord, / teach me Your commandments.

The choir of the saints has found the fountain of life and the gate of paradise; / may I also find the path of repentance. / I am a lost sheep; / call me, Savior, and save me!

Blessed are You, O Lord:

Those who proclaimed the Lamb of God / and were slain like lambs, / and who, O saints, have passed into life that never fades, / and have departed to eternity, / pray earnestly to Him, O martyrs, / that He may grant us forgiveness of our sins.

Blessed are You, O Lord:

You who walked the narrow and sorrowful path, / who all bore the cross as a yoke in life, / and followed Me with faith, / come, rejoice in what / I have prepared for you: / heavenly rewards and crowns!

Blessed are You, O Lord:

I am an image of Your ineffable glory, / though I bear the wounds of sin: / have mercy on Your creation, O Lord, / and cleanse me through Your mercy, / and grant me the longed-for homeland, / making me once again / a citizen of paradise.

Blessed are You, O Lord:

You who in ancient times created me out of nothing / and honored me with Your divine image, / but who, because of my transgression of the commandment, / returned me once more to the earth / from which I was taken! / Raise me up to Your likeness, / so that *I* may be restored / to my former beauty.

Blessed are You, O Lord:

Grant rest, O God, to Your servants, / and settle them in paradise, / where the choirs of the saints, O Lord, / and the righteous shine like the stars; / grant rest to Your departed servants, / despite all their sins.

Glory: Let us reverently sing of the one Godhead / shining with *the light* of the Trinity, crying out: / "Holy are You, Father without beginning, / and the Son without beginning and the Divine Spirit: / enlighten us who serve You in faith, / and deliver us from the eternal fire.

And now: Rejoice, Most Honorable One, / who gave birth to God in the flesh for the salvation of all; / through you, the human race has found salvation; / may we, through you, attain paradise, / O Pure and Blessed Mother of God.

Alleluia, alleluia, alleluia, glory to You, O God. **Three times.**

Then the litany for the departed: Repeated:

The priest prays: O God of spirits: **And we say:** O Lord, have mercy, **(40).**

And after the sedalen, tone 5

Grant rest, our Savior, to Your righteous servants / and settle them in Your courts, as it is written, / looking not, as the Good One, upon their sins— / whether voluntary or involuntary— / nor upon all *that was done*, whether knowingly or unknowingly, O Lover of Mankind.

Glory, and now, to the Theotokos: Christ God, who shone forth to the world from the Virgin, / *and* through her made us sons of Light, / have mercy on us.

Let us now sing: "We sing to the Lord:"

We sing the church canon in tone 6 and the canon of the present day in tone 8. Composed by the Venerable Theodore the Studite. In the Troparia for the Trinity and the Theotokos, there is an acrostic: "To the unworthy Theodore," that is, "Theodore the Unworthy," tone 8.

Song 1

Irmos: Let us raise a song, O people, / to our wondrous God, / who delivered Israel from bondage, / singing a song of victory and crying out: / "We will sing to You, O sole Lord!"

Let us all pray to Christ, / as we commemorate on this day the dead of all ages, / that He may deliver them from the eternal fire, / those who have fallen asleep in faith and hope of eternal life.

By the depth of Your judgments, O Christ, / You have predestined for each person, with all wisdom, / the end of life, its limit, and its form. / Therefore, save at the Last Judgment those whom the grave has hidden in every land, / O All-Merciful One.

You have set the limits of our lives; / therefore, to those who have fallen asleep after the night of this life, / reveal, O Lord, the sons of the unfading day: / the Orthodox priests with the kings, / and all Your people.

Those whom the waters have covered / and whom war has reaped, / whom the earthquake has overtaken and murderers have slain, / and the faithful who have been consumed by fire— / establish them, O Merciful One, in the inheritance of the righteous.

Regardless of all earthly sins, our Savior, / place *all people* of every age from the entire human race / before Your judgment seat as those who are not condemned, / giving an account to You, the Creator.

Glory, in the Trinity: I sing of the Three Persons, one in Essence, / *each in* His own Hypostasis: / the unbegotten Father, the begotten Son, and the Holy Spirit— / the beginningless Kingdom, power, and one Divinity.

And now, to the Mother of God: Truly, You have appeared as heaven on earth, / greater than the highest vault of the heavens, / for from You, the Virgin who knew no marriage, / the Sun has risen in the world—ruling in righteousness.

Katavasia: Let us raise a song, O people:

Song 2

Irmos: Behold, behold, that I am your God, / born of the Father before the ages / and conceived of the Virgin in *the* last *days* / without a husband, / and having abolished the sin of our forefather Adam, / as the Lover of mankind!

Behold, behold, I am your God, / who by righteous judgment have established the limits of life, / receiving all the departed from corruption into incorruption / with the hope of eternal resurrection.

From the four corners *of the earth*, O Lord, / You have received the faithful departed: / whether at sea, on land, in rivers, / springs, lakes, or wells, / or those who became food for beasts, birds, and reptiles— / grant rest to them all.

Holding all things in Your hand, / You have predestined all things, O Lord; / having gathered those who have disintegrated into the four elements / at Your coming, raise them up, / forgiving their debts— / all *that was done* in ignorance and in knowledge.

O how awesome is Your second coming, O Lord! / For as if in the form of lightning coming upon the earth, / You will raise up for judgment all that You have created; / then may those who have lived with faith in You and who meet You / be deemed worthy to be with You.

Glory, O Trinity: The most perfect, most divine / Unity in Three Persons: / the unbegotten Father and the Only-begotten Son, / the Spirit proceeding from the Father and revealed through the Son, / one Being and Nature, / Lordship, Kingdom, save us all!

And now, to the Mother of God: The miracle of Your conception is beyond words, O Virgin Mother: / for how is it that You give birth while remaining pure? / How do You give birth to a Child, / yet have never known a man? / How is it that the One born of You, who is above nature, / is the Word of God in an unprecedented way!

Katavasia: Behold, behold, that I am your God:

Song 3

Irmos: You who established the heavens with Your hand! / By the light of Your true knowledge, O Word of God, / strengthen our hearts as well, / we who hope in You.

Those who have completed their life's journey / in the glory of piety, / grant them, O God, to be crowned with the crown of righteousness / and to enjoy eternal blessings.

Those snatched away *by* sudden *death*, / those consumed by lightning, / and those who breathed their last from the cold / and every kind of affliction, / grant them rest, O God, when You test all with fire.

Grant that those who have crossed the ever-turbulent sea of life / may arrive at the harbor of Your imperishable life, O Christ, / guided by an Orthodox way of life.

Those whom every kind / *of* sea *creature* and heavenly bird / has consumed as food, Christ, by Your judgment, / raise up, O God, on the last day with glory.

Glory, to the Trinity: With my mind I unite the Divine Unity, / as Three Persons in simplicity, / simultaneously united and distinct: / for with the speed of lightning, shining with a threefold light, / She is beheld in Unity.

And now, to the Mother of God: Your miracle is incomprehensible: / for without a husband You bear in Your womb, / and Your virginity, O Pure One, You preserve even after giving birth. / Therefore, the multitude of angels and the human race / sing Your praises forever.

Katavasia: He who established with His hand:

The Short Usual Ektenia.

Sedalen, Tone 5

Who endured the Cross and death for our sake, / and put hell to death, and raised the dead with *You*! / Grant rest, O Savior, to those who have departed from us, / as the God who loves mankind, / and

on *the day* of Your awe-inspiring and dreadful / coming, O Giver of life, / as the One who possesses abundant mercy, / make them worthy of Your Kingdom.

Glory: **and we repeat the same.**

And now, O Mother of God: Show Your swift protection, help, / and mercy to Your servants, O Pure One, / and calm the waves of vain thoughts, / and lift up my fallen soul, O Mother of God: / for I know, O Virgin, I know, / that You are able *to accomplish* / whatever You will.

Song 4

Irmos: From the shadowy mountain, the one and only Mother of God, / the Word, who desired to become incarnate—You— / the prophet perceived with a God-enlightened gaze / and with awe glorified Your power.

Fathers and forefathers, ancestors and forebears, / from *those who lived* in the beginning to the very last, / who died observing the Law and in the true faith, / remember them all, our Savior.

On the mountain, on the road, in tombs, in the deserts, / those who ended their lives prematurely in faith, / monks and laypeople, young and old, / dwell with the saints, O Christ.

Whether from sorrow or joy that came beyond all hope, / those who suddenly left this life in faith, / *whether* they endured days of happiness or misfortune, / grant them all rest, our Savior.

Those whom the cold and a runaway horse have killed, / hail, snow, and a torrential downpour; / those crushed by bricks or buried in the earth, / Christ, our Savior, grant them rest.

Glory, to the Trinity: It is wondrous that the Godhead is One and Three; / in each Person, It is wholly and indivisibly present: / for the Father, the Son, and the Holy Spirit / receive worship as one God.

And now, to the Theotokos: Guide us, (Virgin), through Your prayers, / leading us, like a helmsman, as we are tossed by the stormy waves of sin / to the saving harbors, Mother of the Lord, / delivering us from all misfortunes.

Katavasia: From the Shady Mountain:

Song 5

Irmos: From dawn, my spirit longs for You, O God, for the light of Your coming; enlighten our minds with it, O Lord, and guide us on the path of life.

As we commemorate on this day, O Lord, / all who have died in piety throughout the ages, / we earnestly cry out to You: / "Grant rest to all with Your saints!"

Those whom You have received from every tribe and nation—/among kings, princes, or monastics—/*who believed* in the Orthodox faith, deliver, O Merciful One, / from eternal punishment.

Whomever among all whom You have created, O Lord, / You have permitted—knowing what is for their good— / to die unexpectedly from widespread epidemics, / deliver them from every punishment, O our God.

From the fire that burns eternally, and from the darkness that knows no light, / from the gnashing of teeth and the worm that gnaws ceaselessly, / and from every punishment, deliver, our Savior, / all who have died in the faith.

Glory, to the Trinity: The One-Throne, the Beginningless, the Triune Unity, / possessing Unity in division, / and conversely—in the *Three* Persons, *one* Nature; / unite us together through love for Your commandments.

And now, to the Mother of God: You, O Pure One, / appeared with the highest honor of the fiery Seraphim, / bearing in Your womb the Savior, inaccessible to them, / who, through *Your* Incarnation, gave life / to those born on earth.

Katavasia: From dawn it strives:

Song 6

Irmos: One possessed by many sins / and clinging to Your compassion, / accept me as a prophet, / O God who loves mankind, and save me.

You who put an end to mortal torments through *Your* suffering, / Prince of Life, our God, / grant rest to Your servants who have fallen asleep from of old.

Those whom, *by Your* ineffable judgments, / the potions *and* poisons *they* drank have killed, / *and those who* choked on a bone and *died,* / grant them rest with the saints, O Lord.

When You judge *the* whole *world*, / standing naked and exposed before Your face, / then have mercy on those who have served You faithfully, / O Merciful God.

When Your Archangel sounds the final trumpet, / *calling* all to the resurrection of life, / then, Christ, grant rest to Your servants.

May the entire human race be deemed worthy, O God, / to glorify You forever alongside those faithful ones / whom You have accepted from all eternity.

Glory, in the Trinity: Holy Trinity, co-enthroned, / Father *and* Son with the (Holy) Spirit! / You are my God, who by Your omnipotence / sustains all things.

And now, to the Mother of God: Rejoice, Jesse, forefather: / from your root the Flower of Life has sprung forth: / from the Pure Virgin—Christ God, / the Savior of the world.

Katavasia: For those afflicted by many sins:

Short Ektenia for the Departed with the censer.

Kontakion, Tone 8

Grant rest with the saints, O Christ, / to the souls of Your servants, / where there is neither pain, nor sorrow, nor groaning, / but eternal life.

Ikos: You alone are immortal, / who formed and created man: / but we, mortals, were formed from the earth, / and to that same earth we shall return, / as You commanded when You created me and said to me: / "You are dust, and to dust you shall return," / where all of us mortals shall go, / transforming our mourning at the grave into the song "Alleluia!"

The Synaxarion, first from the Menaion, and then for the repose of the soul.

Hymn 7

Irmos: You who in the beginning founded the earth / and established the heavens by Your word, / blessed are You forever, O Lord, / God of our fathers!

Commemorating those who have died in piety from ages past, / we cry out: / "Blessed are You forever, O Lord, / God of our fathers!"

Those who died suddenly in piety, / and by various things that fell upon them: / wood, iron, every kind of stone, / grant rest, O God, to the faithful departed.

At Your dreadful coming, O Merciful One, / place at Your right hand, with Your sheep, / those who served You faithfully in life, O Christ, / and have departed to You.

In the choir, O Christ, of Your chosen ones, / place Your servants, that they may cry out to You: / "Blessed are You forever, O Lord, / God of our fathers!"

You who formed the body from earthly dust / *and* quickened *it* with Your Spirit, O merciful Savior, / grant rest, O God, to those whom You have received, / in the life that never ages.

Glory, in the Trinity: May the Godhead be sung of as three suns / in a single blend of light: / the Father, the Son, and the Holy Spirit, / One in Essence, yet Three in Persons.

And now, to the Mother of God: We sing David's song to You in harmony, / calling You, O Virgin, the mountain of God, / in whom, having taken flesh, the Word / has spiritually deified us in Himself.

Katavasia: He who founded the earth in the beginning:

Song 8

Irmos: He who was glorified on the holy mountain / and revealed the mystery of the Ever-Virgin to Moses / through the fire in the thorn bush— / sing to the Lord and exalt Him for all ages.

Having first crushed the shadow of death, / and shone forth like the sun from the tomb, / make all who have died in the faith / sons of Your Resurrection, O Lord of glory, / for ever and ever.

O Knower of all that is hidden and secret! / When You reveal the works of darkness / and the intentions of our hearts, / then do not demand a *strict* reckoning / from all who have departed in faith.

When You intend to take Your seat on the throne / and command those gathered by the trumpet from the ends of the earth / to appear for judgment, / then have mercy on all, O Christ, / as the Merciful One.

Those who died suddenly from misfortunes: / from a loud cry or a swift flight, / a slap, a blow with a fist or a foot— / those who have departed in faith, O Lord of Glory, / set them free for all eternity.

Let us bless the Father, the Son, and the Holy Spirit, our Lord.

As One in Being, I sing Your praises, / as the Trinity in Persons, I honor You: / Father, Son, and Holy Spirit; / the eternal power of Your Kingdom / I glorify forever.

And now, O Mother of God: You have appeared, O Virgin Mother of God, / as a sealed spring of the Living Water; / for having given birth to the Lord without a husband, / You quench the thirst of the faithful with the water of immortality forever.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: On the holy mountain of the One who is glorified:

Song 9

Irmos: As was once revealed on the mountain to the Lawgiver / in the fire and the thornbush, / the Nativity *of Christ* from the Ever-Virgin / for the salvation of us, the faithful, / we magnify with ceaseless hymns.

There, where the dwelling place of those who rejoice /—Your saints, O Lord—/ all who have fallen asleep from of old in faith and hope, / grant them joy.

Those who were destroyed by God's wrath—/in every deadly calamity, /sent down from heaven, /*in* the earth that split open, *in* the sea that surged forth—/grant rest, O Christ, to all the faithful.

People of every age—the elderly and the young, / the young and those *already* grown, / children and infants *born* before their time, / both men and women— / grant rest, O God, to the faithful whom You have received.

From the poisonous wounds of the departed, / from being devoured by serpents, / from being trampled by horses and suffocated, / and from being strangled *by the hand* of a neighbor, / grant rest to those who served You with faith.

Grant that each one by name / among those who have died in the faith from time immemorial / and from generation to generation may appear before You, O Word, without condemnation, / at Your coming.

Glory, O Trinity: God, One in the Trinity, / unceasing glory be to You! / For though each *of the Three* is God, / He remains one in Essence: / the Father, the Son, and the Holy Spirit, / *distinguished by* their three-fold attributes.

And now, to the Mother of God: Your childbirth is beyond understanding: / for You give birth to the Pre-existent One, / and with Your milk You unspeakably nourish / the Giver of sustenance to the world: / and *in a manger* You lay the One who sustains all, / Christ, our only Redeemer, O All-Pure One!

Katavasia: That which was previously revealed on the mountain to the Lawgiver:

The Short Usual Ektenia.

Exapostilarion

Ruling over the living and the dead / as God! / Grant rest to Your servants in the chosen abodes: / for though they have sinned, Savior, / they have not turned away from You.

Glory: Grant rest to Your servants / in the land of the living, O Lord, / from which torment has fled, / along with sorrow and groaning; / graciously *blot out*, as the Lover of Mankind, / *all* in which they have sinned in life: / for You alone are sinless and merciful, / Lord of the dead and the living!

And now, O Mother of God: Mary, Bride of God! / Intercede ceaselessly before Christ / for us, Your servants, together with the divinely inspired prophets / and the hosts of martyrs, and the hierarchs with the holy ones, and all the righteous, / that we may become heirs with *them* / of the Kingdom of Heaven.

Stichera of Praise, 4th tone, tone 8

Come, all of you, brothers, before the end, / beholding our dust, the frailty of our nature, / and our insignificance, and let us see the end, / and the vessels of the body; / and that man is dust, food for worms and decay, / that our bones are dry, having no breath at all. / Let us look into the graves: where is glory? / Where is the beauty of form? Where is the sweet-speaking tongue? / Where is the brow? Or where is the eye? All is dust and shadow: / therefore, Savior, have mercy on us all!

Why does man delude himself with boasting? / Why does *he* fret in vain, / *he who* is clay and, in *a* short *time*, *will become* clay himself? / Why does dust not consider / that *it* is made of dust, / and that decay and disintegration are its lot? / If we, as human beings, are clay, / why are we clinging to the earth? / And if we are united with Christ, / why do we not take refuge in Him? / And, having rejected all that is fleeting and transient in life, / why do we *not* follow the imperishable life, / which is Christ, / the enlightenment [and atonement] of our souls!

By Your hand, O Savior, who created Adam, / and set a boundary / between incorruption, mortality, and life in grace; / and, having freed *us* from corruption, / have brought us back to our original life! / You Yourself, O Lord, / grant rest to Your servants / whom You have taken from us, / with the righteous and the host of the elect; / and having inscribed their names in the Book of Life, / *and* raised them up at the voice of the Archangel and the sound of the trumpet, / make them worthy of Your Heavenly Kingdom!

Christ is risen, / having loosed the bonds of the first Adam, / and destroyed the power of hell. / Take heart, all you who have died: / death has been put to death, / and hell has been plundered along with it, / and Christ, the Crucified and Risen One, has reigned. / He has granted us the incorruptibility of the flesh, / He raises us up and grants us the resurrection, / and with joy makes all partakers of that glory, / those who believed in Him fervently with unshakable faith.

Glory, Tone 2, for the repose of the departed: As a flower withers and as a dream passes away, / *so* every human being is destroyed. / But again, at the sound of the trumpet, / the dead will all rise, as in an earthquake, / to meet You, Christ our God. / Then, O Lord, those whom You have taken from us, / settle them in Your holy dwellings, / without regard for their sins, O Merciful One!

And now, to the Mother of God: Rejoice, Mary, Mother of God, / Temple unshakable and, above all, holy, / as the prophet cries out: / "Holy is Your Temple, wondrous in truth."

On the stichera of the Venerable Theophanes in the current tone of the Octoechos

Glory, Tone 6, Damascene: It became a misfortune for Adam / to eat from the tree in Eden in ancient times, / when the serpent poured out *its* venom: / for because of it, death entered the world, / devouring man and all *his* kind. / But the Lord, having come, cast down the dragon / and granted us rest. / Let us therefore cry out to Him: / "Have mercy, Savior, on those whom You have received, / and grant them rest with Your chosen ones, (O Lover of mankind!)"

And now, O Son of the Mother of God, the same voice: You are our God, who created all things through Your wisdom and fills all things! You sent the prophets, Christ, / to foretell Your coming, / and the apostles—to proclaim Your great *deeds*. / Some foretold Your coming, / while others

enlightened the nations through baptism. / The martyrs, having suffered, attained what they desired, / and their united choir intercedes before You / together with the One who gave birth to You. / Grant rest, O God, to the souls of those whom You have received, / and make us worthy of Your Kingdom, / You who endured the Cross for my sake, the condemned, / my Redeemer and my God!

It is good to glorify the Lord: **The Holy Trinity, Troparion:** With profound wisdom: **Glory, and now:** In You we have both a wall and a refuge: **The First Hour and the Dismissal.**

AT THE LITURGY

Blessed are they, from the Triodion canon, songs 3 and 6.

Troparion, Tone 8

With profound wisdom, You govern all with love for humanity / and bestow what is beneficial upon all, / O One Creator; grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, Kontakion, same tone: Grant rest, O Christ, with the saints, / to the souls of Your servants, / where there is neither pain, nor sorrow, nor groaning, / but eternal life.

And now, to the Theotokos, in the same tone: In You we have both a wall and a refuge, / and an Intercessor pleasing to God, / Whom You, O Theotokos, gave birth to without having known marriage, / the salvation of the faithful.

Prokeimenon, Tone 6: Their souls / shall dwell among the blessings. **Verse:** To You, O Lord, I lift up my soul, O my God.

First Epistle to the Corinthians, beginning at verse 146

Brothers, everything is permissible for me, but not everything is beneficial. Everything is permissible for me, but not everything builds up. Let no one seek his own *good*, but *the good* of others. Eat whatever is sold in the market without raising any questions of conscience—for the earth is the Lord's and everything in it. If, however, an unbeliever invites you and you wish to go, eat whatever is set before you without raising any questions, in good conscience. But if anyone says to you, "This has been offered to idols," do not eat *it*, for the sake of the one who told *you* and for the sake of your conscience; for the earth is the Lord's, and everything in it.

1 Cor 10:23–28

And for the repose of the soul,
First Epistle to the Thessalonians, beginning 270

Brothers, we do not want to leave you in ignorance concerning those who have fallen asleep, so that you may not grieve as others do who have no hope. For if we believe that Jesus died and rose again, then God will bring with Him those who have fallen asleep in Jesus. For this we declare to you by the word of the Lord: we who are alive, who are left until the coming of the Lord, will by no means precede those who have fallen asleep; for the Lord Himself, at the command, at the voice of the Archangel, and at the trumpet of God, will descend from heaven, and the dead in Christ will rise first; then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

1 Thessalonians 4:13–17

Alleluia, Tone 4: Blessed are those whom You have chosen and brought near, O Lord. **Verse:** And their memory endures from generation to generation.

Gospel of Luke, reading 105

The Lord said: "See to it that you are not led astray. For many will come in My name, saying, 'I am He,' and 'The time is near'; do not follow them. When you hear of wars and disturbances, do not

be terrified; for these things must happen first, but the end will not come immediately." And there will be signs in the sun, the moon, and the stars; and on earth, the nations will be in distress, perplexed by the roaring of the sea and the surging of the waves, as people faint from fear and the anticipation *of the calamities* coming upon the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming on a cloud with great power and glory. Heaven and earth will pass away, but My words will never pass away. Take care, then, that your hearts are not weighed down by dissipation, drunkenness, and the cares of this life, lest that day come upon you suddenly; for it will come like a snare upon all who dwell on the face of the whole earth. Therefore, stay alert and pray at all times, so that you may be counted worthy to escape all that is about to take place and to stand before the Son of Man.

Luke 21:8–9, 25–27, 33–36

And for the repose of the soul,
The Gospel of John, Chapter 16

The Lord said to the Jews who had come to Him: "Truly, truly, I say to you, whoever hears My word and believes in Him who sent Me has eternal life and will not come into judgment, but has passed from death to life." "Truly, truly, I say to you: the hour is coming—and is now here—when the dead will hear the voice of the Son of God, and those who hear it will live. For just as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment, because He is the Son of Man. Do not be amazed at this, for the hour is coming when all who are in the tombs will hear His voice and come out—those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. I can do nothing on My own; I judge just as I hear, and My judgment is just, for I do not seek My own will but the will of the Father who sent Me.

John 5:24–30

Kinonikos: Blessed are those whom You have chosen and drawn near to Yourself, O Lord, and their memory endures from generation to generation.

It is important to know that this service is always held on the Saturday of Holy Pentecost.

MEATFAST SUNDAY

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. After "I cried out **to** the Lord," we sing **ten stichera: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion:**

Tone 6

When You resolve to come / to render righteous judgment, O Most Righteous Judge, / seated upon the throne of Your glory, / a terrifying river of fire / before Your judgment seat sweeps everyone away, / and the heavenly powers stand before You, / and people are judged with fear / for what each has done; / then have mercy on us, Christ, / and grant us the lot of the saved, as You are merciful; / we pray to You with faith.

The books will be opened, / the deeds of men will be revealed / before the unbearable judgment seat, / and the entire valley of weeping will resound with a terrible groaning, / at the sight of all who have sinned, / sent to eternal torment by Your righteous judgment, / and weeping pitifully in vain. / Therefore we pray to You, O Good One: / "Have mercy on us who sing Your praises, / O One and Only Most Merciful One!"

The trumpets will sound, and the tombs will be emptied, / and all of trembling humanity will be raised: / those who have done good will rejoice with delight, / awaiting their reward; / *but* the sinners will tremble, weeping in terror, / as they are sent to torment and separated from the elect. / O Lord of glory, have mercy on us, as You are good, / and grant us the lot of those who love You.

I weep and wail, / when I imagine in my mind's eye the eternal fire, / the outer darkness, Tartarus, and the dreadful worm, / as well as the ceaseless gnashing of teeth, / the torment awaiting those who have sinned immeasurably / and provoked You, the Most Blessed, with their wicked ways— / of whom I, wretched one, am the first! / But by Your mercy, O Judge, / save me, as You are merciful.

Glory, Tone 8: When the thrones are set up and the books are opened, / and God takes His seat to judge, / what terror there will be then, when the angels stand in awe, / and the river of fire sweeps them away! / What shall we do then, / we humans, guilty of many sins? / And when we hear Him / calling the blessed into the Kingdom of the Father, / and sending the sinful to torment, / who will endure that dreadful judgment? / But You alone, the Lover of Mankind, the Savior, the King of the Ages, / before the end comes, / having turned me to repentance, have mercy on me!

And now, O Mother of God: **a dogmatic hymn of the ordinary tone.**

At the Litany

Glory, Tone 7: Having come to know the Lord's commandments, let us act *accordingly*: / let us feed the hungry, give drink to the thirsty, / clothe the naked, welcome strangers *into our homes*, / and visit those in prison, / so that He who will judge the whole earth may say to us: / "Come, you who are blessed by My Father, / inherit the Kingdom prepared for you!"

And now, O Mother of God: Taking refuge under Your protection, O Sovereign Lady, / all of us born on earth cry out to You: / "O Mother of God, our hope, / deliver us from our countless sins / and save our souls!"

Stichera from the Octoechos

Glory, Tone 8: Woe to me, darkened soul, / how long will you persist in evil deeds? / How long will you give yourself over to carelessness? / Why do you not think of the dreadful hour of death? / Why do you not tremble before the Savior's dreadful judgment? / What will you say in your own defense ? / Or what answer will you give? / Your deeds stand ready to convict you; / your actions expose *and* accuse you. / From now on, O soul, the time has come: / flee, hasten, and cry out with faith:

/ "I have sinned, O Lord, I have sinned before You; / but I know, O Lover of Mankind, Your mercy, O Good Shepherd, / do not cast me away from those who stand at Your right hand / by Your great mercy!"

And now, O Mother of God: Virgin who knew no marriage, / who conceived God in the flesh in an ineffable manner, /—Mother of the Most High God! / Hear the supplications of Your servants, O All-Pure One, / who grants purification from sins to all; / now, having accepted our prayers, / pray for the salvation of us all.

AT MATINS

After the Sixth Psalm, we sing "God the Lord" **in the tone of the Octoechos, followed by the Resurrection troparion twice, and the Theotokion once. Then the customary psalmody of the Psalter. The sedalnia of the Octoechos. After the customary two polyeleos psalms, we add a third:**

Psalm 136

By the rivers of Babylon, there we sat down and wept when we remembered Zion. **Alleluia.** On the willows in the midst of it we hung up our harps**. Alleluia.** For there those who had taken us captive asked us about the words of our songs, and those who had led us away asked about our singing. **Alleluia.** "Sing us one of the songs of Zion." **Alleluia.** How can we sing the Lord's song in a foreign land? **Alleluia.** If I forget you, O Jerusalem, may my right hand forget its skill! **Alleluia.** May my tongue cling to the roof of my mouth if I do not remember you, if I do not set Jerusalem at the very beginning of my joy. **Alleluia.** Remember, O Lord, the sons of Edom on the day of Jerusalem, who said, "Destroy, destroy it to its very foundations." **Alleluia.** Wretched daughter of Babylon, blessed is he who will repay you as you have repaid us. **Alleluia.** Blessed is he who seizes your infants and dashes them against a rock. **Alleluia.**

After the Troparia of the Immaculate: The Host of Angels: **Ipakoï. The stichera and prokimen of the tone.** All that breathes: **The ordinary Sunday Gospel.** The Resurrection of Christ: **Psalm 50. Then the Glory, Tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

The Sunday Canon, the Theotokos Canon in Tone 6, and the Triodion Canon in Tone 8.

Canon, composed by St. Theodore the Studite, Tone 6.
Ode 1

Irmos: Helper and Protector:

As I contemplate that dreadful day / of Your coming, which is beyond the understanding *of* all, / I am filled with dread; / with fear, I foresee *it*, / when You will sit in judgment over the living and the dead, / my almighty God.

When You come, O God, / with myriads and thousands / of heavenly angelic hosts, / *then* grant that I, a wretched soul, / may be deemed worthy to meet You in the clouds, O Christ.

Go, my soul, and contemplate / that hour and that day / when God will appear *to you* openly; / and weep, and lament, / so that you may be found pure / at the hour of trial.

I am both amazed and terrified / by the unquenchable fire of Gehenna, / the bitter worm, and the gnashing of teeth; / but forgive me, pardon me, / and place me, Christ, / among Your chosen ones.

May I, wretched as I am, also hear / Your longed-for voice, / calling Your saints to joy, / and may I find / the ineffable delight of the Kingdom of Heaven.

Do not enter into judgment with me, / bringing my deeds to light, / scrutinizing my words and exposing my desires, / but by Your mercy, without regard for my grave *sins*, / save me, Almighty One.

Glory, Triune: Unity in three Persons, / Sovereign Lady of all, / the most perfect and highest / Beginning of *all* beginnings! / Save us Yourself: / Father, and Son, and Most Holy Spirit!

And now, to the Mother of God: Who gave birth to a Son without seed / according to the law *given* by the Father? / —The very One *whom* the Father *Himself* begets without a mother. / An extraordinary miracle! / For You, O Pure One, / gave birth to both God and man.

Katavasia: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor!

Song 3

Irmos: Establish me, O Lord, upon the rock of Your commandments:

The Lord is coming, / and who can endure His fear? / Who can stand before His face? / But be ready, O soul, / to meet Him!

Let us hasten, let us weep, / let us be reconciled with God before the end: / for the judgment is dreadful, / before which we shall all stand naked.

Have mercy, O Lord, have mercy on me; I cry out to You, / when You come with Your angels / to reward everyone according to *their* deeds.

How can I endure, O Lord, / the unbearable wrath of Your judgment, / having disobeyed Your command? / But spare me, spare me at the hour of judgment.

Turn back, wail, O wretched soul, / before the feast of life has come to an end, / before the Lord has shut / the door of His palace.

I have sinned, O Lord, / like no other among men, / transgressing beyond human *measure*; / *but* before the judgment, be merciful to me, / O Lover of mankind!

Glory to the Trinity: Simple, uncreated Unity, / beginningless Nature, / celebrated in the Three Persons, / save us who worship with faith / Your might.

And now, to the Mother of God: You have brought forth, O Most Pure One, / by giving birth without seed to the living Word, / incarnate in Your womb without change. / Glory to You, Mother of God, for the birth *of Christ* through You!

Katavasia: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are King and Lord.

Sedalen, Tone 6

I ponder the dreadful day / and mourn my evil deeds. / How shall I answer the Immortal King? / Or how shall I, a sinner, dare to look upon the Judge? / Merciful Father, Only-Begotten Son, / *and* Holy Spirit, have mercy on me!

Glory: In the valley of weeping, / in the place You have appointed, / when You sit down, O Merciful One, to render righteous judgment, / do not reveal my secret *deeds* / and do not put me to shame before the Angels, / but spare me, O God, and have mercy on me!

And now, to the Mother of God: O Good Hope of the world, Virgin Mother of God, / we pray only for Your one mighty protection: / have mercy on those who so easily fall into trouble, / implore the merciful God, / that our souls may be delivered from every punishment, / O Only Blessed One!

Song 4

Irmos: The prophet heard:

The day has come; be watchful, O soul, / for judgment stands at the door, / where kings and princes, / the rich and the poor, gather together, / and each person will receive according to the deeds *they* have done.

Monks and hierarchs alike, / the elderly and the young, the servant and the master / will be tested; / the widow and the virgin will give an account; / and woe then to all / who have not lived blameless lives.

Your judgment is incorruptible; / *neither* deceitful schemes / nor the arguments of orators who conceal *the truth* / nor the testimony of witnesses / who deceive justice will be hidden *in* Your court; / for before You, O God, *the* secret *deeds* of all are laid bare.

May I not come to the land of weeping, / may I not see the place of darkness, my Christ, / may I not be bound by my hands and feet, O Word, / *and* cast out from Your palace, most wretched one, / *as one wearing* the defiled / garment of incorruption.

When You separate the sinners from the righteous, / as You judge the world, / count me among Your sheep, / separating me from the goats, O Lover of Mankind, / so that I may hear Your blessed voice.

When the day of judgment comes, / and the books *recording* one's deeds are opened, / what will you do, O wretched soul? / What will you say in your defense at the judgment, / having no fruits of righteousness / to offer to Christ and your Creator?

Hearing the pitiful words of the rich man / in the tormenting flames, / I weep and mourn, wretched as I am, / deserving the same condemnation, and I pray: / "Have mercy on me, Savior of the world, / at the time of judgment!"

Glory to the Trinity: I glorify the Son from the Father, and the Spirit, / as Light and Ray *proceeding* from the Sun: / One—*as* the Begotten, / for *He* is truly begotten, / and the Other—*as* the Proceeding, / for *He* is truly proceeded, / the co-eternal Divine Trinity, / who receives worship from all creation.

And now, to the Mother of God: O Virgin, who brought forth the Infant *into the world* / and preserved your purity, / you, O Holy One, have been revealed as the Mother of God and man, / the One and the Same in both forms. / Your miracle, O Virgin Mother, / astounds every ear and every mind!

Katavasia: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord!

Song 5

Irmos: From night until dawn:

There is indescribable trembling and fear: / for the Lord will come, / and with Him *will be revealed* / the deeds of every person; / and who, in the end, / will not weep for himself?

The river of fire confounds me, torments me, / the gnashing of teeth and the darkness of the abyss torment me; / and by what or how, / shall I appease God?

Have mercy, have mercy, O Lord, on Your servant; / never deliver me to the harsh tormentors, / the implacable angels: / there, among them, it is impossible to find peace.

There, princes and leaders are equal, / the rich *and* the ignoble, / the great along with the lowly / will all give the same answer; / woe then *to* everyone who is unprepared!

Relent, let me go, O Lord, / and forgive me for the sins I have committed before You, / and do not bring me there before the angels / to be condemned to the fire, / to endless shame.

Have mercy, have mercy, O Lord, on Your creation. / I have sinned—forgive me, / for You *alone* are pure by nature, / and no one else but You / remains without blemish.

Glory, to the Trinity: *As* one in essence, / I sing of You, O Trinity, / the beginningless, incomprehensible, primordial, / royal, supremely perfect unity, / God, and Light, and Life, / and Creator of the world.

And now, to the Mother of God: In Your supernatural conception, O Holy One, / the laws of nature are clearly set aside for You: / and, indeed, You give birth without seed / to the pre-eternal God, born of the Father.

Katavasia: From the night, as dawn breaks, / I turn to You, Lover of Mankind, / enlighten me, I pray, / and guide me in Your commandments, / and teach me, Savior, / to do Your will.

Hymn 6

Irmos: I have cried out with all my heart:

At Your dreadful coming, O Christ, / when You appear from heaven, / and the thrones are set up, and the books are opened, / have mercy, have mercy then, O Savior, on Your creation.

Nothing can help there / where God is the Judge: / neither effort, nor cunning, nor glory, nor friendship, / unless your strength comes from *your* deeds, / O my soul!

There, prince and chieftain *will be* together, / the poor and the rich, O soul; / neither father nor mother will be able to help *then*, / nor will a brother deliver you from condemnation.

As you reflect on the dreadful trial before the Judge, / be filled with dread, O soul, / and prepare *your* answer, / lest you be condemned to eternal bonds.

"Take what is yours!"—may I never hear this, O Lord, / as I am cast away from You, / nor *the words*: "Go into the fire *with* the accursed," / but rather the longed-for voice of the righteous.

Deliver me, O Lord, from the gates of hell, / from the abyss and the darkness that knows no light, / from the dungeons and the unquenchable fire, / and from every other / eternal punishment.

Glory, Triune: I sing of the Triune Godhead in unity: / the Father, the Son, and the Holy Spirit, / the power of the one Source, / divided into three distinct Persons.

And now, to the Mother of God: You are the Door through which passed / the One who entered and departed, / and who did not break the seals of your virginity, O Pure One, /—Jesus, the Creator of Adam and Your Son.

Katavasia: I cried out with all my heart / to the merciful God, / and He heard me from the depths of hell, / and brought my life out of destruction.

Kontakion, Tone 1

When You come, O God, to earth in glory, / *the* whole *world* will tremble; / a river of fire flows before the Throne of Judgment, / the books are opened, and the mysteries are revealed. / Then deliver me from the unquenchable fire / and grant me to stand at Your right hand, / O most righteous Judge.

Ikos: As I reflect on Your dreadful judgment, / O Most Blessed Lord, and on the Day of Judgment, / I am filled with dread and fear, / as my conscience convicts me! / When You take Your seat on Your throne / and begin to judge, / then no one will be able to deny their sins, / *for* the truth *itself* convicts, and fear takes hold: / the fire of Gehenna will blaze fiercely, / and the sinners will gnash *their teeth*! / Therefore, have mercy on me before the end, / and spare me, O most righteous Judge!

Hymn 7

Irmos: We have sinned; we have done wrong:

Let us fall down and weep, O faithful, / before that judgment, / when the heavens perish, / the stars fall, and the whole earth trembles, / that we may find God, the Father of our fathers, / merciful to the end.

The trial is impartial, the judgment is dreadful, / where the Judge is, before Whom nothing is hidden, / where *He* cannot be swayed by gifts to show partiality; / then have mercy on me, O Lord, / and deliver me from all Your dreadful wrath.

The Lord is coming to judge; / who can endure His appearance? / Tremble, my wretched soul, / tremble and prepare your deeds for the final judgment, / so that you may find Him gracious and merciful, / the blessed God of our fathers.

The unquenchable fire troubles me, / *and* the gnawing of the most bitter worm; / the soul-destroying hell terrifies me, / yet I find no comfort whatsoever. / But, O Lord, O Lord, before the end, / strengthen me with Your fear.

I fall down before You / and offer You my words as tears: / "I have sinned as no harlot has sinned / and committed iniquity as no one else on earth has done, / but have mercy, O Lord, on Your creation / and call me!"

Turn back, repent, reveal what is hidden, / say to God the All-Knowing: / "You know my secrets, O One and Only Savior; / but have mercy on me Yourself, as David sings, / through Your mercy!"

Glory, to the Trinity: I thus sing of the Three, one in essence / and the One in three Persons: / "Father, Son, and Holy Spirit— / one power, one will, and one action. / One God, thrice-holy, one Kingdom, supreme!"

And now, to the Mother of God: The most beautiful God proceeds / from the palace of Your womb, / like a King clothed in a purple robe woven by God, / mysteriously dyed with Your most pure blood, / You who knew no marriage, / and reigns over the earth.

Katavasia: We have sinned, we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers!

Hymn 8

Irmos: To whom the heavenly hosts:

Thinking of the dreadful / second coming of Yours, O Lord, / I tremble at Your awesome *appearance*, / I fear Your wrath *and* cry out: / "Save me from that hour forever!"

When You, O God, *will* judge all, / who, born on earth, will endure *this*, being mortal? / For then the unquenchable fire / and the worm that gnaws fiercely / will consume the condemned for all eternity.

When You summon all that breathes / together to *Your* judgment, Christ, / great *will be* the fear then, great will be the calamity, / *and* only *our* deeds will help *us* forever.

Judge of all, my God and Lord, / may I then hear / Your longed-for voice, / may I see Your great light, / may I behold Your dwellings, / may I behold Your glory, rejoicing forever.

Righteous Savior, have mercy / and deliver me from the fire and punishment / that I must justly endure at the judgment: / grant me relief before the end, / for virtue and repentance.

When You sit as the Merciful Judge / and reveal Your awesome glory, Christ, /—oh, what fear *there will be* then / *from* the burning furnace / for all who dread Your unbearable Judgment!

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

I worship God, one in essence, / and sing of the three Hypostases, distinguishing *them*: / distinct, yet not separate, / for the Divinity is one in three Persons: / the Father, the Son, and the Holy Spirit.

And now, O Mother of God: Having come forth from Your luminous womb, / like a Bridegroom from the bridal chamber, / Christ shone forth, a great light to those dwelling in darkness. / And behold, He, shining forth as the Sun of Righteousness, / enlightened the world, O Pure One.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Katavasia: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him forever and ever!

Hymn 9

Irmos: From a seedless conception:

The Lord is coming to punish the sinful, / *but* to save the righteous; / let us tremble and weep, / and receive with deep feeling that day, / when, revealing what is unknown and hidden from men, / He will reward *them* according to their deeds.

Moses was filled with fear and trembling / when he saw You from behind; / how then will I stand, / wretched as I am, / when I see Your face, / when You come from heaven? / But have mercy on me, O Merciful One, / with Your gracious gaze.

Daniel feared the hour of trial; / *but* I, wretched as I am, what shall I endure / on that dreadful day, O Lord, that is to come? / But grant that before my death / I may serve You in a way that pleases You / and receive Your Kingdom.

The fire is being prepared, the worm is settling in; / *so too*—the glory of joy, delight, / unfading light, the joy of the righteous; / and who is *so* blessed *as* to escape punishment first, / having received the second as his lot?

May Your fierce wrath / not cast me away / from Your presence, O Lord; / and may I not hear the voice of Your curse, / which sends one into the fire, / but may I enter into the joy / of Your imperishable bridal chamber / and then be with Your saints.

My mind is wounded, my body is weakened, / my spirit is sick, my speech has failed, / my life has grown lifeless, the end is at the door. / So, my wretched soul, what will you do / when the Judge comes to examine your *deeds*?

Glory to the Trinity: The One Father, who alone begot the Only-Begotten Son; / and the One Light, the Radiance of the One Light; / and the One Holy Spirit of the One God, / truly *the* Lordly *Spirit* of the Lord. / O Holy Trinity, Holy Unity! / Save me, who meditates on You!

And now, to the Mother of God: The miracle of *Christ's* birth from You / amazes me, O All-Pure One, / how You conceive the Incomprehensible without seed. / "Tell me, how do You remain a Virgin, / having given birth as a Mother?" / – "Having accepted by faith that which is above nature, / worship the One who is born: / for He is all that He wills and is able to *do*!"

Katavasia: The birth from a seedless conception is inexpressible, / the Fruit of the Mother who knew no husband is immaculate: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / honor You in the Orthodox faith.

Sunday Exapostilarion
and then from the Triodion:

Meditating on the dreadful Day of Judgment / and Your ineffable glory, / I tremble all over, O Lord, / and, quivering with fear, I cry out: / "When You come to earth in glory / to judge *the* whole *world,* Christ God, / then deliver me, a wretched one, from every punishment, / and grant me, O Lord, / to stand at Your right hand.

Behold, the day of the Lord Almighty is coming, / and who can endure the fear of His coming? / For this is a day of wrath, and *it is like* a blazing furnace, / when the Judge will sit in judgment, rewarding each one / according to the merit *of his* deeds.

Theotokion: As I contemplate the hour of trial and the dreadful coming / of the philanthropic Lord, / I tremble all over and cry out to You in sorrow: / "My most righteous and only merciful Judge, / accept me, a penitent, / through the intercession of the Mother of God!"

At "Praise," the Sunday stichera from the Octoechos, Book 4, Eastern 1
and the self-chanted stichera from the Triodion, 4, Tone 6:

Stich: **Praise Him with melodious cymbals; praise Him with resounding cymbals. Let everything that breathes praise the Lord!**

Ps. 150:5–6

I think of that day and hour, / when we must all stand naked / and like the condemned before the incorruptible Judge. / Then the trumpet will sound loudly, / and the foundations of the earth will shake, / and the dead will rise from their graves, / and all will be of one age, / and all secrets will be laid bare before You; / and they will beat their breasts and weep, / and those who have never repented / will be cast into the outer fire, / while the righteous will enter into joy and gladness— / into the heavenly palace.

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Psalm 9:2

What a dreadful hour and day that will be, / when the Judge takes His seat on the dreadful throne! / The books are opened, and deeds are exposed, / and the secrets of darkness are revealed; / Angels rush in from all sides, gathering all nations. / Come, listen, kings and princes, slaves and free men, / sinners and the righteous, the rich and the poor, / for the Judge is coming to judge the entire universe. / And who can stand before His face, / when the angels appear, exposing deeds, / intentions, *and* thoughts, / that took place by night and by day. / Oh, what an hour that will be! / But before the end comes, / make an effort, O soul, crying out: / "O God, turn to me and save me, / for You alone are merciful!"

Verse: I will rejoice and be glad in You; I will sing to Your name, O Most High!

Psalm 9:3

The prophet Daniel, a man of fervent prayer, / having beheld the dominion of God, proclaimed thus: / "The Judge has taken His seat, and the books have been opened." / Behold, my soul: are you fasting? / – Do not despise your neighbor. / Are you abstaining from food? / – Do not condemn your brother, / lest, cast into the fire, you burn like wax, / but may Christ lead you without stumbling / into His Kingdom.

Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!

Psalm 9:33

Tone 1: Let us purify ourselves, brothers, with the queen of virtues: / for behold, she has come, bestowing upon us a wealth of blessings: / she calms the turmoil of the passions, / and reconciles sinners with the Lord. / Therefore, let us welcome her with joy, crying out to Christ God: / "You who have risen from the dead, / preserve us from condemnation, / as we glorify You, the only sinless One!"

Glory: We repeat the same stichera.

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

The Great Doxology and the Dismissal.

AT THE LITURGY

The Blessed Octoechos, Tone 6, and the Triodion, Ode 6, Tone 4.

Kontakion, Tone 1

When You come, O God, to earth in glory, / *the* whole *world* will tremble; / a river of fire flows before the Throne of Judgment, / the books are opened, and the mysteries are revealed. / Then deliver me from the unquenchable fire / and grant that I may stand at Your right hand, / O most righteous Judge.

Prokeimenon, Tone 3: Great is our Lord, and great is His power, / and His wisdom is beyond measure. **Verse:** Praise the Lord, for it is good to sing psalms; let praise to our God be sweet.

First Epistle to the Corinthians, beginning at verse 140

Brothers, food does not bring us closer to God: for whether we eat or do not eat, we gain nothing; whether we eat or do not eat, we lose nothing. See, then, that this right of yours does not become a stumbling block to the weak. For if anyone sees you, who have knowledge, reclining in a temple, will not his conscience, as one who is weak, be led to partake of food offered to idols? And so, because of your knowledge, a weak brother—for whom Christ died—will be destroyed. And by sinning in this way against your brothers and striking a blow to their weak conscience, you are sinning against Christ. Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to stumble. Am I not an apostle? Am I not free? Did I not see Jesus Christ, our Lord? Is it not my responsibility—you in the Lord? If I am not an apostle to others, I am *an apostle* to you; for you in the Lord are the seal of my apostleship.

1 Cor 8:8–9:2

Alleluia, Tone 8: Come, let us rejoice in the Lord; let us shout for joy to God, our Savior. **Verse:** Let us come before Him with praise, and shout for joy to Him in psalms.

The Gospel according to Matthew, beginning at verse 106

The Lord said: "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory, and all the nations will be gathered before Him; and He will separate them from one another, as a shepherd separates the sheep from the goats; and He will place the sheep on His right hand, and the goats on His left. Then the King will say to those on His right hand: 'Come, you who are blessed by My Father! Inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me food; I was thirsty, and you gave Me drink; I was a stranger, and you welcomed Me; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me." Then the righteous will answer Him, saying, "Lord, when did we see You hungry and feed You? Or thirsty and give You something to drink? When did we see You a stranger and welcome You? Or naked and clothe You? When did we see You sick or in prison and visit You?" And the King will answer them, "Truly I tell you, whatever you did for one of these least of My brothers, you did for Me." Then He will say to those on His left, "Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not welcome Me; I was naked, and you did not clothe Me; I was sick and in prison, and you did not visit Me." Then they, too, will answer Him: "Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?" Then He will answer them, "Truly I tell you, whatever you did not do for one of the least of these, you did not do for Me." And they will go away into eternal punishment, but the righteous into eternal life.

Matthew 25:31–46

Communion: Praise the Lord from the heavens; praise Him in the heights. **Alternative:** Rejoice, you righteous, in the Lord—praise is fitting for the righteous. Alleluia. **(3)**

CHEESE SATURDAY

ON FRIDAY AT VESPERS

We commemorate all the holy and God-bearing fathers who shone forth in their ascetic struggles.

On Friday at Vespers, after the Prokeimenon, the customary stichera of Kathisma 18 are sung.

At "O Lord, I have cried out," we sing stichera similar to Tone 8, Mode 6, repeating each twice:

Come, all you faithful, / let us sing of the host of venerable fathers: / Anthony, the first *among them*, the glorious Euthymius, / each one individually, and all together. / And, as if in a sweet paradise, / mentally reviewing their deeds, / let us joyfully exclaim: / "These are the trees that our God has planted: / having borne the imperishable fruits of life, / they offered *them* to Christ, nourishing our souls!" / To them we shall cry out: / "God-bearers, blessed ones, / intercede for our salvation!"

Rejoice, faithful Egypt! / Rejoice, venerable Libya! / Rejoice, chosen Thebaid! / Rejoice, every place, city, and land, / that nurtured the citizens of the Kingdom of Heaven, / and raised them in self-control and labor, / and presented to God men perfected in their desires. / They appeared as lights to our souls, / *and* through the dawn of miracles and wondrous deeds / they shone spiritually to all the ends *of the earth*. / To them we cry out: "All-blessed Fathers, / intercede for our salvation!"

Who among those born on earth / will proclaim your wondrous lives, fathers of the whole world? / And what tongue will recount / your sacred feats and labors in the Spirit: / sufferings *for the sake of* virtue, the exhaustion of the body, / struggles against passions in vigils, prayers, and tears? / You truly appeared in the world as angels, / *and* completely overthrew the demonic powers, / performing wondrous and marvelous signs. / Therefore, intercede with us, all-blessed ones, / that we may attain / unending joy.

Glory, Tone 6: Having preserved intact *within us* the image *of God*, / and having set the mind as a leader against destructive passions with ascetic zeal, / you have ascended as far as possible toward that which is in the likeness of God: / for, having courageously subdued your nature, / you strove to subject the worse to the better, / and to enslave the flesh to the spirit. / Therefore, you have become the pinnacle of monastics, / dwellers of the desert, guides to those who run swiftly, / the most precise rules of virtue. / And now in heaven, where no mirrors are needed, O all-reverent ones, / you contemplate the Holy Trinity in purity, / interceding without intermediaries / for those who honor you with faith and love.

And now, O Mother of God: **a hymn of the ordinary tone.**

Entrance with the censer: "Joyful Light":

Prokeimenon, Tone 7

O God, You are my defender, / and Your mercy will soon meet me.

Verse: Deliver me from my enemies, O God, and redeem me from those who rise up against me.

Cf. Ps 58:10B–11A, 2

Reading from the Prophecies of Zechariah

Thus says the Lord Almighty: The fourth fast, the fifth fast, the seventh fast, and the tenth fast shall be for the house of Judah [and the house of Israel] a time of joy, a time of gladness, and a time of festive celebrations; and you shall rejoice and love truth and peace. Thus says the Lord Almighty: Many nations will come, and the inhabitants of many cities will gather; and the inhabitants of five cities will come together into one city, saying, "Let us go to pray before the Lord and seek the face of the Lord Almighty [in Jerusalem]," (*and each will say,* "I am going too!") And many nations and many tribes from all over the earth ( ) will come to seek the face of the Lord Almighty in Jerusalem and to appease the Lord. Thus says the Lord Almighty: "In those days, ten men from all the nations of

every language will take hold of the hem of a Jew's garment, saying, 'We will go with you, for we have heard that God is with you!'"

Zech 8:19–23

Prokeimenon, Tone 6

Let Israel put its hope in the Lord / from now on and forever.

Verse: O Lord, my heart has not become proud, nor have my eyes looked down on others.

Ps 130:3, 1A

"Grant, O Lord:"

On the stichera, a solo, Tone 2

Let us purify ourselves, brothers and sisters, / from every defilement of flesh and spirit, / and let us kindle the lamps of our souls with love for the poor, / without devouring one another with slander: / for the time is near when the Bridegroom will come / to reward everyone according to their deeds. / Let us *then* enter with the wise virgins to Christ, / crying out to Him with the famous cry of the thief: / "Remember us, O Lord, when You come into Your Kingdom!"

Verse: I have lifted up my eyes to You, who dwell in heaven. Behold, as the eyes of servants look to the hands of their masters, as the eyes of a maidservant look to the hands of her mistress, so our eyes look to the Lord, our God, / until He has mercy on us.

And again, the same chant.

Verse: Have mercy on us, O Lord, have mercy on us, for we are filled to overflowing with contempt. Our soul is filled to overflowing with reproach from the prosperous / and with contempt from the proud.

To the Martyrs: When the holy martyrs / intercede for us / and sing the praises of Christ, / all error ceases / and the human race is saved through faith.

Glory, Tone 8: We now honor *you*, O venerable fathers, as the many guides of the monks: / for through you we have come to know / how to walk the truly straight path. / Blessed are you who served Christ / and triumphed over the power of the enemy, / companions of the angels, dwellers with the righteous and the saints: / intercede with them before the Lord / for the mercy of our souls.

And now, O Mother of God: Rejoice, treasure of purity! / Rejoice, pure dwelling place of the Incorporeal Light! / Rejoice, foundation of our salvation! / Rejoice, preaching of the Apostles! / Rejoice, praise of the martyrs! / Rejoice, fulfillment of the prophets, All-Pure One! / (Rejoice), adornment of ascetics and monks, / and salvation of the faithful!

Now you dismiss: The Holy Trinity. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Yours is the Kingdom: Reader: Amen.

Troparion, Tone 4

God of our fathers, / who always deals with us in Your meekness, / do not withdraw Your mercy from us, / but through their intercession / guide our lives in peace.

Glory, and now, to the Theotokos, in the same tone: The mystery hidden from ages past / and unknown even to the angels, / has been revealed through You, O Theotokos, *to those living* on earth— / God, incarnate in the unconfused union *of two natures*, / who willingly accepted the Cross for our sake— / through whom He raised *the* first *Adam* from the dead / *and* saved our souls from death.

We sing the same at "God the Lord" **and at the end of Matins. Then the litany: "Have mercy on us, O God," and three great bows. "Let the name of the Lord be praised:" three times. Psalm 33, "It is fitting to praise:" and the dismissal. And a meal is served according to custom, as prescribed for Cheese Wednesday. At Vespers, we sing the memorial canon in the ordinary tone in the burial chapel.**

AT MATINS

After the first stichera, the sedalen, tone 8

Enlightened by the lightning of the fathers, / as we now enter the pleasant paradise, / let us delight in the sweet stream; / and beholding their valor with wonder, / let us emulate *their* virtues, crying out to the Savior: / "By their prayers, O God, make us partakers / of Your Heavenly Kingdom!"

Glory: To Paul, the leader of the monastics, / together with the wise Anthony and Euthymius, *and* with the other fathers, / let us all sing in unison and implore them, / that they may pray unceasingly to Christ for us, / as we celebrate their divine and all-radiant memory, / glorifying the Savior and Lord in song.

And now, to the Mother of God: We give thanks to You always, O Mother of God, / and we magnify You, O Pure One, and we worship You, / singing of the Nativity *of Christ* through You, O Full of Grace, / crying out unceasingly: / "Save us, O All-Merciful Virgin, as You are good, / and deliver us from the dreadful dispute with the demons in the hour of trial, / so that we, Your servants, may not be put to shame."

According to the 2nd stichera of the Sedalen, Tone 4

Let us all, together with Anthony and Euthymius / and all the other God-bearing fathers, / praise them with hymns, celebrating their memory: / for they intercede before the Lord on behalf of the whole world, / that we may be delivered from the ancient curse, / having been freed from punishment.

Glory, another sedalen, tone 8: As we walk through the flower-filled meadow of virtues / of the God-bearing ascetics, / we are filled with the fragrance of their sweetness: / for they, having been tempered in the struggle against temptations, / subdued the body to the spirit through self-restraint like a servant, / having lived an angelic life on earth, / so that they were deemed worthy of glory.

And now, O Mother of God: Through the intercessions of Your Incorporeal Ones and the Forerunner, / the disciples, prophets, and martyrs, / all the saints and the venerable ones, / and moved by Your husbandless and blessed Mother, O Christ, / grant that we may walk in Your light, / and deign to enable us to attain Your Kingdom, / through Your gracious mercy.

We also read the words of Saint Ephrem concerning the departed fathers, dividing them into three parts. Psalm 50.

The canon of the holy monastery in 6, and of the saints in 8. Then we chant "Let us sing to the Lord." Tone 8.

Song 1

Irmos: Let us raise a song, O people:

Let us all sing in unison / in spiritual songs / in honor of our divine fathers who shone forth in their deeds, / whom Egypt, Thebaid, and Libya brought forth, / every place, city, and land.

Rejoice, forefather of monks, / Anthony the All-Glorious, / Ammon the God-bearing, glory of Nitria, / Arsenius—the Angel, strength of silence, / and Ammon the Spirit-bearing.

Rejoice, true vessel of God, / Agathon, the priestly-souled; / Achilles and Amoy, flowers of the desert, / Anub and Alonius, Amonaph and Anphim, / shining pearls of virtue.

Let us sing today of the lamps of wisdom: / Aris and Apollos the Great; / and the lights of obedience—Afre and Akakios, / with whom Avvakir shines, / like a certain morning star.

Auxentius appeared / as a mountain of lofty life; / the great Avramius, an ascetic of purity; / with them, Aphrodisius is proclaimed a pillar of abstinence, / together with Athenodorus.

Ammonius shines in heaven like a star / among the ascetics, / and the divine Anina; / and with them shines the great Antiochus, / the renowned Agapitus, *and* whoever else / may shine with them.

Let us praise with sacred hymns / the great Athanasius, / who labored brilliantly on Mount Athos, / the greatest luminary of the entire universe: / through his intercession, we are all saved.

Through your lives, truly inspired by God, / you have become a paradise for the Church of Christ, blessed fathers; / intercede for us, each by name, / before the Lord without ceasing!

To the Martyrs: Come, faithful and loving martyrs, / let us honor the martyrs with annual hymns and songs, / singing and crying out with faith to Christ, our God: / "We will sing to You, the one and only Lord!"

Glory, Triune: I sing of the Three Persons, one in Essence, / *each in* His own Hypostasis: / the unbegotten Father, the begotten Son, and the Holy Spirit— / the beginningless Kingdom, power, and one Divinity.

And now, to the Mother of God: Rejoice, all-holy temple, / fleece watered by God, / sealed fountain of the immortal Stream; / preserve Your city, O Lady, / impregnable against various enemies.

Katavasia: Let us raise a song, O people, / to our wondrous God, / who delivered Israel from bondage, / singing a song of victory and crying out: / "We will sing to You, O sole Lord!"

We do not sing the second psalm of the Psalter, but we sing the refrain: Holy Fathers, pray to God for us.

Hymn 2

Irmos: Behold, behold, that I am your God, / begotten of the Father before the ages / and conceived of the Virgin in *the* last *days* / without a husband, / and who abolished the sin of our forefather Adam, / as the Lover of mankind!

We are now filled with fragrance, / as *if* hastening to another paradise / with the virtues of the ascetics planted by God: / they cultivated these in abstinence and tears, / offering diverse fruit to God: / *each—his own* way of life, / most reverend ones!

Great Vissarion, who lived like a bird, another Angel, / and also the new Job—the steadfast Benjamin, / as well as Vitaly—a beacon who saved harlots for God, / and the divine Vitimius, and the glorious Vavila with them / may they rejoice!

By the loftiness of your life you have become heavenly, O Benedict! / The shepherd Vasian *is* the abode of wisdom; / but Basil, too, has claimed a certain crown of obedience: / for he, having entered the tomb while still alive, / shows us the radiance of obedience.

A hymn *to* Gelasius: he *is* the unforgettable master of the passions; / praise to Gerasimus, to whom a beast served as a slave: / for it came to him because of the perfection of his virtue. / Glory also to Father Germanus / along with Gaius, the wise servant of Christ.

David, the glory and praise of Thessalonica, / may the divinely inspired Daniel be praised, / mighty in miracles, both in deed and word, / Daniel of the Skete, along with Dius and Dalmatus, / leaders of the monks, the foundation of the faith.

Their obedience shone / with a radiance far surpassing that of the stars, / as *if* two luminaries illuminating us— / the godly-wise Dometian and Dometia; / may *the fathers* unknown by name / be gloriously praised along with them.

To the Martyrs: Hurry to attain the inexhaustible riches of the faithful—/ those who fought piously for the Lord; / come, faithful ones, let us sing of them as martyrs, / gathering the fruit of faith—/ spiritual and bodily healings.

Glory, to the Trinity: The most perfect, most divine / Unity in Three Persons: / the unbegotten Father and the Only-begotten Son, / the Spirit proceeding from the Father and revealed through the Son, / one Being and Nature, / Lordship, Kingdom—save us all!

And now, O Mother of God: You alone brought into humanity / an extraordinary birth; / you alone were not subject to corruption by nature, / having borne a child without seed, immaculately: / therefore we, the faithful, glorify You as the Mother of God / as is fitting, O Pure One.

Katavasia: Behold, behold:

Hymn 3

Irmos: There is none holy like the Lord:

Entering another paradise / of the divine virtues of the Fathers, / we shall always taste the life-giving / spiritual delight, / praising them with faith.

May Euthymius be honored, the most radiant star, / the morning light—Hellas, / Ephrem, inspired by God, / together with the renowned Eulogius, / who illuminated the ends *of the world* with their deeds and miracles.

May the wondrous Zosimus be sung of in songs, / and the most venerable Zacharias, / and Zinon, and Zoilus, the great Isaiah, / and the glorious Elijah—may they all be honored with them.

I sing of Theodore of Fermi, the all-glorious, / and Enath, the all-praised; / with them I sing of Theodulus and Theona, / and I honor the wondrous and great Theodosius.

May Theoktist, the most excellent shepherd, be praised, / and Phalasian, exalted in intellect, / the Great Theodore, called Sikeot, / who appeared on earth as exalted through signs and wonders.

Other all-luminous stars / rise from antiquity: John Kolov, / along with the three light-bearing ones *mentioned* in *The Ladder*, / and with many others, shining gloriously.

To the Martyrs: Let us gather together, those who love to celebrate, / with hymns and spiritual songs, / to honor the most holy and annual commemoration of the martyrs: / for they always intercede before Christ / for our race.

Glory, Holy Trinity: The Trinity, of one essence, / and the Super-Divine Unity, / possessing, amidst the distinction of Persons, / the opposite—the unity of the Nature! / Unite us together / through the desire for Your commandments.

And now, O Mother of God: You, the Tabernacle created by God, / were foreshadowed by Moses, / covering the Holy of Holies with the Seraphim, / foreshadowing Your pure Child, O Virgin— / Christ, *who desires* to take on flesh.

Katavasia: There is none holy like the Lord, / and there is none righteous like our God, / to whom all creation sings: / "There is none righteous but You, O Lord!"

Sedalen, Tone 4

Christ, the Sun of Righteousness, has sent you, / like rays that illuminate the earth, O holy teachers: / therefore, my soul, darkened by malice, / through your divine prayers, / may you illuminate with the divine light of the knowledge of God, O blessed ones!*

Another Sedalen, Tone 8

Let us, the faithful, glorify (and praise) in song / the meekness and purity of Anthony, / the greatness and wonderful *character* of Euphemia, / the simplicity and silence of Paul and Arsenius, / the glory of Theoktist, / and all the other ranks of the venerable ones; / together with them, let us sing of the virgin Eupraxia / and all the God-wise women / and let us cry out in unison: / "Intercede before Christ our God / to grant the remission of sins / to those who celebrate your holy memory with love!"

Glory: Having broken the bonds of the passions, / you clung with love to *true* blessings, / and were clothed in super-worldly glory in Christ, / finding rest from your labors, / and through the sorrows of self-denial attaining the heavenly life; / therefore you rejoice worthily together with the heavenly Powers, / [standing joyfully before God with songs.] / Our God-bearing fathers, / intercede for the forgiveness of sins / for those who celebrate your holy memory with love.

And now, O Mother of God: I have been cast into the mire of sins / and have no support within me; / the torrent of my sins has dreadfully overwhelmed me; / but as the One who gave birth to the Word—the sole Lover of mankind— / look upon me, Your servant, I beseech You, / deliver me from sin and soul-destroying passions, O Sovereign Lady, / and from every insult by the wicked, / so that I may joyfully sing: / "Intercede before Christ God / to grant me the forgiveness of my sins, / for I have You as my hope, / [unworthy] servant of Yours!"

Hymn 4

Irmos: From the shadowy mountain:

The lamp revealed to the world—the divine Hilarion, / the mountain of knowledge—the great Justin; / let Hierax and Ivistion be honored with them, / distinguished by glory, together with Joseph.

And Jeremiah shone with life; / and Ischirion also appeared with great power. / With them shine Karyon, Koprius, and Castor, / and Cassian, the most beautiful of the two.

I marvel at Callistus's pleasant words, / I praise Lawrence's good deeds, / I proclaim Longinus's acts of kindness, / I honor Lot for his valor.

In my songs I extol Leontius—the depth of theology, / I sing of Maximus—the abyss of learning, / and of Marcian—the ornament, and of Mark, / the humble and God-obedient one.

The honorable gift of valor *is* the great Macarius, / and Gorodskoy—the possession of piety. / The renowned Mark is proclaimed alongside them, / and alongside Dalmatus—Moses the Ethiopian.

I extol Martinian and Malchus / for their struggles and feats in purity, / and I honor the virtue of Marcellus, the chief of shepherds, / and Millus, who raised the dead.

To the Martyrs: Martyrs of Christ! Offer ceaseless prayers / to the Creator and Maker, / for the peace of the world, and for those who honor your memory / in hymns.

Glory, Trinity: It is wondrous that the Godhead is One and Three; / in each Person, It is wholly indivisible: / for the Father, the Son, and the Holy Spirit / receive worship as one God.

And now, to the Mother of God: Rejoice, vast dwelling place of God! / Rejoice, ark of the New Covenant! / Rejoice, vessel from which is bestowed / heavenly manna upon all mortals!

Katavasia: From the shadowy mountain, the one and only Mother of God, / the prophet, with a gaze enlightened by God, / beheld You, the Word, who desired to become incarnate, / and with awe glorified Your power.

Song 5

Irmos: Deliver me from the mist of passions:

Come, let us behold the eternally living flowers, / those in the Garden of Eden, /—the fruits of our fathers' labor, nurtured by God, / *and* their sole cultivator *is* the Lord.

Every rational soul is watered / by the streams of the Nile's words; / it shines with the lives of Navcratia *and* Nikon, / and is sweetened by those of Nathanael and Nisphanor.

Xenophon, with his two sons, / shining with virtues, enlightens us, / as do the great Orsisius and, even more so, Onuphrius; / but who among mortals / can truly appreciate Pimen?

Pamphilus, exalted in both deed and word, / is rightly called blessed; / may the glorious Publius, who restrained the demons, / be glorified, *as well* as the radiant Pinnufrius.

May the truly glorious Paphnutius, / Pior, Patermufius, the most humble Paul, / and the great Pithirun, preeminent among the Fathers, / be honored as they deserve.

May Pachomius, the luminary of luminaries, be glorified with splendor; / Palamon, *his* companion, the divine Petronius; / and with them, may Passarion be extolled / with divine hymns.

[To the Martyrs: Having proclaimed Christ as God / with ascetic zeal in the arena, / you, invincible martyrs, / have received your crowns and rejoice / with the incorporeal choirs.**]**

Glory, in the Trinity: The Godhead *has* three Persons, / though in essence It is one; / in Their *name* we were baptized, and in Them we believe: / the Father, the Word, and the Spirit, / of *one* nature with *Them*.

And now, to the Mother of God: You who gave birth to the Word, who is beyond understanding! / We beseech you, All-Pure One: Do not cease to intercede with Him / for the constant deliverance of Your flock / from calamities.

Katavasia: Delivering me from the mist of passions, / as from the deepest night, / grant that my spirit may keep watch from dawn, I pray, / by the light of the day of Your commandments, Christ.

Song 6

Irmos: He who is afflicted by many sins:

Our all-holy fathers are wondrous: / divine are their deeds, their struggles, their healings; / for who besides them has shown the power of miracles?

The wondrous Ravula, and Rufus with *him*, / and Siso, also equal to the angels, let him be praised; / *and* with them—the divine Serid and Silouan.

Heaven, with its four luminaries, appeared on earth: / these are the two pairs of Simeons of the same name; / of these, three *labored* on pillars, / and one *was* a holy fool.

Amid the stars of whom he was the leader, / Savva, sanctified like the sun, shone forth; with him, Serapion and Silvanus shine through their deeds.

Sarmat and Timothy, Typhus together with Iperchius, / and Farmufius, Phocas, Chariton, Cherimon, / let Psos be praised, and Or the most wise.

Holy and glorious host of fathers, / both those *we* remember and those without name! / Deliver from misfortune those who lovingly honor your memory.

[To the Martyrs: Wondrous are You, O Lord, Lover of Mankind, / in Your sufferers: / divine are their feats, their miracles, their healings; / through their intercession, save us, O Lord!**]**

Glory, to the Trinity: I sing of You, the pre-eternal Trinity / and Divine Unity: / Light and Lights, Life and Lives; / Mind, Word, Spirit— / Holy and Holy, the one God.

And now, to the Mother of God: Rejoice, Jesse, the forefather: / from your root—from the pure Virgin— / sprang forth the flower of life, the Savior of the world /—Christ God.

Katavasia: I, who am afflicted by many sins / and who cling to Your compassion, / accept me as a prophet, / O Lord, lover of mankind, and save me.

Kontakion, Tone 8

As heralds of piety and restraints on wickedness, / You have adorned the host of God-bearers / who illuminate *all* under the sun. / By their prayers, in the perfect world, / preserve those who glorify and extol You, / singing to You, O Lord: "Alleluia."

Ikos: I have gazed upon the pleasures of this life, / contemplating in my mind the events that unfold, / and having examined their pain, / I have deemed the life of mortals to be wretched, / but I have called you alone blessed, / for you have chosen a wonderful destiny: / to long for Christ and to abide with Him, / and to sing joyfully with the prophet David: "Alleluia."

Synaxarion. Verses: To the souls of the righteous, whose memory endures forever, / I offer constant libations—*these* words.

Hymn 7

Irmos: He who watered the youths:

Come, let us offer songs as is fitting / to the women who lived reverently and like angels / *and* let us cry out: "O God, through their prayers / save us all!"

May the Christ-bearer Vryena be honored / along with the divine Febronia, and Thomais, and Hieria; / and Platonia with them, and Melania / be faithfully celebrated.

Praise to the angelically wise Eupraxia / along with the two Theodoras and the all-blessed Anastasias: / unceasing song and glory / to those who served God marvelously!

Mary of Egypt—a light in the world, / and *the other*, named Marina, / appeared as a star to the universe, / *while* Euphrosyne—as the sun, / shining with virtues.

Feodulia, radiant as fire, and alongside her in asceticism / shine Theodotia and Julitta, / and with *them,* through her deeds, / the all-blessed Isidora shines.

Marina, filled with heavenly wisdom, / may now be honored alongside the great Matrona, / while Synklitikia, Sarra, and Justina / may be praised in song as wise women.

Pelagia, the Angel of the Lord, / and Taissia, the lamp of repentance, / may they be sung of together, / and any other woman / who has shone in her asceticism.

[To the Martyrs: As we commemorate the Passion-bearers, / we pray to the One Giver of life / to bestow mercy upon those who sing / and forgiveness of sins.**]**

Glory, Trinitarian: We worship the Father with the Son / and the Holy Spirit; with one mind we give glory, and with faith we cry out: / "Glory to You, the Triune One, our God!"

And now, to the Mother of God: O Mother of God, blessed Virgin, / who gave birth to the Savior of the world and our Lord! / Pray that He may always show / compassion to our souls.

Katavasia: You who protected the youths in the furnace / and preserved the Virgin who gave birth to You, even after childbirth, / blessed are You, God of our fathers!

Song 8

Irmos: On the holy mountain, He who was glorified:

Shepherds and wise teachers, / hierarchs of Christ's Church, / *together* with the venerable ones, let us all sing, / praising the Lord / and exalting Him for all ages.

May Basil the Great / be sung of in song as he deserves, / and with him, the truly long-suffering Athanasius, / along with Gregory, who presides over all in theology.

Let us glorify the golden-tongued John / along with Cyril, the pillars of divine wisdom; / and also Hesychius, another theologian, / along with the theological and divine Meletius.

Glory to Gregory of Nyssa, / together with the two miracle-working Fathers *of the same name*; / and Epiphanius, most wise in divine matters, / together with Amphilochius, a radiant light, / may they be praised forever.

Let us sing of Mitrophan, the glory of priests, / together with Nectarius, Atticus, and Gennadius, / and Anatolius with them—beacons of life, / together with the most wise Eusebius and Proclus.

Nicholas, the holy preacher, / Sophronius, truly honey-tongued, / I sing of him with Eulalius, and Diadochus / together with Eustathius *and* Juvenal, / the foremost *among* the Fathers.

[To the Martyrs: Healing for both soul and body / as from a gushing spring / let us draw with faith from the reliquary of the passion-bearers / singing of the Lord / and exalting Him for all ages.**]**

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Trinitarian Hymn: As One in Being I sing of You, / as a Trinity of Persons I honor You, / Father, Son, and Holy Spirit: / I glorify the beginningless power of Your Kingdom forever.

And now, to the Mother of God: You, O Mother of God, have appeared as the mountain of God, / in whom, having dwelt, Christ / has made those who sing into divine temples: / "Sing to the Lord and exalt Him forever!"

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

Katavasia: On the holy mountain where He was glorified / and by the fire in the thorn bush to Moses / He revealed the mystery of the Ever-Virgin— / sing to the Lord and exalt Him forever and ever.

And we sing: "With the highest honor of the Cherubim:"

Hymn 9

Irmos: What was revealed beforehand on the mountain to the Lawgiver:

Who can express the boldness of Ambrose? / And how can one proclaim the wisdom of Hierotheus / and Alexander, the godly fathers, / and their steadfastness in the faith?

May the divine Fedimus, the God-bearing Spyridon, / together with Antipater, Pamvus, Palladius, and Nonnus, / Jerome, and the most venerable Herman / be sung of as divine luminaries.

May Dionysius, great in divine *deeds*, be honored, / as one initiated into the heavenly mysteries, / along with the long-suffering Clement, Flavian, and the great Paul, / heralds of the *true* faith.

May Michael of Sinad be praised along with Tarasius, / followed *by* Nikiforos and the renowned Theodore, / and Theophanes, truly holy by name, / defenders of the icons of Christ.

Peter and Ignatius, truly bearers of God, / like Christ's Apostles and holy sufferers, / may they be praised together with Polycarp and Cyprian, / Christ's martyrs.

Reverend fathers and hierarchs of the Lord / together with the holy martyrs and holy women, / all those named and unnamed! / Pray for the salvation of our souls.

[To the Martyrs: In the heavenly abodes of the Lord's glory, / rejoicing with the choirs of martyrs and Apostles, / bring our petitions, we who live on earth, / to the Creator, O martyrs.**]**

Glory, to the Trinity: O God, One in the Trinity, / unceasing glory be to You! / For though each *of the Three* is God, / He remains one in Essence: / the Father, the Son, and the Holy Spirit, / *distinguished by* their three luminous attributes.

And now, to the Mother of God: *Like* the burning bush that was ablaze with fire yet not consumed, / Moses foresaw in ancient times on Mount Sinai / Your womb, O Virgin, which contained God, / receiving the Imperishable Fire.

Katavasia: We praise with ceaseless hymns the Nativity *of Christ* from the Ever-Virgin—which was first revealed to the Lawgiver on the mountain, in the fire and the thornbush—for the salvation of us, the faithful.

Exapostilarion

Those who renounced the world and took up the cross: / a multitude of venerable fathers / with the choirs of martyrs, / the assembly of hierarchs and the host of women! / Rejoice us, that we may sing worthily / of your all-glorious memory.

Glory, and now: Let us joyfully praise in hymns / the God-bearing Fathers who shone forth in their deeds, / the hierarchs together with the venerable women, / and the hosts of holy martyrs, / so that we may be sanctified, / and through their prayers and the intercession of the Mother of God / may we easily walk the path of fasting.

At "Praise": stichera in 4, tone 8

Let us all, the faithful, glorify in song the multitude of Fathers who labored piously, / and let us praise Christ's hierarchs with hymns, / with divine wisdom *and* in one accord, brothers: / for they lived in abstinence and pure fasting, / and explained Christ's Gospel to us. / Let us sing with them of the godly and glorious wives, / zealously emulating their God-pleasing lives in our hearts, / so that in the world to come we may find forgiveness of our sins.

Let us gloriously praise, brothers and sisters, / those who shone brightly in their deeds / and lived devoutly, / for they led a beautiful life / *and*, with joy in piety, / passed on to eternal life, / to the imperishable and blessed inheritance there. / Let us now honor with due reverence / those who hastened straight ahead with virtue and humility, / so that we may receive God's mercy through their intercession, / as well as eternal glory and joy, / and be delivered in that *world* / from inescapable torments.

The choir of all the hierarchs, / the assembly of the righteous, / the ascetics and the holy women, / who lived piously! / Moved by grace, intercede with the one Good / and all-merciful Lord to have mercy on us as well, / so that we too may be delivered forever from that condemnation / through your prayers, O wise ones, / and enjoy the future reward, / rejoicing constantly for ever and ever / and ceaselessly proclaiming praise / to the Giver of Life.

Let us begin, O faithful, a celebration befitting God / with great rejoicing / on this day of remembrance of the saints: / the hierarchs, the ascetics, the holy martyrs, / and the venerable and pious women; / for they truly despised what is perishable and fleeting / and regarded it as a spider's web and

chaff, / in order to gain Christ and His royal *palaces*, / and those divine *blessings*, / which no eye has seen and no ear has ever heard. / Through their intercession, O God, / deliver our souls from destruction!

Glory, Tone 6: Venerable Fathers, / the news of your deeds has spread throughout the earth: / through them you have found in heaven / the reward for your labors; / you have vanquished the hosts of demons, / and have joined the ranks of the angels, / whose blameless way of life you have emulated. / Having boldness before the Lord, / ask for peace for our souls.

And now, O Mother of God: O Mother of God, You are the true vine:

Great Doxology. And the dismissal.

AT THE LITURGY

Blessed Are They, from the Triodion, Songs 3 and 6.

Troparion, Tone 4

God of our fathers, / who always deals with us in Your meekness, / do not withdraw Your mercy from us, / but through their intercession / guide our lives in peace.

Kontakion, Tone 8

As heralds of piety and restraints on wickedness, / You have adorned the host of God-bearers / who illuminate *all* under the sun. / Through their prayers, preserve those who, in perfect peace, / glorify and extol You, / singing to You, O Lord: "Alleluia."

Prokeimenon, Tone 4: The saints shall be praised in glory / and shall rejoice on their thrones. **Verse:** Praises to God are in their throats, and double-edged swords in their hands.

Epistle to the Romans, beginning 115

Brothers, let us pursue what promotes peace and mutual edification. Do not destroy the work of God for the sake of food. Everything is permissible, but it is wrong for a person to eat in a way that causes another to stumble. It is good not to eat meat, not to drink wine, and not *to do* anything *that* causes your brother to stumble, or be led astray, or be weakened. Do you have faith? Keep *it* to yourself before God. Blessed is the one who does not condemn himself in what he chooses. But the one who has doubts, if he eats, is condemned, because he does not act in faith; and whatever is not done in faith is sin. Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, through the revelation of the mystery that was kept secret from ages past, but which has now been revealed and, through the prophetic Scriptures, proclaimed to all nations by the command of the eternal God, leading to obedience of faith—to the one wise God be glory forever through Jesus Christ. Amen.

Romans 14:19–26

And to the saints,
Epistle to the Galatians, beginning 213

Brothers, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control; against such things there is no law. But those who *belong* to Christ have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not be conceited, provoking one another, envying one another. Brothers, if anyone is caught in any transgression, you who are spiritual should restore such a one in a spirit of gentleness, watching yourselves, lest you also be tempted. Bear one another's burdens, and in this way fulfill the law of Christ.

Gal 5:22–26; 6:1–2

Alleluia, Tone 2: Those planted in the house of the Lord will flourish in the courts of our God. **Verse:** Rejoice, you righteous, in the Lord, and proclaim the memory of His holiness.

The Gospel according to Matthew, beginning at verse 16

The Lord said: "Be careful not to practice your acts of charity in front of others, so that they may see you; otherwise, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with a trumpet, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have *already* received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret; and your Father, who sees what is done in secret, will reward you openly. And when you pray, do not be like the hypocrites, for they love to pray in the synagogues and at the street corners to be seen by others. Truly I tell you, they have *already* received their reward. But when you pray, go into your room; and after you have shut your door, pray to your Father who is in secret; and your Father, who sees what is done in secret, will reward you openly. And when you pray, do not use meaningless repetition as the pagans do; for they think that they will be heard because of their many words. Therefore, do not be like them; for your Father knows what you need before you ask Him. But you are to pray like this: Our Father in heaven, hallowed be Your name; Your kingdom come; Your will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Matthew 6:1–13

And to the saints,
The Gospel according to Matthew, chapter 43

The Lord said to His disciples: "All things have been handed over to Me by My Father, and no one knows the Son except the Father; nor does anyone know the Father except the Son and those to whom the Son chooses to reveal Him." Come to Me, all you who labor and are heavy-laden, and I will give you rest; take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls; for My yoke is easy and My burden is light.

Matthew 11:27–30

Kinonikon: Rejoice in the Lord, you righteous—praise is fitting for the righteous. Alleluia. **(3)**

CHEESE-FASTING SUNDAY

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. After "I cried out **to** the Lord," we sing **stichera on the 10th tone: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion:**

Tone 6

My Creator, O Lord, / having taken dust from the earth, / and breathed *into* me a life-giving spirit, You gave me life / and honored me, *appointing me* on earth / as ruler over all visible *creatures*, / and a fellow-dweller with the Angels. / But Satan, the crafty one, / using the serpent as *his* weapon, / tempted *me* with food, / and separated me from God's glory, / and delivered me to the earth, to the death of Hades; / but, as Lord and merciful One, / call *me* back *to Yourself* once more.

The garment woven by God, / I, wretched one, cast off, / having disobeyed Your divine command, O Lord, / on the enemy's counsel; / and now I am clothed in fig leaves / and garments of skin: / for by the sweat *of my brow* I was condemned to eat meager bread; / and the earth was *condemned by* a curse / to bring me thorns and thistles. / But You, who were incarnated of the Virgin in these last days, / having called *me*, lead me back into paradise.

Precious Paradise, / the most perfect beauty, / a dwelling created by God, / unceasing joy and delight, / the glory of the righteous, the delight of the prophets, and the dwelling place of the saints, / with the rustling of your leaves, implore the Creator of all / to open for me the gates that I closed through my transgression, / and to grant me partaking of the tree of life, / and the joy that I once enjoyed in You.

Adam was cast out of Paradise for disobedience, / expelled *from the abode* of delight, deceived by his wife's words, / and sits naked opposite that place, lamenting, "Woe is me!" / Therefore, let us all strive to spend the time of Lent / heeding the Gospel teachings, / so that through them, becoming pleasing to Christ, / we may regain our heavenly dwelling.

Glory, Tone 6: Adam sat opposite Paradise / and, lamenting, wept over his nakedness: / "Woe is me, for having believed the deceit of the wicked one, / and having been robbed, and cast out from glory! / Woe is me, stripped bare through my simplicity / and now at a loss! / But, O Paradise, I shall no longer enjoy your splendor, / nor shall I see the Lord, my God, and my Creator; / for I shall return to the earth from which I was taken. / Merciful One, Compassionate One, I cry out to You: / Have mercy on me, the fallen one!"

And now, to the Theotokos: **a hymn of the ordinary tone.**

At the Litany

Glory, Tone 6: The sun hid its rays, / the moon and the stars turned to blood, / the mountains shook, the hills trembled, / when Paradise was closed. / *As* Adam *left it*, / he struck his face with his hands and cried out: / "Lord, have mercy on me, the fallen one!"

And now, O Mother of God, the same tone: We mysteriously sing of you, Mother of God Mary: / for you have appeared as the throne of the Great King, / the holy tabernacle, vaster than the heavens, / the Cherubim's chariot, / the Seraphim's highest seat, the throne of glory: / for from you came forth, having become incarnate, the God of all. / Pray to Him for the salvation of our souls.

Stichera from the Octoechos

Glory, Tone 6: Adam was cast out of Paradise for tasting *the fruit*, / and so, sitting opposite him, he lamented, / weeping with a pitiful voice, and cried out: / "Woe is me, what have I suffered, wretched one! / I transgressed a single commandment of the Lord / and was deprived of every possible

blessing! / The most beautiful Paradise, planted for me, / and closed off because of Eve— / I implore Him who created you and who created me, / that I may be sated by *the beauty* of your flowers!" / Therefore, the Savior *replied* to him: / "I do not want My creation to perish, / but I desire for it to be saved and to come to the knowledge of the truth, / for I will not cast out anyone who comes to Me!"

And now, O Mother of God: my Creator and Redeemer, O All-Pure One, / Christ the Lord, / came forth from Your womb, / taking on *human form* for my sake, / and freed Adam from the ancient curse. / Therefore, to You, All-Pure One, / as Mother of God and true Virgin, / we proclaim "Rejoice" with the Angel without ceasing: / "Rejoice, Sovereign Lady, our defense, our shelter, / and the salvation of our souls!"

AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, we sing the Resurrection troparion twice and the Theotokion once. Then follows the customary psalm reading from the Psalter. The sedalnia of the Octoechos. After the customary two Polyeleos psalms, we add a third:**

Psalm 136

By the rivers of Babylon, there we sat down and wept when we remembered Zion. **Alleluia.** On the willows in the midst of it we hung up our harps**. Alleluia.** For there those who had taken us captive asked us about the words of our songs, and those who had led us away asked about our singing. **Alleluia.** "Sing us one of the songs of Zion." **Alleluia.** How can we sing the Lord's song in a foreign land? **Alleluia.** If I forget you, O Jerusalem, may my right hand forget its skill! **Alleluia.** May my tongue cling to the roof of my mouth if I do not remember you, if I do not set Jerusalem at the very beginning of my joy. **Alleluia.** Remember, O Lord, the sons of Edom on the day of Jerusalem, who said, "Destroy, destroy it to its very foundations." **Alleluia.** Wretched daughter of Babylon, blessed is he who will repay you as you have repaid us. **Alleluia.** Blessed is he who seizes your infants and dashes them against a rock. **Alleluia.**

After the Troparia of the Immaculate: The Host of Angels: **Ipakoï. The stichera and prokimen of the tone.** All that breathes: **The ordinary Sunday Gospel.** The Resurrection of Christ: **Psalm 50. Then the Glory, Tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

First Canon—Sunday Canon in Tone 4, Second—Cross-Resurrection Canon in Tone 2, and Third—Theotokos Canon in Tone 2, and the Triodion Canon in Tone 6:

Canon, composed by Christopher the Protasikritos, tone 6.
Ode 1

Irmos: As Israel passed through the dry land:

Go, my wretched soul, / and mourn what you have done, / remembering on this day the ancient nakedness in Eden, / because of which you were cast out / from *the place* of delight / and unceasing joy.

Through Your great mercy and compassion, / You, the Creator and Maker of all creation, / having first brought me to life from the dust, / commanded *me* to sing Your praises / with Your angels.

Through the abundance of Your goodness, / You, Creator and Lord, / bestow the delights of Paradise in Eden, / commanding me to enjoy / the beautiful, pleasant, / and inexhaustible fruits.

Glory: Woe is me, my wretched soul, / you received from God the power / to enjoy *all* that is in Eden, / but you were commanded / not to taste the fruit of knowledge; / why, *then,* did you transgress God's law?

And now, O Mother of God: O Virgin who bore God in your womb! / As a daughter of Adam by birth, / yet by grace the Mother of Christ the God, / call me, who was cast out of Eden, *back into it* now.

Instead of the katavasia, we sing the irmoses of the canon: Just as Israel walked on dry land / through the depths with their feet, / and cried out, seeing Pharaoh the persecutor drowned: / "Let us sing a song of victory to God!"

Song 3

Irmos: There is no one holy:

The cunning serpent, once, / envying my honor, / whispered a lie into Eve's ears; / *and* led astray by her, / I was cast out, alas for me, / from the choir of life.

Stretching out my hand presumptuously, / I tasted from the tree of knowledge, / which God had commanded me / not to touch at all, / and from divine glory / I was sorrowfully cast out.

Glory: Woe is me, my wretched soul! / How could you fail to recognize the treachery? / How could you fail to sense the enemy's deceit and envy, / but were clouded in mind and transgressed the commandment / of your Creator?

And now, O Mother of God: My hope and my shield, O Holy One, / You alone who covered the ancient nakedness of the fallen Adam / through the birth *of Christ* from You, O Pure One! / Clothe me once more in incorruption.

Katavasia: There is no one holy / like You, O Lord my God, / who has exalted the dignity of those faithful to You, O Good One, / and established us upon the rock / of Your confession.

Sedalen, Tone 4

Adam was cast out of the sweet paradise by a bitter temptation, / having failed to keep the Lord's commandment through intemperance, / and was condemned to till the earth from which he himself was taken / and to eat his bread with many descendants. / Therefore, let us love self-restraint, / so that we may not weep like him outside of Paradise, / but may enter into it.

Glory, another, Tone 4: Now is the time of virtues, / and the Judge stands at the door; / *let us* not lose heart, but let us, through fasting, / offer up tears, contrition, and alms, crying out: / "Our sins are more numerous than the sand of the sea, / but forgive us all, O Redeemer of all," – / so that we may receive the imperishable crown.

And now, O Mother of God: May we, though unworthy, never cease / to proclaim Your might, O Mother of God, / for if You had not protected us with *Your* prayers, / who would have delivered us from so many calamities, / who would have kept us free to this day? / We will not turn away from You, O Sovereign Lady, / for You always save Your servants from every calamity.

Hymn 4

Irmos: Christ is my strength:

I, the wretched one, was honored / by You, O Lord, in Eden; / alas for me, how I was deceived, / and, having fallen prey to the devil's envy, / cast out from Your presence!

Weep, hosts of angels, / the beauty of paradise and the splendor of its plants, / for me, who was wickedly led astray / and turned away from God.

Blessed meadow, / plants planted by God, delights of paradise, / now shed tears / from your leaves as from your eyes, / for me, naked and deprived of God's glory.

Glory: I shall no longer see You, / nor enjoy Your sweetest and divine radiance, / most precious Paradise: / for I am cast naked upon the earth, / having angered the Creator.

And now, O Mother of God: Holy Sovereign, / who opened the gates of paradise to all the faithful, / which Adam once closed through his transgression, / open the gates of mercy to me *as well*.

Katavasia: "Christ is my strength, / God and Lord," /—the holy Church sings reverently, / proclaiming from a pure mind, / rejoicing in the Lord.

Song 5

Irmos: With His divine light:

Envious in ancient times, the misanthropic enemy / of my blissful abode in paradise, / deceived me in the form of a serpent, / and made me a stranger / to eternal glory.

I lament and my soul is tormented, / and I strive to fill my eyes with many tears, / when I look and recognize my nakedness, / which I acquired because of my transgression

Glory: I was created from the earth by the hand of God, / and I, wretched one, have heard / of my return once more to the earth; / who will not weep for me, cast out by God / and having exchanged Eden for hell?

And now, to the Mother of God: In the mysterious palace of glory / we, the faithful, all proclaim You, / the all-pure Mother of God. / Therefore I pray to You, O Pure One: / "Make me, who have fallen, / worthy of the heavenly palace!"

Katavasia: With Your divine light, O Blessed One, / illuminate with love the souls that strive toward You from the dawn—I pray— / so that they may know You, the Word of God, the true God, / who calls them from the darkness of sin / *to Yourself*.

Song 6

Irmos: Beholding the sea of life:

You clothed me, Savior, / in garments woven by God / in Eden, as a merciful One; / but I despised Your commandment, / believing the destroyer, / and appeared naked, wretched.

My most wretched soul, / you have strayed from God; / through your carelessness / you have been deprived of the delights of paradise, / separated from the Angels, cast into perdition. / O fall!

Glory: Have mercy, have compassion, O Almighty God, / on the work of Your hands; / do not despise me, I pray, O Good One, / who have separated myself / from the host of Your angels.

And now, to the Mother of God: Mary, called by God, / Lady of all, / who gave birth to the Lord, / King and Redeemer of all, / call me, *who dwell* in captivity, *far from* the glory of paradise, / back *to Him* once more.

Katavasia: Seeing the sea of life / churning with waves of temptation, / I, having taken refuge in Your peaceful harbor, cry out to You: / "Deliver my life from destruction, / O Most Merciful One!"

Kontakion, Tone 6

Instructor of Wisdom, Giver of understanding, / Teacher of the foolish and Defender of the poor, / strengthen and enlighten my heart, O Lord. / Grant me Your Word, the Word of the Father, / — for behold, I will not restrain my lips from crying out to You: / "O Merciful One, have mercy on me, a fallen one!"

Ikos: Then Adam sat down and wept / before the sweet paradise, / striking *his* face with his hands, and cried out: / "O Merciful One, have mercy on me, a fallen one!"

Adam, seeing the Angel who had cast *him* out / and closed the gate of the divine garden, / groaned loudly and cried out: / "O Merciful One, have mercy on me, the fallen one!"

Have compassion, *O* Paradise, *on your* impoverished owner, / and with the rustling of your leaves, implore the Creator / not to shut you off: / "Merciful One, have mercy on me, the fallen one!"

Paradise, all-perfect, all-holy, all-blessed, / planted for Adam's sake, and shut because of Eve, / implore God on behalf of the fallen one: / "Merciful One, have mercy on me, the fallen one!"

Song 7

Irmos: He made the furnace dewy:

O Lord, who reigns over all ages, / who created me according to Your will! / Do not despise me, O God, / who once experienced the envy of the cunning dragon / and provoked You, O Savior, to anger, / but call me back *to Yourself* once more.

Clothed in garments of shame—alas for me— / instead of a radiant robe, / I mourn, Savior, my ruin / and with faith I cry out to You, O Good One: / "Do not despise me, O God, / but call me *back to Yourself*!"

Glory: The wicked serpent has wounded / my whole soul out of envy, / and has cast *me* out of the delights of paradise; / but, O merciful Savior, / do not despise me, / but as God, call me *to Yourself*.

And now, O Mother of God: Accept my supplication, O All-Pure One, / with the compassion *that is proper* to You, / and grant me forgiveness of my sins, O Pure One, / as I cry out earnestly with tears: / "Do not despise me, O Good One, / but call me *to salvation*!"

Katavasia: The Angel made the furnace dewy / for the pious youths, / and God's command, which scorched the Chaldeans, / compelled the tormentor to cry out: / "Blessed are You, God of our fathers!"

Song 8

Irmos: From the flames You brought forth dew for the pious:

With manifold gifts in ancient times / You honored the work of Your hands, O sole Lover of mankind; / but the dreadful dragon, *with his* hissing, / beguiled me—alas for me— / depriving me of the blessings *I* once *possessed*.

Why did you heed that bitter counsel, / and become disobedient to the divine command? / Woe is me, poor soul, who has offended God, / Whom you were appointed to glorify unceasingly / together with the Angels!

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Having become mistress over serpents and beasts, / how did you converse with the soul-destroying serpent, / taking the wicked one as your counselor, as if he were righteous? / O your delusion, / my most wretched soul!

And now, O Mother of God: We sing your praises, O Mary, full of God's grace, *as* the light-bearing tabernacle of God's Incarnation; / Therefore, enlighten me, who am utterly darkened by passions, / with the light of your mercy, / O Hope of the hopeless!

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Katavasia: From the flame You poured forth dew for the pious, / and with water You doused the righteous one's sacrifice: / for You accomplish all things, Christ, by *Your* sole will. / We exalt You for ever and ever.

Hymn 9

Irmos: It is impossible for people to see God:

The sweet fruit of knowledge / appeared to me in Eden, having been sated with *this* food, / but its outcome proved to be like gall. / Woe is me, wretched soul! / How has intemperance made you / a stranger to the heavenly dwelling?

God of all, Lord of mercy, / look kindly upon my humility, / and do not send me far from the divine Eden, / so that, seeing the beauty of *the place* from which I have fallen, / I may hasten to regain through my weeping / what I have lost.

I lament, groan, and weep, / beholding the Cherubim with their flaming swords, / set to guard the entrance to Eden, / inaccessible to all transgressors—alas for me— / unless You, O Savior, / make it unhindered for me.

Glory: I boldly place my hope / in the multitude of Your mercies, Christ the Savior, / and in the blood from Your divine side, / with which You sanctified the nature of mortals, / and opened the gates of paradise to those who serve You, O Good One, / gates previously closed to Adam.

And now, O Mother of God: The impassable, incorporeal gate of life, / O Virgin Mother of God, who knew no marriage! / Open for me, through Your intercession, / the gates of Paradise, which were once closed to me, / so that I may glorify You, / my Helper, *second* only to God, / and my mighty refuge.

Katavasia: It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the Incarnate Word has become visible to mortals. / Magnifying Him, / we, *together* with the heavenly hosts, / praise You.

Sunday Exapostilarion
and then from the Triodion:

Glory: I have disobeyed Your commandments, O Lord, / wretched as I am, / and, having been deprived of Your glory, I am filled with shame—woe is me! / And cast out from the delights of Paradise, *O* Merciful One! / O Gracious One, have mercy / on one justly deprived of Your goodness.

And now, to the Theotokos: Those who were cast out, O Lord, from Paradise of old / for eating from the tree, / You have brought back *there* again through the Cross / and Your sufferings, O Savior and my God. / Strengthen them *and* us / to observe the fast in purity, as is fitting, / and to worship the Divine Resurrection, the saving Pascha, / through the intercessions of She Who gave birth to You.

At "Praise," the Sunday stichera from the Octoechos, Book 4, Eastern 1
and the self-chanted stichera from the Triodion, No. 4:

Tone 5: "Woe is me!"—Adam cried out in sorrow, / "for the serpent and my wife have cast me out through their defiance of God, / and the fruit of the tree of Paradise has deprived me of its delight." / Woe is me, I can no longer bear this humiliation: / I, once the king of all God's earthly creatures, / have now become a captive because of a single wicked counsel; / and, once clothed in the glory of immortality, / I now wear the skin of death in a pitiful manner, like a mortal. / Woe is me, whom shall I call to share *in my* lamentations? / But You, Lover of Mankind, who formed me from the earth, / clothed in mercy, / call me from the enemy's bondage *to Yourself*, / and save me!"

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Psalm 9:2

The arena of virtue is open; / enter, all who wish to compete, / having girded yourselves for the noble feat of fasting: / for those who compete lawfully are justly crowned. / And, taking up the full armor of the Cross, let us resist the enemy, / having faith as an unbreakable wall, / prayer as armor, and almsgiving *as* a helmet; / instead of a sword—fasting, / which cuts away every vice from the heart. / Whoever acts thus will receive the true crown / from Christ, the King of all, on the Day of Judgment.

Verse: **I will rejoice and be glad in You; I will sing to Your name, O Most High!**

Psalm 9:3

Tone 6: Adam, having tasted the fruit, / was cast out of Paradise as a disobedient one; / *but* Moses appeared as one who had seen God, / having purified the eyes of his soul through fasting. / Therefore, desiring to become inhabitants of paradise, / let us abstain from food that brings no benefit; / and striving to contemplate God, / let us fast for forty days, as Moses did, / devoting ourselves purely to prayer and supplication; / let us calm the passions of the soul, / drive away carnal excesses, / and set out lighthearted on the journey to the heights, / *to the place* where the hosts of angels, with unceasing voices, / sing of the indivisible Trinity, / so that *we may* behold the indescribable and majestic beauty. / There, O Son of God, Giver of Life, / grant us who hope in You to rejoice with the hosts of angels, / through the intercession of Your Mother who bore You, O Christ, / and of the apostles, the martyrs, and all the saints.

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones forever!**

Psalm 9:33

The time has come, / the beginning of spiritual struggles, victory over demons, / self-control *clothed* in full armor, / angelic splendor, boldness before God: / for through it Moses became a companion of the Creator / and invisibly received *His* voice with his ears. / O Lord, through him, grant that we too / may worship Your Passion and holy Resurrection, / O Lover of mankind!

Glory: we repeat the same.

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

The Great Doxology and the Dismissal.

AT THE LITURGY

The Blessed, Tone 6, and from the Triodion canon, Ode 6, Tone 4.

Kontakion, Tone 6

Guide of Wisdom, Giver of understanding, / Teacher of the foolish and Defender of the poor, / strengthen and enlighten my heart, O Lord. / Grant me the Word, the Word of the Father, / — for behold, I will not restrain my lips from crying out to You: / "O Merciful One, have mercy on me, a sinner!"

Prokeimenon, Tone 8: Pray and fulfill / your vows to the Lord, our God. **Verse:** God is known in Judea; His name is great in Israel.

Epistle to the Romans, beginning 112

Brothers, salvation is now nearer to us than when we first believed. The night is far spent; the day is at hand. Therefore, let us cast off the works of darkness and put on the armor of light. Let us conduct ourselves properly, as in the daytime: no revelry or drunkenness, no sexual immorality or debauchery, no quarreling or jealousy; but put on the Lord Jesus Christ, and do not yield to the desires of the flesh. As for one who is weak in faith, accept him without *getting* into disputes over opinions. One believes *he may* eat anything, while the weak one eats only vegetables. Let the one who eats not despise the one who does not eat, and let the one who does not eat not judge the one who eats; for God has accepted him. Who are you to judge another's servant? He stands or falls before his own Lord. And he will be raised up, for God is able to raise him up.

Romans 13:11b–14:4

Alleluia, Tone 4: It is good to praise the Lord / and to sing to Your name, O Most High. **Verse:** To proclaim Your mercy in the early morning and Your truth throughout the night.

The Gospel according to Matthew, beginning 17

The Lord said: "If you forgive people their sins, your heavenly Father will also forgive you; but if you do not forgive people their sins, neither will your Father forgive your sins. And when you fast, do not look gloomy like the hypocrites; for they disfigure their faces to show others that they are fasting. Truly I tell you, they have *already* received their reward. But when you fast, anoint your head and wash your face, so that you do not appear to people to be fasting, but to your Father who is in secret; and your Father, who sees what is done in secret, will reward you openly. Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.

Matthew 6:14–21

Kinonikon: Praise the Lord from the heavens; praise Him in the heights. Alleluia. **(3)**

ON CHEESE SUNDAY AT VESPERS

After the opening psalm on "O Lord, I have cried out," we sing stichera in tone 8: 4 penitential stichera of the current tone of the Octoechos—two placed in the order of Vespers on the stichera board, and two on the stichera board at Matins (as well as in other weeks until the fifth week of Great Lent), and 3 from the Triodion, and 3 from the Menaion.

For "O Lord, I have cried out," stichera, tone 2, composed by Mr. Joseph

Let us all hasten to subdue the flesh through abstinence, / as we traverse the divine path of spotless fasting, / and through prayers and tears let us seek the Lord who saves us, / and let us attain complete forgetfulness of malice, crying out: / "We have sinned before You, save us, / as You did the Ninevites of old, Christ the King, / and make us partakers of the Heavenly Kingdom, O Merciful One!"

I despair of myself, / thinking of my deeds, O Lord, / which are worthy of every torment! / For behold, having despised Your holy commandments, Savior, / I have squandered my whole life in debauchery. / Therefore I implore You: having cleansed me with the streams of repentance, / adorn me, O One and Only Merciful One, with fasting and prayer, / and do not despise me, O Benefactor of all and Most Blessed One.

Other stanzas by Lord Theodore, same tone

Let us joyfully begin the season of fasting, / inspiring ourselves to spiritual struggles; / let us purify our souls, let us purify our bodies, / let us abstain from every passion as we do from food, / delighting in the virtues of the Spirit; / so that, perfecting ourselves in them with love, / we may all be deemed worthy to behold / the all-holy sufferings of Christ God and Holy Pascha in spiritual joy.

Also from the Menaion for the third day of the feast. If the hymn has its own tone, "Glory"; if not, "Glory, and now, Theotokos," in the tone of the Menaion. Entrance with the censer: "A light of joy, holy and glorious":

Prokeimenon, Tone 8

Do not turn Your face away from Your servant, for I am in distress; / hear me quickly, listen to my soul, and redeem it. **Verse:** May Your salvation, O God, sustain me. **Verse:** May the poor see this and rejoice. **Verse:** Seek God, and your soul will live.

Ps 68:18–19A, 30B, 33A, 33B

And again in a loud voice: Do not turn Your face away:

It should be noted that on all the weeks of Great Lent, there is an entrance service in the evening for the great prokeimena.

"Grant, O Lord:" with three bows and a supplicatory ektenia.

Stichera at the psalter, tone 4

Your grace has shone forth, O Lord, / the enlightenment of our souls has shone forth. / Behold, a favorable time, behold, a time of repentance; / let us cast aside the works of darkness and clothe ourselves in the armor of light, / so that, having crossed the great abyss of fasting, / we may attain the three-day Resurrection / of our Lord and Savior Jesus Christ, / who saves our souls. **(2)**

Verse: To You I lift up my eyes, O You who dwell in heaven. Behold, as the eyes of servants look to the hands of their masters, as the eyes of a maidservant look to the hands of her mistress, so our eyes look to the Lord, our God, / until He has mercy on us.

And we repeat the same stichera.

Stich: Have mercy on us, O Lord, have mercy on us, for we are filled to overflowing with contempt. Our soul is filled to overflowing with reproach from the prosperous / and with contempt from the proud.

To the Martyrs: O Christ God, glorified through the remembrance / of Your saints! / Through their intercession, / grant us Your great mercy.

Glory, **as stated in the Menaion, if applicable.**

And now, the Theotokos hymn **according to the tone of the Menaion. If not:**

Glory, and "Now, O Theotokos," in the same tone: The hosts of angels glorify You, O Mother of God: / for You gave birth to God, O All-Pure One, / who abides forever with the Father and the Spirit, / and who created the angelic hosts out of nothing by *His* will. / Pray to Him to save and enlighten / the souls of those who sing of You in the Orthodox faith, O All-Immaculate One.

Now the dismissal: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. **(3)** **Glory, and now: Our Father:** **Priest:** **For Thine is the Kingdom:** **Reader:** **Amen.** **And the present troparia, tone 4:** **Rejoice, Virgin Mother of God:** **And we make a single bow.** **Glory: Christ the Baptist:** **bow.** **And now: Pray for us, holy Apostles and all the saints:** **bow. Then:** **We take refuge in *the shelter* of Your mercy, Mother of God:** **without a bow.** **Lord, have mercy** **(40) in a gentle and quiet voice.** **Glory, and now: The highest honor of the Cherubim: Bless us in the Name of the Lord, Father.** **Priest:** **Blessed is He who is—Christ, our God, always: now and ever and unto ages of ages.** **We:** **Amen.** **And the prayer:** **Heavenly King:**

And we offer the prayer of St. Ephrem the Syrian with three deep bows:

O Lord and Master of my life! Do not deliver me to the spirit of idleness, vanity, lust for power, and idle talk. **(Bow)**

But grant me, Your servant, the spirit of chastity, humility, patience, and love. **(Bow)**

Yes, O Lord and King, grant that I may see my own sins and not condemn my brother, for You are blessed forever and ever. Amen. **(Bow)**

And we kiss the holy icons. Then the presider proclaims: **Glory to You, Christ God, our hope, glory to You.** **Choir:** **Glory, and now. Lord, have mercy.** **(3) The priest recites the prayer and the dismissal.**

After Vespers, the brethren find comfort at the meal. When we rise from the meal, we sing the Lesser Compline according to the rule for the days of Lent, with waist and ground bows.

THE FIRST WEEK OF GREAT LENT

ON MONDAY AT MATINS

The Beginning of the Holy and Great Fast

The parayekklisiarch gives the signal before dawn a little later, because of the evening service, and we all gather at the church as usual. We sing the Midnight Office without bows, except for three great bows at the end, accompanied by the prayer, "Lord and Master": **But this happens only on the first day. On the other days of Holy and Great Lent, we sing the entire Midnight Office with prostrations, as is customary. Then the priest, rising, makes the customary bow to the abbot, enters the Holy Altar, takes the censer, stands before the Holy Throne, and, incensing in the shape of a cross, proclaims:** "Blessed be our God." **And when we respond,** "Amen," **the priest steps out and continues to incense. The designated reader recites the Trisagion, always without bowing. After** the "Our Father," **the priest proclaims:** "For Thine is the Kingdom," **and after** "Amen," "Lord, have mercy" **(12).** "Come, let us worship": **three times, without bowing. Then Psalms 19 and 20, and upon their conclusion, the Trisagion without bowing. After** the "Our Father": **the customary troparia. While they are being read, the priest censes the holy altar and the entire church. Also, the ektenia:** "Have mercy on us, O God"; **the exclamation:** "For You are a merciful and philanthropic God"; **the reader:** "Amen." **And he proclaims:** "Bless us in the name of the Lord, Father." **And immediately the priest says:** "Glory to the Holy One, and to the Co-substantial One," **and so on. The brother whose name day it is, standing in the designated place, reads the Six Psalms with the utmost attention, without haste, but with the fear of God, as if conversing invisibly with God Himself.**

And no one should whisper, spit, or cough, but rather listen intently to what the reader is saying, keeping their hands folded across their chest, their heads bowed, and their eyes cast down toward the ground, while gazing with the eyes of the heart toward the east, praying for our sins, remembering death, the future torment, and eternal life.

At the beginning of Psalm 102, the priest begins to read the morning prayers. Upon the conclusion of the psalms, "Glory," "Now," and "Alleluia" **are sung three times. Also, the Great Ektenia and the exclamation. Then the designated monk sings** "Alleluia" **in the current tone of the Octoechos. Verse 1:** From night until dawn my spirit longs for You, O God, for the light of Your commandments is upon the earth. **Verse 2:** Learn righteousness, you who dwell on the earth. **Verse 3:** Zeal will overtake a people who have not been instructed. **Stichos 4:** Add afflictions to them, O Lord; add afflictions to the proud of the earth. **And after each stichos,** "Alleluia," **three times. Also, the Troparia are sung in the third tone. Let us sing with devotion, loudly and unhurriedly. Before the second troparion, "Glory to God"; and before the third, "And now":**

We also chant one kathisma from the Psalter. After each antiphon, at "Alleluia," **we make three bows, all together, following the abbot or the ecclesiarch. After the first kathisma, we sing the moving sedalnia in the ordinary tone of the Octoechos.**

There is also a reading from the works of St. Ephrem, for the reading of these begins on this day and continues until Friday of Flower Week.

After the second kathisma, sedalens from the Triodion of St. Joseph, Tone 2

Through the divine beginning of Lent / let us acquire contrition of soul, crying out: / "Lord Christ, accept our prayer as choice incense, / and deliver us, we pray, / from foul decay and dreadful punishment, / as the One who hastens to reconciliation!"

Glory: **we repeat the same.**

And now, to the Mother of God: O fountain of mercy, / grant us compassion, O Mother of God; / look upon sinful people, / manifest Your power as always, / for, trusting in You, we cry out to You: "Rejoice," / as Gabriel once did, / the commander of the incorporeal hosts.

And again, a reading from Saint Ephrem.

According to the third tone of the sedalen
by Theodorus, Tone 2

Let us joyfully begin this most holy fast, / shining with the rays of the holy commandments of Christ, our God: / with the light of love, the radiance of prayer, / the clarity of purity, the strength of virtuous courage, / so that we may meet, radiant with light, / the holy and three-day Resurrection, / which has illuminated the world with incorruptibility.

Glory: **we repeat the same.**

And now, O Mother of God: Having Your invincible intercession / in the midst of fierce *tribulations*, / I am delivered from those who oppress me / in a wondrous way beyond all hope, O Mother of God! / For You swiftly appear to those who always ask of You with faith, / dispelling the darkness of many sins. / Therefore, we cry out to You in gratitude: / "Accept, O Lady, these brief words of thanks: / for their sake You are my help in all things!"

Then a reading from the Lavsaik. Psalm 50. And the customary prayer: "Save, O God, Your people." **Also [Morning Prayer 10 and] the exclamation. Then we begin the Biblical hymns:** "Let us sing to the Lord," **in the tone of the canon for the holy day from the Menaion. And we will quickly intone the verses of the hymns, each choir its own verse, up to the words:** "The waters froze": **From that point we begin to sing the canon in 14-tone. And first we sing the canon from the Menaion with the irmos in 6-tone, singing as follows: the first choir intones the verse:** "The waters froze": **and sings the irmos. The second choir then intones the second verse:** "The enemy said," **followed by the troparion of the canon. Then the verses follow in succession—each choir singing its own—up to the words:** "Then they hurried," **and from this verse we begin the tripesner by St. Joseph, in the 4th mode. From the verse** "The Lord shall reign," **we begin another tripesner by St. Theodore the Studite, and the first choir sings the troparion. The second choir sings verse 2 and the troparion. Then both choirs, joining together, sing "Glory," the Trinitarian Hymn, in a high tone; and "And now, O Mother of God." We also exclaim in the highest tone:** "Glory to You, our God, glory to You." **And we sing another troparion by St. Theodore, since the hymn consists of five troparia. Finally, we sing the katavasia and the irmos of the second canon.**

The eighth and ninth songs are sung in the same way.

We sing the third ode as follows:

The first choir intones the verse: "The Lord has ascended into heaven," **followed by the troparion of the Menaion canon. The second choir sings the verse:** "And He will give power to the king," **followed by the second troparion of the Menaion canon. We also sing "Glory" and "Now," along with the troparia of the canon. Finally, the first choir sings the irmos of the third ode of the Menaion canon.**

We sing the 6th ode in the same manner.

As for the fourth, fifth, and seventh odes, we sing them as follows:

We sing the first irmos of the Menaion canon, as well as the last two stanzas of the ode to the troparia of the canon, and "Glory," and "Now," but we do not conclude the ode with the irmos, since it was sung at the beginning of the ode. The irmoses of the Menaion are sung only at the end of the third and sixth odes, for in those odes the irmos is not sung at the beginning. On the other days of the week, except Monday, the first ode is sung in the same manner as described for the 4th and 5th odes. And in those odes where there is a tripode, the katavasia—the irmos of the tripode—is sung after the canon, as explained above.

It should be noted that the Octoechos is not sung throughout the entire Holy Lent, except on Sundays. Only the Menaion and the Triodion are sung. And in the canticles where there is no tripes, only the Menaion is sung. After the 3rd canticle, the priest recites the Small Ektenia. Also, the sedalen of the saint, once. Glory, and now, to the Mother of God: And a reading from the Lavsaik. After the 6th ode, the Small Ektenia. Also, the sedalen for the martyrs; if the saint has a kontakion, we read it here, and the martyrological kontakion is read after the first kathisma along with the sedalens, with the refrain: "Marvelous is God in His saints." **Then we read the Synaxarion.**

The Three-Song Service of St. Joseph, Tone 2.
Ode 1

Irmos: Come, all you people:

Here we begin the first ode.

How shall I now mourn my apostasy? / How shall I begin my salvation, / I who have lived a dissolute life? / By ways known to You, O Merciful One, / save me!

Behold, the time (of repentance), / behold the day of salvation—the beginning of Lent. / Soul, stay awake and shut the doors to your passions, / gazing upon the Lord.

The stormy turmoil of sins / drags me into the depths of despair; / but I take refuge in the abyss of Your mercy: / save me, O Lord!

I alone am *so* enslaved to sin, / I alone have opened the doors to my passions; / O Word, hasten to bring reconciliation! / Turn me back, Savior, through Your mercy.

Theotokos: You who bore the Source of dispassion in Your womb! / O Virgin, heal me, wounded by passions, / and snatch me from the fire of eternal damnation, / you alone who are filled with God's grace.

Another tripesner by Lord Theodore, in the same tone and irmos

Come, people, / on this day let us receive the grace-filled gift of fasting, / as a time of repentance given by God, / through which we will appease the Savior.

Now has come, now has arrived / the time of spiritual struggles, the field of fasting; / let us all begin it with zeal, / offering it to the Lord as gifts of virtue.

Glory, Triadic: The simple Unity, / thrice-radiant, the One who is supreme, / almighty, and life-giving! / O God and Lord: the Father Almighty, the Son, and the Holy Spirit, / save those who honor You.

Theotokos: Let us sing of God's holy mountain, / – Mary, free from defilement, / from whom the Sun of Righteousness rose for those dwelling in darkness: / Christ, the Life of all.

Glory to You, our God, glory to You.

The fiery chariot carried away / the wondrous Elijah, armed with fasting, / *while* Moses' *fasting* revealed him / as a beholder *of* ineffable *mysteries*; / and having accepted him, we shall behold Christ.

Glory to You, our God, glory to You.

Adam tasted the fruit, / and intemperance cast him out of paradise; / but for us, O Lord, the coming fast / will make us worthy of repentance, O Lover of Mankind!

Irmos: Come, people, / let us sing a hymn to Christ our God, / who parted the sea and led the people, / whom He brought out of Egyptian slavery, / for He has been glorified.

To the 6th tone of the Martyrs' mode.

Ode 8

Irmos: Into the fiery furnace:

Burned by pleasures as by fire, / and darkened in the vision of my soul, / renew me with the fire of Your fear, O Christ, / and enlighten me with the light of salvation, / that I may glorify You for all ages.

Having come to hate the satiety of passions, / feed on the exquisite food *of* good *deeds*, / and take greater delight in the luxury of fasting, / shunning the bitterness of pleasures, / O my humble soul, and live forever.

With a hardened soul / and clouded by the intoxication of passions, / I *cannot* in any way look upon You, the One God. / Therefore, have mercy on me, and enlighten me, / and open to me the gates of repentance.

To the Mother of God: You who have made our earthly and mortal nature / like the heavens! / Through Your fervent intercession, O Pure One, / make our requests and supplications / ascend directly to Your God and King, / the God and King of all.

Another Tripodion

Irmos: He who once watered:

Let us joyfully welcome, O faithful, the coming of Lent / and let us not be gloomy; / but let us wash our faces with the water of dispassion, / blessing and exalting Christ forever.

Having anointed the head of our souls with the oil of compassion, / let us not be verbose, / but let us send up prayers to our Father *who is* in Heaven, / blessing and exalting Him forever.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Let us sing, O faithful, to the eternal, beginningless Father, / and to the Son, who is likewise beginningless, / and to the Spirit who, *together* with *Him*, shone forth from the Father— / the consubstantial Persons of the truly Almighty, / the One in origin and power.

The Theotokos: Mother, called by God, / truly the propitiation for the faithful, / for from You forgiveness is granted abundantly to all! / Do not cease to intercede with Your Son and the Lord / for those who sing Your praises.

Glory to You, our God, glory to You.

The Lord, who spent forty days in fasting, / has now, brothers and sisters, sanctified and purified these days; / having reached them, we exclaim: / "Bless and exalt Christ forever!"

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: He who in ancient times / protected the Jewish youths from the flames / and miraculously scorched the Chaldeans within them, / let us sing to the Lord, proclaiming: / "Bless and exalt *Him* forever!"

And the hymn of the Most Holy Theotokos is sung: "My soul magnifies the Lord:"

Song 9

Irmos: From God, the Word of God:

May this day of fasting become for you, O soul, abstinence from sin, / and at the same time—a striving toward God and drawing near to Him, / so that you may avoid the abysses of vice / and love *only* those paths / that lead to the rest that awaits there.

And having slipped in my thoughts, / and having sinned in the flesh, I grieve, and I groan, and I cry out: / "Save me, O Lord, save me, You alone who are without malice, / and do not condemn me to the fire of Gehenna, / I who am worthy of condemnation!"

Clothed in the bright robe of fasting, / let us cast off the dark and unbearable garment of drunkenness, / and, having become radiant *through* the divine virtues, / let us behold by faith the radiant sufferings of the Savior.

To the Theotokos: Heal my passionate soul, exhausted by all the attacks of the most wicked demons, / O Most Pure Lady, / who gave birth to Christ the Healer, our deliverance, / we who know You, O Virgin, O Immaculate Maiden.

Another Triodion Hymn

Irmos: Supernatural:

Now the time of Holy Lent has come; / let us begin it with good conduct: / for do not fast amid quarrels and strife, / says *the Lord*.

On Mount Horeb, having purified himself through fasting, / Elijah beheld God; / and we, too, will purify our hearts through fasting / and behold Christ.

Glory, Trinitarian: I worship the One Nature, / I sing of the Three Persons, / the One God of all: / the Father, and the Son, and the Holy Spirit, the eternal Beginning.

Theotokos: O Pure One, You bring forth a Child *into the world*; / O Virgin, You pour forth milk: / how is it that, in these two *things*, / You preserve Your virginity while giving birth? /—"God is the One who has accomplished this; / do not ask Me how!"

Glory to You, our God, glory to You.

One day, *as* it is said, / is the whole life of those born on earth; / *but* for those who labor out of love / there are forty days of fasting, / which we will observe with joy.

Irmos: We magnify with unceasing hymns, O faithful, / the Word, who was conceived supernaturally in the womb / and shone forth from the Father beyond time!

Also: It is fitting: **And one bow. Ektenia:** Again and again: **And the Triune Light of the Voice. For** "All that breathes": **we do not sing the stichera, but read:** "Praise the Lord from the heavens": **3 regular psalms. And if in the Mineya there are services for two saints, we sing the stichera for one in the evening, and for the other in the morning at "Praise the Lord:" on the 4th. If, however, there are no stichera, the designated brother proclaims:** "Glory is due to You, O Lord our God, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and always, and forever and ever, amen." Glory to You, Who has shown us the light. Glory to God in the highest: **And so on. And we make three bows simultaneously, standing in our places. Then the priest says:** "Let us perform the morning service," **followed by the exclamation.**

And, joining together, both choirs sing in unison:

Stichera from the psalter, tone 5

Fasting has come, the mother of chastity, / the accuser of sin and helper of repentance, / the way of life of the angels and the salvation of mankind. / Let us, the faithful, cry out: "O God, have mercy on us!" **(2)**

And to the martyrs: Blessed is the host of the Heavenly King! / For though the passion-bearers were born on earth, / they hastened to attain angelic dignity, / despising their bodies, / and through their sufferings were deemed worthy of the honor of the Incorporeal Ones. / Through their prayers, O Lord, / save our souls!

Glory, and now, to the Mother of God**:** We extol you, Mother of God, Pure Virgin / and holiest of the Cherubim, / with resounding hymns: / for we confess you, Mother of God, in soul and body, / as she who truly gave birth to God incarnate. / Intercede, Most Pure One, for our souls!

Also, the "Blessed be" is recited **twice. The Trisagion follows the "Our Father." After the exclamation,** "For Thy Kingdom," **we chant the troparion:** "Standing in the temple of Thy glory," **and we say**, "Lord, have mercy," **40. The priest then steps forward and proclaims:** "Blessed is Christ, our God, the King of Heaven." **After that, we stand and pray silently, reciting in our minds the prayer of our venerable Father Ephrem:** "Lord and Master of my life." **We make three great bows and twelve small ones; at each one, we say to ourselves:** "God, have mercy on me, a sinner." **Then again, one deep bow with the aforementioned prayer of Saint Ephrem. And when we rise, the presider begins:** "Come, let us worship," **three times, followed by three small bows. Then we proceed to the first hour. And upon the conclusion of the third psalm, we proclaim:** "Alleluia," **followed by three small bows.**

It should be noted that on all Mondays of Great Lent, we do not read the kathisma during the First Hour. On other days, however, we read the kathisma and perform three small bows at each antiphon.

Likewise, on Fridays, the first and ninth hours are without the kathisma.

Then the designated reader or priest sings the troparion from the center of the church, in Tone 6: "Hear my voice early in the morning"; **and we sing the same loudly and genuflect to the ground. Likewise for the other two stiches: Stichos 1:** "Hear my words, O Lord; understand my cry." **Verse 2:** "For to You I pray, O Lord." **And again:** "Hear my voice early in the morning": **"Glory," and "Now":** "How shall we call upon You, O Full of Grace," **and three small bows. Also:** "Guide my steps according to Your word, and let no iniquity take hold of me." **And we repeat the same. Then:** "Deliver me from human slander, and I will keep Your commandments." **And again the same.** "Let the light of Your face shine upon Your servant, and teach me Your precepts." **We repeat the same. And then we sing three times, loudly and unhurriedly:** "May my lips be filled with praise to You, O Lord": **the Trisagion after the "Our Father." The priest proclaims:** "For Your Kingdom is": **And after saying "Amen," we proclaim the troparion. On Monday, Tuesday, and Thursday, the troparion to the Mother of God:** The Glorious Mother of God: **On Wednesday and Friday:** "Come quickly to our aid, Christ our God": "Lord, have mercy" **(40), and the prayer:** "At all times": "Lord, have mercy," **three times. "Glory," and "Now,"** "The highest honor of the Cherubim": **and one bow.** "Bless us in the name of the Lord, Father." **Priest:** O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us. **And we bow as prescribed; then the presider or reader proclaims: The Trisagion after "Our Father."** Lord, have mercy, **12 times. And the prayer,** "Christ, True Light":

Priest: Glory to You, Christ God, our hope, glory to You. **We respond: Glory, and now:** Lord, have mercy, **three times.** Bless us. **And the dismissal. We also sing "Many Years" and kiss the holy icons.**

Then we go out into the narthex and perform the litany.

There, the customary prayers are recited, and the presider or ecclesiarch reads the proclamations of our venerable father Theodore the Studite, as prescribed, that is, on Wednesdays and Fridays.

And we conclude the service by pronouncing the dismissal.

Such is the order for celebrating Matins and the First Hour during the days of Holy Lent. After the dismissal, upon leaving the church, we walk in complete silence to our cells or to our assigned duties; and it is not fitting for us in the monastery to engage in conversation with one another along the way: this is forbidden by the holy fathers.

Around the third hour, the candlestick-bearer strikes the gavel, and we gather in the church. Before the singing begins, each of us makes three small bows before the holy doors and kisses the holy icons, and bows to each choir. With the priest's blessing, we begin: "Heavenly King": **the Trisagion following the "Our Father." Priest:** "For Thine is the Kingdom": **And after "Amen,"** "Lord, have mercy," **12 times.** "Come, let us worship": **three times, followed by three small bows. Then the Third Hour is read according to custom.**

At the end of the third psalm, after "Alleluia," **we make three small bows. We then read the regular kathisma; after each antiphon, we make three small bows. After the kathisma, the reader or priest, standing in the center of the church, proclaims the troparion, tone 6:** "O Lord, Your Most Holy Spirit": **And we sing the same, genuflecting to the ground. Likewise after the other two verses. Verse:** Create in me a clean heart, O God, and renew a right spirit within me. **Verse:** Do not cast me away from Your presence, and do not take Your Holy Spirit from me. **Glory, and now, to the Theotokos:** O Theotokos, You are the True Vine: **and three small bows. And immediately we begin the reading from *The Ladder*. From this day forward and throughout the entire Holy Lent, the designated monk begins to quietly make his rounds among the brethren and, upon noticing those who are asleep, awakens them in the prescribed manner to listen. After the reading:** Blessed is the Lord God: **the Trisagion following the "Our Father." The priest proclaims:** For Thine is the Kingdom: **And after "Amen," we sing the troparia in tone 8:** Blessed are You, Christ our God: **Glory:** Grant swift and sure comfort to Your servants, Jesus: **And now:** "Hope, protection, and refuge of Christians: O Lord, have mercy," **40, and the prayer:** "At all times and at every hour: O Lord, have mercy," **three times. Glory, and now:** With the highest honor of the Cherubim: Bless us in the Name of the Lord, Father. **And the priest:** O God, have mercy on us: **Then we bow as prescribed, and the presider proclaims the prayer:** O Lord God, Almighty Father:

ON MONDAY AT THE SIXTH HOUR

The candle-lighter, having made the customary bow to the presider, steps back and strikes the gavel six times. And upon the conclusion of the prayer, "Come, let us worship": **three times, and three small bows. And we begin the Sixth Hour. And at the end of the three psalms, "Glory," "Now," and** "Alleluia" **three times, followed by three small bows. Then we read the kathisma, and after each antiphon,** "Alleluia" **three times and three small bows. At the conclusion, the troparion, tone 2:** "On the sixth day and at the *sixth* hour / You nailed to the Cross / the audacious sin of Adam in Paradise, / and tore up the record of our sins, / Christ God, and save us." **Verse 1:** "Hear, O God, my prayer, and do not despise my supplication." **Stichos 2:** I cried out to God, and the Lord heard me. **We perform the Soverash and three great bows, as prescribed. Glory, and now:** We have no boldness because of the multitude of our sins: **and three small bows.**

Troparion of the Prophecy, Tone 5

O Lord, O Lord, before Whom all tremble / and quake at the sight of Your power! / We fall down before You, O Immortal One, / we pray to You, O Holy One: / "Save our souls / through the intercession of Your saints!"

Glory, and now: **we repeat the same.**

Prokeimenon, Tone 4

The Lord knows the way of the righteous, / but the way of the wicked will perish.

Verse: Blessed is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners.

Ps 1:7, 1A

Reading from the Prophecies of Isaiah

The vision that Isaiah, son of Amoz, saw—the vision he saw concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, who reigned in Judah. Hear, O heavens, and listen, O earth, for the Lord has spoken: "I have borne and raised up sons, but they have rejected Me. An ox knows its owner, and a donkey its master's manger; but Israel has not known Me, and My people have not understood." Alas, a sinful tribe, a people full of sins, an evil offspring, lawless sons! You have forsaken the Lord and provoked the Holy One of Israel to anger; you have turned your backs on Him. Why should you be struck again, you who multiply iniquity? Every head is sick, and every heart is in anguish; from head to foot there is no soundness in it: *it* is not a wound, nor a bruise, nor a festering sore; there is no place for a bandage, no ointment, no dressing! Your land lies desolate; your cities are burned with fire; your country is devoured before your very eyes by foreigners; and it is laid waste, ravaged by foreign nations. The daughter of Zion will be left like a tent in a vineyard, like a storehouse of fruit in a garden, like a city under siege. And if the Lord of Hosts had not left us a remnant, we would have become like Sodom and been made like Gomorrah. Hear the word of the Lord, you rulers of Sodom; listen to the law of God, you people of Gomorrah! "What do I care for your many sacrifices?" says the Lord. "I have had enough of burnt offerings of rams and the fat of lambs; I take no pleasure in the blood of bulls and goats. And do not come to appear before Me—for who has asked this of your hands? Do not keep trampling My courtyard: even if you bring Me the finest flour, it is in vain; incense is an abomination to Me. I cannot endure the new moons, the Sabbaths, or the great day; My soul hates your fasts, your abstinence from work, and your festivals. You have become a burden to Me; I can no longer bear your sins. When you stretch out your hands to Me, I will turn My eyes away from you; and even if you multiply your prayers, I will not hear you—for your hands are full of blood. Wash yourselves and become clean; remove your wickedness from your souls before My eyes. Refrain from your iniquities; learn to do good: seek justice, rescue the oppressed, defend the orphan, and uphold the widow's cause. *Then* come, and let us reason together," says the Lord. Even if your sins are like scarlet, I will make them as white as snow; even if they are like crimson, I will make them as white as wool. If you are willing and obedient, you will eat the good of the land; but if you are unwilling and disobedient, the sword will devour you—for the mouth of the Lord has spoken!

Isaiah 1:1–20

Prokeimenon, Tone 7

Serve the Lord with reverence / and rejoice before Him with awe.

Verse: Why do the nations rage, and the peoples plot in vain?

Ps 2:11, 1

Followed by a reading from *The Ladder*. Also, the troparion: "May Your compassion soon meet us": **the Trisagion after the "Our Father." The priest then exclaims:** "For Yours is the Kingdom": **and the troparia in Tone 2:** "You have accomplished salvation in the midst of the earth": **Glory:** We worship Your Most Pure Image: **And now:** Source of mercy: **On Wednesdays and Fridays, the "Mother of God of the Cross":** You are most glorified, Virgin Mother of God: Lord, have mercy, **40.** At all times and at every hour: Lord, have mercy, **three times. Glory, and now:** With the highest honor of the Cherubim: Bless us in the name of the Lord, Father. **Priest:** O God, have mercy on us and bless us: **And we bow according to custom. And upon the completion of the bows, the presider begins the concluding Trisagion following the "Our Father."** Lord, have mercy, **12. The priest also says:** Glory to You, Christ God, our hope; glory to You. **And the dismissal takes place.**

This order and regulation must be observed throughout the entire Holy Lent at the third and sixth hours. And where there is no procession, after the prayer "O God and Lord of Hosts," **we immediately say** "Come, let us worship" **three times, followed by the ninth hour. Where there is a procession, around the ninth hour the candle-bearer strikes the bell nine times, and we gather in the church. And after the priest's blessing, we begin the Trisagion following "Our Father." The priest proclaims:** "For Thine is the Kingdom." **And after "Amen,"** "Lord, have mercy," **12.** "Come, let us worship": **three times, followed by three small bows, and we begin the**

three psalms of the Ninth Hour. At the end of the third psalm, at the Alleluia, **there are three small bows. And we begin the kathisma: at each antiphon, there are three small bows.**

Upon completion, the troparion, tone 8: "At the ninth hour, for our sake, / having tasted death in the flesh, / put to death our carnal thoughts, / Christ God, and save us." **Verse 1:** "Let my prayer come before Your face, O Lord—according to Your word, enlighten me." **Stichos 2:** May my supplication rise before Your face, O Lord—deliver me according to Your word. **And we make three great bows. Glory, and now:** Born of the Virgin for our sake: **and three small bows. And again there is a reading from *The Ladder*. And after the reading, we recite the verse:** "Do not forsake us to the end, for Your name's sake." **The Trisagion follows "Our Father." And the priest proclaims:** "For Yours is the Kingdom." **And after "Amen," we proclaim the troparia, tone 8:** "Beholding the Prince of Life." **Glory:** "Your Cross between the two thieves." **And now:** The Lamb and Shepherd and Savior of the world: Lord, have mercy, **40.** At all times and at every hour: Lord, have mercy, **three times. Glory, and now:** With the highest honor of the Cherubim: Bless us in the Name of the Lord, Father. **Priest:** O God, have mercy on us: **And we perform three great prostrations, reciting silently the prescribed prayer of St. Ephrem; the other 12 we do not perform. And we proclaim the prayer:** O Lord and Master, Jesus Christ:

And immediately the choir begins to sing in Tone 8: "Remember us, O Lord, in Your Kingdom." **And we sing the Beatitudes with a sweet, thunderous, and unhurried melody in the same tone:** "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Remember us, O Lord, when You come into Your Kingdom. **And the other verses.** Glory to the Father, and to the Son, and to the Holy Spirit. Remember us, O Lord: Now and ever and unto ages of ages. Amen. Remember us, O Lord: **Both choirs, coming together, sing in the highest tone with their heads uncovered:** Remember us, O Lord, when You come into Your Kingdom. **And a great bow.** Remember us, O Lord, when You come into Your Kingdom. **And a bow.** Remember us, O Holy One, when You come into Your Kingdom. **And a bow. Then we proclaim:** The heavenly choir sings of You and cries out: **Verse:** Come to Him and be enlightened: **And again:** The heavenly choir: **Glory:** The choir of holy Angels and Archangels: **And now:** I believe in one God: Forgive, pardon, and remit: The Lord's Prayer: **Also the kontakion of the day and the church. If it is a church of Christ, we first recite the kontakion of the church, then that of the day and of the ordinary saint, if there is one. Glory:** Grant rest with the saints: **And now, of the Church of the Mother of God, or:** The sure protection of Christians: O Lord, have mercy, **40. Glory, and now:** With the highest honor of the Cherubim: Bless us in the name of the Lord, Father. **And the priest proclaims:** O God, have mercy on us and bless us: **And we perform the prescribed 16 bows with the prayer of St. Ephrem, as prescribed.**

The parayekklisiarch, after bowing to the rector and receiving his blessing, goes and rings the bell. The presider then begins: "Come, let us worship"—**three times, followed by three small bows. The reader then recites the psalm:** "Bless the Lord, O my soul," **in a soft and gentle voice. The priest then recites the customary evening prayers before the Holy Doors. After the psalm, "Glory," "And now," and** "Alleluia" **are recited three times, followed by three bows. The Great Litany is recited, and we read the 18th kathisma:** "To the Lord in my sorrow." **After each antiphon, "Glory," "And now," and** "Alleluia" are recited **three times, followed by three small bows.**

ON MONDAY AT VESPERS

"I cried out to the Lord": stichera on tone 6. St. Joseph, Tone 2

I have committed every sin, / I have surpassed all in debauchery; / if I wish to repent, / I have no streams of tears! / If I continue to live frivolously even now, / I am liable to punishment. / But grant me repentance, O only good God, / and have mercy on me!

Grant me streams of tears, Christ, / on this glorious day of fasting, / so that I may mourn and wash away the defilement *caused* by my pleasures, / and appear before You purified, / when You, the Judge,

deign / to come down from Heaven, O Lord, to judge mankind, / as the Judge and the One Righteous One.

St. Theodore the Studite, Tone 5

Come with zeal, / having the strong weapon of fasting as a shield, / let us repel every cunning deception of the enemy, O faithful ones. / Let us not be beguiled by the delights of the passions, / nor fear the fire of temptations; / through this, Christ the Lover of Mankind / will crown us with rewards for our patience. / Therefore, praying with boldness, / we fall down *and* cry out, asking for peace, / and for great mercy upon our souls.

And three from the Menaion. Glory, and now, to the Mother of God. "A light of joy:"

Prokeimenon, Tone 6

Salvation comes from the Lord, / and Your blessing is upon Your people.

Verse: O Lord, why have those who oppress me multiplied?

Ps 3:9, 2

1. Reading from Genesis

In the beginning, God created the heavens and the earth. The earth was formless and empty, and darkness was over the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light." And there was light. And God saw that the light was good, and God separated the light from the darkness. And God called the light "day," and the darkness He called "night." And there was evening, and there was morning—the first day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And it was so. And God made the firmament, and God separated the waters that were under the firmament from the waters that were above the firmament. And God called the firmament "heaven." And God saw that *it* was good. And there was evening, and there was morning—the second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. The waters under the heavens were gathered together into their places, and the dry land appeared. God called the dry land "earth," and the gathered waters He called "seas." And God saw that *it* was good.

And God said, "Let the earth bring forth vegetation—grass bearing seed according to *its* kind, and fruit trees bearing fruit with their seed in them, each according to *its* kind, on the earth." And so it was. The earth brought forth vegetation—grass bearing seed according to *its* kind, and fruit trees bearing fruit with their seed in them, each according to *its* kind on the earth. And God saw that *it* was good. And there was evening, and there was morning: the third day.

Genesis 1:1–13

Prokeimenon, Tone 5

The Lord will hear me / when I call to Him.

Verse: When I called, God, the God of my righteousness, heard me.

Ps 4:4B, 2A

2. Reading from Proverbs

The Proverbs of Solomon, son of David, who reigned over Israel, *to* gain wisdom and instruction, and to understand words of discernment; to gain insight into the twists and turns of speech (and the solutions to riddles), to understand true justice and *how* to administer judgment; so that *this* may give the upright resourcefulness, and to the young—discernment and understanding; for whoever heeds them will become wiser, and the discerning will gain guidance; and he will understand a proverb, an obscure saying, the words of the wise, and riddles. The beginning of wisdom is the fear of the Lord; and sound understanding is for all who practice it; reverence for God is the beginning of discernment;

but the wicked will regard wisdom and instruction as worthless. Listen, my son, to your father's laws, and do not reject your mother's teachings, for *then* you will receive a crown of grace for your head and a golden necklace around your neck. Son! Do not let the wicked men deceive you; and do not agree if they invite you, saying: "Come with us, join us *in shedding* blood; and let us bury the righteous man unjustly in the ground, and devour him alive like hell, and wipe out his memory from the earth." We will seize his valuable possessions and fill our houses with plunder; cast your lot among us, and let us all share a common purse—let us have one bag." [My son!] Do not set out on the road with them, and turn your foot away from their paths, for their feet run toward evil, and they are quick to shed blood. For it is not in vain that birds' nets are set. For those who participate in murder heap misfortune upon themselves; and the destruction of lawless men is disgraceful. Such are the ways of all who commit iniquity; for by their wickedness they cut off their own souls. Wisdom is sung of at the crossroads, but audacity is displayed in the streets.

Proverbs 1:1–20

Grant us this, O Lord: And three bows. Priest: Let us offer the evening prayer:

Stichera on the psalter, tone 3

Let us fast a fast / that is pleasing and acceptable to the Lord; / true fasting is abstaining from vices, / restraining the tongue, refraining from anger, / renouncing lusts, / slander, lies, and perjury. / Abstaining *from all* these things—*this is* true fasting / and it is pleasing! **(2)**

And to the martyrs: Great is the power of Your martyrs, O Christ: / for though they rest in their tombs, they drive out evil spirits, / and have abolished the enemy's power, / having accomplished, with faith in the Trinity, / a feat for the sake of piety.

Glory, and now, to the Theotokos: O Theotokos, Protectress of all who pray to You, / *with* You we dare, and in You we boast, / *and* in You is all our hope; / pray to Him Who was born of You / for Your unworthy servants.

The canonarch also performs the customary bows to each choir, and the singers do the same to him. Now the dismissal: **The Holy Trinity: And three small bows. Priest:** For Yours is the Kingdom: **And after "Amen":** Rejoice, O Virgin Mother of God: **And a great bow. Glory:** Christ the Baptist: **And a bow. And now:** Pray for us: **And a bow. Also,** Under *the protection* of Your mercy: **without a bow**. Lord, have mercy, **40, in a gentle voice. Glory, and now:** The highest honor of the Cherubim: Bless us in the Name of the Lord, Father. **Priest:** Blessed is Christ, our God: **Reader:** Amen. Heavenly King: **And we silently recite the prayer of the Venerable Ephrem:** O Lord and Master of my life: **And I make three great bows and twelve small ones. And again the aforementioned prayer and one great bow. The Trisagion.** Lord, have mercy, **12** times. **And the prayer:** Most Holy Trinity, consubstantial Lordship: **Also:** May the name of the Lord be blessed from now on and forever. **Three times. And three small bows. Glory, and now:** I will bless the Lord at all times: **Then,** It is truly meet: **and a bow. The other choir: Glory, and now:** Lord, have mercy, **three times**. Bless. **And the dismissal according to custom. When the meal is served, we proclaim Psalm 144:** "I will exalt You, O my God": **And the dismissal takes place. Upon exiting into the narthex, we sing the stichera of the holy temple as is customary. The priest also recites the customary prayers and commemorates the departed. And the final dismissal takes place. This order of Vespers is observed throughout the entire Holy Lent, when there is no Liturgy of the Presanctified Gifts. It is not customary to celebrate it until Wednesday, since the entire brotherhood fasts, as has been handed down *to us*; and whoever is able should remain in fasting until Friday.**

The Rule of the Holy Mountain prescribes that on the first day one should not eat at all. On Tuesday, Wednesday, and Thursday, it is proper to eat one liter of bread and water, and nothing else except salt with the bread.

It should be noted that at the Lavra of our Venerable Father Savva, Vespers are sung not in the church but in the cells.

In the communal monasteries of Palestine, Vespers are sung as follows:

ON MONDAY AT VESPERS

Priest: Blessed be our God always, now and ever, and unto ages of ages.

Reader: Amen. Glory to You, our God, glory to You.

Heavenly King: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12) Glory, and now: Come, let us worship: (3)**

Psalm 69

O God, come to my aid; O Lord, make haste to help me. May those who seek my life be put to shame and disgrace; may those who wish me harm be turned back and put to shame; may those who say to me, "All is well, all is well," be put to shame at once. May all who seek You, O God, rejoice and be glad in You, and may those who love Your salvation say without ceasing, "Let the Lord be exalted." But I am poor and needy; O God, help me. You are my helper and my deliverer—O Lord, do not delay!

And we sing this Great Canon of our venerable father Andrew of Crete, of Jerusalem, repeating the refrain before each troparion: Have mercy on me, O God, have mercy on me.

Ode 1, Tone 6

Irmos: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor! **(2)**

Refrain: Have mercy on me, O God, have mercy on me.

Where shall I begin to lament / the deeds of my wretched life? / How shall I begin, O Christ, / this present song of lamentation? / But You, O Merciful One, / grant me forgiveness of my sins.

Come, wretched soul with your flesh, / confess to the Creator of all things, / and finally refrain from your former folly, / and offer tears of repentance to God.

Having imitated the first Adam in his transgression, / I have found myself cut off from God, / and from the eternal Kingdom, and from its sweetness, / because of my sins.

Alas, my wretched soul! / Why did you become like the first Eve? / For you looked with evil intent, were bitterly wounded, / touched the tree, and presumptuously tasted / the reckless fruit.

Instead of the sensual Eve, / a mental Eve rose up within me— / a passionate thought in the flesh— / showing what is pleasant, / yet always delivering to the taste / a bitter drink.

Adam was rightly cast out of Eden, / since he did not keep Your single commandment, Savior; / how then will I suffer, / always rejecting Your life-giving words?

Glory, to the Trinity: O Transcendent Trinity, worshiped as One, / take from me this heavy burden of sin / and, as the Merciful One, / grant me tears of contrition.

And now, to the Mother of God: O Mother of God, Hope and Protection of those who sing Your praises! / Take from me the heavy burden of sin, / and as the Pure Lady, / accept me as I repent.

Song 2

Irmos: Hear, O heaven—and I will proclaim, / and I will sing of Christ, / Who came in the flesh from the Virgin. **(2)**

Hear, O heaven—and I will proclaim; / O earth! Hear the voice / of one who repents before God / and sings His praises.

Look upon me, O God, in Your mercy, / with Your merciful eye, / and accept my heartfelt confession.

I have sinned more than all people, / I alone have sinned before You; / but have mercy, as God, *O* Savior, / on Your creation.

By revealing the ugliness of my passions, / through my lustful desires, / I have distorted the beauty of my mind.

A storm of evil engulfs me, / O merciful Lord, / but, as You did for Peter, / stretch out Your hand to me as well.

I have defiled the garment of my flesh / and stained that / in which Your image, Savior, / and likeness reside.

I have darkened the beauty of my soul / with the delights of my passions / and have utterly reduced my entire mind / to dust.

I have now torn my first garment, / which the Creator wove for me from the beginning, / and therefore I lie naked.

I have clothed myself in torn garments, / which the serpent wove for me *with his* counsel, / and I am ashamed.

I shed the tears of a harlot, O Merciful One; / have mercy on me, Savior, / through Your compassion.

I gazed upon the beauty of the tree in the garden / and was beguiled by my mind, / and now I lie naked and am ashamed.

All the leaders of evil / have labored upon my back, / continuing their lawlessness / against me.

Glory, in the Trinity: I sing of You, the One in three Persons, / God of all: / the Father, the Son, and the Holy Spirit.

And now, to the Mother of God: Most Pure Virgin Mother of God, / the one and only, all-glorified, / pray earnestly for our salvation.

Hymn 3

Irmos: On the unshakable rock of Your commandments, O Christ, / establish my thoughts. **(2)**

Fire from the Lord, *O* soul, / poured down like rain, / the Lord consumed / the land of Sodom in ancient times.

Flee to the mountain, O soul, / like Lot, whom *you* know, / and hasten to take refuge in Zogor.

Flee from the fire, O soul, / flee from the burning of Sodom, / flee from destruction in the divine flame.

I alone have sinned before You, / I have sinned more than anyone else, Christ the Savior, / do not despise me!

You, the Good Shepherd, / seek me out—Your lamb— / and do not despise me, who have gone astray.

You, Sweetest Jesus, / You are my Creator! / Through You, Savior, I am justified.

I confess before You, Savior: / I have sinned, I have sinned against You, / but forgive me, pardon me, / as You are Merciful.

Glory to the Trinity: O Trinity, One God! / Save us from delusion, / from temptations, and from misfortunes.

And now, to the Mother of God: Rejoice, Womb that bore God, / rejoice, Throne of the Lord, / rejoice, Mother of our Life.

Hymn 4

Irmos: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / “I have heard the news of You, and I was afraid.” / Glory to Your power, O Lord! **(2)**

Do not despise Your works, / do not neglect Your creation, O Righteous One. / Though I alone have sinned, as a human being, / more than any other human being, O Lover of Mankind, / yet You, as Lord of all, / have the power to forgive sins.

The end is drawing near, O soul, it is drawing near, / yet you do not rejoice, nor do you prepare yourself; / time is running out, arise: the Judge is near, at the door. / Like a dream, like a flower, the time of life flees— / why do we toss and turn in vain?

Arise, O my soul! / Reflect on the deeds you have done, / and picture them before your eyes, / and shed a few drops of your tears, / boldly lay your deeds and thoughts before Christ / and justify yourself.

There is no sin, no deed, no evil in life / in which I, the Savior, have not sinned / in thought, word, and will, / in intention, mind, and deed, / as no one else has ever done.

That is why I was condemned, / that is why I, wretched one, was accused by my own conscience, / which is the strictest thing in the world; / my Judge and Deliverer, who knows all things! / Have mercy on me, deliver me, and save me, Your servant.

The ladder that the great one among the patriarchs / saw in ancient times / points, my soul, / to an active ascent and a wise climb; / therefore, if you wish to live in deeds, and in knowledge, / and in contemplation—be renewed.

The patriarch was forced / to endure the heat of the day / and the frost of the night, / working hard each day, / tending flocks, fighting, and serving as a slave, / so that he might be united with his two wives.

By "two wives" understand / action and knowledge in contemplation: / by Leah, as the mother of many children—action, / and by Rachel, as *the one obtained* through many labors—knowledge, / for without labor neither action nor contemplation, / my soul, will be accomplished.

Glory, O Trinity: Indivisible in essence / *and* unconfused in Persons, / I proclaim Thee, O Triune and One God, / as the sole Sovereign and Co-Throne-Bearer. / I sing to Thee a great hymn, / sung thrice in *the* heavenly *realm*.

And now, to the Mother of God: You give birth and yet remain a Virgin, / preserving your virginity by nature forever; / He who was born *of You* renews the laws of nature, / and the virginal womb gives birth. / *Wherever* God wills, the order of nature is overcome, / for He does whatever He wills.

Song 5

Irmos: From the night, as dawn breaks, / I who strive toward You, Lover of mankind, / enlighten me, I pray, / and guide me, too, in Your commandments, / and teach me, Savior, / to do Your will. **(2)**

I spent my life constantly in the night, / for the night of sin was for me / darkness and deep gloom; / but show me to be a son of the day, Savior.

Imitating Reuben, I, wretched one, / carried out a lawless and criminal plan before God the Most High, / defiling my bed, just as he *defiled* his father's *bed*.

I confess before You, Christ the King: / I have sinned, I have sinned, / like the brothers of old who sold Joseph— / the fruit of purity and chastity.

That righteous soul was bound by kinship; / the beloved was sold into slavery— / a foreshadowing of the Lord; / but you, O soul, have sold yourself entirely / to your own evil *deeds*.

Follow the example of the righteous and chaste Joseph, / O wretched and pitiful soul, / and do not defile yourself with reckless desires, / ceaselessly committing iniquity.

Even if Joseph was once in a pit, / O Lord, / it was a foreshadowing of Your burial and Resurrection; / but what can I ever offer You that is like this?

Glory, O Trinity: We glorify You, O Trinity, the One God: / "Holy, holy, holy are You: Father, Son, and Holy Spirit, /—a simple Being, / the One who is ceaselessly worshiped.

And now, to the Mother of God: From you, O incorrupt, virginal Mother who knew no man, / God, who created the ages, / took on my nature / and united it with Himself.

Song 6

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the deepest hell, / and brought my life out of destruction. **(2)**

O Savior, the tears of my eyes, / and from the depths of my groaning, / I offer up with a cry from my heart: / "O God, I have sinned against You; / have mercy on me!"

You have strayed, O soul, from your Lord, / like Daphan and Aviron; / but cry out *for* mercy from the depths of Hades, / lest the abyss of the earth cover you.

Like a raging heifer, / you have become like Ephraim, O soul; / *but* like a gazelle escaping from snares, preserve *your* life, / by inspiring your mind with deeds and contemplation.

May the hand of Moses assure us, O soul, / how God can whiten and purify / a leprous life; / and do not despair for yourself, / even though you are leprous.

Glory, in the Trinity: "I am the Trinity, undivided and inseparable, / distinguished by Persons, / and the Unity, united by nature," / — proclaims the Father, and the Son, and the Divine Spirit.

And now, to the Theotokos: Your womb gave birth to God for us, / Who took on our likeness; / Pray to Him, O Mother of God, as the Creator of all, / that through your prayers we may be justified.

Lord, have mercy **(3).** **Glory, and now:**

Kontakion, Tone 6

My soul, my soul, arise—why do you sleep? / The end is drawing near, and you are about to be put to shame. / Arise, then, that Christ God, / who is everywhere present and fills all things, may have mercy on you!

Hymn 7

Irmos: We have sinned, we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers! **(2)**

I have sinned, I have committed iniquity, / and rejected Your commandment, / for I was *already* born in sin, / and have added wounds to my sores; / but have mercy on me Yourself, / O Merciful God of our fathers.

I have confessed the secrets of my heart / to You, my Judge; / look upon my humility, / look upon my sorrow, / hear my self-condemnation now, / and have mercy on me Yourself, O Merciful / God of my fathers.

Saul, having once lost his father's donkeys, / suddenly attained the kingship, *the path* to fame; / but take heed, O soul, lest you forget yourself, / preferring your animalistic desires / to the Kingdom of Christ.

David, once the Father of God, / though my soul has sinned grievously: / he was pierced by the arrow of adultery / and, *as* by a spear, was wounded by retribution for murder, / but you yourself suffer from the gravest of those deeds— / your own wayward desires.

David once added iniquity to iniquity, / mixing murder with adultery, / but he soon offered sincere repentance; / you, however, have committed worse *deeds*, my soul, / without repenting before God.

David once inscribed, / writing, as on an icon, a hymn, / in which he confesses what he had done, crying out: / "Have mercy on me, for I have sinned against You alone, O God of all. / Cleanse me Yourself!"

Glory, Triune: the Trinity, Simple, Indivisible, / Consubstantial and One in Nature: / *as* Lights and Light, and—Three Holy Ones and One Holy One— / the Triune God is sung; / but sing, O soul, and glorify Life and Lives, /—the God of all.

And now, to the Mother of God: We sing to You, we bless You, / we worship You, Mother of God, / for You bore in Your womb / the One of the Indivisible Trinity—Christ God— / and You Yourself revealed to us, / *who live* on earth, the heavenly.

Hymn 8

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him for all ages! **(2)**

Have mercy on the sinner, O Savior, / lift up my mind to repentance, / accept me, the penitent one, and have mercy on the one who cries out: / "I have sinned before You, save me; / I have committed iniquity, have mercy on me!"

Elijah the charioteer, / having mounted the chariot of virtues, / was once as if lifted up to heaven / above *all* things earthly; / meditate, O my soul, on his ascent.

Elisha, having once received Elijah's grace, / obtained abundant grace from God; / but you, O my soul, have not partaken of that grace / because of your intemperance.

The flow of the Jordan, by the grace of Elijah, / once ceased for Elisha / on both *sides;* / but you, O my soul, have not partaken of that grace / because of your lack of self-control.

The woman of Shunem once / welcomed the righteous man with kindness, / but you, O soul, have not brought into your home / either a stranger or a traveler; / for this you will be cast out of the palace with weeping.

You, wretched soul, have always / imitated the impure character of Hyesius; / cast aside his love of money, at least in your old age, / and avoid the fire of Gehenna / by turning away from your evil *deeds*.

Glory, to the Trinity: Father without beginning, Son co-eternal, / Good Comforter, Righteous Spirit; / Parent of the Word of God, / The Father's Word without beginning, / Living and creative Spirit, / Trinity and One, have mercy on me.

And now, to the Theotokos: As if from a purple fabric, O Most Pure One, / the mental crimson—the flesh of Emmanuel— / was woven within Your womb; / therefore we truly honor You, O Theotokos.

Hymn 9

Irmos: The birth from a seedless conception is inexpressible, / the Fruit of the Mother who knew no man is spotless: / for God's birth renews *the laws* of nature. / Therefore we, all generations, / as the Mother of our God / rightly magnify You. **(2)**

My mind is wounded, my body is weakened, / my spirit is sick, my speech has failed, / my life has grown lifeless, the end is at the door. / So, my wretched soul, what will you do / when the Judge comes to examine your *deeds*?

I have set before you, O soul, / *the Book* of Moses *on* the origin of the world, / and after it—all the hidden Scriptures, / which tell of the righteous and the unrighteous; / of these, O soul, you imitated the latter, not the former, / having sinned before God.

The Law has lost its power, the Gospel is ineffective, / and you hold all Scripture in contempt: / the prophets have lost their power, as have all the words of the righteous. / Your sores, O soul, have multiplied, / *and* there is no physician to heal you!

I bring you examples from the New Testament, / which lead you, O soul, to contrition. / Therefore, emulate the righteous and turn away from the sinful, / and appease Christ through prayer, fasting, / purity, and reverence.

Christ, having become incarnate, / called the robbers and harlots to repentance. / O soul, repent: the door of the Kingdom is already open, / and the first to enter it are the Pharisees, the tax collectors, / and the repentant adulterers.

Christ became an infant, / uniting Himself with me in the flesh, / and willingly experienced / all that is proper to human nature, except sin, / setting an example for you, O soul, / and revealing the image of His condescension.

Christ saved the Magi, / called the shepherds, / made many infants martyrs, / and glorified the elder and the aged widow. / You, O soul, have imitated neither their deeds nor their lives; / but woe to you when you stand before the Judgment.

The Lord fasted for forty days in the desert, / and at last grew hungry, / revealing *His* human *nature*. / O soul, do not lose heart: if the enemy attacks you, / may he be repelled from your feet by prayer and fasting.

Glory to the Trinity: Let us glorify the Father, exalt the Son, / and worship the Divine Spirit with faith /—the indivisible Trinity, One in essence, / as Light and Lights, and Life and Lives, / who gives life and enlightens the ends *of the world*.

And now, O Mother of God: Preserve Your city, / O Most Pure Mother of God. / For under Your *protection* it reigns in faith, / and from You it receives strength, / and with Your *assistance* / it victoriously repels every temptation, / and takes its enemies captive, / and keeps *them in* subjection.

Refrain: Venerable Father Andrew, pray to God for us.

Andrew, most venerable and thrice-blessed Father, / Shepherd of Crete! / Do not cease to pray for those who sing your praises, / that we may all be delivered from wrath, sorrow, and corruption, / and from boundless sins, / as we honor your memory with faith.

Irmos: The birth without seed is inexpressible, / from the Mother who knew no husband, the spotless Fruit: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify you. **(And a bow)**

And we continue the Great Compline.

Psalm 4

When I called, the God of my righteousness heard me; in my distress You gave me room. Have mercy on me and hear my prayer. O sons of men, how long will you be heavy of heart? Why do you love vanity and seek falsehood? And know that the Lord has done wondrous things for His Holy One. The Lord will hear me when I call to Him. Be angry—but do not sin; *do not brood over* what you say in your hearts; be contrite on your beds. Offer sacrifices of righteousness and trust in the Lord. Many say, "Who will show us any good?"—The light of Your face, O Lord, has marked us! You have filled my heart with joy; they are filled to the brim with the fruit of Your wheat, wine, and oil. I will lie down in peace and sleep at once, for You, O Lord, alone have given me hope to live.

Psalm 6

O Lord, do not rebuke me in Your anger, nor discipline me in Your wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are shaken, and my soul is deeply troubled; and You, O Lord, how long? Turn to me, O Lord; deliver my soul; save me for the sake of Your mercy. For there is no one among the dead who remembers You; in the grave, who will praise You? I am weary from my groaning; every night I wash my bed with my tears; I drench my couch with my weeping. My eyes are dim with grief; I have grown old among all my enemies. Depart from me, all you who do wrong, for the Lord has heard the sound of my weeping; the Lord has heard my plea; the Lord has accepted my prayer. May all my enemies be put to shame and confounded; may they turn back and be put to shame very soon.

Psalm 12

How long, O Lord, will You forget me forever? How long will You turn Your face away from me? How long must I wrestle with my thoughts and have sorrow in my heart day and night? How long will my enemy triumph over me? Look upon me and hear me, O Lord my God; enlighten my eyes, lest I

fall *asleep the sleep* of death, lest my enemy say, "I have prevailed against him." Those who oppress me will rejoice if I falter, but I trust in Your mercy. My heart will rejoice in Your salvation; I will sing to the Lord, who has shown me favor, and I will sing praises to the name of the Lord Most High.

Look upon me and hear me, O Lord, my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have gained the upper hand against him."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory, and now:**

Psalm 24

To You, O Lord, I lift up my soul. My God, I trust in You—may I never be put to shame, and may my enemies not mock me; for all who wait for You will not be put to shame: let the lawless be put to shame in vain. Reveal Your ways to me, O Lord, and teach me Your paths. Guide me in Your truth and teach me, for You are God, my Savior, and I have waited for You all day long. Remember Your compassion, O Lord, and Your lovingkindness, for they have been from of old. Do not remember the sins of my youth or my folly; by Your mercy, remember me for Your goodness' sake, O Lord. The Lord is good and righteous; therefore, He will guide the way of the sinners. He guides the humble in justice; He teaches the humble His ways. All the ways of the Lord are mercy and truth *for* those who seek His covenant and His testimonies. For Your name's sake, O Lord, have mercy on my sin, for it is great. Who is the man who fears the Lord? He will instruct him in the way he has chosen. His soul will dwell among the blessings, and his descendants will inherit the land. The Lord is a stronghold for those who fear Him, and He will reveal His covenant to them. My eyes are ever on the Lord, for He will deliver my feet from the snare. Look upon me and have mercy on me, for I am lonely and destitute. The sorrows of my heart have multiplied; deliver me from my troubles. Look upon my humility and my weakness, and forgive all my sins. Look upon my enemies—for they have multiplied and hate me with unjust hatred. Preserve my soul and deliver me, that I may not be put to shame, for I trust in You. The upright and sincere have joined me, for I have waited for You, O Lord. Deliver Israel, O God, from all its sorrows!

Psalm 30

In You, O Lord, I trust; let me never be put to shame. By Your righteousness, deliver me and set me free; incline Your ear to me; hasten to save me; be my God and my refuge, to save me. For You are my stronghold and my refuge; for Your name's sake You will guide me and sustain me; You will deliver me from this snare that has been set for me, for You are my protector, O Lord. Into Your hands I commit my spirit; You have delivered me, O Lord, God of truth. You hate those who in vain pursue what is vain; but I have trusted in You, O Lord; I will rejoice and be glad in Your mercy, for You have looked upon my humility, saved my soul from calamity, and have not delivered me into the hands of the enemy; You have set my feet in a spacious place. Have mercy on me, O Lord, for I am in distress; my eyes are dimmed by anger, my soul and my inner being. For my life is spent in suffering, and my years in groaning; my strength is weakened by poverty, and my bones are shaken. I have become a byword to all my enemies, and especially to my neighbors; a terror to my acquaintances—those who see me outside *my home* flee from me. I have been forgotten as though I were dead; in my heart I have become like a shattered vessel, for I have heard the taunts of many who live around me, as they gathered together against me, determined to take my soul. But I have put my trust in You, O Lord; I have said, "You are my God." My lot is in Your hands; deliver me from the hand of my enemies and from those who pursue me. Show Your face to Your servant; save me by Your mercy. O Lord, let me not be put to shame for calling upon You; let the wicked be put to shame, and let them be cast down to Sheol. May the deceitful lips be silenced, those who speak against the righteous with arrogance and contempt. How great is the abundance of Your goodness, O Lord, which You have hidden for those who fear You, which You have prepared for those who hope in You before the sons of men! You hide them in *a* secret *place before* Your face from the turmoil of mankind; You shelter them in a tent from the strife of tongues. Blessed be the Lord, for He has wonderfully shown His mercy in the fortified city

. But I said in my distress: 'I am cast out from the sight of Your eyes'—therefore You heard the voice of my supplication when I called to You. Love the Lord, all You who are His saints, for the Lord seeks truth and repays those who show boundless pride. Be strong, and let your hearts take courage, all you who hope in the Lord!

Psalm 90

He who dwells in the shelter of the Most High will abide under the shadow of the God of heaven. He will say to the Lord, "You are my shield and my refuge, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence. He will hide you under His wings, and you will take refuge under His wings—His truth will surround you *like* a shield. You will not fear the terror of the night, nor the arrow that flies by day; nor the pestilence that stalks in the darkness, nor the destruction that strikes at noon. A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. You will only look on with your eyes and see the punishment of the wicked. For You, O Lord, are my hope! You have made the Most High your refuge. No evil shall befall you, nor shall any plague come near your tent; for He will command His angels concerning you to guard you in all your ways—they will bear you up in their hands, lest you strike your foot against a stone. You will tread upon the asp and the viper; you will trample the lion and the dragon. "For he has trusted in Me, and I will deliver him; I will protect him, for he has known My name. He will call upon Me, and I will answer him; I am with him in trouble; I will deliver him and honor him; I will satisfy him with long life and show him My salvation."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. **(3)** Lord, have mercy. **(3)** **Glory, and now:**

Then the verses are sung antiphonal (Isaiah 8:8B–10; 12B–14A; 18A; 9:2, 6) with the refrain after each verse: For God is with us.

God is with us; know this, all nations, / and submit yourselves. / For God is with us. **(2)**

Hear this to the ends of the earth. / For God is with us.

O mighty ones, submit yourselves. / For God is with us.

For if you rise up again, / you will be defeated again. / For God is with us.

And whatever plan you devise, / the Lord will bring it to ruin. / For God is with us.

And whatever words you may speak, / *they* will not *stand* against us. / For God is with us.

We will not fear your threats / nor be dismayed. / For God is with us.

But we will revere the Lord, our God, / and He will be our refuge. / For God is with us.

And if I put my hope in Him, / He will be my sanctification. / For God is with us.

I will put my trust in Him, / and He will save me. / For God is with us.

Here I am, along with the children God has given me. / For God is with us.

The people who walked in darkness / have seen a great light. / For God is with us.

You who dwell in the land and shadow of death, / a light will shine upon you. / For God is with us.

For a Child has been born to us, / a Son has been given to us. / For God is with us.

Whose government will rest upon His shoulder. / For God is with us.

And His peace has no end. / For God is with us.

And His name is called: / The Angel of the Great Council. / For God is with us.

Wonderful Counselor. / For God is with us.

God the Mighty, the Ruler, / the Lord of the world. / For God is with us.

Father of the age to come. / For God is with us.

God is with us; let the nations know / and submit. / For God is with us. **(2)**

Glory be to the Father, and to the Son, and to the Holy Spirit. God is with us.

Now and ever and to the ages of ages. Amen. God is with us.

For God is with us.

Troparia

As the day draws to a close, I give thanks to You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

Glory: As the day draws to a close, I praise You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

And now: Having lived through the day, I sing Your praises, O Holy One; / I pray: grant me, O Savior, / an evening and night free from the enemy's wiles / and save me.

The Cherubim, incorporeal by nature, glorify You with ceaseless hymns. / The six-winged Seraphim exalt You with unceasing exclamations. / And the entire host of Angels praises You with thrice-holy songs. / For You are the Father, existing before all things, / and You have Your Son, co-eternal with You, / and, bearing the equally honored Spirit of life, You reveal the indivisible Trinity. / Most Holy Virgin, Mother of God, witnesses of the Word and ministers, / all the hosts of prophets and martyrs, / having immortal life, / intercede earnestly for us all, / for we all are in distress, / so that, having been delivered from the deception of the evil one, / we may proclaim the angelic hymn: / Holy, Holy, Holy, Thrice-Holy Lord, / have mercy on us and save us. Amen.

After this, in a low voice:

The Creed

1 I believe in one God, the Father, the Almighty, the Creator of heaven and earth, of all things visible and invisible. 2 And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages, Light from Light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made. 3 Who for us humans and for our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and became man. 4 Who was crucified for us under Pontius Pilate, suffered, and was buried. 5 And rose again on the third day, according to the Scriptures. 6 And ascended into heaven, and is seated at the right hand of the Father. 7 And will come again in glory to judge the living and the dead, and His kingdom will have no end. 8 And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, who spoke through the prophets. 9 The one, holy, catholic, and apostolic Church. 10 I acknowledge one Baptism for the forgiveness of sins. 11 I look forward to the resurrection of the dead, 12 and the life of the world to come. Amen.

And verses with bows:

Most Holy Lady, Mother of God, pray for us sinners. **(3)**

All the heavenly hosts of holy angels and archangels, pray for us sinners. **(2)**

Saint John, the prophet, the Forerunner, and the Baptist of our Lord Jesus Christ, pray for us sinners. **(2)**

Holy and glorious Apostles, prophets, and martyrs, and all the saints, pray for us sinners. **(2)**

Our reverend and godly fathers, shepherds and teachers of the universe, pray for us sinners. **(2)**

(Here the patron saint of the church is also commemorated.)

O invincible, indestructible, and divine power of the holy and life-giving Cross, do not forsake us sinners. **(2)**

O God, have mercy on us sinners. **(2)**

O God, have mercy on us sinners, and forgive us. **(without bowing)**

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen.

On Monday and Wednesday evenings, troparia, tone 2

Enlighten my eyes, Christ my God, / that I may not fall asleep *the sleep* of death, / that my enemy may not say: / "I have gained the upper hand against him."

Glory: Be the protector of my soul, O God, / for I walk amidst many snares; / deliver me from them, O Good One, / and save me, O Lover of mankind.

And now: We have no boldness because of our many sins, / but entreat the One born of You, O Virgin Mother of God! / For the Mother's intercession holds great power before the gracious Lord. / Do not despise the supplications of sinners, All-Pure One, / for He who endured suffering for our sake is merciful and has the power to save.

Lord, have mercy. (40) **Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Prayer of St. Basil the Great

O Lord, O Lord, who has delivered us from every arrow that flies by day, deliver us also from every danger that lurks in the darkness; accept our evening sacrifice—the offering of our hands. Grant us, then, to walk the path of the night blamelessly, without experiencing evil, and deliver us from every confusion and fear that befalls us from the devil. Grant our souls contrition and our thoughts concern for the trial at Your judgment, which is terrible and righteous. Nail our flesh to the cross with fear of You and put our earthly members to death, so that even in the silence of sleep we may be enlightened by the contemplation of Your judgments. Remove from us every unseemly dream and every pernicious desire, and raise us up at the hour of prayer, strengthened in faith and prospering in the fulfillment of Your commandments, through the favor and goodness of Your Only-Begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and always, and forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 50

Have mercy on me, O God, according to Your great mercy; according to the multitude of Your tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You alone have I sinned and done what is evil in Your sight—so that You may be justified in Your words and prevail when You are judged. For behold, I was conceived in iniquity, and my mother bore me in sin. For behold, You have loved truth; You have revealed to me the hidden and secret things of Your wisdom. You will sprinkle me with hyssop—and I will be cleansed; You will wash me—and I will be whiter than snow; You will let me hear joy and gladness—and my humbled bones will rejoice. Turn Your face away from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your mighty Spirit. I will teach the wicked Your ways, and the ungodly will turn to You. Deliver me from bloodguilt, O God, O God of my salvation; then my tongue will rejoice in Your truth . O Lord, You will open my lips, and my lips will proclaim Your praise. For if You had desired sacrifices, I would have offered them—but You take no pleasure in burnt offerings. The sacrifice to God is a broken spirit; a broken and contrite heart, O God, You will not despise. O Lord, in Your favor, bless Zion, and may the walls of Jerusalem be

rebuilt—then You will accept with favor the sacrifice of righteousness, the offering and the burnt offerings; then they will lay young bulls upon Your altar.

Psalm 101

O Lord, hear my prayer, and let my cry come before You. Do not turn Your face away from me on the day I am in distress; incline Your ear to me on the day I call upon You; hear me quickly. For my days have vanished like smoke, and my bones have withered like dry twigs. I have been cut down like grass, and my heart has withered, so that I have forgotten to eat my bread. Because of the sound of my groaning, my bones have clung to my flesh. I have become like a pelican in the wilderness; I have become like an owl among the ruins. I have not slept and have become like a bird sitting alone on the roof. All day long my enemies reviled me, and those who praised me swore by me. For I ate ashes like bread, and I mixed my drink with tears because of Your anger and Your wrath, for You lifted me up only to cast me down. My days have faded like a shadow, and I have withered like grass. But You, O Lord, remain forever, and Your memory endures from generation to generation. You will arise and have compassion on Zion, for the time has come to show her mercy; the time has come, for Your servants love her stones and mourn over her dust. The nations will fear the name of the Lord, and all the kings of the earth will fear Your glory; for the Lord will rebuild Zion and appear in His glory. He has looked upon the prayer of the humble and has not despised their supplication. Let this be written down for a future generation, and the people yet to be formed will praise the Lord, for He has looked down from His holy height, The Lord has looked down from heaven to earth to hear the groans of the captives, to set free the children of those who have been slain, to proclaim the name of the Lord in Zion and His praise in Jerusalem, when the nations gather together and the kings—to serve the Lord. He turned to Him on the way, *in the days* of his strength: “Make known to me my few days; do not take me away in the midst of my days; Your years endure from generation to generation.” In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You will remain; all of them will wear out like a garment, and like a robe You will fold them up, and they will be changed. But You are the same, and Your years will never end. The sons of Your servants will find refuge, and their descendants will be established forever.

Prayer of Manasseh, King of Judah

O Lord Almighty, God of our fathers—Abraham, Isaac, and Jacob—and of their righteous seed, You who created heaven and earth with all their splendor, who bound the sea with the word of Your command, who enclosed the abyss and sealed it with Your awesome and glorious name, whom all fear, and tremble before the face of Your power, for no one can stand before the splendor of Your glory, and Your terrible wrath against sinners is unbearable! Yet the mercy of Your promise is boundless and unfathomable; for You are the Most High Lord, merciful, long-suffering, and abounding in mercy, and You have compassion on *the* evil *deeds* of mankind. You, O Lord, in the abundance of Your goodness, have promised repentance and forgiveness to those who have sinned against You, and in the abundance of Your compassion, You have ordained repentance for sinners as a means of salvation. Behold, O Lord, God of Hosts, You did not require repentance of the righteous Abraham, Isaac, and Jacob, who did not sin against You, but You have required repentance of me, a sinner, because I have sinned more than the number of grains of sand in the sea. My iniquities have multiplied, O Lord; my iniquities have multiplied, and I am unworthy to lift up my eyes and behold the heights of heaven because of the multitude of my wrongdoings. I am bound by many iron chains, so that I cannot lift up my head, and I find no relief, for I have aroused Your wrath and done evil in Your sight: I have not fulfilled Your will nor kept Your commandments. And now I bow the knees of my heart, in need of Your goodness. I have sinned, O Lord, I have sinned, and I acknowledge my iniquities; but I beseech You: forgive me, O Lord, forgive me, and do not destroy me because of my iniquities; do not, in Your everlasting wrath, remember my evil deeds, and do not condemn me to *the* deepest *places* of the earth. For You, O God, are “ ”—the God of those who repent—and You will show me all Your goodness, for You will save me, though I am unworthy, by Your great mercy, and I

will praise You unceasingly all the days of my life, for all the heavenly hosts sing Your praises, and Your glory endures forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Penitential Troparia, Tone 6

Have mercy on us, O Lord, have mercy on us, / for, finding no excuse for ourselves, / we sinners offer this prayer to You, our Master: / "Have mercy on us!"

Glory: O Lord, have mercy on us, for we trust in You; / do not be greatly angered against us / and do not remember our iniquities; / but look upon us now, as the Merciful One, / and deliver us from our enemies. / For You are our God, and we are Your people; / we are all the work of Your hands / and we call upon Your name.

And now: Open to us the gates of mercy, / O Blessed Mother of God, / so that, trusting in You, we may not be put to shame, / but may be delivered from our troubles *through* Your *prayers*, / for You are the salvation of the Christian race.

Lord, have mercy. (40) **Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

And the prayer: O Lord God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! One Godhead, one Power, have mercy on me, a sinner, and save me, Your unworthy servant, in ways known to You, for You are blessed forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 142

O Lord, hear my prayer; give ear to my supplication in Your truth; hear me in Your righteousness, and do not enter into judgment with Your servant, for no one living is righteous before You. For the enemy has pursued my soul; he has brought my life down to the dust; he has placed me in darkness, like those who have been dead *from* of old. My spirit is faint within me; my heart is troubled within me. I have remembered the days of old; I have meditated on all Your works; I have pondered the works of Your hands. I have stretched out my hands to You; my soul is like parched land before You. Hear me quickly, O Lord, for my spirit is faint: do not turn Your face away from me, and *let* me *not* be like those who go down to the pit. Let me hear of Your mercy early in the morning, for I trust in You; show me, O Lord, the way I should go, for to You I have lifted up my soul. Deliver me from my enemies, O Lord, *for* to You I have fled. Teach me to do Your will, for You are my God; Your good Spirit will lead me into the land of righteousness. For the sake of Your name, O Lord, You will revive me; by Your righteousness You will bring my soul out of sorrow; and by Your mercy You will destroy my enemies and cut off all who oppress my soul, for I am Your servant.

Daily Doxology

Glory to God in the highest, and on earth peace, goodwill toward men. We praise You, we bless You, we worship You, we glorify You, we thank You for Your great glory. Lord, Heavenly King, God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy on us. You who take away the sins of the world, accept our prayer; You who sit at the right hand of the Father, have mercy on us.

For You alone are Holy; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen. Every night I will bless You and praise Your name forever and ever. Lord, You have been our refuge from generation to generation. I said: "Lord, have mercy on me; heal my soul, for I have sinned against You." Lord, I have taken refuge in You; teach me to do Your will, for You are my God. For with You is the fountain of life; in Your light we will see light. Extend Your mercy to those who know You. Grant, O Lord, that we may be preserved from sin this night. Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever. Amen. May Your mercy, O Lord, be upon us, as we put our hope in You. Blessed are You, O Lord; teach me Your commandments. Blessed are You, O Lord; enlighten me with Your commandments. Blessed are You, O Holy One; enlighten me with Your commandments. Lord, Your mercy endures forever; do not despise the works of Your hands. Praise is due to You, song is due to You, glory is due to You, to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) **Glory, and now: Our Father:** **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Troparion, Tone 6

O Lord of powers, abide with us, / for we have no other helper in our sorrows / but You; / O Lord of powers, have mercy on us. **The other chanting group repeats.**

First voice. Verse 1: Praise God in His saints, / praise Him in the firmament of His power.

O Lord of hosts, be with us: **– we repeat after each verse.**

Second voice. Verse 2: Praise Him for His might, / praise Him for the multitude of His greatness.

Verse 3: Praise Him with the sound of trumpets, / praise Him with the psaltery and the harp.

Verse 4: Praise Him with the timpani and in the dance, / praise Him with strings and the organ.

Verse 5: Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

And both choirs together: Praise God in His holy ones. / Praise Him in the firmament of His power.

O Lord of hosts, be with us, / for we have no other helper in our afflictions / but You; / O Lord of hosts, have mercy on us.

Glory: O Lord, if we did not have Your saints as intercessors, / and Your goodness, which has compassion on us, / how would we dare, O Savior, to sing Your praises, / You whom the angels praise unceasingly? / O Knower of Hearts, have mercy on our souls.

And now: O Mother of God, my sins are countless— / I take refuge in You, O Pure One, in need of salvation. / Look mercifully upon my feeble soul / and intercede before Your Son and our God, / that I may be granted forgiveness / for *the* grave *sins* I have committed, / O One and Only Blessed One.

Most Holy Mother of God, / do not forsake me throughout my life, / do not entrust me to human protection, / but defend and have mercy on me Yourself!

I place all my hope / in You, Mother of God; / keep me under Your protection.

Lord, have mercy. (40)

And the prayer: Christ God, who at all times and in every hour receives worship and glory in heaven and on earth, long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and torment. Protect us with Your holy Angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy. (3) **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Then the priest recites the prayer of St. Ephrem the Syrian with 16 bows:

Lord and Master of my life! Do not deliver me to the spirit of idleness, vanity, lust for power, and idle talk. **(Bow)**

But grant me, Your servant, the spirit of chastity, humility, patience, and love. **(Bow)**

Yes, O Lord and King, grant that I may see my own sins and not condemn my brother, for You are blessed forever and ever. Amen. **(Bow)**

Also, 12 small bows with the prayer:

O God, cleanse me, a sinner.

And again, the entire prayer: O Lord and Master of my life: **and one great bow.**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12)**

Prayer to the Most Holy Mother of God, composed by Paul, a monk of the Monastery of the Mother of God Evergetis, that is, the Benefactress

Immaculate, Unstained, Innocent, Blameless, Pure Virgin, Bride of God, Sovereign Lady! You who, through Your wondrous conception, united the Word of God with mankind and joined the fallen nature of our race with *the* Heavenly *Powers*; You are the sole hope of those who have lost hope, the help of those under attack, the ready defense of those who take refuge in You, and the refuge of all Christians! Do not despise me, a sinner, a wretched one, who has rendered myself utterly unworthy through shameful thoughts, words, and deeds, and who, through the carelessness of my mind, have become a slave to worldly pleasures. But have mercy on me, a sinner and a stray, with Your love for mankind, as the Mother of the God who loves mankind, and accept the prayer I offer You with unclean lips, and with motherly boldness, implore Your Son and our Lord and Master, that He may open to me, too, the compassionate depths of His goodness and, overlooking my countless sins, turn me toward repentance and make me a faithful fulfiller of His commandments. And remain with me always, as a merciful, compassionate, and benevolent one, in this life—a fervent Intercessor and Helper, shielding me from the attacks of my enemies and guiding me toward salvation; and at the hour of my departure, guarding my wretched soul and driving away the dark apparitions of evil demons from it; and on the dreadful Day of Judgment, delivering me from eternal punishment and making me an heir to the ineffable glory of Your Son and our God. And may I receive it, my Lady, Most Holy Mother of God, through Your intercession and protection, by the grace and love for mankind of Your only Son, our Lord, God, and Savior Jesus Christ. To Him be all glory, honor, and worship, together with His Father without beginning and His all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

Prayer of the Monk Antiochus to Our Lord Jesus Christ

And grant us, O Lord, as we go to sleep, rest for body and soul, and preserve us from the dark sleep of sin and from every dark and nocturnal indulgence. Tame the surges of our passions; quench the fiery arrows of the Evil One, cunningly aimed against us; calm the rebellions of our flesh; and lull

to sleep every thought of ours concerning the earthly and material. And grant us, O God, an alert mind, a chaste intellect, a sober heart, and a light sleep free from every satanic dream. Raise us up at the hour of prayer, steadfast in Your commandments and firmly holding fast within ourselves the memory of Your judgments. Grant us praise throughout the night, that we may sing, bless, and glorify Your most honored and majestic Name—the Father, the Son, and the Holy Spirit—now and ever and unto ages of ages. Amen.

Most Glorious Ever-Virgin, Mother of Christ our God, bring our prayer to Your Son and our God, that through Your intercession He may save our souls.

Prayer of Saint John

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit; Holy Trinity, glory to You!

Priest: Glory to You, Christ God, our hope, glory to You.

Choir: **Glory; and now,** O Lord, have mercy. **(3)** Bless us.

Then all bow down to the ground, and the priest, instead of the dismissal, recites the prayer:

Most merciful Lord, Jesus Christ, our God! Through the intercession of our all-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the holy and life-giving Cross, through the protection of the holy, incorporeal Heavenly Hosts, and by the prayers of the holy and glorious prophet, John the Forerunner and Baptist, the holy, glorious, and all-praised Apostles, the holy, glorious, and victorious martyrs, our venerable and God-bearing Fathers, the holy and righteous God-parents Joachim and Anna, and all Your saints, make our prayer acceptable, grant us forgiveness of our sins, cover us with the shadow of Your wings, drive away from us every enemy and adversary, bring peace to our lives, O Lord, have mercy on us and grant us Your peace, and save our souls, as You are good and love mankind.

And we say: Amen.

Rite of Forgiveness

The priest, bowing to the congregation, says: Bless me, holy fathers, and forgive me, a sinner, for all in which I have sinned in deed, word, thought, and all my senses.

And we reply: May God forgive you, holy father.

The priest recites the following litany:

Let us pray for our Most Holy Patriarch **(name)**, and for our Most Reverend Metropolitan **(or: Archbishop, or: Bishop) (name)**, and for all our brethren in Christ.

[In monasteries: For our venerable abbot **(name)** and the brethren of this holy monastery.**]**

The choir responds to each petition: O Lord, have mercy.

For our God-protected country, its authorities, and all its people.

For those who hate us and those who love us.

For those who show us mercy and serve us.

For those who have commanded us, the unworthy, to pray for them.

For the deliverance of those in captivity.

For our fathers and brothers who have fallen away.

For those sailing the seas.

For those who lie infirm.

Let us also pray for an abundance of the earth's fruits.

And for every Orthodox Christian soul.

Let us honor the memory of the Orthodox bishops and the founders of this holy church **(or:** this holy monastery**)**.

Our parents and all our fathers and brothers who have departed before us, both here and everywhere, who are Orthodox.

Let us also pray for ourselves:

Choir: Lord, have mercy. **(3)**

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

We: Amen.

In monasteries, the brothers bow, asking forgiveness from the abbot and saying:

Bless me, holy Father, and forgive me, a sinner.

And having received forgiveness from the abbot, we go to our cells, reciting the following prayer:

Forgive those who hate and wrong us, O Lord, Lover of mankind. Repay those who do good with good. Grant our brothers and relatives their petitions *for that* which *leads* to salvation, and grant *them* eternal life. Visit the sick and grant *them* healing. Guide those who are at sea. Accompany those who are traveling. Grant forgiveness of sins to those who serve and show us mercy. Have mercy, by Your great mercy, on those who have entrusted us, the unworthy, to pray for them. Remember, O Lord, our fathers and brothers who have departed before us, and grant them rest where the light of Your face shines. Remember, O Lord, our brothers who are in captivity, and deliver them from every misfortune. Remember, O Lord, those who offer sacrifices and do good deeds in Your holy Churches, and grant their petitions *for* what *leads* to salvation, and grant them eternal life. Remember, O Lord, us also, Your humble, sinful, and unworthy servants, and enlighten our minds with the light of the knowledge of You, and guide us along the path of Your commandments, through the prayers of our Most Pure Lady, the Mother of God and Ever-Virgin Mary, and all Your saints, for You are blessed forever. Amen.*

ON TUESDAY OF THE FIRST WEEK
AT MATINS

According to the 2nd stichera of the Sedal, tone 2

Most blessed is the grace of the all-holy fast: / for through it Moses was glorified / and received the Law inscribed on the tablets; / the young men proved themselves stronger than fire. / Let us therefore, with its help, quench the burning passions of the flesh, / crying out to Christ the Savior: / "Grant us all repentance / and deliver us from Gehenna!"

Glory, same tone: The time for repentance has come. / Show the fruits of abstinence, O my soul! / Look upon those who have repented before, and cry out to Christ: / "I have sinned; save me, / just as You, O Lord, saved the tax collector, / whom You restored from the heart, O Good One, / You who are truly the Most Merciful!"

And now, to the Theotokos: ardent Protectress of Christians, / ever pray to Your Son, O Theotokos, / to deliver us from every wickedness and cunning of the adversary, / and to grant us forgiveness for our sins, / through the compassion *of Your* heart, / by Your intercessions, O Virgin Mother!

According to the 3rd stichos of the Sedalen, Tone 5

Lord, as we continue this saving fast / on the second day, we cry out to You: / "Bring our hearts, Your servants, to contrition, / and accept our prayers offered with reverence, / granting us to move swiftly along the path of fasting, / purification, and great mercy."

Glory: we repeat the same.

And now, O Mother of God: Root, from which the Divine Flower has sprung, / Ark, Lamp, and Vessel *of manna,* all of gold, / holy Table, bearing the Bread of Life! / Intercede with Him—Your Son and God— / together with the holy Forerunner, that He may have mercy on and save / those who confess You as the Mother of God.

Canon from the Menaion and the Triodion.
Ode 2, Tone 2

And the second ode of the Psalter is sung.

Irmos: Behold, behold, it is I, / who saved the people of Israel in the sea and fed them in the wilderness, / and brought forth water from the rock for mortals, / so that, having borne *the nature* that had fallen into ruin in ancient times, / I might draw *them* to Myself through ineffable mercy!

Be sober, stay alert, lament, shed tears; / through fasting, O soul, cast off the whole burden of sin; / flee from the fire through fervent repentance; / and tear off the garment of sorrowful passions, / putting on the divine garment.

Let us all, through fasting, ascend the mountain of excellent deeds, / leaving behind the temptations of pleasures that draw us down to earth; / and, entering the darkness of sacred contemplation, / let us behold the one, longed-for beauty of Christ, / mysteriously receiving deification / through divine ascents.

Alas for me! What will become of me? / What shall I do, committing sin / and fearing not the Lord, you shameless one? / Because of this, I am condemned even before the judgment. / O Righteous and Good Judge, / turn to me and save me, / I who have grieved You more than any mortal!

Theotokos: Uncultivated earth, which brought forth the Nourisher of all, / who opens His hand and, according to His good pleasure, / satisfies all living things with divine power! / Strengthen our hearts with the life-giving Bread, / worn out by the satiety / of our grievous sins.

Another Tri-ode, Tone 5

Irmos: Behold, behold:

Come, let us enter together into the inner peace of the soul, / offering prayers to the Lord and crying out: / "Father, *who dwells* in Heaven! / Ease and forgive our debts, / as the One who is Merciful!"

Revealing the joy of our souls *during* this fast, / let us not be gloomy, / *as we await* the end *of these* longed-for days, / for the light of pious deeds has shone upon us.

Glory, to the Trinity: The beginningless, uncreated / Unity in three Persons, / Lady, Kingdom of *all* ages! / You are glorified—the Father, the Son, and the Holy Spirit— / by multitudes of angels and all humanity.

To the Mother of God: We sing Your praise, O Virgin, full of every virtue**,** / the glory of our race, / for through You we have attained deification— / for You gave birth to Christ, our Savior and God, / who has freed us from the curse.

Glory to You, our God, glory to You.

What has quenched the fire? / What has shut the mouths of the beasts? / —Fasting, which delivered the youths from the furnace, / and the prophet Daniel from being devoured by the lions. / Let us also joyfully welcome Him, brothers!

Irmos: Behold, behold, that I am God, / who took on flesh of *My own* free will, / to save Adam, who fell into sin through deception / at the serpent's instigation.

Hymn 8

Irmos: To Moses in the burning bush:

Cast aside, O soul, the slumber of grievous negligence, / and, keeping watch, be zealous for the divine commandments: / the Bridegroom is approaching; hasten / to go out with a lamp to meet Him.

Severely wounded by the sword of sensual pleasures, / heal me, O Word, with Your healing— Your compassionate, merciful care— / so that I may / gratefully glorify You forever.

Refrain from harmful passions, from envy and hatred, / from every vice, O soul, / nourishing yourself with food that brings, in a spiritual way, / a higher delight.

Theotokos: O Pure Mother of God, / heal the wounds of my soul, the passions of my heart, / and the straying of my mind, / as the sole Helper of sinners / and a Wall for those under siege.

Another Triodion Hymn

Irmos: Creator of all things:

Having inspired us with self-restraint of the soul, / let us all lift up prayers to heaven / that are pleasing to the Lord.

Having received a spirit of contrition, / let us weep for the salvation of our souls, / singing to Christ forever.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Trinitarian Hymn: Trinity of one essence, / and Uncreated Unity, and God of all, / we exalt You for all ages.

Theotokos: Intercede for those who sing Your praises, O All-Pure One, / that they may be delivered / from every temptation and danger.

Glory to You, our God, glory to You.

Having rejected the riches of the wealthy with contempt, / let us fast together with Lazarus, / that Abraham's bosom may warm us as well.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

Irmos: The Creator *of all* creation, / before Whom the Angels tremble, / sing His praises, O people, and exalt Him for ever and ever.

Hymn 9

Irmos: Who among those born on earth has heard:

Who among those born on earth, having slipped, / has ever so provoked God's wrath? / Who has followed the impulses of malice / and become a den of sin, as I, the wretched one? / But, O God, who desires mercy *for all*, / have mercy on me.

O host of God-like angels! / Plead with God to grant swift reconciliation / and save this soul, which is lost in the abyss of worldly pleasures / and tossed about by the storm of passions, / and which suffers from the attacks of hostile spirits.

Come, soul, lightened by the wings / of the virtues of fasting, / rise up from vice, which drags you down to the earth, / and delight in the brightest contemplations, / which bring the sweetness of virtue, / becoming godlike through faith.

To the Mother of God: Who can give voice to praises / to You, O Pure One, who gave birth beyond all understanding / to the Lord and Master worthy of praise, / whom the rulers of the angelic hosts extol? / Pray to Him, then, for sinful mankind, / O Virgin who knew no marriage.

Another Triodion Hymn

Irmos: Isaiah, rejoice:

The time is favorable, the day of salvation: / let us offer God the gifts of virtue; / at this *time*, having cast aside the works of darkness, / let us clothe ourselves in the armor of light, brothers, / as Paul proclaims.

Let us, just as the Lord defeated the enemy through fasting, / shatter his arrows and wiles with it: / "Get away from me, Satan,"—let everyone proclaim, / when he tempts us.

Glory, to the Trinity: As consubstantial with You, I sing Your praises, / O beginningless, holy, and life-giving Trinity; / indivisible Unity: / Father, the Unbegotten, and the begotten Word and Son, / *and* the Holy Spirit, save us who sing Your praises.

To the Mother of God: Beyond all understanding is the Birth *of the Lord* from You, O Mother of God: / for the conception in You *took place* without a man, / and Your pregnancy was virginal— / for the One Born is God. / As we magnify Him, we praise You, O Virgin.

Glory to You, our God, glory to You.

As we advance through fasting toward the mountain of prayer, / we too shall see God with a pure heart, / receiving the tablets of the commandments within us, / like Moses, whose face shone / with the glory of His love.

Irmos: Isaiah, rejoice! / The Virgin conceived in her womb / and gave birth to the Son, Emmanuel, / God and man, / whose name is the East. / As we magnify Him, we praise the Virgin.

Luminary.

Stichera on the psalter, tone 3

Let us begin, O people, the spotless fast, / which is salvation for our souls; / let us submit *ourselves* to the Lord with reverence, / anoint our heads with the oil of charity, / and wash our faces with the water of purity; / let us not be verbose in our prayers, / but as we have been taught, let us cry out: / "Our Father, Who art in Heaven, / forgive us our sins, / as the Lover of mankind!" **(2)**

And to the martyrs: Before kings and tyrants, / Christ's warriors cast aside fear, / and with blessed boldness and courage they confessed Him / as Lord, God, and King, / and they intercede for our souls.

Glory, and now, to the Mother of God: O Mother of God, Protectress of all who pray to You, / *with* You we dare, and in You we boast, / *and* in You is all our hope; / pray to Him Who was born of You / for Your unworthy servants.

ON TUESDAY AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 1

Since we are sojourners on earth, / like all our fathers, / preserve our brief life in sinlessness, our Savior, / and have mercy on us, O Lover of mankind.

Glory, and now: and we repeat the same.

Prokeimenon, Tone 4

Hear the voice of my prayer, / my King and my God.

Verse: Hear my words, O Lord; understand my cry.

Ps 5:3A, 2

Reading from the Prophecies of Isaiah

Thus says the Lord: If you are willing and obedient, you shall eat the good of the land; but if you are unwilling and disobedient, the sword shall devour you—for the mouth of the Lord has spoken! How has the faithful city, Zion, full of justice, become a harlot! Righteousness once dwelt in her, but now murderers dwell in her. Your silver is worthless; your merchants mix wine with water; your rulers are rebellious, accomplices of thieves, lovers of bribes, seekers of rewards, who do not defend *the cause* of the fatherless and do not uphold the rights of widows. Therefore, thus says the Lord, the Lord of Hosts, [the Ruler of Israel]: Woe to the mighty in Jerusalem! For my wrath against my adversaries will not cease, and I will execute judgment on my enemies; I will lay my hand upon you and purify you with fire until you are completely cleansed; I will destroy the rebellious, remove all the lawless from you, and humble all the arrogant. I will restore your judges as before and your counselors as *they were* from the beginning; and afterward you will be called 'the City of Righteousness, the Faithful Capital—Zion.' For her captives will be rescued through justice and through mercy. And the lawless and the sinners will be crushed together, and those who have forsaken the Lord will vanish forever. Therefore, they will be put to shame for their idols, which they themselves chose, and put to shame for their graven images, which they themselves desired, [and put to shame for the works of their hands, which they devised]. For they will be like a terebinth tree that has shed its leaves, and like a garden without water. Their strength will be like flax, and their labor like sparks of fire; the lawless and the sinners will be consumed together, and *there* will be no one *to* quench the fire. The word that came to Isaiah, the son of Amoz, concerning Judah and Jerusalem: In the last days, the mountain of the Lord and the house of God will be revealed on the tops of the mountains, and it will be exalted above the hills, and all nations will come to it. And many nations will go and say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, that He may teach us His ways, and we will walk in His paths!"

Isaiah 1:19–31; 2:1–3

Prokeimenon, Tone 4

O Lord, do not rebuke me / in Your anger.

Verse: Have mercy on me, O Lord, for I am weak.

Ps 6:2A, 3A

ON TUESDAY AT VESPERS

I cried out to the Lord: stichera on the 6th, tone 2

Having been cast out of paradise in ancient times to eat bitter food, / let us hasten to dwell there again through abstinence from passions, / crying out to our God: / "You who stretched out Your hands on the Cross, / who drank vinegar and tasted gall, / and endured the torments of the nails, / having

wrested from our souls all the most bitter delights, / by the compassion *of Your* heart, save Your servants!"

Having once been cast out of Paradise by eating from the tree, / we have been restored to it through Your Cross. / We present it to You as an intercession, O Most Merciful One, / and with faith we all beseech You: / "Send down upon us now, during this time of fasting, / springs of tears / that cleanse away all the defilement of our passions and sins, / so that we may all cry out to You earnestly: / Lord, glory to You!"

Another stichera, tone 2

Grant me, too, the sweetness of abstinence, O Word, / as You once granted Paradise to Adam: / to partake of every commandment of Yours, O our God, / and always to abstain from the fruit / which You have forbidden—from sin— / so that I may soon meet Your life-giving Passion on the Cross / with joy.

And three from the Menaion. Glory, and now, the Theotokos of the Cross. "A light of joy:"

Prokeimenon, Tone 6

O Lord, my God! / In You I trust; save me.

Verse: Deliver me from all who persecute me.

Ps 7:2

1. Reading from Genesis

God said, "Let there be lights in the firmament of the heavens to give light to the earth, (and) to separate the day from the night; and let them serve as signs, and for seasons, and for days, and for years; and let them give light in the firmament of the heavens to shine upon the earth." And so it was. And God made the two great lights—the greater light to rule the day, and the lesser light to rule the night—and the stars; and God set them in the firmament of the heavens to give light upon the earth, to rule over the day and the night, and to separate the light from the darkness. And God saw that *it* was good. And there was evening, and there was morning—the fourth day.

And God said, "Let the waters teem with living creatures, and let birds fly above the earth across the expanse of the heavens." And it was so. And God created the great sea creatures and every living creature that moves, with which the waters teemed, according to their kinds, and every winged bird according to *its* kind. And God saw that *it* was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth." And there was evening, and there was morning—the fifth day.

Genesis 1:14–23

Prokeimenon, Tone 5

O Lord, our God, / how wonderful is Your name throughout the earth.

Verse: For Your splendor is exalted above the heavens!

Psalm 8: 2

2. Reading from Proverbs

Wisdom is sung at the city gates, but in the streets she displays boldness; (and) she is proclaimed from the tops of the walls, and she sits at the gates of the rulers. At the city gates she proclaims boldly: "As long as the upright hold fast to righteousness, they will not be put to shame; but the foolish, being lovers of audacity, having become wicked, have hated discernment and have become subject to rebuke. Behold, I will speak to you the words **of** my **breath**, and I will teach you my word. Since I called, and you did not listen; and I continued speaking—and you did not pay attention; but you rendered my counsel ineffective and paid no heed to my rebukes—therefore I will laugh at your downfall; and I will rejoice when ruin comes upon you; and when confusion overtakes you suddenly, and destruction, like a storm, comes upon you; or when distress and siege come upon you, (or when destruction comes upon you). For it will be that when you call upon me, I will not hear you; the wicked

will seek me , but they will not find me. For they have hated wisdom and have not chosen **the fear**** of the Lord for themselves; they have refused to heed (my) counsel, but have mocked my rebukes; therefore they will taste the fruit of their own ways and be filled with their own wickedness, [and with their lusts]. For because they have oppressed the little ones, they will be slain, and judgment will destroy the wicked. But whoever listens to me will pitch his tent in hope and be at peace, fearing no evil."

*** in the Greek Miney:** counsel **** in the Slavonic Miney:** words

Proverbs 1:20–33

Grant us, O Lord: And three bows. Priest: Let us offer the evening prayer:

Stichera from the psalter, tone 8

Let us observe the fast, / not only by abstaining from food, / but by turning away from every carnal passion: / so that, having subdued the flesh that tyrannizes us, / we may become worthy of the Communion of the Lamb— / the Son of God, who was willingly sacrificed for the world, / and spiritually celebrate the Savior's Resurrection from the dead, / having ascended to the heights of virtue, / in the radiance and delight of excellent deeds / bringing joy to the Lover of Mankind. **(2)**

And to the martyrs: Your martyrs, O Lord, / having forgotten this *present* life, / and having endured sufferings for the sake of the life to come, / have become heirs to it. / Therefore they rejoice with the angels. / Through their intercessions, grant Your people / great mercy.

Glory, and now, to the Mother of God: "O unheard-of wonder! / O new mystery! / O awe-inspiring work!"— / cried the Virgin when she beheld You on the Cross, / hung between two thieves. / For *Him* whom she had given birth to painlessly / *in a* wondrous *manner*, / she wept, exclaiming: / "Alas for me, my most beloved Child! / How has a cruel and ungrateful people / nailed You to the Cross?"

And the rest of the service, as prescribed.

ON TUESDAY AT VESPERS

Priest: Blessed be our God always, now and ever, and unto ages of ages.

Reader: Amen. Glory to You, our God, glory to You.

Heavenly King: Holy, Holy, Holy. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12) Glory, and now: Come, let us worship: (3)**

Psalm 69

O God, come to my aid; O Lord, make haste to help me. May those who seek my life be put to shame and disgrace; may those who wish me harm be turned back and put to shame; may those who say to me, "All is well, all is well," be put to shame at once. May all who seek You, O God, rejoice and be glad in You, and may those who love Your salvation say without ceasing, "Let the Lord be exalted." But I am poor and needy; O God, help me. You are my helper and my deliverer—O Lord, do not delay!

And we sing this Great Canon of our venerable father Andrew of Crete and Jerusalem, repeating the refrain after each troparion: Have mercy on me, O God, have mercy on me.

Song 1, Tone 6

Irmos: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor! **(2)**

Refrain: Have mercy on me, O God, have mercy on me.

Surpassing Cain's murder, / by my own will I became a murderer of my own conscience, / reviving the flesh and arming myself against it / with my deceitful deeds.

I have not equaled Abel in righteousness, O Jesus; / I have never offered You gifts pleasing to You— / neither deeds pleasing to God, nor a pure sacrifice, / nor a blameless life.

Like Cain, we too, wretched souls, / have offered to the Creator of all things / wicked deeds, / a corrupt sacrifice, / and a life unworthy; / and for this we are condemned.

Just as the Creator gave life to clay, / You have granted me flesh, bones, / breath, and life; / but, my Creator, my Redeemer, and my Judge, / accept me as I repent!

I confess to You, Savior, the sins I have committed, / and the wounds of my soul and body, / which murderous inner thoughts / have ruthlessly inflicted upon me.

Though I have sinned, Savior, / I know that You are the Lover of mankind: / You punish with compassion and show mercy with joy, / You look upon the weeping / and hasten like a father to call back the prodigal.

Glory, to the Trinity: O Transcendent Trinity, worshiped as One, / take from me this heavy burden of sin / and, as the Merciful One, / grant me tears of repentance.

And now, to the Mother of God: O Mother of God, Hope and Protection of those who sing Your praises! / Take from me the heavy burden of sin, / and as the Pure Lady, / accept me as I repent.

Hymn 2

Irmos: Listen, O heaven—and I will proclaim, / and I will sing of Christ, / Who came in the flesh from the Virgin. **(2)**

Sin has sewn leather tunics for me as well, / having stripped me of the first / garment woven by God.

I clothed myself in the garment of shame / like the leaves of a fig tree / as a rebuke for my wayward passions.

I have clothed myself in garments stained / and defiled with blood / by the course of a passionate and sensual life.

I have been subjected to the torment of passions / and to physical decay, / and because of this, the enemy now torments me.

Having preferred a life of love for possessions and wealth / to non-attachment, O Savior, / I now bear a heavy burden.

I have adorned the idol of the flesh / of vile thoughts with multicolored garments / and am condemned.

I have zealously sought only outward splendor, / while neglecting / the inner, God-like tabernacle.

I have hidden the beauty of the original image, / Savior, with *my* passions, / but You, as You once did with the drachma, / seek *it* out *and* find it.

I have sinned, *and* like a harlot I cry out to You: / "I alone have sinned before You; / accept my tears as a sacrifice, Savior!"

"Have mercy,"—like the tax collector, I cry out to You, / "Have mercy on me, Savior, / for none of *the children* of Adam, like me, / has sinned against You!"

Glory, in the Trinity: I sing of You, the One God in three Persons, / the God of all: / the Father, the Son, and the Holy Spirit.

And now, to the Mother of God: Most Pure Virgin Mother of God, / the one and only, all-glorified, / pray earnestly for our salvation.

Hymn 3

Irmos: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are Holy and Lord. **(2)**

In You I have found the source of life, / O Conqueror of death, / and I cry out to You from my heart before the end: / "I have sinned; have mercy on me *and* save me!"

I have sinned, O Lord, / I have sinned before You! Have mercy on me: / for there is no sinner among men / whose sins I have not surpassed.

I imitated those who committed fornication / in the days of Noah, O Savior, / *and* inherited their punishment: / drowning in the flood.

I imitated Ham, known to *all*, / the one who dishonored his father; my soul, / you did not cover your neighbor's shame, / but turned your face away / and went back.

Like Lot fleeing the fire, / avoid sin, O my soul, / flee from Sodom and Gomorrah, / avoid the flames of every reckless desire.

Have mercy, O Lord, have mercy on me; I cry out to You, / when You come with Your Angels / to reward everyone according to *their* deeds.

Glory, to the Trinity: A simple, uncreated Unity, / an eternal Nature, / celebrated in Three Persons, / save us who worship with faith / the power of Your might.

And now, to the Mother of God: The Son, *born* of the Father before time began, / in time, O Mother of God, / though You knew no man, You gave birth to Him— / *O* wondrous miracle! / —remaining a Virgin *and* nursing Him with milk.

Song 4

Irmos: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord! **(2)**

Be vigilant, O my soul, / and perfect yourself, as the greatest among the patriarchs, / so that *you may* acquire action with reason, / that you may be enriched with a mind that beholds God, / and penetrate the impenetrable darkness through contemplation, / and become a great merchant.

The twelve patriarchs—/ having begotten the greatest among the patriarchs—/ mysteriously established for you, my soul, / a ladder of active ascent, / arranging the wisdom of the children as steps, / and *your own* steps as ascents / *upon them*.

Imitating the despised Esau, / you, my soul, gave to your tempter / the birthright of your original beauty, / and were deprived of your father's prayer, / and fell into temptation in two ways, wretched one: / in deed and in mind; / therefore, repent now.

Esau was called Edom / because of his extreme lust for women; / for, constantly burning with intemperance / and defiling himself with pleasures, / he was named Edom, / which means: "the burning of a sin-loving soul."

Having heard of Job on his bed of sores, / you, O my soul, *and* of his vindication, / did not emulate his courage, / did not have a steadfast will in all that you learned, / saw, and experienced, / but proved impatient.

Once seated on a throne—/now naked, on a bed of sores, covered in ulcers;/rich in children and glorious—/*he* suddenly *became* childless and homeless;/and behold, he regarded his bed of sores as *his* palace /and his ulcers as pearls.

Glory, O Trinity: Indivisible in essence / *and* unconfused in Persons, / I proclaim Thee, O Triune and One Godhead, / as the sole Sovereign and Co-Throne-Bearer. / I sing to Thee a great hymn, / sung thrice in *the* heavenly *realm*.

And now, O Mother of God: You give birth and yet remain a Virgin, / preserving your virginity by nature forever; / He who was born *of You* renews the laws of nature, / and the virginal womb gives birth. / *Wherever* God wills, the order of nature is overcome, / for He creates whatever He wills.

Song 5

Irmos: From the night, as dawn breaks, / I who strive toward You, Lover of Mankind, / enlighten me, I pray, / and guide me, too, in Your commandments, / and teach me, Savior, / to do Your will. **(2)**

O soul, you have heard of Moses *in* the ark, / carried in ancient times upon the waters by the river's waves, / and how, as if in a palace, he escaped the bitter calamity— / Pharaoh's plot.

Have you heard, poor soul, of the midwives / who *were* once *commanded* to kill / male infants—an act of chastity; / *but* now, like the great Moses, / drink the milk of wisdom.

Just as the great Moses / dealt a blow to the Egyptian mind, / you, wretched soul, did not kill *him*; / and tell me, how will you settle / in the desert of passions through repentance?

The great Moses settled in the desert; / go then, *O* soul, *and* imitate his life, / so that you too may be present / at the Theophany in the burning bush.

Depict, O soul, the rod of Moses, / which struck the sea and parted the depths, / as the sign of the divine Cross, / through which you too / may accomplish great things.

Aaron offered to God fire that was unadulterated and pure; / but Ophni and Phinehas offered, like you, O soul, / an impure life estranged from God.

Glory, Triune: We glorify You, O Trinity, the One God: / "Holy, holy, holy are You: Father, Son, and Holy Spirit, /—a simple Being, / the One who is ceaselessly worshiped.

And now, to the Mother of God: From you, O incorrupt, virginal Mother who knew no man, / God, who created the ages, / took on my nature / and united the human nature with Himself.

Song 6

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the depths of hell, / and brought my life out of destruction. **(2)**

O Savior, the waves of my sins, / like those in the Red Sea that returned, / suddenly engulfed me, / just as they once engulfed the Egyptians and *their* horsemen.

Your choice is foolish, O soul, / like that of Israel in ancient times: / for you recklessly preferred / the sensual satiety of passions / to the divine manna.

You have preferred, O soul, the wells of Canaanite thoughts / to the rock with a stream *of water*, / from which, as *it were,* the cup of wisdom / pours forth streams of theology.

You, my soul, have preferred pork, pots, and Egyptian food / to heavenly *food*, / just as the foolish people once did in the wilderness.

When Moses, Your servant, / struck the rock with his staff, / he symbolically foreshadowed Your life-giving ribs, / from which we all, Savior, / draw the drink of life.

Test, O soul, *and* survey, like Joshua, / the Promised Land, what it is like, / and dwell in it through the fulfillment of the law.

Glory, in the Trinity: "I am the Trinity, undivided, inseparable, / distinguished by Persons, / and Unity, united by nature," / — proclaims the Father, and the Son, and the Divine Spirit.

And now, to the Mother of God: Your womb gave birth to God for us, / Who took on our likeness; / Pray to Him, O Mother of God, as the Creator of all, / that through your prayers we may be justified.

Lord, have mercy **(3).** **Glory, and now:**

Kontakion, Tone 6

My soul, my soul, arise—why do you sleep? / The end is drawing near, and you are about to be put to shame. / Arise, then, that Christ God, / who is everywhere present and fills all things, may have mercy on you!

Hymn 7

Irmos: We have sinned; we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers! **(2)**

When the Ark was being carried on a chariot, / Uzzah, whom *You* know, / veered toward the oxen at that moment, / and by merely touching it, he experienced God's wrath upon himself; / but shun his audacity, O soul, / and revere the Divine with reverence.

You have heard of Absalom, / how he rebelled against nature; / you know his wicked deeds, / by which he defiled the bed of David, his father. / Yet you yourself imitated his passionate / and sensual desires.

You have subjugated your free dignity to your body, / for having found another Ahithophel—an enemy— / you, O soul, have yielded to his counsel; / but Christ Himself has destroyed them, / so that you might be saved in every way.

Solomon, the wondrous one, / filled with the grace of wisdom, / having once committed an evil act against God, / fell away from Him. / You yourself, O soul, through your life, / worthy of a curse, became like him.

Drawn by the delights of his passions, / *Solomon* defiled himself. / Alas, the zealous defender of wisdom / *became* a lover of wanton women and alienated from God. / You yourself, O soul, imitated him in your mind / with vile sensuality.

You, O soul, have envied Rehoboam, / who did not heed *his* father's counselors, / and likewise the most wicked servant, Jeroboam, the ancient rebel. / But cease imitating *them* and cry out to God: / "I have sinned; have mercy on me!"

Glory, to the Trinity: The Trinity, Simple, Indivisible, / Consubstantial and One in Nature: / *as* Lights and Light, and—Three Holy Ones and One Holy One— / the Triune God is praised; / but sing, O soul, and glorify Life and Lives, /—the God of all.

And now, to the Mother of God: We sing to You, we bless You, / we worship You, Mother of God, / for You bore in Your womb / the One of the Indivisible Trinity—Christ God— / and You Yourself revealed to us, / *who live* on earth, the heavenly.

Hymn 8

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and has been created, / sing, bless, / and exalt Him for all eternity! **(2)**

O soul, you have become jealous of Uzziah, / and you bear his leprosy within yourself twofold, / for you think of what is wrong and do what is unlawful. / Let go *of* what you cling to, / and turn to repentance.

You have heard, O soul, of the people of Nineveh, / who repented before God in sackcloth and ashes; / you did not imitate them, but proved more stubborn than all / who sinned both before and after the Law.

You have heard of Jeremiah, O soul, / who, in a ditch filled with mud, cried out toward the city of Zion / with weeping and sought tears; / imitate his life of lamentation, and you will be saved.

Jonah fled to Tarshish, / foreseeing the conversion of the Ninevites: / for he knew, as a prophet, God's mercy, / *and* therefore burned with zeal, / lest the prophecy prove false.

You have heard, O soul, / how Daniel in the den shut the mouths of the beasts; / you have learned how the youths who were with Azariah / quenched the burning flame of the furnace by their faith.

From the Old Testament / I have brought all these to you, O soul, as examples; / imitate the righteous in their godly deeds, / but, on the contrary, avoid / the sins *of the* wicked.

Glory to the Trinity: Father without beginning, Son co-eternal, / Good Comforter, Righteous Spirit; / Parent of the Word of God, / the Father's Word without beginning, / Living and Creative Spirit, / Trinity-One, have mercy on me.

And now, to the Mother of God: As if from a purple fabric, O Most Pure One, / the mental crimson—the flesh of Emmanuel— / was woven within Your womb; / therefore we truly honor You, O Mother of God.

Hymn 9

Irmos: The birth from a seedless conception is inexpressible, / the Fruit of the Mother who knew no man is spotless: / for the birth of God renews *the laws* of nature. / Therefore we, all generations, / as the Mother of our God / rightly magnify You. **(2)**

Christ was tempted: / the devil tempted *Him*, / showing Him stones, / that He might turn *them* into bread; / he led *Him* up a mountain, / that He might behold all the kingdoms of the world in a *single* moment; / fear, O soul, *this* deed, / be sober and pray to God at every hour.

The desert-loving dove, / the voice of one crying out, / the lamp of Christ, preached repentance; / *but* Herod committed lawlessness with Herodias: / take heed, my soul, lest you become entangled in the nets of the lawless, / but love repentance.

The Forerunner of grace dwelt in the desert, / and from all Judea and Samaria / those who listened *to him* flocked / and confessed their sins, / receiving baptism with zeal. / *But* you did not imitate them, O soul.

Marriage is honorable and the marriage bed is undefiled, / for Christ once blessed them, / partaking of food in the flesh, / and at the wedding in Cana turning water into wine, / and performing *this* first miracle, / so that you might be transformed, O soul.

Christ strengthened the paralytic, / who had lifted *his* bed, / and raised the dead youth—the widow's son— / just as He raised *the* centurion's *son*; / and, revealing Himself to the Samaritan woman, / He ordained for you, O soul, / service *to God* in the Spirit.

The Lord healed the woman with the issue of blood / by the touch of the hem *of His garment*, / cleansed the lepers, / enlightened and restored the blind and the lame, / and healed the deaf and the mute, as well as the woman bent over, with a word, / so that you might be saved, O wretched soul.

Glory, in the Trinity: Let us glorify the Father, exalt the Son, / and worship the Divine Spirit with faith— / the indivisible Trinity, One in essence, / as Light and Lights, and Life and Lives, / who gives life and enlightens the ends *of the world*.

And now, to the Mother of God: Preserve Your city, / Most Pure Mother of God. / For under Your *protection* it reigns in faith, / and from You it receives strength, / and with Your *assistance* / it victoriously repels every temptation, / and takes its enemies captive, / and keeps *them in* subjection.

Refrain: **Venerable Father Andrew, pray to God for us.**

Andrew, most venerable and thrice-blessed Father, / Shepherd of Crete! / Do not cease to pray for those who sing your praises, / that we may all be delivered from wrath, sorrow, and corruption, / and from boundless sins, / as we honor your memory with faith.

Irmos: The birth without seed is inexpressible, / from the Mother who knew no husband, the spotless Fruit: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify You.

And we continue the Great Compline.
Psalm 4

When I called out, the God of my righteousness heard me; in my distress, You gave me room to breathe. Have mercy on me and hear my prayer. O sons of men, how long will you be heavy of heart? Why do you love vanity and seek after lies? Know that the Lord has done marvelous things for His holy one. The Lord will hear me when I call to Him. Be angry—but do not sin—*in* what you say in your hearts; be contrite on your beds. Offer a sacrifice of righteousness and trust in the Lord's . Many say, "Who will show us any good?"—The light of Your face has marked us, O Lord! You have filled

my heart with joy; they are filled to the brim with the fruit of Your wheat, wine, and oil. I will lie down in peace and sleep at once, for You, O Lord, alone have given me hope to live.

Psalm 6

O Lord, do not rebuke me in Your anger, nor discipline me in Your wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are shaken, and my soul is deeply troubled; and You, O Lord, how long? Turn to me, O Lord; deliver my soul; save me for Your mercy's sake. For none among the dead remembers You; who in the grave will give You praise? I am weary from my groaning; every night I wash my bed with my tears; I drench my couch with my weeping. My eyes are dim with grief; I have grown old among all my enemies. Depart from me, all you who do wrong, for the Lord has heard the sound of my weeping; the Lord has heard my plea; the Lord has accepted my prayer. May all my enemies be put to shame and confounded; may they turn back and be put to shame very soon.

Psalm 12

How long, O Lord, will You forget me forever? How long will You turn Your face away from me? How long must I wrestle with my thoughts and have sorrow in my heart day and night? How long will my enemy triumph over me? Look upon me and hear me, O Lord my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have prevailed against him." Those who oppress me will rejoice if I falter, but I trust in Your mercy. My heart will rejoice in Your salvation; I will sing to the Lord, who has shown me favor, and I will sing praises to the name of the Lord Most High.

Look upon me and hear me, O Lord, my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have gained the upper hand against him."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory, and now:**

Psalm 24

To You, O Lord, I lift up my soul. My God, I trust in You—may I never be put to shame, and may my enemies not mock me; for all who wait for You will not be put to shame: let the lawless be put to shame in vain. Reveal Your ways to me, O Lord, and teach me Your paths. Guide me in Your truth and teach me, for You are God, my Savior, and I have waited for You all day long. Remember Your compassion, O Lord, and Your lovingkindness, for they have been from of old. Do not remember the sins of my youth or my folly; by Your mercy, remember me for Your goodness' sake, O Lord. The Lord is good and righteous; therefore, He gives the law to those who err in the way. He guides the humble in justice; He teaches the humble His ways. All the ways of the Lord are mercy and truth *for* those who seek His covenant and His testimonies. For Your name's sake, O Lord, have mercy on my sin, for it is great. Who is the man who fears the Lord? He will give him the law in the way he has chosen. His soul will dwell among the blessings, and his descendants will inherit the land. The Lord is a stronghold for those who fear Him, and He will reveal His covenant to them. My eyes are ever on the Lord, for He will deliver my feet from the snare. Look upon me and have mercy on me, for I am lonely and destitute. The sorrows of my heart have multiplied; deliver me from my troubles. Look upon my humility and my weakness, and forgive all my sins. Look upon my enemies—for they have multiplied and hate me with unjust hatred. Preserve my soul and deliver me, that I may not be put to shame, for I trust in You. The gentle and upright have joined me, for I have waited for You, O Lord. Deliver Israel, O God, from all its sorrows!

Psalm 30

In You, O Lord, I trust; let me never be put to shame. By Your righteousness, deliver me and set me free; incline Your ear to me; hasten to save me; be my God and my refuge, to save me. For You are my stronghold and my refuge; for Your name's sake You will guide me and sustain me; You will rescue me from this snare that has been set for me, for You are my protector, O Lord. Into Your hands I

commit my spirit; You have delivered me, O Lord, God of truth. You hate those who in vain pursue what is vain; but I have trusted in You, O Lord; I will rejoice and be glad in Your mercy, for You have looked upon my humility, saved my soul from calamity, and have not delivered me into the hands of the enemy; You have set my feet in a spacious place. Have mercy on me, O Lord, for I am in distress; my eyes are dimmed by anger, my soul and my inner being. For my life is spent in suffering, and my years in groaning; my strength is weakened by poverty, and my bones are shaken. I have become a byword to all my enemies, and especially to my neighbors; a terror to my acquaintances—those who see me outside *my home* flee from me. I have been forgotten as though I were dead; in my heart I have become like a shattered vessel, for I have heard the taunts of many who live around me, as they gathered together against me, determined to take my soul. But I have put my trust in You, O Lord; I have said, "You are my God." My lot is in Your hands; deliver me from the hand of my enemies and from those who pursue me. Show Your face to Your servant; save me by Your mercy. O Lord, let me not be put to shame for calling upon You; let the wicked be put to shame, and let them be cast down to Sheol. May the deceitful lips be silenced, those who speak against the righteous with arrogance and contempt. How great is the abundance of Your goodness, O Lord, which You have hidden for those who fear You, which You have prepared for those who hope in You before the sons of men! You hide them in *a* secret *place before* Your face from the turmoil of mankind; You shelter them in a tent from the strife of tongues. Blessed be the Lord, for He has wonderfully shown His mercy in the fortified city. But I said in my distress: 'I am cast out from the sight of Your eyes'—therefore You heard the voice of my supplication when I called to You. Love the Lord, all You who are His saints, for the Lord seeks truth and repays those who show boundless pride. Be strong, and let your hearts take courage, all you who hope in the Lord!

Psalm 90

He who dwells in the shelter of the Most High will abide under the shadow of the God of heaven. He will say to the Lord, "You are my shield and my refuge, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence. He will hide you under His wings, and you will take refuge under His wings—His truth will surround you *like* a shield. You will not fear the terror of the night, nor the arrow that flies by day; nor the pestilence that stalks in the darkness, nor the destruction that strikes at noon. A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. You will only look on with your eyes and see the punishment of the wicked. For You, O Lord, are my hope! You have made the Most High your refuge. No evil shall befall you, nor shall any plague come near your tent; for He will command His angels concerning you to guard you in all your ways—they will bear you up in their hands, lest you strike your foot against a stone. You will tread upon the asp and the viper; you will trample the lion and the dragon. "For he has trusted in Me, and I will deliver him; I will protect him, for he has known My name. He will call upon Me, and I will answer him; I am with him in trouble; I will deliver him and honor him; I will satisfy him with long life and show him My salvation."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. **(3)** Lord, have mercy. **(3)** **Glory, and now:**

Then the verses are sung antiphonal (Isaiah 8:8B–10; 12B–14A; 18A; 9:2, 6) with the refrain after each verse: For God is with us.

God is with us; know this, all nations, / and submit yourselves. / For God is with us. **(2)**

Hear this to the ends of the earth. / For God is with us.

O mighty ones, submit yourselves. / For God is with us.

For if you rise up again, / you will be defeated again. / For God is with us.

And whatever plan you devise, / the Lord will bring it to ruin. / For God is with us.

And whatever words you may speak, / *they* will not *stand* against us. / For God is with us.

We will not fear your threats / nor be dismayed. / For God is with us.

But we will revere the Lord, our God, / and He will be our refuge. / For God is with us.

And if I put my hope in Him, / He will be my sanctification. / For God is with us.
And I will trust in Him, / and I will be saved by Him. / For God is with us.
Here I am, along with the children God has given me. / For God is with us.
The people who walked in darkness / have seen a great light. / For God is with us.
You who dwell in the land and shadow of death, / a light will shine upon you. / For God is with us.
For a Child has been born to us, / a Son has been given to us. / For God is with us.
Whose government will rest upon His shoulder. / For God is with us.
And His peace has no end. / For God is with us.
And His name is called: / The Angel of the Great Council. / For God is with us.
Wonderful Counselor. / For God is with us.
Mighty God, Ruler, / Prince of Peace. / For God is with us.
Father of the Age to Come. / For God is with us.
God is with us; let the nations know / and submit. / For God is with us. **(2)**
Glory be to the Father, and to the Son, and to the Holy Spirit. God is with us.
Now and ever and to the ages of ages. Amen. God is with us.
For God is with us.

Troparia

As the day draws to a close, I give thanks to You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

Glory: As the day draws to a close, I praise You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

And now: Having lived through the day, I sing Your praises, O Holy One; / I pray: grant me, O Savior, / an evening and night free from the enemy's wiles / and save me.

The Cherubim, incorporeal by nature, glorify You with ceaseless hymns. / The six-winged Seraphim exalt You with unceasing exclamations. / And the entire host of Angels praises You with thrice-holy songs. / For You are the Father, existing before all things, / and You have Your Son, co-eternal with You, / and, bearing the equally honored Spirit of life, You reveal the indivisible Trinity. / Most Holy Virgin, Mother of God, witnesses of the Word and ministers, / all the hosts of prophets and martyrs, / having immortal life, / intercede earnestly for us all, / for we all are in distress, / so that, having been delivered from the deception of the evil one, / we may proclaim the angelic hymn: / Holy, Holy, Holy, Thrice-Holy Lord, / have mercy on us and save us. Amen.

After this, in a low voice:

The Creed

1 I believe in one God, the Father, the Almighty, the Creator of heaven and earth, of all things visible and invisible. 2 And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages, Light from Light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made. 3 Who for us humans and for our salvation came down from heaven, and was incarnate by the Holy Spirit and of the Virgin Mary , and became man. 4 Who was crucified for us under Pontius Pilate, suffered, and was buried. 5 And rose again on the third day, according to the Scriptures. 6 And ascended into heaven, and is seated at the right hand of the Father. 7 And will come again in glory to judge the living and the dead, and His kingdom will have no end. 8 And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, who spoke through the prophets. 9 The one, holy, catholic, and apostolic Church. 10 I acknowledge one Baptism for the forgiveness of sins. 11 I look forward to the resurrection of the dead, 12 and the life of the world to come. Amen.

And verses with bows:

Most Holy Lady, Mother of God, pray for us sinners. **(3)**

All the heavenly hosts of holy angels and archangels, pray for us sinners. **(2)**

Saint John, the prophet, the Forerunner, and the Baptist of our Lord Jesus Christ, pray for us sinners. **(2)**

Holy and glorious Apostles, prophets, and martyrs, and all the saints, pray for us sinners. **(2)**

Our reverend and God-bearing fathers, shepherds and teachers of the universe, pray for us sinners. **(2)**

(Here the patron saint of the church is also commemorated.)

O invincible, indestructible, and divine power of the holy and life-giving Cross, do not forsake us sinners. **(2)**

O God, have mercy on us sinners. **(2)**

O God, have mercy on us sinners, and forgive us. **(without bowing)**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

On Tuesday and Thursday evenings troparia, tone 8

You know, O Lord, that my unseen enemies do not slumber, / and You, my Creator, are aware of the weakness of my wretched flesh; / therefore I commit my spirit into Your hands. / Cover me with the wings of Your goodness, / so that I may not fall into *the sleep* of death, / and enlighten the eyes of my mind with the riches of Your divine words, / and awaken me at the appointed time to glorify You, / for You alone are good and love mankind.

Verse: **Look upon me and hear me, O Lord, my God.**

How dreadful is Your judgment, O Lord, / where the angels stand and people are brought in, / the books are opened, deeds are examined, / and thoughts are tested! / What verdict will be mine, who was conceived in sin? / Who will quench the flame for me, who will dispel the darkness for me, / if You, O Lord, do not have mercy on me as the Lover of mankind?

Glory: Grant me tears, O God, / as You once did to the sinful woman, / and deign to let me wash Your feet, / which have freed me from the path of error, / and to offer You fragrant myrrh—a pure life, / which I have attained through repentance, / so that I too may hear Your longed-for voice: / "Your faith has saved you; go in peace!"

And now: Having unashamed hope in You, O Mother of God, I shall be saved; / having received protection from You, O All-Pure One, I shall not be afraid. / I will pursue my enemies and bind them, / clothed, as in armor, in Your protection alone. / And beseeching Your almighty help, I cry out to You, O Lady: / "Save me through Your intercession / and rouse me from this dark sleep to glorify You / by the power of Your Son and God, who was incarnate from You."

Lord, have mercy. **(40)** **Glory, and now:**

We magnify You, who, with the highest honor of the Cherubim / and the incomparably greater glory of the Seraphim, / gave birth as a virgin to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Prayer of St. Basil the Great

Lord, Lord, who has delivered us from every arrow flying by day, deliver us also from every danger lurking in the darkness; accept our evening sacrifice—the offering of our hands. Grant us, then, to walk the night's path blamelessly, without experiencing evil, and deliver us from every

confusion and fear that befalls us from the devil. Grant our souls contrition and our thoughts concern for the trial at Your judgment, which is terrible and righteous. Nail our flesh to the cross with fear of You and put our earthly members to death, so that even in the silence of sleep we may be enlightened by the contemplation of Your judgments. Remove from us every unseemly dream and every pernicious desire, and raise us up at the hour of prayer, strengthened in faith and prospering in the fulfillment of Your commandments, through the favor and goodness of Your Only-Begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and always, and forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 50

Have mercy on me, O God, according to Your great mercy; according to the multitude of Your tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You alone have I sinned and done what is evil in Your sight—so that You may be justified in Your words and prevail when You are judged. For behold, I was conceived in iniquity, and my mother bore me in sin. For behold, You have loved truth; You have revealed to me the hidden and secret things of Your wisdom. You will sprinkle me with hyssop—and I will be cleansed; You will wash me—and I will be whiter than snow; You will let me hear joy and gladness—and my humbled bones will rejoice. Turn Your face away from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your mighty Spirit. I will teach the wicked Your ways, and the ungodly will turn to You. Deliver me from bloodguilt, O God, O God of my salvation; then my tongue will rejoice in Your righteousness. O Lord, You will open my lips, and my lips will proclaim Your praise. For if You had desired sacrifices, I would have offered them—but You take no pleasure in burnt offerings. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise. O Lord, in Your favor, bless Zion, and may the walls of Jerusalem be rebuilt—then You will accept with favor the sacrifice of righteousness, the offering and the burnt offerings; then they will lay young bulls upon Your altar.

Psalm 101

O Lord, hear my prayer, and let my cry come before You. Do not turn Your face away from me on the day I am in distress; incline Your ear to me on the day I call upon You; hear me quickly. For my days have vanished like smoke, and my bones have withered like dry twigs. I have been cut down like grass, and my heart has withered, so that I have forgotten to eat my bread. Because of the sound of my groaning, my bones have clung to my flesh. I have become like a pelican in the wilderness; I have become like an owl among the ruins. I have not slept and have become like a bird sitting alone on the roof. All day long my enemies reviled me, and those who praised me swore by me. For I ate ashes like bread, and I mixed my drink with tears because of Your anger and Your wrath, for You lifted me up only to cast me down. My days have faded like a shadow, and I have withered like grass. But You, O Lord, remain forever, and the memory of You endures from generation to generation. You will arise and have mercy on Zion, for the time has come to show her mercy; the time has come, for Your servants love her stones and mourn over her dust. The nations will fear the name of the Lord, and all the kings of the earth will fear Your glory; for the Lord will rebuild Zion and appear in His glory. He has looked upon the prayer of the humble and has not despised their supplication. Let this be written down for a future generation, so that the people yet to be formed may praise the Lord, for He has looked down from His holy height, The Lord has looked down from heaven to earth to hear the groans of the captives, to set free the children of those who have been slain, to proclaim the name of the Lord in Zion and His praise in Jerusalem, when the nations gather together and the kings—to serve the

Lord. He turned to Him on the way, *in the days* of his strength: "Make known to me my few days; do not take me away in the midst of my days; Your years endure from generation to generation." In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You will remain; all of them will wear out like a garment, and like a robe You will fold them up, and they will be changed. But You are the same, and Your years will never end. The sons of Your servants will find refuge, and their descendants will be established forever.

Prayer of Manasseh, King of Judah

O Lord Almighty, God of our fathers—Abraham, Isaac, and Jacob—and of their righteous seed, You who created heaven and earth with all their splendor, who bound the sea with the word of Your command, who enclosed the abyss and sealed it with Your awesome and glorious name, whom all fear, and tremble before the face of Your power, for no one can stand before the splendor of Your glory, and Your terrible wrath against sinners is unbearable! Yet the mercy of Your promise is boundless and unfathomable; for You are the Most High Lord, merciful, long-suffering, and abounding in mercy, and You have compassion on *the* evil *deeds* of mankind. You, O Lord, in the abundance of Your goodness, have promised repentance and forgiveness to those who have sinned against You, and in the abundance of Your compassion, You have ordained repentance for sinners as a means of salvation. Behold, O Lord, God of Hosts, You did not require repentance of the righteous Abraham, Isaac, and Jacob, who did not sin against You, but You have required repentance of me, a sinner, because I have sinned more than the number of grains of sand in the sea. My iniquities have multiplied, O Lord; my iniquities have multiplied, and I am unworthy to lift up my eyes and behold the heights of heaven because of the multitude of my wrongdoings. I am bound by many iron chains, so that I cannot lift up my head, and I find no relief, for I have aroused Your wrath and done evil in Your sight: I have not fulfilled Your will nor kept Your commandments. And now I bow the knees of my heart, in need of Your goodness. I have sinned, O Lord, I have sinned, and I know my iniquities; but I beseech You: forgive me, O Lord, forgive me, and do not destroy me because of my iniquities; do not, in Your everlasting wrath, remember my evil deeds, and do not condemn me to *the* deepest *places* of the earth. For You, O God, are the God of those who repent, and You will show me all Your goodness; for You will save me, though I am unworthy, by Your great mercy, and I will praise You unceasingly all the days of my life, for all the heavenly hosts sing Your praises, and Your glory endures forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Penitential Troparia, Tone 6

Have mercy on us, O Lord, have mercy on us, / for, finding no excuse for ourselves, / we sinners offer this prayer to You, our Lord: / "Have mercy on us!"

Glory: O Lord, have mercy on us, for we trust in You; / do not be greatly angered against us / and do not remember our iniquities; / but look upon us now, as the Merciful One, / and deliver us from our enemies. / For You are our God, and we are Your people; / we are all the work of Your hands / and we call upon Your name.

And now: Open to us the gates of mercy, / O Blessed Mother of God, / so that, trusting in You, we may not be put to shame, / but may be delivered from our troubles *through* Your *prayers*, / for You are the salvation of the Christian race.

Lord, have mercy. (40) **Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

And the prayer: O Lord God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! One Godhead, one Power, have mercy on me, a sinner, and save me, Your unworthy servant, in ways known to You, for You are blessed forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 142

O Lord, hear my prayer; give ear to my supplication in Your truth; hear me in Your righteousness, and do not enter into judgment with Your servant, for no one living is righteous before You. For the enemy has pursued my soul; he has brought my life down to the ground; he has placed me in darkness, like those who have been dead *from* of old. My spirit is faint within me; my heart is troubled within me. I have remembered the days of old; I have meditated on all Your works; I have pondered the works of Your hands. I have stretched out my hands to You; my soul is like parched ground before You. Hear me quickly, O Lord, for my spirit is faint: do not turn Your face away from me, and *let* me *not* be like those who go down to the pit. Let me hear of Your mercy early in the morning, for I trust in You; show me, O Lord, the way I should go, for to You I have lifted up my soul. Deliver me from my enemies, O Lord, *for* to You I have fled. Teach me to do Your will, for You are my God; Your good Spirit will lead me into the land of righteousness. For the sake of Your name, O Lord, You will revive me; by Your righteousness You will bring my soul out of sorrow; and by Your mercy You will destroy my enemies and cut off all who oppress my soul, for I am Your servant.

Daily Doxology

Glory to God in the highest, and on earth peace, goodwill toward men. We praise You, we bless You, we worship You, we glorify You, we thank You for Your great glory. Lord, Heavenly King, God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy on us. You who take away the sins of the world, accept our prayer; You who sit at the right hand of the Father, have mercy on us. For You alone are Holy; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen. Every night I will bless You and praise Your name forever and ever. Lord, You have been our refuge from generation to generation. I said: "Lord, have mercy on me; heal my soul, for I have sinned against You." Lord, I have taken refuge in You; teach me to do Your will, for You are my God. For with You is the fountain of life; in Your light we will see light. Extend Your mercy to those who know You. Grant, O Lord, that we may be preserved from sin this night. Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever. Amen. May Your mercy, O Lord, be upon us, as we put our hope in You. Blessed are You, O Lord; teach me Your commandments. Blessed are You, O Lord; enlighten me with Your commandments. Blessed are You, O Holy One; enlighten me with Your commandments. Lord, Your mercy endures forever; do not despise the works of Your hands. Praise is due to You, song is due to You, glory is due to You, to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Troparion, Tone 6

O Lord of powers, abide with us, / for we have no other helper in our sorrows / but You; / O Lord of powers, have mercy on us. **The other chanting group repeats.**

First voice. Verse 1: Praise God in His saints, / praise Him in the firmament of His power.

O Lord of hosts, be with us: – we repeat after each verse.

Second voice. Verse 2: Praise Him for His might, / praise Him for the multitude of His greatness.

Verse 3: Praise Him with the sound of trumpets, / praise Him with the psaltery and the harp.

Verse 4: Praise Him with the timpani and in the dance, / praise Him with strings and the organ.

Verse 5: Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

And both choirs together: Praise God in His holy ones. / Praise Him in the firmament of His power.

O Lord of hosts, be with us, / for we have no other helper in our afflictions / but You; / O Lord of hosts, have mercy on us.

Glory: O Lord, if we did not have Your saints as intercessors, / and Your goodness, which has compassion on us, / how would we dare, O Savior, to sing Your praises, / You whom the angels praise unceasingly? / O Knower of Hearts, have mercy on our souls.

And now: My sins are countless, O Mother of God— / to You I flee, O Pure One, in need of salvation. / Look mercifully upon my feeble soul / and intercede before Your Son and our God, / that I may be granted forgiveness / for *the* grave *sins* I have committed, / O One and Only Blessed One.

Most Holy Mother of God, / do not forsake me throughout my life, / do not entrust me to human protection, / but defend and have mercy on me Yourself!

I place all my hope / in You, Mother of God; / keep me under Your protection.

Lord, have mercy. **(40)**

And the prayer: Christ God, who at all times and in every hour receives worship and glory in heaven and on earth, long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and suffering. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy. **(3)** **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably greater glory of the Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Then the priest recites the prayer of St. Ephrem the Syrian with 16 bows:

Lord and Master of my life! Do not deliver me to the spirit of idleness, vanity, lust for power, and idle talk. **(Bow)**

But grant me, Your servant, the spirit of chastity, humility, patience, and love. **(Bow)**

Yes, O Lord and King, grant that I may see my own sins and not condemn my brother, for You are blessed forever and ever. Amen. **(Bow)**

Also, 12 small bows with the prayer:

O God, cleanse me, a sinner.

And again, the entire prayer: O Lord and Master of my life: **and one great bow.**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12)**

Prayer to the Most Holy Mother of God, composed by Paul, a monk of the Monastery of the Mother of God Evergetis, that is, the Benefactor

Immaculate, Unstained, Innocent, Blameless, Pure Virgin, Bride of God, Sovereign Lady! You who, through Your wondrous conception, united the Word of God with mankind and joined the fallen nature of our race with *the* Heavenly *Powers*; You are the sole hope of those who have lost hope, the help of those under attack, the ready defense of those who take refuge in You, and the refuge of all Christians! Do not despise me, a sinner, a wretched one, who has rendered myself utterly unworthy through shameful thoughts, words, and deeds, and who, through the carelessness of my mind, have become a slave to worldly pleasures. But have mercy on me, a sinner and a stray, with Your love for mankind, as the Mother of the God who loves mankind, and accept the prayer I offer You with unclean lips, and with motherly boldness, implore Your Son and our Lord and Master, that He may open to me, too, the compassionate depths of His goodness and, overlooking my countless sins, turn me toward repentance and make me a faithful fulfiller of His commandments. And remain with me always, as a merciful, compassionate, and benevolent one, in this life—a fervent Intercessor and Helper, shielding me from the attacks of my enemies and guiding me toward salvation; and at the hour of my departure, guarding my wretched soul and driving away the dark apparitions of evil demons from it; and on the dreadful Day of Judgment, delivering me from eternal punishment and making me an heir to the ineffable glory of Your Son and our God. And may I receive it, my Lady, Most Holy Mother of God, through Your intercession and protection, by the grace and love for mankind of Your only Son, our Lord, God, and Savior Jesus Christ. To Him be all glory, honor, and worship, together with His Father without beginning and His all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

Prayer of the Monk Antiochus to Our Lord Jesus Christ

And grant us, O Lord, as we go to sleep, rest for body and soul, and preserve us from the dark sleep of sin and from every dark and nocturnal indulgence. Tame the surges of our passions; extinguish the fiery arrows of the Evil One, cunningly aimed against us; calm the rebellions of our flesh; and lull to sleep every thought of ours concerning the earthly and material. And grant us, O God, an alert mind, a chaste intellect, a sober heart, and a light sleep free from every satanic dream. Raise us up at the hour of prayer, steadfast in Your commandments and firmly holding fast to the memory of Your judgments within ourselves. Grant us praise throughout the night, that we may sing, bless, and glorify Your most honored and majestic Name—the Father, the Son, and the Holy Spirit—now and ever and unto ages of ages. Amen.

Most Glorious Ever-Virgin, Mother of Christ our God, bring our prayer to Your Son and our God, that through Your intercession He may save our souls.

Prayer of Saint John

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit; Holy Trinity, glory to You!

Priest: Glory to You, Christ God, our hope, glory to You.

Choir: **Glory; and now,** O Lord, have mercy. **(3)** Bless us.

Then all bow down to the ground, and the priest, instead of the dismissal, recites the prayer:

Most merciful Lord, Jesus Christ, our God! Through the intercession of our all-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the holy and life-giving Cross, through the protection of the holy, incorporeal Heavenly Hosts, and by the prayers of the holy and glorious prophet, John the Forerunner and Baptist, the holy, glorious, and all-praised Apostles, the holy, glorious, and victorious martyrs, our venerable and God-bearing Fathers, the holy and righteous God-parents Joachim and Anna, and all Your saints, make our prayer acceptable, grant us forgiveness of our sins, cover us with the shadow of Your wings, drive away from us every enemy and adversary,

bring peace to our lives, O Lord, have mercy on us and grant us Your peace, and save our souls, as You are good and love mankind.

And we say: Amen.

The Rite of Forgiveness

The priest, bowing to the congregation, says: "Bless me, holy fathers, and forgive me, a sinner, for all my sins—in deed, word, thought, and all my feelings."

And we respond: "May God forgive you, holy father."

The priest recites the following ektenia:

Let us pray for our Most Holy Patriarch **(name)**, and for our Most Reverend Metropolitan **(or: Archbishop, or: Bishop) (name)**, and for all our brethren in Christ.

[In monasteries: For our venerable abbot **(name)** and the brethren of this holy monastery.**]**

The choir responds to each petition: O Lord, have mercy.

For our God-protected country, its authorities, and all its people.

For those who hate us and those who love us.

For those who show us mercy and serve us.

For those who have commanded us, the unworthy, to pray for them.

For the deliverance of those in captivity.

For our fathers and brothers who have fallen away.

For those sailing the seas.

For those who lie infirm.

Let us also pray for an abundance of the earth's fruits.

And for every Orthodox Christian soul.

Let us honor the memory of the Orthodox bishops and the founders of this holy church **(or:** this holy monastery**)**.

Our parents and all our fathers and brothers who have departed before us, both here and everywhere, who are Orthodox.

Let us also pray for ourselves:

Choir: Lord, have mercy. **(3)**

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

We: Amen.

In monasteries, the brothers bow, asking forgiveness from the abbot and saying:

Bless me, holy Father, and forgive me, a sinner.

And having received forgiveness from the abbot, we go to our cells, reciting the following prayer:

Forgive those who hate and wrong us, O Lord, Lover of mankind. Repay those who do good with good. Grant our brothers and relatives their petitions *for that* which *leads* to salvation, and grant *them* eternal life. Visit the sick and grant *them* healing. Guide those who are at sea. Accompany those who are traveling. Grant forgiveness of sins to those who serve and show us mercy. Have mercy, by Your great mercy, on those who have entrusted us, the unworthy, to pray for them. Remember, O Lord, our fathers and brothers who have fallen asleep before us, and grant them rest where the light of Your face shines. Remember, O Lord, our brothers who are in captivity, and deliver them from every misfortune. Remember, O Lord, those who offer sacrifices and do good deeds in Your holy Churches, and grant their petitions *for* what *leads* to salvation, and grant them eternal life. Remember, O Lord, us also, Your humble, sinful, and unworthy servants, and enlighten our minds with the light of the knowledge of You, and guide us along the path of Your commandments, through the prayers of our Most Pure

Lady, the Mother of God and Ever-Virgin Mary, and all Your saints, for You are blessed forever. Amen.*

ON WEDNESDAY OF THE FIRST WEEK
AT MATINS

According to the 1st stichera of the Sedalen of the Octoechos.

According to the second stichera of the sedalen, tone 2

You who, through Your sufferings, have granted all dispassion, O Lover of mankind, / having put to death the passions of my flesh by Your Cross, / grant that I, who fast to please Your glory, / may be deemed worthy to behold Your Divine Passion, / so that I may receive Your great mercy in abundance.

Glory: **we repeat the same.**

And now, O Mother of the Cross, in the same tone: Your Virgin and Mother, O Christ, / seeing You stretched out on the Wood, dead, / cried out with bitter weeping: / "My Son, what is this dreadful mystery: / You who grant eternal life to all, / how is it that You die voluntarily on the Cross / a shameful death?"

According to the third stichos of the Sedalen, Tone 2

This luminous season of fasting, / which You have now sanctified and granted to us, O Lord, / grant that we may all, in contrition, pass through it blamelessly, / preserving peace through the power of the Cross, / O sole Lover of mankind.

Glory: **we repeat the same.**

And now, "O Mother of the Cross," in the same tone: Preserved by the Holy Cross of Your Son, / O Pure Lady, Mother of God, / we all easily repel / every attack of the enemy. / Therefore, we rightly glorify You as the Mother of Light, / the sole hope of our souls!

Then a reading from the Lavsaik. Psalm 50.

Canon from the Menaion. And a triptych, tone 2.
Song 3

Irmos: The desert has blossomed like a lily:

Let us crucify *our flesh* through self-denial, / let us keep ourselves sober in prayer, as it is written, / and live our lives *following* in the footsteps / of Him who suffered and put our passions to death.

Having cast out bitter sin from within ourselves, / let us hasten to please Christ, / who willingly tasted gall / *and* cast down the prince of evil by the Cross.

Having become a habit, sin / draws me toward ultimate destruction; / but You, the Compassionate One, deliver me from it / by Your Cross, O Most Merciful One.

Theotokos: Sovereign Lady, ruler of all creation! / As the One who gave birth to the Lord, / free me from slavery to the deceiver / and the one enemy *of all*!

Another tripesodion, same tone

Irmos: Strengthen us:

The Tree of the Cross has brought forth the flower of self-control to the world; / having welcomed it with love, / let us all enjoy the manifold fruits / of Christ's divine commandments.

Remaining even now in abstinence from passions, / let us crucify the flesh for the Lord's sake / and show all that its thoughts are dead, / *living* the divine life.

Glory, Triune: I glorify the Three Persons, one in essence: / the Father, the Son, and the Holy Spirit, / the one power of the Godhead, / the Kingdom of all and the greatness.

To the Mother of God: The birth *of Christ* from you, O Pure One, / naturally fills us with awe: / for He who became incarnate is God— / begotten without beginning from the Father, / and conceived from you at the end *of time* / without a husband.

Glory to You, our God, glory to You.

I sing of the Crucifixion and the piercing with a spear / of Your divine sides, / from which I draw the drink of immortality every *day*, / Christ, and am sanctified.

Irmos: Strengthen us in You, O Lord, / You who put sin to death through the Tree, / and instill Your fear / in the hearts of us who sing Your praises.

Hymn 8

Irmos: The fiery furnace of old in Babylon:

The furnace of passions sets my soul ablaze, / but quench it with the dew of Your mercy, / You who poured forth streams of dispassion from Your incorruptible side, / *when You were* crucified, O Benefactor, / by *Your* great condescension.

You have lifted us up, who have fallen into evil, / through Your exaltation on the Cross, Christ. / Therefore, lift me up *from there*—I who have slipped into the abyss of sin— / and establish me on the rock of salvation, / so that I may glorify Your might.

With Your spear, O Christ, / having cleansed the rot of the passions from my heart, / heal me entirely, / I who have been bitten by the serpent's venomous fangs, / and grant that I may walk unshakably / along the divine paths.

Theotokos: We all honor You, O Pure One, as the shining lamp and light, / upon which, having taken up residence, the Fire of the Godhead / has enlightened those enveloped by the decay of *such* a night, / and we bless / the One born of You, O Blessed One.

Another Triodion Hymn

Irmos: To Moses in the thicket:

Amid the robbers, the One Crucified on the Tree, / and pierced in the side with a spear, from which life flowed, / sing, bless, / and exalt Him for all ages.

Judge of all the earth, / You stood before the tribunal, / endured blows to the face and mockery, / were hung on the Cross, / delivering me from destruction /—*from* ancient sin—for all ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord, the Trinity: One Godhead, the Trinity, / an indivisible Nature, yet divided according to Persons, / an everlasting dominion, Father, Son, and Spirit, / we glorify You in song for all ages.

To the Mother of God**: O** Pure Mother of God, / gate of heaven, door of salvation! / Accept the prayers of all Christians, / who call You blessed for ever and ever.

Glory to You, our God, glory to You.

The Cross of Christ, which led the thief to faith, / and me—to a zealous journey along the path of fasting! / Grant that I may soon be worthy to worship You / and be made alive.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

Irmos: In the burning bush, Moses / beheld the miracle of the Virgin / long ago on Mount Sinai; / sing, bless, and exalt Him forever and ever!

Hymn 9

Irmos: Of the Beginnerless Father:

The Fast, shining brighter than the sun, / the multi-luminous grace, proclaims to all / the good news of the rays of the Cross, / and the dawn of the sacred Passion, / and the saving day of the Resurrection.

Let us love purity, flee from fornication, / gird our loins with chastity, / so that we may appear pure before the Pure One / and the One who seeks purity from all, / the Savior of our souls.

Christ, by the fear of You / nail my flesh to the Cross, / just as You nailed Adam's sin to the Cross; / loose the bonds of my vices, / shatter the arrows of the Evil One with Your spear, O Lord, / and deliver me from his harm.

Theotokos: You who gave birth to Christ the Lord—the most righteous Judge / and the One who is swift to reconcile— / deliver me from judgment, O Virgin and Mother of the Child, / and from the fire and punishment / that sinful pleasure has brought upon me.

Another Triodion Hymn

Irmos: Pure and Immaculate:

O Your mercy! / For You endured the Cross, / the nails and the spear, O Lord, / for my sake, one condemned to perdition; / therefore I sing Your praises, Christ.

To the Cross, the reed, the nails, and the spear— / Your life-giving sufferings— / we, all people, bowing in worship, / glorify You with hymns, Christ.

Glory, Trinitarian: One in three Persons, / the one and only Trinity, Supreme Lord, / a Nature equal in glory: / Father, Son, and Holy Spirit, / save us all!

To the Mother of God: Rejoice, Mother of God, propitiation for the world, / to whom, turning, all of us sinners / always find reconciliation with God.

Glory to You, our God, glory to You.

Strengthen me, O Lord, with Your Cross, / and grant me, O Good One, / the strength to fulfill the season of fasting.

Irmos: The Pure and Immaculate Mother and Virgin, / with songs of praise, all the faithful / reverently honor her as the Mother of God.

Luminary.

Stichera on the psalter, tone 8

Let us subdue our passionate thoughts through fasting, / covering ourselves with spiritual wings, / so that, having easily weathered the approaching storm of the enemy, / we may become worthy to worship the Cross, / of the Son of God who was willingly sacrificed for the world, / and spiritually celebrate the Savior's Resurrection from the dead: / ascending the mountain, let us glorify with the disciples / the Son, the Lover of Mankind, / who received all authority from the Father! **(2)**

To the Martyrs: Invincible Martyrs of Christ, / having overcome temptation by the power of the Cross, / you have received the grace *of* eternal life; / you did not fear the threats of tyrants, / and though tortured, you rejoice. / And now *the streams* of your blood / have become healing for our souls: / intercede for the salvation of our souls!

Glory, and now, O Mother of God of the Cross, the same voice: "What is this sight before us, / which my eyes behold, O Lord? / You who hold all creation, You are exalted upon the Tree, / and You who give life to all have been put to death!"— / The All-Pure Mother of God cried out in sorrow, / as she beheld upon the Cross / God and Man, who shone forth ineffably / from her.

And the First Hour, with the verses and customary bows: and the dismissal.

ON WEDNESDAY AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 4

You know our nature, / You know our weakness, O Lover of Mankind: / we have sinned, but we have not turned away from You, O God, / nor have we stretched out our hands to a foreign god. / Have mercy on us according to Your goodness, O Merciful One!

Glory, and now: **and we repeat the same.**

Prokeimenon, Tone 4

I will praise You, O Lord, / with all my heart.

Verse: I will rejoice and be glad in You.

Ps 9:2A, 3A

Reading from the Prophecies of Isaiah

Thus says the Lord: "The law will go forth from Zion, and the word of the Lord from Jerusalem. He will judge between the nations and arbitrate for many peoples; they will beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war anymore." And now, O house of Jacob, come, let us walk in the light of the Lord; for He has forsaken His people, the house of Jacob; for their land is filled, as it was from the beginning, with divinations, as *among* the nations, and many children of the nations have been born among them. For their land is filled with silver and gold, and there is no end to their treasures; their land is filled with horses, and there is no end to their chariots; their land is filled with abominations—the works of their hands—and they have bowed down to what their own fingers have made. People have bowed down, and men have humbled themselves; I will not tolerate them! Now go into the rocks and hide in the earth from the face of the fear of the Lord and from the glory of His might, when He rises up to shatter the earth. For the eyes of the Lord are high, but man is lowly; human pride will be humbled, and the Lord alone will be exalted on that day.

Isaiah 2:3–11

Prokeimenon, Tone 6

The Lord is righteous, and He loves righteousness; / His face is turned toward righteousness.

Verse: I trust in the Lord; as you say to my soul.

Ps 10:7, 1A

And the rest of the Liturgy of the Hours, and the dismissal.

ON WEDNESDAY AT VESPERS

When the Liturgy of the Presanctified Gifts is celebrated, the priest recites a short ektenia after each antiphony of the kathisma.

"I have cried out to the Lord": stichera on tone 10

From "Deliver my soul from the dungeon": In the tone of the day's samoglasna, repeating it twice. Also the martyr's stichera in the same tone; also 3 similar to the Triodion and 3 stichera from the Menaion, repeating the first.

Tone 8: "Fasting in the flesh, brothers, / let us also fast in the spirit: / let us loose every bond of injustice; / let us break the chains of oppressive agreements." / Let us tear up every unjust contract, / give bread to the hungry, / and bring the homeless poor under our roof, / so that we may receive great mercy from Christ our God. **(2)**

Then to the martyrs: Is there any glory? / And is there any praise befitting the saints? / For they bowed their heads under the sword, / for Your sake, You who bowed the heavens and descended; / they shed their blood, / for Your sake, You who humbled Yourself and took the form of a servant; / they humbled themselves unto death, / imitating Your poverty; / through their prayers, by the abundance of Your compassion, / O God, have mercy on us!

Then, Lord Joseph, Tone 2

Jesus, truly the Spiritual Sun, / having sent you forth as radiant flashes of lightning throughout the world, / dispelled the darkness of error with the radiance of your divine preaching, / O God-bearing

Apostles, / and enlightened those *who* were cunningly held captive / in the darkness of ignorance. / Pray, then, that He may bestow upon us as well / enlightenment and great mercy.

Another from the same source: Elijah, having ascended the divine chariot of virtues, / enlightened by fasting, soared to the heights of heaven. / Emulate him, my humble soul, / and abstain from all malice, envy, and enmity, / and from fleeting and pleasant pleasures, / so that you may escape the grievous torment / of eternal Gehenna, crying out to Christ: / "Lord, glory to You!"

Another by Lord Theodore, Tone 5

Divine Apostles, / most ardent intercessors for the world / and defenders of the Orthodox! / Having the boldness to approach Christ our God, / we beseech you, O most holy ones, to intercede for us, / that we may easily pass through this blessed time of fasting / and receive the grace of the Consubstantial Trinity. / Great and glorious preachers, / pray for our souls!

And from the Menaion 4. Glory, and now, to the Mother of God. Entrance with the censer, without the Gospel. [When the Gospel is to be read, then with the Gospel.] Joyful Light:

Prokeimenon, Tone 5

You, O Lord, will preserve us and protect us / from this generation and forever.

Verse: Save me, O Lord, for there is no one righteous.

Ps 11:8, 2A

1. Reading from Genesis

God said, "Let the earth bring forth living creatures according to *their* kinds—four-footed animals, creeping things, and wild animals—*each* according to *its* kind." And so it was. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that crawl on the ground according to their kinds. And God saw that *they* were good. Then God said, "Let us make humankind in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, (and over the beasts), and over the livestock, and over all the earth, and over every creeping thing that creeps upon the earth." So God created humankind; in the image of God He created them; male and female He created them. And God blessed them, saying, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea, (and over the wild animals,) and over the birds of the air, and over every living creature that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with fruit that yields seed—*this* shall be your food. And to every beast of the earth, and to every bird of the heavens, and *to* every creature that creeps upon the earth—everything that has the breath of life in it—*I* have given every green plant for food." And it was so. God saw everything He had made, and behold, it was very good. And there was evening, and there was morning—the sixth day. Thus the heavens and the earth were completed, along with all their array. And on the sixth day God finished the work He had been doing, and He rested on the seventh day from all the work He had done. And God blessed the seventh day and made it holy, because on that *day* He rested from all the work that God had done in creation.

Genesis 1:24–31; 2:1–3

Prokeimenon, Tone 6

Look upon me and hear me, / O Lord, my God.

Verse: How long, O Lord, will You forget me forever? How long will You turn Your face away from me?

Psalm 12:4A, 2

2. Reading from Proverbs

My son! If you accept the words of my commandment and keep *them* within you—if your ear is attentive to wisdom and you turn your heart to understanding—then you will *also* turn it to the instruction of your son. For if you call out for wisdom and give your voice to understanding— (and

seek discernment with a loud voice)—and if you search for it as for silver and probe for it as for hidden treasure, then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom, and from His presence come knowledge and understanding; He preserves salvation for those who prosper, protects their path, so that the ways of the righteous may be preserved; and He will preserve the path of those who revere Him. Then you will understand justice and judgment, and you will make all the foundations of goodness straight. For if wisdom enters your mind, and discernment seems beautiful to your soul, *then* good counsel will preserve you, and holy reflection will safeguard you, to deliver you from the way of the wicked, from a man who speaks nothing true. Oh, you who forsake the straight paths to walk in the ways of darkness! Oh, you who delight in evil deeds, rejoicing in wicked corruption! Their paths are winding, and their tracks are crooked, to lead you far from the straight path and alienate you from sound judgment. My son! Do not be led astray by wicked counsel—she who forsakes the teaching of her youth and has forgotten God's covenant: for she has set her house near death, and her foundations near hell, along with the earth. All who go to her will not return and will not reach the paths of righteousness; for they will not live to a ripe old age. For if they had walked in the ways of the good, they would have found the level paths of the righteous. The good will be the inhabitants of the earth, and the blameless will remain on it; for the upright will inhabit the earth, and the holy will remain on it. The ways of the wicked will perish from the earth, and the lawless will be cut off from it.

Proverbs 2:1–22

And at the conclusion of the parimias, the priest proclaims: "Peace be with you." **And the deacon:** "Wisdom." **The reader chants:** "Let my prayer be directed": **At this time, the right and left choirs and the congregation on both sides throughout the church pray, kneeling. And after the reader, the first choir chants the same:** "Let my prayer be directed": **While the reader, the other choir, and the congregation on that side remain kneeling until the end of the chant. Then the reader sings the first verse:** "Lord, I have called upon You; hear me." **After the verse is sung, the second choir sings:** "May my prayer be directed." **Then the reader, the first choir, and the congregation standing on that side fall to their knees. The reader also sings the second verse:** "Set a guard, O Lord, over my lips." **And the first choir sings again:** "Let my prayer be directed": **The reader, the second choir, and the congregation present once again kneel. And the reader sings the third verse:** "Do not let my heart stray": **The second choir sings:** "Let my prayer be directed": **And the reader, the first choir, and the congregation kneel. And again the reader sings:** "May my prayer be directed, like incense, before Your face." **And then both choirs and all the people present in the church fall to their knees and remain kneeling while the reader sings; then, rising, they finish singing from the choir loft:** "The lifting up of my hands is like the evening sacrifice." **And upon completion, we perform three great bows.**

If it is the feast of the Finding of the Holy Head of John the Baptist or of the Forty Holy Martyrs, then at the conclusion, "Let my prayer be directed": **immediately, with the Holy Doors open, we proclaim the prokimen, read the Epistle, sing "Alleluia," read the Gospel, and proceed as usual. If, however, there is no feast day, after** "Let my prayer be directed": **the deacon recites the ektenia, and the priest recites the prayer of earnest supplication. We then make three bows. The rest of the Liturgy of the Presanctified Gifts proceeds according to the order prescribed in the service book.**

It is important to know that after the transfer of the Holy Gifts and the singing of "Now the Heavenly Powers," **we make three great bows with our heads uncovered.**

Let it be known that during the procession of the Divine Mysteries—since they are already fully consecrated—the congregation and the chanters, prostrating themselves, render to Christ, who dwells within them, the worship due to God.

Communion: Taste and see how good the Lord is. Alleluia, **three times. After the Royal Doors are opened, the deacon proclaims:** "With the fear of God, faith [and love], draw near." **We bow once: And we sing,** "I will bless the Lord at all times; / His praise shall ever be on my lips." Alleluia, **three times. After the priest's proclamation:** "Always, now and ever, and unto ages of ages." **Choir:** "Amen." May our lips be filled: Alleluia, **three times. After the prayer behind the ambo:** May the name of the Lord be blessed from now on and forever: **And three small bows.** I will bless the Lord at all times: **And the antidor is distributed to us. And then the full dismissal.**

This order of service is observed throughout the entire Lenten season when the Liturgy of the Presanctified Gifts is celebrated. Where the Liturgy is not celebrated, stichera in the sixth tone are sung at Vespers: similar ones from the Triodion and three from the Menaion. "Glory, and now, O Theotokos," in the tone of the Menaion. At the stichera, the day's stichera from the Triodion is sung twice, and the martyr's stichera, set to "Lord, I have cried out," **is sung. "Glory, and now, O Theotokos," in the same tone. And the usual conclusion. Upon entering the refectory, we eat dry food and drink a beverage with honey. On Thursday of this week, we do not serve a meal, but fast until Friday; then we enter the refectory and eat.**

ON WEDNESDAY AT VESPERS

Priest: Blessed be our God always, now and ever, and unto ages of ages.

Reader: Amen. Glory to You, our God, glory to You.

Heavenly King: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12) Glory, and now: Come, let us worship: (3)**

Psalm 69

O God, come to my aid; O Lord, make haste to help me. May those who seek my life be put to shame and disgrace; may those who wish me harm be turned back and put to shame; may those who say to me, "All is well, all is well," be put to shame at once. May all who seek You, O God, rejoice and be glad in You, and may those who love Your salvation say without ceasing, "Let the Lord be exalted." But I am poor and needy; O God, help me. You are my helper and my deliverer—O Lord, do not delay!

And we sing this Great Canon of our venerable father Andrew of Crete and Jerusalem, repeating the refrain after each troparion: Have mercy on me, O God, have mercy on me.

Song 1, Tone 6

Irmos: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor! **(2)**

Refrain: Have mercy on me, O God, have mercy on me.

From my youth, O Christ, I have transgressed Your commandments; / passionately, carelessly, and recklessly / I have spent my *whole* life; / therefore I cry out to You, Savior: / "*At least* at the end, save me!"

I lie prostrate before Your gates, Savior; / at least in my old age, do not cast me into hell, empty-handed; / but before my death, as the Lover of mankind, / grant me the forgiveness of my sins.

Having squandered my wealth, Savior, in debauchery, / I am deprived of the fruits of piety, / and, tormented by hunger, I cry out: / "Merciful Father, hasten, / have mercy on me Yourself!"

I—who have fallen into the hands of robbers— / in my thoughts, / am now entirely wounded by them *and* covered with sores; / but You Yourself, Christ the Savior, / come *and* heal me.

The priest, noticing me, passed by, / and the Levite, seeing *me* in dire *distress*, naked, despised me. / But Jesus, who shone forth from Mary, / come *and* have mercy on me.

Refrain: Venerable Mother Mary, pray to God for us.

Grant me the radiant grace / from the Divine Providence on High /—to avoid the darkness of the passions / and to sing fervently of Your, Mary, life / and Your wonderful deeds.

Glory to the Trinity: The Transcendent Trinity, / worshiped as One, / take from me the heavy burden of sin / and, as the Merciful One, / grant me tears of contrition.

And now, to the Mother of God: O Mother of God, Hope and Protection of those who sing Your praises! / Take from me the heavy burden of sin, / and as the Pure Lady, / accept me as I repent.

Song 2

Irmos: Hear, O heaven—and I will proclaim, / and sing of Christ, / Who came in the flesh from the Virgin. **(2)**

I have slipped through intemperance / like David and have defiled myself; / but wash me clean, Savior, with my tears.

I have neither tears, nor repentance, nor contrition; / Grant this to me Yourself, Savior, / as God.

I have destroyed my original beauty / and my splendor, / and now I lie naked and ashamed.

Do not shut Your door against me then, / O Lord, O Lord, / but open it for me, / who repent to You.

Hear the groans of my soul / and accept the tears from my eyes, Savior, / and save me.

O Lover of mankind, who desires the salvation of all, / call me to You and, as the Good One, / accept me as I repent.

Refrain: **Most Holy Mother of God, save us.**

Most Pure Virgin Mother of God, / the one and only, all-glorified, / pray earnestly for our salvation.

Irmos: Behold, behold, that I am God, / who rained down manna / and brought forth water from the rock / in ancient times in the wilderness for My people / with My right hand alone and My might.

"Behold, behold, I am God!" / Listen, my soul, to the Lord who calls, / and turn away from your former sin, / and fear *Him* as the Avenger, / and as the Judge and God.

To whom have you become like, O sinful soul? / Alas, to ancient Cain and to that Lamech, / who struck the body with stones—with wicked deeds— / and killed the mind with reckless desires.

Having surveyed all *who lived* before the Law, / O soul, / you did not resemble Seth, / nor did you imitate Enosh, / nor Enoch's translation, nor Noah, / but you proved lacking in the life of the righteous.

You alone unleashed the torrents of wrath / of your God, my soul, / and like the earth, you flooded all flesh, deeds, and life, / and remained outside the ark of salvation.

Refrain: **Venerable Mother Mary, pray to God for us.**

With all your zeal *and* love / you fled to Christ, / turning away from your former path of sin, / and being trained in the impassable deserts, / and flawlessly fulfilling His divine commandments.

Glory, to the Trinity: O Beginningless, Uncreated Trinity, / Indivisible Unity, / accept *me* as I repent, / save me who have sinned, / do not despise Your creation, / but have mercy on me and deliver me / from fiery condemnation.

And now, to the Mother of God: Most Pure Lady, Mother of God, / Hope of those who flee to You / and Refuge *for those caught* in the storm, / incline the merciful Creator and Your Son / to have mercy on me as well / through Your intercessions.

Song 3

Irmos: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are Holy and Lord. **(2)**

You have not inherited the blessings of Shem, O wretched soul, / nor have you received, like Japheth, / a vast dominion *or* forgiveness on earth.

From the land of Haran—from sin— / come forth, my soul, / hasten to the land that springs forth everlasting, living incorruption, / which Abraham inherited.

You have heard of Abraham, my soul, / who in ancient times left his fatherland / and became a stranger; / imitate his resolve.

At the oak of Mamre, the patriarch, / having entertained the angels, / inherited in his old age / the promise as a reward**.**

Isaac, my wretched soul, / having come to know him *as* a new burnt offering, / mysteriously offered to the Lord, / imitate his willingness.

You have heard, my soul, of Ishmael, / cast out as the offspring of a slave woman; / take heed, be sober, lest you *too* / suffer a similar fate because of your debauchery.

Refrain: **Venerable Mother Mary, pray to God for us.**

I am engulfed by the storm and turmoil of my sins, / but you yourself, O Mother, save me now / and lead me to the harbor of divine repentance.

Refrain: **Venerable Mother Mary, pray to God for us.**

Even now, O Venerable One, / as you offer this humble prayer to the merciful Mother of God, / open for me *as well,* through your intercession, / the divine gates.

Glory, to the Trinity: Simple, uncreated Unity, / beginningless Nature, / celebrated in the Three Persons, / save us who worship with faith / Your might.

And now, to the Mother of God: The Son, *born* of the Father before time, / in time, O Mother of God, / though you knew no man, you gave birth to Him— / *O* wondrous miracle! / —remaining a Virgin *and* nursing Him with milk.

Song 4

Irmos: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord! **(2)**

My body is defiled, my spirit is stained, / I am covered with sores; / but You, O Christ, as a physician, / heal both through my repentance, / wash *me*, cleanse me, make me white, / *and* show *me*, O my Savior, / as pure as the snow.

Your Body and Blood, crucified for all, / You, the Word, offered: / Your Body—to recreate me, / Your Blood—to wash me clean. / And You gave Your Spirit, / to lead me, Christ, / to Your Father.

You accomplished salvation / in the midst of the earth, O Merciful One: / so that we might be saved, / You were willingly crucified on the Tree; / the closed Eden was opened; / the heavenly *and* the earthly, / creation *and* all nations, / saved, worship You.

May the blood from Your side / be my baptism / and also my drink, / pouring forth the water of forgiveness, / so that I may be wholly cleansed, / anointed and refreshed / as by anointing and drink, O Word, / by Your life-giving words.

Just as the Church has found / Your life-giving sides as a cup, / from which a double stream has poured out for us: / the forgiveness *of sins* and knowledge, / in the image of the Old and New Covenants— / the two Covenants together, our Savior.

I am deprived of the banquet hall, / deprived of the wedding, and with it—the supper; / the lamp has gone out, for there is no oil *in it*, / the banquet hall, while I slept, was shut, / the supper is over, / and I am bound hand and foot / and cast out.

Glory, O Trinity: Indivisible in essence / *and* unconfused in Persons, / I proclaim Thee, O Triune and One Godhead, / as the sole Sovereign and Co-Thronist. / I sing to Thee a great hymn, / sung thrice in *the* heavenly *realm*.

And now, O Mother of God: You give birth and yet remain a Virgin, / preserving your virginity by nature forever; / He who was born *of You* renews the laws of nature, / and the virginal womb gives birth. / *Wherever* God wills, the order of nature is overcome, / for He creates whatever He wills.

Song 5

Irmos: From the night, as dawn breaks, / I who strive toward You, Lover of mankind, / enlighten me, I pray, / and guide me, too, in Your commandments, / and teach me, Savior, / to do Your will. **(2)**

As one of harsh disposition, / like the cruel Pharaoh, O Lord, / I have become like Iannius and Iambrius in soul and body / and have become mired in my mind; but help me.

I, wretched one, have mingled *my* mind with the mire, / but wash me, O Lord, in the font of my tears, / I beseech You, making the garment of my flesh / as white as snow.

If I examine my deeds, Savior, / I see that I have surpassed every human being in sin, / for I sinned with full awareness, / not in ignorance.

Have mercy, have mercy, O Lord, on Your creation. / I have sinned—forgive me, / *for* You *alone* are pure by nature, / and no one else but You / remains without blemish.

For my sake, though You are God, / You took on my form, / performed miracles, healing the lepers / and strengthening the paralytics, / stopping the flow *of blood* from the woman with the issue of blood, Savior, / by touching the hem *of Your garment*.

Refrain: **Venerable Mother Mary, pray to God for us.**

Having crossed the waters of the Jordan, / you found painless rest, / having avoided carnal pleasures; / deliver us from them as well / through your prayers, O Venerable One.

Glory, to the Trinity: We glorify You, O Trinity, the One God: / "Holy, holy, holy are You: / Father, Son, and Holy Spirit, /—a simple Being, / the One who is ceaselessly worshiped."

And now, to the Mother of God: From you, O incorrupt, virginal Mother who knew no man, / God, the Creator of the ages, / took on my nature / and united it with Himself.

Song 6

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the depths of hell, / and brought my life out of destruction. **(2)**

Arise and subdue, / like Jesus did to Amalek, the passions of the flesh, / and the Gibeonites—deceptive thoughts— / always overcoming them.

Cross over the fleeting nature of time, / as the ark once did, / and take possession of that Promised Land, O soul: / God commands it.

Just as You saved Peter who cried out, / hasten to save me *too*, Savior, / deliver me from the beast by stretching out Your hand, / and lift me up from the depths of sin.

I know Your peaceful refuge, / Lord, Lord Christ; / but from the unfathomable depths of sin and despair / deliver me, hastening to my aid.

Glory, to the Trinity: "I am the Trinity, undivided and inseparable, / distinguished by Persons, / and Unity, united by nature," / — proclaims the Father, and the Son, and the Divine Spirit.

And now, to the Theotokos: Your womb gave birth to God for us, / Who took on our likeness; / Pray to Him, O Mother of God, as the Creator of all, / that through Your intercession we may be justified.

Lord, have mercy **(3).** **Glory, and now:**

Kontakion, Tone 6

My soul, my soul, arise—why do you sleep? / The end is drawing near, and you are about to be put to shame. / Arise, then, that Christ God, / who is everywhere present and fills all things, may have mercy on you!

Hymn 7

Irmos: We have sinned; we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers! **(2)**

You have willingly gathered the sins of Manasseh, / raising up passions in place of *pagan* abominations / and *thereby*, O soul, multiplying your indignation *against them*; / but, zealously seeking his repentance, / obtain contrition.

You have vied with Ahab / in abominable *deeds*, my soul; woe is me! / You have become a refuge for carnal defilements / and a vessel of shameful passions; / but cry out from the depths of your being / and confess your sins to God.

Heaven is closed to you, O soul, / and God's famine has overtaken you, / as *it* once *did* / when Ahab did not obey the words of Elijah the Tishbite; / but be like *the widow* of Zarephath: / nourish the prophet's soul.

Once, Elijah burned / fifty of Jezebel's *servants* twice, / when he *also* destroyed the prophets of abomination / to condemn Ahab; / but avoid imitating both *of them*, O soul, / and take heart.

Glory, O Trinity: the Trinity, Simple, Indivisible, / Consubstantial and One in Nature: / *as* Lights and Light, and—Three Holy Ones and One Holy One— / the Triune God is sung; / but sing, O soul, and glorify Life and Lives, /—all of God.

And now, to the Mother of God: We sing to You, we bless You, / we worship You, Mother of God, / for You bore in Your womb / the One of the Indivisible Trinity—Christ God— / and You Yourself revealed to us, / *who live* on earth, the heavenly.

Hymn 8

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him for all ages! **(2)**

Righteous Savior, have mercy / and deliver me from the fire and punishment / that I must justly endure at the judgment: / grant me relief before the end, / for my virtue and repentance.

Like the thief, I cry out to You: "Remember *me!*" / Like Peter, I weep bitterly. / "Forgive me, Savior," I cry out like the tax collector, / I shed tears like the harlot; / accept my weeping, / as You once did *from* the Canaanite woman.

Heal the festering wound, Savior, / of my humble soul, O sole Physician; / apply a bandage to me, and oil, and wine—the works of repentance, / contrition with tears.

Imitating the Canaanite woman, I too: / "Have mercy on me," I cry out to the Son of David; / I touch the hem *of His garment*, like the woman with the issue of blood, / I weep, like Martha and Mary over Lazarus.

Glory to the Trinity: Father without beginning, Son co-eternal, / Good Comforter, Righteous Spirit; / Parent of the Word of God, / The Father's Word without beginning, / Living and creative Spirit, / Trinity-One, have mercy on me.

And now, to the Theotokos: As if from a purple fabric, O Most Pure One, / the mental crimson—the flesh of Emmanuel / was woven within Your womb; / therefore we truly honor You, O Mother of God.

Hymn 9

Irmos: The birth from a seedless conception is inexpressible, / the Fruit of the Mother who knew no man is spotless: / for the birth of God renews *the laws* of nature. / Therefore we, all generations, / as the Mother of our God / rightly magnify You. **(2)**

Healing infirmities, / Christ the Word preached the Gospel to the poor; / He healed the maimed, dined with tax collectors, / conversed with sinners; / He restored the soul of Jairus's daughter, who had already departed, / by the touch of His hand.

The tax collector was saved, and the harlot *became* chaste, / while the boastful Pharisee was condemned. / For the first cried out, "Have mercy on me!" / The second, "Have pity on me!" / But the last boasted, proclaiming, "God, I thank You!" / And further—foolish words.

Zacchaeus was a tax collector, yet he found salvation, / while Simon the Pharisee was led astray, / and the harlot received complete forgiveness / from the One who has the power to forgive sins; / hurry, O soul, / and imitate her.

O my wretched soul, / you did not imitate / the woman who, taking an alabaster jar, / anointed and wiped the Lord's feet with her hair, weeping, / and tore up the record / of her former sins.

You know, my soul, how the cities to which Christ preached the Gospel / were cursed; / fear *this* example; do not end up like them, / for the Lord, likening them to Sodom, / condemned them even to hell.

Do not be worse than the Canaanite woman, / O my soul, out of despair, / having heard of the faith / by which *her* daughter was healed by the word of God. / "Son of David, save me too!" /—cry out from the depths of your heart, / as she did to Christ.

Glory to the Trinity: Let us glorify the Father, exalt the Son, / and worship the Divine Spirit with faith /—the indivisible Trinity, One in essence, / as Light and Lights, and Life and Lives, / who gives life and enlightens the ends *of the world*.

And now, O Mother of God: Preserve Your city, / O Most Pure Mother of God. / For under Your *protection* it reigns in faith, / and from You it receives strength, / and with Your *assistance* / it victoriously repels every temptation, / and takes its enemies captive, / and keeps *them in* subjection.

Refrain: **Venerable Father Andrew, pray to God for us.**

Andrew, most venerable and thrice-blessed Father, / Shepherd of Crete! / Do not cease to pray for those who sing your praises, / that we may all be delivered from wrath, sorrow, and corruption, / and from boundless sins, / as we honor your memory with faith.

Irmos: The birth without seed is inexpressible, / from the Mother who knew no husband, the spotless Fruit: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify You.

And we continue the Great Compline.

Psalm 4

When I called, the God of my righteousness heard me; in my distress You gave me room. Have mercy on me and hear my prayer. O sons of men, how long will you be heavy of heart? Why do you love vanity and seek falsehood? And know that the Lord has done wondrous things for His Holy One. The Lord will hear me when I call to Him. Be angry—but do not sin; *do not brood over* what you say in your hearts; be contrite on your beds. Offer sacrifices of righteousness and trust in the Lord. Many say, "Who will show us any good?"—The light of Your face, O Lord, has marked us! You have filled my heart with joy; they are filled to the brim with the fruit of Your wheat, wine, and oil. I will lie down in peace and sleep at once, for You, O Lord, alone have given me hope to live.

Psalm 6

O Lord, do not rebuke me in Your anger, nor discipline me in Your wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are shaken, and my soul is deeply troubled; and You, O Lord, how long? Turn to me, O Lord; deliver my soul; save me for the sake of Your mercy. For there is no one among the dead who remembers You; and in Sheol, who will glorify You? I am weary from my groaning; every night I will wash my bed with my tears; I will water my couch with my tears. My eyes are dim with grief; I have grown old among all my enemies. Depart from me, all you who do wrong, for the Lord has heard the sound of my weeping; the Lord has heard my plea; the Lord has accepted my prayer. May all my enemies be put to shame and confounded; may they turn back and be put to shame very soon.

Psalm 12

How long, O Lord, will You forget me forever? How long will You turn Your face away from me? How long must I wrestle with my thoughts and have sorrow in my heart day and night? How long will my enemy triumph over me? Look upon me and hear me, O Lord my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have prevailed against him." Those who oppress me will rejoice if I falter, but I trust in Your mercy. My heart will rejoice in Your salvation; I will sing to the Lord, who has shown me favor, and I will sing praises to the name of the Lord Most High.

Look upon me and hear me, O Lord, my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have gained the upper hand against him."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory, and now:**

Psalm 24

To You, O Lord, I lift up my soul. My God, I trust in You—may I never be put to shame, and may my enemies not mock me; for all who wait for You will not be put to shame: let the lawless be put to shame in vain. Reveal Your ways to me, O Lord, and teach me Your paths. Guide me in Your truth and teach me, for You are God, my Savior, and I have waited for You all day long. Remember Your compassion, O Lord, and Your lovingkindness, for they have been from of old. Do not remember the sins of my youth or my folly; by Your mercy, remember me for Your goodness' sake, O Lord. The Lord is good and righteous; therefore, He will guide the way of the sinners. He guides the humble in justice; He teaches the humble His ways. All the ways of the Lord are mercy and truth *for* those who seek His covenant and His testimonies. For Your name's sake, O Lord, have mercy on my sin, for it is great. Who is the man who fears the Lord? He will give him the law in the way he has chosen. His soul will dwell among the blessings, and his descendants will inherit the land. The Lord is a stronghold for those who fear Him, and He will reveal His covenant to them. My eyes are ever on the Lord, for He will deliver my feet from the snare. Look upon me and have mercy on me, for I am lonely and destitute. The sorrows of my heart have multiplied; deliver me from my troubles. Look upon my humility and my weakness, and forgive all my sins. Look upon my enemies—for they have multiplied and hate me with unjust hatred. Preserve my soul and deliver me, that I may not be put to shame, for I trust in You. The gentle and upright have joined me, for I have waited for You, O Lord. Deliver Israel, O God, from all its sorrows!

Psalm 30

In You, O Lord, I trust; let me never be put to shame. By Your righteousness, deliver me and set me free; incline Your ear to me; hasten to save me; be my God and my refuge, to save me. For You are my stronghold and my refuge; for Your name's sake You will guide me and sustain me; You will deliver me from this snare that has been set for me, for You are my protector, O Lord. Into Your hands I commit my spirit; You have delivered me, O Lord, God of truth. You hate those who in vain pursue what is vain; but I have trusted in You, O Lord; I will rejoice and be glad in Your mercy, for You have looked upon my humility, saved my soul from calamity, and have not delivered me into the hands of the enemy; You have set my feet in a spacious place. Have mercy on me, O Lord, for I am in distress; my eyes are dimmed by anger, my soul and my inner being. For my life is spent in suffering, and my years in groaning; my strength is weakened by poverty, and my bones are shaken. I have become a byword to all my enemies, and especially to my neighbors; a terror to my acquaintances—those who see me outside *my house* flee from me . I have been forgotten as though I were dead; in my heart I have become like a shattered vessel, for I have heard the taunts of many who live around me, as they gathered together against me, determined to take my soul. But I have put my trust in You, O Lord; I have said, "You are my God." My lot is in Your hands; deliver me from the hand of my enemies and from those who pursue me. Show Your face to Your servant; save me by Your mercy. O Lord, let me not be put to shame for calling upon You; let the wicked be put to shame, and let them be cast down to Sheol. May the deceitful lips be silenced, those who speak against the righteous with arrogance and

contempt. How great is the abundance of Your goodness, O Lord, which You have hidden for those who fear You, which You have prepared for those who hope in You before the sons of men! You hide them in *a* secret *place before* Your face from the turmoil of mankind; You shelter them in a tent from the strife of tongues. Blessed be the Lord, for He has wonderfully shown His mercy in the fortified city. But I said in my distress: 'I am cast out from the sight of Your eyes'—therefore You heard the voice of my supplication when I called to You. Love the Lord, all You who are His saints, for the Lord seeks truth and repays those who show boundless pride. Be strong, and let your hearts take courage, all you who hope in the Lord!

Psalm 90

He who dwells in the shelter of the Most High will abide under the shadow of the God of heaven. He will say to the Lord, "You are my shield and my refuge, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence. He will hide you under His wings, and you will take refuge under His wings—His truth will surround you *like* a shield. You will not fear the terror of the night, nor the arrow that flies by day; nor the pestilence that stalks in the darkness, nor the destruction that strikes at noon. A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. You will only look on with your eyes and see the punishment of the wicked. For You, O Lord, are my hope! You have made the Most High your refuge. No evil shall befall you, nor shall any plague come near your tent; for He will command His angels concerning you to guard you in all your ways—they will bear you up in their hands, lest you strike your foot against a stone. You will tread upon the asp and the viper; you will trample the lion and the dragon. "For he has trusted in Me, and I will deliver him; I will protect him, for he has known My name. He will call upon Me, and I will answer him; I am with him in trouble; I will deliver him and honor him; I will satisfy him with long life and show him My salvation."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) Lord, have mercy. (3) **Glory, and now:**

Then the verses are sung antiphonal (Isaiah 8:8B–10; 12B–14A; 18A; 9:2, 6) with the refrain after each verse: For God is with us.

God is with us; know this, all nations, / and submit. / For God is with us. (2)

Hear this to the ends of the earth. / For God is with us.

O mighty ones, submit yourselves. / For God is with us.

For if you rise up again, / you will be defeated again. / For God is with us.

And whatever plan you devise, / the Lord will bring it to ruin. / For God is with us.

And whatever words you may speak, / *they* will not *stand* against us. / For God is with us.

We will not fear your threats / nor be dismayed. / For God is with us.

But we will revere the Lord, our God, / and He will be our refuge. / For God is with us.

And if I put my hope in Him, / He will be my sanctification. / For God is with us.

I will put my trust in Him, / and He will save me. / For God is with us.

Here I am, along with the children God has given me. / For God is with us.

The people who walked in darkness / have seen a great light. / For God is with us.

Those who dwell in the land of the shadow of death, / a light will shine upon you. / For God is with us.

For a Child has been born to us, / a Son has been given to us. / For God is with us.

Whose government will rest upon His shoulder. / For God is with us.

And His peace has no end. / For God is with us.

And His name is called: / The Angel of the Great Council. / For God is with us.

Wonderful Counselor. / For God is with us.

God the Mighty, the Ruler, / the Lord of the world. / For God is with us.

Father of the age to come. / For God is with us.

God is with us; let the nations know / and submit. / For God is with us. **(2)**

Glory be to the Father, and to the Son, and to the Holy Spirit. God is with us.

Now and ever and to the ages of ages. Amen. God is with us.

For God is with us.

Troparia

As the day draws to a close, I give thanks to You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

Glory: As the day draws to a close, I praise You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

And now: Having lived through the day, I sing Your praises, O Holy One; / I pray: grant me, O Savior, / an evening and night free from the enemy's wiles / and save me.

The Cherubim, incorporeal by nature, glorify You with ceaseless hymns. / The six-winged Seraphim exalt You with unceasing exclamations. / And the entire host of Angels praises You with thrice-holy songs. / For You are the Father, existing before all things, / and You have Your Son, co-eternal with You, / and, bearing the equally honored Spirit of life, You reveal the indivisible Trinity. / Most Holy Virgin, Mother of God, witnesses of the Word and ministers, / all the hosts of prophets and martyrs, / having immortal life, / intercede earnestly for us all, / for we all are in distress, / so that, having been delivered from the deception of the evil one, / we may proclaim the angelic hymn: / Holy, Holy, Holy, Thrice-Holy Lord, / have mercy on us and save us. Amen.

After this, in a low voice:

The Creed

1 I believe in one God, the Father, the Almighty, the Creator of heaven and earth, of all things visible and invisible. 2 And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages, Light from Light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made. 3 Who for us humans and for our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and became man. 4 Who was crucified for us under Pontius Pilate, suffered, and was buried. 5 And rose again on the third day, according to the Scriptures. 6 And ascended into heaven, and is seated at the right hand of the Father. 7 And will come again in glory to judge the living and the dead, and His kingdom will have no end. 8 And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, who spoke through the prophets. 9 The one, holy, catholic, and apostolic Church. 10 I acknowledge one Baptism for the forgiveness of sins. 11 I look forward to the resurrection of the dead, 12 and the life of the world to come. Amen.

And verses with bows:

Most Holy Lady, Mother of God, pray for us sinners. **(3)**

All the heavenly hosts of holy angels and archangels, pray for us sinners. **(2)**

Saint John, the prophet, the Forerunner, and the Baptist of our Lord Jesus Christ, pray for us sinners. **(2)**

Holy and glorious Apostles, prophets, and martyrs, and all the saints, pray for us sinners. **(2)**

Our reverend and godly fathers, shepherds and teachers of the universe, pray for us sinners. **(2)**

(Here the patron saint of the church is also commemorated.)

O invincible, indestructible, and divine power of the holy and life-giving Cross, do not forsake us sinners. **(2)**

O God, have mercy on us sinners. **(2)**

O God, have mercy on us sinners, and forgive us. **(without bowing)**

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

On Monday and Wednesday evenings, troparia, tone 2

Enlighten my eyes, Christ God, / that I may not fall asleep *the sleep* of death, / that my enemy may not say: / "I have gained the upper hand against him."

Glory: Be the protector of my soul, O God, / for I walk amidst many snares; / deliver me from them, O Good One, / and save me, O Lover of mankind.

And now: We have no boldness because of our many sins, / but entreat the One born of You, O Virgin Mother of God! / For the Mother's intercession holds great power before the gracious Lord. / Do not despise the supplications of sinners, All-Pure One, / for He who endured suffering for our sake is merciful and has the power to save.

Lord, have mercy. **(40) Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Prayer of St. Basil the Great

O Lord, O Lord, who has delivered us from every arrow that flies by day, deliver us also from every danger that lurks in the darkness; accept our evening sacrifice—the offering of our hands. Grant us, then, to walk the path of the night blamelessly, without experiencing evil, and deliver us from every confusion and fear that befalls us from the devil. Grant our souls contrition and our thoughts concern for the trial at Your judgment, which is terrible and righteous. Nail our flesh to the cross with fear of You and put our earthly members to death, so that even in the silence of sleep we may be enlightened by the contemplation of Your judgments. Remove from us every unseemly dream and every pernicious desire, and raise us up at the hour of prayer, strengthened in faith and prospering in the fulfillment of Your commandments, through the favor and goodness of Your Only-Begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and always, and forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 50

Have mercy on me, O God, according to Your great mercy; according to the multitude of Your tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You alone have I sinned and done what is evil in Your sight—so that You may be justified in Your words and prevail when You are judged by the . For behold, I was conceived in iniquity, and my mother bore me in sin. For behold, You have loved truth; You have revealed to me the hidden and secret things of Your wisdom. You will sprinkle me with hyssop—and I will be cleansed; You will wash me—and I will become whiter than snow; You will let me hear joy and gladness—and my humbled bones will rejoice. Turn Your face away from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your mighty Spirit. I will teach the wicked Your ways, and the ungodly will turn to You. Deliver me from

bloodguilt, O God, O God of my salvation; then my tongue will rejoice in Your righteousness. O Lord, You will open my lips, and my lips will proclaim Your praise. For if You had desired sacrifices, I would have offered them—but You take no pleasure in burnt offerings. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise. O Lord, in Your favor, bless Zion, and may the walls of Jerusalem be rebuilt—then You will accept with favor the sacrifice of righteousness, the offering and the burnt offerings; then they will lay young bulls upon Your altar.

Psalm 101

O Lord, hear my prayer, and let my cry come before You. Do not turn Your face away from me on the day I am in distress; incline Your ear to me on the day I call upon You; hear me quickly. For my days have vanished like smoke, and my bones have withered like dry twigs. I have been cut down like grass, and my heart has withered, so that I have forgotten to eat my bread. Because of the sound of my groaning, my bones have clung to my flesh. I have become like a pelican in the wilderness; I have become like an owl among the ruins. I have not slept and have become like a bird sitting alone on the roof. All day long my enemies reviled me, and those who praised me swore by me. For I ate ashes like bread, and I mixed my drink with tears because of Your anger and Your wrath, for You lifted me up only to cast me down. My days have faded like a shadow, and I have withered like grass. But You, O Lord, remain forever, and Your memory endures from generation to generation. You will arise and have compassion on Zion, for the time has come to show her mercy; the time has come, for Your servants love her stones and mourn over her dust. The nations will fear the name of the Lord, and all the kings of the earth will fear Your glory; for the Lord will rebuild Zion and appear in His glory. He has looked upon the prayer of the humble and has not despised their supplication. Let this be written down for a future generation, and the people yet to be formed will praise the Lord, for He has looked down from His holy height, The Lord has looked down from heaven to earth to hear the groans of the captives, to set free the children of those who have been slain, to proclaim the name of the Lord in Zion and His praise in Jerusalem, when the nations gather together and the kings—to serve the Lord. He turned to Him on the way, *in the days* of his strength: “Make known to me my few days; do not take me away in the midst of my days; Your years endure from generation to generation.” In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You will remain; all of them will wear out like a garment, and like a robe You will fold them up, and they will be changed. But You are the same, and Your years will never end. The sons of Your servants will find refuge, and their descendants will be established forever.

Prayer of Manasseh, King of Judah

O Lord Almighty, God of our fathers—Abraham, Isaac, and Jacob—and of their righteous seed, You who created heaven and earth with all their splendor, who bound the sea with the word of Your command, who enclosed the abyss and sealed it with Your awesome and glorious name, whom all fear, and tremble before the face of Your power, for no one can stand before the splendor of Your glory, and Your terrible wrath against sinners is unbearable! Yet the mercy of Your promise is boundless and unfathomable; for You are the Most High Lord, merciful, long-suffering, and abounding in mercy, and You have compassion on *the* evil *deeds* of mankind. You, O Lord, in the abundance of Your goodness, have promised repentance and forgiveness to those who have sinned against You, and in the abundance of Your compassion, You have ordained repentance for sinners as a means of salvation. Behold, You, O Lord, God of Hosts, did not require repentance of the righteous Abraham, Isaac, and Jacob, who did not sin against You, but You have required repentance of me, a sinner, because I have sinned more than the number of the grains of sand in the sea. My iniquities have multiplied, O Lord; my iniquities have multiplied, and I am unworthy to lift up my eyes and behold the heights of heaven because of the multitude of my wrongdoings. I am bound by many iron chains, so that I cannot lift up my head, and I find no relief, for I have aroused Your wrath and done evil in Your sight: I have not fulfilled Your will nor kept Your commandments. And now I bow the knees of my heart, in need of Your goodness. I have sinned, O Lord, I have sinned, and I know my iniquities; but

I beseech You: forgive me, O Lord, forgive me, and do not destroy me because of my iniquities; do not, in Your everlasting wrath, remember my evil deeds, and do not condemn me to *the* deepest *places* of the earth. For You, O God, are the God of those who repent, and You will show me all Your goodness; for You will save me, though I am unworthy, by Your great mercy, and I will praise You unceasingly all the days of my life, for all the heavenly hosts sing Your praises, and Your glory endures forever and ever. Amen.

The Threefold Holy One. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) **Glory, and now: Our Father:** **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Penitential Troparia, Tone 6

Have mercy on us, O Lord, have mercy on us, / for, finding no excuse for ourselves, / we sinners offer this prayer to You, our Master: / "Have mercy on us!"

Glory: O Lord, have mercy on us, for we trust in You; / do not be too angry with us / and do not remember our iniquities; / but look upon us now, as the Merciful One, / and deliver us from our enemies. / For You are our God, and we are Your people; / we are all the work of Your hands / and we call upon Your name.

And now: Open to us the gates of mercy, / O Blessed Mother of God, / so that, trusting in You, we may not be put to shame, / but may be delivered from our troubles *through* Your *prayers*, / for You are the salvation of the Christian race.

Lord, have mercy. (40) **Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

And the prayer: O Lord God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! One Godhead, one Power, have mercy on me, a sinner, and save me, Your unworthy servant, in ways known to You, for You are blessed forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 142

O Lord, hear my prayer; give ear to my supplication in Your truth; hear me in Your righteousness, and do not enter into judgment with Your servant, for no one living is righteous before You. For the enemy has pursued my soul; he has brought my life down to the dust; he has placed me in darkness, like those who have been dead *from* of old. My spirit is faint within me; my heart is troubled within me. I have remembered the days of old; I have meditated on all Your works; I have pondered the works of Your hands. I have stretched out my hands to You; my soul is like parched land before You. Hear me quickly, O Lord, for my spirit is faint: do not turn Your face away from me, and *let* me *not* be like those who go down to the pit. Let me hear Your mercy early in the morning, for I trust in You; show me, O Lord, the way I should go, for to You I have lifted up my soul. Deliver me from my enemies, O Lord, *for* to You I have fled. Teach me to do Your will, for You are my God; Your good Spirit will lead me into the land of righteousness. For the sake of Your name, O Lord, You will revive me; by Your righteousness You will bring my soul out of sorrow; and by Your mercy You will destroy my enemies and cut off all who oppress my soul, for I am Your servant.

Daily Doxology

Glory to God in the highest, and on earth peace, goodwill toward men. We praise You, we bless You, we worship You, we glorify You, we thank You for Your great glory. Lord, Heavenly King, God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy on us. You who take away the sins of the world, accept our prayer; You who sit at the right hand of the Father, have mercy on us. For You alone are Holy; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen. Every night I will bless You and praise Your name forever and ever. Lord, You have been our refuge from generation to generation. I said: "Lord, have mercy on me; heal my soul, for I have sinned against You." Lord, I have taken refuge in You; teach me to do Your will, for You are my God. For with You is the fountain of life; in Your light we will see light. Extend Your mercy to those who know You. Grant, O Lord, that we may be preserved from sin this night. Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever. Amen. May Your mercy, O Lord, be upon us, as we put our hope in You. Blessed are You, O Lord; teach me Your commandments. Blessed are You, O Lord; enlighten me with Your commandments. Blessed are You, O Holy One; enlighten me with Your commandments. Lord, Your mercy endures forever; do not despise the works of Your hands. Praise is due to You, song is due to You, glory is due to You, to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) **Glory, and now: Our Father:** **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Troparion, Tone 6

O Lord of powers, abide with us, / for we have no other helper in our sorrows / but You; / O Lord of powers, have mercy on us. **The other chanting group repeats.**

First voice. Verse 1: Praise God in His saints, / praise Him in the firmament of His power.

O Lord of hosts, be with us: **– we repeat after each verse.**

Second voice. Verse 2: Praise Him for His might, / praise Him for the multitude of His greatness.

Verse 3: Praise Him with the sound of trumpets, / praise Him with the psaltery and the harp.

Verse 4: Praise Him with the timpani and in the dance, / praise Him with strings and the organ.

Verse 5: Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

And both choirs together: Praise God in His holy ones. / Praise Him in the firmament of His power.

O Lord of hosts, be with us, / for we have no other helper in our afflictions / but You; / O Lord of hosts, have mercy on us.

Glory: O Lord, if we did not have Your saints as intercessors, / and Your goodness, which has compassion on us, / how would we dare, O Savior, to sing of You, / Whom the Angels praise unceasingly? / O Knower of Hearts, have mercy on our souls.

And now: My sins are countless, O Mother of God— / to You I flee, O Pure One, in need of salvation. / Look mercifully upon my feeble soul / and intercede before Your Son and our God, / that I may be granted forgiveness / for *the* grave *sins* I have committed, / O One and Only Blessed One.

Most Holy Mother of God, / do not forsake me throughout my life, / do not entrust me to human protection, / but defend and have mercy on me Yourself!

I place all my hope / in You, Mother of God; / keep me under Your protection.

Lord, have mercy. (40)

And the prayer: Christ God, who at all times and in every hour receives worship and glory in heaven and on earth, long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our

bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and suffering. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy. (3) **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Then the priest recites the prayer of St. Ephrem the Syrian with 16 bows:

Lord and Master of my life! Do not deliver me to the spirit of idleness, vanity, lust for power, and idle talk. **(Bow)**

But grant me, Your servant, the spirit of chastity, humility, patience, and love. **(Bow)**

Yes, O Lord and King, grant that I may see my own sins and not condemn my brother, for You are blessed forever and ever. Amen. **(Bow)**

Also, 12 small bows with the prayer:

O God, cleanse me, a sinner.

And again, the entire prayer: O Lord and Master of my life: **and one great bow.**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12)**

Prayer to the Most Holy Mother of God, composed by Paul, a monk of the Monastery of the Mother of God Evergetis, that is, the Benefactor

Immaculate, Unstained, Innocent, Blameless, Pure Virgin, Bride of God, Sovereign Lady! You who, through Your wondrous conception, united the Word of God with mankind and joined the fallen nature of our race with *the* Heavenly *Powers*; You are the sole hope of those who have lost hope, the help of those under attack, the ready defense of those who take refuge in You, and the refuge of all Christians! Do not despise me, a sinner, a wretched one, who has rendered myself utterly unworthy through shameful thoughts, words, and deeds, and who, through the carelessness of my mind, have become a slave to worldly pleasures. But have mercy on me, a sinner and a stray, with Your love for mankind, as the Mother of the God who loves mankind, and accept the prayer I offer You with unclean lips, and with motherly boldness, implore Your Son and our Lord and Master, that He may open to me, too, the compassionate depths of His goodness and, overlooking my countless sins, turn me toward repentance and make me a faithful fulfiller of His commandments. And remain with me always, as a merciful, compassionate, and benevolent one, in this life—a fervent Intercessor and Helper, shielding me from the attacks of my enemies and guiding me to salvation ; and at the hour of my departure, guard my wretched soul and drive the dark apparitions of evil demons far from it; and on the dreadful Day of Judgment, deliver me from eternal punishment and make me an heir to the ineffable glory of Your Son and our God. And may I receive it, my Lady, Most Holy Mother of God, through Your intercession and protection, by the grace and love for mankind of Your only Son, our Lord, God, and Savior Jesus Christ. To Him be all glory, honor, and worship, together with His Father without beginning and His all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

Prayer of the Monk Antiochus to Our Lord Jesus Christ

And grant us, O Lord, as we go to sleep, rest for body and soul, and preserve us from the dark sleep of sin and from every dark and nocturnal indulgence. Tame the surges of our passions; extinguish the fiery arrows of the Evil One, cunningly aimed against us; calm the rebellions of our flesh; and lull to sleep every thought of ours concerning the earthly and material. And grant us, O God, an alert mind, a chaste intellect, a sober heart, and a light sleep free from every satanic dream. Raise us up at the hour of prayer, steadfast in Your commandments and firmly holding fast within ourselves the memory of Your judgments. Grant us praise throughout the night, that we may sing, bless, and glorify Your most honored and majestic Name—the Father, the Son, and the Holy Spirit—now and ever and unto ages of ages. Amen.

Most Glorious Ever-Virgin, Mother of Christ our God, bring our prayer to Your Son and our God, that through Your intercession He may save our souls.

Prayer of Saint John

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit; Holy Trinity, glory to You!

Priest: Glory to You, Christ God, our hope, glory to You.

Choir: **Glory; and now,** O Lord, have mercy. **(3)** Bless us.

Then all bow down to the ground, and the priest, instead of the dismissal, recites the prayer:

Most merciful Lord, Jesus Christ, our God! Through the intercession of our all-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the holy and life-giving Cross, through the protection of the holy, incorporeal Heavenly Hosts, and by the prayers of the holy and glorious prophet, John the Forerunner and Baptist, the holy, glorious, and all-praised Apostles, the holy, glorious, and victorious martyrs, our venerable and God-bearing Fathers, the holy and righteous God-parents Joachim and Anna, and all Your saints, make our prayer acceptable, grant us forgiveness of our sins, cover us with the shadow of Your wings, drive away from us every enemy and adversary, bring peace to our lives, O Lord, have mercy on us and grant us Your peace, and save our souls, as You are good and love mankind.

And we say: Amen.

Rite of Forgiveness

The priest, bowing to the congregation, says: Bless me, holy fathers, and forgive me, a sinner, for all in which I have sinned in deed, word, thought, and all my senses.

And we respond: May God forgive you, holy father.

The priest recites the following ektenia:

Let us pray for our Most Holy Patriarch **(name)**, and for our Most Reverend Metropolitan **(or: Archbishop, or: Bishop) (name)**, and for all our brethren in Christ.

[In monasteries: For our venerable abbot **(name)** and the brethren of this holy monastery.**]**

Choir for each petition: Lord, have mercy.

For our God-protected country, its authorities, and all its people.

For those who hate us and those who love us.

For those who show us mercy and serve us.

For those who have commanded us, the unworthy, to pray for them.

For the deliverance of those in captivity.

For our fathers and brothers who have fallen away.

For those sailing the seas.

For those who lie infirm.

Let us also pray for an abundance of the earth's fruits.

And for every Orthodox Christian soul.

Let us honor the memory of the Orthodox bishops and the founders of this holy church **(or:** this holy monastery**).**

Our parents and all our fathers and brothers who have departed before us, both here and everywhere, who are Orthodox.

Let us also pray for ourselves:

Choir: Lord, have mercy. **(3)**

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

We: Amen.

In monasteries, the brothers bow, asking forgiveness from the abbot and saying:

Bless me, holy father, and forgive me, a sinner.

And having received forgiveness from the abbot, we go to our cells, reciting the following prayer:

Forgive those who hate and wrong us, O Lord, Lover of mankind. Repay those who do good with good. Grant our brothers and relatives their petitions *for that* which *leads* to salvation, and grant *them* eternal life. Visit the sick and grant *them* healing. Guide those who are at sea. Accompany those who are traveling. Grant the forgiveness of sins to those who serve and show us mercy. Have mercy, by Your great mercy, on those who have entrusted us, the unworthy, to pray for them. Remember, O Lord, our fathers and brothers who have fallen asleep before us, and grant them rest where the light of Your face shines. Remember, O Lord, our brothers who are in captivity, and deliver them from every misfortune. Remember, O Lord, those who offer sacrifices and do good deeds in Your holy Churches, and grant their petitions *for* what *leads* to salvation, and grant them eternal life. Remember, O Lord, us also, Your humble, sinful, and unworthy servants, and enlighten our minds with the light of the knowledge of You, and guide us along the path of Your commandments, through the prayers of our Most Pure Lady, the Mother of God and Ever-Virgin Mary, and all Your saints, for You are blessed forever. Amen.*

ON THURSDAY OF THE FIRST WEEK
AT MATINS

According to the 1st stichos of the Apostolic Sedal, two verses from the Octoechos, and the Theotokos Hymn. Then a reading.

According to the second stichera of the sedalena, tone 2

You who sent forth *Your* disciples as lights to the ends *of the earth* / through *their* preaching, O Word of God, / enlighten our hearts with the light of virtue, / and purify us through fasting, granting Your servants a spirit of repentance, / so that *they* may glorify You, O Savior, / the one who is truly Most Blessed.

Glory: **we repeat the same.**

And now, to the Theotokos: O Theotokos, do not despise me, / who am in need of Your help, / for my soul trusts in You; / have mercy on me.

After the 3rd verse of the Sedalen, Tone 5

You who dwell with *the* heavenly *powers*—/ abstinence, the brightest *of all* virtues—/ intercede for us that we may peacefully reach the end / and obtain the fruits of salvation; / we beseech you, the host of the twelve apostles: / for you are truly a stronghold / and a refuge for our souls on earth.

Glory: **we repeat the same.**

And now, O Mother of God: Most Holy of the Cherubim, highest of the heavens, / O Mother of God, praised by all! Truly confessing You, / we sinners have salvation, / and find protection *in You* against temptations. / Therefore, do not cease to intercede for us, / Strength and Refuge of our souls!

The Canon from the Menaion. And the three-stanza hymn of Lord Joseph. And a psalm from the Psalter is chanted.

A tripesnet by Mr. Joseph, Tone 2.
Song 4

Irmos: You came from the Virgin:

Receiving the light of abstinence, shine forth, O soul, / and avoid the darkness of sin, / so that the radiance of forgiveness may dawn upon you / through the Divine Spirit.

Having caught me with the hook of delight, O deceiver, / you seized me and made me a captive; / but you, the apostles, who caught the world in the net of the Word, / deliver me from his malice.

You have appeared as the rays of the Sun of Glory, / glorious apostles, / driving away the drought of delusion; / enlighten me as well, / who am darkened by every kind of malice.

Theotokos: I will call upon You night and day / in *my* sorrow, and I will be saved, / and I will rise above all delights, O Virgin, my wall and my help, / protected by Your power.

Another tripesner, by Lord Theodore, tone 5

Irmos: The works of Your providence, O Lord:

All-radiant lamps of the Sun of Righteousness, the apostles, / you enlighten the earthly world, / dispelling the darkness of error.

With the Savior's lyre, moved by the Spirit, / having appeared on earth, O Apostles, / you sing to us the melodious word / and turn the world toward God.

Glory, Triune: Glorifying the Trinity in one Essence, / let us sing of the One Lord God: / the unbegotten Father, the begotten Son, and the living Spirit.

Theotokos: The Virgin conceived in her womb, O Lord, / and gave birth to You, Emmanuel: / for You came forth for the salvation of Your people, / to save Your anointed ones, O Lover of mankind.

Glory to You, our God, glory to You.

O assembly of the twelve apostles, / divine and all-holy! / Pray to Christ for us, we beseech you, / that we may run the forty-day race with zeal.

Irmos: The works of Your providence, O Lord, / amazed the prophet Habakkuk: / for You went forth to save Your people, / You came to save Your anointed ones.

Hymn 8

Irmos: By the tyrant's decree:

Let us abstain from all pleasure, / tempering our senses with fasting, / and let us drink the cup of contrition with warm *faith*, singing: / "Bless the Lord, all His works!"

When you sit with Christ to judge the dead, / pray, O Apostles, / that I, who am guilty of many sins and subject to judgment, / may become a partaker with those standing on the right.

Having purified ourselves through fasting, / let us ascend the chariot of divine virtues / and soar with our minds to the heights of heaven, singing: / "Bless the Lord, all you works of the Lord!"

Theotokos: You remained unburned, O Virgin, / having given birth to the Fire of the Godhead; / but the passions of souls were consumed, / as they cried out to You with the voice of an angel, / O sole Giver of joy!

Another Triodion Hymn

Irmos: Your pious youths:

Trumpets of the Spirit, disciples of Christ / as we sing, we cry out: / "Bless the Lord, all you works of the Lord!"

As intercessors for peace and for the straying of their persecutors, / we sing of Christ's disciples, crying out: / "Bless the Lord, all you works of the Lord!"

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Trinitarian: The Most Holy Trinity—/ in the Father, and the Son, and the Holy Spirit—/ we sing in hymns: / "Bless the Lord, all you works of the Lord!"

Theotokos: We mortals all sing of Him / whom You bore in an ineffable manner, / reverently crying out, O Pure One: / "Bless the Lord, all you works of the Lord!"

Glory to You, our God, glory to You.

Apostles, intercede / that we may end our days in peace, / crying out: "Bless the Lord, / all you works of the Lord!"

We praise, bless, and worship the Lord, singing and exalting *Him* for all ages.

Irmos: Your pious youths, O Christ, / sang in the furnace, proclaiming: / "Bless the Lord, all you works of the Lord!"

Hymn 9

Irmos: To the incomprehensible God:

Cast into the gaping abyss of pleasures, / I call upon the depths of Your mercy: / "Helmsman, save me!"

O Fountain of Mercy! / Grant me now contrition and lamentation, / that I *may* mourn / the boundless seas of my evil *deeds*.

Through the holy prayers of Your disciples, O Jesus, / grant that I may worship the holy Resurrection / and Your divine Passion.

Theotokos: You who made our earthly nature heavenly / by the indwelling of God within You, All-Pure One, / deliver all from misfortune.

Another Triodion Hymn

Irmos: We magnify You, Christ:

Having drawn the water of immortality from the Savior's springs, as prophesied, / the apostles always quench the thirst of those who long for the teachings of life.

Having appeared as princes of the Heavenly King, O Apostles, / you subdued the entire universe *to Him*, / *teaching all* to honor Him alone, / to worship and glorify Him as God.

Glory, Triune One: The indivisible Trinity, / the all-active and almighty Unity: / the Father, the Son, and the Holy Spirit! / You are my God, my Lord, and my Light, / and as I sing *hymns* to You, I worship You.

To the Mother of God: We call you, O Pure Virgin Mother, / blessed, O Mother of Mothers, / for you became the propitiation for the world, / having carried the Savior and Creator in your womb in a way beyond words.

Glory to You, our God, glory to You.

O choir of the Apostles! Save those who sing your praises, / and grant us to pass through the days of the radiant fast / with contrite hearts.

Irmos: We magnify, O Christ, / Your all-pure and spotless Mother, / for she supernaturally gave birth to You in the flesh, / You who have delivered us from every error and ruin.

Luminary of the tone.

Stichera at the psalter, tone 3

Lord, You have ordained repentance for me, a sinner, / desiring to save me, unworthy as I am, / through Your boundless mercy. / I fall down before You, praying: / "Humble my soul through fasting, / for I have taken refuge in You, the One and Only Most Merciful!" **(2)**

And to the martyrs: How you shine like stars in the world / and even after death, holy martyrs, / who labored in good deeds; / having boldness, pray to Christ / to have mercy on our souls.

Glory, and now, to the Mother of God: O Mother of God, Protectress of all who pray to You, / *with* You we dare to pray, and in You we boast, / *and* in You is all our hope; / pray to Him Who was born of You / for Your unworthy servants.

ON THURSDAY AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 1

Deliver us, O Lord, / from visible and invisible enemies, / so that the pagans may never say, "Where is their God?" / Let them know, O Lord, / that You do not look upon the sins of Your repentant people.

Glory, and now: **and we repeat the same.**

Prokeimenon, Tone 1

When the Lord restores the captives of His people.

Verse: The fool has said in his heart, "There is no God!"

Ps 13:7B, 1A

Reading from the Prophecies of Isaiah

The Lord alone will be exalted on that day. For the day of the Lord of Hosts is against every arrogant and haughty one, and against every proud and exalted one—and they will be humbled. And against every tall and majestic cedar of Lebanon, and against every oak tree of Bashan, and against every high mountain, (and every high hill), and against every high tower, and against every high wall, and against every ship at sea, and against the very sight of the beauty of the ships. Every man will be humbled, and human pride will fall, and the Lord alone will be exalted on that day. And they will hide all *the idols* made by human hands, carrying them into caves, into the crevices of the rocks, and into

the chasms of the earth, from the face of the fear of the Lord and from the glory of His might, when He rises up to crush the earth. For on that day people will cast away their abominations—the silver and gold they have made for themselves to worship vain *gods* and bats—so that they may enter the holes in the solid rock and the crevices of the cliffs, fleeing from the fear of the Lord and the glory of His power, when He rises up to crush the earth.

Isaiah 2:11–21

Prokeimenon, Tone 4

O Lord, who shall dwell in Your dwelling place?

Verse: He who walks blamelessly and does what is right.

Ps 14:1A, 2A

ON THURSDAY AT VESPERS

"To the Lord I cried out": stichera of Joseph, tone 2

Enlighten me, O my Christ, who am darkened by the enemy's deceptions, / You who once, hanging on the Cross, darkened the sun / and clearly illuminated the faithful with the true light of forgiveness, / so that, walking in the light of Your commandments, / I may reach the saving dawn of Your Resurrection in purity.

Like a vine, Savior, hanging on the Tree, / You, Christ, have quenched the ends *of the earth* with the wine of incorruption. / Therefore I cry out: / "Me, who am always heavily clouded by the drunkenness of sin, / having quenched me with the sweetness of true contrition, / strengthen me now, Savior, to abstain from pleasures, / as the Good One and Lover of Mankind!"

Another, like Lord Theodore, with the same voice: O power of Your Cross! / It has brought forth self-restraint for the Church, / uprooting from its very roots Adam's ancient lack of self-restraint in Eden: / for it brought death to mankind, / but this one imperishably pours out immortality to the world / as from another heavenly spring / through the outpouring of Your life-giving blood and water together, / from which all things were made alive. / *And* for us, O God of Israel, / You have made the luxury of fasting sweet, / You who are full of great mercy!

And from the Menaion 3. Glory, even now, to the Mother of God of the Cross.

Prokeimenon, Tone 4

I will bless the Lord, / who has enlightened me.

Verse: Preserve me, O Lord, for I trust in You.

Ps 15:7A, 1

1. Reading from Genesis

This is the book of the origin of the heavens and the earth. On the day when God created the heavens and the earth, and every green plant of the field before *it* appeared on the earth, and every herb of the field before *it* sprouted—for the Lord God had not *yet* caused (the Lord) God had sent rain upon the earth, and there was no man to till it, but a spring welled up from the earth and watered the whole face of the ground. Then God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being. And the Lord God planted a garden in Eden, toward the east, and placed there the man whom He had formed. And God caused to grow out of the ground every tree that was pleasing to the eye and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden; from there it divided into four headwaters. The name of the first is Pishon; it winds through the entire land of Havilah, where there is gold—and the gold of that land is of high quality; there are also rubies and green stones. The name of the second river is Gihon; it flows around the whole land of Ethiopia. The

third river is the Tigris; it flows opposite Assyria. And the fourth river is the Euphrates. Then the Lord God took the man whom He had formed and placed him in the Garden of Delight to cultivate and keep it. And the Lord God commanded Adam, saying, "You may freely eat of every tree in the Garden, but you must not eat of the tree of the knowledge of good and evil; for on the day you eat of it, you will surely die." And the Lord God said, "It is not good for the man to be alone; I will make a helper suitable for him." So God formed from the ground all the birds of the air and all the wild animals, and brought them to Adam to see what he would call them. And whatever Adam called each living creature—that was its name.

Genesis 2:4–19

Prokeimenon, Tone 4

Preserve me, O Lord, / as the apple of Your eye.

Verse: Hear, O Lord, my righteous cause.

Ps 16:8A, 1A

2. Reading from Proverbs

My son! Do not forget my laws, but let your heart keep my words; for they will add to you long life, years of life, and peace. Let not charity and faith forsake you; bind them around your neck, write them on the tablet of your heart, and you will find favor. And seek what is good before the Lord God and before people. Trust in the Lord with all your heart, and do not rely on your own wisdom. In all your ways acknowledge her, so that she may make your paths straight [—and your foot will not stumble]. Do not be wise in your own eyes; but fear the Lord and turn away from every evil: then there will be healing for your body and care for your bones. Honor the Lord with the fruit of your righteous labor, and offer Him the firstfruits of your righteous deeds, so that your granaries may be filled with wheat in abundance, and your vats may overflow with wine.

My son, do not despise the Lord's discipline, and do not lose heart when He corrects you; for *the* Lord disciplines *those He* loves, and He chastises every son He accepts. Blessed is the man who has found wisdom, and the mortal who has attained understanding—for it is better to acquire it than treasures *of* silver and gold. It is more precious than precious stones; nothing evil can stand against it; it is well known to all who love it, and nothing precious is worthy of it. For the length of life and the years of life are in her right hand, and in her left hand are riches and honor; truth comes from her lips; justice and mercy are on her tongue; her ways are ways of beauty, and all her paths are peaceful. She is a tree of life to all who hold fast to her, and she is trustworthy to those who take refuge in her as in the Lord.

Proverbs 3:1–18

Stichera on the psalter, tone 4

Desiring to partake of the Divine Pascha, / which has its origin not in Egypt but in Zion, / let us remove the leaven of sin through repentance, / gird our loins with the mortification of pleasures, / adorn our feet with shoes / that prevent us from *walking* on any path of vice, / and lean on the staff of faith. / Let us not imitate the enemies of the Lord's Cross / by idolizing the belly, / but let us follow *the path* of fasting / after the One who set an example for us of victory over the devil— / the Savior of our souls. **(2)**

To the Martyrs: O Christ God, glorified through the remembrance / of Your saints! / Through their intercession, / grant us Your great mercy.

Glory, and now, O Mother of the Cross, the same tone: When Your Lamb and Mother / beheld You nailed to the Cross, O Lord, / she was astonished and cried out: / "What is this sight, my most beloved Son? / Thus has the unfaithful, lawless people repaid You, / having enjoyed Your many miracles. / But glory to Your ineffable / forbearance, O Lord!"

And the rest of the service according to custom.

ON THURSDAY AT VESPERS

Priest: Blessed be our God always, now and ever, and unto ages of ages.

Reader: Amen. Glory to You, our God, glory to You.

Heavenly King: Holy, Holy, Holy. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) **Glory, and now: Our Father:** **Priest:** For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. (12) **Glory, and now: Come, let us worship:** (3)

Psalm 69

O God, come to my aid; O Lord, make haste to help me. May those who seek my life be put to shame and disgrace; may those who wish me harm be turned back and put to shame; may those who say to me, "All is well, all is well," be put to shame at once. May all who seek You, O God, rejoice and be glad in You, and may those who love Your salvation say without ceasing, "Let the Lord be exalted." But I am poor and needy; O God, help me. You are my helper and my deliverer—O Lord, do not delay!

And we sing this Great Canon of our venerable father Andrew of Crete and Jerusalem, repeating the refrain after each troparion: Have mercy on me, O God, have mercy on me.

Song 1, Tone 6

Irmos: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor! (2)

Chorus: **Have mercy on me, O God, have mercy on me.**

Lamb of God, who takes away the sins of all, / take from me this heavy burden of sin, / and, as the Merciful One, / grant me tears of repentance.

I fall before You, Jesus, / I have sinned before You; have mercy on me, / take from me the heavy burden of sin, / and, as the Merciful God, / grant me tears of repentance.

Do not enter into judgment with me, / bringing my deeds to light, / scrutinizing my words and exposing my desires; / but through Your mercy, without regard for my grave *sins*, / save me, Almighty One.

It is a time for repentance; / I come to You, my Creator: / take from me the heavy burden of sin, / and, as the Merciful One, / grant me tears of contrition.

Having squandered the treasure of *my* soul in sin, / I have no fruits of piety, / and, tormented by hunger, I cry out: / "O Giver of Mercy, hasten, / have mercy on me Yourself!"

Refrain: **Venerable Mother Mary, pray to God for us.**

Having submitted to Christ's divine laws, / you drew near to Him, / having abandoned the uncontrollable desires for pleasure, / and, with all reverence, / you fulfilled all the virtues as one.

Glory, to the Trinity: O Transcendent Trinity, / worshiped as One, / take from me this heavy burden of sin / and, as the Merciful One, / grant me tears of contrition.

And now, to the Mother of God: O Mother of God, Hope and Protection of those who sing Your praises! / Take from me the heavy burden of sin, / and as the Pure Lady, / accept me as I repent.

Song 2

Irmos: Behold, behold, that I am God, / who rained down manna / and brought forth water from the rock / in days of old in the wilderness for My people / with My right hand alone and My might. (2)

"I have killed a man," Lamech says, / "and wounded a youth"— / *so he* cried out, weeping; / yet you do not tremble, my soul, / having defiled the flesh and defiled the mind.

You have *already* conceived of building a tower *to the heavens*, O soul, / and of erecting a stronghold with your desires, / had the Creator not thwarted your plans / and cast your schemes down to the earth.

Oh, how I imitated Lamech, the ancient murderer, / with the soul of a man and the mind of a youth, / and how I killed my brother's body, / like Cain the murderer, with lustful desires.

The Lord once poured down fire from heaven / upon the frenzied lawlessness *and* burned the Sodomites; / but you have kindled the fire of Gehenna, / in which you, *O* soul, / must be burned in torment.

I am wounded, I am bruised; / behold the enemy's arrows that have struck my soul and body, / behold the wounds, the festering sores, the mutilations / that cry out against the blows of my wayward passions.

Refrain: Venerable Mother Mary, pray to God for us.

You stretched out your hands / to the Merciful God, Mary, / as you were drowning in an abyss of evil, / and just as He lovingly extended / a helping hand to Peter, / so He reached out *to you*, / seeking your conversion in every way.

Glory, to the Trinity: O Beginningless, Uncreated Trinity, / Indivisible Unity, / accept *me* as I repent, / save me who have sinned, / do not despise Your creation— / but have mercy and deliver me / from fiery condemnation.

And now, to the Mother of God: Most Pure Lady, Mother of God, / Hope of those who flee to You / and Refuge *for those caught* in the storm, / move the merciful Creator and Your Son / to have mercy on me as well / through Your intercessions.

Song 3

Irmos: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are Holy and Lord. **(2)**

You have become like the ancient Hagar, the Egyptian, / O my soul, / having enslaved yourself to caprice and given birth / to a new Ishmael—arrogance.

O ladder shown to Jacob, / you knew, my soul, / *that it leads* from earth to heaven; / why then did you not attain / the sure ascent—piety?

Follow the example of God's priest and the solitary king— / the image of Christ's life / in the world among people.

Turn back, lament, O wretched soul, / before the feast of life has come to an end, / before the Lord has shut / the door of His palace.

Do not become a pillar of salt, O soul, / by turning back; / let the example of Sodom terrify you: / flee upward to Mount Sigor.

Do not reject, O Lord, / the prayers of those who sing Your praises, / but have mercy, O Lover of Mankind, / and grant forgiveness to those who ask in faith.

Glory, O Trinity: Simple, uncreated Unity, / beginningless Nature, / celebrated in the Three Persons, / save us who worship with faith / Your might.

And now, O Mother of God: The Son, *born* of the Father outside of time, / in time, O Mother of God, / though you knew no man, you gave birth to Him— / *O* wondrous miracle! / —remaining a virgin *and* nursing Him with your milk.

Song 4

Irmos: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord! **(2)**

The time of my life is brief / and filled with suffering and vice; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

Clad in royal dignity, a crown, and a purple robe, / a man *of* great wealth and righteousness, / abounding in riches and flocks, / suddenly lost his wealth, glory, and kingdom, / and was reduced to poverty.

If he was righteous and more blameless than all others, / yet did not escape the deceiver's schemes and tricks, / *then* you, wretched, sin-loving soul, what will you do / if it should happen that something unexpected / befalls you?

I am now arrogant in my words, / bold also in my heart, / rash and reckless; / do not condemn me along with the Pharisee, / but grant me the humility of the tax collector, / O You alone who are Merciful *and* Just, / and count me among them.

I have sinned by abusing the vessel of my flesh, / I know, O Merciful One; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, O Savior, have mercy on me.

I have turned myself into an idol, / defiling my soul with passions, *O* Merciful One; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

I did not heed Your voice, / I did not obey Your Scripture, Lawgiver; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

Refrain: **Venerable Mother Mary, pray to God for us.**

Though drawn into the depths of great depravity, / you did not remain *there*, / but clearly ascended through good thoughts and deeds / to the highest virtue in a wondrous way, / astonishing the angelic nature, Mary.

Glory, to the Trinity: Indivisible in essence / *and* unconfused in Persons, / I proclaim Thee, O Triune and One God, / as the sole Sovereign and Co-Throne-Bearer. / I sing to Thee a great hymn, / sung thrice in *the* heavenly *realm*.

And now, to the Mother of God: You give birth and yet remain a Virgin, / preserving your virginity by nature forever; / He who was born *of You* renews the laws of nature, / and the virginal womb gives birth. / *Wherever it* pleases God, the order of nature is overcome, / for He creates whatever He wills.

Song 5

Irmos: From the night, at daybreak, / I who strive toward You, Lover of mankind, / enlighten me, I pray, / and guide me, too, in Your commandments, / and teach me, Savior, / to do Your will. **(2)**

Imitate the bowed-down one, O soul, / come, fall at the feet of Jesus, / so that He may straighten you / and you may walk upright / in the ways of the Lord.

Though You are a deep well, *O* Lord, / pour out upon me streams from Your most pure springs, / so that, like the Samaritan woman, having drunk, I may thirst no more: / for You pour forth the streams of life.

May my tears be a Siloam for me, O Lord God, / that I too may wash the eyes *of my* heart / and see You in my mind's eye, O Eternal Light.

Refrain: **Venerable Mother Mary, pray to God for us.**

With love beyond compare, / desiring to worship the Tree of the Cross, / you were granted what you desired; / grant me also, O All-Blessed One, / to attain the highest glory.

Glory, to the Trinity: We glorify You, O Trinity, the One God: / "Holy, holy, holy are You: / Father, Son, and Holy Spirit, /—a simple Being, / the One who is ceaselessly worshiped."

And now, to the Mother of God: From you, O incorrupt, virginal Mother who knew no man, / God, the Creator of the ages, / took on my nature / and united it with Himself.

Song 6

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the deepest hell, / and brought my life out of destruction. **(2)**

I, O Savior, / am the royal drachma that was once lost to You; / but having kindled the Lamp—Your Forerunner, the Word— / seek and find Your image.

Rise up and conquer, / as Jesus conquered Amalek, your carnal passions, / and the Gibeonites—deceptive thoughts— / always triumphing over them.

Refrain: **Venerable Mother Mary, pray to God for us.**

To extinguish the flame of passions, / you shed streams of tears unceasingly, Mary, / your soul ablaze; / grant that grace to me as well, / your servant.

Refrain: **Venerable Mother Mary, pray to God for us.**

You attained heavenly dispassion, O Mother, / through a life of the highest virtue on earth; / therefore, pray that we who sing your praises / may be delivered from passions / through your intercession.

Glory, to the Trinity: "I am the Trinity, undivided and inseparable, / distinguished by Persons, / and Unity, united by nature," / — proclaims the Father, and the Son, and the Divine Spirit.

And now, to the Theotokos: Your womb gave birth to God for us, / Who took on our likeness; / Pray to Him, O Mother of God, as the Creator of all, / that we may be justified through your prayers.

Lord, have mercy **(3).** **Glory, and now:**

Kontakion, Tone 6

My soul, my soul, arise—why do you sleep? / The end is drawing near, and you are about to be put to shame. / Arise, then, that Christ God, / who is everywhere present and fills all things, may have mercy on you!

Hymn 7

Irmos: We have sinned; we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers! **(2)**

My days have vanished like a dream when one awakens, / for like Hezekiah I weep on my bed, / that my days may be prolonged; / but what kind of Isaiah will appear before you, O soul, / if not God Himself?

I fall down before You / and offer You my words as tears: / "I have sinned as no harlot has sinned / and committed iniquity as no one else on earth; / but have mercy, Lord, on Your creation / and call me!"

I have obscured Your image / and distorted Your commandment; / all my beauty has been dimmed, / and my lamp has been extinguished by passions; / but have mercy and restore to me, Savior, / as David sings, my joy.

Turn back, repent, reveal what is hidden, / and say to God the All-Knowing: / "You know my secrets, O One and Only Savior; / but have mercy on me Yourself, as David sings, / through Your mercy!"

Refrain: **Venerable Mother Mary, pray to God for us.**

Having called upon the Most Pure Mother of God, / you first cast aside the fury of the passions, / which raged fiercely, / and put the enemy, the deceiver, to shame; / but grant now help in my sorrow / to me, your servant.

Refrain: **Venerable Mother Mary, pray to God for us.**

He whom you loved, whom you desired, / for whose sake you wore out your body, O Venerable One, / pray now to Christ for His servants, / that He, showing *His* mercy, / may grant a peaceful order / to all of us who honor Him.

Glory, to the Trinity: The Trinity, simple, indivisible, / consubstantial and one in essence: / *as* Lights and Light, and—Three Holy Ones and One Holy One— / the Triune God is sung; / but sing, O soul, and glorify Life and Lives, /—the God of all.

And now, to the Mother of God: We sing to You, we bless You, / we worship You, Mother of God, / for You bore in Your womb / the One of the Indivisible Trinity—Christ God— / and You Yourself revealed to us, / *who live* on earth, the heavenly.

Hymn 8

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him for all ages! **(2)**

Pouring out a stream of tears / like myrrh upon *Your* head, Savior, / I cry out to You, like a harlot seeking mercy, / I offer my supplication and ask / that I may receive forgiveness.

Even if no one has sinned before You as I have, / yet accept me too, O Merciful Savior, / in the fear of one who repents and calls out in love: / "I have sinned before You alone, / I have committed iniquity; have mercy on me!"

Have mercy, Savior, on Your creation / and seek out, like a Shepherd, the lost sheep; / save the one who has strayed from the wolf; / make me a lamb / in the pasture of Your sheep.

When You sit as the Merciful Judge / and reveal Your awesome glory, Christ, /—oh, what terror *there will be* then *from* the burning furnace / for all who fear Your unbearable Judgment!

Refrain: **Venerable Mother Mary, pray to God for us.**

Mother of the Unapproachable Light, having enlightened you, / He freed you from the darkness of the passions; / therefore, having received the Spirit of grace, / enlighten, Mary, / those who praise you with faith.

Refrain: **Venerable Mother Mary, pray to God for us.**

Beholding a new miracle in you, O Mother, / the divine Zosima was truly beside himself, / for he saw an Angel in the flesh, / and was filled with wonder, / singing the praises of Christ forever.

Glory, to the Trinity: Father without beginning, Son co-eternal, / Good Comforter, Righteous Spirit; / Parent of the Word of God, / The Father's Word without beginning, / Living and creative Spirit, / Trinity and One, have mercy on me.

And now, to the Mother of God: As if from a purple fabric, O Most Pure One, / the mental crimson—the flesh of Emmanuel / was woven within Your womb; / therefore we truly honor You, O Mother of God.

Hymn 9

Irmos: The birth from a seedless conception is inexpressible, / and the Fruit of the Mother who knew no husband is spotless: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God, / honor You in accordance with the Orthodox faith. **(2)**

Have mercy on me, save me, / Son of David, have pity, / You who healed the possessed with a word; / and speak to me, as to the thief, with a merciful voice: / "Truly I tell you, you will be with Me in paradise, / when I come in My glory!"

The thief reviled You, / *yet* the thief *also* confessed You as God, /—and yet both hung beside *Your* Cross; / but, O All-Merciful One, just as You opened the door / of Your glorious Kingdom to the thief who believed in You / and recognized God in You, / so open it to me as well.

Creation suffered, seeing You crucified: / mountains and rocks crumbled in horror, / and the earth shook, and hell was stripped of *its riches*, / and the light of day was darkened, / as it gazed upon You, Jesus, / nailed [in the flesh] (to the Cross).

Do not demand from me the worthy fruits of repentance, / for my strength has failed within me; / grant me a heart that is always contrite / and spiritual poverty, / so that I may offer them to You / as a pleasing sacrifice, O only Savior.

My Judge and Knower of *all* things concerning me! / *You* desire to come again with the Angels / to judge the whole world; / casting Your merciful eye upon me then, / spare me and have mercy on me, Jesus, / I who have sinned more than all the human race.

Refrain: Most Holy Mother Mary, pray to God for us.

You amazed everyone / with your extraordinary life: / *both* the hosts of angels *and* the assemblies of mortals, / living as one without flesh and transcending *our* nature. / Therefore, as if walking incorporeally, Mary, / you crossed the Jordan with your feet.

Refrain: Venerable Mother Mary, pray to God for us.

Appease the Creator / on behalf of those who praise you, Venerable Mother, / that they may be delivered from the troubles and sorrows / that assail *them from* every side; / so that we, delivered from temptations, may ceaselessly magnify / the Lord who has glorified you.

Refrain: Venerable Father Andrew, pray to God for us.

Andrew, most venerable and thrice-blessed Father, / Shepherd of Crete! / Do not cease to pray for those who sing your praises, / that we may all be delivered from wrath, sorrow, and corruption, / and from boundless sins, / as we honor your memory with faith.

Glory, to the Trinity: Let us glorify the Father, exalt the Son, / and worship the Divine Spirit with faith /—the indivisible Trinity, One in essence, / as Light and Lights, and Life and Lives, / who gives life and enlightens the ends *of the world*.

And now, O Mother of God: Preserve Your City, / O Most Pure Mother of God. / For under Your *protection* it reigns in faith, / and from You it receives strength, / and with Your *assistance* / it victoriously repels every temptation, / and takes its enemies captive, / and keeps *them in* subjection.

Irmos: The birth without seed is inexpressible, / the Fruit of the Mother who knew no man is spotless: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify You.

And we continue the Great Compline.

Psalm 4

When I called out, the God of my righteousness heard me; in my distress, You gave me room to breathe. Have mercy on me and hear my prayer. O sons of men, how long will you be heavy of heart? Why do you love vanity and seek after lies? Know that the Lord has done marvelous things for His holy one. The Lord will hear me when I call to Him. Be angry—but do not sin—*in* what you say in your hearts; be contrite on your beds. Offer a sacrifice of righteousness and trust in the Lord. Many say, "Who will show us any good?"—The light of Your face has marked us, O Lord! You have filled my heart with joy; they are filled to the brim with the fruit of Your wheat, wine, and oil. I will lie down in peace and sleep at once, for You, O Lord, alone have given me hope to live.

Psalm 6

O Lord, do not rebuke me in Your anger, nor discipline me in Your wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are shaken, and my soul is deeply troubled; and You, O Lord, how long? Turn to me, O Lord; deliver my soul; save me for the sake of Your mercy. For none among the dead remembers You; who in the grave will give You praise? I am weary from my groaning; every night I wash my bed with my tears; I drench my couch with my weeping. My eyes are dim with grief; I have grown old among all my enemies. Depart from me, , all you who do wrong, for the Lord has heard the sound of my weeping; the Lord has heard my plea; the Lord has accepted my

prayer. May all my enemies be put to shame and confounded; may they turn back and be put to shame very soon.

Psalm 12

How long, O Lord, will You forget me forever? How long will You turn Your face away from me? How long must I wrestle with my thoughts and have sorrow in my heart day and night? How long will my enemy triumph over me? Look upon me and hear me, O Lord my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have prevailed against him." Those who oppress me will rejoice if I falter, but I trust in Your mercy. My heart will rejoice in Your salvation; I will sing to the Lord, who has shown me favor, and I will sing praises to the name of the Lord Most High.

Look upon me and hear me, O Lord, my God; enlighten my eyes, lest I fall *asleep the sleep* of death, lest my enemy say, "I have gained the upper hand against him."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory, and now:**

Psalm 24

To You, O Lord, I lift up my soul. My God, I trust in You—may I never be put to shame, and may my enemies not mock me; for all who wait for You will not be put to shame: let the lawless be put to shame in vain. Reveal Your ways to me, O Lord, and teach me Your paths. Guide me in Your truth and teach me, for You are God, my Savior, and I have waited for You all day long. Remember Your compassion, O Lord, and Your lovingkindness, for they have been from of old. Do not remember the sins of my youth or my folly; by Your mercy, remember me for Your goodness' sake, O Lord. The Lord is good and righteous; therefore, He will guide the way of the sinners. He guides the humble in justice; He teaches the humble His ways. All the ways of the Lord are mercy and truth *for* those who seek His covenant and His testimonies. For Your name's sake, O Lord, have mercy on my sin, for it is great. Who is the man who fears the Lord? He will give him the law in the way he has chosen. His soul will dwell among the blessings, and his descendants will inherit the land. The Lord is a stronghold for those who fear Him, and He will reveal His covenant to them. My eyes are ever on the Lord, for He will deliver my feet from the snare. Look upon me and have mercy on me, for I am lonely and destitute. The sorrows of my heart have multiplied; deliver me from my troubles. Look upon my humility and my weakness, and forgive all my sins. Look upon my enemies—for they have multiplied and hate me with unjust hatred. Preserve my soul and deliver me, that I may not be put to shame, for I trust in You. The gentle and upright have joined me, for I have waited for You, O Lord. Deliver Israel, O God, from all its sorrows!

Psalm 30

In You, O Lord, I trust; let me never be put to shame. By Your righteousness, deliver me and set me free; incline Your ear to me; hasten to save me; be my God and my refuge, to save me. For You are my stronghold and my refuge; for Your name's sake You will guide me and sustain me; You will rescue me from this snare that has been set for me, for You are my protector, O Lord. Into Your hands I commit my spirit; You have delivered me, O Lord, God of truth. You hate those who in vain pursue what is vain; but I have trusted in You, O Lord; I will rejoice and be glad in Your mercy, for You have looked upon my humility, saved my soul from calamity, and have not delivered me into the hands of the enemy; You have set my feet in a spacious place. Have mercy on me, O Lord, for I am in distress; my eyes are dimmed by anger, my soul and my inner being. For my life is spent in suffering, and my years in groaning; my strength is weakened by poverty, and my bones are shaken. I have become a byword to all my enemies, and especially to my neighbors; a terror to my acquaintances—those who see me outside *my home* flee from me. I have been forgotten as though I were dead; in my heart I have become like a shattered vessel, for I have heard the slander of many who live around me, when they gathered together against me, determined to take my soul. But I have trusted in You, O Lord; I have said, "You are my God." My lot is in Your hands; deliver me from the hand of my enemies and from

those who pursue me. Show Your face to Your servant; save me by Your mercy. O Lord, let me not be put to shame for calling upon You; let the wicked be put to shame, and let them be cast down to Sheol. May the deceitful lips be silenced, those who speak against the righteous with arrogance and contempt. How great is the abundance of Your goodness, O Lord, which You have hidden for those who fear You, which You have prepared for those who hope in You before the sons of men! You hide them in *a* secret *place before* Your face from the turmoil of mankind; You shelter them in a tent from the strife of tongues. Blessed be the Lord, for He has wonderfully shown His mercy in the fortified city. But I said in my distress: 'I am cast out from the sight of Your eyes'—therefore You heard the voice of my supplication when I called to You. Love the Lord, all You who are His saints, for the Lord seeks truth and repays those who show boundless pride. Be strong, and let your hearts take courage, all you who hope in the Lord!

Psalm 90

He who dwells in the shelter of the Most High will abide under the shadow of the God of heaven. He will say to the Lord, "You are my shield and my refuge, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence. He will hide you under His wings, and you will take refuge under His wings—His truth will surround you *like* a shield. You will not fear the terror of the night, nor the arrow that flies by day; nor the pestilence that stalks in the darkness, nor the destruction that strikes at noon. A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. You will only look on with your eyes and see the punishment of the wicked. For You, O Lord, are my hope! You have made the Most High your refuge. No evil shall befall you, nor shall any plague come near your tent; for He will command His angels concerning you to guard you in all your ways—they will bear you up in their hands, lest you strike your foot against a stone. You will tread upon the asp and the viper; you will trample the lion and the dragon. "For he has trusted in Me, and I will deliver him; I will protect him, for he has known My name. He will call upon Me, and I will answer him; I am with him in trouble; I will deliver him and honor him; I will satisfy him with long life and show him My salvation."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) Lord, have mercy. (3) **Glory, and now:**

Then the verses are sung antiphonal (Isaiah 8:8B–10; 12B–14A; 18A; 9:2, 6) with the refrain after each verse: For God is with us.

God is with us; know this, all nations, / and submit yourselves. / For God is with us. (2)

Hear this to the ends of the earth. / For God is with us.

O mighty ones, submit yourselves. / For God is with us.

For if you rise up again, / you will be defeated again. / For God is with us.

And whatever plan you devise, / the Lord will bring it to ruin. / For God is with us.

And whatever words you may speak, / *they* will not *stand* against us. / For God is with us.

We will not fear your threats / nor be dismayed. / For God is with us.

But we will revere the Lord, our God, / and He will be our refuge. / For God is with us.

And if I put my hope in Him, / He will be my sanctification. / For God is with us.

I will put my trust in Him, / and He will save me. / For God is with us.

Here I am, along with the children God has given me. / For God is with us.

The people who walked in darkness / have seen a great light. / For God is with us.

You who dwell in the land and shadow of death, / a light will shine upon you. / For God is with us.

For a Child has been born to us, / a Son has been given to us. / For God is with us.

Whose government will rest upon His shoulder. / For God is with us.

And His peace has no end. / For God is with us.

And His name is called: / The Angel of the Great Council. / For God is with us.

Wonderful Counselor. / For God is with us.

God the Mighty, the Ruler, / the Lord of the world. / For God is with us.

Father of the age to come. / For God is with us.

God is with us; let the nations know / and submit. / For God is with us. **(2)**

Glory be to the Father, and to the Son, and to the Holy Spirit. God is with us.

Now and ever and to the ages of ages. Amen. God is with us.

For God is with us.

Troparia

As the day draws to a close, I give thanks to You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

Glory: As the day draws to a close, I praise You, O Lord; / I pray: grant me, O Savior, / an evening and night free from sin / and save me.

And now: Having lived through the day, I sing Your praises, O Holy One; / I pray: grant me, O Savior, / an evening and night free from the enemy's wiles / and save me.

The Cherubim, incorporeal by nature, glorify You with ceaseless hymns. / The six-winged Seraphim exalt You with unceasing exclamations. / And the entire host of Angels praises You with thrice-holy songs. / For You are the Father, existing before all things, / and You have Your Son, co-eternal with You, / and, bearing the equally honored Spirit of life, You reveal the indivisible Trinity. / Most Holy Virgin, Mother of God, witnesses of the Word and ministers, / all the hosts of prophets and martyrs, / having immortal life, / intercede earnestly for us all, / for we all are in distress, / so that, having been delivered from the deception of the evil one, / we may proclaim the angelic hymn: / Holy, Holy, Holy, Thrice-Holy Lord, / have mercy on us and save us. Amen.

After this, in a low voice:

The Creed

1 I believe in one God, the Father, the Almighty, the Creator of heaven and earth, of all things visible and invisible. 2 And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages, Light from Light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made. 3 Who for us humans and for our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and became man. 4 Who was crucified for us under Pontius Pilate, suffered, and was buried. 5 And rose again on the third day, according to the Scriptures. 6 And ascended into heaven, and is seated at the right hand of the Father. 7 And will come again in glory to judge the living and the dead, and His kingdom will have no end. 8 And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, who spoke through the prophets. 9 The one, holy, catholic, and apostolic Church. 10 I acknowledge one Baptism for the forgiveness of sins. 11 I look forward to the resurrection of the dead, 12 and the life of the world to come. Amen.

And verses with bows:

Most Holy Lady, Mother of God, pray for us sinners. **(3)**

All the heavenly hosts of holy angels and archangels, pray for us sinners. **(2)**

Saint John, the prophet, the Forerunner, and the Baptist of our Lord Jesus Christ, pray for us sinners. **(2)**

Holy and glorious Apostles, prophets, and martyrs, and all the saints, pray for us sinners. **(2)**

Our reverend and godly fathers, shepherds and teachers of the universe, pray for us sinners. **(2)**

(Here the patron saint of the church is also commemorated.)

O invincible, indestructible, and divine power of the holy and life-giving Cross, do not forsake us sinners. **(2)**

O God, have mercy on us sinners. **(2)**

O God, have mercy on us sinners, and forgive us. **(without bowing)**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

On Tuesday and Thursday evenings troparia, tone 8

You know, O Lord, that my unseen enemies do not slumber, / and You, my Creator, are aware of the weakness of my wretched flesh; / therefore I commit my spirit into Your hands. / Cover me with the wings of Your goodness, / so that I may not fall into *the sleep* of death, / and enlighten the eyes of my mind with the riches of Your divine words, / and awaken me at the appointed time to glorify You, / for You alone are good and love mankind.

Verse: **Look upon me and hear me, O Lord, my God.**

How dreadful is Your judgment, O Lord, / where the angels stand and people are brought in, / the books are opened, deeds are examined, / and thoughts are tested! / What verdict will be mine, who was conceived in sin? / Who will quench the flame for me, who will dispel the darkness for me, / if You, O Lord, do not have mercy on me as the Lover of mankind?

Glory: Grant me tears, O God, / as You once did to the sinful woman, / and deign to let me wash Your feet, / which have freed me from the path of error, / and to offer You fragrant myrrh—a pure life, / which I have attained through repentance, / so that I too may hear Your longed-for voice: / "Your faith has saved you; go in peace!"

And now: Having unashamed hope in You, O Mother of God, I shall be saved; / having received protection from You, O All-Pure One, I shall not be afraid. / I will pursue my enemies and bind them, / clothed, as in armor, in Your protection alone. / And beseeching Your almighty help, I cry out to You, O Lady: / "Save me through Your intercessions / and rouse me from this dark sleep to glorify You / by the power of Your Son and God, who was incarnate from You."

Lord, have mercy. **(40)** **Glory, and now:**

We magnify You, who, with the highest honor of the Cherubim / and the incomparably greater glory of the Seraphim, / gave birth as a virgin to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Prayer of St. Basil the Great

Lord, Lord, who has delivered us from every arrow flying by day, deliver us also from every danger lurking in the darkness; accept our evening sacrifice—the offering of our hands. Grant us, then, to walk the night's path blamelessly, without experiencing evil, and deliver us from every confusion and fear that befalls us from the devil. Grant our souls contrition and our thoughts concern for the trial at Your judgment, which is terrible and righteous. Nail our flesh to the cross with fear of You and put our earthly members to death, so that even in the silence of sleep we may be enlightened by the contemplation of Your judgments. Remove from us every unseemly dream and every pernicious desire, and raise us up at the hour of prayer, strengthened in faith and prospering in the fulfillment of Your commandments, through the favor and goodness of Your Only-Begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and always, and forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 50

Have mercy on me, O God, according to Your great mercy; according to the multitude of Your tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You alone have I sinned and done what is evil in Your sight—so that You may be justified in Your words and prevail when You are put on trial. For behold, I was conceived in iniquity, and my mother bore me in sin. For behold, You have loved truth; You have revealed to me the hidden and secret things of Your wisdom. You will sprinkle me with hyssop—and I will be cleansed; You will wash me—and I will be whiter than snow; You will let me hear joy and gladness—and my humbled bones will rejoice. Turn Your face away from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your mighty Spirit. I will teach the wicked Your ways, and the ungodly will turn to You. Deliver me from bloodguilt, O God, O God of my salvation; then my tongue will rejoice in Your righteousness. O Lord, You will open my lips, and my lips will proclaim Your praise. For if You had desired sacrifices, I would have offered them—but You take no pleasure in burnt offerings. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise. O Lord, in Your favor, bless Zion, and may the walls of Jerusalem be rebuilt—then You will accept with favor the sacrifice of righteousness, the offering and the burnt offerings; then they will lay young bulls upon Your altar.

Psalm 101

O Lord, hear my prayer, and let my cry come before You. Do not turn Your face away from me on the day I am in distress; incline Your ear to me on the day I call upon You; hear me quickly. For my days have vanished like smoke, and my bones have withered like dry twigs. I have been cut down like grass, and my heart has withered, so that I have forgotten to eat my bread. Because of the sound of my groaning, my bones have clung to my flesh. I have become like a pelican in the wilderness; I have become like an owl among the ruins. I have not slept and have become like a bird sitting alone on the roof. All day long my enemies reviled me, and those who praised me swore by me. For I ate ashes like bread, and I mixed my drink with tears because of Your anger and Your wrath; for You lifted me up only to cast me down. My days have faded like a shadow, and I have withered like grass. But You, O Lord, remain forever, and Your memory endures from generation to generation. You will arise and have compassion on Zion, for the time has come to show her mercy; the time has come, for Your servants love her stones and mourn over her dust. The nations will fear the name of the Lord, and all the kings of the earth will fear Your glory; for the Lord will rebuild Zion and appear in His glory. He has looked upon the prayer of the humble and has not despised their supplication. Let this be written down for a future generation, and the people yet to be formed will praise the Lord, for He has looked down from His holy height, The Lord has looked down from heaven to earth to hear the groans of the captives, to set free the children of those who have been slain, to proclaim the name of the Lord in Zion and His praise in Jerusalem, when the nations gather together and the kings—to serve the Lord. He turned to Him on the way, *in the days* of his strength: “Make known to me my few days; do not take me away in the midst of my days; Your years endure from generation to generation.” In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You will remain; all of them will wear out like a garment, and like a robe You will fold them up, and they will be changed. But You are the same, and Your years will never end. The sons of Your servants will find refuge, and their descendants will be established forever.

Prayer of Manasseh, King of Judah

O Lord Almighty, God of our fathers—Abraham, Isaac, and Jacob—and of their righteous seed, You who created heaven and earth with all their splendor, who bound the sea with the word of Your command, who enclosed the abyss and sealed it with Your awesome and glorious name, whom all

fear, and tremble before the face of Your power, for no one can stand before the splendor of Your glory, and Your terrible wrath against sinners is unbearable! Yet the mercy of Your promise is boundless and unfathomable; for You are the Most High Lord, merciful, long-suffering, and abounding in mercy, and You have compassion on *the* evil *deeds* of mankind. You, O Lord, in the abundance of Your goodness, have promised repentance and forgiveness to those who have sinned against You, and in the abundance of Your compassion, You have ordained repentance for sinners as a means of salvation. Behold, O Lord, God of Hosts, You did not require repentance of the righteous Abraham, Isaac, and Jacob, who did not sin against You, but You have required repentance of me, a sinner, because I have sinned more than the number of grains of sand in the sea. My iniquities have multiplied, O Lord; my iniquities have multiplied, and I am unworthy to lift up my eyes and behold the heights of heaven because of the multitude of my wrongdoings. I am bound by many iron chains, so that I cannot lift up my head, and I find no relief, for I have aroused Your wrath and done evil in Your sight: I have not fulfilled Your will nor kept Your commandments. And now I bow the knees of my heart, in need of Your goodness. I have sinned, O Lord, I have sinned, and I know my iniquities; but I beseech You: forgive me, O Lord, forgive me, and do not destroy me because of my iniquities; do not, in Your everlasting wrath, remember my evil deeds, and do not condemn me to *the* deepest *places* of the earth. For You, O God, are the God of those who repent, and You will show me all Your goodness; for You will save me, though I am unworthy, by Your great mercy, and I will praise You unceasingly all the days of my life, for all the heavenly hosts sing Your praises, and Your glory endures forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) **Glory, and now: Our Father:** **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Penitential Troparia, Tone 6

Have mercy on us, O Lord, have mercy on us, / for, finding no excuse for ourselves, / we sinners offer this prayer to You, our Lord: / "Have mercy on us!"

Glory: O Lord, have mercy on us, for we trust in You; / do not be greatly angered against us / and do not remember our iniquities; / but look upon us now, as the Merciful One, / and deliver us from our enemies. / For You are our God, and we are Your people; / we are all the work of Your hands / and we call upon Your name.

And now: Open to us the gates of mercy, / O Blessed Mother of God, / so that, trusting in You, we may not be put to shame, / but may be delivered from our troubles *through* Your *prayers*, / for You are the salvation of the Christian race.

Lord, have mercy. (40) **Glory, and now:**

We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

And the prayer: O Lord God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! One Godhead, one Power, have mercy on me, a sinner, and save me, Your unworthy servant, in ways known to You, for You are blessed forever and ever. Amen.

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 142

O Lord, hear my prayer; give ear to my supplication in Your truth; hear me in Your righteousness, and do not enter into judgment with Your servant, for no one living is righteous before You. For the

enemy has pursued my soul; he has brought my life down to the ground; he has placed me in darkness, like those who have been dead *from* of old. My spirit is faint within me; my heart is troubled within me. I have remembered the days of old; I have meditated on all Your works; I have pondered the works of Your hands. I have stretched out my hands to You; my soul is like parched land before You. Hear me quickly, O Lord, for my spirit is faint: do not turn Your face away from me, and *let* me *not* be like those who go down to the pit. Let me hear of Your mercy early in the morning, for I trust in You; show me, O Lord, the way I should go, for to You I have lifted up my soul. Deliver me from my enemies, O Lord, *for* to You I have fled. Teach me to do Your will, for You are my God; Your good Spirit will lead me into the land of righteousness. For the sake of Your name, O Lord, You will revive me; by Your righteousness You will bring my soul out of sorrow; and by Your mercy You will destroy my enemies and cut off all who oppress my soul, for I am Your servant.

Daily Doxology

Glory to God in the highest, and on earth peace, goodwill toward men. We praise You, we bless You, we worship You, we glorify You, we thank You for Your great glory. Lord, Heavenly King, God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy on us. You who take away the sins of the world, accept our prayer; You who sit at the right hand of the Father, have mercy on us. For You alone are Holy; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen. Every night I will bless You and praise Your name forever and ever. Lord, You have been our refuge from generation to generation. I said: "Lord, have mercy on me; heal my soul, for I have sinned against You." Lord, I have taken refuge in You; teach me to do Your will, for You are my God. For with You is the fountain of life; in Your light we will see light. Extend Your mercy to those who know You. Grant, O Lord, that we may be preserved from sin this night. Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever. Amen. May Your mercy, O Lord, be upon us, as we put our hope in You. Blessed are You, O Lord; teach me Your commandments. Blessed are You, O Lord; enlighten me with Your commandments. Blessed are You, O Holy One; enlighten me with Your commandments. Lord, Your mercy endures forever; do not despise the works of Your hands. Praise is due to You, song is due to You, glory is due to You, to the Father, and to the Son, and to the Holy Spirit, now and always and forever and ever. Amen.

The Trisagion. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen.

Troparion, Tone 6

O Lord of powers, abide with us, / for we have no other helper in our sorrows / but You; / O Lord of powers, have mercy on us. **The other chanting group repeats.**

First voice. Verse 1: Praise God in His saints, / praise Him in the firmament of His power.

O Lord of hosts, be with us: – we repeat after each verse.

Second voice. Verse 2: Praise Him for His might, / praise Him for the multitude of His greatness.

Verse 3: Praise Him with the sound of trumpets, / praise Him with the psaltery and the harp.

Verse 4: Praise Him with the timpani and in the dance, / praise Him with strings and the organ.

Verse 5: Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

And both choirs together: Praise God in His holy ones. / Praise Him in the firmament of His power.

O Lord of hosts, be with us, / for we have no other helper in our afflictions / but You; / O Lord of hosts, have mercy on us.

Glory: O Lord, if we did not have Your saints as intercessors, / and Your goodness, which has compassion on us, / how would we dare, O Savior, to sing Your praises, / You whom the angels praise unceasingly? / O Knower of Hearts, have mercy on our souls.

And now: My sins are countless, O Mother of God— / to You I flee, O Pure One, in need of salvation. / Look mercifully upon my feeble soul / and intercede before Your Son and our God, / that I may be granted forgiveness / for *the* grave *sins* I have committed, / O One and Only Blessed One.

Most Holy Mother of God, / do not forsake me throughout my life, / do not entrust me to human protection, / but defend and have mercy on me Yourself!

I place all my hope / in You, Mother of God; / keep me under Your protection.

Lord, have mercy. **(40)**

And the prayer: Christ God, who at all times and in every hour receives worship and glory in heaven and on earth, long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and suffering. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy. **(3)** **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Then the priest recites the prayer of St. Ephrem the Syrian with 16 bows:

Lord and Master of my life! Do not deliver me to the spirit of idleness, vanity, lust for power, and idle talk. **(Bow)**

But grant me, Your servant, the spirit of chastity, humility, patience, and love. **(Bow)**

Yes, O Lord and King, grant that I may see my own sins and not condemn my brother, for You are blessed forever and ever. Amen. **(Bow)**

Also, 12 small bows with the prayer:

O God, cleanse me, a sinner.

And again, the entire prayer: O Lord and Master of my life: **and one great bow.**

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father: **Priest:** For Thine is the Kingdom: **Reader:** Amen. Lord, have mercy. **(12)**

Prayer to the Most Holy Mother of God, composed by Paul, a monk of the Monastery of the Mother of God Evergetis, that is, the Benefactor

Immaculate, Unstained, Innocent, Blameless, Pure Virgin, Bride of God, Sovereign Lady! You who, through Your wondrous conception, united the Word of God with mankind and joined the fallen nature of our race with *the* Heavenly *Powers*; You are the sole hope of those who have lost hope, the help of those under attack, the ready defense of those who take refuge in You, and the refuge of all Christians! Do not despise me, a sinner, a wretched one, who has rendered myself utterly unworthy through shameful thoughts, words, and deeds, and who, through the carelessness of my mind, have become a slave to worldly pleasures. But have mercy on me, a sinner and a stray, with Your love for mankind, as the Mother of the God who loves mankind, and accept the prayer I offer You with unclean

lips, and with motherly boldness, implore Your Son and our Lord and Master, that He may open to me, too, the compassionate depths of His goodness and, overlooking my countless sins, turn me toward repentance and make me a faithful fulfiller of His commandments. And remain with me always, as a merciful, compassionate, and benevolent one, in this life—a fervent Intercessor and Helper, shielding me from the attacks of my enemies and guiding me toward salvation; and at the hour of my departure, guarding my wretched soul and driving away the dark apparitions of evil demons from it; and on the dreadful Day of Judgment, delivering me from eternal punishment and making me an heir to the ineffable glory of Your Son and our God. And may I receive it, my Lady, Most Holy Theotokos, through Your intercession and protection, by the grace and love for mankind of Your only Son, our Lord, God, and Savior Jesus Christ. To Him be all glory, honor, and worship, together with His Father without beginning and His all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

Prayer of the Monk Antiochus to Our Lord Jesus Christ

And grant us, O Lord, as we go to sleep, rest for body and soul, and preserve us from the dark sleep of sin and from every dark and nocturnal indulgence. Tame the surges of our passions; quench the fiery arrows of the Evil One, cunningly aimed against us; calm the rebellions of our flesh; and lull to sleep every thought of ours concerning the earthly and the material. And grant us, O God, an alert mind, a chaste intellect, a sober heart, and a light sleep free from every satanic dream. Raise us up at the hour of prayer, steadfast in Your commandments and firmly holding fast within ourselves the memory of Your judgments. Grant us praise throughout the night, that we may sing, bless, and glorify Your most honored and majestic Name—the Father, the Son, and the Holy Spirit—now and ever and unto ages of ages. Amen.

Most Glorious Ever-Virgin, Mother of Christ our God, bring our prayer to Your Son and our God, that through Your intercession He may save our souls.

Prayer of Saint John

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit; Holy Trinity, glory to You!

Priest: Glory to You, Christ God, our hope, glory to You.

Choir: **Glory; and now,** O Lord, have mercy. **(3)** Bless us.

Then all bow down to the ground, and the priest, instead of the dismissal, recites the prayer:

Most merciful Lord, Jesus Christ, our God! Through the intercession of our all-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the holy and life-giving Cross, through the protection of the holy, incorporeal Heavenly Hosts, and by the prayers of the holy and glorious prophet, John the Forerunner and Baptist, the holy, glorious, and all-praised Apostles, the holy, glorious, and victorious martyrs, our venerable and God-bearing Fathers, the holy and righteous God-parents Joachim and Anna, and all Your saints, make our prayer acceptable, grant us forgiveness of our sins, cover us with the shadow of Your wings, drive away from us every enemy and adversary, bring peace to our lives, O Lord, have mercy on us and grant us Your peace, and save our souls, as You are good and love mankind.

And we say: Amen.

The Rite of Forgiveness

The priest, bowing to the congregation, says: "Bless me, holy fathers, and forgive me, a sinner, for all my sins—in deed, word, thought, and all my feelings."

And we respond: "May God forgive you, holy father."

The priest recites the following ektenia:

Let us pray for our Most Holy Patriarch **(name)**, and for our Most Reverend Metropolitan **(or: Archbishop, or: Bishop) (name)**, and for all our brethren in Christ.

[In monasteries: For our venerable abbot **(name)** and the brethren of this holy monastery.**]**

The choir responds to each petition: O Lord, have mercy.

For our God-protected country, its authorities, and all its people.

For those who hate us and those who love us.

For those who show us mercy and serve us.

For those who have commanded us, the unworthy, to pray for them.

For the deliverance of those in captivity.

For our fathers and brothers who have fallen away.

For those sailing the seas.

For those who lie infirm.

Let us also pray for an abundance of the earth's fruits.

And for every Orthodox Christian soul.

Let us honor the memory of the Orthodox bishops and the founders of this holy church **(or:** this holy monastery**)**.

Our parents and all our fathers and brothers who have departed before us, both here and everywhere, who are Orthodox.

Let us also pray for ourselves:

Choir: Lord, have mercy. **(3)**

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

We: Amen.

In monasteries, the brothers bow, asking forgiveness from the abbot and saying:

Bless me, holy Father, and forgive me, a sinner.

And having received forgiveness from the abbot, we go to our cells, reciting the following prayer:

Forgive those who hate and wrong us, O Lord, Lover of mankind. Repay those who do good with good. Grant our brothers and relatives their petitions *for that* which *leads* to salvation, and grant *them* eternal life. Visit the sick and grant *them* healing. Guide those who are at sea. Accompany those who are traveling. Grant forgiveness of sins to those who serve and show us mercy. Have mercy, by Your great mercy, on those who have entrusted us, the unworthy, to pray for them. Remember, O Lord, our fathers and brothers who have fallen asleep before us, and grant them rest where the light of Your face shines. Remember, O Lord, our brothers who are in captivity, and deliver them from every misfortune. Remember, O Lord, those who offer sacrifices and do good deeds in Your holy Churches, and grant their petitions *for* what *leads* to salvation, and grant them eternal life. Remember, O Lord, us also, Your humble, sinful, and unworthy servants, and enlighten our minds with the light of the knowledge of You, and guide us along the path of Your commandments, through the prayers of our Most Pure Lady, the Mother of God and Ever-Virgin Mary, and all Your saints, for You are blessed forever. Amen.*

ON FRIDAY OF THE FIRST WEEK
AT MATINS

Trinity hymns. After the first stichera, we sing the sedalion to the Cross from the Octoechos, and the Theotokion.

After the second stichera, we sing the sedalen of St. Joseph, tone 2

You who, through Your sufferings, have granted all dispassion, O Lover of Mankind, / having put to death the passions of my flesh by Your Cross, / grant me to behold the Divine Passion / as one who pleases You through fasting, / so that I may receive Your great mercy in abundance.

Glory: **we repeat the same.**

And now, O Mother of the Cross: Protected by the Holy Cross of Your Son, / O Pure Lady, Mother of God, / we easily repel every attack of the enemy: / therefore, as is *our* duty, / we always call You blessed, as the Mother of God / and the sole Hope of our souls.

After the 3rd verse of the sedalen of Lord Theodore, Tone 2

True Source of Purity! / Preserve us through fasting, O Merciful One, / look upon us who fall down before You, / heed the lifting up of our hands, / You who stretched out Your hands upon the Cross, / crucified for all born on earth, / the one Lord of the Incorporeal.

Glory: **we repeat the same.**

And now, O Mother of the Cross: Your Virgin Mother, O Christ, / seeing You stretched out on the Cross, dead, / cried out with bitter weeping: / "My Son, what is this dreadful mystery: / You who grant eternal life to all, / how is it that You die voluntarily on the Cross / a shameful death?"

The Canon from the Menaion for the 6th and the three-strophic hymns from the Triodion. Ode 5, Tone 2

And the fifth psalm of the Psalter is sung.

Irmos: Enlightenment for those lying in darkness:

Seeing sin in me, the evil one / strives to promote sin: / for truly he rejoices in my ruin; / but grant me repentance, Savior, / that I may destroy him, I pray!

You who triumphed over the principalities of darkness / on Your Cross, deliver me from their wickedness— / I who have fallen into the depths of sin / and into the pit of shameful deeds, / yet who, by Your mercy, hope for salvation.

You who were put to death and stretched out on the Cross, / revive my soul, which has been deadened by sin, / and grant me, Christ, to meet Your holy Resurrection / in peace, / as one who diligently fulfills Your commandments.

Theotokos: Light of my weakness, O Pure One, / salvation of my darkened soul, / save me, save the one who is perishing, O Virgin, / and clothe me in the robe of incorruption, / I who have been corrupted by grave sins.

Another tripes, same tone

Irmos: *Behold,* the night has passed:

You deigned to be crucified in the flesh at Golgotha, / O sole Immortal One, / bestowing immortality upon the human race / and transforming it, O Lord.

Seeing the mockery *directed at You during* Your sufferings, / all creation was shaken, O Lord, / weeping over the murder *committed* by the Jews; / but You endured *them* in order to save all.

Glory, Triune: O Most Holy Trinity! / To You we offer our worship; You are *our* refuge and *our* strength; / grant those who sing Your praises in Your one Nature / merciful forgiveness of *their* sins.

Theotokos: O Virgin, *called by* many names, / Rejoice, Mother of God! / Ark, vessel *of manna*, and table, / light-bearing lamp, fiery thornbush, / shady mountain of God.

Glory to You, our God, glory to You.

We who *once* joyfully welcomed peace and all that is in the world / now, as those crucified with Christ, / will endure insolence, mockery, and the like, / so that we may be glorified with Him.

Irmos: *Behold,* the night has passed *and* the day has drawn near, / and the light has shone upon the world: / therefore the hosts of angels sing Your praises, / and glorify You, Christ our God.

Song 8

Irmos: Into the fiery furnace:

Humbling Yourself, You were lifted up on the Cross, / in Your mercy exalting / the one who once fell because of the fruit of the tree; / therefore, we sing of You, the One Most Blessed, / the Glorified One, forever.

Having fallen asleep through carelessness, / I have succumbed to the heavy slumber of sin; / but You, who slept on the Cross for my sake, my Christ, / awaken me, who have fallen, / lest the night of death overtake me.

Blinded by pleasures, / I waver with a darkened soul, / and the crafty enemy laughs when he sees me; / therefore, enlighten me, Christ, / and deliver me from his malice forever.

Theotokos: Having squandered my life in carelessness, / I have burdened my soul with the slumber of sin; / but I take refuge in Your ceaseless intercession: / do not let me fall asleep unto death, O Ever-Virgin!

Another Triodion Hymn

Irmos: To Moses in the thornbush:

Crowned with thorns / and clothed in purple, / You appeared most beautiful, Christ, / surpassing in beauty all the sons of men, / resplendent in glory.

Having drunk gall and vinegar, / You pour forth two streams—of life and incorruption— / from Your divine side, / to those who sing of You with faith, Christ, / and glorify You for all ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Trinitarian: One Godhead, the Trinity, / an indivisible Nature, yet divided according to Persons, / an everlasting dominion, Father, Son, and Spirit, / we glorify You in song for all ages.

Theotokos: Pure Mother of God, / heavenly gate, door of salvation! / Accept the prayers of all Christians, / who call You blessed for ever and ever.

Glory to You, our God, glory to You.

The Cross, the scepter of Christ, / the Church's strength, the victory of kings, / protector of Christians, you are my light, / you are my praise for all ages.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

Irmos: In the burning bush, Moses / beheld the miracle of the Virgin's Prefiguration / long ago on Mount Sinai; / sing, bless, and exalt Him forever and ever!

Song 9

Irmos: God, the light that shone before the sun:

My soul, leprous from unseemly thoughts, / sprinkle with Your blood and purify, Divine Word, / and make me a partaker of Your glory, O Christ, / who endured a shameful crucifixion for my sake.

I am utterly bowed down, Christ, / by the weight of unseemly deeds, / and in despondency I cry out to You, Lover of Mankind: / "Heal the incurable wounds of my soul / with Your precious blood, / so that I may sing of Your Divinity!"

Making malice my food and carelessness my drink, / remaining incorrigible in all things, / I rejoice inappropriately in abstaining from food; / but this *is* not how fasting *should* be, said the Lord.

To the Mother of God: Deliverer from the severe ancient sentence / and restorer of our foremother, / the one who brought reconciliation between *our* race and God, / the bridge *leading* to the Creator— / we magnify You, O Mother of God.

Another Tripesnetz

Irmos: Pure and Immaculate:

At Your crucifixion on the Wood / creation trembled: / You, the true God, suffered in the flesh / out of the compassion of Your heart, / to save us.

Great is the power of Your Cross, O Lord: / for, by bearing its image upon ourselves, / we immediately repel the power of demons.

Glory, Triune: One in three Persons, / the One Trinity, the Supreme Sovereignty, / a Nature equal in glory: / Father, Son, and Holy Spirit, / save us all!

The Theotokos Hymn: Rejoice, propitiation for the world, Mother of God, / to whom, having recourse, all of us sinners / always find reconciliation with God.

Glory to You, our God, glory to You.

Strengthen me, O Lord, with Your Cross, / and grant me, O Good One, / the strength to fulfill the season of fasting.

Irmos: The Pure and Immaculate Mother and Virgin, / with songs of praise, all the faithful / reverently honor her as the Mother of God.

Luminary of the tone.

Stichera on the psalter, tone 8

Let us joyfully accept the commandment of fasting: / for if our forefather had kept it, / we would not have been cast out of Eden. / The fruit that killed me / was beautiful to behold and good to eat; / let us not be carried away by our eyes, / nor let our throats be delighted / by delicacies *that are* prized but despised once *consumed*. / Let us flee from intemperance, / and let us not yield to the passions *that arise* from satiety. / Let us be sealed with the blood / of Him who was voluntarily led to His death for us, / and the destroyer shall not touch us, / and we shall partake of the most holy Passover of Christ, / for the salvation of our souls. **(2)**

To the Martyrs: What shall we call you, O saints? / Cherubim? For Christ rested upon you. / Seraphim? For you glorified Him unceasingly. / Angels? For you turned away from the flesh. / *Powers*? For you perform miracles. / You have many names, and even more gifts! / Intercede for the salvation of our souls.

Glory, and now, O Mother of God of the Cross, the same voice: When all creation saw You, Savior, / crucified on *Golgotha,* / it was transformed / and could *barely* contain itself, unable to bear the upheaval. / But the Pure Virgin and Your Mother / cried out to You with weeping: / "Alas for me, O My Child, / My sweetest Savior! / What is this new and unheard-of / and extraordinary sight?"

And the rest of the service. The First Hour without verses: likewise on the other Fridays of the Holy Great Lent.

ON FRIDAY AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 5

Knowing our sinful life / and our unrepentant nature, / show *us* mercy quickly, O Lord: / *for* we know no other *God* but You, / who reigns over life and death; / save us, O Lover of mankind.

Glory, and now: **and we repeat the same.**

Prokeimenon, Tone 7

I will love You, O Lord, my strength; / the Lord is my stronghold.

Verse: My God is my helper.

Ps 17:2–3A

Reading from the Prophecies of Isaiah

Behold, the Lord, the Lord of Hosts, will take away from Judah and Jerusalem the mighty man and the strong woman, the strength of bread and the strength of water, the warrior and the strong man, the soldier, the judge, the prophet, the seer, the elder, the captain of fifty, the wise counselor, the skilled architect, and the discerning listener. And I will appoint youths as their leaders, and mockers will rule over them. And the people will turn against one another: man against man, and man against his neighbor; a child will insult an elder, and the unworthy will insult the honorable. For a man will seize his brother or a member of his father's household, saying: 'You have clothes; be our leader, and let my food be at your *disposal*.' And he will reply on that day, 'I will not be your leader—for there is neither bread nor clothing in my house; I will not be the leader of this people.' For Jerusalem has been forsaken, and Judah has fallen. And their tongues are full of lawlessness, because they have not obeyed the Lord; therefore, their glory is now humbled. And the shame of their faces has risen up against them, yet they have declared and revealed their sin, like *the sin* of Sodom. Woe to their souls! For they have devised an evil plan against themselves, saying, "Let us bind the righteous one, for he is a nuisance to us"—and behold, they will taste the fruit of their own deeds. Woe to the lawless one! For evil will befall him according to the works of his hands. My people! Your avengers mow you down like reeds, and your oppressors rule over you. My people! Those who praise you are deceiving you and making your path uneven. But now the Lord will take his stand to judge and will bring his people to trial. For the Lord himself will come to judge the elders of the people and their rulers.

Isaiah 3:1–14

Prokeimenon, Tone 6

O Lord, my helper / and my deliverer.

Verse: The heavens declare the glory of God.

Ps 18:15B, 2A

Let it be known that the commemorations of the saints whose feasts fall on Saturday and Sunday are sung at Vespers, or whenever the churchwarden deems it appropriate.

ON FRIDAY AT VESPERS

After the introductory psalm, we read Kathisma 18.

I Called Upon the Lord: Sticheras for the 10th Hour, Tone 5

Come, faithful ones, / let us do God's works in the light; / let us conduct ourselves properly by day, / rejecting from ourselves every unjust accusation against our neighbor, / taking care not to cause him to stumble or be tempted. / Let us forsake carnal pleasures, / let us cultivate the gifts of the soul, / let us give bread to the needy, / and let us approach Christ, crying out in repentance: / "O God, have mercy on us!" **(2)**

Then we sing the four stichera to the martyrs from the Octoechos, in the current tone.

Then the four stichera of St. Theodore, Tone 2

Come, all who love the martyrs, / let us rejoice spiritually and celebrate, / for on this day the martyr Theodore offers a mystical feast, / which gladdens us who love to celebrate, / *and thus moves us* to cry out to him: / "Rejoice, invincible passion-bearer, / who overthrew the threats of tyrants on earth. / Rejoice, you who surrendered your mortal body to torment for Christ God. / Rejoice, you who appeared in various tribulations / as a true warrior of the heavenly host. / Therefore, we pray to you, adornment of the martyrs, / intercede for our souls.

The grace of your miracles, granted by God, O Martyr Theodore, / you extend to all who turn to you in faith; / for this we praise you, exclaiming: / "You deliver captives, heal the sick, / enrich the poor, and save those at sea; / you prevent slaves from fleeing in vain, / and expose the crimes of kidnappers, O sufferer; / and you instruct soldiers to refrain from plunder, / You graciously grant the petitions *of* infants, / and become a fervent protector / of those who honor your holy memory. / Together with them, most holy sufferer, / and with us who sing of your martyrdom, / implore from Christ great mercy.

You have appeared as God's most excellent gift, / O Martyr Theodore: / for even after your death, as if alive, you grant the petitions *of those who* turn *to you*. / Therefore, when the son of a *certain* woman was abducted, / taken captive by a foreign army, / *that* widow, coming before you, watered your temple with her tears; / but you, merciful one, sitting upon a white horse, / invisibly brought her child back to her, / and have not ceased to perform miracles with him since then. / But ask Christ God for the salvation of our souls.

I honor the divine gifts of your namesake, / O thrice-blessed Theodore: / for having appeared as an unfading light of the divine radiance, / you illuminated all creation with your sufferings / and, proving yourself mightier than fire, you extinguished the flame, / and crushed the head of the cunning serpent. / Therefore, in your sufferings, Christ, bending down *toward you*, / crowned your divine head; / Great Martyr, sufferer, / as one who has boldness before God, / pray earnestly for our souls!

Glory, Tone 6: The enemy, using as his weapon / a renegade tyrant like himself, / devised a terrible plan, attempting to defile / the pious people, who were purifying themselves through fasting, / with food sprinkled with *the blood* of unclean sacrifices. / But you thwarted his schemes with the wisest of plans: / appearing in a dream to the bishop of that time, / you revealed to him the depths of the *enemy's* thoughts / and made known his monstrous intent. / And now, as we offer you a sacrifice of thanksgiving, / we recount the salvation *that was revealed*, / commemorating *the miracle* of that time each year / and praying for the future / that we may be kept unharmed from the schemes of the evil one, / through your prayers to God, Martyr Theodore.

And now, O Mother of God: **the dogmatic hymn of the ordinary tone.**

Entrance without the Gospel. Joyful Light:

Prokeimenon, Tone 5

May the Lord hear you / on the day of sorrow.

Verse: May the name of the God of Jacob protect you.

Psalm 19:2

1. Reading from Genesis

Adam gave names to all the livestock, to all the birds of the air, and to all the beasts of the earth; but for Adam there was no helper like himself. So God caused a deep sleep to fall upon Adam, and he fell asleep; and He took one of his ribs and closed up the place with flesh. And the Lord God formed a woman *from* the rib He had taken from Adam, and brought her to Adam. And Adam said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of her husband." "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." Both Adam and his wife were naked, and they were not ashamed. Now

the serpent was more crafty than any of the wild animals the Lord God had made. And the serpent said to the woman: "Why did God say, 'You must not eat from any tree in the garden'?" And the woman said to the serpent, "We may eat from every tree in the garden; but as for the fruit of the tree that is in the middle of the garden—God said, 'You must not eat from it, nor touch it, or you will surely die.'" Then the serpent said to the woman, "You will not surely die; but God knows that on the day you eat of it, your eyes will be opened, and you will be like God, knowing good and evil." And the woman saw that the tree was good for food, and that it was a delight to the eyes, and *that the tree* was *desirable* to make one wise. So the woman took some of its fruit and ate; she also gave *some* to her husband, who was with her, and he ate. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made themselves loincloths. And they heard the voice of the Lord God walking in the Garden in the cool of the day; and both Adam and his wife hid from the presence of the Lord God among the trees of the Garden. And the Lord God called to Adam and said to him, "Adam, where are you?" And he said, "I heard Your voice walking in the Garden, and I was afraid because I was naked, so I hid." And God said to him, "Who told you that you were naked? Have you eaten from the tree of which I commanded you, 'You shall not eat from it'?" And Adam said, "The woman whom You gave *to be* with me—she gave me fruit from the tree, and I ate." Then the Lord God said to the woman, "What have you done?" And the woman said, "The serpent deceived me, and I ate." Then the Lord God said to the serpent, "Because you have done this, you are cursed above all livestock and above every beast of the field; on your belly you shall crawl and eat dust all the days of your life. I will put enmity between you and the woman, and between your offspring and her Offspring: He will strike your head, and you will strike His heel." And to the woman He said, "I will greatly increase your pain and your labor; in pain you will give birth to children; and your desire will be for your husband, and he will rule over you." To Adam He said, "Because you have listened to the voice of your wife and eaten from the tree about which I commanded you, 'You must not eat from it'—*yet* you have eaten from it—cursed is the ground because of you; in toil you will eat *of* it all the days of your life; it will produce thorns and thistles for you, and you will eat the plants of the field; by the sweat of your face you will eat your bread until you return to the ground, from which you were taken; for you are dust, and to dust you will return." And Adam named his wife "Life," for she is the mother of all the living.

Genesis 2:20–25; 3:1–20

Prokeimenon, Tone 6

Be exalted, O Lord, in Your might! / We will sing and praise Your power.

Verse: O Lord, the king will rejoice in Your strength.

Psalm 20:14, 2A

2. Reading from Proverbs

God founded the earth with wisdom and established the heavens with understanding; by His insight the deeps were split open, and the clouds poured out dew. My son! Do not neglect, but keep my counsel and my instruction, so that your soul may live and grace may be upon your neck—and healing will come to your body and care to your bones, so that you may walk confidently and in peace in all your ways, and your foot will not stumble. For if you sit down, you will be free from fear; and if you lie down, you will sleep soundly. And you will not fear any coming terror, nor the attacks of the wicked that may befall you; for the Lord will be with you in all your ways and will strengthen your foot, so that you will not be caught. Do not refuse to do good to one in need when your hand is able to help. Do not say, "Come back again, and tomorrow I will give," when you can do good *now*—for you do not know what *the* next *day* will bring. Do not plot evil against your friend who lives nearby and trusts you. Do not be inclined to quarrel with a person for no reason, lest he do you harm. Do not bring upon yourself the reproach of wicked men, and do not imitate their ways; for every lawbreaker is abominable to the Lord, and He does not consult with the righteous. The curse of the Lord is upon the houses of the wicked, but the dwellings of the righteous are blessed. The Lord opposes the proud but gives grace to the humble.

Proverbs 3:19–34

Then: "Let my prayer be set forth"—**and the rest of the Liturgy of the Presanctified Gifts.**

After the prayer from the ambo, we sing the following supplicatory canon of Saint Theodore. Having placed the kolivo, we read Psalm 142: "O Lord, hear my prayer." **Also,** "God is the Lord, and He has appeared to us."

Troparion, Tone 2

Great are the works of faith! / In the fountain of flame, as on the waters of rest, / the holy martyr Theodore rejoiced. / For he, burned in the fire, / was offered to the Trinity as pleasing bread. / Through his intercessions, Christ our God, save our souls.

Glory: **we repeat the same.**

And now, to the Theotokos: All are beyond understanding, all are glorious / are Your mysteries, O Theotokos: / sealed with purity and having preserved Your virginity, / You appeared as the true Mother who gave birth to the true God. / Pray to Him for the salvation of our souls.

And then Psalm 50.

Canon, Tone 8, Ode 1

A composition by St. John of Damascus, with an acrostic: I sing of you, who share the name of God's gifts.

Irmos: Having walked upon the water:

Knowing you, Theodore, as a zealous defender of God, / and bound by an inextinguishable love for you, / I dedicate to *you* both my soul and body, / and words of praise.

A godless decree commanded / that sacrifices be offered to idols rather than to the Living God: / but you were led there, O passion-bearer, / not *with the intention* of committing *such an act*, / but to be offered up to God.

Glory: Nailed to the cross by divine love, / in the host of the Only-Begotten Son of the Most High God / you, Theodore the Martyr, served / and were not deceived *regarding* your rewards.

To the Mother of God: The hosts of angels and mortals / praise You unceasingly, O Mother who knew no marriage: / for You carried their Creator as an Infant / in Your arms.

Song 3

Irmos: You are my strength:

I offer a song from my lips / and a prayer from my suffering soul: / Have mercy on it, Theodore the Passion-Bearer!

You subdued the flesh, glorious martyr, / *just as* the mind subdues the autocrat, / and through both you serve the Creator.

Glory: You stood before the tyrant's tribunal, / preaching the gospel of Christ the King: / for you refused to offer sacrifices / to false gods, Theodore.

Theotokos: We Christians all / have you always *as* our refuge and bulwark; / we praise you without ceasing, / you who knew no marriage.

Song 4

Irmos: I have heard, O Lord:

Having tasted the Divine Mysteries with your mind, / you confessed, Martyr Theodore, / salvation without shame / *through* the birth of God.

Those who served their passions / regarded the passions as divinity, / but you, O sufferer Theodore, / enlightened by the Spirit, / exposed them.

Glory: We beseech you, blessed Theodore, to become our deliverer, / as we sing your praises, / from various misfortunes and passions, / *by bringing your* intercession *on our behalf.*

Theotokos: Uncultivated Field, Mother of God, / who brought forth the life-giving Ear of Corn, / who grants life to the world, / save those who sing your praises.

Song 5

Irmos: At dawn:

"Love the Lord who has loved *us*,"—you proclaimed, O sufferer Theodore, / to the martyrs suffering with you.

With a heart ablaze with zeal, / you, the passion-bearer, consigned the false goddess and *her* temple / to the flames.

Glory: With invincible strength, Theodore the Passion-Bearer, / destroy the audacity of the barbarians / and my own passions.

Theotokos: *As* we sing of the Virgin after childbirth, / we sing of You, Mother of God: / for You gave birth to God the Word / in the flesh to the world.

Song 6

Irmos: Have mercy on me, Savior:

How weak, how feeble / is the arrogance of vain gods! / They needed people for their protection, / *and were* overcome by the resistance / of truthful witnesses, / who proclaimed the truth. **(2)**

Glory: Strengthened by the power of God, / you, blessed Theodore, glory of the martyrs, / gazed upon the torments of the wicked / *as if upon* the arrows of infants, / foreseeing the eternity *of* future *blessings*.

Theotokos: May we be delivered from grave sins / through your intercessions, O Pure Mother of God, / and may we attain, O All-Pure One, divine illumination / from the Son of God, who was ineffably incarnate through you.

Kontakion, Tone 8

Having taken the faith of Christ as a shield within your heart, / you trampled down the hostile forces, O long-suffering one, / and were crowned with the heavenly crown for all eternity, Theodore, / as the invincible one.

Hymn 7

Irmos: Those who came from Judea:

You endured wounds in your body / for the sake of the Word, who endured wounds in the flesh for our sake, / and you joyfully cried out to Him with gratitude, / Theodore, the Passion-Bearer: / "God of our fathers, blessed are You!"

Just as the Redeemer of all was laid in the tomb / and sealed by *His own* will, / *so* you took up residence in a sealed dungeon, / Passion-bearer Theodore, exclaiming: / "God of our fathers, blessed are You!"

Having put to death within yourself and cast aside / the passions of the flesh of *your own* free will, / you were nourished, O Passion-Bearer, / not by food, but by Divine love, and sang: / "God of our fathers, blessed are You!"

Glory: In the dungeon, as once in the furnace with the youths, / One of the Incorruptible Trinity, having appeared, / encourages you, Passion-Bearer, as you sing: / "God of our fathers, blessed are You!"

Theotokion: Desiring to bring about our salvation, / You, O Savior, dwelt in the womb of the Virgin, / Whom You revealed as the Protector of the world. / God of our fathers, blessed are You!

Song 8

Irmos: To be sung seven times:

The leader of the lawless, whose mind was corrupted, / wickedly rebuked you, the God-fearing one: / "Why, you foolish one, have you placed your hope in a Man / who died a violent death?" But you cried out: / "Young men, bless Him; priests, sing His praises; / people, exalt Him for all ages!"

As a prudent and wise steward of grace, / by the mercy granted to you by God, / you cried out, Theodore, to the one issuing the wicked command: / "May such dishonor / befall me and *all* who sing: / Young men, bless; priests, sing; / people, exalt Him forever and ever!"

Glory: In your youth you contended and resolutely denounced: / "Why are you acting so foolishly?" you cried out to the tyrant, / "commanding your subjects to worship false gods, / while forsaking the Creator?" But I sing: / "The youths bless Him, the priests extol Him, / the people glorify Christ forever!"

Theotokos: Through material forms and various mysteries, / and through symbolic and figurative expressions, / they foretold the divine birth from You, / supernatural and wondrous, O Virgin; / therefore we joyfully praise You with reverence, / exalting Christ for all ages.

Hymn 9

Irmos: You, who knew no marriage:

The essence of your martyrdom / is love for God, Theodore. / Therefore, your body passed through material fire, / from which you departed to the Divine Fire, rejoicing, / passion-bearer, servant of God Theodore.

All-glorious Martyr! / Though burned, you were not scorched: / for you burned away deceit, but stand before God, / living in Him as a martyr, rejoicing, / passion-bearer, servant of God, Theodore.

Glory: We know You, the One Christ, / the One of the Trinity, in two perfect natures: / save this people of Yours, / whom You have redeemed with Your precious blood, / through the prayers of Theodore the Passion-Bearer.

Theotokos: We magnify You, who bore in Your arms the invisible God, / praised in heaven by the entire host *of incorporeal beings,* / and through You, salvation is always granted to us / in times of *tribulation*.

Irmos: We extol You, the Mother of God and Virgin who knew no marriage, / You who, beyond all understanding, conceived the true God through the Word, / the highest of the most pure Powers, / with unceasing praises.

And immediately, the Trisagion.

And the troparion of the saint, tone 2

Great are the works of faith! / In the fountain of flame, as on the waters of rest, / the holy martyr Theodore rejoiced. / For he, burned in the fire, / was offered to the Trinity as pleasing bread. / Through his prayers, O Christ God, save our souls.

Glory, Kontakion, Tone 8

Having taken the faith of Christ as a shield within your heart, / you trampled down the forces of the enemy, O long-suffering one, / and were crowned with the heavenly crown for all eternity, Theodore, / as the invincible one.

And now, O Mother of God, in the same tone: As a defense and mighty support / we who have sinned have all received, O All-Pure One, / your fervent help, O Virgin Mother Mary, / the salvation of Christians. / Therefore, do not cease to intercede with the Savior on our behalf / for the gift of forgiveness.

And the blessing of the koliva is performed. Also, "May the Name of the Lord be blessed," **and** "I will bless the Lord." **And the priest distributes the antidoron. And the dismissal.**

Where there is no Liturgy, we conclude the Hours in this manner. After "Relent, forgive, pardon," **and the final bows, we proclaim the Trisagion following "Our Father,"** "Lord, have mercy," **12. Also, the prayer to** the Most Holy Trinity: **And we begin Vespers:** "Come, let us worship," **three times. Psalm 103. Kathisma. And we**

sing, beginning with "Lord, I have cried out," **stichera in tone 6. Three stichera to the martyrs in the ordinary tone of the Octoechos and three to Saint Theodore, "Glory," "To Theodore":** "The enemy, using his weapon," **and "And now," the Theotokion in the ordinary tone.** "The Joyful Light": **without an entrance. Parimias. At the stichera, the day's self-voiced stichera from the Triodion twice, and the martyrological stichera, tone 5:** "Blessed is the host": **"Glory," to Theodore, tone 2: "Of** the divine gifts": **as written in the stichera. "And now, O Mother of God":** All our hope: Now You dismiss us: **The Trisagion after "Our Father," Troparion:** Great are the works of faith: **Glory, and "And now, O Mother of God":** All things beyond understanding: **Also the Ektenia,** "Have mercy on us, O God": **And three bows. And the priest puts on the crimson phelonion and begins:** "Blessed be our God": **And we read Psalm 142:** "O Lord, hear my prayer": **And the rest, as indicated above. The Canon in the fourth tone. And upon the conclusion of the canon, instead of: "It is meet": We sing the irmos of the 9th ode:** "You who knew no marriage": **Also the Trisagion following "Our Father": Troparion:** Great in the fulfillment of faith: **Glory, the Kontakion:** The faith of Christ: **And now, O Mother of God:** As a protection: **Also, the prayer for the blessing of the koliva. Then:** "May the name of the Lord be blessed": **and** "I will bless the Lord": **And the dismissal. And we enter the meal, and partake of bread with wine and oil, for the sake of the saint. This is the custom at the Lavra of our Venerable Father Savva and at the Kinovia of the Venerable Euthymius the Great; but we do not observe this today, out of respect for the feast day. Instead, we eat plum jam, without butter or armea; those who wish may partake of dry food, as on Wednesdays.**

It should be noted that on all Fridays of Holy and Great Lent, during Vespers and Compline, prostrations are not performed, except for those prescribed during the Liturgy of the Presanctified Gifts—that is, after "Let my prayer be directed," **three prostrations; after the entrance with the Holy Gifts, three prostrations; and at** "Let the name of the Lord be," **three prostrations.**

As for the Great Compline services, the canons for the departed of the current tone are sung in the crypt.

We sing the canons for the current Saturday and Sunday from the Menaion when the churchwarden so directs: one at Vespers on Friday, and the other at Vespers on Sunday.

We do this on all Fridays of the holy and great Lenten season.

ON SATURDAY OF THE FIRST WEEK
AT MATINS

After the Sixth Psalm, we sing "God the Lord" **in Tone 2, and the troparion of Saint Theodore twice:** "Great in the fulfillment of faith": **"Glory," and "Now, O Mother of God":** "All things surpass the mind": **And the usual stichera. After the first stichera, we sing the sedalnia for the martyrs of the current tone of the Octoechos, along with the Theotokion.**

After the second stichera, we sing the sedalny of Saint Theodore, Tone 3

Burning with Orthodox faith, / you extinguished the shameful delusion, / abolishing the godlessness of idolatry; / and having become a divine holocaust, / you shower the ends *of the world* with miracles; / glorious martyr, pray to Christ God / to grant us His great mercy.

Another Sedalen of Saint

As a divine gift, the Lord—who strengthened you in your sufferings—/ granted you for the salvation of the entire universe, / healing our spiritual infirmities / and subduing our bodily passions; / Martyr Theodore, pray to Christ our God / to grant us His great mercy.

Theotokos: You who bore the Inconceivable God / in your womb, Most Pure Virgin, / who from before the ages shone forth from the Father—not according to earthly *laws*— / the Word of the Hypostasis, and the Son of the same substance! / Pray to Him, together with the prophets and martyrs, / the venerable ones, the ascetics, and the righteous, / that He may grant us deliverance from our sins.

We also read the life of the saint. Then Psalm 50 and the canon of the saint of the monastery with an irmos in the 6th tone and that of Saint Theodore in the 8th tone: We then recite the stichera and "We sing to the Lord."

The canon has the acrostic: "Tiron the Glorious, glory to the first Saturday." The first troparia of the canon have a different acrostic.

The canon, composed by John, Metropolitan of Euchaita, tone 4. Ode 1

Irmos: I will open my mouth:

Beyond all the world / He chose You, Who gave birth to *Him* in an ineffable manner, / above all His chosen ones. / Therefore, on this day, as we sing of His crowned one, / we begin with You, All-Praised One.

The greatest among the martyrs, / the most radiant ascetic, / the most renowned and famous for his miracles, / venerated from one end of the earth to the other, / I will sing of Theodore with hymns.

A joyful day has shone forth amid sorrows / and dispelled their gloom— / a harbinger of the coming feast, / shining from afar with the grace / of the divine martyr.

Slaughtered *for us* and accepted as a sacrifice, / he sprinkles the Church with the purifying blood / of the holy sacrifice He accepted— / *he* who accomplished this feat / for the sake of His divine glory.

Theotokos: A beautiful celebration has been established, / though *it might seem* untimely: / for the Lady who adorns all things / has now revealed *it*, joining in this commemoration / of him who fought *among* the first to the point of shedding blood.

Another canon, his own composition, tone 6

Irmos: As on dry land:

Truly, O God, wondrous among the saints, / wondrously reveal Your mercies in me, O Christ, / granting me the words to praise / the marvelous deeds of Your martyr.

You showed steadfastness in suffering / and fortitude in torment, / O passion-bearer of Christ, / and once again you soon reveal to us / your help, Theodore.

Glory: Having maliciously rejected / the pious faith of the fathers from his heart, / the tyrant, at enmity with God, / sought to constantly carry out / *his* wicked plan.

Theotokos: The ancient prophecies of the godly men / have clearly been fulfilled in You, Virgin Mother, / for *You* gave birth to the true God / and the true Man in a supernatural way / and *thus* filled *all* with awe.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Irmos: Your hymn-singers:

Longing to behold the day of Your Son, / the people bearing the name of Christ / in His image, O Sovereign Lady, now celebrate in advance / *the feast* held in Your honor / and that of Your glorious Passion-bearer.

The best always prevails in every way: / for the great one among the martyrs / transformed temporary sorrow into joy, / turning the rigors of spotless fasting / into delight.

Our gift is fitting and worthy of you; / and, indeed, it comes from your own people, O sufferer: / for we, whom you yourself have settled *here* in this realm of yours, / joyfully offer you gifts of praise.

You have laid the most magnificent foundation, / through your glorious deeds: / having overthrown the all-destroying beast, breathing fire and death, / as if it were nothing, through supernatural valor.

Falling into a frenzy, a new apostate, / as cunning as the ancient one, / mixed food with the sacrificial offerings as if with poison; / but the wretched one was deceived and put to shame by the wise martyr.

Theotokos: The whole earth has been filled with the knowledge of the Lord, / through You, O Virgin, who appeared to the world: / but *especially* great grace *has been given* / to the divine martyrs, / who have established the truth through themselves.

Another canon. Irmos: There is no saint:

He who first cunningly whispered into Eve's ears, / and through her deceitfully deceived Adam, / he *himself* has now poured out the poison of malice / to lead people astray.

He possessed the deceit inherent in him: / he fostered madness among those living in prosperity / *and* sought a favorable time / when he, the most lawless, / intended to commit a terrible deed.

Glory: The beginning of the holy days of Lent has come, / when every Christian, through many acts of self-denial, / purifies himself, / renouncing all things.

Theotokos: Strong hope of the world, shield / and protection, All-Holy Virgin, / do not despise, O Good One, the prayers of Your servants, / who always call You blessed with love.

Katavasia: Your singers, O Mother of God, /—a living and abundant spring— / who have prepared this spiritual feast, strengthen them / and, in Your divine glory, / grant them the crowns of glory.

Sedalen, Tone 8

Having put on the full armor of God / and cast down the deception of idolatry, / you inspired the Angels to praise your deeds: / for you kindled *your* mind with divine zeal / *and* steadfastly spurned death in the fire. / Therefore, to those who ask of you, / in accordance with *your* name, you bestow divine gifts— / grace-filled healings. / Passion-bearer Theodore, intercede before Christ our God, / for the granting of forgiveness of sins / to those who celebrate your holy memory with love.

Glory: Paying no heed to Maximian's flattering *words*, / but filled with courage through Christ's words, / you reduced the idol temples to ashes with fire, / gloriously defeating the enemy through your suffering, / and, as prophesied, passed through the fire as though it were water. / Therefore, as a fitting

reward for your feats, / you bestow healings, Theodore the Passion-Bearer; / intercede before Christ our God / for the forgiveness of sins / for those who celebrate your holy memory with love.

And now, O Mother of God: As the all-pure Bride of the Creator, / as the Mother of the Redeemer who knew no man, / as the true dwelling place of the Most High, O All-Praised One, / hasten to deliver me—truly a vile refuge of iniquity, / and one who has willfully become a plaything of the demons— / from their wickedness, / O you who have acquired a dwelling radiant with virtue, / O imperishable abode of Light! / Disperse the cloud of passions / and grant me the heavenly radiance / and the genuine brilliance / of your unfading light.

Song 4

Irmos: He who sits in glory:

O unprecedented and unheard-of / union and combination! / The God-man, who was born, united virginity with birth / and brought joy in days of lamentation, / honoring His sufferer.

Behold how much he loved Christ, / he who served in Christ's army: / for he destroyed His enemies with zeal and fire, / and finally offered himself *as* a good offering / and a sacrifice pleasing to Him with readiness.

The Valiant One emerged victorious from his sufferings, / striking the onlookers with bold words and his contempt for torment, / and becoming for all creation / an unprecedented and unheard-of spectacle.

Not a bone of my God and Lord was broken, / and after the sufferer's death—O long-suffering One! / The fire and the wheel that had received *Him* as a warrior / did not dare to touch Him after His death.

Theotokos: The servants of life, who died with the Lord / and rose with *Him*, now live eternally with Him / and, *together* with the Son, glorify the Mother, / blessing the Father, the Son*, and* the Holy Spirit.

Another canon. Irmos: Christ is my strength:

The most wicked one devises a plan / and discusses what truly strikes terror: / for the wretched one has resolved to defile / the people of Christ with unclean foods.

He has put his lawless plan into action, / commanding that the consumption of pure food be hindered, / and that food be offered *which* he has defiled with blood.

Glory: The lawlessness became evident and known / to all Christians: / therefore, when they learned *of it*, / they all gathered together in the holy temple of the Lord.

Theotokos: We, the faithful, now implore the intercession of her / who bore You in her womb, the Eternal One, / born of the Father. / Bowing before her prayers, / be gracious, Christ, to Your servants.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Song 5

Irmos: *The* whole *world* was amazed:

From this day forward, / the gates of grace are opened, / and the peace of this very moment / foreshadows *the peace* of the Resurrection; / thus we honor with radiant joy the radiant Lady / and the glorious martyr.

May God grant to those who love Him / the appearance of the Beloved who has appeared, / the gift bearing *His name*—Theodore, / the creator of unheard-of deeds / and he who performed divine powers with his own hands.

Your bow and arrows mean nothing to the martyr, / you enemy of human salvation: / for even after death he lives and remains vigilant, / and, standing against your wicked deeds, / saves every Orthodox believer.

Theotokos: The miracle of the Mother of God once seemed strange, / but through the testimonies of the martyrs / it gained undeniable authenticity / and, always accepted by faith, remains / *worthy of* wonder and faithful worship.

Another canon. Irmos: By Your divine light:

And behold, the bishop of that time, utterly horrified, / when he learned of the wicked man's decision, / prayed to God all night with hymns, / that He might not despise the people of His inheritance to the very end.

But the truly swift Helper / did not at all despise *those* who called upon Him in truth and with fervent supplication, / but grants them / the swiftest deliverance from danger.

Glory: From on high, a helper is swiftly sent to earth—Theodore the Passion-Bearer—and appears to the chief shepherd, instructing him on how to rid himself of the lawless one's scheme.

Theotokos: No one who, with fervent *faith*, seeks / Your intercession, O Lady, / will ever be put to shame, / but asks for grace and quickly receives the gift / for *their* benefit, according to *their* petition.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Song 6

Irmos: This divine and universally honored One:

The friends and sons of Your bridal chamber / cannot fast, O Savior: / for they receive and serve You, / the Bridegroom present *among us*, / together with Your Mother and Your friend.

He turned away from the saving God, / and the ill-fated one turned away from reason as well / and, in his folly, rebelled against the faith; / but in response to this / he encountered the One whose name is glorious.

Having suffered, *he* became the wisest, / and the valiant one acted with the greatest zeal: / for *he* prepared himself gloriously for the struggle against tyrants and for victory, / and even after death he did not stray from the good work.

Theotokos: Delivered on this day, O Lady, / from the soul-destroying calamity / by the miracle of Your passion-bearer, / according to Your divine providence, / we offer thanks *to* both of *you*.

Another canon. Irmos: The sea of life:

Awed by your strange vision, / the bishop replied: / "Who are you, sir, who speaks to me? / Enlighten and teach us how to find / swift help?"

'Truly, I am a martyr,'— / said Theodore, —'and listen: / boil the wheat and distribute *it* among the people, / and thus you will be saved from food / defiled by the wicked one.'

Glory: How great is your miracle, Theodore, / and how extraordinary is your intercession! / Therefore, we all, taking courage, / sincerely turn to you and pray: / "Save your servants!"

Theotokos: You became the dwelling place of light / and the pure abode of the Word / by the Father's good pleasure / and the descent of the Holy Spirit upon You; / therefore, lift me up to the light as well.

Katavasia: On this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, let us clap our hands, / glorifying the God born of her.

Kontakion, Tone 8

Having taken the faith of Christ as a shield within your heart, / you trampled down the hostile forces, O long-suffering one, / and were crowned with the heavenly crown for ever, Theodore, / as the invincible one.

Ikos: We sing of you with gratitude and faith, / seated upon the throne of light, / for you have bestowed upon us a divine gift— / Theodore, valiant in his sufferings, / thrice-blessed in his life, / as a champion of truth. / Having acquired Christ through a godly mind, / he proved himself a mighty victor over the crafty one, / as the invincible one.

Synaxarion.

Hymn 7

Irmos: The godly did not honor:

You said that the law is not prescribed / for Your righteous ones, O righteous Lord; / therefore, Your Mother, / and this Your most wondrous servant / in the joy of their remembrance on this day / set aside the laws of fasting.

How sweet, how significant, / and how joyful is this present celebration! / The most excellent and greatest of the martyrs / has now established it for us through a single miracle *of his own*, / preserving the people of Christ / unstained by impurity.

He who stood against the dreadful dragon / and has now vanquished the slayer of souls / and the defiler of souls and bodies, / let us crown him with songs of victory / and wreaths of praiseworthy words.

Theotokos: Our forefather, who knew in advance / of the soul-destroying food, did not escape *sin*; / but Your faithful people, warned by Your martyr, / and having avoided the deadly food, / *together with* him offer to You, O Lady, / sacrifices for salvation.

Another Canon. Irmos: He turned the furnace into a cloud of dew:

As a dew-bearing cloud, You appeared, O Glorious One, to those who dwelt in despondency and heat, and saved from the tyrant's furnace all the faithful who cried out: "Blessed are You, God of our fathers!"

O most lawless king, be put to shame, / and may your mouth be silenced, / you who have devised lawless counsel against us: / for the King of kings / and the Lord of all has crushed your power.

Glory: Julian the mad, / your heart is filled with malice, / but it is neutralized *by the power of* our all-wise God— / that heart which treacherously rose up against us, who call upon Him, / who clearly bestows grace *upon us*.

Theotokos: Your conception was beyond words, / and Your Nativity was beyond understanding, O All-Pure One: / for You gave birth to God in the flesh, / who saved all from corruption, O Blessed One. / Therefore, now, O Mother of God, we glorify You.

Katavasia: The godly did not honor / the creatures more than the Creator, / but, bravely overcoming the fire that threatened *them*, / they joyfully sang: / "Most praiseworthy Lord and God of our fathers, / blessed are You!"

Hymn 8

Irmos: To the Savior of all:

Having fulfilled the joy of the Nativity *of the Son of God* / in heaven and on earth, / She bestows grace in due season, putting an end to the time of lamentation, / arranging, *together* with the Crowned One, / resplendent feasts.

Let us celebrate, O people, / the Sabbath rest on this day, / resting from yesterday's labors, / for the sake of Him who has blessed this day with rest / and the present feast of the martyr.

Truly, this is the first among the Sabbaths, / and it could be called the Sabbath of Sabbaths: / for it is filled with the grace of martyrdom / and the power of God / *for the sake of* the great remembrance of salvation.

With the pure offerings of the King *and* God, / the blameless martyr abolished / the abominations of the kingdom of lawlessness / and, working miracles in an extraordinary way, / sanctified the holy week.

Theotokos: O Virgin, the martyr's zealous death / confirms Your mystery: / for just as they believed in God who was born, / even though He voluntarily endured suffering, / *so* they themselves, valiant ones, offered themselves as a sacrifice.

Another canon. Irmos: From the flames You were delivered for the sake of the pious:

Just as you were delivered from the flames, / Martyr Theodore, by divine power, / so now you yourself have saved us / from the wicked scheme of the evil-minded through your divine intercession.

In the evening, weeping settled among your servants / because of the base treachery of the one who had turned away from us, / but in the morning joy shone forth / thanks to your fervent help, / O martyr steadfast in mind!

Glory: Having found in you a liberator / and deliverer from the enemy's wiles, / we who have fallen into trouble, / Martyr of Christ, Passion-Bearer Theodore, / glorify you for all ages.

Theotokos: The human mind is perplexed, *seeking* to explain / the mystery of *Christ's* Nativity through you, O Pure One; / and therefore we reverently honor you with faith / as the Mother of God / and glorify you for ever and ever.

Katavasia: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He calls the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him forever and ever!

Hymn 9

Irmos: Your Nativity is imperishable:

Multitudes gather from every quarter / to the tabernacle of testimony, / and we magnify the grace dwelling *therein*— / He who shone forth in glory above all the martyrs— / *together* with the Queen of all.

Take courage, Church of Christ, / and reign over those who wage war *against you* in vain: / for Christ's friends /—both those living *on earth* and those who have departed—care for you, / like *that* valiant one / for whom you celebrate *thanksgiving*.

He who seemed long dead / is shown by his deeds even after his passing to be alive, / and once again defending the faith with the same zeal. / Enriched by this, we extol the Benefactor.

Theotokos: I call you the Divine Seal / *and* the sealed Book of God, / offering hymns / and gathering praises to you, O Virgin, / while *also* glorifying / your martyr with special *solemnity*.

Another canon. Irmos: It is impossible for people to see God:

You have appeared as a wonderful protector, O glorious one, / and a mighty support to us, / who now honor your sacred and celebrated memory, / and your feats in suffering, / and the divine help / accomplished for us.

The miracle you performed, all-blessed Theodore, / *like* holy streams, / is sung throughout the world; / therefore, gathering annually, / we send up glory to Christ, / having glorified you, O blessed one.

Glory: Seeing the love of those who praise you, witness of Christ, / grant us even greater grace in return; / and knowing how much faith *we* have, O glorious one, / do not cease to be our most ardent intercessor / and mediator before our God / for us, O martyr.

Theotokos: We never cease to sing Your praises, O Virgin, / our help, our shield, our swift support, / and our trustworthy protector: / preserve those who pray to You from every misfortune, / always delivering them from every wile of the evil one.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Exapostilarion

Holy Crowned One, / who now stands before the throne of Christ with the Angels, / and, filled with the light *streaming* from there, / O Passion-Bearer, / intercede ceaselessly for peace for the world, / and for the salvation of us who reverently celebrate / your luminous commemoration, The all-blessed Theodore, / the most glorious martyr.

Theotokos: Desiring to call the perishing world / from corruption *to salvation*, the Lord / dwelt in your womb, as *He Himself* knows, O Mother of God. / And now, having all found salvation, / we shall proclaim to You the all-glorious words of the Angel: / "Rejoice, O Blessed One among all women!"— / for You have truly conceived / the joy of the entire universe.

On "Praise," stichera in the 4th tone, tone 1

Gathering together, we the faithful, / let us praise *the* most distinguished *man* of the heavenly host, / as a steadfast warrior of our piety, / with mystical hymns, proclaiming: / "Worthy of wonder, witness of Jesus, / pray for those who honor you!"

In accordance with your calling / *as* a true gift from God / *and* a consolation to all who grieve, / you were given to us, Theodore the Thrice-Blessed: / for truly, everyone who approaches your temple, / joyfully receiving your miracles as a reward, / honors Christ.

Having gathered for yourself the riches of piety and the splendor of greatness / through your ascetic labors, / you offered all your strength as a gift pleasing to God, / fulfilling with zeal in your deeds / the calling God had bestowed upon you.

Through the all-illuminating feast of the Divine Martyr, / let us all who love to celebrate be nourished, / and let us rejoice with faith, / honoring the radiant feast of his passing, / singing hymns to Jesus, / who has glorified his memory.

Glory, Tone 6: Endowed with the gift of sanctification and the riches of divine life, / you appeared to the world, Theodore: / for Christ has glorified your memory, O wise one. / On this *day*, we the faithful, rejoicing, / sing in unison of the deeds of your sufferings.

And now, O Mother of God, in the same tone: O Mother of God, You are the True Vine, / who has brought forth for us the Fruit of Life; / we beseech You: intercede, O Lady, / with the Apostles and all the saints / for the mercy of our souls.[4]

Stichera at the Saint's Memorial Service, Tone 4

The hosts of martyrs rejoice joyfully / now in your sanctuary, Theodore the Passion-Bearer; / and the ranks of angels applaud / your steadfastness in suffering; / and Christ Himself, the Giver of crowns, stands before them, / bestowing abundant gifts of grace / with *His* right hand upon those who sing your praises. / You sought Him with all your heart, / and having found Him, drew near to the One you desired; / pray to Him to save and enlighten our souls.

Verse: **The righteous shall flourish like a palm tree, / and grow like a cedar of Lebanon.**

The pure and spotless fast, / which has now come to us, / has brought with it the feast of the martyrs' miracles: / for through fasting we are cleansed of the defilements and impurities of the soul, / and through the martyrs' signs and sufferings / we fight against the passions with valiant courage; / Therefore, enlightened by the grace of holy abstinence / and by the miracles of Theodore the Martyr, / we are strengthened in our faith in Christ, / asking Him to grant salvation to our souls.

Verse: **Planted in the house of the Lord, / they shall flourish in the courts of our God.**

By your martyr's boldness before God, Theodore, / you exposed as futile the apostate's scheme against the faith of Christ, / becoming the defender of the godly people: / through your awe-inspiring care, / you delivered them from the food defiled by idolatrous sacrifices. / Therefore, honoring you as the destroyer of idols, / as the savior and guardian of Christ's flock, / and as the patron who graciously hears our prayers, / we pray in our hymns / that through your *intercession* / mercy and enlightenment may be granted to our souls.

***Gl*ory, Tone 8:** Having armed yourself piously with courage in suffering, / Passion-bearer of Christ, / and fighting mysteriously by His power for the sake of the word, / you exposed the wickedness of idols and the cruelty of tyrants / as powerless, / despising torments and temporary fire. / But, O *one filled with* divine gifts / both *in* name and *in* deed! / By your intercession, save from every misfortune / those who celebrate your memory!

And now, O Mother of God: O Sovereign Lady, accept the prayers of Your servants, / and deliver us from every misfortune and sorrow.

And the rest of the Matins service. We also include the First Hour.

ON SATURDAY OF THE FIRST WEEK AT THE LITURGY

The Hymns of the Icon and Hymns 3 and 6 from the canon of the saint.

Troparion, Tone 2

Great are the works of faith! / In the fountain of flame, as in the waters of rest, / the holy martyr Theodore rejoiced. / For he, burned in the fire, / was offered to the Trinity as pleasing bread. / Through his prayers, O Christ God, save our souls.

Kontakion, Tone 8

Having taken the faith of Christ as a shield within your heart, / you trampled down the forces of the enemy, O long-suffering one, / and were crowned with the heavenly crown for all eternity, Theodore, / as the invincible one.

Prokeimenon, Tone 7: Let the righteous rejoice in the Lord, / and put their trust in Him. **Verse:** Hear, O God, my voice when I pray to You.

The Epistle to the Hebrews, verse 303

God, who in times past spoke to our ancestors many times and in many ways through the prophets, has in these last days spoken to us through His Son, whom He appointed heir of all things, through whom also He made the ages. He, being the radiance of His glory and the exact representation of His being, and upholding all things by the word of His power, having by Himself accomplished the purification of our sins, sat down at the right hand of the Majesty on high, having become as much superior to the angels as the name He has inherited is more excellent than theirs. For to which of the angels did God ever say: "You are My Son; today I have begotten You"? And again: "I will be His Father, and He will be My Son"? And again, when He introduces the Firstborn into the universe, He says: "And let all the angels of God worship Him." And concerning the angels He says, "He who makes His angels spirits and His servants a flaming fire"—but concerning the Son: "Your throne, O God, is forever and ever; the scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your companions." And: "In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You remain; and they will all wear out like a garment; like a robe, You will fold them up, and they will be changed. But You are the same, and Your years will never end."

Hebrews 1:1–12

And to the saint,
Second Epistle to Timothy, Chapter 292

My son Timothy, be strengthened in the grace that is in Christ Jesus; and what you have heard from me in the presence of many witnesses, entrust to faithful people who will be able to teach others as well. As for you, endure hardship as a good soldier of Jesus Christ. No one serving in the military entangles himself in the affairs of daily life, so that he may please the one who enlisted *him*. And if anyone competes, he is not crowned unless he competes according to the rules. The hardworking farmer should be the first to partake of the crops. Understand what I am saying: may the Lord give you understanding in everything! Remember the Lord Jesus Christ, raised from the dead, of the line of David, according to my gospel—for which I suffer even to the point of being chained like a criminal; but the word of God is not chained. That is why I endure everything for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

2 Timothy 2:1–10

Alleluia, Tone 4: The righteous shall flourish like a palm tree; they shall grow like a cedar in Lebanon. **Verse:** Those planted in the house of the Lord shall flourish in the courts of our God.

The Gospel according to Mark, beginning at verse 10

At that time, Jesus was walking through the grain fields on the Sabbath; and His disciples began to pluck heads of grain as they went along. The Pharisees said to Him, “Look, what they are doing on the Sabbath—it is not lawful!” And He said to them, “Have you never read what David did when he was in need and hungry, both he and those with him? How he entered the house of God during the time of Abiathar the high priest and ate the bread of the Presence, which no *one* is allowed to eat except the priests, and gave some to those with him?” And He said to them, “The Sabbath was made for man, not man for the Sabbath; so the Son of Man is Lord even of the Sabbath.” Once again He entered the synagogue, and there was a man there with a withered hand. They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him. And He said to the man with the withered hand, “Stand in the middle.” Then He asked them, “Is it lawful on the Sabbath to do good—or to do evil? To save a life or to kill?” But they remained silent. And looking at them in anger, grieved by the hardness of their hearts, He said *to* the man, “Stretch out your hand.” And he stretched it out, and his hand was restored, just like the other.

Mark 2:23–3:5

And to the saint,
The Gospel of John, Chapter 52

The Lord said to His disciples: “This I command you: Love one another. If the world hates you, know that it hated Me before it hated you. If you were of the world, the world would love its own. But since you are not of the world, yet I have chosen you out of the world, therefore the world hates you. Remember the word that I spoke to you: ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours. But they will do all these things to you for My name’s sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works that no one else has done, they would not have sin; but now they have seen and have hated both Me and My Father. But this is to fulfill the word written in their Law: “They hated Me without cause.” When the Comforter comes—whom I will send to you from the Father, the Spirit of Truth who proceeds from the Father—He will testify about Me. But you also must testify, because you have been with Me from the beginning. I have told you this so that you may not be led astray. They will expel you from the synagogues; *indeed*, the hour is coming when anyone who kills you will think he is offering a service to God.

John 15:17–16:2

Antiphon: The righteous will be remembered forever; / he will not fear slander. Ps 111:6B–7A

FIRST SUNDAY OF GREAT LENT

ON SATURDAY AT SMALL VESPERS

On Saturday evening at Small Vespers, we sing stichera similar to the 4th, composed by Nicholas, tone 1.

Paraphrase: "Of the heavenly hosts:"

Now the radiance of piety / has spread to all, / dispelling, like a cloud, the deception of wickedness / and enlightening the hearts of the pious; / come, all of you, let us bow down with pious thoughts, / worshiping the sacred icons of Christ, we Orthodox.

Adorned with the sacred images of the icons, / the Church of Christ now shines forth, / like a bride in her finery, / and calls upon all to celebrate spiritually: / let us gather in unity of mind and faith, / joyfully glorifying the Lord.

Rejoice, O whole world! / For behold, from on high the Lord has cast down / the power of wickedness by His ineffable providence. / And we, the humble, have been lifted up on this day, / guided by the pious Queen of the Orthodox Faith.

"The honor bestowed upon an icon," says Basil, "belongs to the original; therefore, we reverently honor the icons of Christ the Savior and all the saints, so that, having them, we may never again be led into wickedness."

Glory, and now: The Son of God, like the same

Invisible One, in His eternal and divine nature, / was made visible as a Man / *by being born* of Your pure blood, O Virgin, / through His boundless mercy. / Having depicted His image *in* the flesh, / all of us, the faithful, worship *Him* with reverence / and honor Him with awe.

At the stichera, tone 2.
Similar to: "The House of Euphrates:"

Having avoided the destructive harm of the ungodly, / let us, the faithful, be enlightened in our hearts / by the radiance of Orthodoxy, / as we glorify God!

Verse: **Give to the Lord / glory and honor.** Ps 28:1B

The murky deception of Arius has been abolished, / along with Macedonia, Peter, and Severus with Pyrrhus, / and the Tri-Sun Light shines forth!

Verse: **Worship Him / in His holy court.** Ps 28:2B

No longer does the false teaching / of the ungodly boast: / for God, through Theodora's favor, / grants the Orthodox the rod of strength.

Glory, and now, to the Mother of God. A similar hymn

You have exalted the dignity of the humble, O Mother of God, / by giving birth to God the Word; / therefore, we all / honor You with faith and extol You.

Troparion: To Your Most Pure Image: **And the dismissal follows.**

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, the entire first kathisma. On "I cried out to the Lord": **stichera on the 10th tone: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion:**

Tone 6

Of You, the Incomprehensible One, / who shone forth without beginning before the morning star / from the immaterial and incorporeal womb of the Mother, / the prophets, inspired by Your Spirit, O Lord, / foretold that You would be a Babe, / that You would be incarnate of one who had not known a husband, / that You would unite Yourself with mankind, / and that You would be visible *to those living* on earth; / therefore, as the Merciful One, grant us the light of Your revelation, / as we sing of Your ineffable and holy Resurrection.

The theological prophets who proclaimed You through their words, / and honored You through their deeds, / have reaped eternal life *as* their fruit; / for, O Lord, unable to bear serving creation / instead of You, the Creator, / they turned away from the whole world in accordance with the Gospel, / and became like You in Your suffering, which they had foretold; / through their prayers, grant *us* to run the race of abstinence blamelessly, / O One and Only Most Merciful One.

Indescribable in Your Divine Nature, / You, O Lord, in *these* last *days*, having become incarnate, / deigned to be described: / for by taking on the flesh / You acquired all its properties. / Therefore, as we gaze upon an image likened to You, / we kiss *it* as is fitting, / being lifted up to Your love, / and draw from it the grace of healing, / following the divine traditions of the Apostles.

The Church of Christ has received as a precious adornment / the most radiant restoration of the venerable and holy icons / of Christ the Savior, the Mother of God, and all the saints; / for its sake she is adorned and illuminated by grace, / and she rejects the hordes of heretics, driving *them* away, / and, rejoicing, glorifies God, the Lover of mankind, / who endured voluntary sufferings for her sake.

Glory, Tone 2: The grace of truth has shone forth: / what was foreshadowed in antiquity as a shadow / has now been clearly fulfilled; / for behold, the Church, as the incarnate image of Christ, / is clothed in the most beautiful garment, / likened to the tabernacle of the testimony, / and upholding the Orthodox faith, / so that we may have the image of Him whom we honor and not doubt *it*. / May the unbelievers be clothed in shame thus: / for to us, the glory is the image of the Incarnate One, / worthy of reverent worship, yet not to be deified. / Kissing His forehead, let us, the faithful, cry out: / "O God, save Your people and bless Your inheritance!"

And now, O Mother of God: a dogmatic hymn of the ordinary tone.

At the Litany

Glory, Tone 2: Rejoice, venerable prophets, / who beautifully established the Law of the Lord, / and through faith proved yourselves / to be impregnable *and* unshakable pillars, / for in you *we* see the mediators / of Christ, the New Covenant. / And, having ascended into heaven, intercede with Him / to bring peace to the world / and to save our souls.

And now, O Mother of God, in the same tone: I place all my hope / in You, O Mother of God; / keep me under Your protection.

Stichera from the Octoechos

Glory, Tone 2: Having passed from ungodliness to godliness / and been enlightened by the light of knowledge, / let us clap our hands in accordance with the psalm, / offering thanksgiving and praise to God, / and let us reverently venerate the sacred images of Christ, / the Most Pure One, and all the saints, inscribed / on walls, panels, and sacred vessels, / rejecting the ungodly and inglorious faith— / for the honor given to the image, / as *Saint* Basil says, passes to the original— / *and* asking, through the intercessions of Your Most Pure Mother, Christ our God, and all the saints, / to grant us great mercy.

And now, O **Mother of God**: O new wonder, *surpassing* all ancient wonders! / For who knew of a mother who gave birth without a husband, / and who carried in her arms the One who embraces all creation? / God's plan is *this* conception. / *But* You, O Most Pure One, who held Him as an infant in Your arms / and gained maternal boldness before Him, / do not cease to intercede for those who honor You, / that *He* may have mercy and save our souls.

Troparion: Rejoice, Virgin Mother of God: **(2)**

Troparion, Tone 2

We worship Your most pure image, O Good One, / asking for forgiveness of our sins, Christ our God. / For You willingly chose to ascend the Cross in the flesh, / to deliver those You created from the bondage of the enemy. / Therefore, we cry out to You with gratitude: / "You have filled all things with joy, our Savior, / who came to save the world!"

ON THE FIRST SUNDAY AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, we sing the Resurrection troparion twice,**

Glory, Tone 2: We worship Your most pure image, O Good One, / asking for forgiveness of our sins, Christ God. / For You willingly chose to ascend the Cross in the flesh, / to deliver those You created from the bondage of the enemy. / Therefore, we cry out to You with gratitude: / "You have filled all things with joy, our Savior, / who came to save the world!"

And now, to the Mother of God: All beyond understanding, all glorious / are Your mysteries, O Mother of God: / sealed with purity and having preserved Your virginity, / You have appeared as the true Mother who gave birth to the true God. / Pray to Him for the salvation of our souls.

Then the usual psalm readings from the Psalter. The Sedalns of the Octoechos. After the Troparia of the Immaculate: The Angelic Host: **Ipakoi. The Stanzas and Prokeimenon of the tone.** All That Breathes: **The ordinary Sunday Gospel.** The Resurrection of Christ: **Psalm 50. Then the Glory, Tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

First Canon—the Sunday Canon in Tone 4; second—the Cross-Resurrection Canon in Tone 2; third—the Theotokos Canon in Tone 2; and the Triodion Canon in Tone 6: the Canon of St. Theophanes, Tone 4, with its acrostic: "Today the god-illuminated dawn of piety has come."

Canon of St. Theophanes, tone 4.
Ode 1

Irmos: The depths of the Red Sea:

Rejoicing with gladness on this day, / let us, the faithful, proclaim: / "How wondrous are Your works / and how great is *Your* power, O Christ, / You who have established our unity of mind and harmony!"

Let us celebrate this joyful day, O God-wise ones: / now heaven and earth rejoice, / and the hosts of angels and the assemblies of mortals / celebrate with special *solemnity*.

Seeing this greatest blessing, / let us begin to applaud: / the scattered members of Christ, / gathered into unity, / and let us praise God, who has granted peace.

On this day, the Church has been granted the gifts of victory, / through God's guidance and counsel / of Michael and Theodora, / our kings who hold fast to the pious faith.

Theotokos: The weapons / of the ungodly heresies have clearly been exhausted: / for as we contemplate Your temple, Most Pure, Immaculate One, / adorned with icons, / with all reverence, / we now rejoice most sacredly.

Katavasia: Having crossed the depths of the Red Sea / with feet unsoaked, / ancient Israel, / by Moses' hands *outstretched* in the shape of a cross, / put the Amalekite army to flight in the wilderness.

Song 3

Irmos: Your Church rejoices in You:

From now on, the brow of the ungodly heretics / no longer rises: / for the power of God / has strengthened Orthodoxy.

May the clouds, according to *the word* of prophecy, / sprinkle upon us life-giving dew from heaven / on this day, / to awaken our faith.

May the melodious, mysterious trumpets / of Christ's apostles / proclaim in a supernatural way / the restoration of the venerable icons.

Let us sing to Christ, who has shown us / the pious, Christ-loving Queen / with *her* divinely crowned branch.

Theotokos: Having reached Your holy Tabernacle, Most Pure One, / we, the faithful, now pray that You may enlighten *us* / with Your radiant grace.

Katavasia: Your Church rejoices in You, Christ, crying out: / "You are my strength, O Lord, / and my refuge, and my support!"

Sedalen, Tone 1

Depicting Your divine image, O Christ, / on the icon, / we clearly proclaim *Your* Nativity, / Your ineffable miracles, and Your voluntary crucifixion. / Therefore, the demons are driven away in fear, / and those of wrong mind weep in despondency, / like their accomplices.

Glory: Adorned with the images of the prophets, the faces of the apostles, / the icons of the holy martyrs and all the saints, / and with sacred depictions, / and adorned with the immaterial beauties / of the Spiritual Bridegroom and the Bride, / is *our* Mother, the heavenly Zion.

And now, O Mother of God: To those who venerate Your holy icon with love, / and who proclaim You to be the true Mother of God, / and who worship You with faith, / appear as their guardian / and mighty protector, / turning all that is grievous far away from them, / as the Almighty.

Song 4

Irmos: Having seen Him exalted on the Cross:

By the divine inspiration of the Comforter, / sanctify Your temple, / and by His coming, / drive away heretical delusion, / O Word of God, Most Merciful.

Having delivered Your people from *the* fiercest *onslaught* of wickedness, / show *them* burning with zeal for piety / and crying out in faith: / "Glory to Your power, O Lord!"

Beholding the sacredly painted icons, / the images of Christ and the Mother of God, / and contemplating the radiant divine dwellings, / we rejoice in a manner worthy of the sanctuary.

The Queen, adorned with a crown, / desiring the true Kingdom of Christ, / painted His most pure image / and the images of the saints.

Theotokos: Having given birth to God, the Word made flesh, / You reveal, O Full of Grace, / a sanctuary worthy of His divinity; / therefore we renew Your sanctuary as if it were light itself.

Katavasia: Seeing You, the Sun of Righteousness, / exalted on the Cross, / the Church stood in her place, crying out worthily: / "Glory to Your power, O Lord!"

Song 5

Irmos: You, my Lord:

Grant, O Lord, Your Church the strength / to remain unshaken for ever and ever / from the turmoil of heresies.

Joy has shone forth throughout the earth / from the gladness bestowed from on high upon the faithful / and from divine assistance.

The One who is Good and the source of joy, / You *Yourself* have exalted the horn of the Orthodox kings, / who honor Your image.

The hidden light of piety has dawned upon us, / by the divinely inspired command of faithful kings / and *their* godly wisdom.

Theotokos: Restore to us our ancient splendor, / Ever-Virgin Mother of God, / and sanctify this house of Yours / with Your grace.

Katavasia: You, my Lord, have come into the world as light, / holy light, turning those who sing of You with faith / away from the darkness of ignorance.

Song 6

Irmos: I will offer a sacrifice to You:

The image of the Lord, worthy of worship, / is painted and venerated with faith, / and the Church once again takes courage, / piously glorifying the Savior.

The Church of Christ casts off / sorrow and the darkness of heresies, / and puts on garments of joy, / and is clothed in divine / and light-bearing grace.

The host of the Orthodox / has regained its glory and former splendor / by the decree of Queen Theodora / and her son, the pious / Michael the Autocrat.

Theotokos: In ancient times You commanded that the Tabernacle of Testimony be erected; just as the rational Tabernacle dwells within You—the One who is glorified, who glorifies Your temple, O Virgin, through miracles.

Katavasia: "I will offer You a sacrifice / with a voice of praise, O Lord," / the Church cries out to You, / having been cleansed of demonic blood / by the blood that flowed / from Your side through Your mercy.

Kontakion, Tone 2

The ineffable Word of the Father / was made visible through the Incarnation from You, O Mother of God, / and, having restored the defiled image to *its* original *form*, / united it with divine beauty. / And we, confessing *our* salvation, / portray it in deed and word.

Ikos: This is the mystery of the establishment of the Church / which the prophets, divinely inspired in ancient times, / foretold for our sake, we who have reached the end of the ages, / having *themselves* received enlightenment from Him. / Thus, having received divine knowledge from Him, / we know the one Lord God, / who is worshiped in three Persons, / and serving Him alone, / we have one faith *and* one baptism / *and* are clothed in Christ. / And now, confessing *our* salvation, / we portray it in deed and word.

Hymn 7

Irmos: The children of Abraham in the Persian furnace:

Let the host of angels rejoice, celebrating *together* with the Church, / singing with divine wisdom and divine love: / "Blessed are You in the temple of Your glory, O Lord!"

The Church, the triumphant host of the firstborn and *the saints*, / rejoices, seeing now the people of God, / singing with one voice: / "Blessed are You in the temple of Your glory, O Lord!"

Delivered from the former darkness of heresy / by the guidance of Theodora, the most worthy queen, / we sing: / "Blessed are You in the temple of Your glory, O Lord!"

Theotokos: Higher than the heavenly choirs / You have ascended, All-Pure One, / the only one who became the Mother of the Creator of all. / And now, we joyfully cry out: / "Blessed are You among women, / All-Pure Sovereign!"

Katavasia: The children of Abraham in the Persian furnace, / inflamed by love for piety more than by the flames, exclaimed: / "Blessed are You in the temple of Your glory, O Lord!"

Song 8

Irmos: Daniel spread out his hands:

Preserving the Church's patristic laws, / we write and kiss with our lips, / and with our hearts, and with our *whole* will / the icons of Christ and His saints, crying out: / "Bless the Lord, all the works of the Lord!"

Clearly pointing to the honor and worship / *rendered* to the icon as to the original, / we venerate *it*, following the teachings of the theologians, / and cry out to Christ with faith: / "Bless the Lord, all the works of the Lord!"

With her mind enlightened by the Divine Spirit, / the venerable queen, possessing the fruits of God's wisdom, / loved the splendor and beauty of Christ's Church, / blessing Jesus, the God-man, together with the faithful.

Theotokos: Illuminated by the rays of incorporeal light, / Your divine dwelling / now overshadows all with the cloud of the Spirit / and sanctifies the faithful, who sing in unison: / "Bless the Lord, all the works of the Lord!"

Katavasia: Daniel stretched out his hands / *and* blocked the lions' mouths in the den; / and the fierce flames were quenched, / as the youths, girded with virtue, / zealous for piety, cried out: / "Bless the Lord, all you works of the Lord!"

Song 9

Irmos: The Cornerstone:

Seeing the Holy Church adorned anew / with sacredly painted icons, / let us all come with reverence and cry out to God: / "We magnify You, Most Holy One!"

Having received a glorious gift and reward— / Your Cross, and the venerable icons, / and the images of the saints, / the Church, with joy and gladness, / magnifies You, O Lord.

Shine with Your divine glory / upon our kings, O Merciful One, / and protect them with angelic hosts and all their armor, / subduing the insolence of the nations, O Lord.

Theotokos: The condemnation of our foremother Eve has been abolished, / for You, O Pure Theotokos, / gave birth in an inexpressible manner to the Lord of all, / Whose likeness on the icons / we now kiss.

Katavasia: The cornerstone / from the unsplit mountain—You, O Virgin, / were hewn without the aid of hands, /—Christ, who united the divided natures. / Therefore, with joy we magnify You, O Mother of God.

Sunday Exapostilarion
and then from the Triodion:

Glory: Rejoice, clap your hands, / sing with joy, / crying out: "How wondrous and marvelous are Your works, O Christ!" / And who can utter, O Savior, Your might, / You who have united us in one mind and harmony / into one Church.

And now, to the Theotokos: The weapons of the hostile heresy / have now been exhausted, / and the memory of it has vanished with a roar: / for seeing Your temple, O All-Pure One, in all its glory, / adorned with the splendor of venerable icons, / we are all filled with joy.

At "Praise," the Sunday stichera from the Octoechos, Book 4, Eastern 1
and from the Triodion, Book 4:

Tone 4: The Church now glories in You, O Lover of mankind, / her Bridegroom and Creator, / who by divine will delivered her from the delusion of idols, / and betrothed her to Yourself with Your precious blood, / joyfully welcoming the sacred restoration of the icons, / and, rejoicing, sings and glorifies You with faith.

Verse: **I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.**

Ps 9:2

Restoring Your image *in* the flesh, O Lord, / we kiss *it* as is fitting, / proclaiming the great mystery of Your Incarnation; / for You did not appear to us, O Lover of mankind, / as a phantom, as the godless sons of Manes say, / but truly and in natural flesh, / and thereby You lift us up to Your love and *to* a longing for *You*.

Verse: I will rejoice and be glad in You; I will sing to Your name, O Most High!

Ps 9:3

Today a day of joy and gladness has dawned: / for the radiance of the truest dogmas shines forth, / and the Church of Christ glows, adorned / with the holy icons now restored, / *and* with their images and the splendor *of their beauty,* / and the godly unity of the faithful is realized.

Verse: Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor forever!

Psalm 9:33

Tone 6: Moses, during his fast, / received the Law and drew the people *to God*; / Elijah, having fasted, closed the heavens; / and the three youths, the sons of Abraham, / defeated the lawless tyrant through fasting. / With His *help*, Savior, grant that we who cry out thus may attain the resurrection: / "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us!"

Glory: **We repeat the same.**

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

The Great Doxology and the Dismissal.

ON THE FIRST SUNDAY AT THE LITURGY

The "Blessed Are" in Tone 6, and from the Canon of the Day, Ode 6 in Tone 4.

Troparion, Tone 2

We worship Your most pure image, O Good One, / asking for forgiveness of our sins, Christ our God. / For You willingly chose to ascend the Cross in the flesh, / to deliver those You created from the bondage of the enemy. / Therefore, we cry out to You with gratitude: / "You have filled all things with joy, our Savior, / who came to save the world!"

Kontakion, Tone 2

The ineffable Word of the Father / was made visible through the Incarnation from You, O Mother of God, / and, having restored the defiled image to *its* original *form*, / united it with divine beauty. / And we, confessing *our* salvation, / portray it in deed and word.

Prokeimenon, Tone 4, Song of the Fathers: Blessed are You, O Lord, God of our fathers, / and Your name is praised and glorified forever. **Verse:** For You are righteous in all that You have done for us.

Epistle to the Hebrews, beginning 329B

Brethren, by faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer with the people of God than to enjoy the temporary pleasures of sin, considering the reproach of Christ greater wealth than the treasures of Egypt; for he looked to the reward. And what more shall I say? For I do not have enough time to tell of Gideon, Barak, Samson, and Jephthah, David and Samuel, and the prophets—who through faith conquered kingdoms, administered justice, fulfilled promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in weakness, became mighty in battle, and put foreign armies to flight. *There were* women *who* received their dead raised to life. Others were tortured, refusing to accept release, so that they might attain a better resurrection. Still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, and subjected to torture; they died, slain by the sword; they wandered about in sheepskins and goatskins, suffering want, hardship, and affliction: those whom the world was not worthy of wandered through deserts and mountains, through caves and the crevices of the earth. And all of them, having received testimony through faith,

did not enter into the possession of what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us. Therefore, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with endurance the race set before us, looking to Jesus, the author and perfecter of our faith.

Heb 11:24–26; 32–12:2

Alleluia, Tone 8: Moses and Aaron among His priests, and Samuel among those who call upon His name. **Verse:** They called upon the Lord, and He answered them.

The Gospel of John, Chapter 5

At that time, Jesus decided to go to Galilee. He found Philip and said to him, "Follow Me." Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him: "We have found *the One* about whom Moses wrote in the Law and the Prophets: Jesus, the son of Joseph, from Nazareth." Nathanael said to him, "Can anything good come from Nazareth?" Philip replied, "Come and see." Jesus saw Nathanael coming toward Him and said of him, "Behold, truly an Israelite in whom there is no deceit." Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael replied and said to Him, "Rabbi, You are the Son of God; You are the King of Israel!" Jesus answered and said to him, "Because I told you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Truly, truly, I say to you, from now on you will see heaven open, and the angels of God ascending and descending upon the Son of Man."

John 1:43–51

Communion Hymn: Praise the Lord from the heavens; praise Him in the heights. **Alternative:** Rejoice, you righteous, in the Lord; praise is fitting for the upright.

AT THE PRAYER SERVICE

Prokeimenon, Tone 4: Those planted in the house of the Lord / shall flourish in the courts of our God. **Verse:** Rejoice, you righteous, in the Lord; praise is fitting for the righteous.

Epistle to the Romans, beginning 121B

Brothers, I urge you to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned, and to avoid them. For such people do not serve our Lord Jesus Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple. And your obedience has become known to all; therefore I rejoice over you, but I want you— —to be wise in what is good and innocent of evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:17–20

The Alleluia is not sung.

The Gospel according to Matthew, reading 75

The Lord said: "See that you do not neglect even one of these little ones. I tell you that their angels in heaven always see the face of My Father in heaven. For the Son of Man came to seek and to save the lost." What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine in the mountains and go in search of the one that went astray? And if he happens to find it—truly I tell you—he rejoices over it more than over the ninety-nine that did not go astray. For it is not the will of your Father in heaven that even one of these little ones should perish. If your brother sins against you, go and rebuke him, just between the two of you. If he listens to you, you have won back your brother. But if he does not listen, take one or two others along with you, so that every word may be confirmed by the testimony of two or three witnesses. But if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax

collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and *whatever* you loose on earth will be loosed in heaven. Again, I tell you the truth: if two of you agree on earth *to ask* for anything, whatever you ask for will be granted to you by my Father in heaven. For where two or three are gathered in my name, there am I among them.

Matthew 18:10–20

ON THE FIRST SUNDAY AT VESPERS

"I cried out to the Lord": **we sing stichera for the 10th hour—four moving stichera in the current tone of the Octoechos.**

Stichera of the Venerable Joseph, Tone 4

Grant me contrition, / and detachment from evil *deeds*, / and complete reform, / to me who am now immersed in bodily passions, / and estranged from You, O God, King of all, / and who have no hope from anywhere; / and save me, the wayward one, through Your great mercy, / Jesus, Almighty One, Savior of our souls!

Moses the wondrous, / having purified himself through fasting, beheld the Beloved. / Therefore, emulating him, my humble soul, / strive on this day of abstinence to purify yourself from evil, / so that you may behold the Lord, / who grants you forgiveness, / (and purification, and deliverance,) / the truly good, and loving [and almighty Lord]!

St. Theodore, Tone 6

Let us now joyfully / begin the second week of Lent, / building for ourselves, day by day, brothers, / a chariot of fire, like Elijah the Tishbite— / the four great virtues; / let us exalt our minds with dispassion, arm our flesh with purity, / putting the enemy *to flight* and defeating him.

And 3 from the Menaion. Glory, and now, to the Mother of God.

Entrance. "A joyful light:"

Great Prokeimenon, Tone 8:

You have given an inheritance / to those who fear Your name, O Lord.

Stichos 1: From the ends of the earth I have cried out to You.

Verse 2: I will take refuge under the shadow of Your wings.

Verse 3: Thus I will sing to Your name forever.

It should be noted that these two Great Prokeimenon—"Do not turn Your face away" **and** "You have given an inheritance"**—are sung alternately with their verses throughout Great Lent, from Cheesefare Sunday through the fifth Sunday of Lent.**

And the prostrations begin with "Grant, O Lord."

Stichera from the psalter, tone 8

Let us purify ourselves / through almsgiving and compassion for the poor, / without trumpeting or displaying our good deeds to all, / so that *the* left *hand* may not know what the right hand is doing, / lest vanity squander the fruit of almsgiving; / but let us cry out in secret to Him who knows what is hidden: / "Father, forgive our sins, O Lover of mankind!**" (2)**

To the Martyrs: Martyrs of the Lord, you sanctify every place, / and heal every infirmity: / and now pray, we beseech *you*, / that our souls may be delivered from the snares of the enemy.

Glory, and now, to the Mother of God: All of heaven sings Your praises, O Gracious One, / Mother who knew not marriage, / and we glorify the incomprehensible birth *of Christ* through You. / O Mother of God, intercede for the salvation of our souls.

And the rest of the service, as usual.

AT VESPERS

We sing the canon to the holy prophets, which has the acrostic: "Let the choir of prophets clap their hands in joy."

The canon, composed by the Venerable Theophanes, tone 5*.
Ode 1

Irmos: Christ, who with His uplifted hand / crushed the horse and rider in the Red Sea / in battle, / overthrew them, / and saved Israel, / who sings a song of victory.

Intercede with Christ, the Author of all things, / that He may grant me, who sing your sacred memory, / the grace of the Divine Spirit / and the remission of sins, / as prophets of Divine grace.

The instruments of God-inspired words, in harmony, / and mirrors of divine radiance, / who receive *His* manifestation in a manner worthy of God— / let us sing of all the God-wise prophets.

Having received the words of the Law on Mount Sinai / from God, Moses, the God-seer, / shone with his face *like* one who beholds God, / *so* wondrously marked by grace.

Glory: With streams of divine knowledge, / the clouds of God, by His grace, / swept away the sea of pagan polytheism / with a mighty roar, / proclaiming the One-Begotten Power / with divine wisdom.

Theotokos: The trumpets of God's word—the prophets—/ call You, Most Pure One, who gave birth at the end of the ages, / the Mother of God, / having been taught from on high, O Mother of God, / Your mysteries.

Song 3

Irmos: You who established the earth upon nothing by Your command / and lifted *it* up*, though* heavy, without support! / Upon the unshakable rock of Your commandments / establish Your Church, / O One and Only Good and Lover of Mankind!

Spiritual lyres, strummed by the plectrum— / all the prophets, / proclaiming with divine inspiration / the one and same voice of Your knowledge, O Christ, / sing to all those beloved by God, / enriching *them* with radiance from on high.

Swords raised by Your command— / all the prophets— / cut through the turbulent delusion, / clothed in piety / with Your divine power, O Christ, / and with Your incomprehensible might.

Glory: The divine and wise / vessels of knowledge—the prophets— / have watered the whole earth, clearly foreshadowing / the hard-to-fathom mystery of Your providence, / each proclaiming You in his own way.

The Theotokos: The mystery, predestined in antiquity / and known to the all-knowing God before the ages, / has recently been fulfilled in Your womb, O Immaculate Virgin, / and has been revealed.

Hymn 4

Irmos: Having perceived Your divine humility / with the prophetic gaze of Habakkuk, / he cried out to You with trembling, O Christ: / "For the salvation of Your people, / You have come to save Your anointed ones!"

Speaking by the Spirit, you appeared, / as lamps of truth, free from deceit, / enlightening all nations, O most wise prophets, / with the radiance of your lives.

Behold, seeing now the fulfillment / of what you foretold, O divine prophets, / we glorify Him whom you proclaimed / and who fulfilled the prophecy through His deeds.

Glory: Enlightened by Wisdom, / you foresaw, inspired by God, / the calling of the Gentiles by God's grace, / and the fall of Israel and its deprivation of all blessings.

Theotokos: Beholding God incarnate, / having taken up divine watch, / you were deemed worthy, all-blessed ones, / to see Him coming from the mountain—from the Virgin.

Song 5

Irmos: You who are clothed in light as in a garment! / I long for You from the break of day and call out to You: / "Enlighten my darkened soul, Christ, / O You who alone are merciful!"

From dawn, your spirit, O wise Isaiah, / soared toward Him who sits upon the exalted throne, / and with the heavenly choirs you sang *His* praises.

With tongues moved by the Spirit, O saints, / constantly proclaiming His words to the universe, / you have illuminated the dawn of the knowledge of God.

Glory: Having become, as it were, the dwelling places of God, / who works wonders, / you had Him within yourselves: / now that you stand before Him, pray for us!

Theotokos: God, born of the Virgin, / the one and only Merciful One, / revealed His all-wise plan and ancient counsel / to you, the prophets of truth.

Song 6

Irmos: O sea, raging / with the soul-destroying storm of passions, / Christ, our Lord, calm it / and deliver me from destruction, / O Merciful One.

Having attained a godly life / and a true understanding of piety, / you have become true heralds / of the Divine Incarnation, O saints.

Possessing divine power, / you withstood the unstoppable onslaught of kings / and kept the beasts at bay, / and were saved unharmed from the belly of the whale.

Glory: From your mother's womb, O saints, / shining upon the whole world, / you became teachers / and cultivators of virtue, all you most blessed prophets.

Theotokos: With thoughts full of love for God, / the birth *of Christ* from You, O Lady, / the prophets foretold through manifold likenesses / and images, O Pure One!

Sedalen, Tone 2

The choir of prophets, with Moses and Aaron, / rejoices with gladness on this day, / for the prophecies are coming to fulfillment: / the Cross shines, by which You have saved us. / Through their prayers, Christ our God, have mercy on us!

Hymn 7

Irmos: The Lord, exalted by the fathers, / quenched the flame *and* showered the youths / who sang in unison: / "God, You are blessed!"

The boundless power of the Lord's command / subdued the lions in the pit, / while the prophet cried out: / "God, blessed are You!"

Your wise youths, / equal in number to the Trinity, / being blameless, quenched the flames / as they sang in unison: / "God, blessed are You!"

Glory: Like shining stars, / who, with the flowers of virtue, made the earth resemble heaven, / the descendants of Abraham—the prophets—sang: / "God, blessed are You!"

Theotokos: You have transcended the laws of nature, O Lady, / by giving birth to the Lord, who reigns over the Law, / to whom we all sing: / "God, blessed are You!"

Song 8

Irmos: To You, the Creator of all, the youths in the furnace, / raising a universal jubilation, sang: / "All creation, sing to the Lord / and exalt Him for all ages!"

Dwelling within the sweet paradise, / the prophets, inspired by God, / form a choir to intercede with Christ / for deliverance from afflictions / for all who praise you with faith.

Let us sing a hymn to all the God-inspired prophets / by forming a choir, / all the faithful, strengthened by their words, / so that we may be justified through their prayers.

Glory: As vessels of fragrant incense, / you prophets have all been clearly fashioned by the Spirit, / guiding all nations to knowledge / and exalting Christ forever.

Theotokos: You, O Virgin, gave birth to the beginningless Radiance from the Father, / who took on flesh; / therefore we ceaselessly cry out "Rejoice!" to You / and exalt *You*, O Pure One, forever.

Hymn 9

Irmos: Isaiah, rejoice! / The Virgin conceived in her womb / and gave birth to the Son— Emmanuel, / God and man, / whose name is the East. / As we magnify Him, we praise the Virgin.

Come now, let us praise with one accord / all the revered prophets of God, / as workers of supernatural wonders, / who proclaimed the Holy Branch, chosen from Jacob— / Christ!

Heralds of the world's joy, / preachers and bearers of the luminous treasures of knowledge, / true mouthpieces of Divine Wisdom with pure lips, / you have become manifest through the tongues of the Holy Spirit, / most revered ones.

Glory: Like the wise prophets, / like those who contemplate the Creator and mighty God of all / and are illuminated by His light, / save from misfortune those who reverently honor your memory with faith.

Theotokos: You have become the Mediator of salvation for mankind, O Pure One, / having given birth in the flesh to the Creator and Lord; / to all who magnify You, O Virgin, / You grant purification for Your sake.

Stichera to the Prophets, Tone 1

O glorious prophets, / you rebuked kings / and stood up to the arrogant, / proclaiming the One God in the Trinity, / and zealously driving the deception of idolatry from the earth; / and now pray that our souls may be granted / peace and great mercy.

O glorious prophets, / you who wandered in the deserts and mountains for the sake of piety, / and suffered from hunger and thirst, / as servants of God / you dwell with Christ in heaven; / and now pray that our souls may be granted / peace and great mercy.

O all-praised prophets, / you who, for the sake of piety, / were sawn in two, stoned, / and slain by the sword, / have become radiant through your sufferings; / and now pray that our souls may be granted / peace and great mercy.

Glory, and now, to the Mother of God: Truly beyond understanding / are the wondrous *and* great deeds of Him whom You bore, Bride of God, / as proclaimed by all the prophets: / the glorious conception and birth, O All-Praised One, / incomprehensible and unspeakable, / through which the world was saved.

SECOND SUNDAY OF GREAT LENT

ON SATURDAY AT GREAT VESPERS

The service composed by our holy father Gregory Palamas, Archbishop of Thessalonica, the Wonderworker, as arranged by His Holiness Patriarch Philotheos, is sung.

After the introductory psalm, we read the entire first kathisma. At "O Lord, I have cried out," we sing stichera on tone 10: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion:

Tone 2

With what songs of praise shall we sing of the hierarch, / the trumpet of theology, the fire-breathing lips of grace, / the sacred vessel of the Spirit, / the unshakable pillar of the Church, / the great rejoicing of the universe, / the river of wisdom, the lamp of light, / the bright star that enlightens *all* creation?

With what flowers of hymns shall we crown the hierarch, / the champion of piety and the adversary of wickedness, / the ardent defender of the faith, / the great mentor and teacher, / the most beautiful lyre of the Spirit, / the tongue shining like gold, / the spring pouring forth streams of healing upon the faithful, / the great and venerable Gregory?

With what lips shall we, the earthly ones, praise the hierarch, / the Church's teacher, the preacher of divine light, / the one initiated into the heavenly mysteries of the Trinity, / the great adornment of the monastic life, / the one who shone forth through deeds and contemplation, / the pride of Thessalonica, / who has as a fellow citizen in heaven / the divine and wondrous myrrh-streaming Demetrius?

Glory, Tone 6: Venerable, thrice-blessed, most holy Father, / good shepherd and disciple of Christ the Chief Shepherd, / who laid down *your* soul for the sheep! / And now, our Father, God-bearing Gregory, / ask *Him* yourself through your prayers / to grant us great mercy.

And now, O Mother of God: **a hymn of the ordinary tone.**

Stichera from the Octoechos

Glory, Tone 8: Your tongue, eager to teach, / speaking to the ears of the heart, / lifts up the souls of the careless / and, through your God-inspired words, becomes a ladder / ascending from earth to God. / Therefore, Gregory, wonder of Thessaly, / do not cease to pray to Christ / for the enlightenment by divine light of those who honor you.

And now, to the Mother of God: O Virgin who knew no marriage, / who conceived God in the flesh in an ineffable manner, /—Mother of the Most High God! / Hear the supplications of Your servants, O All-Pure One, / who grants purification from sins to all; / now, having accepted our prayers, / pray for the salvation of us all.

Now the dismissal: **The Holy Trinity.** Rejoice, Virgin Mother of God: **(3)**

ON THE SECOND SUNDAY AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, and we sing the Sunday Troparion twice in the same tone.**

The Sunday troparion of the tone and to the saint

Glory, Tone 8: Light of Orthodoxy, pillar and teacher of the Church, / beauty of monks, invincible defender of theologians, / Gregory the Wonderworker, glory of Thessalonica, / herald of grace, / pray unceasingly for the salvation of our souls.

And now, O Theotokos: He who was born of the Virgin for our sake / and endured the crucifixion, / who by death overthrew death / and revealed the resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.

Then the usual psalm readings. Sedalns from the Octoechos. After the Troparia of the Immaculate: The Host of Angels: **Ipakoia. The stichera and prokimen of the tone.** All that breathes: **the regular Sunday Gospel.** The Resurrection of Christ: **Psalm 50. Then the Glory, Tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

First—Sunday, with an irmos in tone 4, a Triodion in tone 4, and a hymn to the saint in tone 6:

Canon, Tone 8 (translated from Slavonic).
Song 1

Irmos: The charioteer of Pharaoh's chariot has fallen:

Beginning with fervent tears / the words *of the* prodigal *son*, / we fall down before You, Father of all and God, crying out: / "We have sinned, having strayed from You / and slavishly served the world, / *but* accept our repentance!"

I have disregarded the royal nobility / which You bestowed upon me, O Word, / who became man for my sake! / I was severely condemned to tend swine / for having tasted sin; / but have mercy on me, O Savior, / according to Your mercy!

Me, as I fall to my knees, O Lord and Master, / receive me, as You once did *the* prodigal *son*, / and, enfolding me in *Your* embrace, / open to me the paths of Your salvation, O Lover of Mankind, / making me Your son once more instead of a hired hand.

Theotokos: Through You, filled with the grace of God, / human nature was deemed worthy of the Epiphany: / for You alone, O Virgin, became the mediator / between God and mankind. / Therefore, as the Mother of God, / we all worthily glorify You.

Another canon to the saint, tone 4
Song 1

Irmos: I will open my mouth:

God-inspired orators, / and the finest of theologians, / and those skilled in divine discourse, / come, gather together, / to sing with due honor of the orator of the Spirit, / the divine Gregory.

Pillar of the faith, defender of the Church, / may the great Gregory be praised by me, / the most excellent shepherd of Thessalonica, / truly the adornment of the holy order.

From infancy you desired a better life, / and from your youth you loved perfect wisdom, O Father, / and in your way of life and thought you proved to be like / *the saint* who shares your name, / the divine Gregory.

Theotokos: Become for me, O All-Pure One, / the path of life, leading me to the divine abodes, / for I have been led astray, / and have fallen into the abysses of wickedness. / Lift me up from them through Your intercession.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Irmos: Creator of the heavenly vault:

Overcome with fear because of my deeds: / and my distant exile, and Your squandered riches, / which I have wasted in my wayward pursuits, / in repentance I cry out to You, my Father and my God: / "I have sinned; save me!"

Sinning on earth, I fear heaven: / for *I know* what judgment awaits me then, / with a *thorough* examination, / when all things, O Word, / shall stand before the face of Your justice.

Dark and wicked thoughts consumed me / when, as a prodigal, I was far from You, Savior; / but now I cry out to You: / "I have sinned, I have sinned, / save me, as I turn with fervent *zeal* / to Your mercy!"

To the Mother of God: Adam's complex nature was deified, / for from Your womb, O Virgin, / God appeared in the flesh. / *Through* Him, we—who were deceived in ancient times / by a false hope of deification— / were delivered from our long-standing condemnation.

Canon to the Saint. Irmos: O Mother of God,

Preserving the streams of your divine teachings, / we avoid every ruse of the unorthodox, / and repel all their attacks / with your sacred writings, Gregory.

You have destroyed the foolish "wisdom" of the heretics, O Blessed One, having the hypostatic Wisdom of God in your heart; with it you have crushed their rotten arrogance with a mighty roar.

Having put to death every sensual desire / of the mortal flesh, you, O most wise one, / revived the movements of your soul through your feats, / and revealed it through the divine instrument of theology.

Theotokos: In full consciousness and of my own free will / I have earnestly loved a shameful and licentious life; / but bind me with divine love, / O Virgin, Bride of God, / through Your divine intercession.

Katavasia: O Mother of God, / you are a living and abundant spring; / strengthen your singers, / who have prepared this spiritual feast, / and in your divine glory / grant them the crowns of glory.

Kontakion, Tone 4

Now is the time of virtues, / and the Judge stands at the door; / *let us* not lose heart, but let us, through fasting, / offer tears, contrition, and alms, crying out: / "Our sins are more numerous than the sand of the sea, / but forgive us all, O Liberator of all,"— / so that we may receive the imperishable crown.

Sedalen, Tone 4

You have dispelled the delusions of the heretics, / O Most Wise One; / you have beautifully expounded the faith of the Orthodox / and enlightened the world. / Therefore, you have appeared as a victorious trophy-bearer, / a pillar of the Church, a true hierarch; / do not cease to pray to Christ / for the salvation of us all.

Glory: **we repeat the same.**

And now, to the Mother of God: Accept our prayers speedily, O Lady, / and bring them to Your Son and God, O All-Pure Lady! / Put an end to the attacks of slanderous gossipers, / subdue the schemes and bring down the audacity of the godless, / who arm themselves, O Most Pure One, against Your servants.

Ode 4

Irmos: You are my stronghold, O Lord:

The wealth of my father's commandments, which I did not value, / which You bestowed upon me, / having squandered it in pleasures, / I have become a beggar, *deprived* of divine gifts, wretched. / But still, do not despise me, O Lord and Master, / as I repent and confess!

Having graciously accepted my poverty, / *me*, who have long been far from You, / You Yourself draw me to Yourself and sanctify me, / *bringing me* into Your joy, O Lover of Mankind: / Your divine Body, the Word, /—my call *to salvation*—/ creating *a source* of joy.

So that through unceasing tears / *we* may be completely delivered from the eternal torment / which God has prepared for evil spirits, / we, like *the* prodigal *son*, cry out: / "We have sinned before You, Father, / but accept all of us who take refuge in Your mercy!"

Theotokion: The Word, without beginning, *like* the Father and the Spirit, / is born of the Virgin who knew no man, not according to the *natural* law; / yet remaining Who He was, He abides / also with what He acquired from us. / For in two natures the Son is one, / preserving in both what is proper to each.

Canon to the Saint. Irmos: Contemplating God's inscrutable counsel:

Opening your mouth, O wise Father, / you preached divine wisdom, / which you had always meditated upon in your heart, / and exposed the vain Balaam as reckless / and mad.

You set, O sweetest one, *like* the sun, upon the earth / according to the law of nature, / but you rise in the morning with Christ, the unfading sun, / surveying all *and preserving them* through your intercessions.

Grace has revealed you, O Blessed One of God, / as the praise and greatest support of the Orthodox, / and a good shepherd, and a second theologian, / and a vigilant guardian *of your* flock.

Theotokos: Open the ears of my soul to me, Mother of God, / who gave birth to Him who once opened the ears of the deaf, / and grant that I may heed the divine words / and fulfill *them*.

Katavasia: Contemplating God's inscrutable counsel / concerning Your, O Most High, Incarnation from the Virgin, / the prophet Habakkuk cried out: / "Glory to Your power, O Lord!"

Song 5

Irmos: Why have You rejected me:

I have been deprived of divine riches and gifts / and have come to a *foreign* land, / languishing from hunger for life-giving blessings, / yet You, O Father, in Your goodness, / have filled me with ancient glory and sweetness / through Your mercy.

Taking to heart the thoughts *of the* prodigal *son*, / who squandered his life in debauchery, / let us turn to the merciful Father, / with faith free from doubt and a contrite heart, / so that we may receive forgiveness for our sins.

Do not delay, my soul, / while dwelling in a distant land, / but hasten to confess to God and the Father, / so that you may receive deliverance / from the evil you have committed, / having ruined *your* life.

Theotokos: We know you, O bright cloud, / O Most Pure Virgin, / bearing within you the One Who is borne—the Sun of Righteousness, / dispelling the darkness of senseless idolatry / and enlightening *all* with true understanding.

We know you, O bright cloud, / O Most Pure Virgin, / bearing within you the Sun of Righteousness—the One carried by you, / dispelling the darkness of senseless idolatry / and enlightening *all* with true understanding.

Canon to the Saint. Irmos: *The* whole *world* marveled at Your divine glory:

With the sickle of Your words, / and *with Your* sacred writings, / You have cut down heresies, like thorns, / and the foreign shoots of tares, / and sown the seeds of Orthodox piety, / Holy Hierarch Gregory.

Your words, O All-Wise One, and your venerable writings / are to those who read *them* like heavenly dew, / honey from the rock, the bread of angels, / nectar, ambrosia, sweetness, and seasoning, Gregory, / and a spring of living water.

The earth and the sea acknowledge you as a teacher to all, / a sacred pillar of Orthodoxy / and a venerable repository of dogmas, / a wise and holy theologian, / a companion and fellow partaker with the apostles, / of one mind *with them*

Theotokos: With streams of tenderness, wash away the defilement of my heart, / O Immaculate Virgin, / and grant me a repentant disposition, / through Your holy intercessions before the merciful God, / Whom You gave birth to in an ineffable manner.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, O Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Song 6

Irmos: I will pour out my prayer to the Lord:

I have become Your youngest son / and have squandered Your riches through my misfortune / by straying into a life of wickedness; / and, having been deprived of Your blessings, O Lover of Mankind, / I come to You, my Father and my God, / and ask for forgiveness.

I have received the harsh lot of a wanderer / and was condemned to tend swine, / for I squandered my wealth, / which You *so* graciously gave *me so* quickly, / and was deprived of everything; but You, as God, / have mercy on me.

I have no boldness because of *my* sins; / I *cannot even* lift my gaze / to look upon the boundless height of heaven, / nor can I call myself Your son, O Prodigal; / but have mercy on me, not because of *my* merits, O Lover of Mankind, / You who possess boundless mercy.

Theotokos: Your Nativity is beyond words, / and the manner of *Christ's* birth from You is inexpressible, O Virgin: / how You give birth to God, who is beyond comprehension, / while preserving Your immaculate virginity. / Therefore, we all worthily glorify You, / the true Mother of God.

Canon to the Saint. Irmos: This divine and universally honored one:

Vain pride has been crushed / and the tongue of the mad Barlaam / by the words, teachings, and sharp intellect of the wise king / and by yours, Gregory.

Let us honor the divine lyre of the Spirit, / the trumpet that clearly proclaims the divine mysteries, / the Primate of Thessalonica, / with the theological language of hymns.

Once, O leader of the people, / like a pillar of fire, you consumed the enemies of the faith / and enlightened the assembly of the faithful, / God-wise Father Gregory.

Theotokos: Be for me, All-Pure Lady, / a haven of peace and comfort, / guiding me to the divine harbor where there is no turmoil, / *and* calming the storm of my passions.

Katavasia: On this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, / let us begin to applaud, / glorifying the God born of Her.

Kontakion to the Saint, Tone 8

Sacred and divine instrument of wisdom, / resounding trumpet of theology, / we sing your praises in harmony, Gregory the Theologian. / But, as a mind standing close to the Supreme Mind, / direct our minds to Him, O Father, so that we may exclaim: / "Rejoice, herald of grace!"

Ikos: You appeared on earth as an angel, / proclaiming to people *the* ineffable *works* of God: / for with words *worthy* of the incorporeal, you amazed us, / *though* you possessed a human mind and flesh, / and you moved us to cry out to you, O Theologian, thus:

"Rejoice, *for* through you darkness has been driven away; / rejoice, *for* through you light has appeared in *its* place.

Rejoice, herald of the uncreated Godhead; / rejoice, true refuter *of* fabricated and irrational *teachings*.

Rejoice, you who have named the Divine Nature of ineffable height; / Rejoice, you who have called *His* work of unfathomable depth;

Rejoice, for you have beautifully proclaimed the glory of God; / Rejoice, for you have rejected the opinions of the wicked.

Rejoice, light that has revealed the Sun; / Rejoice, cup that offers the divine drink.

Rejoice, *for* through you the truth shines; / Rejoice, *for* through you falsehood has been dispelled.

Rejoice, herald of grace!"

Song 7

Irmos: The youths who came from Judea:

I do not dare / to call myself Your son, O Father who loves mankind; / I beg You to accept *me* as one of Your hired servants. / Do not despise me as I cry out: / "God of our fathers, blessed are You!"

We who have defiled *our* lives by *our* former conduct / and destroyed our original nobility! / Let us take refuge in our one Father and God, / that through fervent repentance we may obtain salvation.

Cruel is the master whom I, wretched as I am, / was condemned to serve as a slave; / and the hunger I endured while tending the pigs / is fierce and unbearable; / but, turning to You, I beg, Savior: / "Have mercy on me!"

Theotokos: You have revived the dead nature, / O Virgin Mother of God, who alone gave birth to Life. / Therefore, we, the faithful, know You *as our* salvation, / You who gave birth to the God of our fathers according to the flesh.

Canon to the Saint. Irmos: The godly did not honor:

Those who partake of your words and writings, Gregory, / are enlightened by the knowledge of God, / and are filled with spiritual wisdom, / and they discourse on the uncreated grace / and the energy of God.

You have utterly crushed / the swords and arrows of the heretics, / and Barlaam's pride, and all the power of the heretics / you have torn apart like a spider's web / as though they were the greatest stone, O Holy One.

The faith of the pious is sealed / by your words, teachings, and writings; / the audacity of heresy has ceased, Gregory, / and the destruction of Orthodoxy / and the power of the heretics have been halted.

Theotokos: Knowing You, truly the source of healings, / we, parched by the diseases of the passions, / draw salvation and divine streams and cry out: / "Blessed are You, All-Pure One, the Fruit of Your Womb!"

Katavasia: The godly / did not honor the creatures more than the Creator, / but, having bravely overcome the fire that threatened *them*, / joyfully sang: / "Most Praiseworthy Lord and God of our fathers, / blessed are You!"

Song 8

Irmos: Seven times the Chaldean ruler was cast into the furnace:

We who have believed in You know / the boundless riches of Your mercy, O Lord. / Therefore, we all fall down before You, *crying out* fervently like *the* prodigal *son*: / "Receive those who have sinned and have fled to You, / for there is no sin that could / overcome Your love for mankind, O Merciful One!"

Through *Your* mercy, O Lord, having humbled Yourself, / You drew near to Your fallen sons: / for You Yourself, the Lover of Mankind, met the fallen, / and You kiss *them* and grant them salvation; / and if anyone should fall even low, / You, being merciful, do not grow angry, / as the Lover of Mankind.

The most dreadful judgment awaits me, O Lord! / For seeing You, the Lover of mankind and free from malice, / I do not turn to You, crying out with the voice of *the* prodigal *son*, / but I spend my life

in idleness; / Be merciful to me, / and deliver me from that condemnation, O Merciful One, / for the sake of *my* repentance.

Trinity Hymn: We do not glorify three gods, but one Divine Being, / yet we truly honor the Three Persons: / the Father, begotten of no one, / and the Son, begotten of the Father, / and the Holy Spirit, proceeding from the Father, / as one God in Three Persons, /—though of each it is said that He is God, /—glorified by faith.

To the Mother of God: I, bowed down under *the burden* of many afflictions / and overwhelmed by a storm of sorrows, / You, All-Pure One, haven of salvation, / deliver me by Your prayer, Most Pure One, / and, having rescued me from all *misfortunes,* save me: / so that I may worthily glorify You, O Mother of God, / as a fervent Intercessor, for ever and ever.

Canon to the Saint. Irmos: The pious youths in the furnace:

You now stand before the throne of the All-Merciful, / as one of the *great* theologians, / and united with them in character, the all-wise Gregory, / the Metropolitan of Thessalonica, the beauty of the hierarchs, / resplendently adorned with the glory of the priesthood, / and now serving God.

Knowing the purity of your thoughts / even before the womb and before conception, / God clearly revealed to the faithful, God-loving king / who you were, *as* the Church's invincible defender; / therefore, according to the unshakable canons, you were sealed / with the seal of the episcopate.

Clearly, adversity is overcome and calamity is endured / by the assembly *of* the much-suffering *Akindin* / through your hand and your wise words, / O glorious Gregory, Primate of Thessalonica; / and, just as smoke vanishes, the rotten horde is scattered / by your thunderous and theological speech.

Theotokos: The Word of God within You, O Virgin, / the nature of mortals, buried by passions, / has transformed through His utmost goodness / and has renewed and sanctified all things; / therefore, we who have been saved through You, / we glorify You for all ages.

Katavasia: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as the reality; / He summons the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him forever and ever!

Hymn 9

Irmos: Heaven marveled at this:

Fill me now with joy and gladness, / now that Your Lamb has been slain for my sake, / O God, my soul awaits this from You! / Accept me, who have gone astray, / and raise me from death to life, / and clothe me in the divine garment of salvation—incorruptibility.

Souls estranged from God / and deprived of divine gifts! / Come with fervent *zeal*, / and, taking the conversion *of the* prodigal *son as our example*, let us cry out: / "O good Father in heaven! / We have all sinned before You; / purify and save those who take refuge / in Your mercy."

As One who possesses great mercy, / do not despise me, O Lord, O Lord, / who have squandered *my* wealth in many pleasures, / and who now take refuge *in You*, / crying out with the voice *of the* prodigal *son*: / "I have sinned before You; save / the one who takes refuge in Your mercy!"

Theotokos: You are my refuge of salvation, / my Guide, and my Protector; / I have You, Your servant; / *and* may I be delivered from all grievous stumbling blocks / through Your intercessions before God, O gracious Lady: / for I have placed all my hope in You with love, / that I may glorify You with faith.

Canon to the Saint. Irmos: Everyone born on earth:

You have become the mirror of God, Gregory, / for you preserved *the nature created* in the image *of God* without blemish; / and by courageously establishing the mind as ruler over the passions of the

flesh, / you acquired that which is in the likeness *of God*. / Therefore, you have become the brightest dwelling place of the Holy Trinity.

The pious King presents you as his ally— / you, the winged one, *as if* walking on air, / filled entirely with the Divine Spirit— / against the mad and foolish Barlaam, / who spoke wrongly in lofty terms about God; / *but* you rightfully defeated him.

Having become wholly filled / with the most excellent wisdom, O glorious one, / you kindled a light for the world, / revealing the dogmas of Orthodoxy: / for, *having entered into* fellowship with the highest philosophy, O most wise one, / you conceived the fear of God within your heart / and gave birth to the words of the Spirit.

Theotokos: We, the faithful, / offer a hymn of thanksgiving to You: / for You have broken our ancient curse, Mother of God, / and all of us, thanks to You, / receive the fruits of divine blessing: / salvation, enlightenment, and mercy, / and eternal joy.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / pure Mother of God, Ever-Virgin!"

Sunday Exapostilarion and then from the Triodion:

Glory to the Saint: Rejoice, praise of the fathers, / lips of the theologians, abode of silence, / house of wisdom, / perfection of teachers, abyss of the word. / Rejoice, organ of action, limit of contemplation, / rejoice, healer of human infirmities. / Rejoice, sanctuary of the Spirit, Father who lives even after death.

And now, to the Mother of God: Sovereign, Queen of all and highest of all, / and surpassing all the heavenly hosts! / Stretch forth *Your* mighty hand and preserve the world; / bless the priests who minister to You, / and forgive the monks who pray to You. / Bring peace to all people, and to those in authority; / and strengthen the army in times of battle; / preserve this city, Holy Mother of God, / and grant us now to behold / the Kingdom of Heaven and the gates of Paradise, / when the Judge sits to judge the universe, / at *His* second and dreadful coming, / Sovereign of the Angels!*

At "Praise": the Sunday stichera from the Octoechos and Triodion 4:

Tone 1: Having completed a blessed life on earth, / you now rejoice together with the host of the blessed, / and on earth you live among the meek, as you yourself are meek, Hierarch Gregory, / and you are enriched by the grace of miracles from God, / bestowing it upon those who honor you.

Stich: **I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.**

Ps 9:2

You planted the dogmas of Orthodoxy, / having cut down, O Blessed One, the thorns of heresy, / and successfully multiplying the seed of faith: / with the downpour of your words, a hundredfold harvest / you brought to God, like a diligent farmer.

Verse: **I will rejoice and be glad in You; I will sing to Your name, O Most High!**

Ps 9:3

The hosts of angels and men marveled at the radiance / of your blameless life, O blessed one: / for of your own free will you proved yourself a steadfast ascetic, / a hierarch, / a worthy servant of God, / and *His* sincere friend.

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones forever!**

Psalm 9:33

Voice 6: To those walking in the darkness of sin, / You revealed the rising light, O Christ, during this time of fasting; / and show us the blessed day of Your suffering, / so that we may cry out to You: / "Arise, O God, and have mercy on us!"

Glory: We repeat the same.

And now, Tone 2: Most blessed are You, Virgin Mother of God:

The Great Doxology and the Dismissal.

ON THE SECOND SUNDAY AT THE LITURGY

The "Blessed Are" in Tone 6, and from the canon of the saint, Ode 3, in Tone 4.

Troparion to the Saint, Tone 8

Luminary of Orthodoxy, pillar and teacher of the Church, / beauty of monks, invincible defender of theologians, / Gregory the Wonderworker, glory of Thessalonica, / herald of grace, / pray unceasingly for the salvation of our souls.

Kontakion to the Saint, Tone 8

Sacred and divine instrument of wisdom, / resounding trumpet of theology, / we sing your praises in harmony, Gregory the Theologian. / But, as a mind standing close to the Supreme Mind, / direct our minds to Him, O Father, so that we may exclaim: / "Rejoice, herald of grace!"

Kontakion from the Triodion, Tone 4

Now is the time of virtues, / and the Judge stands at the door; / *let us* not lose heart, but let us, through fasting, / offer tears, contrition, and alms, crying out: / "Our sins are more numerous than the sand of the sea, / but forgive us all, O Liberator of all,"— / so that we may receive the imperishable crown.

Prokeimenon, Tone 5: You, O Lord, will preserve us and protect us / from this generation and forever. **Verse:** Save me, O Lord, for there is no one righteous.

And the prokeimenon for the saint, tone 1: My lips shall utter wisdom, / and the meditation of my heart—understanding.

Epistle to the Hebrews, beginning at verse 304

In the beginning, O Lord, You laid the foundation of the earth, and the heavens are the work of Your hands; they will perish, but You will remain; and they will all wear out like a garment; like a robe, You will fold them up, and they will be changed. But You are the same, and Your years will have no end. To which of the angels did *God* ever say: "Sit at My right hand until I make Your enemies a footstool for Your feet"? Are they not all ministering spirits, sent forth to minister to those who are to inherit salvation? Therefore, we must pay close attention to what we have heard, lest we be swept away by the current. For if the word spoken through angels proved to be binding, and every transgression and disobedience received its just punishment, how shall we escape if we neglect so great a salvation—which began by the Lord's own speaking and was confirmed to us *by* those who *heard Him*?

Heb 1:10–2:3

And to the holy
Epistle to the Hebrews, beginning 318A

Brethren, such a High Priest was fitting for us : holy, innocent of evil, undefiled, set apart from sinners, and exalted above the heavens—who has no need, like *those* high priests, to offer sacrifices daily, first for his own sins and then *for the sins* of the people; for this He did once for all when He offered Himself *as a sacrifice*. For the Law appoints as high priests men who are subject to weakness, but the word with the oath, which came after the Law, *appointed* the Son, who is perfect forever. The main point of what has been said is this: we have such a High Priest, who has taken His seat at the right hand of the throne of Majesty in heaven, *as* minister of the sanctuary and of the true tabernacle, which the Lord established, not man.

Heb 7:26–8:2

Alleluia of the tone. And to the saint, tone 2: The mouth of the righteous utters wisdom, and his tongue proclaims justice.

The Gospel according to Mark, beginning at verse 7

At that time, Jesus entered Capernaum, and word spread that He was in the house. Immediately a large crowd gathered, so that there was no room left, not even at the door; and He was speaking the word to them. Then some men came to Him, carrying a paralytic, supported *by* four men. Since they could not get near Him because of the crowd, they removed the roof *of the house* where He was, and after making an opening, *they* lowered the mat on which the paralytic was lying. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." But some of the scribes who were sitting there were reasoning in their hearts, "Why does He speak like this? He is blaspheming! Who can forgive sins but God alone?" And immediately, knowing in His spirit that they were reasoning this way within themselves, Jesus said to them, "Why are you reasoning this way in your hearts? Which is easier? To say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat, and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, 'I say to you, get up, take your mat, and go home!' And he got up at once, took his mat, and went out in full view of everyone—so that they were all amazed and glorified God, saying, 'We have never seen *anything* like this!'

Mark 2:1–12

And to the holy
Gospel of John, Chapter 36

The Lord said to the Jews who had come to Him: "I am the gate; whoever enters through Me will be saved, and will come in and go out and find pasture. The thief comes only to steal, kill, and destroy. I have come so that they may have life, and have it in abundance. I am the good shepherd. The good shepherd lays down his life for the sheep. But the hired hand—who is not a shepherd and does not own the sheep—sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters the flock. The hired hand runs away because he is a hired hand and has no concern for the sheep. I am the good shepherd; I know my own, and my own know me. Just as the Father knows me, so I know the Father; and I lay down my life for the sheep. I have other sheep that are not of this fold; I must bring them also, and they will hear my voice, and there will be one flock, one Shepherd.

John 10:9–16

Communion Hymn: Praise the Lord from the heavens; praise Him in the heights. **Other Hymn:** The righteous will be remembered forever; they will not fear slander.

ON THE SECOND WEEK AT VESPERS

At "O Lord, I have cried out," stichera for the 10th tone:
4 moving stichera of the current tone of the Octoechos.
Stichera of the Venerable Joseph, Tone 8

Having sinned immeasurably before You, / I await immeasurable punishments: / the gnashing of teeth and inconsolable weeping, / the fiery Gehenna, and darkness and Tartarus, O Most Righteous Judge! / Grant me, then, tears: / through them I shall find forgiveness / and deliverance from my vices, / as I fast and cry out to You: / "Lord Christ, have mercy on me / through *Your* great and abundant mercy!"

Me, who have gone astray in the mountains of grievous sins, / seek me out, O Word, and call me *back* to You, / driving evil habits far from my mind; / and revive the one who has died, and purify me through fasting, / as I cry out and proclaim with unceasing weeping: / "Lord Christ, have mercy on me / through *Your* great and abundant mercy!"

St. Theodore, Tone 8

Having begun the third week of Lent, / let us, the faithful, praise the most honorable Trinity, / joyfully passing through the time that follows; / having caused the passions of the flesh to wither in our souls, / let us reap the divine flowers, / weaving wreaths for the Lady of the Days, / so that all of us, wearing these wreaths, / may sing of Christ as the Victor.

And from the Menaion, 3 stichera.

Glory, and now: **The Theotokos.**

Entrance with the censer. "A light of joy:"

Great Prokeimenon, Tone 8

Do not turn Your face away from Your servant, for I am in distress; hear me quickly, / listen to my soul and redeem it.

Stich: May Your salvation, O God, sustain me.

Stich: My soul has endured reproach and misfortune.

Stich: Seek God, and your soul will live.

Stichera at the psalter, tone 8

Having spurned my father's guidance through the fickleness of my mind, / I, wretched one, came to live with the beastly thoughts of sin; / having squandered my whole life in debauchery, / and deprived of the food that strengthens the heart, / I fed *only* on fleeting pleasures that fattened me for a time. / But, O gracious Father, do not shut Your merciful bosom from me, / but open *it* and receive me, like the prodigal son, / and save me! **(2)**

To the Martyrs: Martyrs of the Lord, you sanctify every place, / and heal every infirmity: / and now pray, we beseech *you*, / that our souls may be delivered from the snares of the enemy.

Glory, and now, to the Mother of God: All of heaven sings Your praises, O Full of Grace, / Mother who knew not marriage, / and we glorify the incomprehensible birth *of Christ* through You. / O Mother of God, intercede for the salvation of our souls.

And the rest of the service, as usual.

THE THIRD SUNDAY OF GREAT LENT

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out," stichera in the 4th tone, tone 6.
Similar to: "Angelic:"

Now the angelic hosts / accompany the most venerable Tree, / reverently surrounding *it* / and calling all the faithful to worship. / Come, then, you who have been enlightened by fasting, / let us prostrate ourselves before it with joy and awe, / devoutly crying out: / "Rejoice, precious Cross, the foundation of the world!" **(2)**

To abolish the curse *that befell* Adam, / You take upon Yourself our flesh, untouched by defilement, / and are crucified and die, O most blessed Jesus; / therefore we honor Your Cross, the spear, the sponge with the reed, / *and* the nails with faith, / and we ask to behold Your Resurrection.

In ancient times, the serpent shut off Eden through a tree, / but the tree of the Cross opens it / to all who wish to be purified through fasting and tears. / Come then, faithful ones, seeing *it* lying before *us*, / let us fall down before it, crying out in awe: / "Open, O Cross, the gates of heaven to those who love you!"

Glory, and now. Similar: When she beheld *You* nailed to the Cross, O Word of God, / she who bore You without seed, / she cried out, exclaiming: / "Alas for me, sweetest Child! / What is this humility of Yours, My God? / How do You, impassive, endure suffering at an unjust trial? / I sing of Your awe-inspiring [and] utmost condescension!"

Stichera on the psaltery. Tone 2.
Similar to: "The House of Euphrates:"

Freed from the bonds of ancient condemnation / by the wood of the Cross, / we, the faithful, will glorify Christ / who was nailed to it.

Verse: Exalt the Lord, our God, / and worship at His feet, for they are holy.

Psalm 98:5

Come now, David, / play the lyre, singing with us: / "Believers, exalt Christ / [and] worship at His feet!"

Antiphon: But God, our King from before the ages, / has wrought salvation in the midst of the earth.

Psalm 73:12

Let us see, O people, / the Tree that lies before *us*, / through which Christ grants us salvation, / and let us kiss *it* with faith!

Glory, and now, the voice is the same:

The Theotokos of the Cross: "When Your Son was lifted up on the Cross for mortals, / O Virgin, seeing Him, / You cried out in a song of sorrow: / 'Glory to Your mercy!'"

Then, at the Dismissal: **The Trisagion. After** the Lord's Prayer:

Troparion, Tone 1

Save, O Lord, Your people / and bless Your inheritance, / granting victory to the Orthodox Christians* over the foreigners / and preserving Your people through Your Cross.

***Greek:** kings

Then the dismissal takes place. After the dismissal, the priest and the ecclesiarch enter the tabernacle and, taking the Holy Cross, preceded by a lamp and a censer while singing the troparion "Save, O Lord, Your people," **carry *it* to the holy altar and light a candle *before it* to burn throughout the night.**

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. Beginning with "I cried out **to** the Lord," we **sing ten stichera: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion, dedicated to the Holy Cross:**

Tone 5

Shine forth, O Cross of the Lord, / with the radiant flashes of Your grace / upon the hearts of those who honor You / and embrace You with God-inspired love, O longed-for by the world! / Through You, tearful despondency has vanished, / and we have been delivered from the snares of death, / and have passed into unceasing joy. / Show forth the splendor of Your beauty, / bestowing a reward *for* self-restraint upon Your servants, / who with faith beseech Your generous protection, / and Your great mercy

Rejoice, life-giving Cross, / the Church's beautiful paradise, tree of incorruption, / which has brought forth for us the delight of eternal glory; / through You the demonic hordes are driven away, / and the host of angels rejoices, / and the assembly of the faithful celebrates. / Invincible weapon, unshakable stronghold, / victory of kings, praise of priests— / grant that we, too, may now attain / Christ's Passion and Resurrection.

Rejoice, Life-giving Cross, / the invincible sign of the victory of piety, / the gate of paradise, the strength of the faithful, the Church's protection, / by which the curse has been destroyed and abolished, / and the power of death has been swallowed up, / and we are lifted up from earth to heaven, / invincible weapon, opponent of demons, / glory of the martyrs, / true adornment of the saints, / haven of salvation, / bestower of great mercy upon the world.

Behold, the first-created pair, / who fell from the choir *of the* heavenly *Powers* through the envy of the murderer of men, / by partaking in ancient times / of the bitter delight of the tree. / Behold, truly the Most Holy Tree appears before *us*! / Running to it, embrace *it* joyfully, / and cry out to it with faith: / "You are our help, Most Holy Cross, / God-blessed tree, heavenly planting! / Having tasted Your fruit, we have attained immortality, / receiving the former Eden unshakably / and great mercy.

Glory, Tone 3: Christ our God, / who willingly accepted crucifixion for the sake of the universal resurrection of the human race, / and *through* the Cross and the blood that stained Your fingers, / graciously chose to sign our deliverance in a royal manner / *with* a reed and purple! / Do not despise us, who are in distress and once again separated from You, / but have mercy, O One and Only Long-Suffering One, / on Your people who dwell in tribulation, / and arise, fight against those who wage war against us, / as the Almighty!

And now, O Mother of God: **a dogmatic hymn of the ordinary tone.**

At the Litany

Glory and Now, Tone 5: All creation, seeing You hanging naked on the Cross / You, the Creator and Maker of all things, / was filled with fear and was shaken: / the sun dimmed its light and the earth trembled, / the rocks crumbled and *the* shining *veil* of the temple was torn, / the dead rose from their tombs / and the angelic hosts were astonished *and* exclaimed: / "O wonder! The Judge is being judged, / suffering willingly / for the salvation of the world and its renewal!"

Stichera from the Octoechos

Glory, and now, Tone 4: O Lord, *You* helped the meek David / to defeat the foreign invader; / assist our faithful king in battle, / and with the weapon of the Cross, bring down our enemies; / show

us, O Merciful One, Your ancient mercies, / so that they may truly know that You are God, / and that we, trusting in You, may triumph, / through the constant intercessions of Your Most Pure Mother / for the granting of Your great mercy to us.

Troparion, Tone 1

Save, O Lord, Your people / and bless Your inheritance, / granting victory to Orthodox Christians* over foreign nations / and preserving Your people through Your Cross.

***Greek:** kings

ON THE THIRD SUNDAY AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, and we sing the Sunday troparion twice.**

Glory, troparion to the Cross, tone 1

Save, O Lord, Your people / and bless Your inheritance, / granting victory to Orthodox Christians over foreign nations / and preserving Your people through Your Cross.

And now, O Mother of God, in the same tone: Gabriel proclaimed to You, O Virgin, "Rejoice," / *and* with *that* proclamation the Lord of all was incarnated / in You, the holy Ark, / as the righteous David said. / You appeared vaster than the heavens, / bearing Your Creator. / Glory to Him who dwelt within You; / glory to Him who came forth from You; / glory to Him who delivered us through His birth from You.

Then the usual psalmody from the Psalter. The sedalnia of the Octoechos.

After the Polyeleos, if the church is dedicated to the Holy Cross, we sing the Sedalen of the Cross, Tone 8: In paradise, the enemy first stripped *us* bare, / bringing death through the fruit of the tree; / but the Tree of the Cross, bearing the garment of life for mankind, / was erected upon the earth, / and the whole world was filled with every joy. / Seeing the worship offered to Him, / we, the people, shall cry out with faith, in accordance with God: / "The temple is filled with His glory!" **(2)**

After the troparia of the Immaculate: "The Host of Angels:" Ipakoia. The stichera and prokimen of the tone. "Every breathing thing:" The ordinary Sunday Gospel. "Having beheld the Resurrection of Christ:" Psalm 50. Then the Glory, Tone 8: "Open to me the gates of repentance:" (see Matins for the Sunday of the Publican and the Pharisee).

First Canon—the Sunday Canon in Tone 4, the Theotokos Canon in Tone 2, and the Triodion Canon in Tone 8:

Canon, composed by St. Theodore the Studite, Tone 1.
Ode 1

Irmos: The day of the Resurrection! / Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

A day of celebration: / through Christ's Resurrection / death has vanished from our sight, / the dawn of life has shone forth, / Adam, having risen, rejoices with gladness; / therefore let us exclaim, / singing *a song* of victory.

A day of worship / of the Holy Cross; / come to Him, all of you: / for He now reveals / the rays of Christ's Resurrection, / shining with light; / let us kiss Him with heartfelt joy.

Appear, O great Cross of the Lord, / reveal to me now the image / of Your divine beauty, / *and* make *me* a worshiper, / worthy to praise You! / And now, I proclaim to You, as to a living being, / and I embrace *You*.

Let heaven and earth proclaim in unison / their praise, / for before all lies / the most blessed Cross, / upon which Christ, nailed in the flesh, / was offered as a sacrifice; / let us kiss it with joy in our hearts.

Glory, to the Trinity: O Trinity in Your distinctions! / O Unity in Your essence! / Father, Son, and Holy Spirit, / Unity equal in power, / by *Your* counsel, Your will, and Your mighty authority, / preserve Your world, granting peace.

And now, to the Theotokos: Having known no union with a man at all, / You, O Virgin, give birth to the Infant without seed, / and bear the Newborn immaculately, / the Creator of the world, Christ God; / implore Him to pacify all.

Katavasia: The most divine Moses / foreshadowed Your Cross in ancient times, / *when* he led Israel through the Red Sea, / parting the waters with his staff, / *and* singing the song of deliverance to You, Christ God.

Song 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Come, let us sing a new song, / celebrating the destruction of hell: / for Christ has risen from the tomb, / having conquered death, / and saved the universe.

Come, let us draw, O faithful, / not from a spring that pours forth perishable water, / but from the fountain of enlightenment, / worshiping the Cross of Christ, / in which we glory!

What Moses foreshadowed in ancient times / with outstretched hands— / embracing Your Cross now, / we defeat the incorporeal Amalek, Lord Christ, / and are saved by it.

With pure eyes and lips, / singing a jubilant hymn, / let us joyfully worship the Lord's Cross, O faithful, / with thunderous hymns.

Glory, in the Trinity: I honor the One God in three Persons, / the God without beginning, / indivisible in His nature: / the Father, the Son, and the Living Spirit, / in Whom we have been baptized.

And now, O Mother of God: In the burning bush, Moses / in ancient times beheld, as a symbol, / Your mystery, O Pure One: / for the fire of the Divinity, like the flame of that *bush*, / did not consume Your womb.

Katavasia: Strengthen me, Lord Christ, / with Your Cross upon the rock of faith, / so that *my* mind may not waver / from the attacks of the evil enemy, / for You alone are holy!

Sedalen, Tone 6

Your Cross, O Lord, is sanctified: / for from it come healings / to those who dwell in the weakness of sin; / through it we fall down before You, / have mercy on us!

Verse: **Exalt the Lord, our God, / and worship at the footstool of His feet, for it is holy.**

Ps 98:5

On this day the prophetic word was fulfilled: / for behold, we worship the place / where Your feet stood, O Lord; / and having tasted of the Tree of Salvation, / we have received freedom from sinful passions, / through the prayers of the Mother of God, O One who loves mankind.

Glory: *No sooner* had / the tree of Your Cross been erected, O Christ, / *than* the foundations of death were shaken, O Lord: / for *He* whom hell had greedily devoured, / it released with trembling. / You have shown us Your salvation, O Holy One, / and we glorify You: / "Son of God, have mercy on us!"

And now, O Mother of God: O Virgin Mother of God, pray to Your Son, / who was willingly nailed to the Cross / and rose from the dead, Christ our God, / for the salvation of our souls.

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ is risen, / as the Almighty."

"Behold, Christ is risen," / the Angel proclaimed to the myrrh-bearing women, / "do not weep; go / and tell the apostles: Rejoice! / On this day—salvation for the world: / the enemy's dominion / has been destroyed by death!"

Rejoicing in the worship / of Your Life-Giving Cross / on this day, O Christ, / we celebrate the prelude to Your all-holy Passion, / *which* You endured, O Savior, / for the salvation of the world, / as the Almighty.

On this day there is joy / in heaven and on earth, / for Christ's sign to the world is revealed, / the thrice-blessed Cross: / for He, lying before *us*, / pours out upon those who worship Him / inexhaustible joy.

What shall we offer to You, Christ? / For You have granted us to worship / the holy Cross, / upon which Your all-holy blood / was shed, / to which Your flesh / was nailed. / Kissing it, we now / give thanks to You.

Glory, in the Trinity: I sing of the Three Persons of the One Godhead, / proclaiming their undivided, simple Nature: / the Father without beginning, the Son, and the Holy Spirit, co-enthroned, / one lordship and one and the same Kingdom, / eternal dominion.

And now, O Mother of God: You alone, among *all* women, / have brought forth a wondrous thing, a marvelous work: / for You, the Pure One, have renewed nature, / giving birth without seed, *yet* remaining a Virgin as before: / for He who was born of You is the true God.

Katavasia: Upon the Cross, O Mighty One, / the great sun, beholding You, / moved by awe, hid and concealed *its* rays, / and all creation sang in fear of Your long-suffering; / and truly the earth was filled / with praise to You.

Song 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

You shone forth from the tomb, O Light that never sets, / illuminating the world with incorruptibility, / *and* You drove away, O Lord, the sorrow of death / from the ends *of the earth*, as the Merciful One.

Let us approach, purified by abstinence, / fervently kissing the Most Holy Tree with praise, / upon which Christ, crucified, / saved the world, O Merciful One.

The hosts of angels rejoice in gladness / on this day of veneration of Your Cross: / for by it You crushed the hordes of demons / *and* saved, O Christ, the human race.

The Church has become a paradise unlike any other, / possessing, as before, the Life-Giving Tree— / Your Cross, O Lord; *and* we, touching *it*, / are made partakers of immortality through it.

Glory, Triune: I glorify the Three who are equally without beginning /—the one God in essence: / the Father, the Son, and the Holy Spirit, / the one Light, most triune, / the sole-ruling Kingdom / in indivisible unity.

And now, to the Mother of God: You conceived according to the law of nature, / yet *also* above *that* law: / for You alone / *gave* birth without seed; / it is awe-inspiring to comprehend with the mind and to proclaim / the manner of *Christ's* birth from You, / All-Pure One.

Katavasia: From dawn we sing / to You, Savior of the world, / having found peace through Your Cross, / by which You renewed the human race, / leading us to the unfading light.

Song 6

Irmos: You descended into *the* deepest *depths* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

You have risen, having crushed death, Christ, / as the great King, / calling us from the vaults of Hades / to the joy of the Kingdom of Heaven, / to the land of immortality.

Clapping our hands with divine songs, / let us cry out to God, O faithful, / kissing the Cross of the Lord: / for He pours out the fountain of sanctification / upon all *who live* in the world.

The words of the hymn are fulfilled: / for behold, we worship / the footstool of Your most pure feet, Almighty One, /—Your holy Cross, / the thrice-desired Tree.

The Tree, embedded in Your bread, / that which was beheld / by the sorrowful psalmist *among* the prophets, /—kissing Your Cross, O Merciful One, / we sing of Your bonds, and Your burial, / and the spear with the nails.

You were pleased, O Christ, / to bear the holy Cross upon Your shoulders, / and to be lifted up and crucified in the flesh upon it; / embracing it, we receive strength / against invisible enemies.

Glory, Triune: I sing of the One with three distinct persons / and of the Trinity, God, worshiped as one in essence: / the Three together, the Three-Sun Light, / the Father, the Son, and the Holy Spirit.

And now, to the Mother of God: A great wonder among wonders / has appeared in you, O spotless Lamb, / for you gave birth to the Lamb who takes away the sin of the world. / Pray earnestly to Him for those who sing your praises.

Katavasia: The image of the divine Cross / Jonah, in the belly of the whale, / foreshadowed with outstretched arms, / and rose up, saved from the beast / by Your power, O Word.

Kontakion, Tone 7

The flaming sword / no longer guards the gates of Eden, / for it has been miraculously bound / by the wood of the Cross. / The sting of death and the victory of hell have been cast out, / and You, my Savior, appeared, / calling out to those who dwelt in hell: / "Enter paradise once more!"

Ikos: Pilate erected three crosses on Golgotha: / two for the thieves, and one for the Giver of Life. / Hell saw Him and cried out / to those in the underworld: / "O my servants and my hosts! / Who *is He who* has driven a nail into my heart? / With a wooden spear He has suddenly pierced me, / and *soon* I shall be torn apart! / My insides ache, my belly suffers, / my senses torment my spirit, / and I am compelled to cast out Adam and those descended from Adam, / because of the tree entrusted to me. / For it is this Tree that leads them back into paradise!"

Song 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through His suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

You rose on the third day from the tomb, / as from sleep, O Lord, / striking down the gatekeepers of hell / with divine power / and raising up the ancient forefathers, / the One blessed / God of the fathers and most glorified.

Rejoicing with songs of the lyre, / let us rejoice on this day, O people, / to worship the Cross, / glorifying Christ nailed to it, / the One, Blessed / God of our fathers and Most Glorified.

Having revealed the instrument of death / as a source of life, desired by the world, /—Your Cross, O All-Merciful One, / sanctify those who worship it, / the One Blessed / God of the fathers, and Most Glorified.

O One, merciful and kind-hearted, / enlighten and sanctify, O One Jesus, / those who worship with faith / Your Cross and Your divine sufferings, / O One, blessed / God of the fathers and most glorified.

Glory, in the Trinity: *As* the One in three Persons / I sing of the Godhead: / for the light is the Father, the light is the Son, the light is the Spirit, / the Light, abiding indivisibly in the unity of the Nature / and shining forth in three rays of the Persons.

And now, to the Mother of God: You are the many-named proclamation of all the prophets, / for as the gates of God, a golden vessel *filled with manna*, / You appeared as holy ground, / Virgin, Bride of God, / who gave birth in the flesh to Jesus Christ, / the God of our fathers, and the Most Glorified One.

Katavasia: He who delivered the youths from the flames, / having taken on flesh, came to earth / and, nailed to the Cross, / granted us salvation— / the One blessed God of the fathers / and the Most Glorified.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

"Why do you still hold the myrrh in your hands? / And whom are you seeking?" /—cries the youth who has now appeared in the tomb—/ "Christ our God has risen, / having raised mortal nature / from the depths of Hades!"

Rejoice, thrice-blessed and divine Tree, / Cross, light to those dwelling in darkness, / four-pointed world, / forekasting with Your radiance / the splendor of Christ's Resurrection, / grant that all the faithful may attain Pascha.

On this day, myrrh exudes its fragrance / from *its* divine repository— / the Tree, *full of* life-giving fragrance, the Cross of Christ: / let us perceive its God-inspired scent, / worshiping It with faith forever.

Go, Prophet Elisha, and tell us plainly, / what is this tree that you placed in the water? / It is the Cross of Christ, / by which we were drawn up from the depths of corruption / *and* to which we bow in faith forever.

In ancient times, Jacob, / foreshadowing Your Cross, O Christ, to Joseph, / bowed down *before* the top of the divine staff, / having foreseen this awesome scepter of Your Kingdom, / to which we now, with faith, / worship forever.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

I glorify the One Being in three distinct Persons, / I do not merge the Three into a single Person, / nor do I divide *the unity* of the image / of the Father and the Son with the Spirit: / for there is one God above all in the Trinity.

And now, O Mother of God: You alone among mothers have appeared, / Virgin Mary, Bride of God, / who gave birth to Christ the Savior without a husband / *and* preserved the seal of purity; / we, the faithful, glorify You forever.

Katavasia: Once cast into a den of lions / *and* spreading his arms in the shape of a cross, / Daniel, the great among the prophets, / was preserved unharmed from being devoured by them, / blessing Christ God forever.

Hymn 9

Irmos: Shine, shine, O New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, O Zion! / And you, O Pure Mother of God, rejoice / in the resurrection of Him whom you bore.

You descended into the tomb, / Giver of life and God, / and shattered all: the locks *of hell* and its bolts, / and raised the dead who cried out: / "Glory to Your Resurrection, / Christ, almighty Savior!"

Your tomb has poured out life for me, Christ, / for You, the Lord of life, / having appeared, proclaimed to the inhabitants of the tombs: / "To those who are bound, freedom is given, / for I, the salvation of the world, have come!"

Let all the trees of the oak groves rejoice with hymns, / beholding the Cross, named *after them*, / which is kissed on this very day: / upon it Christ lifted up *His* head, / as the divine David prophesied.

Having died because of the tree *of paradise*, / I have found You *as* the tree of life, / my Christ-bearing Cross, / my indestructible protector, / mighty power against demons! / Worshiping You, I cry out on this day: / "Sanctify me with Your glory!"

Rejoice, be glad, Church of God, / as you worship on this day / the thrice-glorious Tree / of the Most Holy Cross of Christ, / before which the hosts of angels serve / and stand in awe.

Glory, in the Trinity: To the Trinity of Persons, One in essence, / I worship You, Holy Divinity: / the Father and the Son with the Holy Spirit, / the one Beginning, the one Kingdom, / reigning over all.

And now, to the Mother of God: A great mountain, in whom Christ dwelt, / You appeared, All-Blessed Virgin, / as the divine David cries out. / Through her we have been exalted to heaven, / having received adoption as children through the Spirit.

Katavasia: O Virgin Mother and true Mother of God, / who gave birth without seed to Christ our God, / who ascended to the Cross in the flesh! / We, the faithful, together with Him, / now worthily magnify You.

Sunday Exapostilarion and then to the Cross:

Glory: Beholding the precious Cross of Christ / lying before *us* on this day, let us bow down / and rejoice with faith, / kissing *it* with love, / *and* beseeching the Lord, who was willingly crucified upon it, / to grant us all *the grace* to worship the holy Cross, / and to attain the Resurrection without condemnation.

And now, O Mother of God: We now reverently worship the Tree upon which Your Son, O All-Pure One, / nailed *to it*, / stretched out *His* most pure hands for our sake. / Grant us, *then*, peace / and *grant that* we may reach *the* all-holy *days* of *Christ's* sufferings, / which are salvific for the world, / and worship the Lord's Pascha, which is bright and joyful to the world, / and the light-bearing day!

At "Praise": the Sunday stichera from the Octoechos, Book 4 and the Triodion, 4:

Tone 4: Let us cry out loudly, / let us exalt in song / the precious Cross, kissing *it*, / and let us cry out to it: / "All-holy Cross, / sanctify our souls and bodies with your power, / and keep those who reverently worship you / invulnerable to every harm from our enemies!"

Come forward and draw / from the inexhaustible streams / poured forth by the grace of the Cross: / behold, *we* see before *us* / the holy Tree, the source of gifts, / watered by the blood and water *from the side* of the Lord of all, / who was willingly lifted up upon it / and raised the dead.

Verse: **Exalt the Lord, our God, / and worship at the footstool of His feet, for it is holy.**

Psalm 98:5

You are the foundation of the Church, the power of kings, / the praise and salvation of the monastics, / O Most Holy Cross; / therefore, as we worship you, / we are enlightened on this day, both in heart and soul, / by the divine grace of Him who was nailed to you, / who crushed the power *of the* cunning *enemy*, / and blotted out the curse.

Verse: **But God, our King from before the ages, / has wrought salvation in the midst of the earth.**

Ps 73:12

Let us cry out aloud, / let us exalt Him in song:

Verse: **Arise, O Lord my God, let Your hand be exalted; / do not forget Your poor ones forever!**

Psalm 9:33

Voice 8: Through a parable, the Lord taught us to avoid the "wise" Pharisees / and instructed everyone not to be "wise" beyond what is fitting, / setting Himself *as an* example and model, / humbling Himself even to the point of crucifixion and death. / Therefore, with the tax collector, let us proclaim with gratitude: / "O God, who suffered for us and remained impassive, / deliver us from our passions, / and save our souls!"

Glory: **We repeat the same.**

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

And when the Great Doxology begins, the abbot puts on all his priestly vestments. Then, taking the censer, he incenses the Holy Altar, upon which the Holy Cross is placed. At the end of the Doxology, the abbot, having made

three prostrations before the altar, carries the Holy Cross out through the north doors. Upon reaching the Royal Doors, at the conclusion of the Doxology, he proclaims: "Wisdom!" Let us stand in reverence!**" He then proceeds to the center of the church to the prepared table, upon which a dish containing the Holy Cross is placed, after which the Cross is incensed three times. At this time, the choir sings the troparion:** "Save, O Lord, Your people"—**three times.**

And then we sing the troparion in tone 6 with three prostrations: "We worship Thy Cross, O Lord, / and we glorify Thy holy Resurrection."

Usually, the troparion is sung alternately three times by the abbot with the clergy and three times by the congregation.

When we kiss the Holy Cross, we sing:

Stichera for the Veneration of the Holy Cross, Tone 2

Come, faithful ones, / let us worship the life-giving Tree, / upon which Christ, the King of glory, / willingly stretched out His arms / *and* raised us to our former bliss— / we whom the enemy, having robbed of our delight, / had made exiles from God. / Come, faithful ones, let us worship the Tree, / through which we have been deemed worthy / to crush the heads of invisible enemies. / Come, all tribes of the nations, / let us honor the Cross of the Lord with hymns. / Rejoice, O Cross, the perfect redemption of fallen Adam! / Our most faithful kings boast of you, / for by your power they mightily subdue the Ishmaelite people. / Now, kissing you with reverence, / we Christians glorify / the God nailed to you, crying out: / "O Lord, crucified upon it, have mercy on us, / as the Good and Lover of mankind!"

Tone 8: On this day, the Ruler of creation and the Lord of glory / is nailed to the Cross / and pierced in the side; / the Delight of the Church tastes gall and vinegar; / a crown of thorns is placed / upon Him who covers the heavens with clouds; / they clothe Him in garments of mockery / and strike the face of the One formed from the earth / by the hand of the One who created man with *His own* hand; / they scourge the back / of Him who clothes the heavens with clouds; / He receives spitting and wounds, / insults and blows, / and endures all for my sake, the condemned, / my Redeemer and God, / that He may save the world from error, as the Merciful One.

Glory, Tone 8: On this day, He who is by nature unapproachable / becomes accessible to me / and endures suffering / He who frees me from passions; / He who gives light to the blind / is reviled by lawless lips / and offers His back to wounds for the captives. / Seeing Him on the Cross, / the pure Virgin and Mother cried out in anguish: / "Alas for me, My Child, why have You done this? / You who blossom with beauty more than all people, / You appear lifeless and unremarkable, / having neither form nor beauty. / Woe is me, My Light, / I cannot bear to see You as if asleep; / I am torn within, and a terrible sword pierces My heart. / I sing of Your sufferings, / I worship Your mercy; / O long-suffering Lord, glory to You!"

And now, Tone 8: On this day the prophetic word was fulfilled: / for behold, we worship the place / where Your feet stood, O Lord; / and having tasted of the Tree of Salvation, / we have received freedom from sinful passions / through the prayers of the Mother of God, the One who loves mankind.

ON THE THIRD SUNDAY AT THE LITURGY

The "Blessed Are" hymns in Tone 6, and from the Canon of the Cross, Ode 3 in Tone 4.

Troparion, Tone 1

Save, O Lord, Your people / and bless Your inheritance, / granting victory to Orthodox Christians over foreign nations / and preserving Your people through Your Cross.

Kontakion, Tone 7

No longer does the flaming sword / guard the gates of Eden, / for it is miraculously bound / by the wood of the Cross. / The sting of death and the victory of hell have been cast out, / and You, my Savior, have appeared, / calling out to those who dwelt in hell: / "Enter paradise once more!"

Instead of the Trisagion, we sing: We worship Your Cross, O Lord, / and we glorify Your holy Resurrection.

Prokeimenon, Tone 6: Save, O Lord, Your people / and bless Your inheritance. **Verse:** To You, O Lord, I cry out. My God, do not remain silent, disregarding me.

Epistle to the Hebrews, reading 311A

Brothers, since we have a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a High Priest who is unable to sympathize with our weaknesses, but one who has been tempted in every way, just as *we are*—yet without sin. Let us, then, approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. For every high priest, chosen from among men, is appointed to *serve* on behalf of men in matters relating to God, to offer gifts and sacrifices for sins. He is able to deal gently with the weak and those who are going astray, since he himself is subject to weakness; because of this, he must offer *sacrifices* for sins, both for the people and for himself. And no one takes this honor upon himself, but he is called by God, just as Aaron was. Likewise, Christ did not glorify Himself by becoming High Priest, but it was He who said to Him, "You are My Son; today I have begotten You"; just as He also says in another *place*, "You are a priest forever according to the order of Melchizedek."

Heb 4:14–5:6

Alleluia, Tone 1: Remember Your host, which You have acquired from the beginning. **Verse:** But God, our King from before the ages, has wrought salvation in the midst of the earth.

The Gospel according to Mark, beginning at verse 37

The Lord said: "Whoever wants to follow Me must deny himself, take up his cross, and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for My sake and the Gospel will save it." For what does it profit a man if he gains the whole world but loses his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in the glory of His Father with the holy angels. And He said to them, "Truly I tell you, there are some standing here who will not taste death until they see the Kingdom of God come with power."

Mark 8:34–9:1

Communion: The light of Your face has shone upon us, O Lord.

ON THE THIRD SUNDAY AT VESPERS

For "O Lord, I have cried out": stichera for the 10th tone: 4 moving stichera in the current tone of the Octoechos. Stichera of St. Joseph, Tone 8

Lord, You willingly / stretched out Your hands on the Cross; / grant that we, too—shining beautifully through fasting and prayer, / abstinence and good deeds—may bow before it with a contrite heart, / as You are good and love mankind.

O Lord, blot out the multitude of my sins / by the abundance of Your compassion, O All-Merciful One, / and grant that with a pure soul / we may behold and kiss Your Cross *during* this week of abstinence, / as the Lover of Mankind.

Venerable Theodore, Tone 3

A most wondrous miracle! A visible Tree, / upon which Christ was willingly crucified in the flesh: / the world worships *it* and, enlightened, exclaims: / "O power of the Cross! / And when beheld, it scorches the demons, / and when depicted, it appears as one who burns them!" / I exalt you, most pure Tree, / I honor and worship you with awe, / and I glorify God, who through you has granted me / eternal life!

And from the Menaion, 3 stichera.

Glory, and now: **The Theotokos.**

Entrance. "A light of joy:"

Great Prokeimenon, Tone 8

You have given an inheritance / to those who fear Your name, O Lord.

Stich: From the ends of the earth I have cried out to You.

Verse: I will take refuge under the shadow of Your wings.

Verse: Thus I will sing to Your name.

Ps 60:6B, 3A, 5B, 9A

Stichera on the psalter, tone 8

I dare not lift my gaze to heaven, / wretched as I am, because of my evil deeds; / but, like the tax collector, I lift my eyes and cry out to You: / "O God, have mercy on me, a sinner, / and deliver me from the hypocrisy of the Pharisees, / as You alone are merciful!" **(2)**

To the Martyrs: Martyrs of the Lord, you sanctify every place / and heal every infirmity: / and now we pray *to you*, / that our souls may be delivered from the snares of the enemy.

Glory, and now, to the Mother of God: All of heaven sings Your praises, O Full of Grace, / Mother who knew not marriage, / and we glorify the incomprehensible birth *of Christ* through You. / O Mother of God, intercede for the salvation of our souls.

And the rest of the service, as usual.

THE FOURTH SUNDAY OF GREAT LENT

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we sing the entire first kathisma. On "I cried out to the Lord": **stichera on tone 10: three from the Sunday Octoechos, four from the Eastern Octoechos, and three to St. John Climacus from the Triodion:**

Tone 8

O Venerable Father John, / you truly always bore praise to God in *your* throat, / learning *in the* most active *way* / the God-inspired words, O all-wise one, / and were enriched by the grace flowing from them, / becoming *a* blessed *man*, / overthrowing all the decrees of the ungodly.

Father John, most glorious, / having purified your soul with fountains of tears, / and having appeased God through all-night vigils, / you soared to His love, O blessed one, and to His beauty; / of which you now worthily partake, rejoicing unceasingly, / together with your companions, O God-wise and venerable one.

Father John the Venerable, / having lifted your mind to God through faith, / you despised the fickle turmoil of the world / and, taking up your cross, followed the All-Seeing One; / subduing your disobedient body to reason through ascetic discipline / by the power of the Divine Spirit.

Glory, Tone 5: Venerable Father, / having heard the voice of the Lord's Gospel, / you left the world, regarding wealth and glory as nothing. / Therefore, you proclaimed to all: / "Love God, and you will find eternal grace. / Set nothing above His love, / so that, when He comes in His glory, / you may find rest with all the saints." / Through their prayers, O Christ, preserve / and save our souls.

And now, O Mother of God: **a dogmatic hymn in the ordinary tone.**

Stichera from the Octoechos

Glory to the Venerable One, Tone 2: On earth—an angel, and in heaven—a man of God, / the adornment of the world, an abundance of blessings and virtues, / the praise of ascetics, let us honor John: / for, planted in the house of God, he blossomed with righteousness, / and like a cedar, he multiplied in the desert the flocks of Christ's wise sheep / in holiness and truth.

And now, O **Mother of God**: O new wonder, *surpassing* all ancient wonders! / For who knew a mother who gave birth without a husband, / and carried in her arms the One who embraces all creation? / God's plan is *this* conception. / *But* you, Most Pure One, who held Him as an infant in your arms / and gained maternal boldness toward Him, / do not cease to intercede for those who honor you, / that *He* may have mercy and save our souls.

Troparion, Tone 1

You appeared as a desert dweller, / an angel in the flesh, / and a miracle-worker, our God-bearing Father John: / having obtained heavenly gifts through fasting, vigil, and prayer, / you heal the sick and the souls who turn to you with faith. / Glory to Him who gave you strength, / glory to Him who crowned you, / glory to Him who works all healings through you.

ON THE FOURTH SUNDAY AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, and we sing the Sunday troparion.**

Glory, troparion to St. John Climacus, tone 1

As a desert dweller, / an angel in the flesh, / and a miracle-worker, you appeared, our God-bearing Father John: / having obtained heavenly gifts through fasting, vigil, and prayer, / you heal the sick and the souls who turn to you in faith. / Glory to Him who gave you strength, / glory to Him who crowned you, / glory to Him who works all healings through you.

And now, O Mother of God, the same voice: Gabriel proclaimed to You, O Virgin, "Rejoice," / *and* with *that* proclamation the Lord of all was incarnated / in You, the holy Ark, / as the righteous David said. / You appeared vaster than the heavens, / bearing Your Creator. / Glory to Him who dwelt within you; / glory to Him who came forth from you; / glory to Him who delivered us through your childbirth.

Then the usual psalm readings from the Psalter. The Sedalny of the Octoechos. After the Troparia of the Immaculate: The Host of Angels: **Ipakoï. The stichera and prokimen of the tone.** All that breathes: **the regular Sunday Gospel.** Having seen the Resurrection of Christ: **Psalm 50. Then Glory, tone 8:** Open to me the gates of repentance: **(see Matins for the Sunday of the Publican and the Pharisee).**

First Canon—Sunday Canon in Tone 4, Theotokos Canon in Tone 2, Triodion Canon in Tone 4, and Saint's Canon in Tone 4:

Canon, Tone 5.
Ode 1

Irmos: To God the Savior:

I am like one, O Christ, / who fell into the hands of robbers / and was left by them barely alive after being beaten; / so too am I wounded, O Savior, by my sins.

"Do not despise me, Savior, for I am sorely afflicted," /—cried out with weeping / he who gave Your riches to the robbers. / And so I pray: / "Have mercy on me and save me!"

Christ the Savior! / My mind is ravaged by the wounds of sin, / struck down by unrighteous robbers / and evil thoughts; / heal *it* and save me, O Most Merciful One.

Theotokos: Most Pure Mother of Christ! / Pray unceasingly for the God / who was incarnate from You / and did not separate Himself from the bosom of the Father, / that He may save from every misfortune / those whom He has created.

Another canon to the Venerable One, Tone 8
Song 1

Irmos: Having crossed the water as if on dry land:

Rising into the incorporeal and intelligible light / from the desolation *of the* material *world*, / Venerable John, / enlighten me through your prayers to the Lord.

Having been sated with the sweetness of self-restraint, / you rejected the bitterness of sensual pleasures: / therefore, better than honey and honeycombs, / you sweeten our senses, Father.

Having ascended to the heights of virtue / and despised base pleasures, / you revealed the sweetness of salvation / to your flock, O Venerable Father.

Theotokos: O Mother who gave birth to the Wisdom and Word of the Father / in a way beyond words! / Heal the deep wound of my soul / and soothe the sorrow of my heart.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Irmos: Strengthen us:

As I journey with difficulty / along the path of life, O Christ, / I am wounded by robbers, *dwelling* in my passions; / but lift me up, I pray.

Robbers have plundered my mind / and left me half-dead / in the sores of my sins; / but heal me, O Lord.

My passions have laid me bare: / *I am powerless to fulfill* Your commandments, Christ the Savior, / and I have been wounded by pleasures; / but pour out Your mercy upon me.

Theotokos: Pray unceasingly, O Pure One, / for Him who came forth from Your womb, / that those who sing Your praises, O Bride of God, / may be delivered from the devil's deception.

Canon to the Venerable One. Irmos: You are the foundation:

With the *burning* coal of asceticism, / you have scorched the thorns of the passions, O Venerable One, / and *with it* you warm the assemblies of monastics.

Like the myrrh of consecration, / composed of the fragrances of asceticism, / you were formed entirely, O Venerable One, / into a fragrance pleasing to God.

By practicing the laws of asceticism, / you drowned your passions, / just as the servants of the ancient Pharaoh / were drowned by the flow of your tears.

Theotokos: Still the ceaseless agitation / of my thoughts, O Pure One, / and direct *their* course / toward Your Son, O Mother of God.

Katavasia: Your singers, O Theotokos, /—a living and abundant spring— / who have arranged this spiritual feast, strengthen them / and, in Your divine glory, / grant them the crowns of glory.

Sedalen, Tone 5

Your Most Pure Cross, our Savior, / held as a weapon of salvation, / with it we cry out to You: / "Save us, O God, who willingly suffered for us all, / as the Most Merciful!"

Glory to the Venerable One, Tone 4: Shining with virtues even to the heavens, / having been firmly established beyond doubt, / you ascended reverently / to contemplate the immeasurable depths. / Having exposed all the wiles of the demons, / you protect people from their ruin, / John, ladder of virtues, / and now you intercede for the salvation of your servants.

And now, O Mother of God: He who sits upon the throne of the cherubim / and dwells in the bosom of the Father / as upon His holy throne, O Sovereign Lady, / dwells in your bosom according to the flesh; / for God has truly reigned over all nations, / and we now wisely sing to Him. / Pray to Him, O Pure One, for the salvation of Your servants.

Hymn 4

Irmos: I have heard, O Lord, the news:

Robbers have stolen / my *inheritance*—the work of God— / and left me suffering from my wounds.

My fickle thoughts have led me astray, Savior, from Your commandments, / and that is why I am wounded by my sins.

When the Levite saw me, wounded by my sins, / he passed by, my Savior; / but You save me.

Theotokos: We, the faithful, glorify You above all, / O Theotokos, who knew no marriage, / and we take refuge in Your harbor.

Canon to the Venerable One. Irmos: I have heard, O Lord, / of the mystery:

Like a most fragrant meadow / and a living paradise of virtues, / you brought forth the flower of self-restraint, / with which you nourished all who honor you.

Having in you the lawgiver of asceticism / and the gentlest rule for monks— / truly like Moses and David— / we call *you* blessed, Father.

Planted by the waters of self-restraint, / you appeared, blessed Father, as a flowering vine, / bearing clusters of piety.

Theotokos: You, O Mother of God, gave birth to Him who shone forth from the Father before time began, / *yet* appeared in time; / pray to Him to save those who sing your praises.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Song 5

Irmos: Watching from dawn:

Jesus, look upon the wounds of my soul, / as one who in ancient times fell into the hands of robbers, / and heal, O Christ, my pain; I pray.

My soul has grown weak from the agonizing sores of sin, O Christ, / and therefore I lie naked, *devoid of* divine virtues. / I pray, save me!

The priest who saw me / and the Levite proved powerless, / for they passed me by; / but You Yourself, in Your mercy, / have now granted deliverance and saved *me*.

Theotokos: Do not despise me, O Lord, / I, the wretched one, I beg You, / who have been cruelly wounded in my mind by the robbers, / but have mercy on me, O Savior, through the intercession of Your Mother.

Canon to the Venerable One. Irmos: Why have You rejected me:

Having quenched all passions / with the dew of your ascetic deeds, blessed Father, / you abundantly kindled with the fire of love and faith / the lamp of self-control and the light of dispassion, / and appeared as the Son of Day.

Through your divinely inspired cultivation, you have grown a cluster of faith, / placed it in the winepress, / and pressed it through the labors of asceticism; / and, having filled the spiritual cup with self-restraint, / you gladden the hearts of your flock.

Having valiantly endured attacks and wounds / from hostile enemies, / you appeared as a pillar of patience, / strengthening your flock with the divine staff, / nurturing *it* in the pasture of self-restraint and by the waters, / O Blessed One.

Theotokos: Following the words of Your lips, All-Pure One, / we call You blessed. / For the Lord has exalted You, / having wrought truly great *deeds* upon You, / and, having been born of Your womb, / has revealed *You as* the true Mother of God.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Song 6

Irmos: The abyss has engulfed me; the whale has become my grave:

Through my passions I have squandered / my divine inheritance, O Lord, / and, sorely wounded by my sins, I have taken refuge in You. / "Have mercy on me," I pray.

The robbers have plundered my wealth / and left me for dead; / they have wounded my mind with passions, / but have mercy and save me, O Lord.

When the Levite saw my suffering from my wounds, / unable to bear *the sight of those* sores, he passed me by. / But You Yourself, Lover of Mankind, / have poured out Your abundant mercy upon me.

Theotokos: We worthily glorify You, the burning bush that was not consumed, / the mountain, the living ladder, / and the gate of heaven, / O glorious Mary, praise of the Orthodox.

Canon to the Venerable One. Irmos: Have mercy on me, Savior:

You received into your soul / the divine riches of the Spirit: / spotless prayer, purity, composure, / intense vigilance, the labors of self-restraint; / therefore you became the house of God.

You have transcended / the insignificance of earthly things, O most wise one, / and, having inspired the mind with immaterial prayer, / you have become the heir to the heavenly lot, / for the sake of a life of perfection.

Then, through *your* ascetic *labors*, / you truly extinguished the embers of the enemy's arrows, / and, radiant with the fire of faith, / you scorched the arrogance of unbelief *and* heresy.

Theotokos: The splendor of the Most High shone forth from Zion, / from You, who knew no marriage, / who were clothed in the veil of the flesh / through an ineffable union, / and enlightened the world.

Katavasia: As we celebrate this divine and universally honored feast of the Mother of God, / come, O God-wise ones, let us begin to applaud, / glorifying the God born of her.

Kontakion, Tone 4

The Lord has set you on the heights of self-restraint, / our teacher and father John, / as a true, unshakable star, / guiding the ends *of the earth* to the light.

Ikos: Truly, you have made yourself / the house of God, O Father, / through your divine virtues: / adorned with faith, hope, and true love, / shining like radiant gold. / You set forth the divine laws; / through ascetic self-denial, like the incorporeal ones, you learned / prudence, courage, and chastity; / you acquired humility, *by which* you were exalted. / Therefore, through ceaseless prayers, you were enlightened / and attained the heavenly abodes, / our guide *and* father John.

Hymn 7

Irmos: O Lord, Exalted by the Fathers:

Robbers have attacked me, wretched as I am, / and left me / as if dead from the beatings, lifeless. / Therefore I pray to You: / "O God, visit me!"

My mind has been plundered / by fickle thoughts, / and, struck down by passions, / they have left me dead because of my many sins; / but You, Savior, heal me.

When the Levite saw me / suffering from my wounds, / unable to bear my sores as incurable, / he passed me by, my Savior; / but You Yourself heal me.

Theotokos: You, having been incarnated of the Virgin, have saved me, / pouring out upon my sores / the abundant mercy of Your compassion, Christ. / Therefore I glorify You.

Canon to the Venerable One. Irmos: The young men who came from Judea:

In the pasture of the heavenly Kingdom / you tended *your* flock, O Father, / and, driving away heresies *like* wild beasts with the rod of dogma, you sang: / "God of our fathers, blessed are You!"

You entered the heavenly wedding feast of Christ's Kingdom, / clothed in a garment worthy of the One who called you, / and reclined at that *feast*, crying out: / "God of our fathers, blessed are You!"

You appeared, O Father, as a river of self-restraint, / not flooded by sins, / drowning thoughts and purifying the impurity / of those who cry out in faith: / "God of our fathers, blessed are You!"

Theotokos: From Your womb, O Virgin, came forth / the Lord of all, who was incarnate from *You*. / Therefore, thinking rightly of You, O Mother of God, / we proclaim to Your Son: / "God of our fathers, blessed are You!"

Katavasia: The godly-wise did not honor / the creatures more than the Creator, / but, bravely overcoming the fire that threatened *them*, / they joyfully sang: / "Most Praiseworthy Lord and God of our fathers, / blessed are You!"

Hymn 8

Irmos: To You, the Creator of all:

Because of the robbers—my own thoughts, O Savior— / I have marred my life with the wounds of sin. / Therefore I am stripped bare, *having lost* the divine image— / Yours, O God who loves mankind; / but have mercy on me.

You came down to earth from on high, Savior, / having taken pity on me, covered entirely with wounds, / *and* with the sores of sin, O Merciful One, / and You poured out Your mercy upon me, O Christ.

Your body and soul / You, Lord and Savior, / gave *as* a ransom for me and saved me, / one wounded by a swarm of sins, / in incurable wounds, / as the Merciful One.

Theotokos: You, O Virgin, beyond all understanding, / who gave birth to the Lord, the God-man, / and preserved your virginity, / we *and* all creation / bless and exalt you for ever and ever.

Canon to the Venerable One. Irmos: O King of Heaven:

Having you, Father, *as* a truly living pillar / and a model of self-restraint, / we all honor your memory, John.

The assembly of monks rejoices, / and the host of the venerable and the righteous exults. / For you have worthily received a crown *equal* to theirs.

Adorned with virtues, / you have entered the bridal chamber of ineffable glory, / singing a song to Christ forever.

Theotokos: Do not despise those who seek Your help, / O Virgin and Mother of the Child, / who sing and extol You forever.

Katavasia: The Child of the Theotokos saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He summons the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him for all ages!

Hymn 9

Irmos: Isaiah, rejoice:

Having failed to keep Your commandments, O Lord, / with my mind, / having plunged into sensual pleasures, / I have lost grace and been cast out naked, covered in sores. / Therefore I beg You, O Savior, / to save me.

The Levite could not cleanse my sores, / but You, O Good One, came to me with love / and poured out upon me the mercy of Your compassion, O Savior, / healing me like the most skilled physician.

In Your mercy, moved with compassion, / You saved me, Christ the Savior, / though I had been cruelly beaten by the robbers' whips, / and You gave Your soul and body, like two denarii, / *as* atonement *for me*.

Theotokos: Your birth is beyond understanding, O Mother of God! / For the conception in you took place without a husband / and your pregnancy was virginal, / since the One born is God. / As we extol Him, we glorify you, O Virgin.

Canon to the Venerable One. Irmos: We truly confess you as the Mother of God:

You appeared, O blessed one, as a healer sent by God for those afflicted by sin, / and as a persecutor and expeller of evil spirits. / Therefore, we glorify you.

You left the earth, Father, / as a dwelling place of corruption, / and took up residence in the land of the meek, / and rejoice with them, / enjoying divine bliss.

Today is a day of celebration, / for it summons all the monastic flocks / to spiritual rejoicing, / to the feast and the tasting of imperishable life.

Theotokos: Having taken up residence within You, O All-Pure One, / He was born who cast down the murderer of man, / who had maliciously deceived / *our* first parents, / and saved us all.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Sunday Exapostilarion
and then from the Triodion, to the Venerable One:

Glory: From worldly prosperity, / as from *a* burdensome *task*, you turned away, / and by depriving yourself of food, you dried up your flesh, / renewing the strength of your soul, O Venerable One, / and you were enriched, O Most Glorious One, with heavenly glory. / Therefore, do not cease to intercede for us, John!

And now, to the Mother of God: We truly confess You as the Mother of God, O Sovereign Lady, / we who have been saved through You, / for You bore God in Your womb in an ineffable manner, / He who destroyed death by the Cross / and drew to Himself the hosts of the holy ones— / with them we praise You, O Virgin!

At "Praise": stichera
Sunday stichera from the Octoechos, Book 4, Eastern Book 3
and Triodion 1:

Stich: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

Ps. 9:33

Tone 1: Come, let us labor in the mysterious vineyard, / bearing the fruits of repentance therein; / not toiling over food and drink, / but fulfilling virtues through prayer and fasting: / the Lord of the estate, satisfied by them, / gives *us* a denarius *for this*, / with which He redeems our souls from the debt of sin, / the One, the All-Merciful.

Glory: we repeat the same.

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

The Great Doxology and the Dismissal.

ON THE FOURTH SUNDAY AT THE LITURGY

The Blessed ones, in tone.

Troparion, Tone 1

You appeared as a hermit, / an angel in the flesh, / and a miracle-worker, our God-bearing Father John: / having obtained heavenly gifts through fasting, vigil, and prayer, / you heal the sick and the souls who turn to you in faith. / Glory to Him who gave you strength, / glory to Him who crowned you, / glory to Him who works all healings through you.

Kontakion, Tone 4

The Lord has set you upon the heights of self-restraint, / our teacher and father John, / as a true, unshakable star, / guiding the ends *of the earth* to the light.

Prokeimenon, Tone 7: The saints shall be glorified / and shall rejoice on their thrones.

Epistle to the Hebrews, beginning at verse 314

Brothers, when God made a promise to Abraham—since He could swear by no one greater—He swore by Himself, saying, "Surely, I will bless you and multiply you." And so, through patience, Abraham obtained the promise. For people swear by something greater than themselves, and for them

an oath is the unbreakable boundary of every dispute. Therefore, God, desiring to show the heirs of the promise more abundantly the immutability of His will, used an oath—so that through two immutable things, in which it is impossible for God to lie, we who have taken refuge and clung to the hope set before us might have strong encouragement. This hope is like an anchor for the soul, both sure and steadfast, and which enters within the veil, where Jesus has gone for us as a forerunner, having become a High Priest forever according to the order of Melchizedek.

Heb 6:13–20

And to the holy one,
Epistle to the Ephesians, Chapter 229

Brothers, walk as children of light—for the fruit of the light consists in all goodness, righteousness, and truth—testing what is pleasing to the Lord, and do not take part in the unfruitful works of darkness, but rather expose them: for it is shameful even to speak of the things they do in secret; but when these things are exposed, they are revealed in the light, for everything that is revealed is light. Therefore it is said: "Awake, O sleeper, and arise from the dead, and Christ will shine on you." So be careful how you walk, not as unwise people but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, which leads to debauchery, but be filled with the Spirit, speaking to one another with psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord.

Eph 5:9–19

Alleluia, in the tone of the saint: Those planted in the house of the Lord, in the courts of our God, will flourish.

The Gospel according to Mark, beginning at verse 40

At that time, a man from the crowd spoke to Jesus: "Teacher, I have brought my son to You; he is possessed by a mute spirit. Wherever it seizes him, it throws him to the ground, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked Your disciples to cast it out, but they could not." And He replied to them, "O faithless generation! How long must I be with you? How long must I put up with you? Bring him to Me." So they brought him to Him. And as soon as the boy saw Him, the spirit immediately threw him into a violent convulsion; and he fell to the ground, rolling about and foaming at the mouth. Jesus asked his father, "How long has this been happening to him?" He replied, "Since childhood. And often the spirit has thrown him into fire or water to destroy him; but if you can do anything, help us—have mercy on us." Jesus said to him, "You said, 'If you can.' Everything is possible for one who believes." Immediately the boy's father cried out, "I believe; help my unbelief!" But when Jesus saw that a crowd was gathering, He rebuked the unclean spirit, saying to it, "You spirit that makes him mute and deaf! I command you, come out of him and never enter him again." And with a cry and a violent convulsion, the spirit came out; and the boy became like a corpse, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he stood up. When Jesus entered the house, His disciples asked Him privately, "Why couldn't we drive it out?" And He said to them, "This kind cannot be driven out by anything but prayer and fasting." Leaving that place, they traveled through Galilee; and He did not want anyone to know it. For He was teaching His disciples and telling them that the Son of Man would be handed over to men, and they would kill Him, and that after He was killed, He would rise again on the third day.

Mark 9:17–31

And to the holy one,
Gospel of Matthew, Chapter 10A

At that time, a large crowd followed Jesus from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan. When He saw the crowd, He went up on a mountain; and when He sat down, His disciples came to Him. And opening His mouth, He taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for

righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account . Rejoice and be glad, for your reward is great in heaven; for in the same way they persecuted the prophets who were before you.

Matt. 4:25; 5:1–12

Communion Hymn: Praise the Lord from the heavens; praise Him in the heights. **Alternative Hymn:** The righteous will be remembered forever; he will not fear slander.

ON THE FOURTH SUNDAY AT VESPERS

At "O Lord, I have cried out," stichera in tone 10: 4 moving stichera in the current tone of the Octoechos. Stichera of the Venerable Joseph, Tone 3

Let us display the greatest labors / during this time of abstinence, O faithful, / so that we may attain the greatest glory, / through the mercy of the great God [and King], / being delivered from the flames of Gehenna.

Having now *passed* more than half the time of Lent, / let us clearly demonstrate the beginning of a God-inspired life, / and let us hasten with zeal to be the first to reach the completion / of a virtuous life, / so that we may receive everlasting delight.

St. Theodore, Tone 7

Having now *passed* more than half / of this sacred period of fasting, / let us joyfully set out on the straight path toward the future, / anointing our souls with the oil of good deeds, / so that we may be deemed worthy / to worship both the divine sufferings of Christ, our God, / and the awe-inspiring and holy Resurrection!

And from the Menaion, 4 stichera.

Glory, and now: **The Theotokos.**

Entrance with the censer. "A light of joy:"

Prokeimenon, Tone 8

Do not turn Your face away from Your servant, for I am in sorrow; / hear me quickly, listen to my soul, and redeem it.

Stich: May Your salvation, O God, sustain me.

Verse: My soul has endured reproach and misfortune.

Stich: Seek God, and your soul will live.

Stichera on the psalter, tone 7

The Savior—who planted the vineyard / and called the laborers—is near; / come, you who fast, let us receive our reward, / for the Giver is rich and merciful: / having labored a little, we shall receive the grace of the soul!

Tone 6: Having fallen prey to the thoughts of robbers, Adam / was robbed of his mind and wounded in his soul, / and lay naked, *without* help: / neither the priest *who lived* before the Law noticed him, / nor did the Levite after the Law look upon him: / only You, O God, who appeared / not from Samaria, but from the Mother of God. / Glory to You, O Lord!

To the Martyrs: Your martyrs, O Lord, / did not deny You, / did not stray from Your commandments; / through their intercession, have mercy on us!

Glory, and now, to the Mother of God, Tone 6: Let us sing, like the Archangel, O faithful ones, / of the Heavenly Palace and the Door that is truly sealed: / "Rejoice, *for* through You the Savior of all, Christ, / the Giver of life and God, has been born for us. / Cast down with Your hand our tormentors, / our godless enemies, / Most Pure Lady, / hope of Christians.

And the rest of the service according to custom.

At Vespers, we sing the service of the saint whose commemoration falls on Thursday of the Great Canon.

THE FIFTH WEEK OF GREAT LENT

ON WEDNESDAY OF THE FIFTH WEEK AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 1

By the sufferings of the saints, which they endured for Your sake, O Lord, be appeased, we pray, and heal all our infirmities, O Lover of mankind.

Glory, and now: **and we repeat the same.**

Prokeimenon, Tone 4

It is good to praise the Lord / and to sing to Your name, O Most High.

Verse: To proclaim Your mercy in the early morning and Your faithfulness throughout the night.

Psalm 91:2, 3

Reading from the Prophecies of Isaiah

Thus says the Lord: "I am the first God, and in *days* to come, I am the same. The nations saw this and were afraid; the ends of the earth were astonished. They drew near and went (together), each one considering *how* to help *his* neighbor and *his* brother." And they will say, "The craftsman has taken his stand, and the coppersmith, hammering with his hammer, along *with the one* who forges; then he will say, 'The joint is secure. They have fastened them with nails; they will be set in place and will not be moved.'" But you, Israel, My young man, Jacob, whom I have chosen, the seed of Abraham, whom I have loved—*you*, whom I took from the ends of the earth and called you from its heights, and said to you, 'You are My young man; I have chosen you and have not forsaken you.' Do not fear, for I am with you. I will not lead you astray; for I am your God, who strengthens you. I have helped you and upheld you with My righteous right hand. Behold, all who oppose you will be put to shame and disgraced; all your adversaries will be as though they did not exist and will perish. You will search for them but will not find the people who insulted you, for they will be as though they never existed; and there will be no one to wage war against you. For I am your God, holding your right hand, saying to you, "Do not be afraid; I am your helper." Do not fear, Jacob, you who are few in number, O Israel—I have helped you, says God, your Savior, the Holy One of Israel.

Isaiah 41:4–14

Prokeimenon, Tone 6

The Lord has taken his seat on the throne; / he has clothed himself in splendor.

Verse: The Lord has clothed Himself with strength and girded Himself.

Ps 92:1A

ON WEDNESDAY OF THE FIFTH WEEK AT VESPERS

We sing stichera instead of Kathisma 18, using Kathisma 7. At "O Lord, I have cried out," we begin the stichera with the words: "The sinners will fall into their own net," and sing the stichera in the same tone twice.

Tone 8: Having fallen *into the hands* of robbers—my own thoughts— / I, wretched one, was robbed, *having lost* my mind, / and terribly beaten, wounded in all my soul, / and therefore, deprived of virtues, / I lie on the path of life. / But the priest, seeing me suffering from my wound, / disregarded

me because of *its* incurability and did not even look at me; / the Levite, too, unable to bear the soul-destroying pain, / looked at me and passed me by. / But You, *having* not *come* from Samaria, / but having deigned to be incarnated of Mary, Christ our God, / grant me healing through Your love for mankind, / pouring out Your great mercy upon me.

Verse: **With my voice I cried out to the Lord; with my voice I prayed to the Lord.**

The same stichera again:

Verse: **I will pour out my prayer before Him; I will make my sorrow known to Him.**

To the Martyrs: Is there any glory / or any praise befitting the saints? / For they bowed their heads to the sword / for Your sake, You who bowed the heavens and descended; / they shed their blood / for Your sake, You who humbled Yourself and took the form of a servant; / they humbled themselves unto death, imitating Your poverty. / Through their prayers, by the abundance of Your compassion, / O God, have mercy on us.

Verse: **When my spirit was faint within me—even then You knew my ways.**

Other stichera of the Venerable Joseph, Tone 8

Lord, You revealed Your holy disciples / as the heavens of wisdom. / Through their holy intercession, / deliver me from earthly afflictions, / by restraining my mind, *which is prone* to passions, / and lifting up my thoughts at all times, / as You are merciful and a Lover of mankind.

Verse: **On this path that I have walked, they have hidden a snare for me.**

Having fasting at all times / as a helper in divine matters, / let us weep with all our hearts / and cry out to the Savior: / "Through *the prayers* of Your disciples, O Most Merciful Lord, / save those who sing with reverence / of Your great love for mankind!"

Another stichera by the Venerable Theodore, in the same tone

Stich: **I looked to the right and gazed, and no one recognized me.**

O all-praised Apostles, intercessors for the world, / healers of the infirm, guardians of health! / Protect us on every side / as we observe the season of fasting: / living in divine harmony with one another, / keeping our minds untroubled by passions, / so that we may all sing a hymn to the Risen Christ, / as the Victor.

The remaining 24 stichera of the Great Canon, in alphabetical order. A composition by the Venerable Andrew of Crete. Tone 4

Stich: **It has become impossible for me to flee, and there is no one to intercede for my soul.**

[A] My whole life / I have squandered with harlots and tax collectors; / will I at least be able to repent in my old age for the sins I have committed? / Creator of all and Healer of the sick, O Lord! / Before I perish completely, / save me!

And we perform three bows for each verse.

Verse: **I cried out to You, O Lord, and said, "You are my hope, my portion in the land of the living."**

[B] I am overcome by grievous negligence, / wallowing in the mire, pierced by the arrow of the great enemy, / and I defile *that* which is within me in Your image. / You who turn the careless back and Redeemer of sinners, O Lord! / Before I perish completely, / save me!

Verse: **Hear my prayer, for I am greatly humbled.**

[Γ] I have become a stumbling block to people, / having, as one born on earth, cultivated earthly things; / I entered into marriage according to Your command / and transgressed *it*, defiling my bed. / You who formed *me* from the earth, do not despise Your creation, O Lord! / Before I perish completely, / save me!

Verse: **Deliver me from those who persecute me, for they are stronger than I.**

[Δ] I have become an executioner of my own soul, / having given myself over to the care of my flesh; / I have become a plaything of demons, / slavishly serving pleasures and unseemly *things*. / By

Your mercy, have mercy on me, / O Lord, Casting-Out-of-Demons! / Before I am utterly lost, / save me!

Verse: **Bring my soul out of the dungeon, that I may glorify Your name.**

[E] I have sinned of my own free will more than anyone else, and so I am forsaken; / the desires of the flesh are an enemy to my soul, / and they cloud my mind. / You are the light *of those who dwell* in darkness, / and the guide of those who have gone astray, O Lord! / Before I am utterly lost, / save me!

Verse: **The righteous will wait for me until You reward me.**

[Z] "My soul," said the prophet, "O Lord, shall live and praise You; / seek me out, O lost sheep, / and count me among Your flock." / Grant me time for repentance, / so that, groaning, I may cry out to You, O Lord: / "Before I perish completely, / save me!"

Verse: **From the depths I have cried out to You, O Lord; O Lord, hear my voice.**

[H] I have sinned, I have sinned, / by rejecting Your commandments, Christ my God; / be merciful to me, O Benefactor, / that I may see with the eyes of my heart, / and escape the darkness, and cry out in fear: "Lord, / before I perish completely, / save me!"

Verse: **May Your ears be attentive to the voice of my prayer.**

[Θ] Wild beasts have surrounded me, / but snatch me from them, O Lord: / for You, as the Creator, desire / that all people be saved / and come to the knowledge of the truth. / Save me along with everyone else, O Lord: / before I perish completely, / save me!

Verse: **If You were to mark iniquities, O Lord, O Lord, who could stand? For with You is forgiveness.**

[I] Be my healing, O Benefactor, / my Redeemer, my Savior, and do not cast me away. / Look upon me, who am brought low by iniquities, / and raise me up, O Almighty, / so that I too may proclaim my deeds / and cry out to You, O Lord: / "Before I perish completely, / save me!"

Verse: **For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; my soul has trusted in the Lord.**

[K] Having hidden the talent given to me, / I, like a foolish servant, buried *it* in the ground; / and, indeed, I was condemned as useless, / and from now on I dare not ask of You. / Have mercy on me as one who does not remember evil, / so that I too may cry out: "Lord, / before I perish completely, / save me!"

Verse: **From the morning watch until night, from the morning watch let Israel hope in the Lord.**

[Λ] You dried up the sea of suffering *of the woman* with the issue of blood / by the touch of the hem *of* Your *garment*! / I will receive forgiveness for *my* sins, / approaching You with unshakable faith. / Accept me, too, as You did her, / and heal my pain, O Lord! / Before I perish completely, / save me!

Verse: **For with the Lord is mercy, and with Him is abundant salvation; and He will deliver Israel from all its iniquities.**

[M] You are about to take Your seat on the throne, / You who created heaven and earth by Your word! / We must all stand before You, / confessing our sins to You. / Before that day comes, accept me in repentance, O Lord! / Before I perish completely, / save me!

Verse: **Praise the Lord, all nations; extol Him, all peoples.**

[N] Turn Your merciful gaze upon me, / and be gracious to me, O only Savior! / Grant streams of healing / to my wretched and unfortunate soul, / cleanse me from the filth of my deeds, / so that I may sing: "O Lord, / before I perish completely, / save me!"

Verse: **For His mercy is established upon us, and the truth of the Lord endures forever.**

[Ξ] The devil has prepared his swords, / seeking to ensnare my humbled soul; / he has made me a stranger, O Merciful One, / to the light of the knowledge of Your face. / Mighty in power! From *among* his vessels / deliver me, O Lord: / before I perish completely, / save me!

Verse: **I have lifted up my eyes to You, who dwell in heaven. Behold, as the eyes of servants look to the hands of their masters, and the eyes of a maidservant to the hands of her mistress, so our eyes look to the Lord our God, until He has mercy on us.**

[O] I have become wholly enslaved to my passions, / having forsaken the Law and the Divine Scriptures. / Heal me entirely, O Benefactor, / who for my sake became like me, O Good One; / turn me back, O Merciful One, / destroyer of passions, O Lord! / Before I perish completely, / save me!

Verse: **Have mercy on us, O Lord, have mercy on us, for we are filled to overflowing with contempt. Our soul is filled to overflowing with reproach from the prosperous and with contempt from the proud.**

[Π] The harlot waters with her tears / Your most pure and venerable feet, / urging all to seek refuge and receive deliverance / from their sins. / Grant me, too, her faith, O Savior, / that I may cry out to You: "Lord, / before I am utterly lost, / save me!"

We join the others in singing: **Glory to You, our God, glory to You.**

[P] Cleanse the defilement from my soul, / You who became poor for my sake, / and became a babe in the flesh, / sending down a drop of Your mercy / to the weak and contrite, Christ; / wash away the defilement, heal the afflicted, O Lord! / Before I perish completely, / save me!

Verse: **Glory to You, our God, glory to You.**

[Σ] Strengthen, O Lord, my soul / to take refuge in You and serve You always: / for You are my shield and guardian, / my defense and my help. / Grant me, O Word of God, / to cry out with boldness: "O Lord! / Before I perish completely, / save me!"

Verse: **Glory to You, our God, glory to You.**

[T] Be for us an unbreakable wall, O Jesus the Savior, and merciful God, for our morals and deeds have fallen into temptation: but raise us up as our Benefactor, and be reconciled to us as our Generous One. O Lord! / Before I perish completely, / save me!

Verse: **Glory to You, our God, glory to You.**

[Y] I have become a prodigal son: / having squandered my wealth, I now languish from hunger. / I take refuge under Your roof; / accept me as You would him, O gracious Father, / and deign to *make me* a partaker of Your table, / so that *I* may cry out to You: "Lord! / Before I perish completely, / save me!"

Verse: **Glory to You, our God, glory to You.**

[Φ] Through envy, the instigator of the original sin / deprived us of paradise; / *but* the thief, crying out "Remember me" on the cross, / received paradise for *this*. / I, too, with faith and fear, cry out to You: / Remember me, O Lord! / Before I perish completely, / save me!

Verse: **Glory to You, our God, glory to You.**

[X] Stretch out Your hand to me, as You did to Peter, / and lift me up from the depths, O God. / Grant me grace and mercy / through the intercession of the Immaculate Mother, / who gave birth to You without seed, / and of all Your saints, O Lord! / Before I perish completely, / save me!

Verse: **Glory to You, our God, glory to You.**

[Ψ] Accept me as I sing to You every *day,* / Lamb who takes away my sin! / I offer my whole soul and body / into Your hands, / and night and day, as one in debt, / I cry out to You: "Lord! / Before I perish completely, / save me!"

Glory to the Father, and to the Son, and to the Holy Spirit.

[Ω] O Your ineffable mercy, / O most gracious, forgiving Lord! / O sinless and compassionate One! / Do not cast me away from Your presence, / so that I too, with gratitude, / rejoicing and singing, may cry out to You: "Lord! / Before I perish completely, / save me!"

And now, to the Mother of God: O ineffable condescension! / O wondrous and extraordinary birth! / O how the Virgin bears You, the Infant, / in Her arms—the Creator and God! / O Lord, Benefactor, who deigned to become incarnate through Her! / Before I perish completely, / save me!

Entrance with the censer. "A light of joy:"

Prokeimenon, Tone 4

God is the Lord of vengeance, / God of vengeance has openly appeared.

Verse: Be exalted, O Judge of the earth; render retribution to the proud!

Psalm 93:1, 2

Reading from Genesis

Abram was ninety-nine years old when the Lord appeared to him and said, "I am your God; walk before Me in righteousness and be blameless; and I will establish My covenant between Me and you, and I will multiply you greatly." And Abram fell on his face. And God said to him, "This is My covenant with you: You will be the father of many nations, and you will no longer be called by your name, Abram, but your name will be Abraham, for I have appointed you to be the father of many nations. I will make you exceedingly numerous, and I will bring forth nations from you, and kings will come from you. I will establish My covenant between Me and you and your descendants after you throughout their generations as an everlasting covenant, to be God to you and to your descendants after you. And I will give to you and to your descendants after you the land in which you are now a sojourner—all the land of Canaan—as an everlasting possession; and I will be their God." Then God said to Abraham, "You, too, must keep My covenant—you and your descendants after you throughout their generations."

Genesis 17:1–9

Prokeimenon, Tone 4

Sing to the Lord / a new song.

Verse: Sing to the Lord; bless His name.

Ps 95:1A, 2A

Reading from Proverbs

A wise son brings joy to his father, but a foolish son mocks his mother. The ways of the foolish lack wisdom, but a wise man walks uprightly. Those who disregard counsel put off their plans, but counsel remains in the hearts of those who consult one another. The wicked will not listen to him, nor will he speak anything timely or good for *the* common *good*. The ways of life are the thoughts of the wise, so that by turning away from hell, he may be saved. The Lord overthrows the homes of the insolent, but He strengthens the widow's boundary. Unjust calculation is an abomination to the Lord, but the words of the pure are honorable. The bribe-taker destroys himself, but the one who hates to receive gifts is saved. Sins are cleansed by almsgiving and faithfulness, and through the fear of the Lord, everyone turns away from evil. The hearts of the righteous are instructed in faith, but the mouths of the wicked respond with evil. The ways of the righteous are pleasing to the Lord, and through them even enemies become friends. God is far from the wicked, but He hears the prayers of the righteous. An eye that sees what is good gladdens the heart, and good news strengthens the bones. Whoever heeds the rebuke of life will dwell among the wise. Whoever rejects instruction hates himself, but whoever heeds rebuke loves his own soul. The fear of the Lord is instruction and wisdom, and the beginning of glory is to respond to it (for glory precedes the humble). A person's intentions come from the heart, but the answer of the tongue comes from the Lord. [The greater you are, the more you should humble yourself, and you will find favor before the Lord your God.] All the deeds of the humble are known to God, and the Lord upholds the spirit. Commit your works to the Lord, and your plans will be established. The Lord has done everything for His own sake; but the wicked will perish on the day of calamity. Everyone who is haughty in heart is unclean before God; and whoever joins hands in unrighteousness will not go unpunished. The beginning of a good path is to do what is right; and *this* is more pleasing to God than offering sacrifices. Whoever seeks the Lord finds knowledge and righteousness; and those who seek Him earnestly will find peace. All the Lord's works are done with righteousness, but the wicked are reserved for the day of calamity. [It is better to have a little with

righteousness than much gain with injustice. Let a man's heart meditate on what is right, so that his steps may be guided by God.]

Proverbs 15:20–33; 16:1–6

Then: "Let my prayer be set forth": **and the rest of the service of the Liturgy of the Presanctified Gifts.**

If there is no Liturgy of the Presanctified Gifts: "I cried out to the Lord," we sing three stichera similar to those of the Triodion and 24 stichera from the Great Canon. At the stichera, the self-praise of the day is sung twice, and the martyrs' stichera. "Glory," "Now," "To the Mother of God," and so on. The prokeimenon. And the readings.

At the meal, oil is permitted; we also drink wine for the sake of the labor involved in the upcoming vigil. Those concerned for *their* salvation should practice abstinence; the most devout should fast without hypocrisy. We perform the Small Compline without bows in our cells; after the Trisagion, we read the kontakion of the Great Canon; likewise, the Midnight Office.

ON THURSDAY OF THE FIFTH WEEK
AT MATINS

After the Sixth Psalm, we sing "Alleluia," the Troparia of the Third Tone, and one kathisma. Then we sing the sedalnia from the Octoechos and read the life of the Venerable Mary in two sections.

The Life of the Venerable Mary of Egypt.
Part 1

In a Palestinian monastery near Caesarea lived the venerable monk Zosima. Entrusted to the monastery from childhood, he lived there until the age of fifty-three, when he was troubled by the thought: "Is there, even in the farthest desert, a holy man who surpasses me in self-discipline and good works?"

No sooner had he thought this than an angel of the Lord appeared to him and said: "You, Zosima, have lived a good life by human standards, but there is no one righteous among men **(Romans 3:10)**. "So that you may understand how many other and higher forms of salvation there are, leave this monastery, just as Abraham left his father's house **(Gen. 12:1)**, and go to the monastery located by the Jordan."

Immediately, Abba Zosima left the monastery and, following the angel's instructions, came to the monastery on the Jordan and settled there.

There he saw elders who had truly shone forth in their ascetic deeds. Abba Zosima began to imitate the holy monks in their spiritual practice.

Much time passed, and the holy Fast of Lent drew near. There was a custom at the monastery for which God had brought the Venerable Zosima there. On the first Sunday of Great Lent, the abbot celebrated the Divine Liturgy; everyone received the Most Pure Body and Blood of Christ, then partook of a light meal, and gathered again in the church.

After offering a prayer and performing the prescribed number of prostrations, the elders asked one another for forgiveness, received the abbot's blessing, and, accompanied by the communal singing of the psalm, "The Lord is my light and my Savior; whom shall I fear? The Lord is the shield of my life; whom shall I fear?" **(Ps. 26:1),** they opened the monastery gates and departed for the desert.

Each of them took a moderate amount of food with them, according to their needs; some, however, took nothing at all into the desert and subsisted on roots. The monks crossed the Jordan and went as far apart as possible so as not to see how others were fasting and practicing asceticism.

When Great Lent came to an end, the monks returned to the monastery on Palm Sunday with the fruit of their labor **(Romans 6:21–22)**, having examined their consciences **(1 Peter 3:16)**. At the same time, no one asked anyone else how they had labored or performed their ascetic deeds.

That year, Abba Zosima, following monastic custom, crossed the Jordan. He wished to go deeper into the desert to meet one of the holy and great elders who were seeking refuge there and praying for the world.

He walked through the desert for twenty days, and one day, as he was singing the psalms of the Sixth Hour and offering his usual prayers, a shadow that looked like a human body suddenly appeared to his right. He was terrified, thinking he was seeing a demonic apparition, but after making the sign of the cross, he cast aside his fear; and, having finished his prayer, he turned toward the shadow and saw a naked man walking through the desert, his body blackened by the scorching sun, and his sun-bleached, short hair as white as a lamb's fleece. Abba Zosima rejoiced, for he had not seen a single living creature in all those days, and immediately set out toward him.

But as soon as the naked hermit saw Zosima approaching, he immediately began to flee from him. Abba Zosima, forgetting his old age and fatigue, quickened his pace. But soon, exhausted, he stopped by a dried-up stream and began to plead tearfully with the retreating ascetic: "Why are you fleeing

from me, a sinful old man seeking refuge in this desert? Wait for me, feeble and unworthy as I am, and grant me your holy prayer and blessing, for the sake of the Lord, who never despised anyone."

The stranger, without turning around, called out to him: "Forgive me, Abba Zosima, but I cannot turn and show myself to you: for I am a woman, and as you can see, I have no clothing to cover my nakedness. But if you wish to pray for me, a great and wretched sinner, throw your cloak to me so I may cover myself; then I will be able to approach you to receive your blessing."

"She would not have known me by name if she had not earned the gift of discernment from the Lord through her holiness and unknown deeds," thought Abba Zosima, and he hurried to do as she had asked.

Covering herself with the cloak, the ascetic turned to Zosima: "What has come over you, Abba Zosima, to speak to me, a sinful and unwise woman? What do you wish to learn from me that you have spared no effort and gone to such great trouble?"

He, in turn, knelt down and asked for her blessing. She, too, bowed before him, and for a long time they both asked one another, "Bless me." Finally, the ascetic woman said: "Abba Zosima, it is fitting for you to bless me and offer a prayer, since you are honored with the office of presbyter and, for many years, standing before Christ's altar, have been offering the Holy Gifts to the Lord."

These words frightened the venerable Zosima even more. With a deep sigh, he replied to her: "O spiritual mother! It is clear that of the two of us, you have drawn closer to God and died to the world. You recognized me by name and called me a presbyter, though you had never seen me before. It is fitting for you to bless me as well, for the Lord's sake."

Finally yielding to Zosima's persistence, the venerable woman said, "Blessed be God, who desires the salvation of all people." Abba Zosima replied, "Amen," and they rose from the ground. The ascetic said again to the elder, "For what reason have you come to me, Father, a sinner devoid of every virtue? However, it seems that the grace of the Holy Spirit has led you to perform a single service necessary for my soul. Tell me first, Abba, how are Christians living today, and how are the saints of God's Church growing and prospering?"

Abba Zosima replied to her: "Through your holy prayers, God has granted the Church and all of us perfect peace. But heed also the plea of this unworthy elder, my mother; pray, for God's sake, for the whole world and for me, a sinner, that this journey into the desert may not be fruitless for me."

The holy ascetic said, "It is rather your duty, Abba Zosima, having a sacred office, to pray for me and for everyone. That is why you were given your rank. However, I will willingly fulfill everything you have commanded me, for the sake of obedience to the Truth and from a pure heart."

Having said this, the saint turned toward the east and, raising her eyes and lifting her hands toward heaven, began to pray in a whisper. The elder saw her rise into the air, an elbow's length above the ground. At this wondrous sight, Zosima fell prostrate, praying fervently and daring not to utter anything except, "Lord, have mercy!"

A thought crossed his mind: Could this be a ghost leading him into temptation? The venerable ascetic turned, lifted him from the ground, and said, "Why are you so troubled by these thoughts, Abba Zosima? I am no ghost. I am a sinful and unworthy woman, though I am protected by Holy Baptism."

Having said this, she made the sign of the cross. Seeing and hearing this, the elder fell with tears at the ascetic's feet: "I beg you by Christ, our God, do not hide your ascetic life from me, but tell me all of it, so that the greatness of God may be made clear to all. For I believe in the Lord my God—by whom you also live—that I was sent into this desert for this very purpose: that God might make all your acts of fasting known to the world."

And the holy ascetic said: "I am ashamed, Father, to tell you about my shameful deeds. For then you will have to flee from me, covering your eyes and ears, just as one flees from a poisonous snake. But still I will tell you, Father, without concealing any of my sins; and I implore you, do not cease to pray for me, a sinner, that I may find boldness on the Day of Judgment.

Then Psalm 50. And we begin the Great Canon of our venerable father Andrew of Crete and Jerusalem, repeating the refrain after each troparion: Have mercy on me, O God, have mercy on me.

Song 1, Tone 6

Irmos: My helper and protector / has become my salvation: / He is my God, and I will glorify Him, / the God of my father—and I will exalt Him, / for He has been glorified in splendor! **(2)**

Refrain: **Have mercy on me, O God, have mercy on me.**

Where shall I begin to lament / the deeds of my wretched life? / How shall I begin, O Christ, / this present song of lamentation? / But You, O Merciful One, / grant me forgiveness of my sins.

Come, wretched soul with your flesh, / confess to the Creator of all things, / and finally refrain from your former folly, / and offer tears of repentance to God.

Having imitated the first Adam in his transgression, / I have found myself cut off from God, / and from the eternal Kingdom, and from its sweetness, / because of my sins.

Alas, my wretched soul! / Why did you become like the first Eve? / For you looked with evil intent, were bitterly wounded, / touched the tree, and presumptuously tasted / the reckless fruit.

Instead of the sensual Eve, / a mental Eve rose up within me— / a passionate thought in the flesh— / which appears pleasant, / yet always delivers to the taste / a bitter drink.

Adam was rightly cast out of Eden, / since he did not keep Your single commandment, Savior; / how then will I suffer, / always rejecting Your life-giving words?

Surpassing even Cain's murder, / by my own choice I became a murderer of my own conscience, / reviving the flesh and arming myself against it / with my deceitful deeds.

I did not equal Abel in righteousness, O Jesus, / nor did I ever offer You gifts pleasing to You— / neither deeds pleasing to God, nor a pure sacrifice, / nor a blameless life.

Like Cain, we too, wretched souls, / have offered to the Creator of all things / wicked deeds, / a corrupt sacrifice, / and a life unworthy; / and for this we are condemned.

Just as the Creator gave life to clay, / You have granted me flesh, bones, / breath, and life; / but, my Creator, my Redeemer, and my Judge, / accept me as I repent!

I confess to You, Savior, the sins I have committed, / and the wounds of my soul and body, / which my murderous inner thoughts / have ruthlessly inflicted upon me.

Though I have sinned, Savior, / I know that You are the Lover of mankind: / You punish with compassion and show mercy with joy, / You look upon the weeping / and hasten like a father to call back the prodigal.

I lie prostrate before Your gates, Savior; / do not cast me into hell in my old age, empty-handed; / but before my death, as the Lover of Mankind, / grant me the forgiveness of my sins.

I—who have fallen into the hands of robbers— / in my thoughts, / am now entirely wounded by them *and* covered with sores; / but You Yourself, Christ the Savior, / come *and* heal me.

The priest, noticing me, passed by, / and the Levite, seeing *me* in dire *distress*, naked, despised me. / But Jesus, who shone forth from Mary, / come *and* have mercy on me.

Lamb of God, who takes away the sins of all, / take from me this heavy burden of sin, / and, as the Merciful One, / grant me tears of contrition.

It is a time for repentance; / I come to You, my Creator: / take from me this heavy burden of sin, / and, as the Merciful One, / grant me tears of contrition.

Do not despise me, Savior, / do not cast me away from Your presence, / take from me this heavy burden of sin / and, as the Merciful One, / grant me forgiveness of my sins.

My sins, both voluntary and involuntary, Savior, / both open and hidden, / both known and unknown— / having forgiven them all, as God, / have mercy on me and save me.

From my youth, O Christ, I have transgressed Your commandments; / passionately, carelessly, and recklessly / I have spent my *whole* life; / therefore I cry out to You, Savior: / "*At least* at the end, save me!"

Having squandered the treasure of *my* soul in sin, / I have no fruits of piety, / and, tormented by hunger, I cry out: / "Giver of mercy, hasten, / have compassion on me Yourself!"

I fall prostrate before You, Jesus, / I have sinned before You; be merciful to me, / take from me this heavy burden of sin, / and, as the Merciful God, / grant me tears of repentance.

Do not bring me to judgment, / laying my deeds before You, / scrutinizing my words and exposing my desires; / but through Your mercy, overlooking my grave *sins*, / save me, Almighty One.

Refrain: Venerable Mother Mary, pray to God for us.

Grant me, O Mary, the radiant grace / from the Divine Providence on high /—to avoid the darkness of the passions / and to sing fervently of Your life, O Mary, / and Your wonderful deeds.

Refrain: Venerable Mother Mary, pray to God for us.

Submitting to Christ's divine laws, / you drew near to Him, / having abandoned the uncontrollable desires for pleasure, / and fulfilled all virtues, with all reverence, / as one.

Refrain: Venerable Father Andrew, pray to God for us.

Through your intercessions, Andrew, / deliver us from shameful passions / and make us now partakers of the Kingdom of Christ, / as we sing of you with faith and love, O glorious one, we pray.

Glory, to the Trinity: O Transcendent Trinity, worshiped as One, / take from me the heavy burden of sin / and, as the Merciful One, / grant me tears of contrition.

And now, to the Mother of God: O Mother of God, Hope and Protection of those who sing your praises! / Take from me the heavy burden of sin, / and as the Pure Lady, / accept me as I repent.

Song 2

Irmos: Hear, O heaven—and I will proclaim, / and I will sing of Christ, / Who came in the flesh from the Virgin.

Hear, O heaven—and I will proclaim; / O earth! Hear the voice / of one who repents before God / and sings His praises.

Look upon me, O God, in Your mercy, / with Your merciful eye, / and accept my heartfelt confession.

I have sinned more than all men, / I alone have sinned before You; / but have mercy, as God, *O* Savior, / on Your creation.

A storm of evil engulfs me, / O merciful Lord, / but, as You did for Peter, / stretch out Your hand to me as well.

I, too, shed the tears of a harlot, O Merciful One; / have mercy on me, Savior, / through Your compassion.

I have darkened the beauty of my soul / with the delights of the passions / and have utterly reduced my entire mind / to dust.

I have now torn my first garment, / which the Creator wove for me from the beginning, / and therefore I lie naked.

I have clothed myself in torn garments, / which the serpent wove for me *with his* counsel, / and I am ashamed.

I looked upon the beauty of the tree in the garden / and was beguiled by my mind, / and now I lie naked and am ashamed.

All the leaders of evil / have worked upon my back, / continuing their lawlessness / against me.

I have ruined my original beauty / and my splendor, / and now I lie naked and am ashamed.

Sin has sewn leather tunics for me as well, / having stripped me of the first / garment woven by God.

I have clothed myself in the garment of shame / like the leaves of a fig tree / as a condemnation of my wayward passions.

I have clothed myself in garments stained / and defiled with blood / by the flow of a passionate and sensual life.

I have defiled the garment of my flesh / and stained that / in which Your image, Savior, / and likeness reside.

I have been tormented by passions / and the decay of the material world, / and because of this, the enemy now torments me.

Having chosen a life of love for material things and wealth / over detachment, O Savior, / I now bear a heavy burden.

I have adorned the idol of the flesh / with multicolored garments of vile thoughts / and am condemned.

I have zealously sought only outward splendor, / while neglecting / the inner, God-like tabernacle.

By revealing the ugliness of my passions, / through sensual desires / I have distorted the beauty of my mind.

I have hidden the beauty of the original image, / Savior, with *my* passions, / but You, as You once did with the drachma, / seek *it* out *and* find it.

I have sinned, *and* like a harlot I cry out to You: / "I alone have sinned before You; / accept my tears as myrrh, Savior!"

I have slipped through intemperance / like David and have defiled myself; / but wash me clean, Savior, with my tears.

"Have mercy,"—like the tax collector I cry out to You, / "Have mercy on me, Savior, / for none of *the children* of Adam, like me, / has sinned before You!"

I have neither tears, nor repentance, nor contrition; / Grant these to me Yourself, Savior, / as God.

Do not then shut Your door against me, / O Lord, O Lord, / but open it for me, / who repent before You.

O Lover of mankind, who desires the salvation of all, / call me to You and, as the Good One, / accept me as I repent.

Hear the groans of my soul / and accept the tears from my eyes, Savior, / and save me.

Refrain: **Most Holy Mother of God, save us.**

Most Pure Virgin Mother of God, / the one and only, all-glorified, / pray earnestly for our salvation.

Irmos: Behold, behold, that I am God, / who rained down manna / and brought forth water from the rock / in days of old in the wilderness for My people / with My right hand alone and My might.

"Behold, behold, I am God!" / Listen, my soul, to the Lord who calls, / and turn away from your former sin, / and fear *Him* as the Avenger, / and as the Judge and God.

To whom have you become like, O sinful soul? / Alas, to ancient Cain and to that Lamech, / who struck the body with stones—with wicked deeds— / and killed the mind with reckless desires.

Having surveyed all *who lived* before the Law, / O soul, / you did not resemble Seth, / nor did you imitate Enosh, / nor Enoch's translation, nor Noah, / but you proved lacking in the life of the righteous.

You alone unleashed the torrents of wrath / of your God, my soul, / and like the earth, you flooded all flesh, deeds, and life, / and remained outside the ark of salvation.

"I have killed a man," Lamech says, / "and it is a wound to me; I have killed a young man, and it is a blow"— / *so he* cried out, weeping; / but you do not tremble, my soul, / having defiled the flesh and defiled the mind.

Oh, how I imitated Lamech, the ancient murderer, / slaying my soul like a man, my mind like a youth, / and killing my brother's body, / just like Cain the murderer, with my lustful desires.

You had *already* conceived of building a tower *to the heavens*, O soul, / and of erecting a stronghold with your desires, / had the Creator not thwarted your plans / and cast your schemes down to the earth.

I am wounded, I am bruised; / behold the enemy's arrows that have struck my soul and body, / behold the wounds, the festering sores, the mutilations / that cry out against the blows of my wayward passions.

The Lord once poured down fire from heaven / upon the frenzied lawlessness of Sodom *and* burned the Sodomites; / but you have kindled the fire of Gehenna, / in which you, *O* soul, / must be burned in torment.

Know and see that I am God, / who tests hearts and examines thoughts, / who exposes deeds and burns away sins, / and who judges the orphan, the humble, and the poor.

Refrain: Venerable Mother Mary, pray to God for us.

You stretched out your hands / to the Merciful God, Mary, / as you were drowning in the abyss of evil, / and just as He lovingly / extended a helping hand to Peter, / so He reached out *to you*, / seeking your conversion in every way.

Refrain: Venerable Mother Mary, pray to God for us.

With all your zeal *and* love / you fled to Christ, / turning away from your former path of sin, / and being trained in the impassable deserts, / and immaculately fulfilling His divine commandments.

Refrain: Venerable Father Andrew, pray to God for us.

We see, we see the love for mankind, O soul, / of God and the Lord; / therefore, before the end, let us fall down before Him, crying out with tears: / "Through the prayers of Andrew, Savior, have mercy on us!"

Glory, to the Trinity: O Beginningless, Uncreated Trinity, / indivisible Unity, / accept *me* as I repent, / save me who have sinned, / do not despise Your creation, / but have mercy on me and deliver me / from fiery condemnation.

And now, to the Theotokos: Most Pure Lady, Mother of God, / Hope of those who flee to You / and Refuge *for those caught* in the storm, / incline the merciful Creator and Your Son / to have mercy on me as well / through Your intercessions.

Song 3

Irmos: On the unshakable rock of Your commandments, O Christ, / establish my thoughts.

Fire from the Lord, *O* soul, / poured down like rain, / the Lord consumed / the land of Sodom in ancient times.

Flee to the mountain, O soul, / like Lot, whom *you* know, / and hasten to take refuge in Zogor.

Flee from the fire, O soul, / flee from the burning of Sodom, / flee from destruction in the divine flame.

I confess before You, Savior: / I have sinned, I have sinned against You, / but forgive me, pardon me, / as You are Merciful.

I alone have sinned before You, / I have sinned more than anyone else, Christ the Savior, / do not despise me!

You, the Good Shepherd, / seek me out—Your lamb— / and do not despise me, though I have strayed.

You, Sweetest Jesus, / You are my Creator! / Through You, Savior, I am justified.

Refrain: **Most Holy Trinity, our God, glory to You!**

O Trinity, One God! / Save us from delusion, / from temptations, and from misfortunes.

Refrain: **Most Holy Mother of God, save us.**

Rejoice, Womb that bore God, / rejoice, Throne of the Lord, / rejoice, Mother of our Life.

Irmos: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are Holy and Lord.

In You I have found the source of life, / O Destroyer of death, / and I cry out to You from my heart before the end: / "I have sinned; have mercy *and* save me!"

I have imitated those who committed fornication / in the days of Noah, O Savior, / *and* have inherited their punishment: / drowning in the flood.

I have sinned, O Lord, / I have sinned before You! Have mercy on me: / for there is no sinner among men / whose sins I have not surpassed.

Imitating Ham, known to *all*, / the one who dishonored his father, O soul, / you did not cover your neighbor's shame, / but turned your face away / and went back.

You did not inherit the blessings of Shem, O wretched soul, / nor *did* you receive, like Japheth, / vast dominions or forgiveness on earth.

From the land of Haran—from sin— / come out, my soul, / hasten to the land that flows with everlasting, living incorruptibility, / which Abraham inherited.

You have heard of Abraham, my soul, / who in ancient times left his fatherland / and became a stranger; / imitate his resolve.

At the oak of Mamre, the patriarch, / having entertained the angels, / inherited in his old age / the promise as a reward**.**

Isaac, my wretched soul, / having come to know him *as* a new burnt offering, / mysteriously offered to the Lord, / imitate his willingness.

You have heard of Ishmael, my soul, / cast out as the offspring of a slave; / take heed, come to your senses, lest you *too* / suffer a similar fate because of your debauchery.

You have become like the ancient Hagar, the Egyptian, / my soul, / having enslaved yourself to caprice and given birth / to a new Ishmael—audacity.

O ladder shown to Jacob, / you knew, my soul, / *leading* from earth to heaven, / why then did you not attain / the sure ascent—piety?

Follow the example of God's priest and the solitary king— / the image of Christ's life / in the world among people.

Do not become a pillar of salt, my soul, / by turning back; / let the example of Sodom terrify you: / flee upward, to Mount Sigor.

Like Lot from the fire, / avoid sin, my soul, / flee from Sodom and Gomorrah, / avoid the flames of every reckless desire.

Have mercy, O Lord, have mercy on me; I cry out to You, / when You come with Your Angels / to reward everyone according to *their* deeds.

Do not reject, O Lord, / the prayers of those who sing Your praises, / but have mercy, O Lover of Mankind, / and grant forgiveness to those who ask in faith.

Refrain: **Venerable Mother Mary, pray to God for us.**

I am swept away by the storm and turmoil of my sins, / but you yourself, O Mother, save me now / and lead me to the harbor of divine repentance.

Refrain: **Venerable Mother Mary, pray to God for us.**

Even now, O Venerable One, / as I bring my humble supplication to the merciful Mother of God, / open for me*, through* your intercession, / the gates of heaven.

Refrain: Venerable Father Andrew, pray to God for us.

Through your prayers, grant / me also forgiveness of my sins, / O Andrew, Prince of Crete! / For you are the most excellent teacher / of the mysteries of repentance.

Glory, Triune One: The simple, uncreated Unity, / the beginningless Nature, / celebrated in the Three Hypostases, / save us who worship with faith / the power of Your being.

And now, Theotokos: The Son, *born* of the Father before time began, / in time, O Mother of God, / though You knew no man, You gave birth to Him— / *O* wondrous miracle! / —remaining a Virgin *and* nursing Him with milk.

Irmos: Establish, O Lord, upon the rock of Your commandments / my wavering heart, / for You alone are Holy and Lord.

Sedalen of St. Joseph, Tone 8

God-illuminated lights, witnesses to the Savior's *life*! / Enlighten us who dwell in the darkness of this life, / so that we may walk blamelessly even now as in the day, / driving away the passions of the night with the light of self-control, / and behold Christ's glorious sufferings with joy.

Another Sedalen, Tone 8

Glory: O Twelve Apostles, chosen by God! / Offer your supplication to Christ now, / that all may walk the path of fasting, / offering prayers in contrition, / practicing virtues with zeal, / and thus attain the vision / of the glorious Resurrection of Christ our God, / bringing *Him* glory *and* praise.

And now, O Mother of God: Pray to the Incomprehensible God, the Son and the Word, / who was born of you in a manner beyond explanation and beyond human understanding, / O Mother of God, *together* with the Apostles, / that He may grant true peace to the universe, / and grant us forgiveness of our sins before the end, / and, through His boundless goodness, / make Your servants worthy of the Kingdom of Heaven.

And we read the second part of the Life of the Venerable Mary of Egypt.

The Life of the Venerable Mary of Egypt.
Part 2

I was born in Egypt, and while my parents were still alive, at the age of twelve, I left them and went to Alexandria. There I lost my chastity and gave myself over to unrestrained and insatiable fornication. For more than seventeen years I indulged in sin unhindered and did everything for free. I did not take money, not because I was rich. I lived in poverty and earned my living by spinning yarn. I thought that the whole meaning of life consisted in the satisfaction of carnal lust.

While living this kind of life, I once saw a great multitude of people from Libya and Egypt heading toward the sea to sail to Jerusalem for the Feast of the Exaltation of the Holy Cross. I wanted to sail with them, too. But not for the sake of Jerusalem or the feast—but, forgive me, Father—so that I would have more people with whom to indulge in debauchery. So I boarded the ship.

Now, Father, believe me, I myself am amazed at how the sea endured my debauchery and fornication, how the earth did not open its mouth and swallow me alive into hell, I who had seduced and ruined so many souls... But apparently, God desired my repentance, not wishing for the death of a sinner and waiting with long-suffering for my conversion.

So I arrived in Jerusalem and, in the days leading up to the feast, just as I had on the ship, I engaged in wicked deeds.

When the holy feast of the Exaltation of the Precious Cross of the Lord arrived, I continued as before, luring young souls into sin. Seeing that everyone had gone very early to the church where the Life-Giving Tree was located, I went along with everyone else and entered the church narthex. When the hour of the Holy Exaltation arrived, I wanted to enter the church with all the people. Having made

my way with great difficulty to the doors, I, wretched as I was, tried to squeeze inside. But as soon as I stepped over the threshold, a certain divine power stopped me, preventing me from entering, and cast me far from the doors, while everyone else passed through unhindered. I thought that perhaps, due to my feminine weakness, I was unable to push my way through the crowd, so I tried again to elbow my way through the people and make my way to the door. No matter how hard I tried, I could not get in. As soon as my foot touched the church threshold, I was stopped. The church welcomed everyone; it did not forbid anyone from entering, yet it would not let me, a wretched sinner, in. This happened three or four times. My strength was exhausted. I stepped back and stood in a corner of the church porch.

Then I felt that it was my sins that were preventing me from seeing the Life-Giving Tree; the grace of the Lord touched my heart, I burst into tears, and began to beat my breast in repentance. As I offered up sighs to the Lord from the depths of my heart, I saw before me an icon of the Most Holy Mother of God and turned to her in prayer: "O Virgin, O Lady, who gave birth in the flesh to God the Word! I know that I am unworthy to look upon Your icon. It is right for me, a detestable harlot, to be cast out from Your purity and to be an abomination to You; but I also know that God became man precisely to call sinners to repentance. Help me, Most Pure One, that I may be permitted to enter the church. Do not forbid me to see the Tree on which the Lord was crucified in the flesh, having shed His innocent Blood for me, a sinner, for my deliverance from sin. Command, O Lady, that the doors of holy worship of the Cross may be opened to me as well. Be my valiant Intercessor before Him Who was born of You. I promise You that from this time forward I will no longer defile myself with any carnal impurity, but as soon as I see the Wood of the Cross of Your Son, I will renounce the world and immediately go wherever You, as my Intercessor, direct me."

And when I had prayed thus, I suddenly felt that my prayer had been heard. Moved by the tenderness of faith and trusting in the Merciful Mother of God, I once again joined those entering the church, and no one pushed me aside or forbade me from entering. I walked in fear and trembling until I reached the door and was granted the grace to see the Life-Giving Cross of the Lord.

Thus I came to know the mysteries of God and that God is ready to accept those who repent. I fell to the ground, prayed, kissed the holy relics, and left the church, hurrying once more to appear before my Intercessor, where I had made my vow. Kneeling before the icon, I prayed to her thus:

"O Our Beloved Lady, Mother of God! You have not despised my unworthy prayer. Glory to God, who through You accepts the repentance of sinners. The time has come for me to fulfill the promise in which You were my Guarantor. Now, Lady, guide me on the path of repentance."

And behold, before I had even finished my prayer, I heard a voice, as if speaking from afar: "If you cross the Jordan, you will find blessed peace."

I immediately believed that this voice was meant for me, and, weeping, I cried out to the Mother of God: "O Lady, do not forsake me, a wretched sinner, but help me"—and at once I left the church porch and set out on my way. A man gave me three copper coins. With them, I bought three loaves of bread and asked the vendor for directions to the Jordan.

At sunset, I reached the Church of St. John the Baptist near the Jordan River. After first bowing in prayer inside the church, I immediately went down to the Jordan and washed my face and hands with its holy water. Then I received Holy Communion in the Church of St. John the Forerunner of the Most Pure and Life-Giving Mysteries of Christ, ate half of one of my loaves of bread, washed it down with holy water from the Jordan, and slept that night on the ground near the church. The very next morning, having found a small boat nearby, I crossed the river in it to the other bank and again prayed fervently to my Mentor, asking Her to guide me as She Herself saw fit. Immediately afterward, I came to this desert."

Abba Zosima asked the venerable woman, "How many years, my mother, have passed since you settled in this desert?" "I think," she replied, "forty-seven years have passed since I left the Holy City."

Abba Zosima asked again, "What do you have, or what do you find to eat here, my mother?" And she replied, "I had two and a half loaves of bread with me when I crossed the Jordan; little by little they dried out and turned to stone, and, eating a little at a time, I sustained myself on them for many years."

Abba Zosima asked again: "Have you truly remained free from illness all these years? And have you faced no temptations from sudden cravings or enticements?" – "Believe me, Abba Zosima," replied the venerable woman, "I have spent seventeen years in this desert, wrestling with my own thoughts as if they were ferocious beasts... When I began to eat, thoughts of meat and fish—which I had grown accustomed to in Egypt—immediately came to mind. I also craved wine, because I used to drink a lot of it when I was in the world. Here, however, often lacking even plain water and food, I suffered terribly from thirst and hunger. I endured even greater trials: I was overcome by a desire for licentious songs; it was as if I could hear them, disturbing my heart and my ears. Weeping and beating my breast, I recalled the vows I had made when I entered the desert, before the icon of the Holy Mother of God, my Intercessor, and I wept, praying that the thoughts tormenting my soul might be driven away. When, through prayer and weeping, repentance was accomplished, I saw Light shining upon me from all sides, and then, instead of the storm, a great stillness surrounded me.

As for the lustful thoughts—forgive me, Abba—how can I confess them to you? A passionate fire blazed within my heart and scorched me all over, stirring up lust. But whenever those accursed thoughts arose, I would fall to the ground and it was as if I saw the Most Holy Intercessor Herself standing before me, judging me for having broken my vow. So I did not rise, lying prostrate on the ground day and night, until repentance was once again accomplished and I was surrounded by that same blessed Light, which drove away evil disturbances and thoughts.

"That is how I lived in this desert for the first seventeen years. Darkness upon darkness, misfortune upon misfortune beset me, a sinner. But from that time until now, the Mother of God, my Helper, has guided me in everything."

Abba Zosima asked again, "Did you really need neither food nor clothing here?"

She replied, "My bread ran out, as I said, during those seventeen years. After that, I began to subsist on roots and whatever I could find in the desert. The garment I was wearing when I crossed the Jordan has long since been torn to shreds and worn away, and I had to endure much hardship and suffering afterward—from the scorching heat when the sun beat down on me, and from the winter when I shivered with cold. How many times did I fall to the ground, as if dead? How many times did I engage in a ceaseless struggle against various afflictions, misfortunes, and temptations? But from that time until this very day, the power of God has preserved my sinful soul and humble body in ways that are unfathomable and manifold. I was nourished and clothed by the word of God, which sustains all things **(Deut. 8:3)**, for man does not live by bread alone, but by every word of God **(Matt. 4:4; Luke 4:4)**, and those who have no covering will be clothed with stones **(Job 24:8)**, if they cast off the garment of sin **(Colossians 3:9)**. As I recalled how much evil and what sins the Lord had delivered me from, in that I found inexhaustible nourishment."

When Abba Zosima heard that the holy ascetic was also quoting from Holy Scripture—from the books of Moses and Job and from the Psalms of David—he asked the venerable woman, "Where, my mother, did you learn the Psalms and the other books?"

She smiled upon hearing this question and replied, "Believe me, man of God, I have not seen a single person besides you since I crossed the Jordan. I had never studied the Scriptures before, nor had I ever heard church chanting or the reading of the Word of God. Except, perhaps, for the Word of God Himself—the living and all-creating Word—who teaches a person all wisdom **(Col 3:16; 2 Pet 1:21; 1 Thess 2:13)**. However, enough of that—I have already confessed my whole life to you, but I will end as I began: I implore you by the Incarnation of the Word of God—pray, holy Abba, for me, a great sinner.

And I also implore you by the Savior, our Lord Jesus Christ—do not reveal anything you have heard from me to anyone until God takes me from this earth. And do as I am about to tell you. Next year, during Great Lent, do not go beyond the Jordan, as your monastic custom requires."

Abba Zosima was once again surprised that the holy ascetic was familiar with their monastic rule, even though he had not mentioned a single word about it to her.

"Stay, then, Abba," continued the venerable woman, "in the monastery. However, even if you wish to leave the monastery, you will not be able to... And when Holy Thursday of the Lord's Last

Supper arrives, place the Life-giving Body and Blood of Christ, our God, into the holy vessel and bring it to me. Wait for me on the other side of the Jordan, at the edge of the desert, so that when I arrive, I may partake of the Holy Mysteries. And to Abba John, the abbot of your monastery, say this: 'Take heed to yourself and to your flock' **(Acts 20:23; 1 Tim. 4:16)**. However, I do not want you to tell him this now, but when the Lord directs it."

Having said this and asked once more for his prayers, the venerable woman turned and went into the depths of the desert.

For the entire year, the elder Zosima remained silent, not daring to reveal to anyone what the Lord had shown him, and prayed earnestly that the Lord might grant him the grace to see the holy ascetic once more.

When the first week of Great Lent came around again, the venerable Zosima had to remain at the monastery due to illness. Then he recalled the venerable woman's prophetic words that he would not be able to leave the monastery. After several days, the Venerable Zosima was healed of his illness, but he nevertheless remained at the monastery until Holy Week.

The day commemorating the Last Supper drew near. Then Abba Zosima fulfilled what had been commanded of him—late in the evening, he left the monastery for the Jordan River and sat on the bank, waiting. The saint was delayed, and Abba Zosima prayed to God that He would not deprive him of his meeting with the ascetic.

Finally, the venerable woman arrived and stood on the other side of the river. Rejoicing, the venerable Zosima rose and glorified God. A thought occurred to him: how could she cross the Jordan without a boat? But the venerable woman, having made the sign of the cross over the Jordan, quickly walked across the water. When the elder wanted to bow before her, she forbade him, calling out from the middle of the river: "What are you doing, Abba? You are a priest, the bearer of God's great Mysteries."

After crossing the river, the holy woman said to Abba Zosimus, "Bless me, Father." He replied to her with trembling, awestruck by the wondrous vision: "Truly, God is faithful, having promised to make all who are being purified like Himself, as far as is possible for mortals. Glory to You, Christ our God, who have shown me through Your holy servant how far I am from the measure of perfection."

After that, the venerable woman asked him to recite the "Apostles' Creed" and the "Our Father." Upon finishing the prayer, she received Holy Communion and, raising her hands to heaven, recited with tears and awe the prayer of Saint Simeon the God-Receiver: "Now, Lord, You let Your servant depart in peace, according to Your word, for my eyes have seen Your salvation."

Then the venerable woman turned again to the elder and said, "Forgive me, Abba, but grant me one more wish. Go now to your monastery, and next year come to that dried-up stream where we first spoke with you." "If it were possible for me," replied Abba Zosima, "I would follow you ceaselessly to behold your holiness!" The venerable woman again asked the elder: "Pray, for the Lord's sake, pray for me and remember my wretchedness." And, making the sign of the cross over the Jordan, she walked across the waters as before and vanished into the darkness of the desert. And the elder Zosima returned to the monastery in spiritual joy and awe, reproaching himself only for not having asked the holy woman's name. But he hoped that the following year he would finally learn her name.

A year passed, and Abba Zosima set out for the desert once more. Praying, he came to a dried-up stream, on the eastern bank of which he saw the holy ascetic. She lay dead, her hands folded properly upon her chest, her face turned toward the East. Abba Zosima washed her feet with his tears, not daring to touch her body; he wept for a long time over the departed ascetic and began to sing the psalms appropriate for mourning the passing of the righteous, and to recite funeral prayers. But he wondered whether it would please the venerable one if he buried her. No sooner had he thought this than he saw written on her forehead: "Bury, Abba Zosima, the body of the humble Mary in this place. Return dust to dust. Pray to the Lord for me, who departed on the first day of April, on the very night of Christ's saving sufferings, after partaking of the Divine Mystery of the Last Supper."

Upon reading this inscription, Abba Zosima was at first surprised as to who could have written it, for the ascetic herself was illiterate. But he was glad to finally learn her name. Abba Zosima realized that the venerable Mary, having received the Holy Mysteries from his hands at the Jordan, had in an instant completed her long desert journey—one that he, Zosima, had taken twenty days to traverse—and had immediately departed to the Lord.

Having glorified God and moistened the ground and the body of the venerable Mary with his tears, Abba Zosima said to himself: "It is time for you, Elder Zosima, to carry out what has been commanded of you. But how will you, wretched one, be able to dig a grave, having nothing in your hands?" Having said this, he saw a fallen tree lying not far away in the desert; he took it and began to dig. But the ground was too dry. No matter how much he dug, drenched in sweat, he could accomplish nothing. Straightening up, Abba Zosima saw a huge lion by the body of the venerable Mary, licking her feet. Fear gripped the elder, but he made the sign of the cross, trusting that he would remain unharmed through the prayers of the holy ascetic. Then the lion began to fawn on the elder, and Abba Zosima, his spirit stirred, commanded the lion to dig a grave so that the body of Saint Mary might be laid to rest. At his command, the lion dug a grave with its paws, in which the venerable one's body was buried. Having fulfilled her final wish, each went their separate ways: the lion into the desert, and Abba Zosima to the monastery, blessing and praising Christ, our God.

Upon arriving at the monastery, Abba Zosima told the monks and the abbot what he had seen and heard from the venerable Mary. Everyone marveled as they listened to the greatness of God, and with reverence, faith, and love, they resolved to commemorate the venerable Mary and honor the day of her passing. Abba John, the abbot of the monastery, following the Venerable One's instructions and with God's help, made the necessary corrections in the monastery. Abba Zosima, having lived a God-pleasing life in the same monastery and falling just short of reaching the age of one hundred, ended his earthly life there, passing into eternal life.

Thus was the wondrous account of the life of the Venerable Mary of Egypt handed down to us by the ancient ascetics of the glorious monastery of St. John the Forerunner of the Lord, located on the Jordan River. This account was not originally recorded by them, but was reverently passed down by the holy elders from mentors to disciples.

As for me," says Saint Sophronius, Archbishop of Jerusalem **(commemorated on March 11)**, the first writer of the Life, "I have committed to writing everything that I, in turn, received from the holy fathers."

May God, who works great miracles and bestows great gifts upon all who turn to Him in faith, reward both those who read and those who listen, as well as those who have passed this account down to us, and may He grant us a blessed share with the blessed Mary of Egypt and with all the saints who have pleased God from of old through their godly thoughts and labors. Let us, too, give glory to God, the eternal King, that He may grant us the grace to be found on the Day of Judgment with Christ Jesus, our Lord, to whom all glory, honor, power, and worship are due, together with the Father and the Most Holy and Life-giving Spirit, now and ever and unto ages of ages. Amen.

Trisagion without bows, tone 8.
Hymn 4

[Irmos: I have heard, O Lord, / of the mystery of Your providence; / I have understood Your works, / and I have glorified Your Divinity.**]**

Chorus: Holy Apostles, pray to God for us.

Having lived lives of abstinence, / the enlightened Apostles of Christ / through their God-inspired intercession make for us / the time of abstinence easy to bear.

The twelve-stringed organ— / the divine choir of disciples— / sang a song of salvation, / dispelling the evil melodies.

With showers of the Spirit, / you have watered all under the sun, / driving away the drought of idolatry, / all-blessed ones.

Refrain: **Most Holy Mother of God, save us.**

Humble and save me, / I who have lived *a life* of pride, / you who gave birth to the Ascended One of humble nature, / (Virgin) All-Pure One.

Another Tripesnet, Tone 8

Refrain: **Holy Apostles, pray to God for us.**

O most revered assembly of the Apostles! / Pray earnestly to the Creator / to have mercy on us who praise you.

As Christ's laborers, / who have cultivated the whole world with the divine word, / you, Apostles, always / bring Him fruit.

You have become the vineyard / of Christ, the truly Beloved, / for you, Apostles, have poured out the wine of the Spirit upon the world.

Refrain: **Most Holy Trinity, our God, glory to You!**

The First-begotten, one *in all things*, / the almighty Holy Trinity, / the Father, the Word, and the Holy Spirit, / God, Light, and Life, / preserve Your flock.

Refrain: **Most Holy Mother of God, save us.**

Rejoice, fiery Throne; / rejoice, Lamp bearing the Light; / rejoice, Mountain of sanctification, Ark of Life, / the holiest *of* the holy Tabernacle!

Irmos of the Great Canon: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of a Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord!

Do not despise Your works, / do not neglect Your creation, O Righteous One. / Though I alone have sinned, as a human being, / more than any other human being, O Lover of Mankind, / yet You, as Lord of all, / have the power to forgive sins.

The end is drawing near, O soul, it is drawing near, / yet you do not rejoice, you do not prepare; / time is running out, arise: the Judge is near, at the door. / Like a dream, like a flower, the time of life flees— / why do we toss and turn in vain?

Arise, O my soul! / Reflect on the deeds you have done, / and picture them before your eyes, / and shed drops of your tears, / boldly lay bare your deeds and thoughts before Christ / and justify yourself.

There is no sin, no deed, no evil in life / in which I, O Savior, have not sinned / in mind, word, and will, / in intention, thought, and deed, / as no one else has ever done.

That is why I was condemned, / that is why I, wretched one, was accused by my own conscience, / which is the strictest thing in the world; / my Judge and Deliverer, who knows all things! / Have mercy on me, deliver me, and save me, Your servant.

The ladder that the great one among the patriarchs / saw in ancient times / points, my soul, / to an active ascent and a wise climb; / therefore, if you wish to live in deeds, and in knowledge, / and in contemplation—be renewed.

The patriarch was forced / to endure the heat of the day / and the frost of the night, / working hard every day, / tending flocks, fighting, and serving as a slave, / so that he might be united with his two wives.

By the two wives, understand / action and knowledge in contemplation: / by Leah, as the mother of many children—action; / by Rachel, as *the one obtained* through much toil—knowledge; / for without toil, neither action nor contemplation, / my soul, will be accomplished.

Be vigilant, O my soul, / perfect yourself, as the greatest among the patriarchs, / so that *you may* acquire action with reason, / that you may be enriched with a mind that beholds God, / and penetrate the impenetrable darkness through contemplation, / and become a great merchant.

The twelve patriarchs—/ having begotten the greatest among the patriarchs—/ mysteriously established for you, my soul, / the ladder of active ascent, / arranging the wisdom of the children as steps, / and *your own* steps as the ascent / *along them*.

Imitating the despised Esau, / you, my soul, gave to your tempter / the birthright of your original beauty, / and were deprived of your father's prayer, / and fell into temptation in two ways, wretched one: / in deed and in mind; / therefore, repent now.

Esau was called Edom / because of his extreme lust for women; / for, constantly burning with intemperance / and defiling himself with pleasures, / he was named Edom, / which means: "the burning of a sin-loving soul."

Having heard of Job on his bed of sores, / you, O my soul, *and* of his vindication, / did not emulate his courage, / did not have a steadfast will in all that you learned, / saw, and experienced, / but proved impatient.

Once seated on a throne—/now naked, on a bed of sores, covered in ulcers;/rich in children and glorious—/*he* suddenly *became* childless and homeless;/and behold, he regarded his bed of sores as *his* palace /and his ulcers as pearls.

Clad in royal dignity, a crown, and a purple robe, / a man *possessing* great wealth and righteous, / abounding in riches and herds, / suddenly, of his wealth, glory, and kingdom, / he was impoverished and deprived.

If he was righteous and more blameless than all others, / yet did not escape the deceiver's schemes and tricks, / *then* you, wretched, sin-loving soul, what will you do / if it should happen that something unexpected / befalls you?

My body is defiled, my spirit is stained, / I am covered with sores; / but You, O Christ, as a physician, / heal both through my repentance, / wash *me*, cleanse me, make me white, / *and* show *me*, my Savior, / as pure as the snow.

Your Body and Blood, crucified for all, / You, the Word, offered: / Your Body—to recreate me, / Your Blood—to wash me clean. / And You gave Your Spirit, / to lead me, Christ, / to Your Father.

You accomplished salvation / in the midst of the earth, O Merciful One: / so that we might be saved, / You were willingly crucified on the Tree; / the closed Eden was opened; / the heavenly *and* the earthly, / creation *and* all nations, / saved, worship You.

May the blood from Your side / be my baptism / and also my drink, / pouring forth the water of forgiveness, / so that I may be completely cleansed, / anointed and refreshed / as by anointing and drink, O Word, / by Your life-giving words.

I am deprived of the palace, / deprived of the wedding, and with it—the supper; / the lamp has gone out, for there is no oil *in it*, / the palace, while I slept, was shut, / the supper is over, / and I am bound hand and foot / and cast out.

Just as the Church has found in Your life-giving ribs / a cup, / from which a double stream has poured out upon us: / the forgiveness *of sins* and knowledge, / in the image of the Old and New Covenants— / the two Covenants together, our Savior.

The time of my life is brief / and filled with suffering and vice; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

I am now arrogant in my words, / and bold in my heart as well— / rash and reckless; / do not condemn me along with the Pharisee, / but grant me the humility of the tax collector, / O You alone who are Merciful *and* Just, / and count me among them.

I have sinned by abusing the vessel of my flesh, / I know, O Merciful One; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, O Savior, have mercy on me.

I have turned myself into an idol, / defiling my soul with passions, *O* Merciful One; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

I did not heed Your voice, / I did not obey Your Scripture, Lawgiver; / but accept me in repentance / and bring me to my senses, / so that I may not become the enemy's prey and food; / You Yourself, Savior, have mercy on me.

Refrain: **Venerable Mother Mary, pray to God for us.**

Having lived the life of the incorporeal ones in the flesh, / you have truly received, O Venerable One, / the greatest grace before God / to intercede for those who honor you with faith; / therefore we pray: deliver us *also* / from all afflictions through your prayers.

Refrain: **Venerable Mother Mary, pray to God for us.**

Though drawn into the depths of great depravity, / you did not remain *there*, / but clearly ascended through good thoughts and deeds / to the highest virtue in a wondrous way, / astonishing the angelic nature, Mary.

Refrain: **Venerable Father Andrew, pray to God for us.**

Andrew, praise be to your Father! / Before the Most Holy Trinity, / do not cease to plead earnestly in your prayers / for deliverance from punishment for us who, with love, call upon you, / our divine protector, the adornment of Crete.

Glory to the Trinity: Indivisible in essence / *and* unconfused in Persons, / I proclaim You, the Triune and One God, / as the sole Sovereign and Co-Throne-Bearer. / I sing to You a great hymn, / sung thrice in *the* heavenly *realm*.

And now, O Mother of God: You give birth and yet remain a Virgin, / preserving your virginity by nature forever; / He who was born *of You* renews the laws of nature, / and the virginal womb gives birth. / *Wherever* God wills, the order of nature is overcome, / for He creates whatever He wills.

Song 5

Irmos: From the night, as dawn breaks, / I who strive toward You, Lover of Mankind, / enlighten me, I pray, / and guide me, too, in Your commandments, / and teach me, Savior, / to do Your will.

I spent my life constantly in the night, / for the night of sin was for me / darkness and deep gloom; / but show me to be a son of the day, Savior.

Imitating Reuben, I, wretched one, / carried out a lawless and criminal plan before God the Most High, / defiling my bed, just as he *defiled* his father's *bed*.

I confess before You, Christ the King: / I have sinned, I have sinned, / like the brothers of old who sold Joseph /—the fruit of purity and chastity.

That righteous soul was bound by kinship; / the beloved was sold into slavery— / a foreshadowing of the Lord; / but you, O soul, have sold yourself entirely / to your own evil *deeds*.

Follow the example of the righteous and chaste Joseph, / O wretched and pitiful soul, / and do not defile yourself with reckless desires, / ceaselessly committing iniquity.

Even if Joseph was once in a pit, / O Lord, / it was a foreshadowing of Your burial and Resurrection; / but what can I ever offer You that is like this?

O soul, you have heard of Moses *in* the ark, / carried in ancient times upon the waters by river waves, / and how he escaped bitter calamity in the palace— / Pharaoh's plot.

O wretched soul, you have heard of the midwives, / who *were* once *commanded* to kill / male infants—an act of chastity; / *but* now, like the great Moses, / drink the milk of wisdom.

Just as the great Moses / dealt a blow to the Egyptian mind, / you, wretched soul, did not kill *him*; / and tell me, how will you settle / in the desert of passions through repentance?

The great Moses settled in the desert; / go then, *O* soul, *and* imitate his life, / so that you too may be present / at the Theophany in the burning bush.

Depict, O soul, the rod of Moses, / which struck the sea and parted the depths, / as the sign of the divine Cross, / through which you too / may accomplish great things.

Aaron offered to God fire that was unadulterated and pure; / but Ophni and Phinehas offered, like you, O soul, / an impure life estranged from God.

As one of harsh disposition, / to the cruel Pharaoh, O Lord, / I became like Jannius and Jambri in soul and body / and became mired in my mind; but help me.

I, wretched one, have mingled *my* mind with filth, / but wash me, O Lord, in the font of my tears; / I beseech You to make the garment of my flesh / as white as snow.

If I examine my deeds, Savior, / I see that I have surpassed every human being in sin, / for I sinned with full awareness, / not in ignorance.

Have mercy, have mercy, O Lord, on Your creation. / I have sinned—forgive me, / *for* You *alone* are pure by nature, / and no one else but You / remains without blemish.

For my sake, though You are God, / You took on my form, / performed miracles, healing the lepers / and strengthening the paralytics, / stopping the flow *of blood* from the woman with the issue of blood, Savior, / by touching the hem *of Your garment*.

Follow the example of the woman with the issue of blood, O poor soul; / hurry, grasp the hem *of* Christ's *garment*, / so that you may be delivered from your illness / and hear from Him: / "Your faith has saved you!"

Follow the example of the one bent over, O soul, / come, fall at the feet of Jesus, / so that He may straighten you / and you may walk upright / along the paths of the Lord.

Though You are a deep well, *O* Lord, / pour out streams from Your most pure veins upon me, / so that, like the Samaritan woman, having drunk, I may thirst no more: / for You pour forth the streams of life.

May my tears be a Siloam for me, O Lord God, / that I too may wash the eyes *of my* heart / and see You in my mind's eye, O Eternal Light.

Refrain: **Venerable Mother Mary, pray to God for us.**

With a love beyond compare, / desiring to worship the Tree of the Cross, / you were granted your heart's desire; / grant me, too, O All-Blessed One, / to attain the highest glory.

Refrain: **Venerable Mother Mary, pray to God for us.**

Having crossed the waters of the Jordan, / you found painless rest, / having avoided carnal pleasures; / deliver us from them as well / through your prayers, O Venerable One.

Refrain: **Venerable Father Andrew, pray to God for us.**

As the most excellent shepherd / *and* true chosen one, / I beseech you, wise Andrew, / with great love and reverence, / that through your intercession I may receive salvation / and eternal life.

Glory, to the Trinity: We glorify You, O Trinity, the One God: / "Holy, holy, holy are You: Father, Son, and Holy Spirit, /—a simple Being, / the One who is ceaselessly worshiped."

And now, to the Mother of God: From you, O incorrupt, virginal Mother who knew no man, / God, who created the ages, / took on my nature / and united it with Himself.

Song 6

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the depths of hell, / and brought my life out of destruction.

O Savior, the tears of my eyes, / and from the depths of my groaning, / I offer up with a cry from my heart: / "O God, I have sinned against You; / have mercy on me!"

You have strayed, O soul, from your Lord, / like Daphan and Aviron; / but cry out *for* mercy from the depths of Hades, / lest the abyss of the earth cover you.

Like a raging heifer, / you have become like Ephraim, O soul; / *but* like a gazelle escaping from snares, preserve *your* life, / by inspiring your mind with deeds and contemplation.

May the hand of Moses assure us, O soul, / how God can whiten and purify / a leprous life; / and do not despair for yourself, / even though you are leprous.

The waves of my sins, O Savior, / like those in the Red Sea that returned, / suddenly engulfed me, / just as they once engulfed the Egyptians and *their* horsemen.

Your choice is unwise, O soul, / like that of Israel in ancient times: / for you recklessly preferred / the sensual satiety of passions / to the divine manna.

You have preferred, O soul, / the wells of Canaanite thoughts / to the rock with a stream *of water*, / from which, as *it were*, the cup of wisdom / pours forth streams of theology.

Pork, pots, and Egyptian food / you preferred to heavenly *food*, my soul, / just as the foolish people once did in the wilderness.

When Moses, Your servant, / struck the rock with his staff, / he symbolically foreshadowed Your life-giving ribs, / from which we all, Savior, / draw the drink of life.

Test, O soul, *and* survey, like Joshua, / the Promised Land, what it is like, / and settle in it through the fulfillment of the law.

Arise and subdue, / like Joshua the Amalekite, the passions of the flesh, / and the Gibeonites—deceptive thoughts— / always overcoming them.

Transcend the fleeting nature of time, / as the Ark once did, / and take possession of that Promised Land, O soul: / God commands it.

Just as You saved Peter who cried out, / hasten to save me *too*, Savior, / deliver me from the beast by stretching out Your hand, / and lift me up from the depths of sin.

I know Your peaceful refuge, / Lord, Lord Christ; / but from the unfathomable depths of sin and despair / deliver me, hastening to my aid.

I, Savior, / am the royal drachma that was once lost to You; / but having kindled the Lamp—Your Forerunner, the Word— / seek and find Your image.

Refrain: Venerable Mother Mary, pray to God for us.

To extinguish the flame of passions, / you shed streams of tears unceasingly, Mary, / your soul ablaze; / grant that grace to me as well, / your servant.

Refrain: Venerable Mother Mary, pray to God for us.

You attained heavenly dispassion, O Mother, / through a life of the highest virtue on earth; / therefore, pray that we who sing your praises / may be delivered from our passions / through your intercession.

Refrain: Venerable Father Andrew, pray to God for us.

Knowing you *as* the shepherd and leader of Crete, / and intercessor for the whole world, / I take refuge *in you,* Andrew, and cry out to you: / "Deliver me, Father, from the depths of sin!"

Glory, to the Trinity: "I am the Trinity, undivided, inseparable, / distinguished by Persons, / and Unity, united by nature," / — proclaims the Father, and the Son, and the Divine Spirit.

And now, to the Mother of God: Your womb gave birth to God for us, / Who took on our likeness; / Pray to Him, O Mother of God, as the Creator of all, / that through your prayers we may be justified.

Irmos: I cried out with all my heart / to the merciful God, / and He heard me from the depths of hell, / and brought my life out of destruction.

Kontakion, Tone 6

My soul, my soul, arise—why do you sleep? / The end is drawing near, and you are about to be put to shame. / Arise, then, that Christ God, / the Omnipresent and All-Filling One, may have mercy on you!

Ikos: Seeing Christ's healing chamber wide open / and the health of Adam flowing forth from it, / the devil began to suffer and was struck down; / and, like one in distress, he wept / and cried out to his friends: / "What am I to do with the Son of Mary? / The Man from Bethlehem is killing me, / the Omnipresent and All-Filling One!"

Blessed Are They, with Bows, Tone 6

Remember us, O Lord, in Your Kingdom, when You come into Your Kingdom.

The thief on the cross / who cried out to You, "Remember me!" / You, Christ, made him / a citizen of paradise before *all others*. / Grant me, unworthy as I am, / the grace of his repentance.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

O Manoah, do you hear, my soul, / who was present at the Epiphany in ancient times / and who then received from the barren one the fruit of the promise; / let us imitate his piety.

Blessed are those who mourn, for they shall be comforted.

Imitating Samson's recklessness, / you have cut off the glory of your deeds, O soul, / having surrendered your chaste and blessed life / to foreigners for the sake of sensual pleasure.

Blessed are the meek, for they shall inherit the earth.

He who once defeated the foreigners / with a donkey's jawbone / has now become a vain sacrifice / because of his passionate debauchery; / but avoid imitating, my soul, / *this* deed *of his and* this weakness.

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

Varach and Jephthah, military leaders, / were chosen as judges of Israel, / along with Deborah, whose wisdom *equaled* that of men; / through their virtues, O my soul, / gain courage and be strengthened.

Blessed are the merciful, for they shall obtain mercy.

You have heard, my soul, of Jael's courage, / who in days of old pierced Sisera / and wrought salvation with a sharp stake—listen— / which for you symbolizes the Cross.

Blessed are the pure in heart, for they shall see God.

Offer a sacrifice of praise, O soul: / present your deeds, like the purest daughter / of Jephthah, / and slay, as a sacrifice, the passions of the flesh / to your Lord.

Blessed are the peacemakers, for they shall be called children of God.

Meditate on Gideon's fleece, my soul, / receive dew from heaven, / and bow down and drink like a dog the stream / flowing from the Law, / drawn from *the letter* of Scripture.

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

My soul, you have brought *upon yourself* the condemnation of the priest Elijah / through a lack of reason, / by allowing your passions *to act* within you, / just as he led *his* children into lawlessness.

Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account.

In *the days* of the Judges, a Levite, in his anger, / divided his wife among the twelve tribes, my soul, / to triumph over the shame / of the lawlessness *that came* from Benjamin.

Rejoice and be glad, for your reward in heaven is great.

The most wise Anna, as she prayed, / moved *only* her lips in praise, / yet her voice was not heard; / but nevertheless, though barren, / she gave birth to a son worthy of her prayers.

Remember us, O Lord, when You come into Your Kingdom.

Among the judges was numbered / Anna's son, the great Samuel, / whom she, *a resident* of Armaphim, / *entrusted* to the house of the Lord to be raised; / be zealous for him, my soul, and judge / your own affairs before *all* else.

Remember us, O Lord, when You come into Your Kingdom.

David, chosen for the kingdom, / was anointed royally from the horn with divine myrrh; / but you, my soul, if you desire the heavenly Kingdom, / anoint yourself with tears *as* with myrrh.

Remember us, O Holy One, when You come into Your Kingdom.

Have mercy on Your creation, O Merciful One, / have compassion on the work of Your hands, / and spare all who have sinned, / including me, who have despised / Your commandments more than anyone else.

Glory, in the Trinity: *Confessing* the pre-eternity, the birth, and the procession, / I worship the Father who begot, / I glorify the Son who was born, / I sing of the Holy Spirit who shines forth with the Father and the Son.

And now, to the Mother of God: We worship the supernatural birth from You, / the glory of Your Infant, O Mother of God, / *which is inherent* in *His* nature, without division; / for He who is one in Person / is confessed in two natures.

Hymn 7

Irmos: We have sinned, we have committed / iniquity and injustice before You, / and we have not kept nor done / as You commanded us. / But do not forsake us to the end, / O God of our fathers!

I have sinned, committed iniquity, / and rejected Your commandment, / for I was *already* born in sin, / and have added wounds to my sores; / but have mercy on me Yourself, / O Merciful God of our fathers.

I have confessed the secrets of my heart / to You, my Judge; / look upon my humility, / look upon my sorrow, / hear my self-condemnation now / and have mercy on me Yourself, O Merciful / God of my fathers.

Saul, having once lost his father's donkeys, / suddenly attained the kingship, *the path* to fame; / but take heed, O soul, lest you forget yourself, / preferring your beastly desires / to the Kingdom of Christ.

David, the father of the prophets, / though he sinned grievously, my soul: / he was pierced by the arrow of adultery / and, *as* by a spear, was wounded by retribution for murder, / but you yourself suffer from deeds even more grievous than those— / your own willful desires.

David once added iniquity to iniquity, / mixing murder with adultery, / yet he soon offered profound repentance; / but you, my soul, have committed worse *deeds*, / without repenting before God.

David once inscribed, / writing, as on an icon, a hymn, / in which he confesses what he had done, crying out: / "Have mercy on me, for I have sinned against You alone, O God of all. / Cleanse me Yourself!"

When the Ark was being carried on a chariot, / Uzzah, whom *you* know, / at the moment he turned toward the oxen, / merely by touching it, experienced God's wrath upon himself; / but avoid his audacity, O soul, / and revere the Divine with reverence.

You have heard of Absalom, / how he rebelled against nature; / you know his wicked deeds, / by which he defiled the bed of David, his father. / Yet you yourself imitated his passionate / and sensual desires.

You have subjugated your free dignity to your body, / for having found another Ahithophel—an enemy— / you, O soul, have yielded to his counsel; / but Christ Himself has destroyed them, / so that you might be saved in every way.

Solomon, the wondrous one, / filled with the grace of wisdom, / having once committed an evil act against God, / fell away from Him. / You yourself, O soul, through your life— / worthy of a curse— became like him.

Drawn by the delights of his passions, / *Solomon* defiled himself. / Alas, the zealous defender of wisdom / *became* a lover of wanton women and alienated from God. / You yourself, O soul, imitated him in your mind / with vile sensuality.

You, my soul, have emulated Rehoboam, / who did not heed *his* father's counselors, / and also the most wicked servant, Jeroboam, the ancient rebel. / But cease imitating *them* and cry out to God: / "I have sinned; have mercy on me!"

You rivaled Ahab / in vile *deeds*, my soul, woe is me! / You have become a refuge for carnal filth / and a vessel of shameful passions; / but from the depths of your being, cry out / and confess your sins to God.

Once, Elijah burned / fifty of Jezebel's *servants* twice, / when he *also* destroyed the prophets of abomination / to condemn Ahab; / but avoid imitating both *of them*, O soul, / and take heart.

The heavens are closed to you, O soul, / and God's hunger has overtaken you, / as *it* once *did* / when Ahab did not heed the words of Elijah the Tishbite; / but be like *the widow* of Zarephath: / nourish the prophet's soul.

You have willingly gathered the sins of Manasseh, / raising up passions in place of *pagan* abominations / and *thereby*, O soul, multiplying God's indignation *against them*; / but, zealously desiring his repentance, / obtain contrition.

I fall down before You / and offer You my words as tears: / "I have sinned as no harlot has sinned / and committed iniquity as no one else on earth; / but have mercy, O Lord, on Your creation / and call me!"

I have darkened Your image / and distorted Your commandment; / all my beauty has been dimmed, / and my lamp has been extinguished by passions; / but have mercy and restore to me, Savior, / as David sings, my joy.

Turn back, repent, reveal what is hidden, / say to the All-Knowing God: / "You know my secrets, O Only Savior; / but have mercy on me Yourself, as David sings, / through Your mercy!"

My days have vanished like a dream when one awakens, / for like Hezekiah I weep on my bed, / that my days may be prolonged; / but what kind of Isaiah will appear before you, O soul, / if not God Himself?

Refrain: **Venerable Mother Mary, pray to God for us.**

Having cried out to the Most Pure Mother of God, / you first cast aside the fury of the passions, / which raged fiercely, / and put the enemy, the deceiver, to shame; / but grant now help in my sorrow / to me, your servant.

Refrain: **Venerable Mother Mary, pray to God for us.**

He whom you loved, whom you desired, / for whose sake you wore out your body, O Venerable One, / pray now to Christ for His servants, / that He, showing *His* mercy, / may grant peace / to all of us who honor Him.

Refrain: **Venerable Father Andrew, pray to God for us.**

Establish me on the rock of faith / through your intercessions, Father, / shielding me with the fear of God, / and grant me repentance now, I pray to you, Andrew, / and deliver me from the snare of the enemies / who seek me.

Glory, to the Trinity: The Trinity, Simple, Indivisible, / Consubstantial and One in Nature: / *as* Lights and Light, and—Three Holy Ones and One Holy One— / the Triune God is sung; / but sing, O soul, and glorify Life and Lives— / all of God.

And now, to the Mother of God: We sing to You, we bless You, / we worship You, Mother of God, / for You bore in Your womb / the One of the Indivisible Trinity—Christ God— / and You Yourself revealed to us, / *who live* on earth, the heavenly.

Trisagion, Tone 8.
Hymn 8

Irmos: To the King of Glory without beginning, / before Whom the heavenly powers tremble / and the hosts of angels quake, / sing, priests, / and you, people, exalt Him for all ages.

Refrain: Holy Apostles, pray to God for us.

Like coals of the incorporeal Fire, / consume my corporeal passions, / kindling within me now the desire / for divine love, O Apostles.

Let us honor the melodious trumpets of the Word, / through which the enemy's fragile walls fell, / and the strongholds of the knowledge of God were fortified.

Crush the idols of my passionate soul, / you who have shattered the enemy's temples and pillars, / Apostles of the Lord, / you who are sanctified temples.

Refrain: Most Holy Theotokos, save us.

You contained the One who is by nature Inconceivable, / bore the One who bears all things, / and nursed with milk, O Pure One, / Christ, the Nourisher of all creation, / the Giver of life.

Another Triodion

The same irmos.

Refrain: Holy Apostles, pray to God for us.

You who, by the power of the Spirit, built up the whole Church— / O Apostles of Christ! / Bless Christ within her forever.

Blowing the trumpet of doctrine, / the Apostles overthrew all idolatrous delusion, / exalting Christ for all ages.

Apostles, a wonderful community, / guardians of peace and citizens of heaven! / Deliver from misfortune / those who praise you unceasingly.

Refrain: Most Holy Trinity, our God, glory to You!

Triune, all-radiant Divine Sovereignty, / one in nature, glory, and throne, / Father, Creator of all, / Son, and divine Spirit! / I sing Your praises forever.

Refrain: Most Holy Mother of God, save us.

As a most honorable and exalted throne, / let us, O people, ceaselessly sing / to the Mother of God—the only one after childbirth / who is both Mother and Virgin.

Irmos of the Great Canon: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him for all ages!

Have mercy on me, O Savior, who have sinned; / turn my mind toward repentance; / accept me, who am repentant; have mercy on me who cry out: / "I have sinned before You; save me; / I have committed iniquity; have mercy on me!"

Elijah the Charioteer, / having ascended the chariot of virtues, / was once as if lifted up to heaven / above *all* things earthly; / meditate, O my soul, on his ascent.

The flow of the Jordan, by Elijah's mercy, / once ceased for Elisha / on both *sides;* / but you, O my soul, have not partaken of that grace / because of your intemperance.

Elisha, having once received Elijah's mercy, / received abundant grace from God; / but you, O my soul, have not partaken of that grace / because of your lack of self-control.

The woman of Shunem once / welcomed the righteous man with kindness; / but you, O soul, have not welcomed into your home / either a stranger or a traveler; / for this you will be cast out of the palace with weeping.

You, wretched soul, have always / imitated the impure character of Hyiezus; / cast aside his love of money, at least in your old age, / and avoid the fire of Gehenna / by turning away from your evil *deeds*.

You, O soul, envied Uzziah, / and now bear his leprosy within you twofold, / for you think of what is wrong and do what is lawless. / Let go *of* what you cling to, / and turn to repentance.

O soul, you have heard of the people of Nineveh, / who repented before God in sackcloth and ashes; / you did not imitate them, but proved more stubborn than all / who sinned both before and after the Law.

You have heard of Jeremiah, O soul, / who, in a ditch filled with mud, cried out toward the city of Zion / with weeping and sought tears; / imitate his life of lamentation, and you will be saved.

Jonah fled to Tarshish, / foreseeing the conversion of the Ninevites: / for he knew, as a prophet, God's mercy, / *and* therefore burned with zeal, / lest the prophecy prove false.

You have heard, O soul, / how Daniel in the den shut the mouths of the beasts; / you have learned how the youths who were with Azariah / quenched the burning flame of the furnace by their faith.

From the Old Testament / I have brought all these examples to you, O soul; / imitate the righteous in their godly deeds, / but, on the contrary, avoid / the sins *of the* wicked.

Righteous Savior, have mercy / and deliver me from the fire and punishment / that I must justly endure at the judgment: / grant me relief before the end, / for my virtue and repentance.

Like the thief, I cry out to You: "Remember *me!*" / Like Peter, I weep bitterly. / "Forgive me, Savior," I cry out like the tax collector, / shedding tears like the harlot; / accept my weeping, / as You once did *from* the Canaanite woman.

Heal the festering wound, Savior, / of my humble soul, O sole Physician; / apply a bandage to me, and oil, and wine—the works of repentance, / contrition with tears.

Imitating the Canaanite woman, I too: / "Have mercy on me," I cry out to the Son of David; / I touch the hem *of His garment*, like the woman with the issue of blood, / I weep, like Martha and Mary over Lazarus.

Pouring out an alabaster jar of tears / like myrrh upon *Your* head, Savior, / I cry out to You like the harlot seeking mercy, / I offer my supplication and ask / that I may receive forgiveness.

Even if no one has sinned before You as I have, / yet accept me too, O Merciful Savior, / in the fear of one who repents and calls out in love: / "I have sinned before You alone, / I have committed iniquity; have mercy on me!"

Have mercy, Savior, on Your creation / and seek out, like a Shepherd, the lost sheep; / save the one who has strayed from the wolf; / make me a lamb / in the pasture of Your sheep.

When You sit as the Merciful Judge / and reveal Your awesome glory, Christ, /—oh, what fear *there will be* then *from* the burning furnace / for all who dread Your unbearable Judgment!

Refrain: Venerable Mother Mary, pray to God for us.

Mother of the Unapproachable Light, having enlightened you, / He freed you from the darkness of the passions; / therefore, having received the Spirit of grace, / enlighten, Mary, / those who praise you with faith.

Refrain: Venerable Mother Mary, pray to God for us.

Beholding a new miracle in you, O Mother, / the divine Zosima was truly overcome with wonder, / for he saw an angel in the flesh, / and was filled with amazement, / singing the praises of Christ forever.

Refrain: Venerable Father Andrew, pray to God for us.

Having boldness before the Lord, / Andrew, holy praise of Crete! / Intercede, that through your prayers I may now find / deliverance from the bonds of lawlessness; / I beseech *you*, teacher of repentance / and glory of the saints!

Refrain: **Let us bless the Father, and the Son, and the Holy Spirit, the Lord.**

Father without beginning, Son co-eternal, / Good Comforter, Righteous Spirit; / Parent of the Word of God, / The Father's Word without beginning, / Living and creative Spirit, / Trinity-One, have mercy on me.

And now, O Mother of God: As if from a purple fabric, O Most Pure One, / a mental crimson—the flesh of Emmanuel / was woven within Your womb; / therefore we truly honor You, O Mother of God.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him forever and ever!

And we sing the Hymn of the Most Holy Theotokos.

Trisagion, Tone 8.
Hymn 9

Irmos: Truly we confess You as the Mother of God / we who have been saved by You, O Pure Virgin, / magnifying You with the hosts of incorporeal beings.

Refrain: **Holy Apostles, pray to God for us.**

Having appeared as springs of the saving stream, / water my soul, exhausted by sinful thirst, / O Apostles!

As I float in the abyss of perdition, / and have already found myself underwater, / with Your right hand, O Lord, / save me as You saved Peter.

You, as *it were,* with the salt of your pleasant teachings, / dry up the rot of my mind, / and drive away the darkness of ignorance.

Refrain: **Most Holy Mother of God, save us.**

As the Mother of Joy, / grant me tears, O Sovereign Lady, / through which I may find divine consolation / on the Day to come.

Another Triode

Irmos: You, the mediator between heaven and earth:

Refrain: **Holy Apostles, pray to God for us.**

We extol you, glorious assembly of the Apostles, / with hymns: / for you have appeared as bright lights to the universe, / dispelling error.

With the net of your Gospel, / having caught wise fish, / you always offer them *as* food to Christ, / blessed Apostles.

In your prayers to God, / remember us, Apostles, we beseech *you*, / that we, who sing of you with love, / may be delivered from every temptation.

Refrain: **Most Holy Trinity, our God, glory to You!**

You, the Unity in Three Persons— / the Father, the Son, and the Holy Spirit— / I sing of You *as* one God of the same essence, / the one Trinity, eternal and without beginning.

Chorus: **Most Holy Mother of God, save us.**

You, who gave birth to the Child and remained a Virgin, / we, all generations, call you blessed, / for through you we have been delivered from the curse: / for you are our joy—you gave birth to the Lord.

Irmos of the **Great Canon:** The birth without seed is inexpressible, / the Fruit of the Mother who knew no husband is spotless: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify You.

My mind is wounded, my body is weakened, / my spirit is sick, my speech has failed, / my life has grown lifeless, the end is at the door. / So, my wretched soul, what will you do / when the Judge comes to examine your *deeds*?

I have set before you, O soul, / *the Book* of Moses *on* the origin of the world, / and after it—all the hidden Scriptures, / which tell of the righteous and the unrighteous; / of these, O soul, you imitated the latter, not the former, / having sinned before God.

The Law has lost its power, the Gospel is ineffective, / and you hold all Scripture in contempt: / the prophets have lost their power, as have all the words of the righteous. / Your sores, O soul, have multiplied, / *and* there is no physician to heal you!

I bring you examples from the New Testament, / which lead you, O soul, to contrition. / Therefore, emulate the righteous and turn away from the sinful, / and appease Christ through prayer, fasting, / purity, and reverence.

Christ, having become incarnate, / called the robbers and harlots to repentance. / O soul, repent: the door of the Kingdom is already open, / and the first to enter it are the Pharisees, the tax collectors, / and the repentant adulterers.

Christ became an infant, / uniting Himself with me in the flesh, / and willingly experienced / all that is proper to human nature, except sin, / setting an example for you, O soul, / and revealing the image of His condescension.

Christ saved the Magi, / called the shepherds, / made many infants martyrs, / and glorified the elder and the aged widow. / You, O soul, have imitated neither their deeds nor their lives; / but woe to you when you stand before the Judgment.

The Lord fasted for forty days in the wilderness, / and at last grew hungry, / revealing *His* human *nature*. / O soul, do not lose heart: if the enemy attacks you, / may he be repelled from your feet by prayer and fasting.

Christ was tempted: / the devil tempted *Him*, / showing Him stones, / that He might turn *them* into bread; / he led *Him* up a mountain, / that He might see all the kingdoms of the world in a *single* moment; / fear *this*, O soul, / be sober and pray to God at every hour.

The desert-loving dove, / the voice of one crying out, / the lamp of Christ, preached repentance; / *but* Herod committed lawlessness with Herodias: / take heed, my soul, lest you be ensnared in the nets of the lawless, / but love repentance.

The Forerunner of grace dwelt in the desert, / and from all Judea and Samaria / those who listened *to him* flocked together / and confessed their sins, / receiving baptism with zeal. / *But* you did not imitate them, O soul.

Marriage is honorable and the marriage bed is pure, / for Christ once blessed them, / partaking of food in the flesh, / and at the wedding in Cana turning water into wine, / and performing *this* first miracle, / so that you might be transformed, O soul.

Christ strengthened the paralytic, / who had lifted *his* bed, / and raised the dead youth—the widow's son— / just as He raised *the* centurion's *son*; / and, revealing Himself to the Samaritan woman, / He ordained for you, O soul, / service *to God* in the Spirit.

The Lord healed the woman with the issue of blood / by the touch of the hem *of His garment*; / He cleansed the lepers; / He enlightened and set straight the blind and the lame; / and He healed the deaf and the mute, and the woman bent over, with a word, / so that you might be saved, wretched soul.

Healing infirmities, / Christ the Word preached the Gospel to the poor; / He healed the maimed, ate with tax collectors, / and conversed with sinners; / He restored the soul of Jairus's daughter, who had already passed away, / by the touch of His hand.

The tax collector was saved, and the harlot *became* chaste, / while the boastful Pharisee was condemned. / For the first cried out, "Have mercy on me!" / The second, "Forgive me!" / But the last boasted, proclaiming, "God, I thank You!" / And further—foolish words.

Zacchaeus was a tax collector, yet he found salvation, / while Simon the Pharisee was led astray, / and the harlot received complete forgiveness / from the One who has the power to forgive sins; / hurry, O soul, / and imitate her as well.

O my wretched soul, / you did not imitate / the woman who, taking an alabaster jar, / anointed and wiped the Lord's feet with her hair, weeping, / and tore up the record / of her former sins.

You know, my soul, how the cities to which Christ preached the Gospel / were cursed; / fear *this* example, lest you end up like them, / for the Lord, likening them to Sodom, / condemned them even to hell.

Do not be worse than the Canaanite woman, / O my soul, in your despair, / having heard of the faith / by which *her* daughter was healed by the word of God. / "Son of David, save me too!" /—cry out from the depths of your heart, / as she did to Christ.

Have mercy, save me, / Son of David, have pity, / You who healed those possessed by demons with Your word; / and speak to me, as You did to the thief, with a merciful voice: / "Truly I tell you, you will be with Me in paradise / when I come in My glory!"

The thief reviled You, / *yet* the thief *also* confessed You as God, /—and yet both hung beside *Your* Cross; / but, O All-Merciful One, just as You opened the door / of Your glorious Kingdom to the thief who believed in You / and recognized God in You, / so open it to me as well.

Creation suffered, seeing You crucified: / mountains and rocks crumbled in horror, / and the earth shook, and hell was stripped of *its riches*, / and the light of day was darkened, / as it gazed upon You, Jesus, / nailed [in the flesh] (to the Cross)

Do not demand from me the worthy fruits of repentance, / for my strength has failed within me; / grant me a heart that is always contrite / and spiritual poverty, / so that I may offer them to You / as a pleasing sacrifice, O only Savior.

My Judge and Knower of *all* things concerning me! / *You* desire to come again with the Angels / to judge the whole world; / casting Your merciful eye upon me then, / spare me and have mercy on me, Jesus, / I who have sinned more than all the human race.

Refrain: Most Holy Mother Mary, pray to God for us.

You amazed everyone / with your extraordinary life: / *both* the hosts of angels *and* the assemblies of mortals, / living as one without flesh and transcending *our* nature. / Therefore, as if walking incorporeally, Mary, / you crossed the Jordan with your feet.

Refrain: Venerable Mother Mary, pray to God for us.

Appease the Creator / on behalf of those who praise you, Venerable Mother, / that they may be delivered from the troubles and sorrows / that assail *them* from all sides; / so that we, delivered from temptations, may ceaselessly magnify / the Lord who has glorified you.

Refrain: Venerable Father Andrew, pray to God for us.

Andrew, most venerable and thrice-blessed Father, / Shepherd of Crete! / Do not cease to pray for those who sing your praises, / that we may all be delivered from wrath, sorrow, and corruption, / and from boundless sins, / as we honor your memory with faith.

Glory, to the Holy Trinity: Holy Trinity, consubstantial, / Unity in three Persons! / We sing to You, / glorifying the Father, extolling the Son, / and worshiping the Spirit, / to God, truly one in nature, / Life and Lives, the Kingdom without end.

And now, to the Mother of God: Preserve Your city, / Most Pure Mother of God. / For under Your *protection* it reigns in faith, / and from You it receives strength, / and with Your *assistance* / it victoriously repels every temptation, / and takes its enemies captive, / and keeps *them in* subjection.

Irmos: The birth without seed is inexpressible, / the Fruit of the Mother who knew no husband is spotless: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / honor You in the Orthodox faith.

And the lamps are lit as usual.

Stichera at the psalter, tone 8

Having strayed onto the path of the robbers, my soul, / you are grievously wounded by your own sins, / delivered into the hands of reckless enemies; / but while you still have time, cry out in contrition: / "Hope of the hopeless, Life of the despairing, / Savior, raise me up and save me!" **(2)**

And to the martyrs: Clad valiantly in the armor of faith / and arming yourselves with the image of the Cross, / you appeared as mighty warriors, / bravely withstood the tyrants / and destroyed the devil's deception; / having become victors, you were deemed worthy of crowns. / Intercede always for us / for the salvation of our souls!

Glory, and now, to the Mother of God: Accept the voices of Your servants, / All-Pure Virgin Mother of God, / and intercede unceasingly / that deliverance from sins / and peace may be granted to us.

And the customary conclusion of Matins.

ON THURSDAY OF THE FIFTH WEEK
AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 6

O merciful and long-suffering Almighty Lord, bestow Your mercy upon Your people.

Glory, and now: and we repeat the same.

Prokeimenon, Tone 6

The Lord has reigned; / let the earth rejoice.

Verse: Let the many islands rejoice.

Ps 96:1

Reading from the Prophecies of Isaiah

Thus says the Lord God, who created the heavens and stretched them out, who established the earth and all that is upon it, who gives breath to the people on it and spirit to those who walk upon it: "I, the Lord God, have called you in righteousness; I will hold your hand and sustain you. And I have made you a covenant for the house of Israel, a light for the Gentiles, to open the eyes of the blind, to bring out the prisoners from the dungeon, and those who sit in darkness from the prison. I am the Lord God; that is My name; I will not give My glory to another, nor My praise to idols. Behold, what was from the beginning has come to pass; something new *will come*, which I have foretold; and before it is proclaimed, it is revealed to you. Sing to the Lord a new song; His power is exalted! Praise His name from the ends of the earth—you who go down to the sea and sail upon it, the islands and their inhabitants. Rejoice, O wilderness and its settlements, the encampments, and the inhabitants of Kedar; let those who dwell on the rock rejoice, and let them shout from the tops of the mountains. They will give glory to God; they will proclaim His might on the islands. The Lord God of Hosts will go forth (and crush the battle, arouse zeal) and shout against His enemies with power. Have I been silent [from of old]—will I always be silent and hold back? Like a woman in labor, I have endured; I will come forth from Myself and dry up *everything* at once: I will lay waste the mountains and the hills, and dry up all their vegetation; I will turn rivers into islands and dry up the marshes; I will lead the blind along a path they did not know, and guide them along ways they did not know; I will turn darkness into light for them, and crooked *paths* into straight *ones*: these things I will do [for them], and I will not forsake them.

Isaiah 42:5–16

Prokeimenon, Tone 6

Sing to the Lord a new song, for the Lord has done marvelous things: / His right hand has brought about His salvation.

Verse: All the ends of the earth have seen the salvation of our God.

ON THURSDAY OF THE FIFTH WEEK
AT VESPERS

At "O Lord, I have cried out," stichera on the 10th tone.
The Samoglasen twice, tone 8

By my own *sinful* will I was deprived / after my first transgression / of the splendor of virtues, / but was immediately clothed in it / after Your descent to me, O Word of God. / For You did not despise me, though I had fallen into fierce passions, / though I had been struck down by robbers on the road: / but having cared for me with Your mighty power, / You, O Most Merciful One, have deemed me worthy of *Your* intercession.

To the Martyrs: Martyrs of the Lord, you sanctify every place / and heal every infirmity: / and now, we pray *to you*, / may our souls be delivered from the snares of the enemy.

Other stichera, tone 1

Nailed to the Cross, O Lord, / You tore asunder the record of Adam's sins with Your divine spear; / therefore, break my bonds, O Word, / so that, rejoicing, I may offer You a sacrifice of praise with faith, / having now found the favorable time of fasting, / which You have revealed for the salvation of all.

Once Moses, shining with the radiance of fasting, / beheld the glory of God; / emulating this, may my humble soul, / to Him who in His goodness stretched out His hands on the Cross for your sake, / please Him through deeds, abstinence, and prayer, / so that I may receive divine delight.

Another stichera, tone 6

Worshiping Your Life-giving Cross, / *the sign* of Your ineffable and immeasurable goodness toward us, Christ, / and having enlightened our souls through it, / we sing Your praises unceasingly, / asking that we may finish the course of fasting with vigor and joy, / and be deemed worthy to sing of Your sufferings, O Lord, / by which You have saved us.

And from the Menaion, 4 stichera. Glory, and now: "The Theotokos of the Cross."

Entrance with the censer. "A light of joy:"

Prokeimenon, Tone 7

Exalt the Lord, our God, / and worship at the footstool of His feet, for it is holy.

Stich: The Lord has reigned: let the nations tremble. Ps 98:5, 1A

1. Reading from Genesis

The Lord said, "The outcry *against* Sodom and Gomorrah has grown loud, and their sins are very grave. Therefore, I will go down to see whether what is reported to Me about them is true; and if not, I will know." So *the* men turned and went toward Sodom, while Abraham remained standing before the Lord. Then Abraham stepped forward and said, "Will You really sweep away the righteous along with the wicked, so that the righteous suffer the same fate as the wicked? Suppose there are fifty righteous people in the city—will You really destroy it? Will You not spare the whole place for the sake of the fifty righteous, if they are found there? You will by no means do as You have said—to kill the righteous with the wicked, so that the righteous fare as the wicked—by no means! You, who judge the whole earth—will You not execute justice?" Then the Lord said: "If I find fifty righteous people in Sodom, I will spare *the* whole place for their sake." And Abraham replied, "Now I have dared to speak to my Lord—though I am but dust and ashes—but if *the number* of the fifty righteous is reduced to forty-five, will You destroy the whole city because of *the lack* of five?" And He said, "I will not destroy it if I find forty-five there." And continued to speak to Him and said, "What if there are forty there?" And He said, "I will not destroy it for the sake of forty." And he said, "May I speak further, O Lord? What if there are thirty found there?" And He said, "I will not destroy it if thirty are found

there." And he said, "Since I may speak to the Lord: what if there are twenty found there?" And He said, "I will not destroy it for the sake of twenty." And he said, "May I speak just once more, O Lord? What if there are ten there?" And He said, "I will not destroy it for the sake of ten." Then the Lord went on His way, for He had finished speaking with Abraham; and Abraham returned to his place.

Genesis 18:20–33

Prokeimenon, Tone 6

Shout to the Lord, / all the earth!

Verse: Serve the Lord with gladness. Ps 99:1A, 2A

2. Reading from Proverbs

Whoever accepts instruction will be among the blessed, and whoever heeds rebuke will gain wisdom. *Whoever* guards his ways preserves his soul, and whoever loves his life will keep his mouth shut. Before destruction comes arrogance, and before a fall comes wickedness. Better is one who is meek in spirit in humiliation than *one* who shares plunder with the arrogant. The prudent in their deeds find good, and those who trust in the Lord are blessed. The wise and prudent are called fools, but those who speak sweetly are listened to more. The source of life is understanding to those who seek it, but instruction for the foolish is evil. The heart of the wise ponders what comes from their own lips, and knowledge will be on their lips. Honeycombs are beautiful words, and their sweetness is healing for the soul. There are ways that seem right to a man, yet their end leads to the depths of hell. A man who works diligently for himself overcomes his own ruin; but the rebellious man carries destruction in his mouth. A reckless man digs his own ruin, and on his lips he stores up fire. A rebellious man spreads evil; he kindles the lamp of deceit with wickedness and divides friends. A lawless man tempts his friends and leads them down evil paths; as he fixes his gaze, he devises deceit, and as he bites his lips, he plots all that is evil—he is a furnace of malice. Old age is a crown of praise, and *it* is found in the ways of righteousness. A patient man is better than a mighty man, (and a man of understanding is better than a noble farmer,) and one who restrains his anger is better than one who captures a city. Everything of the unrighteous goes into their bosom, but everything righteous comes from the Lord. Better is a morsel of bread eaten with contentment and peace than a house full of all kinds of riches and unrighteous sacrifices accompanied by strife. A wise servant will rule over foolish masters and divide the inheritance among brothers. Just as silver and gold are tested in the furnace, so are the hearts of the chosen by the Lord. The wicked listen to the tongue of the lawless, but the righteous pay no heed to lying lips. He who mocks the poor provokes the One who created him, and he who rejoices over the perishing will not go unpunished, but he who shows compassion will be shown mercy. The crown of the elderly is their grandchildren, and the praise of children is their fathers. The faithful have a world of wealth, but the unfaithful have not a penny. The words of the faithful do not suit the foolish, just as lying lips do not suit the righteous. A blessed reward is instruction for those who apply *it*: wherever they turn, they will prosper. Whoever covers over transgressions seeks love; but whoever does not love to cover *them* over separates friends and family. A threat crushes the heart of the wise, but the reckless do not *even* feel the wounds when they are scourged. Every wicked person stirs up strife; but the Lord will send a harsh angel against him. Concern takes hold of the wise man, but the foolish discuss evil. *For the one* who repays good with evil, evil will not depart from his house. Authority gives rise to words of truth, but need is preceded by discord and strife. Whoever declares the righteous to be unrighteous and the unrighteous to be righteous in court is unclean and detestable before God. What good are possessions to a fool? For the heartless cannot acquire wisdom. Whoever builds his house too high is looking for a fall; and whoever strays from instruction will fall into trouble. Let a friend be with you at all times, and let brothers be helpful in times of need.

Proverbs 16:17–33; 17:1–17

And the rest of the Liturgy of the Presanctified Gifts.

ON FRIDAY OF THE FIFTH WEEK
AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 8

O most praiseworthy Christ, our God, You who shook the earth to convert and save those who dwell upon it, and who once again establish it through Your goodness and ineffable mercy; through the prayers of the Mother of God, have mercy on us!

Glory, and now: and we repeat the same.

Prokeimenon, Tone 4

I will sing of Your mercy and judgment, O Lord.

Verse: I will sing and meditate on the blameless path.

Psalm 100:1, 2A

The Prophecies of Isaiah, Chapter

Thus says the Lord God, the Holy One of Israel, who forms the future: "You have asked Me about My sons (and My daughters) and have instructed Me concerning the works of My hands! —I created the earth and the human beings on it; with My hand I established the heavens; I gave command to all the stars. I have set Him up as king in righteousness, and all His ways are upright. He will rebuild My city and bring back My exiled people—not for a ransom, not for gifts," says the Lord of Hosts. Thus says the Lord: *All* the labor of Egypt, and the trade of the Ethiopians and the Sebaites—men of stature—will come over to you and be your servants; they will follow you, bound in chains; they will come over to you, bow down to you, and make supplication to you, for God is in you, and (they will say:) 'There is no God but You.' For You are God, though we did not know *it*—the God of Israel, the Savior. All who oppose Him will be put to shame and disgraced; they will go away in disgrace—be renewed before Me, you islands! Israel is saved in the Lord with everlasting salvation; they will never again be put to shame—[says the Lord Almighty].

Isaiah 45:11–17

Prokeimenon, Tone 4

O Lord, hear my prayer, / and let my cry come before You.

Verse: Do not turn Your face away from me.

Ps 101:2, 3A

ON FRIDAY OF THE FIFTH WEEK
AT VESPERS

We chant the stichera of Kathisma 18. At "O Lord, I have cried out," we sing the stichera for the 10th: the self-voiced stichera, tone 6, twice:

As I departed from Jerusalem and from Your divine commandments, / and came to the passions of Jericho, / *I*, carried away by the dishonorable glory of worldly cares, / fell prey to the robbers—my own thoughts: / they stripped me of the garment of grace-filled sonship, / and I lie here, as if lifeless, from the beatings. / The priest who was *there*, / seeing me cast down, paid me no heed; / the Levite—he, too, turned away in disgust, / and passed me by. / But You, O Lord, who were ineffably incarnated of the Virgin, / through the outpouring from Your saving side / of blood and water poured forth according to *Your* will, / as *if* drops of oil, O Christ God, / gently heal the edges of my wounds, / and count me among the heavenly choir, / O Merciful One!

To the Martyrs: Your martyrs, O Lord, / did not deny You, / did not stray from Your commandments; / through their intercession, have mercy on us!

And stichera to the Most Holy Theotokos, in the 7th tone, tone 6

Revealing to You the eternal counsel, O Virgin, / Gabriel appeared before You, greeting *You* and proclaiming: / "Rejoice, unplowed land; / rejoice, unburned thornbush; / rejoice, abyss, impenetrable to the eye; / Rejoice, bridge leading to heaven / and the lofty ladder that Jacob saw; / Rejoice, divine vessel of manna; / Rejoice, deliverance from the curse; / Rejoice, Adam's call *to salvation*, / the Lord is with you!" **(3)**

"You appear before Me as a man," /—says the Immaculate Virgin to the Archangel—/ "and yet how do you utter words / that surpass human *understanding*? / For you have said that God will be with Me / and will dwell in My womb. / And tell Me, how shall I become / the vast dwelling place / and the sacred sanctuary borne by the Cherubim? / Do not deceive Me with falsehood; / for I know not the sweetness *of the flesh*: / I am not initiated into the mystery of marriage— / how then *can* I give birth to a Child?" **(2)**

"Where God wills, / the law of nature yields," says the incorporeal One, / "and that which is beyond human understanding is accomplished. / Believe my true words, All-Holy, Immaculate One!" / And she exclaimed: "Let it be to me now according to your word, / and I will give birth to the Incorporeal One, who has taken flesh from me, / that He may raise up humanity, as the One who is mighty, / to its original dignity / through union *with Himself*!" **(2)**

Glory, and now, Tone 2: The mystery *hidden* from ages past is revealed today / and the Son of God becomes the Son of Man, / so that, having taken upon Himself the worst, He may bestow upon me the best. / Adam was deceived in ancient times / and, desiring *to become* God, did not become so; / God becomes man, / so that He may make Adam a god. / Let creation rejoice, let nature exult, / for the Archangel stands before the Virgin in awe / and offers her *the greeting* "Rejoice!" in place of sorrow. / Through *Your* compassionate mercy, You became incarnate, / our God, glory to You!

If, however, the Liturgy of the Presanctified Gifts is not celebrated, we sing the stichera of the Theotokos in tone 8. At the stichera, we sing the day's self-praise twice and the martyr's. Glory, and now: "A language unknown to her:" **(see "Praise:" on Saturday).**

Entrance with the censer: "A light of joy:"

Prokeimenon, Tone 4

The Lord is generous and merciful, / long-suffering and abounding in mercy.

Verse: Bless the Lord, O my soul, and all that is within me—His holy name.

Ps 102:8, 1

1. Reading from Genesis

After these events, God tested Abraham and called to him, “Abraham, Abraham!” And he replied, “Here I am.” And He said, “Take your beloved son, whom you love, Isaac; and go to the high country, and offer him there as a burnt offering on one of the mountains of which I will tell you.” So Abraham rose early in the morning, saddled his donkey, and took with him two young men and Isaac, his son. He gathered wood for the burnt offering, set out, and on the third day arrived at the place God had told him about. Looking up with his eyes, Abraham saw the place from a distance. And Abraham said to his servants, “Stay here with the donkey, while the boy and I go over there; we will worship and then return to you.” So Abraham took the wood *for* the burnt offering and placed it on his son Isaac; he took the fire and the knife in his hands, and the two of them went on together. Then Isaac said to Abraham, his father, “Father!” He replied, “Here I am, *my* son.” Isaac said, “Here is the fire and the wood, *but* where *is* the lamb for the burnt offering?” And Abraham said, “God will provide for Himself the lamb for the burnt offering, *my* son.” And when they had traveled on together, they came to the place that God had told him about; and Abraham built an altar there, laid the wood in order, bound his son Isaac, and laid him on the altar on top of the wood. Then Abraham stretched out his hand to take the knife *and* slay his son. But the Angel of the Lord called to him from heaven and said, “Abraham! Abraham!” And he replied, “Here I am.” And He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your beloved son from Me.” And when Abraham looked up with his eyes, he saw—and behold, a ram caught by its horns in a thicket of “Savek.” So Abraham went and took the ram and offered it up as a burnt offering in place of Isaac, his son. And Abraham named that place “The Lord Has Seen”—so they say to this day, “On the mountain the Lord appeared.” Then the Angel of the Lord called to Abraham a second time from heaven, saying: “As I have sworn by Myself, says the Lord: Because you have done this and have not withheld your beloved son from Me, I will surely bless you and multiply your offspring as the stars of heaven and as the sand on the seashore; and your descendants will inherit the cities of their enemies; and all the peoples of the earth will be blessed through your descendants, because you have obeyed My voice.”

Genesis 22:1–18

Prokeimenon, Tone 4

How majestic are Your works, O Lord; / You have created all things with wisdom.

Verse: Bless the Lord, O my soul! O Lord, my God, You are greatly exalted.

Psalm 103:24A, 1A

2. Reading from Proverbs

Let brothers be helpful in times of need, for that is why they are born. A foolish man claps his hands and rejoices in himself, just as a guarantor who vouches for his friend—but he gathers fire on his lips. A lover of sin delights in strife, [and he who raises up his gates seeks to be shattered,] while the hard-hearted man finds no good. A man whose tongue is fickle will fall into trouble, and the heart of the foolish brings torment to its owner. A father does not rejoice in an undisciplined son, but a wise son brings joy to his mother. A cheerful heart brings good health, but the bones of a sorrowful man wither away. The ways of one who unjustly takes gifts into his bosom will not prosper, but the wicked turn aside from the paths of righteousness. A wise man has a discerning face, but the eyes of a fool are at the ends of the earth. A foolish son is a source of irritation to his father and a source of pain to his mother. It is wrong to punish a righteous man; it is dishonorable to plot against righteous rulers. Whoever refrains from speaking harshly is wise, and a patient man is prudent—(better than one who seeks knowledge). A fool who asks for wisdom will be credited with wisdom, but one who pretends to be silent will appear prudent. A man who wishes to withdraw from his friends seeks excuses, and he will be despised at all times. A man of limited understanding has no need for wisdom, for he is more accustomed to folly. When the wicked sink into the depths of evil, they disregard *it*, but disgrace and reproach come upon them. Deep water is the word in a man’s heart, and a river gushing forth , and a

spring of life. It is not good to look favorably upon the face of the wicked; it is dishonorable to deviate from the truth in court.

Proverbs 17:17–28; 18:1–5

And the rest of the Liturgy of the Presanctified Gifts. The Gifts. At the meal, we drink wine in preparation for the labor of the upcoming vigil. We sing the Small Compline and the Midnight Office in our cells. We sing the Canon for the Departed of the current tone in the crypt.

ON SATURDAY OF THE FIFTH WEEK
AT MATINS

At the fourth hour of the night, the bell is rung for the prayer service of the Akathist. And, having gathered in the church, after the priest's opening exclamation, we begin Matins, as prescribed on Thursday of the Great Canon. After the Sixth Psalm, we sing "God the Lord" **in Tone 8, and the troparion three times at a leisurely pace.**

Troparion, Tone 8

Having comprehended the mysterious command with his mind, / the incorporeal One hastened to appear under Joseph's roof, / proclaiming to the One Who Knew Not Marriage: / "He Who, by *His* descent, bowed the heavens, / remains unchanged, yet is wholly contained within You. / And seeing Him in Your womb having taken the form of a servant, / I cry out to You in amazement: / Rejoice, Bride, who knew no marriage!"

We also recite Kathisma 16 in verse. At the end of it, we say the Small Litany; and in the center of the church, we sing the Kondak, slowly and sweetly.

Kontakion, Tone 8

O Commander who defends *me*, / for deliverance from terrible *calamities*, / I, Your city, establish for You, O Theotokos, / feasts of thanksgiving for victory! / But You, possessing invincible power, / deliver me from all dangers, / that I may cry out to You: / "Rejoice, Bride who has not known marriage!"*

***Glory: To You**, our Commander-in-Chief who defends *us* / for delivering us from terrible *calamities* / we, Your servants, establish for You celebrations of victory in thanksgiving, O Mother of God! / But You, possessing invincible power, / deliver us from all dangers, / so that we may cry out to You: / "Rejoice, Bride who has never known marriage!"

During this hymn, the deacon censes the holy icons and the clergy according to the established order. During the subsequent singing *of this kondak*, he censes only the abbot and both choirs. And we read the 6 ikos and kondaks. We stand during the reading. These 24 kondaks and ikos, arranged alphabetically, are read by the priest in the holy altar.

Ikos 1: An angel-messenger was sent from heaven / to say to the Mother of God: "Rejoice!" / And, beholding You, O Lord, / becoming incarnate at *that* incorporeal cry, he marveled, / and stood, crying out to Her thus:

Rejoice, *for* through You joy will shine forth; / rejoice, *for* through You the curse will vanish. Rejoice, the call *to salvation* for fallen Adam; / rejoice, the deliverance of Eve from tears. Rejoice, height beyond the reach of human thought; / Rejoice, depth impenetrable even to the eyes of the angels. Rejoice, for You are the throne of the King; / Rejoice, for You bear the One who bears all things. Rejoice, star revealing the Sun; / Rejoice, womb of the Divine Incarnation. Rejoice, *for* through You creation is renewed; / Rejoice, *for* in You the Creator becomes a Child. Rejoice, Bride who has never known marriage!

Kontakion 2: The Holy One, seeing Herself in purity, / speaks boldly to Gabriel: / "Your strange words seem unacceptable to my soul; / for how can you speak of bearing a child / from a seedless conception, exclaiming: / Alleluia!"

Ikos 2: Seeking to know the unknowable, / the Virgin exclaimed, addressing the minister *of the mystery*: / "Tell Me, how is it possible / for the Son to be born of a pure womb?" / He replied to Her with fear, yet still proclaiming:

Rejoice, Servant of the mysteries of the ineffable plan; / rejoice, truth that demands silence. Rejoice, beginning of Christ's miracles; / rejoice, foundation of the dogmas concerning Him. Rejoice, heavenly ladder by which God descended; / rejoice, bridge leading those from earth to heaven. Rejoice, miracle much praised by the Angels; / Rejoice, defeat of the demons, causing much weeping. Rejoice, You who gave birth to the Light in an inexpressible way; / Rejoice, You who, as *it was,*

revealed it to no one. Rejoice, surpassing the knowledge of the wise; / Rejoice, illuminating the thoughts of the faithful. Rejoice, Bride who knew no marriage!

Kontakion 3: The Power of the Most High then / overshadowed her who had not known marriage at her conception, / and her fruitful womb / appeared *as* a sweet field / for all who desire to reap salvation, / singing thus: / Alleluia!

Ikos 3: Having a womb that received God, / the Virgin hastened to Elizabeth; / and the infant in her womb, upon hearing her greeting, / rejoiced and, leaping for joy as *if* in song, cried out to the Mother of God:

Rejoice, branch of the unfading Shoot; / rejoice, portion of the immortal Fruit. Rejoice, you who cultivate the philanthropic Farmer; / rejoice, you who give birth to the Sower of our life. Rejoice, field yielding the rich fruits of compassion; / Rejoice, table bearing an abundance of atonement. Rejoice, for You cause the lush meadow to blossom; / Rejoice, for You prepare a refuge *for* souls. Rejoice, sweet incense of intercession; / Rejoice, redemption of the whole world. Rejoice, God's favor toward mortals; / Rejoice, boldness of mortals before God. Rejoice, Bride who has never known marriage!

Kontakion 4: With a storm of doubtful thoughts within him, / the chaste Joseph was thrown into confusion, / looking upon You, the unmarried one, and suspecting / *that You,* the Immaculate One, had violated Your purity; / but upon learning of Your conception by the Holy Spirit, he cried out: / Alleluia!

And again the kontakion: "O Commander who defends *me*:" **And we read the text of the Akathist hymn, divided into two parts. We also chant the verses of the Immaculate One. Then the ektenia, and again we sing the kontakion:** "O Commander who defends *me*:" **and the following 6 ikos and kontakions:**

Ikos 4: The shepherds heard the angels singing / of Christ's coming in the flesh, / and, hastening *to Him* as to the Shepherd, / they saw Him as the spotless Lamb, / nurtured in Mary's womb; / singing her praises, they exclaimed:

Rejoice, Mother of the Lamb and the Shepherd; / rejoice, fold of wise sheep. Rejoice, protection against unseen enemies; / rejoice, opener of the gates of paradise. Rejoice, for *all* that is heavenly rejoices *together* with the earth; / rejoice, for *all* that is earthly exults *together* with the heavens. Rejoice, unceasing lips of the Apostles; / rejoice, invincible boldness of the martyrs. Rejoice, firm foundation of faith; / Rejoice, clear knowledge of grace. Rejoice, *for* through You hell has been laid bare; / Rejoice, *for* through You we have been clothed in glory. Rejoice, Bride who has never known marriage!

Kontakion 5: Seeing the star moved by God, the Magi / followed its radiance / and, holding it as a lamp, / sought with it the mighty King; / and, having reached the Unreachable One, / they rejoiced, crying out to Him: / Alleluia!

Ikos 5: The sons of the Chaldeans saw in the Virgin's arms the One who created mankind with *His own* hand; and recognizing the Lord in Him—though He had taken the form of a servant—they hastened to honor *Him* with gifts and to proclaim Her Blessed:

Rejoice, Mother of the Unset Star; / rejoice, dawn of the mysterious day. Rejoice, you who have extinguished the furnace of deception; / rejoice, you who enlighten the ministers of the mysteries of the Trinity. Rejoice, you who have stripped the inhuman tormentor of his power; / rejoice, you who have revealed the philanthropic Lord—Christ. Rejoice, you who deliver us from barbaric rites; / Rejoice, you who rescue us from impure deeds. Rejoice, you who put an end to the worship of fire; / Rejoice, you who deliver us from the flames of passion. Rejoice, you who lead the faithful to chastity; / Rejoice, joy of all generations. Rejoice, Bride who has never known marriage!

Kontakion 6: Having become divinely inspired heralds, the Magi / returned to Babylon, / fulfilling the prophecy concerning You, / and proclaiming You to all *as* the Christ, / they left Herod behind as a babbler**,** / who did not know the song: / Alleluia!

Ikos 6: Shining forth in Egypt with the light of truth, / You dispelled the darkness of falsehood; / for his idols, O Savior, / unable to withstand Your power, fell, / and those delivered from them cried out to the Mother of God:

Rejoice, restoration of mankind; / Rejoice, overthrow of demons. Rejoice, You who have corrected the deception of falsehood; / Rejoice, You who have exposed the deceit of idolatry. Rejoice, sea that drowned the incorporeal Pharaoh; / Rejoice, rock that quenched the thirst of those seeking life. Rejoice, pillar of fire, guiding those in darkness; / Rejoice, shelter of the world, vaster than the clouds. Rejoice, food that replaced the manna; / Rejoice, Servant of the holy delights. Rejoice, land of promise; / Rejoice, *land* flowing with milk and honey. Rejoice, Bride who has never known marriage!

Kontakion 7: When Simeon was about to / depart from this deceitful present age, / You were given to him as an Infant, / yet he recognized You as the perfect God. / Therefore, he marveled at Your ineffable wisdom, exclaiming: / Alleluia!

And again the kontakion: "O Commander who defends *me*:" **We also read the conclusion of the Akathist. Psalm 50. And the canons: that of the saint of the monastery with an irmos in the 6th mode, and that of the Most Holy Theotokos in the 6th mode.**

A hymn by the Venerable Joseph, with an acrostic: "Vessel of Joy, it is fitting for You alone to rejoice. Joseph" [If, however, it is a church dedicated to the Mother of God, we sing the canon of the feast of the Mother of God with an irmos in tone 12. The irmoses are sung twice, and the troparia in tone 10.]

Canon, Tone 4.
Song 1

Irmos: I will open my mouth:

Seeing You, the living Book of Christ, / sealed by the Spirit, / the great Archangel, O Pure One, proclaimed to You: / "Rejoice, repository of joy, / *You* through whom the curse of the first mother will be abolished!"

Rejoice, restoration of Adam, / Virgin, Bride of God, destruction of hell. / Rejoice, All-Immaculate One, palace of the King of all. / Rejoice, fiery throne of the Almighty!

Rejoice, unfading Rose, / the only one who brought forth! / Rejoice, you who bore the fragrant Apple, / the fragrance of the one King; / rejoice, you who knew no marriage, / the salvation of the world.

Treasure of purity, rejoice, / *You* through whom we have risen from our fall. / Rejoice, fragrant Lily, Sovereign, / who delights the faithful, / fragrant incense, precious myrrh.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Irmos: O Mother of God, your singers:

You have clearly brought forth the divine ear of grain, / like an untilled field! / Rejoice, living table, / containing the Bread of Life; / rejoice, inexhaustible spring / of living water, O Lady!

Rejoice, O Heifer who bore the spotless Lamb to the faithful; / Rejoice, O Lamb who bore in your womb the Lamb of God, / who takes away the sins of the whole world; / Rejoice, O fervent Atonement!

Rejoice, bright morning, / you who alone bear the Sun—Christ, the dwelling place of light; / rejoice, you who have dispelled the darkness / and completely driven away the gloomy demons.

Rejoice, the only door, / through which the Word *alone* passed; / Sovereign Lady, who by giving birth *to Christ* / shattered the bolts and gates of hell; / rejoice, divine entrance of the saved, Bride of God.

Katavasia: O Mother of God, / you are a living and abundant spring / for your hymnographers, who have prepared this spiritual feast; / strengthen them / and, in your divine glory, / grant them crowns of glory.

The Small Litany. And after the exclamation of the kondak: "O Commander who defends *me*:" **And we read the following six ikos and kondaks.**

Ikos 7: An unprecedented work was revealed / by the Creator, who appeared to us, His creation, / having sprung without seed from the womb of the Virgin / and preserving Her, just as She was, unharmed, / so that, seeing the miracle, we might sing Her praises, proclaiming:

Rejoice, flower of incorruption; / Rejoice, crown of chastity. Rejoice, you who reflect the radiance of the Resurrection; / Rejoice, you who reveal the life of the angels. Rejoice, tree bearing beautiful fruit, from which the faithful are nourished; / Rejoice, tree with shady foliage, under which many find refuge. Rejoice, you who bore in your womb the Redeemer of the captives; / Rejoice, you who gave birth to the Guide of the lost. Rejoice, appeasement of the righteous Judge; / Rejoice, forgiveness of many sins. Rejoice, garment for those deprived of boldness; / Rejoice, love that surpasses every desire. Rejoice, Bride who has never known marriage!

Kontakion 8: Having beheld this wondrous birth, / let us withdraw from the world, / directing our minds toward heaven. / For this reason, the Most High God / appeared on earth as a humble man, / desiring to draw to the heights / those who cry out to Him: / Alleluia!

Ikos 8: All was in *the* lower *realms*, / and the Boundless Word left nothing of the heavenly realms; / for a divine descent took place, / yet not a change of place, / and the birth from the Virgin who received God, / who hears these *words from us*:

Rejoice, dwelling place of the incomprehensible God; / Rejoice, gate of the holy mystery. Rejoice, news that is doubtful to the unbelievers; / Rejoice, praise that is certain to the believers. Rejoice, most holy chariot of Him who sits upon the Cherubim; / Rejoice, most beautiful dwelling place of Him who sits upon the Seraphim. Rejoice, you who have brought opposites together; / Rejoice, you who have united virginity and childbirth. Rejoice, *for* through you the transgression has been atoned for; / Rejoice, *for* through you paradise has been opened. Rejoice, key to the Kingdom of Christ; / Rejoice, hope of eternal blessings. Rejoice, Bride who has never known marriage!

Kontakion 9: The entire angelic world was amazed / at the great work of Your Incarnation; / for He who is inaccessible as God, / they beheld as a man accessible to all, / dwelling among us / and listening to everyone: / Alleluia!

Ikos 9: We see before You, O Mother of God, / the eloquent orators as voiceless as fish, / for they are unable to explain / how You remain a virgin and yet were able to give birth. / We, however, marveling at *this* mystery, exclaim with faith:

Rejoice, vessel of God's Wisdom; / rejoice, treasury of His providence. Rejoice, you who make philosophers appear foolish; / rejoice, you who expose the eloquent as foolish. Rejoice, for the cunning debaters have been confounded; / Rejoice, for the authors of fables have withered away. Rejoice, you who unravel the intricate webs of Athens; / Rejoice, you who fill the fishermen's nets. Rejoice, you who draw us from the depths of ignorance; / Rejoice, you who enlighten many in knowledge. Rejoice, ship for those who seek salvation; / Rejoice, harbor for those *sailing the sea* of life. Rejoice, Bride who has never known marriage.

Kontakion 10: Desiring to save the world, the Creator of all / came to it according to His own promise; / and, being a shepherd like God, / for our sake He appeared as a man, *just like* us; / for having called the like *to Himself*, / He, as God, hears *from all*: / Alleluia!

And again, the kontakion: "O Commander who defends *me*:"

Sedalen, Tone 1

The great Commander / of the incorporeal Angels, / appearing in the city of Nazareth, / proclaims to You, Most Pure One, / the King and Lord of the ages, / crying out to You: "Rejoice, blessed Mary, / unfathomable and inexpressible depth, / the call of mortals *to God*!"

Glory, and now: **we repeat the same.**

Hymn 4

Irmos: He who sits in glory:

With resounding songs [in faith] / we cry out to You, (Virgin) All-Glorified: / "Rejoice, fruitful mountain, nourished by the Spirit; / rejoice, lamp and vessel containing manna, / which delights the senses of all the pious!"

Reconciliation of the world, / Rejoice, Most Pure Lady; / Rejoice, ladder that has lifted all from the earth by grace; / Rejoice, bridge that truly leads all who sing of You / from death to life.

Highest of the heavens, rejoice, / foundation of the earth in Your depths, Most Pure One, who bore without labor; / rejoice, purple shell, / who dyed the divine crimson / with Your blood for the King of powers.

You who truly gave birth to the Lawgiver, / Rejoice, O Lady, who by Your gift atones for all iniquity, / unfathomable depth, ineffable height, / who knew no marriage, / through whom we *have received* deification.

We sing to You, who wove for the world a crown not made by human hands, / "Rejoice!" We proclaim to You, O Virgin, / protector and shield of all, / and our strength, and our sacred refuge.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Hymn 5

Irmos: The whole world marveled:

Rejoice, O All-Pure One, who gave birth to the Way of Life, / who saved the world from the flood of sin; / rejoice, O Bride of God, / *whose very* mention and speech inspire awe, / rejoice, O dwelling place of the Lord of *all* creation.

Strength and stronghold of mankind, / Rejoice, Most Pure One, place of glorious sanctification, / destruction of hell, most radiant bridal chamber; / Rejoice, joy of the Angels, / Rejoice, help to those who pray to You with faith.

Fire-like chariot of the Word, / Rejoice, O Sovereign Lady, living paradise, / Having within you the Tree of Life—the Lord, / Whose sweetness gives life to those who partake of *Him* in faith, / *Though* they are subject to corruption.

Strengthened by Your power, / we cry out to You with faith: / Rejoice, city of the King of all, / of whom it is clearly and gloriously proclaimed, / Rejoice, mountain that cannot be split, depth that cannot be fathomed.

Vast tabernacle of the Word, / Rejoice, Most Pure One, / shell that brought forth the Divine Pearl; / Rejoice, All-Marvelous One, through whom all are reconciled to God, / you, Mother of God, / whom they always call blessed.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Here we conclude the canon of the holy monastery.

Song 6

Irmos: As we celebrate this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, / let us begin to clap our hands, / glorifying the God born of her.

Immaculate dwelling place of the Word, / Cause of the deification of all, / Rejoice, All-Pure One, *of whom* the prophets spoke, / Rejoice, adornment of the Apostles.

From You the dew has fallen, / extinguishing the flame of idolatry; / therefore we cry out to You: / "Rejoice, Virgin, the fleece that was drenched, / which Gideon saw long ago!"

Behold, we cry out to You, "Rejoice!"; / be a harbor for us who sail the sea, / and a support in the depths of sorrow / and the temptations of the common enemy.

O Source of Joy, enlighten our minds, / so that *we* may cry out to You: / "Rejoice, unburned thornbush, most radiant cloud, / ever sheltering the faithful!"

Also, a four-stanza hymn,
which has the acrostic: "This song is of Joseph." Tone 6.
Song 6

Irmos: Beholding the sea of life:

The martyrs, striving in their struggle, / and, like chosen stones, / rolling across the earth, / completely overthrew the enemy's entire structure, / and became temples of the (Living) God.

We beseech you, martyrs, / who have completed this glorious path! / Strengthen us to run the path of fasting beautifully, / shining with the perfection of virtues.

Make Your servants, O Lord, / who have passed from the earth to You, the Most Blessed, / partakers of Your Kingdom, / through the sacred intercession / of Your divine martyrs, O Most Merciful.

Theotokos: The One praised by all! / Intercede with the All-Holy Word, / that forgiveness of sins may be granted, / and the bestowal of divine gifts / to those who sing of You with faith, Virgin Mother.

Another canon, tone 5. Irmos: From the prophet's song:

As we commemorate the martyrs, / let us raise hymns to the Lord, / rejoicing divinely inspired on this day.

Unafraid of swords and fire, / bold in faith, O passion-bearers, / you thus struck down the tyrants.

Trinitarian: *As* the Trinity of Persons I sing of You, / *as* the One in essence I worship You, / Father, Son, and Holy Spirit!

Theotokos: You, O Virgin, are the praise of angels and men, / for you gave birth to Christ, / the Savior of our souls.

Verse: **God is wonderful in His saints, the God of Israel.**

Having gained life *at the price* of death, / you rejoice, dwelling in heaven, / glorious passion-bearers of Christ God.

Verse: **Their souls shall dwell among the blessed.**

You who reign over death and life! / Grant rest, O Christ, to those who have passed from *this* life in faith / with Your saints.

Katavasia: You delivered the prophet from the whale; / lift me up from the depths of my sins, / O Lord, and save me!

The Small Litany. And again we sing the kontakion: "O Commander-in-Chief who defends *me*:" **And we read the remaining six ikos and kontakions.**

Ikos 10: You are a wall to virgins, Virgin Mother of God, / and to all who take refuge in You. / For the Creator of heaven and earth has exalted You, Most Pure One, / dwelling in Your womb / and teaching all to proclaim to You:

Rejoice, pillar of virginity; / rejoice, gate of salvation. Rejoice, Leader of spiritual rebirth; / rejoice, Bestower of divine goodness. Rejoice, for You have renewed those conceived in shame; / rejoice, for You have enlightened those deprived of reason. Rejoice, You who remove the corrupter of thoughts; / Rejoice, You who gave birth to the Sower of purity. Rejoice, abode of seedless marriage; / Rejoice, You who unite the faithful with the Lord. Rejoice, beautiful teacher of virgins; / Rejoice, You who clothe holy souls *as* brides. Rejoice, Bride who has never known marriage!

Kontakion 11: Every hymn falls short, / striving *to encompass* the multitude / *of* Your abundant mercies; / for even if we were to offer You, O Holy King, / songs as numerous as the sand, / we would not accomplish anything worthy / of what You have given us who call upon You: / Alleluia!

Ikos 11: We see in the Holy Virgin / a light-bearing candle, / revealed to those dwelling in darkness; / for, kindling the incorporeal Light, / She leads all to the knowledge of God, / *like* the dawn, illuminating the mind, / and is honored with this invocation:

Rejoice, ray of the spiritual Sun; / rejoice, radiance of the Light that never sets. Rejoice, lightning that illuminates the soul; / rejoice, like thunder that strikes down enemies. Rejoice, for You radiate a luminous splendor; / rejoice, for You pour forth a river of abundant waters. Rejoice, image depicted in the baptismal font; / Rejoice, remover of the stain of sin. Rejoice, bath that washes the conscience; / Rejoice, cup that holds joy. Rejoice, fragrance of Christ's sweet aroma; / Rejoice, life of the mystical feast. Rejoice, Bride who has never known marriage!

Kontakion 12: Desiring to bestow grace / and *the forgiveness* of ancient debts, / the Forgiver of all people's debts / Himself came to those who had strayed from His grace, / and, tearing up the *debt* note, / hears from all: / Alleluia!

Ikos 12: Singing of the birth *of Christ* through You, / we all praise You, / as a living temple, O Mother of God; / for having dwelt in Your womb, / the Lord, who holds all things in *His* hand, / sanctified *You*, glorified You, / and taught all to call upon You:

Rejoice, tabernacle of God and the Word; / rejoice, great Holy of Holies. Rejoice, ark gilded by the Spirit; / rejoice, inexhaustible treasure of life. Rejoice, precious crown of pious kings; / rejoice, sacred praise of devout priests. Rejoice, unshakable stronghold of the Church; / rejoice, unbreakable wall of the kingdom. Rejoice, *for* through You *victory* trophies are raised; / rejoice, *for* through You enemies are overthrown. Rejoice, healing of my body; / rejoice, salvation of my soul. Rejoice, Bride who has never known marriage!

Kontakion 13: O all-glorious Mother, / who gave birth to the Most Holy Word, the Holy of Saints! / Accepting this present offering, / deliver all from every misfortune / and free from future punishment / those who cry out together [to You]: / Alleluia!

We repeat this kondak three times. Then the first ikos is read: "An angel-leader was sent from heaven," **followed by the kondak:** "O Commander who defends *me*:"

Next, the Synaxarion of the Menaion is read, followed by the Triodion.

Hymn 7

Irmos: The godly-wise did not honor / the creations more than the Creator, / but, having bravely overcome the fire that threatened *them*, / they joyfully sang: / "O most praiseworthy Lord and God of our fathers, / blessed are You!"

We sing to You, crying out: / "Rejoice, chariot of the spiritual Sun; / true vine, who bore the ripe cluster, / pouring forth wine that gladdens the souls / of those who glorify You with faith!"

You who bore the Healer of all in your womb, / Rejoice, Bride of God, / Mysterious staff that brought forth the unfading Flower; / Rejoice, Sovereign Lady, through whom we are filled with joy, / and inherit life.

No eloquent tongue / can sing Your praises, O Sovereign Lady, / for You have been exalted above the Seraphim, / having borne Christ the King in Your womb; / pray to Him, that those who worship You with faith / may now be delivered from every harm.

The ends *of the earth* praise You, calling You blessed, / and with love they cry out to You: / "Rejoice, O scroll in which the Word was inscribed / by the Father's finger, O Pure One; / implore Him that Your servants may be inscribed / in the book of life, O Mother of God!"

We beseech You, Your servants, / and bow the knees of our hearts: / "Incline Your ear, O Pure One, / and save us, who are overwhelmed by sorrows, / and preserve Your city from every enemy captivity, / O Mother of God!"

Another canon, tone 6. Irmos: He has made the furnace dewy:

The most radiant assembly / of Your divine martyrs, O Most Merciful One, / now keeps watch in Your sacred light. / Through their prayers, grant enlightenment / and atonement for sins / to all, O Christ.

How wonderful is this time of fasting / that You have given us, O Lord! / In these *days*, have mercy on our souls, O Good One, / through the prayers of the holy martyrs who loved / Your beautiful and honorable sufferings.

Those of Your supplicants who have weathered / the storm of life filled with many sorrows, O Lord, / bring them to the harbor of life, *granting them* to cry out with all the elect: / "Blessed are You, O Lord, / God of our fathers!"

Theotokos: You who bore the Lawgiver in your womb, Ever-Virgin! / Now, at this appointed time, implore / the removal of all iniquities from those who have chosen / to learn the divine fast with zeal.

Another canon, tone 5. Irmos: Blessed are You, O God:

Blessed are You, O God, who have revealed / the valiant martyrs who fought for You, / most praiseworthy and glorious!

Blessed are You, O God, who have appointed the passion-bearers / as intercessors before You on our behalf, / most praiseworthy and glorious!

Trinity Hymn: Blessed are You, O God, one in essence, / yet known in three Persons, / most praiseworthy and glorious!

Theotokos: Blessed are You, O God, born without seed, / and who revealed the Virgin as pure, / most praiseworthy and glorious!

Stich: **To the saints who are on His earth, / the Lord wondrously revealed all His desires among them.**

Blessed are You, O God, who have shut the mouths of the beasts / and quenched the fire for the glory of Your saints, / most praiseworthy and most glorious!

Verse: **Blessed are those whom You have chosen and brought near, O Lord.**

Blessed are You, O God, who have brought from death / into eternal life / those who served You with faith in *this* life.

Katavasia: Blessed are You, O God, who sees the depths / and sits upon the Cherubim, / most praiseworthy and glorious!

Song 8

Irmos: The Child of the Mother of God saved the pious youths in the furnace: / then as a foreshadowing, now as the reality; / He calls the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him for all ages!

You received the Word in your womb, / bore the One who bears all things, / and with your milk nourished Him who, by His gesture, sustains / the entire universe, O Pure One. / To Him we sing: / "Sing to the Lord, all creation, / and exalt Him for ever and ever!"

Moses perceived in the burning bush / the great mystery of *Christ's* birth from You; / the youths, however, foreshadowed it most clearly, / standing in the midst of the fire yet unharmed by *it*, / O immaculate Holy Virgin. / Therefore, we sing to You for all eternity!

Once stripped bare by deceit, / we were clothed in the garment of incorruption / *when* You bore Him in Your womb; / and we who sat in the darkness of sin / beheld the Light, the dwelling place of the Light, O Virgin. / Therefore we sing Your praises for ever and ever!

The dead are brought to life through You, / for You bore the Incarnate Life in Your womb; / those who were once mute begin to speak clearly, / lepers are cleansed, infirmities are driven away, / multitudes of aerial spirits are vanquished, / O Virgin, salvation of mortals.

You who gave birth to the world's salvation, / *She* through whom we have been lifted from the earth to the heights, / Rejoice, All-Blessed One, our shield and stronghold, / wall and fortress for those who sing, O Pure One: / "Sing to the Lord, all creation, / and exalt Him forever and ever!"

Another. Irmos: From the flame You poured forth dew for the pious:

The heavenly minds were exceedingly amazed / at the feats of the holy martyrs; / through their prayers, Your wondrous mercies, O Lord, / manifest abundantly in us, O Merciful One.

The Lord's martyrs, who turned fire into divine dew, / are worthy of wonder! / Deliver us from the fire of punishment / through your fervent intercessions before the Lord.

Most Blessed Word! / Grant those Orthodox believers who have departed from us / the life that is in heaven / and holy radiance, through the prayers of the victorious martyrs.

To the Mother of God: Through the prayers of her who bore You in her womb, O Merciful One, / and of the holy martyrs and Your Apostles, / enlighten our souls, that *we* may glorify You / with joy in our hearts forever.

Another. Irmos: Creator *of all* creation:

Holy choirs of martyrs! / Remember with love those who sing your praises / and exalt Christ forever.

Though cut down by the sword, the martyrs / rejoiced, singing of Christ / and extolling Him throughout the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Trinitarian: In a wondrous way the Trinity is divided, / yet remains undivided, as God: / We exalt Her for all ages.

Theotokos: The Virgin gave birth to the Infant: / for God became incarnate through Her; / may all creation sing of Him forever.

Verse: **God is wonderful in His saints, the God of Israel.**

You have appeared as pillars of courage, O martyrs, / triumphing over the devil's downfall, / singing the praises of Christ (and exalting Him) forever.

Verse: **Their souls shall dwell among the blessed.**

Grant, O Lord, that Your servants / who have passed to You with faith and hope / may dwell in the bosom of Abraham.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Katavasia: The Creator *of all* creation, / before Whom the Angels tremble, / sing to Him, O people, / and exalt Him forever and ever!

Hymn 9

Irmos: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / pure Mother of God, Ever-Virgin!

So that we, the faithful, may cry out to You, "Rejoice," / having become, through You, partakers of eternal joy, / deliver us from temptation, from foreign captivity, / and from every other calamity, / caused by the multitude of sins, O Virgin, / that befalls sinful people.

You have appeared as our light and our strength; / therefore we cry out to You: / "Rejoice, O star that never sets, / bringing the great Sun into the world; / rejoice, O Pure One, who opened the closed Garden of Eden; / rejoice, O pillar of fire, / leading humanity into the life above!"

Let us stand in reverence / in the house of our God and proclaim: / "Rejoice, Mistress of the World, / rejoice, Mary, Lady of us all; / rejoice, the only one among women / who is spotless and beautiful; / rejoice, vessel, / who received the inexhaustible myrrh poured out upon You.

O Dove who gave birth to the Merciful One, / Rejoice, Ever-Virgin, / Rejoice, praise of all the holy ones, / crown of the ascetics; / Rejoice, divine adornment of all the righteous, / and salvation for us, the faithful.

Have mercy, O God, on Your inheritance, / now overlooking all our sins, / for we have one who intercedes for us, / who bore You in her womb on earth without seed, / O Christ, who, by Your great mercy, chose to take on / a form (human) / that was *previously* foreign to You.

Another. Irmos: It is impossible for people to see God:

Like the light, like the rising sun, / the martyrs illuminated the whole earth / with the rays of piety / and the beacons of miracles, / and dispelled the darkness of idolatry: / through their prayers, O God, have mercy on us!

The invincible host of martyrs! / Strengthen us all to strive nobly / and complete the course of fasting; / so that, having finished the work of a God-inspired life, / we may share in life with joy.

May Your goodness, O Lord, soon meet / those who have departed from us by Your awesome command: / may Your mercy surround them / and lead them to the dwellings / illuminated by the light of Your face.

Theotokos: At the voice of the Angel, / the Herald of the Father's counsel, / You, O Theotokos, conceived in a manner beyond words; / accept, then, the voices of Your servants, / which we offer during this fast, / and present them to God as incense.

Another. Irmos: Isaiah, rejoice:

Celebrating the martyr's triumph, / on this day, let us rejoice with songs, / singing to Christ, who established the law of asceticism / and granted them victory over their enemies: / We magnify Him in our hymns.

Torn by *iron* claws, / and cut to pieces by the sword, / you were united with Christ in love, all-praised martyrs. / Therefore, even now, rejoicing in heaven, / pray for us all.

Trinitarian: In the unity of Your nature I sing of You, / O Unbegotten Trinity, / Most Honorable, Life-Giving, Indivisible Unity: / Unbegotten Father, and the begotten Word and Son, / Holy Spirit, save us, / who sing of You!

Theotokos: Your childbirth is beyond understanding, Mother of God, / for the conception in You took place without a husband / and Your pregnancy was virgin: / and, truly, the One born is God! / Glorifying Him, we call You, / O Virgin, blessed.

Stich: **To the saints who are His on earth, the Lord wondrously revealed all His desires among them.**

Let us crown with songs, O people, / the valiant host / of the King of all and God—the martyrs: / for they have clearly defeated the demonic hosts. / As we sing of them, we glorify the Lord.

Stich: **Blessed are those whom You have chosen and brought near, O Lord.**

When You raise up all that You have created / for judgment, O Christ, / have mercy on those whom You have now received, / Your faithful servants; / forgive the sins they *committed* in life, / and grant them eternal rest with Your saints.

Katavasia: Isaiah, rejoice! / The Virgin conceived in her womb / and gave birth to the Son—Emmanuel, / God and man, / whose name is the East. / As we magnify Him, we praise the Virgin.

Exapostilarion

The mystery long hidden / is revealed today: / God—the Word of God—becomes, through His mercy, / the Son of the Virgin Mary, / and Gabriel proclaims the joyful good news. / Let us all cry out with him: / "Rejoice, Mother of the Lord!"

At the Praises, stichera, 4th tone, tone 4

The hidden mystery / unknown even to the angels / is confirmed by the Archangel Gabriel. / And now he will come to You, / the one pure and beautiful dove, / and the call of our race *to God*, / and he will cry out to You, All-Holy One: "Rejoice! / Prepare to receive the Word of God / into your womb!"

A light-filled palace / has been prepared for You, O Lord /—the most pure womb of the Virgin of God. / Come, descend into Him, / having taken pity on Your creation, / which has been attacked by envy / and held in bondage by the evil one, / and which has lost its original beauty, / and awaits Your saving descent.

The Archangel Gabriel / will come openly to You, O All-Pure One, / and cry out to You: / "Rejoice, deliverance from the curse, / restoration of the fallen!" / Rejoice, You who have become God's sole chosen one! / Rejoice, living cloud of the Sun! / Receive the Incorporeal One, / who has desired to dwell in Your womb!"

Glory, and now, Tone 4: A language unknown to her, / the Mother of God heard: / for the Archangel proclaimed to her the words of the Good News. / Therefore, having accepted *his* greeting with faith, / she conceived You, the Eternal God. / Therefore, we too, rejoicing, cry out to You: / "O God, who was unchangeably incarnate from her, / grant peace to the world / and great mercy to our souls!"

The Great Doxology and the Dismissal.

ON SATURDAY OF THE FIFTH WEEK AT THE LITURGY

Iconographic. The Blessed: Songs 3 and 6 from the Akathist canon.

Troparion, Tone 8

Having comprehended the mysterious command with his mind, / the incorporeal One hastened to appear under Joseph's roof, / proclaiming to the One Who Knew Not Marriage: / "He Who, by *His* descent, bowed the heavens, / remains unchanged, yet is wholly contained within You. / And seeing Him in Your womb, having taken the form of a servant, / I cry out to You in amazement: / Rejoice, Bride, who knew no marriage!"

Kontakion, Tone 8

To You, *my* Defender and Commander, / for deliverance from terrible *calamities*, / I offer thanksgiving for the triumph of victory / to You, Your City, O Mother of God! / But You, possessing invincible power, / deliver me from all dangers, / that I may cry out to You: / "Rejoice, Bride, who knew no marriage!"*

Prokeimenon, Tone 3, Hymn of the Mother of God: My soul magnifies the Lord / and my spirit rejoices in God, my Savior. **Verse:** For He has looked upon the humility of His handmaid, for from now on all generations will call me blessed.

Epistle to the Hebrews, beginning 322

Brethren, Christ did not enter a sanctuary made with human hands—a mere copy of the true one—but into heaven itself, to appear now on our behalf before the face of God, and not to offer Himself repeatedly, as the high priest enters the sanctuary annually with the blood of others; otherwise, He would have had to suffer repeatedly since the foundation of the world; but He appeared once for all at

the end of the ages to put away sin by His sacrifice. And just as it is appointed for people to die once, and after that comes judgment, so Christ, having offered Himself once to bear the sins of many, will appear a second time—not to deal with sin again, but to save those who are eagerly waiting for Him.

Heb 9:24–28

And to the Mother of God,
Epistle to the Hebrews, Chapter 320

Brethren, the first covenant contained regulations concerning worship and the earthly sanctuary; for the first tabernacle was set up, in which were the lampstand, the table, and the display of the bread, and which is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies, containing a golden censer and the ark of the covenant overlaid with gold on all sides, where there was a golden jar of manna, Aaron's rod that had blossomed, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; which need not be discussed in detail now. With this arrangement, the priests always enter the first tabernacle to perform the divine service; but into the second—only once a year—enters the high priest alone, not without blood, which he offers for himself and for the sins of the people committed in ignorance.

Heb 9:1–7

Alleluia, Tone 8: Arise, O Lord, and enter into Your rest, You and the ark of Your holiness. **Verse:** Remember, O Lord, David and all his meekness.

The Gospel according to Mark, beginning at verse 35

In those days, Jesus went with His disciples to the villages of Caesarea Philippi. Along the way, He asked His disciples, "Who do people say that I am?" They replied, "Some say John the Baptist; others, Elijah; and still others, one of the prophets." He said to them, "But who do you say I am?" Peter answered Him, "You are the Christ." And He warned them not to tell anyone about Him. Then He began to teach them that the Son of Man must suffer many things, be rejected by the elders, the chief priests, and the scribes, be killed, and rise again on the third day.

Mark 8:27–31

And to the Mother of God,
The Gospel According to Luke, Chapter 54

In those days, Jesus came to a certain village; there a woman named Martha welcomed Him into her home; she had a sister named Mary, who sat at Jesus' feet and listened to His teaching. But Martha was distracted by all the preparations for the meal, and she came up to Him and said, "Lord, don't You care that my sister has left me to serve alone? Tell her to help me." Jesus replied to her, "Martha, Martha, you are worried and upset about many things, but only one thing is needed; Mary has chosen the better part, which will not be taken away from her." While He was saying this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts that nursed You!" But He said, "Blessed are those who hear the word of God and keep it."

Luke 10:38–42; 11:27–28

Communion Verse: I will take the cup of salvation / and call upon the name of the Lord.

FIFTH SUNDAY OF GREAT LENT

ON SATURDAY AT GREAT VESPERS

After the introductory psalm, we read the entire first kathisma. On "I cried out to the Lord": **stichera on tone 10: three from the Sunday Octoechos, three from the Eastern Octoechos, and four from the Triodion, from the service of St. Mary of Egypt:**

Tone 6

You were prevented from beholding the holy places / by the defilement arising from your former abominations; / but your sense of remorse and your awareness, O God-wise one, of what you had done / brought about a change for the better *within* you. / For, having gazed upon the icon of the blessed Mother of God / *and* realized all your former sins, O all-praised one, / you boldly bowed before the Holy Tree.

Having joyfully paid homage to the holy places, / you received from there the most salvific guidance in virtue, / and cheerfully hastened along the beautiful path; / and having crossed the waters of the Jordan, / you settled with zeal in the dwelling of the Forerunner, / and through *your* way of life you tamed the unbridled passions, / boldly curbing, ever-memorable Mother, / the excesses of the flesh.

Having taken up residence in the desert, / you erased the images of your passions from your soul, / inscribing in your soul the image most like God / through *every* form of virtue, / and you shone so brightly / that you walked easily upon the waters, O Blessed One, / and rose from the earth as you offered your prayers to God; / and now, with boldness, all-glorious Mary, standing before Christ, / pray for our souls.

Glory, Tone 4: The power of Your Cross, O Christ, worked a miracle, / so that she who had once been a harlot / strove in the practice of asceticism; / therefore, casting aside her weakness, / she valiantly withstood the devil. / Thus, having received the reward for her victory, / she intercedes for our souls.

And now, O Mother of God: **a dogmatic hymn of the ordinary tone.**

Stichera from the Octoechos

Glory to you, Venerable One, Tone 2: You cut down the snares of the soul and the passions of the flesh / with the sword of abstinence; / you suppressed wicked thoughts by practicing silence, / and with the streams of your tears you watered the entire desert, / and brought forth for us the fruits of repentance. / Therefore we celebrate your memory, Venerable One.

And now, O **Mother of God**: O new wonder, *surpassing* all ancient wonders! / For who knew of a mother who gave birth without a husband, / and who carried in her arms the One who embraces all creation? / God's plan is this conception. / *But* you, Most Pure One, who held Him as an infant in your arms / and gained maternal boldness before Him, / do not cease to pray for those who honor you, / that He may be appeased and save our souls.

Troparion, Tone 8

In you, O Mother, has been faithfully preserved / *that* which *is in us* according to the image *of God*: / for, taking up *your* cross, you followed Christ, / and by your example taught us to disregard the flesh as transitory, / and to care for the soul, the immortal creation. / Therefore, O Venerable Mary, your spirit rejoices with the Angels.

The Theotokos Hymn: Born of the Virgin for our sake / and having endured the crucifixion, / having overthrown death by death / and revealed the resurrection as God, / do not despise, O Good One, those

created by Your hand ; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.

ON THE FIFTH SUNDAY AT MATINS

After the Sixth Psalm, "The Lord God": **in the tone of the Octoechos, and we sing the Sunday troparion.**

Glory, troparion of St. Mary of Egypt, tone 8

In you, O Mother, has been faithfully preserved / *that* which *is in us* according to the image *of God*: / for, taking up *your* cross, you followed Christ, / and by your example taught us to disregard the flesh as transitory, / and to care for the soul, the immortal creation. / Therefore, O Venerable Mary, your spirit rejoices with the Angels.

And now, O Mother of God: He who was born of the Virgin for our sake / and endured the crucifixion, / who by His death overthrew death / and revealed the resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.

Then the customary psalm readings. The Sedalns of the Octoechos. After the Troparia of the Immaculate: "The Host of Angels:" Ipakoia. The stichera and prokimen of the tone. "All that breathes:" The ordinary Sunday Gospel. "The Resurrection of Christ:" Psalm 50. Then the Glory, Tone 8: "Open to me the gates of repentance:"

First Canon—Sunday Canon in Tone 4, Theotokos Canon in Tone 2, Triodion Canon in Tone 4, and Canon of the Venerable One in Tone 4:

Canon of the Rich Man and Lazarus, Tone 8.
Ode 1

Irmos: Walking on the water as on dry land:

You allowed me / *to indulge in* the riches of pleasure, / *like* a rich man who reveled daily in luxury. / Therefore I pray to You, Savior, / deliver me from the fire, as You did Lazarus.

I am clothed, Savior, in delights / as one arrayed in fine linen, gold, / and gold-embroidered garments; / but do not cast me into the fire, as You did him.

The rich man once reveled in wealth and luxury / during his fleeting life, / and for that reason was condemned to torment, / while the poor man Lazarus was refreshed by the dew.

Theotokos: The hosts of angels and mortals / praise You unceasingly, O Mother who knew no marriage, / for You carried their Creator as an infant / in Your arms.

Another canon of the Venerable One, Tone 6.
Song 1

Irmos: Like a wave of the sea:

As I celebrate your light-bearing and divine memory with love, / grant me light, O Venerable One, / who stands before the Inaccessible Light—Christ— / delivering me from all the temptations of this life.

The Lord, who dwelt among the Egyptians in the flesh, / the Boundless and Eternal One, / brings you forth from Egypt, O all-radiant star, / known to Him before your birth.

Unaware of the divine commandments, O venerable one, / you defiled the beautiful image of God, / but by divine providence you purified *it* once more, O all-praised one, / having attained deification through your divine deeds, O venerable one.

To the Mother of God: O my God, how great is Your mercy / and how ineffable is Your condescension! / Through the intercessions of Your Mother, / You have made a former harlot like the angels in purity and innocence!

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Irmos: You are our strength:

Just as You saved Lazarus from the flames, O Christ, / so deliver me, Your unworthy servant, / from the fire of Gehenna.

I am rich in passions and pleasures, O Lord, / yet poor *like* Lazarus, *for* I am devoid of virtues; / but save me!

He clothed himself in rich purple and fine linen, / in pleasures and sins, / and therefore *burns* in the flames.

Theotokos: Grant us help / through Your intercessions, All-Pure One, / warding off the onslaught of terrible calamities.

Canon of the Venerable One. Irmos: To You, upon the waters:

To you, who drew near / to the gates of perdition through unseemly deeds, / He who once shattered the gates of hell with the power of the Godhead / opens the gates of repentance, O Most Honorable One, / being Himself the door of life.

Once an instrument of sin, O Long-suffering One, / *after* worshiping the weapon of the divine Cross, / You revealed her to be wholly victorious / over all the instruments and wiles of the demons, O Merciful One.

Having once poured out Your blood *as* a ransom for all, / You make her, who was afflicted with the grievous leprosy of the most vile deed, / a font of pure tears, / You who have bestowed existence upon all in its entirety.

Theotokos: Words beyond all understanding / *have been fulfilled* in You, O Virgin: / for the Word of the Father dwelt in You, as befits God, / granting forgiveness of sins to all who sin / with a single word.

Katavasia: O Mother of God, / you are a living and abundant spring / for your hymnographers, who have prepared this spiritual feast; / strengthen them, / and in your divine glory / grant them the crowns of glory.

Sedalen, Tone 8

Having subdued all the rebellions of the flesh through ascetic labors, / you revealed the courageous disposition of your soul. / For, desiring piously to behold the Cross of the Lord, / you, O glorious one, crucified yourself for the sake of the world; / therefore, you zealously spurred yourself on / to the pursuit of an angelic life, O all-blessed one. / Therefore, we celebrate your memory with faith, Mary, / asking for the generous gift of / forgiveness of our sins through your intercession.

Glory, and now, to the Mother of God: Let us sing of the heavenly gates and ark, the all-holy mountain, / the radiant cloud, / the unburnable thornbush, the spiritual paradise, / Eve's call *to salvation*, / the great treasure of the entire universe, / for in Her the salvation of the world and the forgiveness of ancient sins were accomplished. / Therefore we cry out to Her: "Pray to Your Son and to God for the granting of the remission of sins / to those who reverently worship the all-holy birth of Christ from *You*!"

Hymn 4

Irmos: I have heard, O Lord:

The rich man lived in luxury, / delighting in food and clothing, / while Lazarus longed to be satisfied / with the crumbs from his table.

Dogs licked with their tongues / the sores of the beggar Lazarus, / proving themselves more compassionate toward the poor / than the rich man.

Once, at the gates of the rich man, / Lazarus lay cast down, / tormented by the sores of poverty; / therefore, Savior, he is now glorified.

Theotokos: He whom You bore in Your womb, O Most Pure One, / pray for the salvation of those who sing Your praises / from the bondage of the destroyer, / for You alone are our Protectress.

Canon of the Venerable One. Irmos: On the Cross, Your divine humiliation:

As the Creator of the human nature, / as the source of mercy and the wealth of benevolence, / You, O Lover of Mankind, took pity on her who fled to You / and snatched her from the destructive beast.

Hurrying to behold the Cross, / you were illuminated by the light of the Cross, Mary, / by the divine gesture of Him who gave Himself up to the Cross / and was crucified for the world, O most praiseworthy one.

Once the cause of evil for many / *through* wicked indulgence, / you appeared, O Venerable One, / like the sun breaking forth, / as a guide to all who sin.

Theotokos: You have surpassed even the heavenly mind, / the mental Heaven of the King of all: / for beyond the natural laws, O Pure One, / You conceived the Lawgiver and Creator of all.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Hymn 5

Irmos: Why have You rejected me:

When the rich man saw Lazarus in Abraham's bosom, / rejoicing in light and glory, / he cried out: "Father Abraham, have mercy on me! / I am condemned to the fire, and my tongue is burning terribly!"

"You lived in luxury, rejoicing in worldly riches," / Abraham said to the rich man, / "that is why you suffer eternal punishment here, in the fire, / while the poor man Lazarus rejoices / in unending joy."

Deceived by worldly allurements, I became rich, / like *that* rich man who squandered his whole life in pleasures, O Lover of Mankind! / But I implore Your mercy, / that I may be delivered from the fire, / just as Lazarus was saved.

Theotokos: Possessing a mother's boldness toward Your Son, O All-Pure One, / do not neglect us with Your maternal care, we pray, / for we, Christians, direct You and *You* alone / through Your gracious intercession to the Lord.

Canon of the Venerable One. Irmos: Your Epiphany to us, Christ:

Moses once became famous on Mount Sinai, / having mysteriously beheld God from behind, O glorious one, / *and* having inscribed *this* extraordinary mystery; / but now Mary, clinging fervently to the most pure icon / *as* to a vessel of manna, / leads an angelic life.

She desired, according to the psalm, to behold / the splendor of Your temple / and the incorporeal tabernacle of Your glory; / she who defiled Your temple / *and*, having not known a man through invisible intercessions, / became Your temple, *O* Christ. / Make me*, too*, / a temple of the All-Powerful Spirit.

Having ensnared many with the allure of the flesh—through their eyes—and having made them, through fleeting delight, the devil's food, she was truly ensnared by the divine grace of the Holy Cross, becoming the sweetest food for Christ.

Theotokos: The choir of prophets, initiated into the mystery / *accomplished* in You, / through mysterious divine words, O Most Pure One, / foretold of You in many ways. / The vessel that held the manna / is *that* to which Mary now clings— / the most pure image of the Intercessor / for sinners before God.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Song 6

Irmos: Cleanse me, Savior:

The rich man condemned himself to the fiery flames / *by his* life of indulgence. / But poor Lazarus, having chosen poverty in this life, / was granted unending joy.

Lazarus is granted *to dwell* in Abraham's bosom, / filled with eternal life, O Christ. / But the rich man was condemned to the fire / to suffer punishment in both soul and body.

The rich man was condemned to the fire because of Lazarus. / *Do* not condemn me, wretched one, / O Lord, Lover of mankind, I pray, / but grant me, like Lazarus, Your light.

Theotokos: May we be delivered from grave sins / through Your prayers, O pure Mother of God, / and may we receive, O All-Pure One, divine illumination / from Your Son, God, who became incarnate in an ineffable manner.

Canon of the Venerable One. Irmos: The deepest abyss of sins has surrounded me:

The angelic hosts rejoice, Mary, / seeing in you, O Venerable One, a life equal to their own, / and they proclaim the glory of the Lord.

The dark hosts of demons tremble / at the power of your patience, / for you, a lonely and naked woman, / have put them to shame in a wondrous way.

You shone forth like the sun, O all-praised Mary, / and illuminated the entire desert with your radiance. / Therefore, enlighten me also with your light.

Theotokos: The angels, illuminated by the glory / of *Christ's* birth from you, / proclaimed loudly to all of us on earth / peace and goodwill toward men, O Virgin.

Katavasia: As we celebrate this divine and universally honored / feast of the Mother of God, / come, God-wise ones, let us begin to applaud, / glorifying the God born of her.

Kontakion, Tone 3

Once filled with various acts of immorality, / now, through repentance, you have been named the Bride of Christ, / having desired an angelic way of life, / and having vanquished the demons with the weapon of the Cross. / Therefore, you have appeared as the Bride of the Kingdom, / O most honorable Mary!

Ikos: Let us now praise with songs the Lamb of Christ and His daughter, the most glorious Mary, / by birth a descendant of the Egyptians, / yet having avoided all their errors, / and beautifully presented to the Church as a precious branch, / having striven in abstinence and prayer / beyond the measure of human nature. / Therefore, you were exalted in Christ through your life and deeds, / appearing as the bride of the Kingdom of Heaven, / O most honorable Mary!

Hymn 7

Irmos: The young men who came from Judea:

Just as Job of old lay in rot, full of worms, / and dwelt upon a heap of dung, / so too did Lazarus sit at the gates of the rich man, crying out: / "God of our fathers, blessed are You!"

Cast out before the gates of the unmerciful rich man, / Lazarus once longed for crumbs from his table, / and no one gave him any; but *now*, / instead of them, he has found the bosom of Abraham.

Deliver me, O my Christ, I pray, / from the fate of the unmerciful rich man, / and, uniting me with the poor Lazarus, / grant that I may call out to You with gratitude: / "God of our fathers, blessed are You!"

Theotokos: Having been incarnated from the Virgin's womb, / You appeared for our salvation. / Therefore, knowing Your Mother *as* the Mother of God, / we exclaim with gratitude: / "God of our fathers, blessed are You!"

Canon of the Venerable One. Irmos: The Youths in Babylon:

The greatest among the fathers, the wise Zosima, / wandering through the desert, was deemed worthy / to see the venerable one and cries out: / "Blessed are You, God of our fathers!"

"Why have you come, Father, to see a frail woman, / a stranger to every active virtue?" /—the Venerable One cried out to the elder; but he cried out: / "Blessed are You, God of our fathers!"

Having put to death, O Blessed One, the rebellions of your passions, / you have now reached the harbor of dispassion, crying out: / "Blessed are You, O Lord, God of our fathers!"

Theotokos: You conceived in an ineffable manner, / remaining a Virgin, Most Pure One, / and bore in Your womb the salvation of the world—Christ our God; / therefore, all of us, the faithful, / magnify You with hymns.

Katavasia: The godly did not honor / the creatures more than the Creator, / but, bravely overcoming the fire that threatened *them*, / they joyfully sang: / "The most praiseworthy Lord and God of our fathers, / blessed are You!"

Hymn 8

Irmos: Seven times, O furnace:

Once, the wretched rich man was lavishly clothed / in purple and fine linen with porphyry; / but Lazarus the beggar lay at his gate, / *suffering* greatly, / longing to be satisfied with the crumbs / falling from the table, / and no one gave him anything. / Therefore, he reigns in glory with Christ.

Lazarus lay at the rich man's gate, / his body rotting from his sores, / longing to be satisfied with food, / yet no one gave him any; / and only the dogs compassionately licked / his sores and scabs with their tongues. / Therefore, he has been granted the delights of paradise.

I have grown rich in pleasures, / like the rich man of old, / who clothed himself daily in purple. / And I, O Most Merciful One, in the luxuries of this life, / condemn myself / with pleasures and entertainments. / Therefore I pray to You, Christ, for deliverance / from the fire of eternity for all ages.

Trinity Hymn: Trinity of Light, single Radiance, / shining from one Nature in three Persons: / the Father without beginning, / and the Word of the Father, of one Nature with *Him*, / and the Spirit of the same Nature reigning with *Them*, / young people, bless Him; priests, sing His praises; / people, exalt Him for all ages!

Canon of the Venerable One. Irmos: Be amazed with awe, O heaven:

You who search the depths of the heart, / who knew *all* our *deeds* before time began, / from the turmoil of life You snatched her who fled to You, O Savior, / as she cried out ceaselessly to Your love for mankind: / "Priests, bless her; / people, exalt her for ever and ever!"

O sacred transformation, / your transition to what is better, O venerable one! / O divine love, which abhorred carnal pleasures! / O burning and divine faith of the all-praised Mary, / whom we praise with faith / and exalt for ever and ever.

You have received your reward for your labors, / and your recompense for your sufferings, O venerable Mary: / through them you have overthrown the murderous enemy / and now, with the Angels, you sing a hymn, crying out without ceasing / and exalting Christ forever.

Theotokos: He renewed me entirely in Your womb, O Pure One, / through *His* goodness, the Lord of all ages, / without disturbing the properties of each nature. / Therefore, we glorify You, as the cause of our salvation, / with hymns for all ages.

Katavasia: The Child of the Theotokos saved / the pious youths in the furnace: / then as a foreshadowing, now as the reality; / He summons the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him for ever and ever!

Hymn 9

Irmos: You who knew no marriage:

Make me, O Christ, like poor Lazarus, I beseech You, / by eradicating within me the desire for pleasures, / as You are God by nature: / but make me rich in virtues, / so that with faith I may magnify You in hymns.

Rich and unmerciful, I despised my own mind, / *not* believing in Your commandments, O Lover of Mankind, / *and* was wretchedly cast down at the gates; / but as One who is compassionate and loves mercy, raise me up / just as *You* once *raised Your* friend Lazarus from the *dead* on the fourth day out of compassion.

We have all understood the Lord's parable. / Therefore, let us all, the faithful, abhor the rich man's lack of mercy, / so that we may escape *eternal* punishment / and rejoice unceasingly in the bosom of Abraham.

Theotokos: We magnify you with faith, O you who bore in your arms the invisible God, / praised in heaven by all creation, / and through whom He grants us salvation forever.

Canon of the Venerable One. Irmos: Do not weep for Me, Mother:

You easily endured, O Mother, the hardships of the desert, / guided by the mighty power of Christ: / for you, O Holy One, quenched evil thoughts / with streams of divine tears, / the perfection of ascetics, the praise of the venerable.

The Virgin and Pure One enlightens you with the brightest rays, / she who alone gave birth to the Light—Christ— / making you a terror to your enemies, O holy one, / and revealing you to all, O Mary, / the beauty of the ascetics, the confirmation of the venerable ones.

Having wisely forsaken all earthly things, / you became the sacred dwelling place of the Spirit; / therefore, pray to Christ, the one and only Deliverer, / to free from *the* terrible *misfortunes* of this world / those who faithfully celebrate your divine commemoration.

Theotokos: Beyond the laws of nature, O Virgin, / having been supernaturally concealed, / you, O Pure One, bore in your womb on earth / the young Child, the true Lawgiver and Ancient of Days. / Therefore, O Mental Heaven of the Creator of all, / we praise you with faith and love.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Sunday Exapostilarion
and then from the Triodion of the Venerable:

Glory: *We* have you as an example of repentance, / Most Venerable Mary! / Pray to Christ during this fast *that* He may grant it to us *as well*, / so that with faith and love / we may praise you in song.

And now, to the Mother of God: Delight of the Angels, joy of the afflicted, / Intercessor of Christians, Virgin Mother of the Lord, / protect us and deliver us from eternal torment.

At the "Praise" stichera
Sunday Octoechos 4, Eastern 4
and Triodion 1:

Stich: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

Psalm 9:33

Voice 1: The Kingdom of God is not food and drink, / but righteousness, self-control, and holiness. / Therefore, it is not the rich who will enter it, / but those who give their treasures to the poor. / This is what the prophet David teaches, saying: / "Blessed is the man who is righteous all day long, / who delights in the Lord / and walks in the light, who will not stumble." / Yet all this is written for our instruction, / so that, while fasting, we may do good *deeds*, / and the Lord will give us heavenly blessings instead of earthly ones.

Glory: **We repeat the same.**

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

The Great Doxology and the Dismissal.

ON THE FIFTH SUNDAY AT THE LITURGY

The Blessed One's verses.

Troparion, Tone 8

In you, O Mother, *that* which *is in us* according to the image *of God* has been faithfully preserved: / for, taking up *your* cross, you followed Christ, / and by your example taught us to disregard the flesh as transitory, / and to care for the soul, the immortal creation. / Therefore, O Venerable Mary, your spirit rejoices with the Angels.

Kontakion, Tone 3

Once filled with various acts of immorality, / you are now, through repentance, called the bride of Christ, / having desired an angelic way of life, / and having vanquished the demons with the weapon of the Cross. / Therefore, you have appeared as the bride of the Kingdom, / O venerable Mary!

Prokeimenon of the tone, and of the Venerable One, Prokeimenon, Tone 4: God is wonderful in His saints, / the God of Israel.

Epistle to the Hebrews, beginning 321B

Brethren, Christ, having come as High Priest of the good things to come, through the great and perfect tabernacle, not made with hands—that is, not of this creation—and not through the blood of goats and calves, but through His own blood, entered the Holy Place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer, when sprinkled on those who are defiled, sanctify them for the purity of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our consciences from dead works to serve the living and true God.

Heb 9:11–14

And to the Reverend,
Epistle to the Galatians, beginning 208A

Brothers, before we came to faith, we were held captive under the Law, waiting for the future revelation of faith, so that the Law became our guardian until Christ came, that we might be justified by faith; but now that faith has come, we are no longer under the guardian. For you are all children of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, neither slave nor free, neither male nor female;

for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Gal 3:23–29

Alleluia of the tone.

The Gospel according to Mark, beginning at verse 47

At that time, Jesus called the Twelve to Him and began to tell them what was to happen to Him: "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn Him to death and hand Him over to the Gentiles; and they will mock Him, spit on Him, flog Him, and kill Him, and after three days He will rise again." Then James and John, the two sons of Zebedee, came to Him and said, "Teacher, we want You to do for us whatever we ask of You." He said to them, "What do you want Me to do for you?" They replied, "Grant that one of us may sit at Your right hand and the other at Your left in Your glory." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?" They said to Him, "We can." Jesus said to them, "You will indeed drink the cup that I drink, and you will be baptized with the baptism with which I am baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." When the ten heard this, they began to take offense at James and John. So Jesus called them to Him and said to them, "You know that those who are regarded as rulers of the nations lord it over them, and their high officials exercise authority over them; but it shall not be so among you. But whoever wants to be great among you must be your servant; and whoever wants to be first among you must be a slave to all. For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many."

Mark 10:32b–45

And to the reverend,
The Gospel According to Luke, Chapter 33

At that time, one of the Pharisees asked Jesus to dine with him. And when He entered the Pharisee's house, He reclined at the table. And behold, a woman who was known in the city as a sinner, having learned that He was reclining at the Pharisee's house, brought an alabaster jar of perfume; and standing behind Him at His feet, she began, weeping, to wash His feet with her tears and wipe them with her hair, and she kissed His feet and anointed them with the perfume. When the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet, He would know who and what kind of woman is touching Him, for she is a sinner." And Jesus replied to him, "Simon, I have something to say to you." He said, "Speak, Teacher." A certain creditor had two debtors: one owed five hundred denarii, and the other fifty. Since they had nothing with which to pay, he forgave them both. Which of them, then, will love him more?" Simon replied, "I suppose the one to whom he forgave more." Jesus said to him, "You have judged correctly." Then, turning to the woman, he said to Simon, "Do you see this woman?" When I entered your house, you did not give Me water for My feet, but she has washed My feet with her tears and dried them with her hair; you did not give Me a kiss, but she, ever since I entered, has not stopped kissing My feet; you did not anoint My head with oil, but she has anointed My feet with perfume. Therefore I tell you: her many sins have been forgiven, for she has loved much. But the one who is forgiven little loves little." And He said to her, "Your sins are forgiven." Then those reclining at the table with Him began to say to themselves, "Who is this, that even forgives sins?" But He said to the woman, "Your faith has saved you; go in peace."

Luke 7:36–50

Communion Hymn: Praise the Lord from the heavens; praise Him in the heights. **Alternative:** The righteous will be remembered forever; they will not fear slander.

ON THE FIFTH SUNDAY AT VESPERS

At "O Lord, I have cried out," we sing stichera for the 10th tone: 4 moving stichera of the current tone of the Octoechos.

Stichera of the Venerable Joseph, Tone 1

Though I have become poor, *having once been* rich, O Christ, / You have enriched mortals with immortality and the splendor *of glory*. / Therefore, enrich me—who have become impoverished by worldly pleasures—/ with virtues, / and join me to the poor Lazarus at , / delivering me from the punishment *that befell* the rich man, / and from the Gehenna destined for me.

I have become terribly rich in wickedness, / and have come to love luxury, / and have delighted in the pleasures *of this* life, O Lord, / and have become liable to the fire of Gehenna. / Look upon me, starving in spirit, / cast down at the gates of divine deeds, / as You looked upon Lazarus, / and have mercy on me, O Lord!

St. Theodore, Tone 1

As we earnestly begin the sixth week of the venerable fast, / let us, the faithful, / offer the pre-feast hymn of palm branches / to the Lord, who comes in glory, / in the power of the Godhead to Jerusalem, to put death to death. / Therefore, let us reverently prepare / the symbols of victory—the branches of virtue— / so that we may cry out, "Hosanna!" to the Creator of all things.

And from the Menaion, 4 stichera.

Glory, and now: "O Mother of God."

Entrance Hymn: "A Light of Joy:"

Prokeimenon, Tone 8

You have given an inheritance to those who fear Your name, O Lord.

Stich: From the ends of the earth I have cried out to You.

Verse: I will take refuge under the shadow of Your wings.

Verse: Thus I will sing to Your name.

Ps 60:6B, 3A, 5B, 9A

Stichera on the psalter, tone 1

Marvelous is the Savior's plan of love for mankind, *revealed* to us: / for He, possessing knowledge of both the future and the present, / has set before *all* the lives of Lazarus and the rich man. / And now, as we contemplate the end of both, / let us avoid the cruelty and inhumanity of one, / but let us emulate the steadfastness and long-suffering of the other, / so that, warming ourselves with him in the bosom of Abraham, we may proclaim: / "Righteous Lord, glory to You!" **(2)**

To the Martyrs: Through the intercession, O Lord, / of all the saints and the Mother of God, / grant us Your peace / and have mercy on us, O You who alone are Merciful.

Glory, and now, to the Mother of God: Joy of the heavenly hosts, / strong protection for people on earth, / Most Pure Virgin, / save us who take refuge in You: / for we have placed our hope in You, O Mother of God, / after God.

And the rest of the service as usual.

SIXTH WEEK OF GREAT LENT

ON FRIDAY OF THE WEEK OF VAII
AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 3

Your terrible wrath against sinners is unbearable, O Lord, and we are unworthy to look upon You or to ask for Your mercy: lest You destroy us—those whom You created from the earth by Your hand—neither by Your fury nor by Your wrath.

Glory, and now: and we repeat the same.

Prokeimenon, Tone 4

For the sake of the house of the Lord, our God, / I have sought good for you.

Verse: I rejoiced when they said to me, "We will go to the house of the Lord."

Ps 121:9, 1

Reading from the Prophecies of Isaiah

Rejoice, O Jerusalem, and be glad in her, all who love her and dwell in her; rejoice with her in joy, all who have mourned for her, so that you may be nourished and satisfied from the breasts of her comfort, and so that, having drunk your fill, you may delight in the coming of her glory. For thus says the Lord: "Behold, I will turn toward them *like* a river of peace, and like a flood that overflows—the glory of the nations. They will carry their children on their shoulders and comfort them on their knees; *just as* a mother comforts her child, so will I comfort you, and you will be comforted in Jerusalem. You will see, and your heart will rejoice, and your bones will flourish like grass; and the hand of the Lord will be known to those who fear Him, and He will threaten the disobedient. For behold, the Lord will come like fire, and His chariots like a whirlwind, to render His vengeance in fury and His rebuke in the flame of fire. For the whole earth will be judged by the fire of the Lord, and all flesh by His sword; many will be slain by the Lord. Those who consecrate and purify themselves in the gardens, and in the courtyards eat pork, abominations, and mice—they will all be destroyed together, says the Lord. And I know their deeds and their reasoning; and I am coming to gather all the tribes and nations, and they will come and see My glory. And I will leave a sign among them, and I will send those who are saved from among them to the nations: to Pharsis, to Phud, to Lud, to Mosoch, to Phovel, to Hellas, and to the distant islands that have not heard My name or seen My glory; and they will proclaim My glory among the nations, and bring our brothers from all the nations as an offering to the Lord—on horses and in chariots, on mules and in covered wagons—to the holy city of Jerusalem," says the Lord, "just as the sons of Israel would bring their offerings to Me with [joy and] psalms to the house of the Lord. And from among them I will take priests and Levites," says the Lord. "For just as the new heavens and the new earth that I am creating will endure before Me," says the Lord, "so will your offspring and your name endure. And it shall come to pass, from month to month and from Sabbath to Sabbath, that all flesh shall come to worship before Me," says the Lord. "And they shall go out and see the corpses of the people who have rebelled against Me; for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh."

Isaiah 66:10–24

Prokeimenon, Tone 6

Have mercy on us, O Lord, / have mercy on us.

Verse: To You I lift up my eyes, O You who dwell in heaven.

Ps 122:3A, 1

ON FRIDAY OF THE SIXTH WEEK
AT VESPERS

We chant Kathisma 18. At "O Lord, I have cried out," **the stichera for the 10th tone: the self-voiced stichera of the day twice, the martyr's stichera, and the self-voiced stichera of the righteous Lazarus seven times.**

The self-sung, tone 8

Having completed the soul-saving Fast of Lent, / and to behold the holy week of Your Passion, / we beseech You, Lover of Mankind, / that we may glorify Your greatness during these *days*, / and Your ineffable plan for us, / singing with one voice: / "Lord, glory to You!" **(2)**

To the Martyrs: Martyrs of the Lord! / Intercede with our God / and beseech *Him to show* / great compassion to our souls / and to grant us forgiveness for our sins; we pray.

We also sing the hymn to Saint Lazarus, composed by the pious King Leo the Wise. Tone 6.

Lord, desiring to see Lazarus's tomb, / You, who Yourself intended to enter the tomb of Your own free will, / asked, "Where have you laid him?" / Having heard what was not unknown to You, / You cried out to the one You loved: "Lazarus, come out!" / And the lifeless one obeyed the One who gives him breath, / You, the Savior of our souls. **(2)**

Lord, You came to the tomb / *of one who had died* four days earlier, /—to the tomb of Lazarus, /— and, shedding tears for Your friend, / You raised him who *had been* dead *for* four days, O Corn of Life. / For death was bound by Your voice, / and the shrouds were loosed by Your hands. / Then the assembly of disciples was filled with joy, / and all performed one harmonious service: / "Blessed are You, Savior, have mercy on us!" **(2)**

Lord, Your voice shattered the royal palaces of hell, / and the word of Your power raised from the tomb *one who had been dead for* four days, / and Lazarus became the beginning of saving rebirth. / All things are possible for You, O Lord, King of all! / Grant Your servants Your favor / and great mercy.

Lord, desiring to instill confidence in Your disciples / regarding Your Resurrection from the dead, / You came to Lazarus's tomb. / And when You called him, / Hades was plundered and released *the one who had died* four days *earlier*, / who cried out to You: / "Blessed are You, O Lord; glory to You!"

Lord, taking Your disciples with You, / You came to Bethany to raise Lazarus; / and weeping over him / according to the law of human nature, / You, as God, raised him on the fourth day *after his death*, / and he cried out to You, Savior: / "Blessed are You, O Lord; glory to You!"

Glory, Tone 8: Standing before Lazarus's tomb, our Savior, / and calling the dead man, You raised *him* as from sleep: / he cast *off* corruption with the spirit of incorruption, / and came forth at *Your* word, bound with *burial* bands. / You can do all things; all things serve You, Lover of mankind; / all things are subject to You. / Our Savior, glory to You!

And now, the same voice: Having completed the soul-saving Fast of the Forty Days, let us cry out: / "Rejoice, city of Bethany, homeland of Lazarus! / Rejoice, Martha and Mary, his sisters! / Tomorrow Christ is coming, / to bring *your* dead brother back to life with *His* word. / Hearing His voice, cruel and insatiable hell, / trembling with fear and roaring loudly, / will release Lazarus, bound with *burial* bandages. / Struck by His miracle, the Jewish people / will greet Him with palm fronds and branches, / and children will appear, praising / *Him* whom their fathers envy. / Blessed is He who comes in the name of the Lord, the King of Israel!

Entrance with the Gospel. "A light of joy:"

Prokeimenon, Tone 6

Our help is in the name of the Lord, / Who made heaven and earth.

Verse: "If the Lord had not been among us," let Israel say.

Ps 123:8, 1

1. Reading from Genesis

Jacob finished giving instructions to his sons, and, having drawn up his feet onto the bed, (Jacob) died and was gathered to his people. And Joseph fell upon his father's face, wept bitterly over him, and kissed him. Then Joseph commanded his servants, the embalmers, to embalm his father; and the embalmers embalmed Israel. Forty days passed, for that is the customary period for burial. And all of Egypt mourned for him seventy days. When the days of mourning were over, Joseph spoke to Pharaoh's officials, saying, "If I have found favor in your eyes, please speak on my behalf to Pharaoh, saying, 'My father made me swear before he died, saying, "In my tomb, which I have dug for myself in the land of Canaan, there you shall bury me." And now, I will go and bury my father, and then I will return." So they reported to Pharaoh what Joseph had said. And Pharaoh said to Joseph, "Go and bury your father, just as he made you swear." So Joseph set out to bury his father. All of Pharaoh's servants, the elders of his household, all the elders of the land of Egypt, all those who had settled with Joseph, his brothers, and his entire father's household went with him. But they left their flocks and herds in the land of Goshen. Chariots and horsemen also went with them, and the procession was very large. They arrived at the threshing floor of Atad, which is on the other side of the Jordan, and there they mourned for him with great and intense lamentation; and he held a seven-day mourning period for his father. When the inhabitants of the land of Canaan saw the mourning at the Threshing Floor of Atad, they said, "This is a great mourning among the Egyptians!" Therefore they named that place "Mourning of Egypt," which is on the other side of the Jordan. And his sons did to him just as he had commanded them; and his sons took him to the land of Canaan and buried him in the double cave, the cave that Abraham had purchased as a burial site from Ephron the Hittite, opposite Mamre. Then Joseph returned to Egypt, he and his brothers and all who had gone with *him* to bury his father. When Joseph's brothers saw that their father was dead, they said, *"What if* Joseph *holds* a grudge against us and *pays* us back *for* all the harm we did to him?" So they went to Joseph and said, "Your father made *us* take an oath before he died, saying, 'This is what you must say to Joseph: Forgive them their wrongdoing and their sin, for they treated you badly.' Now, *please* forgive the wrongdoing of the servants of your father's God." And Joseph wept as they spoke to him. Then they came before him and said, "Here we are—your servants." And Joseph said, "Do not be afraid, for I am God; you intended evil against me, but God intended it for good, to bring about *what* is happening today—to provide food for a great people." And he said to them, "Do not be afraid; I will provide for you and your families." And he comforted them and spoke kindly to them. So Joseph settled in Egypt—he, his brothers, and all those who had come with his father. Joseph lived a hundred and ten years. Joseph saw Ephraim's children up to the third generation, and the sons of Machir, the son of Manasseh, were born on Joseph's thighs. Then Joseph said to his brothers, "I am about to die , but God will surely visit you and bring you up from this land to the land He swore to your fathers—to Abraham, Isaac, and Jacob." And Joseph made the sons of Israel swear an oath, saying, "When God visits you, take my bones with you from here." And Joseph died at the age of one hundred and ten. And they buried him in a coffin in Egypt.

Genesis 49:33–50:26

Prokeimenon, Tone 4

Those who hope in the Lord are like Mount Zion: / it shall never be shaken.

Verse: For the Lord will not let the rod of the wicked fall upon the lot of the righteous.

Ps 124:1A, 3A

2. Reading from Proverbs

My son, open your mouth to the word of God and judge everyone fairly. Open your mouth and judge righteously; defend *the cause* of the poor and the needy. Who can find a virtuous wife? She is far more precious than precious stones. Her husband's heart trusts in her; she will not lack for a fair profit, for she works for her husband's good all her life. She acquires wool and flax and works with her own hands to produce something useful. She is like a merchant ship bringing *goods* from afar, and she

gathers wealth for herself. She rises while it is still night and provides food for the *whole* household and tasks for the maidservants. When she saw a field, she bought *it*, and with the fruit of her hands she planted the plot. Girding her loins with strength, she strengthened her muscles for her work. (And) she has recognized that it is good to work, and her lamp does not go out all night. She stretches out her arms to useful *work*, and with her hands she firmly grasps the spindle. (And) she opens her hands to the poor and extends the fruit *of her labor* to the needy. She is not anxious about what is in the house when her husband is delayed; for all who are around her are clothed. She has made double garments for her husband, and for herself, garments of fine linen and purple. Her husband is also distinguished at the city gates when he sits among the elders and the inhabitants of the land. She made linen garments and sold them to the Phoenicians, and sashes to the Canaanites. She has clothed herself with strength and splendor and rejoices in her later days. She opens her mouth with discretion and justice, and she has set her tongue in order. The paths *to* her house are narrow, and she has not tasted the bread of idleness. (She has opened her mouth wisely and justly; her charity) has raised up her children, and they have become wealthy, and her husband praises her. Many daughters have shown strength, and many have gained wealth, but you have surpassed and excelled them all. There is no false flattery or vain feminine beauty in you—for a prudent wife is blessed, and may she praise the fear of the Lord. Give her the fruit of her lips, and let her husband be praised at the city gates!

Proverbs 31:8–31

And the rest of the Liturgy of the Presanctified Gifts follows as usual.

Let it be known that from this day forward, neither the Martyrs' Hymn, nor the Theotokos Hymn, nor the Octoechos is sung until the Saturday of Saint Thomas.

ON THE SATURDAY OF SAINT LAZARUS THE RIGHTEOUS

ON FRIDAY OF THE SIXTH WEEK
AT GREAT VESPERS

At Vespers, we sing the following canon, composed by the Venerable Andrew of Crete, tone 1.

Song 1

Irmos: Let us all sing a song of victory / to God, / who performed wondrous miracles / with His mighty arm / and saved Israel: / for He has been glorified.

Refrain: **Glory to You, our God, glory to You.**

By raising Lazarus, my Savior, / *who had been* dead *for* four days, / You delivered *him* from corruption by Your mighty power, / and showed how great Your power is.

Calling Lazarus from the tomb, / You raised *him* immediately; / but Hades wept bitterly from below / and, groaning, trembled, O Savior, / before Your power.

You shed tears, O Lord, over Lazarus, / revealing Your Incarnation according to Your providence, / and that You, God by nature, / became, by nature, a Man like us.

You put an end to the tears of Martha and Mary, / O Lord, / by raising Lazarus from the dead, O Savior, / and by showing the dead man to be breathing / through Your power.

According to the law of human nature, / You asked, O Lord: "Where has Lazarus been laid?" / revealing to all, O Savior, / Your true providence toward us.

You then shattered the gates of hell / by calling Lazarus, / and shook the power of the enemy, / and compelled him, even before the Cross, / to tremble before You, the one and only Savior.

Lazarus, the prisoner held captive by hell, / You, O Lord, as God, visited before the appointed time and freed him from his bonds: / for all things come to pass, O Mighty One, / according to Your command.

Glory: Let us glorify the Father, the Son, and the Holy Spirit, / the Trinity, indivisible in the unity of nature, / and together with Her Angels, / let us give praise to the one uncreated God.

And now, O Mother of God: You, O Virgin Mother, unceasingly bore in your womb / the Creator of all creation, / who, by the Holy Spirit and the will of the Father, / became *like* us, / without change or confusion.

Hymn 2

Irmos: Listen, O heaven—I will proclaim / and sing of Christ, / the Savior of the world, / the one and only Lover of mankind.

Glory to You, who merely called / and *thereby* raised from the tomb *Your* friend, / Lazarus, *who had been* dead *for* four days.

The lifeless one heard Your voice / and, brought back to life, rose from the dead at once, / glorifying You, O Lord.

Having received the command of Your life-giving voice, my Savior, / Lazarus, who was already decaying, arose from the tomb.

You wept over *Your* friend, my Savior, / proving that You had taken on our nature, / and raised him to life.

Hell was struck with fear when it saw / him bound in *burial* wrappings, / hastening at a *single* cry / to life here on earth.

Glory: The crowds of Jews were astonished / when, having called out, You, O Savior, raised / the stinking Lazarus with a word.

And now: The treasuries of hell trembled then, / when Lazarus came to life in the underworld, / at once, at the voice of the One who gave him life.

Song 3

Irmos: The stone that the builders rejected / has become the cornerstone. / This is the rock upon which Christ founded / the Church He redeemed from *all* nations.

A wondrous and extraordinary miracle: / how the Creator of all things, / though nothing was hidden from Him, / asked as one who did not know: / "Where does he lie, the one for whom you weep? / Where is Lazarus buried, / whom shortly / I will raise for you, alive from the dead?"

That stone which those who buried you / had placed over you, / Jesus commanded to be removed, / and immediately raised you from the dead, calling out to you: / "Lazarus, come forth, come to Me," / so that hell might tremble / *at* the voice *addressed* to you.

Martha and Mary, O Lord, / cried out in tears: / "Behold, *the one* whom You loved / has been dead for four days *and* is already decaying; / if You had been here, / Lazarus would not have died!" / But, *being ever-present* everywhere, / You immediately called him and raised him up.

Shedding tears for Your friend / for the sake of building up the household, / You revealed the flesh You took from us / in essence, not merely in appearance, / united with You, Savior, / —and, as a God who loves mankind, / You immediately called him and raised him up.

"Woe is me! Truly, I am now lost!" /—crying out thus, Hades addressed Death, saying: /—"Behold, the Nazarene has shaken the underworld, / and having split open my womb, / he called the lifeless dead man and raised him up!"

Where is the folly of the Jews? Where is *their* unbelief? / How long will *you* remain in error, how long will you be estranged? / You look upon the dead man, who rose at a single cry, / and yet you do not believe in Christ! / Truly, you are all sons of darkness!

Glory: I know You as One of the Trinity, / though You became incarnate; / I glorify You alone—the incarnate Son, / born of the Theotokos without seed, / and the only Son, glorified with the Father and the Spirit.

And now, O Mother of God: It is wondrous and awe-inspiring / the vision of the establishment of the household, / which the prophets, strangers to falsehood, foresaw: / the Virgin Mother of God, who conceived without seed, / who gave birth to God without blemish, / and who remained pure after giving birth.

Song 4

Irmos: The sun rose /—and the moon stood in its place: / You were lifted up, O Long-suffering One, upon the Tree / and established Your Church upon it.

You wept, O Lord, over Lazarus, / showing that You are Man, / and You raised the dead, O Lord, / and showed the people that You are the Son of God.

When the lifeless one heard / Your command: "Come out, Lazarus!" / he rose swiftly from his shroud and ran, / revealing Your power, O Good One.

You put an end to the tears of Martha and Mary, / Christ God: / by calling Lazarus with Your power, / You raised *him* with *that* cry, / and he bowed down before You.

Weeping as a man over Lazarus, / You raised him up as God. / You asked, "Where is the one who has been dead four days buried?" / thus confirming Your Incarnation, O Blessed One.

Desiring to reveal the images of Your suffering and Your Cross, O Blessed One, / You, having torn open the insatiable belly of Hades, / raised as God *the one who had died* four days *earlier*.

Who has seen, who has heard, / that a dead and putrid man has risen? / Elijah raised the dead, and Elisha too, but not from the tomb, / nor on the fourth day.

We sing of Your power, O Lord, / we sing also of *Your* sufferings, O Christ: / for first, as the Merciful One, You worked miracles, / and second, according to Your providence, / You endured them as a Man.

You are God and Man, / *and* You confirm the truth of *these* names through Your deeds: / You, the Word, appeared in the flesh in the tomb, / and as God, You raised the one who had been dead for four days.

The crowds of Jews were astonished, O Lord, / when they saw the dead Lazarus rise / from the tomb at Your command, / and *yet* they remained disobedient / *despite all* Your miracles.

Glory: From Your Father You shone forth without beginning, / as one of the Trinity, Savior; / *yet* in time, by the Spirit, You were born of the Virgin's blood, / having taken on flesh, O Transcendent One.

And now, O Mother of God: The conception of the Mother of God was without seed, / her childbirth—without suffering harm: / for God, having wrought both *these* wonders, / humbled Himself to be united with us.

Song 5

Irmos: Grant us Your peace, Son of God, / for we know no other God but You, / we call upon Your name, / for You are the God of the living and the dead.

You, O Lord, being life / and the true light, / called Lazarus, who was dead, and raised *him* up: / for You, as the Almighty, showed to all / that You are the God of the living and the dead.

Unable to bear Your command, / which was unbearable *for it*, O Jesus, / Hades, which had swallowed up many, was struck with fear, / and Lazarus, who had been *in the tomb for* four days, / was returned alive—not dead—at *Your* cry.

Uniting dust with the spirit, / having in ancient times enlivened clay with the Spirit of life, / by Your word You have now raised Your friend, / freeing *him* from corruption and *the* underworld.

No one resisted Your command, O Lord: / for when You called the dead Lazarus, / he who had ceased to breathe arose at once / and, though bound, walked on his feet.

O folly of the Jews! / O callousness of our enemies! / Who has ever seen a dead man rise from the grave? / Elijah raised *a youth* from the dead in ancient times, / but not from a tomb, nor on the fourth day.

Incomprehensible, long-suffering, / doing all things for our sake as God, / and suffering as Man! / Make us all partakers of Your Kingdom / through the intercession of Lazarus.

Glory: Eternal, co-eternal, / the Trinity, one in glory: / the Father Almighty, the Son, *and* the Holy Spirit, / the Holy Unity in three Persons! / Save those who, from Adam, / sing Your praises with faith.

And now, O Mother of God: Your immaculate womb, O Pure One, / was sanctified by Him who took flesh from it—the Most Divine One, / who is worshiped in the Trinity: / God the Word, *born* of the Father / and consubstantial with *the Spirit*.

Hymn 6

Irmos: You cast me into the depths, *into* the heart of the sea, / and saved me, Savior, from the bondage of death, / and loosed the bonds of my iniquities.

You asked where I was, though You know all things; / yet You wept for me, Savior, / as one of human nature; /—and raised me up, though I was dead, by Your command!

"You called me, Savior, / from the deepest hell," /—Lazarus cries out to You, the destroyer of hell, /—"and raised me, though I was dead, / by Your command!"

You clothed me, Savior, / in a mortal body, / and breathed life into me, / and I beheld Your light, / and You raised me, though dead, / by Your command.

You gave life, Savior, / to the lifeless form of my flesh, / strengthened me with bones and sinews, / and raised me up, though I was dead, / by Your command.

Having torn open the all-devouring womb of hell, / You snatched me out, Savior, by Your power, / and raised me up, though I was dead, / by Your command.

You carried, O Savior, / my entire being, / yet You preserved as pure the immaculate womb, / from which You came forth, having become incarnate, / though You are one of the Trinity.

Glory, Triune: Holy Trinity, / I glorify Your mercy, / and with the Angels I sing the thrice-holy hymn. / Have mercy on our souls as we sing Your praises!

And now, O Mother of God: The Word entered Your immaculate womb, / yet preserved it as pure as ever after childbirth, / O Mother of God, /—truly a wondrous miracle!

Hymn 7

Irmos: The fire neither touched nor disturbed / Your youths who were in the furnace, O Savior. / Then the three, as *if* with one voice, / sang and blessed, proclaiming: / "Blessed be the God of our fathers!"

You wept over the dead, / Savior, lover of mankind, / to show all people / that You, being God, / became man for our sake; / and You shed tears of Your own free will, / offering us examples / of heartfelt love.

Lazarus, who had been dead for four days, / when he heard Your voice, Savior, / in Hades, / rose and sang Your praises / and, rejoicing, cried out: / "You are my God and my Creator; I worship You, / and in my groans I glorify the One who raised me from the dead!"

"Though chains bind me, Savior," /—Lazarus cried out from below, /—"I will not remain in the bowels of hell, / if only You, Redeemer, will call out to me: / 'Lazarus, come forth!' / For You are my light and my life."

"I beg you, Lazarus, rise," /—said *Hell*—"come out from behind my bars quickly, / go away: for it is better for me to mourn one / who has been cruelly taken *from me* / than all those whom I once / greedily devoured!"

"And *why* do you delay, Lazarus," he said; / "Go out!"—exclaims your Friend, standing there. / "Come out, so that I too may find relief, / for ever since I devoured you, / my food has turned to nausea!"

"Why, Lazarus, do you not awaken soon?" /—Hell cried out plaintively from the underworld. / "Why, having been raised, do you not flee from here at once, / so that Christ, who raised you, / may not captivate others from me as well?"

You were marvelously glorified, Lord Christ, / having then performed many wondrous *deeds*: / for *You gave* sight to the blind, / opened the ears of the deaf with a word, / and, like God, called Lazarus, *Your* friend, / and raised him from the dead.

Glory, to the Trinity: Let us sing a hymn to the Trinity, / glorifying the Father without beginning, / and the Son, and the Holy Spirit, /—one single Being, / whom we shall sing of thrice: / "Holy, Holy, Holy are You, O Trinity!"

And now, to the Mother of God: As one of the Trinity, / we glorify You, Christ, / for having become incarnate from the Virgin without change, / You endured all things in human form, / without departing from Your divine nature, Jesus, / even as You united Yourself with us.

Hymn 8

Irmos: Heavens of heavens, / and *the* waters above the heavens, / bless and sing praises to the Lord!

Creator *of all things* and Sustainer of all, / You came to Bethany out of mercy / to raise Lazarus.

The stinking *corpse*, dead for four days / and bound with burial cloths, / came to life and leaped up, lifeless, / when You called *him,* O Lord.

The Jewish people, / when they saw the dead man, / raised from the dead by Your call, O Christ, / gnashed *their teeth*.

O Jews, blinded and *unable to see* the light! / Why do you not believe in the resurrection of Lazarus, / Christ's *glorious* deed?

Let Zion rejoice, / and let her sing praises to the Giver of life, / who raised Lazarus from the tomb with a word.

The heavenly hosts and the people of the earth / have sung Your praises, my Savior, *because* / You raised Lazarus from the dead.

Glory: With the Father and the Son / and the Holy Spirit I give praise / and in song I cry out without ceasing: / "Holy, Holy, Holy, glory to You!"

And now, O Mother of God: I bless You and worship *You*— / You who were born of the Virgin, / without departing from the throne / of Your holy glory.

Hymn 9

Irmos: He has done mighty deeds with His hand: / for He has cast down rulers from their thrones / and exalted the humble, the God of Israel. / Thus has the Light, rising from on high, visited us, / and guided us onto the path of peace.

Let the miracle of Bethany sing with us: / for there the Creator, raising Lazarus from the dead, / shed tears according to the law of human nature, / and then, turning Martha's tears and Mary's weeping / into joy, / raised the dead man.

Confirming Your Resurrection, O Word, / You called Lazarus forth from the tomb, / and raised *him* up as God, / to show people / that You are truly both God and man, / and that *You Yourself* have raised up the temple of Your own body.

You shook the gates and the iron bolts, / You struck terror into hell with Your voice, / and death itself was immediately struck with fear / when it saw Lazarus, Savior, / who had been their prisoner, / brought to life by *Your* voice and raised from the dead.

All were amazed / when they saw You, Savior, / weeping over the dead Lazarus, / and the bold ones said: / "See how He loved him!" / But You immediately called him, / and the lifeless one was freed from decay, / rising at Your command.

The gates were shaken, the bolts were broken, / the bonds of the dead were loosed, / while Hades, at the mighty voice of Christ, / groaned bitterly and cried out: / "Woe is me! What is this voice / and from where *does it come*, / that brings the dead back to life?"

Arise from here, heeding the voice: / for your Friend calls you to come forth. / He is the One who has raised the dead before. / Elijah indeed raised the dead, / and Elisha as well: / but He was the One who, through them, / both spoke and acted.

We sing of Your invincible power, O Word: / for He whose bones and sinews were dead, / You raised him up by Your word, / as the Creator of all things, / and You, O Savior, raised him from *the* underworld, / like the widow's son carried on a bier.

Glory: Most Holy Trinity! / Father, God without beginning, / the Son, equally without beginning, and the Divine Word, / the Good Comforter, the Holy Spirit of God: / one Light, yet threefold, / a united nature, / one God and Lord, have mercy on the world!

And now, Theotokion: You who created all things through wisdom, Jesus, / and who, from the Virgin, clothed Yourself wholly in humanity, / and who always dwells entirely in the bosom of the Father! / Having sent down Your Holy Spirit, Christ, / upon Your flock as God, / bless us.

Instead of "It is truly meet": Irmos: You have done mighty deeds:

At Midnight Office, after the first Trisagion, the troparion: "In the general resurrection:" After the final Trisagion, the kondakion: "Christ, the joy of all:," Lord, have mercy (12), and the dismissal. The prayers "Remember, O Lord:" are not recited.

ON THE SATURDAY OF SAINT LAZARUS THE RIGHTEOUS AT MATINS

At "God the Lord": troparion, tone 1

In the general Resurrection / as a foretaste of Your Passion, / You raised Lazarus from the dead, Christ God. / Therefore, we too, as children, holding the symbols of victory, / will cry out to You—the Conqueror of death: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!" **(3)**

Then we chant Kathisma 16: The Lord said to my Lord:

After the first verse of the sedalen, tone 1

Moved with compassion at the tears of Martha and Mary, / You commanded the stone to be rolled away from the tomb, Christ our God; / You raised the dead man, calling *him*, You who give life to the world, / thereby confirming the Resurrection through him. / Glory to Your might, Savior; / glory to Your power; / glory to Him who created all things by His word!

Glory, and now: **we repeat the same.**

We also chant the stichera of the Immaculate One.

And we sing the Sunday troparia: "Blessed are You, O Lord: The host of angels marveled:" After them

The Sedalen, Tone 5. Similar to: "The Word, without beginning:"

Source of wisdom and foreknowledge, having arrived in Bethany, / You asked those who were with Martha, crying out: / "Where have you laid *My* friend Lazarus?" / Weeping over him out of compassion, / *though* he *had been* dead for four days, / You raised him to life with Your voice, O lover of mankind and merciful One, / as the Giver of life and the Lord.

Glory, and now: **we repeat the same.**

We also sing: "The Resurrection of Christ:" **and read Psalm 50. The Gospel, however, is read only in the Church of Saint Lazarus. Then there is a reading of the homily on the day's Gospel from John: words 63 and 64.**

Two canons: up to the sixth ode—a composition by the Venerable Theophanes—and then we begin the four-ode canon. The first canon has an irmos in tone 8, while the other has one in tone 6. Tone 8.

Ode 1

Irmos: Let us sing to the Lord, / who led His people through the Red Sea, / for He alone has been glorified.

Lazarus, who had died, / You raised from the dead by Your divine gesture, / as the true Creator, / and the One who holds the treasury of life, O Lover of mankind.

With a word, You raised Lazarus, who had been dead for four days, O Immortal One, / shattering *with Your* power / the dark realm of Hades.

You revealed to all the knowledge / of the super-divine Godhead, / raising from the dead / Lazarus, who had been dead for four days, O Lord.

On this day, Bethany heralds / the Resurrection of Christ, the Giver of life, / rejoicing over the resurrection of Lazarus.

Another canon, composed by John the Monk, tone 8

Irmos: Walking upon the water:

Having first brought forth all Your creation / from nothingness, / and knowing the treasures of the heart, / You foretell to Your disciples, as Lord, / the passing of Lazarus.

Having truly taken on human nature from the Virgin, O Christ, / You asked—*desiring* to know / *the place* of Lazarus's burial—as a Man, / yet as God, not remaining in ignorance, / *of* where he lay.

Glory: Confirming Your Resurrection, O Word, / You truly raised him from the grave / as from sleep—the one *You* loved, / a corpse already four days dead and beginning to decay.

And now, O Mother of God: The hosts of angels and mortals / praise You unceasingly, O Mother who knew no marriage, / for You carried their Creator, as an Infant, / in Your arms.

Katavasia: Walking on the water as on dry land, / and having escaped the corruption of Egypt, / the Israelite cried out: / "Let us sing to our Savior and our God!"

Song 3

Irmos: You are the strength / of those who take refuge in You, O Lord; / You are the light to those in darkness; / and my spirit sings Your praises.

By manifesting Your two actions, / You, O Savior, revealed the duality of natures *within You*: / for You are both God and Man.

You, truly the Abyss of wisdom, / ask, "Where is the dead man laid?" / intending to raise the one who lies there, O Giver of life.

Changing places, having become man, / You appeared limited *by the flesh*, / —yet filling all things, as the boundless God!

Just as You raised Lazarus, Christ, / by Your divine word, / *so* too, I pray, raise me, who have died in many sins.

Another. Irmos: From the heavenly vault:

Standing before Lazarus's tomb in Bethany, / You, O Lord, the Wonderworker, / wept over it according to the law of nature, / confirming Your flesh, Jesus, my God, / which You had taken upon Yourself.

You immediately put an end to the sorrow of Mary and Martha, Savior, / demonstrating *Your* complete freedom. / For You are the Resurrection, / You are also the true Life, as *You Yourself* said, / and the Lord of all.

Glory: Wrapped in burial bandages, / the one *You* loved, O Lord, / You snatched him from the heap of the dead and from darkness: / with Your almighty word / You broke open both the bars and the royal palaces of death.

And now: You dwelt in the Virgin in the flesh, O Lord, / and appeared to people as it was fitting for You to be seen. / You revealed her as the true Mother of God / and the help of the faithful, the only Lover of mankind.

Katavasia: Creator of the heavenly vault, O Lord, / and Builder of the Church, / establish me in love for You, / the fulfillment of all desires, the strength of the faithful, / the only Lover of mankind.

Sedalen, Tone 4

Lazarus's sisters came before Christ, / and with bitter tears and weeping they said to Him: / "Lord, Lazarus has died!" / But He, as God, not being unaware of the place of burial, / asked [them] (as a Man): "Where have you laid him?" / And approaching the tomb, He called out to Lazarus, who had been dead for four days. / He (immediately) arose / and worshiped Him who had raised him from the dead.

Glory, and now, Tone 8: Foreseeing all things as the Creator, / You foretold to Your disciples *what had happened* in Bethany: / "Our friend Lazarus has fallen asleep today." / And knowing *all things*, You asked *and* said: / "Where have you laid him?" / And You prayed to the Father, shedding tears as a Man, / and having called the one You loved, / You, O Lord, raised Lazarus from Hades on the fourth day. / Therefore we cry out to You: / "Accept, O Christ God, those who dare to offer praise to You, / and grant all the glory of Your name!"

Hymn 4

Irmos: I have heard, O Lord, / of the mystery of Your providence, / I have understood Your works, / and I have glorified Your Divinity.

Needing no helper, / but fulfilling an ineffable plan, / You, through prayer, raised the four-day-dead man, Almighty One.

Once beheld *as* the Word / *who abides* eternally with the Father and is God, / now prays as a man, / You who accept the prayers of all!

Your voice, Savior, / has destroyed all the power of death, / and with Your divine power / has shaken the very foundations of hell.

Theotokion: Let us sing to the Virgin, / who remained a virgin after giving birth, / and who bore in her womb Christ the God, / who delivered the world from error.

Another. Irmos: You are my strength, O Lord:

You, Christ, like a shepherd, rescued man—/already decaying, four days past death—O Creator, / from the wolf, truly dreadful and all-devouring, / as the Almighty and Lord, / thereby foreshadowing the universal glory / of Your resurrection on the third day, now *revealed*.

Seeing You, O Life, Christ, / those who were with Martha cried out: / "If You had been here, O Lord, / the light of all and Life, / Lazarus would not have died at all, nor would he have been found dead. / But You, O Lover of mankind, Life of the dead, / turn their sorrow into joy."

Glory: Before You, the Source, / the abysses tremble, O Lord; / Every body of water serves You in humility; / before You, Christ, the gatekeepers of hell tremble / and its bolts are shattered by Your power, / when Lazarus rose from the dead at Your command, / almighty Savior, Lover of mankind.

Theotokos: You are the praise of the faithful, having known no marriage, / You are the Intercessor, the refuge of Christians, a wall and a harbor; / for to Your Son, O All-Pure One, / You bring petitions / and save from misfortune / those who acknowledge You with faith and love / as the Pure Mother of God.

Katavasia: You are my fortress, O Lord, / You are my strength, / You are my God, You are my joy, / who did not forsake the bosom of the Father / but came to visit us in our poverty. / Therefore, with the prophet Habakkuk, I proclaim to You: / "Glory to Your power, O Lover of mankind!"

Hymn 5

Irmos: Why have You rejected me:

Standing before Lazarus's tomb, O Lover of Mankind, / You called him forth and granted him life, / a life truly immortal for all mortals, / clearly foretelling, as God, the future resurrection.

Lazarus walked with bound feet— / a miracle among miracles! / And indeed, stronger than all opposition / was Christ, who strengthened *him*: / all obey His word like servants, / serving Him as God and Lord.

Christ, who raised Lazarus, dead and foul-smelling, / on the fourth day! / Raise me up, who am now slain by sins, / and laid in a pit and in the gloomy shadow of death; / but, as a merciful One, deliver and save *me*.

Another. The same irmos

When You prayed, ascribing glory to the Father, / You assured the crowd standing around You / that You act not as an adversary to God, the Long-suffering One: / giving thanks to Your Father, / You raise Lazarus by *Your* command.

O God-resounding cry and divine power / of Your dominion, Savior! / By it You shattered the gates of death / of the all-devouring hell; / but deliver me from my passions, / as You did Your friend before, / Lazarus, who had been dead for four days.

Glory: Through the intercessions of Lazarus, Martha, and Mary, / grant that we may become witnesses / of Your Cross and Your Passion, O Lord, / and of the radiant and royal day / of Your Resurrection, O Lover of Mankind.

And now, O Mother of God: Having maternal boldness / toward Your Son, O All-Pure One, / do not pass us by with Your maternal care, we pray; / for we, Christians, direct our supplications to You and *You* alone, / to obtain favorable intercession before the Lord.

Katavasia: Why have You cast me away / from Your presence, Unquenchable Light, / and why has foreign darkness enveloped me, the wretched one? / But turn me back to the light of Your commandments / and direct my paths, I pray.

Here begins the four-song cycle of the Venerable Cosmas. The irmoses are sung twice, and the troparia twelve times.

Song 6

Irmos: You, O Lord, placed Jonah alone inside the whale; / but save me, who am bound by the enemy's nets, / just as You saved him from destruction.

Love for You, O Lord, / led You to Bethany to Lazarus, / and him, already emitting a foul odor, You raised from the dead as God / and saved from the bonds of hell.

Martha despaired over Lazarus, / who had already been *dead* for four days, / but Christ, though he was touched by decay, / raised him from the dead as God / and brought him back to life with *His* word.

Another. By John the Monk. Same tone

Irmos: Have mercy on me, Savior:

Being the true God, / You knew of Lazarus's passing, / and foretold it to Your disciples, / confirming the boundless power / of Your Divinity, O Lord.

Though limited by the flesh, / You, the Boundless One, coming to Bethany, / weep over Lazarus as a man, O Lord, / but as God, by *Your* will, / You raise him who had been dead for four days.

Katavasia: Have mercy on me, Savior, – / for my transgressions are many, – / and deliver me from the depths of evil, I beseech You; / for I have cried out to You, who grants divine forgiveness to all, and hear me, / O God of my salvation!

Kontakion, Tone 2

Christ, the joy, truth, and light of all, / the life of the world, the Resurrection, / appeared to those living on earth through His goodness / and became the image of the Resurrection, / granting divine forgiveness to all.

Ikos: To His disciples, the Creator of all / foretold, saying: / "Brothers and neighbors, our friend has fallen asleep," / declaring and teaching through these *words* / that You know all things, as the Creator of all. / – "Let us go, then, and behold the extraordinary burial / and Mary's weeping, and see Lazarus's tomb: / for there I intend to work a miracle, / fulfilling the foreshadowing of the Cross, / and granting divine forgiveness to all!"

Synaxarion.

Hymn 7

Irmos: The Jewish youths in the furnace / boldly trampled the flames, / and turned the fire into dew, crying out: / "Blessed are You, O Lord God, forever!"

Having wept as a man, You, the Merciful One, / raised from the grave as God the one who lay there; / and Lazarus, freed from Hades, cried out: / "Blessed are You, O Lord God, forever!"

By the word of the Lord, having escaped / the abyss and darkness of hell, / Lazarus, bound by burial bandages, came forth, exclaiming: / "Blessed are You, O Lord God, forever!"

Another. Irmos: Those who came from Judea:

Having wept over *Your* friend, / You, the Merciful One, dried up Martha's tears, / and through Your voluntary suffering / wiped away every tear from the face of Your people: / "God of our fathers, blessed are You!"

Lord of Life, / You called the dead man as if he were asleep, Savior, / and, having torn open the bowels of Hades with Your word, / raised the one who sings: / "God of our fathers, blessed are You!"

You raised the stinking corpse, / bound with *funeral* bandages, O Lord, / and raise me, entangled in the bonds of sin, / as I sing: / "God of our fathers, blessed are You!"

Katavasia: The young men who came from Judea / once in Babylon / trampled the flames of the furnace through their faith in the Trinity, singing: / "God of our fathers, blessed are You!"

Song 8

Irmos: While musical instruments sounded in harmony, / and countless peoples worshiped the idol at Dura, / the three youths, refusing to obey, sang to the Lord, / and gave Him glory for all ages.

Like a Shepherd who found the lamb / and snatched it from the wolf, the fierce destroyer, / You restored the one who was lost, who sings to You: / "Sing and exalt Him for all eternity!"

As a Man, You sought a tomb, / *yet* as Creator, You raised the dead / by Your sovereign command; / hell was astonished at him who cried out to You: / "Sing and exalt Him forever and ever!"

Another. Irmos: Of the Heavenly King:

You ask as a mortal, / yet as God, by Your word, You raise the one who has been dead for four days. / Therefore, we sing Your praises for all eternity.

To You, O Lord, Mary offers thanks / as a relative's duty, / singing Your praises for all eternity.

You call upon the Father as a mortal, / yet as God You raise Lazarus from the dead. / Therefore we sing Your praises, Christ, forever and ever.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all eternity.

Katavasia: The King of Heaven, / Whom the hosts of angels sing of, / sing of and exalt / for ever and ever.

We do not sing "With the highest honor of the Cherubim."

Hymn 9

Irmos: Let us gloriously honor, O people, / the pure Mother of God: / She who received the Divine Fire into her womb without being scorched, / let us exalt her with ceaseless songs.

People who saw / the man who had been dead for four days walking, / struck by the miracle, cried out to the Redeemer: / "We magnify You, O God, in song!"

Giving advance proof / of Your glorious Resurrection, / You, O my Savior, deliver from Hades / Lazarus, dead for four days, / who magnifies You with songs.

Another. Irmos: Truly, through the Mother of God:

Honoring Your Father, Christ, / and showing that You are not an adversary to God, / You raised by Your own power through prayer / *the one who had died* four days *ago*.

From the tomb You raised Lazarus, who had been dead for four days, / showing to all, O my Christ, / the most trustworthy witness / of *Your* resurrection on the third day.

You walk, and weep, and speak, my Savior, / revealing Your human nature; / yet by revealing Your divine nature, / You raise Lazarus.

You have accomplished the ineffable, / O Lord, my Savior, / *acting* through each of Your two natures, / by Your sovereign will, my salvation.

Katavasia: Truly we confess You as the Mother of God / we who have been saved by You, O Pure Virgin, / magnifying You with the hosts of incorporeal beings.

Also in Tone 1: Holy is the Lord our God: **three times.**

Exapostilarion

By Your word, O Word of God, / Lazarus now leaps up, hastening back to life; / and the people, with branches, glorify You, O Almighty One, / for You will utterly destroy hell / through Your death. **(2)**

Glory, and now: Christ is already taking Lazarus away from you, O Death, / and where, O Hades, is your victory? / The weeping of Bethany over you now ceases. / Let us all wave branches / in honor of His victory.

On "Praise": stichera on the 8th tone, tone 1

Resurrection and life for mankind, / You, Christ, stood before Lazarus's tomb, / confirming to us Your two natures, O Long-suffering One, / that You, God and Man, were born of the Pure Virgin. For as a mortal You asked, "Where is he buried?" / And as God, with a life-giving gesture, / You raised him who had been dead for four days.

On the fourth day, You raised Lazarus, who had died, / from Hades, O Christ; / before Your own death, You shook the dominion of death, / and in *the person* of one whom You loved, / foreshadowing the deliverance of all people from corruption. / Therefore, bowing before Your almighty power, we cry out: / "Blessed are You, Savior, have mercy on us!"

Martha and Mary said to the Savior: / "If You had been here, Lord, / Lazarus would not have died!" / But Christ, the Resurrection of the dead, / raised him from the dead on the fourth day. / Come, all the faithful, let us worship Him, / who is coming in glory to save our souls.

Presenting the signs of Your divinity, O Christ, / to Your disciples, / You humbled Yourself among the crowds, / desiring to conceal it. / Therefore, as the all-foreseeing God, / You foretold Lazarus's death to the Apostles; / while in Bethany with the people, / though You were not unaware of Your friend's tomb, / You sought to learn *of it* as a Man. / But *the man* who had been dead for four days, raised by You, / revealed Your divine power. / Almighty Lord, glory to You!

Tone 4: On the fourth day, Christ, You raised Your friend, / and put an end to the weeping of Martha and Mary, / showing everyone that You are the One who accomplishes all things by divine power, / by Your sovereign will, / *the One* to whom the Cherubim cry out unceasingly: / "Hosanna in the highest! Blessed are You, O God *who reigns* over all, glory to You!"

Martha called out to Mary: / "The Teacher is here and is calling for you; come!" / She quickly went *to* where the Lord was standing, / and when she saw *Him*, she cried out, fell down, and worshiped Him, / and kissing Your most pure feet, she said: / "Lord, if You had been here, / our brother would not have died!"

Tone 8

Verse: Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor ones forever!

Ps 9:33

Lazarus, who died in Bethany, / You raised on the fourth day: / for as soon as You stood before *his* tomb, / *Your* voice became life to the dead, / and Hades, trembling, released *him* in fear. / A great miracle! / O Most Merciful Lord, glory to You!

Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.

Ps 9:2

As You said, O Lord, to Martha: / "I am the Resurrection!" /—*so* You fulfilled Your word in deed, / calling Lazarus out of Hades. / And me, O Lover of Mankind, / dead from my passions, / raise me up, I pray, in Your compassion.

Glory, Tone 2: A great and unheard-of miracle / has taken place on this day, / for Christ, having called him, raised from the tomb / one who *had been* dead *for* four days, / and called *His* friend *back to life*: / let us glorify Him as the Most Glorious, / so that He, through the intercession of the righteous Lazarus, / may save our souls!

And now: Most Blessed are You, O Virgin Mother of God:

Then the Great Doxology, the Ektenia, and the Dismissal.

AT THE LITURGY

The Blessed, Songs 3 and 6 on Tone 8.

After the Entrance, the troparion of the feast, tone 1

In the general resurrection—/ as a foretaste of Your Passion—/ You raised Lazarus from the dead, Christ God. / Therefore, we too, as children, holding the symbols of victory, / will cry out to You, the Conqueror of death: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!" **(3)**

Glory, and now: Kontakion, Tone 2

Christ, the joy, truth, and light of all, / the life of the world, the Resurrection, / appeared to those living on earth through His goodness / and became the image of the Resurrection, / granting divine forgiveness to all.

Instead of the Trisagion, we sing: As many of you as were baptized into Christ / have clothed *yourselves* with Christ. Alleluia. **(3)**

Prokeimenon, Tone 3

The Lord is my light and my Savior: / whom shall I fear?

Verse: The Lord is the defender of my life: of whom shall I be afraid?

Psalm 26:1

Epistle to the Hebrews, beginning 333B

Brothers, as we receive an unshakable kingdom, let us hold fast to grace, and through it let us serve God in a way that pleases Him, with reverence and fear, for our God is also a consuming fire. Let brotherly love continue. Do not neglect hospitality, for through it some, without knowing it, have shown hospitality to angels. Remember those in prison, as though you were imprisoned with them; remember those who are being mistreated, as though you yourselves were in the body. Let marriage be held in honor by all, and let the marriage bed be undefiled; for God will judge the sexually immoral and adulterers. Be content with what you have, and do not be greedy for money; for He Himself has said: "I will never leave you nor forsake you," so that we can say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?" Remember your leaders, who spoke the word of God to you; consider the outcome of their lives and imitate their faith. Jesus Christ is the same yesterday, today, and forever.

Heb 12:28–13:8

Alleluia, Tone 5

Verse: The Lord has taken his seat on the throne; he is clothed in splendor.

Verse: For He has established the world, and it shall not be moved.

Psalm 92:1A, 1B

The Gospel according to John, beginning at verse 39

At that time, a man named Lazarus of Bethany, the village of Mary and her sister Martha, was ill. Mary was the one who had anointed the Lord with perfume and wiped His feet with her hair; her

brother Lazarus was ill. The sisters sent word to Him, saying, "Lord, the one You love is ill." When Jesus heard this, He said, "This illness is not unto death, but for the glory of God, so that the Son of God may be glorified through it." Jesus loved Martha and her sister and Lazarus. And when He heard that Lazarus was ill, He remained where He was for two more days. After this, He said to His disciples, "Let us go back to Judea." The disciples said to Him, "Rabbi, the Jews were just trying to stone You, and You are going there again?" Jesus replied, "Are there not twelve hours in a day? Whoever walks during the day does not stumble, because he sees the light of this world. But whoever walks at night stumbles, because there is no light in him." After saying this, He told them, "Our friend Lazarus has fallen asleep; but I am going to wake him up." The disciples said to Him, "Lord, if he has fallen asleep, he will recover." But Jesus was speaking of his death, and they thought He was speaking of ordinary sleep. Then Jesus told them plainly, "Lazarus has died. And I am glad for your sake that I was not there, so that you may believe. But let us go to him." Then Thomas, called the Twin, said to the other disciples, "Let us also go, so that we may die with him." When Jesus arrived, He found that Lazarus had already been in the tomb for four days. Bethany was near Jerusalem, about fifteen stadia away. And many of the Jews had come to Martha and Mary to comfort them in their grief over their brother. When Martha heard that Jesus was coming, she went out to meet Him; but Mary remained seated in the house. Then Martha said to Jesus: "Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection, on the last day." Jesus said to her: "I am the resurrection and the life; whoever believes in Me, even if he dies, will live; and everyone who lives and believes in Me will never die. Do you believe this?" She said to Him, "Yes, Lord, I have come to believe and I believe that You are the Christ, the Son of God, who is to come into the world." After saying this, she went and called her sister Mary, telling her in secret, "The Teacher is here and is calling for you." When Mary heard this, she got up quickly and went to Him. Jesus had not yet entered the village, but was still at the place where Martha had met Him. Then the Jews who were with her in the house, comforting her, saw that Mary had risen quickly and gone out, so they followed her, thinking that she was going to the tomb to weep there. But when Mary came to where Jesus was and saw Him, she fell at His feet and said to Him: "Lord, if You had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in spirit and troubled, and said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. The Jews then said, "See how He loved him." But some of them said, "Couldn't He who opened the eyes of the blind have kept this man from dying?" Jesus, once again deeply moved, came to the tomb; it was a cave, and a stone was set against it. Jesus said, "Take away the stone." The sister of the deceased, Martha, said to Him, "Lord, by now there is a stench; it has been four days." Jesus said to her, "Did I not tell you that if you believe, you will see the glory of God?" So they took away the stone. Jesus then looked up to heaven and said, "Father, I thank You that You have heard Me. I knew that You always hear Me, but I said this for the sake of the people standing around, so that they may believe that You sent Me." And having said this, He cried out in a loud voice, "Lazarus, come out!" And the dead man came out, his hands and feet bound with burial cloths, and his face wrapped in a cloth. Jesus said to them, "Unbind him and let him go." Then many of the Jews who had come to Mary and had seen what He had done believed in Him.

John 11:1–45

Instead of "It is fitting"

Irmos, Tone 8: Let us glorify, O people, / the pure Mother of God: / She who received the Divine Fire into her womb without being burned, / let us exalt her with unceasing songs.

Communion Verse: From the lips of infants and nursing babies You have established praise. Alleluia, **three times.**

Psalm 8:3

At the meal, we eat boiled food with oil; if caviar is available, each brother is given three ounces, and we drink wine.

Note: If the church is dedicated to the righteous Lazarus, after the usual kathismas, the Polyeleos is sung, followed by a hymn of praise to the saint and a selected psalm: "Hear this, all nations." **Also, the sedalen, the same one sung after the 3rd ode of the canon. And the life of Saint Lazarus, written by Nikephoros Xanthopoulos. Stepenna: 1st antiphon of the 4th tone. Prokeimenon:** "The way before the Lord": **Verse:** "What shall I render to the Lord": **"Every breathing thing": The Gospel according to John, beginning at verse 36; and Psalm 50. Stichera, Tone 6:** "O Lord, Your voice has destroyed": **Two canons, each with 14 stanzas, and the katavasia of the 2nd canon. After the 3rd ode, the sedalen of the feast. After the 6th ode—the kontakion:** "Christ, the Joy of All": **and the ikos. And the rest of the service, as prescribed.**

THE LORD'S ENTRY INTO JERUSALEM

ON SATURDAY, VA'IY
AT SMALL VESPERS

At "O Lord, I have cried out," stichera in the 4th tone, tone 6.
Similar to: "On the third day:"

From the innocent infants, O Christ, / seated upon a young donkey, / You received the song of victory as You journeyed to Your Passion, / praised by the Angels with the Trisagion hymn.

Behold, Your King, O Zion, / the meek and saving One, rides on a young donkey, / seeking to strike down *His* enemies with His might; / rejoice and be glad, celebrating with palm branches!

Let us, too, the faithful, applaud in unison, / now offering branches of virtue to Christ as children do; / and let us spread before Him the garments of His divine deeds / and mysteriously receive Him.

Let us bring, brothers, the palm branches of virtue / to Christ our God, who comes / to suffer for us as a man by *His own* will / and to grant all of us dispassion through the power of His Divinity.

Glory, and now, is the same.

Carried on the shoulders of the Cherubim as God, / He sits upon a young donkey, / going to His sacrifice for us of *His own* will. / Let us sing to Him fervently / with palm branches!

"A joyful light:" and the prokeimenon "The Lord has reigned:"

Stichera at the psalter, tone 2.
Similar to: "The House of Ephrathah:"

Shine, O New Zion, / and sing with the children, waving palm branches: / Behold, your saving King / is going to His suffering.

Verse: **From the lips of infants and nursing babies / You have established praise.** Ps 8:3A

Rejoice, Adam / and Eve, together with the prophets: / behold, Christ seeks / to call you *to Himself* once more through *His* suffering.

Verse: **O Lord, our God, / how wonderful is Your name throughout the earth.** Ps 8:2A

In the heights, with the Father and the Spirit, / receiving the song of the angels, / He strangely becomes poor on earth / and accepts the praise of children.

Glory, and now, just as before

I sing with awe / of Your awe-inspiring providence / *and* cry out "Hosanna!" to You: / for You come to save me, Blessed Lord!

Troparion, Tone 1

As a foretaste of the general resurrection / before Your Passion, / You raised Lazarus from the dead, Christ God. / Therefore, we too, as children, holding the symbols of victory, / will cry out to You—the Conqueror of death: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!"

Glory, and now, Tone 4:

Buried with You in baptism, Christ our God, / we have been granted immortal life through Your resurrection / and we exclaim in song: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!"

Also, the litany and dismissal.

ON SATURDAY OF VAII
AT GREAT VESPERS

"I cried out to the Lord": stichera on the 10th, tone 6.
St. John of Damascus

On this day, the grace of the Holy Spirit has gathered us together; / and all of us, taking up Your Cross, proclaim: / "Blessed is He who comes in the name of the Lord! / Hosanna in the highest!" **(2)**

By Andrew of Jerusalem: You who have heaven as Your throne and the earth as Your footstool, / the Word of God the Father / and *His* Son, equally eternal, / on this day You humbly sat / upon a speechless young donkey, coming to Bethany. / Therefore, the Jewish children, / holding branches in their hands, / praised *You* with the cry: / "Hosanna in the highest, / blessed is the King of Israel who is to come!" **(2)**

Andrew Pyrrhus: Let us also, the whole new Israel, / the Church *of the called-out* from all nations, / cry out on this day *together* with the prophet Zechariah: / "Rejoice exceedingly, O daughter of Zion; / Proclaim, O daughter of Jerusalem, / for behold, your King is coming to you, meek and a Savior, / riding on a young donkey, the son of a beast of burden." / Rejoice like children, holding branches in your hands, / and offer *Him* praise: / "Hosanna in the highest, / blessed is the coming King of Israel!" **(2)**

Forecasting Your holy Resurrection to us, / You, O Good One, raised *Your* departed friend Lazarus / by Your command, / from the tomb on the fourth day, lifeless and foul-smelling. / Therefore, Savior, You sat upon a donkey, / carried *upon it* as upon a chariot, / symbolically foreshadowing *the calling of* the Gentiles. / That is why beloved Israel / offers praise to You / through the mouths of infants and innocent children, / who saw You, Christ, entering the Holy City / six days before Passover. **(2)**

Six days before Passover, / Jesus came to Bethany. / And His disciples approached Him, saying to Him: / "Lord, where do You wish / that we prepare for You to eat the Passover?" / He sent them, saying: / "Go to that part of *the city* that lies before you, / and you will meet a man carrying a jar of water; / follow him and say to the owner of the house: / 'The Teacher says: / I will celebrate the Passover at your house with My disciples.'" **(2)**

Glory: On this day, the grace of the Holy Spirit has gathered us together:

And now: **we repeat the same.**

Entrance. Prokeimenon: "The Lord has reigned": And the readings for the feast:

1. Reading from Genesis

Jacob summoned his sons and said to them, "Gather together, so that I may tell you what will happen to you in the last days. Gather together and listen to me, sons of Jacob; listen to Israel, your father. Judah! Your brothers will praise you. Your hands will be upon the necks of your enemies; the sons of your father will bow down to you. Judah is a lion's cub; from the lair, my son, you have gone up. He lies down and sleeps like a lion and like a young lion—who will rouse him? The ruler will not cease from Judah, nor the lawgiver from his loins, until He comes to whom it belongs, and He is the hope of the nations. He will tie his donkey to the vine and his donkey's colt to the vine; he will wash his garments in wine and his robe in the blood of the grapes. His eyes are bright with wine, and his teeth are whiter than milk!"

Genesis 49:1–2, 8–1 2

2. The Prophecies of Zephaniah

Thus says the Lord: "Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! Rejoice and be glad with all your heart, O daughter of Jerusalem! The Lord has taken away your iniquities and redeemed you from the hand of your enemies! The Lord, the King of Israel, is in your midst: (and) you will see no more evil. At that time the Lord will say to Jerusalem: "Be strong, Zion;

do not let your hands grow weak. The Lord your God is in your midst; the Mighty One will save you. He will bring you joy, renew you in His love, and rejoice over you with gladness, as on a day of festival. And I will gather your afflicted ones. Alas! Who has borne her reproach? Behold, I will act on your behalf for your sake at that time—says the Lord; and I will save the oppressed, and I will accept the rejected, and I will make them a praise and a renown throughout the earth.

Zeph 3:14–1 9

3. The Prophecies of Zechariah ( )

Thus says the Lord: Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you, righteous and bringing salvation; He is humble and rides on a donkey, on a colt, the foal of a donkey. He will destroy the chariots of Ephraim and the horses of Jerusalem; the war bow will be cut off, along with the multitude and peace among the nations; and He will rule from the waters to the sea, and from the rivers to the ends of the earth. And you, because of the blood of your covenant, have released your captives from the pit where there is no water. (And) you will dwell in fortresses, you captives of the multitude, and for one day of your captivity I will repay you double. For I have drawn you, Judah, like a bow; I have filled Ephraim; and I will raise up your children, Zion, against the children of the Greeks, and I will hold you like a warrior's sword. And the Lord will be against them, and His arrow will go out like lightning. And the Lord God Almighty will sound the trumpet, and He will march forth in the surge of His wrath: the Lord Almighty will defend them.

Zech. 9:9–15

Stichera for the Litany, Tone 1

The All-Holy Spirit, *who* taught the Apostles / to speak in other, unfamiliar tongues, / commands the Jewish children, who know no evil, to cry out: / "Hosanna in the highest, / blessed is the coming King of Israel!"

The Son and Word of the Father, / who, like Him, has no beginning and is eternal, / sitting upon a speechless donkey, / came on this day into the city of Jerusalem. / Him whom the Cherubim dare not look upon out of fear, / the children praised with palm branches and boughs, / mysteriously singing His praise: / "Hosanna in the highest, (hosanna to the Son of David), / who has come to save our people from their straying!"

Six days before Passover, / Your voice, O Lord, was heard in the depths of Hades, / and thus You raised Lazarus, / *who had been in the tomb for* four days. / And the Jewish children cried out: / "Hosanna! Our God, glory to You!"

Voice 2

When You entered, O Lord, / the holy city, seated upon a donkey's colt, / You went willingly to Your suffering, / in fulfillment of the Law and the Prophets. / And the Jewish children, foreshadowing the victory of the Resurrection, / greeted You with palm branches and shoots *and* cried out: / "Blessed are You, Savior; have mercy on us!"

Glory to You, Christ, seated on the throne in the Heavens, / and now awaited with Your Holy Cross! / Therefore the daughter of Zion rejoices, / the nations of the earth exult, / the children hold palm branches, *and* the disciples hold their garments, / and the whole universe has learned to cry out to You: / "Blessed are You, Savior, have mercy on us!"

Glory, and now, Tone 3: Six days before the coming of Pascha, / Jesus came to Bethany, / to raise from the tomb / Lazarus, who had died four days *earlier*, / and *thereby* to foreshadow the Resurrection. / And the women met Him— / Martha and Mary, the sisters of Lazarus—calling out to Him: / " " "Lord, if You had been here, / our brother would not have died." / Then He said to them: / "Did I not tell you before: / Whoever believes in Me, even if he dies, will live? / Show Me where you have laid him." / And the Creator of all things called out to him: / "Lazarus, come out!"

Stichera at the psalter, tone 8

Rejoice and be glad, O City of Zion; / exult and celebrate, O Church of God! / For behold, Your righteous King has come, / riding on a young donkey / and greeted by children with songs: / "Hosanna in the highest! Blessed are You, / O One of boundless mercy; have mercy on us!"

Verse: **Out of the mouths of infants and nursing babies / You have established praise.** Ps 8:3A

On this day the Savior entered the city of Jerusalem, / to fulfill the Scripture, / and all took palm branches in their hands / and spread their garments before Him, / knowing that He is our God, / To whom the Cherubim cry out unceasingly: / "Hosanna in the highest, blessed are You, / O You whose mercy is boundless, have mercy on us!"

Verse: **O Lord, our God, / how wonderful is Your name throughout the earth.** Ps 8:2A

Carried upon the Cherubim / and praised by the Seraphim, / You, O Good One, sat upon a young donkey as *the Son* of David, / and the children sang Your praises, as is fitting *to glorify* God, / while the Jews reviled You unjustly. / *Your* riding on an untamed donkey / foreshadowed that the unruly Gentiles / would be converted from unbelief to faith. / Glory to You, Christ, / the Only Merciful and Lover of Mankind!

Glory, Tone 6: On this day, the grace of the Holy Spirit has gathered us together; / and all of us, taking up Your Cross, proclaim: / "Blessed is He who comes in the name of the Lord! / Hosanna in the highest!"

And now: we repeat the same.

Troparion, Tone 1

As a foretaste of Your general Resurrection / before Your Passion, / You raised Lazarus from the dead, Christ our God. / Therefore, we too, as children, holding up the symbols of victory, / cry out to You—the Conqueror of death: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!" (2)

Troparion, Tone 4

Buried with You in baptism, Christ our God, / we have been granted immortal life through Your resurrection / and we exclaim in song: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!" (1)

ON VAII WEEK AT MATINS

To God the Lord: both troparia of the feast; At the General Resurrection: (2), Glory, and now: Those buried with You in baptism: (1).

According to the first verse of the sedalen, tone 4

Like children with branches, with pure souls, / let us mentally praise Christ with faith, / crying out loudly to the Lord: / "Blessed are You, Savior, who came into the world / to save Adam from the ancient curse, / becoming the new, spiritual Adam, / according to Your good pleasure, O Lover of mankind. / You who have arranged all things for our good, / Word *of God*, glory to You!"

Another Sedalen, Tone 4

Glory, and now: On the fourth day, having raised Lazarus from the tomb, O Lord, / You taught everyone / to call out to You with palm branches and boughs: / "Blessed are You, O Coming One!"

According to the second verse of the sedalen, tone 4

Over Your friend, Christ, / You shed tears in a mysterious way, / and raised Lazarus from the dead, who lay lifeless— / *thereby* You lovingly revealed Your compassion. / Upon learning of Your arrival, Savior, / on this day a multitude of children came out, / holding palm branches in their hands, / crying out to You, "Hosanna!"— / "Blessed are You, who have come for the salvation of the world!"

Another Sedalen, Tone 1

Glory, and now: *Sing* praise in unison, nations and tribes, – / for the King of Angels has now mounted a donkey, / and is coming, desiring to strike down His enemies on the Cross, as the Mighty One. / That is why the children, with palm branches, proclaim the song: / "Glory to You, the Conqueror who has come; / glory to You, Christ the Savior; / glory to You, the Blessed One, our One God!"

Magnification

We magnify You, / Christ, Giver of life: / "Hosanna in the highest!" / and we cry out to You: / "Blessed is He who comes in the name of the Lord!"

Selected Psalm

1 Chorus: O Lord, our God, how wonderful is Your name throughout the earth. 2 For Your splendor is exalted above the heavens! 1 From the lips of infants and nursing babies You have established praise. 2 For the sake of Your enemies, to destroy the foe and the avenger. 1 You have punished the nations—and the wicked have perished. 2 The stone that the builders rejected has become the cornerstone. 1 This was from the Lord, and it is marvelous in our eyes. 2 The Lord is great in Zion and exalted above all the nations. 1 There He has broken the power of the bow. 2 Zion heard and rejoiced, and the daughters of Judah were glad. 1 Let them proclaim the name of the Lord in Zion and His praise in Jerusalem. 2 For God will save Zion, and the cities of Judah will be rebuilt. 1 A song is fitting for You, O God, on Zion, and vows will be fulfilled to You in Jerusalem. 2 Blessed is the One who comes in the name of the Lord; God is the Lord, and He has appeared to us! 1 Celebrate the feast among the crowds gathered at the horns of the altar! 2 In the courts of the house of the Lord, in the midst of you, O Jerusalem. 1 The Lord will reign forever, your God, O Zion, from generation to generation. 2 His praise endures forever and ever.

Ps 8:2A; 8:2B; 8:3A; 8:3B; 9:6A; 117:22; 117:23; 98:2; 75:4A; 96:8A; 101:22; 68:36A; 64:2; 117:26A, 27A; 117:27B; 115:10; 145:10; 110:10C

After the Polyeleos, the Sedalen, Tone 8

He who sits upon the throne of the Cherubim, / and who mounted a donkey's colt for our sake, / and who approached voluntary suffering, / hears on this day the children crying out, "Hosanna!" / and the crowds calling out: "Son of David, / hasten to save those You have created, blessed Jesus! / For You came so that / we might know Your glory!"

Glory, and now: **we repeat the same.**

Stepenna, 1st antiphon of the 4th tone.

Prokeimenon, Tone 4

From the lips of infants and nursing babies / You have established praise.

Verse: O Lord, our Lord, how magnificent is Your name throughout the earth. Ps 8:3A, 2A

Gospel of Matthew, beginning 83A

At that time, as Jesus was approaching Jerusalem and came to Bethphage on the Mount of Olives, He sent two of His disciples and said to them, "Go into the village ahead of you, and immediately you will find a donkey tied up, with a colt with her; untie them and bring them to Me. And if anyone says anything to you, you shall answer, 'They are needed by the Lord,' and he will send them at once. This took place so that what was spoken through the prophet might be fulfilled: "Tell the daughter of Zion: Behold, your King is coming to you, meek and riding on a donkey, and on a colt, the foal of a beast of burden." The disciples went and did as Jesus had commanded them; they brought the donkey and the colt and laid their cloaks on them, and He sat upon them. And a great many in the crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road; and the people who went ahead of Him and those who followed Him shouted, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!" And when He entered

Jerusalem, the whole city was stirred, and they asked, "Who is this?" The people said, "This is Jesus the prophet from Nazareth of Galilee." But when the chief priests and the scribes saw the marvelous deeds He had done, and the children shouting in the temple, "Hosanna to the Son of David!" —were indignant and said to Him, "Do You hear what they are saying?" Jesus replied to them, "Yes! Have you never read, 'From the lips of infants and nursing babies You have prepared praise for Yourself'?" And leaving them, He went out of the city to Bethany and spent the night there.

Matthew 21:1–11; 15–17

We do not sing of Christ's Resurrection, but immediately read Psalm 50. Then the presiding priest, having incensed the palm or other branches held in the shape of a cross, recites a prayer for their blessing.

Deacon: Let us pray to the Lord.

We: Lord, have mercy.

Celebrant: O Lord our God, who sits upon the Cherubim, who displayed Your power and sent Your only-begotten Son, our Lord Jesus Christ, that He might save the world through His Cross, burial, and Resurrection. He who came to Jerusalem to suffer willingly was met by people dwelling in darkness and the shadow of death, who took up symbols of victory—tree branches and palm fronds—*and thereby* foretold His Resurrection. O Lord, on this day before the feast, preserve and protect us as well—as we hold palm and tree branches in our hands in imitation of them, and as we, like those crowds and children, cry out "Hosanna" to You. May we be deemed worthy, with hymns and spiritual songs, *to attain* the life-giving and three-day Resurrection, in Christ Jesus, our Lord, with whom You are blessed, together with Your All-Holy, Good, and Life-giving Spirit, now and always, and forever and ever. Amen.

When the brothers kiss the Gospel, the presider distributes the branches.

Glory, Tone 2: On this day Christ enters the Holy City, / riding on a young donkey / *and* putting an end to the worst folly of the pagans, / which has been fruitless since ancient times.

And now: **we repeat the same.**

After Psalm 50, a stichera, Tone 6

On this day, the grace of the Holy Spirit has gathered us together; / and all of us, taking up Your Cross, proclaim: / "Blessed is He who comes in the name of the Lord! / Hosanna in the highest!"

CANON

Canon of St. Cosmas of Maium, tone 4; the irmoses of the canon are sung twice, all the troparia are sung in tone 12, katavasia: both choirs sing the irmos.

Song 1

Irmos: Springs appeared from the abyss / containing no water, / and the bottom of the stormy sea was revealed, / for by a wave of Your hand You stilled its tempest / and saved a chosen people, / who sing a song of victory to You, O Lord.

From the mouths of innocent infants / and nursing children / You have formed *a choir* of praise from Your servants, / to destroy the enemy / and, through Your suffering on the Cross, to atone / for the fall of ancient Adam, / *and* through the Tree to raise him up, / singing a song of victory to You, O Lord.

The Church of the saints offers / praise to You, Christ, / who dwells on Zion; / Israel rejoices in You, its Creator, / and the mountains—symbolizing the hard-hearted pagans— / have rejoiced before Your face, / singing a song of victory to You, O Lord.

Katavasia: The springs of the abyss have appeared:

Song 3

Irmos: From the rock that flowed at Your command— / firm and precipitous—the people of Israel drank; / but You, Christ, are *that* rock and life, / upon whom the Church is founded, crying out: / "Hosanna, blessed are You, the One who is to come!"

Lazarus, dead for four days, was released / from the trembling realm of the dead by Your command; / for You, Christ, are the Resurrection and the Life, / upon whom the Church is founded, crying out: / "Hosanna, blessed are You, the One who is to come!"

Sing, O people, in a manner worthy of God on Zion / and fulfill your vow to Christ in Jerusalem: / He comes in glory with power— / He upon whom the Church is founded, crying out: / "Hosanna, blessed are You, the One who is to come!"

Ipakoï, Tone 6

First they sang *His* praises with branches, / then, with stakes, the reckless Jews seized / Christ our God. / But we, with unshakeable faith, / always honoring *Him* as our Benefactor, / ceaselessly cry out to Him: / "Blessed are You, Who come to call Adam *to Yourself*!"

Hymn 4

Irmos: "Christ, our God who is openly coming, / will come and will not delay / from the mountain shaded by thickets— / the Virgin who gives birth without knowing a man," / says the ancient prophet; / therefore, let us all exclaim: / "Glory to Your power, O Lord!"

May the mountains and all the hills / pour forth joyful exultation like oil, / and may the oak trees clap their hands; / praise Christ, you Gentiles, / and let all people exclaim *to Him* in joy: / "Glory to Your power, O Lord!"

The Lord, reigning throughout the ages, / will come, clothed in power; / the splendor of His beauty and glory / is incomparable in Zion; / therefore, let us all exclaim: / "Glory to Your power, O Lord!"

He who measured the heavens with His span / and the earth with His hand, / the Lord has come, for He has chosen Zion, / where *He was pleased to* dwell and reign*, / and* He has loved the people who cry out in faith: / "Glory to Your power, O Lord!"

Song 5

Irmos: Climb the mountain, O herald of Zion, / and lift up your voice with strength, / proclaiming to Jerusalem: / "Glorious things are spoken of you, O City of God— / peace to Israel and salvation to the Gentiles!"

God, who dwells on high upon the cherubim, / and looks down upon the earth, / comes Himself in glory and power, / and all will be filled with divine praise to Him, /—"Peace to Israel and salvation to the Gentiles!"

Zion of God, holy mountain, / and Jerusalem, lift up your eyes all around / and look upon your children gathered within you: / for behold, they have come from afar / to worship your King— / peace to Israel and salvation to the Gentiles!

Hymn 6

Irmos: The spirits of the righteous cried out in joy: / "Now the New Covenant is established in peace, / and may people be renewed by the sprinkling / of the Divine Blood!"

Receive, O Israel, the Kingdom of God, / and may those wandering in darkness behold the great light, / and may people be renewed by the sprinkling / of the Divine Blood!

Release your captives as free men, Zion, / and lift them up from the waterless pit of ignorance, / and may people be renewed by the sprinkling / of the Divine Blood!

Kontakion, Tone 6

Seated on the throne in heaven, / yet journeying upon the earth on a donkey, Christ our God, / You received praise from the angels / and glorification from the children who cried out to You: / "Blessed are You, Who come to call Adam *to Yourself*!"

Ikos: Since You, the Immortal One, have bound hell, / put death to death, and raised the world to life, / the children, *with* palm branches, / praised You, Christ, as the Victor, / crying out to You on this day: "Hosanna to the Son of David!" / For *they* say, "No longer will infants be slain for the sake of the Infant, the Son of Mary, / but for all—children and the elderly alike— / You alone bear the cross. / The sword will no longer threaten us: / for a spear will pierce Your side. / Therefore, rejoicing, we proclaim: / "Blessed are You, Who come to call Adam to Yourself!"

Hymn 7

Irmos: You who saved *the children* of Abraham, Your youths, from the fire, / and destroyed the Chaldeans with the very means / by which they unjustly / sought to ensnare the righteous**,** / O most praiseworthy Lord, God of our fathers, / blessed are You!

Bowing their knees and rejoicing with the disciples, / the people, waving palm branches, cried out: / "Hosanna to the Son of David! / Most praiseworthy Lord, God of our fathers, / blessed are You!"

A multitude of those untainted by evil, / still infants in age, / sang to You, King of Israel and of the Angels, / as is fitting *to glorify* God: / "O most praiseworthy Lord, God of our fathers, / blessed are You!"

The people, with palm branches, / waved them before You, Christ: / "Blessed is the coming King of the ages!" / And they cried out: "O most praiseworthy Lord, / God of our fathers, blessed are You!"

Hymn 8

Irmos: Rejoice, Jerusalem, / exult, you who love Zion! / For the Lord of Hosts has come, / the King who reigns forever; / let the whole earth bow down before Him / and cry out: / "All creation, sing to the Lord!"

Seated upon a young donkey, / Christ, your King, appeared in Zion, / for He came to destroy / the mad delusion of idolatry / and arrived to halt / the unstoppable onslaught of all the pagans, / so that *they* might sing: / "All creation, sing to the Lord!"

Rejoice immeasurably, Zion: / Your God, Christ, has reigned forever! / He, as it is written, is meek and a Savior, / our righteous Redeemer, who came riding on a donkey, / to destroy the horse-like arrogance of the enemies, / who do not exclaim: / "All creation, sing to the Lord!"

The lawless band of the rebellious is cast out / from the divine enclosure, / for they have turned God's house of prayer / into a den of thieves, / having rejected the Redeemer in their hearts, / to Whom we cry out: / "All creation, sing to the Lord!"

We do not sing the 9th ode, "With the highest honor of the Cherubim."

Song 9

Irmos: God is the Lord, and He has appeared to us! / Let us celebrate / and let us exalt Christ with joy, / exclaiming in song with palm branches and boughs: / "Blessed is He who comes in the name of the Lord, / our Savior!"

Pagans, why are you so enraged? / Scribes and priests, what vain plans have you devised? / "Who is this," you say, "to whom the children / with palm branches and boughs exclaim in song: / 'Blessed is He who comes in the name of the Lord, / our Savior?'"

This is our God, to whom none can be compared, / who, having discovered every righteous path, / gave *it* to His beloved Israel, / and afterward, having appeared, communed with people— / Blessed is He who comes in the name of the Lord, / our Savior!

Why do you, the rebellious ones, / place stumbling blocks in our path? / Your feet are swift / to shed the blood of the Lord; / but He will surely rise again / for the salvation of those who cry out: / "Blessed is He who comes in the name of the Lord, / our Savior!"

There is no lamp, but we proclaim: Holy is the Lord our God: **three times, in Tone 4.**

At "Praise," stichera in tone 4, of the Venerable Cosmas of Maium

A great multitude of people, O Lord, / spread their garments along the road; / and others cut branches from the trees and held *them in their hands*; / while those walking ahead and following *behind You* / cried out, saying: / "Hosanna to the Son of David! / Blessed are You, who have come / and who are to come again in the name of the Lord!" **(2)**

When You were about to enter / the holy city, O Lord, / the people held branches of plants, / singing Your praises, O Lord of all; / seeing You seated on a young donkey, / they beheld You as *One seated* upon the Cherubim / and therefore cried out thus: / "Hosanna in the highest! / Blessed are You, who have come / and who are coming again in the name of the Lord!" **(2)**

Come out, O tribes; come out, O nations; / and behold on this day the King of Heaven, / as He enters Jerusalem / on a humble donkey, seated on a high throne. / Unfaithful and adulterous house of Judah, / come *and* behold *Him* / whom Isaiah saw, who appeared in the flesh for our sake, / as He takes for Himself as a bride / the chaste New Zion / and rejects the condemned synagogue. / And just as at a pure and spotless wedding, / pure and innocent children have gathered / with joyful praises. / Singing with them, let us raise the angels' song: / "Hosanna in the highest / to Him who has great mercy!"

Andrew of Jerusalem

As a foretaste of Your voluntary Passion, / You raised Lazarus of Bethany—*who had been* dead for four days— / by Your mighty power, O Christ God, / as a sign to all; / and You granted sight to the blind, O Savior, as the Giver of light; / and You entered the holy city with Your disciples, / to fulfill the prophecy of the prophets, / riding on a young donkey, as *if* carried by the Cherubim; / and the Jewish children, with palm branches and palm shoots, / went out to meet You. / Therefore, we too, holding olive branches and palm fronds, / cry out to You in thanksgiving: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!"

Andrew Pyrrhus

Glory, and now, Tone 6: Six days before the Passover, / Jesus came to Bethany. / And His disciples approached Him, saying to Him: / "Lord, where do You wish / that we prepare for You to eat the Passover?" / He sent them, saying: / "Go to that part of *the city* that lies before you, / and you will meet a man carrying a jar of water; / follow him and say to the owner of the house: / 'The Teacher says: / "I will celebrate the Passover at your house with My disciples."'"

The Great Doxology, the troparion of the feast, the litany, and the dismissal.

Dismissal

Christ, our true God, who deigned to ride upon a young donkey for our salvation, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, and all the saints, may He have mercy on us and save us, as He is good and loves mankind.

ON PALM SUNDAY AT THE LITURGY

Antiphon 1, Tone 2

Verse 1: I rejoiced that the Lord would hear / the voice of my prayer. Psalm 114:1

Through the prayers of the Mother of God, Savior, save us.

Verse 2: For He has inclined His ear to me, / and I will call upon Him all the days of my life. Psalm 114:2

Through the prayers of the Mother of God, Savior, save us.

Verse 3: The pangs of death encompassed me, / the troubles of hell overtook me. Psalm 114:3A

Through the prayers of the Mother of God, Savior, save us.

Verse 4: I encountered sorrow and distress, / and I called upon the name of the Lord. Psalm 114:3B–4A

Through the prayers of the Mother of God, Savior, save us.

Glory, and now: **Through the prayers of the Mother of God, Savior, save us.**

Antiphon 2

Verse 1: I believed, therefore I spoke; / yet I was greatly humbled. Psalm 115:1

Save us, O Son of God, / who sat upon a donkey, / as we sing to You: Alleluia.

Verse 2: How shall I repay the Lord / for all He has done for me? Psalm 115:3

Save us, O Son of God, / who rides upon a donkey, / as we sing to You: Alleluia.

Verse 3: I will take the cup of salvation / and call upon the name of the Lord. Psalm 115:4

Save us, Son of God, / who rides upon a donkey, / as we sing to You: Alleluia.

Verse 4: I will fulfill my vows to the Lord / before all His people. Psalm 115:5

Save us, O Son of God, / who rides upon a donkey, / as we sing to You: Alleluia.

Glory, and now: The Only-Begotten Son:

Antiphon 3, Tone 1

Verse 1: Give thanks to the Lord, for He is good; / for His mercy endures forever! Psalm 117:1

Troparion, Tone 1

As a foretaste of Your general resurrection / before Your Passion, / You raised Lazarus from the dead, Christ our God. / Therefore, we too, as children, holding up the symbols of victory, / will cry out to You—the Conqueror of death: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!"

Verse 2: Let the house of Israel say, / "He is good, and His mercy endures forever." Ps 117:2

Troparion: **At the General Resurrection:**

Verse 3: Let the house of Aaron say, / "He is good, and His mercy endures forever." Psalm 117:3

Troparion: **For the General Resurrection:**

Verse 4: Let all who fear the Lord say, / "He is good, and His mercy endures forever." Psalm 117:4

Troparion: **For the General Resurrection:**

Entrance with the Gospel

Blessed is He who comes in the name of the Lord; / we have blessed you from the house of the Lord; / God is the Lord, and He has appeared to us! Ps 117:26–27A

Troparion: **For the General Resurrection:**

Troparion, Tone 4

Glory: Buried with You in baptism, Christ our God, / we have been made worthy of immortal life through Your resurrection / and we exclaim in song: / "Hosanna in the highest, / blessed is He who comes in the name of the Lord!"

Kontakion, Tone 6

And now: *Seated* on the throne in heaven, / journeying upon the earth on a donkey, Christ our God, / You received praise from the Angels / and glorification from the children who cried out to You: / "Blessed are You, Who come to call Adam *to Yourself*!"

The Trisagion.

Prokeimenon, Tone 4

Blessed is He who comes in the name of the Lord, / God is the Lord, and He has appeared to us.

Verse: Give thanks to the Lord, for He is good; for His mercy endures forever. Ps 117:26A, 27A, 1

Epistle to the Philippians, reading 247

Brothers, rejoice in the Lord always; again I say, rejoice. Let your gentleness be known to all people; the Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Therefore, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable—if there is any excellence and if there is anything worthy of praise—think about these things. Whatever you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

Phil. 4:4–9

Alleluia, Tone 1

Verse: Sing to the Lord a new song, for the Lord has done marvelous things.

Verse: All the ends of the earth have seen the salvation of our God. Ps 97:1A, 3B

Gospel of John, beginning 41A

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They prepared a supper for Him there, and Martha served. Lazarus was one of those reclining at the table with Him. Then Mary took a pound of pure, costly nard and anointed Jesus' feet, and wiped His feet with her hair, and the house was filled with the fragrance of the ointment. Judas Iscariot, one of His disciples—the one who was about to betray Him—said, "Why wasn't this ointment sold for three hundred denarii and given to the poor?" He said this not because he cared about the poor, but because he was a thief; and since he was in charge of the money box, he used to take what was put into it. Jesus then said, "Leave her alone; she needed to keep this perfume for the day of My burial. For you always have the poor with you, but you do not always have Me." Many of the Jews then learned that He was there, and they came not only for Jesus' sake but also to see Lazarus, whom He had raised from the dead. The chief priests, however, decided to kill Lazarus as well, because many of the Jews were coming because of him and believing in Jesus. The next day, a large crowd that had come for the festival, having heard that Jesus was coming to Jerusalem, took palm branches and went out to meet Him, shouting, "Hosanna! Blessed is He who comes in the name of the Lord, the King of Israel!" Jesus, finding a young donkey, sat on it, as it is written: "Do not be afraid, O daughter of Zion; behold, your King is coming, seated on a young donkey." His disciples did not understand this at first, but when Jesus was glorified, then they remembered that this had been written about Him, and that they had done this for Him. The crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead bore witness to this. That is why the crowd went out to meet Him—because they had heard that He had performed this sign.

John 12:1–18

Instead of "It is fitting"

Irmos, Tone 4: God is the Lord, and He has appeared to us! / Let us celebrate / and let us exalt Christ with joy, / with palm branches and boughs, let us cry out in song: / "Blessed is He who comes in the name of the Lord, / our Savior!"

Communion Hymn

Blessed is He who comes in the name of the Lord, / God is the Lord, and He has appeared to us! Alleluia. **(3)**

Ps 117:26A–27A

ON PALM SUNDAY AT VESPERS

At "O Lord, I have cried out," stichera in tone 6; and we sing three self-vocalized stichera, repeating them, in tone 8:

Rejoice and be glad, O City of Zion, / exult and celebrate, O Church of God! / For behold, Your righteous King has come, / seated upon a young donkey / and greeted by children with songs: / "Hosanna in the highest, blessed are You, / O You who have boundless mercy, have mercy on us!" **(2)**

On this day the Savior came into the city of Jerusalem, / to fulfill the Scriptures, / and all took palm branches in their hands / and spread their garments before Him, / knowing that He is our God, / To Whom the Cherubim cry out unceasingly: / "Hosanna in the highest, blessed are You, / O Possessor of boundless mercy, have mercy on us!" **(2)**

Carried upon the Cherubim / and praised by the Seraphim, / You, O Good One, sat upon a young donkey as *the Son* of David, / and the children sang Your praises, as is fitting *to glorify* God, / while the Jews reviled You unjustly. / *Your* riding on an untamed donkey / foreshadowed that the unruly pagans / would be converted from unbelief to faith. / Glory to You, Christ, / the Only Merciful and Lover of Mankind! **(2)**

Glory: Rejoice and be glad:

And now: You who are borne upon the Cherubim:

Entrance. Prokeimenon of the Day, Tone 8

Bless the Lord now, / all you servants of the Lord.

Verse: You who stand in the temple of the Lord, in the courts of the house of our God.

Ps 133:1

At the stichera, the verses are sung in the same tone, tone 2:

From the fronds of palm trees and branches— / as from one divine feast / to *another* divine feast— / to the sacred and saving mystery of Christ's Passion, / let us gather, O faithful, / and with our eyes follow Him, / who voluntarily suffers for our sake, / and let us sing a song befitting Him / in gratitude, crying out: / "Source of mercy and haven of salvation, / Glory to You, O Lord!"

Verse: **Sing to the Lord a new song, / for the Lord has done marvelous things.** Ps 97:1A

Tone 3: It is a dreadful thing to fall into the hands of the living God: / He is the judge of the thoughts and intentions of the heart! / May no one enter who lacks pure faith, / but let us approach Christ with meekness and reverence, / that we may receive mercy and find grace / for timely help.

Verse: **All the ends of the earth have seen / the salvation of our God.** Psalm 97:3B

Tone 7: O synagogue, deceitful and adulterous, / who has not remained faithful to her Husband! / Why do you cling to the Covenant, / of which you have not become an heir? / Why do you boast of the Father, having rejected the Son? / You did not receive the prophets who proclaimed the Son! / Be

ashamed, at least, of your own children, who cry out: / “Hosanna to the Son of David; / blessed is He who comes in the name of the Lord!”

Glory, Tone 2: From the palm branches and boughs:

And now, Tone 3: It is a dreadful thing to fall into the hands of the living God:

Now you dismiss the congregation: The Trisagion, followed by the Lord’s Prayer:

And the customary conclusion of Matins according to the rule of Great Lent, with the troparion “Rejoice, O Virgin Mother of God” and prostrations.

Dismissal

O Lord, who went forth to suffer willingly for our salvation, —Christ, our true God—through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, the holy and righteous God-parents Joachim and Anna, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

The same dismissal is recited on Monday, Tuesday, and Wednesday.

HOLY WEEK.
ON HOLY AND GREAT MONDAY

ON PALM SUNDAY AT VESPERS

A short Vespers service is held, during which the Triodion of St. Andrew of Crete is sung. The irmoses are sung twice, and the troparia as many times as there are. At the end, both choirs sing the irmos together. The same applies to Vespers on the other days of Holy Week. Tone 8.

Hymn 1

Irmos: To Him who crushed *the enemy* in battle with His might / and led Israel across the Red Sea, / let us sing to Him, our Savior God, / for He has been glorified!

Let us, the faithful, imitate Joseph's chastity; / let us learn from Him who honored human nature with His mind, / living our lives with every caution, / in active virtue.

Failure to perform good *deeds* makes *us* like the fig tree: / let us therefore turn away from this, / lest we wither away, as it once did, / the synagogue, which was foretold to be covered with *nothing but* leaves.

Depicting the image of the Lord, Joseph / is cast into a pit, sold by his own kin, / endures all things, glorious, / as a true foreshadowing of Christ.

Having avoided the barrenness of the fig tree, brothers, / let us understand *this* example, / so that we may not wither away, as it did then, / when, suffering from hunger, the Lover of Mankind / approached it on His way *into the city*.

Jesus, hastening to suffer for the world of His own free will, / goes with His disciples to the city of Jerusalem / toward voluntary suffering, / which He came to endure.

By joining the Lord, / who seeks to endure all *things*, / let us be ready for *mockery*, / for spitting, for ridicule (and for humiliation), / so that, together with His most pure suffering, / we may be glorified, O faithful ones.

He who suffered for us heals our passions through His sufferings: / for by His own will He accepts / in our human nature / His life-giving passions, / so that we might be saved.

Glory: I glorify the Three Without Beginning, / I sing of the Three Holy Ones, / I proclaim the Three equally eternal in one essence; / for in the Father, the Son, and the Holy Spirit / the one God is glorified.

And now, O Mother of God: The rod of Moses and the rod of Aaron / *underwent* an extraordinary transformation / and served a providence beyond understanding; / but Your womb, O Mother of God, / reveals for the first time an unprecedented birth!

Sedalen, Tone 4

May the guilt of the fig tree not fall upon you, O soul, / but strive to bring forth from the furrows of your heart / good fruits for your Creator, Christ, / offering *them* to Him in repentance.

Hymn 8

Irmos: On the holy mountain where He was glorified / and revealed the mystery of the Ever-Virgin to Moses / through the fire in the thorn bush— / sing to the Lord and exalt Him for all ages.

Having adorned our lives with chastity / and preserved our faith through prudence, / let us demonstrate righteousness of character, / so that, following Christ with courage, / we may be crucified with Him.

Encountering another Eve in the Egyptian woman, / Patriarch Joseph did not yield to unrighteousness, / but stood firm, like a diamond, / untrapped by sinful passions.

As You walked the paths of life, my Savior, / You experienced hunger of *Your own* free will, / seeking the salvation of all; / for this is what You longed for: / the conversion of those who had turned away from You.

The first father, having tasted of the tree, / when he realized that he was naked and ashamed, / took fig leaves and girded himself: / and *thereby* foreshadowed the synagogue, / which laid itself bare *by rejecting* Christ.

Prepare yourself, O soul, before the hour of departure, / and equip yourself for the life to come; / and with Christ, who is eager to suffer for you, / hasten to suffer, to be crucified, and to die, / so that He may glorify you.

How can death not tremble, my Savior? / How can hell not be afraid when it meets You, / as You hasten to suffering of Your own free will, / and seeing You, the Righteous One, / who came to suffer for the unrighteous?

Those who witnessed the raising of Lazarus— / the Jews, the priests, and the Levites— / having conspired out of envy to carry out a treacherous betrayal, / handed Christ over to Pilate to be put to death.

Your Lamb, Your Servant, and Your Virgin, / seeing You hastening toward suffering, / and the Good Shepherd laying down His soul for us, / was torn with maternal anguish for You.

Let us bless the Father, and the Son, and the Holy Spirit, the Triune Lord: I sing of You as One in Being, / I honor You as a Trinity of Persons, / Father, Son, and All-Holy Spirit: / I glorify the eternal power of Your Kingdom forever.

And now, O Mother of God: The Mother of God prays to You, Christ, / and the host of Your disciples implores You: / Grant Your peace to Your world, / and show us Your compassion abundantly forever and ever.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: On the holy mountain of the One who is glorified:

Song 9

Irmos: Virginity, foreign to mothers, / and childbirth, uncharacteristic of virgins— / both were accomplished in You, Mother of God: / therefore all of us, the peoples of the earth, / ceaselessly magnify You.

Chastity is foreign to the wicked, / and lawlessness is uncharacteristic of the righteous; / but the great Joseph shunned sin / and became a model of chastity / and truly a likeness of Christ.

Justice is foreign to the lawless, / and the knowledge of God is foreign to the unfaithful; / but the Jews rejected this through their lawlessness. / Therefore, they themselves inherited / the curse, like the fig tree.

Christ, the true Bread of Life and my God, / longed for the salvation of mankind. / And just as He had previously cursed the fig tree—the barren synagogue / cloaked in the leaves of the Law— / when He saw it, He cursed it.

You have cursed the barrenness of the law, / which, like leaves, / produces only the dark knowledge of letters, / yet bears no fruit of deeds because *of* lawlessness; / but bless us all, the children of grace, / O Savior.

But first, Moses' staff turned into a serpent, / while Aaron's staff, barren and withered, / *began* to sprout and put forth leaves; / and the lawless synagogue was transformed / into a barren fig tree.

Prepare, O Judea, your priests, / arm your hands for the murder of God: / for behold, the meek and gentle One has come to suffer, / the true Lamb and our Shepherd— / Christ, the King of Israel.

Receive, O Judea, the King, / for behold, He goes willingly to His suffering, / to suffer and save those who ceaselessly cry out: / "Blessed is He who is to come to save all through the Cross!"

The Lord has turned your feasts, Judea, / into mourning, according to the prophecy: / for you have been revealed as the murderer of God, / who once transformed the rock and the cliff / into springs of water and lakes, / as David sings.

Glory: It is foreign to the lawless to glorify / You, the Beginningless Being: / the Father, and the Son, and the Holy Spirit, / the uncreated Almighty, / by Whom the whole world is sustained / by the wave of His divine power.

And now: We urge the Mother of God to intercede *before You*: / Through her prayers and those of Your apostles, / make us, O Lord, partakers of Your blessings / and grant us, O Savior, the radiance / of Your Resurrection.

And again the same irmos: "Virginity is foreign to mothers": **And the rest, as usual. And the dismissal.**

ON HOLY AND GREAT MONDAY AT MATINS

After the Sixth Psalm, we sing "Alleluia" in Tone 8.

And the troparion, tone 8

Behold, the Bridegroom comes at midnight, / and blessed is the servant whom He finds watching, / but, on the contrary, unworthy is the one whom He finds careless. / Take heed, then, O my soul, lest you be overcome by sleep, lest you be delivered to death, / and shut out of the Kingdom, / but arise, crying out: / Holy, Holy, Holy are You, O God, / through the prayers of the Mother of God, have mercy on us! **(3)**

Also the usual stichera.

After the first verse, the sedalen, tone 1

The sacred sufferings of this day / rise like saving lights upon the world: / for Christ hastens to suffer out of goodness; / He who holds all in *His* hand / is pleased to be hung upon the Tree, / to save mankind.

Glory, and now: **we repeat the same.**

After the second stichera, the Sedalen, Tone 1

Invisible Judge! / How were You made visible in the flesh, / and *how* do You come to be slain by lawless men, / condemning our condemnation through Your own suffering? / Therefore, we offer praise, majesty, and glory to Your power, O Word, / in accordance with *these things*.

Glory, and now: **we repeat the same.**

After the third stanza of the Sedalen, Tone 8

Today brilliantly brings the beginning / of the Lord's Passion. / Come, then, you who love to celebrate, / let us greet *it* with hymns: / for the Creator comes to accept the Cross, / the interrogation and the wounds at Pilate's trial. / Therefore, having received a blow to the face from a servant, / He endures all things to save humanity. / Therefore, let us cry out to Him: / "Christ God, Lover of mankind, / grant the remission of sins / to those who worship with faith Your most pure sufferings!"

Glory, and now: **and we repeat the same.**

The Gospel according to Matthew, beginning 84B

At that time, as He was returning to the city, Jesus was hungry; and seeing a lone fig tree by the roadside, He went up to it but found nothing on it except leaves. And He said to it, "May you never

bear fruit again." And the fig tree withered immediately. When the disciples saw this, they were amazed and said, "How did the fig tree wither so quickly?" Jesus replied to them, "Truly, I tell you: if you have faith and do not doubt, you will not only do what happened to the fig tree, but even if you say to this mountain, 'Move from your place and throw yourself into the sea,' it will happen. And whatever you ask for in prayer with faith, you will receive." And when He came to the temple, the chief priests and the elders of the people approached Him while He was teaching, and asked, "By what authority are You doing these things, and who gave You this authority?" Jesus replied to them, "I will ask you one question; if you tell Me, then I will tell you by what authority I do these things." Where did John's baptism come from—from heaven or from people?" They reasoned among themselves: "If we say, 'From heaven,' He will say to us, 'Then why didn't you believe him?' But if we say, 'From people'—we are afraid of the crowd, for everyone considers John a prophet." So they replied to Jesus, "We don't know." He said to them, "Neither will I tell you by what authority I do these things. What do you think? A man had two sons; and he went to the first and said, 'My son, go and work in the vineyard today.' He replied, 'I will, sir,' but did not go. Then he went to the second and said the same thing. He replied, 'I won't,' but later he had a change of heart and went. Which of the two did the will of his father? They said, 'The second one.' Jesus said to them, "Truly I tell you, tax collectors and prostitutes are entering the Kingdom of God ahead of you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and prostitutes believed him; and even after seeing this, you did not repent and believe him." Listen to another parable. There was a man, the owner of a house, who planted a vineyard, surrounded it with a wall, dug a winepress in it, built a tower, leased it to vine-growers, and went away. When the time for the harvest drew near, he sent his servants to the vineyard workers to collect his fruit; but the vineyard workers seized his servants—some they beat, some they killed, and some they stoned. Again he sent other servants, more in number than the first, and they treated them the same way. Finally, he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir; come, let us kill him and take possession of his inheritance.' So they seized him, threw him out of the vineyard, and killed him. So when the owner of the vineyard comes, what will he do to those vineyard workers?" They said to him, "He will put them to a wretched death, as evildoers deserve, and he will give the vineyard to other vineyard workers who will pay him the fruit in due season." Jesus said to them, "Have you never read in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people who will produce its fruit."

Matthew 21:18–43

Then Psalm 50 and the prayer "Save, O God, Your people: O Lord, have mercy" **(12).**

A tripesner by Lord Kosmas of Mayum, tone 2

Its acrostic: "Ti deuterā," which means "On *the* second day" (that is, "On Monday"). We sing the irmoses twice, and the troparia 12 times. Refrain: Glory to You, our God, glory to You. **[This same refrain is used throughout the week]. At the end, both choirs sing the irmos together.**

Hymn 1

Irmos: To the Lord, who by His divine command dried up the impassable, surging sea / and led the people of Israel across it on foot, / let us sing; / for He has been glorified in a glorious way.

Refrain: Glory to You, our God, glory to You.

The descent of the Word of God is beyond words: / Christ Himself—God and man *at the same time*; / not regarding His divinity as something to be grasped *for Himself*, / He, having taken the form of a servant, reveals *this* to His disciples; / for He has been glorified in splendor.

I Myself have come to serve Adam, who had fallen into poverty, / in whose likeness I—the Creator, rich in Divinity— / have voluntarily clothed Myself, / and I, impassive in My Divinity, / *desire to* lay down My soul for him as a ransom.

Kontakion, Tone 8

Jacob grieved over the loss of Joseph, / while the valiant one sat upon a chariot like a revered king; / for having never once become a slave to the pleasures of an Egyptian woman, / he thereby gained glory from the One who sees into human hearts / and grants the imperishable crown.

Ikos: Let us now add sorrow to our sorrow, / and shed tears with Jacob, / mourning the glorious and chaste Joseph, / *who was sold* into slavery in body but kept his soul unenslaved / and received dominion over all of Egypt: / for God bestows upon His servants / an imperishable crown.

Synaxarion.

Hymn 8

Irmos: The unquenchable fire, / fed by boundless fuel, / was struck with awe by the spotless bodies of the pure youths, / in harmony with their souls, / and retreated; / and when the ever-living flame was extinguished, / a ceaseless song was sung: / "All creation, sing to the Lord / and exalt Him for all ages!"

"By this all will know that you are My disciples, / if you keep My commandments," – / says the Savior to *His* friends, / as He goes forth to His passion; – / "Have peace among yourselves and with all, / and, being wise in humility, be exalted; / and, having come to know the Lord in Me, / sing His praises and exalt Him for all eternity!"

"Let dominion over your brothers and sisters / be *a practice* foreign to your pagan customs. / For this is not My lot, / but *My* dominion is free will. / Therefore, whoever among you desires to be preferred above others, / let him be the last of all; / and, having come to know the Lord in Me, / sing His praises and exalt Him for all eternity!"

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

And again, the irmos. "The highest honor of the Cherubim:" we do not sing.

Hymn 9

Irmos: You have exalted, O Christ, the Mother of God who gave birth to You, / from whom You, our Creator, / took on flesh, in every way like us, / *for* the redemption *of* our *sins* of ignorance; / calling her blessed, we, all generations, / magnify You.

"Rejecting every impurity of the passions, / acquire a rational understanding, / worthy of the Divine Kingdom, / in which you will be glorified, shining brighter than the sun," /—You foretold, O All-Wisdom, / to Your apostles.

"Look to Me," You said, O Lord, / to Your disciples, "do not be presumptuous, / but follow humble *thoughts*; / you drink My cup, which I drink; / therefore, in the Kingdom of My Father / you will be glorified with *Me*."

Also, the irmos: You have exalted, O Christ: **And the earthly prostration.**

Exapostilarion

I see Your palace, my Savior, adorned, / but I have no garment to enter it. / Make the garment of my soul bright, / O Giver of light, and save me. **(3)**

At "Praise": stichera in 4-line stanzas, tone 1

The Lord, as He went forth to His voluntary suffering, / said to the apostles along the way: / "Behold, we are going up to Jerusalem, / and the Son of Man will be betrayed, as it is written of Him!" / Let us, too, with purified thoughts, / accompany Him, and be crucified with *Him*, / and mortify ourselves for His sake against the pleasures of this life, / so that we may live with Him and hear Him, proclaiming: / "I no longer ascend to the earthly Jerusalem to suffer, / but to My Father and your

Father, / and to My God and your God, / and I will lift you up with Me to the heavenly Jerusalem, / to the Kingdom of Heaven!" **(2)**

Tone 5: Having reached, O faithful, / the saving Passion of Christ our God, / let us glorify His ineffable long-suffering, / so that, through His mercy, / He may raise us up with *Himself*, we who are dead in sin, / as the Good One and Lover of Mankind. **(2)**

Glory, and now, the same tone: Lord, as You went forth to Your Passion / *and* strengthened Your disciples, / You called *them* aside and said to them: / "How is it that you do not remember My words, / those I spoke to you before, / that no prophet, *as* it is written, / can be killed outside of Jerusalem? / Now the time has come / of which I spoke to you: / for behold, I am delivering Myself into the hands of sinners to be mocked; / and they, having nailed Me to the Cross / and put Me to burial, / will count Me among the despised, as one who is dead. / Nevertheless, take heart: for I will rise again on the third day / to the joy of the faithful and *to* eternal life!"

At the Stichera, a solo, Tone 5

Unable to comprehend the ineffable mystery / of Your providence, O Lord, / the mother of the sons of Zebedee asked of You / that the honors of the temporal kingdom / might be granted to her children; / but instead You promised / that Your friends would drink the cup of death, / that cup of which You spoke, / saying that You Yourself would drink *it* before them / to cleanse *us* from our sins. / Therefore we cry out to You: / "Savior of our souls, glory to You!"

Verse: We were filled with Your mercy early in the morning, O Lord, and we rejoiced and were glad. We have rejoiced all our days: for the days in which You humbled us, for the years in which we saw evil. Look upon Your servants and upon Your works, / and show their children the way.

Psalm 89:14–16

Lord, in the most perfect *way*, teaching Your disciples, / You inspired *them* not to imitate the pagans / in their desire to rule over those beneath them: / "It shall not be so among you, My disciples, / for I *Myself* am a beggar by *My own* will." / Thus, let the first among you be a servant to all; / the ruler, as one subject to authority, / and the one honored, as the last. / For I Myself came to serve Adam, who had become impoverished, / and to give *My* soul as a ransom for many, / who cry out to Me: 'Glory to You!'"

Verse: May the radiance of the Lord our God be upon us, and may He establish the work of our hands for us, / and may He establish the work of our hands.

Psalm 89:17

Tone 8: Fearing punishment, brothers, / like the fig tree withered for its barrenness, / let us bring fruits worthy of repentance to Christ, / who grants us great mercy.

Glory, and now, in the same tone: Finding a second Eve in the Egyptian woman, / the serpent sought to seduce Joseph with *her* flattering words; / but he, leaving his clothes behind, fled from sin, / and, though naked, was not ashamed, like the first man before his disobedience. / Through his prayers, O Christ, have mercy on us.

Also: "It is good": **And the conclusion of Matins according to the order of Great Lent.**

Dismissal: The Lord, going forth to His voluntary suffering:

There are no kathismas at the First and Ninth Hours. The Third and Sixth Hours, however, include kathismas. At the Third, Sixth, and Ninth Hours on Monday, Tuesday, and Wednesday, the Four Gospels are read. At the third hour, after "O Theotokos, You are the true vine," **the Holy Gospel is carried out with two lit lamps and placed on the analogion. The priest censes the entire church; at the Sixth Hour, he censes only the Gospel. At the Ninth Hour, he censes the entire church again. Upon the conclusion of the reading, we proclaim:** "Blessed be the Lord God:" **and the rest of the sequence. The Kontakion of the day:** "Jacob mourned the loss of Joseph:" **and the customary prostrations.**

AT THE SIXTH HOUR

"Come, let us worship:" **three times, and the customary psalms: Kathisma 8. Also the troparion:** "On the sixth day and at the sixth hour:" **and the Theotokion:** "We have no boldness:" **and three bows.**

Troparion of the Prophecy, Tone 6

With a contrite heart we fall down before You, / and we pray to You, Savior of the world, / for You are the God of those who repent.

Glory, and now: **we repeat the same.**

Prokeimenon, Tone 4

When the Lord restored / the captives of Zion.

Verse: Then our mouths were filled with joy.

Ps 125:1A, 2A

Reading from the Prophecies of Ezekiel

It was in the thirtieth year, in the fourth month, on *the* fifth *day* of the month, and I was among the exiles by the river Chebar, when the heavens were opened, and I saw a vision from God. On *the* fifth *day* of the month—that is, the fifth year of King Jehoiakim's captivity—the word of the Lord came to Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was upon me. And I looked, and behold, a storm wind was coming from the north, with a great cloud in it, a radiant glow all around it, and a blazing fire; and in the midst of it was *something like* the appearance of amber in the midst of the fire; and there was a radiance within it, and in the midst of *it was* the likeness of four living creatures. And this was the appearance of them: they had the likeness of a human being; each had four faces and four wings; their shins were straight, their feet were feathered, and their wings were like gleaming bronze; their wings were light. And human hands were visible from beneath their wings on all four sides; and their faces and their four wings touched one another; and the four of them did not turn their faces *as* they moved; each went in the direction of its face. And the likeness of their faces was this: a human face, a lion's face on the right side of *all* four, a calf's face on the left side of *all* four, and an eagle's face on *all* four. And their faces and their wings were spread upward on *all* four; two of each were joined together, and two covered their bodies from above. And each one went in *the direction* of its face; wherever the Spirit went, they went, and they did not turn around. And in the midst of the living creatures was a sight *like* burning coals of fire, like the appearance of lamps moving back and forth among the living creatures, and the radiance of fire, and from the fire came forth *something like* lightning. And the living creatures ran and turned, as if they were a scattering *of sparks**. And I looked, and behold, there *was* a wheel on the ground beside each *of* the four living creatures. And the appearance of the wheels was like that **of topaz****; and their form and structure were the same for *all* four; and their structure was such that it seemed as if a wheel were within a wheel. They moved in all four directions without turning *as* they went—not even their rims—and they had a certain height. And I looked at them, and their rims were full of eyes all around, on *all* four of them! And *as* the living creatures moved, the wheels moved alongside them; and when the living creatures rose from the ground, the wheels rose with them. Where the cloud was, there was the Spirit, *urging* them on: the living creatures moved, and the wheels rose with them, for the Spirit of Life was in the wheels.

***From the Greek letters:** the form of Vezek

****From the Greek letters:** the form of Parsi

Ezekiel 1:1–20

Prokeimenon, Tone 4

Unless the Lord builds the house, / the builders labor in vain.

Verse: Unless the Lord guards the city, the watchman stays awake in vain.

Psalm 126:1

And the Gospel is read according to the prescribed order. After the reading: "May Your compassion meet us soon, O Lord:" **The Three Holy Ones after the "Our Father," the Kondak of the day.** O Lord, have mercy, **40. And the rest according to custom, and the dismissal.**

The Ninth Hour on all three days is without a kathisma, but with the reading of the Four Gospels: Afterward, we read, "Do not forsake us until the end." **The Trisagion follows the "Our Father," and the Kondak of the day.** "In Your Kingdom," **and the rest of the sequence as usual. And we begin Vespers.**

ON HOLY AND GREAT MONDAY AT VESPERS

After the introductory psalm, Kathisma 18. At "O Lord, I have cried out," **stichera in tone 10; and we sing the day's four stichera twice each, and two once each, in tone 1:**

The Lord, going forth to His voluntary suffering, / said to the apostles along the way: / "Behold, we are going up to Jerusalem, / and the Son of Man will be delivered up, as it is written of Him!" / Let us, too, with purified minds, / accompany Him, and be crucified with *Him*, / and mortify ourselves for His sake, renouncing worldly pleasures, / so that we may live with Him and hear Him proclaim: / "I am no longer ascending to the earthly Jerusalem to suffer, / but to My Father and your Father, / and to My God and your God, / and I will lift you up with Me to the heavenly Jerusalem, / to the Kingdom of Heaven!" **(2)**

Voice 5: Having reached, O faithful, / the saving Passion of Christ our God, / let us glorify His ineffable long-suffering, / so that, through His mercy, / He may raise us up with *Himself*—we who are dead in sin— / as the Good One and Lover of Mankind. **(2)**

Lord, as You went forth to Your Passion / *and* strengthened Your disciples, / You called *them* aside and said to them: / "How is it that you do not remember My words, / those I spoke to you before, / that no prophet, *as* it is written, / can be killed outside of Jerusalem? / Now the time has come / of which I told you: / for behold, I am delivering Myself into the hands of sinners to be mocked; / and they, having nailed Me to the Cross / and put Me to burial, / will count Me among the despised, as one who is dead. / Nevertheless, take heart: for I will rise again on the third day / to the joy of the faithful and *to* eternal life!" **(2)**

Unable to comprehend the ineffable mystery / of Your providence, O Lord, / the mother of the sons of Zebedee asked of You / that the honors of the temporal kingdom / be granted to her children; / but instead You promised / that Your friends would drink the cup of death, / that cup of which You spoke, / saying that You Yourself would drink *it* before them / to cleanse *us* from our sins. / Therefore we cry out to You: / "Savior of our souls, glory to You!" **(2)**

Lord, teaching Your disciples with the utmost wisdom, / You admonished *them* not to imitate the pagans / in their desire to rule over those beneath them: / "It shall not be so among you, My disciples, / for I *Myself* am a beggar by *My own* will." / Thus, let the first among you be a servant to all; / the one in authority, like one under authority, / and the one honored, like the last. / For I Myself came to serve Adam, who had become impoverished, / and to give *My* soul as a ransom for many, / who cry out to Me: Glory to You!"

Tone 8: Fearing the punishment, brothers, / of the fig tree withered for its barrenness, / let us bring fruits worthy of repentance to Christ, / who grants us great mercy.

Glory, and now, the same tone: Finding the second Eve in the Egyptian woman, / the serpent sought to seduce Joseph with *her* flattering words; / but he, leaving his clothes behind, fled from sin, / and, though naked, was not ashamed, like the first man before his disobedience. / Through his prayers, O Christ, have mercy on us.

Entrance with the Gospel. "A light of joy:"

Prokeimenon, Tone 6

May the Lord bless you from Zion, / and may you see the good things of Jerusalem.

Verse: Blessed are all who fear the Lord, who walk in His ways.

Ps 127:5A, 1

1. Reading from Exodus

These are the names of the sons of Israel who came into Egypt with Jacob their father. Each came with his entire household: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher; but Joseph was *already* in Egypt. The total number of descendants of Jacob was seventy-five. Then Joseph died, as did all his brothers and that entire generation; but the sons of Israel grew and multiplied, and became very numerous, and grew exceedingly strong, and the land made them fruitful. Then a new king came to power in Egypt who did not know Joseph. And he said to his people, "Behold, the people of the sons of Israel are a great multitude, and they are growing stronger than we are; let us deal shrewdly with them, lest they multiply in the future; for if war should break out among us, they might join our enemies, and after defeating us, they might leave the land (of ours)." So he appointed taskmasters over them to wear them out with hard labor. And they built fortified cities for Pharaoh: Pithom, Rameses, and On—that is, Heliopolis. But the more they were oppressed, the more they multiplied, and the more they grew in number. And the Egyptians feared the children of Israel. And the Egyptians oppressed the children of Israel with harsh treatment, and made their lives bitter with hard labor—in mortar and brickmaking, and in all the work in the fields—in all the work to which they forced them with harsh treatment.

Then the king of Egypt spoke to the Hebrew midwives—one of whom was named Shiphrah and the other Puah—and said to them, "When you assist the Hebrew women in childbirth, and they are *about* to give birth, if it is a boy, kill him; but if it is a girl, let her live." But the midwives feared God and did not do as the king of Egypt had commanded them; instead, they let the male children live. So the king of Egypt summoned the midwives and said to them, "Why have you done this—letting the male *children* live?" But the midwives replied to Pharaoh, "The Hebrew women are not like the Egyptian women; they give birth before the midwives arrive—that is how they gave birth." God treated the midwives well, and the people multiplied and grew very strong.

Exodus 1:1–20

Prokeimenon, Tone 6

We bless you / in the name of the Lord.

Verse: Many times have they risen up against me since my youth.

Ps 128:8B, 1A

2. Reading from Job

There was a man in the land of Uz whose name was Job; and that man was blameless, upright, just, and God-fearing, shunning every evil deed. He had seven sons and three daughters. He also had livestock: seven thousand sheep, three thousand camels, five hundred pairs of oxen, five hundred female donkeys in the pasture, and a very large number of servants; and his affairs were vast throughout the land. That man was more distinguished than anyone from the rising of the sun. His sons would gather together, holding a feast every day, and they would invite their three sisters to eat and drink with them. When the days of feasting were over, Job would send for them and purify them; he would rise early in the morning and offer sacrifices for them, according to their number, and one young bull as a sin offering for their souls. For Job would say, "Have my sons perhaps sinned, or *have they perhaps* conceived evil against God in their hearts?" And so Job did this day after day.

And when that day came—behold, the angels of God came to present themselves before the Lord, and Satan came with them. And the Lord said to Satan, "Where have you come from?" And Satan answered the Lord, "I have been roaming the earth and walking back and forth across it, and here I am." And the Lord said to him: "Have you considered My servant Job? For there is no one like him on

earth—a blameless, [righteous], upright, and God-fearing man who shuns every evil deed." The devil replied before the Lord, "Does Job honor God for nothing? Have You not put a hedge around him—both outside and inside his house, and all around everything that belongs to him? You have blessed the work of his hands, and his flocks have multiplied on the earth; but stretch out Your hand and touch all that he has—surely he will bless You to Your face!" Then the Lord said to Satan, "Behold, everything he has I give into your hand; but do not lay a hand on *him*." So Satan departed from the presence of the Lord.

Job 1:1–12

Then, "Let my prayer be set before You:

The Gospel According to Matthew, Chapter 98

At that time, while Jesus was sitting on the Mount of Olives, the disciples came to Him privately and asked, "Tell us, when will this happen, and what will be the sign of Your coming and of the end of the age?" And Jesus answered them, "See to it that no one leads you astray. For many will come in My name, saying, 'I am the Christ," and they will lead many astray. You will hear of wars and rumors of wars. See that you are not alarmed; for these things must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in various places; yet all these are but the beginning of birth pangs. Then they will hand you over to be persecuted and put to death, and you will be hated by all nations because of My name. And then many will be led astray; they will betray one another and hate one another; and many false prophets will arise and lead many astray; and because of the increase of lawlessness, the love of many will grow cold. But the one who endures to the end will be saved. And this Gospel of the Kingdom will be preached throughout the whole world as a testimony to all nations; and then the end will come. Therefore, when you see the abomination of desolation standing in the holy place—as spoken of through the prophet Daniel (let the reader understand)—then those in Judea must flee to the mountains; let no one on the roof go down to take what is in his house; and let no one in the field return to take his cloak. But woe to those who are pregnant and to those who are nursing infants in those days! Pray that your flight may not take place in winter or on the Sabbath; for then there will be great tribulation, such as has not been from the beginning of the world until now, nor ever will be. And if those days had not been cut short, no one would be saved; but for the sake of the elect, those days will be cut short. Then, if anyone says to you, "Look, here is the Christ," or "There he is," do not believe it; for false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. I have told you this beforehand. So if they say to you, 'Look, He is in the wilderness,' do not go out; 'Look, He is in the inner rooms,' do not believe it; for just as lightning flashes from the east and shines as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the vultures will gather. Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky; and then all the peoples of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and glory; and He will send His angels with a great trumpet, and they will gather His elect from the four winds, from one end of the heavens to the other. Take the fig tree as an example: when its branch becomes tender and puts forth leaves, you know that summer is near. So also, when you see all these things, know that it is near, at the very door. Truly I tell you: this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but My words will never pass away.

Matthew 24:3–35

And the rest of the service of the Liturgy of the Presanctified Gifts. The same is performed on Holy Tuesday and Holy Wednesday.

If the Liturgy is not celebrated, after "O Lord, I have cried out," **we sing stichera in tone 6. Stichera, tone 1:** "O Lord, as You go forth to Your voluntary suffering:" **(2),** "Having arrived, O faithful:" **(2),** "Not comprehending the ineffable mystery:" **(2). Glory and Now:** "Lord, as You journey toward Your Passion:" **Entrance with the Gospel, "O** Joyful Light:" **the prokeimenon, the parimias, and the Gospel. Then**

"Grant, O Lord:" **the supplicatory ektenia. At the stichera, the usual verses:** "To You I lift up my eyes:" **and stichera, tone 8:** "O Lord, to act *with the* utmost wisdom:" **(2) and tone 8:** "Fearing punishment, brethren:" **Glory and Now, same tone:** The Second Eve: **Then** "Now You let go:" **and the rest according to the order of Great Lent.**

The service is conducted in the same manner on Tuesday and Wednesday.

At meals on Great Monday, Tuesday, and Wednesday, we content ourselves with dry food, as in the first week of Great Lent.

ON HOLY AND GREAT TUESDAY

ON HOLY AND GREAT MONDAY
AT VESPERS

We celebrate the Great Vespers, during which we sing the Triodion of St. Andrew of Crete. Tone 8.

Ode 2

Irmos: Listen, O heavens—I will proclaim / and sing of Christ, / Who came in the flesh from the Virgin.*

***Glory:** Who was born of the Virgin for our salvation.

Let us go with Christ / to the Mount of Olives in mystery, / and dwell with Him together with the apostles.

Understand, my humble heart, / *the meaning* of the parable of the millstones, / which Christ spoke before, / and be sober from now on.

Prepare yourself for the end, O my soul: / the coming draws near / of the incorruptible Judge.

Theotokos: Most Pure Virgin Mother of God, / the one and only all-glorified, / pray to Your Son for Your servants.

Another, same tone

Irmos: Behold, behold, I am God, / who in ancient times led Israel through the Red Sea, / and nourished, saved, and delivered them / from the bitter bondage of Pharaoh.

Behold, behold, I am God, / before the existence of all things, / and before the earth and the heavens came into being, knowing all things, / as I dwell wholly in the Father, / and bear *Him* wholly within Myself.

By the Word I created the heavens together with the earth: / for I have *always* been with the Father, and by the Word I sustain all things, / as the Word, wisdom, and power, / and image, and co-worker, and equal in action!

Who established the ages? / Who preserves the ages? / Who determines and moves all things? / If not the Beginningless One, who always abides with the Father, / like a ray in the light?

O Your boundless love for mankind, Jesus! / For You have long since made known to us the time of the end, / concealing the hour, yet clearly indicating / its signs.

You know all things, You are all-knowing, Jesus, / as One who possesses within Yourself all the divine dignity of the Father, / and who bears within Yourself the fullness of the Spirit by nature, / *as* eternal *as* the Father *Himself*.

Lord and Master, Creator of the ages, / grant that we, too, may then hear that sacred voice / calling the Father's chosen ones into the Kingdom of Heaven.

Glory: O unbegun, uncreated Trinity, / indivisible Unity, / existing *as* Three and One! / Father, Son, and Holy Spirit, one God, / accept this song from mortal tongues, / as if from fiery lips.

Theotokos: You have appeared as the holy dwelling place of God, O Virgin: / for the Heavenly King, having dwelt within you in the flesh, / came *into the world* in splendor, / divinely transforming humanity within Himself.

Sedalen, Tone 2

Moved by mercy, Christ, / You willingly undergo suffering, O Benefactor, / desiring to deliver us from our passions, / and from the condemnation *to imprisonment* in Hades. / Therefore we sing of Your sacred sufferings, / and we glorify all Your extreme condescension, O Savior.

Hymn 8

Irmos: Angels and heavens! / Bless, sing, and exalt for all ages / Him who sits on the throne of glory / and is ceaselessly glorified as God!

You have heard it all, O soul, / how Christ proclaimed to His divine disciples, / speaking of the end *of the world*; / but you, having come to know your own end, prepare yourself henceforth: / the time of departure has come.

You have understood, barren soul, / the example of the wicked servant; / fear and do not neglect the gift you have received, / not to bury it in the ground, / but to engage in trade.

May the lamp be bright, / may compassion overflow from it / as once did *wisdom* and oil from the *wise* virgins— / so that you, my soul, may then find / the bridal chamber of Christ wide open.

Speaking of flight on the Sabbath / and in *wintertime*, / the Teacher mysteriously foretells / the storm of this present seventh century, / *during* which the end / will come like winter.

As swiftly as lightning flashes, / so will that dreadful coming / of your Lord be, my soul; / you have heard *of it*— / strive to be ready from now on.

When the Judge comes with thousands and myriads / of angelic regiments and hosts, / then what fear, my soul, / what trembling—alas for me— / when all stand naked.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Truly, the Trinity is the One God: / neither has the Father become the Son, / nor has the Son been transformed into the Father, / *but* each *of the Persons* in Himself / and *all* together *They* are Light; / I glorify God *in* the Three forever.

And now, O Mother of God: Through the intercession of the Mother of God, / accept, O God, our prayer; / in return, pour out / Your mercies abundantly upon all / and grant Your peace to Your people.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Then the irmos: Angels and heavens! / At the throne:

Hymn 9

Irmos: Just as it was revealed to the Lawgiver on the mountain / in the fire and the thornbush, / so we magnify the Nativity *of Christ* from the Ever-Virgin / for the salvation of us, the faithful, / with ceaseless hymns.

Have you heard, my soul, / how the Judge proclaims in advance / and teaches about the time of death: / prepare *your* deeds for the end, / so that you may not be, as one unfit *for anything*, / rejected by God.

Learn of the fig tree, O my soul, about the end! / When it puts forth tender leaves / and sends forth shoots, / the hour of harvest is near; / and you, when you see this, / know that *the end* is at the door.

Who else, besides You, / knows Your Father? / Or to whom, besides You, is the hour or the day known? / For in You dwell all the treasures of wisdom, / Christ our God.

Then the books will be opened, / and the thrones will be set up; / deeds will be laid bare, / when all stand naked; / neither witnesses nor accusers will be present: / for all is open before God.

The Judge of all is coming / to be brought to judgment; / He who sits on the throne of the cherubim /—to appear before Pilate as a guilty man, / and to endure all things, so that Adam might be saved.

Our Passover is drawing near, / the great and divine one; / for in two days, as Christ instructs, / the day of His suffering is at hand, / on which He is offered *as* a sacrifice to the Father.

Standing at Your Cross, Savior, Your Mother / and witnessing Your unjust sacrifice, / cried out: "Alas for me, My Child, unfading Light! / Shine upon all, O Sun, the light of glory!"

Glory: O Holy Unity: / Trinity, one in Divinity, / and God, One in the Trinity, / Nature in Three Persons, / equal in honor and undivided in glory, / deliver our souls from misfortune!

And now, Theotokos: Accept, O Christ, the intercession of Your Mother / *and,* through her supplications, bring peace to the world, / and strengthen the scepter of the kingdom, / and unite Your Churches as one.

Instead of "It is meet," the irmos of the 9th ode: "That which was revealed on the mountain," **followed by a prostration.**

The Trisagion after "Our Father": the Kontakion of the day. Then "Lord of Powers, be with us": and the rest as usual.

ON HOLY AND GREAT TUESDAY AT MATINS

After the Sixth Psalm, we sing "Alleluia" in Tone 8.

And the troparion, tone 8

Behold, the Bridegroom comes at midnight, / and blessed is that servant whom He finds watching, / but, on the contrary, unworthy is he whom He finds careless. / Take heed, then, O my soul, lest you be overcome by sleep, lest you be delivered to death, / and shut out from the Kingdom; / but arise, crying out: / Holy, Holy, Holy are You, O God, / through the prayers of the Mother of God, have mercy on us! **(3)**

Also the usual stichera.

After the first verse, the sedalen, tone 4

With love, brothers, let us welcome the Bridegroom, / let us prepare our lamps, / shining with virtues and true faith, / so that we, as the Lord's wise virgins, / *may be* ready to enter with Him into the wedding feast, / for the Bridegroom, as God, / bestows upon all the imperishable crown.

Glory, and now: **we repeat the same.**

After the 2nd stichera of the Sedalen, Tone 4

An unlawful conspiracy was hatched against You, Savior; / the priests and scribes, gathering in secret out of envy, / incited Judas to betrayal; / therefore he went shamelessly / *and* spoke of You to the lawless: / "What will you give me," he said, "/ and I will deliver Him into your hands?" / Deliver our souls, O Lord, / from the condemnation that *befell* him!

Glory, and now: **we repeat the same.**

After the 3rd verse of the Sedalen, Tone 8

Judas willingly succumbs to greed, / moves against the Teacher, whom he hates, / consults others, plots his betrayal, / falls away from the light, preferring darkness, / conspires to sell Him, and betrays the Priceless One; / and so, as retribution for what he has done, / he, the wretched one, / meets his end by strangulation and a painful death. / Deliver us from his fate, Christ our God, / granting the remission of sins / to those who celebrate Your most pure sufferings with love.

Glory, and now: **we repeat the same.**

The Gospel according to Matthew, beginning 90B

At that time, the Pharisees went and decided to trap Jesus in His words. And they sent their disciples, along with the Herodians, to ask Him: "Teacher, we know that You are truthful and that You

truly teach the ways of God, and that You do not show partiality to anyone; for You do not look at people's faces." "So tell us, what do you think? Is it lawful to pay the tax to Caesar, or not?" But Jesus, perceiving their hypocrisy, said, "Why are you testing Me, you hypocrites? Show Me the coin used to pay the tax." So they brought Him a denarius. And He said to them, "Whose image and inscription is this?" They said, "Caesar's." Then He said to them, "Give to Caesar what is Caesar's, and to God what is God's." When they heard this, they were amazed, and leaving Him, they went away. On that day the Sadducees, who deny that there is a resurrection, came to Him and asked Him, "Teacher, Moses said: 'If a man dies without children, his brother shall marry his wife and raise up offspring for his brother.' Now there were seven brothers among us: the first married and died, and since he had no children, he left his wife to his brother; likewise the second and the third, down to the seventh; and after all of them, the woman also died. So, at the resurrection, whose wife will she be? For all of them had her as their wife." Jesus replied to them, "You are mistaken, because you do not know the Scriptures or the power of God. At the resurrection, people neither marry nor are given in marriage, but are like angels in heaven. And concerning the resurrection of the dead, have you not read what God said to you: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." And when the people heard this, they were amazed at His teaching. When the Pharisees heard that He had silenced the Sadducees, they gathered around Him. One of them, a lawyer, asked Him a question to test Him: "Teacher, which commandment in the Law is the greatest?" He replied, "'Love the Lord your God with all your heart, with all your soul, and with all your mind': this is the greatest and first commandment. The second is like it: 'Love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." When the Pharisees had gathered, Jesus asked them, "What do you think about the Christ? Whose son is He?" They said to Him, "David's." He said to them, "How then does David, by the Spirit, call Him 'Lord,' saying, 'The Lord said to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet"'? If, then, David calls Him 'Lord,' how can He be his son?" And no one could answer Him. And from that day on, no one dared to ask Him any more questions. Then Jesus said to the crowd and to His disciples: "The scribes and the Pharisees sit in Moses' seat; therefore, do everything they tell you and observe it, but do not do as they do, for they say one thing and do another. They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them even with a finger. Yet they do all their deeds to be seen by others; they widen their phylacteries and lengthen their tassels; they love the place of honor at banquets and the front seats in the synagogues, and greetings in the marketplaces, and to be called 'Rabbi' by people. But you are not to be called 'Rabbi,' for you have one Teacher, and you are all brothers. And do not call anyone on earth your 'Father,' for you have one Father—the Father in heaven. And do not let anyone call you 'teacher,' for you have only one Teacher: Christ. The greatest among you must be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, you hypocrites, for you shut the Kingdom of Heaven in people's faces: you yourselves do not enter, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, you hypocrites, for you travel over land and sea to make even one proselyte; and when that happens, you make him a son of Gehenna, twice as bad as yourselves. Woe to you, blind leaders, who say, 'Whoever swears by the temple is bound by no oath, but whoever swears by the gold of the temple is bound.' You fools and blind men, which is greater: the gold, or the temple that sanctifies the gold? And: "Whoever swears by the altar is not bound, but whoever swears by the gift on it is bound." You blind fools! Which is greater: the offering, or the altar that sanctifies the offering? Therefore, whoever swears by the altar swears by it and by everything on it; and whoever swears by the temple swears by it and by the One who dwells in it; and whoever swears by heaven swears by God's throne and by the One who sits upon it. Woe to you, scribes and Pharisees, you hypocrites, who tithe mint, anise, and cumin, yet have neglected the weightier matters of the Law—justice, mercy, and faithfulness; these you ought to have done without neglecting the others. You blind guides, who strain out a gnat but swallow a camel! Woe to you, scribes and Pharisees, you hypocrites, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may also be clean. Woe to you, scribes and Pharisees, you hypocrites, for you are like

whitewashed tombs, which appear beautiful on the outside but inside are full of dead people's bones and every kind of uncleanness. In the same way, on the outside you appear righteous to people, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, you hypocrites, who build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' By saying this, you testify against yourselves that you are the sons of those who killed the prophets. Go ahead, then, and fill up the measure of your fathers' iniquity. You snakes, you brood of vipers! How can you escape being condemned to hell? Therefore, behold, I am sending you prophets, wise men, and scribes; some of them you will kill and crucify, and some you will flog in your synagogues and persecute from town to town; so that all the righteous blood shed on earth may come upon you, from the blood of righteous Abel to the blood of Zechariah, the son of Barachiah, whom you killed between the temple and the altar. Truly I tell you, all this will come upon this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! Behold, your house is left to you desolate. For I tell you, you will not see Me from now on until you say, 'Blessed is He who comes in the name of the Lord.'

Matthew 22:15–23:39

And Psalm 50. Then "Save, O God, Your people," "Lord, have mercy," **(12) and the Short Litany.**

Kontakion, Tone 2

Think of the hour of the end, O soul, / and, fearing the fate of the felled fig tree, / labor over the talent given to you, O wretched one, / keeping watch and crying out: / "May we not be left outside the bridal chamber of Christ!"

Ikos: Why do you linger in negligence, / my wretched soul? / Why do you waste time dreaming of useless things? / Why do you occupy yourself with what slips away *without a trace*? / The final hour *has* now *come*, / and we must part from *all* that is here. / While you still have time, come to your senses, crying out: / "I have sinned before You, my Savior, / do not cut me down like a barren fig tree, / but as a merciful One, O Lord, / have mercy on me as I cry out in fear: / May we not remain outside the bridal chamber of Christ!"

Synaxarion.

A two-verse hymn by Mr. Kosmas of Mayum, tone 2

His acrostic: "Triti te," that is, "On Tuesday." The irmoses are sung twice, and the troparia 12 times. At the end, both choirs sing the irmos together.

Song 8

Irmos: Having disobeyed the tyrant's command, / the three pious youths, / cast into the furnace, / confessed God, singing: / "Bless the Lord, all you works of the Lord!"

Let us cast away sloth far from ourselves / and, with bright lamps, / welcome the immortal Bridegroom, Christ, / with hymns, crying out: / "Bless the Lord, all His creatures!"

May there be enough oil / of fellowship in the vessels of our souls, / so that, without wasting time on worldly pursuits, / we may sing: "Bless the Lord, / all you works of the Lord!"

All of you who have received a talent from God, / multiply His grace in equal measure / through Christ, who bestowed *it*, / singing: "Bless the Lord, / O works of the Lord!"

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all eternity.

And again, the irmos: "By the tyrant's command:" "With **the highest honor:" we do not sing.**

Hymn 9

Irmos: You who contained the Inconceivable God within your womb / and gave birth to joy for the world, / we sing to you, All-Holy Virgin.

"Watch," You said, O Good One, to Your disciples, / "for you do not know at what hour the Lord will come— / to render to each his due!"

At Your second and awesome coming, O Lord, / count me among the sheep *standing at Your* right hand, / overlooking the multitude of my sins.

And again, instead of "It is meet," the irmos: To the Incomprehensible God:

Exapostilarion

I see Your palace, my Savior, adorned, / but I have no garment to enter it. / Make the garment of my soul bright, / O Giver of light, and save me. **(3)**

At "Praise": stichera in the fourth tone, tone 1

How can I, unworthy as I am, / enter *the* radiant *assembly of* Your saints? / For if I dare to enter the bridal chamber with *them*, – / my garments will betray me, / for *such are* not *worn to* a wedding, / and, bound, I will be cast out by the Angels. / Cleanse, O Lord, the defilement of my soul / and save me, O Lover of mankind. **(2)**

Tone 2: Having fallen asleep through spiritual negligence, / I have not acquired, *my* Bridegroom, Christ, a lamp burning with virtues, / and I have become like the foolish virgins, / dreaming while I should have been working. / Do not shut Your compassionate heart from me, O Lord, / but shake off this dark sleep from me and raise me up, / and lead me with the wise virgins into Your bridal chamber, / where the pure voice of those celebrating and crying out ceaselessly: / "Lord, glory to You!" **(2)**

Glory, and now, Tone 4: Having heard of the condemnation of the one who hid his talent, O soul, / do not hide the word of God, / proclaim His wonders, / so that, having multiplied the gift of grace, / you may enter into the joy of your Lord.

Stichera at the psalter, Tone 6

Come, faithful ones, / let us labor earnestly for the Lord, / for He bestows riches upon *His* servants; / and let each one multiply the talent of grace according to his measure: / let one use wisdom for good deeds, / and let another perform the ministry of enlightenment. / May the faithful one / introduce the uninitiated to the Word *of God*, / and may another distribute riches to the poor: / for in this way we will multiply what has been entrusted *to us*, / and as faithful stewards of grace / we will be deemed worthy of joy *with our* Lord. / Grant this to us, O Christ our God, / as the Lover of Mankind.

Verse: We are satisfied in the morning with Your mercy, O Lord, and we rejoice and are glad. We have rejoiced all our days: for the days in which You humbled us, for the years in which we saw evil. And look upon Your servants and upon Your works, / and show their children the way.

Psalm 89:14–16

When You come in glory with the angelic hosts / and sit, O Jesus, on the judgment seat, / do not separate me *from Yourself*, O Good Shepherd: / for You know the righteous paths, / while the wicked ones are perverted. / Do not destroy me, who am hardened in sin, along with the goats, / but count me among the sheep standing on the right, / and save me as the Lover of Mankind.

Verse: May the light of the Lord our God shine upon us, and may He make the work of our hands prosper, / and may He make the work of our hands prosper.

Psalm 89:17

The Bridegroom, whose beauty surpasses that of all people, / who has invited us to the spiritual feast / of Your bridal chamber! / Strip away my hideous appearance, *clothed in* sin, / through my participation in Your sufferings, / and, adorning me with the garment of glory, / reveal me as a radiant fellow-diner in Your beauty / *in* Your Kingdom, O Merciful One!

Glory, and now, Tone 7: Behold, my soul, the Lord entrusts a talent to you. / Receive this gift with reverence, / put it to work for the One who gave *it to you*, / distribute it to the poor and *thereby*

gain a friend in the Lord, / so that you may stand at His right hand when He comes in glory, / and hear the blessed voice: / "Come, servant, into the joy of your Lord!" / Grant this to me *as well*, Savior, though I am a stray, / through Your great mercy.

And the rest of the service as usual.

AT THE SIXTH HOUR

The Hours with the usual verses and Gospel reading.

Troparion of the Prophecy, Tone 1

Forgive us who have sinned beyond measure / with a generous heart, O Savior; / grant that we, without being subjected to condemnation, / may worship Your holy Resurrection, / through the intercession of Your Most Pure Mother, / O One and Only Most Merciful One!

Glory, and now: **and we repeat the same.**

Prokeimenon, Tone 6

For with the Lord is mercy, / and with Him is great deliverance.

Verse: From the depths I have cried out to You, O Lord; O Lord, hear my voice.

Ps 129:7, 1–2A

Reading from the Prophecies of Ezekiel

As the living creatures moved, the wheels moved with them; and when they stopped, the wheels stood still with them; and when they rose from the ground, the wheels rose with them, for the Spirit of Life was in the wheels. And above the heads of the living creatures was a form—like the firmament, like the appearance of crystal—spanning their wings from above. And beneath the firmament were their outstretched wings, fluttering and *reaching* toward one another; *and* each had two—joined together and covering their bodies. And I heard the sound of their wings as they fluttered, like the sound of rushing waters, and like the voice of **the Mighty God***, [the Almighty]; (and) *as* they marched—the sound of words, like the sound of a great army; and when they came to a halt, their wings grew still. And behold, a voice from the top of the firmament that was above their heads: when they came to a halt, their wings grew still. And above the firmament that was over their heads was what looked like a sapphire stone—the likeness of a throne upon it; and upon the likeness of the throne was a figure like the appearance of a man, high above. And I saw what looked like amber, like a vision of fire within it all around; from the appearance of the loins upward, and from the appearance of the loins downward, I saw a vision of fire, and its radiance all around. Like the appearance of a rainbow when it is in a cloud on a rainy day—such was the outline of the radiance all around. This was a vision of the likeness of the glory of the Lord.

*** Greek and Slavonic:** Sadaï, **from the Hebrew** Shaddai.

Ezekiel 1:21–28; 2:1

Prokeimenon, Tone 4

May Israel trust in the Lord / from now on and forever!

Verse: O Lord, my heart has not become proud, nor have my eyes looked down on others.

Ps 130:3, 1A

And so on. We also celebrate the 9th Hour without the kathisma and read the Gospel. We sing the Beatitudes with prostrations. And everything else, as indicated for Monday.

ON HOLY AND GREAT TUESDAY
AT VESPERS

The usual stichera.

At "O Lord, I have cried out:"
we sing the stichera in the 10th tone.

Tone 1: How can I, unworthy as I am, / enter *the* radiant *assembly of* Your saints? / For if I dare to enter the bridal chamber with *them*, – / my garments will betray me, / for *such are* not *worn to* a wedding, / and, bound by " ," I will be cast out by the Angels. / Cleanse, O Lord, the defilement of my soul / and save me, O Lover of Mankind. **(2)**

Voice 2: Having fallen asleep through spiritual negligence, / I have not acquired, O Christ the Bridegroom, a lamp burning with virtues, / and I have become like the foolish virgins, / dreaming while I should have been working. / Do not shut Your compassionate heart from me, O Lord, / but shake off this dark sleep from me and raise me up, / and lead me with the wise virgins into Your bridal chamber, / where the pure voices of those who celebrate and cry out unceasingly: / "Lord, glory to You!" **(2)**

Tone 4: Having heard of the condemnation of the one who hid his talent, O soul, / do not hide the word of God, / proclaim His wonders, / so that, having multiplied the gift of grace, / you may enter into the joy of your Lord. **(2)**

Voice 6: Come, faithful ones, / let us labor diligently for the Lord, / for He bestows riches upon *His* servants; / and let each one multiply the talent of grace according to his measure: / let one use wisdom for good deeds, / and let another perform the ministry of enlightenment. / May the faithful one / introduce the uninitiated to the Word *of God*, / and may another distribute riches to the poor: / for in this way we will multiply what has been entrusted *to us*, / and as faithful stewards of grace / we will be deemed worthy of joy *with our* Lord. / Grant this to us, O Christ our God, / as the Lover of Mankind. **(2)**

When You come in glory with the angelic hosts / and sit, Jesus, on the throne *of* judgment, / do not separate me *from Yourself*, O Good Shepherd: / for You know the righteous paths, / while the left-hand paths are corrupt. / Do not, then, destroy me—who am hardened in sin—along with the goats, / but, counting me among the sheep standing on the right, / save me as the Lover of Mankind.

Bridegroom, blooming with beauty surpassing all people, / who has called us to the spiritual feast / of Your bridal chamber! / Strip away my hideous appearance, *clothed in* sin, / through my participation in Your sufferings, / and, adorning me with the garment of glory, / reveal me as a radiant fellow-diner in Your beauty / *in* Your Kingdom, O Merciful One!

Glory, and now, Tone 7: Behold, my soul, the Lord entrusts a talent to you. / Receive this gift with reverence, / put it to work for the One who gave *it to you*, / distribute it to the poor and *thereby* gain a friend in the Lord, / so that you may stand at His right hand when He comes in glory, / and hear the blessed voice: / "Come, servant, into the joy of your Lord!" / Grant this to me *as well*, Savior, though I am a stray, / through Your great mercy.

Entrance with the Gospel. "A light of joy:"

Prokeimenon, Tone 6

Arise, O Lord, and enter into Your rest, / You and the ark of Your holiness.

Verse: Remember, O Lord, David and all his meekness.

Psalm 131:8, 1

1. Reading from Exodus

Pharaoh's daughter went down to the river to bathe, and her maids were walking along the riverbank. When she saw a basket floating in the reeds, she sent a maid to fetch it. Upon opening it, she saw a baby crying inside the basket; and Pharaoh's daughter took pity on him and said, "This is one of

the Hebrew children." Then his sister said to Pharaoh's daughter, "Shall I go and call a wet nurse for you from among the Hebrew women, so that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the young woman went *and* called the child's mother. Pharaoh's daughter said to her, "Take care of this child for me and nurse him for me; I will pay you." So the woman took the child and nursed him. When the child had grown, she brought him to Pharaoh's daughter, and he became like a son to her. She named him Moses, saying, "I drew him out of the water."

Exodus 2:5–10

Prokeimenon, Tone 4

Behold, how good and how pleasant it is / for brothers to dwell together in unity!

Verse: Like myrrh on the head, running down upon the beard, the beard of Aaron.

Ps 132:1, 2A

2. Reading from Job

The day came when Job's sons and daughters were eating and drinking wine at their eldest brother's house. And behold, a messenger came to Job and said to him, "Pairs of oxen were plowing, and the donkeys were grazing nearby; and raiders came and seized them, and killed the young men with the edge of the sword; but I alone have escaped to tell you." *While* he was still speaking, another messenger came to Job and said, "Fire fell from heaven [to the earth] and consumed the sheep; it also consumed the shepherds; and I alone have escaped to tell you." *While* he was still speaking, another messenger came to Job and said to him, "Riders formed three groups against us, surrounded the camels, and seized them; they killed the young men with their swords; but I alone escaped and have come to tell you." *While* he was still speaking, *yet* another messenger came to Job, saying: "While your sons and daughters were eating and drinking at [your son's] house—their eldest brother's—suddenly a fierce wind came from the desert and struck the four corners of the house, and the house fell on your children, and they died; and I alone escaped and have come to tell you." When Job heard this, he rose, tore his robe, shaved his head, (and sprinkled dust on his head); and, falling to the ground, he worshiped the Lord and said: "Naked I came from my mother's womb, and naked I shall return there. The Lord gave, and the Lord has taken away; as the Lord has willed, so it has come to pass; may the name of the Lord be blessed forever!" In all this that had befallen him, Job did not sin in anything, not even with his lips, nor did he speak rashly against God.

Job 1:13–22

And immediately, "Let my prayer be directed:"

The Gospel According to Matthew, Chapter 102

The Lord said to His disciples: "No one knows the day or the hour of the coming of the Son of Man—not even the angels in heaven, nor the Son—but only the Father. For as it was in the days of Noah, so will it be at the coming of the Son of Man. Just as in the days before the flood, people were eating and drinking, marrying and giving in marriage, right up to the day Noah entered the ark, and they did not realize what was coming until the flood came and swept them all away—so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and the other left. Two women will be grinding at the mill; one will be taken and the other left. Therefore, stay awake, for you do not know on what day your Lord will come. But consider this: if the master of the house had known at what watch the thief was coming, he would have stayed awake and not allowed his house to be broken into. Therefore, you also must be ready, for the Son of Man will come at an hour you do not expect. Who then is the faithful and wise servant whom the master has put in charge of his household to give them their food at the proper time? Blessed is that servant whom his master, upon coming, finds doing so. Truly I tell you, he will put him in charge of all his possessions. But if that wicked servant says to himself, 'My master is delaying his coming,' and begins to beat the other servants, who are just like him, and to eat and drink with drunkards, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in two and assign him a

place with the hypocrites; there will be weeping and gnashing of teeth. Then the Kingdom of Heaven will be like ten virgins who, taking their lamps, went out to meet the bridegroom. Five of them were foolish, and five were wise. The foolish ones took their lamps but did not take any oil with them; the wise ones, however, took oil in jars along with their lamps. But while the bridegroom was delayed, they all dozed off and fell asleep. At midnight, a cry rang out: "Here comes the bridegroom! Go out to meet him!" Then all the virgins got up and trimmed their lamps. The foolish ones said to the wise ones, "Give us some of your oil, for our lamps are going out." But the wise ones replied, "Lest there not be enough for both us and you. Go instead to the merchants and buy some for yourselves." While they were gone to buy some, the bridegroom arrived, and those who were ready went in with him to the wedding feast, and the door was shut. Later, the other virgins came and said, "Lord! Lord! Open to us." But he replied, "Truly I tell you, I do not know you." Therefore, stay awake, for you do not know the day or the hour. For it will be like a man who, when he was about to travel, called his servants and entrusted his wealth to them; to one he gave five talents, to another two, and to another one, to each according to his ability; and he went on his journey. Immediately the one who had received five talents went and put them to work and gained five more; likewise, the one who had received two gained two more; but the one who had received one went away, dug a hole in the ground, and hid his master's money. After a long time, the master of those servants came and settled accounts with them. The one who had received five talents came forward, brought the other five, and said, "Master, you entrusted me with five talents; here, I have gained five more." His master said to him, "Well done, good and faithful servant! Since you have been faithful in a little, I will put you in charge of much; enter into the joy of your master." Then the one who had received two talents came forward and said, "Master, you entrusted me with two talents; look, I have gained two more." His master said to him, "Well done, good and faithful servant! Since you have been faithful in a little, I will put you in charge of much; enter into the joy of your master." Then the one who had received one talent came forward and said, "Master, I knew you to be a harsh man—you reap where you have not sown and gather where you have not scattered seed. So I was afraid and went and hid your talent in the ground; here is what belongs to you." His master replied, "You wicked and lazy servant! You knew that I reap where I have not sown and gather where I have not scattered seed. You ought to have deposited my money with the bankers, and on my return I would have received what was mine with interest. Take the talent from him, then, and give it to the one who has ten talents; for to everyone who has, more will be given, and he will have an abundance; but from the one who has not, even what he has will be taken away. And throw that worthless servant into the outer darkness; there will be weeping and gnashing of teeth." When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory, and all the nations will be gathered before him; and he will separate them one from another, as a shepherd separates the sheep from the goats; and he will place the sheep at his right hand, but the goats at his left. Then the King will say to those on His right hand: "Come, you who are blessed by My Father; take your inheritance, the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me food; I was thirsty, and you gave Me drink; I was a stranger, and you welcomed Me; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me." Then the righteous will answer Him, "Lord, when did we see You hungry and feed You? Or thirsty and give You something to drink? When did we see You a stranger and welcome You? Or naked, and clothed You? When did we see You sick or in prison and visit You?" And the King will answer them, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of Mine, you did for Me." Then He will say to those on His left: "Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not welcome Me; I was naked, and you did not clothe Me; I was sick and in prison, and you did not visit Me." Then they, too, will reply, "Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and fail to serve You?" Then He will answer them, "Truly I tell you, whatever you did not do for one of the least of these, you did not do for Me." And these will go away into eternal punishment, but the righteous into eternal life. And it came to pass that when Jesus had finished all these words, He

said to His disciples, “You know that in two days it will be Passover, and the Son of Man will be handed over to be crucified.”

Matthew 24:36–26:2

And the rest of the Liturgy of the Presanctified Gifts.

ON HOLY AND GREAT WEDNESDAY

ON HOLY AND GREAT TUESDAY
AT VESPERS

We celebrate the Great Vespers, and at it we sing the triptych of St. Andrew of Crete. Tone 2.

Hymn 3

Irmos: My barren mind, / make fruitful *within* me, O God, / You who cultivate what is good and plant what is beneficial, / through Your mercy.

The time of the end: let us turn to You at last— / as Christ teaches; / for He will come in a single moment, / He will come and will not delay, / to judge His world.

Revealing the suddenness of His coming, / Christ said, / *that, as* in the days of Noah, / unexpected destruction / will once again befall the earth.

The palace has been opened, / *and* with it the divine wedding has been prepared; / the Bridegroom is near, calling us; / from now on, let us be ready!

Simon's house received You, Jesus the King, / whom *the* whole *world* cannot contain, / and a sinful woman anointed You with myrrh.

Filled with the mysterious fragrance, the woman / was delivered from the former stench of her many sins. / For You, Savior, / are the fountain of the myrrh of life.

Heavenly food for the hungry, / You Yourself are true life! / You partook, Christ, with people, / showing Your condescension.

The reckless disciple, / who rejected You, Christ, / took a whole band from the lawless, / led them against You, / turning to betrayal.

Glory: To You, Son, together with the Father and the Holy Spirit, / I worship and sing praises to the one Being, / distinguishing the Persons *within Him*, / yet uniting them in one nature.

And now, to the Mother of God: The Lamb who gave birth to You, / the Shepherd and the Lamb, / ceaselessly intercedes, Jesus God, / for all who are born on earth and believe in You.

Sedalen, Tone 1

Behold, truly a wicked council / has gathered *with* hostile *intent* / to condemn as a defendant the Lord of all, / who sits on high as Judge. / Now Herod gathers with Pilate, / and Annas together with Caiaphas / to put the One who is Long-suffering to the test.

Song 8

Irmos: In the thornbush, to Moses, / the miracle of the Virgin who foreshadowed Him / long ago on Mount Sinai— / sing, bless, and exalt Him for all ages!

It was not out of ignorance of the time of our death / that the Holder of the Ages foretold, / who knows not that day: / but rather to set *thereby* limits of humility for all.

When You sit in judgment, O Judge, / separating, as You, the Shepherd, have said, the goats from the sheep, / do not deprive us, O Savior, of standing on that *side* / *where* Your divine right hand is.

You are our Passover, slain for all, / as the Lamb, the Sacrifice, and the atonement for sins; / and we extol Your divine sufferings, / Christ, for all eternity.

My whole life, my soul, / is likened to a mill, a field, and a house for You: / therefore, grant me a heart set on God, / so that nothing mortal may remain in the flesh.

Not to the Pharisees, Savior, / nor only to Simon alone / did You deign to come to the table: / but now even the tax collectors, and along with them the harlots, / draw upon Your mercy.

Judas, the traitor, enslaved by greed, / began to worry about the money he had squandered; / *and* soon—about how to betray the Lord: / going to the lawless, he negotiated a price.

O blessed hands! / O hair and lips of the wise harlot! / With them, Savior, she poured myrrh upon Your feet, / wiping them *and* kissing them ceaselessly.

When You were reclining, O Word, / the woman came *and*, weeping at Your feet, / poured alabaster myrrh upon Your head, / O Savior, immortal Myrrh!

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Together with the Father, the Son, and the Holy Spirit, / the Holy Trinity in one Godhead, / we glorify You, proclaiming: / "Holy, Holy, Holy are You forever!"

And now, O Mother of God: Through the intercessions of Your Most Pure Mother / and Your apostles, Savior, / pour out Your mercies upon us abundantly / and grant Your peace to Your people.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: "To Moses in the burning bush:"

Hymn 9

Irmos: We, the faithful, magnify with unceasing hymns the Word, who shone forth from the Father before time began, / conceived in the womb in a manner beyond nature.

A time of labor, the goal—salvation: / having received a talent—an ancient image, my soul, / attain eternal life.

Having adorned our souls like bright lamps / for the Bridegroom's coming to the imperishable wedding, / before the door is shut, / let us enter *together* with Him.

Desiring to show everyone, Jesus, / Your supernatural humility, / You partook of the supper in Simon's house, / Food for the hungry!

Truly life-giving Bread, Jesus, / You partook of *the meal* with Simon the Pharisee, / so that the harlot might receive Your grace, which cannot be bought, / through the outpouring of Your mercy.

"My hands are defiled, / my lips *are like* those of a harlot, my life is unclean, / all the members of my body are corrupted; / but have mercy on me and forgive me," / the harlot cries out to Christ.

Approaching Your feet, Savior, / the woman poured out myrrh, / filling *all around* with its fragrance, / and filling *herself* / with the myrrh of atonement for *her* deeds.

"I am rich in fragrances, / but poor in virtues; / what I have, I bring to You: / grant me Yourself what You have, / and forgive me and have mercy on me," / the harlot cries out to Christ.

"I have mortal myrrh, / but You have the myrrh of life, / for Your name is Myrrh, poured out upon the worthy; / but let me go and forgive me," / the harlot cries out to Christ.

Glory: You are without beginning, O Father; / You are uncreated, O Son; / the Spirit is equal *to Them* in the throne, / Three in one Nature, / and three in Persons: / the one true God.

And now, to the Theotokos: O Mother of God, hope of those who honor You always, / do not cease to intercede with Him Who was born of You / for my deliverance from misfortunes / and all manner of temptations.

Instead of "It is meet," the irmos of the 9th ode: "She who conceived supernaturally in the flesh," **followed by a prostration.**

The Trisagion after "Our Father": the Kontakion of the day. Then "Lord of Powers, be with us": and the rest, as usual.

ON HOLY AND GREAT WEDNESDAY
AT MATINS

After the Sixth Psalm, we sing "Alleluia" in Tone 8.

And the troparion, tone 8

Behold, the Bridegroom comes at midnight, / and blessed is that servant whom He finds watching, / but, on the contrary, unworthy is he whom He finds careless. / Take heed, then, O my soul, lest you be overcome by sleep, lest you be delivered to death, / and shut out from the Kingdom; / but arise, crying out: / Holy, Holy, Holy are You, O God, / through the prayers of the Mother of God, have mercy on us! **(3)**

Also the usual stichera.

After the first verse, the sedalen, tone 3

The harlot approached You, / pouring out her tears upon Your feet, O Lover of mankind, / and is delivered from the stench of evil by Your command! / But the ungrateful disciple, who breathed in Your grace, / rejects her and is covered with impurity, / selling You out for the love of money. / Glory to You, Christ, for Your mercy!

Glory, and now: **we repeat the same.**

After the 2nd stichera of the Sedalen, Tone 4

Judas the traitor, enslaved by greed, / plotted to treacherously betray You, O Lord, the treasure of life; / for, drunk, he hastens to the Jews, / saying to the lawless: "What can you give me, / and I will hand Him over to you to be crucified?"

Glory, and now: **we repeat the same.**

After the 3rd stichera of the Sedalen, Tone 1

The harlot cried out in tears, O Merciful One, / wiping Your most pure feet with warm *faith* / with the hair of her head, / and groaning from the depths *of her heart*: / "Do not cast me away or despise *me,* my God, / but accept me, a repentant sinner, and save me / as the only Lover of mankind!"

Glory, and now: **we repeat the same.**

The Gospel according to John, reading 41B

At that time, the crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. That is why the crowd went out to meet Him, having heard that He had performed this sign. But the Pharisees said to one another, "You see that you are accomplishing nothing; look, the whole world has gone after Him." Among those who had come to worship at the Feast were some Greeks. They approached Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, saying, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you: unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, the Father will honor him. Now My soul is troubled, and what shall I say? "Father, save Me from this hour; yet for this purpose I have come—to this very hour. Father, glorify Your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." The crowd standing there and hearing it said, "That was thunder." Others said, "An angel spoke to Him." Jesus answered and said, "This voice was not for My sake, but for yours. Now is the judgment of this world; now the ruler of this world will be cast out. And I, when I am lifted up from the earth, will draw all people to Myself." He said this to indicate the kind of death He was to die. The crowd replied to Him, "We have heard in the Law that the Christ remains forever; how then can You

say that the Son of Man must be lifted up? Who is this Son of Man?" Jesus said to them, "The light is with you for only a little while longer. Walk while you have the light, so that darkness may not overtake you. And whoever walks in darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light." Jesus said this, and then He went away and hid Himself from them. Even though He had performed so many signs before them, they did not believe in Him, so that the word of the prophet Isaiah might be fulfilled, which he said: "Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed?" They could not believe because Isaiah had also said, "He has blinded their eyes and hardened their hearts, so that they may not see with their eyes, nor understand with their hearts, nor turn— And I will heal them." Isaiah said this because he saw His glory and spoke of Him. Nevertheless, many of the rulers also believed in Him, but because of the Pharisees they did not confess it, lest they be expelled from the synagogue; for they loved human glory more than the glory of God. Jesus then raised his voice and said, "Whoever believes in me does not believe in me alone, but in the One who sent me; and whoever sees me sees the One who sent me. I have come into the world as light, so that no one who believes in me should remain in darkness. And if anyone hears My words and does not keep them, I do not judge him, for I did not come to judge the world, but to save the world. For the one who rejects Me and does not receive My words, there is a judge: the word that I have spoken will judge him on the last day. For I have not spoken on My own authority, but the Father who sent Me has Himself given Me a commandment—what to say and what to speak. And I know that His commandment is eternal life. So whatever I say—I say just as the Father has told Me.

John 12:17–50

Psalm 50.

A triptych
by Lord Kosmas of Mayum, tone 2

Its acrostic: "Tetradi psalo," that is, "On Wednesday I will sing." We sing the irmoses twice, and the troparia 12 times. And at the end, both choirs sing the irmos together.

Song 3

Irmos: Having established me on the rock of faith, / You have opened my mouth wide against my enemies, / for my spirit rejoices, singing: / "There is no one holy like our God, / and there is no one more righteous than You, O Lord!"

In vain does the Sanhedrin of the lawless / gather with malicious intent /—to declare You, the Savior, Christ, guilty, / to Whom we sing: / "You are our God, / and there is no one holy but You, O Lord!"

The wicked council of the lawless, / who harbor godlessness in their hearts, / intends to put to death / the Righteous One—Christ—*whom they deem* unwelcome, / to whom we sing: / "You are our God, / and there is no one holy but You, O Lord!"

Kontakion, Tone 4

Having committed more iniquities than a harlot, / I have not brought You streams of tears at all; / but in silent supplication I fall down before You, O Good One, / lovingly kissing Your most pure feet, / that You, as Lord, may grant me forgiveness of my sins, / as I cry out *to You*, Savior: / "Deliver me from my unclean deeds!"

Ikos: Once a wanton wife / suddenly became chaste, / having come to hate the deeds of shameful sin / and carnal pleasures, / keeping in mind great shame / and the judgment *followed* by punishment / to which fornicators and the wanton will be subjected. / I am the first among them, / and though I am afraid, / I, like a fool, cling to this wicked habit. / But the adulterous wife, having taken fear to heart / and made an effort, soon came, / crying out to the Redeemer: / "O Lover of Mankind and Merciful One, / deliver me from my impure deeds!"

Synaxarion.

Song 8

Irmos: Since the tyrant's word prevailed, / the furnace was once kindled seven times *more fiercely*, / in which the youths, having defied the king's command, / were not burned, but cried out: / "All the works of the Lord, sing to the Lord / and exalt Him for ever and ever!"

A woman, pouring out precious myrrh / upon *Your* sovereign and divine / awe-inspiring head, O Christ, / touched Your most pure feet / with her defiled hands and cried out: / "All the Lord's creatures, sing to the Lord / and exalt Him forever and ever!"

With tears she washes the feet of the Creator / though guilty of sins / and wipes them with *her* hair; / therefore she was not denied forgiveness / for what *she* had done in life, but cried out: / "All the Lord's creatures, sing to the Lord / and exalt Him forever and ever!"

The deliverance *of the* wise *wife* is celebrated / through the saving disposition of her heart and a flood of tears, / in which she was not ashamed / to wash herself through confession, but cried out: / "All the works of the Lord, sing to the Lord / and exalt Him forever and ever!"

We praise, bless, and worship the Lord, singing His praises and exalting *Him* forever and ever.

And again the irmos: Since it has prevailed:

"With the highest honor:" we do not sing.

Hymn 9

Irmos: With pure souls / and unstained lips / let us exalt the Immaculate and Most Pure Mother of Emmanuel, / offering through Her intercession / to Him born of Her: / "Have mercy on our souls, Christ our God, / and save us!"

Having proved himself ungrateful / and a treacherous envier, / the wicked Judas appraises the gift worthy of God, / for whose sake the debt of sins was forgiven, / bargaining with God-pleasing grace. / Have mercy on our souls, Christ our God, / and save us!

"What do you intend to give me, / and I will hand over to you, as you wish, / Christ, whom you seek?" / —says Judas, having come to the lawless rulers, / Judas, who rejected his closeness to Christ for gold. / Have mercy on our souls, Christ our God, / and save us!

O *your* blind love of money, you irreconcilable one! / Because of it, you *forgot* / that not even the *whole* world is worth a soul, / as you had been taught; / and so, throwing a noose around your neck / in despair, you hanged yourself, you traitor. / Have mercy on our souls, Christ our God, / and save us!

Also, the irmos: With pure souls:

Exapostilarion

I see Your palace, my Savior, adorned, / but I have no garment to enter it. / Make the garment of my soul bright, / O Giver of light, and save me. **(3)**

At "Praise": stichera in 4, tone 1

In You, Son of the Virgin, having come to know God, / the harlot spoke, praying with weeping, / as one who had done *many things* worthy of tears: / "Forgive my debt, just as I *let down my* tresses; / love the one who loves You, though justly hated, / and I, among the tax collectors, will proclaim You, / Benefactor and Lover of Mankind!"

The precious myrrh / the harlot mixed with her tears / and poured out upon Your most pure feet, kissing *them*. / You immediately justified her, / and grant us forgiveness, / You who suffered for us, and save us.

While the sinner was offering the myrrh, / the disciple was conspiring with the lawless. / One rejoiced, spending *the* precious *myrrh*, / while the other hastened to sell the Priceless One. / She recognized the Lord, / while he was turning away from the Lord. / She received freedom, / while Judas

became a slave to the enemy. / Neglect is *a* terrible *thing*, / repentance is a great thing: / grant it to me, O Savior, who suffered for us, / and save us.

O wretched fate of Judas! / He saw the harlot kissing the feet, / and cunningly plotted a treacherous kiss. / She unbraided her tresses, / while he was bound by rage, / harboring stinking malice instead of love: / for envy cannot choose what is good. / O wretched fate of Judas! / Deliver our souls from it, O God!

Glory, Tone 2: The sinner hurried to buy myrrh, / *seeking* to anoint the Precious Myrrh—the Benefactor, / and cried out to the myrrh-maker: / "Give me myrrh, that I too may anoint / Him who has blotted out all my sins!"

And now, Tone 6: Drowning in sin, / she found You, the haven of salvation, / and, pouring out myrrh with tears, she cried out to You: / "Look upon us, You who await the repentance of sinners. / So save me, O Lord, from the turmoil of sin / through Your great mercy!"

Stichera at the Stichera, Tone 6

On this day, Christ comes to the Pharisee's house, / and a sinful woman, approaching, / fell at His feet, crying out: / "Look upon me, drowned in sin / and despairing because of *my* deeds, / *yet* not rejected by Your goodness, / and grant me, O Lord, forgiveness for *my* evil *deeds* / and save me!"

Verse: **We were filled with Your mercy early in the morning, O Lord, and we rejoiced and were glad. Let us rejoice all our days: for the days in which You humbled us, for the years in which we saw evil. And look upon Your servants and upon Your works, / and show the way to their children.**

Psalm 89:14–16

The harlot stretched out her hair toward You, O Lord, / *and* Judas stretched out his hands toward the lawless: / one to receive forgiveness, / the other to take the pieces of silver. / Therefore we cry out to You, / He who was sold and who set us free: / "Lord, glory to You!"

Verse: **May the light of the Lord our God shine upon us, and may He establish the work of our hands for us, / and may He establish the work of our hands.**

Psalm 89:17

A woman, foul and defiled, approached, / shedding tears at Your feet, Savior, / *and* proclaiming *her* suffering: / "How can I look upon You, O Lord? / Yet You Yourself came to save the harlot! / Lift me, who am dead, out of the abyss, / You who raised Lazarus from the tomb on the fourth day. / Accept me, O Lord, wretched as I am, / and save me!"

Verse: **I will praise You, O Lord, with all my heart; I will proclaim all Your wonders.**

Psalm 9:2

Despairing because of her life, / and known to *all* for her ways, / holding a jar *in her hands*, / she approached You, crying out: / "Do not cast me away, O Virgin-born One; / do not despise my tears, O Joy of the Angels! / But accept me, a repentant sinner, / whom You did not reject *even when* I was sinning, O Lord, / through Your great mercy!"

Glory, and now, Tone 8: O Lord, a woman who has fallen into many sins, / having perceived Your Divinity, / having taken *upon herself* the ministry of the myrrh-bearers, / brings You myrrh with weeping before Your burial— / "Woe is me," she cries out, – / "for at night the passion of intemperance appears to me, / dark and moonless—love of sin! / Accept my streams of tears, / You who bring forth the waters of the sea from the clouds. / Incline Yourself to the groans of my heart, / You who bowed the heavens with Your ineffable self-humiliation. / I will kiss Your most pure feet, / and even wipe them with the curls of my head, /—*those* whose rustling Eve heard in paradise after noon, / and, hearing it with *her own* ears, hid in fear. / Who can fathom the multitude of my sins and the abyss of Your judgments? / Savior of souls, my Savior, / do not despise me, Your servant, / You who possess boundless mercy!"

And immediately, "Blessed is He," the Trisagion with prostrations, and the First Hour without the kathisma, but with prostrations according to the rule. Litany for the departed and dismissal.

AT THE SIXTH HOUR

Troparion of the Prophecy, Tone 8

On this day the treacherous Sanhedrin gathered / and devised a futile plot against You. / On this day, through his conspiracy *with them*, Judas betroths himself to the noose, / while Caiaphas unwittingly confesses / that You alone willingly accept suffering for all. / Our Redeemer, Christ God, glory to You!

Glory, and now: **we repeat the same.**

Prokeimenon, Tone 4

May the Lord bless you from Zion, / He who created heaven and earth.

Verse: Behold, bless the Lord now, all you servants of the Lord.

Ps 133:3, 1A

Reading from the Prophecies of Ezekiel

The Lord said to me: "Son of man! I am sending you to the sons of Israel, who have grieved Me, who have grieved Me; *they* themselves and their fathers have rejected Me to this very day, and they have become sons with a stubborn face and a hard heart. I will send you to them, and you shall say, 'Thus says (Adonai) the Lord!' And behold, *whether* they listen or *are afraid*—for they are a rebellious house—they will know that you are a prophet among them. And you, son of man, do not be afraid of them or be terrified in their presence; for they will taunt and attack you—and you dwell among scorpions; do not be afraid of their words or be terrified in their presence, for they are a troublesome house; and you shall speak My words to them, whether they actually listen or *are afraid*, for they are a troublesome house. "And you, son of man, listen to the One who speaks to you, and do not become a source of distress like that house of distress; open your mouth and eat what I give you." And I looked, and behold, a hand was stretched out to me, and in it was a scroll. And He unrolled it before me, and it was written on it, on the front and on the back; and written in it were the words: "Lamentation, mourning, and woe!" And He said to me, "Son of man! Eat this scroll, and go, and speak to the sons of Israel." And He opened my mouth and fed me with the scroll; and He said to me, "Son of man! Your mouth will eat it, and your belly will be filled with this scroll that is given to you." So I ate it, and it was in my mouth like sweet honey.

Ezekiel 2:3–10; 3:1–3

Prokeimenon, Tone 6

You who fear the Lord, / bless the Lord.

Verse: Praise the name of the Lord; praise the Lord, you His servants.

Ps 134:20B, 1

At the hours, the reading of the Gospel and all according to the usual order. At the Iconic Services, the kondak of Great Wednesday and of the holy church. Glory: "With the saints, grant rest:" **And now: of the Church of the Mother of God or:** "Protection of Christians:" O Lord, have mercy, **40, and the usual bows. The Trisagion: and 3 bows.** Lord, have mercy, **12, and the conclusion of the Iconic Hymns. Instead of the dismissal, the abbot reads the prayer:** "O Most Merciful Lord:" **while all continue to pray, bowing to the ground. Upon its conclusion, when everyone has risen, the abbot bows to the brethren and asks for forgiveness, saying:** "Bless me, holy fathers, and forgive me, a sinner, *for all* in which I have sinned *throughout* my entire life and throughout the entire Holy Lent—in word, deed, thought, and with all my senses." **The brethren reply,** "May God forgive you, holy father." **Then, approaching in pairs, they likewise ask for forgiveness, saying,** "Forgive me, holy father," **and return to their cells.**

ON HOLY AND GREAT WEDNESDAY AT VESPERS

The usual chanting without bows. Kathisma 18.

At "O Lord, I have cried out," stichera in the 10th tone, sung in the same tone, tone 1:

In You, Son of the Virgin, having come to know God, / the harlot spoke, praying with weeping, / as one who had done *much* worthy of tears: / "Forgive my debt, just as I *let down my* tresses; / love the one who loves You, though justly hated, / and I, among the tax collectors, will proclaim You, / Benefactor and Lover of Mankind!"

The prostitute mingled her precious myrrh / with her tears / and poured it out upon Your most pure feet, kissing *them*. / You immediately justified her; / grant us forgiveness as well, / You who suffered for us, and save us.

When the sinner brought her myro, / the disciple conspired with the lawless. / One rejoiced, spending *her* precious *myro*, / while the other hurried to sell the Priceless One. / She came to know the Lord, / while he turned away from the Lord. / She received freedom, / while Judas became a slave to the enemy. / Neglect is *a* terrible *thing*, / repentance is a great thing: / grant it to me, O Savior, who suffered for us, / and save us.

O wretched fate of Judas! / He saw the harlot kissing the feet, / and cunningly plotted a treacherous kiss. / She unbraided her tresses, / while he was bound by rage, / bearing stinking malice instead of myrrh: / for envy cannot choose what is good. / O wretched fate of Judas! / Deliver our souls from it, O God!

Voice 2: The sinner hurried to buy myrrh, / *seeking* to anoint the Precious Myrrh—the Benefactor, / and cried out to the myrrh-maker: / "Give me myrrh, that I too may anoint / Him who has blotted out all my sins!"

Voice 6: Drowning in sin, / she found You, the haven of salvation, / and, pouring out myrrh with tears, she cried out to You: / "Look upon us, You who await the repentance of sinners. / So save me, Lord, from the turmoil of sin / through Your great mercy!"

On this day, Christ comes to the Pharisee's house, / and a sinful woman, approaching, / fell at His feet, crying out: / "Look upon me, drowned in sin / and despairing because of *my* deeds, / *yet* not rejected by Your goodness, / and grant me, O Lord, forgiveness for *my* evil *deeds* / and save me!"

The harlot spread her hair before You, O Lord, / *and* Judas stretched out his hands to the lawless: / one—to receive forgiveness, / the other—to take the pieces of silver. / Therefore we cry out to You, / the One who was betrayed and yet set us free: / "Lord, glory to You!"

A woman, foul and defiled, approached, / shedding tears upon Your feet, Savior, / *and* proclaiming *her* suffering: / "How can I look upon You, Lord? / Yet You Yourself have come to save the harlot! / Lift me, who am dead, out of the abyss, / You who raised Lazarus from the tomb on the fourth day. / Accept me, O Lord, wretched as I am, / and save me!"

Despairing because of her life, / and known to *all* for her ways, / holding a jar *in her hands*, / she approached You, crying out: / "Do not cast me away, a harlot, You who were born of the Virgin; / do not despise my tears, Joy of the Angels! / But accept me, the repentant one, / whom You did not reject *even when* I was a sinner, O Lord, / through Your great mercy!"

Glory, and now, Tone 8: O Lord, a woman who has fallen into many sins, / having sensed Your Divinity, / having taken *upon herself* the ministry of the myrrh-bearers, / with weeping offers You myrrh before Your burial— / "Woe is me," she cries out, – / "for at night the passion of intemperance appears to me, / dark and moonless—love of sin! / Accept my fountains of tears, / You who bring forth the waters of the sea from the clouds. / Incline Yourself to the groans of my heart, / You who bowed the heavens with Your ineffable self-humiliation. / I will kiss Your most pure feet, / and even wipe them with the curls of my head, /—*those* whose rustling Eve heard in paradise after noon, / and,

hearing it with *her own* ears, hid in fear . / Who can fathom the multitude of my sins and the abyss of Your judgments? / Savior of souls, my Savior, / do not despise me, Your servant, / You who possess boundless mercy!"

Entrance with the Gospel. "A light of joy:"

Prokeimenon, Tone 4

Praise the God of heaven, / for His mercy endures forever.

Verse: Praise the God of gods, for His mercy endures forever.

Psalm 135:26, 2

1. Reading from Exodus

(It came to pass) in those days, when Moses had grown up, that he went out to his brothers, the sons of Israel. And when he saw their affliction, he saw an Egyptian beating a Hebrew, one of his brothers, the sons of Israel. Looking this way and that, he saw no one; so he struck down the Egyptian and hid him in the sand. The next day, when he went out, he saw two men, Hebrews, fighting; and he said to the one who was in the wrong, "Why are you striking your neighbor?" But the other replied, "Who made you our ruler and judge? Do you intend to kill me, just as you killed the Egyptian yesterday?" Moses was afraid and said, "If that is so, *then* this matter has become known!" Pharaoh heard about this incident and sought to kill Moses; but Moses fled from Pharaoh's presence and settled in the land of Midian. When he arrived in the land of Midian, he sat down by a well. Now the priest of Midian had seven daughters, who were tending the flocks of their father Jethro. When they arrived, they drew water until they had filled the troughs to water the sheep of their father Jethro. But some shepherds came and drove them away. Moses stood up and rescued them; he drew water for them and watered their sheep. So they went to their father Raguel, and he said to them, "Why have you come back *so* early today?" They replied, *"A* man—an Egyptian—rescued us from the shepherds, drew water for us, and watered our sheep." He then said to his daughters, "Where is he? And why did you let *that* man go? Go and call him so that he may eat some bread." So Moses stayed with *that* man, and he gave his daughter Zipporah to Moses as a wife. When she conceived, the woman gave birth to a son. And Moses named him Gersham, saying, "Because I am a sojourner in a foreign land." And when she conceived again, she gave birth to a second son, and he named him Eliezer, saying, "For the God of my father is my helper, and He has delivered me from the hand of Pharaoh."

Exodus 2:11–22

Prokeimenon, Tone 4

O Lord, Your mercy endures forever; / do not despise the works of Your hands.

Verse: I will praise You, O Lord, with all my heart, and I will sing to You before the angels.

Ps 137:8B, 1A

2. Reading from Job

Now the day came when the angels of God came to present themselves before the Lord, and Satan came among them to present himself before the Lord. And the Lord said to Satan, "Where have you come from?" [And] (then) Satan said before the Lord, "I have gone to and fro on the earth and walked up and down on it." Then the Lord said to the devil, "Have you considered My servant Job? For there is *no one* like him on earth—a man [like him:] blameless, upright, blameless, and God-fearing, who shuns every kind of evil? And yet he still holds fast to his integrity; yet you have spoken of destroying his possessions for no reason." Then the devil replied to the Lord: "Skin for skin; a man will give all he has for his life. But no: stretch out Your hand and touch his bones and his flesh—surely he will bless You to Your face!" Then the Lord said to the devil, "Behold, I deliver him into your hands; only spare his life." So the devil departed from the presence of the Lord and struck Job with a painful sore from head to toe. And (Job) took a piece of pottery to scrape off his sores and sat on a heap of dung outside the city. After a long time had passed, his wife said to him, "How long will you endure *this*, saying, 'Behold, I am enduring just a little while longer, waiting for the hope of my salvation'? For

behold, your memory has vanished from the earth—your sons and daughters, the fruits of my womb, and the labors with which I toiled in vain amid my suffering. But you yourself sit in decay, *among* the worms, spending the night under the open sky; and I am a wanderer and a servant, moving from place to place, from house to house, waiting for the sun to set so that I may find rest from my torments and the illnesses that now afflict me. But say a word to God—and die!" But he looked at her and said, "Why have you spoken like this, like one of those foolish women? If we have accepted the good things from the hand of the Lord, *shall* we not *also* endure the bad?" In all that had befallen him, Job did not sin with his lips before God (nor did he speak rashly about God).

Job 2:1–10

Then, "Let my prayer be set before You:

The Gospel According to Matthew, Chapter 108

At that time, while Jesus was in Bethany at the home of Simon the leper, a woman came to Him with an alabaster jar of very costly perfume and began to pour it on His head as He was reclining. When the disciples saw this, they were indignant and said, "Why this waste? After all, this could have been sold for a high price and given to the poor." But Jesus, knowing this, said to them, "Why are you troubling this woman? She has done a good deed for Me; for you always have the poor with you, but you do not always have Me. By pouring this perfume on My body, she has done this for My burial." Truly I tell you, wherever this Gospel is preached throughout the world, what she has done will also be told in memory of her." Then one of the Twelve, named Judas Iscariot, went to the chief priests and said to them, "What will you give me if I hand Him over to you?" They counted out thirty pieces of silver for him. And from that time on, he looked for an opportunity to hand Him over.

Matthew 26:6–16

And the rest of the Liturgy of the Presanctified Gifts follows.

And after the Holy Gifts have been transferred from the throne to the altar, three bows are made. Immediately thereafter, the bows performed in the church cease. In the cells, however, they continue until Great Friday.

ON HOLY AND GREAT THURSDAY

ON HOLY AND GREAT WEDNESDAY
AT VESPERS

We celebrate a short Vespers service, during which we sing the Three-Song Hymn for Holy and Great Thursday by St. Andrew of Crete. Tone 6.

Ode 4

Irmos: The prophet heard / of Your coming, O Lord, and was afraid, / that You would be born of the Virgin and appear to mankind, and he proclaimed: / "I have heard the news of You, and I was afraid." / Glory to Your power, O Lord! **(2)**

The upper room, prepared, / received You, the Creator, / and those being initiated into Your mysteries; / and there You celebrated the Passover, / and there You established *Your* Sacraments; / for there, by Your two disciples now sent forth, / the Passover was prepared for You.

"Go to such-and-such a person," / the All-Knowing foretells to the apostles, / "and blessed is he who can receive the Lord with faith: / having prepared his heart *as* an upper room, / and piety *as* a supper!"

Your mind *is full* of greed, / and your nature is one of recklessness, mad Judas: / for to you alone was the moneybox entrusted, / *yet you* showed no compassion at all, / but shut off the innermost part of your cruel heart, / betraying the One who is Merciful.

The plot of the God-killers / was combined with the behavior of a money-lover: / they armed themselves for murder, / while he rushed after the silver coins; / and so, choosing strangulation over repentance, / he met a tragic end.

Your kiss is full of deceit; / like a sword is your "Hail," flattering Judas; / your tongue utters *words* of unity, / yet your mind is set on division: / for you have cunningly plotted / to betray the Benefactor to the lawless.

You kiss—and you betray, Judas; / you greet—and you do not fall to your knees, / approaching with treachery. / Who, while hating, greets, thrice wretched one? / Who, while kissing, receives payment *for it*? / *That* kiss exposes your choice— / your shameless malice.

Glory: Indivisible in essence / *and* unconfused in Persons, / I proclaim Thee, Triune and One God, / as the sole Sovereign and Co-Throne-Bearer. / I sing to Thee a great hymn, / sung thrice in *the* heavenly *realm*.

And now, O Mother of God: *Your* Conception is beyond words; / the birth *of Christ* from You— / transcends nature, O Mother of God. / For one is from the Spirit, without seed; / the other, however, is beyond the laws of nature, / as it is imperishable and superior in nature to every birth: / for *it is* God Himself who is born *here*.

Lord, have mercy (3), Glory, and now:

Sedalen, Tone 4

As You partook with Your disciples, / You revealed, O Lord, in a mysterious way / Your holy passing, / through which we, who honor Your sacred sufferings, / have been delivered from destruction.

Hymn 8

Irmos: Whom the heavenly hosts glorify, / and *before Whom* the Cherubim and Seraphim tremble, / all that breathes and is created, / sing, bless, / and exalt Him for all ages! **(2)**

Having fulfilled what was prescribed by the Law, / He who inscribed the tablets of the Law on Mount Sinai / tasted the ancient Passover and its foreshadowing, / and *Himself* became the mystical and living / Paschal sacrifice.

Introducing us to the mysteries of wisdom, / hidden from ages past, / You, Christ, revealed *it* to all the apostles at supper, O Savior, / *and* they, the God-bearers, passed it on to the Churches.

"One of you will betray Me by deceit, / selling Me to the Jews this very night"— / having spoken thus, Christ troubled *His* friends*;* / then, in bewilderment, they turned / to one another *among themselves*.

Humbling Yourself for our sake, O Rich One, / You, rising from the supper, / took a towel and girded Yourself with it, / and, bowing Your head, washed / the feet of the disciples and the betrayer.

Who would not be amazed / at the supreme and ineffable height / of Your wisdom, Jesus! / For You, the Creator of all, appeared as clay, / washing feet and drying *them* with a towel.

The disciple whom the Lord loved, / leaning against *His* chest, asked Him: / "Who is the one who betrays You?" / And Christ said to him: / "It is the one who has just dipped his hand into the dish!"

The disciple, having taken a piece of bread, / rose up against the Bread, / plotting to betray Him, hurried to the Jews, / and said to the lawless ones: / "What can you give me, / and I will hand Him over to you?"

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

I worship God, one in essence, / and sing of the three Hypostases, distinguishing *them*: / distinct, yet not separate, / for the Divinity is one in three Persons: / the Father, the Son, and the Holy Spirit.

And now, O Mother of God: Deliver us, Jesus, / our Savior, from error, / and temptation, and from the evil one; / accept the Mother of God, who intercedes unceasingly: / for She is Your Mother / and can implore You.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

And again the irmos: To whom the heavenly hosts: **And a bow.**

Hymn 9

Irmos: The birth from a seedless conception is inexpressible, / the Fruit of the Mother who knew no man is spotless: / for the birth of God renews *the laws* of nature. / Therefore, we, all generations, / as the Mother of our God / rightly magnify You. **(2)**

When You reclined at the supper / with those being initiated into Your mysteries, O Lover of Mankind, / revealing the great mystery of Your Incarnation, You proclaimed: / "Taste the life-giving Bread with faith, / drink the Blood poured out / from the wound in the Divine side!"

The upper room appeared as the heavenly tabernacle, / where Christ celebrated the Passover, / the bloodless supper and the rational service; / and the meal of the perfect Mysteries there / is a spiritual altar.

Christ is the Passover, great and holy, / eaten as bread and slain as a lamb; / for *He* Himself was offered up for us *as* a Sacrifice. / We all partake mysteriously of His Body and His Blood.

Having blessed the bread, You, the Heavenly Bread, / gave thanks to the Father, *Your* Parent, / took the cup, and gave it to the disciples, crying out: / "Take, eat; this is My Body / and the Blood of incorruptible life!"

The Vine spoke to the branches— / to the apostles—Christ the Truth, / proclaiming: "Truly, from now on I will not drink this wine / until I drink it anew / in the glory of My Father with you, / My heirs.

You are selling the Priceless One for thirty pieces of silver / and do not give a thought, lawless Judas, / to the Supper that initiates into the mysteries, / or to the sacred ablution. / Oh, how you slipped and fell, / coming to *the point of* losing the light, / choosing strangulation *as your lot*!

You stretched out your hands, / into which you had received the bread of incorruption, / to receive the pieces of silver; / treacherously drawing near for a kiss / with the lips with which you had received the Body and Blood of Christ; / but woe to you, as Christ said.

Christ has prepared a feast for the world, / *He*, the heavenly and divine Bread. / Come, then, lovers of Christ, with mortal lips, / but with pure hearts, let us receive with faith / the Paschal sacrifice, celebrated within us.

Glory: Let us glorify the Father, exalt the Son, / and worship the Divine Spirit with faith— / the indivisible Trinity, One in essence, / as Light and Lights, and Life and Lives, / who gives life and enlightens the ends *of the world*.

And now, O Mother of God: You alone appeared as the Heavenly Palace and the Ever-Virgin Bride, / bearing God *in your womb* / and giving birth to Him who was incarnate from you without change. / Therefore, we, all generations, / as the Mother of our God, / rightly honor you.

And again the irmos: "From the conception without seed:" **And the rest of the sequence for Small Compline. From this day on, Midnight Office is no longer sung in church until the week of the Apostle Thomas.**

ON HOLY AND GREAT THURSDAY AT MATINS

The usual beginning, the Six Psalms, and the Alleluia, tone 8.

Troparion, tone 8

When the glorious disciples / were being enlightened at the Last Supper, / then Judas the wicked, afflicted by the love of money, was darkened / and betrayed You, the Righteous Judge, to lawless judges. / Behold, lover of wealth, / the stranglehold that comes from those who hoard it! / Flee from the insatiable soul / that dared to act thus against the Teacher! / O Lord, good to all, glory to You! **(3)**

Then the Gospel according to Luke, beginning 108B

At that time, the Feast of Unleavened Bread, called Passover, was approaching. And the chief priests and the scribes were seeking a way to put Him to death, for they feared the people. And Satan entered Judas, called Iscariot, one of the Twelve; and he went to consult with the chief priests and the captains of the guard about how to hand Him over to them. And they were delighted and agreed to give him money. And he promised and looked for an opportunity to hand Him over to them without the people being present. Then came the Day of Unleavened Bread, when the Passover lamb was to be sacrificed; and Jesus sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." They asked Him, "Where do You want us to prepare it?" And He said to them, "Behold, as you enter the city, a man carrying a jar of water will meet you; follow him into the house where he enters, and say to the owner of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' And he will show you a large, furnished upper room; prepare it there." They went and found it just as He had told them, and they prepared the Passover. When the hour came, He reclined at the table, and the Apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before My suffering; for I tell you, I will not eat it again until it is fulfilled in the Kingdom of God." And taking the cup, He gave thanks and said, "Take this and share it among yourselves, for I tell you that from now on I will not drink of the fruit of the vine until the Kingdom of God comes." And taking the bread, He gave thanks, broke it, and gave it to them, saying, "This is My Body, which is given for you." Do this in remembrance of Me." Likewise, after supper, He took the cup, saying, "This cup is the New Covenant in My Blood , which is poured out for you. But behold, the hand of the one who betrays Me is with Me at the table; for the Son of Man is going as it has been determined, but woe to that man through whom He is betrayed." And they began to ask one another, "Which of us will do this?" A dispute also arose among them as to which of them should be considered the greatest. But He said to them, "The kings of the nations lord it over them, and those

who exercise authority over them are called 'benefactors.' But you are not to be like that; rather, the greatest among you must be like the youngest, and the one in charge like a servant. For who is greater: the one reclining at the table or the one serving? Is it not the one reclining? Yet I am among you as one who serves. But you are the ones who have stood by Me in My trials; and I bestow upon you, just as My Father bestowed upon Me, the Kingdom, so that you may eat and drink at My table in My Kingdom. And you will sit on thrones and judge the twelve tribes of Israel. And the Lord said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, once you have turned back, strengthen your brothers." He replied to Him, "Lord, I am ready to go with You even to prison and to death." But He said, "I tell you, the rooster will not crow today before you have denied three times that you know Me." And He said to them, "When I sent you out without a moneybag, a traveler's bag, or sandals, did you lack anything?" They replied, "Nothing." And He said to them, "But now, whoever has a moneybag, let him take it, and likewise a bag; and whoever has none, let him sell his cloak and buy a sword; for I tell you, this Scripture must be fulfilled in Me: 'And He was numbered with the transgressors.' For what is written about Me is coming to pass." They said, "Lord, here are two swords." And He said to them, "That is enough." Then He went out, as was His custom, to the Mount of Olives; and His disciples followed Him.

Luke 22:1–39

And Psalm 50. We do not read the prayer "Save, O God, Your people."

Canon of St. Cosmas of Maium, tone 6; irmoses twice, troparia in tone 6.

Canon, tone 6.
Song 1

Irmos: The Red Sea is split by a blow, / and the depths, heaving with waves, are dried up: / the same thing happened at once / making it passable for the unarmed / and a grave for the armed; / and a song pleasing to God was sung: / "Christ, our God, has been glorified in splendor!"

The Source of all things and Giver of life, / the boundless Wisdom of God / created a dwelling place for Himself from the pure Mother who knew no man; / for, having clothed Himself in a bodily temple, / Christ, our God, was glorified.

Initiating His friends into the sacraments, / the true Wisdom of God / prepares a soul-nourishing feast / and mixes the cup of immortality for the faithful; / let us therefore approach reverently and cry out: / "Glory be to Christ, our God!"

Let us listen, all the faithful, / to the sublime sermon / of God's uncreated and innate Wisdom; / for She calls out: / "Taste, and seeing that I am good, exclaim: / Christ, our God, has been glorified!"

Then both choirs sing the irmos together.

Hymn 3

Irmos: Being the Lord and Creator of all, / the impassible God, having emptied Himself, united creation with Himself, / and, being *Himself* the Pascha, / to those for whom He was about to die, / He offered Himself *as food* in advance, / crying out: "Taste My body / and be strengthened in faith!"

As salvation for all mortal kind, / You, O Good One, gave Your disciples to drink / from Your own cup, filling *it* with joy**;** / for You Yourself perform the sacred rite over Yourself, / crying out: "Drink My blood, / and be strengthened in faith!"

"A foolish man—he who is the traitor among you," / You foretold to Your disciples, O One Without Malice, / "will never know this, / and, being unwise, he will not understand *it*; / but abide in Me / and be strengthened in faith!"

Sedalen, Tone 1

He who created lakes, springs, and seas, / teaching us the noblest humility, / girded Himself with a towel and washed the feet of His disciples, / humbling Himself out of an abundance of mercy, / and lifting us up from the abysses of vice, / the One who loves mankind.

Glory, Tone 3: Humbling Yourself out of mercy, / You washed the feet of Your disciples / and guided them onto the divine path; / Peter, however, refused the washing, / but then he obeyed the divine command; / and, as he was being washed, he earnestly prayed to You / to grant us great mercy.

And now, Tone 4: As You partook with Your disciples, / You mysteriously revealed, O Lord, / Your all-holy sacrifice, / through which we, who honor Your sacred sufferings, / were delivered from destruction.

Hymn 4

Irmos: Foreseeing Your ineffable mystery, Christ, / the prophet proclaimed: / "You have prepared the steadfast love *of Your* power, O merciful Father: / for You, O Good One, / sent Your only-begotten Son into the world as an atonement."

As You went forth to Your Passion, / which brought dispassion to all the descendants of Adam, / You proclaimed to Your friends, O Christ: / "I have desired to share this Passover with you; / for the Father sent Me, His only-begotten Son, / into the world as an atonement."

As You partook of the cup, / You cried out to Your disciples, O Immortal One: / "I will no longer drink / the fruit of the vine with you in *this* life; / for the Father has sent Me, His only-begotten Son, / into the world as an atonement."

"A new drink, beyond all understanding, / I say, I will drink in My Kingdom,"— / You said, Christ, to *Your* friends— / "when I am *there* with you, as God is with the gods; / for the Father sent Me, the Only-Begotten, / into the world as an atonement."

Song 5

Irmos: United by the bonds of love, the Apostles, / having surrendered themselves to Christ, the Ruler of all, / received the washing of His beautiful feet, / proclaiming peace to all.

Holding the uncontainable / and lofty waters in the air, / subduing the abysses and taming the seas, / the Wisdom of God pours water into the basin / and the Lord washes the feet of His servants.

The Lord sets an example of humility / for His disciples; / and He who clothes the heavens with clouds / girds Himself with a towel, / and bends His knees to wash the feet of His servants, / *He* in whose hand rests the breath / of all that exists.

Song 6

Irmos: The utter abyss of sins has surrounded me, / and, unable to bear the turmoil any longer, / like Jonah, I cry out to You, O Lord: / "Deliver me from destruction!"

"You call Me 'Lord,' / O disciples, and 'Teacher'; / and, indeed, I *am such* by nature," /—You cried out, Savior;— / "therefore, follow My example, / just as you have seen in Me!"

"Whoever is without impurity / has no need of a foot-washing; / and you are pure, O disciples, but not all: / for one of you has strayed / into wild debauchery."

Kontakion, Tone 2

Taking the bread in his hands, the traitor / secretly extends them / and takes the price of the One who created man with His own hands; / and Judas, the slave and flatterer, / remained incorrigible.

Ikos: Approaching the mystical supper / with reverence, / let us receive the bread with pure souls, / remaining with the Lord, / so that we may see how He washes the disciples' feet and dries them with a towel, / and do as we have seen, / submitting to one another / and washing one another's feet— / for Christ commanded His disciples thus, as He had said before; / but Judas, / the slave and flatterer, did not hear.

Hymn 7

Irmos: The youths in Babylon / were not afraid of the furnace's flame, / but cast into the midst of the fire / *and* doused with water, they sang: / "Blessed are You, O Lord, / God of our fathers!"

Nodding his head, Judas / carried out his wicked deed with calculation, / seeking the right moment / to betray the Judge to condemnation— / He who is the Lord of all / and the God of our fathers.

"One of you," / Christ cried out *to His* friends, "will betray Me"; / but they, leaving their joy behind, / were filled with anxiety and sorrow: / "Tell us, who is it," they said, / "O God of our fathers?"

"The one who, with Me, / boldly dips his hand into the dish, / *it would be* better for him / not to enter the gates of life at all,"— / thus the God of our fathers / revealed who it was.

Song 8

Irmos: For the sake of their fathers' laws, the most blessed youths / in Babylon, facing danger, / spurned the king's reckless command / and, unharmed by the fire that failed to consume them, / sang a song worthy of the Sovereign: / "Praise the Lord, all creation, / and exalt Him for all eternity!"

Fellow-dining companions of the Word on Zion, the most blessed Apostles, / having devoted themselves firmly *to Him*, / followed Him as lambs follow their shepherd; / and, united inseparably with Christ, / nourished by the divine Word, / they cried out with gratitude: / "Praise the Lord, all creation, / and exalt Him forever and ever!"

The ill-fated Iscariot, having deliberately forgotten the law of love, / prepared the feet that had been washed / for betrayal; / and, partaking of Your bread, the Divine Body, / he turned his heel against You, Christ, / and refused to cry out: / "Praise the Lord, all creation, / and exalt Him forever and ever!"

He received in his right hand the Body, / which delivers from sin, the shameless one, / and the Divine Blood, / poured out for the world; / yet he was not ashamed to drink what he had sold for a price, / he did not turn away from baseness / and did not wish to cry out: / "Sing to the Lord, all creation, / and exalt Him forever and ever!"

Hymn 9

Irmos: Through the Lord's hospitality / and the immortal feast / in a high place with lofty thoughts, / let us, the faithful, rejoice, / having heard the highest word from the Word, / Whom we magnify.

"Go," the Word said to His disciples, "to a high place for the Passover, / which strengthens the mind; / prepare for those I consecrate in the sacraments / with the unleavened word of truth / and exalt the immutability of grace."

"The Father begets Me before all ages, / the Creative Wisdom; / as the beginning *of His* ways, / He created Me for the works / now mysteriously being brought to completion; / for, being the Word not created by nature, / with *these* words I declare as My own / that which I have now received."

"Just as I am human / by nature, not merely in appearance, / so the nature united with Me is / divine, in the manner of mutual communion; / therefore, know Me, the one Christ, / who preserves that from which, / in which, and by which I was made."

Exapostilarion

I see Your palace, my Savior, adorned, / but I have no garment to enter it. / Make the garment of my soul bright, / O Giver of light, and save me. **(3)**

At "Praise," stichera on the 4th tone, tone 2.
Of the Venerable Cosmas of Maium

The Jewish Sanhedrin is now hastily assembling, / to hand over to Pilate the Creator and Maker *of the* whole *world*. / O lawlessness! O unbelief! / For they are bringing before the court the One who is to come to judge the living and the dead, / and they are preparing the Healer for the torments of passion. / O Long-suffering Lord, great is Your mercy; glory to You.

St. John of Damascus

Judas the lawless one, / who at supper dipped his hand into the dish with You, O Lord, / stretched out his hands to the lawless ones to take the pieces of silver; / and having calculated the price of treachery, / was not afraid to sell You, the Priceless One; / having washed the disciples' feet, / he treacherously kissed the Lord to betray Him to the lawless; / thus cast out from the company of the Apostles, / and having cast aside the thirty pieces of silver, / he did not see Your resurrection on the third day, / by which have mercy on us.

Judas the traitor, being treacherous, / betrayed the Savior *and* Lord with a treacherous kiss: / he sold the Lord of all to the lawless as a slave; / and like a sheep led to slaughter, / so the Lamb of God, the Son of the Father, / the One Most Merciful, went to His death.

Judas, a slave and a cunning liar, / a disciple and a malefactor, a friend and a slanderer, / proved himself to *be such* by *his* deeds, / for he followed the Teacher yet plotted betrayal against Him; / he said to himself: / "I will betray Him, and the money collected will be mine." / And so, he sought to have even the money sold, / and to have Jesus seized by trickery; / he gave a kiss—he betrayed Christ. / And like a sheep led to slaughter, / so He, the Lamb of God, went *to His death*, / the One who is Merciful and Lover of Mankind.

Glory, and now, the same voice: The Lamb of whom Isaiah spoke, / willingly goes to His sacrifice / and offers His back to be wounded, His cheeks to be struck, / yet He does not turn His face away from the shame of being spat upon / and is condemned to a dishonorable death. / The Sinless One accepts all this willingly, / so that He may grant all the resurrection from the dead.

Stichera at the Stichera, Tone 8.
Patriarch Methodius

On this day, the hostile Sanhedrin gathered against Christ / and devised a futile plan against Him: / to hand over the Innocent One to Pilate for death. / On this day, Judas, for money, casts a noose around his own neck, / and is doubly deprived of life— / both temporal and divine. / On this day, Caiaphas unwittingly prophesies, saying: / "It is better for one to die for the people,"— / for indeed He came to suffer for our sins, / to free us from the enemy's bondage, / as the Good One and Lover of Mankind.

Verse: **He who ate My bread / has lifted his heel against Me.**

Ps 40:10B

On this day, Judas hides his pretense of love for the poor / and reveals his greed: / he no longer cares for the poor, / he no longer sells the sinner's myrrh, but the heavenly Myrrh, / and conceals the pieces of silver he received for Him. / He hurries to the Jews and says to the lawless ones: / "What will you give me, and I will betray Him to you?" / O the greed of the traitor! / He makes the sale cheaply, / concluding the deal regarding the One being sold according to the buyers' wishes; / he does not carefully negotiate the price, / but sells Him like a runaway slave: / for it is the custom of thieves to cast aside what is valuable. / Now, however, the Holy One's disciple has cast Him to the dogs, / for his frenzied greed / has driven him to rage against his Lord. / Let us therefore avoid such temptation, exclaiming: / "Long-suffering Lord, glory to You!"

Verse: **He went outside / and they conspired together.**

Ps 40:7B

St. John of Damascus

Your nature is full of deceit, lawless Judas: / for, afflicted by greed, / you have come to hate mankind. / For if you loved wealth, / why did you come to the Teacher of poverty *for instruction*? / And if you did love *Him*, / why did you sell the Priceless One, betraying Him to be put to death? / Be appalled, O sun; wail, O earth; and, trembling, cry out: / "O Lord, free from malice, glory to You!"

Verse: **They have brought a wicked charge / against Me.**

Ps 40:9A

Patriarch Methodius

Let no one who is uninitiated, O faithful, / approach the Lord's Supper; / let absolutely no one approach the meal treacherously, like Judas: / for having taken a piece of bread, he turned against the Bread; / outwardly appearing as a disciple, / but in reality a murderer, / he rejoiced with the Jews, / though he lived among the Apostles; / hating, he kissed, *and by* kissing he betrayed / the One who redeemed us from the curse, / God and Savior of our souls.

Glory, same tone: Your nature is full of deceit:

The Venerable Cosmas of Maium

And now, Tone 5: As You initiated Your disciples into the sacraments, / You, O Lord, taught them, saying: / "Take heed, O friends, that no fear may separate you from Me, / for though I suffer, *I suffer* for the world. / Therefore, do not be led astray concerning Me: / for I did not come to be served, / but to serve and to give My soul *as* a ransom for the world. / If, then, you are My friends, imitate Me: / let the one who wishes to be first be last, / *and the* master—like a servant. / Abide in Me, that you may bear fruit, / for I am the vine of life."

It is good to praise the Lord: and so on as usual. We also include the First Hour, during which we read:

AT THE FIRST HOUR

Troparion of the Prophecy, Tone 3

You who endured scourging for the sake of mankind, / and were not angered, / deliver our lives from corruption, O Lord, / and save us.

Glory, and now: **we repeat the same.**

Prokeimenon, Tone 1

May the nations know / that Your name is the Lord.

Verse: O God, who is like You?

Ps 82:19A, 2A

A reading from the Prophecies of Jeremiah

Lord, reveal it to me, and I will know; then I saw their deeds. But I, like a lamb without malice, led to the slaughter, did not realize that they had devised an evil plan against me, saying: 'Come, let us put a snare in his bread, and let us cut him off from the land of the living, so that his name will no longer be remembered.' O Lord of Hosts, who judges righteously, who searches the innermost parts and the hearts! May I see Your vengeance *upon them*, for to You I have made my case known. Therefore, this is what the Lord says about the men of Anathoth who seek my life, saying, "Do not prophesy in the name of the Lord, or you will die by our hands"—(this is what the Lord of Hosts says:) "Behold, I will punish them: their young men will die by the sword, and their sons and daughters will perish from famine. There will be no remnant of them; for I will bring disaster upon the inhabitants of Anathoth in the year of their punishment. You *are* righteous, *O* Lord; I cannot vindicate myself before You; yet I will argue my case with You: Why do the wicked prosper? All who act treacherously thrive! You have planted them, and they have taken root; they have borne children and brought forth fruit. You are near to their lips, but far from their hearts. Yet You, O Lord, know me; You have examined me and tested my heart before You. Gather them together like sheep for slaughter, and purge them on the day of their slaughter! How long will the land mourn, and all the grass of the field wither because of the wickedness of those who dwell in it? The livestock and the birds have vanished, for they said, "God will not see our ways."—Your feet are swift, and they cause you to stumble. (Come), gather all the beasts of the field, and let them come and devour it! Many shepherds have ruined My vineyard; they have defiled My portion; they have turned My desired portion into an impassable wilderness; they have condemned it to utter destruction. For thus says the Lord concerning all the wicked neighbors

who touch My inheritance, which I have allotted to My people, Israel: "Behold, I will uproot them from their land and drive the house of Judah from among them. And after I have driven them out, I will bring them back and have mercy on them, and I will settle them—each in his own inheritance and each in his own land."

Jer. 11:18–23; 12:1–11, 14– 15

Prokeimenon, Tone 8

Pray and fulfill your vows to the Lord, our God.

Verse: God is known in Judah; His name is great in Israel.

Ps 75:12A, 2

There is no memorial service in the narthex until the week of St. Thomas the Apostle. The other hours are read as usual.

ON HOLY AND GREAT THURSDAY
AT GREAT VESPERS

"I cried out to the Lord": stichera on the 10th tone, tone 2

The priest changes his vestments, censes the church, and upon returning performs the Proskomedia, while we sing the stichera—the same ones as at "Praise the Lord"—repeating each one twice:

The Jewish Sanhedrin is now hastily assembling, / to hand over to Pilate the Creator and Maker *of the* entire *world*. / O lawlessness! O unbelief! / For they bring before the court the One who is to judge the living and the dead, / and they prepare the Healer for the sufferings of the Passion. / O Long-suffering Lord, great is Your mercy; glory to You. **(2)**

Judas the lawless one, / who at supper dipped his hand into the dish with You, O Lord, / stretched out his hands to the lawless ones to take the pieces of silver; / and having calculated the price of treachery, / was not afraid to sell You, the Priceless One; / having set the basin for the washing of feet, / he treacherously kissed the Lord to betray Him to the lawless; / thus cast out from the company of the Apostles, / and having cast away the thirty pieces of silver, / he did not see Your resurrection on the third day, / by which have mercy on us. **(2)**

Judas the traitor, being treacherous, / betrayed the Savior *and* Lord with a treacherous kiss: / he sold the Lord of all to the lawless as a slave; / and like a sheep led to slaughter, / so the Lamb of God, the Son of the Father, / the One Most Merciful, went to His death. **(2)**

Judas, a slave and a treacherous liar, / a disciple and a malefactor, a friend and a slanderer, / proved himself *to be such* by *his* deeds, / for he followed the Teacher yet plotted treachery against Him; / he said to himself: / "I will betray Him, and the money collected will be mine." / And so, he sought to have even the bread sold, / and for Jesus to be seized by deceit; / he gave a kiss—he betrayed Christ. / And like a sheep led to slaughter, / so He, the Lamb of God, went *to His death*, / the One who is Merciful and Lover of Mankind. **(2)**

The Lamb of whom Isaiah prophesied / willingly goes to the slaughter / and offers His back to be wounded, His cheeks to be struck, / nor does He turn His face away from the shame of spitting / and is condemned to a dishonorable death. / The Sinless One accepts all things willingly, / so that He might grant all the resurrection from the dead. **(2)**

Glory, and now, Tone 6: Truly, Judas is the offspring of serpents, / of those who tasted the manna in the wilderness / and grumbled against the One who fed them; / for while the food was still in their mouths, / they slandered God, ungrateful as they were. / And this wicked man, holding the heavenly Bread in his mouth, / committed treachery against the Savior. / O insatiable nature and inhuman audacity! / He sold the One who fed him / and, kissing Him, betrayed the Lord to death. / Truly, *this* lawless one is a son of those / and, together with them, has received destruction as his lot. / But deliver, O Lord, our souls from such inhumanity, / You—the One, incomparable in long-suffering.

Entrance with the Gospel.

Prokeimenon, Tone 1

Deliver me, O Lord, from the wicked man; / deliver me from the unrighteous man.

Verse: Those who devise iniquity in their hearts all day long.

Ps 139:2, 3A

1. Reading from Exodus

The Lord said to Moses: "Go down and warn the people [of this nation] and purify them today and tomorrow; and let them wash [their] clothes and be ready by the third day; for on the third day the Lord will come down on Mount Sinai in the sight of all the people. And you shall set the people apart all around, saying: 'Take care *not* to go up the mountain or touch anything on it; whoever touches the mountain shall surely be put to death; no hand shall touch him, but he shall be stoned or shot with arrows; whether *it* be beast or man—it shall not live; but when the voices, the trumpets, and the cloud have departed from the mountain, then they may go up the mountain." So Moses went down from the mountain to the people, consecrated them, and they washed their clothes. And he said to the people, "Be ready; do not come near a woman for three days." On the third day, as dawn was breaking, there were thunderclaps and lightning, and a dark cloud over Mount Sinai; the sound of the trumpet grew louder and louder, and all the people in the camp trembled with fear. Then Moses led the people out of the camp to meet God, and they stood at the foot of the mountain. Mount Sinai was entirely covered in smoke because God had descended upon it in fire; and the smoke rose like steam *from* a furnace, and all the people were greatly terrified. The sound of the trumpet grew much louder. Moses spoke, and God answered him with a voice.

Exodus 19:10–19

Prokeimenon, Tone 7

Deliver me from my enemies, O God, / and redeem me from those who rise up against me.

Verse: Deliver me from those who commit iniquity.

Ps 58:2, 3A

2. Reading from Job

The Lord said to Job from the storm and the clouds: "Who is this who hides counsel from Me and holds back words in his heart, thinking to conceal *them* from Me? Gird up your loins like a man; I will question you, and you shall answer Me: Where were you when I laid the foundation of the earth? Tell Me, if you have understanding. Who set its measurements, if you know? Or who stretched a line across it? On what are its rings fastened? And who laid its cornerstone? When the stars first appeared, all My angels praised Me with a loud voice. And I shut the sea behind gates when it **raged***, as it came forth from its mother's womb; I appointed the clouds as its garment and swaddled it in mist. I set limits for it, establishing barriers and gates all around, and said to it: 'You shall go this far and no farther; here your waves shall break against themselves.' Or did I establish the morning light for you, and did the morning star perceive its duty: to spread its wings over the earth, to shake the wicked from it? Or did you, taking clay, create a living being, and, endowing it with speech, set it upon the earth? And *have* you taken *away* the light from the wicked, and crushed the strength of the arrogant? *Have* you come to the source of the sea, and *walked* in the footsteps of the abyss? *Do* the gates of death open for you in fear, and *do* the gatekeepers of hell tremble when they see you? And *have* you been instructed about the breadth *of the earth* beneath the heavens? Tell Me, then, how great it is? In what land does light dwell? And where is the place of darkness? Will you lead Me to their boundaries, if indeed you know their paths? Surely you know, for you were born then, and the number of your years is great. (You have entered the storehouses of snow and beheld the storehouses of hail; *these* are reserved for *you* for the time *of* enemy *attack*, for the day of war and battle.) Having understood this, Job says to the Lord: "I know that You can do all things, and nothing is impossible for You. For who is *he* who hides counsel from You? Who holds back his words, thinking to hide *them* from You? Who then will tell me

what I did not know, things great and wondrous of which I had no knowledge? Hear me, O Lord, so that I too *may* speak; and I will ask You, and You will teach me. I had heard of You by the hearing of the ear before, but now my eye sees You!"

***As found in the best manuscripts of the Septuagint and in the Slavonic version of the Greek Menologion: "gave birth."**

Job 38:1–23; 42:1–5

3. Reading from the Prophecies of Isaiah

The Lord gives me a teaching tongue, so that I may know when to speak a word. He set me up early in the morning; he gave me an ear to hear. And the Lord's instruction opens my ears; I do not resist or contradict. I offered my back to be wounded, and my cheeks to be struck; nor did I turn my face away from the shame of insults. And the Lord, the Lord, has become my helper; therefore I have not been put to shame. I have set my face like flint, and I know that I will not be put to shame, for my Righteous Defender is near. Who is my adversary? Let him confront me. And who is there to contend with Me? Let him come near to Me. Behold, the Lord, the Lord, will help Me; who will do Me harm? Behold, all of you will wear out like a garment; the moth will devour you. Who among you fears the Lord? Let him heed the voice of His Servant. Those who walk in darkness and have no light! Trust in the name of the Lord and take refuge in God. Behold, all of you, you kindle a fire and fan the flame—walk by the light of your fire and the flame you have kindled! This has happened to you because of Me: you will fall asleep in sorrow!

Isaiah 50:4–11

Then the Small Litany and the Trisagion.

Prokeimenon, Tone 7

The rulers of the people have gathered together / against the Lord and against His Anointed One.

Verse: Why have the nations raged, and the peoples plotted in vain?

Psalm 2:3B, 2

First Epistle to the Corinthians, beginning at verse 149

Brothers, I received from the Lord and passed on to you that on the night He was betrayed, the Lord Jesus took bread, and after giving thanks, He broke it and said, "This is My body, which is broken for you. Do this in remembrance of Me." In the same way, after supper, He took the cup, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Let a person examine himself, and so let him eat of the bread and drink from the cup. For whoever eats and drinks without discerning the Body eats and drinks judgment upon himself. That is why there are many among you who are weak and sick, and quite a few have died. And if we were to judge ourselves, we would not be judged; but when we are judged, we are disciplined by the Lord so that we may not be condemned along with the world.

1 Cor 11:23–32

Alleluia, Tone 6

Verse: Blessed is the one who considers the poor and needy; the Lord will deliver him in the day of trouble.

Verse: My enemies have spoken evil of Me: "When will He die, and His name perish?"

Verse: He who eats My bread has lifted his heel against Me.

Psalm 40:2, 6, 10B

The Gospel according to Matthew, beginning at verse 107

The Lord said to His disciples, "You know that in two days it will be Passover, and the Son of Man will be handed over to be crucified." Then the chief priests and the elders of the people gathered in the

palace of the high priest named Caiaphas, and they decided together to arrest Jesus by trickery and put Him to death; but they said, “Not during the festival, so that there will be no uproar among the people.” While Jesus was in Bethany, at the home of Simon the leper, a woman came to Him with an alabaster jar of very costly perfume and began to pour it on His head as He was reclining. When the disciples saw this, they were indignant and said, “Why this waste? After all, this could have been sold for a high price and given to the poor.” But Jesus, knowing this, said to them, “Why are you troubling this woman? She has done a good deed for Me; for you always have the poor with you, but you do not always have Me. By pouring this perfume on My body, she has done this for My burial.” Truly I tell you, wherever this Gospel is preached throughout the world, what she has done will also be told in memory of her.” Then one of the Twelve, named Judas Iscariot, went to the chief priests and said to them, “What will you give me, and I will hand Him over to you?” They counted out thirty pieces of silver for him. And from that time on, he looked for an opportunity to betray Him. On the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where do You want us to prepare for You to eat the Passover?” He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My time is near; I will celebrate the Passover at your house with My disciples.’” So the disciples did as Jesus had instructed them and prepared the Passover. When evening came, He reclined at the table with the twelve disciples. Knowing that the Father had put everything into His hands, and that He had come from God and was returning to God, He rose from the supper and took off His outer garments. Then He took a towel and tied it around His waist. After that, He poured water into a basin. And He began to wash the disciples’ feet and to wipe them with the towel that was tied around His waist. So He came to Simon Peter, and Peter said to Him, “Lord, are You going to wash my feet?” Jesus answered and said to him, “What I am doing, you do not understand now, but you will understand later.” Peter said to Him, “You shall never wash my feet.” Jesus replied to him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not just my feet, but also my hands and my head.” Jesus said to him, “One who has bathed needs only to wash his feet, for he is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; that is why He said, “Not all of you are clean.” When He had washed their feet, put on His robe, and sat down again, He said to them, “Do you know what I have done for you? You call Me ‘Teacher’ and ‘Lord,’ and you are right, for I am indeed your Teacher and Lord. Therefore, if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, so that just as I have done for you, you also may do. Truly, truly, I say to you: a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, you are blessed when you do them. And while they were eating, He said, “Truly, truly, I say to you, one of you will betray Me.” And they were deeply distressed and began to say to Him, one by one, “Surely not I, Lord?” But He replied, “The one who has dipped his hand into the dish with Me—he will betray Me.” Nevertheless, the Son of Man is going, as it is written about Him; but woe to that man through whom the Son of Man is betrayed—it would have been better for that man if he had never been born.” Then Judas, the one who was going to betray Him, said, “Surely not I, Rabbi?” Jesus replied, “You have said so.” And while they were eating, Jesus took bread, and after giving thanks, He broke it and gave it to the disciples, saying, “Take, eat; this is My body.” Then He took the cup, and after giving thanks, He gave it to them, saying, “Drink from it, all of you; this is My blood of the new covenant, which is poured out for many for the forgiveness of sins.” I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in the Kingdom of my Father.” And after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all fall away because of me this night, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I have been raised up, I will go before you to Galilee.” Peter replied to him, “Even if everyone else is led astray because of you, I never will be.” Jesus said to him, “Truly I tell you, this very night, before the rooster crows, you will deny Me three times.” Peter said to Him, “Even if I have to die with You, I will never deny You.” All the disciples said the same thing. Then Jesus went with them to a place called Gethsemane and said to the disciples, “Sit here while I go over there and pray.” And taking Peter and the two sons of Zebedee with Him, He began to be deeply distressed and troubled. Then He said to them, “My soul is deeply grieved, even to the point of death; stay here and

keep watch with Me." And going a little farther, He fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." And an angel from heaven appeared to Him, strengthening Him. And in His agony, He prayed even more earnestly; and His sweat became like drops of blood falling to the ground. And rising from prayer, He came to the disciples and found them sleeping, and said to Peter, "Could you not keep watch with Me even for one hour? "Watch and pray, so that you may not fall into temptation; the spirit is willing, but the flesh is weak." And again, for the second time, He went away and prayed, saying, "My Father, if this cup cannot pass from Me without My drinking it, let Your will be done." And when He returned, He found them sleeping, for their eyes were heavy. So He left them, went away again, and prayed a third time, saying the same thing. Then He came to the disciples and said to them, "What is this? Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is about to be delivered into the hands of sinners. Get up, let us go; behold, the one who betrays Me is at hand." And while He was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd armed with swords and clubs, sent by the chief priests and the elders of the people. The one who was betraying Him gave them a sign: "The one I kiss is the One; seize Him." And immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him. But Jesus said to him, "Friend, why are you here?" Then they came forward, laid hands on Jesus, and arrested Him. And behold, one of those with Jesus reached out, drew his sword, and struck the high priest's servant, cutting off his ear. Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. Or do you think that I cannot appeal to My Father, and He will not immediately send Me more than twelve legions of angels? But how then would the Scriptures be fulfilled, that this must happen?" At that moment Jesus said to the crowd, "Have you come out with swords and clubs to arrest Me, as though I were a robber? every day I sat teaching in the temple, and you did not arrest Me. But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples deserted Him and fled. Those who had arrested Jesus took Him to Caiaphas the high priest, where the scribes and elders had gathered. Peter, however, followed Him from a distance, all the way to the high priest's courtyard; and going inside, he sat with the servants to see how it would end. The high priests and the entire Sanhedrin were seeking false testimony against Jesus to put Him to death. But they found none, even though many false witnesses came forward. Finally, two men came forward and said, "He said, 'I can destroy the temple of God and rebuild it in three days.'" Then the high priest stood up and said to Him, "Have You no answer to give? What is this testimony they are bringing against You?" But Jesus remained silent. Then the high priest said to Him, "I adjure You by the living God: Tell us, are You the Christ, the Son of God?" Jesus replied, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his robes and said, "He has spoken blasphemy! What further need do we have of witnesses? You have now heard the blasphemy! What is your verdict?" They replied, "He deserves death." Then they spat in His face and struck Him on the cheek; others struck Him, saying, "Prophesy to us, Christ—who struck You?" Peter, meanwhile, was sitting outside in the courtyard. A servant girl came up to him and said, "You were with Jesus of Galilee." But he denied it before everyone, saying, "I don't know what you're talking about." When he went through the gate, another servant girl saw him and said to those standing there, "This man was with Jesus of Nazareth." And he denied it again with an oath: "I do not know this Man." A little while later, those standing there approached Peter and said, "Truly, you are one of them, for your accent betrays you." Then he began to swear vehemently, "I do not know this Man." And immediately a rooster crowed. And Peter remembered the word Jesus had spoken: "Before the rooster crows, you will deny Me three times." And going out, he wept bitterly. When morning came, all the chief priests and the elders of the people gathered together and decided to put Jesus to death. So they bound Him, led Him away, and handed Him over to Pontius Pilate, the governor.

Matt. 26:2–20; John 13:3–17; Matt. 26:21–39; Luke 22:43–45A; Matt. 26:40–27:2

Followed by the Liturgy of St. Basil the Great.

Instead of the Cherubic Hymn and the Communion Hymn, we sing: Troparion, Tone 6

As a participant in Your mysterious Supper / on this day, Son of God, accept me. / For I will not reveal Your secrets to Your enemies, / nor will I give You a kiss like that of Judas. / But like the thief, I will confess You: / "Remember me, Lord, in Your Kingdom."

Instead of "It is truly meet"

Irmos, Tone 6: Through the Lord's hospitality / and the immortal feast, / let us, the faithful, rejoice in a lofty place with exalted thoughts, / having heard the highest word from the Word, / Whom we magnify.

We sing the Troparion "Of Thy Mystical Supper:" both during Communion and in place of "May our lips be filled:" After the prayer behind the ambo, there is a rite of foot-washing, followed by the distribution of the antidoron.

Dismissal

Having shown us the best path of humility through His greatest goodness, when He washed the feet of His disciples, and having condescended to us all the way to the Cross and the burial, Christ, our true God, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, our holy father Basil the Great, Archbishop of Caesarea in Cappadocia, and all the saints, may He have mercy on us and save us, as He is good and loves mankind.

ON HOLY AND GREAT FRIDAY AT

ON HOLY AND GREAT THURSDAY
AT VESPERS

We celebrate the Small Vespers and sing the three-stichera of Great Friday by St. Andrew of Crete. Tone 8.*

Hymn 5

Irmos: Disperse the darkness of my soul, / O Giver of light, Christ our God, / having driven away the primordial darkness of the abyss, / and grant me the light of Your commandments, O Word, / so that I may glorify You from the break of day. **(2)**

A supper was prepared / and the Passover meal set before You, / as You commanded, O Christ; / but Judas was plotting to betray You, / and *though* he remained with You, / in secret he negotiated Your price / out of greed for silver.

Rising from the supper, / Christ, of *His own* will, / girded His loins with a towel / and bowed His head; while Peter cried out: / "You will never wash my feet, my Creator; / yet wash them!"

The treacherous disciple, Judas, / took the bread into his hands with *a* treacherous *intent* / and with them committed treason against You; / he stretched out *his* feet *to You*, / which You Yourself washed / and dried with a towel.

Kissing You treacherously, Judas / touched You with his lips, / with which he had unworthily received / Your Body, the Word, / *and* cried out to You: "Rejoice, Teacher!" / *He*—friend and traitor, slave and flatterer.

When Peter saw what was happening then, / overcome with fear, / he was exposed by a servant girl's trivial question; / and behold, he denied You, Lord, / just as You *Yourself* had foretold, / and just as You, the All-Knowing, had known *from the beginning*.

They strike the Creator on the face—/and all creation bears the blows,/when He is reviled;/they strike Him with a reed according to His will—/and the heavenly Powers bow down;/they spit upon the Judge—and all the foundations of the earth/are set in motion.

Glory: God is crowned with thorns, / He who adorned the whole earth with flowers; / and He receives wounds, / and endures revilement with long-suffering; / and He bears *upon Himself* the scarlet robe of mockery, / and endures all things though He is God, / and suffers in His own flesh.

And now: Let John proclaim, / explaining Your Incarnation through divine teachings: / "The Word, having become flesh from the Virgin without change, / remained God by nature, just as He was, / without leaving the bosom of His Father."

Hymn 8

Irmos: You who hide Your heavenly palaces in the waters, / who set the sand as the boundary of the sea / and uphold all things! / The sun sings of You, the moon glorifies You, / all creation offers You a song, / as to the Creator and Maker forever! **(2)**

You who clothe the heavens with clouds, Jesus, / reigning on the throne of glory with the incorruptible Father, / You, having taken a towel, girded Yourself with it, / to wash mortal feet, / being all fire, the Word, / even though You became incarnate.

When, having washed them all, Jesus reclined, / He proclaimed to His disciples: / *"Do* you all *know* what I have done today? / For I have set an example of humility for all of you, / so that whoever wishes to be first / may become the last of all of his own free will!"

"You are clean, but not all of you," / Christ said to *His* friends, / who were reclining at the supper. / And each *of them* looked at the other, / not understanding *these* words. / Therefore, shortly thereafter, / He openly named the betrayer.

When the Judge of all had spoken these words, / as He was setting out for the Mount of Olives with His disciples, / He said: / "Rise and let us go from here, / for the betrayer is already near; / let no one deny Me, / for I suffer of *My own* free will!"

O treacherous kiss! / "Hail, Teacher!"—Judas says to Christ, / and with *those very* words delivers Him to be slain. / For he gave this sign to the lawless: / "The one I kiss is the *very* One / whom I promised to deliver to you."

When You were seized, our God, by lawless men, / and without the slightest protest or raising Your voice, O Lamb of God, / You endured it all: the interrogation and the trial, / and You were beaten, bound, and led away / with swords and spears to Caiaphas.

"Let him be crucified," the Jewish crowd shouted / along with the priests and scribes, "Jesus Christ!" / O faithless people! For what has *He* done *to you*, He who appeared, / raised Lazarus from the tomb, / and opened the way to salvation for mankind?

Before Pilate's tribunal, the lawless crowd / shouted, crying out: "Crucify Him, / and release to us Barabbas the murderer, who is in chains; / but Christ, after first subjecting Him to scourging, / take Him, take Him, crucify Him with the criminals!"

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

O unspeakable humiliation! / O ineffable plan! / How did You, the Savior, being fire, / wash the feet of the betrayer? / And having washed them and offered bread at the supper, / You did not burn *him*, but taught *everyone* / the mystery of the service.

And now, O Mother of God: O final revelation: God—the Son of a woman! / And the birth—without seed: the Mother without a husband / and the One born—God! / O awe-inspiring sight! / O Virgin's wondrous conception! / O ineffable birth! / Truly, all *this* is beyond the mind and contemplation!

Song 9

Irmos: Blessed are You, O Lord, God of Israel, / who has raised up a horn of salvation for us / in the house of David, Your servant: / thus the Light, rising from on high, has visited us, / and He has guided us onto the path of peace. **(2)**

"You are sleeping again," Christ cried out to His disciples, / "stay awake, for the hour has drawn near; / arise, let us go, My friends: / behold, the traitorous disciple, accompanied *by* a whole detachment, / is coming to betray Me to the murderers!"

"Your kiss is treacherous / and your greeting is bitter! / To whom, in truth, do you cry out, you deceiver, / proclaiming, 'Rejoice, Rabbi!'?"— / Christ addressed Judas. / "Friend, is that why you have come?" He said, / "For if you have come with a greeting, why do you offer / a knife anointed with honey?"

You came of Your own free will / to stand before Pilate's court, / Christ, the innocent Judge, / and *thereby* deliver us from our debts. / Therefore You endured, O Good One, wounds in the flesh, / so that we might all receive liberation.

As Pilate stands before the Abyss of Mercy: / Fire—truly, upon the hay, the reed, and the earth! / The Fire of the Divinity did not consume him, / but Christ, free by nature, / bore it *all* patiently, / as the Lover of Mankind.

"Take Him, take Him, crucify the one called Christ," /—the Jews once cried out to Pilate; / but he washed his hands / and with a reed wrote down His guilt for them, / granting immortality to all.

The lawless ones, shouting *even* louder to Pilate: / "Take Him, take Him, crucify Christ!" /—demanded that *He* be put to death as a condemned man. / *But* was it not He who raised the dead, cleansed the lepers, / healed the woman with the issue of blood, and strengthened the paralytics?

"What evil has He done, / that you cry out so loudly: / 'Take Him, take Him, crucify Him!'?" /—Pilate once proclaimed to the reckless crowd, /—"I find no fault in Him!" / But they shouted in fury: / "Take Him, take Him, crucify the Savior of all!"

O lawless Jews! O foolish people! / Do you not remember any of Christ's miracles, / *His* many healings? / Do you not comprehend / all His divine power? / But just as your fathers did not, / so now you, too, have failed to comprehend *it*!

Glory: Having endured the scourging, my Creator, / You were also delivered up to the cross for my sake, / so that, having accomplished my salvation upon the earth, / You might pour out life upon the world and, through Your precious blood, / grant immortality to those who worship You.

And now, O Mother of God: Your Lamb, the Lord, / standing before the Cross / and weeping for You, the Creator of all, / beheld Your long-suffering: / for You were born of Your own free will in the flesh / and endured all sufferings in it, / to save the world!

Instead of "It is meet," the irmos of the 9th ode: "Blessed are You, O Lord." **The Trisagion after the "Our Father." The Kontakion of the day.** "Come, all of you, let us sing of Him who was crucified for us." **And the rest, as usual.**

SERVICE OF THE HOLY AND SALVIFIC PASSION OF OUR LORD JESUS CHRIST

ON HOLY AND GREAT FRIDAY AT MATINS

The beginning is as usual; [after the first ektenia, no prayer is read]; the Six Psalms; after the Great Ektenia, [Prayer 1 and] Alleluia with verses, Tone 8.

Troparion, tone 8

When the glorious disciples / were being enlightened at the Last Supper, / then Judas the wicked, afflicted by the love of money, was darkened / and betrayed You, the Righteous Judge, to lawless judges. / Behold, lover of wealth, / the stranglehold of the one who sought it! / Flee from the insatiable soul / that dared to act thus against the Teacher! / O Lord, good to all, glory to You! **(3)**

Then the short litany, [Prayer 9, and the acclamation: "For You are holy, our God, and You rest among the saints, and to You we send up glory:"**]**

Priest: That we may be deemed worthy to hear the Holy Gospel, we pray to the Lord God.

Choir: Lord, have mercy. **(3)**

Priest: O Wisdom! Let us stand in reverence. Let us hear the Holy Gospel. Peace be with all.

Choir: And to your spirit.

Priest: A reading from the Holy Gospel according to John.

Choir: Glory to You, O Lord, glory to You.

Priest: Let us listen.

And he reads the first Gospel from John, beginning at verse 46

The Lord said to His disciples: "Now the Son of Man has been glorified, and God has been glorified in Him. If God has been glorified in Him, God will also glorify Him in Himself, and will glorify Him at once. My children, I will not be with you much longer. You will look for Me, and just as I told the Jews, 'Where I am going, you cannot come,' so I tell you now. I give you a new

commandment: Love one another; just as I have loved you, so you also must love one another. By this everyone will know that you are My disciples, if you have love for one another." Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going, you cannot follow Me now, but you will follow later." Peter said to Him, "Lord, why can't I follow You now? "I will lay down my life for You." Jesus replied, "Will you lay down your life for Me? Truly, truly, I say to you, the rooster will not crow until you have denied Me three times. Do not let your hearts be troubled; believe in God and believe in Me. In my Father's house there are many dwelling places. If it were not so, would I have told you, 'I am going to prepare a place for you'? And when I go and prepare a place for you, I will come again and take you to myself, so that where I am, there you may be also. And you know where I am going, and you know the way. Thomas said to Him, "Lord, we do not know where You are going; how can we know the way?" Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father except through Me. If you knew Me, you would know My Father also. From now on you know Him and have seen Him." Philip said to Him, "Lord, show us the Father, and that will be enough for us." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know Me? Whoever has seen Me has seen the Father. How can you say, 'Show us the Father'?" Do you not believe that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own; it is the Father, who dwells in me, who is doing his works. Believe me that I am in the Father and the Father is in me. But if you do not, believe because of the works themselves. Truly, truly, I say to you, whoever believes in Me will do the works that I do, and will do even greater works than these, because I am going to the Father. And whatever you ask in My name, I will do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, keep My commandments. And I will ask the Father, and He will give you another Advocate to be with you forever—the Spirit of Truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you as orphans; I will come to you. A little while longer, and the world will no longer see Me; but you will see Me, because I live, and you will live as well. On that day you will know that I am in My Father, and you are in Me, and I am in you. Whoever has My commandments and keeps them—it is he who loves Me. And whoever loves Me will be loved by My Father, and I will love him and reveal Myself to him." Judas (not Iscariot) said to Him, "Lord, why is it that You intend to reveal Yourself to us and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him. Whoever does not love Me does not keep My words. And the word that you hear is not Mine, but the Father's who sent Me. I have told you these things while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything I have told you. I leave you peace; my peace I give to you. I do not give to you as the world gives. Let not your hearts be troubled, and let them not be afraid. You have heard that I said to you, 'I am going away and I will come back to you.' If you loved Me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it happens, so that when it does happen, you may believe. I will no longer speak much with you, for the ruler of this world is coming, and he has no hold on Me. But so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me—get up; let us go from here. I am the true vine, and my Father is the vine-grower. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, so that it may bear more fruit. You are already clean because of the word I have spoken to you. Remain in me, and I in you. Just as a branch cannot bear fruit by itself unless it remains on the vine, neither can you unless you remain in me. I am the vine; you are the branches. Whoever remains in me and I in him bears much fruit, for apart from me you can do nothing. If anyone does not remain in me, he is cast out like a branch and withers; and they gather them and throw them into the fire, and they are burned. If you remain in me and my words remain in you , ask whatever you wish, and it will be granted to you. This is to the glory of my Father, that you bear much fruit and become my disciples. Just as the Father has loved me, so I have loved you; remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete.

This is my commandment: love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you servants, because a servant does not know what his master is doing; but I have called you friends, because everything I have heard from my Father I have made known to you. You did not choose Me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—so that whatever you ask the Father in My name, He may give you. This is My commandment: Love one another. If the world hates you, know that it hated Me before it hated you. If you were of the world, the world would love what is its own. But since you are not of the world—but I have chosen you out of the world—therefore the world hates you. Remember the word I spoke to you: 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours. But they will do all these things to you because of My name, for they do not know the One who sent Me. If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works that no one else has done, they would have no sin; but now they have both seen and hated both Me and My Father. But this is to fulfill the word written in their Law: 'They hated Me without cause.' When the Comforter comes, whom I will send to you from the Father—the Spirit of Truth who proceeds from the Father—He will testify about Me. But you also must testify, because you have been with Me from the beginning. I have told you these things so that you may not be led astray. They will expel you from the synagogues; but the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known either the Father or Me. But I have told you this so that, when that hour comes, you may remember that I told you about it. I did not tell you this at first because I was with you. Now I am going to the One who sent Me, and none of you asks Me, 'Where are You going?' But because I have told you this, sorrow has filled your hearts. Yet I tell you the truth: it is better for you that I go away. For if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you. And when He comes, He will convict the world of its error regarding sin, righteousness, and judgment: regarding sin, because they do not believe in Me; regarding righteousness, because I am going to the Father, and you will no longer see Me; regarding judgment, because the ruler of this world has been condemned. I have much more to say to you, but you cannot bear it now. When He comes—the Spirit of Truth—He will guide you into all the truth, for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. He will glorify Me, for He will take what is Mine and declare it to you. Everything the Father has is Mine. That is why I said that He will take what is Mine and declare it to you. A little while longer, and you will no longer see Me; and again, a little while longer, and you will see Me. Then some of the disciples said to one another, "What does He mean when He says to us, 'It will not be long before you no longer see Me, and again, it will not be long before you see Me,' and, 'I am going to the Father'? So they asked one another, 'What does He mean by "it will not be long"? We do not know what He is saying.'" Jesus knew that they wanted to ask Him, so He said to them, "Are you discussing among yourselves what I said—'It won't be long now, and you will no longer see Me; and again, it won't be long, and you will see Me'?" Truly, truly, I say to you: you will weep and mourn, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. A woman in labor has sorrow because her hour has come; but when she has given birth to the child, she no longer remembers the anguish because of the joy that a human being has been born into the world. So you have sorrow now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. And on that day you will ask Me nothing. Truly, truly, I say to you: whatever you ask the Father in My name, He will give you. Until now you have not asked for anything in My name; ask, and you will receive, so that your joy may be complete. I have spoken these things to you in parables; the hour is coming when I will no longer speak to you in parables, but will tell you plainly about the Father. On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf. For the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and entered the world; now I am leaving the world and going to the Father." His disciples said to him , "Now you are speaking plainly and not using any parables. Now we know that you know everything and do not need anyone to question you.

Because of this, we believe that you came from God." Jesus answered them, "Do you believe now? The hour is coming—indeed, it has come—when you will be scattered, each to his own home, and you will leave Me alone; yet I am not alone, for the Father is with Me. I have told you these things so that you may have peace in Me. In the world you will have tribulation; but take heart: I have overcome the world." Jesus said this, and lifting up His eyes to heaven, He said, "Father, the hour has come. Glorify Your Son, so that the Son may glorify You, since You have given Him authority over all flesh, so that He may give eternal life to all whom You have given Him. And eternal life consists in knowing You, the one true God, and the One whom You have sent—Jesus Christ. I have glorified You on earth by completing the work You gave Me to do. And now, Father, glorify Me in Your presence with the glory I had with You before the world began. I have made Your name known to the people whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word. Now they have come to know that everything You have given Me is from You, for the words that You gave Me, I have given to them, and they have received them and have truly come to know that I came from You, and they have believed that You sent Me. I pray for them; I do not pray for the world, but for those whom You have given Me, for they are Yours; and all that is Mine is Yours, and what is Yours is Mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given Me, so that they may be one, just as We are one. While I was with them, I kept them in Your name, which You have given Me, and I protected them, and not one of them was lost, except the son of perdition, so that the Scripture might be fulfilled. Now I am coming to You, and I say these things in the world so that My joy may be complete in them. I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that You take them out of the world, but that You keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by the truth; Your word is truth. As You sent Me into the world, so I have sent them into the world; and for their sake I consecrate Myself, so that they too may be sanctified by the truth. And I do not pray for them alone, but also for those who believe in Me through their word, that they may all be one, just as You, Father, are in Me and I am in You, so that they also may be in Us, so that the world may believe that You sent Me. And the glory that You have given Me I have given to them, that they may be one, just as We are one. I am in them, and You are in Me; may they be perfectly one, so that the world may know that You sent Me and have loved them just as You have loved Me. Father! What You have given Me—I want them to be with Me where I am, so that they may see My glory, which You have given Me, because You loved Me before the foundation of the world. Righteous Father, the world has not known You, but I have known You, and they have known that You sent Me. And I have made Your name known to them, and will continue to make it known, so that the love with which You loved Me may be in them, and I in them. Having said this, Jesus went out with His disciples to the other side of the Kidron Valley, where there was a garden, into which He and His disciples entered.

John 13:31b–18:1

And at the conclusion of this, we sing: Glory to Your long-suffering, O Lord!

Antiphon 1, Tone 8

The rulers of the nations have gathered against the Lord / and against His Anointed One. **(2)**

They have brought a wicked charge against Me— / O Lord, O Lord, do not forsake Me. **(2)**

Let us offer our pure hearts to Christ / and, as His friends, offer our souls as a sacrifice for Him, / and let us not be overwhelmed by worldly cares like Judas, / but in the depths of our hearts let us cry out: / "Our Father who art in heaven, / deliver us from the evil one!" **(2)**

Glory, to the Mother of God: You gave birth, O Virgin, without knowing a man, / and remained a Virgin, the unwedded Mother, / Mary, Mother of God: pray to Christ our God / for our salvation.

And now: **we repeat the same.**

Antiphon 2, Tone 6

Judas hurried / to the lawless scribes *and* said: / "What will you give me, / and I will betray Him to you?" / And among those who were conferring, / You Yourself stood unseen, the One about whom they were conferring. / O Knower of Hearts, have mercy on our souls! **(2)**

Let us serve God with mercy, / like Mary at the supper, / and let us not fall into greed for money, like Judas, / so that we may always be with Christ our God. **(2)**

Glory, to the Mother of God: Do not cease, O Virgin, to pray unceasingly for Him whom You bore, in an ineffable way, / as the Lover of mankind, / that He may save from misfortune / those who take refuge in You.

And now: **we repeat the same.**

Antiphon 3, Tone 2

Because of the resurrection of Lazarus, O Lord, / the Jewish children cried out "Hosanna" / to You, the Lover of mankind. / But the treacherous Judas refused to come to his senses. **(2)**

At Your Last Supper, Christ our God, / You foretold to Your disciples: / "One of you will betray Me." / But the treacherous Judas refused to heed Your warning. **(2)**

When John asked: / "Lord, who is the one who betrays You?" / You pointed to him with the bread. / But the treacherous Judas would not come to his senses. **(2)**

With thirty pieces of silver, O Lord, / and a treacherous kiss, / the Jews sought to kill You. / But the wicked Judas would not come to his senses. **(2)**

As You *performed* the washing of the feet, Christ our God, / You exhorted Your disciples: / "Do as you see Me do." / But the wicked Judas refused to heed Your warning. **(2)**

"Watch and pray, / lest you fall into temptation," / You said to Your disciples, Christ our God. / But the wicked Judas would not come to his senses. **(2)**

(She who gave birth to You, O Christ, wept, / and seeing how Simeon's ancient words *were being fulfilled* to the very end, she cried out. / But the treacherous Judas would not come to his senses. **(2)**)

Glory to the Mother of God: Deliver Your servants from their troubles, O Mother of God, / for we all, after God, take refuge in You, / as in an unbreakable wall and our Protector.

And now: **we repeat the same.**

Then the short litany, [prayer 3], and the acclamation: For Yours is the power, and Yours is the kingdom, and Yours is the strength, and Yours is the glory:

Sedalen, Tone 7

The priest censes the altar, and we stand and sing:

At the Supper with Your disciples, / knowing the traitor's plot, / You exposed Judas there; / though You saw him as beyond redemption, / You wished thereby to show all / that You were betrayed of Your own free will, / to wrest peace from the enemy. / Long-suffering One, glory to You!

Glory: To take peace from the enemy. / O Long-suffering One, glory to You!

And now: **we repeat the entire Sedalen.**

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the second Gospel from John, beginning at verse 58

At that time, Jesus went out with His disciples to the other side of the Kidron Valley, where there was a garden, into which He and His disciples entered. Judas, who was betraying Him, also knew this place, because Jesus often met there with His disciples. So Judas, taking a cohort and some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. But Jesus, knowing all that was about to happen to Him, went out and said to them, "Whom are you looking for?"

They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas, who was betraying Him, was standing there with them. So when He said to them, “I am He,” they drew back and fell to the ground. Then He asked them again, “Whom are you looking for?” They said, “Jesus of Nazareth.” Jesus replied, “I have told you that I am He. So if you are looking for Me, let these men go.” This was to fulfill the word He had spoken: “Of those whom You have given Me, I have lost none.” Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear; the servant’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. “Am I not to drink the cup that the Father has given Me? So the cohort, the tribune, and the Jewish officials seized Jesus, bound Him, and led Him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.” Now Caiaphas was the one who had advised the Jews that it was better for one man to die for the people. Simon Peter and another disciple followed Jesus. That disciple was known to the high priest, and he entered the high priest’s courtyard with Jesus, while Peter stood outside at the door. Then that other disciple, the one known to the high priest, went out and spoke to the gatekeeper and brought Peter in. The female gatekeeper then said to Peter, “Aren’t you also one of this Man’s disciples?” He said, “No.” And the servants and attendants were standing there; they had lit a fire of coals because it was cold, and they were warming themselves. Peter stood there with them, warming himself. The high priest then questioned Jesus about His disciples and His teaching. Jesus replied to him, “I have spoken openly to the world; I have always taught in the synagogues and in the temple, where all the Jews gather, and I have said nothing in secret. Why do you ask Me? Ask those who heard what I said to them; they know what I said.” When He had said this, one of the temple guards standing nearby struck Jesus in the face and said, “Is that how you answer the high priest?” Jesus replied to him, “If I have spoken wrongly, bear witness to what is wrong. If it was right, why are you striking Me?” Then Annas sent Him, bound, to Caiaphas, the high priest. Meanwhile, Simon Peter was still standing there warming himself. They said to him, “Aren’t you one of His disciples too?” He denied it and said, “No.” One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you in the garden with Him?” Then Peter denied it again, and immediately a rooster crowed. So they led Jesus from Caiaphas to the praetorium. It was morning, and they themselves did not enter the praetorium, lest they become defiled, but so that they might eat the Passover.

John 18:1–28

And at the end of it, we sing: Glory to Your long-suffering, O Lord!

Antiphon 4, Tone 5

On this day, Judas abandons the Teacher / and welcomes the devil *into himself*, / is blinded by the passion of greed / *and*, enveloped in darkness, is deprived of light; / for how could he see / he who sold the Light for thirty pieces of silver? / But He who suffered for the world has shone upon us, / to whom we cry out: / “O Lord, who suffered and had compassion on mankind, / glory to You!” **(2)**

On this day, Judas pretends to be God-fearing / and is deprived of the gift of grace; / remaining a disciple, he becomes a traitor: / behind a friendly demeanor he hides treachery / and recklessly chooses thirty pieces of silver over the Lord’s love, / becoming a guide for the criminal Sanhedrin; / but we, having Christ as our salvation, / will glorify Him. **(2)**

Tone 1

Let us acquire brotherly love, / as brothers in Christ, / and let us not be heartless toward our neighbors, / lest we be condemned because of money, like the unmerciful servant, / and repent, like Judas, to no avail. **(2)**

Glory to the Mother of God: Glorious things have been said of You everywhere— / that You conceived the Creator of all in the flesh, / Mary, Mother of God, all-glorified / and who knew no marriage.

And now: **we repeat the same.**

Antiphon 5, Tone 6

The disciple bargained over the price of the Teacher / and for thirty pieces of silver sold the Lord, / betraying Him with a treacherous kiss / to the lawless for death. (2)

On this day, the Creator of heaven and earth spoke to His disciples: / "The hour is near, and Judas, who betrays Me, has come; / let no one deny Me, / when they see Me on the Cross between two thieves: / for I suffer as a man, / and as the Lover of Mankind, I save / those who believe in Me." (2)

Glory to the Mother of God: Who in *the* last *days* conceived in an ineffable manner, / and gave birth to Your Creator! / O Virgin, save those who magnify You.

And now: we repeat the same.

Antiphon 6, Tone 7

On this day, Judas lies in wait / to betray the Lord, / the Eternal Savior of the world, / who fed *a multitude* with five loaves *of bread*. / On this day, the lawless one renounces his Teacher: / though a disciple, he betrayed the Lord, / selling for silver / the One who fed the people with manna. (2)

On this day the Jews nailed the Lord to the Cross, / He who parted the sea with His rod / and led them through the wilderness. / On this day they pierced His side with a spear, / He who struck Egypt with plagues for their sake, / and made them drink gall / instead of the manna He rained down as their food. (2)

Lord, as You drew near to Your voluntary suffering, / You cried out to Your disciples: / "If you could not even keep watch with Me for a single hour, / how can you promise to die for Me? / Just look at Judas—how he does not sleep, / but hastens to betray Me to the lawless. / Arise, pray that no one may deny Me, / seeing Me on the Cross!" / O Long-suffering One, glory to You! (2)

Glory to the Mother of God: Rejoice, O Mother of God, / *who* in Your womb contained Him whom the heavens cannot contain. / Rejoice, O Virgin, *the fulfillment of* the prophets' prophecies, / through whom Emmanuel shone forth upon us. / Rejoice, Mother of Christ our God!

And now: we repeat the same.

Then the short litany, [prayer 2], and the acclamation: For blessed and glorified is Your all-holy and majestic Name, Father, Son, and Holy Spirit, now and ever and to the ages of ages.

Sedalen, Tone 7

How is it, Judas, / that you became a traitor to the Savior? / Did He exclude you from the company of the Apostles? / Did He deprive you of the gift of healing? / Did He, having shared the supper with them, / exclude you from the meal? / Did He, having washed the feet of others, / pass over yours? / Oh, how many blessings you have forgotten, / and now your ungrateful nature is exposed, / while His incomparable long-suffering is proclaimed / and His great mercy.

Glory, and now: we repeat the same.

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the third Gospel according to Matthew, beginning at verse 109

At that time, the soldiers who had arrested Jesus took Him to Caiaphas the high priest, where the scribes and elders had gathered. Peter, however, followed Him from a distance, all the way to the high priest's courtyard; and going inside, he sat with the servants to see how it would end. The chief priests and the entire Sanhedrin were seeking false testimony against Jesus to put Him to death. But they found none, even though many false witnesses came forward. Finally, two came forward and said, "He said, 'I can destroy the temple of God and rebuild it in three days.'" Then the high priest stood up and said to Him, "Do You have nothing to say in response to the charges these men are bringing against You?" But Jesus remained silent. So the high priest said to Him, "I adjure You by the living God: Tell us, are You the Christ, the Son of God?" Jesus replied, "You have said so." "But I tell you:

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has spoken blasphemy!" What further need do we have of witnesses? You have now heard the blasphemy! What do you think?" They replied, "He deserves to die." Then they spat in His face and struck Him on the cheek; others beat Him, saying, "Prophesy to us, Christ—who struck You?" Peter, meanwhile, was sitting outside in the courtyard. A servant girl came up to him and said, "You were with Jesus of Galilee." But he denied it before everyone, saying, "I don't know what you're talking about." When he went through the gate, another servant girl saw him and said to those standing there, "This man was with Jesus of Nazareth." And he denied it again with an oath: "I do not know this man." A little while later, those standing there approached Peter and said, "Surely you are one of them, for your accent betrays you." Then he began to swear vehemently, "I do not know this Man." And immediately a rooster crowed. And Peter remembered the word Jesus had spoken: "Before the rooster crows, you will deny Me three times." And going out, he wept bitterly.

Matthew 26:57–75

And at the end of it, we sing: Glory to Your long-suffering, O Lord!

Antiphon 7, Tone 8

To the criminals who seized You, / You, in Your patience, cried out, O Lord: / "Though you have struck down the Shepherd / and scattered the twelve sheep, My disciples, / I could have called upon more than twelve legions of angels. / Yet I show long-suffering, / so that what I have revealed to you through My prophets— / what is hidden and secret—may be fulfilled." / O Lord, glory to You! **(2)**

Having denied You a third time, Peter / immediately understood what had been said to him, / but offered You tears of repentance: / "God, have mercy on me and save me!" **(2)**

Glory to the Mother of God: As the gates of salvation, and the beautiful paradise, / and the cloud of eternal light, / let us all sing to the Holy Virgin, / crying out to Her: "Rejoice!"

And now: **we repeat the same.**

Antiphon 8, Tone 2

Tell me, you lawless ones, / what have you heard from our Savior? / Did He not explain the Law and the teachings of the prophets? / How then did you plot to hand over to Pilate / the One who is from God, the Word of God, / the Redeemer of our souls? **(2)**

"Let Him be crucified!"—cried out / those who always enjoy Your gifts, / and the murderers of the righteous / asked that the evildoer be released instead of the Benefactor; / but You remained silent, O Christ, enduring their lawlessness, / desiring to suffer and save us, as the Lover of mankind. **(2)**

Glory to the Mother of God: We have no boldness because of our many sins, / but implore Him who was born of You, O Virgin Mother of God! / For the Mother's intercession holds great power before the gracious Lord. / Do not despise the supplications of sinners, All-Pure One, / for He who endured suffering for our sake is merciful and has the power to save.

And now: **we repeat the same.**

Antiphon 9, Tone 3

They set a price of thirty pieces of silver / for the One who was valued, / whom they valued / on *behalf of* the sons of Israel. / Watch and pray, / lest you fall into temptation: / the spirit is willing, but the flesh is weak. / Therefore, watch! **(2)**

They gave Me gall to eat, / and in My thirst they gave Me vinegar to drink: / but You, O Lord, raise Me up, / and I will repay them. **(2)**

Glory to the Mother of God: We, *called* from among the nations, / sing Your praises, O pure Mother of God, / for You gave birth to Christ our God, / who through You has delivered us from the curse of mankind.

And now: **we repeat the same.**

Then the short litany, [prayer 5], and the acclamation: For You are our God:

Sedalen, Tone 8

O, how Judas, once Your disciple, / plotted treachery against You! / Having treacherously shared the supper with You, / the evildoer and lawbreaker, / went *and* said to the priests: / "What will you give me, and I will betray Him to you, / He who has broken the law and desecrated the Sabbath?" / Long-suffering Lord, glory to You!

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the Fourth Gospel according to John, beginning 59A

At that time, they led Jesus from Caiaphas to the praetorium. It was morning, and they themselves did not enter the praetorium, lest they become defiled, but so that they might eat the Passover. Pilate went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He had not done anything wrong, we would not have handed Him over to you." Pilate then said to them, "Take Him yourselves and judge Him according to your own law." The Jews replied, "We are not permitted to put anyone to death." Thus the word of Jesus was fulfilled, which He had spoken to indicate the kind of death He was to die. Then Pilate went back into the praetorium, summoned Jesus, and said to Him, "Are You the King of the Jews?" Jesus replied, "Are you saying this on your own, or have others told you about Me?" Pilate answered, "Am I a Jew? "Your own people and the chief priests have handed You over to me. What have You done?" Jesus replied, "My kingdom is not of this world. If My kingdom were of this world, My servants would have fought to prevent Me from being handed over to the Jews. But now My kingdom is not from here." Pilate then said to Him, "So You are a king after all?" Jesus replied, "You say that I am a king. I was born for this, and for this I came into the world—to testify to the truth. Everyone who belongs to the truth listens to My voice." Pilate said to Him, "What is truth?" After saying this, he went out again to the Jews and said to them, "I find no guilt in Him. It is your custom that I release one prisoner to you at the Passover. Do you want me to release the King of the Jews to you?" Then they shouted again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber. Then Pilate took Jesus and had Him flogged. And the soldiers, having woven a crown of thorns, placed it on His head, and clothed Him in a purple robe, and coming up to Him, they said, "Hail, King of the Jews!" And they struck Him on the face. Pilate went out again and said to them, "Look, I am bringing Him out to you, so that you may know that I find no guilt in Him." Jesus then came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the Man." When the chief priests and the officers saw Him, they shouted, "Crucify Him! Crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews replied, "We have a law, and according to that law He must die, because He has made Himself the Son of God." When Pilate heard these words, he was even more afraid, and he went back into the praetorium and said to Jesus, "Where are you from?" But Jesus gave him no answer. Pilate then said to Him, "Do you refuse to speak to me? Don't you know that I have the power to release you and the power to crucify you?" Jesus answered him, "You would have no authority over Me at all unless it had been given to you from above. Therefore, the one who handed Me over to you has the greater sin." From that time on, Pilate sought to release Him. But the Jews cried out, saying, "If you release this Man, you are no friend of Caesar." Anyone who makes himself a king opposes Caesar." When Pilate heard these words, he brought Jesus outside and sat down to hold a trial at a place called "The Stone Pavement," or in Hebrew, Gabbatha. It was the day before the Passover, about the sixth hour. He said to the Jews, "Here is your King." Then they shouted, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests replied, "We have no king but Caesar." Then he handed Him over to them to be crucified.

John 18:28–19:16A

And at the conclusion of this, we sing: Glory to Your long-suffering, O Lord!

Antiphon 10, Tone 6

He who is clothed in light as in a garment / stood naked before the court / and received a blow to the cheek / from the hands He Himself had created, / while the lawless people / nailed the Lord of glory to the Cross. / Then the veil of the temple was torn; / the sun grew dark, unable to bear the sight of God being insulted, / before Whom *the* whole *world* trembles. / Let us worship Him! **(2)**

The disciple denied Him, / *but* the criminal cried out: / "Remember me, Lord, / in Your Kingdom!" **(2)**

Glory to the Mother of God: Grant peace to the world, O Lord, / who deigned to take on flesh from the Virgin for the sake of Your servants, / so that we may in harmony / glorify You, Lover of mankind.

And now: **we repeat the same.**

Antiphon 11, Tone 6

For the blessings that You, Christ, / bestowed upon the Jewish people, / they condemned You to crucifixion, / giving You vinegar and gall to drink. / But repay them, O Lord, according to their deeds, / for they did not understand Your mercy. **(2)**

Not content with their betrayal, O Christ, / the offspring of the Jews / shook their heads, / offering scorn and mockery. / But repay them, O Lord, according to their deeds, / for they did not understand Your providence. **(2)**

Neither the trembling earth / nor the crumbling stones / convinced the Jews, / nor the veil of the temple, nor the resurrection of the dead. / But repay them, O Lord, according to their deeds, / for they have devised vain things against You. **(2)**

Glory to the Mother of God**:** We have come to know God, incarnate from You, / O Virgin Mother of God, / the one who is pure, the one who is blessed; / therefore we ceaselessly extol You in song.

And now: **we repeat the same.**

Antiphon 12, Tone 8

Thus says the Lord to the Jews: / "My people, what have I done to you, / or how have I troubled you? / I gave sight to your blind; / I cleansed your lepers; / I raised up the man lying on his bed. / My people, what have I done to you, / and how have you repaid Me? / For manna—bile; for water—vinegar; / instead of love for Me, / they nailed Me to the Cross. / I can no longer bear it: / I will call upon My Gentiles, / and they will glorify Me with the Father and the Spirit, / and I will grant them eternal life!" **(2)**

On this day, the veil of the temple / is torn as a rebuke to the lawless, / and the sun hides its rays, / seeing the Lord crucified. **(2)**

Lawgivers of Israel, Jews, and Pharisees, / the host of the Apostles cries out to you: / "Behold the Temple that you destroyed, / behold the Lamb whom you crucified and consigned to the tomb; / but He rose again by His own power. / Do not be led astray, Jews, / for He is the One who saved *you* at the sea / and fed you in the wilderness; / He is life, light, and peace for the world!" **(2)**

Glory to the Mother of God: Rejoice, O gates of the King of Glory, / through which the One Most High passed / and left them sealed as before / for the salvation of our souls.

And now: **we repeat the same.**

Then the short litany, [prayer 7], and the acclamation: May the power of Your Kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and always, and forever and ever.

Sedalen, Tone 8

When You stood, O God, before Caiaphas, / and were handed over to Pilate, the Judge, / the heavenly powers trembled with fear; / then You were lifted up on the Cross / between two thieves / and

counted among the lawless, O Sinless One, / to save mankind. / O Lord, free from malice, glory to You!

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the fifth Gospel
according to Matthew, beginning at verse 111

At that time, Judas, who had betrayed Jesus, seeing that He had been condemned, repented and returned the thirty pieces of silver to the high priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." And throwing the pieces of silver into the temple, he went away and hanged himself. The chief priests, having taken the pieces of silver, said, "It is not lawful to put them into the treasury, since they are the price of blood." So, after deliberating, they used the money to buy the potter's field as a burial place for foreigners. That is why that field has been called the Field of Blood to this day. Then what was spoken through the prophet Jeremiah was fulfilled: "They took the thirty pieces of silver, the price of the One who was valued—the One whom the sons of Israel valued—and gave them for the potter's field, as the Lord commanded me." Jesus was brought before the governor. The governor asked Him, "Are You the King of the Jews?" Jesus replied, "You have said so." And He gave no answer to the charges brought against Him by the chief priests and the elders. Then Pilate said to Him, "Don't you hear how much they are testifying against You?" But He did not answer him a single word, so that the governor was greatly amazed. Now it was the governor's custom at the festival to release one prisoner, whoever they wanted, to please the people. At that time there was a notorious prisoner among them named Barabbas. So when they had gathered, Pilate said to them, "Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?" For he knew that they had handed Him over out of envy. And while he was sitting on the judgment seat, his wife sent word to him, saying, "Have nothing to do with that Righteous One!" "I have suffered greatly because of Him in a dream tonight." Meanwhile, the chief priests and the elders persuaded the people to demand Barabbas and to put Jesus to death. The governor replied to them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate said to them, "What then shall I do with Jesus, who is called the Christ?" They all said, "Crucify him!" He asked, "What evil has He done?" But they shouted all the more, "Crucify him!" Seeing that nothing would help, and that a riot was even breaking out, Pilate took some water, washed his hands before the people, and said, "I am innocent of the blood of this Righteous One; see to it yourselves." And all the people answered, "His blood be on us and on our children." Then he released Barabbas to them, but after having Jesus flogged, he handed Him over to be crucified. Then the governor's soldiers took Jesus into the praetorium, gathered the whole cohort around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And after spitting on Him, they took the reed and struck Him on the head. When they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross.

Matthew 27:3–32

And at the conclusion, we sing: Glory to Your long-suffering, O Lord!

Antiphon 13, Tone 6

The crowd of Jews / demanded that Pilate crucify You, O Lord. / And behold, finding no fault in You, / they released the guilty Barabbas, / but condemned You, the Righteous One, / having laid the charge of murder upon You. / But repay them, O Lord, according to their deeds, / for they have devised vain schemes against You. **(2)**

He before whom all tremble and quake, / and *whom* every tongue extols, / Christ, the Power of God and the Wisdom of God, / the priests struck on the face and gave Him gall to drink; / and He was

willing to endure it all, / desiring to save us from our iniquities by His blood, / as the Lover of mankind. **(2)**

Glory to the Mother of God: O Mother of God, who through the Word / gave birth to Your Creator, beyond all understanding, / pray to Him to save our souls.

And now: **we repeat the same.**

Antiphon 14, Tone 8

O Lord, who accepted the thief as a companion, / though his hands were defiled with blood, / count us among his number, / as the Good and Lover of Mankind. **(2)**

The thief on the cross uttered a brief cry, / *yet* revealed great faith; / in a single moment he was saved, / and, opening the gates of paradise, was *the* first to enter; / O Lord, who accepted his repentance, / glory to You! **(2)**

Glory to the Mother of God: Rejoice, you who received the joy of the world through the Angel; / rejoice, you who gave birth to your Creator and Lord; / rejoice, you who were deemed worthy to become / the Mother of Christ the God.

And now: **we repeat the same.**

Antiphon 15, Tone 6

On this day, He who hung the earth upon the waters / was hung upon the Tree; / the King of the Angels is crowned / with a crown of thorns; / He who covers the heavens with clouds / is clothed in a false purple robe; / He who delivered Adam in the Jordan / received a blow to the face; / the Bridegroom of the Church was nailed to the cross; / the Son of the Virgin was pierced by a spear. / We worship Your sufferings, Christ. / We worship Your sufferings, Christ. / We worship Your sufferings, Christ. / Show us also Your glorious Resurrection! **(2)**

Let us not celebrate as the Jews do: / for our Passover, Christ our God, was sacrificed for us; / but let us purify ourselves from every defilement, / and let us pray to Him with all our hearts: / "Rise, O Lord, and save us, / as the Lover of mankind!" **(2)**

Your Cross, O Lord, / is life and resurrection for Your people; / and trusting in it, / we sing to You, our crucified God: / "Have mercy on us!" **(2)**

Glory to the Mother of God: Seeing You hanging there, Christ, / Your Mother cried out: / "What an unheard-of mystery / do I behold, My Son? / How is it that You die on the Tree, nailed in the flesh, / You who are the Giver of life?

And now: **we repeat the same.**

Then the short litany, [prayer 8], and the acclamation: For blessed is Your all-holy Name, and glorified is Your Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

Sedalen, Tone 4

You have redeemed us from the curse of the law / with Your precious Blood: / nailed to the Cross and pierced by a spear, / You have bestowed immortality upon mankind. / Our Savior, glory to You!

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the sixth Gospel according to Mark, beginning 67A

At that time, the soldiers led Jesus into the courtyard, that is, into the praetorium. They summoned the entire cohort, dressed Him in a purple robe, and, having woven a crown of thorns, placed it on His head. Then they began to salute Him: "Hail, King of the Jews!" They struck Him on the head with a reed, spat on Him, and, kneeling down, bowed before Him. When they had mocked Him, they took the purple robe off Him and put His own clothes back on Him. Then they led Him out to crucify Him.

They forced a passerby, Simon of Cyrene—who was coming in from the country, the father of Alexander and Rufus—to carry His cross. And they brought Him to a place called Golgotha, which means "the Place of the Skull." They offered Him wine mixed with myrrh, but He did not accept it. Then they crucified Him and divided His garments among themselves, casting lots to see what each would take. It was the third hour when they crucified Him. And the inscription of His charge was written there: "The King of the Jews." And they crucified two robbers with Him— —one on His right and the other on His left. And those passing by reviled Him, shaking their heads and saying, "O You who destroy the temple and raise it up in three days! Save Yourself; come down from the cross." In the same way, the chief priests, along with the scribes, mocked Him among themselves, saying to one another, "He saved others; He cannot save Himself! Let Christ, the King of Israel, come down now from the cross, so that we may see and believe."

Mark 15:16–32A

And at the end of it, we sing: Glory to Your long-suffering, O Lord!

Blessed Are the 8, Tone 4

Remember us, O Lord, in Your Kingdom, when You come into Your Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they shall inherit the earth.

Because of the tree, Adam / was cast out of Paradise, / but through the Cross / the thief entered Paradise; / the first, having tasted the fruit, rejected the Creator's commandment; / but the second, crucified with You, / confessed the Hidden One to God, crying out: / "Remember me in Your Kingdom!"

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

The lawless bought the Author of the Law / from His disciple, / and, as a criminal, brought Him before Pilate's tribunal, / crying out, "Crucify Him!"— / He who had given them manna in the wilderness. / But we, imitating the righteous thief, / cry out with faith: / "Remember us also in Your Kingdom!"

Blessed are the merciful, for they shall obtain mercy.

The crowd of God-killers, / the lawless Jewish people, / shouting frantically, turned to Pilate: / "Crucify the innocent Christ / and release Barabbas to us instead!" / But we proclaim / the cry of the wise thief to Him: / "Remember us also in Your Kingdom!"

Blessed are the pure in heart, for they shall see God.

Your life-giving ribs / are like a spring gushing forth from Eden, / *which* waters Your Church, O Christ, as a spiritual paradise, / flowing from there like streams into the four Gospels, / watering the world, rejoicing creation, / and faithfully teaching the nations / to worship Your Kingdom.

Blessed are the peacemakers, for they shall be called children of God.

You were crucified for me, / to pour out forgiveness upon me; / You were pierced in the side, / so that streams of life might flow to me; / You were nailed to the cross, / so that I, convinced by the depth of Your sufferings / and the height of Your power, / might cry out to You, Christ, the Giver of life: / "Glory to the Cross, Savior, / and to Your suffering!"

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

At Your crucifixion, O Christ, / all creation, seeing *this*, trembled; / the foundations of the earth shook / in fear of Your power; / the heavenly bodies were darkened, and the veil of the temple was torn, / the mountains quaked and the rocks split; / and the believing thief / cries out with us to You, Savior: / "Remember us in Your Kingdom!"

Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account.

You tore up the indictment *against* us / on the Cross, O Lord, / and, counted among the dead, / You bound the tormentor of the underworld, / delivering all from the bonds of death through Your Resurrection, / by which we have been enlightened, Christ our God, / and we cry out to You: / "Remember us also, (Savior), in Your Kingdom!"

Rejoice and be glad, for great is your reward in heaven.

You who were exalted on the Cross, / and destroyed the power of death, O Lord, / and as God blotted out the record of our sins! / Grant us, too, the repentance of the thief, O sole Lover of mankind, / to those who serve You with faith, Christ our God, and cry out: / "Remember us also in Your Kingdom!"

Glory: Let us pray with one voice, all the faithful, / that *we* may worthily glorify / the Father, and the Son, and the Holy Spirit, / the One Godhead, existing in three Persons, / indissolubly abiding, simple, indivisible, and inaccessible, / through whom we are delivered from fiery punishment.

And now, O Mother of God: Your Mother, O Christ, / who bore You without seed according to the flesh, and the true Virgin, / who remained unharmed after giving birth— / we urge her to intercede / before You, O Most Merciful Lord! / Grant forgiveness of sins to those who ceaselessly cry out: / "Remember us also in Your Kingdom!"

Then the short litany, [prayer 11], and the acclamation: For all the heavenly powers praise You, and we send up glory to You, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

Prokeimenon, Tone 4

They have divided my garments among themselves / and cast lots for my robe.

Verse: O God, my God, hear me; why have You forsaken me?

Ps 21:19, 2A

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the seventh Gospel from Matthew, beginning 113

At that time, the soldiers, having come to a place called Golgotha, which means "the Place of the Skull," offered Jesus wine mixed with gall to drink; and after tasting it, He refused to drink it. After crucifying Him, they divided His garments among themselves by casting lots; and, sitting down, they kept watch over Him there. And they placed above His head a sign stating the charge against Him: "This is Jesus, the King of the Jews." Then they crucified two robbers with Him—one on His right and the other on His left. And those passing by reviled Him, shaking their heads and saying, "You who destroy the temple and raise it up in three days! "Save Yourself, if You are the Son of God, and come down from the cross." In the same way, the chief priests, along with the scribes and the elders, mocked Him, saying, "He saved others; He cannot save Himself! He is the King of Israel; let Him come down now from the cross, and we will believe in Him; He has put His trust in God; let God rescue Him now, if He is pleased with Him. For He said, 'I am the Son of God.' Even the criminals who were crucified with Him reviled Him. From the sixth hour, darkness fell over the whole land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice: "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" Some of those standing there, when they heard this, said, "He is calling for Elijah." Immediately one of them ran up, took a sponge, filled it with vinegar, put it on a reed, and gave it to Him to drink. But the others said, "Leave him alone; let's see if Elijah comes to save him." Then Jesus cried out again in a loud voice and gave up His spirit. And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the holy ones who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those guarding Jesus, seeing the earthquake and all that was happening, were greatly afraid and said, "Truly, He was the Son of God."

Matthew 27:33–54

And at the conclusion of this, we sing: Glory to Your long-suffering, O Lord!

And Psalm 50. [Prayer 10]

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the eighth Gospel according to Luke, beginning at 111

At that time, two other criminals were also led to be put to death along with Jesus. And when they came to the place called The Skull, they crucified Him there, along with the criminals—one on His right and the other on His left. But Jesus said, "Father, forgive them, for they do not know what they are doing." And as they divided His garments among themselves, they cast lots. The people stood by watching. The rulers also mocked Him, saying, "He saved others; let Him save Himself if He is the Christ of God, the Chosen One." The soldiers also mocked Him, coming up to Him, offering Him vinegar and saying, "If You are the King of the Jews, save Yourself." There was also an inscription above Him in Greek, Roman, and Hebrew letters: "This is the King of the Jews." And one of the criminals who had been crucified blasphemed Him, saying, "Aren't You the Christ? Save Yourself—and us!" But the other rebuked him, saying, "Don't you fear God, since you are under the same sentence? "We are getting what we deserve, for we are being punished for our deeds. But this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And Jesus said to him, "Truly I tell you, today you will be with me in paradise." It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, for the sun had gone dark. And the curtain of the temple was torn in two. And crying out with a loud voice, Jesus said, "Father, into Your hands I commit My spirit." And having said this, He breathed His last. When the centurion saw what had happened, he praised God, saying, "Truly, this man was righteous." And all the people who had gathered to witness this, seeing what had happened, returned, beating their breasts. All those who knew Him stood at a distance, and the women who had followed Him from Galilee saw this.

Luke 23:32–49

And at the end of it, we sing: Glory to Your long-suffering, O Lord!

TRIPESNETS

St. Cosmas of Maium, Tone 6, two irmoses, 12 troparia. At the end of the song, both choirs sing the irmos together.

Song 5

Irmos: From early morning I long for You, Word of God, / who, out of mercy, humbled Yourself without changing Who You are / and submitted Yourself to suffering without passion; / grant peace to me, who have fallen, O Lover of Mankind.

Now, with their feet washed and already purified / by partaking of the divine mystery, / Your ministers, Christ, have ascended with You / from Zion to the great Mount of Olives, / singing Your praises, Lover of Mankind.

"Behold," You said, "my friends, do not be afraid; / for now the hour has come / for Me to be taken *and* slain by the hands of the lawless; / and you will all scatter, leaving Me, / *but* I will gather you together to proclaim / Me—the Lover of Mankind."

Then the short litany, [prayer 6], and the acclamation: For You are the King of the world and the Savior of our souls, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Ikos: Mary, the Lamb, / seeing her Lamb led to slaughter, / tormented, followed *Him* with the other women, crying out: / "Where are You going, Child? / For what reason are You hastening on this path?

/ Is it not another wedding at Cana, / and are You now hurrying there / to turn water into wine for them? / Should I go with You, Child, / or is it better to wait for You? / Speak a word to Me, Word *of God*! / Do not pass me by in silence, / You who have kept me pure, / for You are my Son and my God!"

Song 8

Irmos: The pillar of godless abomination / has brought shame upon the divine youths; / and the Sanhedrin of the lawless, raging against Christ, / devises vain schemes, / striving to kill Him who holds life in *His* hand, / whom all creation blesses, / glorifying Him forever.

"From your eyes," You said, Christ, to Your disciples, / "shake off sleep now and keep watch in prayer, / so that you may not fall into temptation; / especially you, Simon; / for the greater the strength, the greater the trial; / Know Me, Peter, / Whom all creation blesses, / glorifying Him forever!"

"No unworthy word will ever / come from my lips; / I will die with You, Lord, as one who is faithful, / even if everyone else denies You," exclaimed Peter; – / "It was not flesh and blood, *but* Your Father who revealed You to me, / Whom all creation blesses, / glorifying You forever!"

"You have not fathomed / the full depth / of divine wisdom and knowledge, / nor have you comprehended the depths of My judgments, O man," said the Lord; – / "Therefore, since you are flesh, do not boast; / for you will deny Me three times, / Whom all creation blesses, / glorifying Him forever!"

"You will deny Me, Simon Peter, / but soon you will see that what has been said is true; / and a *single* servant girl who approaches you / will terrify you even before that," said the Lord; – / "Yet, weeping bitterly, you will find Me merciful, / Whom all creation blesses, / glorifying Me forever!"

Hymn 9

Irmos: With the highest honor of the Cherubim / and the incomparably greater glory of the Seraphim, / You who virginally gave birth to God the Word, / the true Mother of God— / we magnify You.

A destructive band of God-haters, / a synagogue of vile God-killers, / appeared before You, Christ, / and dragged the Creator of all like a criminal, / Whom we extol.

The ungodly, who did not understand the Law / and studied the words of the prophets in vain, / dragged You like a sheep to be unjustly slain— / You, the Lord of all, / whom we magnify.

The Life given to the nations, the priests and scribes, / driven by their own envious malice, / handed over to be killed—the Giver of life by nature, / Whom we extol.

They surrounded You like many dogs, / began to strike You, O King, slapping Your cheek, / interrogated You and bore false witness against You, / and having endured it all, You saved everyone.

Exapostilarion

On that very day, Lord, You granted paradise to the wise thief. / Enlighten me also through the Cross / and save me. **(3)**

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the ninth Gospel according to John, beginning 61A

At that time, standing by the cross of Jesus were His mother and His mother's sister, Mary the daughter of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, "Woman, here is your son." Then He said to the disciple, "Here is your mother." From that hour on, the disciple took her into his home. After this, Jesus, knowing that everything had now been accomplished, said—so that the Scripture might be fulfilled—"I am thirsty." There was a jar full of vinegar standing there. So they soaked a sponge in vinegar, put it on the end of a spear, and held it to His lips. And when Jesus had tasted the vinegar, He said, "It is finished." And bowing His head, He gave up His spirit. Since it was Friday, the Jews, so that the bodies would not remain on the cross on the Sabbath—for that Sabbath was a high day—asked

Pilate to have their legs broken and their bodies taken down. So the soldiers came and broke the legs of the first man and of the other man— —who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs; instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you also may believe. For this took place to fulfill the Scripture: "Not a bone of Him shall be broken." And another Scripture says, "They will look upon Him whom they have pierced."

John 19:25–37

And at the end of it we sing: Glory to Your long-suffering, O Lord!

At "Praise," stichera in the 4th tone, tone 3.
By Byzantine

My firstborn son, Israel, has committed two evil deeds: / he has forsaken Me, the Source of living water, / and dug for himself a broken cistern; / He crucified Me on the Cross, / yet pleaded for Barabbas and set him free. / At this, heaven was astonished, / and the sun hid its rays. / But you, Israel, were not ashamed; rather, you delivered Me to death. / Forgive them, Holy Father, / for they know not what they have done. **(2)**

Studita

Every member of Your holy body / suffered dishonor for our sake: / the head—thorns, the face—spitting, / the cheeks—blows, / the lips—the taste of gall mixed with vinegar, / the ears—wicked insults, / the back—flogging, and the hands—the scourge, / the whole body—stretching on the Cross, / the limbs—nails, and the ribs—a spear. / He who suffered for us / and delivered us from suffering, / who came down to us out of love for humanity and raised us up, / almighty Savior, have mercy on us!

By the Byzantine

When You, Christ, were crucified, / all creation, seeing this, trembled, / the foundations of the earth shook in fear of Your might. / For when You were exalted on this day, the Jewish people perished, / the veil of the temple was torn in two, / the tombs were opened, / and the dead rose from their graves; / the centurion, seeing the miracle, was filled with dread. / And Your Mother, standing by, / weeping in maternal sorrow, cried out: / "How can I not weep / and beat my breast in grief, / seeing You, as a condemned man, / naked, hanging on the Cross?" / Crucified, buried, and risen from the dead, / O Lord, glory to You.

Glory, Tone 6: They stripped Me of My garments / and clothed Me in a scarlet robe; / they placed a crown of thorns upon My head / and put a reed in My right hand, / that I might shatter them like the pots of a potter.

And now, in the same tone, by Andrew of Crete: I offered My back to be scourged / and did not turn My face away from being spat upon; / I stood before Pilate for judgment and endured the Cross / for the salvation of the world.

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the tenth Gospel
from Mark, beginning 69A

At that time, Joseph of Arimathea, a prominent member of the council who himself was awaiting the Kingdom of God, came forward. He dared to go to Pilate and asked for the body of Jesus. Pilate was surprised that He was already dead; and summoning the centurion, he asked him, "How long has He been dead?" And when he learned this from the centurion, he granted the body to Joseph. And after buying a linen cloth, Joseph took Him down, wrapped Him in the cloth, and laid Him in a tomb that had been hewn out of the rock; and he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the wife of Joseph watched to see where He was laid.

Mark 15:43–47

And at the conclusion, we sing: Glory to Your long-suffering, O Lord!

Daily Doxology, the Litany of Supplication [and Prayer 12].

After the prayer with bowed heads—the priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the eleventh Gospel from John, beginning at verse 62

At that time, Joseph of Arimathea, who was a disciple of Jesus but secretly so out of fear of the Jews, asked Pilate for permission to take Jesus' body. And Pilate granted it. He came and took His body. Nicodemus, who had first come to Him at night, also came and brought a mixture of myrrh and aloes, about one hundred pounds. They took the body of Jesus and wrapped it in linen cloths with spices, as is the Jewish custom for burial. Now there was a garden at the place where He had been crucified, and in the garden a new tomb in which no one had yet been laid. So, because of the Jewish day of rest, and since the tomb was nearby, they laid Jesus there.

John 19:38–42

And at the conclusion, we sing: Glory to Your long-suffering, O Lord!

Stichera at the Stichera

Tone 1: All creation was shaken with fear, / seeing You, Christ, hanging on the Cross: / the sun was darkened and the foundations of the earth trembled, / all sympathized with the Creator of all things. / You who willingly endured *all this* for our sake, / Lord, glory to You!

Tone 2. Verse: **They divided my garments among themselves / and cast lots for my robe.**

Ps 21:19

Why does this wicked and lawless people / devise vain plans? / Why has he condemned the Life of all to death? / A great miracle— / for the Creator of the world is delivered into the hands of the lawless / and the Lover of mankind is lifted up on the Tree, / to free the captives in Hades who cried out: / "O Long-suffering Lord, glory to You!"

Verse: **They gave me gall to eat, / and in my thirst they gave me vinegar to drink.**

Ps 68:22

On this day, the Immaculate Virgin, / seeing You, the Word, hanging on the Cross, / grieving with a mother's soul, / was bitterly pierced in her heart, / and, groaning in anguish from the depths of her soul, / tore at her face and hair, and was overcome with sorrow. / Therefore, striking her breast, / she cried out pitifully: / "Alas for me, Divine Child! / Alas for me, Light of the world! / *Why* have You hidden Yourself from my eyes, Lamb of God?" / Therefore, the hosts of incorporeal beings, / seized with awe, proclaimed: / "Incomprehensible Lord, glory to You!"

Verse: **But God, our King from before the ages, / has wrought salvation in the midst of the earth.**

Psalm 73:12

Seeing You, Christ, hanging on the Tree— / You, the Creator of all and God— / Your Mother, who bore You without seed, cried out bitterly: / "My Son, where has the beauty of Your countenance gone? / I cannot bear to see You crucified unjustly; / so hurry, arise, / so that I too may see / Your resurrection from the dead on the third day!"

Glory, Tone 8: O Lord, when You ascended the Cross, / fear and trembling fell upon all creation. / And You forbid the earth to swallow up those who crucified You, / but You command Hades to release its captives, / for the resurrection of the dead. / You, Judge of the living and the dead, / have come to grant life, not death. / Lover of mankind, glory to You!

And now, Voice 6: The reed pen is already being dipped / *for* the unjust judges *to sign* the sentence, / and Jesus is being judged and condemned to the Cross. / And *all* creation suffers, seeing the Lord on the Cross. / But for my sake, O Lord, You who suffer in the flesh, / O Good One, glory to You!

Priest: That we may be deemed worthy to hear the Holy Gospel:

And he reads the twelfth Gospel from Matthew, beginning at verse 114

The next day, which was the day after Friday, the chief priests and the Pharisees gathered before Pilate and said: "Sir, we have remembered that while he was still alive, that deceiver said, 'After three days I will rise again.'" Therefore, order the tomb to be guarded until the third day, so that the disciples, coming, might not steal Him away and tell the people, 'He has risen from the dead'; and the final deception will be worse than the first." Pilate said to them, "You have a guard; go and guard it as you know how." So they went and secured the tomb, sealing the stone and posting a guard.

Matthew 27:62–66

And at the end of it, we sing: Glory to Your long-suffering, O Lord!

Then: It is good to praise the Lord and sing to Your name, O Most High; to proclaim Your mercy in the early morning and Your faithfulness throughout the night.

Ps 91:2–3

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father:

Priest: For Yours is the Kingdom: **Choir:** Amen.

Troparion, Tone 4

You have redeemed us from the curse of the Law / with Your precious Blood: / nailed to the Cross and pierced by a spear, / You have bestowed immortality upon mankind. / Our Savior, glory to You!

Special Ektenia, Prayer 4, and Dismissal. The First Hour is celebrated separately.

Dismissal

Having endured spitting, scourging, ear-cutting, the Cross, and death for the salvation of the world, Christ, our true God, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, the holy and righteous God-bearers Joachim and Anna, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

THE ORDER OF THE HOURS ON GOOD FRIDAY

A composition by Saint Cyril, Archbishop of Alexandria.

FIRST HOUR

Priest: Blessed be our God always, now and ever, and unto ages of ages.

Reader: Amen. Glory to You, our God, glory to You.

Heavenly King: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: Reader: Amen. Lord, have mercy. (12) Glory, and now: Come, let us worship: (3)

Psalm 5

Hear my words, O Lord; give heed to my cry; listen to the voice of my supplication, O my King and my God, for to You I pray, O Lord. Hear my voice early in the morning; early in the morning I will stand before You and watch. For You are a God who does not desire iniquity; no one who does evil can dwell with You, nor can the wicked abide before Your eyes; You hate all who commit iniquity. You will destroy all who speak lies; the Lord detests the bloodthirsty and the treacherous. But I, by the abundance of Your mercy, will enter Your house; I will bow down before Your holy temple in

reverence for You. O Lord, lead me in Your righteousness for the sake of my enemies; direct my path before You. For there is no truth in their mouths; their hearts are vain; their throats are open graves; with their tongues they have deceived. Judge them, O God, that they may be turned back from their schemes; drive them out because of their many iniquities, for they have grieved You, O Lord. May all who hope in You rejoice; may they be glad forever; may You dwell among them, and may those who love Your name boast in You. For You bless the righteous, O Lord; You have shielded us with Your favor as with a weapon.

Psalm 2

Why do the nations rage, and the peoples plot in vain? The kings of the earth take their stand, and the rulers gather together against the Lord and against His Anointed One: "Let us break their bonds and cast off their yoke!" He who dwells in heaven will laugh at them; the Lord will mock them. Then He will turn to them in His anger and terrify them in His wrath. But I have been appointed by Him as king over Zion, His holy mountain; I proclaim the Lord's decree: The Lord said to Me, "You are My Son; today I have begotten You. Ask of Me, and I will give You the nations as Your inheritance, and the ends of the earth as Your possession. You shall rule them with an iron scepter; You shall shatter them like pottery." And now, you kings, take heed; learn this, all you rulers of the earth. Serve the Lord with reverence and rejoice before Him with trembling. Accept instruction, lest the Lord be angry and you perish, *straying* from the path of righteousness, when His wrath flares up in a moment. Blessed are all who hope in Him!

Psalm 21

O God, my God, hear me—why have You forsaken me? The guilt of my sins has cut me off from salvation. My God, I cry out by day—but You do not answer; by night—and *it is* not *counted* as folly against me. Yet You dwell in the sanctuary, O Praise of Israel! Our fathers trusted in You; they trusted, and You delivered them; they cried out to You—and were saved; they trusted in You—and were not put to shame. But I am a worm and not a man, a reproach to men and despised by the people! All who look at me mock me; they sneer with their lips and shake their heads: 'He trusted in the Lord; let Him deliver him; let Him rescue him, for He delights in him!' For You are the One who brought me forth from the womb; my hope has been in You from my mother's breasts; I have been entrusted to You from the womb, from my mother's womb—You are my God. Do not forsake me, for distress is near, and there is no one to help me. A multitude of young bulls has surrounded me; fat oxen have encircled me; they have opened their mouths against me like a lion that seizes and roars. I have become like water; all my bones are out of joint; my heart has become like wax, melting within me. My strength has dried up like a potsherd, and my tongue sticks to the roof of my mouth; You have laid me in the dust of death. For a pack of dogs has surrounded me; a band of evildoers has encircled me; they have pierced my hands and my feet. They have counted all my bones; they themselves have watched and gazed at me. They have divided my garments among themselves and cast lots for my robe. But You, O Lord, do not withhold Your help from me; come to my defense! Deliver my soul from the sword and my lonely self from the hand of the dog. Save me from the lion's mouth and from the horns of the wild oxen—me, the humble one. I will proclaim Your name to my brothers; in the midst of the congregation I will sing Your praise. You who fear the Lord, praise Him; all the descendants of Jacob, glorify Him; let all the descendants of Israel revere Him! For He has not despised or scorned the prayer of the poor; He has not turned His face away from me; when I called to Him, He heard me. My praise comes from You; in the great assembly I will glorify You; I will fulfill my vows before those who fear Him. The poor will eat and be satisfied; those who seek the Lord will praise Him—their hearts will live forever and ever. All the ends of the earth will remember and turn to the Lord, and all the families of the nations will worship before Him; for the kingdom belongs to the Lord, and He rules over the nations. All the rich of the earth have eaten and worshiped; all who go down to the dust will bow before Him. My soul lives for Him, and my descendants will serve Him; the coming generation will be told of the Lord; and they will proclaim His righteousness to a people yet to be born—what the Lord has done.

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory:**

Troparion, Tone 1

When You were crucified, O Christ, / tyranny was crushed, / the power of the enemy was overthrown; / for neither an angel nor a man, / but You Yourself, O Lord, saved us—glory to You!

And now, O Mother of God: How shall we call You, O Full of Grace? / Heaven? For through You the Sun of Righteousness has shone forth. / Paradise? For You have brought forth the Flower of incorruption. / Virgin? For You remained incorrupt. / The Pure Mother? For You held in Your holy arms the Son, who is God of all. / Pray to Him for the salvation of our souls.

Then we sing three of the twelve troparia, repeating them twice.

Stichera of the First Hour, Tone 8.

On this day, the veil of the temple / is torn as a rebuke to the lawless, / and the sun hides its rays, / seeing the Lord crucified. (2)

Stich: **Why have the pagans raged / and the nations plotted in vain?**

Ps 2:1

Like a sheep to the slaughter / You were led, Christ the King, / and, like a meek lamb, You were nailed to the Cross by wicked men / for our sins, O Lover of Mankind.

Verse: **The kings of the earth have risen up, and the rulers have gathered together / against the Lord and against His Anointed One.**

Ps 2:2

Like a sheep to the slaughter / You were led, O Christ the King, / and, like a meek lamb, You were nailed to the Cross by wicked men / for our sins, O Lover of Mankind.

Glory: To the criminals who seized You, / You, enduring *all things*, cried out thus, O Lord: / "Though you have struck down the Shepherd / and scattered the twelve sheep, My disciples, / I could have sent forth more than twelve legions of angels. / Yet I show long-suffering, / so that what I revealed to you through My prophets— / the hidden and secret things—might be fulfilled." / O Lord, glory to You!

And now: To the criminals who seized You:

Prokeimenon, Tone 4

His heart / was filled with iniquity.

Verse: Blessed is he who considers the needy and the poor.

Ps 40:7B, 2A

Reading from the Prophecies of Zechariah

Thus says the Lord: "I will take My beautiful staff and cast it aside, to annul My covenant that I have made with all the nations. And it shall be annulled on that day, and the Canaanites, the sheep I have kept for Myself, shall know that this is the word of the Lord." And I will say to them, 'If this is good in your eyes, give me my wages; if not, keep them.' And they set my wages at thirty pieces of silver. Then the Lord said to me, 'Cast them into the furnace—I will see if *they* are genuine, just as I was tested because of them!' So I took the thirty pieces of silver and threw them into the house of the Lord, into the furnace, [as the Lord had instructed me].

Zechariah 11:10–13

Epistle to the Galatians, beginning 215B

Brothers, may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision means anything, but a new creation. And upon all who walk by this rule, peace and mercy be upon them, and

upon the Israel of God! From now on, let no one cause me trouble, for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Gal 6:14–18

The Gospel According to Matthew, beginning 110A

When morning came, all the chief priests and the elders of the people gathered together and decided to put Jesus to death. So they bound Him, led Him away, and handed Him over to Pontius Pilate, the governor. Then Judas, who had betrayed Him, seeing that He had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." And throwing the silver into the temple, he went away and hanged himself. The chief priests, taking the silver coins, said, "It is not lawful to put them into the temple treasury, since they are the price of blood." So, after deliberating, they used the money to buy the potter's field as a burial place for foreigners. That is why that field has been called the Field of Blood to this day. Then what was spoken through the prophet Jeremiah was fulfilled: "They took the thirty pieces of silver, the price of the One who was valued—the One whom the sons of Israel valued—and gave them for the potter's field, as the Lord commanded me." Jesus was brought before the governor. The governor asked Him, "Are You the King of the Jews?" Jesus replied, "You have said so." And He gave no answer to the charges brought against Him by the chief priests and the elders. Then Pilate said to Him, "Don't you hear how much they are testifying against You?" But He did not answer him a single word, so that the governor was greatly amazed. Now it was the governor's custom at the festival to release one prisoner, whoever they wanted, to please the people. At that time there was a notorious prisoner among them named Barabbas. So when they had gathered, Pilate said to them, "Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?" For he knew that they had handed Him over out of envy. And while he was sitting on the judgment seat, his wife sent word to him, saying, "Have nothing to do with that Righteous One!" "I have suffered greatly because of Him in a dream tonight." Meanwhile, the chief priests and the elders persuaded the people to demand Barabbas and to put Jesus to death. The governor replied to them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate said to them, "What then shall I do with Jesus, who is called the Christ?" They all said, "Crucify him!" He asked, "What evil has He done?" But they shouted all the more, "Crucify him!" Seeing that it was no use, and that a riot was even breaking out, Pilate took some water, washed his hands before the people, and said, "I am innocent of the blood of this Righteous One; see to it yourselves." And all the people answered, "His blood be on us and on our children." Then he released Barabbas to them, but after having Jesus flogged, he handed Him over to be crucified. Then the governor's soldiers took Jesus into the praetorium, gathered the whole cohort around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And after spitting on Him, they took the reed and struck Him on the head. When they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon; they forced him to carry His cross. When they came to the place called Golgotha, which means "the Place of the Skull," they gave Him wine mixed with gall to drink; but after tasting it, He refused to drink it. After crucifying Him, they divided His garments among themselves by casting lots; and they sat down there to guard Him. And they placed above His head a sign stating the charge against Him: "This is Jesus, the King of the Jews." Then they crucified two robbers with Him, one on His right and the other on His left. And those passing by reviled Him, shaking their heads and saying, "You who destroy the temple and raise it up in three days! "Save Yourself, if You are the Son of God, and come down from the cross." In the same way, the chief priests, along with the scribes and the elders, mocked Him, saying, "He saved others; He cannot save Himself! He is the King of Israel; let Him come down now from the cross, and we will believe in Him; He has put His trust in God; let God rescue Him now, if He delights in Him. For He said, 'I am the Son of God.' Even the criminals who were crucified with Him reviled Him. From the sixth hour, darkness fell over the whole land until the ninth hour. And about the ninth

hour, Jesus cried out with a loud voice: “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” Some of those standing there, when they heard this, said, “He is calling for Elijah.” Immediately one of them ran up, took a sponge, filled it with vinegar, put it on a reed, and gave it to Him to drink. But the others said, “Leave him alone; let’s see if Elijah comes to save him.” Then Jesus cried out again in a loud voice and gave up His spirit. And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the holy ones who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those guarding Jesus, seeing the earthquake and all that was happening, were greatly afraid, saying, “Truly, He was the Son of God.” And many women were watching from a distance. They had followed Jesus from Galilee, ministering to Him; among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Matthew 27:1–56

Then

Guide my steps according to Your word, and let no iniquity take hold of me.

Deliver me from the slander of men, and I will keep Your commandments.

Let the light of Your face shine upon Your servant, and teach me Your decrees.

Ps 118:133–135

May my mouth be filled with praise to You, O Lord, so that I may sing of Your glory all day long—Your splendor.

Psalm 70:8

The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father:

Priest: For Yours is the Kingdom: **Reader:** Amen.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / “Though You are suffering crucifixion, / You are my Son and my God.”

Lord, have mercy. **(40)**

Christ God, who at all times and in every hour receives worship and glory in heaven and on earth—long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and torment. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy **(3)**, **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Priest: Christ, the true Light, who enlightens and sanctifies every person coming into the world! Imprint upon us the light of Your face, that we may behold in it the unapproachable light, and direct our steps toward the fulfillment of Your commandments, through the prayers of Your Most Pure Mother and all Your saints. Amen.

THE THIRD HOUR

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 34

Judge, O Lord, my adversaries; fight against those who wage war against me; take up your weapon and shield, and rise up to help me! Draw your sword and stand as a barrier against those who pursue me; say to my soul, "I am your salvation." May those who seek my life be put to shame and disgrace; may those who plot evil against me be turned back and put to shame. May they be like dust before the wind, and may the Angel of the Lord drive them away; may their path be dark and slippery, and may the Angel of the Lord pursue them. For without cause they have hidden destruction from me—their own snare—and in vain they have reviled my soul. May the snare he does not know overtake him, and the trap he has hidden seize him; may he fall into the snare! But my soul will rejoice in the Lord; it will delight in His salvation; all my bones will say, "O Lord, O Lord, who is like You, who delivers the needy from the hand of those stronger than he, and the needy and the poor from their plunderers?" Unrighteous witnesses rose up against me—things of which I was unaware—they questioned me, repaying me evil for good, and bringing childlessness upon my soul. Yet when they afflicted me, I clothed myself in sackcloth and humbled my soul with fasting, but my prayer returned to my own bosom. I treated them as I would a neighbor, as I would a brother; as one who grieves and laments, so I humbled myself. Yet they rejoiced and gathered together, plotting blows against me—and I did not even know it. They scattered, but did not relent: they tempted me, mocked me with derision, and gnashed their teeth at me. O Lord, when will You see *this*? Deliver my soul from their wickedness, my lonely soul from the lions. I will glorify You, O Lord, in the great assembly; I will praise You among a mighty people! Let not my enemies rejoice over me unjustly—those who hate me without cause and wink maliciously. For they spoke of peace to me, yet in their anger they devised deceit. They opened their mouths against me, saying, "Well done, well done—our eyes have seen *it*." You have seen *this*, O Lord! Do not remain silent. O Lord, do not turn away from me. Awake, O Lord, and take up my cause, my God and my Lord—my dispute! Judge me, O Lord, according to Your righteousness, O Lord, my God, and let them not rejoice over me; let them not say in their hearts, "Well, well, to our soul," and let them not say, "We have devoured him." Let those who rejoice together over my misfortunes be put to shame and disgraced; let those who boast against me be clothed with shame and disgrace. Let those who desire my vindication rejoice and be glad, and let those who seek peace for Your servant say always, "May the Lord be exalted." And my tongue will proclaim Your truth, Your praise all day long.

Psalm 108

O God, do not remain silent at my praise! For the lips of the sinner and the lips of the deceitful have opened against me; they have spoken against me with a deceitful tongue, and with words of hatred they have surrounded me; they have waged war against me without cause. Instead of loving me, they slandered me, yet I prayed; they repaid me evil for good and hatred for my love. Set a sinner over him, and let a slanderer stand at his right hand when he is judged, so that he may be found guilty, and his prayer may be counted as sin. May his days be few, and may another take his office; may his sons be orphans, and his wife a widow; may his sons wander and be driven from place to place, and may they beg and be driven from their ruins. May the creditor take everything he has, and may strangers plunder the fruit of his labor; may he have no defender, and may there be no one to show mercy to his orphans; may his children be born to perish, and may his name be blotted out in a single generation. May the iniquity of his fathers be remembered before the Lord, and may his mother's sin not be blotted out; may they always be before the Lord, and may the memory of them be wiped from the earth—because he did not consider showing mercy and persecuted the poor, the needy, and the brokenhearted, to put *them* to death. He has loved a curse, and it will come upon him; he has not

desired a blessing, and it will depart from him. He has clothed himself with a curse as with a garment; it has entered his innermost being like water and his bones like oil; let it be to him like a garment he puts on, and like a belt with which he always girds himself. This is the lot of those who slander me from the Lord and speak evil against my soul. And You, O Lord, O Lord, deal with me for Your name's sake, for Your mercy is good. Deliver me, for I am poor and needy, and my heart is troubled within me. Like a shadow that fades away, I have vanished; they have shaken me off like a locust; my knees have grown weak from fasting, and my flesh has wasted away, for *there is no* oil. And I have become a byword to them; when they see me, they shake their heads. Help me, O Lord, my God; save me by Your mercy, and let them know that this is Your hand and that You, O Lord, have done this. They may curse, but You will bless; let those who rise up against me be put to shame, but let Your servant rejoice. Let those who slander me be clothed with shame, and let them be wrapped in their own disgrace as in a garment. I will extol the Lord with all my heart and praise Him among the multitude, for He has stood at the right hand of the poor to save my soul from my persecutors.

Psalm 50

Have mercy on me, O God, according to Your great mercy; according to the multitude of Your tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You alone have I sinned and done what is evil in Your sight—so that You may be justified in Your words and prevail when You are judged. For behold, I was conceived in iniquity, and my mother bore me in sin. For behold, You have loved truth; You have revealed to me the hidden and secret things of Your wisdom. You will sprinkle me with hyssop—and I will be cleansed; You will wash me—and I will be whiter than snow; You will let me hear joy and gladness—and my humbled bones will rejoice. Turn Your face away from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your mighty Spirit. I will teach the wicked Your ways, and the ungodly will turn to You. Deliver me from bloodguilt, O God, O God of my salvation; then my tongue will rejoice in Your righteousness. O Lord, You will open my lips, and my lips will proclaim Your praise. For if You had desired sacrifices, I would have offered them—but You take no pleasure in burnt offerings. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise. Bless Zion, O Lord, in Your favor, and may the walls of Jerusalem be rebuilt—then You will accept with favor the sacrifice of righteousness, the offering and the burnt offerings; then they will place young bulls on Your altar.

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory:**

Troparion, Tone 6

O Lord, the Jews condemned You to death, You who are the Life of all; / The Red Sea, *parted* by Your rod, they crossed *as* on dry land / and nailed You to the Cross; / and having drunk honey from the rock, / they offered You gall. / But You endured *all this* willingly, / to free us from the enemy's bondage, / Christ God, glory to You!

And now, to the Mother of God: O Mother of God, You are the True Vine, / who has brought forth for us the Fruit of Life; / we beseech You: intercede, O Lady, / with the Apostles and all the saints / for the mercy of our souls.

Then we sing three of the twelve troparia, repeating them twice.

Stichera of the Third Hour, Tone 8

Out of fear of the Jews, / Your friend and close companion Peter / denied You, O Lord, / and, weeping, cried out: / "Do not remain silent, *seeing* my tears, O Merciful One, / for I said I would remain faithful, yet I did not!" / Accept our repentance *in the same way* and have mercy on us. (2)

Verse: **Hear my words, O Lord; / understand my cry.**

Ps 5:2

Before Your holy Cross, / when the soldiers mocked You, O Lord, / the incorporeal hosts were astonished: / for You, who adorned the earth with flowers, / were crowned with a crown of mockery, / and You, who clothe the firmament with clouds, / wore a robe of derision. / Truly, through such providence *of Yours* / Your goodness has been made known, O Christ; / great is Your mercy; glory to You!

Verse: **Hear the voice of my prayer, / my King and my God.**

Ps 5:3A

Before Your holy Cross:

Glory, Tone 5: As You were led to the Cross, You cried out, O Lord: / "For what reason, O Jews, / do you wish to crucify Me? / *Is it* because I have strengthened your paralytics? / *Is it* because I have raised the dead as from sleep? / That I healed the woman with the issue of blood and had mercy on the Canaanite woman— / for what reason, O Jews, / do you wish to kill Me? / But you will look upon the One whom you are now piercing, / upon Christ, you lawless ones!"

And now: As You were led to the Cross, You cried out thus, O Lord:

Prokeimenon, Tone 4

For I am ready for blows, / and my suffering is ever before me.

Verse: O Lord, do not rebuke me in Your wrath, nor chastise me in Your anger.

Ps 37:18, 2

Reading from the Prophecies of Isaiah

The Lord has given Me a teaching tongue, that I may know when to speak a word. He has set Me up early in the morning; He has given Me an ear to hear. And the Lord's instruction opens My ears; I do not resist or contradict. I have offered My back to be struck, and My cheeks to be slapped; nor did I turn my face away from the shame of insults. And the Lord, the Lord, has become my helper; therefore I have not been put to shame. I have set my face like flint, and I know that I will not be put to shame, for my Righteous Defender is near. Who is my adversary? Let him confront me. And who is there to contend with Me? Let him come near to Me. Behold, the Lord, the Lord, will help Me; who will do Me harm? Behold, all of you will wear out like a garment; the moth will devour you. Who among you fears the Lord? Let him heed the voice of His Servant. Those who walk in darkness and have no light! Trust in the name of the Lord and take refuge in God. Behold, all of you, you kindle a fire and fan the flame—walk by the light of your fire and the flame you have kindled! This has happened to you because of Me: you will fall asleep in sorrow!

Isaiah 50:4–11

Epistle to the Romans, beginning 88B

Brothers, while we were still weak, Christ died for the ungodly at the appointed time. For scarcely anyone would die for a righteous person. Perhaps someone might dare to die for a good person . But God demonstrates His love for us in that while we were still sinners, Christ died for us. Therefore, since we have now been justified by His blood, we will all the more be saved through Him from God's wrath. For if, while we were still enemies, we were reconciled to God through the death of His Son, how much more, having been reconciled, will we be saved by His life.

Romans 5:6–11

The Gospel According to Mark, beginning 67B

At that time, the soldiers took Jesus into the courtyard, that is, into the praetorium. They summoned the whole cohort, dressed Him in a purple robe, and, having woven a crown of thorns, placed it on His head. And they began to salute Him: "Hail, King of the Jews!" They struck Him on the head with a reed, spat on Him, and, kneeling down, bowed before Him. When they had mocked Him, they took the purple robe off Him and put His own clothes back on Him. Then they led Him out to

crucify Him. They forced a passerby, Simon of Cyrene—who was coming in from the country, the father of Alexander and Rufus—to carry His cross. And they brought Him to a place called Golgotha, which means "the Place of the Skull." They offered Him wine mixed with myrrh, but He did not accept it. Then they crucified Him and divided His garments among themselves, casting lots to see what each would take. It was the third hour when they crucified Him. And the inscription stating His crime was displayed: "The King of the Jews." And they crucified two robbers with Him, one on His right and the other on His left. And those passing by reviled Him, shaking their heads and saying, "O You who destroy the temple and raise it up in three days! Save Yourself; come down from the cross." In the same way, the chief priests, along with the scribes, mocked Him among themselves, saying, "He saved others; He cannot save Himself! Let Christ, the King of Israel, come down now from the cross, so that we may see and believe." And those crucified with Him also reviled Him. And when the sixth hour came, darkness fell over the whole land until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, "Eloi, Eloi! Lama sabachthani?" which means, "My God, My God!" "Why have You forsaken Me?" And some of those standing there, when they heard this, said, "Look, He's calling Elijah." But someone ran, filled a sponge with vinegar, put it on a reed, and gave Him a drink, saying, "Wait, let's see if Elijah comes to take Him down." But Jesus, crying out with a loud voice, breathed His last. And the curtain of the temple was torn in two, from top to bottom. And the centurion, who was standing there opposite Him, seeing that He had cried out in this way and breathed His last, said, "Truly this Man was the Son of God." The women were watching from a distance; among them were Mary Magdalene, Mary the mother of James the Younger and Joses, and Salome—those who had followed Him and served Him when He was in Galilee—and many others who had come with Him to Jerusalem.

Mark 15:16–41

And further

Blessed be the Lord God; blessed be the Lord every day; may God, our Savior, grant us success. Our God is a God of salvation.

Ps 67:20, 21

The Holy Trinity. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father:

Priest: For Yours is the Kingdom: **Reader:** Amen.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Lord, have mercy. **(40)**

Christ God, who at all times and in every hour receives worship and glory in heaven and on earth—long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and torment. Protect us with Your holy Angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy **(3)**, **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Mardarius

O God, Almighty Father, Lord, Only-Begotten Son Jesus Christ, and Holy Spirit! One Godhead, one Power, have mercy on me, a sinner, and save me, Your unworthy servant, in ways known to You, for You are blessed forever and ever. Amen.

THE SIXTH HOUR

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 53

O God, save me by Your name; vindicate me by Your power. O God, hear my prayer; listen to the words of my mouth. For strangers have risen up against me, and the mighty have sought my life, and have not set God before them. But behold, God helps me, and the Lord is the defender of my soul. He will turn evil back upon my enemies; destroy them by Your truth. I will offer a sacrifice to You with all my heart; I will praise Your name, O Lord, for it is good, for You have delivered me from all my troubles, and my eye has looked upon my enemies.

Psalm 139

Save me, O Lord, from the wicked man; deliver me from the unrighteous man: they have devised wickedness in their hearts; all day long they prepare for battle; they have sharpened their tongues like a serpent's; the venom of vipers is in their mouths. Preserve me, O Lord, from the hand of the sinner; deliver me from the unrighteous, who have plotted to make my feet stumble. The proud have hidden a net for me; they have stretched out cords and set snares for my feet; they have laid stumbling blocks in my path. I said to the Lord, "You are my God; hear, O Lord, the voice of my supplication!" O Lord, O Lord, my strength and my salvation, You have been a shield over my head on the day of battle. Do not deliver me, O Lord, to the sinner against my will. They have plotted against me; do not forsake me, lest they ever be exalted. The work of their lips—their main concern—will cover them; burning coals will fall upon them; You will cast them down in torment, and they will not stand. A man of evil tongue will not prosper on earth; the wicked will be caught in destruction by their own evil. I have come to know that the Lord will execute justice for the needy and vindicate the cause of the poor. Thus, the righteous will extol Your name, and the upright will dwell in Your presence.

Psalm 90

He who dwells in the shelter of the Most High will abide under the shadow of the God of heaven. He will say to the Lord, "You are my shield and my refuge, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence. He will hide you under His wings, and you will take refuge under His wings—His truth will surround you *like* a shield. You will not fear the terror of the night, nor the arrow that flies by day; nor the pestilence that stalks in the darkness, nor the destruction that strikes at noon. A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. You will only look on with your eyes and see the punishment of the wicked. For You, O Lord, are my hope! You have made the Most High your refuge. No evil shall befall you, nor shall any plague come near your tent; for He will command His angels concerning you to guard you in all your ways—they will bear you up in their hands, lest you strike your foot against a stone. You will tread upon the asp and the viper; you will trample the lion and the dragon. "For he has trusted in Me, and I will deliver him; I will protect him, for he has known My name. He will call upon Me, and I will answer him; I am with him in trouble; I will deliver him and honor him; I will satisfy him with long life and show him My salvation."

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory:**

Troparion, Tone 2

You have wrought salvation in the midst of the earth, Christ God: / on the Cross You stretched out Your most pure hands, / gathering all the nations who cry out: / "Lord, glory to You!"

And now, O Mother of God: We have no boldness because of our many sins, / but intercede with Him Who was born of You, O Virgin Mother of God! / For the Mother's intercession holds great power before the gracious Lord. / Do not despise the supplications of sinners, All-Pure One, / for He who endured suffering for our sake is merciful and has the power to save.

Then we sing three of the twelve troparia, repeating them twice.

Stichera of the Sixth Hour, Tone 8

Thus says the Lord to the Jews: / "My people, what have I done to you, / or how have I troubled you? / I gave sight to your blind; / I cleansed your lepers; / I raised up the man lying on his bed. / My people, what have I done to you, / and how have you repaid Me? / For manna—bile; for water—vinegar; / instead of love for Me, / they nailed Me to the Cross. / I can bear it no longer: / I will call upon My Gentiles, / and they will glorify Me with the Father and the Spirit, / and I will grant them eternal life!" (2)

Verse: **They gave me gall to eat, / and in my thirst they gave me vinegar to drink.**

Ps 68:22

Lawgivers of Israel, Jews, and Pharisees, / the host of the Apostles cries out to you: / "Behold the Temple that you destroyed, / behold the Lamb whom you crucified and consigned to the tomb; / but He rose again by His own power. / Do not be led astray, Jews, / for He is the One who saved *you* at the sea / and fed you in the wilderness; / He is life, and light, and peace for the world!"

Verse: **Save me, O God, / for the waters have come up to my soul.**

Ps 68:2

Lawgivers of Israel, Jews, and Pharisees:

Glory, Tone 5: Come, Christ-bearing people, / let us see what Judas the traitor / conspired with the wicked priests against our Savior: / on this day they deemed the immortal Word / worthy of death / and, having handed Him over to Pilate, crucified Him on Golgotha. / And while enduring this, our Savior cried out, saying: / "Forgive them, Father, for this sin, / so that the Gentiles may come to know / My resurrection from the dead!"

And now: Come, O Christ-bearing people:

Prokeimenon, Tone 4

O Lord, our God, / how wonderful is Your name throughout the earth.

Verse: For Your splendor is exalted above the heavens.

Ps 8:2

Reading from the Prophecies of Isaiah

Thus says the Lord: "Behold, My Servant will understand; He will be exalted and greatly honored. As many will be astonished at Him—so disfigured will His appearance be among men, and His glory among the sons of men!" Many nations will be astonished at Him, and kings will hold their tongues; for those to whom He has not been revealed will see, and those who have not heard will understand. O Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed? We proclaimed *that He* was like a child before Him, like a root in parched ground; He had no form or majesty. We saw Him, and He had no form or beauty; but His appearance was despised, [and] He was brought low more than any of the sons of men. A man of sorrows, and acquainted with grief; for His face was hidden *from us*; He was despised and rejected by men. He bore our sins and suffered for us;

yet we considered Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions and crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed. We all, like sheep, have gone astray; each of us has turned to his own way. And the Lord delivered Him up for our sins, and *He* Himself, though exhausted, does not open His mouth. Like a sheep led to the slaughter, and like a lamb silent before its shearer, so He does not open His mouth. In His humiliation, justice was denied Him; but who can describe His generation? For His life is taken from the earth; because of the iniquities of My people, He was led to death. I will give the wicked for His burial, and the rich for His death, for He committed no iniquity, and no deceit was found in His lips—and the Lord desires to clear Him of His defeat. If you offer *a sacrifice* for sin, your soul will see a long life. And the Lord desires to deliver His soul from suffering with His own hand, to show Him light, and to give Him understanding—to vindicate the Righteous One, who serves many well: and *He* Himself will bear their sins. Therefore, He will inherit many and divide the spoils of the mighty, because His soul was delivered to death, and He was counted among the lawless, and He Himself bore the sins of many, and for their sins He was delivered. Rejoice, you barren woman who has never given birth; break forth and shout for joy, you who have never been in labor; for the children of the forsaken woman are many, more than those of the woman who has a husband!

Isaiah 52:13–15; 53:1–12; 54:1

Epistle to the Hebrews, beginning 306

Brothers—both the One who sanctifies and those who are sanctified—all come from the same Source: for this reason, He is not ashamed to call them brothers, saying, “I will proclaim Your name to My brothers; in the midst of the congregation I will sing Your praise.” And again: “I will put my trust in Him.” And again: “Here am I and the children whom God has given me.” Therefore, just as children share in flesh and blood, so He also became a partaker of flesh and blood, so that through death He might destroy the one who holds the power of death—that is, the devil—and set free all those who, through fear of death, were subject to slavery all their lives. For He certainly did not take on the nature of angels, but He took on the seed of Abraham. Therefore, He had to be made like His brothers in every way, so that He might become a merciful and faithful High Priest in the service of God, to make atonement for the sins of the people. For since He Himself suffered when He was tempted, He is able to help those who are being tempted.

Hebrews 2:11–18

The Gospel According to Luke, Chapter 111

At that time, two other criminals were also led out to be put to death with Jesus. And when they came to the place called The Skull, they crucified Him there, along with the criminals—one on His right and the other on His left. But Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided His garments among themselves by casting lots. The people stood by watching. The rulers also mocked Him, saying, “He saved others; let Him save Himself if He is the Christ of God, the Chosen One.” The soldiers also mocked Him, coming up to Him, offering Him vinegar and saying, “If You are the King of the Jews, save Yourself.” There was also a , and an inscription above Him in Greek, Roman, and Hebrew letters: “This is the King of the Jews.” And one of the criminals who had been crucified blasphemed Him, saying, “Aren’t You the Christ? Save Yourself—and us!” But the other rebuked him, saying, “Don’t you fear God, since you are under the same sentence? “We are getting what we deserve, for we are being punished for our deeds. But this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And Jesus said to him, “Truly I tell you, today you will be with me in paradise.” It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, for the sun had gone dark. And the curtain of the temple was torn in two. And crying out with a loud voice, Jesus said, “Father, into Your hands I commit My spirit.” And having said this, He breathed His last. When the centurion saw what had happened, he praised God, saying, “Truly, this man was righteous.” And all the people who had gathered to witness this, seeing what had happened, returned home beating their

breasts. All those who knew Him stood at a distance, and the women who had followed Him from Galilee saw these things.

Luke 23:32–49

And further

May Your compassion, O Lord, soon meet us, for we have become very poor. Help us, O God, our Savior; for the glory of Your name, O Lord, deliver us, and forgive our sins for Your name's sake.

Ps 78:8B, 9

The Trisagion. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father:

Priest: For Yours is the Kingdom: **Reader:** Amen.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Lord, have mercy. **(40)**

Christ God, who at all times and in every hour receives worship and glory in heaven and on earth—long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and torment. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy **(3)**, **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Basil the Great

O God and Lord of the Powers, Creator of all creation, through the incomparable mercy of Your grace, You sent Your Only-Begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His holy Cross You tore up the record of our sins and, by the same Cross, triumphed over the principalities and powers of darkness! You Yourself, O philanthropic Lord, accept these prayers of thanksgiving and supplication from us sinners, and deliver us from every ruinous and dark sin and from all visible and invisible enemies who seek to harm us. Nail our flesh to the fear of You, and do not let our hearts stray toward wicked words or thoughts; but pierce our souls with love for You, so that we, always gazing upon You and guided by the light that proceeds from You, as we contemplate You, the inaccessible and eternal Light, may we offer unceasing praise and thanksgiving to You, the Father without beginning, together with Your Only-Begotten Son and Your all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

THE NINTH HOUR

Come, let us worship our King, our God.

Come, let us worship and prostrate ourselves before Christ, our King and God.

Come, let us worship and prostrate ourselves before Christ Himself, our King and God.

Psalm 68

Save me, O God, for the waters have come up to my soul. I have been cast into deep mire, where there is no foothold; I have come into the depths of the sea, and the storm has overwhelmed me. I am weary of crying out; my voice is hoarse; my eyes grow dim as I wait for my God. Those who hate me without cause are more numerous than the hairs of my head; my enemies, who drive me out unjustly, have grown strong; for what I did not take, I have made restitution. O God, You know my folly, and my sins are not hidden from You. May those who hope in You, O Lord, O Lord of hosts, not be put to shame because of me, and may those who seek You, O God of Israel, not be disgraced because of me! For Your sake I have endured reproach; shame has covered my face. I have become a stranger to my brothers and an alien to my mother's sons, for zeal for Your house has consumed me, and the insults of those who revile You have fallen upon me. I have clothed my soul with fasting—and this has become a reproach to me; I have put on sackcloth *as* a garment—and I have become a byword to them. Those who sit at the city gate speak against me, and those who drink wine sing about me; but I lift up my prayer to You, O God. In the time of Your favor, O God, because of Your abundant mercy, hear me in the truth of Your salvation. Save me from the mire, lest I sink; deliver me from those who hate me and from the deep waters; let not the storm on the waters overwhelm me, nor the deep swallow me up, nor the pit close its mouth over me. Hear me, O Lord, for Your mercy is good; look upon me in Your great compassion. Do not turn Your face away from Your servant, for I am in distress; hear me quickly, listen to my soul, and redeem it; deliver me for the sake of my enemies. For You know my reproach, my shame, and my disgrace; all who oppress me are before You. My soul has endured reproach and suffering; I waited for one who would show compassion, but there was none, and for comforters—but I found none; they gave me gall to eat, and in my thirst they gave me vinegar to drink. May their feast become a snare for them, a retribution, and a trap; may their eyes be darkened so that they cannot see, and may their backs be bent forever. Pour out Your wrath upon them, and may the fury of Your anger overtake them. Let their courtyard be desolate, and let no one dwell in their tents; for those whom You have struck down, they have persecuted, and they have added to the pain of my wounds. Add iniquity to their iniquity, and let them not enter into Your righteousness; let them be blotted out of the book of life, and let them not be recorded among the righteous. I am poor and suffering; may Your salvation, O God, sustain me. I will praise the name of my God with a song; I will exalt Him with thanksgiving—and this will be more pleasing to God than a young bull with horns and hooves just breaking through. May the poor see *this* and rejoice; seek God, and your soul will live. For the Lord has heard the poor and has not despised His captives. Let the heavens and the earth, the sea, and all that moves within it, praise Him. For God will save Zion, and the cities of Judah will be rebuilt; *people* will settle there and inherit it, and the descendants of His servants will possess it, and those who love His name will dwell in it.

Psalm 69

O God, come to my aid; O Lord, make haste to help me. May those who seek my life be put to shame and disgrace; may those who wish me harm be turned back and put to shame; may those who say to me, "It is well, it is well," be turned back in shame. May all who seek You, O God, rejoice and be glad in You, and may those who love Your salvation say continually, "Let the Lord be exalted." But I am poor and needy; O God, help me. You are my helper and my deliverer—O Lord, do not delay!

Psalm 85

Incline Your ear, O Lord, and hear me, for I am poor and needy. Preserve my soul, for I am righteous; save Your servant, O my God, who trusts in You. Have mercy on me, O Lord, for I cry out to You all day long. Rejoice the soul of Your servant, for to You I have lifted up my soul. For You, O Lord, are good, and gentle, and abounding in mercy toward all who call upon You. Hear, O Lord, my prayer, and give ear to the voice of my supplication. On the day of my distress I called to You, and You heard me. There is none like You among the gods, O Lord, nor is there *anyone comparable* to You in

Your works. All *the* nations You have created will come and worship before You, O Lord, and glorify Your name. For You are great and perform wonders; You are the one and only God. Guide me, O Lord, in Your way, and I will walk in Your truth. May my heart rejoice in the fear of Your name. I will confess to You, O Lord, my God, with all my heart, and I will glorify Your name forever, for Your mercy toward me is great, and You have delivered my soul from the deepest hell. O God, lawbreakers have risen up against me, and a band of the mighty has sought my soul, and they have not set You before them. But You, O Lord, my God, are generous and merciful, slow to anger and abounding in steadfast love, and faithful; look upon me and have mercy on me; grant Your strength to Your servant and save the son of Your handmaid. Work a sign of good upon me, that those who hate me may see it and be put to shame, for You, O Lord, have helped me and comforted me.

Glory, and now: Alleluia, alleluia, alleluia, glory to You, O God. (3) O Lord, have mercy. (3) **Glory:**

Troparion, Tone 8

Seeing the Prince of Life / hung upon the Cross, the thief said: / "If the Crucified One with us were not God incarnate, / the sun would not have hidden its rays / nor would the earth have trembled in fear. / But, O Lord, who endures all things, / remember me in Your Kingdom!"

And now, O Mother of God: He who was born of the Virgin for our sake and endured the crucifixion, / who by death overthrew death and revealed the resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, as she intercedes for us, / and save, O our Savior, those who have lost all hope.

Then we sing three of the twelve troparia, repeating them twice.

Stichera of the Ninth Hour, Tone 7

It was a dreadful sight / to see the Creator of heaven and earth hanging on the Cross, / the sun darkened, / the day turned once more into night, / and the earth casting out the bodies of the dead from their tombs; / together with them we worship You, / save us, O Lord! (2)

Verse: **They divided my garments among themselves / and cast lots for my robe.**

Psalm 21:19

When the lawless nailed You to the Cross, O Lord of glory, / You cried out to them: / "How have I grieved you, or in what way have I angered you? / Who has delivered you from sorrow more than I? / And now, how do you repay Me?—Evil for good! / They nailed Me to the Cross as a pillar of fire; / they dug a grave for Me as a cloud; / they offered Me gall instead of manna; / they gave Me vinegar to drink instead of water. / From now on I will call upon the Gentiles, / and they will glorify Me with the Father and the Holy Spirit!"

Verse: **They gave me gall to eat, / and in my thirst they gave me vinegar to drink.**

Psalm 68:22

When the lawless nailed You to the Cross, O Lord of glory:

Glory, Tone 6: On this day, He who hung the earth upon the waters / was hung upon the Tree; / the King of Angels is crowned / with a crown of thorns; / He who covers the heavens with clouds / is clothed in a false purple robe; / He who delivered Adam in the Jordan / received a blow to the face; / the Bridegroom of the Church was nailed to the Cross; / the Son of the Virgin was pierced by a spear. / We worship Your sufferings, Christ. / We worship Your sufferings, Christ. / We worship Your sufferings, Christ. / Show us also Your glorious Resurrection!

And now: On this day He was hung upon the Tree:

Prokeimenon, Tone 6

The fool said in his heart: / "There is no God!"

Verse: There is none who does good; not even one.

Ps 13:1A, 3B

Reading from the Prophecies of Jeremiah

Lord, reveal it to me, and I will understand; then I saw their deeds. But I, like a lamb without malice, led to the slaughter, did not realize that they had devised an evil plan against me, saying: 'Come, let us put a snare in his bread, and let us cut him off from the land of the living, so that his name will no longer be remembered.' O Lord of Hosts, who judges righteously, who searches the innermost being and the heart! May I see Your vengeance *upon them*, for to You I have made my case known. Therefore, this is what the Lord says about the men of Anathoth who seek my life, saying, "Do not prophesy in the name of the Lord, or you will die by our hands"—(this is what the Lord of Hosts says:) "Behold, I will punish them: their young men will fall by the sword, and their sons and daughters will die of famine. There will be no remnant of them, for I will bring disaster upon the inhabitants of Anathoth in the year of their punishment. You are righteous, O Lord, *in* that I can vindicate myself before You; yet I will argue my case with You: Why do the wicked prosper? All who act treacherously thrive! You have planted them, and they have taken root; they have borne children and brought forth fruit. You are near to their lips, but far from their hearts. Yet You, O Lord, know me; You have examined me and tested my heart before You. Gather them together like sheep for slaughter, and purge them on the day of their slaughter! How long will the land mourn, and all the grass of the field wither because of the wickedness of those who dwell in it? The livestock and the birds have vanished, for they said, "God will not see our ways."—Your feet are swift, and they cause you to stumble. (Come), gather all the beasts of the field, and let them come and devour it! Many shepherds have ruined My vineyard; they have defiled My portion; they have turned My desired portion into an impassable wilderness; they have condemned it to utter destruction. For thus says the Lord concerning all the wicked neighbors who touch My inheritance, which I have allotted to My people, Israel: "Behold, I will uproot them from their land and drive the house of Judah out from among them. And after I have driven them out, I will bring them back and have mercy on them, and I will settle them—each in his own inheritance and each in his own land."

Jer. 11:18–23; 12:1–11, 14–15

The Epistle to the Hebrews, beginning 324

Brothers, since we have confidence to enter the sanctuary by the blood of Jesus, by a new and living way that He has opened for us through the curtain—that is, through His flesh—and since we have a great High Priest over the house of God, —let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for He who promised is faithful; and let us consider one another to stir up love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another—and all the more as you see the Day drawing near. For if, having received the knowledge of the truth, we sin willfully, there no longer remains a sacrifice for sin, but a fearful expectation of judgment and the fury of a fire ready to devour the adversaries. A person who rejects the Law of Moses is put to death without mercy on the testimony of two or three witnesses; how much worse a punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God and the blood of the covenant by which he was sanctified, failing to regard it as holy and having insulted the Holy Spirit? For we know Him who said, "Vengeance is Mine; I will repay," and again, "The Lord will judge His people." It is a dreadful thing to fall into the hands of the living God!

Hebrews 10:19–31

The Gospel of John, beginning 59B

At that time, they were leading Jesus from Caiaphas to the praetorium. It was morning, and they themselves did not enter the praetorium, so as not to become ritually unclean, but to celebrate the Passover. Pilate went out to them and said, "What accusation do you bring against this man?" They replied, "If He had not done anything wrong, we would not have handed Him over to you." Pilate then

said to them, “Take Him yourselves and judge Him according to your own law.” The Jews replied, “We are not permitted to put anyone to death.” This was to fulfill the word that Jesus had spoken, indicating the kind of death He was to die. Then Pilate went back into the praetorium, summoned Jesus, and said to Him, “Are You the King of the Jews?” Jesus replied, “Are you saying this on your own, or have others told you about Me?” Pilate answered, “Am I a Jew? “Your own people and the chief priests have handed You over to me. What have You done?” Jesus replied, “My kingdom is not of this world. If My kingdom were of this world, My servants would have fought to prevent Me from being handed over to the Jews. But now My kingdom is not from here.” Pilate then said to Him, “So You are a king after all?” Jesus replied, “You say that I am a king. I was born for this, and for this I came into the world—to testify to the truth. Everyone who belongs to the truth listens to My voice.” Pilate said to Him, “What is truth?” After saying this, he went out again to the Jews and said to them, “I find no guilt in Him. It is your custom that I release one prisoner to you at the Passover. Do you want me to release the King of the Jews to you?” Then they shouted again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber. Then Pilate took Jesus and had Him flogged. And the soldiers, having woven a crown of thorns, placed it on His head, and clothed Him in a purple robe, and coming up to Him, they said, “Hail, King of the Jews!” And they struck Him on the face. Pilate went out again and said to them, “Look, I am bringing Him out to you, so that you may know that I find no guilt in Him.” Jesus then came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the Man.” When the chief priests and the officers saw Him, they shouted, “Crucify Him! Crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” The Jews replied, “We have a law, and according to that law He must die, because He has made Himself the Son of God.” When Pilate heard these words, he was even more afraid; and he went back into the praetorium and said to Jesus, “Where are you from?” But Jesus gave him no answer. Pilate then said to Him, “Do you refuse to speak to me? Don’t you know that I have the power to release you and the power to crucify you?” Jesus answered him, “You would have no authority over Me at all unless it had been given to you from above. Therefore, the one who handed Me over to you has the greater sin.” From that time on, Pilate sought to release Him. But the Jews cried out, saying, “If you release this Man, you are no friend of Caesar.” Anyone who makes himself a king opposes Caesar.” When Pilate heard these words, he brought Jesus outside and sat down to hold a trial at a place called “The Stone Pavement,” or in Hebrew, Gabbatha. It was the day before the Passover, about the sixth hour. He said to the Jews, “Behold your King!” But they cried out, “Away with him! Away with him! Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed Him over to them to be crucified. So they took Jesus and led Him away. And carrying His own cross, He went out to the place called Skull, which in Hebrew is called Golgotha, where they crucified Him, and with Him two others, one on either side, with Jesus in the middle. Pilate also wrote a notice and had it placed on the cross. It was written: “Jesus of Nazareth, King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. The Jewish chief priests said to Pilate, “Do not write ‘King of the Jews,’ but rather, ‘He said, “I am King of the Jews.”’” Pilate replied, “What I have written, I have written.” When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier, along with the tunic. Now the tunic was seamless, woven in one piece from the top down. So they said to one another, “Let’s not tear it, but cast lots for it to see whose it will be.” This was to fulfill the Scripture: ‘They divided My garments among themselves, and for My tunic they cast lots.’ The soldiers did this. Standing by the cross of Jesus were His mother and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, “Woman, here is your son.” Then He said to the disciple, “Here is your mother.” And from that hour on, the disciple took her into his home. After this, Jesus, knowing that everything had now been accomplished, said—so that the Scripture might be fulfilled—“I am thirsty.” There was a jar of vinegar standing there. So they put a sponge full of vinegar on the end of a spear and held it to His lips. When Jesus had tasted the vinegar, He said, “It is finished.” And bowing His head, He gave up His spirit. Since it was Friday, the Jews, so that the bodies would not remain on the cross on the Sabbath—

for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and broke the legs of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs; instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you also may believe. For this took place to fulfill the Scripture: "Not a bone of Him shall be broken." And another Scripture says, "They will look upon Him whom they have pierced."

John 18:28–19:37

And further

Do not forsake us to the end, for Your name's sake; do not break Your covenant. Do not take Your mercy away from us, for the sake of Abraham, whom You love, for the sake of Isaac, Your servant, and for the sake of Israel, Your holy one.

Dan 3:34,35

The Holy Trinity. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father:

Priest: For Yours is the Kingdom: **Reader:** Amen.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Lord, have mercy. **(40)**

Christ God, who at all times and in every hour receives worship and glory in heaven and on earth—long-suffering, most merciful, loving the righteous and showing mercy to sinners, calling all to salvation with the promise of future blessings! You Yourself, O Lord, accept our prayers at this hour and direct our lives toward Your commandments: sanctify our souls, purify our bodies, correct our intentions, cleanse our thoughts, and deliver us from every sorrow, misfortune, and torment. Protect us with Your holy angels, so that, guarded and guided by their host, we may attain unity in faith and an understanding of Your ineffable glory, for You are blessed forever and ever. Amen.

Lord, have mercy **(3)**, **Glory, and now:**

With the highest honor of the Cherubim / and the incomparably more glorious Seraphim, / we magnify You, the Virgin who gave birth to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: O God, have mercy on us and bless us; let the light of Your face shine upon us, and have mercy on us.

Reader: Amen.

Prayer of Saint Basil the Great

Lord Jesus Christ, our God, long-suffering toward our sins and who has brought us even to this very hour, when, hanging on the life-giving Tree, You showed the wise thief the way to the gates of paradise and destroyed death by death. Be merciful to us, Your sinful and unworthy servants, for we have sinned and committed iniquity, and we are not worthy to lift up our eyes and look toward the heights of heaven, for we have forsaken the path of Your righteousness and have begun to walk according to the desires of our hearts. But we implore Your incomparable goodness: have mercy on us, O Lord, according to the abundance of Your mercy, and save us for the sake of Your holy name, for our days have grown short in this vanity. Deliver us from the hand of the enemy, forgive us our sins, and put to death our carnal thoughts, so that, having cast off the old man, we may put on the new and live for You, our Lord and Benefactor. And so, following Your commandments, may we reach the place of eternal rest, where all who rejoice dwell. For You are truly the joy and gladness of those who

love You, Christ our God, and to You we send up glory, together with Your Father without beginning and Your all-holy, good, and life-giving Spirit, now and ever and to the ages of ages. Amen.

AND WE READ THE BEATITUDES

Remember us, O Lord, in Your Kingdom, when You come into Your Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and falsely say all kinds of evil against you because of Me.

Rejoice and be glad, for your reward in heaven is great. Matthew 5:3–12A

Glory be to the Father, and to the Son, and to the Holy Spirit, now and always, and forever and ever. Amen.

Remember us, O Lord, when You come into Your Kingdom.

Remember us, O Lord, when You come into Your Kingdom.

Remember us, O Holy One, when You come into Your Kingdom.

The heavenly choir sings Your praises and cries out: "Holy, holy, holy is the Lord of Hosts; heaven and earth are full of Your glory!"

Verse: **Come to Him and be enlightened, and your faces will not be put to shame.**

The heavenly choir sings Your praises and cries out: "Holy, Holy, Holy, Lord of Hosts; heaven and earth are full of Your glory!"

Glory be to the Father, and to the Son, and to the Holy Spirit,

The choir of holy angels and archangels, together with all the heavenly powers, sings Your praises and cries out: "Holy, Holy, Holy, Lord of Hosts; heaven and earth are full of Your glory!"

Now and ever and to the ages of ages. Amen.

The Creed

1 I believe in one God, the Father, the Almighty, Creator of heaven and earth, of all things visible and invisible. 2 And in one Lord Jesus Christ, the Son of God, the only-begotten, born of the Father before all ages, Light from Light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made. 3 Who for us humans and for our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and became man. 4 Who was crucified for us under Pontius Pilate, suffered, and was buried. 5 And rose again on the third day, according to the Scriptures. 6 And ascended into heaven, and is seated at the right hand of the Father. 7 And will come again in glory to judge the living and the dead, and His kingdom will have no end. 8 And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, who spoke through the prophets. 9 In the one, holy, catholic, and apostolic Church. 10 I acknowledge one Baptism for the forgiveness of sins. 11 I look forward to the resurrection of the dead, 12 and the life of the world to come. Amen.

Relieve, forgive, and pardon, O God, our sins—whether voluntary or involuntary, committed in deed or word, knowingly or in ignorance, by night or by day, in mind or in thought—forgive us all, as You are Good and Lover of mankind.

Our Father, who art in heaven! Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil.

Priest: For Thine is the Kingdom: **Reader:** Amen.

And the Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Lord, have mercy. **(40)**

And the prayer: Most Holy Trinity, consubstantial Lordship, indivisible Kingdom, Source of all good things! Be gracious also to me, a sinner: strengthen and enlighten my heart, remove from me every defilement, and enlighten my mind, so that I may always glorify, praise, worship, and exclaim: "One Holy One, one Lord, Jesus Christ, to the glory of God the Father." Amen.

May the name of the Lord be blessed from now on and forever. **(3)**

Glory, and now:

Psalm 33

I will bless the Lord at all times; His praise shall ever be on my lips. My soul shall exult in the Lord—let the humble hear and rejoice. Exalt the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me; He delivered me from all my troubles. Come to Him and be enlightened, and your faces shall not be put to shame. This poor man cried out, and the Lord heard him; He saved him from all his troubles. The Angel of the Lord encamps around those who fear Him and delivers them. Taste and see that the Lord is good—blessed is the man who takes refuge in Him. Fear the Lord, all you His saints, for those who fear Him lack nothing. The rich have become poor and are starving, but those who seek the Lord will lack no good thing. Come, my children, listen to me; I will teach you the fear of the Lord. Who is the person who desires to live, who wants to see good days? Keep your tongue from evil and your lips from deceitful speech. Turn away from evil and do good; seek peace and pursue it: the eyes of the Lord are on the righteous, and His ears are open to their prayer; but the face of the Lord is against those who do evil, to blot out their memory from the earth. The righteous cried out, and the Lord heard them; He delivered them from all their troubles . The Lord is near to the brokenhearted and will save those who are humble in spirit. The righteous have many sorrows—and the Lord will deliver them from all of them. The Lord preserves all their bones; not one of them will be broken. Death is the lot of the wicked, and those who hate the righteous will stumble. The Lord will deliver the souls of His servants, and all who trust in Him will not stumble.

After this, the priest: Wisdom.

Choir: It is truly fitting / to glorify You, O Mother of God, / eternally blessed and immaculate, / and Mother of our God.

Priest: Most Holy Mother of God, save us!

Choir: We magnify You, who are more glorious than the Cherubim / and incomparably more glorious than the Seraphim, / who virginally gave birth to God the Word, / the true Mother of God.

Priest: Glory to You, Christ God, our hope; glory to You.

Choir: **Glory; and now,** O Lord, have mercy. **(3)** Bless us.

Dismissal

Christ, our true God, who for our sake, O people, and for our salvation deigned to endure terrible sufferings, the Life-giving Cross, and a voluntary burial in the flesh, through the prayers of His Most Pure Mother and all the saints, will have mercy on us and save us, as He is good and loves mankind.

ON HOLY AND GREAT FRIDAY
AT GREAT VESPERS

"I cried out to the Lord": stichera on the 6th tone

Voice 1: All creation was shaken with fear, / seeing You, Christ, hanging on the Cross: / the sun was darkened and the foundations of the earth trembled, / all felt compassion for the Creator of all things. / You who willingly endured *all this* for our sake, / Lord, glory to You! **(2)**

Tone 2: Why does this wicked and sinful people / devise vain schemes? / Why has it condemned the Life of all to death? / A great miracle— / for the Creator of the world is delivered into the hands of the lawless / and the Lover of mankind is lifted up upon the Tree, / to free the captives in Hades who cried out: / "Long-suffering Lord, glory to You!"

On this day, the Immaculate Virgin, / seeing You, the Word, hanging on the Cross, / grieving with a mother's soul, / was bitterly pierced in her heart, / and, groaning in anguish from the depths of her soul, / tore at her face and hair, and was overcome with sorrow. / Therefore, striking her breast, / she cried out pitifully: / "Alas for me, Divine Child! / Alas for me, Light of the world! / *Why* have You hidden Yourself from my eyes, Lamb of God?" / Therefore, the hosts of incorporeal beings, / seized with awe, proclaimed: / "Incomprehensible Lord, glory to You!"

Seeing You, Christ, hanging on the Tree—/ You, the Creator of all and God—/ the One who bore You without seed cried out bitterly:/ "My Son, where has the beauty of Your countenance gone? / I cannot bear to see You unjustly crucified; / so hurry, rise up, / so that I too may see / Your resurrection from the dead on the third day!"

Voice 6: On this day, the Lord of creation stands before Pilate / and the Creator of all is delivered to the Cross, / like a lamb led of His own free will; / He is nailed to the Cross and pierced in the side, / and He touches the sponge *with His lips*—He who rained down manna; / the Redeemer of the world is struck on the cheeks, / and the Creator of all is mocked by His own servants. / O Lord's love for mankind! / He prayed to His Father for those who crucified Him, crying out: / "Forgive them this sin, / for the lawless do not know / that they are acting unjustly!"

Glory: O, how that criminal mob / condemned the King *of all* creation to death, / unashamed of His beneficence, / reminding them of which, He cried out to them as a warning: / "My people, what have I done to you? / Have I not filled Judea with miracles? / Did I not raise the dead with a single word? / Did I not heal every infirmity and sickness? / How then do you repay Me? / Why do you not remember Me, / wounding Me for the healings, / putting Me to death for life, / hanging the Benefactor on the Tree as a criminal, / the Lawgiver as a transgressor, / the King of all as a condemned man?" / Long-suffering Lord, glory to You!

And now: A dreadful and extraordinary mystery / is being accomplished before *our* eyes on this day: / The Invisible One is held captive, / He who delivered Adam from the curse is bound; / He who searches hearts and innermost thoughts is unjustly interrogated; / He who shut the abyss is imprisoned; / He stands before Pilate / He before whom the Heavenly Powers stand in awe; / the Creator is struck by the hand of creation; / the Judge of the living and the dead is condemned to the Tree; / the Destroyer of Hell is laid in a tomb. / You who endure all things out of compassion / and have saved all from the curse, / O Lord, free from malice, glory to You!

Entrance with the Gospel. The joyful light of holy glory:

Prokeimenon, Tone 4

They have divided my garments among themselves / and cast lots for my robe.

Verse: O God, my God, hear me—why have You forsaken me?

Ps 21:19, 2A

1. Reading from Exodus

The Lord spoke to Moses face to face, as one speaks to a friend; and he would go out to the camp, but *his* servant, Joshua son of Nun, a young man, would not leave the tent. And Moses said to the Lord, "Behold, You have said to me, 'Bring this people out'; yet You have not revealed to me whom You will send with me; but You have said to me, 'I know you better than anyone else, and you have found favor in My sight.' "Now, if I have found favor in Your sight, please reveal Yourself to me, that I may see You face to face, so that I may find favor in Your eyes; and so that I may know that Your people are indeed this great nation."

And He said, "I Myself will go before you and give you rest." And he said to Him, "If You Yourself do not go with us, do not bring me out of here. And how will it truly be known that both I and Your people have found favor in Your sight, unless it is by Your going with us? *Then* both I and Your people will be made more glorious than all the nations on the earth." The Lord said to Moses, "I will fulfill for you this very word that you have spoken, for you have found favor in My sight, and I know you better than anyone else." And Moses said, "Show me Your glory." And He said, "I will pass before you *in* My glory and proclaim the name 'The Lord' before you; and I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy." And He said, "You cannot see My face, for no one *can* see My face and live." And the Lord said: "Here is a place by Me; stand *here* on the rock. When My glory passes by, I will place you in a cleft in the rock and cover you with My hand until I have passed by. Then I will remove My hand, and you will see My back, but My face shall not be seen."

Exodus 33:11–23

Prokeimenon, Tone 4

Judge, O Lord, my adversaries; / fight against those who wage war against me.

Verse: Take up the spear and the shield, and arise to help me.

Ps 34:1, 2

2. Reading from Job

The Lord blessed Job's later *days* more than his earlier ones. He had fourteen thousand sheep, six thousand camels, a thousand pairs of oxen, and a thousand female donkeys grazing in the pasture. He also had seven sons and three daughters. He named the first Day, the second Cassia, and the third Horn of Abundance*. And there were none like Job's daughters for beauty under the whole heavens; and their father gave them an inheritance among their brothers. And Job lived one hundred and seventy years after *his* misfortune, and in all he lived two hundred and forty years. And Job saw his sons, and the sons of his sons, down to the fourth generation. And Job died, old and full of days. It is written, however, that he will rise again with those *whom* the Lord raises from the dead. The Syriac Book speaks of him, saying that he lived in the land of Avsitidia, on the border between Idumea and Arabia; his former name was Jobab. And having taken an Arab woman as his wife, he begot a son named Ennon. He himself was the son of **Zareph****, one of Esau's sons, and his mother was Bosorra, so he was the fifth generation from Abraham.

***From the Greek:** Horn of Amalfea.

****Greek:** Zare.

Job 42:12–17

3. Reading from the Prophecies of Isaiah

Thus says the Lord: Behold, My Servant will understand, and He will be exalted and greatly honored. As many will be astonished at You, so will Your appearance be despised among men, and Your glory among the sons of men! Many nations will be astonished at Him, and kings will hold their tongues; for those to whom He has not been revealed will see, and those who have not heard will understand. O Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed? We have proclaimed *that He* is like a child before Him, like a root in parched ground; He has no form or majesty. We saw Him, and He had no form or beauty; but His appearance was despised, [and] He was brought low more than any of the sons of men. A man of sorrows, and acquainted with grief; for His face was hidden *from us*; He was despised and rejected by men. He bore our sins and suffered for us; yet we considered Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions and crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed. We all, like sheep, have gone astray; each of us has turned to his own way. And the Lord delivered Him up for our sins, and *He* Himself, though exhausted, does not open His mouth. Like a sheep led to the slaughter, and like a lamb silent before its shearer, so He does not open His mouth. In His humiliation, justice was denied Him; but who can describe His generation? For His life is taken from the earth; because of the iniquities of My people, He was led to death. I will give the wicked for His burial, and the rich for His death, for He committed no iniquity, and no deceit was found in His lips—and the Lord desires to clear Him of His defeat. If you offer *a sacrifice* for sin, your soul will see a long life. And the Lord desires to deliver His soul from suffering by His own hand, to show Him light, and to give Him understanding—to vindicate the Righteous One, who serves many well: and *He* Himself will bear their sins. Therefore, He will inherit many and divide the spoils of the mighty, because His soul was delivered to death, and He was counted among the lawless, and He Himself bore the sins of many, and for their sins He was delivered. Rejoice, you barren woman who has never given birth; break forth and shout for joy, you who have never been in labor; for the children of the forsaken woman are many, more than those of the woman who has a husband!

Isaiah 52:13–15; 53:1–12; 54:1

Prokeimenon, Tone 6

They have cast me into the deepest pit, / into darkness and the shadow of death.

Verse: O Lord, God of my salvation, I cried out by day, and by night—before You.

Ps 87:7, 2

First Epistle to the Corinthians, beginning at 125B

Brothers, the message of the cross is folly to those who are perishing, but to us who are being saved, it is the power of God. For it is written: “I will destroy the wisdom of the wise, and the discernment of the discerning I will reject.” Where is the wise person? Where is the scribe? Where is the debater of this age? Has not God turned the wisdom of the world into folly? For since, in the wisdom of God, the world did not come to know God through its own wisdom, it pleased God to save those who believe through the folly of the message. For the Jews demand signs, and the Greeks seek wisdom, but we preach Christ crucified—a stumbling block to the Jews and folly to the Gentiles—but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. For the folly of God is wiser than human wisdom, and the weakness of God is stronger than human strength. For consider, brothers, your calling: not many are wise by human standards, not many are powerful, not many are of noble birth. But God chose what is foolish in the world to put the wise to shame, and God chose what is weak in the world to put the strong to shame; and God chose what is lowly and despised in the world, and what is not, to bring to nothing what is, so that no flesh might boast before God. But from Him you are in Christ Jesus, who became for us wisdom from God, and righteousness, and sanctification, and redemption, so that, as it is written: “Let the one who boasts, boast in the Lord.” And when I came to you, brothers, I did not come with superior eloquence or

wisdom, proclaiming to you the testimony of God. For I resolved to know nothing among you except Jesus Christ, and Him crucified.

1 Cor 1:18–2:2

Alleluia, Tone 5

Verse: Save me, O God, for the waters have come up to my soul.

Verse: My soul has endured reproach and misfortune.

Verse: Let their eyes be darkened so that they may not see.

Psalm 68:2, 21A, 24A

Gospel of Matthew, beginning 110B

At that time, all the chief priests and the elders of the people gathered together and decided to put Jesus to death. So they bound Him, led Him away, and handed Him over to Pilate, the governor. Then Judas, who had betrayed Him, seeing that He had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." And throwing the silver into the temple, he went away and hanged himself. The chief priests, having taken the silver coins, said, "It is not lawful to put them into the temple treasury, since they are the price of blood." So, after deliberating, they used the money to buy the potter's field as a burial place for foreigners. That is why that field has been called the Field of Blood to this day. Then what was spoken through the prophet Jeremiah was fulfilled: "They took the thirty pieces of silver, the price of the One who was valued—the One whom the sons of Israel valued—and gave them for the potter's field, as the Lord commanded me." Jesus was brought before the governor. The governor asked Him, "Are You the King of the Jews?" Jesus replied, "You have said so." And He gave no answer to the charges brought against Him by the chief priests and the elders. Then Pilate said to Him, "Don't you hear how much they are testifying against You?" But He did not answer him a single word, so that the governor was greatly amazed. Now it was the governor's custom at the festival to release one prisoner to the people, whichever one they wanted. At that time there was a well-known prisoner among them named Barabbas. So when they had gathered, Pilate said to them, "Which one do you want me to release to you: Barabbas, or Jesus, who is called the Christ?" For he knew that they had handed Him over out of envy. And while he was sitting on the judge's seat, his wife sent word to him, saying, "Have nothing to do with that Righteous One!" "I have suffered greatly because of Him in a dream tonight." Meanwhile, the chief priests and the elders persuaded the people to demand Barabbas and to put Jesus to death. The governor replied to them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate said to them, "What then shall I do with Jesus, who is called the Christ?" They all said, "Crucify him!" He asked, "What evil has He done?" But they shouted all the more, "Crucify him!" Seeing that it was no use, and that a riot was even breaking out, Pilate took some water, washed his hands before the people, and said, "I am innocent of the blood of this Righteous One; see to it yourselves." And all the people answered, "His blood be on us and on our children." Then he released Barabbas to them, but after having Jesus flogged, he handed Him over to be crucified. Then the governor's soldiers took Jesus into the praetorium, gathered the whole cohort around Him, stripped Him, and put a scarlet robe on Him; and, having woven a crown of thorns, they placed it on His head and put a reed in His right hand; and, kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" And after spitting on Him, they took the reed and struck Him on the head. And when they had mocked Him, they took the scarlet robe off Him, put His own clothes back on Him, and led Him away to be crucified. As they were going out, they met a man from Cyrene named Simon, whom they compelled to carry His cross. When they came to a place called Golgotha, which means "the Place of the Skull," they gave Him wine mixed with gall to drink; but after tasting it, He refused to drink it. After they had crucified Him, they divided His garments among themselves by casting lots; and they sat down and kept watch over Him there. And they placed a sign above His head stating the charge against Him: "This is Jesus, the King of the Jews." Then they crucified two robbers with Him, one on His right and the other on His left. And those passing by reviled Him, shaking their heads and saying, "He who destroys the temple and builds it in

three days! Save Yourself, if You are the Son of God, and come down from the cross." In the same way, the chief priests, along with the scribes and the elders, mocked Him, saying, "He saved others; He cannot save Himself! "He is the King of Israel; let him come down from the cross now, and we will believe in him. He has put his trust in God; let God rescue him now, if he is pleasing to him. For he said, 'I am the Son of God.'" And one of the criminals who were hanged there reviled him, saying, "Aren't you the Christ? Save yourself and us." But the other rebuked him, saying, "Don't you fear God, since you are under the same sentence? We are receiving the just punishment for our deeds, but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And Jesus said to him, "Truly I tell you, today you will be with Me in Paradise." From the sixth hour, darkness came over the whole land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, "Eli, Eli! Lema sabachthani?" that is, "My God, My God!" Why have You forsaken Me?" Some of those standing there, when they heard this, said, "He is calling for Elijah." Immediately one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave Him a drink. But the others said, "Leave Him alone; let's see if Elijah comes to save Him." Then Jesus cried out again in a loud voice and gave up His spirit. And behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked; and the rocks split; and the tombs were opened; and many bodies of the holy ones who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. But the centurion and those guarding Jesus, seeing the earthquake and all that was happening, were greatly afraid, saying, "Truly, He was the Son of God." Since it was Friday, the Jews, so that the bodies would not remain on the cross on the Sabbath—for that Sabbath was a high day—asked Pilate to have their legs broken and their bodies taken down. So the soldiers came and broke the legs of the first man and of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs; instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw this has testified, and his testimony is true; he knows that he is telling the truth, so that you also may believe. For this took place to fulfill the Scripture: "Not a bone of Him shall be broken." And another Scripture says, "They will look upon Him whom they have pierced."

Many women were watching from a distance. They had followed Jesus from Galilee, ministering to Him; among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When evening came, a wealthy man from Arimathea named Joseph, who was himself a disciple of Jesus, went to Pilate and asked for Jesus' body. Pilate then ordered that it be given to him. Taking the body, Joseph wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn out of the rock; and after rolling a large stone against the entrance of the tomb, he went away. Mary Magdalene and the other Mary were sitting there opposite the tomb.

Matt. 27:1–43; Luke 23:39–43; Matt. 27:45–54; John 19:31–37; Matt. 27:55–61

Special Ektenia. "Grant us, O Lord, this evening:" Ektenia of Supplication. And then as usual. And after the exclamation, we sing:

Stichera from the psalter, tone 2

When Arimathea took You down from the Cross, / O Life of all, / he prepared You for burial with myrrh and a linen cloth / prepared You, Christ, for burial / and with love yearned in his heart and with his lips / to kiss Your incorruptible body, / but, restrained by fear, / joyfully cried out to You: / "Glory to Your condescension, Lover of Mankind!"

Verse: The Lord has ascended the throne; / He is clothed in splendor.

Ps 92:1A

When You were laid in a new tomb / for *the* whole *world*, Redeemer of all, / hell, worthy of every kind of mockery, / was terrified upon seeing You; / the bolts were shattered, the gates were broken down, / the tombs were opened, and the dead arose. / Then Adam, with gratitude, / joyfully cried out to You: / "Glory to Your mercy, Lover of mankind!"

Verse: For He has established the universe, / and it shall not be shaken.

Ps 92:1B

When You were voluntarily confined in the tomb in the flesh, O Christ, / while remaining omnipresent by Your divine nature, / and, being incomprehensible, You shut the inner chambers of death / and laid waste all the royal palaces of Hades, / then You honored this Sabbath / with divine blessing, glory, / and Your radiance.

Verse: Holiness befits Your house, / O Lord, for all time.

Ps 92:5B

When the *heavenly* powers / beheld You, Christ, / falsely accused by the lawless *as* a deceiver, / and the stone of the tomb, sealed by the hands / that pierced Your incorruptible ribs with a spear, / they trembled before Your unheard-of long-suffering; / yet, rejoicing in our salvation, they cried out to You: / "Glory to Your condescension, Lover of mankind!"

Glory, and now, Tone 5: You, who are clothed in light as in a garment, / Joseph, having taken You down from the Tree with Nicodemus, / and seeing You dead, naked, and unburied, / began to mourn with deep compassion, / and cried out with sobs: / "Alas for me, Sweetest Jesus! / When I recently beheld You hanging on the Cross, / the sun was shrouded in darkness, / and the earth trembled with fear, / and the veil of the temple was torn. / But now, I see You / having voluntarily accepted death for my sake. / How shall I bury You, my God, / or with what shroud shall I wrap You? / And with what hands shall I touch Your incorruptible body? / Or what songs shall I sing for Your passing, O Merciful One? / I glorify Your sufferings, / I sing of Your burial and Resurrection, exclaiming: / "Lord, glory to You!"

[During the singing of the last stichera, the Royal Doors are opened, and the Altar, upon which the Holy Shroud lies, is incensed three times.]

Now the dismissal: The Threefold Holy One. Glory, and now: Most Holy Trinity: Lord, have mercy. (3) Glory, and now: Our Father:

Troparia, Tone 2

Noble Joseph, / having taken Your most pure Body down from the tree, / wrapped it in a clean linen cloth / and anointed it with fragrant oils, / laid it in a new tomb.

Glory, and now: To the myrrh-bearing women / who stood before the tomb, the Angel cried out: / "Myrrh is fitting for the dead, / but Christ has appeared, not subject to decay."

[While the troparia are being sung, the Holy Shroud is carried out of the altar through the north doors and placed in the center of the church; then it is incensed, and, according to custom, a sermon is delivered]

Priest: Wisdom. **And then as usual.**

Dismissal

For our sake, O people, and for our salvation, Christ, our true God, deigned to endure terrible sufferings, the Life-Giving Cross, and voluntary burial in the flesh, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, the holy and righteous God-bearers Joachim and Anna, and all the saints, may He have mercy on us and save us, as He is good and loves mankind.

ON HOLY AND GREAT SATURDAY AT

ON HOLY AND GREAT FRIDAY
AT VESPERS

We celebrate the Small Vespers in our cells, and during it we sing the canon on the Lord's Crucifixion and on the Lamentation of the Most Holy Theotokos. The irmos is sung twice, the troparia in the 4th tone, and at the end of the hymn, the same irmos is sung by both choirs together. Composed by Simeon Logothetes. Tone 6.

Song 1

Irmos: As Israel walked on dry land / through the abyss with their feet, / and cried out, seeing Pharaoh, their persecutor, drowned: / "Let us sing a song of victory to God!"

Introductory Verse: **Glory to You, our God, glory to You.**

When the Pure Virgin saw *her* Son and Lord / hanging on the Cross, / she cried out bitterly in anguish / along with the other women / and lamented with a groan.

"I see You now, / My dear and beloved Child, / hanging on the Cross, / and my heart is pierced with sorrow,"—the Pure One declared—"/ but give a word, O Good One, to Your handmaid!"

Glory: "Of Your own free will, My Son and Creator, / You endure a cruel death on the Tree," /—the Virgin exclaimed, standing before the Cross / with her beloved disciple.

And now: "Now I have lost my hope, my joy, and my gladness— / my Son and my Lord; / alas for me! My heart is sorrowful," /—the Pure One cried out in tears.

Song 3

Irmos: There is no one holy / like You, O Lord my God, / who has exalted the dignity of those faithful to You, O Good One, / and established us upon the rock / of Your confession.

"Out of fear of the Jews, Peter hid himself, / and all the faithful fled, leaving Christ behind," / – the Virgin cried out with sobs.

In Your awe-inspiring and wondrous / Nativity, My Son, / I was exalted above all mothers. / But, alas for me! Now, seeing You on the Cross, / my heart burns within me.

Glory: "My Heart longs to take Him from the Cross into the arms / with which I held Him as a Child. / But, alas for me,"—the Pure One declared—"/ no one gives Him *to me*."

And now: "Behold, my sweet Light, / my Hope and my Good Life, / my God has died on the Cross; / my heart burns within!"— / the Virgin exclaimed with a groan.

Song 4

Irmos: "Christ is my strength, / God and Lord," /—the holy Church sings reverently, / proclaiming from a pure mind, / rejoicing in the Lord.

"Sun that never sets, Eternal God / and Creator of all things, O Lord! / How can You endure suffering on the Cross?" /—the Pure One cried out in tears.

With tears, she who had never known marriage / turned to *the* venerable *counselor*: / "Hurry, Joseph, to approach Pilate / and ask him to take Your Teacher down from the Tree."

Glory: Seeing the Most Pure One shedding bitter tears, / Joseph was moved and, weeping, approached Pilate: / "Give me," he cried out in tears, / "the Body of my God!"

And now: "Seeing You wounded, / and disgraced, naked on the Cross, My Child, / my heart burns within, weeping like a Mother,"— / the Virgin declared.

Song 5

Irmos: With Your divine light, O Good One, / illuminate with love the souls that strive toward You from the dawn—I pray— / so that they may know You, the Word of God, the true God, / who calls them from the darkness of sin / *to Yourself*.

Tormented, weeping, and filled with wonder, together with Nicodemus, / Joseph took down the Most Pure Body, / and kissed *It* with weeping and groaning, / and sang of It as God.

Receiving Him with weeping, the Mother who knew no husband / laid *Him* upon her knees, / beseeching Him with tears and kissing Him, / weeping bitterly and crying out.

Glory: "My only Hope and Life, O Lord, / My Son and God, the light of *My* eyes—I, Your handmaid, had You; / but now I am bereft of You, / My sweet Child and Beloved!"

And now: "Torments, sorrows, and sighs / have befallen Me—woe is Me," /—the Pure One, weeping bitterly, cried out, /—"when I see You, My beloved Child, naked, alone, / and a corpse anointed with fragrant oils!"

Song 6

Irmos: Seeing the sea of life / rising in waves of temptation, / I, having taken refuge in Your quiet harbor, cry out to You: / "Save my life from destruction, / O Most Merciful One!"

"Seeing You dead, O Lover of Mankind, / You who raised the dead and sustain all things, / my heart is deeply pierced. / I would wish to die with You,"—the Most Pure One exclaimed—"/ for I cannot bear to behold You / lifeless and dead!"

"I am astonished as I behold You, / Most Blessed God and All-Merciful Lord, / without glory, without breath, and without form; / and I weep as I hold You, / *for* I never thought—alas for me—to see You thus, / My Son and my God!"

Glory: "Will You not speak a word / to Your handmaid, O Word of God? / Will You not have mercy, O Lord, on the One who gave birth to You?"—cried out the Pure One, with sobs and weeping, / kissing the Body of her Lord.

And now: I think, O Lord, / that I shall no longer hear Your sweet voice, / nor shall I, Your handmaid, behold the beauty of Your face / as before: / for You have departed, My Son, / *hiding Yourself* from My eyes.

Kontakion, Tone 8

Come, all of you, let us sing of Him who was crucified for us. / For Mary saw Him on the Cross and cried out: / "Though You are suffering crucifixion, / You are my Son and my God."

Ikos: Mary, the Lamb's Mother, / seeing her Lamb led to slaughter, / followed *Him* in anguish along with the other women, crying out: / "Where are You going, Child? / Why are You hurrying on this path? / Is it not another wedding at Cana, / and are You now hurrying there / to turn water into wine for them? / Should I go with You, Child, / or is it better to wait for You? / Speak a word to Me, Word *of God*! / Do not pass me by in silence, / You who have kept me pure, / for You are my Son and my God!"

Song 7

Irmos: The angel made the furnace / fragrant with dew for the pious youths, / and God's command, which scorched the Chaldeans, / compelled the tormentor to cry out: / "Blessed are You, God of our fathers!"

Where, My Son and My God, is the ancient good news / that Gabriel proclaimed to Me? / He called You King and Son of the Most High God; / but now I see You, My sweet Light, / a dead man, naked and covered with wounds.

To deliver me from this torment, / take me now with You, My Son and my God, / that I too, my Lord, may descend with You into Hades: / do not leave me alone, / for I can no longer live / without seeing You, my sweet Light.

Glory: Together with the other myrrh-bearing women, / the Immaculate One, weeping bitterly, / as she watched them carry Christ's *body to the tomb*, / cried out: "Alas for me, what I see! / Where are You going now, My Son, / leaving Me alone?"

And now: Exhausted and weeping, the Immaculate One / cried out to the myrrh-bearers: / "Weep with Me and weep bitterly: / for behold, My sweet Light / and your Teacher is being laid in the tomb!"

Song 8

Irmos: From the flame You poured forth dew for the godly, / and You doused the righteous one's sacrifice with water: / for You accomplish all things, Christ, by *Your* sole will. / We exalt You for all ages.

Seeing the weeping maiden, Joseph / tore at his clothes and cried out bitterly: / "How shall I, O my God, / now bury You, I, Your servant? / With what shrouds shall I wrap Your Body?"

Your extraordinary appearance, O Lord who bears all creation, / surpassed the limits of the mind; / for Joseph, together with Nicodemus, carries You in his arms / as if You were dead and buries You.

Glory: "I behold an extraordinary and most glorious mystery," /—the Virgin proclaimed to the Son and Lord—/ "as they lay You in a humble tomb, / You who, by *Your* command, raise the dead from their tombs?"

And now: "I will not depart from Your tomb, My Child, / nor will I cease to shed tears, Your Handmaid, / until I, too, descend into Hades: / for I cannot bear to be separated from You, My Son!"

Hymn 9

Irmos: It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the Incarnate Word has become visible to mortals. / Glorifying Him, / we, *together* with the heavenly hosts, / praise You.

"Joy will never come near Me again," /—the Immaculate One exclaimed, weeping—"My Light and My Joy has entered the tomb; / but I will not leave Him alone; / here I will die and be buried with Him!"

"Heal the wound in my soul / now, My Child," /—the Most Pure One cried out with tears—/ "rise again and ease My torment and sorrow, / for You can do *all things*, Lord, and You do as You will, / even though You were buried of Your own free will!"

Glory: "O, how the abyss of mercy was hidden from You!"— / the Lord said secretly to His Mother— / for I was pleased to die, desiring to save My creation; / but I will also rise again, and I will exalt You, / as the God of heaven and earth!"

And now: "I sing of Your mercy, Lover of Mankind, / and I worship the abundance of Your grace, O Lord: / for, desiring to save Your creation, / You accepted death,"—cried out the Most Pure One—"/ but by Your Resurrection, O Savior, / have mercy on us all!"

Also, instead of "It is truly meet," we repeat the irmos: "It is impossible for people to see God." **After the Trisagion, the Kondakion:** "Come, all of you, let us sing of Him who was crucified for us." **And the usual conclusion of the Small Compline. We sing the Midnight Office in our cells.**

ON HOLY AND GREAT SATURDAY AT MATINS

The beginning is as usual: the Six Psalms, the Great Ektenia, and "O God, the Lord":

Troparia, Tone 2

Noble Joseph, / having taken down Your most pure Body from the tree, / wrapped it in a clean linen cloth / and anointed it with fragrant oils, / laid it in a new tomb.

Glory: When You descended into death, O Immortal Life, / You destroyed Hades with the radiance of Your Divinity. / And when You raised the dead from the underworld, / all the Heavenly Powers cried out: / "Giver of life, Christ our God, glory to You!"

And now: When the myrrh-bearing women / stood before the tomb, an angel cried out: / "Myrrh is fitting for the dead, / but Christ has appeared, not subject to decay."

And we begin to sing "The Immaculate Ones" and the praises, tone 5, performing the incensation at the beginning of each stanza.

Blessed are You, O Lord; / teach me Your commandments.

Blessed are those who are blameless in their ways, / who walk in the Lord's law.

You are Life, O Christ; You were laid in the tomb, / and the angelic hosts were amazed, / glorifying Your condescension.

Blessed are those who search for His testimonies; / with all their heart they seek Him.

Life, how can You die? / And how can You dwell in the tomb, / yet destroy the kingdom of death / and raise the dead from Hades?

For those who do no wrong / have followed in His ways.

We magnify You, Jesus the King, / and we honor Your burial and Your sufferings, / by which You have saved us from corruption.

You commanded us to keep Your commandments / faithfully.

You who determined the boundaries of the earth, / today You lie in a narrow tomb, / Jesus, King over all, / raising the dead from their graves.

Oh, if only my ways were directed / toward keeping Your commandments!

My Jesus Christ, King of all, / why did You descend to those in Hades? / Was it not *to* set the human race free?

Then I would not be ashamed / to observe all Your commandments.

The Lord of all is seen as dead / and laid in a new tomb— / He who emptied the tombs of the dead.

I will glorify You with a sincere heart, / when I learn Your righteous judgments.

You are Life, Christ; You were laid in a tomb, / and by Your death You destroyed death / and poured out life upon the world.

I will keep Your commandments; / do not forsake me until the end.

As a criminal, You were counted among criminals, Christ, / justifying us all / from the wickedness of the ancient tempter.

How can a young man keep his way right? / By keeping Your words.

Perfect in beauty among all people, / You appear as a corpse, without form, / You who have adorned all of creation.

With all my heart I have sought You; / do not cast me away from Your commandments.

How will hell endure Your coming, Savior, / and will it not rather be crushed, overshadowed, / blinded by the radiance of Your light?

In my heart I have hidden Your words, / so that I may not sin before You.

Jesus, my sweet and saving light, / how did You hide Yourself in a dark tomb? / O, inexpressible and unspeakable patience!

Blessed are You, O Lord; / teach me Your commandments.

My incorporeal nature is perplexed, O Christ, / as are the multitudes of incorporeal beings, / by the mystery / of Your inexpressible and unspeakable burial.

With my lips I have proclaimed / all the judgments of Your mouth.

O, extraordinary wonders! O, unprecedented deeds! / He who grants me breath is treated as one without breath, / buried by the hands of Joseph.

I have delighted in the path of Your testimonies as in all riches.

Though You, O Christ, entered the tomb, / You did not depart from the Father's bosom— / this is both extraordinary and wondrous.

I will meditate on Your commandments, / and I will understand Your ways.

True King of heaven and earth, / though You were confined in the narrowest tomb, / yet all creation recognized You, Jesus.

I will ponder Your commandments, / and I will not forget Your words.

When You were laid in the tomb, Christ the Creator, / the foundations of hell were shaken / and the tombs of the dead were opened.

Reward Your servant, revive me, / and I will keep Your words.

He who holds the earth in His hand, put to death in the flesh, / is now held beneath the earth, / delivering the dead from the confines of hell.

Open my eyes, / and I will understand the wonders of Your law.

You rose from decay, my life, my Savior, / when You died and came to the dead, / and shattered the bars of hell.

I am a sojourner on earth: do not hide Your commandments from me.

Like a bright lamp, / the flesh of God now lies beneath the earth, hidden as if in a vessel, / and drives away the darkness that dwelt in Hades.

My soul thirsts, / longing for Your judgments at all times.

A multitude of incorporeal hosts gathers / to bury You, the Inconceivable One, with Joseph and Nicodemus / in a narrow tomb.

You have subdued the proud; / cursed are those who stray from Your commandments.

Voluntarily put to death and laid in the earth, / You, my Jesus, the Source of life, / have revived me, who was slain by a bitter sin.

Take away from me reproach and contempt, / for I have sought Your testimonies.

All creation was moved by Your sufferings, / for all things, O Word, sympathized with You, / knowing You, the Sustainer of all.

For behold, the princes sat down and slandered me, / while Your servant meditated on Your commandments.

Having received the Stone of Life into its womb, / the all-devouring hell cast out the dead, / whom it had swallowed up from of old.

For Your testimonies are my delight, / and Your commandments are my counselors.

You were laid in a new tomb, Christ, / and renewed the nature of mortals, / rising from the dead, as befits God.

My soul clings to the earth; / revive me according to Your word.

You came down to earth to save Adam, / and not finding him on earth, O Lord, / You descended even to Hades, seeking *him*.

I have made known my ways, and You have heard me; / teach me Your commandments.

The whole earth is thrown into confusion by fear, O Word, / and the morning star hid her rays, / when You, the Greatest Light, were hidden by the earth.

Let me understand the way of Your commandments, / and I will meditate on Your wonders.

As a mortal, O Savior, You died of Your own free will, / but as God, You raised the dead / from their tombs and from the depths of sin.

My soul has slumbered in negligence: / strengthen me with Your words.

With tearful lamentations over You, Jesus, / the Pure One cried out with a mother's heart: / "How shall I bury You, my Son?"

Remove the path of unrighteousness from me, / and have mercy on me through Your law.

Like a grain of wheat sunk into the depths of the earth, / You brought forth a fruitful ear of wheat, / raising from the dead *those descended* from Adam.

I have chosen the path of truth, / and have not forgotten Your judgments.

You were hidden beneath the earth like the sun, / and were enveloped by the night of death, / but shine even brighter, Savior!

I have clung to Your testimonies; / O Lord, do not put me to shame!

Just as the moon covers the sun's disk, / so too has the tomb now concealed You, Savior, / who were eclipsed by death in the flesh.

I have run the course of Your commandments, / when You enlarged my heart.

Life, having tasted death, O Christ, / has freed people from death, / and now grants life to all.

Grant me, O Lord, the path of Your commandments as my law, / and I will seek it constantly.

Adam, who was put to death in ancient times through envy, / You raise to life through Your own death, / having appeared, O Savior, in the flesh *as* the new Adam.

Enlighten me, and I will meditate on Your law, / and keep it with all my heart.

Seeing You, Savior, stretched out, dead for our sake, / the heavenly hosts were struck with awe, / covering themselves with their wings.

Guide me along the path of Your commandments, / for I have desired it.

Having taken You, the Word, down from the Tree, dead, / Joseph has now laid You in a tomb; / but arise, saving all, as God.

Incline my heart toward Your testimonies, / and not toward greed.

O Savior, who became a joy to the angels, / has now become the cause of their sorrow, / appearing in the flesh as a lifeless corpse.

Turn my eyes away, that I may not see vanity; / revive me on Your path.

Exalted on the Tree, You lift up living people with *You*, / and when You are beneath the earth, / You raise up those who lie beneath it.

Grant Your servant / Your word in Your fear.

Like a lion asleep in the flesh, Savior, / You rise from the dead like a young lion, / having cast off the frailty of the flesh.

Take away my reproach, which I fear, / for Your judgments are good.

You, who took the rib of Adam, from which You created Eve, / were pierced in the side / and poured forth cleansing streams.

Behold, I have desired Your commandments; / revive me in Your righteousness.

In ancient times, the lamb was secretly offered as a sacrifice; / but You, the One without malice, offered openly as a sacrifice, / have purified all creation, O Savior.

And may Your mercy come upon me, O Lord, / Your salvation, according to Your word.

Who can describe this awesome, truly unprecedented event, / for the One who reigns over creation on this day / endures suffering and dies for our sake.

And I will answer those who revile me, / for I trust in Your words.

"How can the Giver of Life be seen as dead?" /—the Angels exclaimed in amazement—/ "And how can God be confined in a tomb?"

And do not take the words of truth from my lips until the end, / for I have put my trust in Your judgments.

From Your side, Savior, pierced by a spear, / You, O Life, who once cast me out of life, / pour out life and revive me with it.

And I will keep Your law forever, / for ever and ever.

Stretched out on the Cross, You gathered mortals to Yourself, / and pierced in the side, You pour out upon all / life-giving forgiveness, Jesus.

And I walked in the open, / for I sought Your commandments.

The noble *Joseph* expresses his fear, / and magnificently buries You, Savior, as one who is dead, / and is terrified by Your awe-inspiring appearance.

And he spoke of Your testimonies before kings / and was not ashamed.

Having voluntarily descended into the earth as a mortal, / You lift up from the earth to heaven / those who have fallen from there, Jesus.

And he practiced Your commandments, / which he loved deeply.

Though You were seen as dead, yet remaining alive as God, / You lift up from the earth to heaven / those who have fallen there, Jesus.

And You lifted my hands toward Your commandments, / which I have loved.

Though You were seen as dead, yet remaining alive as God, / You have revived the mortals who were put to death, / putting to death the one who had put me to death.

And I meditated / on Your commandments.

O, what joy! O, what great delight! / You filled *those* in Hades with it, / shedding light into the dark depths!

Remember Your word to Your servant, / through which You instilled hope in me.

I worship suffering, I sing of burial, / I extol Your might, Lover of Mankind, / through which we are freed from destructive passions.

This has comforted me in my humiliation, / for Your word has revived me.

Against You, Christ, the sword flashed, / and now—the sword of the mighty is blunted, / and the sword of Eden turns back.

The arrogant transgressed the law to the extreme, / but I have not strayed from Your law.

The ewe, seeing the Lamb at *the time* of sacrifice, / struck by arrows, cried out, / urging the flock to cry out as well.

I remembered Your judgments from of old, O Lord, / and was comforted.

Even though You were buried in the tomb, / even though You descended into Hades, Savior, / yet You emptied the tombs and laid bare Hades, Christ.

Sorrow has overcome me because of the sinners / who forsake Your law.

Having voluntarily descended into the underworld, Savior, / You revived the dead / and exalted them to the glory of the Father.

Your commandments were like songs to me / in the land of my exile.

One of the Trinity, incarnate, / suffered a shameful death for our sake: / the sun trembles and the earth quakes.

I remembered Your name at night, O Lord, / and kept Your law.

Like those who came from a bitter spring, / the descendants of the tribe of Judah cast into the pit / Jesus, the Nourisher *and* Giver of manna.

This happened to me, / for I sought Your commandments.

The Judge, like one on trial before Pilate, / appeared and was unjustly condemned / to death on the Cross.

"My portion, O Lord," I said, "is / to keep Your law."

O haughty Israel, a people stained by murder, / what has happened to you, that you set Barabbas free / but delivered the Savior to the Cross?

I prayed before Your face with all my heart; / have mercy on me according to Your word.

You who formed Adam with Your own hand from the earth, / for his sake You became human by nature / and were crucified by Your own will.

I have pondered Your ways / and turned my feet toward Your testimonies.

O Word, obedient to Your Father, / You descended even to the depths of hell / and raised up the human race.

I have prepared myself and have not been dismayed, / so that I may keep Your commandments.

"Alas for me, Light of the world! Alas for me, my Light, / my most beloved Jesus!"— / the Virgin cried out sorrowfully in a lament.

The snares of sinners entangled me— / yet I did not forget Your law.

A jealous, murderous, and criminal people— / even if only with swaddling clothes and a simple shroud, you were put to shame / after Christ's resurrection.

At midnight I rose to glorify You for Your righteous judgments.

Come then, vile disciple-murderer, / and explain to me the course of your wickedness, / why you became a traitor to Christ.

I am a companion to all who fear You / and keep Your commandments.

Like some kind of philanthropist, you hypocritically pretend, you fool, / and you, the blind one, the most destructive, the irreconcilable, / who sold Him for money.

The earth is full of Your mercy, O Lord: / teach me Your commandments.

What price did you receive for the heavenly Μvro? / What of equal value did you accept in exchange for the priceless? / You have earned madness, accursed Satan.

You have dealt graciously with Your servant, / O Lord, according to Your word.

If you love the poor and pity the myro, / poured out as an offering for the soul, / then how can you sell the Light-Bearing One for gold?

Teach me goodness, virtue, and knowledge, / for I have put my trust in Your commandments.

O God and Word! O My Joy, / how shall I endure Your three-day burial? / Now I am tormented by a mother's heart!

Before I humbled myself, I sinned, / for I kept Your word.

"Who will give Me water and springs of tears," / exclaimed the Virgin, Bride of God, / "so that I may weep for My Sweet Jesus?"

You are good, O Lord, and in Your goodness / teach me Your commandments.

O hills, and valleys, and multitudes of people! / All of you, weep and lament with Me, / the Mother of your God!

The injustice of the proud has multiplied against me, / yet I will meditate on Your commandments with all my heart.

"When shall I see You, Savior, Eternal Light, / the joy and delight of my heart?"— / the Virgin cried out sorrowfully.

Their hearts have thickened like milk, / but I have delved deeply into Your law.

Though You, Savior, were pierced like a rugged rock, / You poured forth a living stream, / being the source of life.

Blessed am I that You have humbled me, so that I might learn Your commandments.

Like fields watered by a double river, / flowing from a single spring—Your sides— / we receive the fruit: immortal life.

The law from Your lips is a blessing to me, / more precious than thousands of pieces of gold and silver.

You appeared of Your own accord, O Word, to the dead in the tomb, / yet You live, and, as You foretold, / You will awaken the dead, my Savior, through Your resurrection.

Glory, in the Trinity: We sing of You, the Word, God of all, / with the Father and Your Holy Spirit, / and we glorify Your divine burial.

And now, to the Mother of God: We exalt You, O pure Mother of God, / and with faith we honor the three-day burial / of Your Son and our God.

And both choirs sing the first refrain together: You are Life, Christ, laid in the tomb, / and the angelic hosts were amazed, / glorifying Your condescension.

Then the Small Ektenia, Prayer 3, and the acclamation: For blessed is Your name and glorified is Your Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

And after the censing, the second stasis begins.

Second Stasis

It is fitting to glorify You, the Giver of life, / who stretched out Your hands on the Cross / and crushed the power of the enemy.

Your hands have fashioned me and formed me; / instruct me, and I will learn Your commandments.

It is fitting to glorify You, Creator of all things, / for through Your sufferings we possess dispassion, / delivered from corruption.

Those who fear You will see me and rejoice, / for I have put my trust in Your words.

The earth trembled and the sun was darkened, O Savior, / when You, Christ, the Unfading Light, / entered the tomb in the flesh.

I have come to know, O Lord, that Your judgments are true, / and in truth You have humbled me.

You, Christ, fell asleep the life-giving sleep in the tomb / and awakened the human race / from the heavy sleep of sin.

May Your mercy be my comfort, / according to Your word to Your servant.

"I alone among women gave birth to You without pain, O Child, / but now, in Your suffering, / I endure unbearable torments," said the Most Pure One.

May Your compassion come to me, and I shall live, / for Your law is my occupation.

Beholding You, Savior, on high, dwelling inseparably with the Father, / and below, a dead man, stretched out on the earth, / the Seraphim are filled with awe.

May the proud be put to shame, for they have unjustly committed iniquity against me, / but I will meditate on Your commandments.

The veil of the temple is torn at Your crucifixion, O Word, / *and* the heavenly bodies hide *their* light, / when You, the Sun, were hidden beneath the earth.

May those who fear You / and know Your testimonies turn to me.

You who established the earth's circle with a single gesture in the beginning, / have now gone lifeless into the earth like a man. / Tremble at *this* sight, O heavens!

May my heart be blameless in Your commandments, / so that I may not be put to shame.

You went down into the earth, You who created man with Your own hand, / to restore the multitude of mortals from their fall / by Your almighty power.

My soul longs for Your salvation, / and I have put my trust in Your words.

Come, let us sing a sacred lament to Christ who has died, / as the myrrh-bearing women did in days of old, / so that we *too* may hear "Rejoice!" along with them.

My eyes have grown weary waiting for Your word; I say: / "When will You comfort me?"

You, the Word, are truly an inexhaustible source of myrrh; / that is why the myrrh-bearing women brought myrrh to You, / to the living One as to one who had died.

For I have become like a wineskin in the frost, yet I have not forgotten Your commandments.

Buried, You, Christ, crush the kingdom of Hades; / through death You put death to death / and deliver those born on earth from corruption.

How many days must Your servant endure? / When will You bring judgment against those who persecute me?

The Wisdom of God, who pours forth the streams of life, / having descended into the tomb, gives life / to *those dwelling* in the inaccessible depths of Hades.

The lawbreakers have taught me their reasoning, / but not as Your law, O Lord.

To renew the broken nature of mortals, / I was wounded by death in the flesh according to *Your* will. / My Mother, do not torment Yourself with weeping.

All Your commandments are true; / they have begun to persecute me unjustly—help me.

You descended into the earth, Morning Star of righteousness, / and awakened the dead as from sleep, / driving out all the darkness that was in Hades.

They nearly destroyed me on earth, / but I did not forsake Your commandments.

The life-giving seed of two natures / is sown with tears into the depths of the earth on this day, / but when it sprouts, it will fill the world with joy.

By Your mercy, revive me, / and I will preserve the testimonies of Your lips.

Adam hid from God as He walked in Paradise, / but he rejoices in the One who came to Hades— / once fallen, but now raised up.

Forever, O Lord, Your word / abides in heaven.

She who gave birth to You pours out a flood of tears, / *to You*, Christ, lying in the tomb in the flesh, / crying out: "Rise, My Child, as You foretold!"

Your truth endures from generation to generation: / You founded the earth, and it remains.

Reverently laying You to rest in a new tomb, Joseph / sings hymns of farewell, worthy of God, / mingling *them* with his weeping as he sings to You, Savior.

By Your command the day endures, / for all things serve You.

Seeing You nailed to the Cross, / Your Mother, the Word *of God*, / pierces her soul with the nails of bitter sorrow and with arrows.

For if Your law were not my occupation, / then I would perish in my humiliation.

Seeing You, the Delight of all, Your Mother, / as if drinking a bitter drink, / fills her eyes with tears of sorrow.

I will never forget Your commandments, / for by them You have given me life.

"I am deeply wounded and tormented within, O Word, / seeing Your unjust slaughter,"— / cried the Most Pure One with weeping.

I am Yours; save me, / for I have sought Your commandments.

"Your gaze is sweet—how can I close my lips, Word? / How then can I bury You in the manner of the dead?"—/ Joseph cried out with trembling.

The sinners have set out to wait for me, to destroy me— / but I have understood Your testimonies.

Joseph and Nicodemus / now sing funeral hymns to Christ who has died, / and the Seraphim sing along with them.

I have beheld the limit of all achievement— / Your commandment is exceedingly broad.

You descend into the earth, Savior, Sun of Righteousness, / and therefore the Moon that gave birth to You is eclipsed by sorrow, / deprived of the sight of Your face.

How I love Your law, O Lord; / it is my delight all day long.

Hell trembled at the sight of You, Savior, Giver of Life, / who plunders its riches / and raises the dead from of old.

You have made me wiser than my enemies through Your commandment, / for it is mine forever.

The sun shines forth after the night, / but You, too, O Word, having risen, shine forth joyfully / after death, as from a bridal chamber.

I have come to understand better than all my teachers, / for Your testimonies are my delight.

The earth, having received You, O Creator, into its depths, / is seized with fear and trembles, / awakening the dead with its trembling.

I have come to understand better than the elders, / for I have sought out Your commandments.

With incense, Nicodemus and *the* noble *Joseph*, having now reburied You, Christ, in a new way, cried out: "Tremble, all the earth!"

I have kept my feet from every evil path, / so that I might keep Your words.

You have set forth, Creator of the lights, and with You the light of the sun has set, / and creation is seized with awe, / proclaiming You the Creator of all things.

I have not strayed from Your judgments, / for You have given me the law.

A hewn stone covers the Cornerstone, / and mortal man now hides God, as a mortal, in a tomb. / Tremble, O earth!

How sweet are Your words to my throat— / sweeter than honey to my lips.

"Look upon the disciple whom You have loved, and upon Your Mother, / and speak, O Sweetest Child,"— / cried the Pure One with tears.

From Your commandments I have gained understanding, / and therefore I have come to hate every path of unrighteousness.

You, as the true Giver of life, the Word, / stretched out on the Cross, did not put the Jews to death, / but raised even their dead.

Your law is a lamp to my feet / and a light to my path.

You had neither beauty nor form before, during Your suffering, O Word; / but having risen, You shone forth in abundance, / adorning mortals with divine splendor.

I have sworn and resolved / to keep the judgments of Your righteousness.

You came to earth in the flesh, O unfading Bearer of Light, / and the sun, unable to bear *the* sight, / was darkened at the height of noon.

I have been humbled to the utmost, O Lord; revive me by Your word.

The sun and moon, both darkened, O Savior, / portraying Your faithful servants, / are clothed in black garments.

Accept graciously, O Lord, the voluntary offerings of my lips, / and teach me Your judgments.

"The centurion recognized You as God, even though You had died— / how then can I, my God, touch You with my hands? / I tremble!"—cried Joseph.

My soul is ever in Your hands— / and I have not forgotten Your law.

Adam fell asleep—**and death flows from his ribs,** / but You, now asleep, O Word of God, / pour forth life to the world from Your ribs.

The sinners have set a trap for me— / but I have not strayed from Your commandments.

You slept for a short while, and You revived the dead, / and, having risen, You raised / those who had been sleeping from of old, O Good One.

I have inherited Your testimonies forever, / for they are the joy of my heart.

You were taken from the earth, yet You poured out the wine of salvation, / the life-giving Vine; / I glorify *Your* suffering and the Cross.

I have set my heart to keep Your commandments / forever, for the sake of the reward.

How could the incorporeal hosts, seeing You, Savior, / stripped, bloodied, and condemned, / endure the insolence of the crucifiers?

I have hated those who transgress the law, / but I have loved Your law.

O betrothed *yet* most rebellious Jewish people, / you knew of the restoration of the temple— / for what did you condemn Christ?

You are my helper and my defender— / in Your words I have placed my trust.

You clothe the Creator of all in a robe of mockery, / He who established the heavens / and adorned the earth wondrously.

Depart from me, you who do evil, / and I will meditate on the commandments of my God.

Like a pelican pierced in Your side, O Word, / You have revived Your dead children, / pouring out life-giving springs upon them.

Uphold me according to Your word, and I will live, / and do not put me to shame in my waiting.

Once *Joshua* stopped the sun, striking down the foreigners, / but *now* You Yourself have hidden Yourself, / casting down the ruler of darkness.

Help me, and I will be saved, / and I will meditate on Your commandments always.

You remained inseparable from the Father's bosom, O Merciful One, / and deigned to become man, / and descended into hell, O Christ.

You have counted all who stray from Your commandments as nothing, / for their thoughts are unrighteous.

The Crucified One was exalted, having suspended the earth upon the waters, / and He is buried in it lifeless, / and unable to bear this, the earth trembles violently.

I have counted all the sinners of the earth as transgressors, / and therefore I have come to love Your testimonies.

"Woe is me, O Son," weeps and cries out the virgin, / "for You, whom I hoped to see as king, / I now see condemned on the Cross!"

Nail my flesh to You with fear, / for I am terrified of Your judgments.

"This is what Gabriel announced to Me when he came: / he said that the Kingdom of My Son Jesus / would be eternal."

I have established justice and righteousness; / do not deliver me into the hands of those who wrong me.

"Alas, Simeon's prophecy has been fulfilled: / for Your sword has pierced / My heart, Emmanuel!"

Receive Your servant into Your grace, / so that the proud may not slander me!

At least be put to shame, O Jews, / by those whom the Giver of Life has raised from the dead— / the One whom you killed out of envy.

My eyes have grown weary, waiting for Your salvation / and the word of Your truth.

The sun trembled when it saw the invisible Light—You, my Christ, / hidden in the tomb and lifeless— / and dimmed its light.

Deal with Your servant according to Your mercy, / and teach me Your commandments.

Your All-Pure Mother wept bitterly, O Word, / when she saw You in the tomb, / O Incomprehensible and Eternal God.

I am Your servant; enlighten me, / and I will know Your testimonies.

Beholding Your death, Christ, Your Most Pure Mother / cried out bitterly to You: / "Do not linger, O Life, among the dead."

It is time for the Lord to act: / they have destroyed Your law.

The dreadful hell trembled when it saw You, / the Immortal Sun of glory, / and hastily released its captives.

That is why I have loved Your commandments / more than gold and topaz.

A great and awesome vision is now beheld, Savior: / for the Author of life accepted death willingly, / desiring to give life to all.

Therefore, I have followed all Your commandments, / and hated every path of unrighteousness.

You are pierced in the side and nailed by Your hands, O Lord, / healing the wound in Your side / and the intemperance of our forefathers' hands.

Your testimonies are wondrous: / therefore my soul has delved deeply into them.

Once, all who were in the house wept for Rachel's son; / now, the host of disciples, together with the Mother, / beats their breasts for the Son of the Virgin.

The revelation of Your words / enlightens and instructs the little ones.

A blow was struck upon the face of Christ, / by the hand of the One who created man / and crushed the jaws of the beast.

I opened my mouth and drew *in* the Spirit, / for I longed for Your commandments.

In our hymns, we, the faithful, now glorify Your crucifixion, as well as Your burial, O Christ, / having been delivered from death by Your burial.

Glory, Triune: God without beginning, co-eternal Word and Spirit, / by Your goodness strengthen / the sceptres of rulers against their enemies.

And now, to the Mother of God: O Life-Giver, Immaculate, Pure Virgin, / by Your goodness put an end / to the temptations in the Church and grant peace.

And both choirs repeat the first troparion: It is fitting to glorify You, the Giver of life, / who stretched out Your hands on the Cross / and crushed the power of the enemy.

Then the Small Ektenia, Prayer 7, and the acclamation: For You are Holy, our God, resting on the Cherubim's throne of glory, and to You we send up glory, together with Your beginningless Father, and Your all-holy, good, and life-giving Spirit, now and ever and to the ages of ages.

And after the censing, we begin the third stasis.

Third Stasis

Verse, Tone 3: All generations / offer a song for Your burial, / my Christ.

Look upon me and have mercy on me / according to the judgment of those who love Your name.

Having taken You down from the Tree, / the man from Arimathea / lays You in a tomb.

Guide my steps according to Your word, / and may no iniquity take hold of me.

The Myrrh-bearers have come, / bringing myrrh for You, my Christ, / with devotion.

Deliver me from human slander, / and I will keep Your commandments.

Come, all creation, / let us offer funeral hymns / to the Creator.

Show the light of Your face to Your servant, / and teach me Your commandments.

Let us wisely anoint the one who lives as though dead / with myrrh, / *together* with the myrrh-bearers.

My eyes have poured out streams of tears, / for they have not kept Your law.

Joseph, thrice-blessed, / bury the body / of Christ, the Giver of life.

You are righteous, O Lord, / and Your judgments are just.

Those whom He nourished with manna / turned their heel / against their Benefactor.

You have commanded righteousness—Your testimonies—/ and truth—firmly.

Those whom He nourished with manna / offer the Savior / gall mixed with vinegar.

My zeal for You has consumed me, / for my enemies have forgotten Your words.

O, the folly / and Christ-murder / of the murderers of the prophets!

Your word has been fully purified by fire, / and Your servant has come to love it.

Like a mad servant, / the partaker of the sacraments / has betrayed the Abyss of Wisdom.

I am very young and despised— / yet I have not forgotten Your commandments.

Having betrayed the Savior, / the treacherous Judas / became a captive.

Your truth is truth forever, / and Your law is truth.

According to Solomon, / the mouths of the lawless Jews / are a deep pit.

Sorrows and misfortunes have overtaken me— / Your commandments are my occupation.

On the crooked paths / of the lawless Jews / there are thorns and snares.

Your testimonies are truth forever; / enlighten me, and I will live.

Joseph and Nicodemus / in the manner of the dead / bury the Creator.

I have cried out with all my heart; / hear me, O Lord; I seek Your commandments.

Giver of life, Savior, / glory to Your might, / which has destroyed hell.

I have cried out to You; save me, / and I will keep Your testimonies.

Seeing You, the Word, / lying on Your back, / the Most Pure One wept like a mother.

Before the appointed time, I began and cried out— / I placed my hope in Your words.

"O, my sweet Spring, / my sweetest Child, / where has Your beauty gone?"

My eyes were open before dawn, / to delve into Your words.

Your Most Pure Mother wept, / *for* You had been put to death, O Word.

Hear my voice, O Lord, in Your mercy; / revive me according to Your justice.

The women, with their spices, / came to anoint the body of Christ, / the Divine Body.

Those who persecute me unjustly have drawn near, / yet they have strayed from Your law.

With death You slay death, / O my God, / by Your divine power.

You are near, O Lord, / and all Your commandments are true.

The deceiver has been led astray, / *but* the one who has been deceived is delivered / by Your wisdom, my God,

From the beginning I have known from Your testimonies / that You have established them forever.

The traitor has been cast / into the depths of hell, / into the pit of destruction.

Look upon my humiliation and deliver me, / for I have not forgotten Your law.

Thorns and snares— / the paths of the thrice-wretched / mad Judas.

Judge my cause and deliver me; / revive me according to Your word.

All together they perish—/ Your crucifiers, O Word, / Son of God, King of all.

Salvation is far from the sinful, / for they have not sought Your commandments.

In the pit of destruction / all the bloodthirsty perish together.

Great is Your compassion, O Lord; / revive me according to Your judgment.

Son of God, King of all, / my God, my Creator, / how did You endure suffering?

Many are those who drive me out and oppress me— / yet I have not strayed from Your testimonies.

The heifer, seeing the Lamb / hung on the Tree, / cried out.

He saw the foolish and grew weary, / for they did not keep Your words.

Joseph buries / the life-bearing Body / with Nicodemus.

Behold, I have loved Your commandments, O Lord; / by Your mercy, give me life.

The Virgin cried out, / shedding hot tears, / pierced within.

The beginning of Your words is truth, / and all Your judgments of righteousness endure forever.

"O Light of my eyes, / my sweetest Child, / how is it that You now lie hidden in the tomb?"

The princes began to persecute me without cause, / but my heart was comforted by Your words.

"To set Adam and Eve free, / I endure this— / do not weep, Mother."

I rejoice in Your words, / as one who has found great treasure.

"I praise, My Son, / Your greatest mercy, / because of which You endure this."

I have hated falsehood and abhorred it, / but I have loved Your law.

You were made to drink vinegar / and gall, O Merciful One, / destroying *the sin* of the ancient transgression.

Seven times a day I have praised You / for the judgments of Your righteousness.

In a prominent place You were nailed to the cross / in days of old, You who covered Your people / with a pillar of cloud.

Great peace is for those who love Your law, / and they find no stumbling block.

The myrrh-bearers, having come to the tomb, / offered incense / to You, Savior.

I have awaited Your salvation, O Lord, / and I have loved Your commandments.

Rise again, O Merciful One, / lifting us up / from the depths of hell.

My soul has kept Your testimonies / and has loved them dearly.

"Arise, Giver of Life," / says Your Mother, shedding tears, / as she gave birth to You.

I have kept Your commandments and Your testimonies, / for all my ways are before You, O Lord.

"Hasten to arise, O Word, / putting an end to the sorrow / of the One who gave birth to You without sin!"

May my prayer come before Your face, O Lord—/ instruct me according to Your word.

The heavenly hosts / stood in awe and wonder, / beholding You as though dead.

May my supplication rise before Your face, O Lord—/ deliver me according to Your word.

To those who honor Your sufferings / with love and reverence, / grant deliverance from sin.

My lips will pour forth a song / when You teach me Your commandments.

O, what a dreadful and wondrous sight, / the Word of God! / How can the earth conceal You?

My tongue will speak Your words, / for all Your commandments are truth.

Once Joseph fled *to Egypt*, / carrying You, O Savior, / and now another *Joseph* buries You.

May Your hand be my salvation, / for I have chosen Your commandments.

Your All-Pure Mother weeps and wails / for You, my Savior, who have died.

I have desired Your salvation, O Lord, / and Your law is my delight.

Minds tremble / at the extraordinary and awe-inspiring / burial of You, the Creator of all things.

My soul shall live and praise You, / and Your judgments will help me.

The myrrh-bearers, / who came very early, / anointed *Your* coffin with myrrh.

I have gone astray like a lost sheep; / have mercy on Your servant, for I have not forgotten Your commandments.

Grant peace to the Church, / and salvation to Your people / through Your Resurrection.

Glory, in the Trinity: O Trinity, my God— / Father, Son, and Holy Spirit, / have mercy on the world!

And now, to the Theotokos: Grant Your servants, O Virgin, / to behold the Resurrection / of Your Son.

Troparia, Tone 5

Blessed are You, O Lord; teach me Your commandments.

The host of angels marveled, / seeing You, Savior, numbered among the dead, / yet having crushed the power of death, / and raised Adam with You, / and delivered all from hell.

Blessed are You, O Lord; teach me Your commandments.

"Why do you mix the myrrh with tears of compassion, / O disciples?" / —The angel, shining in the tomb, called out to the myrrh-bearers, / —"Look into the tomb and see / that the Savior has risen from the grave!"

Blessed are You, O Lord; teach me Your commandments.

Early in the morning, / the myrrh-bearers hurried to Your tomb, weeping. / But an angel appeared before them and proclaimed: / "The time for weeping is over; do not weep, / but go and tell the Apostles of the Resurrection."

Blessed are You, O Lord; teach me Your commandments.

The myrrh-bearing women, having come with myrrh / to Your tomb, Savior, wept, / while the Angel cried out to them: / "Why do you count the Living among the dead? / For He has risen from the tomb as God."

Glory, in the Trinity: Let us worship the Father, / and His Son, and the Holy Spirit, / the Holy Trinity in one essence, / exclaiming with the Seraphim: / "Holy, Holy, Holy are You, O Lord."

And now, to the Mother of God: Having given birth to the Giver of Life, / You, O Virgin, have delivered us from Adam's sin, / and granted Eve joy instead of sorrow; / and God and Man, incarnate from You, / has led her back to life after she had fallen away.

Alleluia, alleluia, alleluia, glory to You, O God. **(3)**

Then the Small Ektenia, Prayer 8, and the acclamation: For You are the King of the world, Christ our God, and to You we send up glory, together with Your Father without beginning, and Your all-holy, good, and life-giving Spirit, now and ever, and to the ages of ages.

Sedalen of the Day, Tone 1

Having requested the holy body from Pilate, / Joseph anoints it with myrrh and lays it in a new tomb / with a clean linen cloth and divine fragrances. / Therefore, the myrrh-bearing women who came at daybreak cried out: / "Show us, Christ, / as You foretold, the Resurrection!"

Glory: Show us, Christ, / as You foretold, the Resurrection!

And now: The hosts of angels were amazed, / beholding Him seated in the bosom of the Father— / how the Immortal One is laid in the tomb as if dead; / He whom the hosts of angels surround / and glorify *together* with the dead in Hades / as Creator and Lord.

The Resurrection of Christ: we do not sing, but read Psalm 50.

Composed by St. Cosmas of Maium, Mark, Bishop of Idrunt, and the nun Cassia, tone 6; we sing the irmoses twice, and the troparia 12 times. At the end of each song, both choirs sing the irmos together.

Canon, Tone 6.
Song 1

Irmos: With a wave of the sea / He covered in ancient times / the persecutor-tyrant; / the children *He* saved / hid him beneath the earth; / but we, like young virgins, / will sing to the Lord: / for He has been glorified in splendor.

O Lord, my God! / I will sing to You a song of departure / and a song of burial, / You who, through Your burial, have opened the gates of life to me / and through Your death have put death and Hades to death.

On high—on the throne / and below—in the tomb / *the beings* of the heavens and the underworld / beholding You, my Savior, / trembled at Your death: / for beyond all understanding You appeared as dead, / the Author of life.

That You might fill all things / with Your glory, / You descended into *the* deepest *places* of the earth; / for my nature, *that which* is of Adam, / was not hidden from You, / and, being buried, You renew / me who have perished, O Lover of Mankind.

Song 3

Irmos: You, who suspended the whole earth without support / upon the waters, / when creation saw You hanging on *the place* of execution, / seized with great terror, it cried out: / "There is no one holy but You, O Lord!"

You revealed the images of Your burial / in countless visions; / and now, O Lord, You have divinely and humanly revealed Your mysteries / *to those* in Hades, who cried out: / "There is no one holy but You, O Lord!"

You stretched out Your hands / and united what had been divided; / and by being wrapped, O Savior, / in linen and placed in a tomb, / You set free those bound in chains, who cried out: / "There is no Holy One but You, O Lord!"

In the tomb and behind the seals, / You, the Inconceivable One, were held voluntarily; / and indeed, Your power / You divinely revealed through Your deeds to those who sang: / "There is no one holy but You, O Lord, Lover of Mankind!"

Sedalen, Tone 1

The soldiers guarding Your tomb, O Savior, / were struck as though dead by the radiance of the Angel who appeared, / announcing the Resurrection to the women. / We glorify You, Destroyer of corruption, / we prostrate ourselves before You, risen from the tomb, / and our one God.

Glory, and now: **we repeat the same.**

Hymn 4

Irmos: Beholding Your divine humiliation on the Cross, / Habakkuk cried out in amazement: / "You have cut off, O Good One, the power of rulers, / joining Yourself to those in Hades, / as the Almighty!"

Today You have sanctified the seventh day, / which You had previously blessed with rest from labor; / for You transform all things, my Savior, and renew them, / resting—and drawing them to Yourself.

When You triumphed by Your supreme power, / Your soul was separated from Your body; / but both are freed / from the bonds of death and Hades / by Your power, O Word.

Hell, encountering You, O Word, was enraged, / seeing the mortal deified, / scarred by wounds and yet all-powerful, / but perished from fear of this sight.

Song 5

Irmos: At Your Epiphany to us, Christ, / which came forth from compassion, / Isaiah, beholding the unfading light, / kept watch through the night and cried out: / "The dead shall rise, / and those in the tombs shall arise, / and all *who dwell* on earth shall rejoice!"

You renew those born on earth, O Creator, / having *Yourself* appeared as one formed from dust; / and the shroud and the tomb point, O Word, / to the mystery bound up with You; / for the venerable member of the council represents / the plan of Your Father, / who majestically renews me in You.

Through death You transform what is mortal, / through burial—what is perishable; / for You remain unchanging, as befits God, / making immortal that which You have taken upon Yourself: / for neither did Your flesh see corruption, O Lord, / nor was Your soul left in Hades in a wondrous way.

Born of the Virgin and pierced in the side, / through her, my Creator, / You accomplished the restoration of Eve, / becoming the *new* Adam, / falling into a life-giving sleep in a supernatural manner, / and awakening life from sleep and decay, / as the Almighty.

Song 6

Irmos: He was swallowed but not held captive by the bowels of Jonah's whale; / for bearing the image of You, who suffered and was laid in the tomb, / he emerged from the beast as from a palace, / and cried out to the guardians *of Your tomb*: / "You who cling to the vain and the false, / you have forsaken Mercy Itself!"

You were put to death, O Word, but were not separated / from the flesh with which You were united; / for though Your temple was destroyed during Your suffering, / even then the Hypostasis / of Your Divinity and flesh remained one, / for in both *natures* You dwell, the one Son, / the Word of God, God and man.

Adam's fall was deadly for humans, but not for God, / for although the nature of Your flesh, *created* from dust, suffered, / the Divinity remained impassible, / and You transformed the perishable into the imperishable within Yourself / and revealed the source of imperishable life through the Resurrection.

Hell reigns, but not forever, / over the human race; / for You, the Almighty, laid in the tomb, / with Your life-giving hand broke the bars of death / and proclaimed true deliverance to those who had dwelt there from of old, / becoming, O Savior, the firstborn from among the dead.

Kontakion, Tone 6

He who bound the abyss / *lies* dead before us, / and, wrapped in a linen cloth with myrrh, / is laid in the tomb as a mortal—the Immortal One. / The women, however, came to anoint Him with myrrh, / weeping bitterly and crying out: / "This Sabbath is most blessed, / the *very* one when Christ fell asleep, / *so that on* the third day He might rise again."

Ikos: He who holds all things was lifted up on the Cross, / and all creation weeps, / seeing Him naked, hanging on the Tree; / the sun hid its rays, and the stars lost their light; / the earth trembled in great fear, / the sea receded and the rocks split apart, / and many tombs were opened, / and the bodies of the holy men arose. / Hell groans below, and the Jews plot to slander Christ's Resurrection, / but the women cry out: / "This Sabbath is most blessed, / the *very* one when Christ fell asleep, / *to* rise again *on* the third day."

Song 7

Irmos: An ineffable miracle! / He who delivered the pious youths from the flames in the furnace / is buried in a tomb as a dead man, lifeless, / for the salvation of us who sing: / "God, our Redeemer, blessed are You!"

Hell is pierced in the heart, / having received the One pierced by a spear in the side, / and groans, consumed by divine fire, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

How rich is the tomb! / For, having received within itself / the Creator as *if* asleep, / it is revealed as the divine treasury of life, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

According to the law of mortals, / the Life of all / is laid in the tomb, / and reveals itself as the source of His resurrection, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

The Divinity of Christ was one / in Hades, / in the tomb, and in Eden, / indivisible from the Father and the Spirit, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

Hymn 8

Irmos: Be amazed with awe, O heaven, / and let the foundations of the earth be shaken; / for behold, He who dwells on high / is numbered among the dead / and is laid in a narrow tomb; / bless Him, O young men, / sing His praises, O priests, / and exalt Him, O people, for all ages.

The most pure temple has been destroyed, / yet He restores the fallen tabernacle with Himself, / for the second Adam, / He who dwells on high, / has descended even to the innermost chambers of Hades: / His servants, bless Him; priests, sing His praises; / people, exalt Him for all ages.

The disciples lost their courage, / but Joseph of Arimathea stood out, / for seeing the Most High God dead and laid bare, / he asked *for Him* and buried Him, exclaiming: / "You young men, bless Him; you priests, sing His praises; / you people, exalt Him forever and ever!"

O wondrous miracles! O goodness! / O ineffable patience! / The Living One is willingly sealed beneath the earth, / and God, as a deceiver, is falsely accused: / His servants, bless Him; priests, sing His praises; / people, exalt Him forever and ever.

Hymn 9

Irmos: Do not weep for Me, Mother, / seeing Your Son in the tomb, / Whom You conceived in Your womb without seed, / for I shall rise again and be glorified, / and in glory I shall exalt, as God, / those who ceaselessly, with faith and love, / magnify You.

At Your wondrous birth, / having supernaturally avoided suffering, / I was glorified, O Son without beginning; / but now, seeing You, My God, lifeless and dead, / I am terribly tormented by the sword of sorrow; / but rise again, that I may be exalted.

The earth covers Me according to My will, / but the gatekeepers of hell tremble, / seeing Me, O Mother, / clothed in the bloodstained garment of vengeance, / for having struck down My enemies on the Cross, as God, / I will rise again and exalt You.

Let creation rejoice, / let all who are born on earth be glad, / for the spoils have been taken from hateful hell; / let the women meet *Me* with fragrances; / I deliver Adam and Eve with all *their* descendants, / and on the third day I will rise again.

Exapostilarion, Tone 2

Holy is the Lord our God. **(3)**

Verse: For holy is the Lord our God.

Stich: Our God is above all people.

At "Praise," stichera in the 4th tone, tone 2

On this day, the coffin holds / Him who sustains *all* creation with *His* hand; / a stone covers / Him who covered the heavens with *His* glory. / Life sleeps, and hell trembles, / and Adam is freed from his

bonds. / Glory to Your providence, / by which, having brought all things to completion, / You have granted us eternal Sabbath rest— / Your all-holy Resurrection from the dead.

What a sight before our eyes! / What a rest we now enjoy! / The King of the ages, having brought *all* things to completion through His suffering, / lies at rest in the tomb, / granting us a new Sabbath rest. / Let us cry out to Him: / "Arise, O God, and judge the earth, / for You reign forever, / You who possess boundless mercy!"

Come, let us see our Life, lying in the tomb, / so that those lying in the graves may be brought to life. / Come, as we behold Him sleeping on this day, as Judas did, / let us cry out to Him prophetically: / "Lying down, You have fallen asleep like a lion; / who will awaken You, O King? / But arise by Your own power, / You who willingly gave Yourself up for us, / O Lord, glory to You!"

Tone 6: Joseph asked for the body of Jesus, / and laid it in his new tomb: / for it was fitting for Him to come forth from the tomb, / as from a bridal chamber. / You who crushed the power of death, / and opened the gates of paradise to mankind, / (O Lord,) glory to You!

Glory, Tone 6: This day was mysteriously / foreshadowed by the great Moses, who said: / "And God blessed the seventh day," / for this is the blessed Sabbath. / It is the day of rest, / on which the Only-Begotten Son of God / rested from all His works. / Having rested in the flesh through His providential death / and having returned to what He was through the Resurrection, / He has granted us eternal life, / as the One who is solely good and loves mankind.

And now, Tone 2: Most blessed are You, Virgin Mother of God, / for through Him who was incarnate from You, hell is captive, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, as we sing, we cry out: / "Blessed is Christ God, who has so graciously willed this; glory to You!"

The Great Doxology; after the singing of the Trisagion, a procession takes place around the church with the shroud and the Gospel. Then, at the Royal Doors, the abbot proclaims: Wisdom! Let us stand in reverence!

Troparion, Tone 2

Noble Joseph, / having taken Your most pure Body down from the tree, / wrapped it in a pure linen cloth and anointed it with fragrant oils, / and laid it in a new tomb.

Troparion of the Prophecy, Tone 2

You who hold the ends *of the whole world*, / You deigned to be held in a tomb, O Christ, / so that You might deliver human *nature* / from being swallowed up by Hades / and, having made us immortal, give us life, / as the immortal God.

Glory: And, having made us immortal, to give us life, as the immortal God.

And now: You who hold the ends of the whole world:

Prokeimenon, Tone 4

Arise, O Lord, help us, / and deliver us for the sake of Your name.

Verse: O God, we have heard with our ears, and our fathers have told us.

Ps 43:27, 2A

Reading from the Prophecies of Ezekiel

The hand of the Lord was upon me, and He brought me out in the Spirit of the Lord and set me down in the middle of a valley; it was full of human bones. He led me all around them, and [behold], there were very [many] of them on the surface of the valley, and behold, they were very dry. And He said to me, "Son of man! 'Will these bones live?'" And I said, "O Lord (God)*! You know." And He said to me, "(Son of man,) prophesy over these bones; and say to them: 'O dry bones! Hear the word of the Lord! Thus says (Adonai) the Lord to these bones: Behold, I will bring the breath of life into you, and I will place sinews upon you, and I will put flesh upon you, and I will spread skin over you, and I will put My Spirit within you, and you will come to life, and you will know that I am the Lord." So I

prophesied as the Lord commanded me. And as I was prophesying, there was a noise; and behold, an earthquake, and the bones came together, bone to bone, each to its joint. And I looked, and behold, veins appeared on them, and flesh grew, and skin formed over them, but there was no breath in them. And He said to me, "Prophesy to the breath, son of man; prophesy and say to the breath: Thus says (Adonai)* the Lord: 'Come from the four winds, O Spirit, and breathe upon these dead, that they may live.'" So I prophesied as He commanded me, and the Spirit (of life) entered them, and they came to life and stood on their feet—a very great multitude. And the Lord spoke to me, saying: "Son of man! These bones are the whole house of Israel. (For) they say: 'Our bones are dried up, our hope is lost; we are cut off.' Therefore, prophesy, (Son of Man,) and say to them: Thus says (Adonai)* the Lord: Behold, I will open your graves and bring you out, (My people,) from your graves, and bring you into the land of Israel. And you will know that I am the Lord when I open your graves to bring you out of them for Myself, O My people. And I will put My Spirit within you, and you will come to life, and I will settle you in your own land, and you will know that I, the Lord, have spoken—and I will do it, says (Adonai)* the Lord."

*** In the Greek Miney:** "The Lord, the Lord"; **in the best manuscripts of the Septuagint**: "The Lord"; **in the Synodicon**: "The Lord God."

Ezekiel 37:1–14

Prokeimenon, Tone 7

Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor to the end!

Verse: I will praise You, O Lord, with all my heart; I will proclaim all Your wonders.

Psalm 9:33, 2

Epistle to the Corinthians, beginning 133

Brothers, a little leaven leavens the whole batch of dough. Cleanse yourselves of the old leaven so that you may be a new batch of dough, since you are unleavened. For our Passover, Christ, has been sacrificed. Therefore, let us celebrate not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Christ redeemed us from the curse of the Law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree," so that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promised Spirit through faith.

1 Cor 5:6B–8; Gal 3:13–14

Alleluia, Tone 5

Verse: May God arise, and may His enemies be scattered; may those who hate Him flee from His presence.

Verse: As smoke vanishes, so may they vanish; as wax melts before the fire, so may they melt.

Verse: May the sinners perish from God's presence, but may the righteous rejoice.

Psalm 67:2, 3A, 3B–4A

The Gospel According to Matthew, beginning at verse 114

The next day, which was the day after the Sabbath, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we have remembered that while he was still alive, that deceiver said, 'After three days I will rise again.' Therefore, command that the tomb be guarded until the third day, so that the disciples, coming, might not steal Him away and tell the people, 'He has risen from the dead'; and the last deception will be worse than the first." Pilate said to them, "You have a guard; go and guard it as you know how." So they went and secured the tomb, sealing the stone and posting a guard.

Matthew 27:62–66

Then the litany: Let us all cry out with all our hearts: Let us offer up our morning prayer to the Lord; and then as usual, with the same dismissal as at Vespers. And then the kissing of the shroud; where there is no shroud, we kiss the icon.

Stichera, Tone 5

Come, let us glorify Joseph, ever memorable, / who came to Pilate by night and pleaded for the Life of all: / "Give me this Stranger, / who has nowhere to lay his head; / give me this Stranger, / whom a treacherous disciple betrayed to death; / give me this Stranger, / whose Mother, seeing Him hanging on the Cross, / cried out in tears / and exclaimed as a mother would: / 'Woe is me, My Child! Alas for me, my Light / and my beloved Life! / For what Simeon foretold in the temple has come to pass on this day: / A sword has pierced my heart, / but turn my weeping into joy at Your Resurrection!" / We worship Your sufferings, Christ. / We worship Your sufferings, Christ. / We worship Your sufferings, Christ, / and Your holy Resurrection!

ON HOLY AND GREAT SATURDAY
AT GREAT VESPERS

"I cried out to the Lord": stichera on the 8th tone, tone 1

Accept our evening prayers, / O Holy Lord, / and grant us forgiveness of sins, / for You alone / have revealed the Resurrection to the world.

Gather round, O people, around Zion / and surround it, / and within it give glory to Him who has risen from the dead, / for He is our God, / who has redeemed us from our iniquities.

Come, all you people, let us sing and worship Christ, / glorifying His resurrection from the dead, / for He is our God, / who has redeemed the world from the deception of the enemy.

Through Your suffering, Christ, / we have been freed from our passions, / and through Your Resurrection / we have been saved from destruction. / O Lord, glory to You!

St. John of Damascus, Tone 8

On this day, hell cries out with a groan: / "It would have been better for me / if I had not accepted the One born of Mary, / for He, coming to me, / destroyed my power, / shattered the gates of bronze, / *and* raised from the dead the souls / I once held captive!" / Glory, O Lord, to Your Cross and Your Resurrection! **(2)**

On this day, hell cries out with a groan: / "My power has been overthrown: / I received the Mortal as one of the dead, / but I cannot hold Him at all / and with Him I will lose *those* over whom I reigned; / I have had the dead from time immemorial, / but behold, He awakens them all!" / Glory, O Lord, to Your Cross and to Your Resurrection!

On this day, hell cries out with a groan: / "My power is lost; / the Shepherd was crucified and raised Adam from the dead; / I have lost those over whom I reigned / and have cast out all whom I had conquered and devoured! / The Crucified One has emptied the tombs: / the power of death has no strength!" / Glory to You, O Lord, for Your Cross and Your Resurrection!

Glory, Tone 6: This day was mysteriously / foreshadowed by the great Moses, who said: / "And God blessed the seventh day," / for this is the blessed Sabbath. / It is a day of rest, / on which the Only-Begotten Son of God / rested from all His works. / Having rested through His providential death in the flesh / and having returned to what He was through the Resurrection, / He granted us eternal life, / as the One who is solely good and loves mankind.

And now, Tone 1: Let us sing of the universally glorious One, / who came from among men and gave birth to the Lord— / the Virgin Mary, / the gate of heaven, the song of the incorporeal, and the adornment of the faithful. / For she appeared as heaven and the temple of the Godhead. / She, having broken down the hostile barrier, / established peace and opened the Kingdom. / Therefore, clinging to Her, the pillar of *our* faith, / we have as our Protector the Lord born of Her. / Take courage, then, take courage, people of God, / for He will defeat the enemies, as the Almighty.

Entrance with the Gospel. "O Joyful Light:"

We do not recite the Prokeimenon, but proceed immediately to: Wisdom. And we begin the readings.

1. Reading from Genesis

In the beginning, God created the heavens and the earth. The earth was formless and empty, and darkness was over the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light." And there was light. And God saw that the light was good, and God separated the light from the darkness. And God called the light "day," and the darkness He called "night." And there was evening, and there was morning—the first day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And it was so. And God made the firmament, and God separated the waters that were under the firmament from the waters that were above the firmament. And God called the firmament "heaven." And God saw that *it* was good. And there was evening, and there was morning—the second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. The waters under the heavens were gathered together into their places, and the dry land appeared. God called the dry land "earth," and the gathered waters He called "seas." And God saw that *it* was good.

And God said, "Let the earth bring forth vegetation—grass bearing seed according to *its* kind, and fruit trees bearing fruit with their seed in them, each according to *its* kind, on the earth." And so it was. The earth brought forth vegetation—grass bearing seed according to *its* kind and image, and fruit-bearing trees bearing fruit with its seed within it, each according to *its* kind on the earth. And God saw that *it* was good. And there was evening, and there was morning: the third day.

Genesis 1:1–13

2. Reading from the Prophecies of Isaiah

Shine, shine, Jerusalem, for your light has come, and the glory of the Lord has risen upon you. Behold, darkness will cover the earth, and gloom the peoples; but the Lord will shine upon you, and His glory will appear over you. Kings will walk in your light, and nations in your radiance. Lift up your eyes all around and see your children gathered together: (behold,) your sons are coming from afar, and your daughters will be carried on the shoulders. Then you will see and rejoice; you will be awestruck and your heart will be filled with wonder, for the wealth of the sea, of the tribes, and of the nations will come to you. And herds of camels will come to you, and camels *from* Midian and Gibeah will cover you; all of them will come from Sheba, bringing gold and frankincense; they will bring precious stones and proclaim the salvation of the Lord. And all the sheep of Kedar will be gathered to you, and the rams of Nebaioth will come to you; and acceptable *offerings* will be brought upon My altar, and I will glorify My house of prayer. Who are these who fly like clouds, and like doves with their young (toward Me)? The islands and the ships of Tarshish await Me—among the first to bring your children from afar, along with their silver and gold—and *this* is for the sake of the holy name of the Lord, and *because* the Holy One of Israel is glorious. And the sons of foreigners will build your walls, and their kings will stand before you; for in My anger I struck you, and in My mercy I have loved you. And your gates will be open continually, day and night, and will not be shut, so that the strength of the nations and their kings who are brought to you may enter. For the nations and kings who do not serve you will perish, and *such* nations will be utterly desolate. And the glory of Lebanon will come to you—the cypress, the pine, and the cedar together—to glorify My holy place; and I will glorify the place of My feet. And the sons of those who humbled you and provoked you will come to you in fear, and all who provoked you will bow down at your feet, and you will be called the City of the Lord, Zion of the Holy One of Israel. Because you were forsaken and despised, and there was no one to help you, I will make you an everlasting joy, a delight for all generations. You will be nourished by the milk of the nations, and you will taste the wealth of kings; and you will know that I am the Lord, your Savior, and the God of Israel who delivers you.

Isaiah 60:1–16

3. Reading from Exodus

The Lord spoke to Moses and Aaron in the land of Egypt, saying: "This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell the whole assembly of the people of Israel: On *the* tenth *day* of this month, each of you shall take a lamb for *your* households, one lamb per household; if there are too few *people* in a household to eat a whole lamb, *they shall* join with a neighbor nearest to them; each one shall share the lamb according to the number of persons, *so that* it is enough for him. The lamb shall be without blemish, a male, a year old; you may take *it* from the lambs or from the kids. It shall be kept by you until *the* fourteenth *day* of this month; then the whole assembly of the children of Israel shall slaughter it at twilight, and they shall take some of the blood and put it on the two doorposts and *the* lintel of the houses where they will eat it; and they shall eat the meat that night, roasted over the fire, along with unleavened bread and bitter herbs. You shall not eat *any* of it raw or boiled in water, but roasted over the fire—the head, the legs, and the entrails; Do not leave any of it until morning, and do not break any of its bones; but whatever remains of it until morning, you shall burn with fire. And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staffs in your hands; and you shall eat it in haste—this is the Lord's Passover."

Exodus 12:1–11

4. The Prophecies of Jonah—Reading

The word of the Lord came to Jonah, *the son* of Amittai, saying, "Arise and go to Nineveh, that great city, and preach against it, for the cry of its wickedness has come up to Me." So Jonah set out to flee to Tarshish from the presence of the Lord; he went down to Joppa, found a ship bound for Tarshish, paid the fare, and boarded it to sail with them to Tarshish from the presence of the Lord. But the Lord sent a strong wind upon the sea, and a great storm arose on the sea, and the ship was in danger of being wrecked. The sailors were terrified, and each cried out to his own god, and they threw the cargo that was on the ship into the sea to lighten *it*; But Jonah went down into the hold of the ship, lay down, and snored. The captain of the ship approached him and said, "Why are you snoring? Get up and call upon your God, so that God may save us and we may not perish." And each man said to his neighbor, "Come, let us cast lots to find out who is responsible for this calamity that has befallen us." So they cast lots, and the lot fell on Jonah. And they said to him, "Tell us, who is responsible for this calamity that has come upon us? (And) what is your occupation? Where do you come from, and where are you going? And from what country are you, and of what people?" And he said to them, "I am a servant of the Lord, and I revere the Lord, the God of heaven, who created the sea and the dry land." *Those* men were seized with great fear, and they said to him, "What have you done?" For *those* men realized that he was fleeing from the presence of the Lord, as he *himself* had told them. And they said to him, "What shall we do to you so that the sea may become calm for us?" For the sea was swelling and the waves were growing *even* higher. And Jonah said to them, "Take me and throw me into the sea, and the sea will become calm for you, for I know that it is because of me that this great storm has come upon you." And *the* men tried to steer the ship toward land, but they could not, because the sea was surging and rising *even* higher against them. So they cried out to the Lord and said, "O Lord, please do not let us perish because of this man's life, and do not hold us accountable for the blood of the righteous; for, O Lord, you have done as you pleased!" Then they took Jonah and cast him into the sea, and the sea ceased from its raging. And *those* men feared the Lord with great fear, and they offered a sacrifice to the Lord and made vows. And the Lord commanded the great fish to swallow Jonah; and Jonah was in the belly of the fish three days and three nights. And Jonah prayed to the Lord, his God, from the belly of the fish and said:

"In my distress I cried out to the Lord, my God, and He heard me; from the belly of Sheol my cry came: You heard my voice. You cast me into the depths, *into* the heart of the sea, and the rivers surrounded me; all Your waves and Your billows passed over me. And I said, 'I am cast out of Your sight. Will I ever again see Your holy temple?' The waters rose around me to my very soul; the deepest abyss surrounded me. My head was plunged into the clefts of the mountains; I went down to the earth, whose bars are eternal barriers. But let my life rise from destruction to You, O Lord, my God! When

my soul was leaving me, I remembered the Lord, and may my prayer come before You, into Your holy temple! Those who cling to what is vain and false have forsaken their mercy, but I will offer a sacrifice to You with a voice of praise and thanksgiving; I will repay You for all I have promised—to the Lord, my Savior!" And the Lord commanded the whale, and it cast Jonah onto dry land.

And the word of the Lord came to Jonah a second time, saying, "Arise and go to Nineveh, that great city, and preach against it, as I previously commanded you." So Jonah arose and went to Nineveh, as the Lord had told him; and Nineveh was a great city before God, about a three-day journey in extent. Jonah began to enter the city, walking about a day's journey, and he proclaimed, saying, "Three more days, and Nineveh will be overthrown!" And the people of Nineveh believed God; they proclaimed a fast and put on sackcloth, from the greatest of them to the least. When this word reached the king of Nineveh, he arose from his throne, took off his royal robes, put on sackcloth, and sat in ashes. And a proclamation was issued in Nineveh by the king and his nobles, declaring: "Neither people nor livestock—neither oxen nor sheep—shall eat, graze, or drink water." So the people and the livestock put on sackcloth and cried out earnestly to God; and everyone turned from his evil ways and from the violence they had committed, saying, "Who knows? Perhaps God will relent and accept our plea, and turn away from His fierce anger, so that we will not perish?" And God saw what they had done—that they had turned from their evil ways—and God relented concerning the disaster He had threatened to bring upon them, and He did not do it.

Jonah was deeply distressed and troubled. He prayed to the Lord and said, "O Lord, is this not what I said when I was still in my own land? That is why I hurried to flee to Tarshish, for I knew that You are gracious and compassionate, slow to anger and abounding in mercy, and that You relent from sending disaster. And now, O Lord God, take my life from me, for it is better for me to die than to live." And the Lord said to Jonah, "Are you so distressed?" And Jonah went out of the city and sat down opposite the city; he made himself a shelter and sat under it in the shade, until he could see what would become of the city. And the Lord God commanded a gourd plant, and it grew up over Jonah's head to provide shade over his head and to shield him from his distress; and Jonah rejoiced greatly over the gourd plant. But God commanded a worm early the next morning, and it attacked the gourd plant, and it withered. And it came to pass at sunrise: and God commanded a scorching, blistering wind, and the sun struck Jonah's head, and he fell into despair, and despaired of his life, and said, "It is better for me to die than to live." Then the Lord God said to Jonah, "Are you so grieved over the gourd?" He replied, "I am deeply grieved—even to the point of death." And the Lord said, "You have had compassion on the gourd, for which you did not labor and which you did not cause to grow, which sprang up in a single night and perished in a single night. Should I not have compassion on Nineveh, that great city, in which there are more than twelve myriads of people who do not know their right hand from their left, and a great many animals?"

Jonah 1:1–16; 2:1–11; 3:1–10; 4:1–11

5. Reading from the Book of Joshua

The people of Israel encamped at Gilgal and celebrated the Passover on the fourteenth day of the [first] month, in the evening, west of Jericho, [on the other side of the Jordan], in the plains; and they ate of the bread of the land [the morning after the Passover]: unleavened bread and fresh *grain.* On that day the manna ceased *to fall*, after they had eaten of the bread of *that* land, and the Israelites no longer had manna, but they harvested the produce of the land of Phoenicia that year. And it came to pass, when Jesus was near Jericho, that he lifted up his eyes and saw a man standing before him, with his sword drawn in his hand. And Jesus approached and said to him, *"Are* you one of us, or one of our enemies?" He replied, "I am the commander of the Lord's army; I have just arrived here." Jesus fell face down on the ground, bowed before him, and said, "My Lord, what do you command your servant?" And the commander of the Lord's army said to Joshua, "Take off your sandals, for the place where you are standing is holy." And Joshua did so.

Joshua 5:10–15

6. Reading from Exodus

After setting out from Zokhof, the Israelites camped at Ophoh, near the wilderness. God went before them by day in a pillar of cloud to guide them on their way, and by night in a pillar of fire [to give them light]. (And) the pillar of cloud by day and the pillar of fire by night did not depart from before the whole people. And the Lord spoke to Moses, saying, "Tell the Israelites to turn back and encamp opposite the town, between Migdol and the sea, opposite Baal-Zephon; you shall set up camp by the sea in his sight. And Pharaoh will say to his people, 'These Israelites are wandering about in *this* land, for the wilderness has shut them in.' But I will harden Pharaoh's heart, and he will pursue them; and I will display my glory through Pharaoh and all his army, and all the Egyptians will know that I am the Lord." And they did so.

It was reported to the king of Egypt that the people had fled. Then the heart of Pharaoh and his officials turned against the people, and they said, "What have we done, letting the Israelites go, so that *they* would no longer be our slaves?" So Pharaoh harnessed his chariots and gathered all his people with him; he took six hundred choice chariots, all the Egyptian cavalry, and the commanders over *them* all. And the Lord hardened the heart of Pharaoh, king of Egypt (and his officials), and he pursued the Israelites; but the Israelites were fleeing with a mighty hand. The Egyptians pursued them and found them encamped by the sea—all Pharaoh's cavalry, his chariots, his horsemen, and his army—in front of the settlement opposite Baal-Zephon.

And Pharaoh was drawing near. And when the Israelites looked up, they saw that the Egyptians had encamped behind them. They were greatly afraid, and the Israelites cried out to the Lord and said to Moses, "Is it because there are no coffins in Egypt that you have brought us out to die in the wilderness? What have you done to us by bringing us out of Egypt? Wasn't this exactly what we told you (in Egypt), saying, 'Leave us alone; let us be slaves to the Egyptians'? For it is better for us to be slaves to the Egyptians than to die in this wilderness!" But Moses said to the people, "Do not be afraid! Stand still and see the salvation of the Lord, which He will accomplish for you today: for just as you have seen the Egyptians today, you will never see them again. The Lord will fight for you, and you shall be still."

Then the Lord said to Moses, "Why are you crying out to Me? Tell the Israelites to set out; and you, lift up your staff and stretch out your hand over the sea, and divide it, so that the Israelites may go through the sea on dry ground. And behold, I will harden the heart of Pharaoh, [and his servants,] and all the Egyptians, and they will go in after them; and I will display My glory against Pharaoh, against his entire army, against his chariots, and against his horsemen. And all the Egyptians will know that I am the Lord when I reveal my glory against Pharaoh, his chariots, and his horsemen." Then the Angel of God, who had been going before the camp of the Israelites, moved and went behind them; and the pillar of cloud moved from in front of them and stood behind them; and it came between the camp of the Egyptians and the camp of the Israelites, and stood there, and became darkness and gloom. And the night passed; and they did not come near one another all that night. Then Moses stretched out *his* hand over the sea, and the Lord drove the sea back with a strong south wind all that night and turned the sea into dry land, and the waters were divided. So the Israelites went into the midst of the sea on dry ground, with the waters *forming* a wall on their right and a wall on their left. But the Egyptians pursued them and went after them—all of Pharaoh's horsemen, his chariots, and his horsemen—into the midst of the sea.

It was during the morning watch, and the Lord looked down upon the Egyptian camp from the pillar of fire and cloud and threw the Egyptian camp into confusion; He made the axles of their chariots stick together, so that they could barely drive them. And the Egyptians said, "Let us flee from the presence of Israel, for the Lord is fighting for them against the Egyptians." And the Lord said to Moses, "Stretch out your hand over the sea, and let the waters return and cover the Egyptians—both the chariots and the horsemen." So Moses stretched out *his* hand over the sea, and the water returned to its place as the day *began*; and the Egyptians fled toward the water. And the Lord overthrew the Egyptians in the midst of the sea. When the water returned, it covered the chariots, the horsemen, and all of Pharaoh's army that had gone into the sea after them; not one of them remained. But the

Israelites walked on dry ground through the midst of the sea, with the water *forming* a wall on their right and a wall on their left. And the Lord saved Israel that day from the hand of the Egyptians, and the Israelites saw the Egyptians dead on the seashore. When Israel saw the great power that the Lord had displayed against the Egyptians, the people feared the Lord and put their trust in God and in Moses, His servant. Then Moses and the Israelites sang this song to the Lord, saying:

The Song of Moses

Reader: Let us sing to the Lord.

Chorus: **For He has shown Himself glorious.**

Reader: He has cast the horse and its rider into the sea. Let us sing to the Lord.

Chorus: **For He has made Himself gloriously known.**

Reader: He has become my help and my shield, my salvation. Let us sing to the Lord.

Chorus: **For He has been glorified in a glorious way.**

Reader: He is my God, and I will praise Him; the God of my father, and I will exalt Him. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: The Lord, who crushes in battle—the Lord is His name. He has cast Pharaoh's chariots and his army into the sea. Let us sing to the Lord.

Chorus: **For He has been glorified in a glorious way.**

Reader: He drowned the elite horsemen in the Red Sea. Let us sing to the Lord.

Chorus: **For He has made Himself gloriously known.**

Reader: He covered them with the deep; they sank into the depths like a stone. Let us sing to the Lord.

Chorus: **For He has made Himself gloriously known.**

Reader: Your right hand, O Lord, has been glorified in power. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: Your right hand, O Lord, has crushed the enemies, and with the abundance of Your glory You have crushed Your foes. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: You sent forth Your wrath; it devoured them like straw, and by the breath of Your fury the waters parted. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: The waters stood still like a wall; the waves stood still in the midst of the sea. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: The enemy said, "I will pursue, I will overtake, I will divide the spoil; I will satisfy my soul; I will slay with my sword; my hand will rule." Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: You sent forth Your Spirit; the sea covered them; they sank like lead into the mighty waters. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: Who is like You among the gods, O Lord? Who is like You, exalted among the saints, awesome in Your glory, working wonders? Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: You stretched out Your right hand—the earth swallowed them up. You led Your people, whom You redeemed, in Your righteousness. Let us sing to the Lord.

Chorus: **For He has made Himself glorious.**

Reader: You called them with Your power to Your holy dwelling. The nations heard and were enraged; anguish seized the inhabitants of Philistia. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: Then the leaders of Edom and the princes of Moab were seized with panic; all the inhabitants of Canaan were overcome with fear. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: May fear and trembling fall upon them; by the might of Your arm, may they become like a stone. Let us sing to the Lord.

Chorus: **For He has made Himself gloriously known.**

Reader: How long, O Lord, will Your people not pass through? How long will this people of Yours, whom You have redeemed, not pass through? Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: Bring them in *and* plant them on the mountain of Your inheritance, in Your prepared dwelling place, which You, O Lord, have established—the sanctuary, O Lord, which Your hands have prepared. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: The Lord reigns forever—for ever and ever. When Pharaoh's horses, chariots, and horsemen went into the sea, the Lord brought the waters of the sea upon them. Let us sing to the Lord.

Chorus: **For He has been glorified in splendor.**

Reader: But the children of Israel walked on dry ground in the midst of the sea. Let us sing to the Lord.

Choir: **For He has been glorified in a glorious way.**

Reader: Glory to the Father, and to the Son, and to the Holy Spirit! Let us sing to the Lord.

Chorus: **For He has been glorified in a glorious way.**

Reader: Now and ever and to the ages of ages. Amen. Let us sing to the Lord.

Choir: **For He has been glorified in a glorious way.**

Reader (singing): For He has been glorified in splendor.

Exodus 13:20–15:19

7. Reading from the Prophecies of Zephaniah

Thus says the Lord: Wait for Me until the day of My rising up as a witness, (for My judgment is against the assemblies of the nations, to bring kings to account, to pour out My wrath upon them, all the fury of My wrath, for the whole earth will be consumed by the fire of My jealousy); for then I will turn the tongue of the nations to their own people, so that all may call upon the name of the Lord and serve Him under a single yoke. From the borders of the rivers of Ethiopia I will accept those who call upon Me; [the sons] of My scattered ones will offer sacrifices to Me. On that day you will no longer be put to shame for all your practices with which you have committed wickedness against Me; for then I will remove your contemptuous arrogance from you, and you will no longer boast on My holy mountain. But I will leave among you a humble and lowly people, and the remnant of Israel will revere the name of the Lord. They will do no wrong, nor speak empty words, nor will a deceitful tongue be found in their mouths; for they will feed and lie down in safety, and no one will make them afraid. Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! Rejoice and be glad with all your heart, O daughter of Jerusalem! The Lord has taken away your iniquities and redeemed you from the hand of your enemies! The Lord, the King of Israel, is in your midst; you will see no more evil.

Zeph 3:8–15

8. A reading from the Third Book of Kings

The word of the Lord came to Elijah, saying, "Arise and go to Zarephath of Sidon, and dwell there; for behold, I have commanded a widow there to provide for you." So he arose and went to Zarephath of Sidon, and came to the city gate; and behold, a widow was gathering firewood there. Elijah called out to her and said, "Please bring me a little water in a jar, so that I may drink." So she went to get it; and Elijah called out after her and said to her, "Please take a piece of bread with you in your hand (so that I may eat it)." And the woman said, "As the Lord your God lives! I have no baked bread; only a handful of flour in a jar and a little oil in a jug; and now I will gather two sticks, go home, and prepare this for myself and my children, and we will eat it and die." And Elijah said to her, "Do not be afraid; go and do as you have said; but first make a small loaf for me from this and bring it to me; then you may make some for yourself and your children afterward; for thus says the Lord, the God of Israel: The flour in the jar will not run out, and the oil in the jug will not be used up until *the* day the Lord sends rain on the earth.". So the woman went and did as Elijah had said, (and gave it to him); and she, Elijah, and her children were fed. And from that day on, the flour in the jar did not run out, nor did the oil in the jug diminish, according to the word of the Lord that He had spoken through Elijah.

Some time later, the son of *that* woman, the mistress of the house, fell ill; and his illness was so severe that he stopped breathing. Then the woman said to Elijah, "What do I have to do with you, man of God? You came to me to bring my sins to light and to kill my son." Then Elijah said to the woman, "Give me your son." He took him from her lap and carried him upstairs to the upper room where he lived, and laid him on his own bed. Then Elijah cried out to the Lord and said, "Alas, O Lord! You have made this widow, with whom I am staying, a witness against me! You have brought evil *upon her* by killing her son!" Then he breathed on the boy three times, called upon the Lord, and said, "O Lord, my God! Let this boy's spirit return to him!" And so it was. The boy cried out, and Elijah brought him down from the upper room into the house and gave him to his mother. Then Elijah said, "Look, your son is alive." And *the* woman said to Elijah, "Now I know that you are a man of God, and *that* the word of the Lord in your mouth is true."

3 Kings 17:8–23

9. The Prophecies of Isaiah—Reading

Let my soul rejoice in the Lord, for He has clothed me with the robe of salvation and wrapped me in the garment of joy; He has set a crown upon my head like a bridegroom and adorned me with a wedding garment like a bride. Just as the earth brings forth its flowers, and as a garden causes its seeds to sprout, so the Lord—(the Lord)—will cause righteousness and joy to flourish before all the nations. For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until my righteousness goes forth like the light and my salvation burns like a lamp. Then the nations will see your righteousness, and [all] kings your glory; and you will be called by a new name, one that the Lord will bestow. You will be a crown of beauty in the Lord's hand and a royal diadem in the hand of your God. You will no longer be called "Forsaken," nor will your land be called "Desolate," for you will be called by the name: 'My Delight,' and your land will be called 'Inhabited,' for the Lord will take pleasure in you, and your land will be inhabited. And just as a young man marries a young woman, so your sons will marry you. And just as a bridegroom rejoices over his bride, so the Lord will rejoice over you.

Isaiah 61:10–11; 62:1–5

10. Reading from Genesis

Some time later, God tested Abraham and said to him, "Abraham, Abraham!" And he replied, "Here I am." And He said, "Take your son, your only son, whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." So Abraham rose early in the morning, saddled his donkey, and took with him two of his young men and his son Isaac. After gathering wood for the burnt offering, he set out and arrived at the place God had told him about on the third day. Looking up with his eyes, Abraham saw the place from a distance.

And Abraham said to his servants, "Stay here with the donkey, while the boy and I go over there; we will worship and then return to you." So Abraham took the wood *for* the burnt offering and placed it on his son Isaac; he took the fire and the knife in his hands, and the two of them went on together. Then Isaac said to Abraham, his father, "Father!" He replied, "Here I am, *my* son." Isaac said, "Here is the fire and the wood, *but* where *is* the lamb for the burnt offering?" And Abraham said, "God will provide for Himself the lamb for the burnt offering, *my* son." And when they had traveled on together, they came to the place that God had told him about; and Abraham built an altar there, laid the wood in order, bound his son Isaac, and laid him on the altar on top of the wood. Then Abraham stretched out his hand to take the knife *and* slay his son. But the Angel of the Lord called to him from heaven and said, "Abraham! Abraham!" And he replied, "Here I am." And He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your beloved son from Me." And when Abraham looked up with his eyes, he saw—and behold, a ram caught by its horns in a thicket of "Savek." So Abraham went and took the ram and offered it up as a burnt offering in place of Isaac, his son. And Abraham named that place "The Lord Has Seen"—so they say to this day, "On the mountain the Lord appeared." Then the Angel of the Lord called to Abraham a second time from heaven, saying: "As I have sworn by Myself, says the Lord: Because you have done this and have not withheld your beloved son from Me, I will surely bless you and multiply your offspring as the stars of heaven and as the sand on the seashore; and your descendants will inherit the cities of their enemies; and all the peoples of the earth will be blessed through your descendants, because you have obeyed My voice."

Genesis 22:1–18

11. Reading from the Prophecies of Isaiah

The Spirit of the Lord is upon Me, because He has anointed Me; He has sent me to bring good news to the poor, to heal the brokenhearted; to proclaim liberty to the captives and sight to the blind; to proclaim the Lord's year of favor and the day of vengeance; to comfort all who mourn, *that* to those who mourn in Zion He will grant beauty instead of ashes; the anointing of joy for those who mourn; a garment of glory instead of a spirit of despair; and they will be called the offspring of righteousness, the planting of the Lord for His glory. And they will rebuild the ancient ruins; they will restore *the places* long desolate and renew the cities that have been desolate for *many* generations. And foreigners will come to tend your flocks, and strangers *will be* your farmers and vinedressers. But you will be called priests of the Lord; "servants of your God"—so it will be said to you—and you will devour the wealth of the nations and be adorned with their riches. Thus they will inherit the land a second time, and everlasting joy will be upon their heads. For I am the Lord, who loves righteousness and hates plunder and injustice; I will give their labor to the righteous, and I will make an everlasting covenant with them. And their offspring will be known among the tribes, and their descendants among the nations; everyone who sees them will recognize them as a people blessed by God, and they will rejoice in the Lord.

Isaiah 61:1–9

12. A reading from the Fourth Book of Kings

One day, Elisha came to Shunem. There *was* a prominent woman there, and she invited him *to her home* to eat some bread. This happened many times: *whenever* he passed by, he would stop there to eat some bread. And the woman said to her husband, "Look, now I realize that this is a holy man of God, *the one who* passes by us all the time; so let's make a small room for him, a little place, and set up a bed, a table, a chair, and a lamp for him there; and *whenever* he comes to us, he can go up there." One day he came there, went up to the upper room, and lay down there. He said to his servant Gehazi, "Call this Shunammite woman for me." So the servant called her, and she stood before him. He said to him, "Tell her: 'You have gone to all this trouble for us; what can *we* do for you? Do you have any business with the king or with the commanders of the army?" She replied, "I live [peacefully] among my own people." He then asked Gehazi, "What can *we* do for her?" Gehazi, his servant, replied, "She has no son, and her husband is old." He said, "Call her." So he called her, and she stood at the door. Elisha

said to her, "About this time next year, you *will* be alive and holding your son in your arms." But she said, "No, *my* lord, [man of God], do not deceive your servant." And the woman conceived and gave birth to a son at the *appointed* time, *and* she lived, just as Elisha had told her.

The child grew up. One day, when the boy went out to his father among the reapers, he said to his father, "My head! My head *hurts*!" His father said to the boy, "Take him to his mother." So he took him to his mother. He lay on her lap until noon, and then he died. So she carried him and laid him on the bed of the man of God, shut the door, and went out. Then she called her husband and said, "Send me one of the young men and one of the donkeys, and I'll ride over to the man of God and come back." He said, "Why are you going to him? Today is neither the new moon nor the Sabbath." But she said, "All right." So she saddled the donkey and said to her servant, "Lead the donkey and go; don't slow me down on the way until I tell you. Go, and you will come to the man of God at Mount Carmel." So she went and came to the man of God at Mount Carmel.

And it came to pass that when Elisha saw her coming, he said to Gehazi, his servant, "Look, there is the Shunammite woman. Run to meet her and say to her, 'Are you well? Is your husband well? Is your child well?'" She replied, "All is well!" Then she came up to Elisha on the mountain and clung to his feet. Gehazi came forward to push her away, but Elisha said, "Leave her alone, for her soul is in anguish; and the Lord has hidden this from me and has not told me." And she said, "Did I ask my lord for a son? *Did* I not say, 'Do not deceive me'?" Elisha said to Gehazi, "Gird up your loins, take my staff in your hand, and go. If you meet anyone, do not greet him, and if anyone greets you, do not answer him; and lay my staff on the child's face." The child's mother said, "As the Lord lives, and as your soul lives, I will not leave you." So Elisha got up and followed her. Gehazi went on ahead of her and laid the staff on the child's face. But there was no sound, and *nothing* could be heard. He returned to meet him and reported to him, saying, "The child has not woken up."

Elisha entered the house, and there lay the dead child on his bed. Elisha went into the house and shut the door behind the two of them. He prayed to the Lord, then got up and lay on the child, placing his mouth on the child's mouth, his eyes on the child's eyes, and his hands on the child's hands, (and his feet on the child's feet,) [and breathed on him,] and bent over him; and the child's body grew warm. He stood up and walked back and forth in the house; then he lay down *again*—and *in this way* he stretched himself out over the child seven times; and the child opened his eyes. Then Elisha called to Gehazi and said, "Call this Shunammite woman to me." So he called her, and she came to him. Elisha said, "Take your son." The woman came forward, fell at his feet, and bowed to the ground; then she took her son and went away.

4 Kings 4:8–37

13. Reading from the Prophecies of Isaiah

Thus says the Lord: "Where is the One who raised up the Shepherd of the sheep from the earth? Who has put the Holy Spirit within them? Who led Moses by the right hand with the might of His glory? He made the waters *part* before Him to make for Himself an everlasting name; He led them through the deep as a horse through the wilderness, and they did not grow weary, and as a flock on the plain. (And) the Spirit of the Lord descended and guided them—thus You led Your people to make for Yourself a glorious name. Look down, O Lord, from heaven, and behold from the dwelling place of Your holiness and Your glory: where is Your zeal and Your might? Where are the abundance of Your mercy and Your compassion—for which You have borne with us? For You are our Father; for Abraham *would* not have known us, and Israel *would* not *have* acknowledged us. But You, O Lord, are our Father; save us, for Your name has been upon us from of old. Why, O Lord, *have* You *allowed* us to stray from Your path and harden our hearts, so that we do not fear You? Turn back for the sake of Your servants, for the sake of the tribes of Your inheritance, so that we may gradually inherit Your holy mountain; our enemies have trampled Your sanctuary. We have become as *we were* from the beginning, when You did not rule over us and Your name was not invoked over us. If You open the heavens, the mountains will tremble before You, and they will melt away as wax melts before the fire. The fire will consume our enemies, and Your name will be revealed among our foes; at the sight of

Your face, the nations will be thrown into confusion. When You perform Your glorious *deeds*, the mountains will tremble before You. From of old we have not heard, nor have our eyes seen, any God besides You, nor the works You will perform for those who wait for Your mercy; for it will come to those who wait and do what is right, and Your ways will be remembered by them.

Isaiah 63:11–19; 64:1–5

14. Reading from the Prophecies of Jeremiah

Thus says the Lord: "Behold, the days are coming when I will make a new covenant with the house of Israel and with the house of Judah—not like *the* covenant I made with their fathers on *the* day I took them by the hand to bring them out of the land of Egypt; for they did not remain in My covenant, and I rejected them," says the Lord. For this *is* the covenant [of Mine] that I will make with the house of Israel after those days, says the Lord: I will put My laws into their minds and write them on their hearts; and I will be their God, and they will be My people. And no one will teach his neighbor or his brother, saying, 'Know the Lord,' for they will all know Me, from the least to the greatest *among* them; for I will be merciful toward their iniquities, and I will remember their sins no more."

Jer. 31:31–34

15. Reading from the Prophecies of Daniel

In the eighteenth year, King Nebuchadnezzar made a golden statue: sixty cubits high and six cubits wide, and set it up on the plain of Dura, in the land of Babylon. And King Nebuchadnezzar sent word to gather the princes, governors, satraps, chieftains, and officials, as well as all the provincial governors, so that *they* might come to the dedication of the statue that King Nebuchadnezzar had set up. So the governors, princes, commanders, chieftains, high officials, *those* in authority, and all the provincial governors gathered for the unveiling of the statue that King Nebuchadnezzar had set up, and they stood before the statue (which King Nebuchadnezzar had set up). Then a herald cried out in a loud voice: "It is proclaimed to you, tribes, peoples, clans, and languages: as soon as you hear the sound of the trumpet, the flute, the zither, the lyre, the harp, the symphony, and every kind of music, fall down *and* worship the golden statue that King Nebuchadnezzar has set up. And whoever *does* not fall down *and* worship will immediately be thrown into a blazing furnace." And it came to pass *that* when the peoples heard the sound of the trumpet, the flute, the zither, the lyre, the harp, the symphony, and all kinds of music, all the peoples, tribes, *and* nations fell down *and* worshiped the golden image that King Nebuchadnezzar had set up.

Then *some* Chaldean men came forward and accused the Jews. [And,] beginning their speech, they said to King Nebuchadnezzar: "O King, may you live forever! You, O king, have issued a decree that any person who hears the sound of the trumpet, the flute, the zither, the lyre, the harp, the symphony, and every kind of music, and does not fall down to worship the golden image, shall be cast into a blazing furnace. "Now there are some Jewish men whom you have appointed over the affairs of the province of Babylon—Shadrach, Meshach, and Abednego—who have not obeyed your decree, O king; they do not serve your gods, nor do they worship the golden image that you have set up."

Then Nebuchadnezzar, in his anger and fury, ordered Shadrach, Meshach, and Abednego to be brought before him; and they were brought before the king. Nebuchadnezzar began to speak and said to them, "Is it true, Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image I have set up? Therefore, be prepared now: when you hear the sound of the trumpet, the flute, the zither, the lyre, the harp, the cymbals, and all kinds of music, fall down *and* worship the golden image I have set up; but if you do not worship it, you will immediately be thrown into a blazing furnace; and who is *the* God who will deliver you from my hand?"

(And) Shadrach, Meshach, and Abednego replied to King Nebuchadnezzar, saying, "We do not need to answer you regarding your words. For there is a God in heaven whom we serve. He is able to save us from the blazing furnace, and He will deliver us from your hand, O king. But even if *He does* not, know this, O king: we will not serve your gods or worship the golden image you have set up."

Then Nebuchadnezzar was filled with fury, and his countenance changed toward Shadrach, Meshach, and Abednego; and he commanded that the furnace be heated seven times *hotter*, until it was red-hot to the utmost; and he ordered strong men to bind Shadrach, Meshach, and Abednego and cast *them* into the blazing furnace. Then those men were bound in their trousers, caps, and boots—in their clothes—and thrown into the midst of the blazing furnace. Since the king's command prevailed, and the furnace was heated to an extreme degree—[seven times *hotter*]—the men who threw Shadrach, Meshach, and Abednego into it were killed by the flames. But these three men, Shadrach, Meshach, and Abednego, fell into the midst of the blazing furnace, bound as they were. And they walked in the midst of the flames, singing and praising God and blessing the Lord.

And Azariah, standing (with them), began to pray, and opening his mouth in the midst of the fire, he cried out thus:

"Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever,

For You are righteous in all that You have done to us, and all Your works are true, and Your ways are just, and all Your judgments are true;

And You have executed true judgments in all that You have brought upon us and upon the holy city of our fathers, Jerusalem; for in truth and in justice You have brought all this upon us because of our sins.

For we have sinned and acted lawlessly, turning away from You; we have sinned in every way, and we have not obeyed Your commandments, nor have we kept them, nor have we done as You commanded us, so that it might be well with us.

And all that You have brought upon us, and all that You have done to us, You have done in true justice; and You have delivered us into the hands of lawless enemies, the most hostile apostates, and to the most unjust and wicked king on the face of the earth.

And now we cannot open our mouths; we have become a source of shame and reproach to Your servants and to those who revere You.

Do not, therefore, abandon us completely for the sake of Your [holy] name, and do not break Your covenant, nor take Your mercy away from us for the sake of Abraham, whom You love, and for the sake of Isaac, Your servant, and Israel, Your holy one, to whom You said, promising *them* that You would multiply their descendants as the stars of heaven and as the sand on the seashore.

For we have been diminished, O Lord, more than all the nations, and we are humbled today throughout the earth because of our sins,

And we have at present neither a prince, nor a prophet, nor a leader, nor a burnt offering, nor a sacrifice, nor an offering, nor incense, nor a place where we may bring fruits before Your face and find mercy.

But with a contrite heart and a spirit of humility, may we be accepted, as with the burnt offerings of rams and bulls and as with tens of thousands of fat lambs; so may our sacrifice be accepted before You today, and may it be accomplished for You—for there is no shame for those who hope in You.

And now we follow [You] with all our hearts, and we fear You, and we seek Your face;

Do not put us to shame, but deal with us according to Your compassion and the abundance of Your mercy,

and deliver us *by the power* of Your miracles, and give glory to Your name, O Lord,

and may all who do evil to Your servants be put to shame; may they be humiliated with all their strength [and power], and may their might be crushed,

And may they come to know that You, O Lord, are the one and only God, glorious throughout the entire universe."

And the king's servants who had thrown them in did not cease to stoke the furnace with oil, pitch, tar, and brushwood, and the flame spread over the furnace to a height of forty-nine cubits; and it shot

out and burned those of the Chaldeans whom it reached near the furnace. But the Angel of the Lord descended with those who were with Azariah into the furnace, and cast the flames of fire out of the furnace, and caused *what seemed to be* a rustling, moist wind *to blow in* the midst of the furnace; and the fire did not touch them at all, nor did it harm *them* or trouble them. Then *these* three, as *if* with one voice, sang, blessed, and glorified God in the furnace, crying out:

"Blessed are You, O Lord God of our fathers, (and) most praiseworthy and exalted forever; and blessed be the name of Your glory, holy (and) most praiseworthy and exalted forever.

Blessed are You in the temple of Your holy glory, (and) most praiseworthy and glorious forever.

Blessed are You, who sees the depths, seated upon the Cherubim, (and) most praiseworthy and exalted forever.

Blessed are You on the throne of the glory of Your kingdom, (and) most praiseworthy and exalted forever.

Blessed are You in the firmament of heaven, (and) most praiseworthy and exalted forever."

Song of the Three Youths in chains

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless all the works of the Lord.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, O angels of the Lord.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless the Lord, all you heavens.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, all waters above the heavens.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless the Lord, all His hosts.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, O sun and moon.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, you stars of heaven.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless every rain and dew.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, all the winds.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, O fire and heat.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, cold and heat.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, dew and blizzards.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, ice and frost.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, frost and snow.

Chorus: **Sing to the Lord and exalt Him forever.**

Reader: Bless Him, O nights and days.

Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, light and darkness.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, lightning and clouds.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Let the earth bless Him.
Chorus: **Let the earth sing to the Lord and exalt Him forever.**
Reader: Bless Him, mountains and hills.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, all that grows on the earth.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, O springs.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, you seas and rivers.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, you whales and all that moves in the waters.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, all birds of the air.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, all beasts and all livestock.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, all you people.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Let Israel bless Him.
Chorus: **Let the Lord be praised and exalted forever.**
Reader: Bless the Lord, you priests of the Lord.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless the Lord, all you servants of the Lord.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, spirits and souls of the righteous.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, you who are devout and humble of heart.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, Ananias, Azarias, and Misael.
Chorus: **Sing to the Lord and exalt Him forever.**
Reader: Bless Him, Apostles, prophets, and martyrs of the Lord.
Choir: **Sing to the Lord and exalt Him forever.**
Reader: Let us bless the Father, and the Son, and the Holy Spirit!
Chorus: **Let us sing to the Lord and exalt Him forever.**
Reader: Now and always, and forever and ever. Amen.
Choir: **Sing to the Lord and exalt Him forever.**
Reader: **Let us** praise, bless, and worship the Lord.
Choir: **Singing and extolling Him forever and ever.**

Dan 3: s 1–88

And the Liturgy of St. Basil the Great begins: the Small Ektenia, the Trisagion.

Instead of the Trisagion, we sing:

As many of you as have been baptized into Christ, / have *all* been clothed in Christ. Alleluia. **(3)**

Prokeimenon, Tone 8

Let all the earth bow down before You and sing to You, / let them sing to Your name, O Most High!

Verse: Shout to the Lord, all the earth; sing to His name.

Ps 65:4, 1–2A

Epistle to the Romans, beginning 91

Brothers, all of us who were baptized into Christ Jesus were baptized into His death. Therefore, we were buried with Him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with Him in the likeness of His death, we will certainly also be united with Him in the likeness of His resurrection, knowing that our old self was crucified with Him, so that the body of sin might be done away with, that we might no longer be slaves to sin; for he who has died is free from sin. If, then, we have died with Christ, we believe that we will also live with Him, knowing that Christ, having been raised from the dead, dies no more; death no longer has dominion over Him. For in that He died, He died to sin once and for all; and in that He lives, He lives to God. So you also must consider yourselves dead to sin but alive to God in Christ Jesus, our Lord.

Romans 6:3–11

Instead of "Alleluia," we sing Psalm 81 repeating after each verse in the 7th tone:

Arise, O God, and judge the earth, for You will receive Your inheritance among all the nations!

Verse: God stands in the assembly of the gods; He judges among the gods.

Verse: How long will you judge unjustly and show partiality to the wicked?

Verse: Judge the orphan and the poor; vindicate the humble and the needy.

Verse: Deliver the needy and the poor; rescue them from the hand of the wicked.

Verse: They have neither known nor understood; they wander in darkness—all the foundations of the earth will be shaken!

Verse: I said, "You are gods, and all of you are sons of the Most High," yet you die like men, and fall like any prince.

Arise, O God, and judge the earth, for You will receive Your inheritance among all the nations!

At this time, the clergy change into white vestments.

The Gospel According to Matthew, beginning at verse 115

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake, for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing was white as snow. The guards were so terrified that they fell to the ground as though dead. Then the angel spoke to the women, saying, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here, for He has risen, just as He said. Come and see the place where He lay, and go quickly and tell His disciples that He has risen from the dead, and behold, He is going ahead of you to Galilee; there you will see Him. Behold, I have told you." And leaving the tomb quickly, they ran with fear and great joy to tell His disciples. And behold, Jesus met them and said, "Rejoice." They, coming up to Him, took hold of His feet and worshiped Him. Then Jesus said to

them, "Do not be afraid; go and tell My brothers to go to Galilee, and there they will see Me." While they were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. And they, having gathered with the elders and made a decision, gave the soldiers a sufficient amount of money, saying, "Say, 'His disciples came by night and stole Him away while we were asleep.'" "And if this comes to the governor's attention, we will handle the matter and keep you out of trouble." So they took the money and did as they had been instructed. And this story has been spread among the Jews to this day. The eleven disciples went to Galilee, to the mountain where Jesus had told them to go. And when they saw Him, they worshiped Him; but others doubted. Then Jesus came up to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Amen.

Matthew 28:1–20

Instead of the Cherubic Hymn, a troparion, tone 8

Let all human flesh be silent, / and let it stand in fear and trembling, / and let it not think of anything earthly within itself, / for the King of kings and Lord of lords / comes to be sacrificed and to give *Himself* as food to the faithful. / Before Him march the hosts of angels / with all *their* principalities and powers, / the many-eyed Cherubim and the six-winged Seraphim, / covering their faces and proclaiming the hymn: / Alleluia, Alleluia, Alleluia.

Instead of "It is truly meet" irmos, tone 6

Do not weep for Me, O Mother, / seeing Your Son in the tomb, / Whom You conceived in Your womb without seed, / for I shall rise again and be glorified, / and in glory I shall exalt, as God, / those who ceaselessly, with faith and love, / magnify You.

Communion Hymn, Tone 4

Like one who sleeps, the Lord awoke and rose again to save us. Alleluia. **(3)**

Cf. Ps 77:65A

After the prayer at the ambo, we sing the troparia of Great Saturday; at this time, the bread and wine are incensed. Then the deacon says, "Let us pray to the Lord**," and the priest recites the prayer:**

Lord Jesus Christ, our God, who blessed the five loaves and fed the five thousand! Bless these loaves and this wine Yourself, and multiply them in our city, **(or: in our village, or: in this holy monastery)** and throughout Your whole world, and sanctify the faithful who partake of them. For You bless and sanctify all things, Christ our God, and to You we send up glory, together with Your Father without beginning and Your all-holy, good, and life-giving Spirit, now and ever and to the ages of ages.

Chorus: Amen. **And the customary conclusion of the Liturgy.**

Dismissal: Christ, our true God:

[In old printed liturgical books for the Liturgy of Great Saturday, there was a special dismissal:

Christ, our true God, who humbled Himself for our sake and for the sake of our salvation, who clothed Himself in our poverty, who willingly endured suffering, who tasted death, and who was laid in the tomb, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, our holy Father Basil the Great, Archbishop of Caesarea in Cappadocia, and all the saints, may He have mercy on us and save us, as He is good and loves mankind.**]**

ON HOLY AND GREAT SATURDAY AT MIDNIGHT VIGIL

The customary beginning of the Midnight Office: the Trisagion, and then as usual: "Come, let us worship" (3), Psalm 50.

And the canon of Holy Saturday: composed by St. Cosmas of Maium, Mark, Bishop of Idrunt, and the nun Cassia, tone 6; the irmoses are sung twice, and the troparia 12 times. At the end of each song, both choirs sing the irmos together.

Canon, Tone 6.
Song 1

Irmos: With a wave of the sea / He covered in ancient times / the persecutor-tyrant; / the children *He* saved / hid him beneath the earth; / but we, like young virgins, / will sing to the Lord: / for He has been glorified in splendor.

O Lord, my God! / I will sing to You a song of departure / and a song of burial, / You who, through Your burial, have opened the gates of life to me / and, through Your death, have put death and Hades to death.

On high—on the throne / and below—in the tomb / *the beings* of the heavens and the underworld / beholding You, my Savior, / trembled at Your death: / for beyond all understanding You appeared as dead, / the Author of life.

That You might fill all things / with Your glory, / You descended into *the* deepest *places* of the earth; / for my nature, *that which* is of Adam, / was not hidden from You, / and, being buried, You renew / me who have perished, O Lover of Mankind.

Song 3

Irmos: You, who suspended the whole earth without support / upon the waters, / when creation saw You hanging on *the place* of execution, / seized with great terror, it cried out: / "There is no one holy but You, O Lord!"

You revealed the images of Your burial / in countless visions; / and now, O Lord, You have divinely and humanly revealed Your mysteries / *to those* in Hades, who cried out: / "There is no one holy but You, O Lord!"

You stretched out Your hands / and united what had been divided; / and by being wrapped, O Savior, / in linen and placed in a tomb, / You set free those bound in chains, who cried out: / "There is no Holy One but You, O Lord!"

In the tomb and behind the seals, / You, the Inconceivable One, were held voluntarily; / and indeed, Your power / You divinely revealed through Your deeds to those who sang: / "There is no one holy but You, O Lord, Lover of Mankind!"

Sedalen, Tone 1

The soldiers guarding Your tomb, O Savior, / were struck as though dead by the radiance of the Angel who appeared, / announcing the Resurrection to the women. / We glorify You, Destroyer of corruption, / we prostrate ourselves before You, risen from the tomb, / and our one God.

Glory, and now: we repeat the same.

Hymn 4

Irmos: Beholding Your divine humiliation on the Cross, / Habakkuk cried out in amazement: / "You have cut off, O Good One, the power of rulers, / joining Yourself to those in Hades, / as the Almighty!"

Today You have sanctified the seventh day, / which You had previously blessed with rest from labor; / for You transform all things, my Savior, and renew them, / resting—and drawing them to Yourself.

When You triumphed by Your supreme power, / Your soul was separated from Your body; / but both are freed / from the bonds of death and Hades / by Your power, O Word.

Hell, encountering You, O Word, was enraged, / seeing the mortal deified, / scarred by wounds and yet all-powerful, / but perished from fear of this sight.

Song 5

Irmos: At Your Epiphany to us, Christ, / which came forth from compassion, / Isaiah, beholding the unfading light, / cried out while keeping watch through the night: / "The dead shall rise, / and those in the tombs shall arise, / and all *who dwell* on earth shall rejoice!"

You renew those born on earth, O Creator, / having *Yourself* appeared as one formed from dust; / and the shroud and the tomb point, O Word, / to the mystery bound up with You; / for the honored member of the council represents / the plan of Your Father, / who majestically renews me in You.

Through death You transform what is mortal, / through burial—what is perishable; / for You remain unchanging, as befits God, / making immortal that which You have taken upon Yourself: / for neither did Your flesh see corruption, O Lord, / nor was Your soul left in Hades in a wondrous way.

Having come forth from the Virgin and been pierced in the side, / through her, O my Creator, / you accomplished the restoration of Eve, / becoming the *new* Adam, / falling into a life-giving, supernatural sleep, / and awakening life from sleep and decay, / as the Almighty.

Song 6

Irmos: He was swallowed but not held captive by the bowels of Jonah's whale; / for bearing the image of You, who suffered and was laid in the tomb, / he emerged from the beast as from a palace, / and cried out to the guardians *of Your tomb*: / "You who cling to the vain and the false, / you have forsaken Mercy Itself!"

You were put to death, O Word, but were not separated / from the flesh with which You were united; / for though Your temple was destroyed during Your suffering, / even then the Hypostasis / of Your Divinity and flesh remained one, / for in both *natures* You dwell, the one Son, / the Word of God, God and man.

Adam's fall was deadly for humans, but not for God, / for although the nature of Your flesh, *created* from dust, suffered, / the Divinity remained impassible, / and You transformed the perishable into the imperishable within Yourself / and revealed the source of imperishable life through the Resurrection.

Hell reigns, but not forever, / over the human race; / for You, the Almighty, laid in the tomb, / with Your life-giving hand broke the bars of death / and proclaimed true deliverance to those who had dwelt there from of old, / becoming, O Savior, the firstborn from among the dead.

Kontakion, Tone 6

He who bound the abyss / *lies* dead before us, / and, wrapped in a linen cloth with myrrh, / is laid in the tomb as a mortal—the Immortal One. / The women, however, came to anoint Him with myrrh, / weeping bitterly and crying out: / "This Sabbath is most blessed, / the *very* one when Christ fell asleep, / *so that on* the third day He might rise again."

Ikos: He who holds all things was lifted up on the Cross, / and all creation weeps, / seeing Him naked, hanging on the Tree; / the sun hid its rays, and the stars lost their light; / the earth trembled in great fear, / the sea receded and the rocks split apart, / and many tombs were opened, / and the bodies of the holy men arose. / Hell groans below, and the Jews plot to slander Christ's Resurrection, / but the women cry out: / "This Sabbath is most blessed, / the *very* one when Christ fell asleep, / *to* rise again *on* the third day."

Song 7

Irmos: An ineffable miracle! / He who delivered the pious youths from the flames in the furnace / is buried in a tomb as a dead man, lifeless, / for the salvation of us who sing: / "God, our Redeemer, blessed are You!"

Hell is pierced in the heart, / having received the One pierced by a spear in the side, / and groans, consumed by divine fire, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

How rich is the tomb! / For, having received within itself / the Creator as *if* asleep, / it is revealed as the divine treasury of life, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

According to the law of mortals, / the Life of all / is laid in the tomb, / and reveals itself as the source of His resurrection, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

The Divinity of Christ was one / in Hades, / in the tomb, and in Eden, / indivisible from the Father and the Spirit, / for the salvation of us who sing: / "God, Redeemer, blessed are You!"

Hymn 8

Irmos: Be amazed with awe, O heaven, / and let the foundations of the earth be shaken; / for behold, He who dwells on high / is numbered among the dead / and is laid in a narrow tomb; / bless Him, O young men, / sing His praises, O priests, / and exalt Him, O people, for all ages.

The most pure temple has been destroyed, / yet He restores the fallen tabernacle with Himself, / for the second Adam, / He who dwells on high, / has descended even to the innermost chambers of Hades: / His servants, bless Him; priests, sing His praises; / people, exalt Him for all ages.

The disciples lost their courage, / but Joseph of Arimathea stood out, / for seeing the Most High God dead and laid bare, / he asked *for Him* and buried Him, exclaiming: / "You young men, bless Him; you priests, sing His praises; / you people, exalt Him forever and ever!"

O wondrous miracles! O goodness! / O ineffable patience! / The Living One is willingly sealed beneath the earth, / and God is falsely accused as a deceiver: / O young ones, bless Him; O priests, sing His praises; / O people, exalt Him forever and ever.

Hymn 9

Irmos: Do not weep for Me, Mother, / seeing Your Son in the tomb, / Whom You conceived in Your womb without seed, / for I shall rise again and be glorified, / and in glory I shall exalt, as God, / those who ceaselessly, with faith and love, / magnify You.

At Your wondrous birth, / having supernaturally avoided suffering, / I was glorified, O Son without beginning; / but now, seeing You, My God, lifeless and dead, / I am terribly tormented by the sword of sorrow; / but rise again, that I may be exalted.

The earth covers Me according to My will, / but the gatekeepers of hell tremble, / seeing Me, O Mother, / clothed in the bloodstained garment of vengeance, / for having struck down My enemies on the Cross, as God, / I will rise again and exalt You.

Let creation rejoice, / let all who were born on earth be glad, / for the spoils have been taken from hateful hell; / let the women meet *Me* with fragrances; / I deliver Adam and Eve with all *their* descendants, / and on the third day I will rise again.

After the ninth ode, the Trisagion.

And the troparion, tone 2

When You descended into death, O immortal Life, / then You put Hades to death with the radiance of Your Divinity. / And when You raised the dead from the underworld, / all the heavenly powers cried out: / "Giver of life, Christ our God, glory to You!"

The Double Ektenia and the Dismissal.

End of the Triodion.