



Horologion



Horologion

(Horologion, Chasoslov, Book Of Hours)

Texts borrowed from <http://www.anastasis.org.uk/liturgic.htm>

[Horologion](#)

[Introduction 1.](#)

[Vespers for Sundays and Feasts.](#)

[First Kathisma.](#)

[Appendix 1.](#)

[Ninth Hour.](#)

[Vespers on Ordinary Days.](#)

[General Note on the Celebration of Vespers.](#)

The Ninth Hour.

Glossary.

Introduction: Matins For Sundays and Feasts.

Matins, for Sundays and Feasts.

The Royal Office.

The Six Psalms.

First Hour.

Appendices. 1. the Resurrection Exapostilaria.

2. the Eleven Eothina.

3. the Polyeleos.

4. Glossary.

Weekday Matins.

The Large Book of Hours.

Opening Prayer of the Whole Day and Night Office.

Daily Midnight Office.

Saturday Midnight Office.

Sunday Midnight Office.

Lesser Hours.

Third Hour.

Sixth Hour.

Ninth Hour.

Small Compline.

Matins For Weekdays in Lent.

The Royal Office.

The Six Psalms.

Litany of Peace.

Recitation of the Nine Odes.

The Magnificat.

Hymns of Light.

Litany of Fervent Intercession.

First Hour.

Third Hour.

Sixth Hour.

Ninth Hour and Typika.

For Weekdays With No Presanctified.

Kathisma Eighteen

**The Holy and Divine Liturgy
of the Presanctified Gifts.**

Introductory Note.

Ninth Hour and Typika.

Vespers.

Kathisma Eighteen.

Great Compline.

Little Canon of Supplication

to the Most Holy Mother of God.
Selected Troparia and Kondakia.

Month of September.

Month of October.

The Month of November.

Month of December.

Month of January.

The Month of February.

Alleluia: Introductory Note.

Month of June.

Month of July.

The Month of August

The Typica (on Sunday and feast days).

Psalm 102

Psalm 145

The beatitudes

The symbol of faith.

Commemoration of the living and departed

The Lord's Prayer

Psalm 33

The Sermon

Troparia and Kondakia.

[First tone](#)

[Second tone](#)

[Third tone](#)

[Fourth Tone](#)

[Fifth tone](#)

[Sixth tone](#)

[Seventh tone](#)

[Eighth tone](#)

Introduction 1.

Each month we hope to publish the Troparia for the Saints of the month as they are found in the Greek editions of the Mega Horologion, or Large Book of Hours. The texts for each day are traditionally accompanied by brief notes on the Saints or events commemorated, and they provide a sort of miniature Synaxarion, though their historical reliability is often uncertain, to say the least.

There is much variation among the different editions of the Book of Hours in the texts of the Apolytikia. This is due in part to the increasing tendency to provide each Saint with an individual Apolytikion, where the older books give the general Apolytikion for the particular class of Saint. This tendency culminated in the work of the late Fr Gerasimos of the Skete of Little Saint Anne on Mount Athos, who provided special

texts for every Saint included in the book. These are given as alternatives in the current edition published by the Apostoliki Diakonia in Athens. The present translation is conservative and limits the special Apolytikia to a minimum.

Unlike the Apolytikia, there are no common Kontakia and the texts given in the various editions of the Menaia and the Book of Hours often vary widely.

The Saints who have hymns in the Book of Hours represent but a tiny fraction of those commemorated by name only in the daily Synaxarion that is read at Matins after the Kontakion. I hope to begin work on these soon, but it will take some time to complete.

The present translations are based on three editions: 1] that published by the Apostoliki Diakonia in 1974, 2] that published by Astir in 1974, which is a reprint of the Venetian edition of 1856, with an Appendix containing the additions by Fr Gerasimos: 3] that published by Phos in 1975, which claims to be 'according to the edition of the Ecumenical Patriarchate'. It is most 'archaic' of the three.

Where possible the translations are taken from the edition of the Divine Liturgy of St John Chrysostom of the Archdiocese of Thyateira and Great Britain (OUP 1995) and from An Orthodox Prayer Book, published by OUP in May 1999 [ISBN 0-19-122447-2].

Introduction 2.

This translation of the Office of Vespers for Sundays and Feasts is intended as a practical edition for use in church, or by groups and individuals who wish to pray using the traditional prayers of the Church. The rubrics are therefore reasonably full, though it is not practical to cover every possible situation that may arise.

The underlying Typikon is that of the Holy Mountain of Athos and in most parishes some curtailment may be called for, such as the omission of the reading of the First Kathisma of the Psalter. On the other hand, the common practice of omitting most of the verses of the Lamp-lighting Psalms is most regrettable and should be avoided if possible.

There are a number of differences in Russian use, but these are mostly minor. For example, before the Prokeimenon the Priest greets the People, as at the Liturgy, and the Prokeimenon itself is a dialogue between the Deacon and Choir, and not between the Canonarch or Reader and the Singers, as in Athonite use. O Joyful Light and Now, Master are usually sung by the Choir rather than being recited by the Superior. Other differences have more to do with the fact that most Russian churches celebrate a highly abbreviated 'All-night Vigil' on Saturday evenings, rather than Vespers only.

Technical jargon has been kept to a minimum, but a few words are explained in a short Glossary at the end. In the text these are underlined. There is as yet no generally agreed practice as to which technical terms should be anglicised and which left in their Greek or Slav dress. As in Church Slavonic, no doubt some words will be retained in their Greek

form, e.g. Kathisma, while others will in the end be anglicised, e.g. prostration for a full metania.

The Psalms have been translated from the Septuagint because this has been the Church's Psalter for nearly two thousand years and the prayers and hymns of the Church are frequently little more than a mosaic of words and phrases from it. The use of any other Psalter obscures or destroys many of these intentional echoes and cross references. Since this is a practical edition scriptural and other references have not been given in footnotes. In the future it may be possible to provide an edition with these, together with a brief commentary.

For completeness, we have included the text of the Ninth Hour, which should immediately precede Vespers.

In an Appendix we note the differences for the celebration of Daily Vespers, since these are not numerous. Another Appendix gives the ending of Vespers on Sundays in Lent. We hope in due course to produce a booklet with the details of Daily Vespers in Lent. As it is easy with modern equipment to produce this separately, we believe it is preferable to do so, rather than have a book where every other paragraph begins 'But if it is...'

The text of the Litanies and other hymns and prayers which occur in the Divine Liturgy are taken from the bilingual edition of the Liturgy published with the blessing of the Archbishop of Thyateira and Great Britain.

Vespers for Sundays and Feasts.

After the Dismissal of the Ninth Hour the Priest and Deacon, having made a metania to the Bishop's stall, venerated the icons and bowed to the two Choirs, enter the Sanctuary by the side doors. They make three bows to the Holy Table and the Priest kisses the Holy Table and the Gospel.

Then, vested in the Epitrachelion, he opens the curtain of the Holy Doors and, standing uncovered in front of the Holy Table, gives the blessing as follows:

Blessed is our God, always, now and for ever, and to the ages of ages.

Then the Superior, or the appointed person, reads the Opening Psalm, one of the 'Gerontika', as follows:

Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King and our God.

Psalm 103

Bless the Lord, my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with thanksgiving and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a

curtain, roofing his upper chambers with waters, placing clouds as his mount, walking on the wings of the wind, making spirits his Angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains will rise and the plains descend to the place which you established for them. You fixed a limit that they will not pass, nor will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling: and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl; young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour; and to his labouring until evening. How your works have been magnified, O Lord. With

wisdom you have made them all, and the earth was filled with your creation. See, this great, wide sea; there there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it.

If the Anixantaria are to be sung, the Reader only reads as far as this.

When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live; I will praise my God while I exist. May my words be pleasing to him. While as for me, I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no more. Bless the Lord, my soul!

And again

The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all!

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

While the Opening Psalm is being read the Priest, bareheaded and standing in front of the Holy Table, says quietly the following Prayers at the Lighting of the Lamps, having first blessed the Deacon's Sticharion and Orarion as usual.

1st Prayer

O Lord, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication. Make for us a sign for good. Guide us in your way, to walk in your truth. Make glad our hearts to fear your holy Name, because you are great and do wondrous things. You alone are God, and there is none like you, O Lord, among gods: powerful in mercy and loving in strength to help and to console and to save all who hope in your holy Name.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

2nd Prayer

Lord, do not rebuke us in your anger, nor chastise us in your wrath, but deal with us in accordance with your kindness, physician and healer of our souls. Guide us to the harbour of your will. Enlighten the eyes of our hearts to the knowledge of your truth and grant that the rest of the present day and the whole time of our life may be peaceful and without sin, at the prayers of the holy Mother of God and of all the Saints.

For yours is the might and yours is the kingdom and the power and the glory of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

3rd Prayer

Lord our God, remember us, sinners and your unprofitable servants, as we call upon your holy Name, and do not put us to shame from the expectation of your mercy, but graciously grant us, Lord, all the requests that are for salvation, and count us worthy to love and to fear you from our whole heart, and in all things to do your will.

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

4th Prayer

O Lord, who are praised by the holy Powers with never silent hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a part and an inheritance with all who fear you in truth and who keep your commandments, at the prayers of the holy Mother of God and of all your Saints.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

5th Prayer

Lord, Lord, who uphold the universe by your immaculate hand, who are long-suffering towards us all and who repent of evils, remember your acts of compassion and your mercy. Visit us in your loving kindness and grant that for the rest of the present day we may escape the manifold wiles of the evil one, and, by the grace of your All-holy Spirit, keep our life free from assault.

By the mercy and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

6th Prayer

O God, great and wonderful, who order the universe with inexpressible loving-kindness and rich providence; who have granted us also the blessings of this world and brought us near to the promised Kingdom through the blessings that have been bestowed on us already; who have made us turn aside from every evil during that part of the present day which is now over, grant us also to complete what remains without blame in the presence of your holy glory, as we sing your praise, who alone are our God, good and the Lover of mankind.

For you are our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

7th Prayer

Great and most high God, who alone possess immortality, who dwell in unapproachable light, who fashioned all creation with wisdom, who made the separation between the light and the darkness and who placed the sun to have authority over the day and the moon and the stars to have authority over the night, who have counted us sinners worthy even at this present hour to come into your presence with confession and thanksgiving and to offer you our evening hymn of glory; do you, O Lord who love mankind, direct our prayer like incense before you and accept it as a savour of sweet fragrance. Grant us that the present evening and the coming night may be peaceful, clothe us with weapons

of light, deliver us from every night-time fear and from every deed that walks in darkness. And give us sleep, which you have bestowed on us for our rest in our weakness, freed from every fantasy of the devil. Yes, Master of all things, giver of blessings, may we also be filled with compunction on our beds and call to mind your Name in the night, and enlightened by meditation on your commandments may we rise with gladness of soul to give glory to your loving-kindness, as we bring to your compassion supplications and entreaties on behalf of our own sins and those of all your people. At the prayers of the holy Mother of God visit them with mercy.

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

When the Opening Psalm is completed the Priest, in front of the Holy Table, or the Deacon in his usual place outside the Holy Doors, says the:

Litany of Peace

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

Deacon: For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For all devout and Orthodox Christians, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany, except on the Feasts of the Lord, the appointed Kathisma of the Psalter is read by one Reader.

First Kathisma.

Psalm 1 Of David. Untitled in the Hebrew.

Blessed is the man who has not walked in the council of the ungodly, nor stood in the way of sinners, nor sat on the seat of the pestilent. But his will is in the law of the Lord, and on his law he will meditate day and night. He will be like a tree that has been planted beside streams of water, which will give its fruit in its season, and its leaves will not fall; and whatever he does will prosper. Not so the ungodly, not so: but like the chaff that the wind blows away from the face of the earth. Therefore the ungodly will not rise in judgement, nor sinners in the council of the just. Because the Lord knows the way of the just, but the way of the ungodly will perish.

Psalm 2

A Psalm of David.

Why were the nations insolent and why did the peoples meditate vain things? The kings of the earth stood up and the rulers were assembled together against the Lord and against his Christ. 'Let us break through their bonds and cast away their yoke from us.' He that dwells in heaven will laugh them to scorn and the Lord will mock them. Then he will speak to them in his anger and panic them in his fury. But I was established as king by him, on Sion his holy mountain announcing the Lord's decree: The Lord said to me, 'You are my Son. Today I have begotten you. Ask me, and I shall give you nations as your inheritance, and the

ends of the earth as your possession. You will shepherd them with an iron rod; like a potter's vessels you will smash them.' And now, kings, understand; be corrected, all who judge the earth. Serve the Lord in fear and rejoice in him with trembling. Accept correction, lest the Lord be angry, and you perish from the right way whenever his fury is suddenly kindled. Blessed are all who have put their trust in him.

Psalm 3

A Psalm of David,

when he fled from his son Absalom in the wilderness.

Lord, why have those who afflict me been multiplied? Many rise up against me. Many say to my soul, 'There is no salvation for him in his God.' But you, Lord, are my protector, my glory, and the one who lifts up my head. I cried to the Lord with my voice and he heard me from his holy mountain. I lay down and slept; I have been roused, because the Lord will protect me. I shall not be afraid of tens of thousands of people who attack me from every side. Arise, Lord; save me, my God, because you have struck all who are vainly my foes, you have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

Glory to the Father and to the Son and to the Holy Spirit.

The following should be read by another reader:

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit.

The first reader here resumes the reading of the Psalms.

Both now and for ever, and to the ages of ages. Amen.

Psalm 4

To the end. In hymns. A Psalm of David.

When I called you heard me, God of my justice, when I was in trouble you set me at large; have pity on me and hear my prayer. Children of men, how long will you be heavy-hearted? Why do you love vanity and seek falsehood? Know too that the Lord has made his Holy One wonderful. The Lord will hear me when I cry to him. Be angry, and do not sin; for what you say in your hearts, feel compunction on your beds. Sacrifice a sacrifice of righteousness and hope in the Lord. Many say: Who

will show us good things? The light of your countenance has been signed upon us, O Lord. You have given joy to my heart; from the fruit of their wheat, wine and oil they have been filled. I shall lie down in peace and sleep at once; because you alone, Lord, have made me dwell in hope.

Psalm 5

To the end: for her that inherits: a Psalm of David.

Give ear to my words, O Lord, understand my cry. Attend to the voice of my supplication, my King and my God; for to you I shall pray, O Lord. In the morning you will hear my voice, in the morning I shall stand before you and you will watch over me, because you are not a God who wills iniquity. One who does evil will not dwell with you, nor will the lawless remain before your eyes. You have hated all who work iniquity; you will destroy all who speak falsehood. The Lord abhors a man of bloodshed and deceit. But I in the multitude of your mercy will enter your house, I will bow down towards your holy temple in fear of you. Lord, guide me in your justice because of my foes, make my way straight before you. Because truth is not in their mouth; their heart is vain. Their throat is a opened tomb, they have deceived with their tongues: judge them, O God. Let them fall through their counsels, cast them out in accordance with the multitude of their impious deeds, because they have provoked you, O Lord. And let all who hope on you be glad in you; they will rejoice forever, and you will dwell in them, and all

those who love your name will boast in you, because you will bless the just. O Lord, as with a shield of good pleasure you have crowned us.

Psalm 6

To the end. In hymns, for the eighth. A Psalm of David.

O Lord, do not rebuke me in your anger, nor chastise me in your wrath. Have mercy on me, Lord, for I am weak; heal me for my bones have been troubled and my soul exceedingly troubled; but you, Lord, how long? Turn back, O Lord, deliver my soul; save me for your mercy's sake. For in death no one remembers you, and in Hell who will confess you? I have toiled in my groaning, every night I shall wash my bed and drench my couch with my tears. My eye has been troubled through anger, I have grown old among all my foes. Depart from me all you evil doers, for the Lord has heard the voice of my weeping. The Lord has heard my supplication, the Lord has accepted my prayer. Let all my enemies be ashamed and greatly troubled, let them be turned back and speedily be utterly ashamed.

Glory to the Father and to the Son and to the Holy Spirit.

The following should be read by another reader:

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit.

The first reader here resumes the reading of the Psalms.

Both now and for ever, and to the ages of ages. Amen.

Psalm 7

A Psalm of David, which he sang to the Lord about the words of Chusi the son of Jemeni.

O Lord my God I have hoped in you; save me from all those who persecute me and deliver me. Lest he ever seize me soul like a lion, when there is none to deliver me or save me. O Lord my God, if I have done this, if there is injustice in my hands; if I have repaid with evils those who repaid me, let me fall empty before my foes. Let the foe pursue my soul and seize it, trample down my life and make my glory dwell down there in the dust. Arise, Lord, in your anger, be exalted in the furthest boundaries of your foes. Rise up, O Lord my God, by the decree which you commanded, and an assembly of peoples will surround you, and for this return on high. The Lord will judge peoples. Judge me, Lord, according to my justice and according to the innocence that is in me. Let the evil of sinners be brought to an end and you will keep the just straight, O God the searcher of hearts and reins. Just my help from God, who saves the upright of heart. God is a judge, just and strong and patient, not producing anger every day. If you do not return he will bur-nish his sword, he has drawn and prepared his bow. And on it he has prepared the instruments of death, he has made ready his arrows for those who are burning. Behold he has been in labour with injustice, he has conceived toil and given birth to iniquity. He has dug a pit and scooped it out, and he will fall into the hole which he has made. His toil

will return upon his own head and his injustice will come down upon his crown. I will give thanks to the Lord in accordance with his justice and I will sing to the name of the Lord Most High.

Psalm 8

To the end; for the wine vats; a Psalm of David.

O Lord, our Lord, how wonderful is your name in all the earth! For your majesty is raised up above the heavens. From the mouth of babes and sucklings you have perfected praise, because of your enemies, to destroy the enemy and the avenger. For I will look at the heavens the works of your fingers, the moon and the stars which you fixed. What is man that you remember him? Or a son of man that you visit him? You have made him a little less than the Angels; you have crowned him with glory and honour, and set him over the works of your hands. You have subjected all things under his feet, sheep and all cattle and even all the beasts of the field the birds of the air and the fish of the sea, all that pass through the paths of the sea. O Lord, our Lord, how wonderful is your name in all the earth!

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

In some places the Reader adds: Lord, our hope, glory to you.

Short Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For yours is the might, and yours the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then we begin Lord, I have cried in the appropriate tone, while the Deacon censes the Sanctuary and the whole Church. If the Priest has to cense he does so vested in the Phelonion and Epitrachelion. He blesses the incense with the words,

Blessed is our God, always, now and for ever, and to the ages of ages.

He censes the holy Table from the four sides and the whole sanctuary. Then coming out by the north door he censes the holy icons (x3), the people and the whole church in the customary manner and returns to the sanctuary by the south door.

Psalm 140

[A] Lord, I have cried to you, hear me; hear me, O Lord. Lord, I have cried to you, hear me. Give heed to the voice of my supplication when I cry to you. Hear me, O Lord.

[B] Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

[A] Set a guard, O Lord, on my mouth, and a strong door about my lips.

[B] Do not incline my heart to evil words; to make excuses for my sins.

[A] With those who work iniquity, let me not unite with their elect.

[B] The just will chastise me with mercy and reprove me; but let not the oil of sinners anoint my head.

[A] For yet my prayer shall be in their pleasures; their judges have been swallowed up near the rock.

[B] They will hear my words for they are sweet. As a clod of earth is crushed upon the ground, their bones have been scattered at the mouth of Hell.

[A] For my eyes look to you, O Lord, my Lord. I have hoped in you, do not take away my soul.

[B] Keep me from the snare that they have hidden for me, and from the traps of evil-doers.

[A] The sinners will fall into their own net. I am alone until I pass by.

Psalm 141

[B] With my voice I cried to the Lord. With my voice I entreated the Lord.

[A] I will pour out my entreaty before him, and tell him all my trouble.

[B] When my spirit was faint, you knew my path.

[A] In the way where I walked they had hidden a snare for me.

[B] I looked to my right hand and saw, but there was none who knew me.

[A] Escape is gone from me, and there is none who seeks for my soul.

[B] I cried to you, Lord, I said, 'You are my hope; my portion in the land of the living.'

[A] Give heed to my supplication, for I am brought very low.

[B] Deliver me from those who persecute me, for they are too strong for me.

For 10 Verses, or Stichera [On Saturday evening].

10. Bring my soul out of prison, that I may confess your name.

9. The just will await me, until you reward me.

For 8 Verses [Always at a full Vigil].

Psalm 129

8. Out of the depths I have cried to you, O Lord. Lord hear my voice.

7. Let your ears be attentive, to the voice of my supplication.

For 6 Verses.

6. If you, Lord, should mark iniquities, Lord, who will stand? But there is forgiveness with you.

5. For your name's sake I have waited for you, O Lord. My soul has waited on your word. My soul has hoped in the Lord.

For 4 Verses.

4. From the morning watch until night, from the morning watch, let Israel hope in the Lord.

3. For with the Lord there is mercy, and with him plentiful redemption, and he will redeem Israel from all his iniquities.

Psalm 116

2. Praise the Lord, all you nations. Praise him all you peoples.

1. For his mercy has been mighty towards us, and the truth of the Lord endures to the ages.

Glory... Both now...

During the Doxastikon or Theotokion, which on Saturday evening is always the first of the Tone, the Priest, vested in the Phelonion, and the Deacon make the Entrance with the censer. The Priest blesses the incense as above. They come out through the north door, the Deacon leading, and stop opposite the Holy Doors. The Deacon says,

Let us pray to the Lord.

The Priest bows his head and says, in a low voice, the

Prayer of the Entrance

At evening, at morning and at midday we praise, bless and give thanks, and we pray to you, Master of all things, Lord who love mankind: Direct our prayer before you like incense, and do not incline our hearts to words or thoughts of evil, but deliver us from all that hunt down our

souls. For our eyes look to you, O Lord, our Lord, and we have hoped in you.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Then the Deacon says,

Master, bless the holy entrance.

And the Priest blesses the Entrance with the words:

Blessed is the entrance of your holy ones, always, now and for ever, and to the ages of ages.

Deacon: Amen.

The Deacon censes the holy icons and the People and waits for the end of the troparion. When it is finished, he raises the censer, making the sign of the Cross, and exclaims:

Wisdom. Stand upright.

And they enter the sanctuary through the Holy Doors, the one with the censer censing the holy Table.

And we sing

Thanksgiving at the Lighting of the Lamps

An ancient poem, or, as some say, by the martyr Athenogenes.

O joyful Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ. Now that we have come to the setting of the sun and see the evening light, we sing the praise of God, Father, Son and Holy Spirit. It is right at all times to hymn you with holy voices, Son of God, giver of life. Therefore the world glorifies you.

In Athonite use this hymn is always read as one of the Gerontika, except when a number of Priests take part in the Entrance.

Deacon (facing the People): Prokeimenon of the evening.

On Saturday evening. Tone 6.

The Lord is King: he has clothed himself with glory.

Verse 1: The Lord has clothed and girded himself with power

The Lord is King: he has clothed himself with glory.

Verse 2: He has established the world, which will not be shaken.

The Lord is King: * he has clothed himself with glory.

On Sunday Evening. Tone 8.

Come, bless the Lord: all you servants of the Lord. (x2)

Verse: You that stand in the house of the Lord, in the courts of the house of our God.

Come, bless the Lord: * all you servants of the Lord.

On Monday evening. Tone 4.

When I call to the Lord: * he will hear me.

Verse: Answer me when I call, O God of my justice.

On Tuesday evening. Tone 1.

Your mercy, Lord, will follow me: * all the days of my life.

Verse: The Lord is my shepherd, therefore can I lack nothing.

On Wednesday evening. Tone 5.

Save me, O God, by the power of your name: * and vindicate me by your might.

Verse: Hear my prayer, O God, and listen to the words of my mouth.

On Thursday evening Tone 6.

My help comes from the Lord: * who made both heaven and earth.

Verse: I have lifted up my eyes to the hills, from which my help will come.

On Friday evening. Tone 7.

O God you are my helper: * your mercy will go before me.

Verse: Deliver me from my enemies, O God, ransom me from those that rise up against me.

[On certain great feasts there follow Readings from the Old or New Testament.]

Litany of Fervent Supplication

Deacon: Let us all say, with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon: Lord almighty, the God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy. (Three times. And so after the remaining petitions)

Deacon: Also we pray for our Archbishop N.

[Also we pray for our Sovereign Lady, Queen Elizabeth, the royal family, her government and all in authority.]

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families; [and for the servants of God N. & N. (Here the Deacon may name those for whom he has been asked to pray), and all who have asked for our prayers, unworthy though we are.]

Also we pray for the blessed and ever-remembered founders of this holy church, and for all our departed brothers and sisters, Orthodox believers, who have gone to their rest before us and who here and in all the world lie asleep in the Lord; [and for the servants of God N. & N. (Here the Deacon may name those for whom he has been asked to pray), and that they may be pardoned all their offences, both voluntary and involuntary.]

Also we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Priest: For you, O God, are merciful and love mankind, and to you we give glory, to the Father and to the Son and to the holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany say this prayer, one of the Gerontika.

Grant, Lord, to keep us this evening without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name to the ages. Amen.

Let your mercy, Lord be upon us, as we have hoped in you.

Blessed are you, Lord: teach me your statutes.

Blessed are you, Master: make me understand your statutes.

Blessed are you, Holy One: enlighten me with your statutes.

Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Litany of Fervent Supplication

Deacon: Let us complete our evening prayer to the Lord.

People: Lord, have mercy. (And so after each of the following petitions)

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. (And so after each of the following petitions)

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you, O God, are good and love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest (blessing the People): Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The Priest, in a low voice, says the:

Prayer at the Bowing of Heads

Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful Judge who love mankind, your servants have bowed their heads and inclined their necks, not waiting for any human help, but awaiting your mercy and looking for your salvation. Guard them at every moment, during both the present evening and the ap-

proaching night, from every foe, from every hostile operation of the devil and from vain thoughts and evil desires.

(Aloud): Blessed and glorified be the might of your kingdom, of the Father and of the Son and of the holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany the Aposticha, between which we say the verses of the Feast, if there are any.

On Saturday evening.

Verse 1. The Lord is King, he has clothed himself with glory; the Lord has clothed and girded himself with power.

Verse 2. He has established the world, which will not be shaken.

Verse 3. Holiness befits your house, O Lord, to length of days.

On the completion of the Aposticha, we say the

Song of Symeon who Received God (Luke 2,29), one of the Gerontika

Now, Master, you let your servant depart in peace, according to your word; for my eyes have seen your Salvation, which you have prepared before the face of all peoples, a Light to bring revelation to the nations, and the Glory of your people Israel.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us.
(three times)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

The Apolytikion of the day, Glory. Both now, and the Theotokion in the same Tone.

[If there is an Artoklasia it takes place here.]

Priest: Wisdom.

Reader: Bless.

Priest (from inside the Sanctuary): Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church, unto ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

The Priest, standing in the holy Doors and facing the People, gives the Great Dismissal as follows:

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. (x3) Give the blessing.

And the Priest, lowering the Phelonion, continues:

May [on Saturday evening he who rose from the dead,] Christ our true God, at the prayers of his most pure and holy Mother; of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church], of Saint N., whose memory we celebrate; of the holy and righteous forebears of God, Joachim and Anne and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Turning to the East he says,

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

People: Amen.

Appendix 1.

On Sunday evening in Lent we sing the following Troparia instead of the usual Apolytikion, making a full prostration at each of them, except the last.

Tone 5.

Virgin Mother of God, hail Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have given birth to the Saviour of our souls. (Prostration)

Baptist of Christ, remember us all, that we may be delivered from our transgressions: for you have been given grace to intercede for us. (Prostration)

Glory.

Pray for us, holy Apostles and all you Saints, that we may be delivered from dangers and afflictions: for in you we have gained fervent advocates with the Saviour. (Prostration)

Both now.

We take refuge beneath your compassion, Mother of God: do not despise our petitions in trouble: but rescue us from dangers, only pure, only blessed one.

Reader: Lord, have mercy. (x40)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God we magnify you.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy father, give the blessing.

Priest: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen.

And we say for the Rulers:

Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church: assign our brothers and sisters who have gone before us to the tents of the righteous, and accept us in repentance and confession, as you are good and love mankind.

Then three full Prostrations with the Prayer of Saint Ephrem the Syrian once only and then the Dismissal, as above.

The Prayer of Saint Ephrem The Syrian

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration)

Ninth Hour.

Vested in the Epitrachelion, the Priest, standing on the Solea, the Holy Doors and the curtain being closed, begins:

Blessed is our God, always, now and for ever, and to the ages of ages.

Reader [in Athonite use the Superior]: Amen.

Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy. (x12) Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 83

How beloved are your dwellings, O Lord of powers; my soul longs and faints for the courts of the Lord. My heart and my flesh rejoiced in the living God. For the sparrow has found itself a house, and the dove a nest for herself, where she may place her nestlings: your altars, O Lord of powers, my King and my God. Blessed are those who dwell in your house, they will praise you to ages of ages. Blessed the one whose help is from you; who has placed ascents in his heart, to the valley of weeping, to the place he has set. For the lawgiver will give blessings; they will go from strength to strength, the God of gods will appear in Sion. Lord God of powers hear my prayer, give ear, O God of Jacob. O God our shield see; and look on the face of your Christ. For one day in your courts is far better than thousands. I chose to be cast aside in the house of my God, rather than to dwell in the tents of sinners. Lord God of powers, blessed is the one who hopes in you.

Psalm 84

You were well pleased with your land, O Lord, you turned away the captivity of Jacob. You forgave your people their iniquities, you covered all their sins. You made all your anger cease, you turned away from the anger of your rage. Turn us back again, O God of our salvation, and turn away your rage from us. Would you be angry with us for ever? Or will you prolong your wrath from generation to generation? O God, when you have turned us back you will make us live, and your people will rejoice in you. Lord, show us your mercy, and grant us your salvation. I will hear what the Lord will say in me; for he will speak peace to

his people, to his holy ones, to those who turn their hearts back to him. But his salvation is near those who fear him, that glory may dwell in our land. Mercy and truth have met, righteousness and peace have kissed. Truth has dawned from the earth, and righteousness has leaned down from heaven. For the Lord will give goodness, and our earth will give its fruit. Righteousness will walk before him, and set his steps in the way.

Psalm 85

Incline your ear, O Lord, and hear me, for I am poor and needy. Guard my soul, for I am holy; O my God, save your servant who hopes in you. Have mercy on me, Lord, for I shall cry to you all the day; give joy to the soul of your servant, for I have lifted up my soul to you. For you, O Lord, are good and gentle, and full of mercy to all who call on you. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. In the day of my trouble I called to you, for you have heard me. There is none like you among the gods, O Lord; none whose works are as yours. All the nations whom you made will come and bow down before you, O Lord, and glorify your name. For you are great and do wondrous things; you alone are God. Guide me, Lord, in your way, and I shall walk in your truth; make my heart glad to fear your name. I shall give you thanks, O Lord, my God, with my whole heart; and I shall glorify your name for ever. For your mercy is great towards me, and you have delivered my soul from the lowest Hell. O God, the lawless rose up against me, and an assembly of mighty ones sought my soul, and did not set you before them. And you, Lord, are pitying and merciful, long-suffering and full of mercy and true. Look on me and have mercy on me; give your

might to your servant and save the son of your maidservant. Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

And again:

Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3) Lord, have mercy. (x3)

Glory to the Father and to the Son and to the holy Spirit.

Then the Apolytikion of the day. If there are two feasts, the first Apolytikion is said before Glory and the second after it.

Both now. Theotokion.

O Good One, born of a Virgin for our sakes and who endured crucifixion, who despoiled death by death and as God revealed resurrection, do not despise those whom you fashioned with your own hand; show your love for mankind, O Merciful; accept the Mother of God who bore you, as she intercedes for us, and save, O Saviour, a people in despair.

For your holy name's sake do not finally reject us, do not annul your covenant, do not take your mercy from us for the sake of Abraham, your beloved, and for the sake of Isaac, your servant, and Israel, your holy one.

Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the Kontakion of the day. On Sunday the Ypakon.

Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may

reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy. (x3) Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us, and show the light of his countenance on us and have mercy on us.

Then the Superior says this

Prayer of Saint Basil the Great

Master, Lord Jesus Christ, our God, who have long endured our transgressions, and brought us to this hour in which, hanging on the life-giving tree, you showed the good Thief the way into Paradise and destroyed death by death, have mercy also on us sinners and your unworthy servants. For we have sinned and transgressed, and are not worthy to raise our eyes and look on the height of heaven, because we have abandoned the way of your justice and walked in the will of our hearts. But we implore your unbounded goodness: spare us, O Lord, according to the multitude of your mercy, and save us for your holy name's sake, for our days have been wasted in vanity. Rescue us from the hand of our opponent, forgive us our sins, slay our carnal will, so that we, having put off the old man, may put on the new, and live for you, our Master and Benefactor; and that thus following your precepts we may reach eternal rest, where those who rejoice have their dwelling. For you are the true joy and gladness of those who love you, Christ our God, and to

you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

Priest: Glory to you, Christ God, our hope. Glory to you.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

Priest:

May Christ our true God, at the prayers of his most pure and holy Mother; the intercessions of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church]; of Saint whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ have mercy on us.

Reader: Amen.

Vespers on Ordinary Days.

On ordinary weekdays Vespers is celebrated as follows:

The Priest reads the seven prayers outside the Sanctuary and remains there for the Litany of Peace. He should remain outside the Sanctuary for the whole service, except for the censuring of the church.

He enters the Sanctuary at 'Lord, I have cried' for the censuring of the Church. This is done as usual, but the Priest vests only in the Epitachelion.

Only six stichera are sung at 'Lord, I have cried'. Normally 3 from the Paraklitiki and 3 from the Menaion. In this case it is the custom in many places to sing 2 from the first set in the Paraklitiki and 1 from the second. If the Saint of the day has a Doxastikon, then 6 Stichera are sung from the Menaion, the 3 appointed being doubled. In this case the Theotokion is the one from the Menaion.

There is no Entrance, but immediately after the hymn 'O Joyful Light' the Priest announces 'Prokeimenon of the evening'.

The Prokeimenon is followed at once by the prayer 'Grant, Lord' and the Litany is displaced until later.

The verses for the Aposticha are the following:

From Sunday to Thursday

Verse 1. To you I lift up my eyes, to you who are enthroned in the heavens. As the eyes of servants look to the hand of their master: or as the eyes of a maid toward the hand of her mistress, so our eyes look to the Lord our God: until he show us his mercy.

Verse 2. Have mercy on us, O Lord, have mercy upon us: for we have our fill of derision; our soul has its fill. Mockery for those at ease: and derision for the proud.

On Friday.

Verse 1: God is wonderful in his Saints.

Verse 2: For the Saints in his land the Lord has done wonders.

Verse 3: Blessed are those whom you have chosen and taken; they will dwell in your courts.

The Litany of Fervent Supplication, omitting the first two petitions, follows the Apolytikion and its Theotokion.

The Dismissal is as follows:

On Sunday evening

May Christ our true God, at the prayers of his most pure and holy Mother; the protection of the honoured Bodiless Powers of heaven; the intercessions of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church]; [of Saint N., whose memory we celebrate, of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

On Monday

May Christ our true God, at the prayers of his most pure and holy Mother; the intercessions of the honoured, glorious, prophet, forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church]; [of Saint N., whose memory we celebrate, of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

On Tuesday and Thursday

May Christ our true God, at the prayers of his most pure and holy Mother; by the power of the precious and life-giving Cross; of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church]; [of Saint N. whose memory we celebrate, of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

On Wednesday

May Christ our true God, at the prayers of his most pure and holy Mother; of the holy, glorious and all-praised Apostles; of our Father among the Saints Nicolas of Myra in Lykia, the Wonderworker; of Saint N. [the patron of the church]; [of Saint N., whose memory we celebrate, of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

On Friday

May Christ our true God, at the prayers of his most pure and holy Mother; of the holy, glorious and all-praised Apostles; of the holy, glorious and triumphant Martyrs; of our venerable and Godbearing Fathers; of Saint N. [the patron of the church]; [of Saint N., whose memory we celebrate; of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Note On The Dismissal

According to the strict Typikon only Saints who are 'feasted', that is those who have at least one doxastikon at Vespers, should be mentioned

in the Dismissal. It is not the moment to read out all the small print from the Synaxarion. There is much variety in the details of the Dismissal in the various books and traditions.

General Note on the Celebration of Vespers.

The liturgical books assume that the offices are sung by two choirs, that face each other across the church. Choir A, the right-hand choir, stands on the north side of the church and Choir B, the left-hand choir, on the south. Choir A is that of chief singer, or Protopsaltes, and Choir B that of the second singer, or Lampadarios. Choir A normally takes the lead. The letters [A] and [B] at 'Lord, I have cried' indicate this. This means that Choir A sings 'Glory' and the first Doxastikon and Choir B 'Both now' and the first Theotokion. If there is no special Doxastikon, as will frequently be the case on Saturday evening, Choir A sings 'Glory', Choir B 'Both now' and Choir A the actual Doxastikon/Theotokion.

For the singing of the Stichera, it is usual for the chief singer in each choir to take the first Sticheron for their side. Normally the senior person on each side is then asked to sing the second and the third may be offered to a visiting priest or distinguished visitor or singer. Any remaining Stichera are then shared among the other people in each choir.

At the Aposticha, Choir B sings the Doxastikon. This means that on Saturday evening Choir B should start the Aposticha, since there are 4 stichera. On Weekdays there are only 3, and so Choir A starts the Aposticha. In this way each Choir sings one of the two Doxastika.

In some monasteries the 'leading' choir changes at Vespers each Saturday, the cycle beginning at the Matins of Pascha.

The Apolytikia are should be sung in the same way by the two Choirs.

On Sundays and Feasts, the 'Resurrection' Theotokion of the Apolytikion is always sung in the Tone of the immediately preceding Apolytikion. This means that on Saturday evening the Theotokion may not be the one in the Tone of the week.

In the monasteries of the Holy Mountain it is customary for the following dialogue to be added at the end of the Dismissal, before the final 'Through the prayers...':

[A] Accept, Lord, the supplication of us sinners, and have mercy on us.

[B] May your mercy, Lord, be upon us, as we have put our in hope.

[A] Eternal your memory, blessed and ever remembered Founders.

[B] Eternal your memory.

The Ninth Hour.

The Ninth Hour ends one liturgical day and Vespers begins the next. They are therefore normally celebrated together. On days when Little Vespers is to be celebrated, the Ninth Hour is read immediately before it. The Ninth Hour should be read in the Narthex, or Liti, if the church has one. If not, it is read in the church, with the Holy Doors and the curtain closed. If there is no Apolytikion or Kontakion given in the Menaion, then those for the ordinary days of the week are used.

Glossary.

Anixantaria. On major feasts, and especially at All-night Vigils, the closing verses of the Opening Psalm are often sung to a solemn and protracted melody. The verses are ‘farced’ with short hymns of praise, such as ‘Glory to you, Holy One. Glory to you, Lord. Glory to you, heavenly King. Glory to you, O God. Alleluia’. The singers take up the Psalm from the verse that begins ‘When you open’, in Greek Anixantos sou, hence the name Anixantaria.

Apolytikion. The hymn that precedes the Dismissal (Greek Apolysis). It is the characteristic hymn of the day or the feast, and is often referred to simply as ‘the Troparion of the Day’. It is used at all the offices and at the Liturgy.

Aposticha. The series of hymns and alternating Psalm verses which are sung towards the end of Vespers and daily Matins. In Greek stichos means ‘verse’.

Artoklasia. The ceremony of the Blessing of Loaves, or Breaking (Greek klasis) of Bread (Greek artos), that takes place before the Apolytikion at Vespers when there is a Vigil. In many parishes it is nowadays celebrated on important feasts even when there is no Vigil, at Vespers or Matins or even after the Liturgy. The ceremony for such occasions will be found in the bilingual edition of the Divine Liturgy published by the Archdiocese of Thyateira.

Canonarch. The monk whose task it is to see that the singers sing the correct texts in the correct Tone. He also reads the verses of the Prokeimenon and similar texts

Doxastikon. A hymn sung after the short doxology 'Glory (Greek 'doxa') to the Father and to the Son and to the Holy Spirit'. It is normally sung to a slower and more elaborate melody than the preceding hymns.

Epitrachelion. Worn round the neck, which is meaning of the Greek name, it is the Eastern equivalent of the Western stole, the chief difference being that it is always joined down the middle, normally with a series of ornamental studs. It is usually broader than the Western stole. It is the characteristic priestly vestment, worn only by bishops and priests. A priest should not celebrate any service unless he is wearing it.

Gerontika. A convenient word used to indicate those parts of the office which are traditionally read by the Superior, or Elder (Greek Geron, or Geronta). If the Superior is not present they are read by the senior monk present. A visiting priest or important visitor is often asked to read them.

Kathisma. One of the twenty sections into which the Psalter is divided for liturgical purposes. The word is also used for the short hymns that are sung after the reading of each Kathisma at Matins. The word is a Greek word meaning a seat. Each Kathisma is divided into three sections (Greek Staseis).

Menaion. From the Greek word for 'monthly'. The book containing the services for days of the Month. There are thus twelve volumes of the Menaia. For places without a full set of Menaia there exists in both Greek and Slavonic a volume containing general offices for each category of Saint called the General Menaion. The contents of the Greek and Slavonic General Menaia are not quite the same, the Slavonic contain-

ing more offices, and texts for a full Vigil for each category of Saint including the Lord and the Mother of God.

Metania. A low bow in which the right hand touches the ground. Slavonic poklon. Also used for a prostration.

Orarion. The Deacon's stole. It is worn on the left shoulder and sometimes taken across diagonally under the right arm and again over the left shoulder. It is also worn crossed on the back by readers and sub-deacons.

Phelonion. The Eastern equivalent of the Western chasuble. The rubrics direct that the priest is to lower the phelonion, that is to let it fall over his hands, at the moment of the Dismissal. This indicates that the work of the service is over, rather like rolling down one's sleeves. Russian phelonion often have a row of buttons across the chest so that the front of the vestment can be raised or lowered.

Prokeimenon. A refrain from a Psalm, sung together with one or more verses from the Psalm, that normally precedes the Readings at Vespers, Matins and the Liturgy. Originally the whole Psalm was sung, hence the Verse is normally the first verse of the Psalm. It survives every day at Vespers, even when there are no readings. It is the equivalent of the Western Gradual.

Sticharion. A tunic-like vestment, resembling the Western dalmatic, when worn by servers, readers, sub-deacons and deacons. That of bishops and priests more closely resembles the alb, though it is not necessarily white.

Sticheron. A hymn that precedes or follows a verse, in Greek stichos, from the Psalms. At 'Lord, I have cried' at Vespers and 'Let everything that has breath' at Lauds the stichera follow the Psalm verses; at the Aposticha they precede them.

Theotokion. Most series of hymns end with one to the Mother of God, the Theotokos, and so a Theotokion commonly follows the second part of the short doxology, 'Both now and for ever, and to the ages of ages. Amen', and is normally sung in the same Tone as the preceding Doxastikon. On Saturday evening, however, the Theotokion at the Entrance is always that of the Tone of the week, regardless of the Tone of the Doxastikon. It is also sung again at Vespers sung on the following Friday. In Russian usage this Theotokion is called the Dogmatic, whereas in Greek the latter name is used for the corresponding Theotokion at Small Vespers.

Typikon: The rules governing the celebration and for combining the different elements of the service. The book containing these rules.

Troparion. Any hymn may be called a Troparion, but the word more commonly indicates the Apolytikion of the day or one of the stanzas of a Canon. Plural Troparia.

Introduction: Matins For Sundays and Feasts.

This translation of the office of Matins for Sundays and Feasts contains the complete text of the common of the office, with the exception of the Kathismata of the Psalter and the verses of the Biblical Canticles, since these are rarely used except in monasteries. In an Appendix we give the text of the first two psalms of the Polyeleos, but not the selection of

verses for the various major feasts, together with Psalms 44 and 136, which may also form part of the Polyeleos on certain days. The farcings of Psalm 44 are taken from the invaluable Sylleourgikon, or 'Reader's Handbook', published by the Holy Monastery of Simonos Petra in 1996. The full text of the short litanies that follow the readings from the Psalter and the 3rd and 6th Odes of the Canon are omitted, since these are seldom used in parishes. We do however, for completeness, give the text of the final Ekphonesis of each. The eleven Resurrection Exapostilaria and the corresponding Eothina have also been included. For the convenience of singers and readers they are given in separate sections.

The underlying Typikon is that of the Holy Mountain, to which the Russian Typikon corresponds for the most part very closely. In Greek parishes on Sundays the reading of the Gospel is normally displaced to the end of the Katavasia of the 8th Ode, immediately before the Magnificat. In this case the order for the Gospel begins with the deacon's 'Let us pray to the Lord', on page 23. The Cypriot Typikon, however, preserves the traditional order. Interestingly in the old 'Cathedral Office', as described by St Symeon of Thessaloniki, the Gospel was sung as the climax of Sunday Matins, after the Eothinon. St Symeon regrets the increasing popularity of the monastic practice, but it eventually prevailed. In Greek parish use Matins normally precedes the Liturgy, which begins immediately after the Troparion 'Today salvation has come to the world', used for all eight Tones, the concluding litanies and dismissal being said quietly in the sanctuary by the priest and deacon.

The rubric that the priest should come out to read the Matins prayers during the Six Psalms at the beginning of the 5th Psalm rather than

the 4th is, in fact, what the Typikon of St Savvas directs, and it is still the practice of some monasteries. In the old order, presupposed by the Typikon of St Savvas, the Six Psalms were chanted solemnly and there was therefore time to read all Twelve Prayers during the last two Psalms. The Six Psalms should be read by one reader, not divided between several. They are one of the gerontika, that is the parts normally read by the Superior, and should be allocated to a senior person, such a visiting priest. All should remain standing during the Six Psalms. They are not an opportunity, for Singers in particular, to practice that well-known Orthodox rubric, 'Here beginneth the animated discussion'.

When Matins forms part of a Vigil it follows the Artoklasia at the end of Vespers. The Midnight Office is omitted, though some monasteries read the Canon to the Trinity at a Vigil on a Sunday. In normal monastic use the blessing by the priest that concludes the Artoklasia is followed by a patristic reading. After the reader has announced the title, the priest gives the usual blessing, 'Blessed is our God...', and the reader begins. At the end of the reading the Six Psalms begin at once, with 'Glory to God in the highest...'. The Royal Office is omitted entirely. If there is no reading, the Six Psalms follow the blessing by the priest, 'The blessing of the Lord be upon you...', which ends the Artoklasia. The First Hour is read at the end of Matins, unless the Liturgy follows at once, and we have therefore included it here.

In most parishes the Royal Office is abbreviated, and, the censing and the two Psalms being omitted, the Reader begins at once with the Trisagion.

When Matins is celebrated in full it is not normal for the deacon to vest until the Anavathmi, the priest saying all the preceding litanies himself. In Greek parish use, the clergy vest and perform the Proskomidi during the first part of Matins, after the Litany of Peace. In monasteries the celebrating clergy take the kairos during the reading of the Psalter and then return to their stalls until it is time for them to vest for the Liturgy. In parishes the kairos is taken after the Six Psalms and Litany of Peace, or even before the beginning of the service.

The prayer after Psalm 50 is the text, apart from the addition of Mothers among the ascetics, as it appears in the earliest sources. It is now customary to expand it with a great many additional names in accordance with local custom.

Most of the technical terms, including those printed in *italic* in this preface, are explained in a short Glossary at the end.

Since Matins is a longer and more complex service than Vespers and the ways of celebrating it vary more widely, it is not feasible to provide for every possible use.

Matins, for Sundays and Feasts.

The Royal Office.

After the Dismissal of the Midnight Office the Priest, having made the customary metania to the Superior, or to his stall, enters the sanctuary

and makes three bows before the holy Table. He puts on the Epitrachelion and, standing in front of the Holy Table, intones:

Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen.

The Priest blesses the incense and begins to cense the sanctuary and the whole church as usual. The Reader begins the following Psalms:

Come, let us worship and fall down before the King our God.

Come, let us worship and fall down before Christ the King our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 19

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Sion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of our the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved his Christ. He will hear him from his holy heaven; in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord, and through the mercy of the Most High he will not be shaken. May your hand light upon all your enemies, and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth, and their seed from among the children of humankind. Because they intended evils against you, and devised plans by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, Lord, in your power; we will sing and praise your mighty acts.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us. (three times)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for

your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The priest must take care that he is standing beneath the Polyeleos to say this conclusion. He then enters the sanctuary, puts away the censor and takes his stand in front of the Holy Table.

The Reader says the following Troparia:

Lord, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and guarding your commonwealth by your Cross.

Glory.

Lifted up on the Cross of your own will, to the new commonwealth that bears your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle: a weapon of peace, an invincible trophy.

Both now. Theotokion.

Dread Champion who cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy. (x3)

Priest: For you, O God, are merciful, and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: Amen. In the name of the Lord, bless Father.

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

Reader: Amen.

The Six Psalms.

And we begin the Six Psalms, listening with complete silence and compunction. The Superior, or the designated reader, with devotion and fear of God says:

Glory to God in the highest, and peace on earth, goodwill among men.
(x3)

Lord, you will open my lips, and my mouth will declare your praise. (x2)

Psalm 3

Lord, why have those who afflict me been multiplied? Many rise against me. Many say to my soul, 'There is no salvation for him in his God'. But

you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice, I cried to the Lord, and he heard me from his holy mountain. I lay down and slept; I awoke, because the Lord will assist me. I will not be afraid of tens of thousands of people who surround me. Rise, Lord, save me, my God; because you have struck all who are vainly my foes. You have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

And again:

I lay down and slept; I awoke because the Lord will assist me.

Psalm 37

Lord, do not rebuke me in your anger, nor chastise me in your wrath. For your arrows have been stuck fast in me, and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath, nor peace in my bones on account of my sins. My iniquities flooded over my head; like a heavy burden they weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went about mourning all day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I howled from the groaning of my heart. Lord, all my desire is before you, and my groaning was not hidden from you. My heart was troubled, my strength failed me; and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life used force, and those who sought evils for me spoke vanities, and meditated trickeries all day long. But I,

like a deaf man, heard nothing; like one who is dumb, who does not open his mouth. So I became like one who cannot hear, and in whose mouth there are no rebukes. For in you, Lord, I have hoped; you will answer me, O Lord my God. For I said: Let my foes never exult over me. When my foot slipped they crowed over me. For I am ready for blows and my pain is with me continually. For I will declare my iniquity and be troubled at my sin. But my enemies live and have prevailed over me, and those who hate me unjustly have been multiplied. Those who repay me with evils in place of good have slandered me, since I pursued goodness. Do not forsake me, Lord; my God, do not go far from me. Hasten to help me, Lord of my salvation.

And again.

Do not forsake me, Lord; my God, do not go far from me.

Hasten to help me, Lord of my salvation.

Psalm 62

O God, my God, I watch for you at dawn; my soul has thirsted for you, my flesh how often in a desert, untrodden and waterless land. Thus I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips will praise you. So I will bless you as long as I live, and in your name I will lift up my hands. May my soul be filled as with marrow and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, every dawn I meditated upon you. For you became my helper, and in the shelter of your wings I shall rejoice. My soul clung to you; and your right hand upheld me. But those who vainly sought my life will go down to the deep-

est parts of the earth, they will be delivered to the power of the sword, they will be portions for foxes. But the king will rejoice in God, and all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped.

And again.

Every dawn I meditated upon you, for you became my helper, and in the shelter of your wings I shall rejoice.

My soul clung to you; and your right hand upheld me.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3, without Metanias)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Psalm 87

Lord, God of my salvation, I have cried by day, and by night also before you. Let my prayer come into your presence, and turn you ear to my supplication. For my soul was filled with evils, and my life drew near to Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead. Like the slain that sleep in the tomb, whom you remembered no more; and they were cut off from your power. They placed me in the lowest Pit; in darkness and in the shadow of death. Your wrath lay heavy upon me, and you brought all your waves against me. You put my friends far from me, and made me

an abomination to them. I was handed over and I came out; my eyes grew weak because of my beggary. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will any declare your mercy in the tomb, or your truth in the place of destruction? Will your wonders be known in the dark, or your justice in a land that has been forgotten? But to you, Lord, I have cried, and in the morning my prayer will come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me, and my companions because of my misery.

And again.

Lord, God of my salvation, I have cried by day; and by night also before you.

Let my prayer come into your presence, and turn your ear to my supplication.

The priest comes from the Altar and reads the morning prayers quietly.

Psalm 102

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget none of his benefits. He forgives all your iniquities; he heals all your diseases; he redeems your life from corruption and crowns you with mercy and compassion; he satis-

fies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy and judgement for all who are oppressed. He made known his ways to Moses, his wishes to the children of Israel. The Lord is compassionate and merciful, long-suffering and full of mercy. He will not always be wrathful, nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For, like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children the Lord has taken pity on those who fear him. For he knows of what we are made; has remembered that we are but dust. As for man, his days are but as grass, he will blossom like a flower of the field; for when a wind has passed over it, it will be no more and will know its place no longer. But the mercy of the Lord is for ever and ever upon those who fear him; and his justice upon their children's children, upon those who keep his covenant and remember his commandments to do them. The Lord has prepared his throne in heaven and his kingdom rules over all. Bless the Lord, all you his Angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his Ministers who do his will. Bless the Lord, all you his works. In every place of his dominion, bless the Lord, O my soul!

And again.

In every place of his dominion, bless the Lord, O my soul!

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

And again.

In your justice hear me, O Lord; and do not enter into judgement with your servant. (x2)

Your good Spirit will guide me in an upright land.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3). Metanias (x3).

During the Six Psalms the Priest reads the

Twelve Morning Prayers.

1st Prayer

We thank you, Lord our God, who have roused us from our beds and placed in our mouth a word of praise, to worship and call upon your Holy Name, and we beseech you by your acts of pity, with which you have always treated our life. And now send forth your help on those who stand before the presence of your holy glory and who await the rich mercy which comes from you, and grant that they may always serve, praise, hymn and worship your inexpressible loving-kindness.

For to you belong all glory, honour and worship, to the Father, the Son and the holy Spirit, now and for ever, and to the ages of ages. Amen.

2nd Prayer

At night our spirit rises early to you, our God, for your commandments are light upon the earth. Teach us justice and sanctification in fear of you; for we glorify you who are our God, the One who truly exists. Incline your ear and hear us; and remember, Lord, by name all those who are present and who pray with us, and save them by your power. Bless your people and sanctify your inheritance. Give peace to your world, to the churches, to the priests, to our rulers and to all your people.

For blessed and glorified is your all-honoured and majestic name, of the Father, the Son and the Holy Spirit now and for ever, and to the ages of ages. Amen.

3rd Prayer

At night our spirit rises early to you, O God, for your commandments are light. Teach us your justice, O God, your commands and your statutes. Enlighten the eyes of our understanding, lest we ever sleep unto death in sins. Drive away all gloomy darkness from our hearts. Give us the grace of the sun of justice and by the seal of your Holy Spirit keep our life free from harm. Direct our steps in the way of peace. Grant that we may see the dawn and the day in joy, that we may offer you our morning prayers.

For yours is the might and yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

4th Prayer

Master and God, holy and beyond understanding, who said: Let light shine out of darkness, who have given us rest by the sleep of the night and raised us up to glorify and implore your loving kindness; entreated by your own compassion, accept us who now worship you and give you thanks in the measure of our power, and grant us all our requests that are for salvation. Declare us to be children of light and of the day, and heirs of your eternal blessings. Remember also, Lord, in the greatness of your compassion all your people, those present with us and who pray with us, and all our brethren by land and sea and in every place of your dominion who ask for your love for humankind and your help; and give to all your great mercy.

So that, always kept safe in soul and body, we may glorify with boldness your wondrous and blessed name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

5th Prayer

Treasury of blessings, ever-flowing Source, Holy Father, worker of wonders, all-powerful and almighty, we all worship you and beseech you, as we invoke your acts of mercy and compassion to help and assist our lowliness. Remember your suppliants, Lord; accept the morning prayers of us all like incense before you, and make none of us reprobate, but keep us all through your acts of compassion. Remember, Lord, those who keep vigil and who chant to your glory and that of your Son and our God and of your Holy Spirit. Be their help and their aid; accept their supplications on your heavenly and spiritual altar.

For you are our God and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

6th Prayer

We give thanks to you, Lord God of our salvation, for you do all things for the well-being of our life, that we may at all times look to you, the Saviour and Benefactor of our souls. We give thanks to you, for you have given us rest in the part of the night which has passed and roused us from our beds and placed us here for the worship of your honoured name. Therefore we beg you, Lord: Give us grace and power, so that we may be counted worthy to chant to you with understanding and to pray without ceasing in fear and trembling, as we work out our salvation through the assistance of your Son. Remember too, Lord, those who cry

out to you by night. Hear them and have mercy, and crush beneath their feet their invisible and hostile foes.

For you are the King of peace and the Saviour of our souls, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

7th Prayer

God and Father of our Lord Jesus Christ, who have raised us from our beds and gathered us together for this hour of prayer, give us grace by the opening of our mouths and accept our thanksgivings, in the measure of our ability. Teach us your statutes, because we do not know how to pray as we ought, unless you, Lord guide us by your Holy Spirit. Therefore we beg you, if we have sinned in any way until the present hour in word or deed or by thought, voluntarily or involuntarily, remit, forgive, pardon. For if you should regard iniquities, Lord; Lord, who will stand? For there is redemption from you. You alone are holy, a helper, a mighty defender of our life, and in you is our praise at all times.

Blessed and glorified be the might of your Kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

8th Prayer

Lord our God, who have driven from us the sloth of sleep and called us together with a holy summons to lift up our hands and to give you thanks for the judgements of your justice, accept our supplications, our requests, our thanksgivings, our nocturnal worship; and give us, O God, the grace of faith unashamed, sure hope, love without pretence. Bless

our comings in and our goings out, our deeds, works, words, desires, and grant that we may meet the beginnings of the day praising, singing, blessing the loving-kindness of your ineffable goodness.

For blessed is your all-holy name and glorified is your kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

9th Prayer

Light in our hearts, Master, lover of humankind, the unsullied light of your divine knowledge, and open the eyes of our mind to the understanding of the proclamation of your Gospel. Instil in us also the fear of your blessed commandments, so that having trampled down all the desires of the flesh we may pass over to a spiritual way of life, thinking and doing all things that are well-pleasing to you.

For you are our sanctification and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

10th Prayer

Lord our God, who have granted humankind forgiveness through repentance and shown us an image of acknowledgement and confession of sins: the repentance leading to pardon of the prophet David, in accordance with your great mercy have mercy on us, who have fallen by many and great offences, and, in accordance with the multitude of your pity, wipe away our offences. For we have sinned against you, Lord, who know too the hidden and secret things of the human heart and who alone have authority to forgive sins. Create a clean heart in us and by

your sovereign Spirit establish us and make known to us the joy of your salvation. Do not cast us away from your presence, but be well pleased, as you are good and love humankind, for us to offer you until our last breath a sacrifice of justice and an offering on your holy altars.

By the mercy and compassion and love for humankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

11th Prayer

O God, our God, who by your will have brought into being the spiritual and rational Powers, we beseech and implore you, accept with that of all your creatures our hymn of glory in the measure of our power, and grant us in return the rich gifts of your loving-kindness. For to you bends every knee of those in heaven and on earth and under the earth, and everything that has breath and all creation sings the praise of your incomprehensible glory. For you alone are God, true and of great mercy. For all the Powers of heaven praise you and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

12th Prayer

We praise, hymn, bless and give you thanks, O God of our fathers, for you have turned aside the shades of night and shown us again the light of day. But we implore your loving-kindness: Be merciful to our sins and accept our supplication in your great compassion, for we take refuge in you, the merciful and all-powerful God. Make the true sun of justice

shine in our hearts; enlighten our mind and guard all our senses, so that, walking uprightly by day in the way of your commandments, we may reach eternal life; for with you is the source of life, and may we be counted worthy to come to the enjoyment of the unapproachable light.

For you are our God and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

The Priest, having kissed the icon of the Lord, enters the sanctuary by the south door.

When the Six Psalms are completed the Priest, standing in front of the Holy Table, intones the:

Litany of Peace

In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For all devout and Orthodox Christians, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany by the Priest, the Canonarch or Singer chants, in the tone of the Troparion of the day:

The Lord is God, and has appeared to us. Blessed is he who comes in the name of the Lord. (This is sung after each of the following verses by the two choirs alternately)

Verse 1: Give thanks to the Lord, for he is good: his mercy endures for ever.

Verse 2: All the nations surrounded me, but in the name of the Lord I drove them back.

Verse 3: This is the Lord's doing, and it is marvellous in our eyes.

Then we sing the Troparion of the current feast, or of the Saint of the day, or, on Sundays, the Resurrection Apolytikion of the current tone twice, together with the appropriate Theotokion. This is a simplified rubric; but it should be noted that on most Sundays the Resurrection Apolytikion is sung twice.

After this the recitation of the Psalter and the [poetic] Kathismata as appointed.

On Sundays the first two Kathismata of the Psalter are numbers 2 and 3 [Psalms 9-16 and 17-23]

After each Kathisma the Short Litany by the Priest with the following endings.

After the 1st Kathisma

For yours is the might and yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

After the 2nd Kathisma

For you, O God, are good and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

On normal Sundays the third Kathisma is Psalm 118 [Kathisma 17].
On major Feasts the Polyeleos.

After the last verse of Psalm 118, or the Polyeleos, if the Feast falls on a Sunday, we sing at once, that is before Glory to the Father:

The Resurrection Evlogitaria. Tone 5

Before each Troparion we say: Blessed are you, O Lord: teach me your statutes.

The company of the Angels was amazed, seeing you numbered among the dead, yet destroying the power of death, O Saviour, raising Adam with yourself and freeing all from Hell.

‘Why do you mingle sweet spices with your tears, O women disciples?’ the dazzling Angel in the tomb said to the women bearing myrrh, ‘Behold the tomb, and understand: for the Saviour has risen from the grave’.

Early in the morning the women bearing myrrh hastened, lamenting, to your grave; but the Angel stood before them and said, ‘The time for lamentation has passed. Do not weep; but tell the Apostles of the Resurrection’.

The women bearing spices coming to your grave, O Saviour, heard an Angel saying to them, ‘Why do you number the living among the dead? For as God he has risen from the grave’.

Glory. To the Trinity.

We worship the Father, and his Son, and the Holy Spirit: the holy consubstantial Trinity, as we cry with the Seraphim, 'Holy, holy, holy are you, O Lord!'

Both now. Theotokion.

O Virgin, by giving birth you redeemed Adam from sin, and you brought Eve joy instead of sorrow. He who was incarnate from you, who is both God and man, has guided back to life those who had fallen from life.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Then the Short Litany by the Priest with the ending:

For blessed is your name and glorified is your kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Reader reads the Ypakon. On Feasts the [poetic] Kathisma. On Sunday there follow the Anavathmi in the Tone of the Week.

On feasts, the First Antiphon of those in Tone 4.

From my youth up many passions make war on me: but you, O Saviour, help me and save me. (x2)

You who hate Zion, may you be put to shame by the Lord: for you will be dried up as grass by fire. (x2)

Glory.

By the Holy Spirit every soul is given life, by cleansing it is exalted, it is made bright by the threefold Unity in a sacred mystery.

Both now.

By the Holy Spirit every soul is given life, by cleansing it is exalted, it is made bright by the threefold Unity in a sacred mystery.

[In some places the following is sung instead:

By the Holy Spirit the streams of grace well up, watering all creation to engender life.]

During the Anavathmi the Priest, with the Deacon, enters the sanctuary and, vested in epitrachelion and phelonion, stands in front of the Holy Table.

When the Anavathmi and the Prokeimenon are finished the Deacon intones:

Let us pray to the Lord.

People: Lord, have mercy.

Priest: For holy are you, our God, and you dwell in the holy place, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Choirs: Let everything that has breath praise the Lord. (x3)

Deacon: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

People: Lord, have mercy. (x3)

Deacon: Wisdom, stand upright. Let us listen to the holy Gospel.

Priest (or Bishop): Peace to all.

People: And to your Spirit.

Priest: The Reading is from the holy Gospel according to N.

People: Glory to you, Lord, glory to you!

Deacon: Let us attend.

And the Priest reads the Matins Gospel, if it is Sunday, the Eothinon, standing on the south side of the Holy Table, with the Deacon opposite him. On other days he reads it from between the Holy Doors, facing the People.

After the Gospel, People: Glory to you, Lord, glory to you!

On Sundays, after the Gospel:

Having seen the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We worship your Cross, O Christ, and we praise and glorify your holy Resurrection. For you are our God; we know no other but you; we name you by name. Come, all the faithful, let us worship the holy Resurrection of Christ; for behold through the Cross, joy has come in all the world. Ever blessing the Lord, we sing his Resurrection. For having endured the Cross for us, by death he has destroyed death.

Then on Sundays the Singers begin Psalm 50.

The Priest, wearing his kalymafchion [and cowl] and having let down the phelonion, stands in the Holy Doors holding the Holy Gospel. When the singers reach the verse For see, you have loved truth, he comes out through the Holy Doors and takes his stand in the middle of the church. In Athonite use, he stands directly beneath the polyeleos for the Superior to venerate the Gospel. He then moves further to the west for the rest of those present to do so. The server with the candle is the last to venerate. In most Greek parishes the Gospel is then taken to back of the church, preceded by the candle, and placed on a stand near the west end

of the church, so that latecomers may venerate it. There follows the veneration of the Gospel, after which the Priest returns to the Sanctuary and places the Gospel on the Holy Table, or, where it is the custom, at the back of the Church.

On all other days the Psalm is read and there is no veneration of the Gospel.

Psalm 50

Have mercy on me O God, in your great mercy; according to the fullness of your compassion blot out my offence.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my wickedness, and my sin is ever before me.

Against you only I have sinned and done what is evil in your sight, that you may be justified in your words, and win when you are judged.

For see, in wickedness I was conceived, and in sin my mother bore me.

For see, you have loved truth: you have shown me the hidden and secret things of your wisdom.

You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow.

You will make me hear of joy and gladness; the bones which have been humbled will rejoice.

Turn away your face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right Spirit within me.

Do not cast me out from your presence, and do not take your Holy Spirit from me.

Give me back the joy of your salvation, and establish me with a sovereign Spirit.

I will teach transgressors your ways, and sinners will turn to you again.

O God, the God of my salvation, deliver me from bloodshed, and my tongue will rejoice at your justice.

Lord, you will open my lips: and my mouth will declare your praise.

For if you had wanted a sacrifice, I would have given it; you will not take pleasure in burnt offerings.

A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise.

Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt.

Then you will be well pleased with a sacrifice of justice, oblation and whole burnt offerings.

Then they will offer calves upon your altar.

On Sundays:

Glory to the Father and to the Son and to the Holy Spirit.

Through the prayers of the Apostles, O Merciful One, blot out the multitude of my transgressions.

Both now and for ever and to the ages of ages. Amen.

Through the prayers of the Mother of God, O Merciful One, blot out the multitude of my transgression

Have mercy on me, O God, in your great mercy; according to the fulness of your compassion blot out my offence.

Jesus, having risen from the tomb as he foretold, has given us eternal life and his great mercy.

On all Feasts with a Gospel special texts are appointed to be sung after Glory and Both now and the verse Have mercy on me on, O God. These will be found in the Menaion for the day.

On all days with a Gospel, the Deacon (or Priest):

O God, save your people and bless your inheritance, visit your world with mercy and pity, exalt the horn of Orthodox Christians and send down upon us your rich mercies; at the prayers of our all-pure Lady, the Mother of God and Ever-Virgin Mary; by the power of the precious and life-giving Cross; at the protection of the honoured Bodiless Powers of heaven; through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist John, of the holy, glorious and all-praised Apostles; of the holy, glorious and triumphant Martyrs; of our venerable and God-bearing Fathers and Mothers; of the holy and righteous Forebears of God, Joachim and Anna, of Saint N., whose memory we celebrate, and of all your Saints, we beseech you, only merciful Lord, hearken to us sinners as we pray to you and have mercy on us.

Singers: Lord, have mercy. (Twelve times, in threes)

Priest: By the mercy and compassion and love towards humankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Singers: Amen.

And we begin the Canons. In Athonite use, on Sundays and Feasts the Church is censed as usual at the start of the Canons.

At the end of the 3rd and 6th Odes, the Short Litany.

After the 3rd Ode

For you are our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

After the 6th Ode

For you are the King of peace and the Saviour of our souls, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Kontakion, Ikos and Synaxarion for the day are read. When the Katavasia of the 8th Ode is finished the Deacon, looking towards the People from the Holy Doors, says in a loud voice:

The Mother of God and Mother of the Light in hymns let us honour and magnify.

He then censes the whole sanctuary and church as usual.

The Magnificat and 9th Ode are traditionally sung by the senior persons present in the two Choirs.

The Song of the Mother of God.

A maiden mother hymns her Son and God. In hymns God's Mother now we magnify.

My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

For he has regarded the lowliness of his handmaiden, for behold from henceforth all generations will call me blessed.

For he that is mighty has done great things for me, and holy is his name, and his mercy is on them that fear him from generation to generation.

He has shown strength with his arm, he has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones and exalted the humble. He has filled the hungry with good things and the rich he has sent away empty.

He has helped Israel his servant in remembrance of his mercy, as he spoke to our fathers, Abraham and his seed for ever.

After the Katavasia of the 9th Ode, the Short Litany.

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For all the Powers of heaven praise you, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then on Sundays only:

Choir 1: Holy is the Lord our God.

Choir 2: Holy is the Lord our God.

Choir 1: Exalt the Lord our God; and bow down before his footstool.

Choir 2: For he is holy.

Then, on all days, the Exapostilaria.

After the Exapostilaria

Lauds

If it is Sunday, or a feast of the Lord, or the memorial of a Saint having the Great Doxology, the two Choirs sing Let everything that has breath in the appropriate tone, as follows:

Psalm 148

[A] Let everything that has breath praise the Lord. Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

The following verses, to the point where the Stichera are inserted, are, unfortunately, often omitted.

[A] Praise him, sun and moon; praise him, all you stars and light.

[B] Praise him, you highest heavens and you waters that are above the heavens. Let them praise the name of the Lord.

[A] For he spoke and they came into being; he commanded and they were created.

[B] He established them for ever and ever; he made an ordinance, and it shall not pass away.

[A] Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

[B] Fire and hail, snow and ice and storm-wind; things that do his word.

[A] Mountains and all hills, fruiting trees and all cedars;

[B] Beasts of the wild, and all cattle, creeping things and winged birds;

[A] Kings of the earth and all peoples, rulers and all judges of the earth;

[B] Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

[A] His praise is above earth and heaven, and he will exalt the horn of his people.

[B] A hymn for all his holy ones; for the children of Israel, a people that draws near him.

Psalm 149

[A] Sing to the Lord a new song, his praise in the Church of the holy ones.

[B] Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

[A] Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

[B] For the Lord is well-pleased with his people; he will exalt the meek with salvation.

[A] His holy ones will exult in glory, and rejoice upon their beds.

[B] The high praises of God in their mouths, and two-edged swords in their hands,

[A] To exact vengeance among the nations, punishments among the peoples.

[B] To bind their kings in fetters; and their nobles in shackles of iron.

For 8 Verses (Sundays) or 6 Verses.

[A] To execute upon them the judgement that is decreed; such glory will be for all his holy ones.

Psalm 150

[B] Praise God in his saints; praise him in the firmament of his power.

For 4 Verses.

[A] Praise him for his mighty acts; praise him according to the greatness of his majesty.

[B] Praise him with the sound of the trumpet; praise him with lute and harp.

[A] Praise him with timbrel and dance; praise him with strings and pipe.

89

[B] Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

If it is Sunday, add the following verses:

[A] Verse 1: Arise, O Lord, my God, lift up your hand: do not forget your poor for ever.

[B] Verse 2: I will give you thanks, O Lord, with my whole heart: I will tell of all your wonders.

If a feast with Stichera at Lauds falls on a Sunday, the appropriate Psalm verses are used instead.

[A] Glory.

On Sunday the Eothinon corresponding to the Gospel.

[B] Both now.

On Sunday the following Theotokion:

You are most blessed, Virgin Mother of God, for through him who took flesh from you Hell has been taken captive, Adam recalled, the curse slain, Eve set free, death put to death, and we given life. Therefore in praise we cry: Blessed are you, Christ our God, who have been thus well-pleased. Glory to you.

On Sundays and Feasts having a Great Doxology:

[A] Glory to you who have shown us the light. Glory to God in the highest, and on earth peace, goodwill among men.

[B] We praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory.

[A] Lord, King, God of heaven, Father almighty: Lord, only-begotten Son, Jesus Christ and Holy Spirit.

[B] Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you take away the sins of the world.

[A] Receive our prayer, you who sit on the right hand of the Father, and have mercy on us.

[B] For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

[A] Every day I will bless you, and praise your name for ever and to the ages of ages.

[B] Grant, Lord, this day to keep us without sin.

[A] Blessed are you, O Lord, the God of our fathers, and praised and glorified your name to the ages. Amen.

[B] May your mercy, O Lord, be upon us, as we have put our hope in you.

[A] Blessed are you, O Lord, teach me your statutes.

[B] Blessed are you, O Lord, teach me your statutes.

[A] Blessed are you, O Lord, teach me your statutes.

[B] 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.

[A] Lord, I have run to you for refuge: teach me to do your will, for you are my God.

[B] For with you is the source of life: and in your light we shall see light.

[A] Continue your mercy towards those who know you. Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[B] Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[A] Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[B] Glory to the Father and to the Son and to the Holy Spirit.

[A] Both now and for ever and to the ages of ages. Amen.

[B] Holy Immortal, have mercy upon us.

[A] Holy God. [B] Holy Strong. [A] Holy Immortal. [B] Have mercy on us.

If it is Sunday, at the end of the Doxology and Trisagion, we say the Resurrection Troparia.

For the 1st, 2nd, 3rd and 4th tones in Tone 4:

To-day salvation has come to the world. Let us sing to him who rose from the tomb, the Author of our life. For destroying death by death, he has given us the victory and his great mercy.

For the 5th, 6th, 7th and 8th tones in Tone 8.

By rising from the tomb and bursting through the bonds of Hell, you abolished the sentence of death, O Lord, delivering all from the snares of the foe. Having shown yourself to your Apostles, you sent them out to preach, and through them you gave peace to the whole world, you who alone are full of mercy.

On other Feasts the Apolytikion, once. The two Litanies and Dismissal.

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy. Three times after each petition.

Deacon: Again we pray for our Archbishop N.

[Again we pray for our Sovereign Lady, Queen Elizabeth, the royal family, her government and all in authority.]

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families; [and for the servants of God N. & N. (Here the Deacon may name those for whom he has been asked to pray), and all who have asked for our prayers, unworthy though we are.]

Again we pray for the blessed and ever-remembered founders of this holy church, and for all our brothers and sisters who have gone to their rest before us, and who lie asleep here in the true faith; and for the Orthodox everywhere[, and for the servants of God N. & N. (Here the Deacon may name those for whom he has been asked to pray), and that they may be pardoned all their offences, both voluntary and involuntary].

Again we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Priest: For you, O God, are merciful, and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon: Let us complete our morning prayer to the Lord.

People: Lord, have mercy. And so after each of the following petitions.

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. And so after each of the following petitions.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you are a God of mercy, compassion and love towards humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Prayer at the Bowing of Heads

Priest (in a low voice): Holy Lord, dwelling on high and beholding things below and, with your eye that observes all, keeping watch over the whole creation, to you we have bowed the neck of our soul and body, and we beseech you, O Holy of Holies: Stretch forth your invisible hand from your holy dwelling and bless us all. And, as you are good and love humankind, pardon us if we have sinned in anything, voluntarily or involuntarily, granting us your blessings both of this world and of the world above.

(Aloud) For yours it is to have mercy and to save us, O our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Wisdom.

Reader: Bless.

Priest (from inside the Sanctuary): Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church, unto ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

The Priest, standing in the holy Doors and facing the People, gives the Great Dismissal as follows:

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. (x3) Give the blessing.

And the Priest, lowering the Phelonion, continues:

May [on Sunday he who rose from the dead, but on Feasts of the Lord the appropriate phrase] Christ our true God, at the prayers of his all-pure and holy Mother; by the power of the precious and life-giving Cross; through the protection of the honoured, Bodiless Powers of heaven; the intercessions of the honoured, glorious, prophet, forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and triumphant Martyrs; of our venerable and god-bearing Fathers; of the holy and righteous forebears of God, Joachim and Anne; of Saint N. [the patron of the church]; of Saint N., whose memory we celebrate, and of all the Saints, have mercy on us and save us, for he is good and loves humankind.

Reader: Amen. And at once he begins the First Hour.

First Hour.

The Holy Doors and the Curtain are shut. The Reader begins straight away with:

O Come, let us worship and fall down before the King, our God.

O Come, let us worship and fall down before Christ, the King, our God.

O Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias and the Psalms:

Psalm 5

Give ear to my words, O Lord, understand my cry. Attend to the voice of my supplication, my King and my God; for to you I shall pray, O Lord. In the morning you will hear my voice. In the morning I shall stand before you, and you will watch over me; because you are not a God who wants iniquity. The evil-doer will not dwell with you, nor will the lawless remain before your eyes. You have hated all those who work iniquity; you will destroy all those who speak lies. The Lord abhors a man of bloodshed and deceit. But I, in the abundance of your mercy, will enter your house, I will worship towards your holy temple in fear of you. Guide me, Lord, in your justice because of my enemies, direct my way before you. Because there is no truth in their mouths; their heart is vain. Their throat is an open tomb, they deceive with their tongues. Judge them, O God. Let them fall through their counsels; according to the multitude of their impieties cast them out, for they have embittered

you, O Lord. And may all those who hope in you be glad; they will rejoice for ever, and you will dwell among them, and all those who love your name will boast in you. Because you will bless the righteous; you have crowned him, O Lord, with your good pleasure.

Psalm 89

Lord, you have been our refuge from one generation to another. Before the mountains came into being or the earth and the world were formed, from age to age you are. Do not turn humankind back to humiliation, and you said: Turn back, children of men. Because a thousand years in your eyes, Lord, are like a day, or like yesterday which has passed, and like a watch in the night. Their years will be mere trifles, in the morning like grass may he pass away. In the morning let him flower and pass away; in the evening let him fall, dry up and wither. Because we have perished in your anger, and in your wrath we have been dismayed. You have set our iniquities before you; our age in the light of your countenance. Because all our days have perished, and in your anger we have perished; our years were reckoned like a spider. The days of our years there are seventy years in them, but if we are strong, eighty, and the majority of them are labour and toil; because weakness has come over us and we shall be chastened. Who knows the might of your anger? And can gauge your wrath from fear of you? So make your right hand known to me, and those chastened in heart by wisdom. Turn back, O Lord, how long? And be entreated for your servants. We have been filled in the morning with your mercy, O Lord, and we have rejoiced and been glad. In all our days let us be glad; in return for the days when you humbled us, the years when we saw evils. And look upon your servants and upon

98

the work of your hands and guide your children. And let the brightness of the Lord be upon us, and direct the works of our hands for us, and direct the work of our hand.

Psalm 100

I will sing to you of mercy and judgement, O Lord, I will chant and think on a blameless way. When will you come to me? I have walked in the midst of my house in the innocence of my heart. I have set no lawless deed before my eyes; I have hated those who commit transgressions. No twisted heart has been attached to me; the evil man who avoids me I have not acknowledged. The man who secretly slanders his neighbour, him I have driven out. With a man of proud looks and insatiate heart I have not eaten. My eyes are upon the faithful in the land, for them to dwell with me; the man who walks on a blameless way, he has ministered to me. The man who acts proudly has not dwelt in my house; the man who speaks calumnies has not prospered before me. Morning by morning I slew all the sinners in the land, to purge from the Lord's city all workers of iniquity.

Glory. Both now. Alleluia. (x3) Lord, have mercy. (x3)

Then at once: Glory, the Apolytikion of the day,

Both now, and the following Theotokion:

What shall we call you, O Full of grace? Heaven? For you made the Sun of justice to dawn. Paradise? For you made the flower of incorruption blossom. Virgin? For you remained incorrupt. Pure Mother? For you held in your holy embrace a Son who is the God of all. Implore him that our souls may be saved.

And immediately:

Direct my steps according to your word, and let no iniquity lord it over me.

Deliver me from the slander of men, and I shall keep your commandments.

Let your face shine on your servant, and teach me your statutes.

Let my mouth be filled with your praise, O Lord, that I may hymn your glory, all day long your splendour.

Then:

Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

The Kontakion of the Saint, if there is one, or of the current Feast.

But on Sunday we say the Hypakon of the Tone.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy. (x3) Glory. Both now.

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, give the blessing, Father.

Priest: May God take pity on us and bless us; show the light of his countenance on us and have mercy on us.

Then the Superior says following prayer:

Christ, the true light, who enlighten and hallow everyone who comes into the world, may the light of your countenance be signed upon us,

that in it we may see your unapproachable light; and direct our steps to the doing of your commandments; at the intercessions of your most pure Mother and of all your Saints. Amen.

Reader:

To you my Champion and Commander I your City saved from disasters dedicate, O Mother of God, hymns of victory and thanksgiving; but as you have unassailable might from every kind of danger now deliver me, that I may cry to you: Hail, Bride without bridegroom!

And Dismissal.

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. (x3) Give the blessing.

Priest: May [on Sunday he who rose from the dead] Christ our true God, at the prayers of his most pure and spotless Mother; of the holy, glorious and all-praised Apostles; of the holy, glorious and triumphant Martyrs; of our venerable and God-bearing Fathers; of Saint N. [the patron of the church]; [of Saint N., whose memory we celebrate; of the holy and righteous forebears of God, Joachim and Anne;] and of all the Saints, have mercy and save us, for he is good and loves humankind.

Through the prayers of our holy fathers, Lord Jesus Christ, have mercy on us and save us

Reader: Amen.

Appendices. 1. the Resurrection Exapostilaria.

A Composition by the Emperor Constantine, son of Leo the Wise.

Exapostilarion 1

With the Disciples let us go to a mountain in Galilee to contemplate Christ by faith as he says that he has received authority over things on high and things below. Let us learn how he teaches that they are to baptise all nations in the name of the Father and of the Son and of the Holy Spirit, and that he is with his Initiates, as he promised, until the final consummation.

Theotokion

You rejoiced with the Disciples, Virgin Mother of God, for you saw Christ risen from the tomb on the third day, as he said. He also appeared to them teaching and revealing mightier things and ordering them to baptise in the Father, Son and Spirit, that we might believe his Rising and might glorify you, O Maiden.

EXAPOSTILARION 2

When they saw the stone rolled away the Myrrhbearers rejoiced, for they saw a Young Man seated in the tomb, and he said to them, 'See, Christ has risen. Tell the Disciples with Peter, 'Go to the mountain in Galilee. There he will appear to you, as he foretold to his friends'.

Theotokion

An Angel brought his 'Hail' to the Virgin before your conception, O Chris. An Angel rolled the stone from your tomb. The one proclaimed and magnified the tokens of ineffable joy instead of sorrow; the other you, as giver of life in place of death, and announced the Resurrection to the Women and the Initiates.

EXAPOSTILARION 3

Let no one doubt that Christ has risen. For he appeared to Mary; then he was seen by those going out to the country; again he appeared to the eleven Initiates as they sat at table, and, when he had sent them out to baptise, he was taken up to heaven, from which he had come down, confirming the proclamation by many signs.

Theotokion

O Sun, who today dawned from the tomb, like a Bridegroom from his chamber, despoiled Hell and destroyed death, at the prayers of her who bore you, send out your light to us, make light shine in our hearts, make light guide us all to walk in the paths of your commandments and in the ways of peace.

EXAPOSTILARION 4

Shining with virtues, let us contemplate the men in shining garments, who appeared in the life-bearing grave, to the Myrrhbearers as they bowed their faces to the earth. Let us be taught of the Rising of heaven's Master, and let us run with Peter towards life in a grave, and marveling at what is done, let us remain to see Christ.

Theotokion

With your cry of 'Rejoice!', Lord, you transformed the grief of the Forefathers, bringing instead the joy of your Rising to the world. Therefore, through her who bore you, O Giver of life, Light that enlightens hearts, send forth the light of your mercies that we may cry to you, 'Lover of humankind, God and man, glory to your Rising!'

EXAPOSTILARION 5

Christ, the life and the way, from among the dead, journeyed with Cleopas and Luke, to whom he was made known at Emmaus when he broke the bread. Their souls and hearts were aflame as he talked with them on the road and explained with the Scriptures what he had undergone. With them let us cry aloud, 'He has been raised and has appeared to Peter!'

Theotokion

I sing the praise of your mercy without measure, O my Maker, for you emptied yourself to take on and to save the nature of mortals that had grown evil. And though God, you accepted to be born in my likeness from the pure Child of God and to descend as far as Hell, as you wished me to be saved at the prayers of her who bore you, O Master full of pity.

EXAPOSTILARION 6

Showing that you are man by essence, O Saviour, having risen from the tomb, you stood in the midst, partook of food and taught the preaching of repentance. Then at once you were raised up to the heavenly Father and you promised the Disciples to send the Paraclete. O God and man, above all godhead, glory to your Rising!

Theotokion

The Maker of creation and God of all things took mortal flesh from your immaculate blood, All-Holy Virgin. He also renewed nature, that was all corrupted, leaving you after childbirth as you were before. Therefore with faith we all proclaim you, as we cry, 'Hail, Sovereign Lady of the world!'

EXAPOSTILARION 7

When Mary said, 'They have taken away the Lord', Simon Peter and another Initiate of Christ, whom he loved, hurried to the grave. The two ran and found the grave clothes lying inside alone, while the napkin for the head was by itself. And so they waited quietly again, until they saw Christ.

Theotokion

Great and wonderful are the things you have done for my sake, most merciful Christ; for you were born beyond explanation from a Virgin Maid and accepted the Cross, and having endured death you arose in glory and freed our nature from death. Glory, O Christ, to your glory! Glory to your power!

EXAPOSTILARION 8

Seeing two Angels in the grave, Mary was amazed and, not recognising him, she asked Christ as the Gardener, 'Sir, where have you laid the body of my Jesus?' Recognising by his call that he was the Saviour, she heard, 'Do not touch me. Tell my brothers that I am departing to the Father'.

Theotokion

O Maiden, ineffably you bore one of the Trinity, who is two by nature and two by operation, yet one in person. Ever implore him then for those who worship you in faith to deliver us from every device of the foe; for now we all have recourse to you, Sovereign Lady, Mother of God.

EXAPOSTILARION 9

The doors being shut as you entered, Master, you filled the Apostles with the All-Holy Spirit, breathing on them with peace. You told them

to bind sins and to loose them, and after eight days you showed your side and hands to Thomas. With him we cry, 'You are Lord and God'.

Theotokion

When you saw your Son risen from the tomb on the third day, Bride of God, you put away all the tribulation you had endured as a Mother, when you saw him suffering. And filled with joy you sing his praise as you rejoice with his Disciples. And so save those who now proclaim you Mother of God.

EXAPOSTILARION 10

Of old, the sea of Tiberias found Thomas fishing with the sons of Zebedee, Nathaniel, Peter and two others. When, at Christ's order, they let down their net on the right hand side, they caught a multitude of fish. Peter, recognising him, swam towards him. Appearing to them for the third time, he showed them bread, and a fish on coals.

Theotokion

Entreat the Lord, who rose from the tomb on the third day, O Virgin, on behalf of all who sing your praise and with love call you blessed. For we all have you as a saving refuge and mediatrix with him, for we are your inheritance and your servants, Mother of God, and we all look to your assistance.

EXAPOSTILARION 11

The Lord, after his divine Rising, having three times enquired of Peter, 'Are you my friend?' proposed him as Chief Shepherd of his own sheep. He, when he saw the one whom Jesus loved following, asked the Mas-

ter, 'What of him?' 'If I want him to remain until I come again', he answered, 'what is that to you, friend Peter?'

Theotokion

O dread mystery! O extraordinary wonder! Through death, death is utterly destroyed. Who then will not praise, who will not worship your Resurrection, O Word, and the Mother of God who purely bore you in the flesh. At her intercessions deliver us all from Hell.

2. the Eleven Eothina.

A composition by Leo the Wise

Eothinon 1. Tone 1.

The Lord stood before his Disciples, who had ascended the mountain for his being lifted from the ground. They worshipped him, and when they had been taught that authority had been given him everywhere, they were sent out to proclaim his Resurrection from the dead and his restoration to Heaven. And Christ, God and the Saviour of our souls, promised unfailingly that he would be with them for ever.

EOTHINON 2. Tone 2.

To the Women who came with sweet spices with Mary, and who were at a loss how they might achieve their aim, the stone appeared lifted and a godlike Youth stilled the tumult of their soul, for he said: Jesus the Lord has risen; therefore proclaim to his heralds, the Disciples, to hasten to Galilee; there you will see him risen from the dead, as Giver of life and Lord.

EOTHINON 3. Tone 3.

When Mary Magdalen gave the good tidings of the Saviour's Resurrection from the dead and his appearing, the Disciples doubted and were upbraided for their hardness of heart; but armed with signs and wonders they were sent to preach. And while you, Lord, were taken up to the Father, source of light, they, entrusted with the wonders, began to preach the word everywhere. Therefore, enlightened through them, we glorify your Resurrection from the dead, O Lord who loves humankind.

EOTHINON 4. Tone 4.

It was deep dawn and the Women came to your grave, O Christ; but the body they longed for was not to be found; and so those who in shining garments stood by them in their perplexity said: Why do you seek the living with the dead? He has risen as he foretold. Why have you forgotten his words? Persuaded by them they proclaimed what they had seen, but the good tidings seemed but raving; so dull were the Disciples still; but Peter ran and having seen glorified to himself your wonders.

EOTHINON 5. Tone 5.

How wise, O Christ, are your judgements! You made Peter understand your Resurrection by the grave-clothes alone, but journeying with Luke and Cleopas you talked, and as you talked you did not at once reveal yourself. And you were reproached with being only a stranger in Jerusalem and not sharing in her final counsels. But as the one who disposes all things for the profit of his fashioning, you unfolded the prophecies about yourself and in the blessing of bread you made yourself known to them, whose hearts even before this had burned for

knowledge of you. They also were already proclaiming to your assembled Disciples your Resurrection. Through which have mercy on us.

EOTHINON 6. Tone 6.

O Christ you are truly peace for men of God; giving your peace to the Disciples after the Resurrection, you showed them to be full of fear, for they thought they saw a spirit; but you dispelled the tumult of their souls by showing your hands and feet; but, as they still doubted, by taking nourishment and reminding them of your teachings you opened their minds to understand the Scriptures; you assured them of the Father's promise, and blessing them you went away to heaven. And so with them we worship you. Lord, glory to you!

EOTHINON 7. Tone 7.

Lo, darkness and early dawn. And why, Mary, are you standing by the grave, your mind full of darkness? Why do you seek where Jesus has been laid? But see the disciples running together, see how they have realised the Resurrection from the grave clothes and the napkin, and have remembered the Scripture concerning this. With whom and through whom we too have believed and sing your praise O Christ, the Giver of Life.

EOTHINON 8. Tone 8.

Mary's hot tears did not flow in vain, for she was granted Angels to teach her and the sight of you, O Jesu. But, as a weak woman, she still had earthly thoughts, and therefore she was sent away so as not to touch you, O Christ; but nevertheless she was sent as a herald to your Disciples, to whom she spoke the good tidings, announcing your ascent

to the Father's inheritance. With her make us also worthy of your manifestation, O Master and Lord.

EOTHINON 9. Tone 5.

As at the last times you came when it was late on the Sabbath to your friends, O Christ, and you confirm the wonder by a wonder, by your entrance when the doors were shut your Resurrection from the dead. You filled your Disciples with joy and made them partakers of the Holy Spirit; you bestowed on them the authority of the forgiveness of sins and did not abandon Thomas to be drowned in the sea of unbelief. And so grant us also true knowledge and forgiveness of offences, compassionate Lord.

EOTHINON 10. Tone 6.

After your descent into Hell and your Resurrection from the dead, your Disciples, O Christ, losing heart most probably at your separation from them, turned back to their work: and once again there were boats and nets and a catch nowhere. But you appeared as Master of all things, O Saviour, and ordered them to cast their nets on the right hand side: and at once the word was deed, and there was a great multitude of fish, and a strange supper ready on land. Your Disciples partook of it then; make us also worthy to enjoy it now in spirit, O Lover of humankind.

EOTHINON 11. Tone 8.

Showing yourself to your Disciples after the Resurrection, O Saviour, you entrusted to Simon the pasturing of the sheep, as repayment for love, demanding the care of shepherding. And therefore he said: If you are my friend Peter, shepherd my lambs, shepherd my sheep. But he at

once showing his affection, inquired about the other Disciple. At their intercessions, O Christ, guard your flock from wolves that ravage it.

3. the Polyeleos.

Servants of the Lord, Alleluia.

Psalm 134

Praise the name of the Lord, praise the Lord his servants. Alleluia.

Who stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise the Lord, for the Lord is good. Alleluia.

Sing to his name, for it is fair. Alleluia.

For the Lord has chosen Jacob for himself; Alleluia.

Israel for his own possession. Alleluia.

For I know that the Lord is great. Alleluia.

And our Lord is above all gods. Alleluia.

Whatever he wished, the Lord has done, Alleluia.

In heaven and on earth, Alleluia.

In the seas and in all the deeps. Alleluia.

He brings up the clouds from the end of the earth. Alleluia.

He has made lightnings into rain. Alleluia.

He brings winds out of his treasuries, Alleluia.

He who smote the first born of Egypt, Alleluia.

From humans to beasts of burden. Alleluia.

He sent signs and wonders into your midst, O Egypt, Alleluia.
Among Pharaoh and all his servants; Alleluia.
He who smote many nations, Alleluia.
And killed mighty kings, Alleluia.
Sion, King of the Amorites, Alleluia.
And Og, King of Basan, Alleluia.
And all the kingdoms of Canaan. Alleluia.
And he gave their land as a heritage, Alleluia.
A heritage to Israel his people. Alleluia.
O Lord, your name is for ever, Alleluia.
And your memorial to generation and generation. Alleluia.
For the Lord will judge his people, Alleluia.
And he will comfort his servants. Alleluia.
The idols of the nations are silver and gold, works of human hands. Alleluia.
They have a mouth, but they will not speak. Alleluia.
They have eyes, but they will not see. Alleluia.
They have ears, but they will not hear. Alleluia.
There is no breath in their mouth. Alleluia.
Let all those who make them become like them, Alleluia.
And all those who trust in them. Alleluia.
House of Israel, bless the Lord. Alleluia.

House of Aaron, bless the Lord. Alleluia.

House of Levi, bless the Lord. Alleluia.

You who fear the Lord, bless the Lord. Alleluia.

Blessed be the Lord from Sion, he who dwells in Jerusalem. Alleluia.

Psalm 135

Give thanks to the Lord, for he is good, alleluia: for his mercy endures forever, alleluia.

Give thanks to the God of gods, alleluia: for his mercy endures forever, alleluia.

Give thanks to the Lord of lords, alleluia: for his mercy endures forever, alleluia.

To him who alone has done great wonders, alleluia: for his mercy endures forever, alleluia.

To him who made the heavens with understanding, alleluia: for his mercy endures forever, alleluia.

To him who set the earth on the waters, alleluia: for his mercy endures forever, alleluia.

To him who alone made the great lights, alleluia: for his mercy endures for ever, alleluia.

The sun to rule the day, alleluia: for his mercy endures for ever, alleluia.

The moon and the stars to rule the night, alleluia: for his mercy endures forever, alleluia.

To him who smote Egypt with their first born, alleluia: for his mercy endures forever, alleluia.

And led Israel out of their midst, alleluia: for his mercy endures forever, alleluia.

With a mighty hand and upraised arm, alleluia: for his mercy endures forever, alleluia.

To him who divided the Red Sea in two, alleluia: for his mercy endures forever, alleluia.

And led Israel through its midst, alleluia: for his mercy endures forever, alleluia.

And shook off Pharaoh and his power into the Red Sea, alleluia: for his mercy endures forever, alleluia.

To him who led his people through the desert, alleluia: for his mercy endures forever, alleluia.

To him who smote great kings, alleluia: for his mercy endures forever, alleluia.

And slew mighty kings, alleluia: for his mercy endures for ever, alleluia.

Sion, King of the Amorites, alleluia: for his mercy endures for ever, alleluia.

And Og, King of Basan, alleluia: for his mercy endures forever, alleluia.

And who gave their land as a heritage, alleluia: for his mercy endures forever, alleluia.

A heritage for Israel his servant, alleluia: for his mercy is for ever, alleluia.

For the Lord remembered us in our humiliation, alleluia: for his mercy endures forever, alleluia.

And redeemed us from our foes, alleluia: for his mercy endures for ever, alleluia.

Who gives food to all flesh, alleluia: for his mercy is for ever, alleluia.

Give thanks to the God of heaven, alleluia: for his mercy endures forever, alleluia.

Then the Selection according to the Feast.

After which the following in Tone 1 may be sung.

Glory.

Let us worship the Father, and let us glorify the Son, and let us all praise together the all holy Spirit, crying out and saying: All holy Trinity, save us all.

Both now.

Your people, O Christ, brings your Mother to intercede; at her entreaties grant us your pity, that we may glorify you, Loving Lord, who dawned for us from the grave.

The following Psalm of the Polyeleos is sung on the two Sundays before Lent, Meat Sunday and Cheese Sunday. When this Psalm is sung Psalm 118 is not sung, but in its place Psalm 134. Psalm 136 takes the place of the Selection. We also light the Polyeleos. Note that in the Russian use Psalm 136 is also used on the two preceding Sundays, those of the Prodigal Son and of the Last Judgement.

Psalm 136

By the rivers of Babylon, there we sat down and we when we remembered Sion. Alleluia.

On the willows in the midst of it we hung up our instruments. Alleluia.

For there our captors asked us for songs, and those who had led us away for a hymn, saying, 'Sing us one of the songs of Sion!' Alleluia.

How could we sing the Lord's song in a foreign land? Alleluia.

If I forget you, Jerusalem, let my right hand be forgotten! Alleluia.

Let my tongue stick to my throat, if I do not remember you, if I do not set Jerusalem above my highest joy. Alleluia.

Remember, Lord, against the Edomites the day of Jerusalem's fall, how they said, 'Tear it down! Tear it down! Down to its foundations!' Alleluia.

O daughter of Babylon, the wretched! Blessed is the one who requites you as you have requited us! Alleluia.

Blessed is the one who seizes your little children and dashes them against the rock! Alleluia.

Glory. Both now. Alleluia.

In present day Greek use the following Psalm is used instead of Psalm 134 on the feasts of the Mother of God. It is followed by Psalm 135, but the Selection for the various feasts is usually omitted. It is also common to farce the verses with refrains, in the same way as the Anixantaria are farced at Vespers.

Psalm 44

A Good Word. Alleluia.

My heart has uttered a good Word.

Hail, all-praised Queen of all, Mother of our God. Alleluia.

I tell my works to the King.

Hail, Queen of Angels, Sovereign of the world. Alleluia.

My tongue is the pen of ready writer.

Hail, proclamation of the Prophets, glory of Patriarchs. Alleluia.

You are lovely with a beauty beyond the sons of men.

Hail, pure Virgin, Sovereign Lady, Bride of God. Alleluia.

Grace has poured from your lips.

Hail, spotless, undefiled, incorrupt, All-holy. Alleluia.

Therefore God has blessed you for ever.

Hail, hope of those without hope, and help of those embattled. Alleluia.

Gird your sword on your thigh, mighty warrior.

Hail, full of grace. The Lord is with you, and through you with us. Alleluia.

In your splendour and beauty.

Hail, blessed are you among women, and blessed is the fruit of your womb. Alleluia.

Draw your bow and prosper, and reign.

Hail, Virgin Mother of God, blessed among women. Alleluia.

In the cause of truth and meekness and justice.

Hail, Mary, Lady of us all, the Lord of powers is with you. Alleluia.

[And your right hand will guide you wonderfully.

Your throne, O God, is forever and ever; the sceptre of your Kingdom is a rod of justice.

You have loved right and hated wrong.]

Therefore God your God has anointed you.

Hail, throne formed of fire, more glorious than the four living creatures.
Alleluia.

With the oil of gladness beyond your fellows.

Hail, Mary, Lady of us all. Hail, Mother of life. Alleluia.

[Your garments are fragrant with myrrh, aloes and cassia, from the ivory palaces which gladden you.

Kings' daughters are in your train.]

The Queen stood at your right hand.

Hail, highly blessed, highly glorified. Alleluia.

Arrayed in gold, wrought with many colours.

Hail, immaculate Mother of God, for you gave birth to the Saviour of our souls. Alleluia.

Listen my daughter and see, and incline your ear.

Hail, Paradise most holy. Hail, Bride without bridegroom. Alleluia.

And forget your people and your father's house.

Hail, greater holy of holies. Hail, Bride without bridegroom. Alleluia.

[Then the King will desire your beauty, for he is your God and your shall worship him.

And the daughter of Tyre will worship you with gifts.]

The richest of the people will entreat your favour.

All-holy Virgin, listen to the voice of your unprofitable servant. Guide me to offer you without ceasing the groanings of my heart, Sovereign Lady. Alleluia.

[All the glory of the King's daughter is within, arrayed in tasselled gold wrought with many colours.

The virgins in her train will be brought to the King, those near her will be brought to you.

They will be brought with joy and gladness, they will be led into the King's temple.

Instead of your fathers, sons are born to you. You will make them rulers over all the earth.]

I will remember your name throughout all generations.

All-holy Virgin, Bride of God, accept my pitiable service and bring it to God the compassionate, that rejoicing I may give you glory, O All-blameless. Hail, Bride without bridegroom. Alleluia.

[Therefore people will praise and thank you for ever and ever.]

Glory. Both now.

Alleluia, Alleluia, Alleluia. Glory to your our God, glory to you.

4. Glossary.

Anavathmi. A series of short hymns, based on the Psalms of Ascents (Greek Anavathmi), nos. 119-133, which are sung at Matins on Sundays, and Feasts with a Gospel. On Sundays they are divided into three Antiphons, except for Tone Eight, which has four. They are sung imme-

diately before the Prokeimenon. On Feasts the first Antiphon of Tone Four is always used, and hence the Prokeimenon on Feasts is always sung in that Tone. Some places use the final hymn from the Second Antiphon in Tone Four, rather than repeat the third one. The latter is more correct, but for convenience we give the alternative as well.

Apolytikion. The hymn that precedes the Dismissal (Greek Apolysis). It is the characteristic hymn of the day or the feast, and is often referred to simply as ‘the Troparion of the Day’. It is used at the offices and at the Liturgy.

Aposticha. The series of hymns and alternating Psalm verses which are sung towards the end of Vespers and daily Matins. In Greek stichos means ‘verse’.

Artoklasia. The ceremony of the Blessing of Loaves, or Breaking (Greek klasis) of Bread (Greek artos), that takes place before the Apolytikion at Vespers when there is a Vigil. In many Greek parishes it is nowadays celebrated on important feasts even when there is no Vigil, at Vespers or Matins or even, incorrectly, after the Liturgy. The ceremony for such occasions will be found in the bilingual edition of the Divine Liturgy published by the Archdiocese of Thyateira.

Canon. A series of hymns divided into nine Odes, each linked to one of the nine Biblical Canticles, the last of which consists of the Magnificat and Benedictus. Outside monasteries, apart from the Magnificat, the Biblical Canticles are normally omitted, simple refrains taking the place of the biblical verses. In practice most Canons only contain eight Odes, since Ode 2 is only used on Tuesdays in Lent, though the acros-

tics often show that there were originally nine. Normally three, on Sundays four, Canons are prescribed, in such a way as to make each Ode, including the Irmos, consist of 14 Troparia.

Canonarch. The monk whose task it is to see that the singers sing the correct texts in the correct Tone. He also reads the verses of the Prokeimenon and similar texts. In Slav use these duties have been taken over by the Deacon.

Doxology. An ancient hymn of praise, common to both East and West. In the East it has two forms, the Greater and Lesser. The former is used at Matins on Sundays and Feasts, the latter at Matins on ordinary days and at Compline. Like the Latin *Te Deum*, the hymn itself is followed by a series of verses from the Psalter. The Great Doxology ends with the solemn singing of the Trisagion. The Lesser Doxology ends with the prayer *Grant Lord this day*, which, at both Vespers and non-festal Matins, precedes the Bowing of Heads. The word 'doxology' is also used for other short ascriptions of praise to the Holy Trinity. See *Doxastikon* and *Ekphonesis*.

Doxastikon. A hymn sung after the short doxology 'Glory (Greek *doxa*) to the Father and to the Son and to the Holy Spirit'. It is normally sung to a slower and more elaborate melody than the preceding hymns.

Ekphonesis. Used chiefly of the final doxology that ends every prayer. It is usually, but not always, sung out loud (Greek *ekphōnō*), even when the prayer itself is directed to be read 'in a low voice' (Greek *mystikōs*).

Eothina. Meaning 'of the dawn'. The word is used to refer [a] to the eleven Gospels of the Resurrection, one of which is read each Sunday at

Matins, and [b] to the eleven idiomels by the Emperor Leo the Wise [866-912], that are sung at the end of Lauds on Sunday. There is one to correspond each of the eleven Gospels, of which they are poetic summaries. In the old 'Sung', or 'Cathedral', office, as described by St Symeon of Thessaloniki [† 1429], they were sung immediately before the Resurrection Gospel.

Epitrachelion. Worn round the neck, which is meaning of the word, it is the Eastern equivalent of the Western stole, the chief difference being that it is always joined down the middle, normally with a series of ornamental studs. It is also broader than the stole. It is the characteristic priestly vestment, worn only by bishops and priests. A priest should not celebrate any service unless he is wearing it.

Evlogitaria. A series of short hymns introduced with the refrain 'Blessed (Greek *evlogitos*) are you, O Lord, teach me your statutes', which are sung at the end of Psalm 118, or the *Polyeleos*, at Matins on Sundays. There is another set which is sung on Saturdays of the Departed, and also at Funerals and Memorial Services.

Exapostilarion. Short hymns sung at the end of the Canon at Matins. For Sundays there are eleven, written by the son of Leo the Wise, Constantine Porphyrogenitos [912-959], one corresponding to each of the eleven Resurrection Gospels.

Gerontika. A convenient word used to indicate those parts of the office which are traditionally read by the Superior, or Elder (Greek *Gerōn*, or *Geronta*). If the Superior is absent they are read by the senior monk present. A visiting priest or important visitor is often asked to read

them. At festal Matins they include the Six Psalms, Psalm 50 and the concluding Prayer of the First Hour.

Ikos. See **Kontakion**.

Irmos. The verse which gives the tune to which the following Ode of a Canon is to be sung. They also frequently make use of, or allude to, the Biblical Canticle which used to be, and on the Holy Mountain is still, sung with the Canon. Normally only the Irmos of the first Canon of a series is sung. On major feasts the Irmi are sung twice and may also be used as **Katavasias**.

Kalymafchion. Also called in monastic language a **skoupho**, or 'bonnet'. The familiar 'stove pot' hat of Orthodox bishops, priests and deacons. In Greek use those of the secular clergy have a brim on top. Monks, whether priests or not, wear a cowl (Greek **koukoulli**, from Latin **cucullus**) over their **skoupho**. When worn by secular Archimandrites and Bishops it is called an **Epanokalymafchion** or 'over kalymafchion'. The Russian cowl is permanently attached to the **skoupho**, and the whole is called a **klobuk**, but the Greek cowl can be removed separately, and the rules for when to wear what are quite complicated.

Katavasia. The final verse of an Ode of a Canon, so called because the Singers used to come down (Greek **katavainein**) from their stalls and unite in the middle of the Choir to sing them. On Sundays and major Feasts there is one after every Ode. They are often 'seasonal', and anticipate the next great Feast. Thus the **Katavasias** of Christmas are sung from the 21st of November onwards. The 'normal' **Katavasias** are those

of the Canon to the Mother of God in Tone 4, 'I will open my mouth'. On non-festal days they occur after the 3rd, 6th, 8th and 9th Odes only.

Kathisma. One of the twenty sections into which the Psalter is divided for liturgical purposes. The word is also used for the short hymns that are sung after the reading of each Kathisma at Matins. The word is a Greek word meaning a seat. Each Kathisma is divided into three sections (Greek Staseis).

Kontakion. Originally a 'verse sermon' consisting of a Proemium followed by a series of longer stanzas, or Ikoi, all ending with the same phrase, like a refrain. They were gradually displaced by the Canons, and in the present office only the Proemium, now called the Kontakion, and the first Ikos survive. In current Greek use they are normally read at Matins, except on great Feasts, and the final phrase is repeated, a survival of the ancient practice. In Russian use the Kontakion is normally sung at Matins on Sundays. The Kontakion is also read at the Hours and sung at the Liturgy, though in Greek use those at the Liturgy are 'seasonal', like the Katavasias. The greatest writer of Kontakia is St Romanos [6th century], many of whose Kontakia are still in use.

Megalynarion. A short verse containing, either at the beginning or end, the words 'We magnify' (Greek megalynomen). On the Feasts of the Lord a series of megalynaria is provided to be sung with the Ninth Ode of the Canon. In Russian use megalynaria are sung with the third part of the Polyeleos. The best known is the one that on most days accompanies the Magnificat and which begins 'Greater in honour than the Cherubim'.

Menaion. From the Greek word for 'monthly'. The book containing the services for days of the month. There are thus twelve volumes of Menaia. For places without a full set of Menaia there exists in both Greek and Slavonic a volume containing general offices for each category of Saint called the General Menaion. The contents of the Greek and Slavonic General Menaia are not quite the same, the Slavonic containing more offices, as well as texts for a full Vigil for each category of Saint, and also for the Lord and the Mother of God.

Metania. A low bow in which the right hand touches the ground. Slavonic poklon. Also used for a prostration.

Orarion. The Deacon's stole. It is worn on the left shoulder and sometimes taken across diagonally under the right arm and again over the left shoulder. It is also worn crossed on the back by readers and sub-deacons.

Phelonion. The Eastern equivalent of the Western chasuble. The rubrics direct that the priest is to 'lower the phelonion', that is to let it fall over his hands, at the moment of the Dismissal. This indicates that the work of the service is over, rather like rolling down one's sleeves. Russian phelonia often have a row of buttons across the chest so that the front of the vestment can be raised or lowered.

Polyeleos. Psalms 134 and 135 which are sung as the third Kathisma of the Psalter on major Feasts. They are so called because of the many (poly) repetitions of the word 'mercy' (eleos) in Psalm 135. The third section consists of selected psalm verses for each major feast. In Russian use these are usually reduced to one or two, accompanied by a Mega-

lynarion. The word Polyeleos is also the name given to the great chandelier which hangs directly beneath the central dome of the choir. It symbolizes Christ, the 'most merciful'. When furnished with oil lamps it also uses 'much oil' (Greek poly elaion). On the Holy Mountain the Polyeleos is lighted and swung, to spectacular effect, at 'Lord, I have cried' and during the Polyeleos at great Vigils. It is also lighted at the Great Entrance on major Feasts, and also at funerals. Around the polyeleos there often hangs a great metal circle, decorated with icons, normally including the twelve Apostles, and surmounted by candles. This is known as a choros.

Prokeimenon. A refrain from a Psalm, sung together with one or more verses from the Psalm, that normally precedes the Readings at Vespers, Matins and the Liturgy. Originally the whole Psalm was sung, hence the Verse is normally the first verse of the Psalm. It survives every day at Vespers, even when there are no readings. It is the equivalent of the Western Gradual.

Royal Office. The short office that precedes the Six Psalms at Matins. It originated in the monasteries of 'royal foundation', as an intercession for the Imperial Family.

Sticharion. A tunic-like vestment, resembling the Western dalmatic when worn by servers, readers, sub-deacons and deacons. That of bishops and priests more closely resembles the alb, though it is not necessarily white.

Sticheron. A hymn that follows a verse, in Greek stichos, from the Psalms. At Vespers there are always stichera at 'Lord, I have cried', but

at Lauds at 'Let everything that has breath, only on Sundays and feasts. At the Aposticha one sticheron is sung before the first psalm verse. The Aposticha at Vespers on Sundays form an alphabetical acrostic, three letters each week, but the first sticheron in each Tone does not form part of the series.

Synaxarion. The short notices of the Saints for each day in the Menaion. In most Greek churches the names only are read, together with the doggerel couplet that follows each one, immediately after the Kontakion at Matins

Theotokion. Most series of hymns end with one to the Mother of God, the Theotokos, and so a Theotokion commonly follows the second part of the short doxology, 'Both now and for ever, and to the ages of ages. Amen', and is normally sung in the same Tone as the preceding Doxastikon. On Saturday evening, however, the Theotokion at the Entrance is nearly always that of the Tone of the week, regardless of the Tone of the Doxastikon. It is also sung again at Vespers on the following Friday. In Russian usage this Theotokion is called the Dogmatic, whereas in Greek the latter name is used for the corresponding Theotokion at Small Vespers.

Typikon. The rules governing the celebration and for combining the different elements of the service. The book containing these rules. It is also used of the 'rule' of a monastery. There is a monastic saying, 'Don't take your Typikon to another person's monastery'.

Troparion. Any hymn may be called a troparion, but the word more commonly indicates the Apolytikion of the day or one of the stanzas of a Canon. Plural Troparia.

Ypakon. A short hymn that takes the place of the third poetic Kathisma at Matins on Sundays and some greater Feasts. It is normally read and not sung. In Greek use it is also read at the Hours on Sundays in place of the Kontakion. In strict Athonite use it is sung at the Liturgy after the Apolytikia and before the Kontakia.

Weekday Matins.

This page contains the full text of the ordinary of the office of Matins for weekdays, with some notes on the way of chanting the Canons as this is done in those monasteries of Holy Mountain which still sing the full canons every morning. The text is in PDF format, for which Adobe Acrobat Reader is required. This may be downloaded free by clicking on the following hyperlink: [Weekday Matins](#)

Note: The following is the text of the Midnight Office for weekdays as it is found in the current editions of the Mega Horologion. The few notes in square brackets have been added by the translator and represent Athonite use.

The Large Book of Hours.

Opening Prayer of the Whole Day and Night Office.

On rising from sleep and getting out of bed, stand with devotion and fear of God and say:

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

Our Father in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Then the following Hymns to the Trinity. Tone 1.

On rising from sleep, we fall down before you, O Good One, and we cry to you with the Angels' hymn, O Mighty One: Holy, Holy, Holy are you, O God: through the Mother of God have mercy on us.

Glory to the Father and to the Son and to the Holy Spirit. Tone 2.

You have roused me, Lord, from my bed and from sleep, enlighten my mind and open my heart and my lips, to sing your praise, O Holy Trinity: Holy, Holy, Holy are you, O God: through the Mother of God have mercy on us.

Both now and for ever, and to the ages of ages. Amen. Tone 3.

The Judge will come suddenly, and the deeds of each will be laid bare; but with fear let us cry to you in the middle of the night: Holy, Holy, Holy are you, O God: through the Mother of God have mercy on us.

Lord, have mercy (x12), and these prayers.

Prayer of Thanksgiving with Intercession

Having risen from sleep I thank you, O Holy Trinity; because through your great goodness and patience you have not been angry with me, an idler and a sinner, nor have you destroyed me in my iniquities, but you have shown your customary love for mankind and roused me, as I lay in despair, to rise before dawn and to glorify your might. And now, enlighten the eyes of my mind and open my mouth to meditate on your words, to understand your commandments and to do your will, and to sing to you with confession of heart and to hymn your all-holy name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages. Amen.

Another Prayer

Glory to you, O King, almighty God, because in your divine providence and love for mankind, you have permitted me, sinner and unworthy, to rise from sleep and to gain entrance to your holy house. Accept, too, Lord, the voice of my supplication, as you do that of your holy and spiri-

tual Powers; and be well pleased for praise to be offered you with a pure heart and a spirit of humility from my sordid lips, that I too may become a companion of the wise virgins with the shining lamp of my soul and may glorify you, God the Word, glorified with the Father and the Spirit. Amen.

[Note: In present monastic use these opening hymns and prayers are said after Heavenly King at the beginning of the Midnight Office. In Greek monastic practice the opening Glory to you, our God and Heavenly King are said by the Superior; in his absence by the senior monk present or, in some monasteries, by the officiating Priest, the Reader beginning at the Trisagion.]

Daily Midnight Office.

If there is a Priest, he says: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen.

If there is no Priest say:

Through the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy on us.

Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Trisagion. Three Metanias. Glory. Both now. All-holy Trinity. Our Father. For yours is the kingdom. Lord, have mercy (x12). Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias, and at once

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners

will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Then we say Psalm 118 [Kathisma 17].

Glory. Both now.

I believe in one God, Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one, Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

Trisagion, All-holy Trinity and Our Father as above.

Then these Troparia in Tone 8.

Behold the bridegroom is coming in the middle of the night; and blessed is the servant whom he finds watching; but unworthy is the one whom he finds idle. Take care then, my soul, not to be overcome with sleep, lest you be given up to death and shut outside the kingdom; but stay wakeful and cry, 'Holy, Holy, Holy are you, O God. Through the Mother of God have mercy on us'.

Glory.

Consider that dread day my soul and keep watch, lighting your lamp, and bright with oil; for you do not know when the voice will come to you which says, 'Behold the Bridegroom'. Take care then, my soul, lest you doze and stay outside knocking like the five virgins; but persevere unsleeping, that you may meet Christ God with rich oil and that he may give you the divine bridal chamber of his glory.

Both now. Theotokion.

We beg you, Virgin Mother of God, unassailable wall and fortress of salvation; scatter the counsels of the foe; turn your people's grief to joy; re-

store your world; strengthen the devout; intercede for the peace of the world; for you, Mother of God, are our hope.

On the forefeasts, afterfeasts and Leave-taking of the feasts of the Lord and the Mother of God, instead of the above Troparia, their Apolytikion is read.

Then Lord, have mercy (x40), and this Prayer:

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3), Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us and shed us the light of his countenance upon us, and have mercy on us.

If it is Alleluia, that is, in the holy and great Lent we make the three great metanias, saying to ourselves at each a line of the Prayer of St Ephrem:

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration).

Then the 12 small metanias and again a great metania and the last line of the Prayer. Then the Trisagion etc. and after it Lord, have mercy (x12)

Then this

Prayer of Saint Mardarios:

God and Master, Father almighty, Lord, only begotten Son, Jesus Christ, and Holy Spirit, one godhead, one power, have mercy on me a sinner; and by the judgements which you know, save me your unworthy servant; for you are blessed to the ages of ages. Amen.

Note that the following prayer is said from September 22nd until Palm Sunday.

Prayer of Saint Basil the Great

Lord almighty, God of Powers and of all flesh, who dwell on high and look on lowly things, who test hearts and minds and know the all the secrets of mortals, light without beginning and without end, with whom there is no change nor shadow of alteration; receive, immortal King, the supplications which we, confident of the multitude of your mercies, offer to you from filthy lips at the present hour of the night, and forgive us the offences by which we have offended in deed and word and thought, in knowledge or in ignorance, and cleanse us from every defilement of flesh and spirit, making us temples of your Holy Spirit. And grant that we may pass through the whole night of this present life with an un-sleeping heart and a watchful mind, as we wait for the coming of the bright and manifest day of your only-begotten Son, our Lord and God and Saviour, Jesus Christ, when he will come to earth with glory to render to each according to their deeds. So that we may not be found lifeless and slumbering, but watchful and awake in the doing of your commandments, and that, prepared, we may enter together the joy and the divine bridal chamber of his glory, where the sound of those who feast is unceasing and the delight of those who see the ineffable beauty of your face is inexpressible. For you are the true light, which enlightens and sanctifies all things, and all creation hymns you to the ages of ages.

Then the priest raises his hands, saying the following

Prayer of Saint Basil

We bless you, God most high and Lord of mercy, who ever do with us great and unfathomable things, things glorious and extraordinary with-

out number, who grant us sleep for the refreshment of our weakness and the relaxation of the toils of our much wearied flesh. We thank you because you have not destroyed us in our lawlessness, but have shown us your customary love for mankind and roused us as we lay in despair, to glorify your might. And so we implore your incomparable loving-kindness, enlighten the eyes of our understanding and raise our minds from the heavy sleep of idleness. Open our mouths and fill them with your praise, that we may be able to sing and chant give thanks to you continually, God glorified in all and by all, the Father without beginning, with your only begotten Son and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

Then:

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias and the Psalms:

Psalm 120

I have lifted up my eyes to the mountains, from where my help will come. My help is from the Lord, who made heaven and earth. Do not let your foot waver; nor will he who guards you slumber. See, the One who guards Israel will neither slumber nor sleep. May the Lord guard you, may the Lord cover you with his right hand. The sun will not scorch you by day, nor the moon by night. May the Lord guard you from every evil;

may the Lord guard your soul. May the Lord guard your coming in and your going out, from now and for ever more.

Psalm 133

Come now bless the Lord all you the Lord's servants, who stand in the house of the Lord, in the courts of the house of our God. Lift up your hands every night to the Holy Place, and bless the Lord. May the Lord bless you from Sion, He who made heaven and earth.

Glory. Both now.

Trisagion, All-holy Trinity and Our Father as above.

And the following Troparia. Tone 8.

As you are good, Lord, remember your servants and pardon them whatever sins they committed in life; for no one is sinless but you, who are able to give rest also to those who have passed over.

You who with wisdom dispose all things with love for mankind and impart to all, only Creator, that which is profitable, give rest, Lord, to the souls of your servants, for they placed their hope in you, our maker and fashioner and God.

Glory.

With the Saints, O Christ, give rest to the souls of your servants, where there is neither toil, nor grief, nor sighing, but life without end.

Both now.

All generations call you blessed, Virgin Mother of God, for in you the uncontainable, Christ our God, was well pleased to be contained. Blessed are we also with you as protection, for day and night you intercede for us and the sceptres of the kingdom are strengthened by your entreaties; therefore with hymns we cry to you: Hail, full of grace. The Lord is with you.

Here during feasts of the Lord and the Mother of God their Kontakion is read.

Lord, have mercy (x12), and the following prayer.

A Prayer

Remember, Lord, our fathers and brethren who have fallen asleep in hope of resurrection to eternal life and all those who have died in piety and faith; and pardon them every offence, willing and unwilling, in word, or deed, or thought, by which they have offended. Settle them in places of light, places of green pasture, places of rest, from which all sorrow, grief and sighing have fled; where the presence of your face gives joy to all your saints from every age. Grant them and us your Kingdom and participation in your ineffable and eternal good things, and the enjoyment of your infinite and blessed life. For you are the life, the resurrection and the repose of your servants who have fallen asleep, Christ our God, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life giving Spirit, now and for ever, and to the ages of ages. Amen.

Most glorious, ever-virgin, blessed Mother of God, offer our prayer to your Son and our God, and ask that through you he may save our souls.

Prayer of Saint Ioannikios

The Father is my hope, the Son my refuge, the Holy Spirit my protection. Holy Trinity, glory to you.

All my hope I place in you, Mother of God, guard me under your protection.

And the following Troparia. Tone 6

Have mercy on us, Lord, have mercy on us; for we sinners, lacking all defence, offer you, as our Master, this supplication: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us, for in you we have put our trust. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hands, and we have called on your name.

Both now and for ever, and to the ages of ages. Amen.

Open the gate of compassion to us, blessed Mother of God; hoping in you, may we not fail. Through you may we be delivered from adversities, for you are the salvation of the Christian race.

Glory. Both now. Lord, have mercy (x3). Give the blessing.

Priest: Have mercy on us, O God, in accordance with your great mercy, we pray you, hear and have mercy.

Reader: Lord, have mercy (x3).

Priest: Also we pray for our Archbishop N. and for all our brotherhood in Christ.

[Also we pray for our Sovereign Lady, Queen Elizabeth and all the Royal Family.]

Also we pray for the protection of this holy monastery and every monastery, city and village from plague, famine, earthquake, flood, fire, sword, invasion by enemies, civil war and sudden death; and that our good God, who loves mankind, will be merciful, kindly and easily entreated, turn away and dispel all wrath and disease stirred up against us, and deliver us from his just threat that hangs over us, and have mercy on us.

Reader: Lord, have mercy (x40). [In groups of 10 while the Priest is praying]

Priest: Also we pray that the Lord, our God, will hear to the voice of supplication of us sinners and have mercy on us.

Reader: Lord, have mercy (x3).

Priest: Hear us, O God our Saviour, the hope of all the ends of the earth and of those far off on the sea; and have pity, have pity, Master, on our sins, and have mercy on us. For you, O God, are merciful and love

mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Priest: Glory to you, Christ, God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Holy Father, bless.

Priest: May (he who...,) Christ our true God, through the prayers of his all pure and holy Mother, the intercessions of the holy glorious, all-praised Apostles, (of the Saint of the Monastery and of the day) and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Let us pray for the peace of the world.

Reader: Lord, have mercy. After each petition.

For our Archbishop N., our Superior N., and all our brotherhood in Christ.

For our Sovereign N.

For our absent fathers and brethren.

For those who hate us and for those who love us.

For those who are merciful to us and serve us.

For those who have asked us in our unworthiness to pray for them.

For the release of prisoners.

For those that sail upon the sea.

For those that lie in sickness.

Let us pray for an abundance of the fruits of the earth.

And for every soul of Orthodox Christians.

Let us bless devout Sovereigns.

Orthodox High Priests.

The Founders of this holy Monastery.

Our parents and teachers, and all our departed fathers and brethren, Orthodox believers, who here or in all the world lie asleep in the Lord.

Reader [during the last petition]: May God pardon and have mercy on them, where all the just repose; and have mercy and save us as he is good and loves mankind.

Superior: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

The following Note is found in the Horologion before the Prayer of St Ephrem the Syrian

The word 'Alleluia' is Hebrew and in translation means 'Praise the Lord'. People use it as a sign of joy and an expression of gladness as they praise God and thank him for his wonders, as is clear from the title of many Psalms, to the which the word is attached and also from what Tobit says about Jerusalem being rebuilt again after its fall, that all its streets will say 'Alleluia' (13,18). It is also clear from the Apocalypse of John, who, after the fall and disappearance of the spiritual Babylon, heard a loud voice from heaven saying continuously, 'Alleluia' (13,2.20s; 19,1). Nevertheless Christ's Church among us uses the word not only

for radiant and joyful days, as, for example, in the Antiphons of the feasts of the Lord, 'Save us who sing to you: Alleluia!', but also in many places in the daily day and night office. The word is especially frequent in the rites for funerals and the mournful days of the fasts, when 'Alleluia' is sung at Vespers in place of the normal Prokeimenon and at Matins instead of 'The Lord is God'. Of this 'Alleluia' here and subsequently, the instruction of the Typikon says, 'But if it is Alleluia', that is if there is a fast, if we do not sing, 'The Lord is God', we make the full prostrations. Otherwise etc.

Note that the Latin Church has the opposite custom to us and expressly forbids the use of Alleluia on fast days and at mournful rites, and limits it to joyful days only, especially the day of Pascha, when they sing it very often, as do the 'Christ has risen'. But also, many Westerners when visiting one another during the days of Pascha, or meeting in the road, give the greeting, 'Happy Alleluia', just as we use 'Christ has risen'.

Saturday Midnight Office.

The Office begins as on ordinary weekdays, but instead of Psalm 118 (Kathisma 17) we say Psalms 64-69 (Kathisma 9).

After the I believe and the Trisagion etc., we say the following Troparia.

Tone 2.

Uncreated nature, maker of all things, open our lips that we may declare your praise as we cry: Holy, Holy, Holy are you, O God. Through the Mother of God have mercy on us.

Glory.

We who are on earth, imitating the Powers above, offer you, O Good one, a hymn of victory: Holy, Holy, Holy are you, O God. Through the Mother of God have mercy on us.

Both now.

You have roused me, Lord, from my bed and from sleep, enlighten my mind and open my heart and my lips, to sing your praise, O Holy Trinity: Holy, Holy, Holy are you, O God. Through the Mother of God have mercy on us.

Then as on ordinary weekdays, except that instead of the two Prayers of Saint Basil we say this

Prayer of Saint Eustratios

I magnify you greatly, O Lord, because you have looked upon my lowliness, and have not hemmed me into the hands of enemies, but have saved my soul from constraints. And now, Master, let your hand protect me, and your mercy come upon me, for my soul has been troubled and is greatly afflicted at its departure from this wretched and soiled body of mine. May the evil plan of the adversary never confront and obstruct it, because of the many sins committed by me in this life in knowledge and in ignorance. Be merciful to me, Master, and never let my soul see the dark and gloomy sight of the evil demons; but may your bright and shining Angels receive it. Give glory to your holy name, and bring me by your power to your divine judgement seat. When I am judged, let not the hand of the ruler of this world seize me to cast me, sinner that I am,

into the depths of Hell; but stand by me and be for me a saviour and a helper. Have mercy, Lord, on my soul, stained with the passions of life, and receive it pure through repentance and confession; for you are blessed to the ages of ages. Amen.

Then the rest of the Office as on ordinary weekdays.

Sunday Midnight Office.

After the usual Opening Prayers and Psalm 50, as on Weekdays, we say at once the Canon to the Trinity in the current Tone. Before the Troparia we say:

Holy Trinity, one God, have mercy and save us.

After the Canon we sing the following Hymns to the Trinity.

It is truly right to praise the divine Trinity, the Father without beginning and Maker of all, the co-eternal Word, born without change from the Father before the ages, and the Holy Spirit, proceeding timelessly from the Father.

It is truly right to glorify you, God the Word, at whom the Cherubim quail and tremble and whom the Powers of heaven glorify. Christ, the giver of life, who rose from the grave on the third day, with fear let us glorify.

All those born from earth praise, and the Powers of heaven glorify the Unity in being in three Persons, that is worshipped by all the faithful.

Christ, the giver of life, before whom the Cherubim quail and tremble and whom the hosts of Angels glorify, who was incarnate from the Virgin, with fear let us glorify.

As befits God, let us all praise with songs inspired the Father and the Son and the divine Spirit, three-personned might, one kingship and dominion.

Immaculate Virgin, all creation seeing your Son risen from the dead, as befits God, has been filled with unspeakable joy, as it glorifies him and honours you.

Then the Trisagion etc. After the Lord's Prayer, the Ypakoï of the Tone of the Week. Lord, have mercy (x40). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly Mother of God we magnify you. In the name of the Lord bless, Father.

Priest: May God take pity on us and bless us, shed the light of his countenance on us and have mercy on us.

Reader: Glory. Both now. Lord, have mercy (x3). Give the blessing.

The Dismissal, and then the final Litany etc. as on Weekdays.

Lesser Hours.

First Hour

The First Hour being joined to the Morning Office, begins straight away with:

O Come, let us worship and fall down before the King, our God.

O Come, let us worship and fall down before Christ, the King, our God.

O Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias and the Psalms:

Psalm 5

Give ear to my words, O Lord, understand my cry. Attend to the voice of my supplication, my King and my God; for to you I shall pray, O Lord. In the morning you will hear my voice. In the morning I shall stand before you, and you will watch over me; because you are not a God who wants iniquity. The evildoer will not dwell with you, nor will the lawless remain before your eyes. You have hated all those who work iniquity; you will destroy all those who speak lies. The Lord abhors a man of bloodshed and deceit. But I, in the abundance of your mercy, will enter your house, I will worship towards your holy temple in fear of you. Guide me, Lord, in your righteousness because of my enemies, direct my way before you. Because there is no truth in their mouths; their heart is vain. Their throat is an open tomb, they deceive with their tongues. Judge them, O God. Let them fall through their counsels; according to the multitude of their impieties cast them out, for they have embittered you, O Lord. And may all those who hope in you be glad; they will rejoice for ever, and you will dwell among them, and all those who love your name will boast in you. Because you will bless the righteous; you have crowned him, O Lord, with your good pleasure.

Psalm 89

150

Lord, you have been our refuge from one generation to another. Before the mountains came into being or the earth and the world were formed, from age to age you are. Do not turn mankind back to humiliation, and you said: Turn back, children of men. Because a thousand years in your eyes, Lord, are like a day, or like yesterday which has passed, and like a watch in the night. Their years will be mere trifles, in the morning like grass may he pass away. In the morning let him flower and pass away; in the evening let him fall, dry up and wither. Because we have perished in your anger, and in your wrath we have been dismayed. You have set our iniquities before you; our age in the light of your countenance. Because all our days have perished, and in your anger we have perished; our years were reckoned like a spider. The days of our years there are seventy years in them, but if we are strong, eighty, and the majority of them are labour and toil; because weakness has come over us and we shall be chastened. Who knows the might of your anger? And can gauge your wrath from fear of you? So make your right hand known to me, and those chastened in heart by wisdom. Turn back, O Lord, how long? And be entreated for your servants. We have filled in the morning with your mercy, O Lord, and we have rejoiced and been glad. In all our days let be glad; in return for the days when you humbled us, the years when we saw evils. And look upon your servants and upon the work of your hands and guide your children. And let the brightness of the Lord be upon us, and direct the works of our hands for us, and direct the work of our hand.

Psalm 100

I will sing to you of mercy and judgement, O Lord, I will chant and think on a blameless way: when will you come to me? I have walked in the midst of my house in the innocence of my heart. I have set no lawless deed before my eyes; I have hated those who commit transgressions. No twisted heart has been attached to me; the evil man who avoids me I have not acknowledged. The man who secretly slanders his neighbour, him I have driven out. With a man of proud looks and insatiate heart, I have not eaten. My eyes are upon the faithful in the land, for them to dwell with me; the man who walks on a blameless way, he has ministered to me. The man who acts proudly has not dwelt in my house; the man who speaks calumnies has not prospered before me. Morning by morning I slew all the sinners in the land, to purge from the Lord's city all workers of iniquity.

Glory. Both now. Alleluia (x3). Lord, have mercy (x3).

And if The Lord is God was sung, we say: Glory, the Apolytikion of the day, then Both now, and the Theotokion:

What shall we call you, O Full of grace? Heaven? For you made the Sun of righteousness to dawn. Paradise? For you made the flower of incorruption blossom. Virgin? For you remained incorrupt. Pure Mother? For you held in your holy embrace a Son who is the God of all. Implore him that our souls may be saved.

And immediately:

Direct my steps according to your word, and let no iniquity lord it over me.

Deliver me from the slander of men, and I shall keep your commandments.

Let your face shine on your servant, and teach me your statutes.

Let my mouth be filled with your praise, O Lord, that I may hymn your glory, all day long your splendour.

Then:

Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

The Kontakion of the Saint, if there is one, or of the current Feast, or of the day of the week. But on Sunday we say the Hypakoï of the Tone.

Then: Lord, have mercy (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us, show the light of his countenance on us and have mercy on us.

Then the Superior says following prayer:

Christ, the true light, who enlighten and hallow everyone who comes into the world, may the light of your countenance be signed upon us, that in it we may see your unapproachable light; and direct our steps to the doing of your commandments; at the intercessions of your most pure Mother and of all your Saints. Amen.

Reader:

To you my Champion and Commander I your city saved from disasters dedicate, O Mother of God, hymns of victory and thanksgiving; but as you have unassailable might from every kind of danger now deliver me, that I may cry to you: Hail, Bride without bridegroom!

And Dismissal.

Third Hour.

Glory to you, our God. Glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (x3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (x12). Glory. Both now.

Come, let us worship and fall down before the King our God.

Come, let us worship and fall down before Christ the King our God.

Come, let us worship and fall down before Christ himself, the King and our God.

3 Metanias, then the Psalms.

Psalm 16

Hearken to my righteousness, O Lord; attend to my supplication. Give ear to my prayer from lips which do not deceive. Let my judgement come from your presence, let my eyes see fair dealings. You have tested my heart, you have visited me by night; you have tried me by fire and no injustice has been found in me. That my mouth might not speak of human deeds, for the sake of the words of your lips I have kept hard ways. Direct my steps in your paths, that my steps may not slip. I have called, for you heard me, O God; incline your ear to me, and hearken to

my words. Show the wonder of your mercies, you who save those that hope in you. Guard me, O Lord, like the pupil of the eye, from those who resist your right hand. You will shelter me in the shelter of your wings, from the presence of the impious who afflicted me. My foes have surrounded my soul; they have shut their hearts, their mouth has spoken proudly. They cast me out and now they have encircled me, they have fixed their eyes to bow to the ground. They came on me like a lion ready for prey, and like a lion cub lurking in hidden places. Arise, Lord, forestall them and cast them down; deliver my soul from the impious, your sword from the foes of your hand. O Lord, divide them from the few of the land in their life, and their belly was filled from your hidden things. They have been sated with swine's flesh and left the remainder to their infants. But I in righteousness will appear in your presence; I shall be satisfied when your glory has appeared to me.

Psalm 24

To you, O Lord, I have lifted my soul. My God, I have trusted in you, do not let me be shamed for ever. Do not let my foes laugh at me; for all who wait patiently for you shall not be shamed; let those who transgress without cause be shamed. O Lord, make your ways known to me, and teach me your paths. Guide me into your truth and teach me, for you are God my Saviour, and I have waited patiently on you all the day. Remember your acts of pity, Lord, and your mercies, for they are eternal. Do not remember the sins of my youth and ignorance; in accordance with your mercy remember me, on account of your goodness, O Lord.

The Lord is good and upright, therefore he will give laws to those who sin on their way. He will guide the meek with judgement, he will teach the meek 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, pardon my sin, for it is great. Who is one who fears the Lord? He will give him laws in the way which he has chosen. His soul will dwell among good things and his seed will inherit the earth. The Lord is the strength of those who fear him, and his covenant will show them this. My eyes are ever towards the Lord, for he will draw my feet out of the snare. Look on me and have mercy on me; for I am alone and poor. The afflictions of my heart have been multiplied; bring me out of my troubles. See my humiliation and my toil, and forgive all my sins. See my foes, for they have been multiplied, and have hated me with an unjust hatred. Guard my soul and deliver me; let me not be shamed, for I have hoped in you. The innocent and upright have joined themselves to me, because I have waited patiently for you, O Lord. O God, deliver Israel from all his afflictions.

Psalm 50

Have mercy on me O God, according to your great mercy: according to the fullness of your compassion blot out my offence. Wash me thoroughly from my wickedness: and cleanse me from my sin. For I acknowledge my wickedness: and my sin is ever before me. Against you only have I sinned and done what is evil in your sight: that you may be justified in your words, and win when you are judged. For see, in wickedness I was

conceived: and in sin my mother bore me. For see, you have loved truth: you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed: you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness: the bones which have been humbled will rejoice. Turn away your face from my sins: and blot out all my iniquities. Create a clean heart in me, O God: and renew a right Spirit within me. Do not cast me out from your presence: and do not take your Holy Spirit from me. Give me back the joy of your salvation: and establish me with your sovereign Spirit. I will teach transgressors your ways: and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed: and my tongue will rejoice at your righteousness. O Lord, you will open my lips: and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it: you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit: a broken and a humbled heart God will not despise. Do good to Zion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God (x3). Metanias (x3)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit.

Then the Apolytikion of the day. If there are two feasts the first Apolytikion is said before Glory and the second after it.

Both now. Theotokion.

Mother of God, you are the true vine, who gave bud to the fruit of life; we implore you, Sovereign Lady, intercede together with the Apostles and all the Saints that he have mercy on our souls.

Then at once:

Blessed is the Lord God, blessed is the Lord day by day; may the God of our salvation give us prosperity.

Then:

Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the Kontakion of the day. On Sunday the Ypakoi.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy.(x3) Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us; and show the light of his countenance on us and have mercy on us.

The Superior says the following: Prayer of St Mardarios

God and Master, Father almighty, Lord, only begotten Son, Jesus Christ and Holy Spirit, one godhead, one power, have mercy on me a sinner; and by the judgements which you know, save me your unworthy servant; for you are blessed to the ages of ages. Amen.

And at once we start the Sixth Hour.

Sixth Hour.

O come, let us worship and fall down before the King, our God.

O come, let us worship and fall down before Christ, the King, our God.

O come, let us worship and fall down before Christ himself, the King, our God.

With 3 Metanias, then the Psalms.

Psalm 53

O God, save me by your name, and you will judge me by your power. O God, hearken to my prayer, give ear to the words of my mouth. For strangers have risen up against me, and mighty ones have sought my soul, and have not put God before them. For see, God will help me, and the Lord is the protector of my soul. He will turn evils upon my foes, in your truth wipe them out. Willingly I shall sacrifice to you, I shall give thanks to your name, O Lord, for it is good. For you have delivered me from every affliction, and my eye has looked down on my foes.

Psalm 54

Give ear to my prayer, O God, and do not despise my supplication; attend to me, and hearken to me. I was grieved in my meditation, and troubled by the voice of the foe and the affliction of the sinner. Because they cast iniquity upon me, and in anger they were indignant with me. My heart was troubled within me, and dread of death fell on me. Fear and trembling came upon me, and darkness covered me. And I said: Who will give me wings like a dove's, and I shall fly away and find rest. See, I have gone far away in my flight, and have encamped in the wilderness. I waited for God who saves me from faint-heartedness and from storm. O Lord, drown and divide their tongues; because I have seen iniquity and wrangling in the city. Day and night it will go round upon its walls, and lawlessness and toil are in its midst, and injustice. Usury and fraud have not left its streets. For if an enemy had reviled me, I would have endured it. And if one who hated me had boasted against me, I would have hidden from him. But it was you, one who was my equal, my leader and my friend. Who made sweet the food we ate together; we walked in harmony in God's house. Let death come upon them, and let them go down alive into Hades. For evil is in their dwellings and in their midst. But I cried to God and the Lord heard me. At evening and morning and at midday I shall speak and declare, and he will listen to my voice. He will redeem my soul in peace from those who draw near me, for in crowds they were about me. God will hear and he who is before the ages will humble them. For there is no change with them, because they did not fear God; he stretched out his hand to repay. They defiled his covenant; they were scattered at the wrath of his pres-

ence, and their hearts drew near. His words were smoother than oil, yet they are javelins. Cast your care on the Lord, and he will support you; he will not let the righteous be storm-tossed for ever. But you, O God, will bring them down to the pit of destruction. Men of bloodshed and deceit will not live out half their days; but I, Lord, will hope in you.

Psalm 90

One who dwells in the help of the Most High will live under the protection of the of the God of heaven. He will say to the Lord: you are my protector and my refuge, my God, and I shall hope in him. For he will deliver you from the snare of hunters, and from the word which troubles. He will overshadow you with his wings, and beneath his feathers you will hope; his truth will encircle you with a shield. You will not be afraid of terror by night, of the arrow that flies by day. Of the thing that prowls in the darkness, of mishap and the noonday devil. A thousand may fall at your side, and ten thousand at your right, but it will not come near you. But with your eyes you will observe, and see the reward of sinners. For you, Lord, are my hope: you have made the Most High your refuge. Evils will not approach you, nor a scourge draw near your dwelling. Because he has given orders to his Angels about you, to guard you in all your ways. They will bear you on their hands, lest you dash your foot against a stone. You will walk on asp and basilisk, and trample down lion and dragon. Because he hoped in me, I shall deliver him; I shall shelter him, because he knew my name. He will cry to me, and I shall

hear him, I am with him in trouble; I shall rescue him and glorify him. I shall fill him with length of days, and show him my salvation.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God (x3). Metanias (x3)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit.

Then the Apolytikion of the day. If there are two feasts the first Apolytikion is said before Glory and the second after it.

Both now. Theotokion.

Because we have no boldness on account of our many sins, entreat the One born of you, O Virgin Mother of God; for a Mother's plea has great force for the kindness of the Master. Do not despise the supplications of sinners, O all-holy, for he is merciful, and able to save, he who even accepted to suffer for us.

Then at once:

Let your mercies, O Lord, come quickly to our aid, for we are utterly poor; help us, O God our Saviour, for the glory of your name. O Lord, deliver us, and have mercy on our sins, for your name's sake.

Then:

Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the Kontakion of the day. On Sunday the Ypakoi.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our

ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God we magnify you.

The Superior says the following:

Prayer of Saint Basil The Great

O God and Lord of powers, and Maker of all creation, who through the compassion of your incomprehensible mercy sent down your only-begotten Son, our Lord and Saviour, Jesus Christ, for the salvation of our race, and through his precious Cross tore up the record of our sins, and by it triumphed over the principalities and powers of darkness; do you yourself, O Master who love mankind, accept also our supplications of thanksgiving and entreaty; and deliver us from destroying and dark transgression, and from all our foes, visible and invisible, who seek to harm us. Nail down our flesh through fear of you, and do not let our hearts incline to words or thoughts of evil, but wound our souls with longing for you; that ever gazing on you and guided by the light that comes from you, seeing you the unapproachable and everlasting light, we may give thanks to you, the Father without beginning, with your only-begotten Son and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

According to the Typica of the Holy Mountain the Reader at once adds:
It is truly meet to call you blessed, who gave birth to God, ever-blessed and most pure, and the Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.
And Dismissal.

Ninth Hour.

Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (x12), Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 83

How beloved are your dwellings, O Lord of powers; my soul longs and faints for the courts of the Lord. My heart and my flesh rejoiced in the living God. For the sparrow has found itself a house, and the dove a nest for herself, where she may place her nestlings: your altars, O Lord of powers, my King and my God. Blessed are those who dwell in your house, they will praise you to ages of ages. Blessed the one whose help is from you; who has placed ascents in his heart, to the valley of weep-

ing, to the place he has set. For the lawgiver will give blessings; they will go from strength to strength, the God of gods will appear in Sion. Lord God of powers hear my prayer, give ear, O God of Jacob. O God our shield see; and look on the face of your Christ. For one day in your courts is far better than thousands. I chose to be cast aside in the house of my God, rather than to dwell in the tents of sinners. Lord God of powers, blessed is the one who hopes in you.

Psalm 84

You were well pleased with your land, O Lord, you turned away the captivity of Jacob. You forgave your people their iniquities, you covered all their sins. You made all your anger cease, you turned away from the anger of your rage. Turn us back again, O God of our salvation, and turn away your rage from us. Would you be angry with us for ever? Or will you prolong your wrath from generation to generation? O God, when you have turned us back you will make us live, and your people will rejoice in you. Lord, show us your mercy, and grant us your salvation. I will hear what the Lord will say in me; for he will speak peace to his people, to his holy ones, to those who turn their hearts back to him. But his salvation is near those who fear him, that glory may dwell in our land. Mercy and truth have met, righteousness and peace have kissed. Truth has dawned from the earth, and righteousness has leaned down from heaven. For the Lord will give goodness, and our earth will give its fruit. Righteousness will walk before him, and set his steps in the way.

Psalm 85

Incline your ear, O Lord, and hear me, for I am poor and needy. Guard my soul, for I am holy; O my God, save your servant who hopes in you. Have mercy on me, Lord, for I shall cry to you all the day; give joy to the soul of your servant, for I have lifted up my soul to you. For you, O Lord, are good and gentle, and full of mercy to all who call on you. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. In the day of my trouble I called to you, for you have heard me. There is none like you among the gods, O Lord; none whose works are as yours. All the nations whom you made will come and bow down before you, O Lord, and glorify your name. For you are great and do wondrous things; you alone are God. Guide me, Lord, in your way, and I shall walk in your truth; make my heart glad to fear your name. I shall give you thanks, O Lord, my God, with my whole heart; and I shall glorify your name for ever. For your mercy is great towards me, and you have delivered my soul from the lowest Hell. O God, the lawless rose up against me, and an assembly of mighty ones sought my soul, and did not set you before them. And you, Lord, are pitying and merciful, long-suffering and full of mercy and true. Look on me and have mercy on me; give your might to your servant and save the son of your maidservant. Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

And again:

Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God (x3). Lord, have mercy (x3).

Glory to the Father and to the Son and to the holy Spirit.

Then the Apolytikion of the day. If there are two feasts, the first Apolytikion is said before Glory and the second after it.

Both now. Theotokion.

O Good one, born of a Virgin for our sakes and who endured crucifixion, who despoiled death by death and as God revealed resurrection, do not despise those whom you fashioned with your own hand; show your love for mankind, O Merciful; accept the Mother of God who bore you, as she intercedes for us, and save, O Saviour, a people in despair.

For your holy name's sake do not finally reject us, do not annul your covenant, do not take your mercy from us for the sake of Abraham, your beloved, and for the sake of Isaac, your servant, and Israel, your holy one.

Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the Kontakion of the day. On Sunday the Ypakoi.

Lord, have mercy (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our

ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us, and show the light of his countenance on us and have mercy on us.

Then the Superior says this Prayer of Saint Basil the Great

Master, Lord Jesus Christ, our God, who have long endured our transgressions, and brought us to this hour in which, hanging on the life-giving tree, you showed the good Thief the way into Paradise and destroyed death by death, have mercy also on us sinners and your unworthy servants. For we have sinned and transgressed, and are not worthy to raise our eyes and look on the height of heaven, because we have abandoned the way of your justice and walked in the will of our hearts. But we implore your unbounded goodness: spare us, O Lord, according to the multitude of your mercy, and save us for your holy name's sake, for our days have been wasted in vanity. Rescue us from the hand of our opponent, forgive us our sins, slay our carnal will, so that we, having put off the old man, may put on the new, and live for you, our Master and Benefactor; and that thus following your precepts we may reach

eternal rest, where those who rejoice have their dwelling. For you are the true joy and gladness of those who love you, Christ our God, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

And Dismissal.

Small Compline.

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen.

Superior: Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Amen. Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3)

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

Our Father in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Lord, have mercy (x12). Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias. Then the Psalms:

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me

thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Psalm 69

O God, come to my help; Lord, hasten to help me. Let those who seek my soul be shamed and confounded. Let those who wish me evil be turned back and put to shame. Let those who say to me, 'Good, good!' be turned back immediately, ashamed. Let all who seek you, O God, be glad and rejoice in you. Let all who love your salvation ever say: 'The Lord be magnified.' But I am poor and needy; help me, O God. You are my helper and my deliverer; Lord, do not delay.

Psalm 142

Lord, hear my prayer: in your truth give ear to my supplication, and in your righteousness hear me. Do not enter into judgement with your servant: for in your sight no one living can be justified. For the enemy pursued my soul, humbled my life to the ground. Made me dwell in darkness, like those for ever dead. My spirit grew despondent within me and my heart within me was troubled. I remembered days of old, I meditated on all your works: I made the works of your hands my meditation. I stretched out my hands towards you: my soul thirsted for you like a waterless land. Hear me swiftly, O Lord, my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord: I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice, you will bring my soul out of trouble, in

your mercy slay my enemies, and destroy all those that afflict my soul, for I am your servant.

Doxology

Glory to God in the highest, and on earth peace, goodwill among men. We praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory. Lord, King, God of heaven, Father almighty: Lord, only-begotten Son, Jesus Christ and Holy Spirit. Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you take away the sins of the world. Receive our prayer, you who sit on the right hand of the Father, and have mercy on us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every evening I will bless you, and praise your name for ever and to the ages of ages. 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 run to you for refuge; teach me to do your will for you are my God. For with you is the source of life, and in your light we shall see light. Continue your mercy towards those who know you.

Grant, Lord, this night to keep us without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name for evermore. Amen. May your mercy, Lord, be upon us, as we have trusted in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes. Lord, your mercy is for ever: Do not

scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, Father, Son, and Holy Spirit, now and for ever, and to the ages of ages. Amen.

The Creed

I believe in one God, Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with the Father and the Son is worshipped and together glorified; who spoke through the Prophets. In one, Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

Then:

It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure and the Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

The following Troparia:

God of our fathers, who always deal with us in your forbearance, do not withdraw your pity from us, but at their intercessions guide our life in peace.

Your Church, clothed throughout the world as in purple and fine linen with the blood of your Martyrs, cries out to you through them: Christ, our God, send down your mercy on your people; give peace to your city and to our souls your great mercy.

Glory to the Father and to the Son and to the Holy Spirit.

With the Saints, O Christ, give rest to the souls of your servants, where there is neither sickness, nor sorrow, nor sighing, but life without end.

Both now and for ever, and to the ages of ages. Amen.

Through the intercession of all the Saints and of the Mother of God, give us your peace, Lord, and have mercy on us, for you alone are merciful.

Lord, have mercy (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that, protected and guided by their host, we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory to the Father and to the Son and to the Holy Spirit. Both now and for ever and to the ages of ages. Amen.

Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us, and show the light of his countenance on us and have mercy on us.

Then: Lord, have mercy (x12). And save and help us, All-holy Virgin.

Prayer to The Most Holy Mother of God

by Paul, monk of the Monastery of Evergetis.

Spotless, undefiled, incorrupt, immaculate, pure Virgin, Bride of God and Lady, who by your marvellous conceiving united God the Word with mankind and joined our rejected human nature to the heavenly realm; the only hope of the hopeless, help of the attacked, ready assistance of those who flee to you, and refuge of all Christians; do not turn in loathing from me, an accursed sinner, who have made myself utterly worthless through shameful thoughts and words and deeds, and through the sloth of the pleasures of life have become a slave to my own will. But as Mother of the God who loves mankind have compassion on me, a sinner and a prodigal, in your love for mankind, and accept the prayer I offer you from polluted lips. And using your Mother's boldness,

implore your Son, our Master and Lord, that He open to me also the compassionate heart of his goodness, and disregarding my countless offences turn me back to repentance, and make me a tried worker of his commandments. And, as you are full of mercy, compassion and loving-kindness, be ever near me: in this present life a fervent helper and protector, shielding me from the enemy's assaults and guiding me to salvation, and at the moment of my departure watching over my wretched soul and driving far from her the dark forms of evil demons; but on the dread day of judgement, delivering me from eternal punishment and making me heir to the ineffable glory of your Son and our God. All this may I obtain, my Lady, most holy Mother of God, through your mediation and assistance; through the grace and love for mankind of your only-begotten Son, our Lord and God and Saviour, Jesus Christ. To whom are due all glory, honour and worship, with his Father who is without beginning and his all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

Prayer to Our Lord Jesus Christ

by the monk Antiochos.

And grant us, Master, as we go to our sleep, rest of body and soul; and guard us from the gloomy sleep of sin and from every dark pleasure of the night. Calm the assaults of the passions, quench the fiery arrows of the evil one that are cunningly aimed at us; put down the rebellions of our flesh and still our every earthly and material thought. And grant us, O God, a watchful mind, chaste thought, a wakeful heart, sleep that

is light and free from every satanic fantasy. Rouse us at the time for prayer strengthened in your commandments, and holding firmly within us the memory of your judgements. Grant that we may sing your glory all night long, and so hymn, bless and glorify your all honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages. Amen.

Most glorious, ever-virgin, blessed Mother of God, offer our prayer to your Son and our God, and ask that through you he may save our souls.

Prayer of Saint Ioannikios

The Father is my hope, the Son my refuge, the Holy Spirit my protection. Holy Trinity, glory to you.

Prayer to the Most Holy Mother of God

All my hope I place in you, Mother of God, guard me under your protection.

Because of you, O Full of grace, all creation rejoices, the ranks of Angels and the human race; hallowed Temple and spiritual Paradise, pride of Virgins; from you God was incarnate and he, who is our God before the ages, became a little child. For He made your womb a throne and caused it to become wider than the heavens. Because of you, O Full of grace, all creation rejoices; glory to you.

Prayer to the Guardian Angel

Holy Angel, overseer of my wretched soul and miserable life, do not abandon me a sinner, do not desert me because of my inconstancy; leave no place for the evil demon to obtain dominion over me by gaining control of this mortal body; strengthen my wretched and feeble hand, and guide me into the way of salvation. Yes, Holy Angel of God, guardian and protector of my wretched soul and body, pardon me all the things by which I have distressed you all the days of my life, and whatever sins I have committed to-day; shelter me in the coming night and protect me from every abuse of the adversary, that I may not anger my God by any sin; and intercede for me to the Lord, to strengthen me in his fear, and show me to be a worthy servant of his goodness. Amen.

To you my Champion and Commander I your city, saved from disasters, dedicate, O Mother of God, hymns of victory and thanksgiving; but as you have unassailable might, from every kind of danger now deliver me, that I may cry to you: Hail, Bride without bridegroom!

Then:

Most Holy Mother of God, save us.

Virgin, Mother of God, Hail, Mary full of grace, the Lord is with you; blessed are you among women, and blessed is the fruit of your womb, for you have given birth to the Saviour of our souls (x3).

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory to the Father and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen. Lord, have mercy (x3).
Holy Father, bless.

Priest: May (he who rose from the dead) Christ, our true God, through the prayers of his most pure and holy Mother, the intercessions of the holy glorious, all praised Apostles, of the holy and righteous Forebears of God, Joachim and Anne, and all the Saints, have mercy on us and save us, for he is good and loves mankind.

Let us pray for the peace of the world.

Reader: Lord, have mercy. After each petition.

For our Archbishop N, and all our brotherhood in Christ.

[For our Sovereign Lady, Queen Elisabeth.]

For our absent fathers and brethren.

For those who hate us and for those who love us.

For those who are merciful to us and serve us.

For those who have asked us, unworthy though we are, to pray for them.

For the release of prisoners.

For those who sail upon the sea.

For those who lie in sickness.

Let us pray for an abundance of the fruits of the earth.

And for every soul of Orthodox Christians.

Let us bless devout Sovereigns.

Orthodox High Priests.

Our parents and teachers, and all our departed fathers and brethren, Orthodox believers, who here or in all the world lie asleep in the Lord.

Reader (during the last petition): May God pardon and have mercy on them, where all the just repose; and have mercy and save us, as he is good and loves humankind.

Tone 3.

Awed by the beauty of your virginity and by the splendour of your purity, Gabriel cried aloud to you, Mother of God: How can I praise you as I should? By what name shall I invoke you? I am troubled and amazed. Therefore, as I was commanded, I cry to you: Hail, full of grace!

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Note: Most books prescribe the prayer O God save your people before psalm 50. This is anomalous, since liturgically it is linked to the order for the Gospel. It is omitted in the Ieratikon issued by the Holy Monastery of Simonos Petra on the Holy Mountain. I have given a reference to it in brackets at the appropriate point.

It is customary on the Holy Mountain to do a full censuring during the first Ode of the Canon, whichever that may be, as on Sundays and Feasts.

The place at which the Troparia of the Canons are inserted vary from typikon to typikon. The standard Russian use is described in the translation of the Lenten Triodion by Mother Mary and Bishop Kallistos. Current Athonite practice is to insert the Troparia from the Menaion after the first four verses of the Biblical Canticle, and then recite the remaining verses, until the point at which the Canons from the Triodion are inserted, that is from 8 onwards.

The Triodion does not give precise references for the daily readings from St Ephrem the Syrian and the Lausiatic History of Palladius, nor more than it does for the reading from the ladder at the Hours. Some suitable material from St Ephrem will be found elsewhere on my pages.

Matins For Weekdays in Lent.

The Royal Office.

After the Dismissal of the Midnight Office the Priest, having made the customary metania to the Superior, or to his stall, enters the sanctuary and makes three bows before the holy Table. He puts on the Epitrachelion and, standing in front of the Holy Table, intones:

Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen.

We say first the Trisagion prayers.

Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).
Glory to the Father, and to the Son, and to the Holy Spirit; both now
and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Mas-
ter, pardon our iniquities. Holy One, visit and heal our infirmities for
your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mer-
cy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now
and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom
come; your will be done on earth as in heaven. Give us today our daily
bread, and forgive us our debts, as we forgive our debtors. And do not
lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father,
the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy. (x12) Glory. Both now.

Come, let us worship and fall down before the King our God.

Come, let us worship and fall down before Christ the King our God.

Come, let us worship and fall down before Christ himself, the King, our
God.

Psalm 19

May the Lord hear you in the day of trouble; may the name of the God
of Jacob shield you. May he send you his help from the holy place, and
support you from Sion. May he remember your every sacrifice, and ac-

cept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of our the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved his Christ. He will hear him from his holy heaven; in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord, and through the mercy of the Most High he will not be shaken. May your hand light upon all your enemies, and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth, and their seed from among the children of mankind. Because they intended evils against you, and devised plans by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare

their presence. Be exalted, Lord, in your power; we will sing and praise your mighty acts.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Reader says the following Troparia:

Amen. Lord, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and guarding your commonwealth by your Cross.

Glory.

Lifted up on the Cross of your own will, to the new commonwealth that bears your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle: a weapon of peace, an invincible trophy.

Both now. Theotokion.

Dread Champion who cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy (x3).

Priest: For you, O God, are merciful, and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: Amen. In the name of the Lord, bless Father.

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

Reader: Amen.

The Six Psalms.

And we begin the Six Psalms, listening with complete silence and compunction. The Superior, or the designated reader, with devotion and fear of God says:

Glory to God in the highest, and peace on earth, goodwill among men (x3).

Lord, you will open my lips, and my mouth will declare your praise (x2).

Psalm 3

Lord, why have those who afflict me been multiplied? Many rise against me. Many say to my soul, 'There is no salvation for him in his God'. But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice, I cried to the Lord, and he heard me from his holy mountain. I lay down and slept; I awoke, because the Lord will assist me. I will not be afraid of tens of thousands of people who surround me. Rise, Lord, save me, my God; because you have struck all who are vainly my foes. You have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

And again:

I lay down and slept; I awoke because the Lord will assist me.

Psalm 37

Lord, do not rebuke me in your anger, nor chastise me in your wrath. For your arrows have been stuck fast in me, and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath, nor peace in my bones on account of my sins. My iniquities flooded over my head; like a heavy burden they weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went about mourning all day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I howled from the

groaning of my heart. Lord, all my desire is before you, and my groaning was not hidden from you. My heart was troubled, my strength failed me; and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life used force, and those who sought evils for me spoke vanities, and meditated trickeries all day long. But I, like a deaf man, heard nothing; like one who is dumb, who does not open his mouth. So I became like one who cannot hear, and in whose mouth there are no rebukes. For in you, Lord, I have hoped; you will answer me, O Lord my God. For I said: Let my foes never exult over me. When my foot slipped they crowed over me. For I am ready for blows and my pain is with me continually. For I will declare my iniquity and be troubled at my sin. But my enemies live and have prevailed over me, and those who hate me unjustly have been multiplied. Those who repay me with evils in place of good have slandered me, since I pursued goodness. Do not forsake me, Lord; my God, do not go far from me. Hasten to help me, Lord of my salvation.

And again.

Do not forsake me, Lord; my God, do not go far from me.

Hasten to help me, Lord of my salvation.

Psalm 62

O God, my God, I watch for you at dawn; my soul has thirsted for you, my flesh how often in a desert, untrodden and waterless land. Thus I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips will praise you. So I will bless

you as long as I live, and in your name I will lift up my hands. May my soul be filled as with marrow and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, every dawn I meditated upon you. For you became my helper, and in the shelter of your wings I shall rejoice. My soul clung to you; and your right hand upheld me. But those who vainly sought my life will go down to the deepest parts of the earth, they will be delivered to the power of the sword, they will be portions for foxes. But the king will rejoice in God, and all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped.

And again.

Every dawn I meditated upon you, for you became my helper, and in the shelter of your wings I shall rejoice.

My soul clung to you; and your right hand upheld me.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God (x3, without Metanias).

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Psalm 87

Lord, God of my salvation, I have cried by day, and by night also before you. Let my prayer come into your presence, and turn you ear to my supplication. For my soul was filled with evils, and my life drew near to

Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead. Like the slain that sleep in the tomb, whom you remembered no more; and they were cut off from your power. They placed me in the lowest Pit; in darkness and in the shadow of death. Your wrath lay heavy upon me, and you brought all your waves against me. You put my friends far from me, and made me an abomination to them. I was handed over and I came out; my eyes grew weak because of my beggary. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will any declare your mercy in the tomb, or your truth in the place of destruction? Will your wonders be known in the dark, or your justice in a land that has been forgotten? But to you, Lord, I have cried, and in the morning my prayer will come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me, and my companions because of my misery.

And again.

Lord, God of my salvation, I have cried by day; and by night also before you.

Let my prayer come into your presence, and turn your ear to my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget none of his benefits. He forgives all your iniquities; he heals all your diseases; he redeems your life from corruption and crowns you with mercy and compassion; he satisfies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy and judgement for all who are oppressed. He made known his ways to Moses, his wishes to the children of Israel. The Lord is compassionate and merciful, long-suffering and full of mercy. He will not always be wrathful, nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For, like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children the Lord has taken pity on those who fear him. For he knows of what we are made; has remembered that we are but dust. As for man, his days are but as grass, he will blossom like a flower of the field; for when a wind has passed over it, it will be no more and will know its place no longer. But the mercy of the Lord is for ever and ever upon those who fear him; and his justice upon their children's children, upon those who keep his covenant and remember his commandments to do them. The Lord has prepared his throne in heaven and his kingdom rules over all. Bless the Lord, all you his Angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his Ministers

who do his will. Bless the Lord, all you his works. In every place of his dominion, bless the Lord, O my soul!

And again.

In every place of his dominion, bless the Lord, O my soul!

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

And again.

In your justice hear me, O Lord; and do not enter into judgement with your servant. (x2)

Your good Spirit will guide me in an upright land.

Glory. Both now.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3). Metanias (x3).

The Priest, having kissed the icon of the Lord, stands in front of the Holy Doors and intones the:

Litany of Peace.

In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For our father and superior, Priest-monk N., and all our brotherhood in Christ.

For this holy monastery, for monastery, city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany the Canonarch, or the appointed Monk, chants in the middle the Alleluia 3 times according to the Tone of the Week, saying first one of the following verses.

Verse 1: From nightfall my spirit is awake for you, O God, for your commands are light upon the earth.

Verse 2: Learn justice, inhabitants of the earth.

Verse 3: Jealousy will seize an untaught people, and now fire devours their adversaries.

Verse 4: Bring evils upon them, O Lord, bring evils upon them, the glorious ones of the earth.

And after the Alleluia, we sing the Hymns to the Trinity in the same tone, either singing the three once each, or the one three times, as the Superior decides. They are sung with melody, loudly and slowly.

Then we recite one Kathisma of the Psalter. At each Section, at the Alleluia, we all make three prostrations.

After the first reading from the Psalter, Kathismata from the Octoichos with the Theotokion in the Tone of the week, as above.

Then a Reading from St Ephrem the Syrian, by the Ephemerios.

After the second reading from the Psalter, Kathisma from the Triodion with its Theotokion.

And again a Reading from St Ephrem.

After the third reading from the Psalter another Kathisma from the Triodion with its Theotokion.

Then a Reading from the Lausiac History of Palladios.

After this we say Psalm 50 [and the usual prayer O God, save your people].

Then Psalm 50, as follows.

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy. Glory to the father and to the Son and to the Holy Spirit.

The appointed person: Both now and for ever and to the ages of ages.
Amen.

Have mercy on me O God, in accordance with your great mercy; according to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only I have sinned and done what is evil in your sight, that you may be justified in your words, and win when you are judged. For see, in wickedness I was conceived, and in sin my mother bore me. For see, you have loved truth: you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with a sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed, and my tongue will rejoice at your justice. Lord, you will open my lips: and my mouth will declare your praise. For if you had wanted a sacrifice, I would have given it; you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be

well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

And we begin the Canons.

Recitation of the Nine Odes.

On Monday— Ode 1

The Song of Moses in Exodus 15

Having utterly drowned Pharaoh in the deep Moses says:

Let us sing to the Lord, for he is greatly glorified.

Let us sing to the Lord, for he is greatly glorified: horse and rider he has cast into the sea.

Helper and protector he has become for my salvation: he is my God and I will glorify him; my father's God and I will exalt him.

The Lord shatters wars, the Lord is his name.

Pharaoh's chariots and army he has cast into the sea; his chosen mounted captains he has drowned in the Red Sea.

With the deep he covered them: they sank to the bottom like a stone.

Your right hand, Lord, has been glorified with strength; your right hand, Lord, has crushed enemies; and by the multitude of your glory you have smashed the opponents.

You sent forth your anger, it consumed them like a reed.

And through the spirit of your wrath the water parted; the waters became fixed like a wall, and the waves became fixed in the midst of the sea.

The enemy said: I will pursue, I will overtake, I will divide the spoil, I will fill my soul, I will destroy with my sword, my right hand shall lord it.

You sent forth your spirit, the sea covered them, they sank like lead in a mass of water.

Who is like you among the gods, Lord? Who is like you? Glorified in holiness, wondrous in glories, performing marvels.

You stretched out your right hand, the earth swallowed them down.

You guided this people of yours, which you have redeemed; by your strength you have called them into your holy resting-place.

Nations heard and were enraged; pangs have seized the inhabitants of Philistia.

For 8 verses.

Then the leaders of Edom and the rulers of the Moabites hastened: trembling took hold of them: all the inhabitants of Canaan melted away.

Let fear and trembling fall upon them: by the greatness of your arm let them be turned to stone.

For 6 verses.

Till your people pass over, O Lord: till your people, whom you have purchased, pass over.

The sanctuary which you have made, Lord: which your hands have prepared.

For 4 verses.

The Lord reigns over the ages and for ever and ever: for Pharaoh's horse went with the chariots and horsemen into the sea.

But the children of Israel walked on dry land in the midst of the sea.

Glory. Both now.

On Tuesday— Ode 2

Note that the 2nd ode is never recited, except only in great Lent. After the 1st we recite it through to the end. For the Troparia we say before each one: Glory to you, our God, glory to you.

The Song of Moses in Deuteronomy. Chap. 32:1.

After the law was written, once more a song of Moses.

Attend, O heaven, and I shall speak; and let earth hear the words from my mouth.

Let my utterance be looked for like rain, and let my words come down like dew, like a shower upon herbage, and like snow on grass.

Because I have called on the name of the Lord; ascribe majesty to our God.

God, his works are true, and all his ways judgements.

God is faithful, and there is no injustice in him; just and holy the Lord.

Blameworthy children, have they not sinned against him; perverse and crooked generation, do you thus repay the Lord?

Foolish this people, and not wise; is he not your Father who created you, and made you, and fashioned you?

Remember days of old, understand years, generations of generations.

Question your father, and he will tell you; your elders and they will speak to you.

When the Most High divided the nations, when he scattered the children of Adam, he set boundaries for the nations according to the number of the Angels of God.

And his people Jacob became the Lord's portion; Israel the line of his inheritance.

He sustained them in the desert, in thirst from heat in a waterless land; he encircled him and instructed him and guarded him as the apple of his eye.

As an eagle longed to protect its brood, and its nestlings, spreading its wings, he received them and bore them up on his pinions.

The Lord alone led them, and their was no foreign god with them.

He made them mount on the strength of the land; he fed them with the produce of the fields.

They sucked honey from a rock, and oil from a solid rock.

Butter from oxen and milk from sheep, with the fat of lambs and rams, of the offspring of bulls and goats, with the fat of kidneys, of wheat, and they drank wine, the blood of the grape.

And Jacob ate and was filled, and the beloved kicked; he grew sleek, he grew fat, he was broadened and abandoned the God who made him, and rebelled from God his saviour.

They provoked me with foreign [gods], and embittered me with their abominations.

They sacrificed to demons and not to God; to gods they had not known; new ones, recently arrived, whom their fathers had not known.

You abandoned the God who begot you, and forgot the God who nurtures you.

And the Lord saw and grew jealous, and was provoked through anger of his sons and daughters.

And he said: I shall turn away my face from them, and I shall show them what will happen to them at the last; because it is a perverse generation; children who have no faith in them.

They have moved me to jealousy over what is not god, they have angered me by their idols; I too will move them to jealousy over what is not a nation, over a nation without understanding I shall anger them.

Because fire has been kindled from my wrath, it will kindled as far as the lowest hell; it devours the earth and its produce; it will consume the foundations of the mountains.

I shall gather evils against them, and exhaust my arrows against them.

On Wednesday — Ode 3

The Prayer of Anne, the mother of the Prophet Samuel. 1 Reigns 2.

A barren women strangely bearing child praises God.

Holy are you, O Lord, and my spirit sings your praise.

My heart is established in the Lord, my spirit is exalted in my God: my mouth derides my enemies, I rejoice in your salvation.

There is none holy like the Lord, and none just like our God.

Do not boast or talk so very proudly: let no arrogance come from your mouth.

For the Lord is a God of knowledge: and God prepares his ways.

He has weakened the bow of the mighty, and the weak have girded themselves with power.

Those who were full of bread have been brought low, and the hungry have deserted the land; because a barren woman has given birth to seven, and she who has many children has grown weak.

The Lord kill and gives life, leads down to hell and leads up.

The Lord makes poor and makes rich, humbles and exalts.

Makes the pauper rise from the earth, and raises the poor from the dunghill, to seat him with the powerful of the people, giving him a throne of glory as his inheritance.

For 8 verses.

He grants the prayers of him who prays: and blesses the years of the just.

Because a powerful man has no strength in his strength. The Lord will weaken his adversary: the Lord is holy.

For 6 verses.

Let not the wise man boast of his wisdom, nor the powerful boast of his power, nor the wealthy boast of his wealth.

But let him who boasts boast of this: of understanding and knowing the Lord: and of executing judgement and justice in the midst of the earth.

For 4 verses.

The Lord has gone up to the heavens and thundered: being just he will judge the ends of the earth.

He will give strength to our kings: and exalt the horn of his anointed ones.

Glory. Both now.

On Thursday — Ode 4

The Prayer of the Prophet Avvakoum. Chap. 3:1

Avvakoum express the self-emptying of the Word.

Glory to your power, O Lord.

Lord, I heard your report and was afraid: Lord I considered your works and was amazed.

In the midst of two living creatures you will be known, when the years draw near you will be recognised, when the moment comes you will be revealed. When my soul is troubled, in anger you will remember mercy.

God will come from Theman: and the Holy One from a shady, wooded mountain.

His glory covered the heavens: and the earth was full of his praise.

And his radiance will like light; horns in his hands and he set up a mighty love of his strength.

A word will go before his face, and will go out for chastisement at his feet.

He stood, and the earth was shaken; he looked, and nations melted away.

The mountains were broken in pieces by force, everlasting hills melted away; instead of toils I saw his everlasting paths.

The tents of the Ethiopians quivered with fear, and the tabernacles of the land of Madian.

Were you enraged at rivers, Lord? Was your wrath at rivers? Or your indignation at the sea? Because you mounted on your horses, and your cavalry is salvation.

You draw, you draw your bow against sceptres, says the Lord; the land of rivers will be rent.

Peoples will see you and be in pain, as you scatter moving waters; the deep uttered its voice, the height of its appearance.

The sun was raised high and the moon stood in her course; your thunderbolts will go forth at the light, at the radiance of the lightning of your weapons.

With a threat you will bring low the earth, and with rage bring down nations.

You went forth for the salvation of your people, you have come to your save your anointed ones, you hurled death on the heads of the lawless, you raised bonds as far as the neck to the end.

You cut open in amazement the heads of the powerful; they will be shaken by them, they will break open their bridles, like a poor man eating in secret.

And you made your horses mount upon the sea, as they troubled many waters.

I kept watch, and my heart quivered with fear, from the sound of the prayer of my lips; and trembling entered my bones, and my strength was troubled within me.

I shall rest in the day of my trouble, from going up to the people of my sojourning.

For 8 verses.

For the fig-tree will not bear fruit, nor will there be produce on the vines.

The labour of the olive will deceive, and the fields yield no food.

For 6 verses.

The sheep have failed from lack of fodder, and there will be no oxen at the mangers.

Yet I will rejoice in the Lord: I will be joyful in God my Saviour.

For 4 verses.

The Lord is my strength: he will perfectly station my feet.

And he puts me on high places: for me to conquer with his song.

Glory. Both now.

On Friday— Ode 5

Prayer of the Prophet Isaias. Chap. 26:9.

Isaias' prophecy, a perfect prayer.

Lord our God give us peace.

From nightfall my spirit is awake for you, O God: for your commands are light upon the earth.

Learn justice, inhabitants of the earth.

The impious has come to an end; everyone who has in no way learnt justice upon earth will not do truth at all. Let the impious be taken away, that he may not see the glory of the Lord.

Lord your hand was lifted up and they knew it not; but once they know they will be ashamed.

Jealousy will seize an untaught people: and now fire devours their adversaries.

Lord our God, give us peace; for all things you have given back to us.

Lord our God, possess us; Lord, we no other but you, we name your name.

The dead may in no way see life, nor will physicians raise them up; because of this you have brought out and destroyed and taken away every one of their males.

For 8 verses.

Bring evils upon them, O Lord, bring evils upon them: the glorious ones of the earth.

O Lord in affliction we remembered you, with a little affliction you chastised us.

For 6 verses.

As the woman in labour draws near the time of her delivery and cries out in her labour: so have we been to your beloved.

Through fear of you, Lord, we have conceived in the womb, and have been in labour, and have given birth to a spirit of salvation, which we have made upon the earth. We shall not fall, but they will fall, the inhabitants of the earth.

For 4 verses.

The dead shall arise and those in the graves shall be raised: and those in the earth shall rejoice.

For the dew which comes from you is healing for them: but the land of the impious shall perish. Go, my people, enter your chamber, shut your door, be hidden for a little while, until the anger of the Lord has passed by.

Glory. Both now.

On Saturday— Ode 6

Prayer of the Prophet Jonas. Chap. 2:2.

Jonas cried from the beast and said:

As you did the prophet Jonas, save us , O Lord.

I cried to the Lord my God in my trouble: and he heard me; from the bowels of hell my cry; you heard my voice.

You cast me into the depths of the heart of the sea: and rivers surrounded me.

All your billows and your waves passed over me.

And I said: I have been thrust from your eyes; shall I look again towards your holy temple?

For 8 verses.

Water encompassed me, even to my soul: the lowest deep closed around me.

My head went down to the clefts of the mountains: I descended into the earth, whose bars are eternal barriers.

For 6 verses.

Let my life come up from corruption to you, O Lord my God.

As my soul was departing from me I remembered the Lord. And let my prayer come to you, to your holy temple.

For 4 verses.

Those who preserve vain and foolish things have forsaken their own Mercy.

But I shall sacrifice to you with a voice of praise and confession. I will pay you. O Lord, whatever I have vowed, for my salvation.

Glory. Both now.

On Saturday — Ode 7

Prayer of the Three Holy Youths. Dan. 3.

Praise of the three holy Youths quenches a flame.

Our God and the God of our fathers, blessed are you.

Blessed are you, O Lord, the God of our fathers: and praised and glorified is your name for evermore.

For you are just in all that you have done for us.

And all your works are true, and your ways are right, and all your judgements are true: and judgements of truth you have executed in all that you have brought upon us.

And upon Jerusalem the city of our fathers. Because in truth you have brought all these things upon us, because of our sins.

Because we have sinned and committed iniquity in departing from you, and we have sinned in all things, and we have not obeyed your commandments, nor kept them, nor have we done as you commanded us, that it might be well with us.

And all that you have done to us, and all that you have brought upon us, you have done with true judgement; and you handed us over into the hands of our lawless foes, hateful rebels, and to an unjust and king, the most evil in all the earth.

And now we cannot open our mouth; we have become a shame and disgrace to your servants, and to those who honour you.

Do not hand us over for ever, for your holy name's sake, and do not annul your testament, and do not withdraw your mercy from us, for the sake of Abraham your beloved, and Isaac your servant, and Israel your holy one.

To whom you said that you would multiply their seed as the stars of heaven, and as the sand that is by the shore of the sea.

Because, Master, we have become smaller than all the nations, and we are humbled in all the earth to-day because of our sins.

And at this moment there is neither prince, nor prophet nor leader; neither holocaust, nor sacrifice, not offering, nor incense; no place to make an offering before you and to find mercy.

Yet with a contrite heart and with a spirit of humility may we be accepted.

As though with holocausts of rams and bulls and tens of thousands of fat lambs, so may our sacrifice be acceptable before you to-day, and may it be perfected behind you; because there is no shame for those who trust in you.

And now we are following you with our whole heart, and we fear you, and seek your face; do not put us to shame.

But do with us according to your fairness, and according to the multitude of your mercy.

deliver us according to your wondrous works, and give glory to your name, O Lord.

And let all who harm your servants be disgraced, and put to shame from all their power, and let their strength be smashed.

And let them know that you alone are Lord God, and glorious in the whole inhabited world.

And the king's servants, who cast them in, did not cease stoking the furnace with naphtha, pitch, tow and brushwood.

And the flame poured out above the furnace forty nine cubits; and it spread out and burnt up those of the Chaldeans it found around the furnace.

But the Angel of the Lord came down into the furnace with Azarias and his companions, and shook the flame of the fire out of the furnace.

And he made the midst of the furnace as though a moist wind were whistling through it; and the fire did not touch them at all, nor hurt them, nor trouble them.

Then the Three as with one voice, hymned, blessed and glorified God in the furnace, saying:

The hymn of the Three, which the Young Men sang.

For 8 verses.

Blessed are you, O Lord, the God of our fathers: to be praised and exalted above all for ever.

And blessed is your glorious, holy name: to be praised and exalted above all for ever.

For 6 verses.

Blessed are you in the temple of your glory: to be praised and exalted above all for ever.

Blessed are you who behold the deeps and sit upon the Cherubim: to be praised and exalted above all for ever.

For 4 verses.

Blessed are you on the glorious throne of your kingdom: to be praised and exalted above all for ever.

Blessed are you in the firmament of heaven: to be praised and exalted above all for ever.

Glory. Both now.

On All Days — Ode 8

Hymn of the three holy Youths.

Created nature, sing the Master's praise.

Praise the Lord his works and exalt him above all for ever.

Bless the Lord all you works of the Lord, praise the Lord, and exalt him above all for ever.

Bless the Lord Angels of the Lord, praise the Lord, and exalt him above all for ever.

Bless the Lord all you waters above the heavens, all you powers of the Lord, praise the Lord, and exalt him above all for ever.

Bless the Lord sun and moon, stars of heaven, praise the Lord, and exalt him above all for ever.

Bless the Lord, every shower and dew, all the winds; praise, and highly exalt him to all the ages.

Bless the Lord fire and warmth, cold and heat; praise, and highly exalt him to all the ages.

Bless the Lord dews and snows, ice and cold; praise, and highly exalt him to all the ages.

Bless the Lord frosts and snows, lightnings and clouds; praise, and highly exalt him to all the ages.

Bless the Lord light and dark, nights and days; praise, and highly exalt him to all the ages.

Bless the Lord earth, mountains and hills, and all that grow in it; praise, and highly exalt him to all the ages.

Bless the Lord springs, seas and rivers, whales and all that move in the waters; praise, and highly exalt him to all the ages.

For 8 verses.

Bless the Lord all you birds of the air, beasts and cattle, praise the Lord, and exalt him above all for ever.

Bless the Lord you sons of men. Let Israel bless the Lord, praise the Lord, and exalt him above all for ever.

For 6 verses.

Bless the Lord priests of the Lord and servants of the Lord, praise the Lord, and exalt him above all for ever.

Bless the Lord spirits and souls of the just, holy and humble of heart, praise the Lord, and exalt him above all for ever.

For 4 verses.

Bless the Lord Ananias, Azarias and Misael, praise the Lord, and exalt him above all for ever.

Bless the Lord Apostles, Prophets and Martyrs, praise the Lord, and exalt him above all for ever.

We bless Father, Son and Holy Spirit, we praise the Lord, and exalt him above all for ever.

Both now.

We praise, bless and worship the Lord, praising and exalting him above all for ever.

The Magnificat.

Song of the Mother of God.

A maiden mother hymns her Son and God:

In hymns God's Mother now we magnify.

My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

For he has regarded the lowliness of his handmaiden, for behold from henceforth all generations will call me blessed.

For he that is mighty has done great things for me, and holy is his name, and his mercy is on them that fear him from generation to generation.

He has shown strength with his arm, he has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones and exalted the humble: he has filled the hungry with good things and the rich he has sent away empty.

He has helped Israel his servant in remembrance of his mercy, as he spoke to our fathers, Abraham and his seed for ever.

On All Days — Ode 9

Zachary blesses the birth of his child.

Blessed be the God of Israel, for he has visited and redeemed his people.

And has raised up a horn of salvation for us in the house of his servant David,

As he spoke by the mouth of his holy prophets, who have been since the world began. Salvation from our enemies and from the hand of all who hate us.

To perform the mercy promised to our fathers, and to remember his holy covenant.

For 8 verses.

The oath which he swore to our father Abraham, to grant us that without fear we, being delivered from the fear of our enemies.

Might serve him in holiness and justice before him all the days of our life.

For 6 verses.

And you, child, will be called the prophet of the Highest, for you will go before the Lord to prepare his ways.

To give knowledge of salvation to his people by the forgiveness of their sins through the tender mercy of our God.

For 4 verses.

By which the Dayspring from on high has visited us, to appear to those who sit in darkness and in the shadow of death.

To guide our feet into the way of peace.

Glory. Both now.

After the Irmos we make a great metania and say:

It is truly meet to call you blessed, who gave birth to God, ever-blessed and most pure and the Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

We say the Hymns of Light three times, in the current Tone. We complete each as follows:

On Monday

Through the protection of the Bodiless Powers, and save me.

On Tuesday

Through the prayers of the Forerunner, and save me.

On Wednesday and Friday

Through the power of your Cross, and save me.

On Thursday

Through the prayers of the Apostles, and save me.

On Monday to Friday, the second time we end

Through the prayers of the Apostle, and save me.

On Monday to Friday, the third time we end

Through the prayers of the Mother of God, Lord, and save me.

On Saturday we say the Hymn of Light twice.

The first time

Through the prayers of your saints, and save me.

The second time

Through the prayers of the Mother of God, Lord, and save me.

Then the Exapostilarion of the Dead.

As God you have authority over the dead and the living. Give rest to your servants in the tents of the living, for even though they sinned, O saviour, they did not turn away from you.

Hymns of Light.

Tone 1

O Lord, who make the light to dawn, cleanse my soul of every sin...

Tone 2

Send forth your everlasting light, O Lord, and enlighten the hidden eyes of my heart...

Tone 3

Send forth your light, Christ God, and enlighten my heart...

Tone 4

You make light dawn on your world, cleanse my soul, which is in darkness, from every sin...

Tone 5

O Lord, giver of light, send forth your light, and enlighten my heart...

Tone 6

... Lord, send down your everlasting light upon our souls.

Tone 7

Rouse me, holy Lord, to sing your praise, and teach me to do your will...

Tone 8

Christ, who are light, enlighten me in you...

After the Hymns of Light of the Tone Lauds are read, not sung. We do not insert stichera.

Lauds

Psalm 148

Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

Praise him, sun and moon; praise him, all you stars and light.

Praise him, you highest heavens and you waters that are above the heavens. Let them praise the name of the Lord.

For he spoke and they came into being; he commanded and they were created.

He established them for ever and ever; he made an ordinance, and it shall not pass away.

Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

Fire and hail, snow and ice and storm-wind; things that do his word.

Mountains and all hills, fruiting trees and all cedars;

Beasts of the wild, and all cattle, creeping things and winged birds;

Kings of the earth and all peoples, rulers and all judges of the earth;

Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

His praise is above earth and heaven, and he will exalt the horn of his people.

A hymn for all his holy ones; for the children of Israel, a people that draws near him.

Psalm 149

Sing to the Lord a new song, his praise in the Church of the holy ones.

Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

For the Lord is well-pleased with his people; he will exalt the meek with salvation.

His holy ones will exult in glory, and rejoice upon their beds.

The high praises of God in their mouths, and two-edged swords in their hands,

To exact vengeance among the nations, punishments among the peoples.

To bind their kings in fetters; and their nobles in shackles of iron.

To execute upon them the judgement that is decreed; such glory will be for all his holy ones.

Psalm 150

Praise God in his saints; praise him in the firmament of his power.

Praise him for his mighty acts; praise him according to the greatness of his majesty.

Praise him with the sound of the trumpet; praise him with lute and harp.

Praise him with timbrel and dance; praise him with strings and pipe.

Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

Glory.

Both now.

After the Glory, Both now of Lauds, the appointed monk says:

To you glory is due, Lord our God, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages. Amen.

We go back to our mats and, standing on the level, we begin the Doxology in a meek and level voice, all making three prostrations as well.

Glory to God in the highest, and on earth peace, goodwill among men. We praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory. Lord, King, God of heaven, Father almighty: Lord, only-begotten Son, Jesus Christ and Holy Spirit. Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you take away the sins of the world. Receive our prayer, you who sit on the right hand of the Father, and have mercy on us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless you, and praise your name for ever and to the ages of ages. 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 run to you for refuge: teach me to do your will, for you are my God. For with you is the source of life: and in your light we shall see light. Continue your mercy towards those who know you.

Grant, Lord, this day to keep us without sin. Blessed are you, O Lord, the God of our fathers, and praised and glorified your name to the ages. Amen. May your mercy, O Lord, be upon us, as we have put our hope in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes. Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, Father, Son and Holy Spirit, now and for ever, and to the ages of ages. Amen.

Litany of Fervent Intercession.

Priest: Let us complete our morning prayer to the Lord.

People: Lord, have mercy. And so after each of the following petitions.

Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. And so after each of the following petitions.

Priest: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you are a God of mercy, compassion and love towards mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Priest: Let us bow our heads to the Lord.

People: To you, O Lord.

Prayer at the Bowing of Heads

Priest (in a low voice): Holy Lord, dwelling on high and beholding things below and, with your eye that observes all, keeping watch over the

whole creation, to you we have bowed the neck of our soul and body, and we beseech you, O Holy of Holies: Stretch forth your invisible hand from your holy dwelling and bless us all. And, as you are good and love mankind, pardon us if we have sinned in anything, voluntarily or involuntarily, granting us your blessings both of this world and of the world above.

(Aloud) For yours it is to have mercy and to save us, O our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then the Aposticha, with the following verses, from Monday to Friday.

Verse 1: We have been filled in the morning with your mercy, Lord, we have rejoiced and been glad. In all our day let us be glad, in return for the days when you humbled us, for the years when we saw evils. And look on your servants and on the work of your hands and guide their children.

Verse 2: And may the splendour of the Lord our God be upon us, and direct the work of our hands for us, and direct the work of our hands.

Glory. Both now. Theotokion.

Then the Superior, or the appointed monk says:

It is good to give thanks to the Lord, to sing praises to your name, O Most High. To declare your love in the morning and your truth every night.

Then the Reader says the Trisagion Prayers.

After the conclusion of the Our Father, we say the following Apolytikion:

Standing in the temple of your glory, we think we stand in heaven, O Mother of God. O gate of heaven, open to us the door of your mercy.

Then Lord, have mercy (x40). Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you. In the name of the Lord, bless Father.

Priest: Blessed be He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy monastery: assign our fathers and brothers who have gone before us to the tents of the just, and accept us in repentance and confession, as you are good and love mankind.

Then, with 4 full and 12 small metanias,

The Prayer of Saint Ephrem The Syrian

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration)

Then 12 small metanias the last section of the prayer again, with a full prostration.

And at once Come let us worship, and the First Hour.

First Hour.

Note that on the Mondays of holy Lent we do not add a Kathisma of the Psalter at the First Hour. On the other days we do, and we make 3 prostrations at each Antiphon. The First Hour being joined to the Morning Office, as has been said above, begins straight away with:

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias and the Psalms:

Psalm 5

Give ear to my words, O Lord, understand my cry. Attend to the voice of my supplication, my King and my God; for to you I shall pray, O Lord. In the morning you will hear my voice. In the morning I shall stand before you, and you will watch over me; because you are not a God who wants iniquity. The evildoer will not dwell with you, nor will the lawless remain before your eyes. You have hated all those who work iniquity;

you will destroy all those who speak lies. The Lord abhors a man of bloodshed and deceit. But I in the abundance of your mercy shall enter your house, I shall worship towards your holy temple in fear of you. Guide me, Lord, in your righteousness because of my enemies, direct my way before you. Because there is no truth in their mouths; their heart is vain. Their throat is an open tomb, they deceive with their tongues. Judge them, O God. Let them fall through their counsels; according to the multitude of their impieties cast them out, for they have embittered you, O Lord. And may all those who hope in you be glad; they will rejoice for ever, and you will dwell among them, and all those who love your name will boast in you. Because you will bless the righteous; you have crowned him, O Lord, with your good pleasure.

Psalm 89

Lord, you have been our refuge from one generation to another. Before the mountains came into being or the earth and the world was formed, from age to age you are. Do not turn mankind back to humiliation, and you said: Turn back, children of men. Because a thousand years in your eyes, O Lord, are like a day, or like yesterday which has passed, and like a watch in the night. Their years will be mere trifles, in the morning like grass may he pass away. In the morning let him flower and pass away; in the evening let him fall, dry up and wither. Because we have perished in your anger, and in your wrath we have been dismayed. You have set our iniquities before you; our age in the light of your countenance. Because all our days have perished, and in your anger we have perished; our years they considered like a spider. The days of our years there are seventy years in them, but if we are strong, eighty, and the

majority of them are labour and toil; because weakness has come over us and we shall be chastened. Who knows the might of your anger? And can gauge your wrath from fear of you? So make your right hand known to me, and those chastened in heart by wisdom. Turn back, O Lord, how long? And be entreated for your servants. We have been filled in the morning with your mercy, O Lord, and we have rejoiced and been glad. In all our days let be glad; in return for the days when you humbled us, the years when we saw evils. And look upon your servants and upon the work of your hands and guide your children. And let the brightness of the Lord be upon us, and direct the works of our hands for us and direct the work of our hand.

Psalm 100.

I will sing to you of mercy and judgement, O Lord, I will chant and think on a blameless way: when will you come to me? I have walked in the midst of my house in the innocence of my heart. I have set no lawless deed before my eyes; I have hated those who commit transgressions. No twisted heart has been attached to me; the evil man who avoids me I have not acknowledged. The man who secretly slanders his neighbour, him I have driven out. With a man of proud looks and insatiate heart, I have not eaten. My eyes are upon the faithful in the land, for them to dwell with me; the man who walks on a blameless way, he has ministered to me. The man who acts proudly has not dwelt in my house; the man who speaks calumnies has not prospered before me. Morning by morning I slew all the sinners in the land, to purge from the Lord's city all workers of iniquity.

Glory. Both now. Alleluia (x3). Lord, have mercy (x3).

Then the Canonarch or the designated Monk chants following in the middle in the 6th Tone.

Hearken to my voice in the morning, my King and my God.

And as we repeat it, he makes a genuflexion to the ground; and the same at the following Verses. Then he makes a bow in front of the Beautiful Gate and returns to his place.

Verse 1: Give ear to my words, O Lord, understand my cry.

Hearken to my voice in the morning, my King and my God.

Verse 2: For to you I shall pray, O Lord. In the morning you will hear my voice.

Hearken to my voice in the morning, my King and my God.

Glory. Both now. Theotokion:

What shall we call you, O Full of grace? Heaven? For you made the Sun of righteousness to dawn. Paradise? For you made the flower of incorruption blossom. Virgin? For you remained incorrupt. Pure Mother? For you held in your holy embrace a Son who is the God of all. Implore him that our souls may be saved.

Then we chant the following Verses, doubling the first three and tripling the last, chanting it loudly and slowly:

Direct my steps according to your word, and let no iniquity lord it over me. (Twice)

Deliver me from the slander of men, and I shall keep your commandments. (Twice)

Let your face shine on your servant, and teach me your statutes. (Twice)
Let my mouth be filled with your praise, O Lord, that I may hymn your
glory, all day long your splendour. (Three times)

On the Monday, Wednesday and Friday of the 4th week of Lent, that is
after the Sunday of the Veneration of the Cross, instead of the verses of
Direct my steps, we say:

We worship your Cross, O Master, and we glorify your holy Resurrec-
tion.

Then: Holy God, Holy Strong, Holy Immortal, have mercy on us (three
times)

Glory to the Father, and to the Son, and to the Holy Spirit; both now
and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Mas-
ter, pardon our iniquities. Holy One, visit and heal our infirmities for
your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mer-
cy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now
and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom
come; your will be done on earth as in heaven. Give us today our daily
bread, and forgive us our debts, as we forgive our debtors. And do not
lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father,
the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

On Monday, Tuesday and Thursday say the following:

With heart and mouth never silent let us hymn the most glorious Mother of God, holier than the Angels, confessing her to be Mother of God, for she truly gave birth to God incarnate, and intercedes unceasingly for our souls.

But on Wednesday and Friday we say this:

Before we are enslaved, speedily prevent the foes who blaspheme you and threaten us, O Christ our God; destroy by your Cross those who war against us; may they know how strong is the faith of the Orthodox; through the intercessions of the Mother of God, O lover of mankind.

But on Saturday, say this:

As nature's first-fruits, O Lord, the whole world offers you, who planted creation, the god-bearing Martyrs; at their intercessions keep your Church in profound peace, through the Mother of God, O most merciful.

In the 4th week of Lent we say the Kontakion of the Cross.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, longsuffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about

with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God be merciful...

We say the Prayer of St Ephrem with 4 full and 12 small metanias.

The Prayer of Saint Ephrem The Syrian

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration)

Then Trisagion, All-holy Trinity, Our Father. For yours. Lord, have mercy (x12) and the Superior says the following prayer:

Christ, the true light, you enlighten and hallow everyone who comes into the world, may the light of your countenance be signed upon us, that in it we may see your unapproachable light; and direct our steps to the doing of your commandments; at the intercessions of your all-most pure Mother and of all your Saints. Amen.

Reader: To you my Champion and Commander I your city saved from disasters dedicate, O Mother of God, hymns of victory and thanksgiving; but as you have unassailable might from every kind of danger now deliver me, that I may cry to you: Hail, Bride without bridegroom!

And Dismissal. And we process into the Narthex, where the customary prayers are said, and the Catecheses of our venerable Father Theodore the Studite, by the Superior or the Ecclesiarch, as mentioned previously; that is to say on Wednesday and Friday. Then the conclusion and the Dismissal.

This is the arrangement for Matins and the First Hour for the whole of holy Lent.

Third Hour.

About the 3rd hour the lamplighter sounds the iron simandron and we gather in the Church, each of us making three prostrations in front of the Holy Doors before the start, and we kiss the icons. Then one further prostration; likewise one to each of the two Choirs.

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader [in Athonite use the Superior]: Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (x3).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (x12), Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 16

Hearken to my justice, O Lord; attend to my supplication. Give ear to my prayer from lips which do not deceive. Let my judgement come from your presence, let my eyes see fair dealings. You have tested my heart, you have visited me by night; you have tried me by fire and no injustice has been found in me. That my mouth might not speak of human deeds, for the sake of the words of your lips, I have kept hard ways. Direct my steps in your paths, that my steps may not slip. I have called, for you heard me, O God; incline your ear to me, and hearken to my words. Show the wonder of your mercies, you who save those that hope in you. Guard me, Lord, like the pupil of the eye, from those who resist your right hand. You will shelter me in the shelter of your wings, from the presence of the impious who afflicted me. My foes have surrounded my soul; they have shut their hearts, their mouth has spoken proudly. They cast me out and now they have encircled me, they have fixed their eyes to bow to the ground. They came on me like a lion ready for prey, and like a lion cub lurking in hidden places. Arise, Lord, forestall them and cast them down; deliver my soul from the impious, your sword from the foes of your hand. O Lord, divide them from the few of the land in their life, and their belly was filled from your hidden things. They have been sated with swine's flesh and left the remainder to their infants. But I in justice will appear in your presence; I shall be satisfied when your glory has appeared to me.

Psalm 24

To you, O Lord, I have lifted my soul. My God, I have trusted in you, do not let me be shamed for ever. Do not let my foes laugh at me; for all who wait patiently for you shall not be shamed; let those who transgress without cause be shamed. O Lord, make your ways known to me, and teach me your paths. Guide me into your truth and teach me, for you are God my Saviour, and I have waited patiently on you all the day. Remember your acts of pity, Lord, and your mercies, for they are eternal. Do not remember the sins of my youth and ignorance; in accordance with your mercy remember me, on account of your goodness, O Lord. The Lord is good and upright, therefore he will give laws to those who sin on their way. He will guide the meek with judgement, he will teach the meek 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, pardon my sin, for it is great. Who is one who fears the Lord? He will give him laws in the way which he has chosen. His soul will dwell among good things and his seed will inherit the earth. The Lord is the strength of those who fear him, and his covenant will show them this. My eyes are ever towards the Lord, for he will draw my feet out of the snare. Look on me and have mercy on me; for I am alone and poor. The afflictions of my heart have been multiplied; bring me out of my troubles. See my humiliation and my toil, and forgive all my sins. See my foes, for they have been multiplied, and have hated me with an unjust hatred. Guard my soul and deliver me; let me not be shamed, for I have hoped in you. The innocent and upright have joined themselves to

me, because I have waited patiently for you, O Lord. O God, deliver Israel from all his afflictions.

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit. A broken and a humbled

heart God will not despise. Do good to Sion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of justice, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Glory. Both now. Alleluia (x3 and 3 prostrations.) Lord, have mercy (x3).

And we read one Kathisma of the Psalter. At each Antiphon we make 3 prostrations and after the completion of the Kathisma we chant the following Troparion.

Tone 6

Lord, who at the third hour sent down your all-holy Spirit on your Apostles, do not take him from us, O Good One, but renew him in us who pray to you.

And as we repeat it we make a prostration to the ground, and likewise at the following two Verses.

Verse 1. Create a clean heart in me, O God, and renew a right spirit within me.

Lord, who at the third hour....

Verse 2. Do not cast me from your presence, do not take your Holy Spirit from me.

Lord, who at the third hour....

Glory. Both now. Theotokion.

Mother of God, you are the true vine, who gave bud to the fruit of life; we implore you, Sovereign Lady, intercede together with the Apostles and all the Saints that he have mercy on our souls.

And immediately we read from The Ladder.

From today the appointed Monk begins to wake the brothers throughout the whole of the holy Lent. He goes quietly and looks out the sleepers and rouses them to listen in the traditional manner. After the reading the following

Blessed is the Lord God, blessed is the Lord day by day; may the God of our salvation give us prosperity.

Then: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

And the following Troparia

Tone 8

Blessed are you, Christ our God, who showed fishermen to be most wise, by sending the Holy Spirit down upon them, and through them caught the whole world in a net. O lover of mankind, glory to you.

Glory.

Give swift and stable comfort to your servants, O Jesu, in the weariness of our spirits; in afflictions do not part from our souls, in troubles do not go far from our minds, but be always before us. Come near us, come near us, you who are everywhere. As you were always with your Apostles, so, Merciful One, unite yourself to those who long for you, that united to you we may hymn and glorify your all-holy Spirit.

Both now. Theotokion.

Immaculate Mother of God, you are the hope, protection and refuge of Christians, their unassailable wall, the untroubled harbour of the ex-

hausted; but as you save the world by your unceasing intercession, remember us too, Virgin all-praised.

Then: Lord, have mercy. (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy. (x3), Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity...

We say the Prayer of St Ephrem with 4 full and 12 small metanias. Then Trisagion, All-holy Trinity, Our Father. For yours. Lord, have mercy (x12) and the Superior says the following

Prayer of St Mardarios

God and Master, Father almighty, Lord, only begotten Son, Jesus Christ and Holy Spirit, one godhead, one power, have mercy on me a

sinner; and by the judgements which you know, save me your unworthy servant; for you are blessed to the ages of ages. Amen.

The Lamplighter, making the customary bow to the Superior leaves and strikes the simandron 6 times. And at once we start the Sixth Hour.

Sixth Hour.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us fall down and worship before Christ himself, the King, our God.

With 3 Metanias, then the Psalms.

Psalm 53

O God, save me by your name, and you will judge me by your power. O God, hear my prayer, give ear to the words of my mouth. For strangers have risen up against me, and mighty ones have sought my soul, and have not put God before them. For see, God will help me, and the Lord is the protector of my soul. He will turn evils upon my foes, in your truth wipe them out. Willingly I shall sacrifice to you, I shall give thanks to your name, O Lord, for it is good. For you have delivered me from every tribulation, and my eye has looked down on my foes.

Psalm 54

Give ear to my prayer, O God, and do not despise my supplication; attend to me, and hear me. I was grieved in my meditation, and troubled by the voice of the foe and the tribulation of the sinner. Because they cast iniquity upon me, and in anger they were indignant with me. My heart was troubled within me, and fear of death fell on me. Fear and trembling came upon me, and darkness covered me. And I said: Who will give me wings like a dove's, and I shall fly away and find rest. See, I have gone far away in my flight, and have encamped in the wilderness. I waited for God who saves me from faint-heartedness and from storm. O Lord, drown and divide their tongues; because I have seen iniquity and wrangling in the city. Day and night it will go round upon its walls, and lawlessness and toil are in its midst, and injustice. Usury and fraud have not left its streets. For if an enemy had reviled me, I would have endured it. And if one who hated me had boasted against me, I would have hidden from him. But it was you, a man my equal, my guide and my friend. Who made sweet the food we ate together; we walked in harmony in the God's house. Let death come upon them, and let them go down alive into hell. For evil is in their dwellings and in their midst. But I cried to God and the Lord heard me. At evening and morning and at midday I shall speak and declare, and he will listen to my voice. He will redeem my soul in peace from those who draw near me, for in crowds they were about me. God will hear and he who is before the ages will humble them. For there is no change with them, because they have not feared God; he has stretched out his hand to repay. They have defiled his covenant; they have been divided by the wrath from his presence, and their have drawn near. Their words were

smoother than oil, yet they are javelins. Cast your care on the Lord, and he will support you; he will not let the just waver for ever. But you, O God, will bring them down to the pit of destruction. Men of bloodshed and deceit will not live out half their days; but I, Lord, shall hope in you.

Psalm 90

One who dwells in the help of the Most High will live under the protection of the of the God of heaven, will say to the Lord, 'You are my protector and my refuge, my God, and I shall hope in him'. For he will deliver you from the snare of hunters, and from the word which troubles. He will overshadow you with his wings, and beneath his feathers you will hope; his truth will encircle you with a shield. You will not be afraid of terror by night, of the arrow that flies by day. Of the thing that prowls in the darkness, of mishap and the noonday devil. A thousand may fall at your side, and ten thousand at your right, but it will not come near you. But with your eyes you will observe, and see the reward of sinners. For you, Lord, are my hope: you have made the Most High your refuge. Evils will not approach you, nor a scourge draw near your dwelling. Because he has given orders to his Angels about you, to guard you in all your ways. They will bear you on their hands, lest you dash your foot against a stone. You will walk on asp and basilisk, and trample down lion and dragon. 'Because he hoped in me, I shall deliver him; I shall shelter him, because he knew my name. He will cry to me, and I shall hear him, I am with him in trouble; I shall rescue him and glorify him. I shall fill him with length of days, and show him my salvation'.

Glory. Both now. Alleluia (x3). Lord, have mercy (x3).

And we read one Kathisma of the Psalter. At each Antiphon we make 3 prostrations and after the completion of the Kathisma we chant the following Troparion.

Tone 2.

On the sixth day and at the sixth hour you nailed to the Cross the sin that Adam dared in Paradise: tear up the record of our offences, Christ God, and save us.

Verse 1. Give ear to my prayer, O God, and do not despise my supplication.

On the sixth day...

Verse 2. I cried to God and the Lord heard me.

On the sixth day...

And we make the prostrations as described for the 1st Hour.

Glory. Both now. Theotokion.

Because we have no boldness because of our many sins, entreat the One born of you, Virgin Mother of God; for a Mother's plea has great force for the kindness of the Master. Do not despise the supplications of sinners, O all-holy, for he is merciful, and able to save, he who even accepted to suffer for us.

And 3 prostrations.

Then we sing the Troparion of the Prophecy, after which we read the Prophecy. This we do throughout the holy Lent at the Trithekti.

Then the reading from The Ladder and at once

Let your mercies, O Lord, come quickly to our aid, for we are utterly poor; help us, O God our Saviour, for the glory of your name. O Lord, deliver us, and have mercy on our sins, for your name's sake.

Then: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

And the following Troparia

Tone 2.

You have wrought salvation in the midst of the earth, Christ God; you stretched out your immaculate hands on the Cross, so gathering together all the nations, who cry: Lord, glory to you!

Glory.

We venerate your most pure icon, loving Lord, as we ask pardon of our offences, O Christ God; for by your own choice you were well-pleased to ascend the Cross in the flesh, to deliver from the slavery of the enemy those whom you had fashioned; therefore with thanksgiving we cry to you: you have filled all things with joy, our Saviour, by coming to save the world.

Both now. Theotokion.

As you are source of compassion, grant us pity, Mother of God. Look on a people who have sinned and show your power as always; for hoping in you we cry, 'Hail', as once Gabriel did, the Chief Captain of the Bodiless Powers.

This Theotokion is said on Monday, Tuesday and Thursday, but on Wednesday and Friday the following is said:

Cross-Theotokion.

You are highly glorified, Virgin Mother of God, and we praise you, for through your Son's Cross Hell has been overthrown and death has died; we who were dead have risen, and been granted life; we have obtained Paradise, the ancient happiness; and so with thanksgiving we glorify Christ our God as mighty and alone full of mercy.

Then Lord, have mercy (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy. (x3), Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity...

We say the Prayer of St Ephrem with 4 full and 12 small metanias. Then Trisagion, All-holy Trinity, Our Father. For yours. Lord, have mercy (x12) and the Superior says the following

Prayer of St Basil the Great

O God and Lord of powers, and Maker of all creation, who through the compassion of your incomprehensible mercy sent down your only-begotten Son, our Lord and Saviour, Jesus Christ, for the salvation of our race, and through his precious Cross tore up the record of our sins, and by it triumphed over the principalities and powers of darkness; do you yourself, O Master who loves mankind, accept also our supplications of

thanksgiving and entreaty; and deliver us from destroying and dark transgression, and from all our foes, visible and invisible, who seek to harm us. Nail down our flesh through fear of you, and do not let our hearts incline to words or thoughts of evil, but wound our souls with longing for you; that ever gazing upon you and guided by the light that comes from you, seeing you the unapproachable and everlasting light, we may give thanks to you, the Father without beginning, with your only-begotten Son and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

According to the Typika of the Holy Mountain the Reader at once adds:

It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

And Dismissal.

It is to be noted that after the Dismissal we leave the Church and go off to our cells with stillness; it is not allowed to have conversations with one another, for they have been forbidden by the holy Fathers, and we ought to observe this after every assembly.

Ninth Hour and Typika.

About the ninth hour the Lamplighter strikes the ninth hour and we assemble in the Church.

After the Blessing by the Priest the Reader [in Athonite use the Superior] begins:

Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (x12), Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 83

How beloved are your dwellings, O Lord of hosts; my soul longs and faints for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow has found itself a house, and the dove a nest for herself, where she may place her nestlings. Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in your house, they will praise you for ever and ever. Blessed the man whose help is from you; he has placed ascents in his heart, to the valley of weeping, to the place he has set. For the lawgiver will give blessings; they will go from strength to strength, the God of gods will appear in Sion. O Lord God of hosts hear my prayer, give ear, O God of Jacob. O God our shield see; and look on the face of your Christ. For one day in your courts is far better than thousands. I have chosen to be cast aside in the house of my God, rather than to dwell in the tents of sinners. O Lord God of hosts, blessed the man who hopes in you.

Psalm 84

You have been well pleased with your land, O Lord, you have turned away the captivity of Jacob. You have forgiven your people their iniquities, you have covered all their sins. You have made all your anger cease, you have turned away from the anger of your rage. Turn us back again, O God of our salvation, and turn away your rage from us. Will you be angry with us for ever? Or will you prolong your wrath from generation to generation? O God, when you have turned us back you will make us live, and your people will rejoice in you. O Lord, show us your mercy, and grant us your salvation. I shall hear what the Lord will say in me; for he will speak peace to his people, to his holy ones, to those who turn their hearts back to him. But his salvation is near those who fear him, that glory may dwell in our land. Mercy and truth have met, righteousness and peace have kissed. Truth has dawned from the earth, and justice has leaned down from heaven. For the Lord will give goodness, and our earth will give its fruit. Justice will walk before him, and set his steps in the way.

Psalm 85

Incline your ear, O Lord, and hear me, for I am poor and needy. Guard my soul, for I am holy; O my God, save your servant who hopes in you. Have mercy on me, Lord, for I shall cry to you all the day; give joy to the soul of your servant, for I have lifted up my soul to you. For you, Lord, are good and gentle, and full of mercy to all who call on you. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. In the day of my trouble I called to you, for you have heard me. There is none

like you among the gods, O Lord; none whose works are as yours. All the nations whom you made will come and worship before you, O Lord, and call upon your name. For you are great and do wondrous things; you alone are God. Guide me, Lord, in your way, and I shall walk in your truth; make my heart glad to fear your name. I shall give you thanks, O Lord, my God, with my whole heart; and I shall glorify your name for ever. For your mercy is great towards me, and you have delivered my soul from the lowest hell. O God, the lawless rose up against me, and an assembly of mighty ones sought my soul, and did not set you before them. And you, Lord, are pitying and merciful, long-suffering and full of mercy and true. Look on me and have mercy on me; give your might to your servant and save the son of your maidservant. Make for me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

And again:

Make for me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

Glory. Both now. Alleluia (x3). Lord, have mercy (x3).

And we read one Kathisma of the Psalter. At each Antiphon we make 3 prostrations and after the completion of the Kathisma we chant the following Troparion.

Tone 8.

Christ our God, who at the ninth hour tasted death in the flesh for our sakes, slay our carnal will and save us.

And as we repeat it we make a prostration to the ground, and likewise at the following two Verses.

Verse 1: May my supplication come into your presence, O Lord, according to your word give me understanding.

Verse 2: Let my petition come into your presence, O Lord, according to your word save me.

Glory. Both now. Theotokion.

O Good One, you were born of a Virgin for our sakes and endured crucifixion; you despoiled death by death and as God revealed resurrection, do not despise those whom you fashioned with your own hand; show your love for mankind, O Merciful; accept the Mother of God who bore you, as she intercedes for us, and save, O Saviour, a people in despair.

And immediately we read from The Ladder.

And after the reading

For your holy name's sake do not finally reject us, do not annul your covenant, do not take your mercy from us for the sake of Abraham, your beloved, and for the sake of Isaac, your servant, and Israel, your holy one.

Then the Trisagion etc.

And the following Troparia

The Thief seeing the prince of life hanging on the Cross, said: If he who is crucified with us were not God incarnate, the sun would not have hidden its rays, nor would the shaken earth be quaking. But you who bear all things, Remember me, Lord, in your kingdom.

Glory.

Between two thieves your Cross became the scales of justice: the one was dragged down to hell by the weight of his blasphemy, but the other lightened of his faults was raised to the knowledge of the things of God. Christ God, glory to you.

Both now.

Seeing the Lamb and Shepherd and Saviour of the world on the Cross, she who bore Him said weeping: The world rejoices, for it receives redemption; but my inward parts burn as I see your crucifixion, which you endure for all mankind, O my Son and my God.

Then: Lord, have mercy. (x40).

Glory. Both now, Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us.

And having made only 3 full metanias with the Prayer of St Ephrem we stand up again in order in the Choirs and begin the Beatitudes, with melody in a loud voice and slowly, singing after each one in the 8th Tone:

Remember us, O Lord, when you come in your Kingdom.

Likewise after the Glory and the Both now. We make a small prostration after each Remember.

The Beatitudes. [Matthew 5:3-12]

In your kingdom remember us, O Lord, when you come in your kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who hunger and thirst after justice, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven.

Blessed are you when men shall revile you and persecute you and say all manner of evil against you falsely for my sake.

Rejoice and be glad, for great is your reward in heaven.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and for ever and to the ages of ages. Amen.

The Choirs unite, and the following are sung more solemnly and we make a full metania at each one.

Remember us, O Lord, when you come in your kingdom.

Remember us, O Master, when you come in your kingdom.

Remember us, O Holy One, when you come in your kingdom.

The heavenly choir hymns you and says: Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of your glory.

Verse: Come to him and be enlightened, and your faces shall not be ashamed.

The heavenly choir hymns you and says: Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of your glory.

Glory.

The choir of holy Angels and Archangels with all the heavenly Powers hymns you and says: Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of your glory.

Both now.

I believe in one God, Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at

the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one, Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

Then

Remit, forgive, pardon, O God, our offences, willing and unwilling, in deed and in word, in knowledge and in ignorance, of the day and of the night, in mind and in thought; pardon them all, as you are good and love mankind.

Then Our Father. For yours.

After this we say the Kontakion of the Transfiguration. Tone 7.

You were transfigured on the mountain, Christ God, and your disciples saw your glory, as far as they were able; so that when they saw you crucified, they might understand that your Passion was voluntary, and proclaim to the world that you are truly the brightness of the Father.

Then on Monday. Of the Angels. 2nd Tone.

Chief captains of God, ministers of divine glory, guides of mankind, and princes of the Bodiless hosts, intercede for what is for our good and for great mercy, as chief captains of the Bodiless hosts.

On Tuesday. Of the Forerunner. 2nd Tone.

Prophet of God and Forerunner of grace, having found your Head, as a most sacred rose, we ever receive gifts of healing; for once again, as of old, you are proclaiming repentance.

On Wednesday and Friday. Of the Cross. 4th Tone.

Lifted up on the Cross of your own will, grant your mercies, O Christ God, to the new commonwealth called by your name. Make your faithful people glad by your power, giving them victory over their enemies. May they have your help in battle, a weapon of peace, an invincible trophy.

On Thursday. Of the Apostles. 2nd Tone.

You have taken, Lord, the sure, the God-inspired heralds, the high peak of your Disciples, for the enjoyment of your good things and for repose; for you accepted above every offering their toils and their death, you who alone know what is in the heart.

And of Saint Nicholas. 3rd Tone.

In Myra, holy one, you were proved a true priest, for you fulfilled, venerable Father, the gospel of Christ, you laid down your life for you people, you saved the innocent from death; therefore you have been hallowed as a great initiate of God's grace.

Every day the Martyrikon of the Tone, then

Glory. Of the Departed. Tone 8.

With the saints give rest, O Christ, to your servants, where there is no toil, nor grief, nor sighing, but life everlasting.

Both now. Theotokion. Tone 2.

Protection of Christians that cannot be put to shame, unfailing mediation with the Maker, do not despise the voices of us sinners as we pray; but, in your love, be quick to help us who cry to you with faith: Hasten to intercede, make speed to entreat, O Mother of God, for you ever protect those who honour you.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us...

We say the Prayer of St Ephrem with 4 full and 12 small metanias. Then Trisagion, All-holy Trinity, Our Father. For yours. Lord, have mercy (x12) and the Superior says the following prayer:

Prayer of Saint Basil the Great

Master, Lord Jesus Christ, our God, who have long endured our transgressions, and brought us to this hour in which hanging on the life-giving tree you showed the good Thief the way into Paradise and destroyed death by death, have mercy also on us sinners and your unworthy servants. For we have sinned and trespassed and are not worthy to raise our eyes and look on the height of heaven; because we have abandoned the way of your justice and walked in the will of our hearts. But we implore your unbounded goodness: spare us, O Lord, according to the multitude of your mercy, and save us for your holy name's sake, for our days have been wasted in vanity. Rescue us from the hand of our opponent, forgive us our sins, slay our carnal will, that we, having put off the old man, may put on the new, and live for you, our Master and benefactor; and that thus following your precepts we may reach eternal rest, where those who rejoice have their dwelling. For you are the true joy and gladness of those who love you, Christ our God, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and always and to ages of ages. Amen.

Then the Lamplighter goes out and strikes the large simandron. We pray quietly and the Superior begins the Come, let us worship (x3) and 3 prostrations and we chant Psalm 103 of Vespers.

For Weekdays With No Presanctified.

After the Prayer of St Ephrem at the end of the Typika, the Lamp-lighter goes out and sounds the big simandron. We pray quietly and the Superior reads the Opening Psalm as follows:

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King and our God.

Psalm 103

Bless the Lord, my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with thanksgiving and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a curtain, roofing his upper chambers with waters, placing clouds as his mount, walking on the wings of the wind, making spirits his Angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains rise and the plains descend to the place which you established for them. You fixed a limit that they will not pass, nor will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling: and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the

fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl; young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour; and to his labouring until evening. How your works have been magnified, O Lord. With wisdom you have made them all, and the earth has been filled with your creation. Also this great, wide sea; there there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it. When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live; I will praise my God while I exist. May my words be pleasing to

him. While as for me, I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no more. Bless the Lord, my soul!

And again

The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all!

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

When the Opening Psalm is completed the Priest, outside the Holy Doors, says the:

Litany of Peace

Priest: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

Priest: For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For our father and superior, Priest-monk N., and all our brotherhood in Christ, let us pray to the Lord.

For this holy monastery, for every monastery, city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany, the appointed Kathisma of the Psalter is read by one Reader.

Kathisma Eighteen

Psalm 119

A Song of Ascents.

When I was afflicted I called to the Lord, and he heard me. O Lord, deliver my soul from unjust lips and from a deceitful tongue. What should be given you, what added to you against a treacherous tongue? The sharpened arrows of the powerful, with the coals of desolation. Woe is me! For my sojourning has been prolonged, I have camped among the encampments of Kedar; my soul has long been a sojourner. With those who hate peace I was peaceable; when I spoke with them, they made war on me for nothing.

Psalm 120

A Song of Ascents.

I have lifted up my eyes to the mountains. From where will my help come? My help is from the Lord, who made heaven and earth. Do not let your foot waver; may he who guards you not slumber. See, he who guards Israel will neither slumber nor sleep. The Lord will guard you,

the Lord is protection for you on your right hand. By day the sun will not scorch you, nor the moon by night. The Lord will guard you from every evil, the Lord will guard your soul. The Lord will guard your coming in, and your going out, from now and for ever more.

Psalm 121

A Song of Ascents.

I rejoiced at those who said to me: we shall go to the house of the Lord. Our feet were standing in your courts, O Jerusalem. Jerusalem built as a city, shared by all together. For there the tribes went up, the tribes of the Lord, a testimony for Israel, to give thanks to the name of the Lord. For there thrones were set for judgement, thrones over the house of David. Ask then for the things which are for Jerusalem's peace, and prosperity for those who love you. May there be peace then in your power and prosperity in your citadels. For the sake of my brethren and neighbours, I have spoken peace concerning you. For the sake of the house of the Lord our God, I have sought good things for you.

Psalm 122

A Song of Ascents.

I have lifted my eyes to you who dwell in heaven. Behold, as the eyes of servants look to their lords' hands; as the eyes of a maid to her mistress's hands, so do our eyes to the Lord our God, until he take pity on us. Have mercy on us, Lord, have mercy on us, for we have had our fill of contempt, our soul has been filled to overflowing. Let reproach be for the prosperous, and contempt for the proud.

Psalm 123

A Song of Ascents.

If the Lord had not been among us, let Israel now say: if the Lord had not been among us when men rose up against us, they would have swallowed us down alive. When their fury raged against us; the water would have drowned us, our soul would have passed through the torrent; our soul would have passed through irresistible water. Blessed is the Lord, who has not given us as a prey to their teeth. Our soul was delivered like a sparrow from the snare of the hunters; the snare was shattered, and we were delivered. Our help is in the name of the Lord who made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Psalm 124

A Song of Ascents.

Those who trust in the Lord, are as Mount Sion; he who dwells in Jerusalem will never be shaken. Mountains encircle her, and the Lord encircles his people from now and for ever. For the Lord will not leave the rod of sinners upon the heritage of the just, lest the just stretch out

their hands in iniquities. Do good, Lord, to the good and to the honest in heart. But the Lord will drive away with those who work iniquity those who turn aside to extortions; peace upon Israel.

Psalm 125

A Song of Ascents.

When the Lord turned back the captivity of Sion, we became as those who are comforted. Then was our mouth filled with joy and our tongue with rejoicing. Then they will say among the nations: the Lord has done great things with them. The Lord has done great things with us, we have become joyful. Turn back our captivity, O Lord, like streams in the south. Those who sow with tears, will reap with joy. They went and as they went they wept, while they sowed their seed. But when they come they will come with joy, as they gather up their sheaves.

Psalm 126

A Song of Ascents.

Unless the Lord build the house, the builders have toiled for nothing. Unless the Lord guard the city, the watchman has kept vigil for nothing. Your getting up at dawn is for nothing, your rising after sitting, you who eat the bread of sorrow, when he gives sleep to his beloved; see, sons are the Lord's inheritance, the reward of the fruit of the womb. As arrows in the hand of a powerful man, so are the sons of the rejected. Blessed the man who satisfies his desire with them; they will not be shamed when they speak with their enemies in the gates.

Psalm 127

A Song of Ascents.

275

Blessed are all who fear the Lord, who walk in his ways. You will eat the toils of your fruits; you are blest, and it will be well with you. Your wife like a luxuriant vine against the sides of your house. Your sons like new olive shoots around your table. See, that is how one who fears the Lord will be blessed. The Lord bless you from Sion, and may you see the good things of Jerusalem all the days of your life. And may you see your children's children. Peace upon Israel.

Psalm 128

A Song of Ascents.

Many times they have made war on me since my youth, let Israel now say. Many times they have made war on me since my youth, and yet they have not prevailed over me. The sinners have wrought upon my back, they have prolonged their iniquity. The Lord is just, he has broken the sinners' necks. Let all those who hate Sion be shamed and turned back. Let them become like grass on the housetops, which withers before it is uprooted: The reaper has not filled his hand with it, nor the one who gathers the sheaves his bosom. Nor have the passers-by said: The Lord's blessing be on you. We have blessed you in the name of the Lord.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit.
Both now and for ever, and to the ages of ages. Amen.

Psalm 129

A Song of Ascents.

Out of the depths I have cried to you, O Lord; Lord, hear my voice; let your ears be attentive to the voice of my supplication. If you note our iniquities, Lord Lord, who will survive? Because forgiveness is with you. For your name's sake I have waited for you, O Lord; my soul has waited for your word, my soul has hoped in the Lord. From the morning watch until night, from the morning watch, let Israel hope in the Lord. Because with the Lord there is mercy and with him abundant redemption; and he will redeem Israel from all his iniquities.

Psalm 130

A Song of Ascents.

Lord, my heart has not been exalted, nor have my eyes become lofty, I have neither walked among great affairs, nor among marvels beyond me. If I had not been humble-minded but exalted my soul, like a weaned child towards its mother, so You will requite my soul. Let Israel hope in the Lord, from now and for ever.

Psalm 131

A Song of Ascents.

Lord remember David and all his meekness, how he swore to the Lord, made a vow to the God of Jacob, I shall not enter the shelter of my

house, climb into my bed, give sleep to my eyes, slumber to my eyelids and rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob. See, we heard of it in Ephrata, we found it in the woodland fields. We shall enter his tabernacles, we shall worship towards the place where his feet have stood. Arise, Lord, into your rest, you and the ark of your sanctification. Your priests clothe themselves with justice, and your holy ones will rejoice. For David, your servant's sake, do not turn away the face of your Christ. The Lord has sworn truth to David and he will not annul it, 'From the fruit of your womb I shall place on your throne. If your sons keep my covenant and these testimonies of mine which I shall teach them, their sons too will sit on your throne for ever. For the Lord has elected Sion, has chosen her as a dwelling for himself. 'This is my resting-place for age on age; here I shall dwell, for I have chosen her. Her door I shall bless abundantly, her poor I shall fill with bread. Her priests I shall clothe with salvation, and her holy ones will rejoice with great joy. There I shall make the horn of David flourish; I have prepared a lamp for my Christ. I shall clothe his enemies in shame, my sanctification will flower upon him'.

Psalm 132

A Song of Ascents.

See how good and pleasant it is for brethren to dwell together. Like sweet ointment on the head which runs down upon the beard, Aaron's beard, which runs down to the hem of his garment; like the dew from

Hermon, which runs down upon the mountains of Sion; for there the Lord has commanded the blessing: life for ever more.

Psalm 133

A Song of Ascents.

Come, now bless the Lord, all you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Lift up your hands by night to the Holy Place, and bless the Lord. May the Lord bless you from Sion, he who made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Short Litany

Priest: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For yours is the might, and yours the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then we begin Lord, I have cried in the appropriate tone, while the Priest censes the Sanctuary and the whole Church.

Psalm 140

[A] Lord, I have cried to you, hear me; hear me, O Lord. Lord, I have cried to you, hear me. Give heed to the voice of my supplication when I cry to you. Hear me, O Lord.

[B] Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

[A] Set a guard, O Lord, on my mouth, and a strong door about my lips.

[B] Do not incline my heart to evil words; to make excuses for my sins.

[A] With those who work iniquity, let me not unite with their elect.

[B] The just will chastise me with mercy and reprove me; but let not the oil of sinners anoint my head.

[A] For yet my prayer shall be in their pleasures; their judges have been swallowed up near the rock.

[B] They will hear my words for they are sweet. As a clod of earth is crushed upon the ground, their bones have been scattered at the mouth of Hell.

[A] For my eyes look to you, O Lord, my Lord. I have hoped in you, do not take away my soul.

[B] Keep me from the snare that they have hidden for me, and from the traps of evil-doers.

[A] The sinners will fall into their own net. I am alone until I pass by.

[Psalm 141]

[B] With my voice I cried to the Lord. With my voice I entreated the Lord.

[A] I will pour out my entreaty before him, and tell him all my trouble.

[B] When my spirit was faint, you knew my path.

[A] In the way where I walked they had hidden a snare for me.

[B] I looked to my right hand and saw, but there was none who knew me.

[A] Escape is gone from me, and there is none who seeks for my soul.

[B] I cried to you, Lord, I said, 'You are my hope; my portion in the land of the living.'

[A] Give heed to my supplication, for I am brought very low.

[B] Deliver me from those who persecute me, for they are too strong for me.

[A] Bring my soul out of prison, that I may confess your name.

[B] The just will await me, until you reward me.

[Psalm 129]

[A] Out of the depths I have cried to you, O Lord. Lord hear my voice.

[B] O let your ears be attentive, to the voice of my supplication.

For 6 Verses.

6. If you, Lord, should mark iniquities, Lord, who will stand? But there is forgiveness with you.

Sticheron from the Triodion.

5. For your name's sake I have waited for you, O Lord. My soul has waited on your word. My soul has hoped in the Lord.

Sticheron from the Triodion.

4. From the morning watch until night, from the morning watch, let Israel hope in the Lord.

Sticheron from the Triodion.

3. For with the Lord there is mercy, and with him plentiful redemption, and he will redeem Israel from all his iniquities.

Sticheron from the Menaion.

[Psalm 116]

2. Praise the Lord, all you nations. Praise him all you peoples.

Sticheron from the Menaion.

1. For his mercy has been mighty towards us, and the truth of the Lord endures to the ages.

Sticheron from the Menaion.

Glory. Both now.

Theotokion from the Menaion.

After the Theotokion

Thanksgiving at the Lighting of the Lamps

An ancient poem, or, as some say, by the Martyr Athenogenes.

O joyful light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ. Now that we have come to the setting of the sun and see the evening light, we sing the praise of God, Father, Son and Holy Spirit. It is right at all times to hymn you with holy voices, Son of God, giver of life. Therefore the world glorifies you.

Priest (facing the People): Prokeimenon of the evening. [from the Triodion, followed by the Readings]

After the reading from Proverbs say this prayer.

Grant, Lord, to keep us this evening without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name to the ages. Amen.

Let your mercy, Lord be upon us, as we have hoped in you.

Blessed are you, Lord: teach me your statutes.

Blessed are you, Master: make me understand your statutes.

Blessed are you, Holy One: enlighten me with your statutes.

Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Litany of Fervent Supplication

Priest: Let us complete our evening prayer to the Lord.

People: Lord, have mercy. (And so after each of the following petitions)

Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. (And so after each of the following petitions)

Priest: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you, O God, are good and love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest (blessing the People): Peace to all.

People: And to your spirit.

Priest: Let us bow our heads to the Lord.

People: To you, O Lord.

The Priest, in a low voice, says the:

Prayer at the Bowing of Heads

Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful Judge who love mankind, your servants have bowed their heads and inclined their necks, not waiting for any human help, but awaiting your mercy and looking for your salvation. Guard them at every moment, during both the present evening and the approaching night, from every foe, from every hostile operation of the devil and from vain thoughts and evil desires.

(Aloud) Blessed and glorified be the might of your kingdom, of the Father and of the Son and of the holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After the Litany, the Aposticha from the Triodion, between which we say the following verses.

From Sunday to Thursday

Verse 1. To you I lift up my eyes, to you who are enthroned in the heavens. As the eyes of servants look to the hand of their master: or as the eyes of a maid toward the hand of her mistress, so our eyes look to the Lord our God: until he show us his mercy.

Verse 2. Have mercy on us, O Lord, have mercy upon us: for we have our fill of derision; our soul has its fill. Mockery for those at ease: and derision for the proud.

On Friday.

Verse 1: God is wonderful in his Saints.

Verse 2: For the Saints in his land the Lord has done wonders.

Verse 3: Blessed are those whom you have chosen and taken; they will dwell in your courts.

On the completion of the Aposticha, we say the
Song of Symeon who Received God (Luke 2,29)

Now, Master, you let your servant depart in peace, according to your word; For my eyes have seen your salvation, which you have prepared before the face of all peoples, a light to bring revelation to the nations, and the glory of your people Israel.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the following Apolytikia. [On Fridays see below]

Tone 5.

Virgin Mother of God, hail Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have given birth to the Saviour of our souls. (Prostration)

Baptist of Christ, remember us all, that we may be delivered from our transgressions: for you have been given grace to intercede for us. (Prostration)

Glory.

Pray for us, holy Apostles and all you Saints, that we may be delivered from dangers and afflictions: for in you we have gained fervent advocates with the Saviour. (Prostration)

Both now.

We take refuge beneath your compassion, Mother of God: do not despise our petitions in trouble: but rescue us from dangers, only pure, only blessed one. (No prostration)

Reader: Lord, have mercy. (x40)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God we magnify you.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy father, give the blessing.

Priest: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen.

And we say for the Rulers:

Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church: assign our brothers and sisters who have gone before us to the tents of the righteous, and accept us in repentance and confession, as you are good and love mankind.

Then the Prayer of Saint Ephrem the Syrian, with four prostrations and twelve bows.

The Prayer of Saint Ephrem The Syrian

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration)

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy. (x12)

On Fridays: After the Lord's Prayer, the Apolytikion and Theotokion of the day followed by the usual Litany and the Prayer of St Ephrem, once, with three prostrations

Then the following prayer.

All-holy Trinity, consubstantial Might, indivisible Kingship, Cause of all blessings, be favourable even to me a sinner; strengthen and give understanding to my heart and rid me of every defilement; enlighten my mind, that I may ever glorify, praise, worship and say: One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Then: Blessed be the name of Lord, from this time forth and for evermore. [x3]

Glory. Both now.

Psalm 33

I will bless the Lord continually, his praise will always be in my mouth. My soul will be praised in the Lord; let the meek hear it and rejoice. Magnify the Lord with me, let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my afflictions. Come to him and be enlightened, and your faces will not be ashamed. This

poor man cried, and the Lord heard him, and saved him from all his afflictions. The angel of the Lord will encamp round those who fear him, and deliver them. Taste and see that the Lord is good. Blessed the one who puts their hope in him! Fear the Lord, all you his saints, for those who fear him never want. The rich have become poor and gone hungry, but those who seek the Lord will not be deprived of any good. Come, children, listen to me, I will teach you the fear of the Lord. Who is there who wants life, loves to see good days? Keep your tongue from evil, and your lips from speaking deceit. Turn away from evil and do good, seek peace and pursue it. The eyes of the Lord are on the just, and his ears towards their supplication. The Lord's face is set against those who do evil, to destroy their memory from the earth. The just cried and the Lord heard them, and delivered them from all their afflictions. The Lord is close to those who are broken-hearted, and will save the humble in spirit. The afflictions of the just are many, but the Lord will deliver them from them all. The Lord guards all their bones, not one of them will be broken. The death of sinners is evil, and those who hate the just will go astray. The Lord will rescue the souls of his servants, and no one of those who hope in him will go astray.

Priest: Wisdom.

Reader: Bless.

Priest (from inside the Sanctuary): Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church and this sacred Monastery, to ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

The Priest facing the People, gives the Dismissal as follows:

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Give the blessing.

And the Priest continues:

May Christ our true God, at the prayers of his most pure and holy Mother; of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church], of Saint N., whose memory we celebrate; of the holy and righteous forebears of God, Joachim and Anne and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

In the monasteries of the Holy Mountain it is customary for the following dialogue to be added at the end of the Dismissal.

[A] Accept, Lord, the supplication of us sinners, and have mercy on us.

[B] May your mercy, Lord, be upon us, as we have put our hope in you.

[A] Eternal your memory, blessed and ever remembered Founders.

[B] Eternal your memory.

Turning to the East, he says,

Through the prayers of our holy Fathers, Lord Jesus Christ our God,
have mercy on us.

People: Amen.

The Holy and Divine Liturgy of the Presanctified Gifts.

Introductory Note.

There are numerous small differences between the various Typica for the service of the Presanctified, particularly at the end of the Ninth Hour and end of the Typika. The arrangement given here represents, in the main, the use of the Holy Mountain, as given in the editions of the Holy Monastery of Simonos Petra, prepared with the assistance of Professor Phountoulis.

Those who use non-Orthodox versions of Holy Scripture, that is most current versions, should note that the Church's text of the prayer of the Thief in St Luke's Gospel is 'Remember me, Lord, when you come in your kingdom', not 'into your kingdom'. The reference is to the Lord's Second Coming 'in glory with the holy Angels'. In the view of many non-Orthodox scholars this is the correct text.

In the troparia following the Beatitudes I have put ‘Lord Sabaoth’, not ‘Lord of Sabaoth’, or ‘Lord of hosts’, because the Fathers, among them St Basil the Great, although they know the meaning of the Hebrew, point out that this is one of the Hebrew words that the translators of the Septuagint did not translate, and regard it as a sacred title of God.

In the Litany for those to be Enlightened I follow Professor Phountoulis in reading the invitation to them as ‘Draw near’, in Greek *proselthete*, and not ‘Depart’, in Greek *proelthete*; a difference of a single letter.

The Triodion, in its long rubric after Monday of the First Week, describes the ritual for the Presanctified and it specifies ‘Three metanias’ at ‘Blessed be the name of the Lord’ after the prayer behind the Ambo. I have therefore included it here.

It is also interesting to note that the same long rubric says, on the subject of the Litany for those preparing for Enlightenment, quite clearly, ‘It is to be known that the Diakonika for those to be enlightened and the prayer are started from the Wednesday of the Mid-Fast and said until Great Wednesday, not only at the Presanctified, but also on Saturdays and Sundays at the Liturgies of Saint John Chrysostom and Saint Basil’. The Slavonic Triodion, on the other hand, in a rubric for the Wednesday of the Fourth Week, expressly excludes Saturdays and Sundays. The rubric in the Greek Triodion is likely to be the more ancient.

Ninth Hour and Typika.

About the ninth hour the Lamplighter strikes the ninth hour and we assemble in the Church.

After the Blessing by the Priest the Reader [in Athonite use the Superior] begins:

Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (x12), Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 83

How beloved are your dwellings, O Lord of hosts; my soul longs and faints for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow has found itself a house, and the dove a nest for herself, where she may place her nestlings. Your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in your house, they will praise you for ever and ever. Blessed the man whose help is from you; he has placed ascents in his heart, to the valley of weeping, to the place he has set. For the lawgiver will give blessings; they will go from strength to strength, the God of gods will appear in Sion. O Lord God of hosts hear my prayer, give ear, O God of Jacob. O God our shield see; and look on the face of your Christ. For one day in your courts is far better than thousands. I have chosen to be cast aside in the house of my God, rather than to dwell in the tents of sinners. O Lord God of hosts, blessed the man who hopes in you.

Psalm 84

You have been well pleased with your land, O Lord, you have turned away the captivity of Jacob. You have forgiven your people their iniquities, you have covered all their sins. You have made all your anger cease, you have turned away from the anger of your rage. Turn us back again, O God of our salvation, and turn away your rage from us. Will

you be angry with us for ever? Or will you prolong your wrath from generation to generation? O God, when you have turned us back you will make us live, and your people will rejoice in you. O Lord, show us your mercy, and grant us your salvation. I shall hear what the Lord will say in me; for he will speak peace to his people, to his holy ones, to those who turn their hearts back to him. But his salvation is near those who fear him, that glory may dwell in our land. Mercy and truth have met, justice and peace have kissed. Truth has dawned from the earth, and righteousness has leaned down from heaven. For the Lord will give goodness, and our earth will give its fruit. Justice will walk before him, and set his steps in the way.

Psalm 85

Incline your ear, O Lord, and hear me, for I am poor and needy. Guard my soul, for I am holy; O my God, save your servant who hopes in you. Have mercy on me, Lord, for I shall cry to you all the day; give joy to the soul of your servant, for I have lifted up my soul to you. For you, Lord, are good and gentle, and full of mercy to all who call on you. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. In the day of my trouble I called to you, for you have heard me. There is none like you among the gods, O Lord; none whose works are as yours. All the nations whom you made will come and worship before you, O Lord, and call upon your name. For you are great and do wondrous things; you alone are God. Guide me, Lord, in your way, and I shall walk in your truth; make my heart glad to fear your name. I shall give you thanks, O Lord, my God, with my whole heart; and I shall glorify your name for ever. For your mercy is great towards me, and you have deliv-

ered my soul from the lowest hell. O God, the lawless rose up against me, and an assembly of mighty ones sought my soul, and did not set you before them. And you, Lord, are pitying and merciful, long-suffering and full of mercy and true. Look on me and have mercy on me; give your might to your servant and save the son of your maidservant. Make for me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

And again:

Make for me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

Glory. Both now. Alleluia (x3). Lord, have mercy (x3).

And we read one Kathisma of the Psalter. At each Antiphon we make 3 prostrations and after the completion of the Kathisma we chant the following Troparion.

Tone 8.

Christ our God, who at the ninth hour tasted death in the flesh for our sakes, slay our carnal will and save us.

And as we repeat it we make a prostration to the ground, and likewise at the following two Verses.

Verse 1: May my supplication come into your presence, O Lord, according to your word give me understanding.

Verse 2: Let my petition come into your presence, O Lord, according to your word save me.

Glory. Both now. Theotokion.

O Good One, you were born of a Virgin for our sakes and endured crucifixion; you despoiled death by death and as God revealed resurrection, do not despise those whom you fashioned with your own hand; show your love for mankind, O Merciful; accept the Mother of God who bore you, as she intercedes for us, and save, O Saviour, a people in despair.

And immediately we read from The Ladder.

And after the reading:

For your holy name's sake do not finally reject us, do not annul your covenant, do not take your mercy from us for the sake of Abraham, your beloved, and for the sake of Isaac, your servant, and Israel, your holy one.

Then the Trisagion etc.

And the following Troparia

The Thief seeing the prince of life hanging on the Cross, said: If he who is crucified with us were not God incarnate, the sun would not have hidden its rays, nor would the shaken earth be quaking. But you who bear all things, Remember me, Lord, in your kingdom.

Glory.

Between two thieves your Cross became the scales of justice: the one was dragged down to hell by the weight of his blasphemy, but the other lightened of his faults was raised to the knowledge of the things of God. Christ God, glory to you.

Both now.

Seeing the Lamb and Shepherd and Saviour of the world on the Cross, she who bore Him said weeping: The world rejoices, for it receives redemption; but my inward parts burn as I see your crucifixion, which you endure for all mankind, O my Son and my God.

Then: Lord, have mercy. (x40).

Glory. Both now, Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us.

And having made only 3 full metanias with the Prayer of St Ephrem we stand up again in order in the Choirs and begin the Beatitudes, with melody in a loud voice and slowly, singing after each one in the 8th Tone:

Remember us, O Lord, when you come in your Kingdom.

Likewise after the Glory and the Both now. We make a small prostration after each Remember.

The Beatitudes. [Matthew 5:3-12]

In your kingdom remember us, O Lord, when you come in your kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who hunger and thirst after justice, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven.

Blessed are you when men shall revile you and persecute you and say all manner of evil against you falsely for my sake.

Rejoice and be glad, for great is your reward in heaven.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and for ever and to the ages of ages. Amen.

The Choirs unite, and the following are sung more solemnly and we make a full metania at each one.

Remember us, O Lord, when you come in your kingdom.

Remember us, O Master, when you come in your kingdom.

Remember us, O Holy One, when you come in your kingdom.

The heavenly choir hymns you and says: Holy, Holy, Holy, Lord Sabaoth, heaven and earth are full of your glory.

Verse: Come to him and be enlightened, and your faces shall not be ashamed.

The heavenly choir hymns you and says: Holy, Holy, Holy, Lord Sabaoth, heaven and earth are full of your glory.

Glory.

The choir of holy Angels and Archangels with all the heavenly Powers hymns you and says: Holy, Holy, Holy, Lord Sabaoth, heaven and earth are full of your glory.

Both now.

I believe in one God, Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one, Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

Then: Remit, forgive, pardon, O God, our offences, willing and unwilling, in deed and in word, in knowledge and in ignorance, of the day and of the night, in mind and in thought; pardon them all, as you are good and love mankind.

Then: Our Father. For yours.

After this we say the Kontakion of the Transfiguration. Tone 7.

You were transfigured on the mountain, Christ God, and your disciples saw your glory, as far as they were able; so that when they saw you crucified, they might understand that your Passion was voluntary, and proclaim to the world that you are truly the brightness of the Father.

Then on Monday. Of the Angels. 2nd Tone.

Chief captains of God, ministers of divine glory, guides of mankind, and princes of the Bodiless hosts, intercede for what is for our good and for great mercy, as chief captains of the Bodiless hosts.

On Tuesday. Of the Forerunner. 2nd Tone.

Prophet of God and Forerunner of grace, having found your Head, as a most sacred rose, we ever receive gifts of healing; for once again, as of old, you are proclaiming repentance.

On Wednesday and Friday. Of the Cross. 4th Tone.

Lifted up on the Cross of your own will, grant your mercies, O Christ God, to the new commonwealth called by your name. Make your faithful people glad by your power, giving them victory over their enemies. May they have your help in battle, a weapon of peace, an invincible trophy.

On Thursday. Of the Apostles. 2nd Tone.

You have taken, Lord, the sure, the God-inspired heralds, the high peak of your Disciples, for the enjoyment of your good things and for repose; for you accepted above every offering their toils and their death, you who alone know what is in the heart.

And of Saint Nicholas. 3rd Tone.

In Myra, holy one, you were proved a true priest, for you fulfilled, venerable Father, the gospel of Christ, you laid down your life for you people, you saved the innocent from death; therefore you have been hal- lowed as a great initiate of God's grace.

Every day the Kontakion of the Church.

Kontakion. 2nd Tone. Nor tomb, nor death.

Let us sing the praise of God's herald, whose name means 'courage', the First-called of the Saviour's disciples, the brother of Peter; because as to him of old, so now to us he cries, 'Come, we have found the one so longed for'.

Then the Martyrikon of the Tone, followed by
Glory. Of the Departed. Tone 8.

With the saints give rest, O Christ, to your servants, where there is no toil, nor grief, nor sighing, but life everlasting.

Both now. Theotokion. Tone 2.

Protection of Christians that cannot be put to shame, unfailing media- tion with the Maker, do not despise the voices of us sinners as we pray; but, in your love, be quick to help us who cry to you with faith: Hasten

to intercede, make speed to entreat, O Mother of God, for you ever protect those who honour you.

Then: Lord, have mercy. (x40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us...

We say the Prayer of St Ephrem with 4 full and 12 small metanias. Then Trisagion, All-holy Trinity, Our Father. For yours. Lord, have mercy (x12) and the Superior says the following prayer:

Prayer of Saint Basil the Great

Master, Lord Jesus Christ, our God, who have long endured our transgressions, and brought us to this hour in which hanging on the life-giving tree you showed the good Thief the way into Paradise and destroyed

death by death, have mercy also on us sinners and your unworthy servants. For we have sinned and trespassed and are not worthy to raise our eyes and look on the height of heaven; because we have abandoned the way of your justice and walked in the will of our hearts. But we implore your unbounded goodness: spare us, O Lord, according to the multitude of your mercy, and save us for your holy name's sake, for our days have been wasted in vanity. Rescue us from the hand of our opponent, forgive us our sins, slay our carnal will, that we, having put off the old man, may put on the new, and live for you, our Master and benefactor; and that thus following your precepts we may reach eternal rest, where those who rejoice have their dwelling. For you are the true joy and gladness of those who love you, Christ our God, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and always and to ages of ages. Amen.

Then the Lamplighter goes out and strikes the large simandron. After the Prayer of Saint Ephrem, Trisagion, All-holy Trinity..., Our Father, Lord, have mercy, (x12) and this prayer:

All-holy Trinity, consubstantial Might, indivisible Kingship, Cause of all blessings, be favourable even to me a sinner; strengthen and give understanding to my heart and rid me of every defilement; enlighten my mind, that I may ever glorify, praise, worship and say: One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Reader: It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure and the Mother of our God. Greater in honour

than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God, we magnify you. In the name of the Lord bless, Father.

Priest: May God be take pity on us.... Glory to you, Christ God our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3) And the Dismissal

Vespers.

The priest gives the blessing:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and always, and to ages of ages.

The appointed monk or the Superior reads the Opening Psalm as follows:

Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King and our God.

Psalm 103

Bless the Lord, my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with thanksgiving and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a

curtain, roofing his upper chambers with waters, placing clouds as his mount, walking on the wings of the wind, making spirits his Angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains rise and the plains descend to the place which you established for them. You fixed a limit that they will not pass, nor will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling: and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl; young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour; and to his labouring until evening. How your works have been magnified, O Lord. With wisdom

you have made them all, and the earth has been filled with your creation. Also this great, wide sea; there there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it. When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live; I will praise my God while I exist. May my words be pleasing to him. While as for me, I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no more. Bless the Lord, my soul!

And again

The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all!

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

When the Opening Psalm is completed the Priest says the:

Litany of Peace

Priest: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

Priest: For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For our father and superior, Priest-monk N., and all our brotherhood in Christ, let us pray to the Lord.

For this holy monastery, for every monastery, city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.
Commemorating our all-holy, pure, most blessed and glorious Lady,
Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust
ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest in a low voice says the

1st Prayer at the Lighting of the Lamps

O Lord, compassionate and merciful, long-suffering and full of mercy,
listen to our prayer and attend to the voice of our supplication. Make for
us a sign for good. Guide us in your way, to walk in your truth. Make
glad our hearts to fear your holy Name, because you are great and do
wondrous things. You alone are God, and there is none like you, O Lord,
among gods: powerful in mercy and loving in strength to help and to
console and to save all who hope in your holy Name.

Priest, aloud: For to you belong all glory, honour and worship, to the Fa-
ther, the Son and the Holy Spirit, now and for ever, and to the ages of
ages.

People: Amen.

After the Litany, the appointed Kathisma of the Psalter is read by one
Reader.

Kathisma Eighteen.

Psalm 119

A Song of Ascents.

311

When I was afflicted I called to the Lord, and he heard me. O Lord, deliver my soul from unjust lips and from a deceitful tongue. What should be given you, what added to you against a treacherous tongue? The sharpened arrows of the powerful, with the coals of desolation. Woe is me! For my sojourning has been prolonged, I have camped among the encampments of Kedar; my soul has long been a sojourner. With those who hate peace I was peaceable; when I spoke with them, they made war on me for nothing.

Psalm 120

A Song of Ascents.

I have lifted up my eyes to the mountains. From where will my help come? My help is from the Lord, who made heaven and earth. Do not let your foot waver; may he who guards you not slumber. See, he who guards Israel will neither slumber nor sleep. The Lord will guard you, the Lord is protection for you on your right hand. By day the sun will not scorch you, nor the moon by night. The Lord will guard you from every evil, the Lord will guard your soul. The Lord will guard your coming in, and your going out, from now and for ever more.

Psalm 121

A Song of Ascents.

I rejoiced at those who said to me: we shall go to the house of the Lord. Our feet were standing in your courts, O Jerusalem. Jerusalem built as a city, shared by all together. For there the tribes went up, the tribes of the Lord, a testimony for Israel, to give thanks to the name of the Lord. For there thrones were set for judgement, thrones over the house of

David. Ask then for the things which are for Jerusalem's peace, and prosperity for those who love you. May there be peace then in your power and prosperity in your citadels. For the sake of my brethren and neighbours, I have spoken peace concerning you. For the sake of the house of the Lord our God, I have sought good things for you.

Psalm 122

A Song of Ascents.

I have lifted my eyes to you who dwell in heaven. Behold, as the eyes of servants look to their lords' hands; as the eyes of a maid to her mistress's hands, so do our eyes to the Lord our God, until he take pity on us. Have mercy on us, Lord, have mercy on us, for we have had our fill of contempt, our soul has been filled to overflowing. Let reproach be for the prosperous, and contempt for the proud.

Psalm 123

A Song of Ascents.

If the Lord had not been among us, let Israel now say: if the Lord had not been among us when men rose up against us, they would have swallowed us down alive. When their fury raged against us; the water would have drowned us, our soul would have passed through the torrent; our soul would have passed through irresistible water. Blessed is the Lord, who has not given us as a prey to their teeth. Our soul was delivered like a sparrow from the snare of the hunters; the snare was shattered, and we were delivered. Our help is in the name of the Lord who made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit.

313

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Priest: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest in a low voice says the 2nd Prayer at the Lighting of the Lamps

Lord, do not rebuke us in your anger, nor chastise us in your wrath, but deal with us in accordance with your kindness, physician and healer of our souls. Guide us to the harbour of your will. Enlighten the eyes of our hearts to the knowledge of your truth and grant that the rest of the present day and the whole time of our life may be peaceful and without sin, at the prayers of the holy Mother of God and of all the Saints.

Priest, aloud: For yours is the Might, and yours is the Kingdom, the Power and the Glory, of the Father, the Son and the Holy Spirit, now and always and to ages of ages.

People: Amen

Psalm 124

A Song of Ascents.

Those who trust in the Lord are as Mount Sion; one who dwells in Jerusalem will never be shaken. Mountains encircle her, and the Lord encircles his people from now and for ever. For the Lord will not leave the rod of sinners upon the heritage of the just, lest the just stretch out their hands in iniquities. Do good, Lord, to the good and to the honest in heart. But the Lord will drive away with those who work iniquity those who turn aside to extortions; peace upon Israel.

Psalm 125

A Song of Ascents.

When the Lord turned back the captivity of Sion, we became as those who are comforted. Then was our mouth filled with joy and our tongue with rejoicing. Then they will say among the nations: the Lord has done great things with them. The Lord has done great things with us, we have become joyful. Turn back our captivity, O Lord, like streams in the south. Those who sow with tears, will reap with joy. They went and as they went they wept, while they sowed their seed. But when they come they will come with joy, as they gather up their sheaves.

Psalm 126

A Song of Ascents.

Unless the Lord build the house, the builders have toiled for nothing. Unless the Lord guard the city, the watchman has kept vigil for noth-

ing. Your getting up at dawn is for nothing, your rising after sitting, you who eat the bread of sorrow, when he gives sleep to his beloved; see, sons are the Lord's inheritance, the reward of the fruit of the womb. As arrows in the hand of a powerful man, so are the sons of the rejected. Blessed the man who satisfies his desire with them; they will not be shamed when they speak with their enemies in the gates.

Psalm 127

A Song of Ascents

Blessed are all who fear the Lord, who walk in his ways. You will eat the toils of your fruits; you are blest, and it will be well with you. Your wife like a luxuriant vine against the sides of your house. Your sons like new olive shoots around your table. See, that is how one who fears the Lord will be blessed. The Lord bless you from Sion, and may you see the good things of Jerusalem all the days of your life. And may you see your children's children. Peace upon Israel.

Psalm 128

A Song of Ascents

Many times they have made war on me since my youth, let Israel now say. Many times they have made war on me since my youth, and yet they have not prevailed over me. The sinners have wrought upon my back, they have prolonged their iniquity. The Lord is just, he has broken the sinners' necks. Let all those who hate Sion be shamed and turned back. Let them become like grass on the housetops, which withers before it is uprooted: The reaper has not filled his hand with it, nor the one who gathers the sheaves his bosom. Nor have the passers-by

said: The Lord's blessing be on you. We have blessed you in the name of the Lord.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Priest: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy. .

Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest in a low voice says the

3rd Prayer at the Lighting of the Lamps

Lord our God, remember us, sinners and your unprofitable servants, as we call upon your holy Name, and do not put us to shame from the expectation of your mercy, but graciously grant us, Lord, all the requests that are for salvation, and count us worthy to love and to fear you from our whole heart, and in all things to do your will.

Priest, aloud: For yours is the Might, and yours is the Kingdom, the Power and the Glory, of the Father, the Son and the Holy Spirit, now and always and to ages of ages.

People: Amen.

Psalm 129

A Song of Ascents

Out of the depths I have cried to you, O Lord; Lord, hear my voice; let your ears be attentive to the voice of my supplication. If you note our iniquities, Lord Lord, who will survive? Because forgiveness is with you. For your name's sake I have waited for you, O Lord; my soul has waited for your word, my soul has hoped in the Lord. From the morning watch until night, from the morning watch, let Israel hope in the Lord. Because with the Lord there is mercy and with him abundant redemption; and he will redeem Israel from all his iniquities.

Psalm 130

A Song of Ascents

Lord, my heart has not been exalted, nor have my eyes become lofty, I have neither walked among great affairs, nor among marvels beyond me. If I had not been humble-minded but exalted my soul, like a weaned child towards its mother, so You will requite my soul. Let Israel hope in the Lord, from now and for ever.

Psalm 131. A Song of Ascents

Lord remember David and all his meekness, how he swore to the Lord, made a vow to the God of Jacob, I shall not enter the shelter of my

house, climb into my bed, give sleep to my eyes, slumber to my eyelids and rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob. See, we heard of it in Ephrata, we found it in the woodland fields. We shall enter his tabernacles, we shall worship towards the place where his feet have stood. Arise, Lord, into your rest, you and the ark of your sanctification. Your priests clothe themselves with justice, and your holy ones will rejoice. For David, your servant's sake, do not turn away the face of your Christ. The Lord has sworn truth to David and he will not annul it, 'From the fruit of your womb I shall place on your throne. If your sons keep my covenant and these testimonies of mine which I shall teach them, their sons too will sit on your throne for ever. For the Lord has elected Sion, has chosen her as a dwelling for himself. 'This is my resting-place for age on age; here I shall dwell, for I have chosen her. Her door I shall bless abundantly, her poor I shall fill with bread. Her priests I shall clothe with salvation, and her holy ones will rejoice with great joy. There I shall make the horn of David flourish; I have prepared a lamp for my Christ. I shall clothe his enemies in shame, my sanctification will flower upon him'.

Psalm 132. A Song of Ascents

See how good and pleasant it is for brethren to dwell together. Like sweet ointment on the head which runs down upon the beard, Aaron's beard, which runs down to the hem of his garment; like the dew from Hermon, which runs down upon the mountains of Sion; for there the Lord has commanded the blessing: life for ever more.

Psalm 133. A Song of Ascents

Come, now bless the Lord, all you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Lift up your hands by night to the Holy Place, and bless the Lord. May the Lord bless you from Sion, he who made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

Short Litany

Priest: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest in a low voice says the 4th Prayer at the Lighting of the Lamps

O Lord, who are praised by the holy Powers with never silent hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a part and an inheritance with all who fear you in truth and who keep your commandments, at the prayers of the holy Mother of God and of all your Saints.

Priest: For you are our God, a God of mercy and salvation, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then we begin Lord, I have cried in the appropriate tone, while the Priest censes the Sanctuary and the whole Church.

Psalm 140

[A] Lord, I have cried to you, hear me; hear me, O Lord. Lord, I have cried to you, hear me. Give heed to the voice of my supplication when I cry to you. Hear me, O Lord.

[B] Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

[A] Set a guard, O Lord, on my mouth, and a strong door about my lips.

[B] Do not incline my heart to evil words; to make excuses for my sins.

[A] With those who work iniquity, let me not unite with their elect.

[B] The just will chastise me with mercy and reprove me; but let not the oil of sinners anoint my head.

[A] For yet my prayer shall be in their pleasures; their judges have been swallowed up near the rock.

[B] They will hear my words for they are sweet. As a clod of earth is crushed upon the ground, their bones have been scattered at the mouth of Hell.

[A] For my eyes look to you, O Lord, my Lord. I have hoped in you, do not take away my soul.

[B] Keep me from the snare that they have hidden for me, and from the traps of evil-doers.

[A] The sinners will fall into their own net. I am alone until I pass by.

[B] With my voice I cried to the Lord. With my voice I entreated the Lord.

[A] I will pour out my entreaty before him, and tell him all my trouble.

[B] When my spirit was faint, you knew my path.

[A] In the way where I walked they had hidden a snare for me.

[B] I looked to my right hand and saw, but there was none who knew me.

[A] Escape is gone from me, and there is none who seeks for my soul.

[B] I cried to you, Lord, I said, 'You are my hope; my portion in the land of the living.'

[A] Give heed to my supplication, for I am brought very low.

[B] Deliver me from those who persecute me, for they are too strong for me.

For 10 Verses.

10. Bring my soul out of prison, that I may confess your name.

Idiomel from the Triodion.

9. The just will await me, until you reward me.

Idiomel from the Triodion repeated.

8. Out of the depths I have cried to you, O Lord. Lord hear my voice.

Martyrikon from the Triodion.

7. O let your ears be attentive, to the voice of my supplication.

1st Prosimion from the Triodion.

6. If you, Lord, should mark iniquities, Lord, who will stand? But there is forgiveness with you.

2nd Prosimion from the Triodion.

5. For your name's sake I have waited for you, O Lord. My soul has waited on your word. My soul has hoped in the Lord.

3rd Prosimion from the Triodion.

4. From the morning watch until night, from the morning watch, let Israel hope in the Lord.

1st Prosimion from the Menaion.

3. For with the Lord there is mercy, and with him plentiful redemption, and he will redeem Israel from all his iniquities.

1st Prosimion from the Menaion, repeated.

2. Praise the Lord, all you nations. Praise him all you peoples.

2nd Prosimion from the Menaion.

1. For his mercy has been mighty towards us, and the truth of the Lord endures to the ages.

3rd Prosimion from the Menaion.

Glory. Both now.

Theotokion from the Menaion.

During the Theotokion, the Entrance with the censer. The priest says the Prayer of the Entrance in a low voice.

Prayer of the Entrance

At evening, at morning and at midday we praise, bless and give thanks, and we pray to you, Master of all things, Lord who love mankind: Direct our prayer before you like incense, and do not incline our hearts to words or thoughts of evil, but deliver us from all that hunt down our souls. For our eyes look to you, O Lord, our Lord, and we have hoped in you.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

He censes the holy icons and the People and waits for the end of the troparion. When it is finished, he raises the censer, making the sign of the Cross, and exclaims:

Wisdom. Stand upright.

Then we sing

Thanksgiving at the Lighting of the Lamps

An ancient poem, or, as some say, by the martyr Athenogenes.

O joyful light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ. Now that we have come to the setting of the sun and see the evening light, we sing the praise of God, Father, Son and Holy Spirit. It is right at all times to hymn you with holy voices, Son of God, giver of life. Therefore the world glorifies you.

Priest (facing the People): Let us attend. Peace to all.

Reader: And to your spirit.

Priest: Wisdom!

Reader: Prokeimenon. Tone ... Psalm ... [from the Triodion]

Priest: Wisdom!

Reader: The reading is from Genesis.

Priest: Let us attend.

After the reading:

Priest: Wisdom!

Reader: Prokeimenon. Tone Psalm ...

After the Prokeimenon the Reader says in a loud voice: Command!

Priest: Wisdom! Stand upright!

The Light of Christ shines for all!

Reader: The reading is from Proverbs.

Priest: Let us attend.

After the reading:

Priest: Peace to you.

Reader: And to your spirit.

Priest: Wisdom!

Priest: Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice.

People: Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice.

Reader: Lord, I have cried to you, hear me; give heed to the voice of my supplication when I cry to you.

People: Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice.

Reader: Set a guard, O Lord, on my mouth; and a strong door about my lips.

People: Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice.

Reader: Let not my heart incline to evil words; to make excuses for my sins.

People: Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice.

Priest: Let my prayer be directed like incense before you ...

People: The lifting up of my hands be an evening sacrifice.

Then the Prayer of St Ephrem, once.

Litany of Fervent Supplication

Priest: Let us all say, with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Priest: Lord almighty, the God of our fathers, we pray you, hear and have mercy.

People: Lord, have mercy.

Priest: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy. (Three times. And so after the remaining petitions)

Priest: Also we pray for our Archbishop N.

[Also we pray for our Sovereign Lady, Queen Elizabeth, the royal family, her government and all in authority.]

Also we pray for our father and superior, Priest-monk N., the Priests, Priest-monks, Deacon-monks and all our brotherhood in Christ.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, the benefactors, helpers, worshippers and pilgrims in this holy monastery; [and for the servants of God N. & N. (Here the Priest may name those for whom he has been asked to pray), and all who have asked for our prayers, unworthy though we are.]

Also we pray for the blessed and ever-remembered founders of this holy monastery, and for all our departed brothers and sisters, Orthodox believers, who have gone to their rest before us and who here and in all the world lie asleep in the Lord; [and for the servants of God N. & N. (Here the Priest may name those for whom he has been asked to pray), and that they may be pardoned all their offences, both voluntary and involuntary.]

Also we pray for those serve, or who have served in this holy monastery, and for all our brothers and sisters of the monastic order, who await your great and rich mercy.

The Priest, in a low voice, says the following

Prayer of Supplication

Lord, our God, accept this fervent supplication from your servants, and have mercy on us according to the multitude of your mercy; and send down your pity on us and on all your people, who await your rich mercy.

Priest, aloud: For you, O God, are merciful and love mankind, and to you we give glory, to the Father and to the Son and to the holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Catechumens, pray to the Lord.

People: Lord, have mercy. And so to each petition as the Priest is praying.

Priest: Believers, let us pray for the catechumens.

That the Lord will have mercy on them.

Instruct them in the word of truth.

Reveal to them the Gospel of justice.

Unite them to his Holy, Catholic and Apostolic Church.

Save them, have mercy on them, help them and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

People: To you, O Lord.

Priest, in a low voice, says the

Prayer for the Catechumens

God, our God, creator and maker of all things, who wish all to be saved and come to the knowledge of the truth, look upon your servants the

catechumens, and deliver them from the ancient error and trickery of the foe Call them to eternal life, enlightening their souls and bodies and numbering them with your rational flock, on which your holy name has been invoked.

Priest, aloud: That they also, with us, may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and always, and to ages of ages.

People: Amen.

Priest: As many as are Catechumens, depart. Catechumens, depart.

Litany for those Preparing for Enlightenment

From the Wednesday of the 4th week of the Fast after Catechumens, depart the Litany for those Preparing for Enlightenment added.

Priest: As many as are preparing for Enlightenment, draw near. Those who are preparing for Enlightenment pray to the Lord.

People: Lord, have mercy. (And so after the following petitions)

Priest: Believers, for our brothers who are preparing for holy Enlightenment, let us pray to the Lord.

That the Lord our God may give them strength and power.

Enlighten them with the light of knowledge and true religion.

Count them worthy in due time of the bath of rebirth, the forgiveness of sins and the garment of incorruption.

Give them rebirth through water and Spirit.

Grant them the perfection of the Faith.

Number them with his holy and chosen flock.

Save them, have mercy on them, help them and keep them, O God, by your grace.

Those for Enlightenment, bow your heads to the Lord.

People: To you, O Lord.

Prayer for those preparing for Enlightenment

Manifest your countenance, Master, to those preparing for holy Enlightenment and who long to shake off the defilement of sin. Illumine their understanding; confirm them in the Faith; establish them in Hope, perfect them in Love; show them to be honourable members of your Christ, who gave himself as a ransom for our souls.

(Aloud) For you are our enlightenment, and to you we give glory, to the Father and to the Son, and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: As many as are for Enlightenment, depart. Those who are for Enlightenment, depart.

As many as are Catechumens, depart. None of the Catechumens. As many as are Believers. Again and again, in peace, let us pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Wisdom.

First Prayer of the Faithful, after the unfolding of the Antimension

O God, who are great and to be praised, who have brought us from corruption to incorruption by the life-giving death of your Christ, free all our senses from the death of the passions, setting over them as a good leader the thought that comes from within. Let the eye abstain from every evil sight, the hearing give no entrance to idle words, the tongue be cleansed of unfitting speech. Purify our lips, Lord, that praise you. Make our hands keep from base actions, to perform only such things as are well-pleasing to you, making all our limbs and our mind secure by your grace.

(Aloud) For to you are due all glory, honour and worship, Father, Son and Holy Spirit, now and always, and to ages of ages.

People: Amen.

Priest: Again and again, in peace, let us pray to the Lord.

People: Lord have mercy.

Priest: Help us, save us, have mercy upon us and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Wisdom.

Second Prayer of the Faithful

Holy Master, supremely good, we implore you, the One rich in mercy, to take pity on us sinners and make us worthy of the reception of your only begotten Son and our God, the king of glory. For see, his most pure Body and life-giving Blood, that are entering at this present hour, are

about to be set forth on this mystical table, invisibly escorted by a multitude of the heavenly host. Grant us communion in them that is without condemnation, so that, with the eye of our mind illumined through them, we may become children of the light.

(Aloud): According to the gift of your Christ, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: Amen.

Instead of the Cherubic Hymn the following is sung.

Now the hosts of heaven invisibly worship with us; for see, the King of Glory enters. See, the perfected mystical sacrifice is being borne in.

After the Entrance, during which all prostrate to the ground:

With faith and love, let us draw near that we may become partakers of everlasting life. Alleluia, Alleluia, Alleluia.

Then the Prayer of St Ephrem, once.

Priest: Let us complete our evening prayer to the Lord.

People: Lord, have mercy.

For the precious gifts here set forth and presanctified, let us pray to the Lord.

That our God, who loves mankind, having accepted them on his holy, heavenly and spiritual altar, as a sweet-smelling savour of spiritual fragrance would send down upon us his divine grace and the gift of the Holy Spirit, let us pray.

For our deliverance from all tribulation, wrath, danger and constraint, let us pray to the Lord.

Help us, save, have mercy on us and keep us, O God, by your grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask the Lord.

People: Grant this, O Lord.

Priest: An Angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

Things that are good, and profitable for our souls, and peace in the world, let us ask of the Lord.

That the rest of our life may be spent in peace and repentance, let us ask of the Lord.

A Christian end to our life, without pain, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The priest bows and says the following prayer after setting the Holy Gifts on the holy table.

O God of ineffable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who have revealed to us the service

of this ministry and through your great love for humankind appointed us sinners to offer you gifts and sacrifices for our own sins and those committed in ignorance by the people, do you, invisible king, who do great and unfathomable things, things glorious and extraordinary that are without number, look upon us, your unworthy servants, who stand before this your holy altar, as before the throne of the Cherubim, on which, though the dread mysteries here set forth, rests your Son and our God. And, having freed us and your faithful people from all uncleanness, sanctify the souls and bodies of us all with a sanctification that cannot be taken away, so that receiving communion of these divine and holy things with a pure conscience, a face unashamed, an enlightened heart and being given life them, we may be united to your Christ, our true God, who said, 'One who eats my flesh and drinks my blood abides in me and I in them'. So that, with your Word, Lord, dwelling in us and living among us, we may become a temple of your holy and adorable Spirit, having been rescued from every wile of the devil effected by word or deed or in the mind; and that we may obtain the good things promised to us, with all your Saints, who have been well-pleasing to you since time began.

(Aloud): And count us worthy, O Master, with boldness and without condemnation, to dare to call upon you, the God of heaven, as Father, and to say

The Superior, or the designated monk, or the people:

Our Father in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread,

and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And with your spirit.

Priest: Let us bow our heads to the Lord.

People: To you, O Lord.

Priest:

Prayer at the Bowing of Heads

O God, alone good and compassionate, who dwell on high and watch over lowly things, with a compassionate eye look upon all your people, guard them and make us all worthy to partake uncondemned of these your life-giving mysteries. For to you we have bowed our heads, awaiting from you rich mercy.

(Aloud): Through the grace and mercy and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and always and to ages of ages.

People: Amen.

Priest: Give heed, Lord Jesus Christ our God, from your holy dwelling-place and from the glorious throne of your kingdom; and come to sanctify us, you who are enthroned on high with the Father and invisibly present here with us. And with your mighty hand grant communion in

your most pure Body and precious Blood to us, and through us to all the people.

Let us attend. The presanctified Holy Things for the holy.

People: One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Communion Chant:

Taste and see that the Lord is good. Alleluia, Alleluia, Alleluia.

Priest: With fear of God, with faith and love, draw near.

People: Blessed is he who comes in the name of the Lord. The Lord is God and has appeared to us.

After the people have received Communion:

Priest: O God, save your people and bless your inheritance.

People: I will bless the Lord at all times; his praise shall always be in my mouth. Taste the heavenly Bread and the Cup of life, and see that the Lord is good. Alleluia, Alleluia, Alleluia.

Priest: now and for ever and to ages of ages.

People: Amen. [In Athonite use: Amen. Amen. For forgiveness of sins and everlasting life.] Let our mouth be filled with your praise, O Lord, that we may sing your glory, for you have allowed us to share in your holy, divine, immortal and life-giving mysteries. Keep us in your holiness, that we may meditate on your justice all the day long. Alleluia. Alleluia. Alleluia.

Priest: Stand upright. Having received the divine, holy, pure, immortal, heavenly, life-giving and dread Mysteries of Christ, let us give worthy thanks to the Lord.

People: Lord, have mercy. [Or, according to Athonite use: Glory to you, O God, glory to you.]

Priest: Help us, save us, have mercy upon us and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Having asked that the whole evening may be perfect, holy, peaceful and sinless, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest:

Prayer after Communion

We thank you, God the Saviour of all things, for all the good things you have granted us and for the communion of the holy Body and Blood of your Christ. And we pray you, Master who love mankind, guard us under the shadow of your wings and grant us, until our last breath, to partake worthily of your holy gifts, for enlightenment of soul and body and for inheritance of the kingdom of heaven.

(Aloud): For you are our sanctification, and to you we give glory, Father, Son and Holy Spirit, now and always and to ages of ages.

People: Amen.

Priest: Let us go forth in peace.

People: In the name of the Lord.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest:

Prayer behind the Ambo

Master almighty, who fashioned creation with wisdom and through your ineffable forethought and great goodness have brought us to these most holy days for the cleansing of souls and bodies, for mastery of the passions, for hope of resurrection; who through forty days entrusted to your servant Moses the Tables of the Law in letters divinely traced, grant us also, good Master, to fight the good fight, to finish the course of the fast, to keep the faith intact, to smash the heads of invisible serpents and without condemnation to reach and to worship your holy Resurrection.

(Aloud): For blessed and glorified is your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

After the prayer behind the Ambo: Amen. Blessed be the name of Lord, from this time forth and for evermore. (Three times)

The Prayer of Saint Ephrem once.

The Priest goes to the Prothesis and says the following prayer in a low voice:

Lord our God, who have brought us to these most holy days, and have made us communicants of your dread mysteries, join us to your rational

flock and declare us to be heirs of your kingdom, now and for ever, and to the ages of ages. Amen.

Then, while the Priest distributes the Antidoron, the Reader says: Glory. Both now.

Psalm 33

I will bless the Lord continually, his praise will always be in my mouth. My soul will be praised in the Lord; let the meek hear it and rejoice. Magnify the Lord with me, let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my afflictions. Come to him and be enlightened, and your faces will not be ashamed. This poor man cried, and the Lord heard him, and saved him from all his afflictions. The angel of the Lord will encamp round those who fear him, and deliver them. Taste and see that the Lord is good. Blessed the one who puts their hope in him! Fear the Lord, all you his saints, for those who fear him never want. The rich have become poor and gone hungry, but those who seek the Lord will not be deprived of any good. Come, children, listen to me, I will teach you the fear of the Lord. Who is there who wants life, loves to see good days? Keep your tongue from evil, and your lips from speaking deceit. Turn away from evil and do good, seek peace and pursue it. The eyes of the Lord are on the just, and his ears towards their supplication. The Lord's face is set against those who do evil, to destroy their memory from the earth. The just cried and the Lord heard them, and delivered them from all their afflictions. The Lord is close to those who are broken-hearted, and will save the humble in spirit. The afflictions of the just are many, but the Lord will deliver

them from them all. The Lord guards all their bones, not one of them will be broken. The death of sinners is evil, and those who hate the just will go astray. The Lord will rescue the souls of his servants, and no one of those who hope in him will go astray.

Priest: The blessing of the Lord be upon you, through his divine grace and love for mankind, always, now and ever, and to ages of ages.

Reader: Amen.

Priest: Glory to you, O God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Father, bless.

And the Dismissal

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Give the blessing.

And the Priest continues:

May Christ our true God, at the prayers of his most pure and holy Mother; of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church], of Saint N., whose memory we celebrate; of the holy and righteous forebears of God, Joachim and Anne and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Turning to the East, he says,

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

People: Amen.

Note: Many books follow Psalm 33 with Psalm 144. The latter is not, strictly, part of the Liturgy of the Presanctified, but the opening of Grace before Meals, since in monasteries the single meal on a fast day is eaten immediately after Vespers and the Liturgy of the Presanctified. For completeness sake, we add it here as an appendix.

Psalm 144

Praise for David.

I will exalt you, my God, my King; and I will bless your name for ever and to age on age. Every day I will bless you; and praise your name for ever and to age on age. The Lord is great and highly to be praised; and there is no limit to his greatness. Generation after generation will praise your works; and will declare your power. They will tell of the majesty of the glory of your holiness; and will recount your wonders. They will speak of the power of your dread deeds; and will recount your greatness. They will proclaim the memory of the multitude of your goodness; and rejoice in your justice. The Lord is compassionate and merciful; long-suffering and full of mercy. The Lord is good to all; and his acts of compassion are for all his works. May all your works confess you, Lord; and all your holy ones bless you. They will speak of the glory of your kingdom; and tell of your power. To make known your power and of the glory the majesty of your kingdom to the children of mankind. Your kingdom is a kingdom for all the ages, and your dominion for every generation. The Lord is faithful in all his words, and holy in all his works. The Lord supports all who are falling, and sets upright all who are broken down. The eyes of all hope in you, and you give them their

food in due season. You open your hand, and fill every living thing with your good pleasure. The Lord is just in all his ways, and holy in all his works. The Lord is close to those who call on him, to all who call on him in truth. He will do the will of those who fear him, and hear their supplication and save them. The Lord guards all who love him, and all sinners he will destroy. My mouth will tell the praise of the Lord, and let all flesh bless his holy name for ever and to age on age.

Great Compline.

The office of Compline is not sung in the Church in the Monastery of the Lavra, but one reads it in one's cell. In the Koinovia of Palestine, however, Compline is sung as follows.

About the 12th hour of the day the Lamplighter enters and having made a metania to the Superior he strikes the simandron 12 times and we assemble in the Church. Each makes the prescribed metanias and we sit for a little until all, or most, are assembled. The Priest rises from his seat and having made the customary metania to the Abbot he gives the blessing. After the blessing by the Priest, the Superior, or the Reader, continues

Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Lord, have mercy. (x12). Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias. Then the Psalms.

If it is the first week of Great Lent we begin at once with Psalm 69 and then the Great Canon, which we sing in four sections Irmos by Irmos, so as to finish on Thursday.

After the 6th Ode Kathismata of Compunction in Tone 6:

Have mercy on us, Lord, have mercy on us; for we sinners, lacking all defence, offer you, as our Master, this supplication: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us, for in you we have put our trust. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hands, and we have called on your name.

Both now and for ever, and to the ages of ages. Amen.

Open the gate of compassion to us, blessed Mother of God; hoping in you, may we not fail. Through you may we be delivered from adversities, for you are the salvation of the Christian race.

After the Canon is finished we continue with Psalm 4. [After the 6th Ode the Kontakion of the Great Canon] Otherwise we begin as follows:

Psalm 4

When I called you heard me, God of my justice, when I was in trouble you set me at large; have pity on me and hear my prayer. Sons of men, how long will you be heavy-hearted? Why do you love vanity and seek lying? Know too that the Lord has made his Holy One wonderful. The Lord will hear me when I cry to him. Be angry, and do not sin; for what you say in your hearts, feel compunction on your beds. Sacrifice a sacrifice of justice and hope in the Lord. Many say, 'Who will show us good things?' The light of your countenance has been marked upon us, O Lord. You have given joy to my heart, from the fruit of their corn, wine and oil they have been filled. I shall lie down in peace and sleep at once; because you, Lord, alone have made me dwell in hope.

Psalm 6

Lord, do not rebuke me in your anger, nor chastise me in your wrath. Have mercy on me, Lord, for I am weak; heal me for my bones have been troubled, and my soul exceedingly troubled; but you, Lord, how long? Turn back, O Lord, deliver my soul; save me for your mercy's sake. For in death no one remembers you; and in Hell who will confess you? I have toiled in my groaning, every night I shall wash my bed and drench my couch with my tears. My eye has been troubled through anger, I have grown old among all my foes. Depart from me all you who work iniquity, for the Lord has heard the voice of my weeping. The Lord has heard my supplication, the Lord has accepted my prayer. Let all my enemies be ashamed and greatly troubled, let them be turned back and speedily be utterly ashamed.

Psalm 12

How long, O Lord, will you finally forget me? How long will you turn your face from me? How long shall I lay plans in my soul, griefs in my heart day and night? How long will my foe be exalted against me? Look on me, hear me, Lord my God. Enlighten my eyes lest I sleep in death. Let my enemy never say, 'I have prevailed against him'. Those who trouble me will rejoice if I slip. But I have hoped in your mercy. My heart will be glad in your salvation; I shall sing to the Lord my benefactor and chant to the name of the Lord most high.

And again:

Look on me, hear me, O Lord my God. Enlighten my eyes lest I sleep in death. Let my enemy never say, 'I have prevailed against him'.

Glory. Both now. Alleluia (x3).

Three Metanias. Lord, have mercy (x3). Glory. Both now.

Psalm 24

To you, O Lord, I have lifted up my soul. My God, I have trusted in you, do not let me be shamed for ever. Do not let my foes laugh at me; for all who wait patiently for you will not be shamed; let those who transgress without cause be shamed. O Lord, let me know your ways, and teach me your paths. Guide me into your truth and teach me, for you are God my Saviour, and I have waited patiently on you all the day. Remember your pity, Lord, and your mercies, for they are eternal. Do not remember the sins and follies of my youth, according to your mercy remember me, on account of your goodness, O Lord. The Lord is good and upright, therefore he will give laws to those who sin in the way. He will guide the meek with judgement, he will teach the meek his ways. All the Lord's

ways are mercy and truth, for those who seek his covenant and his testimonies. For your name's sake, O Lord, be merciful to my sin, for it is great. Who is a man who fears the Lord? He will give him laws in the way which he has chosen. His soul will dwell among good things and his seed will inherit the earth. The Lord is the strength of those who fear him, and his covenant will show them this. My eyes are ever toward the Lord, for he will draw my feet out of the snare. Look on me and have mercy on me; for I am alone and poor. The afflictions of my heart have been multiplied; bring me out of my troubles. See my humiliation and my toil, and forgive all my sins. See my foes, for they have been multiplied, and have hated me with an unjust hatred. Guard my soul and deliver me; let me not be shamed, for I have hoped in you. The innocent and upright have joined themselves to me, because I have waited patiently for you, O Lord. O God, redeem Israel from all his afflictions.

Psalm 30

In you, O Lord, I have hoped, let me not be put to shame for ever, in your justice deliver me, and rescue me. Incline your ear to me, make haste to rescue me. Be for me a God who is my defender, and a place of refuge to save me. For you are my strength and my refuge, and for your name's sake you will guide me and nourish me. You will bring me out of this snare which they have hidden for me, for you are my defender, O Lord. Into your hands I will entrust my spirit. You have redeemed me, Lord God of truth. You have hated those who preserve vanities to no purpose. But I have hoped in the Lord. I will rejoice and be glad in your mercy. For you have seen my humiliation, saved my soul from constraints. You have not shut me into the hands of enemies; you have set

my feet on a broad place. Have mercy on me, Lord, for I am afflicted; my eye is troubled with anger, my soul and my belly. For my life is spent with grief, and my years with groanings. My strength has grown weak through poverty, and my bones have been troubled. I have become a reproach to all my foes, and even more so to my neighbours; an object of fear to my acquaintances. Those who saw me fled from me. I have been forgotten from the heart like a corpse. I have become like a broken vessel, for I have heard the mockery of many who dwell round about. When they gathered together against me, they laid plans to take my soul. But I have hoped in you, O Lord; you are my God; my lot is in your hands. Deliver me from the hands of my foes, and from those who persecute me. Make your face shine on your servant, save me in your mercy. O Lord, may I not be put to shame, for I have called upon you. Let the impious be put to shame; let them be brought down to Hell. Let the deceitful lips be speechless, which speak iniquity against the just, with arrogance and contempt. How great is the multitude of your goodness, O Lord, which you have hidden for those who fear you; which you have wrought for those who hope in you, in the sight of the children of men. You will hide them in the secrecy of your countenance, from the tumult of men. You will shelter them in a tabernacle from the contradiction of tongues. Blessed is the Lord, for he has made his mercy in a fortified city. But I said in my ecstasy, 'I am cast away from the presence of your eyes'. Therefore you have heard the voice of my prayer, when I called to you. Love the Lord all you his saints, for the Lord seeks truth, and will repay those who act with arrogance. Take courage, and let your heart be strong, all you who hope in the Lord.

Psalm 90

One who dwells in the help of the Most High will live under the protection of the of the God of heaven; will say to the Lord, 'You are my protector and my refuge, my God, and I shall hope in him'. For he will deliver you from the snare of hunters, and from the word which troubles. He will overshadow you with his wings, and beneath his feathers you will hope; his truth will encircle you with a shield. You will not be afraid of terror by night, of the arrow that flies by day. Of the thing that prowls in the darkness, of mishap and the noonday devil. A thousand may fall at your side, and ten thousand at your right, but it will not come near you. But with your eyes you will observe, and see the reward of sinners. For you, Lord, are my hope, you have made the Most High your refuge. Evils will not approach you, nor a scourge draw near your dwelling. Because he has given orders to his Angels about you, to guard you in all your ways. They will bear you on their hands, lest you dash your foot against a stone. You will walk on asp and basilisk, and trample down lion and dragon. 'Because he hoped in me, I shall deliver him; I shall shelter him, because he knew my name. He will cry to me, and I shall hear him, I am with him in trouble; I shall rescue him and glorify him. I shall fill him with length of days, and show him my salvation'.

Glory. Both now. Alleluia (x3).

Three Metanias. Lord, have mercy (x3). Glory. Both now.

Then the following Verses, read without singing, except in Great Lent, when they are sung by both Choirs slowly and loudly. The first Choir begins as follows:

God is with us, understand you nations, and submit.
For God is with us.
To the ends of the earth give ear.
For God is with us.
Submit, you mighty ones.
For God is with us.
If again you become strong, you will also submit again.
For God is with us.
And whatever you plan, the Lord will scatter it.
For God is with us.
And whatever word you speak, it will not remain among you.
For God is with us.
Fear of you we shall not fear, nor shall we be troubled.
For God is with us.
The Lord our God, let us sanctify him, and he will be our fear.
For God is with us.
And if I should trust in him, he will be sanctification for me.
For God is with us.
And I will trust in him, and I will be saved through him.
For God is with us.
Here am I and the children whom 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.

We who dwell in the land and the shadow of death, a light will shine on us.

For God is with us.

For unto us a Child is born, unto us a Son is given.

For God is with us.

Whose government was upon his shoulder.

For God is with us.

And of his peace there is no bound.

For God is with us.

And his name shall be called, Angel of great counsel.

For God is with us.

Wonderful Counsellor.

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.

Glory. For God is with us.

Both now. For God is with us.

Then the two Choirs together:

God is with us, understand you nations, and submit: For God is with us.

And at once the following Troparia:

As I come to the end of the day, I thank you, Lord, and I ask that the evening and the night may be without sin. Grant me this, O Saviour, and save me.

Glory to the Father and to the Son and to the Holy Spirit.

As I reach the end of the day, I glorify you, Master, and I ask that the evening and the night may be without stumbling. Grant me this, O Saviour, and save me.

Both now and for ever and to the ages of ages. Amen.

As I pass to the end of the day, I praise you, Holy One, and I ask that the evening and the night may be without assault. Grant me this, O Saviour, and save me.

Then the two Choirs together sing the following:

The bodiless nature, the Cherubim, glorifies you with never silent hymns.

The six-winged living creatures, the Seraphim, exalt you with unceasing voices.

The whole army of the Angels, praises you with thrice-holy songs.

For before all you are the Father, the One Who Is, and you have your Son likewise without beginning.

And as you bear the Spirit of life, equal in honour, you show that the Trinity is undivided.

All-holy Virgin, Mother of God, eye-witnesses and servants of the Word,
All choirs of Prophets and Martyrs, as you have immortal life,
Intercede fervently for us all, for we are all in troubles.
That delivered from the error of evil, we may cry aloud the Angels' song.
Holy, Holy, Holy, Thrice-holy Lord, have mercy and save us. Amen.

And at once in a low voice:

I believe in one God, Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one, Holy, Catholic

and Apostolic Church; I confess one Baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the age to come. Amen.

Then the following Verses, of which the first is sung three times and the rest twice, except for the last, which is sung once only. The second Choir begins:

All-holy Lady, Mother of God, intercede for us sinners.

All-holy Lady, Mother of God, intercede for us sinners.

All-holy Lady, Mother of God, intercede for us sinners.

All you heavenly Powers of Angels and Archangels, intercede for us sinners.

All you heavenly Powers of Angels and Archangels, intercede for us sinners.

Holy John, Prophet, Forerunner and Baptist of our Lord Jesus Christ, intercede for us sinners.

Holy John, Prophet, Forerunner and Baptist of our Lord Jesus Christ, intercede for us sinners.

Holy, glorious Apostles, Prophets and Martyrs, and All you Saints, intercede for us sinners.

Holy, glorious Apostles, Prophets and Martyrs, and All you Saints, intercede for us sinners.

Our Venerable, God-bearing Fathers, Shepherds and Teachers of the whole world, intercede for us sinners.

Our Venerable, God-bearing Fathers, Shepherds and Teachers of the whole world, intercede for us sinners.

Unconquerable, indestructible and divine power of the precious and life-giving Cross, do not abandon us sinners.

Unconquerable, indestructible and divine power of the precious and life-giving Cross, do not abandon us sinners.

O God, cleanse us sinners.

O God, cleanse us sinners.

And have mercy on us.

Then: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Then the following Troparia. But if it is a Feast we say that of the Feast.

Tone 2.

Enlighten my eyes, Christ God, that I may never sleep in death. Let my enemy never say, 'I have prevailed against him.'

Glory.

Be the Helper of my soul, O God, for I walk in the midst of many snares. Deliver me from them and save me, for you are good and love mankind.

Both now.

Because we have no boldness because of our many sins, entreat the One born of you, Virgin Mother of God; for a Mother's plea has great force for the kindness of the Master. Do not despise the supplications of sinners, O all-holy, for he is merciful, and able to save, he who accepted to suffer for us.

There are other Troparia which are sung day by day in Tone 8, that is to say on Tuesday and Thursday. These are:

Lord who fashioned me, you know well that my invisible enemies do not sleep and you know the weakness of my miserable flesh, and so I will entrust my spirit into your hands. Shelter me with the wings of your

goodness, that I may not sleep unto death. Enlighten the eyes of my mind with the delight of your divine words, and rouse me at the proper time to give you glory, are you are alone are good and love mankind.

Verse: Look on me and hearken to me, Lord my God.

How fearful is your judgement, Lord, when the Angels stand round, mortals are brought in, the books are opened, deeds are examined, thoughts are tried. What judgement will there be for me, who was conceived in sins? Who will give light to my darkness, if you, Lord, do not have mercy on me, as you love mankind?

Glory.

Give me tears, O God, as you once did to the sinful woman, and count me worthy to water your feet which have freed me from the way of error, and to bring as sweet-scented myrrh a pure life, fashioned by repentance, that I too may hear your longed for voice: Your faith has saved you, go in peace.

Both now.

Having you, Mother of God, as the hope which cannot be put to shame, I shall be saved. Having your protection, O All-pure, I shall not be afraid. Armed with your protection alone as my breastplate, I shall pursue my foes and wound them. And as I entreat your all-powerful help, I cry out: Sovereign Lady, save me by your prayers, and raise me from gloomy sleep to sing the praise of your glory, by the power of the Son of God who was incarnate from you.

Lord, have mercy (x40). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, with-

out corruption you gave birth to God the Word. truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: Through the prayers.

Then the following:

Prayer of Saint Basil the Great

Lord, Lord, who deliver us from the arrow that flies by day, deliver us also from every deed that walks in darkness. Accept the lifting up of our hands as an evening sacrifice. Grant that we may also pass through the stadium of night without blame, untried by evils, and deliver us from every trouble and from the fear that comes to us from the devil. Grant our souls compunction, our thoughts care concerning the examination in your dread and just judgement. Nail down our flesh from fear of you, and deaden our members upon earth, that in the calm of sleep, we may be made bright in the contemplation of your judgements. Take from us every unseemly imagination and harmful desire. Raise us up at the hour of prayer, strengthened in the faith and advancing in your commandments; through the good-pleasure 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 to the ages of ages. Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias.

Psalm 50

Have mercy on me O God, in your great mercy. In accordance with the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only I have sinned and done what is evil in your sight, that you may be justified in your words, and win when you are judged. For see, in wickedness I was conceived, and in sin my mother bore me. For see, you have loved truth: you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with a sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed, and my tongue will rejoice at your justice. Lord, you will open my lips: and my mouth will declare your praise. For if you had wanted a sacrifice, I would have given it; you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good

pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of justice, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Psalm 101

Lord hear my prayer, and let my cry come to you. Do not turn your face from me In the day I am in tribulation incline your ear to me. In the day I call upon you, be swift to hear me. For my days have vanished like smoke, and my bones have been burnt up like brushwood. I have been smitten like grass, and my heart has been dried up, so that I have forgotten to eat my bread. My bones have stuck to my flesh, from the sound of my groaning. I have become like a desert pelican; like an owl on a building. I have kept vigil, and become like a sparrow, alone upon a house-top. All day my enemies have reviled me, and those that praised me have sworn an oath against me. I have eaten ashes as my bread, and mixed my drink with weeping. From the presence of your wrath and your anger, for having lifted me up you have cast me down. My days have declined like a shadow, and I have been dried up like grass. But you, Lord, abide for ever, and your memorial to generation and generation. You will arise and take pity on Sion, for it is time to take pity on her, for the time has come. For your servants have been well-pleased with her stones and they will take pity on her dust. And the nations will fear your name, Lord, and all the kings of the earth your glory. For the Lord will build up Sion, and appear in his glory. He has looked on the prayer of the humble, and has not despised their supplication. Let this be written for another generation, and a people that is being created will praise the Lord. For the Lord has leaned down from his holy height,

he has looked from heaven upon the earth. To hear the groaning of those in fetters, to free the children of the slain. To announce the name of the Lord in Sion, and his praise in Jerusalem. When peoples are gathered together, and kings to serve the Lord. He answered him in the way of his strength. Tell me the fewness of my days. Do not lead me away half way through my days. Your years are for generations of generations. At the beginning it was you, Lord, who laid the foundations of the earth, and the heavens are the works of your hands. They will be perish, but you endure; they will all grow old as a garment. And you will roll them up like a cloak, and they will be changed; but you are the same, and your years will not fail. Your servants' children will have their dwelling: and their seed will be guided for ever.

Prayer of Manasses, King of Judea.

Lord Almighty, the God of our Fathers, of Abraham, Isaac and Jacob and of their just seed; who made the heaven and the earth with all their array; who shackled the sea by the word of your command; who shut up the deep and sealed it with your dread and glorious name; before whom all things shudder and tremble in the presence of your power; for the majesty of your glory cannot be borne, and the wrath of threat to sinners is irresistible, and the mercy of your promise is measureless and unsearchable. For you are the Lord most high, compassionate, long-suffering and full of mercy, and you repent over the evils of mankind. You, Lord, according to the multitude of your goodness, have appointed repentance and forgiveness to those who have sinned against you, and in

the multitude of your pities, you have decreed repentance unto salvation for sinners. You therefore, Lord God of Powers, did not appoint repentance for the just, for Abraham, Isaac and Jacob, who did not sin against you, but you have appointed repentance for me a sinner, because I have sinned above number of the sand of the sea. My iniquities have been multiplied, Lord, my iniquities have been multiplied, and I am not worthy to raise my eyes, and to see the height of heaven, because of the multitude of my unjust deeds. I am bowed down by a heavy iron fetter, so that I cannot lift my head and there is no respite for me; because I have provoked your wrath and done what is evil in your sight, not doing your will nor keeping your commands. And now I bow the knee of my heart, praying for the goodness which is from you: I have sinned, Lord, I have sinned, and I recognise my iniquities; but I ask with supplication: Forgive me, Lord, forgive me, and do not destroy me with my iniquities, do not be wrath for ever, do not lay up evils for me, nor condemn me to the lowest parts of the earth: for you are God, the God of the penitent, and in me you will show all your goodness; for you will save me who am unworthy according to your great mercy, and I will praise you continually all the days of my life. For all the power of heaven praises you, and yours is the glory to the ages of ages. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).
Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

And the following Troparia. Tone 6

Have mercy on us, Lord, have mercy on us; for we sinners, lacking all defence, offer you, as our Master, this supplication: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us, for in you we have put our trust. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hands, and we have called on your name.

Both now and for ever, and to the ages of ages. Amen.

Open the gate of compassion to us, blessed Mother of God; hoping in you, may we not fail. Through you may we be delivered from adversities, for you are the salvation of the Christian race.

Lord, have mercy (x40), Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God we magnify you. In the name of the Lord, bless, Father.

Priest: Through the prayers...

A Prayer of Saint Mardarios

God and Master, Father almighty, Lord, only begotten Son, Jesus Christ and Holy Spirit, one godhead, one power, have mercy on me a sinner; and by the judgements which you know, save me your unworthy servant; for you are blessed to the ages of ages. Amen.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias.

Psalm 69

O God, come to my help; Lord, hasten to help me. Let those who seek my soul be shamed and confounded. Let those who wish me evil be turned back and put to shame. Let those who say to me, 'Fine, fine!' be turned back immediately, ashamed. Let all who seek you, O God, be glad and rejoice in you. Let all who love your salvation ever say, 'The

Lord be magnified.' But I am poor and needy; help me, O God. You are my helper and my deliverer; Lord, do not delay.

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

The Doxology

Glory to God in the highest, and on earth peace, goodwill among men. We praise you, we bless you, we worship you, we glorify you, we give

you thanks for your great glory. Lord, King, God of heaven, Father almighty: Lord, only-begotten Son, Jesus Christ and Holy Spirit. Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you take away the sins of the world. Receive our prayer, you who sit on the right hand of the Father, and have mercy on us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every evening I will bless you, and praise your name for ever and to the ages of ages. 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 run to you for refuge; teach me to do your will for you are my God. For with you is the source of life, and in your light we shall see light. Continue your mercy toward those who know you.

Grant, Lord, this night to keep us without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name for ever more. Amen. May your mercy, Lord, be upon us, as we have trusted in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes. Lord, your mercy is for ever. Do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, Father, Son, and Holy Spirit, now and for ever, and to the ages of ages. Amen.

Then we say the Canon of the day, or that of the Mother of God from the Theotokarion.

After the completion of the Troparia of the Canon:

Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

And the following Troparion with its verses:

Tone 6.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise God in his Saints; praise him in the firmament of his power.

Lord of powers be with us; ua" SIZE="4" COLOR="#ff0000">

Reader: Amen.

And the following Troparion with its verses:

Tone 6.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise God in his Saints; praise him in the firmament of his power.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise him for his mighty acts; praise him according to the greatness of his majesty.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise him with the sound of the trumpet; praise him with lute and harp.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise him with timbrel and dance; praise him with strings and pipe.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Verse: Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

The first Choir: Praise God in his Saints.

The second Choir: Praise him in the firmament of his power.

And again the two Choirs together:

Lord of powers be with us; for we have no help but you in troubles. Lord of powers have mercy on us.

Glory.

Lord, if we did not have your Saints as intercessors, and your goodness compassionate towards us, how could we dare to hymn you, Saviour, whom the Angels ceaselessly hymn: You who know the heart, spare our souls.

Both now. Theotokion.

Many are the multitudes of my offences, Mother of God: to you have I fled, asking salvation. Look upon my sick soul, and implore your Son and our God that I be given forgiveness of the dreadful deeds I have done, O only blessed one.

Another.

All-holy Mother of God, throughout my life do not abandon me; do not entrust me to human protection; but help me yourself and have mercy on me.

Another.

All my hope I place in you, O Mother of God, guard me under your protection.

Then: Lord, have mercy (x40).

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Lord, have mercy (x3). Glory. Both now. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God, we magnify you. In the name of the Lord, bless, Father.

Priest: May God take pity on us and bless us, and shed the light of his countenance on us and have mercy on us.

And we make the three great metanias, saying to ourselves at each a line of the Prayer of St Ephrem:

Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter. (Prostration)

Rather accord to me, your servant, a spirit of sobriety, humility, patience and love. (Prostration)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen. (Prostration)

Then the 12 small metanias and again a great metania and the last line of the Prayer. Then the Trisagion etc. and after it

Lord, have mercy (x12) And save and help us, All-holy Virgin.

Prayer to the Most Holy Mother of God

by Paul, monk of the Monastery of Evergetis.

Spotless, undefiled, incorrupt, immaculate, pure Virgin, Bride of God and Lady, who by your marvellous conceiving united God the Word with mankind and joined our rejected human nature to the heavenly realm; the only hope of the hopeless, help of the attacked, ready assistance of those who flee to you, and refuge of all Christians; do not turn in loathing from me, an accursed sinner, who have made myself utterly worthless through shameful thoughts and words and deeds, and through the sloth of the pleasures of life have become a slave to my own will. But as Mother of the God who loves mankind have compassion on me, a sinner and a prodigal, in your love for mankind, and accept the prayer I offer you from polluted lips. And using your Mother's boldness, implore your Son, our Master and Lord, that he open to me also the compassionate heart of his goodness, and disregarding my countless offences turn me back to repentance, and make me a tried worker of his commandments. And, as you are full of mercy, compassion and loving-kindness, be ever near me: in this present life a fervent helper and

protector, shielding me from the enemy's assaults and guiding me to salvation, and at the moment of my departure watching over my wretched soul and driving far from her the dark forms of evil demons; but on the dread day of judgement delivering me from eternal punishment and making me heir to the ineffable glory of your Son and our God. All this may I obtain, my Lady, most holy Mother of God, through your mediation and assistance; through the grace and love for mankind of your only-begotten Son, our Lord and God and Saviour, Jesus Christ. To whom are due all glory, honour and worship, with his Father who is without beginning and his all-holy, good and life-giving Spirit, now and ever and to the ages of ages. Amen.

Prayer to Our Lord Jesus Christ

by the monk Antiochus.

And grant us, Master, as we go to our sleep, rest of body and soul; and guard us from the gloomy sleep of sin and from every dark pleasure of the night. Calm the assaults of the passions, quench the fiery arrows of the evil one that are cunningly aimed at us, put down the rebellions of our flesh and still our every earthly and material thought. And grant us, O God, a watchful mind, chaste thought, a wakeful heart, sleep that is light and free from every satanic fantasy. Rouse us at the time for prayer strengthened in your commandments and holding firmly within us the memory of your judgements. Grant that we may sing your glory all night long and so hymn, bless and glorify your all honoured and majestic name, of Father, Son and Holy Spirit, now and for ever and to the ages of ages. Amen.

Most glorious, ever-Virgin, blessed Mother of God, bring our prayer to your Son and our God, and ask that through you he may save our souls.

Prayer of St Ioannikios

The Father is my hope, the Son my refuge, the Holy Spirit my protection. Holy Trinity, glory to you.

All my hope I lay on you, O Mother of God, guard me beneath your shelter.

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Holy Father, bless.

Priest: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: Most merciful Master, Lord Jesus Christ our God, at the prayers of our all-pure Lady, Mother of God, and ever-virgin Mary; by the power of the precious and life-giving Cross, the protection of the honourable heavenly Bodiless Powers, the intercessions of the honourable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and god-bearing Fathers; of the holy and just Forebears of God Joachim and Anne; make our prayer acceptable. Grant us forgiveness of our offences. Shelter us under the shelter of your wings. Drive far from us every foe and enemy. Make our lives peaceful. Lord,

have mercy on us and on your world, and save our saves, as you are good and love mankind.

Then the Superior making a metania to the ground says to the Brothers: Bless, Fathers, and pardon me a sinner.

And the Brothers: God pardon you, holy Father. And the Brothers begin two by two, one from either Choir according to rank, to do the same, and to ask and receive pardon until all have done so.

The Priest says:

Let us pray for the peace of the world. Reader: Lord, have mercy.

For our Archbishop N., our Superior N., and all our brotherhood in Christ.

For our Sovereign N.

For our absent fathers and brethren.

For those who hate us and for those who love us.

For those who are merciful to us and serve us.

For those who have asked us in our unworthiness to pray for them.

For the release of prisoners.

For those who sail upon the sea.

For those who lie in sickness.

Let us pray for an abundance of the fruits of the earth.

And for every soul of Orthodox Christians.

Let us bless devout Sovereigns.

And Orthodox High Priests.

The Founders of this holy Monastery.

Our parents and teachers, and all our departed fathers and brethren, Orthodox believers, who here or in all the world lie asleep in the Lord.

Reader [during the last petition]: May God pardon and have mercy on them where all the just repose; and have mercy and save us as he is good and loves mankind.

Let us say also for ourselves, Lord, have mercy (x3)

The Superior: Through the prayers of our holy Fathers.

The following Theotokia are sung:

On Monday and Wednesday:

Loving Mother of God Most High, you are the defender of all who take refuge under your mighty hand; for we sinners, ever bowed down by many offences, have no other mediation with God in dangers and afflictions. Therefore we fall before you: Deliver you servants from every peril.

On Tuesday and Thursday:

As she looked on your unjust slaughter, O Christ, the Virgin lamented and cried out to you: My sweetest Child, how are you dying unjustly? You hung the earth upon the waters, how are you hanging on a tree? Do not, I beg, leave me, your mother and servant, behind alone, most merciful Benefactor.

And all having received pardon from the Superior, we go back to our cells, where we say the following prayer. [In practice this prayer is said in the Church by the Reader]

To those who hate us and wrong us, Lord, give pardon. To those who do good, do good. To our brethren and kinsfolk grant their requests that are for salvation and eternal life. Visit those in sickness and give them healing. Pilot those at sea. Journey with those who journey. Fight beside our Sovereign. Grant forgiveness of sins to those who serve us and have mercy on us. On those who have asked for our prayers, unworthy though we are, have mercy according to your great mercy. Remember, Lord, our fathers and brethren who have fallen asleep before us and give them rest where the light of your face shines. Remember, Lord, our brethren in captivity, and rescue them from every peril. Remember, Lord, those who make offerings and care for beauty in your holy churches and give them their requests which are for salvation and eternal life. Remember too, Lord, us your humble and unworthy servants, and guide us in the path of your commandments; at the prayers of your most pure Mother, our Lady, Mother of God and Ever-Virgin Mary, and all your Saints; for you are blessed to the ages of ages. Amen.

There, we have set out accurately one day of the holy Fast and put down with our love the quantity of psalmody and the prostrations that have been prescribed by the holy Fathers. It is not allowed to cheat over these, or to defraud the holy lawgiver. The total number of prostrations in Church for the night and day office, excluding the Midnight Office, is

three hundred. We have received the tradition in Palestine also to chant the Psalter in our own cells, those who can, the whole Psalter once every twenty four hours, others three times in the week, others twice. Each is make the number of prostrations that the Superior has given him according to his own ability.

Little Canon of Supplication to the Most Holy Mother of God.

Preface:

August in Constantinople was a month of disease and pestilence and so it was the custom to carry the True Cross in procession through all the quarters of the City during the first two weeks of the month. The office for the first of the month still commemorates this practice, as does the solemn blessing of Holy Water, which is performed in many churches on that day, although it is the normal Orthodox custom to do so on the first of every month. In Greek use it is the custom to sing the Office of Supplication to the Mother of God each evening during the first fortnight of August. This may well be a survival of the ancient practice in an adapted form.

In present practice the two Canons, the Great and the Little, are sung on alternate evenings, but since the Typikon of the Great Church does not prescribe the office for the 1st, in many places the Little Canon is sung on the 2nd and the Great on the 3rd and so forth. The full rite supposes that the office is sung at Vespers immediately after the Song of

Symeon, 'Now, Master'. It is the custom in many monasteries of the Holy Mountain and elsewhere to sing the Canon of the Mother of God from the Theotokarion, with its Prosomia, each weekday evening at this point of Vespers. The Canons of Supplication replace this during the first fortnight of August.

Use of this office is not confined to the first fortnight of August, and so the two forms of the office are given here. It is the equivalent of the Slav *Molieben*, but Greek use has never reduced the Canon simply to the refrains between the troparia, omitting the troparia themselves, as in the common Slav use. The Canon itself is used as the first canon at Matins for those feasts of Saints on which the Paraklitiki is not used and which do not have a special canon to the Mother of God.

The present translation has been made in such a way that it can be sung to the standard Byzantine melodies and so the text has been laid out in accordance with the metrical structure of the original. When the texts are set out as prose, the current Greek books use commas to indicate musical punctuation; a confusing practice, since commas are also used for ordinary punctuation of the text. The use of the monastery of Grottaferrata was to indicate the metrical structure with asterisks, and a number of modern Greek books have adopted this. The hymn 'It is truly right' and its *Megalynarion*, 'Greater in honour', which are taken from the official translation of the Divine Liturgy of the Archdiocese of Thyateira and Great Britain, do not fit exactly to the melody, but can be sung quite easily without written music by an experienced singer.

Clearly certain liberties have had to be taken with the text in order to fit the translation to the strict musical forms of the original, but we believe that no ideas have been introduced which are not in the original and we have tried to limit additions to standard epithets and occasional synonymous expansions. The work of translation has been done by Archimandrite Ephrem and David Melling. David Melling has done all the work on the music, which is also available. We hope in time to publish similar versions of the Great Canon of Supplication and of the Office of the Akathist to the Mother of God.

It should be noted that the Office of Supplication is celebrated for the living, and the departed should not be commemorated in the litanies.

The icon of the Gorgoepikoos, 'She Who Responds Quickly', Protectress of the Monastery of Docheiariou on the Holy Mountain, was painted for Archimandrite Ephrem by Monk Silouan of the Monastery of St Arsenios in Chalkidiki. This icon is an icon of the Mother of God 'Hodegitria', in whose honour the service is sung, as the penultimate Megalynarion makes clear.

Sung in every trouble and affliction of soul.

During the first fortnight of August it is sung, alternating with the Great Canon of Supplication, joined to Vespers. In this case the opening blessing is omitted and the service begins immediately after the Song of Symeon, Now, Master, with Psalm 142.

The Priest gives the blessing: Blessed is our God always, now and for ever, and to the ages of ages.

Reader: Amen.

[If there is no priest we begin, Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us. Amen.]

Then at once the following Psalm.

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

After the Psalm we sing the following in Tone 4.

The Lord is God, and has appeared to us. Blessed is he who comes in the name of the Lord. (This is sung after each of the following verses by the two choirs alternately)

Verse 1: Give thanks to the Lord, for he is good: his mercy endures for ever.

Verse 2: All the nations surrounded me, but in the name of the Lord I drove them back.

Verse 3: This is the Lord's doing, and it is marvellous in our eyes.

Then these Troparia. Tone 4. Lifted up on the Cross.

Now to God's Mother let us humble sinners run in haste
and in repentance let us fall down before her feet,
crying aloud with fervour from the depths of our souls,
'Sovereign Lady, help us now,
have compassion upon us,
hasten, for we perish
from our many offences.

Let not your servants go empty away;
we have you as our only hope'.

Glory. The same again, or the Apolytikion of the Church.

[Strictly, if the latter is not in Tone 4, the following Theotokion should be replaced by one in the appropriate Tone.]

Both now. The following.

Though most unworthy, may we never by silence
fail to proclaim your mighty acts and accomplishments,
for if you do not stand to intercede for us all,
Mother of our God, who then
will preserve us in freedom?
Who would have delivered us
from such terrible dangers?
O Sovereign Lady, from all kinds of threats
you save your servants,
may we not abandon you.

Then Psalm 50, read by the Reader.

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit. A broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of justice, oblation and whole burnt offerings. Then they will offer calves upon your altar.

And we begin the Canon. A Composition by Monk Theostiriktos, or, as some say, Theophanes.

Ode 1, Tone 8. The Irmos.

On crossing the water as though dry land,
escaping from Egypt
and its miseries in his flight,
the Israelite raised his voice and cried aloud,
'To our Redeemer and our God now let us sing!'

Troparia. In each Ode, after the first two Troparia we sing,
Most holy Mother of God, save us!

By many temptations I am held fast,

and seeking salvation
come for refuge in flight to you
O Mother of God's own Word and Virgin,
from my dread dangers and troubles now rescue me.
The passions torment with their assaults,
despondency's burden
presses heavily on my soul,
with the calm of your Son and God, pure Maiden,
O All-immaculate Virgin, now give me peace.
Glory.
To God and our Saviour, you once gave birth,
pure Maiden, I beg you,
from dread troubles may I be saved,
for as I now run to you for refuge,
it is to you that I lift both my soul and mind.
Both now.
In body and soul, sick as I am,
consider me worthy,
only Mother of our true God,
of your godly providence and kindness,
for you are good and the one who gave birth to Good.
Ode 3. The Irmos.

You constructed the heavens' high vault, O Lord, and the Church,
has you as its builder, do you establish me in your love,
you are the pinnacle
of all desires, and foundation,
mankind's only Lover, of all who believe in you.

Troparia.

As protection I set you and as the shield of my life,
you gave birth to God, Virgin Mother, guide me as a pilot now
into your anchorage,

you the support of the faithful,
source of all good things, you alone the one all-praised.

I entreat you, O Virgin, dispel the strife in my soul,
pacify, I pray you, the tempest of my despondency,
for you, O Bride of God,

gave birth to him who is calm's source,
you gave birth to Christ, you alone are the one all-praised.

Benefactor is he whom you bore and cause of all good,
pour out then for all the abundant wealth of his benefits,
power to do all things,

is yours who bore Christ the mighty,
powerful in strength is he, O greatly blessed by God.

Cruel illnesses test me, and passions most damaging,

help me, I beseech you, O Virgin, aid me, all-blameless one,
for I know you to be
the inexhaustible treasure,
never failing storehouse, of healings that have no price.

Other Troparia.

Save your servants,
from every danger, O Mother of God,
for next after God
we all fly for refuge to you
as unbreachable wall and protection.

With kindness, all-praised Mother of God,
look on the dire affliction of my body
and heal the pain of my soul.

Then the Litany of supplication.

Priest: Have mercy on us, O God, according to your great mercy, we
pray you, hear and have mercy.

People: Lord, have mercy (three times after each petition).

Priest: Also we pray for our Archbishop N., and for all our brotherhood
in Christ.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon
and forgiveness of sins for the servants of God, all devout and Orthodox
Christians, those who dwell in or visit this city and parish, the wardens
and members of this church and their families.

Also we pray for the servants of God who make this supplication, and for the servants of God (and he commemorates the names of those for whom the supplication is being made).

People: Lord, have mercy (x3 or x12).

Priest: For you, O God, are merciful and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Kathisma. Tone 2. Seeking things on high.

Invincible rampart, fervent intercession,
the wellspring of mercy, refuge of the world, to you
we all cry insistently,

‘Sovereign Lady, Mother who bore our God,
hasten, from perils swiftly set us free,
alone you are ever swift in our defence’.

Ode 4. Irmos.

I have heard, Lord, the mystery
of your dispensation, I heard and was afraid,
I have meditated on your works
and exalt and glorify your Deity.

Troparia.

I entreat you, O Bride of God,
still my passions’ tumult, the tempest of my faults,

still the raging turmoil in my soul;
you who brought to birth my pilot and my Lord.
As I call on you grant to me
your compassion's depths, let me know your tenderness,
you who bore the Saviour of all those
who now lift their voices and who sing your praise.

All-Immaculate Virgin,
we acknowledge you as the Mother of our God
as we offer you our hymns of thanks,
for your many gracious gifts which we enjoy.
As our hope and assurance,
rampart of salvation which none can overthrow
we have gained you, highly honoured one,
and from every trouble you deliver us.

Ode 5. The Irmos.

Lord, enlighten us,
with your ordinances and commands,
and with your upraised arm grant unto us your peace,
for you alone, O Lord, are Lover of humanity.

Troparia.

Fill my heart, I pray,
with your gladness and unsullied joy,

Virgin most pure, the only Mother of our God,
for you who gave birth to him who is the cause of gladness.
Come, deliver us
from all dangers, Mother of our God,
you bore eternal liberation, Maid most pure,
the peace which passes all understanding came to birth from you.
Dissipate the fog,
Bride of God, the murk of my misdeeds,
with the illumination of your radiance,
you who gave birth to the divine and pre-eternal light.
Heal me, O Most Pure,
heal the sickness that afflicts my soul,
making it worthy of your kindness and your care,
and by your fervent intercession grant me health, I pray.

Ode 6. Irmos.

I pour out
my supplication to the Lord,
and to him I shall declare my afflictions,
for, see, my soul has been filled up with evils
and now my life has been drawn very close to Hell.
Like Jonas I appeal to you,
'O my God, bring me up from corruption!'

Troparia.

As from death
and from corruption and decay,
when to death and to decay it captive,
he saved my nature held fast by corruption
giving himself over into the hand of death,
O Virgin, beg your Lord and Son
from the malice of foes to deliver me.

I know you
to be my life's sure guardian
its protection and shield, O pure Virgin,
you who dispel the great throng of temptations,
and drive away assaults of demon hordes,
unceasingly I plead with you,
'From the passions' corruption deliver me'.
O Maiden,
complete salvation of our souls,
we have gained you as our rampart of refuge,
as our relief in afflictions and torment,
and in your light evermore we are filled with joy.
O Sovereign Lady, save us now
from the passions and dangers besetting us.

In sickness
and with no healing in my flesh
now I lie upon my bed, yet I implore you,
as you gave birth to our God and the world's Saviour,
to him who frees us from sickness and malady,
O good one, hear me, I implore,
'From disease's corruption now raise me up'.

Other Troparia.

Save your servants,
from every danger, O Mother of God,
for next after God
we all fly for refuge to you
as unbreachable wall and protection.

Immaculate,
who through a word gave birth to the Word
beyond explanation in the last days,
make intercession,
as you have a mother's freedom to speak.

Then again the Litany of supplication.

Priest: Have mercy on us, O God, according to your great mercy, we
pray you, hear and have mercy.

People: Lord, have mercy (three times after each petition).

Priest: Also we pray for our Archbishop N., and for all our brotherhood in Christ.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families.

Also we pray for the servants of God who make this supplication, and for the servants of God (and he commemorates the names of those for whom the supplication is being made).

People: Lord, have mercy (x3 or x12).

Priest: For you, O God, are merciful and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Kontakion. Tone 2.

Protection of Christians that cannot be put to shame,
unfailing mediation with the Maker,
do not despise the voices of us sinners as we pray;
but, in your love, be quick to help us
who cry to you with faith,
'Hasten to intercede,
make speed to entreat,
O Mother of God',

for you ever protect those who honour you.

Then the Anavathmi, the 1st Antiphon in Tone 4:

From my youth up many passions make war on me: but you, O Saviour, help me and save me. (x2)

You who hate Sion, may you be put to shame by the Lord: for you will be dried up as grass by fire. (x2)

Glory.

By the Holy Spirit every soul is given life, by cleansing it is exalted, it is made bright by the threefold Unity in a sacred mystery.

Both now.

By the Holy Spirit the streams of grace well up, watering all creation to engender life.

Then the Prokeimenon in Tone 4. Psalm 44.

I will remember your name throughout all generations (x2).

Verse: Listen my daughter and see, and incline your ear, and forget your people and your father's house, and the King will desire your beauty.

I will remember your name throughout all generations.

Priest: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

People: Lord, have mercy (x3).

Priest: Wisdom, stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

People: And to your Spirit.

Priest: The Reading is from the holy Gospel according to Luke. [1, 39—49.56]

People: Glory to you, O Lord, glory to you!

Priest: Let us attend.

In those days Mary arose and went with haste into the hill country, to a city of Juda, and she entered the house of Zachary and greeted Elizabeth. And when Elizabeth heard Mary's greeting, the infant leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For see, when the voice of your greeting came to my ears, the infant in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.' And Mary said, 'My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, from henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And Mary remained with her about three months, and returned to her own house.

People: Glory to you, O Lord, glory to you!

Glory to the Father and to the Son and to the Holy Spirit. Tone 2.

Father, Word and Spirit, Trinity in Unity, blot out the multitude of my transgressions.

Both now and for ever and to the ages of ages. Amen.

Through the prayers of the Mother of God, O Merciful One, blot out the multitude of my transgressions.

Have mercy on me, O God, according to your great mercy; according to the fullness of your compassion blot out my offence.

Tone 6. Having placed all your hope.

Sovereign and all-holy one,
do not trust me to protection
which is merely human,
but accept the pleading of your supplicant,
anguish has hold of me,
nor can I endure
the hostile demons' arrows;
no shelter can I find,
no, nor place of refuge, wretch that I am,
from every side I am assailed,
and, save you, I find none that offers solace,
Queen of all creation,
Protection of the faithful and our hope,
do not despise my entreaty,
but take action for my good.

Other Theotokia in the same Tone.

No one who has recourse to you
goes from your presence put to shame and rejected,

O Mother of God, pure Virgin,
but asking for grace
they receive gifts and benefits
most advantageous to the plea they make.
For the afflicted, transformation
and liberation for the ailing
are you, O Mother of God, most pure Virgin:
save your City, save us all.
To all those embattled, you are peace,
you are calm to those tossed by the tempest
the one Protection of the faithful.

Priest:

O God, save your people and bless your inheritance, visit your world with mercy and pity, exalt the horn of Orthodox Christians and send down upon us your rich mercies; at the prayers of our all-pure Lady, Mother of God and Ever-Virgin Mary; by the power of the precious and life-giving Cross; at the protection of the honoured Bodiless Powers of heaven; through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist John, of the holy, glorious and all-praised Apostles; of the holy, glorious and triumphant Martyrs; of our venerable and Godbearing Fathers and Mothers; of Saint N. [the patron of the Church]; of the holy and righteous Forebears of God, Joachim and Anne, of Saint N., whose memory we celebrate [the Saint of the day],

and of all your Saints, we beseech you, only merciful Lord, hearken to us sinners as we pray to you and have mercy on us.

Singers: Lord, have mercy (x12 in groups of three).

Priest: By the mercy and compassion and love towards mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Singers: Amen. And we continue with the rest of the Canon.

Ode 7. Irmos.

The Three Youths from Judea
who attained to the faith of the holy Trinity
in Babylon of old,
sang out as they trampled
on the furnace's raging flames,
'Blessed are you, O God,
the God of our Fathers!'

Troparia.

With the will to accomplish
our salvation, O Saviour, you made your dwelling place
within the Virgin's womb,
revealed her as the champion
and protection for all the world.
'Blessed are you, O God,

the God of our Fathers!
O pure Mother implore him
who desires to grant mercy, the one you brought to birth,
that they may be set free
from faults and soul's defilements,
those who cry out with faith and sing,
'Blessed are you, O God,
the God of our Fathers!'
You revealed her who bore you
as a tower of safety, as incorruption's fount,
salvation's treasure store
and doorway to repentance
for all those who now cry aloud,
'Blessed are you, O God,
the God of our Fathers!'
As you bore Christ the Saviour
for our sake, deign to heal from all sicknesses of the soul
and weakness of the body
those who with love and longing,
O most pure, who gave birth to God,
come close to you, to draw near
to your divine protection.

Ode 8. Irmos.

The King of heaven,
whose praise the Angels are singing,
all the hosts of the bodiless powers
praise him and exalt him most highly to all ages.

Troparia.

Do not despise those
who beg your help, O pure Virgin,
as they raise their song up in your honour,
praising and exalting you, Maiden, to the ages.

Unending rivers
of healings you pour, O Virgin,
for all those who glorify and extol and praise you,
those whose songs exalt your Birth-Giving beyond language.

You cure, O Virgin,
all my soul's weakness and sickness,
and the flesh's tormenting afflictions,
so that I may sing of your glory, Highly Favoured.

The passions' onslaughts
and the assaults of temptations
you, O Virgin, repel and drive from us,
wherefore we shall praise and hymn you to all ages.

Ode 9. Irmos.

We who through you, O Virgin,
have been saved confess you
to be most truly the one who gave birth to God,
with all the choirs of the heavens you we now magnify.

Troparia.

Do not reject my weeping,
tears that flow unceasing,
for you, O Virgin, gave birth to our Saviour Christ,
and it he who has wiped every tear from every face.
Come, fill my heart, O Virgin,
fill my heart with gladness,
for you received in his fullness the joy of all,
and made the pain and the sadness of sin now disappear.
O Virgin, be the haven,
shelter and protection
of those who flee to you, rampart unshakeable,
may they have as their refuge, their gladness and their joy.
Dispel the fog of error,
ignorance's darkness,
and let your light's rays, O Virgin, illumine those
who with devotion I my heart, O Virgin,

fill my heart with gladness,
for you received in his fullness the joy of all,
and made the pain and the sadness of sin now disappear.
O Virgin, be the haven,
shelter and protection
of those who flee to you, rampart unshakeable,
may they have as their refuge, their gladness and their joy.
Dispel the fog of error,
ignorance's darkness,
and let your light's rays, O Virgin, illumine those
who with devotion proclaim you the Mother of our God.
Heal one laid low and wretched,
in a place of sickness,
a place, O Virgin, of ill and of wretchedness,
grant transformation from weakness and feebleness to health.
Then the Megalynaria, during which the Priest censes.
It is truly right to call you blessed,
who gave birth to God,
ever-blessed and most pure, and Mother of our God.
Greater in honour than the Cherubim
and beyond compare more glorious than the Seraphim,
without corruption

you gave birth to God the Word;
truly the Mother of God,
we magnify you.

Higher than the heavens is she by far,
and yet more resplendent than the sun with its blazing rays,
she who has delivered
us from the curse's power,
in hymns now let us honour
her who rules all the world.

From the swarming multitude of my sins,
both my soul and body are now weakened, they are both sick,
O Most Highly Favoured,
to you I fly for refuge,
the hope of those who have none,
grant me, I pray you, your help.

Mother of the One who redeemed us all,
hear the supplications your unworthy household makes,
be our intercessor
with him, the One born from you,
the world's true Sovereign Lady,
become our Advocate.

Fervently and joyfully we now sing

hymns and odes to you, the all-praised Mother of our God,
with the Lord's Forerunner
and all the Saints in heaven,
implore your Son, O Mother,
to show us pity now.

Let the impious' lips be bereft of speech,
who do not worship this your icon, the all-revered,
this which was depicted
by Luke, the Lord's Apostle,
the icon with the title,
'She who points out the Way'.

The Megalynarion of the Patron of the Church. Then
All you hosts of heaven, the Angel Bands,
John, the Lord's Forerunner, the Apostles, the holy Twelve,
Saints beyond all number,
with our God's own Mother,
make intercession for us,
that we may all be saved.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now
and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

If the Service of Supplication is sung by itself without Vespers, or outside the first fortnight of August, then the following are sung.

Troparia of Compunction. Tone 6.

Have mercy on us, Lord, have mercy on us; for we sinners, lacking all defence, offer you, as our Master, this supplication: have mercy on us.

Glory.

Lord, have mercy on us, for in you we have put our trust. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hands, and we have called on your name.

Both now.

Open the gate of compassion to us, blessed Mother of God; hoping in you, may we not fail. Through you may we be delivered from adversities, for you are the salvation of the Christian race.

If, however, the Service is sung as part of Vespers, or during the first fortnight of August, then the Apolytikion of the day, together with the appropriate Theotokion, is sung.

Then the Litany of supplication.

Priest: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy (x3)

People: Lord, have mercy (three times after each petition).

Priest: Also we pray for our Archbishop N., and for all our brotherhood in Christ.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families.

Also we pray for the servants of God who make this supplication, and for the servants of God (and he commemorates the names of those for whom the supplication is being made).

People: Lord, have mercy (x3 or x12).

Also we pray for the protection of this city and land from plague, famine, earthquake, flood, fire, sword, invasion by enemies, civil war

and sudden death; and that our good God, who loves mankind, will be merciful, kindly and easily entreated, will turn away and dispel all wrath and disease stirred up against us, and deliver us from his just threat that hangs over us, and have mercy on us.

Reader: Lord, have mercy (x40). [In groups of 10 while the Priest is praying]

Priest: Also we pray that the Lord, our God, will hearken to the voice of supplication of us sinners and have mercy on us.

Reader: Lord, have mercy (x3).

Priest: Hear us, O God our Saviour, the hope of all the ends of the earth and of those far off on the sea; and show pity, show pity, Master, on our sins, and have mercy on us. For you, O God, are merciful and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Priest: Glory to you, Christ, God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Holy Father, bless.

Priest: May Christ our true God, through the prayers of his all pure and holy Mother, the intercessions of the holy glorious, all-praised Apostles, (of the Saint of the church and of the day) and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

While the Christians kiss the Icon of the Mother of God, we chant the following Troparia.

Tone 2. When from the Tree.

All those, loving Virgin, you protect,
with your mighty hand, who in faith come
to seek refuge with you;
for we sinners, bowed beneath the weight of many faults,
have no other who in our dangers and our afflictions
is ever-present intercessor before God,
Mother of God, the Most High,
whence we fall before you, 'Deliver
all your servants in every predicament'.

The same melody.

Joy of all who are afflicted,
champion of all dealt injustice,
the food for those who are in need,
you, the stranger's advocate, support and staff of the blind,
loving care of the sick are you, to all who are crushed down
shield, defence and aid are you, the orphan's succour and help,
Mother of our God the Most High,
hasten, All-Immaculate, hasten,
hear our prayer, deliver all your servants.

Tone 8.

Accept the pleadings
of your servants, O Lady,

and rescue us from every constraint and affliction.

Tone 2.

All my hope I lay on you,

Mother of God.

Guard me beneath your protection.

During the first fortnight of August it is customary to sing, instead of the preceding Theotokia, the following Exapostilaria.

Tone 3. As God you adorned the heavens.

Apostles, you assembled here

brought here from the earth's furthest limits,

here in the bounds of Gethsemane

I bid you inter my body.

And you, my Son and my God,

my dear Son, receive my spirit.

O sweetness of the Angels,

the joy of all those in distress,

the Virgin Mother of the Lord,

you are the protection of Christians,

come to my aid, deliver me

from the eternal torments.

For you I have as advocate

before the God who loves mankind,

do not expose what I have done
before the sight of the Angels,
and I entreat you, O Virgin,
pray, come to my aid, come swiftly.

O Tower wreathed in gold,
O glorious Twelve-walled City,
The Throne from which the sun pours down,
the Seat of the King of all,
O wonder beyond understanding!
How is it you suckle the Master?

Priest

Through the prayers of our holy fathers, Lord Jesus Christ our God,
have mercy on us.

Reader: Amen.

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Selected Troparia and Kondakia.

Month of September.

It has 30 days. The day has 12 hours and the night 12 hours.

1. Beginning of the Indiction, that is of the New Year.

Commemoration of our venerable father Symeon the Stylite; assembly of the Mother of God of the Miasini. Commemoration of the martyr Aithalas, and of the forty holy women and of Ammoun, the deacon and their teacher, and of the holy martyrs Kallisti, Evodos and Hermogenes, sister and brothers. Commemoration of Jesus the just, son of Navi; and memorial of the great fire.

THE BEGINNING OF THE INDICATION. The Roman Emperors, for the maintenance of their troops, decreed through a constitution a certain general tribute on their subjects by every eparchy, the payment of which took place yearly. The same constitution was repeated after an interval of fifteen years, for the soldiers of Old Rome had the obligation to serve in the army for fifteen years. After the completion of these they renewed the constitution again, with some modification due to the probable change of circumstances in the interval, and ordered afresh another tribute, to be paid also in succession throughout the fifteen year period. At the end of this period a third, and so forth. The imperial constitution, through which this tribute was ordered a little before the winter, was named Indictio, that is “decree”, or “proclamation” concerning the tribute. Writing it “Indiction” the Kings of Constantinople preserved the word, while the patriarchs in later years employed the word epinemesis, which means “distribution”. Indictions were introduced, according to the commoner view under Augustus Caesar three years before Christ, and they produce as proof a certain papal seal (Bulla), that is a papal constitution, issued in the year 781 AD, which is dated as follows: anno IV, Indictionis LIII, that is “in year 4 of the 53rd Indiction”, from which

one can conclude the year mentioned. By multiplying the 52 full Indictions and adding the 4 years of the 53rd one arrives at the number 784, that is 581 years from Christ and 3 more.

There are three types of Indiction. The first is that introduced in the West, which is called "imperial", or "Caesarian" or "Constantinian", and it begins on the 24th of September. The second is called "papal" and begins on the 1st of January. The 3rd, that of Constantinople, which the Patriarchs of that city adopted after the fall of the Eastern Empire and which they write in their own hand on constitutions issued by them, without numbering the succession of Indictions or of the periods of 15 years. It begins, with a certain ceremony, from the 1st of September. And this is the "Beginning of the Indiction", and the reason for its cycle of fifteen years.

But since, after the gathering of the crops into barns, there takes place in a certain manner the completion of the whole year, and we begin again from this time and onwards to sow seed anew into the earth for the sake of the provision of new produce in the future, for this reason September is reckoned to be the beginning of the new year. The Church, as she celebrates today, asks of God "favourable weather", seasonable rains, "abundance of the earth" etc. That the ancient Synagogue of the Jews also celebrated on this day the feast of Trumpets, offering to God hymns of thanksgiving, holy Scripture is witness (Cf. Levit. 23:24-25. Num. 29:1-2). There is a third reason for the present feast: the remembrance of the entry of Jesus into the synagogue of the Jews at Nazareth, when he was given the book of the Prophet Isaias to read, and opening it he found the passage where it was written: "The Spirit of the Lord is

upon me, therefore he has anointed me “etc. (Luke 4:16-18). So much for the present feast and the Indiction.

Of the Saints celebrated today Symeon was born about the year 392 in a village called Sisan in the area of Cilicia and Syria. He entered the monastic stadium from his youth. At first he was trained in a monastery, later by himself in a desert place; and finally, opposite the mountains of Syria, he climbed onto a high pillar, from which he was given the name “Stylite”. He persevered on this for many years, standing upright for the most part. He lived in all for 69 years and died in 461.

Jesus, son of Navi, was of the tribe of Ephraim. He was born in Egypt around the year 1654 BC He succeeded Moses in the 85th year of his age. He held back the flow of the Jordan and made the Israelites cross over dryshod. When making war on the Jebusites he halted the course of the sun. He partitioned the promised land between the twelve tribes of Israelites and governed them for 25 years. He composed the book which bears his name, the sixth book of the Old Testament. He lived in all 110 years and died in the year 1544 BC

The Great Fire took place in Constantinople, according to some on the 2nd of September 461, according to others in 468.

No work and Permission for Wine and Oil.

Apolytikion of the Indiction. Tone 2.

Fashioner of all creation, who fix times and seasons by your own authority, bless the crown of the year with your goodness, Lord, preserv-

ing the Kings and your City in peace, at the intercessions of the Mother of God, and save us.

Of the Saint. Tone 1.

You became a pillar of endurance, Venerable Saint, rivalling the forefathers, Job in sufferings and Joseph in trials, and, while still in the body, the life of the Bodiless ones. Our Venerable Father Symeon, intercede with Christ our God that our souls may be saved.

Of the Mother of God. Tone 7.

Hail full of grace, Virgin Mother of God, harbour and protection of the human race, for from you the Redeemer of the world became incarnate. For you alone are Mother and Virgin, ever blessed and glorified. Intercede with Christ our God to grant the whole world peace.

Kontakion of the Indiction.

Composed in the year 1813 by the revered Patriarch of Constantinople Cyril VI.

Tone 3.

You created the universe in your ineffable wisdom, and fix the seasons by your authority, grant victories to your Christ-loving people. May you bless our goings and comings of the year, directing our works to your divine will.

Another Kontakion of the Indiction. Tone 4. Lifted up on the Cross.

Maker and Master of the ages, God of all things, truly beyond being, bless the cycle of the year and save in your infinite mercy all those who

adore you, the only Master, and who cry out to you with fear, O Redeemer: Grant to all a prosperous year.

Another, of the Saint. Tone 2. Model Melody.

Seeking things above and joined to things below, you made your column a chariot of fire, through which you have become a companion of the Angels, with them unceasingly imploring Christ our God on behalf of us all.

2. Of the holy martyr Mamas; and of our Father among the saints John the Faster, Patriarch of Constantinople.

Mamas was from Gangra in Paphlagonia. He was born in prison, where his parents died for the sake of Christ, and because he habitually called his adoptive mother Ammia, "Mama", he was named Mamas. He was martyred in 272 or 273. John the Faster was patriarch under Tiberius II, from the 12th of April 582 until the 2nd of September 595, having governed the Church for 13 years and almost five months. Under his patriarchate the hitherto unaccustomed title "Ecumenical Patriarch" was employed for the first time, by a certain local synod, about the year 586.

Apolytikion of the Martyr. Tone 4. Speedily anticipate. [Common].

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, Christ our God, save our souls.

Of the Hierarch. Tone 4. Model Melody. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and you gained through humility the things on high, through poverty riches, Father and Hierarch John. Intercede with Christ our God that our souls may be saved.

Kontakion of the Martyr. Tone 3. Today the Virgin.

With the staff given to you from God, shepherd your people to life-bearing pastures; crush the invisible and ferocious wild beasts beneath the feet of those who sing your praise; because we who are in dangers have all gained you, Mamas, as a fervent protector.

3. Of the holy Bishop-Martyr Anthimos, Bishop of Nikomedia; and of our venerable father Theoktistos, fellow-ascetic of Efthymios the Great.

Anthimos underwent martyrdom under the tyrant Maximus in 311 [or Diocletian in 301]. Theoktistos died around 651.

Apolytikion of the Bishop Martyr. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Anthimos; intercede with Christ our God that our souls may be saved.

Another. A composition by Anthimos IVth, Patriarch of Constantinople.

Tone 1.

As valiant defender of your flock, inspired Father, you readily shed your blood for it; you were not dismayed by the threats of the hostile, and

now you rejoice in heaven, as you stand by the throne of the triple-sunned Godhead. Glory to Christ who gave you strength, glory to your courage, glory, Anthimos, to your martyr's valour.

Of St Theoktistos. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Theoktistos, intercede with Christ our God that our souls may be saved.

Kontakion of the Hierarch. Tone 4. Lifted up on the Cross.

You were truly pre-eminent among priests, and you completed the road of martyrdom, you quelled the cults of idols and became a champion for your flock, O godly minded. And so it honours you as it mystically cries out: Ever deliver me from dangers by your prayers, our Father Anthimos.

4. Of the holy Bishop-martyr Babylas, patriarch of Antioch; and of the holy Prophet Moses, who saw God.

Babylas was the twelfth patriarch of Antioch and successor to Zevinos or Zenovios. He was martyred under Decius around the year 250. Moses, the loftiest of philosophers, wisest of lawgivers and most ancient of historians, was from the tribe of Levi, son of Abraham and Jochabed. He was born in Egypt in the year 1689 BC As a babe he was put into a basket, that is a box made out of papyrus and covered all over with pitch. He was put onto the banks of the Nile because of the command and the fear of Pharaoh. Taken from there by Pharaoh's daughter he be-

came her adopted son and was brought up in the royal court for 40 years. Fleeing from there to Madiam he saw at Mt Horeb the vision of the burning bush, in about the 80th year of his life, when he was appointed by God as leader of Israel, whom he led across the Red Sea as on dry land. He governed Israel in the wilderness for forty years and performed many signs and marvels. He composed the first five books of the Old Testament, which are called the Pentateuch. Having reached the land of Moab he ascended Mt Nebo to its summit, which is called Phasga, and there, by divine command, he died in the year 1569 BC, having lived in all for 120 years. His are the first two Odes from the Old Testament which are sung in the office: Let us sing to Lord, etc., and Attend, O heaven, and I will speak, etc. The first he sang by the shore of the Red Sea immediately after the crossing and the other in the land of Moab a few days before his death.

Apolytikion of the Bishop Martyr. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Babylas; intercede with Christ our God that our souls may be saved.

Of the Prophet. Tone 2. Model Melody. [Common]

As we celebrate the memory of your Prophet Moses, O Lord, through him we beseech you: save our souls.

Kontakion of the Hierarch. Tone 4. You have appeared today.

When charged you guarded the mighty works of the faith in your heart, Bishop and Martyr Babylas, servant of Christ, not quailing before the tyrant; therefore keep us safe.

5. Of the holy Prophet Zachary, father of the honoured Forerunner.

In the opinion of many in the Church, supported by ancient tradition, the Jews murdered this Zachary, as the Lord said to them, between the temple and the altar (Matt. 23:35) for two reasons: the first, that after the conception by the Virgin Mary Zachary still called her “Virgin” and numbered her among the virgins (Cf. St Basil, Sermon for Christ’s Nativity). The other, that at the time of the Slaughter of the Innocents (December 29th) his son John was not found, because the aged Elizabeth took him, still a babe, and carefully concealed him, precisely where is unknown, but certainly in the wilderness, where, according to the Gospel “the child grew and became strong in spirit, and he was in the wilderness until the day of his revelation to Israel” (Luke 1:80). When the child could not be found the father was slain on the order of Herod (Cf. Peter of Alexandria, Canon 13).

Apolytikion. Tone 4. Joseph was amazed.

Clothed in the vestment of priesthood, wise Zachary, you offered in a manner fitting a priest acceptable whole burnt offerings according to the Law of God; and you became a beacon and one who contemplated mysteries, manifestly bearing in yourself, O all-wise, the symbols of grace. Slain by the sword in God’s temple, Prophet of Christ intercede, with the Forerunner, that our souls may be saved.

Kontakion. Tone 3. Today the Virgin.

Today the Prophet and Priest of the Most High, Zachary, the parent of the Forerunner, sets out a table of his memory, nourishing believers and mixing for them a drink of righteousness. And so we praise him as a godly initiate of God's grace.

6. Remembrance of the wonder performed at Colossae, that is Chonae, by the Archangel Michael.

Permission for Wine and Oil.

Apolytikion. Tone 4. Lifted up on the Cross.

Chief Captain of the heavenly armies, we the unworthy implore you to protect us by your supplications with the shelter of the wings of your immaterial glory, guarding us as we fall down and insistently cry out: Deliver us from dangers, as Chief Captain of the Powers on high.

Kontakion. Tone 2.

Michael, who stand, all light, in the presence of the Trinity with all the heavenly hosts, and with them raise the inspired song, and who at God's command pass through the whole earth and are marvelled at for mighty wonders, do not cease to intercede for us all.

7. Forefeast of the Nativity of the most holy Mother of God; and commemoration of the holy Martyr Sozon.

St Sozon was martyred in Pompeiupolis in Cilicia under its governor, Maximianus, around 288.

Apolytikion. Tone 4. Joseph was amazed.

From Jesse's root and from David's loins Mary the child of God is being born for us today; and so the universe rejoices and is renewed; heaven

rejoices together with earth. Praise her, families of the nations. Joachim rejoices and Anne keeps festival as she cries: The barren gives birth to the Mother of God, the nourisher of our life.

Of the Martyr. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, Christ our God, save our souls.

Kontakion of the Forefeast. Tone 3.

Today the Virgin and Mother of God, Mary, the untouched bridal chamber of the heavenly Bridegroom is being brought to birth from barren womb by God's counsel, to be made ready as the chariot of the Word of God; for to this she was predestined, the gate of God and Mother of true life.

Of the Martyr. Tone 2.

Assembled together let us all sing today with mighty voice the praise of the true and godly-minded Martyr and tried athlete of piety, godlike Sazon, initiate of grace, richest giver of healings; for he intercedes to God for us all.

8. The Nativity of Our Most Holy Lady, Mother of God and Ever-Virgin Mary.

According to the ancient tradition of the Church the Mother of God was born by promise about 16 or 17 years before the Nativity of Christ of barren and aged parents, Joachim and Anne. Joachim was descended

from the royal line of David, of the tribe of Juda, while Anne was of the priestly tribe of Levi, daughter of the priest Matthan and Mary.

No work, and Permission for Fish.

Apolytikion. Tone 4.

Your Nativity, O Mother of God, has brought joy to all the inhabited world; for from you there dawned the Sun of righteousness, Christ our God. He abolished the curse and gave the blessing; and by making death of no effect, he has bestowed on us eternal life.

Kontakion. Tone 4.

Joachim and Anne were set free from the reproach of childlessness, Adam and Eve from corruption of death by your holy Nativity, O Immaculate. Delivered from the guilt of offences, your people celebrate it as they cry to you: The barren woman bears the Mother of God, the sustainer of our souls.

9. Of the holy and righteous Forebears of God, Joachim and Anne; and of the holy Martyr Severianos.

Severianos suffered under the Emperor Licinius and Duke Lucius in Sevasteia around 313.

Today there takes place the Autumn Equinox [By the old calendar].

Permission for Wine and Oil.

Apolytikion of the Feast; and of the Saints. Tone 2.

As we celebrate the memory of your righteous Forebears, O Lord, through them we implore you: save our souls.

Kontakion. Tone 2. Seeking things on high.

Now Anne rejoices, freed from the bonds of sterility, and nourishes the All-immaculate, as she summons all to sing the praise of the One who from her womb bestowed on mortals the only Mother who has not known man.

10. Of the holy Martyrs Minodora, Mitrodora and Nymphodora.

They were from Bithynia, sisters according to the flesh, and they suffered under Maximianus in the year 304, not far from the hot springs of Pithioi.

Apolytikion of the Feast.

Kontakion of the Saints. Tone 4. Lifted up on the Cross.

Contesting valiantly for the Trinity you routed the foe of many wiles, bound together as sisters in spirit; therefore you have made your home with the five Virgins in the heavenly bridal chamber, O Champions, and with joy you stand with the Angels before the universal King.

11. Of our venerable mother Theodora of Alexandria.

She lived in the reign of Zeno, in 472. Changing her name to Theodore and dressing as a man she lived in a male monastery unrecognised until her death.

Apolytikion of the Feast, and of the Saint. Tone 8. Model Melody.

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Theodora, rejoices with the Angels.

Kontakion. Tone 2. Seeking things on high.

You wore down your body by fasts, by vigils and by prayers, entreating the Lord to receive perfect pardon of your sin; which you truly obtained, having shown the way of repentance.

12. Of the holy Bishop and Martyr Autonomos.

He was a bishop in Italy, and suffered under Diocletian at Sorea on the gulf of Nikomedia in 298.

(His office is sung on the 11th, because today is the Leave-taking of the Nativity of the Mother of God.)

Kontakion of the Saint. Tone 2. Seeking things on high.

With reverence you celebrated the divine mysteries, wise Father; you became an acceptable sacrifice, all-blessed Martyr Automos. For you drank Christ's cup, and now, as you stand in his presence, you intercede for us all.

13. Dedication of the Church of the holy Resurrection of Christ our God; pre-feast of the precious and life-giving Cross; and commemoration of the holy Bishop-martyr Cornelius the Centurion.

This Church, the Church of the Holy Sepulchre, which is especially honoured by all the faithful, is the one which Constantine the Great erected on the site of Golgotha, where the Saviour was crucified and buried. A long time ago it was purposely obliterated by the Jews and pagans, while under Hadrian Aelius a pagan shrine of Aphrodite was erected on the site, for the greater desecration and total obliteration of the sacred spot. Here too the precious Cross was hidden; but after excavations had taken place on the order of the devout Emperor, the symbols of the sav-

ing passion were discovered. On this site then there was built a very large and outstandingly beautiful church dedicated to the life-bearing Resurrection of Christ our God, under the direction of the blessed Helen, of Drakilianos, the governor of Palestine, and Makarios, the then patriarch of Jerusalem, who elevated the precious Cross (September 14) and celebrated the dedication of this church about the year 330.

Cornelius was Roman by birth, pagan by religion, centurion by rank. He lived in Caesarea in Palestine, a man devout and godfearing, giving many alms to the people and praying to God at all times. About the year 41 he saw a vision of an angel and sent and invited the Apostle Peter from Joppa, by whom he was instructed in belief in Christ and was baptised with all his household. He was the first fruits of the pagans. It is said that after this he was appointed bishop, according to some of Caesarea itself, according to others of Skepsis not far from the Troad, and that he died a martyr's death.

Permission for Wine and Oil.

Apolytikion of the Dedication. Tone 4. Lifted up on the Cross.

You have displayed the loveliness of the holy dwelling of your glory below, O Lord, as you have the beauty of the firmament above. Strengthen it for ever and ever and accept our supplications which are ceaselessly offered you in it, through the prayers of the Mother of God, the life and resurrection of all.

Of the Cross. Tone 2.

We bring you in intercession the life-giving Cross of your goodness, O Lord, which you have given to the unworthy. Save the Sovereigns and

your City, giving them peace through the Mother of God, O only lover of mankind.

Kontakion of the Dedication. Tone 4. You have appeared today.

The Church has been declared a heaven filled with light, which guides all the faithful to the light. Standing in it we cry: Establish this house, O Lord.

And of the Saint. The same melody.

The Church received you as the holy first fruits of the nations, enlightening her by your virtuous deeds, godly Cornelius, initiator into sacred mysteries.

14. The Universal Exaltation of the Precious and Life-giving Cross.

The blessed Helen, mother of Constantine the Great, looked for the Cross in Jerusalem and found it buried in the earth about the year 325. Then the people, seeing it elevated on the ambo by the then patriarch of Jerusalem Makarios, cried out, "Lord, have mercy!" Note that after its finding part of the precious Cross was taken to Constantinople as a blessing, while the rest was left in Jerusalem. There it remained until the year 614, when the Persians, ravaging Palestine, took it back to their own country (January 22nd). But later, in the year 628, Herakleios led an army against them, took the precious Cross back again and brought it to Constantinople.

No work, and Fast, on whatever day it falls.

Apolytikion. Tone 1.

Lord, save your people and bless your inheritance; granting to faithful Christians victories over their enemies, and protecting your commonwealth by your Cross.

Kontakion. Tone 4. Model Melody.

Lifted up on the Cross of your own will, to the new commonwealth that bears your name grant your mercies, Christ our God; make your faithful people glad by your power, giving them victories over their enemies; may they have your help in battle: a weapon of peace, an invincible trophy.

15. Of the holy martyr Niketas.

He was martyred under Athenarichos, leader of the Goths beyond the Danube, in the year 330, in the time of Constantine the Great.

Apolytikion of the Feast; and of the Martyr. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, Christ our God, save our souls.

Kontakion of the Saint. Tone 2. Seeking things above.

Having cut off the might of error by your resistance, and by your struggles received the crown of victory, whose name you bear, glorious Niketas, you rejoice with the Angels, as with them you intercede unceasingly with Christ for us all.

16. Of the holy martyr Efphemia, the all-famed.

She was from Chalcedon and passed her life in virginity in the days of Diocletian, by whom she underwent a martyr's death in 303, or according to others in 307. Her sacred remains are preserved in the patriarchate in Constantinople.

Apolytikia: of the Feast

And of the Saint. Tone 4. Joseph was amazed. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 4. Lifted up on the Cross.

In your struggle you fought well, and after death you hallow us with streams of healings, O all-praised. Therefore we honour your holy falling asleep, as we stand with faith around your honoured relics, that we may be delivered from diseases of the soul and draw out the grace of wonders.

17. Of the holy martyr Sophia [Wisdom], and her three daughters Faith, Hope and Charity.

They were from Rome and suffered martyrdom about the year 126 under Hadrian.

Apolytikion of the Feast.

Kontakion of the Saints. Tone 1. The soldiers watching.

Revealed as most sacred branches of holy Wisdom, Faith, Hope and Charity by grace turned the wisdom of the Greeks to folly; and having struggled and been revealed as victors they were wreathed with an incorruptible crown by Christ the Master of all things.

18. Of our venerable father Evmenios, Bishop of Gortyna, the wonder-worker; and of the holy martyr Ariadne.

Apolytikion and Kontakion of the Feast.

19. Of the holy Martyrs Trophimos, Savvatos and Dorymedon.

The were martyred in the reign of Probus about the year 278; Savvatos in Antioch, the other two in Synnadoi of Phrygia.

18. Of our venerable father Evmenios, Bishop of Gortyna, the wonder-worker; and of the holy martyr Ariadne.

Apolytikion and Kontakion of the Feast.

19. Of the holy Martyrs Trophimos, Savvatos and Dorymedon.

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Apolytikion of the Feast.

Kontakion of the Saints. Tone 4. You have appeared today.

Revealed as a river filled with the gifts of grace of the Holy Spirit, you water the inhabited world, O Athletes, with the fair streams of your wonders.

20. Of the holy great martyr Efstathios and of Theopisti, his wife, and their two sons, Agapios and Theopistos.

They were martyred under Hadrian in around 120.

Permission for wine and oil.

Apolytikia of the Feast; and of the Saints. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, Christ our God, save our souls.

Kontakion. Tone 2. Seeking things above.

Having clearly imitated the sufferings of Christ, and drunk faithfully of his cup, you have become also a fellow heir of his glory, from him who is God of all receiving from on high, divine forgiveness.

21. Of the holy Apostle Quadratus of Magnesia, and of the holy Prophet Jonas.

Quadratus was a disciple of the Apostles and became Bishop of Athens. He was martyred under Hadrian in 117, though according to others somewhat later under Aurelius.

Jonas was son of Amathi, from the city of Gethchopher, or Geth-Opher (4 Kingd.14:25), of the tribe of Zabulon. He prophesied around 838-810 BC. God ordered him to leave for Nineve, the capital of the Assyrians and to preach its imminent overthrow, because of the sins of its citizens. But Jonas disobeyed the divine command and taking ship departed elsewhere. The sudden and dreadful tumult of the sea and the revelation of Jonas' disobedience compelled the sailors to throw him overboard. A great whale, at once made ready by divine foreknowledge, swallowed him down. He spent three days and nights in its belly, where he prayed, saying the sixth ode of the canon: I cried to the Lord my God

in my distress, etc. Afterwards the whale vomited him up onto dry land, and once again God's former command came to him. And so he departed and preached, saying, 'Yet three days and Ninive will be destroyed'. At this the people were terrified; all repented; they fasted, great, small, babes at the breast and even the animals; and in this way they appeased God and escaped his wrath. The prophecy of Jonas is divided into four chapters, and is ranked fifth among the Twelve Minor Prophets. His three day sojourn in the belly of the whale is an image of the three day burial and life-bringing resurrection of the Saviour (Matt.12:39-40).

(On this day we take leave of the feast of the life-giving Cross and everything is sung of the feast. The office of the Apostle is sung on the 22nd.)

22. Of the holy Bishop-martyr Phokas, bishop of Sinope.

He was martyred under the Emperor Trajan in 102.

Apolytikia: of the Apostle. Tone 3. [Common]

O holy Apostle Quadratus, intercede with the merciful God to grant our souls forgiveness of sins.

Of the Bishop-martyr. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Phokas; intercede with Christ our God that our souls may be saved.

Kontakion of the Apostle. Tone 8. As first fruits of nature.

The inhabited world brings you the Apostle Quadratus, Lord, as an honoured high priest and valiant athlete; and with hymns it honours his revered memory, asking always that through him forgiveness of faults may be bestowed on those who sing, 'Alleluia'.

23. The Conception of the honourable and glorious Prophet, Forerunner and Baptist John.

This took place 15 months before the nativity of Christ, after the vision of the Angel, which the Forerunner's father Zachary saw in the temple of the Lord, as he was officiating in the order of his course, during the feast of Tabernacles (Wednesday of Mid-Pentecost) according to tradition. In this vision the Angel Gabriel appeared and said to Zachary, 'Your supplication has been heard and your wife Elizabeth will bear you a son, and you are to call his name John'. But Zachary, aware of his Elizabeth's barrenness and that they were both well advanced in years, did not believe the Angel's words; and so he was condemned by him to remain silent and dumb until the words were fulfilled in their time. And so it came to pass (Lk.1:7-24. See also June 24th).

The Autumn Equinox occurs today [by the new calendar].

Permission for Wine and Oil.

Apolytikion. Tone 4. Speedily anticipate.

Be glad, O barren one, who before did not bear child, for see, you have conceived for the sun a lamp that is going to enlighten the whole inhabited world, sick with blindness. Dance Zachary, cry aloud with boldness, 'The one to be born is a Prophet of the Most High!'

Kontakion. Tone 1. The soldiers watching.

Great Zachary, with far-famed Elizabeth his wife, is radiantly glad, for worthily she conceives John the Forerunner, whom an Archangel announced rejoicing, and whom we humans fittingly honour as a initiate of God's grace.

24. Of the holy Protomartyr and Equal of the Apostles Thekla.

She was from the city of Iconium; she was taught the faith at the age of 18 by the apostle Paul, whom she followed, proclaiming Christ in different cities, and after having suffered greatly she died in her own homeland at the age of ninety.

Apolytikion. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 8. As first fruits of nature.

You shone forth with the beauty of virginity, you were adorned with the crown of martyrdom, entrusted with the work of an apostle, glorious Virgin. As first woman martyr you changed the flame of the fire to dew, while you tamed the raging of the bull by your prayer.

25. Of our venerable Mother Euphrosyne.

She was born in the reign of Theodosios the Less in 410, daughter of one Paphnutios. She escaped him, and, having changed her name to

Smaragdos, as a royal eunuch in man's clothing she entered a male monastery, where she lived unrecognised for 38 years.

Apolytikion. Tone 8. [Common]

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Euphrosyne, rejoices with the Angels.

Kontakion. Tone 2. Seeking things on high.

Longing to attain the life above you readily forsook the delight below, and merged yourself among men, O all-revered. For the sake of Christ your Bridegroom, you spurned an earthly suitor.

26. The passing of the holy Apostle and Evangelist John the Divine.

He was from Bethsaida in Galilee, son of Zebedee and Salome, brother of James the great, formerly a fisherman by trade, later an Apostle, beloved disciple and bosom friend of Christ. Alone of the other disciples he followed him to the Cross, when he was also entrusted with the Virgin, as another son to her and true brother of the teacher Jesus. After this he preached him to all Asia, and especially to Ephesus. When the second persecution of the Christians was launched by Domitian, he was taken bound from Asia to Rome, and there he was cast into a cauldron of boiling oil. Removed from it unharmed he was exiled to Patmos, where he wrote the Apocalypse. Returning to Ephesus after the tyrant's death, he, last of the other evangelists, wrote the Gospel in his name and his three General Epistles; and when he had lived altogether about

95 years he fell asleep in peace under Trajan in the year 100. He was surnamed the Theologian because he “theologised” [i.e. contemplated] the ineffable eternal generation of the Son and Word of God the Father; for this reason there is depicted in his icon the form of an eagle, one of the four symbolic living creatures which the Prophet Ezekiel saw (1:10).

No work and permission for Wine and Oil.

Apolytikion. Tone 2.

Beloved Apostle of Christ our God, hasten, deliver a people without defence. As he accepted that you lean upon his breast, he accepts you as you fall before him. Implore him, O Theologian, and scatter the persistent cloud of nations, asking for us peace and his great mercy.

Kontakion. Tone 2. Model Melody.

Who will recount your mighty works, O Virgin, for you pour out wonders and are a source of healings, and you intercede on behalf of our souls, as Theologian and friend of Christ.

27. Of the holy martyr Kallistratos and of his forty-nine fellow martyrs.

They were martyred in the reign of Diocletian, in the year 288.

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, Christ our God, save our souls.

Kontakion. Tone 4. You have appeared today.

The Church to-day honours you all, O Saints, as it offers you spiritual praise, for you struggled on its behalf, godly, victorious, all-wise Martyrs.

28. Of our venerable and confessor Chariton; and of the holy Prophet Baruch.

Chariton was from the city of Iconium in the time of Aurelian, around 274.

Baruch was son of Nerias, disciple and secretary of the prophet Jeremy (36:4). He composed his own prophecy, which is preserved in five chapters, in the fifth year of the captivity of the Jews in Babylon under Sedekias, 583 BC. A section from the prophecy of Baruch is read at vespers on Christmas Day, under the name of Jeremy, starting at 3:35 and ending at 4:4.

Of the Ascetic. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans your made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Chariton, intercede with Christ our God that our souls may be saved.

Kontakion. Tone 2. Nor tomb nor death.

Taking your delight in self-mastery, inspired Father, and bridling the desires of the flesh, you were seen growing by faith; and you flowered like the tree of life in the midst of Eden, all-blessed, most holy Chariton.

29. Of our venerable father Kyriakos the anchorite.

He was born in Corinth around 300; he lived as a monk in Palestine, under Efthymios the Great; he lived for 107 years and died in 408.

Apolytikion. Tone 1. Model melody.

Citizen of the desert and angel embodied, and wonder-worker you have been declared. O God-bearing father Kyriakos; by fasting and by vigil and by prayer receiving gifts of grace from heaven; you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength; glory to him who crowned you; glory to him who through you works healing for all.

Kontakion. Tone 8. To you my Champion.

The sacred Lavra, which honours you each day, celebrates each year your memorial as its mighty champion and helper. But as you have boldness towards the Lord, from foes that assail protect us, that we may cry to you, 'Hail, Father thrice-blessed!'

30. Of the holy Bishop-martyr Gregory, bishop of Great Armenia.

He was son of Anak, a Parthian by race, born around 240 and taught the faith in Christ at Caesarea in Cappadocia. He was ordained bishop by Leontios, archbishop of Caesarea. He endured many tortures from Tiridates, the ruler of Armenia. He brought tens of thousands of Armenians to the true religion, including Tiridates himself. He died ascetically around 325.

Apolytikion. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the action, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to

shedding of blood, Bishop and Martyr Gregory; intercede with Christ our God that our souls may be saved.

Kontakion. Tone 2.

Let us the faithful praise today in godly hymns and songs the far-famed High Priest as an athlete for the truth, Gregory, the watchful shepherd and teacher, the universal beacon; for he intercedes with Christ that we may be saved.

Appendix

1. Day of Intercession for the Environment.

Apolytikion. Tone 4. Speedily anticipate.

Lord and Saviour, who as God brought all things into being by a word, establishing laws and governing them unerringly to your glory, at the prayers of the Mother of God, keep secure and unharmed all the elements which hold the earth together, and save the universe.

Kontakion. Tone 2. With your blood.

With your all-powerful strength you framed all things, both visible and invisible; and so keep unharmed, we implore your goodness, the environment that surrounds the earth.

Month of October.

It has 31 days. The day has 11 hours and the night 13.

1. The Protecting Veil of Our Holy Lady, Mother of God and Ever-Virgin Mary [See the Appendix, at the end of the page]. Of the holy Apostle

Ananias, one of the Seventy; and the venerable Deacon Romanos the Singer.

Ananias came from Damascus, where, through a divine revelation, he baptized the Apostle Paul in the year 36. He finished his course as a martyr, being stoned under the governor Lucian.

Romanos flourished around 496, in the reign of Anastasios. He came from Emesa in Syria and had been deacon of the church of Beirut. He was the first writer of Kontakia, and the very first which he composed was that for the Nativity of Christ, 'To-day the Virgin gives birth'.

Apolytikia: of the Apostle. Tone 3. Holy Apostle. [Common]

Holy Apostle Ananias, intercede with the merciful God to grant our souls forgiveness of sins.

Of the Saint. Tone 8. In you, Mother. [Common]

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Romanos, rejoices with the Angels.

Kontakion of the Apostle. Tone 2. Nor tomb nor death [Aug. 15th].

Most fervent helper in intercessions and swift to answer those who ask, accept our prayer, Ananias, and implore Christ, who alone is glorified among the saints, to have mercy on us.

Of St Romanos. To you, my Champion. [By Monk Gerasimos]

As wisdom's all melodious harp, expounder of ascents inspired by God, we praise you, Romanos, with holy songs. But as a lyre of gifts beyond our ken, to godly wakefulness rouse us who cry to you, 'Hail, Father possessed by God!'

2. Of the holy Bishop Martyr Cyprian and the holy Virgin Martyr Justina.

Justina was from Damascus and had dedicated her virginity to Christ; Cyprian came from Antioch in the region of Coele-Syria and Arabia and was given to magic and was a worshipper of demons. He learned their impotence because having tried all his craft in order to entice Justina to love, he was smitten by the sign of the Cross and acknowledged the truth. He abandoned demonic error and came to Christ; he burned all his magic books, was baptized and later succeeded to the episcopal throne of his native country. He was arrested with Justina by the count of Damascus. They both endured numerous tortures at his hands and were sent finally to Diocletian at Nikomedia, where their heads were cut off in around the year 304.

Apolytikion. Tone 4. You shared their way of life. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Cyprian; intercede with Christ God that our souls may be saved.

Kontakion. Tone 1. The angelic choir [The soldiers watching].

From the magic art, O Cyprian inspired by God, you turned to the knowledge of God, and you were declared a wise healer for the world, granting cures to those who honour you with Justina. With her intercede with the Master who loves humankind that your servants may be saved.

3. Of the holy Bishop and Martyr Dionysios the Areopagite.

He was an Athenian, a learned man and one of the councillors of the famous court of the Areopagos; hence he is called the Areopagite. He first believed in Christ in the year 50, when Paul preached in Athens, of which he was appointed by him as its first bishop, in the opinion of some people. Others, doubtless correctly, say that he was the second, and the successor of Hierotheos, whom Dionysios calls his friend and teacher after Paul (On the Names of God, 3.2). According to an ancient tradition he died a martyr in Athens in around the year 96.

Apolytikion. Tone 4.

You were taught goodness and, sober in all things, you vested yourself in a good conscience as befitted a priest. You drew ineffable mysteries from the Vessel of election, kept the faith and finished the same course as his, Bishop and Martyr Dionysios. Intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. To you, my Champion.

You passed through the gates of heaven, having become the disciple of the Apostle who reached beyond the third heaven, Dionysios. You were enriched with complete knowledge of ineffable mysteries and shed your

rays on those who had previously slept in the darkness of ignorance. And so we cry: Hail, universal Father.

4. Of our father among the Saints Hierotheos, bishop of Athens.

In the opinion of some he was also a member of the court of the Areopagus. When he had been instructed in faith in Christ by Paul, he was ordained as bishop of Athens. It was he again who initiated the godly Dionysios more completely into the truths concerning Christ. Dionysios later explained his comprehensive and summary teachings more clearly and exactly. He was brought by a cloud to the Dormition of the Mother of God, when he, after the Apostles, was the initiator of the divine hymns. 'Wholly absent from, wholly outside himself and experiencing communion in things that are celebrated in hymns, and held to be by divine inspiration the hymnwriter of all that he had heard and seen, of things known and unknown' as Dionysios himself says (On the Names of God, 3.2). After a good and holy life he went to his rest in the Lord.

It is worth noticing here that in the sacred songs for the feast of the Dormition of the Mother of God the hymnwriters have borrowed a great deal word for word from the above chapter by Dionysios.

Apolytikion. Tone 4.

You were taught goodness and, sober in all things, you vested yourself in a good conscience as befitted a priest. You drew ineffable mysteries from the Vessel of election, kept the faith and finished the same course as his, Bishop and Martyr Hierotheos. Intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. To you, my Champion.

We praise you as Athens' high priest, as we have been initiated through you into strange and ineffable mysteries; for you were declared to be a hymn writer inspired by God. But all-blest Hierotheos intercede that we may be delivered from every kind of sin, that we may cry: Hail, inspired Father.

5. Of the holy martyr Charitini.

She was martyred under Diocletian in 290.

Apolytikion. Tone 4. Joseph was amazed. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

6. Of the holy, glorious Apostle Thomas.

His name means Twin. He was one of the Twelve and came from Galilee. He preached to the Parthians, Persians, Medes and Indians, by whom he was tortured and died as a martyr, possibly in the city of Meliapur, or Maliapur, according to some, and which is still called St Thomas. It lies on the eastern side of the Indian peninsula of Coromandel.

Permission for wine and oil

Apolytikion. Tone 3. Holy Apostle. [Common]

Holy Apostle Thomas, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4. Today you have appeared.

Filled with God's grace Christ's Apostle and true servant cried in repentance: You are my God and Lord.

7. Of the holy martyrs Sergios and Bacchos.

They suffered in Rome under the Emperor Maximianus, around 296.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggles obtained the crown of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 3. Today the Virgin.

Let us assemble to crown with holy praises the noble Martyrs and brothers in the faith, Sergios, stout soldier of the Trinity, and Bacchos, who bravely fought beside him in tortures, as they hymned Christ, the Prizegiver and Creator of the universe.

8. Of our venerable mother Pelagia.

She was from Antioch and lived around 284. At first she was a pagan and lived a dissolute life. But after she had been catechized and baptized by a certain bishop Nonnos, she left for the Mount of Olives, where she spent the rest of her life in sanctity and died in peace.

Apolytikion. Tone 8. Model Melody. [Common]

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Pelagia, rejoices with the Angels.

Kontakion. Tone 2. Seeking things on high.

You wore out your body with fasts, vigils and prayers as you besought the Creator for complete forgiveness for your deeds. This, Mother, you truly obtained and you showed the way of repentance.

9. Of the holy Apostle James, son of Alphaios; and of our venerable father Andronikos.

The Apostle James was one of the Twelve. He preached Christ to many nations and suffered death by crucifixion.

Andronikos was from Antioch. He died after a life of asceticism around 500.

Apolytikia: of the Apostle. Tone 3. Holy Apostle. [Common]

Holy Apostle James, intercede with the merciful God to grant our souls forgiveness of sins.

Of the Saint. Tone 1. When the stone had been sealed. [Common]

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Andronikos. By fasting, and by vigil, and by prayers receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him

who gave you strength; glory to him who crowned you; glory to him who through you works healing for all!

Kontakion of the Apostle. Tone 4. Lifted up on the Cross.

James was revealed as a wondrous fisherman of the nations and most honoured of disciples, companion of the Apostles. He dispenses to the world the wealth of healings, he frees from troubles those who praise him. And so with one accord we cry to him: Save us all, O Apostle, by your prayers.

10. Of the holy martyrs Evlampios and Evlampia his sister.

They were from Nikomedia. They suffered under Maximianus in the year 296.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 3. Today the Virgin.

Let us honour the noble Martyrs, brother and sister in the flesh, the wise Evlampios and Evlampia; for they put to shame the devices of tyrants through the power of the Crucified; and so have been declared the glory and boast of Martyrs.

11. Of the holy Apostle Philip, one of the Seventy; and of our venerable father Theophanes the Branded.

Philip was from Caesarea in Palestine and had seven daughters, who were prophetesses. He preached in Samaria in 35. He met the eunuch of Candace, queen of the Ethiopians, who was reading the prophet Isaias, and when he had instructed him he baptized him. Later he preached among the Trallians in Asia, where he died.

Theophanes was a Palestinian and brother of Theodore the branded. Both were monks of the monastery of St Sabbas. They were called 'Branded' because Theophilus, the last of the iconoclast emperors, had inscribed on their foreheads with a red hot iron thirteen lines of iambics and sent them into exile, where Theodore died, probably in 823. Theophanes, however, who was born in 778, outlived the death of Theophilus in 842 and was elected metropolitan of Nicea. He died on the 11th of October in 845. Both wrote numerous Canons and Hymns, which adorn the services of the Church.

Apolytikia: of the Apostle. Tone 3. Holy Apostle. [Common]

Holy Apostle Philip, intercede with the merciful God to grant our souls forgiveness of sins.

Of the Saint. Tone 8. Orthodoxy's guide. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of high priests, O wise Theophanes, inspired by God, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakion of the Apostle. Tone 4. Today you have appeared.

Enlightened by the all-holy Spirit you enlighten the whole earth by your teachings and the brightness of your wonders, O sacred initiate, Apostle Philip.

Of the Saint. Same melody.

You dawned on the Church like a second sun, venerable Theophanes, enlightening her with the beams of your teachings as a priest of Christ our God.

Note: On the eleventh of this month, if it falls on a Sunday, or on the first Sunday following it, is sung the office of the 367 Holy Fathers, who assembled in the 7th Ecumenical Council at Nicea against the iconoclasts, in the reign of the Empress Irene and of her son, Constantine Porphyrogenitos.

Sunday of the Holy Fathers of the 7th Ecumenical Council.

Apolytikia: of the Resurrection; and of the Fathers. Tone 8.

You are glorified above all, Christ our God, who established our Fathers as beacons on the earth, and through them guided us all to the true faith: Greatly compassionate Lord, glory to you!

Kontakion. Tone 8.

The preaching of the Apostles and the doctrines of the Fathers sealed for the Church the faith as one; wearing the robe of truth, woven from contemplation on high, she rightly proclaims and glorifies the great Mystery of true religion.

Or: Kontakion. Tone 2. Not honouring an image made by hands.

The Son who shone ineffably from the Father, was born twofold in nature from a woman; knowing him we do not deny the representation of his form; but depicting it devoutly, we honour it faithfully; and so, holding to the true faith, the Church, greets the image of Christ's incarnation.

12. Of the holy martyrs Probus, Tarachos and Andronikos.

They suffered under Diocletian in 296.

Apolytikion. Tone 5. Let us believers.

The Powers of heaven marvelled at the achievements of the holy Martyrs, because by the power of the Cross they struggled nobly and invisibly overcame while in mortal bodies the bodiless foe; and they intercede with the Lord to have mercy on our souls.

Kontakion. Tone 2. Seeking things above.

The noble soldiers of Christ, the godly Martyrs Probus, Andronikos and Tarachos, have shown us the glory of the Trinity; they confounded all the godlessness of the tyrants as in the faith they nobly struggled.

13. Of the holy martyrs Karpos, Papylos, Agathodoros and Agathoniki.

Karpos was Bishop of the Church of Thyateira, Papylos a deacon, Agathodoros their slave, while Agathoniki was Papylos' sister. They suffered under Decius at Sardis in Lydia around 250.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants,

and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4. Lifted up on the Cross.

As a precious treasure and a spring flowing with streams of healings the Master has granted your relics to those on earth; they cleanse diseases of every kind and give grace to souls in a never-ending stream; and so with one accord, Karpos and Papylos we celebrate with love your festival.

14. Of the holy Martyrs Nazarius, Gervase, Protasius and Celsius; and of our venerable father Kosmas of the Holy City, the poet, Bishop of Μαρούμα.

All the Martyrs suffered at Milan under Nero in 64.

Kosmas was a native of the Holy City, that is Jerusalem. He was a contemporary and the same age as John of Damascus (December 4th), with whom he was brought up, having been adopted because he had been orphaned by the latter's father Sergius. He was also his fellow student under the same teacher. In about 743 he was consecrated bishop of Maiouma, a coastal city of Palestine, which, having been formerly subject to Gaza, was known as the harbour of the Gazeans. But under Constantine the Great it was completely rebuilt and named Constantia, after his son Constantine (Sozomen, History of the Church 5.3). Kosmas became a fine hymn-writer, and is therefore called both 'poet' and 'melodist'.

Apolytikion of the Martyrs. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Saint. Tone 8. Orthodoxy's guide. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of high priests, O wise Kosmas, inspired by God, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakia: of the Martyrs. Tone 2. Seeking things on high.

Appearing as shining lamps, godly Martyrs, you flood all creation with the light of your wonders, as you destroy on every occasion the deep night of diseases and implore Christ, the only God, to grant us mercy.

And of the Saint. Tone 8. To you, my Champion.

Adorned with virtues, O Kosmas inspired by God, you have become an adornment of Christ's church, which you have adorned with hymns, blest Saint. But intercede with the Lord that we may be delivered from every wile of the opponent who cry to you: Hail, thrice-happy Father!

15. Of the holy martyr Lucian, presbyter of the Church of Antioch.

He was from Samosata of devout parents. He opened the catechetical school of Antioch where he taught the orthodox doctrines of the faith and explained the difficult passages of the divine Scriptures. He translated the Old Testament from the Hebrew and produced a first class edition of the text, purged of any trace of heresy. He went to Nikomedia to encourage the faithful to struggle for the sake of Christ and was de-

nounced to Maximus; to whom he spoke with great boldness and made a defence of the faith of the Christians. He was condemned to prison, where he died from starvation and thirst in 311.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

16. Of the holy martyr Longinus the Centurion at the Cross.

It was he who served under Pilate during the passion of the Saviour Christ, over whom he kept guard by the Cross. When he saw the earthquake and all that took place, he cried out in fear: 'Truly this man was the son of God' (Matt. 27:54). After the Resurrection he abandoned his military career and returned to his native country of Cappadocia, where he preached Christ. He was taken through the activity of Pilate for Tiberius Caesar and beheaded.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 4. Today you have appeared.

Gladly the Church rejoices at the commemoration to-day of the revered champion, Longinus, as she cries: You, Christ, are my might and my stronghold!

17. Of the holy Prophet Osee [Hosea]; and of the holy monk-martyr Andrew of Krisis.

Andrew came from the island of Crete, where he led the ascetic life. Under the emperor Constantine Copronymous he left for Constantinople and there suffered much for the honour of the holy icons. Finally as he was being dragged through the market place with his feet bound, he was struck with a butcher's axe by a certain fishmonger, and so gave up his spirit to God in the year 761. His holy remains were laid up in a place called Krisis.

Osee was from the tribe of Issachar, or rather that of Ruben, a son of Beiri, and is first in order of the twelve Minor Prophets, and the oldest of them. He prophesied for more than sixty nine years. He lived for more than eighty, between 810 and 720 BC. His prophecy is divided into fourteen chapters.

Apolytikion of the Martyr. Tone 4. Lifted up on the Cross.

Trained by the ascetic life on the mountain, with the panoply of the Cross you destroyed the spiritual assaults of hostile powers, blest Saint. Again you bravely stripped for combat and slew Copronymous with the sword of faith; for both struggles you have been crowned by God, as monk and martyr, honoured Andrew.

Kontakion. Tone 3. Today the Virgin.

Today the Queen of cities celebrates the radiant feast of your light-bearing memory, and invites to join her every city and country. She rejoices for she has gained a great treasure: your body of many struggles, blest Andrew, beacon of orthodoxy.

18. Of the holy Apostle and Evangelist Luke.

He was from Antioch, a doctor by profession, disciple and travelling companion of Paul, at whose suggestion he wrote the Gospel that bears his name, after Matthew and Mark, around the year 60 AD. Then he wrote the Acts of the Apostles, dedicating both books (in the opinion of some people) to the governor of Achaia, Theophilus. He lived more than 80 years and died in Achaia, possibly at Patras, the metropolis of that province. The emblem on his icon is the Ox, the third of the symbolic living creatures of Ezekiel [1,10], because his Gospel starts from the worship under the old law, under which oxen were frequently offered in sacrifice.

Permission for wine and oil

Apolytikion. Tone 3. Holy Apostle. [Common]

Holy Apostle and Evangelist Luke, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4. Today you have appeared.

You became a disciple of the divine Word, and with Paul you led the whole world to the light and dispelled the gloom by writing the Gospel of Christ.

19. Of the holy Prophet Joel; and of the holy Martyr Varus.

Varus competed under Maximianus in 304.

Joel was of the tribe of Reuben, son of Bathuel, 818-750 BC. His prophecy is divided into 3 chapters and is placed second among the Minor Prophets.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

20. Of the holy great Martyr Artemios; and of our venerable and god-bearing father Gerasimos the new ascetic of the island of Kephallenia.

Artemios lived in the reign of Constantine the Great and was appointed by him as governor of Alexandria. He was later honoured with the rank of Patrician. In the reign of Julian the Apostate, who was punishing the Christians, in the year 361 Artemios with outspoken boldness rebuked his apostasy. And so, after suffering many torments, his head was cut off.

Gerasimos was a Peloponnesian by birth, son of Demetrios and Kali, by whom he was devoutly brought up and taught the sacred scriptures. He left his native country and after journeying through various places, reached Kephallenia. There he restored an old church and round it built a nunnery, which survives to this day, in a place called Omala. Here he ended the ascetic course of his life in 1579. His holy relics, which have remained incorrupt, are exposed to the faithful for their sanctification.

Apolytikia: of the Martyr. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

And of the Saint. Tone 1.

A champion of the Orthodox and angel in the flesh, a god-bearing wonder-worker newly revealed to us, godlike Gerasimos, let us believers praise. For worthily he received from God the ever-flowing grace of healings from God. He gives strength to the sick and heals those possessed by demons. And so for those who honour him he is a source of healings.

21. Of our venerable father Hilarion the great.

He lived for 80 years and died in 333.

Apolytikion. Tone 8. Model Melody. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Hilarion, intercede with Christ God that our souls may be saved.

Kontakion. Tone 3. Today the Virgin.

As an unsetting beacon of the spiritual Sun, assembled to-day we praise you in hymns; for you shone out for those in the darkness of ignorance, leading all to the heights of God, O Hilarion, as they cried: Hail Father, rampart of Ascetics!

22. Of the holy equal of the Apostles Averkios, Bishop of Hierapolis, the wonder-worker; and of the seven holy youths of Ephesus, Maximilian, Iamblichos, Martinianus, Dionysios, Antony, Exakoustodian and Constantine.

Averkios flourished around 186.

The Seven Youths fell asleep in a cave in 250 and slept for 184 years, until the reign of Theodosios the Less. When they had awoken, or risen again, and by divine command slumbered for a little, they departed to the Lord in 434.

Apolytikia: of the Saint. Tone 4. The truth of your actions. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and Hierarch Averkios; intercede with Christ God that our souls may be saved.

Of the Martyrs. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 8. As first fruits of nature.

The whole Church of the faithful honours you, Averkios, as a great high priest and fellow of the Apostles: by your entreaties guard her unconquered, unshaken and undisturbed by any heresy, O blessed and most-admirable.

23. Of the holy Apostle James, the Lord's brother, first bishop of Jerusalem.

According to some he was the son of Joseph the Betrothed, by the wife the latter had before he was betrothed to the Ever-virgin. He was therefore known as her son and the Lord's brother, just as He was considered to be Joseph's son (Matt. 13:55). According to others he was Joseph's nephew, the son of Joseph's brother Cleopas or Clopas, who was also called Alphaeus, and of his wife Mary, who was the sister, or rather the first cousin, of the Mother of God. But he was again called the Lord's brother because of this relationship, in accordance with the idiom of Holy Scripture.

By one of the Evangelists (Mark 15.40) he is therefore called 'James the Less', to distinguish him from James the son of Zebedee, who is called 'the Great'. He was appointed the first bishop of Jerusalem in 34, having been chosen for the episcopal throne, according to some, by the Lord himself; but according to Eusebius, by the Apostles. He was nicknamed 'Olvias', that is to say 'just', because of his outstanding holiness and justice. He climbed to the pinnacle of the temple, that is to the highest point of its roof, on the day of Pascha to the amazement of all, and from there he gave what they sought of him: a testimony concerning Jesus. He proclaimed in a loud voice that Jesus is seated on the right hand of the Great Power, and is going to come on the clouds of heaven. At this testimony many of those present shouted out: 'Hosanna to the son of David!'. But the scribes and Pharisees cried: 'Ah! Even the Just has been led astray!' and on the orders of the High Priest Annanas he was cast down from there and then stoned as he prayed for his murderers. His head was crushed with a fuller's board, and so he breathed his last

in the year 62 (Eusebius, History of the Church, II.23). The first of the Catholic Epistles to the Jews in the diaspora was written by this James. Permission for wine and oil.

Apolytikion. Tone 4.

As the Lord's disciple, O Just one, you received the Gospel; as a Martyr you have unflinching courage; as God's brother, boldness; as a High Priest, power to intercede. Intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Lifted up on the Cross.

When the only-begotten of the Father, God the Word, came to live among in these last days, he declared you, venerable James, to be first shepherd and teacher of Jerusalem and faithful steward of the spiritual Mysteries; and so we all honour you, Apostle.

24. Of the holy Martyr Arethas and his companions.

They were martyred in 542 at Negra [Najran], a city in Arabia Felix.

Apolytikion. Tone 1. Be entreated. [Common]

Be entreated by the sufferings, which the Saints endured for you, O Lord; and heal all our pains, we beg, O Lover of mankind.

Kontakion. Tone 4. Today you have appeared.

To-day a herald of joy, the light-bearing feast of the Champions, has come to us; as we hymn it we glorify the Lord who is in the highest.

25. Of the holy Martyrs and notaries Markianos and Martyrios.

They were put to death by the Arians in Constantinople in 346.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4. Lifted up on the Cross.

Competing well since childhood, Markianos with wise Martyrios, you overthrew the apostate Arius and kept the orthodox faith unharmed as you followed Paul, the wise teacher; and so you have found life with him as noble champions of the Trinity.

26. Of the holy Great Martyr Demetrios Myrovlitis; and commemoration of the Great Earthquake.

The latter occurred at Constantinople in 741, the 24th year of the reign of Leo the Isaurian, the first of the iconoclast emperors.

Saint Demetrios was from Thessaloniki, a most devout son of devout parents and a teacher of Christ's faith. And so, when Maximianos came to Thessaloniki in 290, Demetrios was arrested by him and kept chained in prison. Games were being held in the city and Maximianos was present as a spectator. A certain barbarian, a friend of the Emperor's and a noted wrestler, named Lyaios, outstanding both for his physical bulk and his strength, was vaunting himself in the stadium and challenging the citizens to wrestle with him. All those who took up the challenge he threw. Seeing this a certain youth named Nestor, an acquaintance of Saint Demetrios, came to him in the prison and asked for his blessing for single combat. This he received by being signed with the precious Cross. Then he entered the stadium and cried boldly: 'O

God of Demetrios, help me! He got a hold on Lyaios and striking him a timely blow below the heart, he left the former champion lifeless on the ground. Maximianos, greatly grieved at this, when he learned the reason, ordered Demetrios to be run through at once with lances in the prison where he was being held, but Nestor he slew with his own sword. Apolytikion of the Saint. Tone 3. Your confession.

The whole world has found you as a mighty champion in dangers, O victor, who rout the nations. Therefore, as you destroyed the pride of Lyaios in the stadium by giving Nestor courage, holy Great Martyr Demetrios, implore Christ God to grant us his great mercy.

And of the Earthquake. Tone 8.

Christ, our God, who look upon the earth and make it tremble, deliver us from the fearful threat of earthquake, and send down upon us your rich mercies, at the prayers of the Mother of God, O only lover of mankind.

Kontakion. Tone 2. Model Melody.

With the streams of your blood, Demetrios, God has dyed the Church in purple, the God who gives you unconquerable might and keeps your City unharmed, for your are its strength.

27. Of the holy Martyr Nestor.

He suffered under Maximianos, as stated above under the 26th.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shat-

tered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Or: Apolytikion of the Saint. Tone 3. Your confession.

The whole world has found you as a mighty champion in dangers, O victor, who rout the nations. Therefore, as you destroyed the pride of Lyaios in the stadium by giving Nestor courage, holy Great Martyr Demetrios, implore Christ God to grant us his great mercy.

Kontakion. Tone 2. Seeking things on high..

You struggled nobly and have now inherited immortal fame; at the prayers of the Martyr Demetrios you became a valiant soldier of the Master. With him, wise Nestor, do not cease to intercede on behalf of us all.

28. Of the holy martyrs Terence and Neonilla, his wife, and of their seven children, Savilos, Nitas, Ierax, Theodoulos, Photios, Vili and Evniki; and of our venerable Father Stephen the Sabbaite.

Their country and the date of their martyrdom are uncertain. They were all beheaded after enduring bitter tortures.

Saint Stephen passed his life in asceticism in the monastery of St Sabbas; hence he was named 'Sabbaite'. Here he was ordained bishop. He died around 790, leaving the Church a number of poetic troparia.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants,

and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Saint. Tone 8. Orthodoxy's guide. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of high priests, O wise Stephen, inspired by God, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

29. Of the holy virgin martyr Anastasia the Roman; and of our venerable father Avramios.

Anastasia was arrested while still young and living in a monastery. She confessed Christ with boldness and when she had endured many forms of torture she was beheaded in 256, under Valerian and Gallienus.

Saint Avramios died in about 390.

Apolytikia. Of the Saint. Tone 4. Joseph was amazed. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

And of the Saint. Tone 8. In you, Mother. [Common]

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away;

but to care for the soul, which is a thing immortal; and therefore your spirit, holy Avramios, rejoices with the Angels.

Kontakia. Of the Martyr. Tone 3. Today the Virgin.

Venerable Anastasia, hallowed by streams of virginity and washed in the blood of martyrdom, you grant healing to those in the toils of diseases and salvation to those who approach you from the heart; for Christ, who pours forth grace without limit, gives you strength.

And of the Saint. Tone 3. Today the Virgin.

You appeared on earth as an angel in the flesh, and by your ascetic life you became like a tree planted by the water of self-control and grew well; you washed stains away with the streams of your tears. And so you have been revealed, Avramios, as a godlike vessel of the Spirit.

30. Of the holy martyrs Zenovios and Zenovia, his sister.

They suffered under Diocletian in 290.

Apolytikion. Tone 4. Speedily anticipate. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 8. As first fruits of mature..

Let us honour with inspired songs the Martyrs for truth and heralds of true religion, the brother and sister Zenovios with Zenovia, who lived united and who through martyrdom have received an incorruptible crown.

31. Of the holy Apostles of the Seventy, Stachys, Apelles, Amplias, Urban, Narcissus and Aristoboulos, and of the holy martyr Epimachos.

Of these Apostles, Stachys was ordained and appointed first bishop of Byzantium by the Apostle Andrew. He shepherded his flock for 16 years and went to his rest in the Lord. According to tradition Apelles became bishop of Heracleia and died in peace. Amplias and Urban were ordained by Andrew, the first called, Amplias as bishop of Odysopolis and Urban of a city in Macedonia. They were both slain by idolaters. Narcissus was ordained bishop of Athens and met a martyr's death. Aristoboulos was bishop of a city whose name is unknown. The godly Apostle Paul mentions Stachys, Amplias, Urban and Narcissus (Rom. 16, 8.9.11).

The Martyr Epimachos was from Egypt and led the ascetic life by mount Pelusion. He went down to Alexandria in the time of Decius, was arrested by the governor Apellianos and underwent a martyr's death in 251.

Apolytikia. Of the Apostles. Tone 3. Holy Apostle. [Common]

Holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

And of the Martyr. Tone 4. Speedily anticipate. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 8. As first fruits of nature.

As precious treasures of the all-holy Spirit and rays of the Sun of glory let us fittingly hymn the wise Apostles, Apelles, Urban, Aristoboulos, Amplias, Narcissus and Stachys, whom the grace of our God has brought together.

Appendix

1 [or 28]. The Protecting Veil of the Most Holy Mother of God. In the Sacred Monastery of Docheiariou on Mount Athos, the holy wonder-working Icon of the Mother of God, Gorgoypikoos [She who answers swiftly].

Apolytikia. [by Monk Gerasimos]

Tone 1. Citizen of the desert.

We sing the praise of the graces of your Protectng Veil, O Virgin, which like a light-bearing cloud you unfold beyond understanding, and you spiritually protect your people from every assault of their foe. For we have gained you as Protection, defender and helper, as we cry out to you: Glory to your mighty deeds, O Pure one; glory to your Protection; glory to your providence towards us, O Immaculate!

Another. Tone 8. Mother of God Ever-Virgin.

Mother of God Ever-Virgin, you have given your holy Protection, through which you protect those who hope in you, as a mighty refuge for your race. For as of old so now you have wondrously saved us, enveloping your people like a spiritual cloud. And so we implore you to grant peace to your commonwealth, and to our souls God's great mercy.

Kontakion. Tone 8. To you, my Champion. [by Monk Gerasimos]

Like a cloud brightly overshadowing the whole company of the Church, O All-pure, you appeared of old in the royal City. But as Protection and Champion of your people, protect us from every affliction as we cry to you: Hail, Protection wholly light.

Of the Icon. Tone 1. Citizen of the desert. [By Monk Gerasimos]

Made rich by your icon that works marvels, Mother of God, as by a spring of your spiritual graces that flows from God, we draw from it abundantly the streams of marvels, as from Eden. For you are a helper who answers quickly those who cry out to you, 'Glory, pure Virgin, to gifts of grace; glory to your virginity; glory to your ineffable care for us, O Immaculate!'

Of the Icon. To you, my Champion. [By Monk Gerasimos]

Taking refuge in your help, O Mother of God, as in a sheltered haven we are saved from many kinds of dangers and disease. For as a helper who answers quickly you have appeared to those who with faith take refuge in your Icon and who cry out to you, 'Hail, helper of all the world!'

In Cyprus and in some other places, on the first Sunday of October the feast of All Saints of Cyprus is celebrated.

Apolytikion for the Saints of Cyprus

Tone 1. Citizen of the desert.

The Saints of Cyprus, Apostles and Martyrs, High Priests and Ascetics, let us Cypriots, as is fitting, having formed a new choir, honour with spiritual songs, as glorious adornments and defenders of the isle, as we cry, 'Glory to the One who made you strong! Glory to the One who crowned you! Glory to the One who through you grants us gifts divine!'

The Month of November.

(Having 30 days. The day has 10 hours and the night 14)

1. Of the holy and wonder-working, unmercenary physicians, Cosmas and Damian; and of their venerable mother Theodotes.

They were from Asia, and their father was a pagan. After his death, their Christ-loving mother now having found freedom, brought them up devoutly and taught them every form of virtue and knowledge, in particular medicine. They took this up as their profession and went around every disease and weakness, giving their cures without payment both to all humans and also to animals, hence they were given the epithet 'Unmercenary'. In this way they completed the course of their lives and died in peace.

Permission for wine and oil.

Apolytikion. Tone 8.

Holy Unmercenary Saints and wonderworkers, visit our weaknesses: freely you have received, freely give to us.

Kontakion. Tone 2.

Glorious, wonder-working Healers, you have received the grace of healings, and spread strength on those in need. But by your visitation calm too the insolence of our enemies and heal the world by your wonders.

2. Of the holy Martyrs Akindynos, Pegasios, Aphthonios, Elpidophoros and Anempodistos.

They suffered in Persia around the year 330, under Savorios, or Saporios, the Second, King of the Persians.

Apolytikion. Tone 2.

Champions of the Lord, blessed is the earth enriched by your blood; and holy the dwellings which have received your spirits; for in the stadium you triumphed over the foe and with boldness proclaimed Christ. Intercede with him, we beg, as he is good, that our souls may be saved.

Kontakion. Tone 1. The angelic choir.

As unwandering stars of the Sun of glory the soldiers of Christ shone on the earth, scattering the darkness of the passions and forming without hindrance a fount of unstinted grace for all, they give salvation without danger with hope of the faith.

3. Of the holy Martyrs Akepsimas, Joseph and Aeithalas; and the dedication of the church of the holy Great Martyr George of Lydda, or the laying up of his body.

Akepsimas and his companions were martyred in 330 under Savorios or Saporios II, king of the Persians.

The dedication took place in the time of Constantine the Great.

Apolytikion: of St George. Tone 4.

As liberator of captives, protector of the poor, physician of the sick, champion of kings, O victor and great martyr George, intercede with Christ God that our souls may be saved.

Of the Martyrs. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakia: of the Martyrs. Tone 2. Seeking things on high.

All-blessed, wise Martyr, without blemish you were a guide to divine mysteries and became an acceptable sacrifice; for gloriously you drank the cup of Christ, holy Akepsimas, with your fellow champions, as you intercede for us all.

Of St George. Tone 8. To you, my Champion.

To your triumphant and swift assistance we faithful flee for refuge and we implore that those who hymn you may, through you, Christ's champion, be delivered from the pitfalls of the foe, and from every kind of danger and of ill, that we may cry to you: Hail, martyr George!

4. Of our venerable father Ioannikios the Great; and of the holy hieromartyrs Nikander, bishop of Myra, and Hermaios, presbyter.

They drew many unbelievers to the faith of Christ; they were denounced to the count of the city, Livanios, by whom, after many other torments, they were immured alive into a tomb, and so handed their spirits into the hands of God. The ascetic was born in Bithynia, around the year 740; his father was named Myritikes, his mother Anastaso, and from his early manhood he served as a soldier and was found worthy of royal honours for his courage. Later he came to despise them all and left for Mt Olympus, where he passed the rest of life as an ascetic, and having become mighty in virtue, he fell asleep in the Lord in 834,

having lived for all of 94 years. His is the brief prayer: 'The Father is my hope,' etc.

Apolytikia: of the Ascetic. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans your made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Ioannikios, intercede with Christ God that our souls may be saved.

And of the Bishop Martyr. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Nikander; intercede with Christ God that our souls may be saved.

Kontakion of the Ascetic. Tone 4. Today you have appeared.

Assembled to-day in your sacred memory, venerable Ioannikios, all we believers implore that we may find mercy from the Lord.

5. Of the holy martyrs Galakteon and his wife Epistimi.

He was a son of Kleitophon and Lefkippi, who at first had both been pagans, but were later taught the true faith by a certain Christian, named Onouphrios. Epistimi was also the child of unbelieving parents and was baptised because of her marriage to Galakteon. They were martyred under Decius around 250.

Apolytikion. Tone 4. [Common].

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

6. Of our father among the saints Paul, Archbishop of Constantinople, the Confessor.

A native of Thessaloniki, he was first a priest and then bishop of the Church of Constantinople; a distinguished man, generous, upright for things of God, witnessing by the goodness of his life. He was a most fervent zealot for the Council of Nicea and a most valiant champion of the faith in the Homousios until death. But he was on two occasions exiled from his throne by the arianising Emperor Constantius, son of Constantine the Great, finally he was exiled around 350 to Koukousos in Armenia, where at the instigation of the Arians, those who were taking him into exile throttled him.

Apolytikion. Tone 3. Model Melody.

Your confession of the divine faith proved you a second Paul, a zealot for the Church. With you Abel and the just blood of Zachary cry out to the Lord. Venerable Father, implore Christ God to bestow on us his great mercy.

Kontakion. Tone 2. Seeking things on high.

Blazing upon earth like a star shining in the heavens, you now enlighten the catholic Church, for which you struggled and laid down your life, blest Paul, and like Abel and Zachary your blood cries out clearly to the Lord.

7. Of the thirty holy Martyrs of Melitini; and of our venerable father and wonderworker Lazarus of Mt Galisios.

They were martyred under Diocletian and Maximianos in 290. Lazarus led the ascetic life under Constantine Monomachos. He was born in 967, travelled round various regions of the East to visit monasteries and, having returned to his own country in 1005, he built the monasteries of Mt Galisios after 1012 and fell asleep in the Lord on the 7th of November 1053.

Apolytikia: of the Martyrs. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained the crown of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Ascetic. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans your made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Lazarus, intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Today you have appeared.

As a mighty beacon the Church of Christ glorifies you with joy in psalms; therefore do not cease to intercede with Christ God to grant to all pardon of offences.

8. The Assembly of the Chief Captain Michael and the rest of the Bodiless Powers.

All the Angels, according to the Apostle Paul, are ministering spirits, sent out for those who are to inherit salvation [Heb. 1:14]. God has established them as guardians over every nation and people, and as guides for what is good [Lev. 32:8]. He orders them to guard those who hope in him, that nothing may harm them, that no evil may draw near their dwellings [Ps. 6:9-14]. In heaven they look continually on the face of God, as they sing to him the thrice-holy hymn and intercede before him on our behalf, as they likewise also rejoice over one sin who repents [Is. 6:2-3; Mt. 18:10; Lk. 15:7; Acts 12:15]. In a word they serve God for our benefit in so many ways that the pages of the holy Scriptures are full of accounts of them.

Therefore the orthodox Church, gratefully honouring these divine ministers and our protectors and guardians, ordains to-day this present assembly, that is our gathering for their common feast and praise; but especially of the Archangels Michael and Gabriel, as they are mentioned by name in the Scriptures. Michael means 'Who is as God?', while Gabriel means 'Power of God'. The number of the Angels is not defined by holy Scripture, though Daniel says thousands upon thousands minister to God and ten thousands upon ten thousands stand before him [7:10]. Nevertheless they are all divided into nine ranks called: Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels and Angels.

No work and permission for wine and oil.

Apolytikion. Tone 4. Lifted upon the Cross.

Chief captains of the heavenly armies, we the unworthy implore you to protect us by your supplications with the shelter of the wings of your immaterial glory as you guard us who fall down and insistently cry out: Deliver us from dangers, as Captains of the Powers above.

Kontakion. Tone 2.

Chief captains of God, ministers of divine glory, guides of mankind and princes of the Bodiless ones, ask for what is for our good and for great mercy, as Chief Captains of the Bodiless ones.

9. Of the holy martyrs Onesiphoros and Porphyrios; and of our venerable mother Matrona; and of our Father among the Saints Nektarios of Pentapolis.

The martyrs suffered under Diocletian and Maximianos in the year 290. The ascetic was from Perge in Pamphylia and flourished around 466; she had been married to a husband and had a daughter by him; after her husband's death she entrusted her to a certain wise woman, while she herself ended her life ascetically. She lived to be almost a hundred.. Saint Nektarios was from Selyvria in Thrace, and was devoted to God from childhood. When he had been carefully educated he was consecrated Metropolitan of Pentapolis in Egypt. He came to Greece and passed his life in virtue, wisdom and the other precepts of the Gospel. By divine counsel he founded the women's monastery of the Holy Trinity in Aegina, where he spent the rest of his life in holiness and virtue, in constant prayer and humility. He fell asleep in 1920. In the same monastery, which already bears his name, are preserved his sacred relics, which in-

effably give off a sweet fragrance and are the source of numerous wonders.

Apolytikia: of the Martyrs. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Ascetic. Tone 8. [Common]

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Matrona, rejoices with the Angels.

Of St Nektarios. Tone 1. Citizen of the desert.

Selyvria's offspring and Aegina's guardian, the true friend of virtue, revealed in these last times, Nektarios let us the faithful praise as inspired servant of Christ; for he pours out healings of every kind for those who devoutly cry: Glory to Christ who gave you glory! Glory to him who made you wondrous! Glory to him who through you works healings for all!

Kontakion of the Hierarch. Tone 8. To you my Champion.

The newly shining star of Orthodoxy, and new-built outer rampart of the Church of Christ let us sing his praises with joy of heart, for by the power of the Spirit glorified he pours out abundant grace of healings for those who cry aloud: Hail, Father Nektarios!

10. Of the holy apostles of the Seventy, Olympas, Rhodion, Erastes, Sosipater and Quartus, and of the holy martyr Orestes.

Of these Olympas and Rhodion, or Herodion [Rom. 16:11], followed Peter the prince of the Apostles to Rome, where their heads were cut off by Nero. The others ended their lives in peace, having become bishops, Sosipater of Iconium, Quartus of Beirut, Erastes of Paneas or Paneias (which was renamed Caesarea Philippi), he had been appointed treasurer of the Church in Corinth [Rom. 16:22]. The martyr was from Tyana in Cappadocia in the time of Diocletian. Holes were bored in his ankles by long nails, he was bound to a wild horse, dragged violently along by it and expired, in the year 289.

Apolytikia: of the Apostles. Tone 3. [Common]

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

And of the Martyrs. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4. Today you have appeared.

The Apostles' festival has been made manifest to-day, manifestly granting forgiveness of offences to all who celebrate their memorial.

11. Of the holy martyrs Menas, Victor and Vincent; and of the holy Martyr Stephanis; and of our venerable Father Theodore the Studite.

Menas was an Egyptian who suffered in Kotyaeios in Phrygia in 296 under Diocletian and Maximianus; Victor and Stephanis in Italy in 160 under Antonius; Vincent in Spain in 235 under Maximinus.

Theodore the Studite was born in Constantinople in 759 of devout parents, Photeinos and Theoctisti; from his youth he was clothed in the monastic schema in the monastery known as that of Sakkodion, of which he became abbot in 794 (having been ordained deacon and priest around 784 by the most holy patriarch Tarasios). Later he transferred to the monastery of Studios, so called because it had been founded by Studios, a Roman consul, and he received the epithet 'Studite'. He appeared as a fervent zealot for the traditions of the fathers; he fought till his death for the honour of the holy icons; he endured exile on three occasions because of his zeal for the true faith. On the third occasion he was condemned by the iconoclast Emperor Leo the Armenian; he endured nobly, being beaten and bound and being transferred from one gloomy dungeon to another even more stygian, for seven whole years. Finally he was recalled from exile by Michael Travlos, and after a short respite from his long labours he rested in the Lord on November 11th, 826, on a Sunday, when his disciples were kneeling round him and singing the 'Blameless'. Some say that he himself, after receiving the spotless mysteries, began to sing this psalm; but that when he reached the verse: 'I shall not forget your judgements for ever, for by them you have made me live' (118:93), he expired, at the age of 67. Among his many other sacred writings he composed, with the co-operation of his own brother Joseph, almost the whole of the book, full of compunction, the Triodion (Cf. also July 14th).

Apolytikia: of the Martyrs. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Saint. Tone 8 [Common].

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of monks, inspired by God, O wise Theodore, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakia: Of the Martyrs. Tone 8.

As Martyrs of true religion and inspired athletes, the Church, as she glorifies to-day their godly struggles, honours Menas the champion, Victor the noble and Vincent the high-minded; and she cries out with love as she glorifies the Lover of mankind.

Of the Ascetic. Tone 2. Seeking things on high.

Your ascetic life, equal to an angel's, you made radiant by an athlete's wrestlings, and you appeared, Theodore, blessed by God, as a companion of Angels, with whom you implore Christ God on behalf of us all.

12. Of our father among the saints John the Merciful, archbishop of Alexandria; and of our venerable father Neilos.

John was from Cyprus, from the town of Amathon, son of Epiphanios, governor of Cyprus. He was born in 555, he was placed on the archiepiscopal throne in 608 and died in 619, at the age of 64.

Neilos was from Constantinople, a disciple of Chrysostom. At first he was eparch of the city but later a monk on Mt Sinai. He wrote letters and various ascetic writings. He died around 451.

Permission for wine and oil.

Apolytikia: Of the Bishop. Tone 8.

By endurance you gained your reward, venerable Father, in prayers you were unceasingly strong, you loved the poor and provided for them; but intercede with Christ God, blest John the Merciful, that our souls may be saved.

Of the Ascetic. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father John, intercede with Christ God that our souls may be saved.

Kontakia: Of the Bishop. Tone 2, Seeking things on high.

You distributed your wealth to the poor and now you have wealth from heaven, all-wise John; and so we all honour you, as we celebrate the memory of the Mercy, whose name you bear.

Of Saint Neilos. Tone 8. To you my Champion.

The rebellious undergrowth of the passions of the body, blest Neilos, you vigorously cut out by your sleepless intercession. But as you have boldness towards the Lord, free me from every kind of danger that I may cry to you: Hail, universal Father!

13. Of our father among the saints John Chrysostom, archbishop of Constantinople.

This great teacher of the inhabited world was born in Antioch the Great in 344 of devout parents, Secundus and Anthousa. He was a pupil the rhetor Livanios and the philosopher Andragathios. He was at first a monk in the hermitages around Antioch and later ordained priest of the church of Antioch in 383. He mounted the archiepiscopal throne on the 15th of December 397.

He was banished in 402 by Arkadios and Evdoxia, but after a short time he was recalled to his throne. After seven or eight months he was banished for a second time on June 29th 404, and having suffered greatly in exile for more than three years, being constantly transferred from place to place, he died on the road in Komani on the 14th of September 407 at the age of 63. He was named Chrysostom because of his eloquence. He wrote a great many works and explained the divine Scriptures more than any other of the Fathers. 1,447 of his sermons have been preserved and 240 letters. Twenty two teachers of the Church have composed eulogies for him.

Note that because of the feast of the Exaltation of the Cross on September 14th, his commemoration was transferred to the present date.

No work and permission for wine and oil.

Apolytikion. Tone 8.

The grace which shone from your mouth like a torch of flame has enlightened the whole world; it has laid up for the world treasures free of avarice; it has shown us the height of humility. But as you instruct by

your words, O Father John Chrysostom, intercede with Christ God, the Word, that our souls may be saved.

Kontakion. Tone 6..

You received divine grace from heaven, and through your lips you teach us all to worship one God in Trinity, O venerable John Chrysostom, wholly blessed. Fittingly we praise you, for you are a guide who makes clear things divine.

14. Of the holy and all-praised Apostle Philip.

He was one of the Twelve, from Bethsaida in Galilee, a fellow citizen of Andrew and Peter. Educated in the teachings of the Law, he devoted himself to the study of the prophetic books; and so Jesus called him to the rank of Apostle, he sought and at once found Nathanel, and said to him: We have found the one of whom Moses wrote in the Law, Jesus the son of Joseph from Nazareth (Jo. 1:46). He preached Jesus the God-man in many parts of Asia Minor, and having suffered much for his name, he was crucified head downwards in Hierapolis in Phrygia.

No work and permission for fish.

Apolytikion. Tone 3. [Common]

O holy Apostle Philip, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 8.

Inspired Philip, your disciple and friend and imitator of your passion, proclaimed you as God to the whole inhabited world. At his interces-

sions guard your Church from lawless foes, through the Mother of God, O Most merciful.

15. Of the holy Martyrs and confessors, Gourias, Samonas and Avivos.

Of these, Gourias and Samonas suffered under Diocletian in 288. While Avivos, a deacon, was martyred in the time of Licinius, in 316.

From today we begin the Christmas Fast.

Apolytikion. Tone 5.

You have bestowed on us, Christ God, the wonders of your holy Martyrs as an unbreachable wall; at their entreaties scatter the counsels of the nations, strengthen the sceptres of the Kingdom, as you alone are good and love mankind.

Kontakion. Tone 2. Seeking things on high.

Receiving the grace from on high, you stood fast in trials, all-praised Saints; and therefore you delivered a maiden from a bitter death; for you are truly the glory of Edessa, and the joy of the world.

16. Of the holy Apostle and Evangelist Matthew.

He is also called Levi, son of Alphaios. A native of Galilee, by profession a tax collector. He wrote first in Palestine his version of the Gospel in Hebrew eight or nine, or, according to some, fifteen years after the Assumption of the Saviour. In pictures he has next him a human form, the first of the symbolic living creatures of Ezekiel (1:10), because he begins his Gospel with the genealogy of Jesus Christ according to the flesh. He was one of the Twelve.

Permission for wine and oil.

Apolytikion. Tone 3. [Common]

O holy Apostle and Evangelist Matthew, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4. As first fruits of nature.

Having cast aside the yoke of the custom house, you were joined to the yoke of justice and revealed as an excellent merchant, acquiring as wealth the wisdom from on high; therefore you proclaimed the word of truth, and roused the souls of the slothful, by writing of the hour of the Judgement.

17. Of our father among the saints Gregory, bishop of Neocaesarea, the wonderworker.

He was born in Neocaesaria in Cappadocia of unbelieving parents. He studied in Athens, Alexandria, Beirut and finally in Caesarea for five years under Origen, by whom he was also instructed in the Christian faith. Then, in the year 240, he became bishop of his home country, in which he found only seventeen Christians. When he died in about 265 he left scarcely as many unbelievers. The whole period of his episcopate was a succession of remarkable wonders, from which he acquired the epithet 'Wonderworker', being called even by the enemies of the truth a 'Second Moses' (cf. Basil the Great, On the Holy Spirit Chap. 29).

Apolytikion. Tone 8.

Watchful in prayers, mighty in works of wonders, you obtained your achievements as title. But intercede with Christ God, Father Gregory, to enlighten our souls, that we may never sleep in sins unto death.

Kontakion. Tone 2. Seeking things on high.

You received the force of many wonders, made the demons quake by fearful signs and drove out the diseases of men, all-wise Gregory; and so you are called 'Wonderworker', taking your title from your works.

18. Of the holy martyrs Plato and Romanos.

Plato was martyred under the governor Agrippinos in 296, and was from the territory of the Galatians, from the city of Ankara. Romanos was from Antioch in the time of Maximianos. Arraigned before the eparch Asklepiades, and urged by him to worship idols, he asked that an infant be brought from the market-place, that it might be the judge of the proposed idea. When the infant was asked: Which God should one worship? it answered: The God of the Christians. It was then mercilessly flayed on the tyrant's orders and then its head was struck off. The martyr had his tongue cut out and was thrown into goal, finally he was throttled there in 305. It was in this Romanos' name that Saint Helen later founded the lovely church in Constantinople.

If it is not Alleluia, Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

19. Of the holy Prophet Avdias [Obadiah].

The place and date at which the Prophet flourished is unclear from Holy Scripture; and so some say that he is the steward of Achab, who hid one hundred prophets in a cave from the wrath of Jezabel and fed them on bread and water (3 Kingd. 18:4), and that later he became a disciple of

the prophet Elias in around 903 BC. While Kalmetis and his followers judge that from the words of his own prophecy, he was a little later than Joel (October 19th). He is also called Ovdious, and Avdias and Ovdias. His prophecy consists of only one chapter and is placed fourth among the Minor Prophets.

Varlaam was from a village by Syrian Antioch; he was an old man and a farmer by profession. He was martyred in the time of Diocletian.

If it is not Alleluia, Apolytikion of the Prophet. Tone 2. [Common]

As we celebrate the memory of your Prophet Avdias, O Lord, through him we beseech you: Save our souls.

Another, of the Martyr. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

20. Forefeast of the Entry of the most-holy Mother of God into the Temple; and commemoration of our holy fathers Gregory of Decapolis and Proclus, archbishop of Constantinople.

Gregory was from Decapolis in Coelo-Syria, son of Sergios and Maria, he flourished in the time of the iconoclasts around 837.

Proclus lived in the time of Theodosios the Less; he became a disciple and secretary to Chrysostom. He ascended the archiepiscopal throne of Constantinople in 434. He received in triumph the most sacred relics of his godlike Teacher at their translation (January 27th) and died in peace in 447.

Apolytikia: Of the Saints. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Of the Forefeast. Tone 4. Come quickly to help.

Anna to-day solicits joy for us, for she has put forth a fruit the contrary of grief, the only Ever-virgin; her prayers fulfilled, in joy she brings her to-day to the Lord's temple as truly a temple of God the Word and a pure Mother.

Kontakion of Proclus. Tone 4. Today you have appeared.

The city truly the most honoured of all, fittingly to-day keeps festival at your revered translation, Father of Fathers, all-blest Proclus.

Kontakion of the Forefeast. Tone 4. Today you have appeared.

The whole to-day has been filled with joy, at the glorious festival of the Mother of God, as it cries: She is the heavenly Tabernacle.

21. The Entry of our most holy Lady the Mother of God into the Temple. According to the tradition of the Church, the Mother of God was brought to the Temple at the age of three years and there dedicated to God. She lived there for eleven or twelve whole years, until the age of fourteen or fifteen; and then as a perfect maiden, by the common counsel of the priests - her parents having died three years before - she was betrothed to Joseph.

No work, and permission for fish.

Apolytikion. Tone 4. [See 25th March]

Today is the foreshadowing of the good-pleasure of God, and the proclaiming of the salvation of mankind. In the Temple of God the Virgin is revealed, and be-forehand she announces Christ to all. To her let us also cry aloud with mighty voice: Hail, the fulfilment of the Creator's dispensation!

Kontakion. Tone 4. Lifted up on the Cross.

The all-pure Temple of the Saviour, the precious Bridal Chamber and Virgin, the sacred Treasury of the glory of God, is being brought to-day into the house of the Lord; and with her she brings the grace of the divine Spirit; of her God's Angels sing in praise: She is indeed the heavenly Tabernacle.

22. Of the holy Apostles Philemon, Apphia, Archippos and Onesimos; and of the holy martyr Cecilia and her companions Vallerianus and Tiburtius.

Philemon was from Kolossae, or Kolassae, a city in Phrygia, a man wealthy and of noble birth. Apphia was his wife, Archippos bishop of the Church in Kolossae. All three were disciples of the Apostle Paul. St Onesimos, a non-Christian slave of Philemon, having stole from him, fled to Rome, but the Apostle, having found him there and guided him to the way of virtue and to the knowledge of the truth, sent him back to his master Philemon, having also written him a letter in the year 64 (it is one of the 14 epistles of Paul), in which he supports this Onesimos. They all died as martyrs, being stoned to death by idolaters. St Cecilia was from Rome, of distinguished ancestry. She was betrothed to Valleri-

anous, whom she drew to the faith of Christ. He in turn converted his own brother Tirburtius. They were martyred under Diocletian in 288.

Apolytikion. Tone 3. [Common]

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Of the Feast.

Kontakion of the Apostles. Tone 2. Nor tomb, nor death.

As foundations and lamps of the Church, and inspired Apostles of the saviour, Philemon, Apphia and Onesimos along with Archippos, intercede on our behalf with Word, wise preachers.

23. Of our fathers among the saints, Gregory, bishop of Akragas and Amphilochios of Iconium.

Gregory was from Akragas, a city in Sicily, son of Christian parents, Chariton and Theodoti. He flourished in the reign of Justinian Rinotmitos around 685. Amphilochios was by race from Cappodocia, reknowned from hsi youth for asceticism and sacred knowledge. He was elected bishop in 341 and struggled nobly against the blasphemy of Eunomios, Makedonios, the opponent of the Spirit, and the supporters of Arius. He was present at the 2nd Ecumenical Council of 150 Fathers in Constantinople, which was summoned under Theodosios the Great in 381, and having lived to a ripe old age, he went to his rest in peace around 395.

Apolytikion. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

After the 3rd Ode, Kontakion. Tone 4. Today you have appeared.

With beams of shining light the Church of the Holy Spirit leads to the light those who celebrate your radiant falling asleep, venerable Father, all-blessed Gregory.

After the 6th Ode. Tone 1. The angelic choir.

As surely chosen and known to God, by divine decree you were elected as a most worthy shepherd for the safekeeping of many. Therefore, revealed to be an excellent High Priest, as a leader of the faithful, in accordance with Orthodox thought you destroyed every heresy.

24. Of our fathers among the saints and martyr bishops Clement of Rome and Peter of Alexandria.

Clement was taught the Christian faith by the apostle Paul. He became bishop of Rome in 91, the third after the death of the Apostles. He died a martyr around 100 under Trajan. Peter presided outstandingly over the Church of the Alexandrians for 12 years, and through his virtuous life and the practice of the sacred words he was something godlike among bishops and teachers of true religion in Christ, according to Eusebius (History of the Church 8,13 & 9,6). He was decapitated under Maximinos in 311.

Apolytikion. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 4. Today you have appeared.

Unshakeable and godlike towers of the Church, truly inspired and mighty pillars of the Faith, all-praised Clement and Peter, protect us all by your prayers.

25. Of the holy great Martyr and all-wise Katherine, and of the holy martyr Mercurius.

Mercurius was martyred under Valerian in 255. He was from Paphlagonia, son of certain Gordianos, a Scythian by race. Katherine was from Alexandria, daughter of Constuc, or Cestus, a maiden of outstanding beauty and sobriety, famous by her wealth, family and education. Through her unflinching resolution she utterly defeated the passionate and licentious soul of Maximinos, the tyrant of Alexandria. Through her eloquence she silenced the rhetoricians who deabted against her. She won her martyr's crown around the year 305.

Today we take leave of the Feast of the Entry. No work, and permission for wine and oil.

Apolytikion. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one

who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Or, Tone 5. Let us believers.

Let us sing the praise of the far-famed bride of Christ, the godlike Katherine, defender of Sinai, our help and assistance; for brilliantly she silenced the artful speakers of the godless with the sword of the Spirit. And now, as crowned Martyr, she asks for all God's great mercy.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 2. Seeking things on high.

Lovers of martyrs, inspired by God, now raise a holy dance, honouring all-wise Katherine; for she proclaimed Christ in the stadium and trampled on the serpent, rejecting with contempt the knowledge of the clever.

Of the Saint. Same melody.

Truly led, wise Saint, into the mysteries of God, you became an acceptable sacrifice; for you with fervour the cup of Christ. And so, revered Mercurios, you intercede unceasingly for us all.

26. Of our venerable fathers Alypios the Column Dweller and Nikon the 'Repent'.

Of these, Alypios was from Adrianoupolis in Bithynia. Having lived on a column for 53 years he died at the age of 100 around 607. Nikon was from Armenia, son of nobleman. He abandoned parents and fatherland and travelled through the regions of the East, crying out to everyone, 'Repent!', from this he gained his epithet. Finally he reached Sparta in the Peloponnese and there raise a church to Christ our Saviour, where he lived as a solitary until his death. He departed to the Lord around the end of the 9th century.

Apolytikion of Alypios. Tone 1.

You became a pillar of endurance, rivalling the forefathers, venerable Saint: Job in sufferings, Joseph in trials, and the life of the Bodiless Powers while in the body. Our Father Alypios, intercede with Christ God that our souls may be saved.

Another, of Nikon. Tone 3. Your confession.

Lakedemon rejoices, for it holds the godly casket of your relics, that pours out a source of healings and saves from afflictions, Father, all who have recourse to you through faith. Venerable Nikon, implore Christ God to grant us his great mercy.

27. Of the holy Great martyr Jacob the Persian.

He was from the city of Vythava of distinguished ancestry, intimate and honoured friend of Isdigeis, or Iesezegirdis 1st, king of the Persians, who reigned from 399-425. Though a Christian through his parents, he denied Christ, seduced by the friendship and flattery of the king. Learning of this, his mother and wife informed him by letter that they would have no further dealings with him, preferring the love of Christ to pass-

ing glory. He, struck to his soul by these words and having come to himself, he repented of the sins he had committed, and abandoned his connection with the king. And so the latter was furiously angry and decreed against him the most painful death, such as no one would decree against a wild animal, that is to say his body was to be cut up joint by joint of arms and legs. And so the noble martyr was cut limb by limb as far as his thighs and shoulders. Finally his head was struck off.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 2. Seeking things on high.

Persuaded by your noble wife and fearing the dread judgement, stout-hearted James, you rejected with contempt the spirit of the Persians and were revealed as a wondrous martyr, your body cut up like a branch.

28. Of the holy monk martyr Stephen the New; and of the holy martyr Irenarchos.

The ascetic was born in Constantinople in 715 of Orthodox parents, John and Anne. He led the ascetic life from his youth in the monastery of St Auxentios in Bithynia, which lies on high ground called the Mountain of St Auxentios. He became superior of the monks there and the fame of his spiritual struggles was heard of everywhere and the fair fragrance of his virtues drew many to him. He died a martyr because of his

veneration of the holy ikons under Constantine Copronymos, by whom he was first condemned to eleven months in chains and prison, then he was dragged down on the ground and stoned like the proto-martyr Stephen, from whom Stephen the New was named. He was struck with wood against his membrane of his brain, and, when his head had been crushed, he gave up his spirit in 767. Irenarchos was from Sebasteia in the time of Diocletian, being in his youth an agent for the punishment of the holy martyrs. But once, while watching seven women being tortured for Christ and marvelling at their courage, because, though feeble by nature, they were most courageous against the tyrant and put him to shame, he was enlightened by divine grace. Then, having boldly confessed Christ, he was tortured by fire and water and his head was cut off alongside the holy women in 298.

Apolytikion. Tone 4. Lifted up on the Cross.

Trained as an ascetic on the mountain, you destroyed the immaterial ranks of the hostile powers with the full armour of the Cross. But then you stripped once again with courage for the contest, slaying Copronymos with the sword of faith. And for both you have been crowned by God, honoured Monk and Martyr Stephen.

Of the Martyr: Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 8. To you my Champion.

Lovers of festivals, from the heart let us praise with faith in songs god-like Stephen, the lover of the Trinity, as one who honoured the fair likeness of the Master and his Mother, and let us now rejoicing with one accord cry out to him with love: Hail, honoured Father!

29. Of the holy martyrs Paramonos and Philoumenos.

Of these Paramonos suffered under the emperor Decius in 250, while Philoumenos was martyred under the emperor Aurelian in 270.

If it is not Alleluia, Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

30. Of the holy glorious and all-praised Apostle Andrew the First-called.

He was from Bethsaida in Galilee, son of Jonas, brother of the prince of Apostles Peter, disciple at first of John the Baptist. Then, having heard his testimony concerning Jesus, when he pointed to him and said, 'See, the lamb of God, who takes away the sin of the world' (John 1,36), he followed Jesus at once and became his first disciple, from he he was given the title 'First-called' of the Apostles. After the Saviour's assumption, he preached him in many places and suffered much for his name. He died in Patras in Achaia, being crucified head downwards.

No work, and permission for wine and oil.

Apolytikion. 4th Tone.

As the First-called of the Apostles and full brother of the Prince, implore the Master of all things, Andrew, to give peace to the inhabited world, and to our souls his great mercy.

Kontakion. 2nd Tone. Nor tomb, nor death.

Let us sing the praise of God's herald, whose name is 'courage', the First-called of the Saviour's disciples, the brother of Peter; because as to him of old, so now to us he cries: Come, we have found the one so longed for.

Month of December.

It has 31 days. The day has 9 hours and the night 15

1. Of the Holy Prophet Naum.

If it is not Alleluia,

Apolytikion. Tone 2.

As we celebrate the memory of your Prophet Naum, O Lord, through him we beseech you: save our souls.

2. Of the Holy Prophet Avvakoum.

The same.

3. Of the Holy Prophet Sophonias.

The same.

These three prophets are of the number of the twelve Minor Prophets, and each of their prophecies is divided into three chapters. Naum was an Elkesite by origin, of the tribe of Symeon, seventh in order. He

prophesied in the reign of Ezekias, after the overthrow of Samaria in 721 BC. Avvakoum, whose name is also spelt Avakoum and Amvakoum, is eighth in order, his country and tribe are unclear from holy Scripture. He prophesied in the times of Joachim, who is also called Jechonias, before the migration of the people to Babylon in 599 BC. The fourth Canticle of Matins is the work of Avvakoum: 'Lord, I heard your voice and was afraid'. Sophonias, the ninth in order, was son of Chusi, of the tribe of Levi, or according to some a second cousin of king Ezekias. He prophesied in the days of Josias, who reigned from 641-610 BC.

4. Of the holy Great Martyr Barbara; and of our venerable Father John of Damascus.

Barbara was from Nikomedia in the time of Maximianos, daughter of an idolater named Dioskoros, who tortured her inhumanly because of her faith in Christ and finally beheaded her with his own hands in the year 290.

John was from Damascus in Syria, the son of wealthy and devout parents. He was brought up with Kosmas (October 14th), who had been adopted by his own father, Sergios, and with him had become a disciple of a monk also called Kosmas, who had been taken prisoner by some Arabs from Italy, but ransomed by his father. He became a great philosopher and the beacon of his age. He was honoured by the Caliphs (the descendants of Mohammed) with the rank of counsellor, but he soon abandoned this and took the monastic habit in the monastery of St Savvas, where he was ordained priest. He struggled bravely through his writings against the iconoclasts, Leo the Isaurian and his son Constan-

tine Copronymous. He was surnamed, Chrysorroas ['Gold-flowing'] because of the skill and eloquence of his words, being given the same title as the name of the river which flows by Damascus. He was the originator of systematic and the father of scholastic theology, by his accurate setting out of the orthodox faith. He lived altogether for eighty four years and died in peace in 760. Among his theological writings, his verse and prose hymns and his honey-sweet songs adorn the Church of Christ.

Apolytikia: of the Martyr. Tone 4.

Let us honour holy Barbara; for she smashed the snares of the foe; and like a sparrow the all-honoured one was delivered from them by the help and weaponry of the Cross.

Of the Ascetic. Tone 8. Orthodoxy's guide. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of monks, inspired by God, O wise John, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakia: of the Martyr. Tone 4. Lifted up on the Cross.

August Champion, following devoutly the One who is hymned in Trinity, you abandoned the rites of idols; while you struggled in the midst of the stadium, courageous Barbara, you did not tremble at the threats of tyrants, as you sang with mighty voice: A Trinity I honour, the one God-head.

And of the Ascetic. The same melody.

Let us believers sing the praise John, the august hymn-writer, the educator and beacon of the Church, the opponent of her foes; for taking up the Cross of the Lord, he destroyed all the error of heresies; and as a fervent intercessor with God, he grants pardon of offences to all.

5. Of our venerable and god-bearing father Savvas the sanctified.

He was born in 439 in Moutalaski, a little village of Cappadocia; from boyhood he entered the stadium of monastic life, under the trainer Evthymios, the great teacher of the desert. He became the leader of many monks and teacher of the monasteries of Palestine. He went as an envoy to the emperors Anastasios and Justinian the Great, on behalf of the orthodox faith and the doctrines of the Council of Chalcedon. He lived for 93 years and died in 533. The Typikon which is preserved of the Church offices had its origin in the saint's monastery.

No work, and permission for wine and oil.

Apolytikion. Tone 8. [Common].

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Savvas, intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. To you, my Champion.

From infancy, blest Savvas, through virtue you were offered as an unblemished sacrifice to God, who knew you before you were born; and you were declared to be the ornament of Ascetics, praiseworthy founder of the desert; and so I cry to you: Hail, honoured Father!

6. Of our father among the saints Nicolas, bishop of Myra in Lycia, the wonderworker.

He flourished under Constantine the Great. He was one of the 318 holy fathers of the 1st Ecumenical Council of Nicea in 325, and died in about 330.

No work, and permission for wine and oil.

Apolytikion. Tone 4. Model Melody.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Nicolas; intercede with Christ God that our souls may be saved.

Kontakion. Tone 3. Today the Virgin.

In Myra, Holy one, you were proved a true priest, for you fulfilled, venerable Father, the gospel of Christ, you laid down your life for you people, you saved the innocent from death; therefore you have been hal-
lowed as a great initiate of God's grace.

7. Of our father among the saints Ambrose, bishop of Milan.

He was born in Gaul in 340 and became a member of the Senate in Rome; then in 374, on the 7th of December, he ascended the episcopal throne; he wrote many treatises in Latin, lived for 57 years and died on the Eve of Pascha, on the 4th of April in 397.

Apolytikion. Tone 4. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Ambrose; intercede with Christ God that our souls may be saved.

8. Of our venerable father Patapios.

He was from Thebes in Egypt; he led the ascetic life for many years in the desert. He went to Constantinople, where he performed many wonders and cures of the sick. He died in peace.

Apolytikion. Tone 8. In you, Mother, was preserved. [Common]

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Patapios, rejoices with the Angels.

Kontakion. Tone 3. Today the Virgin.

Finding your temple to be a spiritual surgery, O Saint, they come to it with haste and ask to receive healing of diseases, and release from the offences of life; for you have appeared as patron of all who are in need, venerable Patapios.

9. The conception by the holy foremother of God, Anne.

According to the ancient tradition of the Church, Anne, the foremother of God, was childless and barren, and advanced in age, as was her husband Joachim; and so grief-stricken because of their childlessness, they besought God with a promise that if he were to grant them fruit of the

womb, they would offer the child as a gift to him. God heard their entreaty and revealed to them by an Angel the birth of the Virgin from them. And so Anne conceived by divine promise, according to the laws of nature, and was found worthy to become the mother of the mother of our Lord (see also the 8th of September).

Note that from to-day, the day of the winter solstice [by the old calendar] the sun begins to turn towards the north, and to make the days longer for us.

No work, and permission for wine and oil.

Apolytikion. Tone 4.

To-day the bonds of childlessness are loosed; for God, hearkening to Joachim and Anne, clearly promises beyond their hope that they will give birth to the child of God, from whom was born the Uncircum-scribed, become a mortal, through an Angel he ordered to cry to her: Hail, full of grace; the Lord is with you.

Kontakion. Tone 4. You have appeared today.

The inhabited world celebrates today the conceiving of Anne, which took place through God; for she bore in her womb her who beyond reason bore the Word.

10. Of the holy martyrs Menas the fair-sounding, Hermogenes and Evgraphos.

Menas was an Athenian by birth, according to the Synaxaristes, a man of rank, education and eloquence, and so he was surnamed 'fair-sounding'. Evgraphos was his secretary. Both were of Christian parentage. Hermogenes, who held the rank of Prefect, was born a pagan, but came

to the faith of Christ through the wonders of St Menas. All three suffered in Alexandria under Maximin in 235.

Apolytikion. Tone 8. Taking knowledge.

Having slain the burning assaults and movements of the passions through self-mastery, Christ's martyrs received grace to drive away the diseases of the sick, and both while living and after death to work wonders. O truly amazing wonder! That bare bones pour out healings. Glory to our God alone.

Kontakion. Tone 1. The soldiers guarding.

Let us all honour Menas the wonderful, godlike Hermogenes and with them Evgraphos, with sacred melodies, as ones who honoured the Lord, struggled for his sake, attained the bodiless choir in heaven and pour out wonders.

Another. Tone 4. You have appeared today.

Menas, the Lord who grants you an incorruptible crown, snatched you from the transient army and revealed you, with your fellow-athletes, co-heir of the incorruptible.

11. Of our venerable father Daniel the Stylite.

He was from Marmoutha in Mesopotamia in the reigns of Leo the Great, Zeno and Vasiliskos; he live on a column in the suburbs of Constantinople; he helped the Church, which was being assailed by the Eftychians. He died in 490 at the age of 80.

Apolytikion. Tone 1.

You became a pillar of endurance, venerable Father, rivalling the forefathers: Job in sufferings, Joseph in trials, and leading the life of the Bodiless Ones while in the body. Our venerable father Daniel, intercede with Christ God that our souls may be saved.

Kontakion. Tone 2. Seeking things on high.

Longing for things above, passing from things below, you built your Pillar as another heaven, through which you blazed forth the beam of your wonders, venerable Father. For ever intercede with Christ God that our souls may be saved.

Note

On the eleventh of the present month, if it falls on a Sunday, or on the first one which follows it, because of the nearness of the Nativity of our Lord Jesus Christ, we remember his forebears according to the flesh both before the Law and under the Law; especially the patriarch Abraham, to whom the promise was first given when God said to him: 'In your seed all the nations of the earth shall be blessed' (Gen. 14:3 and 22:18).

This promise was given 2039 years before Christ when Abraham was 75 years old. God called him and ordered him to leave his country, parents and relatives and depart to the land of the Canaanites. When he reached there God said to him: 'To your seed I shall give this land' (ibid.7). And so this land was called the Land of Promise, which became the fatherland of the Hebrews. There Abraham, after the passage of 24 years, was given the law of circumcision by God. In his one hundredth

year, and the ninetieth of his wife Sara, he begot Isaac. He lived altogether for 175 years and died in peace, old and full of days.

Sunday of the holy Ancestors

Apolytikion of the Resurrection; and of the Ancestors. Tone 2.

You justified the Forefathers by faith, through them betrothing in advance the Church from the nations. The Saints will exult in glory, for from their seed there is a glorious fruit, she who bore you without seed. At their intercessions, O Christ God, save our souls.

After the 3rd Ode, the Ypakon. Tone 2.

The fire was changed to dew for the Children; the lament was altered to joy for the Women; for an Angel was minister in both marvels: changing the furnace to repose for the former, to the latter making known the Resurrection on the third day. Author of our life, Lord glory to you!

Kontakion. Tone 2. Model melody.

Because you did not honour an image formed by human hand, but were armed with the breastplate of uncreated being, you were glorified, thrice-blest Youths in the arena of the fire; but standing in the midst of the immaterial flame you called on God: Come swiftly in your pity, hasten in your mercy to come to our aid, for you can accomplish whatever you will.

12. Of our father among the Saints Spyridon, Bishop of Tremithus in Cyprus, the wonderworker.

This Godbearing Father of the Church, the great defender of Kekyra and the boast of all the Orthodox, was a Cypriot by birth, simple in

manner, humble of heart, and was at first a shepherd. He was married and had a daughter named Irene. After his wife's death he was ordained bishop of Tremithus and became shepherd of rational sheep. When the 1st Ecumenical Council of Nicea was summoned he was present and by his very simple words he silenced the Arians who were supremely confident in their wisdom. Through the divine grace which dwelt in him he performed many wonders, so that he received the title 'Wonderworker'. He shepherded his flock devoutly and in a manner pleasing to God and died in Cyprus in the year 350. He left his sacred relics in his home country, a comfort to believers and a source of cures.

Around the middle of the 7th century, on account of the attacks of the barbarians his remains were translated to Constantinople, where they remained, honoured by the Emperors. Before the fall of the City, which took place on May 20th, 1453, a priest named George, surnamed Kalochairetis, curate of the church which held his sacred relics, took them together with those of the Augusta Theodora, because of the impending danger, and journeyed through Serbia and went as far as Arta. From there, since the disasters to our race were increasing daily, he took them across to Kekyra in around 1460. The relics of Saint Theodora were given to the people of Kekyra, but those of Saint Spyridon remain to this day a precious treasure for his descendents, a support of believers in orthodoxy and a supernatural marvel for those who see them; because after the passage of 1500 years they remain incorrupt, and the skin preserves its elasticity. Truly 'God is wonderful in his saints!' [Ps. 87:35].

No work, and permission for wine and oil.

Apolytikion. Tone 1. When the stone had been sealed.

You were revealed as a champion of the first Council and a wonder-worker, O our God-bearing Father Spyridon; and so you called to a dead woman in the tomb and changed a snake to gold; and as you sang your holy prayers you had Angels as your fellow ministers, O most holy. Glory to him who glorified you; glory to him who crowned you; glory to him who through you works healings for all.

Kontakion. Tone 2.

Wounded with love of Christ, most holy Father, given wings of the mind by the beam of the Spirit, by active contemplation you found action, O God-inspired, and became a divine altar as you ask enlightenment for all.

13. Of the holy Martyrs Efstratios, Afxentios, Evgenios, Mardarios and Orestes; and of the holy Virgin Martyr Lucy.

The five Martyrs were Cappadocian by race, of the time of Diocletian, and from their forebears secret worshippers of Christ. But confessing boldly they were tortured in many different ways by Lysias the governor, and three of them died under torture. Efstratios and Orestes however survived and were sent to Sevasteia to Agricola, the governor of all the East, by whose order they were put to death by fire in 296. Efstratios was a distinguished man and trained in rhetoric, first among the dignitaries of Mysios and Chartophylax of the his district. In the Synaxarion he has the Latin title 'Scriniarius'. To him is attributed the prayer which is said at the Midnight Office on Saturdays, 'Magnifying, I

shall magnify you, O Lord” The one said at the 3rd Hour and elsewhere, ‘God and Master, Father almighty’ is ascribed to Mardarios.

Lucy, which means in Greek Photini [‘Light’], was from Syracuse in Sicily. She was betrothed to a man, but then refused marriage to him because he was unwilling to believe in Christ. She was denounced to the governor by her own suitor and beheaded in 304.

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 2. Nor tomb nor death.

Herald of Christ, you were revealed as a bright shining beacon for those who sit in the darkness of ignorance. Armed with the faith as a spear, you did not tremble at the insolence of enemies, Efstratios, more eloquent than orators.

14. Of the holy Martyrs Thyrsos, Lefkios, Kallinikos, Philemon, Apollonios, Arrianos and their companions.

The first three suffered under Decius in 250, the rest under Diocletian in 290.

If it is not Alleluia,

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and

shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

15. Of the holy Bishop and Martyr Eleftherios.

He was a Roman by birth. Orphaned in childhood of his father, he was offered by his mother to Anicetus, bishop of Rome, or, as others call him, Anengletos or Anacletus. By him he was taught sacred letters [the divine Scriptures], and while still very young was appointed bishop of Illyricum, because of his remarkable virtue, and he turned many unbelievers to Christ through his teaching.

But when a most savage persecution was launched against the Christians under Hadrian Aelius, he was arrested by the tyrants, endured many torments for Christ and was finally slain by two soldiers. When his Christ-loving mother Anthia took remains of her son in her arms and kissed them like a mother, she too was beheaded, around the year 126.

Permission for wine and oil.

Apolytikion. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the action, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Eleftherios; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

As beauty of priests and sweet wine of champions, venerable Bishop and Martyr Eleftherios, we all praise you and ask: Free from dangers of

many kinds those who celebrate your memory with love, as you intercede unceasingly on behalf of us all.

16. Of the holy Prophet Aggaios.

He was born in Babylon, at the time of the captivity of the Jews. He began to prophesy in Jerusalem after their return, in the days of Zorobabel, in the second year of Darius Hystaspes, king of the Persians, in about 520 BC. His prophecy, divided into two chapters, is ranked twelfth among the Minor Prophets.

If it is not Alleluia, then

Apolytikion. Tone 2. [Common]

As we celebrate the memory of your Prophet Aggaios, O Lord, through him we beseech you: save our souls.

17. Of the holy Prophet Daniel, and of the Three holy Youths, Ananias, Azarias and Misael; and of our Father among the Saints Dionysios Archbishop of Aegina, who was from the island of Zakynthos.

Of these, the Bishop was born and brought up on Zakynthos of devout and wealthy parents, Mokios and Pavlini by name. From his youth he entered the royal monastery of the Strophades islands, and was clothed in the monastic habit. Later he was chosen as Archbishop of Aegina, whose throne he adorned for a considerable time. Afterwards he returned to his own country and the rest of his life in holiness, and died in peace in 1624, leaving his remains to his fellow citizens, a proof of virtue and piety.

The Prophet with the Three Youths were all from the royal tribe of Juda. In the year 599 BC in the reign of Joachim, or Joakim, who is also

called Jechonias (1 Chron. 3:16 and 2 Chron. 36:8), while they were still boys, they were carried away with the other Jews to Babylon as prisoners by Nabuchodonosor, by whom they were selected from among the other captives for his service, and renamed, Daniel as Baltasar, Ananias Sedrach, Misael Misach, Azarias Abdenago. They were brought up in the royal court and taught all the wisdom of the Chaldeans, in which, after three years, they surpassed all the wise men of the Chaldeans (Dan. 1).

After this Daniel, while still a boy, expounded the mysterious image which Nabuchodonosor had seen in his sleep, consisting of different metals which were crushed and reduced to powder by a stone which was cut, without human hands, from a mountain. He showed clearly through the Mountain the summit of the holiness of the Virgin, and the overshadowing power of the Holy Spirit; through the Stone, the one born of her without seed, Christ, who at his second Coming, when he has smashed as God all the kingdoms of the earth, which are signified by the Image, he will raise up for his faithful his eternal, heavenly kingdom, which has no successor (ibid. 2:31-45).

Subsequently he foresaw precisely and accurately through the number of the well-known seventy Weeks, the time of his manifestation in the Jordan, the beginning of his preaching of the Gospel, the time of his saving Passion and the cessation of the cult according to the Law (ibid. 9:14-27). He depicted excellently the majestic and awesome image of his second Coming, describing in words as with living colours the throne of flame in place, the eternal Judge seated upon it, the fiery river flowing before it, the reckoning of the relentless assize, the opened books of each

one's deeds, the thousands upon thousands of his ministers, the ten thousands upon ten thousands of those who stand before him (ibid. 7:9-10). He was named by the Angels who appeared to him 'Man of desires'; because manfully despising every desire of the body, even bread itself, that most necessary food, and desiring to know the freedom of his fellow countrymen and their coming restoration, he did not cease to supplicate God, fasting and kneeling in prayer three times a day; for which cause he was cast into the den of lions, after being denounced by his enemies as a transgressor of the royal decree that had been issued on their advice, that none was to worship, none was to ask anything of God, or of any other man, except the king alone, for thirty days. But he shut up the mouths of the lions by divine power, and appeared in their midst like a shepherd among his sheep, and so proved to the godless the power of true religion (ibid. 6:1-13).

The Three Youths, when they had refused the worship and cult of the image of Nabuchodonosor (Daniel it would appear was not then present), were cast into the furnace of fire; from which they remained quite unharmed, by the descent of an Angel of God, and walking in its midst, as in a dew, they sang the universal praise of God, which is contained in the 7th and 8th Odes of the Canons. When they emerged from it, they did not even bear the smell of fire on their clothing, and prefigured thus in themselves the incorrupt child-bearing of the Virgin, who received the fire of the Godhead, but her womb was not consumed and she remained as she had been before bearing child, a Virgin (ibid. 3).

For these reasons the Church celebrates them and Daniel to-day and on the coming Sunday of the Ancestors, and on the Sunday before the

Birth of Christ, as they typify and announce beforehand his incarnation; moreover they were offspring of the tribe of Juda, from which tribe Christ came according to the flesh. The Three Youths died full of days, while the Prophet Daniel lived until Cyrus king of the Persians, from whom he requested and obtained the return of his fellow countrymen to Jerusalem and the re-erection of the Temple. He died in peace, having lived for about 88 years. His prophecy is divided into 12 chapters and is ranked fourth and last among the Major Prophets.

Permission for wine and oil.

Apolytikion. Tone 2.

Great are the achievements of faith! In the fountain of flame, as by the water of rest, the three holy Youths rejoiced; and the Prophet Daniel was revealed shepherding lions like sheep. At their intercessions, Christ God, save our souls.

Another, of the Saint.

Tone 1. When the tone had been sealed.

Let us believers all honour in harmony Dionysios, the offspring of Zakynthos, Leader of Aegina, guardian of the Monastery of the Strophades, as we cry sincerely to him: Save those who with entreaties celebrate your memory and cry to you: Glory to Christ who glorified you; glory to him who made you wondrous; glory to him who granted you to us, an unsleeping advocate.

Kontakion of the Prophet, after the 3rd Ode. Tone 3.

Today the Virgin.

Your pure heart, purified by the Spirit, has become a vessel of radiant prophecy; for you see things far off as close at hand, while when cast into the den you muzzle lions; and so we honour you, blest Prophet, glorious Daniel.

Another, of the Saints, after the 6th. Tone 2. Model melody.

Not honouring an image traced by human hand, but armed with the breastplate of uncircumscribed being you were glorified, thrice-blest, in the arena of fire; standing in the midst of insubstantial flame you called on God: Hasten, O full of pity, and come quickly to our help, as you are merciful, for what you will you can perform.

Another, of the Saint. Tone 3. Today the Virgin.

With songs of thanksgiving the city of Zakynthos summoning all believers urges them to hymn the mighty, fervent defender in constraints, deliverer of those held fast by dangers, and honouring him she cries: Hail Dionysios, the glory of believers.

18. Of the holy Martyr Sebastian and his companions.

He was from the city of Milan, a Senator by rank and a zealot for the faith of Christ who turned many to the knowledge of God. When the persecution of the Christians was unleashed in the reign of Diocletian and Maximian, he was arrested and pierced with a mass of arrows and his body was battered with cudgels and cut in pieces. He rendered his soul up to God in 288. With him died others, after enduring divers torments. Their names are: Marcellinus and Mark, brothers; Tranquillinus and Marcia, their parents; Nikostratos and his wife Zoe; Tiburtius, Claudius, Castolus and Castor.

If it is not Alleluia then,

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Notice: On the 18th of the present month, if it falls on a Sunday, or on the one immediately following, which is known as the Sunday before the Nativity, we celebrate the memory of all those who have been well pleasing to God from all time, from Adam to Joseph the Betrothed of the most holy Mother of God, as the Evangelist Luke lists them historically (3:23-38), and likewise of the Prophets and Prophetesses, in particular the Prophet Daniel and the Three Youths (see the reason under December 17th).

Sunday before the Nativity of Christ

Resurrection Apolytikion; then the following of the Fathers. Tone 2.

Great are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for wholly consumed by fire he was offered to the Trinity like sweet bread. At his intercessions, Christ God, save our souls.

After the 3rd Ode, Ypakon. Tone 8.

An Angel turned the furnace of the Youths to dew, while now he halts the women's lamentation, saying: Why do you bring sweet spices here? Whom do you seek in a tomb? Christ God has risen, for He is the life and salvation of the human race.

After the 6th, Kontakion of the Forefeast. Tone 1.

Bethlehem be glad, Ephratha prepare; for see the Ewe-lamb, bearing in her womb the great Shepherd, hastens to give birth; seeing him the god-bearing Fathers exult as with the Shepherds they hymn a Virgin who gives suck.

19. Of the holy Martyr Boniface.

He lived in the time of Diocletian, around 200, the slave of a Roman lady of senatorial rank, named Aglans. He was sent by her to the East to bring thence relics of the holy Martyrs as sanctification. He promised jokingly to bring her his own. He left with some of his fellow slaves for Cilicia, where the Saints were then suffering, and was arrested by the Governor. On his confessing Christ with boldness, he endured the death of martyrdom and so truly kept his promise to his lady, when his fellow slaves brought her his holy remains.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

20. Forefeast of the Nativity according to the flesh of our Lord Jesus Christ; and commemoration of the holy Bishop and Martyr Ignatios the Godbearer.

He was a disciple of John the Divine and a successor of the Apostles, becoming the second bishop of Antioch after Evodos in 68. He was taken to Rome under Trajan and given as fodder to the lions and fulfilled his

course of martyrdom in 167 or 109. The remains of his bones were carefully collected by believers and translated to Antioch. He was named Godbearer because he bore God dwelling in his soul, and his heart was aflame with love of him; for he also said, 'I am God's wheat, and I am ground by the teeth of wild beasts, that I may become pure bread' (Eusebius, Eccl. Hist. 3,36).

Permission for wine and oil.

Apolytikion of the Forefeast. Tone 4.

Bethlehem prepare; Eden is opened for all. Make ready Ephratha, because the tree of life has flowered in the Cave from the Virgin. For her womb has been revealed as the spiritual Paradise in which is the plant of life; eating from it we shall live; we shall not die as Adam. Christ is born to raise up his image which had fallen.

Of the Saint. Tone 8.

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Ignatios; intercede with Christ God that our souls may be saved.

After the 3rd Ode. Kontakion of the Forefeast. Tone 3.

Model Melody.

Today the Virgin is coming to the cave, to give birth ineffably to the eternal Word. Hearing this, dance, O inhabited world! Glorify, with Angels and with Shepherds, him who willed to be made manifest, a little Child, God before the ages.

After the 6th Ode, Kontakion of the Saint. Same melody.

The light-bearing day of your radiant struggles proclaims publicly to all him was brought to birth in a Cave; for athirst with longing to delight in him, you hurried to be ground by wild beasts; because of this you were called God-bearer, glorious Ignatios.

21. Of the holy Martyr Juliani.

She was from Nikomedia in the time of Maximian, the daughter of wealthy parents. She was betrothed to an idolater, by name Elefsios, of Senatorial rank, and later a Prefect. She refused to live with him the married life as he was unwilling to come to the faith of Christ. He, enraged, arrested her, and having subjected her to many forms of torture, finally had her beheaded in 299.

Apolytikion. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

22. Of the holy Great Martyr Anastasia the Healer of Wounds [Pharmakolytria].

She was from Rome, a virgin of great beauty, wealthy and distinguished, the daughter of Prepexastus and Fausta. By the latter she was taught the Christian faith. She was married to a man of dissolute life and godless opinions, named Publius Patricius, but was soon left a wid-

ow. After this she would go secretly round the houses of the poor and the prisons of Christ's Martyrs, bringing them what they needed, tending their wounds, and loosing their bonds and healing their pains. As a result she was surnamed Pharmakolytria. When her activities became known she was arrested by Diocletian's officers, and after many other torments she died by fire in 290.

Apolytikion. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 2. Seeking things on high.

Those in trials and tribulations hasten to your temple and receive the revered gifts of the divine grace which dwells in you, Anastasia; for you ever pour out healings for the world.

23. Of the ten holy Martyrs of Crete.

They came from different towns and villages of the island of Crete and suffered under Decius in 250. Their names are Theodoulos, Saturninos, Evropos, Gelasios, Evnikianos, Zotikos, Agathopous, Vasilides, Evarestos and Pompios.

Apolytikion. Tone 3. Awed by the beauty.

Let us honour Crete of many wonders, which blossomed with the precious flowers, the pearls of Christ, the boughs of Martyrs; for though

only ten in number, the blest saints put to shame the myriad power of the demons; and so they received the crowns, as stalwart Martyrs of Christ.

Kontakion. Tone 4. You have appeared today.

The morning star has shone, the Martyrs' honoured struggle, shedding light for beforehand on the one hidden in the Cave, whom the Virgin bore without seed.

24. Of the holy Virgin Martyr Evgenia.

She was from Rome, the daughter of most distinguished and noble parents, Philip and Evgenia. Without their knowledge, she took two of her servants, Protas and Hyacinth, and left the house by night. Wearing a man's clothing and changing her name to Evgenios, she went away with them and lived as a monk in a man's monastery. All three died as martyrs in the time of Commodus, who reigned from 180-192.

Eve of the Nativity of Christ.

Apolytikion of the Forefeast. Tone 4.

Mary once, with aged Joseph, went to be enrolled in Bethlehem, for he was of David's line; and she bore in her womb fruit unsown; the time for the birth was at hand, and there was no room in the inn; but the Cave proved a fair place for the Queen. Christ is born, to raise up his image that before had fallen.

25. The Nativity according to the flesh of our Lord and God and Saviour Jesus Christ.

The incomprehensible and inexplicable Nativity of Christ took place according to the chronology of the Eastern Church in the year 5508 from the creation of the world, when Herod the Great was reigning in Judea. He was from Ascalon on his mother's side and from Idumea on his father's, and altogether a stranger to the race of Jacob, receiving his kingdom from the Emperors of Rome. He ruled over the Jewish people for 33 years. The former royal tribe of Juda had been deprived of its rights and stripped of all rule and authority. It was in these circumstances for the Jews that the expected Messiah was born, and the prophecy spoken 1807 years earlier by the Patriarch Jacob was unerringly fulfilled: There will not lack a ruler from Juda, nor a leader from his loins until he for whom it is intended comes, and he is the expectation of nations (Gen. 49:10).

Our Saviour was born in Bethlehem, a city of Judea, to which Joseph had gone up from Nazareth in Galilee, taking with him Mary, his espoused, who was with child, that they too might be enrolled, according to the decree that had been issued in those days from the then ruling emperor Augustus Caesar, among his subjects. When the time for the birth came, and because, and because, owing to the great numbers of people who had arrived, there was not sufficient room in the public inn, the Virgin's condition made it necessary for her to enter a cave near Bethlehem and into a stable used for animals, where she gave birth and wrapped the babe in swaddling clothes when it was born, and laid him in a manger (Lk. 2:1.7). From this there arose the tradition that when he was born Christ was laid between two animals, an ox and an ass. As the words of the Prophets appear also to justify: In the midst of two ani-

mals you will be known (Hab. 3:2) and The ox knows its owner and the ass its lord's manger (Is. 1:3); even though these animals are understood tropologically by the interpreters for those who believed from among the Jews and the nations, or according to another more natural understanding.

But while the earth received the Saviour so poorly at his birth, from above heaven celebrated with magnificence his coming to save the world. Some shepherds in the region of Bethlehem, who were keeping a night watch over their sheep, were suddenly surrounded by an extraordinary light and saw before them an Angel bringing them the good tidings of the joyful birth of the Lord. And immediately, after the one Angel, they saw and heard the whole host of the heavenly Powers praising God and saying: Glory to God in the highest, and on earth peace, goodwill among men (Lk. 2:8-14).

Pascha. No work for three days, and Permission for everything from today until the Eve of Theophany.

Apolytikion. Tone 4.

Your Nativity, O Christ our God, has made the light of knowledge dawn upon the world, for thereby those who adored the stars were taught by a star to worship you, the Sun of justice, and to know you the Dayspring from on high. Lord, glory to you!

After the 3rd Ode, the Ypakon. Tone 8.

Heaven brings you, the Infant lying in a manger, the first fruits of the nations, by summoning the Magi through a star; sceptres and thrones did not amaze them, but utter poverty; for what is more wretched than

a cave? What more lowly than swaddling clothes? By these the wealth of your Godhead shone out. Lord, glory to you!

Kontakion 3rd Tone. Model Melody. [By St Romanos]

Today the Virgin gives birth to him who is above all being, and the earth offers the cave to him whom no one can approach; Angels with Shepherds give glory, while Magi journey with a star, for to us there has been born a little Child, God before the ages.

26 The Assembly of the most holy Mother of God; and of the holy Bishop and Martyr Efthymios, bishop of Sardis.

This Assembly, which our gathering to sing the glory of the Mother of God, takes place fittingly particularly for her as the one who gave birth beyond nature to the Son and Word of God, and became the instrument of the salvation of humanity.

The godly Efthymios flourished at the time of the 7th Ecumenical Council in 787, at which he was also present, which was the second assembled in Nicea. Having been driven from his throne because of his veneration of the holy ikons and endured chains and scourges, he died a martyr's death in a remote corner of Bithynia, called Akriti, to which he had been banished by Michael Travlos, who reigned from 820-829.

Apolytikion of the Feast.

Kontakion. Tone 6.

He that was begotten from the Father without mother before the morning star, today became incarnate from you upon earth without father. Therefore a Star brings the good tidings to Magi, while Angels with

Shepherds sing the praise of your birth giving with seed, O Full of grace.

Notice: From the 26th of the present month until the end of it, on whatever date Sunday falls, we celebrate the memory of Saint Joseph, the Virgin's Betrothed, David, the Prophet and king, and James the Brother of God. If no Sunday falls between these dates, we celebrate it on the 26th.

Joseph was the son of Jacob, son in law and subsequently son of Eli (who is also called Eliakim and Joachim), and he is the father of the Virgin Mary (Matt. 1:16. Luke 3:23). He was of the tribe of Juda and the family of David, and was an inhabitant of Nazareth, by trade a carpenter, in age an old man when he was betrothed to the Virgin in accordance with God's good pleasure, so that he might serve her at the great Mystery of the incarnate dispensation of God. He died, according to the tradition of the Fathers, after the twelfth year from the birth of the Lord.

David the child and ancestor of God, the great Prophet after Moses, and the first after him to write down his prophecy, being a descendent of Juda was a son of Jesse, born in Bethlehem (which as a result was named the 'City of David') in the year 1085 BC. While he was still a lad he was mystically anointed by the Prophet Samuel at God's command as king of the Israelites, though Saul was still living, but had already been deprived of divine grace. When he was thirty, after Saul had been slain in war, he was chosen for the royal dignity, at first by his own tribe only but afterwards by the whole Israelite people, and he reigned

for forty years. He lived in all seventy years and died in 1015 BC, having previously declared his son Solomon to be his successor.

Sunday after the Nativity

Apolytikion of the Resurrection; and of the Saints. Tone 2.

Joseph, proclaim the good tidings of the wonders to David the Forefather of God; you have seen a Virgin bearing child; with Magi you have worshipped; with Shepherds glorified, been warned through an Angel. Implore Christ God that our souls may be saved.

Kontakion. Tone 3. Today the Virgin.

Today godly David is filled with gladness and Joseph with James offers praise, for having received a crown by their kinship with Christ, they rejoice and sing the praise of him who has been born ineffably on earth, and they cry: O Compassionate, save those who honour you!

27. Of the holy Protomartyr and Archdeacon Stephen, and of our venerable father and confessor Theodore the Branded.

Stephen was a Jew by birth, a disciple of Gamaliel, the teacher of the law, as some say, first of the seven deacons, whom the Apostles appointed in Jerusalem for the care of the poor and for the distribution to them of alms. He was a man full of faith and the Holy Spirit, working great signs and wonders among the people. He disputed with the Jews concerning Jesus and refuted all their objections so manifestly that no one was able to stand up against the wisdom and spirit with he spoke, and he was accused as a blasphemer and dragged before the Sanhedrin of the elders, before whom, having with boldness demonstrated from the divine Scriptures the coming of the Just One (Jesus), of whom they had

become the betrayers and murderers, he rebuked their unbelief and hardness of heart. Finally, fixing his eyes on heaven and having gazed upon the glory of God, he said: I see the heavens opened and the Son of Man standing on the right hand of God. On hearing this they stopped their ears, and having thrown him violently out of the city they stoned him, as he cried out and said: Lord Jesus, receive my spirit. Then imitating his Master's lack of malice, he knelt on the ground and prayed in a loud voice for those who were stoning him, saying, 'Lord, do not hold this sin against them' And having said this he fell asleep in the Lord in the year 36 (Acts 6:7), becoming the first of the Martyrs of Christ's Church. Concerning St Theodore. see the 11 October.

Apolytikion. Tone 4. Speedily anticipate.

Your head was crowned with a royal diadem for the contests you endured for the sake of Christ God, O first Champion of Martyrs; for having refuted the folly of the Jews, you saw your Saviour at the right hand of the Father. Ever entreat him therefore on behalf of our souls.

Kontakion. Tone 3. Today the Virgin.

Yesterday the Master came to dwell in the flesh for us, and today the slave leaves the dwelling of the flesh; for yesterday the One who reigns was born in the flesh, but today the servant is being stoned. For his sake too the Protomartyr, godly Stephen, attains perfection.

28. Of the holy 20,000 Martyrs who were burned to death in Nikomedia. They were all burned alive in the year 303, in the time of Diocletian and Maximianos, 20,000 of them being gathered in a church on the day of Christ's Nativity, according to the writer of the Syanaxarion. Eusebios

however (Ecclesiastical History II,8,6) says that of the Christians then in Nikomedia in their entirety they were progressively wiped out, some being slaughtered with the sword, others being burned alive, and that by some inexplicable godlike zeal both men and women leapt and threw themselves into the fire.

Apolytikion. Tone 2.

Champions of the Lord, blessed is the earth that was soaked with your blood and holy the tabernacles which received your spirits; for in the stadium you crushed the enemy and proclaimed Christ with boldness. Implore him, as he is good, we beg, that our souls may be saved.

Kontakion. Tone 1. The soldiers watching.

An host that numbers twice ten thousand Martyrs dawns like beacon fire that never sets, enlightening through faith the hearts and minds of the devout; for aflame with divine love of the Master, the noble Martyrs fervently accepted a perfect end through fire.

29. Of the 14,000 holy Infants in Bethlehem who were slain by Herod; and of our venerable Father Marcellus, abbot of the monastery of the Unsleeping ones.

This Herod, the slayer of infants, was the same who was reigning at the time of Christ's Nativity. In those days certain Magi, that is men of wisdom and power, and possibly kings as well, starting from Persia, or Mesopotomia, or some other distant place, came to Jerusalem seeking the one born as king of Jews, and saying that in the East, where their fatherland was, there had appeared two years earlier an unusual and wondrous star, which, according to an ancient oracle (Numbers 24:17),

signified the birth of a great king of the Jews, 'and so, following the course of this star, we have come', they said, 'to worship him'. When Herod heard this he was troubled and the whole city with him. Then, having enquired and been informed by the High Priests and Scribes of the people that according to the prophecies the Christ was to be born in Bethlehem, he sent the Magi there, ordering them that, when they had found the child, they should inform him too, so that, he said, 'I too may come and worship him'. The Magi, however, after they had worshipped, returned by divine command, to their own country by another way. Then Herod, enraged, sent and killed all the infants in Bethlehem and its neighbourhood from two years and below, thinking that with them he would certainly have put to death the king that had been born. But the foolish enemy of God was tricked, because the child Jesus with his mother Mary, under the protection of Joseph her Betrothed, fled to Egypt on the order of an Angel. And so those innocent babes became the first Martyrs slain for the sake of Christ; but their bloodthirsty executioner and persecutor of Christ shortly afterwards fell victim to dropsy and, having become wholly rotten and his body infested with worms, he ended his miserable life.

Marcellus was from the city of Apamea in Syria, of a renowned family, distinguished by both virtue and education, and chosen to succeed Saint Alexander in about 430 as abbot of the monastery of the Unsleeping ones. This monastery is so called because the monks are divided into three groups which succeed one another in turn at the daily round of Offices and so praise God unceasingly without any interruption. The originator of this system was the one named Alexander, as the writer of

the life of both of them says, 'Later he also founded near the mouth of the Black Sea a renowned place of contemplation and introduced a new rule, but which is than those everywhere else, that the succession of hymns to God should never be interrupted, but that by the successive rotation of those celebrating the never silent and unceasing glorification of the Master should be assured'.

Apolytikion. Tone 1. Be entreated. [Common]

Be entreated by the sufferings, which the Saints endured for you, O Lord; and heal all our pains, we beg, O Lover of mankind.

Of the Monk. Tone 8. In you, Father. [Common]

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Marcellus., rejoices with the Angels.

Kontakion of the Saints. Tone 8. [By St Romanos]

When you had fulfilled.

When the King was born in Bethlehem, Magi came from the East with gifts, led from above by a star; but Herod is troubled and harvests the Infants like wheat; he is grieved because his might will be swiftly destroyed.

30. Of the venerable Ascetic and Martyr Anysia.

She was from Thessaloniki, daughter of devout and wealthy parents, passing her life in virginity after their death and serving God by good

works. In the time of Maximianus, arrested by a soldier as she was on her way to church and dragged by him to the altars of the idols, she spat in his face and confessed Christ. Filled with rage, he thrust his sword into her side and slew her in the year 298.

Today the office of St Melanie is also sung, because tomorrow is the Leave-taking of the Feast of the Nativity of Christ.

31. Of the venerable Melanie, the Roman.

She was a noblewoman, very wealthy and renowned, descended from a line of Roman Consuls. After the death of her husband and two of her children she left for Egypt to visit the monastics of the mountain of Nitria. She distributed her wealth to those in need there and to the confessors of the faith who were being persecuted by the Arians. She fed 5000 of them for three days. Then, when they were banished to Palestine, she left herself for Jerusalem, and founded a women's monastery at her own expense, where she died a holy death in about 410.

There was another Melanie, granddaughter of the one above, being daughter of her son Publicola, who was prefect of Rome. She was born in 388. She was married and became the mother of two children, but lost both soon afterwards. And so, with the agreement of her husband that they should spend the rest of their lives in self-mastery and purity, and taking with her mother Albina, they left for Africa, where they also saw Saint Augustine. They freed 8000 prisoners, founded two monasteries, one for men and one a hesychasterion for women. Six years later they moved to Jerusalem. Melanie was enclosed in a very narrow little hut on the Mount of Olives and, having worn herself out with fasts and

vigils, she died in 434. The writer of the Synaxarion appears to have combined the two Melanies into one.

Today we take leave of the Feast of the Nativity of Christ, and everything that is sung is of the Feast.

Month of January.

It has 31 days. The day has 10 hours and the night 14.

1. The Circumcision according to the flesh of Our Lord Jesus Christ; and commemoration of our Father among the Saints Basil the Great, archbishop of Caesarea in Cappadocia.

Since the law of Moses lays down that if a woman gives birth to a male child it shall be circumcised in the flesh of its foreskin on the eighth day (Lev. 12:2-3), for this reason our Saviour on the present day, which is the eighth from his Nativity, accepted the Circumcision prescribed by the law, and received, in accordance with the Angel's command, the name which is above every name, JESUS, that is to say, Saviour (Matt. 1:21, Lk. 1:31 and 2:21). As we celebrate our Lord's name day today, from it we begin the New Year from his incarnation.

Basil the Great was born towards the end of the year 329 in Caesarea of Cappadocia of a family distinguished both for its culture and sanctity. His parents were called Basil and Emilia. He studied in Constantinople under the rhetorician Livanios and later in Athens, where he became the friend of Gregory Nazianzen. He returned to Caesarea, but soon left for the hesychasteria in the district of Pontus, where his mother and his sister Makrina were leading the ascetic life. It was then that he wrote

his ascetic discourses. Around 370, on the death of the bishop of his home country, he was chosen to succeed to the throne and entrusted with the Church of Christ, which he shepherded for eight years, and became a martyr by intent, reckoning nothing to the threats of the Arian emperor Valens, and of Modestos, prefect of the East. He departed to the Lord on January 1st 379. His wisdom and great learning, which abound in his writings, through which he taught about God and made clear the nature of beings, and adorned the morals of mankind, as well as the magnificence and grandeur of his style have conferred on him the titles of 'Revealer of Heaven' and 'Great'.

No work, and Permission for everything.

Apolytikion of the Feast. Tone 1. When the stone had been sealed.

Without change you took a human form, being God by nature, most compassionate Lord; and fulfilling the law you willingly accepted Circumcision in the flesh, that you might banish shadows and strip off the covering of our passions. Glory to your goodness; glory to your compassion; glory to your ineffable condescension, O Word.

Of the Saint. Same Tone.

Your sound has gone out into all the earth, for it has received your word, through which you taught in a manner fitting God: for you made clear the nature of what exists; you set in order the conduct of mankind. Royal priesthood, venerable Father, implore Christ God to grant us his great mercy.

Kontakion of the Saint. Tone 4. Today you have appeared.

You appeared as an unshakeable foundation for the Church, maintaining its authority as a sure refuge for mortals, sealing it by your doctrines, venerable Basil, Revealer of heaven.

And of the Feast. Tone 3. Today the Virgin.

The Lord of all things undergoes circumcision, and cuts off, as he is good, the faults of mortals. Today he gives salvation to the world. The High Priest of the Creator too rejoices in the highest, godlike Basil, the light-bearing initiate of Christ.

2. Forefeast of the Theophany; and commemoration of our Father among the saints Silvester, Pope of Rome.

He succeeded Miltiades in 314. He sent his representatives to the 1st Ecumenical Council, which was held in Nicea in 325. He died in 335.

Apolytikion of the Saint. Tone 4. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and Hierarch Silvester; intercede with Christ God that our souls may be saved.

Forefeast. Tone 4. Joseph was amazed.

Zavoulon prepare, and make ready Nephthalim; river Jordan stand, leap for joy as you receive the Master who comes to be baptised. Adam with our Foremother be glad, do not hide yourselves as in Paradise of old; for seeing you naked, he has appeared that he may put on the first robe. Christ has appeared, as he wishes to renew the whole creation.

Kontakion of the Saint. Tone 4. Lifted up on the Cross.

Among priests, god-bearing Father, you were revealed as priest of the King and God, and you became a companion of ascetics, therefore you now rejoice with the choirs of Angels with gladness in the heavens; Silvester, glorious shepherd of Rome, save those who celebrate your memory with love.

Kontakion. Tone 4. Today you have appeared.

Today the Lord has come to the streams of Jordan, and cries aloud to John: Do not be afraid to baptise me; for I have come to save Adam the First-formed.

3. Of the holy Prophet Malachy; and of the holy Martyr Gordios.

The Prophet was the last of the Minor prophets and the last of all the Prophets of the Old Testament. He prophesied in the days of Nehemias, a wise man among the Jews and steward of Artaxerxes the Long-handed, king of the Persians, who reigned from 465-424 BC. His prophecy is divided into four chapters.

The Martyr, who had the rank of Centurion, was from Caesarea in Capadocia. He was martyred under Licinius in 314.

Apolytikion of the Forefeast; and of the Saint. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 8. You have taken, Lord.

The sweat of your struggle watered the whole earth, and with your precious blood you made the whole world glad. By your prayers, all-praised Gordios, inspired by God, save all who sing to you with faith and fittingly honour you as much-enduring.

Of the Prophet. Tone 4. Today you have appeared.

Enriched with the grace of prophecy, you clearly announced beforehand, O Prophet, the coming of Christ, and the salvation of the world; by whose radiance the world has been enlightened.

4. The Assembly of the Seventy Apostles; and of Saint Theoktistos, abbot in Koukoumos in Sicily.

Apolytikion of the Forefeast; and of the Apostles.

Tone 3. [Common]

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 2. Seeking things on high.

Believers, let us with inspired hymns praise and celebrate the choir of the Seventy disciples of Christ; for through them we have all learned to honour an undivided Trinity; and we have them as lamps of divine Faith.

5. Of the holy Martyrs Theopemptos and Theonas; and of Saint Synklitiki.

The Martyrs suffered under Diocletian in the year 290. Synklitiki was from Alexandria in Egypt. She lived for 83 years in virginity and asceticism and became leader and teacher of many nuns. For the women she

appeared like Antony the Great for the men, and having become a model of woman's nature for the mortification of the flesh and endurance in afflictions, she died around the middle of the 4th century.

Eve of Theophany. Fast, on whatever day it falls.

Apolytikion. Tone 4. Joseph was amazed.

The river Jordan once turned back before the mantle of Elissaios, when Elias had been taken up, and the waters were divided on this side and on that. The stream became for him a dry road, as a true type of Baptism, through which we pass through the fleeting course of life. Christ has appeared in Jordan to sanctify the waters.

Kontakion. Tone 4. Today you have appeared.

Today the Lord has come to the streams of Jordan, and cries aloud to John: Do not be afraid to baptise me; for I have come to save Adam the First-formed.

6. The holy Theophany of our Lord and God and Saviour, Jesus Christ.

Near the beginning of Jesus' thirtieth year, John the Forerunner, who was about the same age (being some six months older than Jesus) and who had lived in the desert since boyhood, received a command from God and came into the country round the Jordan, preaching a baptism of repentance for the forgiveness of sins. Then Jesus, coming from Galilee to the Jordan, sought and received baptism, the Master from the slave, at which these supernatural wonders occurred. The heavens were opened; the Spirit came down on the baptised in the form of a dove; and a voice was heard from heaven bearing witness that this is the beloved Son of God, who was then being baptised there as a man (Matt. 3, Lk.

1:26.80 and 3:1-23). From all this was revealed the Divinity of Jesus and the great mystery of the Trinity; and for this reason the present feast is named Theophany, that is the Appearing of God among men. From this august day is dated Christian Baptism; from this day the saving preaching of the Kingdom of heaven began.

No work, and Permission for everything.

Apolytikion. Tone 1.

As you were baptized in the Jordan, Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness to you, naming you the Beloved Son; and the Spirit, in the form of a dove, confirmed the sureness of the word. Christ God, who appeared and enlightened the world, glory to you!

After the 3rd Ode. Ypakon. Tone 2.

When by your Appearing you enlightened the universe, then the salt sea of unbelief took flight, and Jordan, flowing down, was turned back, raising us to heaven. But guard us, Christ God, by the height of your divine commandments, at the prayers of the Mother of God, and save us.

Kontakion. Tone 4. Model Melody. [By St Romanos]

Today you have appeared to the inhabited world, and your light, O Lord, has been signed upon us, who with knowledge sing your praise: You have come, you have appeared, the unapproachable Light.

7. The Assembly of the holy, glorious Prophet, Forerunner and Baptist John.

We celebrate this festive Assembly in honour of the most sacred Forerunner, as the one who ministered to the mystery of the divine Baptism. No work, and Permission for fish.

Apolytikion of the Feast; and of the Forerunner. Tone 2.

The just is remembered with praises; but for you, O Forerunner, the Lord's testimony suffices. For you were revealed as more praiseworthy than the Prophets, because you were found worthy to baptise in running streams the One they had proclaimed. Therefore you struggled bravely for the truth with joy, and preached to those in Hell a God who had appeared in flesh, who takes away the sin of the world and grants us his great mercy.

Kontakion. Tone 6. Model Melody. [By St Romanos]

The Jordan, afraid at your coming in the body, was turned back in fear; while John, fulfilling the ministry of a prophet, drew back in awe. The ranks of Angels, seeing you in the streams being baptised in the flesh, were amazed; and all those in darkness were filled with light as they sang the praises of you who had appeared and enlightened all.

8. Of our venerable Mother Domniki; and of our venerable Father George the Chozevite.

She was originally from Carthage in Africa and led the ascetic life in Constantinople around the end of the 4th century; while he was a monk in Palestine around the beginning of the 9th, in a monastery called Chozeba's.

Apolytikion and Kontakion of the Feast.

9. Of the holy Martyr Polyeuktos.

He was a soldier, originally from Melitini a city in Armenia, and was martyred under Valerian in 255.

Apolytikion of the Feast; and of the Martyr. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 4. Today you have appeared.

When the Saviour bowed his head in Jordan, the heads of the dragons were crushed; while the head of Polyeuktos when cut off put trickery to shame.

10. Of our venerable Father Gregory, bishop of Nyssa; and of the venerable Dometianos, bishop of Melitini.

The latter flourished in the time of Justinian Rhinotmitos, who reigned in 685. Gregory was the younger brother of Basil the Great, and was also outstanding by his treatises, a zealot of the orthodox faith. He was born in 331 and became bishop in 372. He was exiled by the arianising Valens in 374 and was recalled to his throne by Theodosios the Great in 378. He was present at the local Synod of Antioch, by which he was sent to visit the Churches of Arabia and Palestine, which were contaminated and disrupted by Arianism. Later he attended the Second Ecumenical Council of Constantinople in 381. He lived in all for 65 years, leaving many distinguished writings. He died in 396, named by all Father of Fathers.

Apolytikion. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 2. Nor tomb nor death.

The inspired High Priest of the Church, the august initiator into wisdom, the watchful mind of Nyssa, Gregory, who dances with the Angels and takes his pleasure in the divine light, intercedes unceasingly for us all.

11. Of our venerable Father Theodosios the Koinoviarch.

He was a native of Cappadocia and flourished in the time of Leo the Thracian who reigned in 457, until around the beginning of the sixth century. He raised from its foundations a very extensive monastery, in which he shepherded many monks. He lived to the age of 103 and died in peace.

Permission for wine and oil.

Apolytikion. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with deep sighings from the heart you made your toils bring forth fruit a hundredfold, and you became a beacon, shining in all the world by your wonders, our venerable Father Theodosios; intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. To you my Champion.

Planted in the courts of your Lord, you blossomed sweetly by your virtues, and in the desert you multiplied your children, watered by the streams of your tears, flock leader of the godly sheepfolds of God; therefore we cry: Hail, Father Theodosios!

12. Of the holy Martyr [and Deacon] Tatiana.

She was from Rome, daughter of a most distinguished father, of consular rank. She became a deacon of the Church for women's matters. Because of her confession of the faith she was martyred under Alexander in the year 218.

Apolytikion and Kontakion of the Feast.

13. Of the holy Martyrs Ermylos and Stratonikos.

They suffered under Licinius in 314.

Their Office is sung together with that of the venerable Fathers, because of the Leave-taking of the Feast to-morrow.

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Apolytikion of the Fathers. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion of the Ascetics. Tone 2. Seeking things on high.

You fled from mingling with the world and changed to a state of calm, crowned by the blood of martyrdom and the toils of the ascetic life; therefore you have been revealed as companions of the Martyrs and the Saints.

14. Of our venerable Fathers, slaughtered in Sinai and Rantho.

The latter were slain in the reign of Diocletian, in 296, by barbarians from Arabia and Egypt called Blemmyes; the former by the same barbarian peoples around the middle of the fifth century.

Today leave is taken of the Feast of Theophany.

15. Of our venerable Fathers Paul the Theban and John the Kalyvite.

Paul, the very first of all the hermits, was born in the Thebaid of Egypt in 227. In 250 he fled to the desert because of the persecution launched by Decius, and he lived entirely alone for 91 years in a cave. He lived in all for 114 years and died in 341. He was buried by Anthony the Great, who had been guided there by God a few days before his death. John was a native of Constantinople, the son of distinguished parents, Evtropios the Senator and Theodora. When he was twelve years old he withdrew secretly and left for the monastery of the Sleepless (December 29th). But after six years, burning with longing for his parents, he returned to his family home disguised as a poor beggar (a 'bread-seeker'). He made a little hut by the gate, from which he got the surname 'Kalyvitis' ['Hut-dweller']. He remained there unrecognised for a long time, mocked by his own servants. Foreseeing his death, he revealed himself to his parents and after a few moments he died, in around 450.

Apolytikion. Tone 4. Come quickly to help.

From infancy you longed fervently for the Lord, you abandoned the pleasures in the world and nobly led the ascetic life; you fixed your hut before your parents' gates; you crushed the ambushes of demons, O all-blessed; and therefore, John, Christ fittingly glorified you.

After the 3rd Ode, Kontakion of the Kalyvite.

Tone 2. Seeking things on high.

Longing for poverty, wise Father, in imitation of Christ, you abandoned your parents' wealth, and grasping the Gospel in your hands, John, you followed Christ God interceding unceasingly on behalf of our souls.

After the 6th, of the Theban. Tone 4. Today you have appeared.

All we believers sing the praise of the beacon who shone out by the height of his virtues, the godlike Paul, as we cry: O Christ you are the joy of your Holy Ones.

16. The veneration of the precious Chain of the holy and all-praised Apostle Peter.

Herod Agrippa, the descendent of Herod the Great (December 25th) and king of the Jews, raging against the Church of Christ, slaughtered James the brother of John the Evangelist in Jerusalem in 43. While when he saw that this appeared to please the Jews he arrested Peter likewise and shut him in prison, guarding him so that, when the feast of the Passover according to the law was over, he might produce him to the people as a pleasing victim; but the Apostle, wondrously loosed from his bonds by an Angel, was saved (Acts 12:1-19). These bonds, that is the Chain, with which the Apostle was bound received a sanctifying and healing grace from the contact with his most sacred body for those who

approach it with faith. They fell into the hands of Christians and were later translated to Constantinople by the devout Kings and a yearly feast was established for their veneration for the hallowing of the faithful.

That such things work wonders and many healings holy Scripture is witness when it says of Paul that the Christians in Ephesus showed him such reverence that taking his handkerchiefs and aprons with great devotion they cured through them the diseases of the sick So that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them (Acts 19:13). And not only the clothing that had in any case been near their bodies, but even the shadow by itself which fell from them worked the same cures. And seeing this people would put their sick on beds and stretchers, bring them and lay on the highways so that as Peter passed even his shadow might fall on one of them (Acts 5:15), in as much that even if they were not cured, those who brought them with toil were not content to toil in vain. From this the Orthodox Church learnt the honour and devotion not only of relics but also of the clothing of holy persons.

Permission for wine and oil.

Apolytikion. Tone 4.

Not leaving Rome you came to dwell with us through the precious Chains which you wore, first-throned of the Apostles. As we venerate them with faith we beg: by your entreaties to God grant us his great mercy.

Kontakion. Tone 2. Seeking things on high.

Christ the rock radiantly glorifies the rock of the faith, the first-throned of the Disciples; for he invites all to feast the wonders of the precious Chain of Peter and gives pardon of faults.

17. Of our venerable and God-bearing Father Anthony the Great.

Anthony, the originator of the monastic life, was born in Egypt in 251 of devout parents. Having heard the voice of the Gospel: If you would be perfect, go, sell all your goods and give to the poor (Mt. 19:21), he at once put this into practice; and having distributed all that he possessed to the poor and fled from all the hubbub of the world, he withdrew into the desert. His many varied temptations there during twenty years without interruption are beyond belief; his ascetic struggles day and night, through which he slew the urgings of the passions and reached the summit of dispassion, surpass the bounds of nature; and the report of his virtuous deeds stirred such a multitude to imitate him that the desert was transformed into a city, with him as governor, lawgiver and trainer of all the citizens of this newest city. But the cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312 he hurried to their help and comfort. When the Church was disturbed by the Arians he came down with zeal to Alexandria in 335 and struggled against them on behalf of Orthodoxy; and he turned many back to Christ through the grace of his own words. When he had thus lived his life and become a model of virtue and a rule for monks, he died on the 17th of January in 356, having lived for 104 years.

No work, and permission for wine and oil.

Apolytikion. Tone 4.

The zealous Elias you imitated by your life, you followed the Baptist by straight paths, Father Anthony; you became the founder of the desert and strengthened the whole world by your prayers; and so intercede with Christ God that our souls may be saved.

Kontakion. Tone 2. Seeking things on high.

You rejected the tumults of life and lived your life to the end in solitude, imitating the Baptist in every way. With him then we honour you, most venerable Father Anthony, foundation of the Fathers.

18. Of our Fathers among the saints and archbishops of Alexandria, Athanasios and Cyril.

These two wise Teachers of the truth and champions of Christ's Church were natives of Alexandria. Athanasios was born, as some maintain, in 296. While still a deacon he was present at the 1st Ecumenical Council in Nicea of the 318 holy Fathers, which was summoned in 325 against Arius, at which he excelled all through his zeal and the teaching of the Consubstantial. The next year, 326, having succeeded Alexander the bishop of Alexandria, he refused communion to Arius, knowing the tergiversation of his opinion and that the disease of heresy was still lurking in his heart. From then on began the accusations and attacks against him by the heresiarch's followers; from then on began their robbers' plots against him and the unjust decrees against him and the constant exiles by the Emperors, Constantine the Great, Constantius his son, Julian the Apostate and the fervent champion of the Arians Valens, the first because of his trust in the accusations of others, the rest moti-

vated by their own bad faith. The champion of Orthodoxy, at one time compelled by the force of those who held power, at others yielding to the rage of his enemies, was exiled to Trier in Gaul, fled to Rome, went far away by fleeing to the deserts, was hidden in cellars for months on end, endured ten thousand dangers and persecutions for 46 years; during which he was recalled for a time, but shortly chased out again. Finally he appeared again on his high throne like a shining, but evening, star, and having illumined the orthodox people by the splendour of his words for a short time, he declined towards the setting of his life and died, the much-enduring, from his many toils in 373.

Cyril was Theophilos's nephew, son of his mother's brother, the bishop of Alexandria, by whom he was taught from his youth. After he had spent a considerable time living with the monks of Nitria he later succeeded his uncle in 412. Driven from his throne through the machinations of the Nestorians, he recovered it not long after. He was present at the 3rd Ecumenical Council of the 200 Fathers in 431 under Theodosios the Less which met at Ephesus, of which he was the leader, and through his most wise words he put to shame Nestorius who blasphemed against the Mother of God and refuted his impious doctrine. He shepherded Christ's Church for 32 years and died in 444.

Both left behind many wise writings, explanations of the holy Scriptures, doctrinal works on the faith of Christ, demonstrations of the truth and refutations of the error of heresies.

No work, and Permission for wine and oil.

Apolytikion. Tone 3. Your confession.

Shining by deeds of orthodoxy, quenching every false doctrine, you became victorious champions; enriching all things by true religion, greatly adorning the Church, fittingly you found Christ, who grants to all his great mercy.

Kontakion. Tone 4. Today you have appeared.

Great Hierarchs of true religion and noble champions of the Church of Christ, guard all who sing: Merciful Lord, save those who honour you with faith.

19. Of our venerable Father Makarios the Egyptian; and of our Father among the Saints Arsenios of Kekyra.

Of these, St Makarios was from the Egyptian Thebaid, a disciple, according to some of Anthony the Great. He was born around the year 301. He lived the ascetic life at Skete in the desert. Through his extreme wisdom and his severity of life while still a youth he was called Boy-elder. He was ordained priest. He lived for 90 years and died in 391. Under his name are preserved 50 homilies; some say that Anthony the Great wrote them in Syriac and that Makarios translated them into Greek.

Arsenios was a native of Palestine, son of god-loving parents. He was dedicated to God from his youth and was took the monastic schema. He studied in Selefkia, where he was also ordained priest. From there he moved to Constantinople and was ordained as bishop of Kekyra; whose throne he adorned through his virtue and education. He returned to Constantinople when he was an old man and calmed the anger of the emperor Constantine Porphyrogenitos against the leaders of Kekyra.

Finally, as he was returning to his see, he was taken ill at Corinth and reposed in the Lord around the end of the 8th century.

Apolytikion of the Monk. Tone 1. [Common]

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Makarios; by fasting and by vigil and by prayers receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength; glory to him who crowned you; glory to him who through you works healing for all!

Another, of the Saint. Tone 4. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and Hierarch Arsenios; intercede with Christ God that our souls may be saved.

Kontakion of the Monk. Tone 4. Today you have appeared.

Truly the Lord placed you in the house of self-mastery as a fixed star, bringing light to the ends of the earth, Father of Fathers, blessed Makarios.

20. Of our venerable and God-bearing med you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and Hierarch Arsenios; intercede with Christ God that our souls may be saved.

Kontakion of the Monk. Tone 4. Today you have appeared.

Truly the Lord placed you in the house of self-mastery as a fixed star, bringing light to the ends of the earth, Father of Fathers, blessed Makarios.

20. Of our venerable and God-bearing Father Efthymios the Great.

He was from Melitini in Armenia, son of devout parents, Paul and Dionysia. He was born around 377. His mother had previously been barren and he was named Efthymios because of his parents desire and their joy at his birth. He studied under Evtronos, the bishop of Melitini, by whom he was ordained priest and entrusted with the care of the monasteries in Melitini. Then he left for Palestine where he was established as leader of a great multitude of monks. He brought back to true religion many of the Saracens and warred against the Nestorians, Eftychians and Manicheans. He corrected Evdokia, queen consort of Theodosios the Less, who had fallen into the heresy of the Monophysites. He became the oracle of the Eastern Church, as one of the historians has written. He lived for 96 years and died in 473 on the 20th of January.

No work, and Permission for wine and oil.

Apolytikion. Tone 4.

Desert that never gives birth, be glad; be filled with desire you that never know labour; because a man of the desires of the Spirit multiplied children for you, planting them with true religion, nurturing them with self-mastery to perfection of virtues. At his entreaties, Christ God, save our souls.

Kontakion. Tone 8. You have taken, Lord.

At your honoured nativity creation found joy, and at your godlike memory, venerable Father, it received the desire of you Today you have appeared r many wonders. Grant richly of them to our souls, and purify the stains of sins, that we may sing: Alleluia.

21. Of our venerable Father Maximos the Confessor; and of the holy Martyr Neophytos.

The martyr was from Nicea in Bithynia, son of devout parents, Theodore and Florence; he was martyred under Diocletian in 200.

The godlike Maximos was a native of Constantinople of a most distinguished family, a philosopher and outstanding theologian. To begin with he was appointed private secretary to the emperor Herakleios and his son Constans; but because the royal court was dominated by the monothelite heresy, which he hated, he left for the monastery of Chrysopolis (Scutari), of which he later became abbot. He was required by Constans either to accept the monothelite doctrine or to cease speaking and writing against them. As he was not prepared to do either his tongue and right hand were cut off and he was sent into exile, where he died in 662. Some historians say nothing of the amputation of his tongue and hand.

Of the Saint. Tone 8. Orthodoxy's guide. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of monks, O wise Maximos, inspired by God, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. To you my Champion.

Let us believers fittingly honour with songs great Maximos, lover of the Trinity, who clearly taught the faith inspired by God, that Christ, who exists in two natures, wills, and energies, should be honoured, as we cry out: Hail, Preacher of the Faith!

22. Of the holy Apostle Timothy; and of the Monk and Martyr Anastasios the Persian.

The Apostle was from Lystra in Lykaonia, born of a Greek [pagan] father and a Jewish mother. He became a disciple of the Apostle Paul, when he first preached there, and he followed him throughout the whole time of his preaching. He was ordained by him as first bishop of the church of Ephesus. After shepherding it under the direction of John the Evangelist, who governed all the churches in [the Roman province of] Asia, he met a martyr's end in the year 97, being stoned by the pagans, because he wished, as some thought, to oppose the feast of Artemis who was worshipped by them.

Anastasios was a Persian by race. When he saw the implacable hatred of Chorsoes II for the Christians he was at a loss as to its reason and wished to learn the teaching of their faith in depth. And when he had been taught it, he was amazed, came to love it greatly and embraced it. He was baptized in Palestine and, having changed his name, which had previously been Magoudat, to Anastasios, he lived as a monk for a considerable time in the monasteries there. When Chosroes made that fearful expedition of his against Palestine, in the course of which he gained control of Jerusalem, burned down all the churches, slaughtered all the clergy and sold the people he had taken prisoner, who numbered, so

they recount, 90,000, to the Jews and carried off all the sacred vessels and the precious wood of the Cross itself to Persia, it was then that Anastasios too, who confessed Christ boldly, was beheaded after many and terrible tortures on the 22nd of January in the year 614.

Permission for wine and oil.

Apolytikion of the Apostle. Tone 4.

Having been taught goodness and, watchful in all things, clothed yourself in a good conscience as fitted a priest, you drew ineffable mysteries from the Vessel of election. Having kept the faith you finished the same course, Apostle Timothy. Intercede with Christ God that our souls may be saved.

Of the Martyr. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 4. The soldiers watching.

Believers, let us praise with hymns Timothy, the godly disciple and fellow traveller of Paul, honouring with him wise Anastasios, who shone forth from Persia like a star and who drives out the passions of our souls and the diseases of our bodies.

23. Of the holy Bishop and Martyr Clement of Ankyra; and of the holy Martyr Agathangelos.

Agathangelos was a native of Rome. Clement was from Ankyra in Galatia, son of an unbelieving father, but a believing mother, named Sophia. He was at first a monk, but then became bishop of his native city and suffered so much for the faith of Christ that the time of his sufferings and struggles was drawn out to 28 years. Finally he was beheaded along with Agathangelos under Diocletian and Maximianos in 296. [In Greek a 'branch' is klima, hence the Apolytikion and Kontakion.]

Apolytikion of Saint Clement. Tone 4.

You sprang up, most holy one, as a branch and stem of holiness, most sacred flower of the contest of martyrdom and as a most sweet fruit given by God to the faithful. But as one who shared the struggle of Martyrs and the throne of Hierarchs, intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Today you have appeared.

You have become an honoured branch of the vine of Christ, revealed as one of many struggles, all-praised Clement, with your fellow champion you cried out: Christ is the shining joy of Martyrs.

24. Of our venerable Mother Xenia.

She was Roman by birth, descended from a noble family. While her parents were preparing her for marriage, she slipped away and taking two of her maid servants she left for Mylassa, a city of Karia in Asia. There she ended her life as an ascetic, having changed her name to Xenia ['foreigner', 'stranger'], because of her exile in a foreign land, in stead of Evsevbeia, which she had been called previously.

Apolytikion. Tone 8. [Common]

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Xeni, rejoices with the Angels.

Kontakion. Tone 2. With the streams of your blood.

As we who honour you with love, Xeni, celebrate the memory of your strange way of life, we sing the praise of Christ, who in all ways grants you the strength of cures. Ever entreat him on behalf of us all.

25. Of our Father among the Saints Gregory, Archbishop of Constantinople, the Theologian.

This great Father and Teacher of the Church was born in Areianzos, a village of Cappadocia Secunda, not far from Nazianzus. His father, who was called Gregory, later became bishop of Nazianzus. His mother was Nonna. He was educated to begin with at Caesarea in Palestine, after this in Alexandria and finally in Athens, where he became the fast friend of Basil the Great, with whom he practised the ascetic life and lived with him for some time in the hermitages of Pontus. He was ordained as presbyter of the church of Nazianzus by his own father, while by Basil the Great he was appointed bishop of Sasima, or Zasima, which was subject to the bishop of Caesarea. In about 378 he left to assist the Church of Constantinople, which had already been troubled for forty years by the Arians, and when through his very wise sermons and many toils he had freed it from the outrage of heresies, he was elected its bishop by the second Ecumenical Synod that had then been assembled

there, at which he was conspicuous through his theological doctrines. He governed the church there until 382, then, after delivering his Syn-taktirion, that is his farewell address, before the 150 bishops and the Emperor himself, he returned to Nazianzus.

No work, and permission for wine. and oil.

Apolytikion. Tone 1.

The shepherd's pipe of your theology has overcome the trumpets of the orators; for as one who searches out the depth of the Spirit beauty of utterance was added to you. But, Father Gregory, intercede with Christ God that our souls may be saved.

Kontakion. Tone 3. Today the Virgin.

With your theologian's tongue you untied the complications of the rhetors, glorious Saint, and you robed the Church a tunic of orthodoxy woven from on high. Wearing it she now cries out with us her children: Hail Father, supreme mind of theology!

26. Of our venerable Father Xenophon and his Community.

He was a native of Constantinople, a wealthy and noble man, and one who breathed true devotion to God. Having two sons, he sent them to Beirut to learn the law and to be ascetics. But they, after being shipwrecked on the voyage and barely escaping with their lives, went to Palestine. Their father, unaware of what had happened to them, took his wife Mary and they went off to visit his sons. When they found them in Jerusalem clothed in the monastic habit, they did the same themselves. And so, when they had devoutly completed the remainder of

their lives, they departed to the Lord around the beginning of the sixth century.

Apolytikion. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 4. Today you have appeared.

With your wife and children you kept vigil in the courts of the Master, you cheerfully distributed your wealth to the poor, blessed Father. And so you all inherited eternal delight.

27. The Translation of the Relics of our Father among the Saints, John Chrysostom.

This took place in 438 on the present date, when Theodosios the Less, son of Arkadios and Evdoxia, who had exiled the Saint, had already been reigning for thirty years, when Proclus, the Saint's disciple, was Archbishop of Constantinople (see November 20th).

No work, and permission for wine and oil.

Apolytikion. Tone 8.

The grace which shone from your mouth like a torch of flame enlightened the whole earth; it laid up for the world treasures of freedom from avarice; it showed us the height of humility. But as you train us by your words, Father John Chrysostom, intercede with Christ God, the Word, that our souls may be saved.

Kontakion. Tone 1. The angelic choir.

The holy Church was mystically made glad by the Translation of your holy relics. And having concealed them like very precious gold, at your prayers, John Chrysostom, they unceasingly grant the grace of healings to those who sing your praise.

28. Of our venerable Father Ephrem the Syrian.

He was from Nisibis in Mesopotamia, son of a farmer by trade. After the first years of his youth he practised the extreme of the monastic life and became a most holy hermit. Later he was ordained deacon of the Church of Edessa. His God-inspired zeal established him as a most eloquent orator. He wrote many remarkable works in Syriac, almost all of which were translated into Greek while he still living for the instruction of the faithful and the defence of the truth. And so, having passed a life pleasing to God, he fell asleep in peace in the year 379.

Apolytikion. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans your made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Ephrem, intercede with Christ God that our souls may be saved.

Kontakion. Tone 2. Seeking things on high.

Ever looking towards the hour of the trial, you wept tears of compunction, venerable Ephrem. But by your works you became a teacher in deeds. Therefore, universal Father, you rouse the slothful to repentance.

29. The Translation of the Relics of the holy Bishop and Martyr Ignatios the Godbearer (see December 20th).

Apolytikion. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Ignatios; intercede with Christ God that our souls may be saved.

Kontakion. Same tone. Today you have appeared.

Today having dawned from the east and made all creation radiant by his teachings, the Godbearing and godly Ignatios has been adorned by martyrdom.

30. Of our Fathers among the Saints and Ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom.

No work, and permission for wine and oil.

Apolytikion. Tone 1.

The three greatest beacons of the Three-sunned Godhead, who lighted the whole inhabited world with the beams of their divine doctrines, the rivers of wisdom flowing with honey, who watered all creation with streams of the knowledge of God, Basil the Great and Gregory the Theologian with famous John whose tongue spoke golden words, let all we lovers of their words now assembled honour them in hymns. For they ever intercede with the Trinity on our behalf.

Kontakion. Tone 2. You have taken, Lord.

You have taken, Lord, the sacred, the God-inspired heralds, the high peak of your Teachers, for the enjoyment of your good things and for repose; for you accepted above every offering their toils and their death, you who alone glorify your Saints.

31. Of the holy and wonderworking Unmercenary Saints, Kyros and John.

They lived in the days of Diocletian, Kyros being from Alexandria and John from Edessa in Mesopotamia. Because of the persecution that was then raging they took refuge in a monastery situated near the Arabian gulf. There having become monks, they passed their lives practising every virtue and, through the grace of Christ, healing freely every disease and every sickness. But when they heard that a woman called Athanasia had been arrested with her three daughters, Theodoti, Theoktisti and Evdoxia, and had been brought to trial because of her confession of the faith, and being afraid that, being women, they might quail under tortures and deny Christ, they went to strengthen them for martyrdom. But they were arrested themselves and having been condemned with those holy Women, they were all beheaded in the year 292.

Apolytikion. Tone 5.

You have given us the wonders of your holy Martyrs, Christ God, as an unbreakable wall. At their entreaties scatter the counsels of nations, strengthen the sceptres of the Kingdom, for you alone are good and love mankind.

Kontakion. Tone 3. Today the Virgin.

Having received from divine grace the free gift of wonders, O Saints, you unceasingly work wonders, by your invisible surgery cutting out all our passions, inspired Kyros with godlike John. For you are godlike physicians.

The Month of February.

(Having 28 days, in Leap Years 29. The day has 11 hours and the night 13)

1. Prefeast of the Meeting of our Lord Jesus Christ, and commemoration of the holy Martyr Tryphon.

He was martyred in 250, in the reign of Decius.

Apolytikion. Tone 4.

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from You, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Another, of the Prefeast. Tone 1.

A heavenly choir from the vaults of heaven bending towards earth and seeing the First-born of all creation being carried to the temple as an infant at the breast by a Mother who has not known man, amazed with dread now sings with us a prefestal hymn.

Kontakion of the Martyr. Tone 8.

By the strength of the Trinity you drove polytheism from the ends of the earth, honoured Martyr, and became precious in the Lord; and having

conquered tyrants through Christ the Saviour, you received the crown of your martyrdom and gifts of divine healings, as invincible.

2. The Meeting of Our Lord Jesus Christ.

When the forty days of the purification of the most pure Mother and ever-virgin Mary was complete, she brought her first born Son to Jerusalem on this day, which is the fortieth from his Nativity, that she might present him in the temple and fulfil the law of Moses that every first born male shall be dedicated to God, and that she might offer the sacrifice prescribed for this, a brace of pigeons or two young doves [Lk 2.22-24; Ex 13.2; Lev 12.6-8]. On the same day and hour the devout and just Symeon, a very old man, was present there, guided by the Holy Spirit. He had long been waiting for the salvation of God and had been informed by a divine revelation that he would not die until he had seen the Lord's Christ. When he had seen him and taken him in his aged arms he gave glory to God and sang the third and final canticle of the New Testament, 'Now, Master, you dismiss your servant', and confessed that he closed his eyes in death with joy, since he had seen the light for revelation to the gentiles and the glory of Israel [Lk 2.25-32].

No work and permission for fish.

Apolytikion. Tone 1.

Hail Mother of God, Virgin full of grace! For from you the Sun of justice has dawned, Christ our God, who enlightens those in darkness. Be glad too, just Elder, for you received in your embrace the Liberator of our souls, who grants us also the Resurrection.

Kontakion. Tone 1.

You sanctified a virgin womb by your birth, and fittingly blessed Symeon's hands, You have come now too and saved us, O Christ God; but give peace to your commonwealth in times of war, and strengthen our Rulers, whom You have loved, who alone love mankind.

3. Of the holy and just Symeon, who received God, and the holy Prophetess Anna.

Apolytikion and Kontakion of the Feast, as above.

4. Of our venerable Father Isidore of Pelusium.

He was from Alexandria and became a disciple of St John Chrysostom. He became a monk of the monastery at Mt Pelusium, hence he was nicknamed Pelousiotis. He became Abbot of the monks there. He wrote a great deal, particularly Letters. according to some 10,000, according to others 3,000, full of divine and human grace, and extremely useful. He died on the 5th of February 440.

Apolytikion. Tone 8.

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Isidore, rejoices with the Angels.

Kontakion. Tone 4.

Finding in you, glorious Father, another Morning Star, shining with the dazzling radiance of your words, the Church cries out to you: Hail all blest Isidore, inspired by God.

5. Of the holy Martyr Agatha.

She was from Palermo in Sicily, a virgin of outstanding beauty and sobriety. After many excruciating tortures she died in prison in 251, unwilling to submit to the passion of Cydianus, the Governor of Sicily.

Apolytikion. Tone 4.

O Jesu, your lamb cries aloud: O my Bridegroom, I long for You; and seeking You I struggle, and I am crucified and buried with You in your baptism; and I suffer for your sake, that I may reign with You; and I die for You, that I may live in You; but as a spotless victim now accept one who with longing is slain for You. Through her prayers, as You are merciful, save our souls!

Kontakion. Tone 4.

Let the Church today robe itself in glorious purple, dyed from the chaste blood of the Martyr Agatha as it cries: Hail boast of Catania!

6. Of our venerable Father Voukolos, bishop of Smyrna.

He was ordained by John the Evangelist and left as his successor Polycarp.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Voukolos; intercede with Christ God that our souls may be saved.

7. Of Saint Parthenios, Bishop of Lampsacus; and of the venerable Luke of Steirion in Greece.

The former flourished in the reign of Constantine the Great, about 318. Luke flourished around the middle of the tenth century, his ancestors were from Aegina. Mount Steirion is in Phocis and the nearby city is called Steiris or Stiris.

Apolytikion. Tone 4.

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 3.

Holy Parthenios, inspired by God, you received the divine grace of wonders, you purify all the passions of the faithful by driving out spirits of evil, wonderworking, god-bearing Father; therefore we hymn you as a great initiate of God's grace.

8. Of the holy Great Martyr Theodore the General, and of the holy Prophet Zachary.

The Martyr was of the Efchantes of Galatia, he lived in Herakleia and was a soldier by profession. He suffered under Licinius in 320. The prophet was the son of Barachias, and a contemporary of the Prophet Haggai [Dec.16th]. He also prophesied at around the same time as he. His prophecy is divided into 14 chapters and is ranged eleventh among the Minor Prophets.

Permission for wine and oil.

Apolytikion. Tone 4.

O Champion Theodore, by the truth of your warfare you have become an outstanding general of the heavenly King, for with weapons of faith you wisely took your stand and utterly destroyed the massed ranks of the demons, and you appeared as a victorious athlete; and so with faith we call you blessed.

Kontakion. Tone 2.

Armed with the faith and grasping the word of God as a lance with courage of soul you mortally wounded the foe, Theodore, glory of Martyrs; with them do not cease to intercede with Christ God for us all.

9. The holy Martyr Nikephoros.

He suffered under Valerian and Gallienus in 260.

On this day the Feast of the Meeting is closed and everything is sung as on the day itself, unless it is Lent. In this case the Office of the Martyr is sung, as the Feast has already been closed.

Apolytikion. Tone 4.

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from You, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 1.

Bound with the bond of love, Nikephoros, you clearly dissolved the wickedness of the hater; and when your head was struck off by the

sword you were named an inspired Martyr of the incarnate Saviour. Intercede with Him for us who hymn your glorious memory.

10. Of the holy Bishop and Martyr Charalampis.

He was priest of the Christians of Magnesia, the chief city of the eparchy of the same name in Thessaly. He suffered in the reign of Severus, under the governor of Magnesia Lucian in 198.

Permission for wine and oil.

Apolytikion. Tone 4.

As an unshakeable pillar of the Church of Christ and an ever-shining lamp for the whole inhabited world you have been revealed, wise Charalampis; through martyrdom you shone in the world and destroyed the dark madness of idols, blest Martyr; and therefore with boldness intercede with Christ that we may be saved.

Kontakion. Tone 4.

You dawned like as a beacon from the East and enlightened the faithful with the bolts of wonders, Bishop and Martyr Charalampis; therefore we honour your godly struggle.

11. Of the holy Bishop and Martyr Blaise, and of the holy Augusta [Empress] Theodora.

He was Bishop of Sebaste [in Armenia]. The divine grace through which he cured the diseases of men and animals, and especially those of children, made his name well known. He suffered under Licinius in 316. The revered Empress Theodora came from Paphlagonia, daughter of a Chiliarch named Marinos. She became the wife of the iconoclast Emper-

or Theophilos and adorned her diadem through virtue and piety. She restored the holy Images after the death of her husband [1st Sunday of the Fast]. She guided the throne with great wisdom for fifteen years, while her son Michael was still a minor. In 857 she abdicated and entered a woman's monastery called Gastria, where she lived holily for the rest of her life and fell asleep in the Lord. Her sacred relics are located today in Corfu, in the Church of the Metropolis dedicated to the Archangel Michael [Dec.22nd].

Permission for wine and oil.

Apolytikion. Tone 4.

You shared their way of life and you succeeded to the Apostles' thrones; you found the action, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Blaise; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

Godly shoot, unfading flower, most fruitful branch of Christ's vine, god-bearing Blaise, fill with joy those who honour your memory in faith as you intercede without ceasing for us all.

12. Of our Father among the Saints Meletios, archbishop of Antioch the Great.

This inspired father was from Melitine in Little Armenia, a blameless, just, god-fearing, sincere and reasonable man. He was chosen as Bishop of Sebaste in 357, but was expelled from his throne and departed to Beroea in Syria, which is now called Aleppo, according to some. He was

translated to the throne of Antioch in 360, but banished shortly after by Constantius the Arian, son of Constantine the Great. After the passing of time he was recalled once more to the same throne, but was exiled a third time under Valens. He survived until the 2nd General Council of Constantinople which was summoned under Theodosios the Great in 381. He was present at it and was admired by all, and by the Emperor himself, but fell ill there and died shortly after. He was mourned by all the bishops of the Council as their own father.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, Father and high priest Meletios; intercede with Christ God that our souls may be saved.

Kontakion. Tone 6.

Fearing your spiritual boldness the apostate Macedonius flees, while we your servants fulfilling your priestly ministry have recourse to you with longing, Meletios equal of the Angels, the fiery sword of Christ our God, which slaughters all the godless, and we hymn you as the which enlightens the universe.

13. Of our venerable Father Martinianos.

He was from Caesarea in Palestine and flourished around the beginning of the 5th century. From his youth he practised the ascetic life in the deserts, but falling into temptation he moved to a certain island, but

there too he suffered the same temptations, and from then on fled from place to place, saying to himself: Fly, Martinianos, and save yourself.

Apolytikion. Tone 8.

You quenched the flame of temptations with streams of tears, blest Father, and you bridled the waves of the sea and the assaults of wild beasts as you cried out: You have been glorified, O All-powerful, who have saved me from fire and storm.

Kontakion. Tone 2.

With hymns let us worthily praise the ever-honoured Martinianos as a tried practitioner of piety, by free choice an honoured athlete, a stout-hearted citizen and accomplice of the desert; for he has trampled down the serpent.

14. Of our venerable Father Auxentios.

He was from the East, under Theodosios the Less, when he was enrolled in the fourth military rank of the Scholarii, so called because they devoted themselves [scholazein] to guarding the court of the Emperor and Empress. Later he became a monk on a mountain in Bithynia and Archimandrite of the monks gathered there. He was seen to be most resolute in asceticism and most orthodox in faith. He died in the reign of Leo the Thracian, who reigned from 447 to 474.

Apolytikion. Tone 1.

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Auxentios; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to Him

who gave you strength; glory to Him who crowned you; glory to Him who through you works healing for all.

15. Of the holy Apostle Onesimus (See November 22nd).

Apolytikion. Tone 3.

O holy Apostle Onesimus, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4.

You shone out like a beam of light for the inhabited world, blessed Apostle, lit by the rays of the all-radiant sun Paul, who enlightened the world; therefore we all honour you, Onesimus.

16. Of the holy Martyr Pamphilos and his companions.

He suffered under Maximian in 290 at Caesarea. The following are the names of his companions: Valens, Paul, Selefkos, Porphyry, Julian, Theodulos, and five Egyptians: Elias, Jeremias, Isaias, Samuel and Daniel.

Apolytikion. Tone 4.

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from You, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4.

In the face of fearful tortures the Lord's true athletes rejoiced with unflinching mind and confronted them, reckoning nothing to the flesh;

therefore they have inherited everlasting glory and ever intercede for us who praise their struggles.

17. Of the holy Great Martyr Theodore the Recruit.

He was from Amasia in Pontus. He suffered under Maximian and Maximin in 297. He was nicknamed Tiron (from the Latin Tiro, which is also spelt Tyro), because scarcely had he been enlisted in the ranks of the Tiros, that is of the newly enlisted or first-time soldiers, he boldly declared the faith of Christ and underwent the death of martyrdom by fire.

Permission for wine and oil.

Apolytikion. Tone 2.

Great are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for wholly consumed by fire he was offered to the Trinity like sweet bread. At his intercessions, Christ God, save our souls.

Kontakion. Tone 8. Model Melody.

Taking the faith of Christ like a breastplate into your heart, tried Champion, you trampled down the hostile powers and were crowned eternally with a heavenly crown as invincible.

18. Of our Father among the Saints Leo, Pope of Rome.

According to some he was born in Rome, according to others in Tyrrhenia (Tuscany). He was appointed to the archiepiscopal throne of Rome in 440. He sent four of his vicars to the 4th General Council of the 630

Fathers in Chalcedon summoned under Marcian against Dioskoros and Eftyches. He wrote a great deal in Latin. He died in 461.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, Father and high priest Leo; intercede with Christ God that our souls may be saved.

Kontakion. Tone 3.

Seated on a priestly throne, glorious Father, you stopped the mouths of rational lions with god-inspired doctrines of the holy Trinity and shed the light of the knowledge of God on your flock; therefore you have been glorified as a godly initiate of God's grace.

19. Of the holy Apostle Archippus (See November 22nd).

Apolytikion. Tone 3.

O holy Apostle Archippus, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4.

The Church has gained you as a great star, Archippus, and enlightened by the rays of your wonders it cries to you: Save us, who honour your memory with faith.

20. Of our Father among the Saints Leo, bishop of Catania.

He was from Ravenna in Italy and flourished in the reigns of Leo the Wise and his son Constantine Porphyrogenitus, around 886-919.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, Father and high priest Leo; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

Let us all garland with songs Leo, offered to the Lord from infancy and recipient of grace from babyhood, the beacon and champion of the Church; for he is its firm support.

21. Of our venerable Father Timothy of Symvola, and of Saint Efstathios [Eustace], bishop of Antioch the Great.

The Saint's country and period when he led the ascetic life are unknown. Efstathios the great champion of piety was from Sidi in Pamphylia. He first became bishop of Beroea (Aleppo); then in 325, after being present at the First General Council, he was translated by it to the throne of Antioch. But Constantine the Great, believing the Arians' accusations against him, exiled him to Traianoupolis in Thrace, where he died in 337, according to some; but others extend his life to 360.

Apolytikion. Tone 4.

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 4.

Like a star of many lights shining from the East you have shed in the hearts of the faithful the virtues of your wonders, wonder-bearing, al-
l-blest Timothy.

22. The finding of the precious relics of the holy Martyrs at the Gate of Evgenios [in Constantinople].

Apolytikion. Tone 4.

Your Martyrs, O Lord, by their struggles obtained crowns of incorruption from You, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

23. Of the holy Bishop and Martyr Polycarp, bishop of Smyrna.

This Apostolic and Prophetic man and model of faith and truth was the disciple of John the Evangelist and successor of Voukolos (Feb.6th). He was very old, 95 years, when the fifth persecution of the Christians broke out under Marcus Aurelius who was called the Antonine philosopher. Polycarp was arrested by the proconsul of Smyrna and when urged to blaspheme Christ he said: 'I have served Him for eighty six years and He has done me no wrong; how can I blaspheme the King who has saved me?' But the tyrant, enraged at these words, gave orders for him to be cast into the fire. And so he perished gloriously in the year 166, having always taught, according to Eusebius, what he had learned from the Apostles, what the Church hands down, which alone is true (Eccles. Hist. IV.14 and 15).

Apolytikion. Tone 4.

You shared their way of life and you succeeded to the Apostles' thrones; you found the action, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Polycarp; intercede with Christ God that our souls may be saved.

Kontakion. Tone 1.

Through inspired virtues you offered the Lord spiritual fruits and were declared worthy of God, blest High Priest; therefore today we who have been enlightened by your words, hymn your praiseworthy memory as we magnify God.

24. The First and Second Finding of the precious Head of the Forerunner.

Permission for wine and oil.

Apolytikion. Tone 4.

Dawning from the earth the Head of the Forerunner sheds rays of healings on the faithful; from on high it assembles the multitude of Angels and from below it summons the races of mankind with one voice to give glory to Christ God.

Kontakion. Tone 2.

Prophet of God and Forerunner of grace, having found your Head like a most sacred rose from the earth we ever receive gifts of healing; for again as of old you proclaim repentance in the world.

25. Of our Father among the Saints Tarasios, archbishop of Constantinople.

He was the son of one of the leading men in Constantinople and first of the secretaries. Then in 784 he was elected Archbishop of Constantinople by the Empress Irene and her son the Emperor Constantine Porphyrogenitus. He worked for the assembling of the 7th General Council concerning the holy images. He became the sweet fragrance of his Church and the light of the clergy under him. He died in 806.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Tarasios; intercede with Christ God that our souls may be saved.

Kontakion. Tone 3.

With orthodox doctrines you made the Church radiant, blest Saint, and by teaching all to venerate and honour the honoured icon of Christ you refuted the godless doctrine of the Iconoclasts; therefore we cry to you: Hail Father, wise Tarasios.

26. Of our Father among the Saints Porphyry, bishop of Gaza.

He was a native of Thessaloniki. At first he lived as a monk in the monasteries of Jerusalem, later he became bishop of Gaza in Palestine. He died around 450.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, Father

and high priest Porphyry; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

Adorned with holy ways you were radiantly attired with the robe of priesthood, all-blest, inspired Porphyry, and you are famed for powers of healing as you intercede unceasingly for us all.

27. Of our venerable Father and confessor Prokopios the Dekapolite.

He and his fellow ascetic and athlete—below on the 28th—Basil flourished around the middle of the eighth century, in the time of Leo the Isaurian, by whom they also suffered much for their reverence for the holy Icons. They ended their lives as monks.

Apolytikion. Tone 8.

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Prokopios, intercede with Christ God that our souls may be saved.

Kontakion. Tone 4.

Today the Church has gained a morning star and scatters all the fog of bad doctrine as it honours you, glorious Prokopios, initiate of heaven.

28. Of our venerable Father and confessor Basil, the fellow ascetic of Saint Prokopios.

Apolytikion. Tone 1.

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Basil; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to Him who gave you strength; glory to Him who crowned you; glory to Him who through you works healing for all!

Kontakion. Tone 2.

Receiving divine revelation from on high, wise Saint, you went out from the midst of confusions and living as a monk you received by grace the force of wonders and the power to heal diseases, all-blest, most holy Basil.

29. Of our venerable Father Cassian the Roman.

He was from Rome, a distinguished man, at first a professional soldier. Later he abandoned this and became a monk. He died a monk around the beginning of the 5th century.

Alleluia: Introductory Note.

Since most of June will frequently fall during the Apostles' Fast, a number of days are given in the Book of Hours as 'Alleluia'. This refers to the fact that, according to the strict Typikon, during the Apostles' fast on Mondays, Wednesdays and Fridays the 'Lenten' form of the office is used, with 'Alleluia' rather than 'The Lord is God' at the start of Matins, the prayer of St Ephrem with the prescribed prostrations and so forth.

Month of June.

It has 30 days. The day has 15 hours and the night 9

1. Of the holy martyr Justin the Philosopher.

He was a platonic philosopher from Neapolis in Palestine. Born in 103 he came when already a grown man to the Christian faith because of the persecutions, which he saw the Christians enduring. He left for Rome, where he gave the Emperor Marcus Aurelius a written defence, through which he demonstrated the innocence and holiness of the Christian faith. He died a martyr in 167.

Alleluia.

2. Of our father Nikephoros, patriarch of Constantinople, the Confessor.

Born in Constantinople in 758, he served as secretary in the palace, but after embracing the monastic life, he practised asceticism not far from the royal city, of which he was also ordained patriarch on the 12th of April 806, but was forced to give up by the iconoclast Leo the Armenian on the 13th of March 815. He died between 826 and 828 in his seventieth year.

Apolytikion. Tone 4. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Nikephoros; intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Today you have appeared.

As you have received from heaven at God's hands the crown of victory, glorious Nikephoros, save those who with faith honour you as Christ's high priest and teacher.

3. Of the holy martyr Lukillianos.

Alleluia.

4. Of our father among the saints Mitrophanes, archbishop of Constantinople.

Ascending the throne in 320 he sent his vicar general to the 1st Ecumenical Council, unable to be present himself due to old age. He died between 325 and 327. Note that the Canons to the Trinity in the Octoichos are not this Mitrophanes' compositions, but those of another Mitrophanes, appointed bishop of Smyrna around the middle of the 9th century, under patriarch Photios.

Apolytikion. Tone 4. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Mitrophanes; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2. Seeking things on high.

You taught clearly the faith of Christ, and keeping it you truly increased your faithful flock to a multitude; and so, Mitrophanes, you now rejoice with the Angels and intercede unceasingly for us all.

5. Of the holy bishop and martyr Dorotheos of Tyre.

He became bishop of Tyre and having transferred to Odysopolis in Thrace, or according to others to Edessa in Mesopotamia, he was murdered by idolaters under Julian the apostate in 361, at the age of 107. He was extremely learned and also knowledgeable in the Latin tongue.

Apolytikion. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly directing the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Dorotheos; intercede with Christ God that our souls may be saved.

6. Of our venerable father Hilarion the New, abbot of the monastery of the Dalmati.

The venerable Hilarion was a native of Cappadocia and a fervent zealot for the veneration of the holy images. He was born in 775. Around 806-811 he became abbot of the monastery of the Dalmati (May 30th), was exiled by the emperor Leo the Armenian and subsequently by Theophilos, but was freed by the devout empress Theodora and became for a second time abbot of the monastery of the Dalmati from 842-845, when he died.

7. Of the holy bishop and martyr Theodotos of Ankyra.

8. The Translation of the relics of the holy great martyr Theodore the General (Feb. 8th).

Permission for wine and oil.

Apolytikion. Tone 4. Lifted up on the Cross.

O Champion Theodore, by the truth of your warfare you have become an outstanding general of the heavenly King, for with weapons of faith you wisely took your stand and utterly destroyed the massed ranks of the demons, and you appeared as a victorious athlete; and so with faith we call you blessed.

Kontakion.

Armed with the faith and grasping the word of God as a lance with courage of soul you mortally wounded the foe, Theodore, glory of Martyrs; with them do not cease to intercede with Christ God for us all.

9. Of our father among the saints Cyril, archbishop of Alexandria.

To-day the chief object of celebration is his falling asleep; on the 18th of January his flight from Alexandria as protector of good for the Church, because after it the Third Ecumenical Council of Ephesus was summoned and outlawed the blasphemous teaching of Nestorius (See Jan. 18th).

Note that from to-day, on which the summer solstice takes place [by the old calendar], the sun begins to turn towards the south, and for us the nights begin to lengthen and the days to shorten.

Apolytikion. Tone 8. [Common]

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of high priests, inspired by God, O wise Cyril, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Lifted up on the Cross.

You tore apart the webs of heresies by the power of Christ and enriched the Church with divine words; you cut out all the tares of Nestorius; therefore with choirs of Angels you stand before Christ, blessed Father, and earnestly entreat him to grant to all forgiveness of offences.

10. Of the holy martyrs Alexander and Antonina.

11. Of the holy Apostles Bartholomew and Barnabas.

Bartholomew was one of the Twelve, a native of Galilee. This is all we know for certain about him from the Gospels. About his apostolic work all say that he preached in Arabia and Persia and above all to the Indians, to whom he brought the Gospel of Matthew written in Hebrew, which Pantenus, a stoic philosopher and an outstanding teacher in the Christian school of Alexandria, found there a hundred years later (Eusebius, Eccl. Hist. V.19). He died according to the usual view by crucifixion, or by being flayed alive, at Albanopolis in Armenia, as is clear from the ancient and reliable tradition of the Armenians. Some hold that Bartholomew and Nathanael are one and the same, because, they say, that while the call of Bartholomew appears nowhere, that of Nathanael is mentioned (Jo.1:46-52); that the evangelists who speak of Bartholomew say nothing of Nathanael, while John, who alone mentions him, says nothing of Bartholomew; that Bartholomew is not properly his name, but a patronymic which means 'son of Tholomaios', which when translated means 'one who hangs up or checks waters', and is formed on Greek models from the Hebrew Tolmi or Tolmai (Josh.15:14; II Kingd.3:3). Bartholomew, then, means 'son of Tholomaios' or 'Ptolo-

maios' - since the name is also found written Bar-ptolomaios), just as Bartimaios means 'son of Timaios' (Mk 10:46), and this therefore could be his surname, while Nathanael is his proper name. Finally they say that John seems to number Nathanael with the Apostles where he says: 'There were together Simon Peter and Thomas, called Twin, and Nathanael from Cana of Galilee' (Jo.21:2).

Barnabas was a native of Cyprus and one of the Seventy, a Levite by tribe and a fellow pupil with Paul under Gamaliel. At first he was called Joses, but his name was later changed to Barnabas, which means 'son of consolation', no doubt to differentiate him from the other Joses, called Barsabas and nicknamed 'Justus'. This Barnabas owned some land which he sold and brought the money to the Apostles (Acts 1:23 and 4:36-37). He evangelised many places as Paul's travelling companion and on his own. Finally he underwent a martyr's death, stoned by the Jews in his native land after the year 51. In the reign of Zeno, in 478, his sacred relics were found, with the Gospel according to Matthew, written in Greek in Barnabas' own hand, on his chest, and were offered to Zeno. From the latter the archbishop of Cyprus received the privilege of signing his name in scarlet letters.

Permission for wine and oil.

Apolytikion. Tone 3. [Common]

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakia: of St Bartholomew. Tone 4.

Today you have appeared.

You appeared like a great sun to the Church, by the beams of your teachings and awesome wonders guiding to the light all who honour you, Bartholomew, Apostle of the Lord.

Another: of St Barnabas. Tone 3. Today the Virgin.

You became a true servant of the Lord and appeared as the first of the Seventy Apostles; together with Paul you set your preaching in a clear light revealing Christ as Saviour to all; therefore with hymns, O Barnabas, we celebrate your godly memory.

12. Of our holy fathers Onuphrios of Egypt and Peter of Athos.

Apolytikion. Tone 1. [Common]

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Onuphrios; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength; glory to him who crowned you; glory to him who through you works healing for all!

Another, common to both. Tone 1. [Common]

God of our fathers, who always act towards us in accordance with your fairness, do not remove your mercy from us; but at their intercessions pilot our lives in peace.

Kontakion. Tone 2. Seeking things on high.

You were revealed as a radiant star for monks; like moonlight at night you flood the ends of the earth; so, Father, you shine like the sun by

your ascetic life. Therefore, Onuphrios, do not cease to intercede on behalf of us all.

Another. Tone 8.

Receiving in your heart the spiritual and heavenly light, you appeared, Peter, as a vessel of the uncontainable Trinity, and you received the grace of wonders as you cried: Alleluia!

13. Of the holy martyr Aquilina.

She was martyred under Diocletian at Byblos in Palestine.

Apolytikion. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

14. Of the holy prophet Elisaius; and of our father among the saints Methodios, patriarch of Constantinople, the Confessor.

The prophet, the son of Saphat, was from the city of Abel-Meoul, or Abel-Neoul, in the land of Manassee. His earlier profession was that of farmer. In the year 908 BC., on orders from God, the prophet Elias anointed him as prophet in his place, when he was ploughing the land with twelve yoke of oxen. These he slaughtered on the spot and using the ploughs and other wooden farm implements he roasted them and gave them as food to the people. When he had said good-bye to his relatives he followed Elias and served him until the latter's assumption into

heaven (July 20th). Having received his teacher's cloak and a double gift of his prophetic spirit, he showed by the wonderful works, which the Fourth Book of Kingdoms recounts of him, whose disciple he was indeed. He lived until 839 BC. and died full of years and was buried in Samaria. But God also glorified him after his death, because a year later as a corpse was being carried out for burial, the bearers suddenly catching sight of a band of Moabite robbers threw the corpse onto the prophet's tomb and fled. But hardly had the corpse come near the bones of the prophet than it came back to life at once and stood up on its feet (IV Kingd.13:20-21). Sirach also mentions this when he says: 'In his life he worked miracles; and in his death his works were wonderful' (48:44). By this the reverence of the faithful for the relics of the saints is increased, and the devout opinion of the Orthodox Church about them is justified (Jan.16th).

Methodios was born in Syracuse in Sicily of wealthy parents towards the end of the 8th century. As a priest he was sent to Rome as a legate around 815-816 by Nikephoros of Constantinople, who had been banished by Leo the Armenian (June 2nd). After his death he returned to Constantinople, but as a zealot for the honour of the holy images he was banished on the spot to the little island of Andrew the First-called, which lies off Akritis near Bithynia, by the emperor Michael the Stammerer. When he too died, he was briefly freed, but was imprisoned again by Theophilos for the same zeal in a pitch dark prison, as if in a tomb, where he was fed by a poor fisherman. Finally, when the Church recovered her freedom under the empress Theodora, he once more ascended the patriarchal throne of Constantinople in 842, which he gov-

erned for four years and died in 846. He contributed to the re-erection of the holy images.

Apolytikia: of the Prophet. Tone 4. Come quickly to help.

The angel embodied, the Prophets' foundation, the second forerunner of the coming of Christ, Elias the glorious by sending down grace from on high to Elisaius drives out diseases, cleanses lepers; and so he overflows with healings for those who honour him.

Of the Bishop. Same Tone. [Common]

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Methodios; intercede with Christ God that our souls may be saved.

Kontakia: of the Prophet. Tone 2. Seeking things on high.

You were revealed as a Prophet of God, blest Elisaius, when you received the double share of the grace which you truly deserved; for you became the companion of Elias and with him you intercede unceasingly with Christ God on behalf of us all.

Of the Bishop. Same Tone. You have taken.

As though without flesh you struggled on earth, and you inherited heaven, O Methodios, as you made clear to the ends of the earth the veneration of the Ikons; for when you had passed through toils and tribulations beyond measure you did not cease with boldness to confound those who rejected the Ikon of Christ.

15. Of the holy prophet Amos.

He was from the city of Tekoa in the territory of Zabulon, a private citizen, who was formerly a herdsman of goats and sheep, as he testifies himself (Am.7:44-45). He began to prophesy two years before the earthquake (ibid.1:1), which the critics date to the twenty fifth year of the reign of Ozias, king of Juda, around 785 BC. Later the false priest of Bethel, Amasias, brought about his death. His prophecy is divided into nine chapters and ranked third among the Minor Prophets. This Amos is different from the father of the prophet Isaias, who was also called Amos.

Alleluia.

16. Of our holy father Tychon, bishop of Amathon in Cyprus.

Apolytikion. Tone 1. [Common]

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Tychon; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength; glory to him who crowned you; glory to him who through you works healing for all!

Kontakion. Tone 3. Today the Virgin.

Pre-eminent by an ascetic life beloved by God, O Saint, you received from on high power of the Paraclete to destroy the wooden idols of error, to save peoples, drive out demons and heal diseases; therefore, blest Tychon, we honour you as God's friend.

17. Of the holy martyr Isavros and his companions; and of the holy martyrs Manuel, Sabel and Ishmael.

They were Persians by race, brothers according to the flesh, soldiers by rank. They were martyred under Julian the apostate at Constantinople in the year 363.

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 2. Seeking things on high.

Wounded by the faith of Christ and faithfully drinking his cup, you hurled to the ground the idols of the Persians and their insolence, as equal in number to the Trinity you make intercession for us all.

18. Of the holy martyr Leontios.

He was martyred under Vespasian in about 73.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 3. Today the Virgin.

You put shame the evil plots of tyrants, refuted the godless worship of the Greeks and made the knowledge of God shine on all mankind by

teachings of true religion, godly Martyr; therefore with love we honour your memory, wise Leontios.

19. Of the holy apostle Jude.

He was one of the choir of the Twelve, called by Luke (6:16 and Acts 1:13) Jude of James, that is the brother of James the brother of God and consequently a relative of the Lord in his humanity; by Matthew (10:3) he is called Lebaios, surnamed (he says) Thaddaios, who is different from the Thaddaios who was one of the Seventy, who healed the suffering of Abgar or Agbar, according to Eusebius (Hist. Eccl.I.13). He preached in Mesopotamia, Arabia, Idumea and Syria and ended the course of his godly apostolate as a martyr in Beirut, as they say, around the year 80. His is the last of the Catholic Epistles, written to the faithful Jews in the diaspora after the capture of Jerusalem by Vespasian.

Apolytikion. Tone 1. The soldiers watching.

As we know you, Jude, to be a relative of Christ and a valiant Martyr we hymn your praise as one who trampled on error and kept the faith; and so to-day as we feast your all-holy memory, we receive at your prayers release from our sins.

Kontakion. Tone 1. The angelic Choir.

You have dawned for us as a God-given shoot from a noble root, eyewitness of the Lord, Apostle, Brother of God and all-wise herald of Christ; with the fruits of your words you nourish the whole world as you teach the orthodox faith of the Lord, as initiate of grace.

20. Of the holy bishop and martyr Methodios, bishop of Patara.

Because of his wisdom and virtue he was nicknamed 'Evboulos'. He became bishop of the Patara in Lycia, and was later translated to the throne of Tyre, where he underwent a martyr's death in Chalkis of Coelosyria in the year 311 under Diocletian. Of his surviving writings there is one entitled The Virgins' Banquet.

21. Of the holy martyr Julian of Tarsis.

22. Of the holy bishop and martyr Eusebius of Samosata.

A zealot for the true faith and persecutor of the Arians, he was exiled by the emperor Valens, a supporter of the Arians, to the region of the Danube. After Valens death the holy Eusebius returned to his diocese, where he met a blest end when an Arian woman hurled a roof tile at the bishop martyr's head.

23. Of the holy woman martyr Agrippina.

24. The Nativity of the honoured and glorious Forerunner and Baptist John.

This greatest of those born of women and by the testimony of God himself a prophet higher than all the prophets (Matt.11:9-11), Elizabeth, old and barren, gave birth to, filling all her relatives and neighbours with joy and wonder after her child-bearing. But far more wonderful was what happened afterwards, on the eighth day, the day of the circumcision and the child's naming. Those present called him by his father's name, Zachary. The mother, under divine inspiration, answered and said: No, but he is to be called John. The father being asked about this requested by signs, for he was unable to speak (Sept.23), a writing tablet and wrote: John will be his name. And immediately his mouth

was opened and his tongue freed from it nine month bondage, and filled with the Holy Spirit he sang the second of the New Testament canticles, blessing the God of Israel, who had fulfilled the promises made to his fathers, who had visited those who sat in darkness and the shadow of death and had sent out to them his saving light. He prophesies too about the child, that he will be called the prophet of the Most High and Forerunner of Jesus Christ (Lk 1:57-79). 'But the child John, who appeared full of grace, grew (says the evangelist) and was mighty in spirit and he was in the wilderness until the day of his manifestation to Israel' (ibid.80).

No work and permission for fish.

Apolytikion. Tone 4. Come quickly to help.

Prophet and Forerunner of the coming of Christ, we cannot praise as we should, who honour you with love; for your mother's barrenness and your father's dumbness have been abolished by glorious and holy birth, and the incarnation of the Son of God is proclaimed to the world.

Kontakion. Tone 3. Today the Virgin.

She who before was barren to-day bears the Forerunner of Christ, and he is the fulfilment of every prophecy; for the One whom the prophets worshipped on him he laid his hand in the Jordan and was declared to be Prophet, Herald and Forerunner of God the Word.

25. Of the holy virgin martyr Febronia.

She was martyred under Diocletian in the year 303.

Apolytikion of the Forerunner.

Prophet and Forerunner of the coming of Christ, we cannot praise as we should, who honour you with love; for your mother's barrenness and your father's dumbness have been abolished by glorious and holy birth, and the incarnation of the Son of God is proclaimed to the world.

And of the Martyr. Tone 4. [Common]

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion of the Forerunner, as above.

She who before was barren to-day bears the Forerunner of Christ, and he is the fulfilment of every prophecy; for the One whom the prophets worshipped on him he laid his hand in the Jordan and was declared to be Prophet, Herald and Forerunner of God the Word.

26. Of our venerable father David of Thessaloniki.

Apolytikion. Tone 8. [Common]

In you, Father, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy David, rejoices with the Angels.

27. Of our venerable father Sampson the Hospitaller.

He came from Rome and flourished under Justinian the Great. He practised medicine, and after the emperor had been cured by him he built him a large hospital, known to history as Sampson's Hostel.

Apolytikion. Tone 8.

By your patience you gained your reward, venerable Father, you persevered unceasingly in prayers, loving the poor and bringing them help. But Sampson, inspired and blessed, intercede with Christ God that our souls may be saved.

Kontakion. Tone 8. As firstfruits of nature.

As we hurry to your godly tomb, venerable Sampson and inspired, we hymn you with hymns and psalms as best of physicians and acceptable minister, as we glorify Christ who granted you such a grace of healings.

28. The Translation of the relics of the holy and wonder-working Unmercenarys Cyrus and John (see 31 January).

Apolytikion. Tone 5.

Christ our God, you have given us the wonders of your Martyrs as an invincible wall; at their entreaties scatter the counsels of the nations and strengthen the sceptres of the kingdom, as you alone are good and love mankind.

Kontakion. Tone 2. Not honouring an image.

Let us the faithful sing with upraised voice the great source of healing for the world, Christ's well-loved pair, two beacons shining out with the beams of their healings, as we cry out in their temple: Cyrus and John,

the givers of wonders, the physicians of the sick, shed their light on the ends of the earth!

29. Of the holy, glorious and all-praised Princes of the Apostles, Peter and Paul.

Of these, Peter, blest of God, was from Bethsaida in Galilee, son of Jonas, brother of Andrew the First-called, a fisherman by trade, a private citizen and a poor man. He was called Simon at first, but later his name was changed to Peter by Jesus himself when he looked on him and said: You are Simon, son of Jonas, you will be called Cephas, which means Peter (Jo.1:43). Raised by the Lord the rank of apostle he became inseparable from him and a zealous disciple. He followed him from the beginning of his saving preaching until the Passion, in the courtyard of the High Priest Caiaphas; where he denied Christ three times through his fear of the Jews and the imminent danger. But through the most bitter tears he once again received pardon of his own offence. After Christ's Resurrection and the Descent of the All-holy Spirit he preached him in Judea, Antioch and certain areas of Asia, finally reaching Rome, where, crucified by Nero, head downwards and feet upwards, he departed to the eternal dwellings in the year 66 or 68. He left to Christ's Church two Catholic Epistles.

The inspired Paul, Christ's vessel of election, the glory of the Church, the Apostle of the nations and teacher of the whole world, was Jewish by race, of the tribe of Benjamin, Tarsus his fatherland, a Roman citizen by rank, knowledgeable in the Greek language, highly skilled in the science of the teachers of the Law, a Pharisee by order, born of a Phar-

isee father and a pupil under the Pharisee Gamaliel, the celebrated teacher of the Law in Jerusalem. And as a result a most fervent zealot at the start for his ancestral traditions, and a dedicated persecutor of Christ's Church, called at time Saulos or Saul (Acts 22:3-4). In around the year 36 when, under the violent impulse of his frenzy and rage against the Lord's disciples he had set out for Damascus, bearing letters of authorisation from the High Priest to bring from there bound to Jerusalem all those he might find who believed in the Christ, he was nearing the city at mid-day, he was suddenly surrounded by a heavenly light and falling to the ground he heard a voice saying to him: Saoul, Saoul, why do you persecute Me? And on his asking: Who are you, Lord? he heard again: I am Jesus whom you persecute. It is hard for you to kick against the goad. The heavenly voice and the flood of light filled him with terror and blinded him for a time. He was led by the hand into the city and when he had been baptised according to a divine revelation by the apostle Ananias (Oct.1st), he opened both his bodily and spiritual eyes to recognise the Sun of justice that had dawned. And immediately - O how wonderful a change! - he spoke boldly in the synagogues, and, against every expectation of the Jews, proclaimed Christ, that He is the Son of God (Acts 9:1-20).

His subsequent zeal for the preaching of the Gospel, his numberless toils and manifold tribulations, the blows, the imprisonments, the beatings, the stonings, the shipwrecks, the journeyings, the dangers on land and sea, in cities and deserts, the constant vigils, the daily fasts, the penury, thirst and nakedness, and all the other things that he underwent for the name of Christ, which he carried before nations and kings

and Israelites, and above all his care for all the Churches, his burning longing for the salvation of all, through which he became all things to all men, that he might, if possible, save all, by which, his heart aflame, he constantly journeyed to visit them all, and like a bird he flew to Asia and Europe, to East and West, staying nowhere, stopping nowhere: all these are recounted in detail in the book of Acts and by himself in his Epistles. His Epistles, which number fourteen and have been expounded in 250 homilies by Saint Chrysostom, display the elevation of his thoughts, greatness of the revelations granted him and the wisdom given him by God, through which he wonderfully traverses the Old with the New Testament, expounding the mysteries of the latter, which were hidden under types in the former; he enlarges the ethical teaching the Gospel and precisely explains the duties of each rank and age and condition of men. In all this having established his mouth as a spiritual trumpet and his tongue as brighter than the sun, through them he made the word of truth sound clearly and enlightened the ends of the inhabited world. Finally, when he had fulfilled the work of his ministry, he too died a martyr, beheaded in Rome itself under Nero, at the same time, some say, as St Peter was crucified.

The change of his name occurs in Acts, when at Paphos in Cyprus he converted the proconsul, who was a pagan named Sergius Paulus, to Christ (13:6-12). The reason is that while a Jew by race and religion he was called Saul, as a Roman by citizenship, being born in Tarsus in Cilicia, he was also called Paul, and when he began to preach the word of God to the pagans he used this second name, as more usual and better known to the Greeks and Romans. Such is the view of some.

No work and permission for fish.

Apolytikion. Tone 4.

Princes of the Apostles and Teachers of the world intercede with the Master of all to grant peace to the whole world and to our souls his great mercy.

After the 3rd Ode the Ypakon. Tone 8.

What prison did not have you as prisoner? What Church does not have you as preacher? Damascus boasts in you Paul, for it saw you cast to earth by light, Rome received your blood and it too is filled with pride; but Tarsus rejoices more than all and with love honours your swaddling clothes. But Paul, Apostle and boast of the whole world, come, strengthen us.

After the 6th Ode Kontakion. Tone 2. Model melody.

You have taken to the enjoyment of your good things and to their rest, Lord, the sure and god-inspired heralds, the summit of the Apostles; for you accepted their toils and death above every holocaust, who alone know the secrets of the heart.

30. The assembly of the holy, glorious and all-praised Twelve Apostles.

Their names are these: Simon called Peter and Andrew his brother and also the First-called; James the son of Zebedee and John his brother, the evangelist and theologian; Philip and Bartholomew, Thomas and Matthew the tax-collector, who is also Levi, the evangelist; James son of Alphaeus and Jude the brother of James the brother of God, who is also called Lebbaeus and Thaddaeus; Simon the Canaanite, which means

Zealot, and Matthaias, who was elected in the place of the traitor Judas (See 9 Aug).

No work and permission for wine and oil.

Apolytikion of the Princes.

Princes of the Apostles and Teachers of the world intercede with the Master of all to grant peace to the whole world and to our souls his great mercy.

Another. Tone 3. [Common]

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 2. Seeking things on high.

To-day Christ the Rock radiantly glorifies the rock of the faith, the chief of the disciples, and with Paul the whole regiment of the twelve. As we faithfully celebrate their memory we glorify him who glorified them.

Month of July.

(Having 31 days. The day has 14 hours and the night 10)

1. Of the holy Unmercenary wonderworkers, Cosmas and Damian of Rome.

These, who are different from those who are celebrated on the 1st of November, were from Rome, and were doctors by profession. They cured both men and animals for nothing and asked no other payment except confession of Christ and faith from those who were cured. They died as martyrs in 284 under Carinus and Nomerianus.

Permission for wine and oil.

Apolytikion. Tone 8.

Holy Unmercenaries and wonderworkers, visit our infirmities; freely you received, freely give to us.

Kontakion. Tone 2.

Glorious, wonder-working Doctors, you received the grace of healings and you extend strength to those in need; but by your visitation cast down the insolence of our enemies, healing the world by your wonders.

2. The deposition of the precious Robe of our most holy Lady the Mother of God in Blachernae.

The deposition took place in 473, in the reign of Leo the Thracian, in the magnificent temple of the Mother of God in Blachernae, which was built, according to some, by the same Leo, but, according to others, by his predecessors Marcian and Pulcheria. The emperor Justin the younger completed the temple, which the emperor Romanos Argyros rebuilt after it had been destroyed by fire in 1070. It was burnt down again in 1434 and from then there remained a small shrine with the celebrated holy spring, until in 1869 a beautiful little church was once again erected there, which is still visible to-day. The name Blachernae was given after the 7th century to other temples and monasteries also by their devout founders because of their devotion to this famous temple in Constantinople.

Permission for wine and oil.

Apolytikion. Tone 8.

Ever-virgin Mother of God, you gave the Robe and Girdle of your immaculate body as a mighty rampart for your city; by your child-bearing without seed they have remained incorrupt; for in you nature and time are made new. Therefore we beseech you to give peace to your commonwealth and to our souls great mercy.

Kontakion. Tone 4..

O Pure one, full of God's grace, you have given your sacred Robe as a rampart of incorruption to all the faithful; with it you covered your sacred body, O divine protection of mankind. We celebrate its deposition with love, and with shouts we faithfully cry aloud: Hail Virgin, boast of Christians!

3. Of the holy martyr Hyacinth; and of our Father among the Saints Anatolios, Archbishop of Constantinople.

The martyr was from Caesarea in Cappadocia, a valet (cubicularius) of the emperor Trajan. When constrained by him to eat meat offered to idols he was unwilling to do so and was shut up in prison without food, where he committed his spirit to God in the year 108.

The Hierarch was formerly a presbyter of the Church of Alexandria, then he succeeded St Flavian as archbishop of Constantinople in 449. He was present at the 4th General Council at Chalcedon and died in 458. The Stichera entitled 'Anatolika' (rather 'anatoliaka') in the Octoichos at Vespers and Lauds some attribute to this Anatolios, while others (and perhaps more probably) to another of the same name from the monastery of Studios, a disciple of St Theodore the Studite, one of whose letters to whom has been preserved.

Apolytikia: Of the Martyr. Tone 4.

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from You, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Of the Bishop. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and high priest Anatolios; intercede with Christ God that our souls may be saved.

4. Of our father among the Saints Andrew of Jerusalem, archbishop of Crete.

He was from Damascus, son of George and Gregoria. He joined the clergy and became secretary to Theodore, patriarch of Jerusalem, whence he acquired the surname Jerusalemite. He was present at the 6th General Council, the second which was summoned in Constantinople, in 680 in the reign of Constantine the Bearded. He became deacon of the Great Church, that is of Haghia Sophia and then archbishop of Crete. He died in 720 or 723. In addition to his other sacred writings he also composed various hymns, among which was that called the Great Canon, which was perhaps the first so composed for Christ's Church.

Apolytikion. Tone 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained

through humility the things on high, through poverty riches, Father and high priest Andrew; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

You sounded clearly the trumpet of divine songs; you were revealed as a brilliant beacon to the world, shining with the light of the Trinity, venerable Andrew; therefore we all cry out to you: Do not cease to intercede for us all.

5. Of our venerable Fathers Athanasios of Athos and Lampadis the wonderworker.

The venerable Athanasios was a native of Trebizond. He first lived as a monk on the mountain called Kymaios or Kyminas, of Mysia in Bithynia. Later he moved to Mt Athos where he established the largest monastery, known to-day by his name, and called Lavra. He died around the end of the tenth century.

Apolytikion. Tone 3.

The ranks of Angels were amazed at your life in the flesh, O all-famed, how you wrestled with invisible foes and defeated the regiments of the demons; therefore, Athanasios, Christ rewarded you with rich gifts; and so, Father, intercede with Christ God that our souls may be saved.

Kontakion. Tone 2.

Taking up the yoke of Christ and laying your cross upon your shoulders, Athanasios, you became an outstanding imitator of his sufferings and a companion of his glory, sharing in divine and unending delight.

6. Of our venerable father Sisoï the Great.

Apolytikion. Tone 1.

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Sisoï; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength! Glory to him who crowned you! Glory to him who through you works healing for all!

Kontakion. Tone 4.

You appeared on earth like an angel by your ascetic life, lighting the minds of the faithful with miracles at every moment ; therefore, venerable Sisoï, in faith we honour you.

7. Of our venerable father Thomas of Malaion and of the holy great martyr Kyriaki.

She was the daughter of Christian parents, Dorotheos and Evsevia. As she was born on the Lord's day she was named Kyriaki [Sunday]. She was martyred at Nikomedia under Diocletian in the year 282.

Apolytikion. Tone 4.

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 2.

Christ's Martyr has now called us together to celebrate in songs of praise her godly struggles and contests; for valiant in thought she, like her name, appeared as mistress of her mind and of unseemly passions.

8. Of the holy great martyr Prokopios.

He was martyred in 290 in the reign of Diocletian at Caesarea in Palestine.

Apolytikion. Tone 4.

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 2.

On fire with the godly zeal of Christ and armoured with the strength of the Cross, Prokopios, you destroyed the arrogance and insolence of the foe and you exalted the Church by advancing with faith and bringing us light.

9. Of the holy bishop and martyr Pankratios, bishop of Tauromenium in Sicily.

He was a contemporary of the Apostles, a native of Antioch, and was brought to faith in Christ by Peter, the prince of the Apostles.

Apolytikion. Tone 4.

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contem-

plation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Pankratios; intercede with Christ God that our souls may be saved.

10. Of the Forty Five holy martyrs of Nikopolis in Armenia.

They were martyred under Licinius in 315.

Apolytikion. Tone 4.

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

11. Of the holy great martyr and all-praised Efphemia, when she confirmed the Definition of the Faith.

In the year 451, under the rulers Marcian and Pulcheria, the 4th General Council was summoned in Chalcedon against the monophysites Eftyches and Dioskoros. After lengthy debates the 630 fathers who championed Orthodoxy and those who followed the opposite view agreed that each side would write its Definition, that is their doctrine of the faith and their opinion of the submitted proposition, in separate books and ask from God the verdict on them. When they had done this they placed the two tomes (books) in the coffin which contained the relics of St Efphemia and having sealed it they went away. After holding all-night vigils of intercession for three days they opened it in the presence of the Emperor and found the tome of the heretics at the Martyr's feet, while that of the Orthodox was grasped in her right hand. On the subject of this martyr, see September 16.

Apolytikion. Tone 3.

You filled the Orthodox with joy and shamed the defenders of error, Ephemera, fair virgin of Christ; for you confirmed what the Fathers of the Fourth Council had correctly taught. Glorious martyr, implore Christ God to grant us his great mercy.

Kontakion. Tone 6.

For Christ your bridegroom you mastered combats by struggle and combats by the faith. But now too intercede through the Mother of God that heresies and the horde of barbarians may be subjected beneath the feet of our Kings, All-praised Martyr, who received and guarded the Definition by the six hundred and thirty god-bearing Fathers.

12. Of the holy martyrs Proclus and Hilarios.

They suffered in the year 106 at Ankyra in the reign of Trajan.

13. The assembly of the Archangel Gabriel; and commemoration of our venerable father Stephen the Sabbaite.

Concerning the latter see October 28th.

Apolytikia: of the Archangel. Tone 4.

Chief Captain of the heavenly armies, we the unworthy ever implore you to wall us about with your prayers, as you guard in the shelter of the wings of your immaterial glory us who fall before you and earnestly cry out: Deliver us from dangers, as General of Powers above.

Of the Monk. Tome 8.

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of monks, inspired by God, O wise Stephen, by your

teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakion of the Archangel. Tone 4.

As leader of the bodiless ministers you, Gabriel, believed the great mystery truly defined before the ages, the ineffable child-bearing of the holy Virgin, when you addressed her: Hail, Full of grace. Therefore as is fitting we faithful with gladness ever call you blest.

Note: On the 13th of this month, if it falls on a Sunday, or on the first Sunday after it, there is sung the office of the holy and god-bearing Fathers who took part in the six General Councils; that is to say, the 318 at the 1st in Nicea, the 150 at the 2nd in Constantinople, the 200 at the 3rd in Ephesus, the 630 at the 4th in Chalcedon, the 165 at the 5th, the second in Constantinople, and the 170 at the 6th, the third in Constantinople.

Note that the writer of the Synaxarion for this Sunday only mentions the 4th Council; and that likewise the office sung on it treats only of the 4th and 6th, gathered against the Monophysites and the Monothelites, not of the other four.

Apolytikia: of the Resurrection in the Tone.

Another, of the Fathers. Tone 8.

You are glorified above all, Christ our God, who established our fathers as beacons on the earth, and through them guided us all to the true faith: O greatly compassionate, glory to you!

Kontakion. Tone 8.

The preaching of the Apostles and the teachings of the Fathers sealed for the Church the faith as one; and wearing a tunic of the truth, woven from the theology above she rightly defines and glorifies the great Mystery of true religion.

14. Of the holy apostle Aquila; and of our father among the saints Joseph, archbishop of Thessaloniki; and of our venerable father Nikodemus of the Holy Mountain, the Teacher.

Aquila was from Pontus in Asia Minor, a Jew by race, a tentmaker by trade. He happened to be at Corinth with his wife Priscilla in the year 52, when Paul first came there. He gave him hospitality and the apostle stayed with them for many days working himself at the same trade (Acts 18:2-3). Through Paul they came to believe in Christ and they followed him from then on, co-operating with him and enduring dangers with him for the preaching of the Gospel, as he testifies himself in the epistle to the Romans, where he says, 'Greet Priscilla and Aquila my fellow workers in Christ Jesus, who risked their necks on my behalf' etc. (16:2-4). When and where they died is uncertain.

Joseph was the brother of Theodore the Studite (Nov.11th), and he is often called a Studite himself, especially when he is mentioned along with his brother. The two of them together composed the canons of the Trio-dion, according to Kodinos, in the period of Leo the Armenian, as they sat in the church of St Romanos (Nov.18th). After becoming archbishop of Thessaloniki he was exiled two or times on account of his devout zeal for the honour of the holy images; and when he had suffered greatly he died in exile.

15. Of the holy martyrs Kirykos and Julitta.

She lived in the time of Diocletian and was from the city of Iconium. Frightened by the persecution that was then raging she took her three year old son Kirykos and left for Selefkia; but when she found the same terrible danger there she made for Tarsus in Cilicia. There the governor arrested her and taking the child away he endeavoured by spoiling him to lure him to himself. But he, lisping and calling on the name of Christ, kicked the governor as hard as he could in the stomach. Enraged at this the governor threw him down the steps of the tribunal. The child, his head smashed in, yielded up his spirit. His blest mother, after enduring many tortures was finally beheaded, in the year 296.

Apolytikion. Tone 4.

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4.

Christ's martyr Julitta, bearing Kirykos in her arms in the stadium like a mother, cried out with joy: You are strength of the Martyrs, O Christ!

16. Of the holy bishop and martyr Athenogenes.

He was from Sevasteia in Cappadocia. According to the writer of the synaxarion he became bishop of Pidachthoes (perhaps of Pida and Chloe, cities of Galatian Cappadocia, under the metropolitan of Sevasteia. He was martyred by fire under Diocletian in 200, when, as he departed for the fire which had been made ready for him, he sang, so

they say, the 'O Joyful Light' as a hymn to the holy Trinity (cf. March 11th).

17. Of the holy great martyr Marina.

She lived in the time of Claudius and was from Pisidia in Cilicia, the only daughter of a pagan priest. Orphaned of her mother she was entrusted to another woman and was taught by her the faith in Christ. At the age of fifteen she was arrested by the governor and on being asked her name, country and faith she answered, 'I am called Marina; by birth and nurture I am of Pisidia; and I call upon the name of my Lord, Jesus Christ'. After this she endured bonds and prisons and many tortures, and was finally beheaded in the year 270.

Permission for wine and oil.

Apolytikion. Tone 4.

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 3.

Virgin and Martyr Marina, you were adorned with the beauty of virginity and crowned with the tokens of martyrdom, sprinkled with the blood of the contest and radiant with wonders of healings; devoutly you received the prize of your contest.

18. Of the holy martyr Aimilianos.

19. Of our venerable mother Macrina, sister of Basil the Great; and of our venerable father Dios.

Apolytikia; Of St Macrina. Tone 8.

In you, Mother, was preserved unimpaired that which is according to the image, for you took up the cross, and you followed Christ; and by your deeds you have taught us to despise the flesh, for it passes away; but to care for the soul, which is a thing immortal; and therefore your spirit, holy Macrina, rejoices with the Angels.

Of St Dios. Tone 1.

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing father Dios; by fasting and by vigil and by prayers, receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength! Glory to him who crowned you! Glory to him who through you works healing for all!

20. Of the holy and glorious prophet Elias the Thesbite.

The great Elias was from Thisbe or Thesbe, a city of Galaad, beyond Jordan, from a priestly family, a man of the desert and of ascetic character, clothed in a melote (a sheepskin) and wearing a leather belt around his loins. His name means 'The Lord is God' or 'The Lord is strong'. His zeal for the glory of God is compared to fire and his word for instruction and rebuke to a burning torch; hence he acquired the surname 'Zealot'. He it was, on fire with this zeal, who severely rebuked the godlessness and iniquity of king Achab and his wife Jezabel. Through prayer he shut up heaven and it did not rain for three years

and six months. Ravens brought him the food he needed when he was in hiding by God's command near the brook Chorrath. He multiplied the small supply of oil and flour of a poor widow woman of Sareptha, who had welcomed him into her house, and he raised to life her son who had died. He brought down fire from heaven on Mount Carmel and it burned up the sacrifice to his God before all Israel for a demonstration of the truth. He slaughtered at the brook Kisson the 450 false prophets, the priests who worshipped idols and led the people astray. He received food miraculously at the hands of an Angel and by that food he was given power to journey for forty days and forty nights. He saw God on Mount Horeb, as far as it is possible for human nature. He foretold the catastrophe of the house of Achab and the death of his son Ozochias, and he burned as a punishment two captains of fifty sent to him by the latter by twice calling down fire from heaven. He parted the stream of Jordan and crossed with his disciple Elisaius on dry land; finally as he was talking with him he was suddenly snatched up by a fiery chariot, in the year 895 BC., and was taken up into heaven, wither he was translated by God alive, lust like Enoch (Gen.5:24, IV Kingd.2:11). But later on, after seven years, he rebuked Joram the son of Josaphat in a letter, as it is written: And there came to him (Joram) in a letter from the prophet Elias saying; Thus says the Lord, the God of David your father: In that you have not walked etc. (II Chron.21:12). He sent it, in the opinion of the majority of exegetes, either by the hand of his disciple Elisaius or some other prophet, to whom he appeared just as did on Mount Thabor to the disciples of Christ (August 6th).

No work and permission for wine and oil.

Apolytikion. Tone 4.

The angel embodied, the Prophets' foundation, the second forerunner of the coming of Christ, Elias the glorious by sending down grace from on high to Elisaius drives out diseases, cleanses lepers; and so he overflows with healings for those who honour him.

Kontakion. Tone 2. Model melody.

Glorious Elias, foreteller and foreseer of God's mighty works , who in your fierce anger stopped the rain-shedding clouds, intercede on our behalf with the only lover of mankind.

Of Saints Alexis Medvedkov, Dimitri Klepinine, Maria Skobtsova, Yuri Skobtsov, Elie Fondaminskii

For an account of their canonisation by the Patriarchate of Constantinople go to the following link: <http://www.incommunion.org/canonization.htm>. This contains a number of links to pages containing a great deal of interesting material about Saint Maria and her Companions. The Patriarchate has not yet, so far as I am aware, issued official liturgical texts for these Saints and so the General Menaion should be used.

21. Of our venerable fathers Symeon the fool in Christ and John his fellow ascetic.

They were from Edessa in Mesopotamia in the reign of Justin the Younger. Others say that Symeon that Symeon first spent twenty nine years in a hermitage and then departed from Emesa in Syria where he spent the rest of his life acting as a fool and died in 570.

Apolytikion. Tone 4.

God of our Fathers, who always deal with us in your your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 2.

With faith and love let us praise the God-bearing Symeon, equal of the Angels, who was revealed while in the flesh as out of the flesh and shining with more than worldly virtues, and with him honoured John, as ones who intercede unceasingly to the Lord on behalf of us all.

22. Of the holy Myrrhbearer and equal of the Apostles Mary Magdalen.

She was from a town in Galilee on the sea of Tiberias named Magdala, whence she has the surname Magdalen. After Jesus had cast out the seven demons from which she had previously suffered she became his faithful and inseparable disciple, following Him and serving Him to the Cross and the Tomb. She then returned to Jerusalem with the other Myrrhbearers and they prepared spices to anoint the Lord's body. On the Sunday very early in the morning they went to the sepulchre and before the Angels had yet appeared to reveal the Lord's resurrection the Magdalen had seen the stone rolled away from the sepulchre and run and told Peter and John. She returned at once to the sepulchre and as she stood weeping outside it she was allowed to be the first to see the Lord risen from the dead. When she fell at his feet she heard the words: Do not touch me. After the Lord's assumption everything about her is uncertain. Some say that she died in Ephesus, where she had preached Christ.

Permission for wine and oil.

Apolytikion. Tone 1.

Holy Mary Magdalen, you followed Christ, who was born for us from a Virgin, and you kept his statutes and his laws; therefore today, as we feast your all-holy memory, we receive release from sins at your prayers.

Kontakion. Tone 4.

The God who is above all being, while living in the flesh in the world, gained you as his true disciple, O Myrrhbearer, and all your desire was directed to him; therefore you accomplished many healings and now that you have passed over into heaven you intercede at every moment for the world.

23. Of the holy bishop and martyr Phokas; and of the holy prophet Ezekiel.

Concerning the bishop and martyr see September 22nd. The Prophet was the son of Buzi and a priest by rank. He was taken as a captive to Babylon in the reign of Joachim (Jechonias). In the fifth year of the captivity, around 593 or 594 BC, he started to prophesy. The many symbolic actions which were ordered him by God gave incitement to the most disgraceful mockeries to those who spoke endlessly against the sacred cult. He prophesied for about twenty years and was murdered, so they say, by a Jewish leader because he had rebuked for his idolatry. His prophecy is divided into forty eight chapters and comes third among the major Prophets.

Apolytikia: of the Bishop. Tone 4.

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Phokas; intercede with Christ God that our souls may be saved.

Of the Prophet. Tone 2.

As we celebrate the memory of your Prophet Ezekiel, O Lord, through him we beseech you: Save our souls.

24. Of the holy great martyr Christina.

She was martyred in the year 200 in the reign of Severus at Tyre.

Apolytikion. Tone 4.

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 4.

You appeared as a shining dove with wings of gold, and you came to rest on the heights of heaven, honoured Christina; therefore we celebrate your glorious festival as we venerate with faith the casket of your relics, from which there truly flows for all divine healing of soul and body.

25. The dormition of Saint Anne, mother of the Mother of God.

According to tradition Anne, the grandmother of God, lived for 69 years and her husband Joachim for 80. As to which of them died first we have no information; only that the Mother of God was an orphan of both her parents in her eleventh year, when she was living in the temple. See November 21st and September 8th.

Permission for wine and oil.

Apolytikion. Tone 4.

You bore in your womb, inspired Anne, her who bore life, the pure Mother of God; and so now you have passed over rejoicing to a heavenly inheritance, where those who are glad have their dwelling in glory, as you ask pardon of offences, O ever-blessed, for those who honour you with love.

Kontakion. Tone 2.

Let us celebrate the memory of the grandparents of Christ as with faith we ask their help that all those may be delivered from every trouble who cry: O God be with us, who have glorified them as you were well-pleased.

26. Of the holy bishop and martyr Hermolaos and of his fellow martyrs Hermippos and Hermocrates; and of the holy virgin martyr Paraskevi [Friday].

Hermolaos and his companions were priests of the Church in Nikomedia; they were martyred under Maximianus in the year 306. Paraskevi was from a village of Rome, daughter of devout parents Agathon and Politeia. She was born on a Friday, hence her name. From childhood she was taught the sacred writings and devoted herself to the study of the

holy Scriptures while leading a monastic life and guiding many to the faith of Christ. In the days of the Emperor Antoninus Pius she was arrested for this and urged to worship the idols, but she answered in the words of the prophet Jeremy: The gods who did not make the heaven and the earth, let them perish from the earth (10:11). After undergoing frightful tortures she was finally beheaded, in the year 140.

Permission for wine and oil.

Apolytikia: of the Martyrs. Tone 4.

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Of St Paraskevi. Tone 1.

Well-named you practised a zeal appropriate to your name, and have inherited for your dwelling the faith that shares your name, O Champion Paraskevi; therefore you pour forth healings and intercede for our souls.

Kontakion. Tone 8.

Come, let us the faithful raise in harmony a hymn of praise to Paraskevi; for she blazes with wonders in the world, driving out the dark folly of error and granting unstinted grace to the faithful who cry: Hail, Martyr of many struggles!

27. Of the holy great martyr and healer Panteleimon.

He was from Nikomedia, son of Efstorgos and Evbouli. His father was an idolater but his mother was of Christian ancestry. By her he was

guided to the true religion and he was instructed in the faith of Christ and baptised by the above mentioned Hermolaos (cf. the 26th). After being taught the art of medicine he practised it with love for mankind, healing by the grace of Christ rather than by his skill, and displaying with sympathy every care of souls and bodies to all, as a result he was suitably renamed Panteleimon instead of Pantoleon, which he had been called previously. Once when he had opened the eyes of a blind man by the invocation of the divine name, he also enlightened the eyes of his soul to an understanding of the truth, and this was the cause of his martyrdom. When the man who had been blind was asked by some one how his eyes had been opened he confessed with boldness just like the blind man in the gospel both the physician and the manner of his healing. He was at once slain, while Panteleimon was arrested and having undergone many scourgings he was finally beheaded in the year 305 in the reign of Maximianus.

Permission for wine and oil.

Apolytikion. Tone 4.

Holy Champion and healer Panteleimon, intercede with the merciful God to grant our souls forgiveness of faults.

Kontakion. Tone 5. Model melody.

Imitator of the Merciful, who have received from him the grace of healings, Champion and Martyr of Christ God, by your prayers cure the diseases of our souls, chase away the stumbling blocks of the eternal enemy from those who ceaselessly cry out: Save us, O Lord!

28. Of the holy apostles and deacons Prochoros, Nikanor, Timon and Parmenas.

Apolytikion. Tone 3.

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 1.

You were revealed by faith as honoured deacons, eye-witnesses of the Word and vessels of election, Nikanor and Prochoros, Parmenas, glorious Timon; therefore today we feast your sacred memory as with gladness of heart we call you blessed.

29. Of the holy martyr Kallinikos; and of the holy martyr Theodoti.

Apolytikia: of St Kallinikos. Tone 4.

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Of St Theodoti. Tone 4.

O Jesu, your lamb cries aloud: O my Bridegroom, I long for you; and seeking you I struggle, and I am crucified and buried with you in your baptism; and I suffer for your sake, that I may reign with you; and I die for you, that I may live in you; but as a spotless victim now accept one who with longing is slain for you. Through her prayers, as you are merciful, save our souls!

Kontakion. Tone 2.

Fittingly you have now inherited the delights above, for fired exceedingly with love of Christ, for him, Kallinikos, you courageously braved the fire; as you now stand before him do not cease to intercede for us all.

30. Of the holy apostles of the Seventy, Silas, Silvanus, Crescens, Epainetos and Andronikos.

Apolytikion. Tone 3.

O holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

31. Of the holy and just Evdokimos; and pre-feast of the procession of the precious and life-giving Cross.

Evdokimos was the son of devout and distinguished parents, who were of patrician rank and originated from Cappadocia. He lived in piety, justice and sanctity and appeared truly well-reputed [evdokimos] for every virtue. He died in the days of the emperor Theophilos the iconoclast. Concerning the procession of the precious Cross see August 1st.

Apolytikia: of the Saint. Tone 4.

He who called you from earth to heaven, blest Saint, keeps your body also unharmed after death; for you lived a sober and holy life and did not defile your flesh; and so with boldness intercede with Christ that we may be saved.

Of the Cross. Tone 1.

O Lord, save your people, and bless your inheritance; granting your faithful people victories over their enemies; and protecting your commonwealth with your Cross.

Kontakion. Tone 3.

Your honoured memory has assembled us to-day at the godly casket of your sacred relics; all then who approach and venerate keep far from them evil harm of demons and are swiftly delivered from divers diseases, blessed Evdokimos.

The Month of August

[It has 31 days. The day has 13 hours and the night 11]

1. The procession of the precious and life-giving Cross, and commemoration of the seven holy youths, the Maccabees, and their mother Solomoni, and of their teacher Eleazar.

During the month of August, as diseases were particularly frequent, it was formerly the custom in Constantinople for the precious Wood of the Cross to be carried through the streets and squares of the city during these days to sanctify the place and to drive away diseases. On the thirty first of July they brought the Cross from the royal treasury and placed it on the Holy Table of the Great Church (of the Holy Wisdom). On the next day and on each subsequent day until the feast of the Dormition of the Mother of God they processed with it throughout the whole city and exposed it for the veneration of the people. This is what is called the 'Progress of the Precious Cross'.

The holy Maccabees, whose names are, Aveim, Antony, Gourias, Eleazar, Efsevonas, Acheim and marcellus, were Jews by race and strict observers of the ancestral laws. They flourished in the days of Antiochus, known as 'Epiphanes', king of Syria and a merciless enemy of the

Jews. He enslaved their whole nation and committed many evil deeds, even against the sacred acts of their religion itself. Among other things he compelled them to eat swine's flesh, which is forbidden by the law. It was then that these devout youths, who had been arrested with their mother and their teacher and ordered to abandon the precepts of the law, were subjected to ten thousand torments, as many as a tyrannical and savage imagination could think up. When they had nobly endured all these and shown through their deeds that reason is the ruler of the passions and can conquer them, if it wills to, they met their end gloriously in the midst of torments, giving up their lives for the observance the law of God; first their aged teacher Eleazar, then all the brothers in order of age. Their wonderful mother, Solomoni, filled with noble thoughts and rousing her woman's mind with manly fervour (2 Maccabees 7,21), stood by the triumph of her children over the tyrant, encouraging each of them to the struggle for the faith and bravely enduring their pains through her hope in the Lord. When she saw that her youngest son had met his end, she threw herself last of all into the fire and was granted the same blessed end along with her children, in the year 168 before Christ.

From today we begin the fast of the Mother of God.

Apolytikia.

Of the Saints. Tone 1. Model Melody. [Common]

Be entreated by the sufferings, which the Saints endured for you, O Lord; and heal all our pains, we beg, O Lover of mankind.

Of the Cross. Tone 1.

Lord, save your people and bless your inheritance, granting to faithful Christians victories over their enemies, and protecting your commonwealth by your Cross.

Kontakion of the Saints. Tone 2. Seeking things on high.

O seven pillars of the Wisdom of God and seven lampstands of the divine Light, all-wise Maccabees, greatest of Martyrs before the Martyrs, with them ask the God of all that those who honour you may be saved.

2. The translation of the relics of the holy Protomartyr and Archdeacon Stephen.

After the stoning of the Protomartyr by the Jews who had killed Christ (27 December), Gamaliel, his teacher, encouraged some of the Christians to come by night, rake the Saint's body and bury it in his own field, which after fifteen miles distant from Jerusalem and called after him 'Kaphar-Gamaliel', that is, 'Gamaliel's field', where Gamaliel himself was later buried. In the year 427 a devout man, named Lukianos, who was a priest and the one in charge of a church beside this field, received through a vision a revelation from God that the place was where the Protomartyr was buried, and he at once informs John, who was then patriarch of Jerusalem. They went to the place indicated and after digging found a coffin inscribed in Hebrew, 'Stephen'. They opened it and taking the most sacred remains transferred them to Jerusalem with great pomp.

Apolytikion. Tone 4. Speedily anticipate.

Your head was crowned with a royal diadem for the contests you endured for the sake of Christ God, O first Champion of Martyrs; for hav-

ing refuted the folly of the Jews, you saw your Saviour at the right hand of the Father. Ever entreat him therefore on behalf of our souls.

Kontakion. Tone 8. Model Melody.

You were the first to be sown on the earth by the heavenly husbandman, O all-praised. You were the first to shed your blood on the earth for Christ, O blessed one. You were the first to be wreathed by him with the crown of victory in heaven, beginning of champions, the crowned First Champion of the Martyrs.

3. Of our venerable fathers Isaakios, Dalmatos and Faustus.

Of these Isaakios, whose name is also found written as Isakios and Isakes and who is celebrated in particular on 30 May, became a monk from his youth, a worker of every virtue and a zealot for the Orthodox faith. He was granted the gift of prophecy. He dwelt in a small hut near Constantinople. When Vales, the Arian sympathiser, led an expedition in person against the Goths around the Danube, the Saint came out to meet him and with bold freedom of speech told him that God had stirred up the barbarians against him because he in turn had stirred up many voices to blasphemy against God and had driven those who sang God's praise from the churches; and that, if he stopped making war on God through heresy and returned the noble shepherds to Christ's flock, he would easily gain the victory. But if he did not do this, so not having God as his ally, and joined battle, the disaster of him and his army was certain. 'You will learn', he said, 'that it is hard to kick against the goad, for you will not return and you will lose the army.' But the emperor was enraged and shut the Saint in prison so that he might punish him and

put him to death when he returned after defeating the barbarians. But he was comprehensively defeated and burned alive in a certain village in 378 (Theodore of Cyrrhus, Ecclesiastical History 4,31-32). The Saint was let out of prison and was a source of wonder because of his prophecy, but even more so because of his zeal for Orthodoxy, which he displayed at the Second Ecumenical Council in 381. After this, a monastery having been erected in Constantinople for his sake, he shepherded his fellow ascetics devoutly, and, having given them a model of the monastic way of life, his own example, he fell asleep in peace around the end of the fourth century, leaving Dalmatos as his successor.

Dalmatos had originally been a soldier, enlisted with the 2nd Company of the soldiers called Scolarii. Later he gave up everything and, taking his son Faustus, he left for the above mentioned monastery of Isaakios, where he was clothed with the monastic habit and become revered by all for his virtue. He was present at the 3rd Ecumenical Council, called in Ephesus in 431. There he displayed his orthodox zeal against Nestorios and was elected by the fathers of the Synod as archimandrite of the monasteries in Constantinople. He lived for 80 years and rested in the Lord.

Apolytikion. Tone 4. God of our Fathers. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

Kontakion. Tone 2.

With hymns let us praise as servants of Christ Isaakios and Faustus with Dalmatos, who shone out in the world by their ascetic lives and routed heresies by the faith, for they cry out on behalf of us all.

4. Of the Seven Holy Youths at Ephesus (See 22 October).

Tone 4. Your Martyr, O Lord. [Common]

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4. Lifted up on the Cross.

Despising as corrupt the things of the world and receiving incorruptible gifts, when dead they remained free from corruption, therefore after many years they arose, burying all the unbelief of the ill-intentioned. As we believers celebrate them with praise, let us raise our song to Christ.

5. Forefeast of the Transfiguration of our Lord Jesus Christ, and commemoration of the holy Martyr Efsignios.

The Martyr was from Antioch, a soldier by rank from the time of Constantine Chlorus, father of Constantine the Great, until that of Julian the Apostate. He upbraided the latter for his impiety and reminded him that he was the nephew of Constantine the Great, the first Christian Emperor, that from his tenderest years he had been nourished with the milk of true religion, had been taught the Christian faith, had been the fellow student of Basil the Great and Gregory Nazianzen and had become a reader in the church of Nikomedia; and that, having already abandoned all this and become an apostate, he offered to idols the wor-

ship that was due to God alone. When he had reminded the apostate of all this by way of reproach, he was beheaded around 381, having lived altogether for 110 years and more than 60 as a soldier.

Apolytikion. Tone 4. Speedily anticipate.

Let us believers, radiantly celebrating the Forefeast, go out to meet Christ's Transfiguration, and let us cry, 'The day of joy inspired has come; the Master ascends Mount Thabor to make the beauty of his God-head blaze forth.

Kontakion. Tone 4. Today you have appeared.

In the divine Transfiguration all mortal nature shines out today, as with gladness it cries, 'Christ is transfigured, saving all.'

6. The holy Transfiguration of our Lord and God and Saviour Jesus Christ.

Since the Lord had often spoken beforehand to his Disciples not only about his own Passion, Cross and death, but also about the persecutions and afflictions that awaited the Disciples themselves; and since, on the one hand, these terrible events were imminent, but on the other so was the coming and hoped for enjoyment of blessings instead of them, he therefore, in order to let them see with their own eyes the glory that had been prepared for those who endured to the end, he took his three chosen Disciples, Peter, James and John, and led them apart up Mt Thabor, where he was transfigured in their presence. His face shone like the sun and his garments became white like light. Suddenly amid this outpouring of supernatural and remarkable light, there appeared the leading Prophets, Moses and Elias, talking with Jesus about his

coming saving passion, and revealing at the same time that he is the Lord of both the living and the dead, for they had come to stand in his presence like servants, Moses from Hades, as he had died many ages before (Cf. 4 September), while Elias as though from heaven, to which he had been taken up alive (Cf. 20 July). After a little while a cloud of light overshadowed them and from the cloud the same voice that had been heard in the Jordan (Cf. 6 January) was heard, testifying to Jesus' divinity and saying, 'This is my beloved Son, in whom I am well-pleased. Hear him.' (Matt. 17,1-5). These are the divine and wondrous events of the present feast, which is an icon and foreshadowing of the condition of the just that is to come, whose splendour the Lord revealed when he said, 'The just will shine out like the sun' (Matt. 13,43). This is why the Kontakion of this feast is sung every day at the Hours [in the Typika], as a permanent reminder of that glory.

No work, and permission for fish.

Apolytikion. Tone 7.

You were transfigured on the mountain, O Christ God, showing your Disciples your glory, as far as they could bear it. At the prayers of the Mother of God make your everlasting light shine also on us sinners. Giver of light, glory to you.

Kontakion. Tone 7.

You were transfigured on the mountain, and your Disciples beheld your glory, O Christ God, as far as they were able; that when they saw you crucified they might know that your suffering was voluntary, and might proclaim to the world that you are truly the brightness of the Father.

7. Of the holy Martyr Dometios.

He was a Persian by race and lived in the time of Constantine the Great. He was at first an idolater, but, having been instructed by a Christian named Avaros, he left for Nisibis, a town in Mesopotamia, where he was baptised and clothed in the monastic habit in a certain monastery. Later he climbed a mountain and there led an austere ascetic life, performing miracles for those who came to him and converting many unbelievers. When he learnt this, Julian the Apostate, during his expedition against the Persians in 363, sent and had him stoned together with his two disciples as they were singing the Third Hour.

Apolytikion and Kontakion of the Transfiguration.

8. Of Saint Aimilianos the Confessor, Archbishop of Cyzicus.

He lived in the days of Leo the Armenian, the Iconoclast, around 815. Having endured at his hands many exiles and afflictions because of his worship of the holy icons, he rested in the Lord.

Apolytikion and Kontakion of the Transfiguration.

9. Of the holy Apostle Matthias.

After the traitor Judas had received the reward for his treachery, he hanged himself out of despair and so ended his life by a miserable and shameful death — he fell from where he was hanging, his stomach split open and all his entrails were poured out. Then, to make up the number of the Twelve, all the Saviour's Disciples, who were all together after the Ascension, men and women together, about 120, chose two men from among them, Joseph called Barsabbas, who was surnamed 'Justus', that is 'Just', and Matthias. They stood them the midst and when

they had prayed to God they drew lots and the lot fell on Matthias and he was numbered with the eleven Apostles (Matt. 17,5. Acts 1,15-26). And so Matthias, having filled Judas's empty place and the work of his apostolate, fulfilled the prophecy which the Holy Spirit had made through David's mouth, 'Let his quarters become empty and let another take his office' (Psalm 68,25. 108,8). After this, it is said, Matthias preached the Gospel in Ethiopia, where he met a martyr's death.

Apolytikion. Tone 3. [Common]

Holy Apostles, Matthias, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakion. Tone 4. Today you have appeared.

Shining with light as the sun, your sound has gone out into all the world and enlightens the nations with grace, O wonder-bearing Apostle Matthias.

10. Of the holy Martyr and Archdeacon Laurence.

He was Archdeacon of the Church of Rome and had charge of its treasures and of distributing money to the poor. When Valerian launched a ferocious persecution against the Christians and Xystos, or Sixtus II, Pope of the elder Rome, had died by crucifixion, Laurence was arrested and led before the magistrate. When he was questioned about the Church's treasures he asked leave for three days grace to assemble them. He then assembled all destitute and presented them to the magistrate, 'There', he said, 'are the Church's treasures'. At this the magistrate was enraged and ordered him to be stretched out on a red hot grid iron. When Christ's noble champion had endured this without a sound

and was being burnt on one side, he said, 'Turn me over, so that I may be well and truly roasted'. When this had been done, the Martyr said to the tyrants, 'Taste then and see if the flesh of the Christians is sweeter roasted rather than raw. When he had said this and prayed like Christ for his persecutors and executioners, he gave up his spirit on 10 August, 258.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 2. Seeking things on high.

You heart aflame with divine fire, you finally reduced the fire of the passions to ashes, foundation of champions, God-bearing Martyr Lawrence, and your struggles you cried out, 'Nothing will separate me from the love of Christ'.

11. Of the holy Martyr and Archdeacon Evplos.

He was from Catana in Sicily. He suffered under Diocletian. Having endured the most savage torments he was beheaded in the year 296.

Apolytikion. Tone 4. [Common]

Your Martyr, O Lord, by his struggle obtained the crown of incorruption from you, our God; for with your might he destroyed tyrants, and shattered the feeble insolence of the demons: at his prayers, O Christ God, save our souls.

Kontakion. Tone 1. The angelic choir.

Bearing Christ's laws in your hands, you stood forth and cried to your enemies in the stadium, 'I am here at my own summons and I compete most valiantly'. And so, have joyfully bent your neck, you received the sword's fatal blow and finished your race.

12. Of the holy Martyrs Photios and Akinetos.

They suffered in Nikomedia in the year 288 in the reign of Diocletian. Photios was Akinetos's nephew.

Today the office of St Maximos is sung together with that of the Martyrs, because tomorrow is the Leave-taking of the Transfiguration.

Apolytikion. Tone 4. [Common]

Your Martyrs, O Lord, by their struggle obtained the crowns of incorruption from you, our God; for with you they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

13. Of our venerable Father Maximos the Confessor (See 21 January).

Today is the Leave-taking of the Transfiguration, and the whole office is that of the feast.

Apolytikion. Tone 8. [Common].

Orthodoxy's guide, teacher of piety and reverence, beacon of the world, fair ornament of monks, inspired by God, O wise Maximos, by your teaching you have enlightened all, O harp of the Spirit; intercede with Christ God that our souls may be saved.

Kontakion. Tone 2. Nor tomb nor death.

Inspired Champion of the Church, safeguard and splendour of Orthodoxy, harp and instrument of true religion, godlike and sacred glory of monks, do not cease to intercede for us all.

14. Forefeast of the Dormition of the most holy Mother of God, and commemoration of the holy Prophet Micheas.

According to the title of his own prophecy he was a Morasthite from the land of Juda and prophesied for more than fifty years in the days of Joatham, Achaz and Ezekias, kings of Juda. Joatham reigned around 758 bc , and Ezekias died in 698 bc. From this it is clear that he is not the Micheas, son of Jembla, or Jembla [3 Reigns 22], who rebuked Achab and was slain by his son Joram, according to the Synaxaristes, because this Joram reigned in 896 bc, while Micheas, as has been said, was still prophesying in the days of Ezekias, who was a contemporary of Osee, last king of the twelve tribes of Israel, in whose reign that kingdom was overthrown by Salmanasar, king of Assyria [4 Reigns 17,1-16 and 18,1]. This Micheas is the sixth of the twelve Minor Prophets and his prophecy contains seven chapters.

Apolytikion. Tone 4. Speedily anticipate.

Peoples, leap for joy and clap your hands. Gather with love today as you all rejoice and shout radiantly with joy and gladness. For God's Mother is about to leave in glory things of earth for those on high. As Mother of God we ever glorify her.

Kontakion. Tone 4. Today you have appeared.

At your glorious memory the inhabited world today leaps for joy, as with gladness it mystically cries out, O Mother of God, 'Hail, Virgin, boast of Christians!'

15. The Dormition of our most holy and glorious Lady, Mother of God and Ever-Virgin Mary.

Concerning the Dormition of the Mother of God the Church has received the following from the ancient tradition of the Fathers. When the time drew near when it was our Saviour's good pleasure to take to himself his own Mother, he informed her through an Angel, three days before hand, of her passing from this temporary life to that which is eternal and blessed. When she heard this, she went in haste to the mount of Olives, where it was her custom to go and pray, and when she had given thanks to God, she returned to her house and prepared for her burial. Meanwhile clouds had snatched up the Apostles from the ends of the earth, wherever each of them was preaching, and set them down together at the house of the Mother of God. She quickly explained to them the reason for their coming together and like a mother she consoled them in their distress. Then she raised her hands to heaven, prayed for the peace of the world, blessed the Apostles and then, when she had lain down on the bier and disposed her body as she has intended, she placed her all-holy soul into the hands of her Son and God.

The Apostles with devotion and great pomp took up the bier of that body which had received God and chanting funeral hymns they took it to the grave, when Angels from heaven began to sing with them, as they escorted her who is higher than the Cherubim. One of Jews, out of envy,

audaciously placed his hands on the bier and at once received the punishment of his rashness, for his hands were cut off by an invisible blow. When they reached the village called Gethsemane, they buried there with honour the all-pure body, source of life, of the Mother of God. But on the third day after the burial, as they were consoling one another together, they raised the loaf that had been set out, as was their custom, in the name of Jesus, when the Mother of God appeared in the air and said them, 'Hail!'. From this they understood that the Mother of God had been translated bodily into heaven.

This is what the Church has received from the traditions of the Fathers, and having set down many things from them in hymns, as a proof of true devotion, it chants them this day to the glory of the Mother of our God.

No work, and permission for fish.

Apolytikion. 1st Tone.

In giving birth you retained your virginity; in falling asleep you did not abandon the world, O Mother of God; you passed over into life, for you are the Mother of Life; and by your prayers you deliver our souls from death.

Kontakion. 2nd Tone. Model Melody.

Nor tomb nor death overpowered the Mother of God, unsleeping in her prayers, unfailing hope in intercession; for as Mother of Life she has been taken over into life by him who dwelt in her ever-virgin womb.

16. The Translation from Edessa [Urfa] of the icon of our Lord Jesus Christ 'Not made by hands', or the holy Mandilion, and commemoration of the holy Martyr Diomedes.

Apolytikion. Tone 2.

We venerate your most pure icon, loving Lord, as we ask pardon of our offences, Christ God. For by your own choice you were well-pleased to ascend the Cross in the flesh, to deliver from the slavery of the enemy those whom you had fashioned; therefore with thanksgiving we cry to you: You have filled all things with joy, our Saviour, by coming to save the world

And of the Dormition.

17. Of the holy Martyr Myron.

Apolytikion and Kontakion of the Feast.

18. Of the holy Martyrs Florus and Laurus.

Apolytikion and Kontakion of the Feast.

19. Of the holy Martyr Andrew the General and his 2593 Companions.

Apolytikion and Kontakion of the Feast.

20. Of the holy Prophet Samuel. This most holy man was God's prophet from his youth and the last of Israel's judges. He was from the city of Armathaim, of the tribe of Levi, son of Eleazar and Anna and was born about 1155 bc. He was given the name Samuel, which means 'requested from God', by his mother, because she was previously barren and had asked God for a child with many prayers and fervent tears. After she had given birth to him and weaned him, she brought him at once to the

town of Silom, where the divine Ark then was. Having offered him to God's ministry as an infant, in accordance with her promise, she gave him thanks by chanting the Third canticle of the Old Testament, 'My heart has been established in the Lord.' Then she returned to her home and gave birth subsequently to three more sons and two daughters. But Samuel remained in Silom under the protection of Eli, who was then the High Priest of the Jews, serving at God's tabernacle and by his most holy way of life being well-pleasing to both God and men, according to the testimony of holy Scripture, 'And the boy Samuel advanced and grew up and was in favour with both the Lord and men' [1 Reings 2,26]. This virtuous boy was sleeping in the temple where the Ark of God was, and he heard a voice calling him by name three and four times, 'Samuel, Samuel.' It was God's voice informing Samuel of his sentence concerning the impending disaster of Eli, because he, having two sons called Ophni and Phineas, a pair of lawless youths who despised God, had done nothing at all to correct them. This divine sentence was fulfilled in due time and the family of Eli was destroyed in one day; a fearful warning to those who neglect the proper upbringing of their own children and the necessary correction of their offences.

After this Samuel was chosen as the protector of the people, whom he judged with holiness and justice, becoming for them a model of good works and considering the one great sin to be ceasing to pray for them and entreating God for the forgiveness of their transgressions, as he said himself in the presence of them all, 'Far be it from me to sin against the Lord by ceasing to pray for you. And I will serve the Lord and show you the good and upright way' [1 Reings 12,23]. All confessed

to his justice and lack of love of gain, with which he governed the people and judged the lawsuits of each, when he asked them, with God as his witness, that they tell him in conscience if he had ever wronged anyone, or taken from anyone either property, money or bribe even so much as a cheap sandal. They answered with one voice and said, 'You have not wronged us, you have not oppressed us, you have not afflicted us and you have not taken anything from anyone, [1 Reigns 12,2-4]. When the people asked for a king in his old age, he anointed Saul, but when, shortly after, he disobeyed God's command, he deposed him from the Lord's presence and went and anointed David, at God's bidding. Having lived without blame in anything for 89 years and become a model to the fathers of a life pleasing to God, he died in about 1075 bc. By the majority the books of Judges and Ruth and the first 24 chapters of 1 Reigns are attributed to him.

Apolytikion and Kontakion of the Feast.

21. Of the holy Apostle Thaddaeus, and of the holy Martyr Vassa.

The Martyrs were from the city of Edessa in Mesopotamia and were martyred under Maximianos in 290. The Apostle was also from Edessa, a Jew by race, who came to Jerusalem and became a disciple of Christ, whom he followed until the Passion. After the Ascension, in around 36 ad, he returned to his fatherland, where he instructed and baptised the local ruler Abgar and healed him of an incurable disease, by he was suffering greatly. Having preached in Mesopotamis, he met a martyr's death. Some people say of him that he was one of the Twelve, the one whom Matthew calls Lebbaios, surnamed Thaddaios [Matt. 7,31]. Euse-

bios, however, says that he was one of the Seventy and writes this about him, 'After the Christ's resurrection and ascent into heaven, Thomas, one of the twelve apostles, by a prompting from God, sent out Thaddaios, who had been one of the seventy disciples of Christ, to Edessa as preacher and evangelist of Christ's teaching, [History of the Church 1,13]. He writes the name 'Agbar', which others give as 'Avgar'.

Apolytikion. Tone 3. [Common]

Holy Apostles, Thaddaeus, intercede with the merciful God to grant our souls forgiveness of sins.

22. Of the holy Martyr Agathonikos and his Companions.

Today the office of St Lupus is sung with that of the Martyrs, because tomorrow is the Leave-taking of the Dormition. [But according to the older Typikon, followed on the Holy Mountain, the Leave-taking is not celebrated until the 28th.]

Tone 4. Your Martyr, O Lord. [Common]

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

And of the Feast.

Kontakion. Tone. The angelic choir.

Having gained the good [agathos] calling, O wise in God, you abandoned the cult of evil men, nor did you quail at torments, glorious Agath-

onikos. Therefore you have become the heir to good [agathos] things and with your fellow champions you have received the incorruptible crown. Today is the Leave-taking of the Dormition, and the whole office is that of the feast. [But see above.]

23. Of the holy Martyr Luppus.

24. Of the holy Bishop and Martyr Eftyches, disciple of John the Theologian.

Apolytikion. Tone 4. [Common]

You shared their way of life and you succeeded to the Apostles' thrones; you found the practice, O God-inspired, to climb the heights of contemplation; rightly proclaiming the word of truth; and in faith you struggled to shedding of blood, Bishop and Martyr Eftyches; intercede with Christ God that our souls may be saved.

25. Return of the relics of the holy Apostle Bartholomew, and commemoration of the holy Apostle Titus.

For Bartholomew see 11 June. Titus was a Greek by race and an idolater by religion. He came to believe in Christ through the apostle Paul and became his disciple and follower and worked hard with him in preaching the Gospel. Paul ordained him bishop of Crete and later wrote the epistle which bears his name. Titus shepherded the flock entrusted to him like a true apostle and being full of years he died in peace at the age of 94.

Apolytikion. Tone 3. Holy Apostle.

Holy Apostles, intercede with the merciful God to grant our souls forgiveness of sins.

Kontakia:

Of Saint Bartholomew. Tone 1. The soldiers watching.

The return of your most holy relics has become for us the reason for a most radiant festival, Apostle of the Lord. As we reverence it, with devout minds we honour you, Bartholomew, the lamp that does not set, as we magnify Christ.

Of Saint Titus. Tone 2. Seeking things on high.

Revealed as Paul's companion, O Apostle, with him you proclaimed the Word to us, honoured Titus, initiate of divine grace. Therefore we cry you, 'Do not cease to intercede for us all.'

26. Of the holy Martyrs Adrian and Natalia.

Tone 4. Your Martyr, O Lord. [Common]

Your Martyrs, O Lord, by their struggles obtained the crowns of incorruption from you, our God; for with your might they destroyed tyrants, and shattered the feeble insolence of the demons: at their prayers, O Christ God, save our souls.

Kontakion. Tone 4. Today you have appeared.

Having placed in your heart the godly words of a woman wise in God, you ran forward to the torments, Adrian, Martyr of Christ, receiving with your wife the crown of victory.

27. Of our venerable Father Poimen.

[According to the old Typikon the office of St Moses is sung together with that of St Poimen, because tomorrow is the Leave-taking of the Dormition.]

Apolytikion. Tone 8. [Common]

With the streams of your tears you cultivated the barren desert, and with your deep groans you made your toils bring forth fruit a hundred-fold, and you have become a beacon, shining in all the world by your wonders: Venerable Father Poimen, intercede with Christ God that our souls may be saved.

Kontakion. Tone 4. Today you have appeared.

The holy memory of your shining struggles, venerable Father, has come, making the souls of the devout rejoice, our venerable Father Poimen, wise in God.

28. Of our venerable Father Moses the Ethiopian.

[According to the old typikon today is the Leave-taking of the Dormition and the whole office is that of the feast. See above on the 22nd.]

Apolytikion. Tone 1. [Common]

Citizen of the desert and Angel embodied, and wonder-worker you have been declared, O God-bearing Father Moses; by fasting and by vigil and by prayers receiving gifts of grace from heaven, you heal the sick and the souls of those who have recourse to you in faith. Glory to him who gave you strength; glory to him who crowned you; glory to him who through you works healing for all!

Kontakion. Tone 3. Your confession.

Enriched with enlightenment from God, you banished the darkness of passions, all-blest Father, and by you sleepless prayers you quenched the rebellious thoughts of the flesh and ascended to the citadel on high. Venerable Father, implore Christ our God to grant us his great mercy.

29. The Beheading of the holy, glorious Prophet, Forerunner and Baptist John.

The godlike Baptist, the prophet and son of a prophet, the seal of the prophets and the beginning of the apostles, the intermediary between the old and new covenants, the voice of one crying in the wilderness, the Messenger [Angel] of the incarnate Messiah and his forerunner and the one who was to prepare for his coming [Isaias 4,3. Malachy 3,1], conceived and born through many wonders, filled with the Holy Spirit from his mother's womb, advancing like a second zealous Elias, whose desert life and ascetic clothing of a leather belt round his loins and inspired zeal for the maintenance of the law he imitated [see 23 September, 25 March, 24 June, 20 July], from the time he preached the baptism of repentance to the people by divine command [6 January], from the time he taught both private citizens and those with rank what they should do, and showed them the duties of their calling, from the time that he struck those baptised by him with the fear of God, because no one can escape the wrath to come if they do not produce worthy fruits of repentance, from the time that by such preaching he prepared their hearts to receive the gospel teaching of the Saviour, from the time, last of all, that he himself pointed out the Saviour and said, 'Behold, the Lamb of God, who takes the sin of the world' [Luke 3,2-18. John 1,29], he later sealed

with his own blood the truth of his words, become a sacred sacrificial victim on behalf of God's law at the hands of a lawless man.

This was Herod, the tetrarch of Galilee, the son of Herod the Great, surnamed Antipas, who, having a lawful wife the daughter of Arethas, or Aretas, king of Arabia, shamelessly divorced her and seized, in violation of every commandment of the law, his brother Philip's wife Herodias, who had a daughter by him named Salome. The preacher of repentance did not cease to denounce this rape and unlawful union and became an outspoken and severe denouncer of the offenders. 'It is not permitted you, he said to him, to have your brother's wife' [Mark 6,18]. Herod added to his other impious actions that of arresting John and shutting him up in prison. He would have had him murdered at once had the tyrant's resolve not wavered because of the profound reverence of the crowd for John and also his own respect for him, which he had from the beginning entertained for this holy and just man. But in the end, goaded by the sting of his passion for a woman, he laid foul hands on the teacher of purity on the festive day of his birthday. When Salome had danced to his satisfaction and that of his fellow banqueters, he made a promise to her, more senseless than all senselessness, with an oath that, even were she to ask for half his kingdom, he would give it her as a reward for her dance. The dancer consulted her mother and at once asked for the head of John the Baptist on a dish. The transgressor of God's law, feigning his keeping the law with regard to the oath, put the condition of his soul into action and filled his polluted banquet with streams of a prophet's blood. That all-honoured head, revered also by the Angels, he gave as a prize for a lascivious dance and it became a toy

for a licentious daughter and an adulterous mother. The godly Baptist's disciples came and took his most sacred body and buried it in a grave [Mark 6,21-29].

Permission for wine and oil.

Apolytikion. Tone 2.

The just is remembered with praises; but for you, O Forerunner, the Lord's testimony suffices. For you were revealed as more praiseworthy than the Prophets, because you were found worthy to baptise in running streams the One they had proclaimed. Therefore you struggled bravely for the truth with joy, and preached to those in Hell a God who had appeared in flesh, who takes away the sin of the world and grants us his great mercy.

Kontakion. Tone 5.

The glorious Beheading of the Forerunner became a divine dispensation, so that he might to those in Hades also the coming of the Saviour. Let Herodias lament for demanding a lawless murder, for she did not love the law of God or a living age, but one artificial and temporary.

30. Of our Fathers among the Saints Alexander, Paul and John the New, archbishops of Constantinople.

Apolytikion. Tone 4. [Common]

God of our Fathers, who always deal with us in your forbearance, do not deprive us of your mercy, but at their intercessions guide our life in peace.

31. The Laying up of the precious Girdle of our most holy Lady the Mother of God.

Permission for wine and oil.

Apolytikion. Tone 8.

Ever-Virgin Mother of God, protection of mortals, you have given the Apparel and the Girdle of your most pure body as a mighty bulwark to your City, for by your giving birth without seed they have remained incorrupt. For in you both nature and time are made new. Therefore we implore you to grant peace to the inhabited world, and to our souls God's great mercy.

The Typica (on Sunday and feast days).

An Orthodox worship service for laymen who are without clergy. After the 3-rd, 6-th and the 9-th Hours, read/ thing this

Psalm 102

Choir: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for Thee. Who is gracious unto all thine iniquities, Who healeth all thine infirmities. Who redeemeth thy life from corruption. Who crowneth thee

with mercy and compassion. Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. Not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us, Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him. For He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Glory to the Father, and to the Son, and to the Holy Spirit, Both now and

ever, and unto the ages of ages. Amen. Bless the Lord. O my soul, and all that is within me bless His holy name. Blessed art Thou, O Lord.

Glory to the Father, and to the Son, and to the Holy Spirit.

Psalm 145

Choir: Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God. Who hath made heaven and earth, the sea and all that is therein. Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; The Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto the ages of ages. Amen.

Choir: O Only-begotten Son and Word of God, Who art immortal, Yet didst deign for our salvation To be incarnate of the holy Theotokos and

ever-virgin Mary, And without change didst become man, And wast crucified, O Christ God, trampling down death by death, Thou Who art one of the Holy Trinity, Glorified with the Father and the Holy Spirit, save us.

The beatitudes

Choir: In Thy Kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake.

Rejoice and be exceedingly glad, for great is your reward in the heavens.

Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever, and unto the ages of ages. Amen.

Troparion and Kontakion.

On Sundays we read the Kontakion of the Tone of the day found at the end of this publication. Then we read the Kontakion of the Temple, followed by the Kontakion of the saint of the day.

Kontakion of the Temple.

O ye blossoms of the spiritual meadow of Russia, who have wondrously flowered in the years of fierce persecutions, numberless new martyrs and confessors: royal passion-bearers, hierarchs, and pastors, monastics and laymen, men, women, and children, who in patience have brought forth good fruit unto Christ. Entreat Him as the One Who planted you to deliver His people from godless and evil people, and that the Church of Russia be made firm by your blood and sufferings, unto the salvation of our souls.

Kontakion of the Theotokos.

O Protection of Christians that cannot be put to shame, O mediation unto the Creator unailing, disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee: Hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Trisagion:

Choir: Holy God! Holy Mighty! Holy Immortal! Have mercy on us (thrice).

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

The Epistle and Gospel reading

The Prokeimeon

The Reader reads the Prokeimeon in the proper Tone for the given Sunday. These are found at the end of this publication.

The Epistle of the day.

Choir: Alleluia (three times)

The Gospel of the day

Reader: Remember us, O Lord, when Thou comest in Thy kingdom. Remember us, O Master, when Thou comest in Thy kingdom. Remember us, O Holy One, when Thou comest in thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Come unto Him, and be enlightened, and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth! heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of holy angels and archangels, with all the heavenly hosts, praiseth Thee and saith: Holy, Holy, Holy. Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

The Cherubim hymn

Choir: Let us who mystically represent the Cherubim and chant the thrice-holy hymn unto the life-giving Trinity, now lay aside all earthly cares.

That we may receive the King of all who cometh invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

The symbol of faith.

Choir: I believe in one God, the Father Almighty,/ Maker of heaven and earth, and of all things visible and invisible.// And in one Lord Jesus Christ, the Son of God,/ the Only-begotten, begotten of the Father before all ages;// Light of Light, true God of true God;/ begotten, not made; of one essence with the Father; by Whom all things were made;// Who for us men, and for our salvation came down from the heavens,/ and was incarnate of the Holy Spirit and the Virgin Mary, and became man;// And was crucified for us under Pontius Pilate,/ and suffered,/ and

was buried;/ and rose again on the third day according to the Scriptures;// And ascended into the heavens, and sitteth at the right hand of the Father;/ And shall come again with glory, to judge both the living and the dead; Whose kingdom shall have no end.// And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father;/ Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets.// In One, Holy, Catholic, and Apostolic Church./ I confess one baptism for the remission of sins.// I look for the resurrection of the dead,/ And the life of the age to come. Amen.

Choir: It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Commemoration of the living and departed

Reader: Remember, O Lord Jesus Christ our God, Thy mercies and bounties which are from all eternity, and through which Thou didst become man and didst will to suffer crucifixion and death for the salvation of those who rightly believe in Thee, and having risen from the dead didst ascend into heaven, and sittest at the right hand of God the Father and regardest the humble entreaties of those who call upon Thee with all their heart: Incline thine ear, and hear the humble prayers of

Thy worthless servants, as the fragrance of spiritual incense, which we offer to Thee for all people. And first remember Thy Holy Catholic and Apostolic Church, which Thou hast provided through Thy precious blood. Confirm, strengthen, extend, and increase her, and keep her in peace, and for ever proof against the power of hell. Calm the dissensions of the Churches, and foil the plans of the powers of darkness, dispel the prejudice of the nations and quickly ruin and root out the risings of heresy, and frustrate them by the power of the Holy Spirit.

Choir: Lord, have mercy (after every petition).

Reader: Save, O Lord, and have mercy on our president and all in authority throughout the world, commanders-in-chief of armies and navies and air-fleets, governors of provinces and cities, and all the Christ-loving navies, armies, and police; protect their power with peace, and subdue under their feet every enemy and foe, and speak peace and blessing in their hearts for Thy holy church, and for all Thy people, and grant that in their calm we too may lead a quiet and peaceful life in true belief, in all piety and honesty.

Choir: Lord, have mercy (after every petition).

Save, O Lord, and have mercy on Orthodox Bishops, the Priests and Deacons, and all who serve in the Church and whom Thou hast or-

dained to feed Thy spiritual flock; and by their prayers, have mercy on us sinners.

Save, O Lord, and have mercy on our parish priest(s); with all his (their) brethren in Christ, and by their prayers have mercy on us, wretches that we are.

Save, O Lord, and have mercy on our spiritual fathers and by their prayers forgive us our sins.

Save, O Lord, and have mercy on all workers in our parish, our brethren and sisters, and all Christians.

Save, O Lord, and have mercy on our parents, our brothers and sisters, and all of our relatives, and the neighbors of our families, and our friends. And grant the Thy worldly and spiritual goods.

Save, O Lord, and have mercy according to the multitude of Thy bounties, on all priests, monks, and nuns, and on all living in virginity, devotion, and fasting, in monasteries, in deserts, in caves, on mountains, on pillars, in hermitages, in the clefts of rocks, and right faith in every place of Thy dominion, and devoutly serving Thee, and praying to Thee. Lighten their burden, console them in their afflictions, and grant them strength, power, and perseverance in their struggle, and by their prayers grant us remission of our sins.

Save, O Lord, and have mercy on the old, and the young, the poor and destitute, the orphans and widows, the leper colonies, epileptics and spastics, and all those in sickness and sorrow, misfortune and tribulation, captives and exiles in mines, prisons, reformatories, psychiatric hospitals, and especially on those of Thy servants suffering perse-

cution for Thy sake and for the Orthodox Faith from godless peoples, apostates, and heretics. Visit, strengthen, comfort, and heal them, and by Thy power quickly grant them relief, freedom, and deliverance.

Save, O Lord, and have mercy on our benefactors, who have mercy on us and feed us, and us of anxiety by giving us those things in which we stand of need, and entrust us, unworthy as we are, to pray for them; and give them Thy grace, and grant them all their requests which lead to salvation, and the attainment of eternal joy.

Save, O Lord, and have mercy on all in our parish, and on all Orthodox Christians who are messengers and missionaries in Thy service, and are travelling.

Save, O Lord, and have mercy on those whom each of us hast offended or scandalized by our madness or inadvertence, and whom we have turned from the way of salvation, and whom we have led into evil and harmful deeds. By Thy divine providence restore them again to the way of salvation.

Save, O Lord, and have mercy on those who hate and offend us, and do us harm, and let them not perish through us sinners.

Illumine with the light of grace all apostates from the Orthodox Faith, and those blinded by pernicious heresies, and draw them to Thyself, and unite them to Thy Holy, Apostolic, Catholic Church.

Remember, O Lord, those who have departed from this life, Orthodox kings and queens, princes and princesses, Orthodox Patriarchs, Metropolitans, Archbishops, and Bishops, Priests and Deacons, and those who have served Thee in the Monastic State, and the departed

founders of this church and grant them rest with the Saints in Thy eternal dwellings.

Remember, O Lord, the souls of Thy servants who have departed in sleep, our parents and all of our relatives according to the flesh; forgive them every transgression, voluntary and involuntary; grant them the kingdom and a part in Thy eternal joys, and the delight of Thy blessed and everlasting life. Amen.

The Lord's Prayer

Choir: Our Father, Who art in the heavens, 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 forgive our debtors; and lead us not into temptation, but deliver us from the evil one. Amen.

Lord, have mercy (Twelve Times).

Reader: O all-holy Trinity, the consubstantial Dominion, the indivisible kingdom, and cause of every good: Show Thy good will even unto me, the sinners make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord from henceforth and for evermore. (Thrice).

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Psalm 33

Choir: I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O Magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O Taste and see that the Lord is good; blessed is the man that hopeth in Him. O Fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and

He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. (Thrice) Bless, O Lord.

Choir: The Orthodox Episcopate of the persecuted Russian Church, our lord the Very Most Reverend Metropolitan _____, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Archbishop_____, the brotherhood of this holy Temple, and all Orthodox Christians; preserve, O Lord, for many years.

The Sermon

Then is read one of the sermons of the Holy Fathers, or of a modern saint.

Troparia and Kondakia.

First tone

The troparion of the Resurrection

When the stone had been sealed by the Jews and when the soldiers were guarding Thy pure Body, O Savior, Thou didst rise on the third day and give life to the world. Therefore, the powers of heaven cried to Thee, O giver of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O only lover of men!

The kontakion of the Resurrection

Thou didst rise as God from the tomb with glory and with Thyself didst raise the world, and the nature of men sings to Thee as God, and death has vanished, and Adam dances for joy, O Lord, and Eve, now freed from her fetters rejoices, crying: Thou, O Christ, art He Who givest to all resurrection.

The prokeimenon

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia: O God Who givest avengement unto me and hast subdued peoples under me. Stichos: It is He that magnifieth the salvation

of His king and worketh mercy for His anointed, for David and for his seed unto eternity.

Verses on the beatitudes

Through food, the enemy led Adam out of Paradise; and through the Cross Christ led the thief back into it crying: Remember me, O Lord, when Thou comest into Thy kingdom.

I venerate Thy sufferings and glorify Thy resurrection. With Adam and with the thief I raise a shining cry to Thee: Remember me, O Lord, when Thou comest into Thy kingdom.

Without sin, hast Thou been crucified, and of Thine own will hast Thou been laid in the tomb. But Thou as God hast risen raising Adam with Thyself, crying: Remember me, when Thou comest into Thy kingdom.

On the third day, O Christ our God, Thou hast raised from the tomb the temple of Thy "body raising with Thyself Adam and those descending from him, crying: Remember me when Thou comest into Thy kingdom.

The women bearing myrrh came early in the morning lamenting to Thy tomb, O Christ our God, and they found there an angel in shining white seated and crying; What do ye seek? Christ is risen, weep no more.

O Lord, Thine apostles as Thou hast ordered them were beside Thee on the mountain and seeing Thee. O Savior, they worshipped and Thou hast sent them forth to teach and to baptize the nations.

Second tone

The troparion of the Resurrection

When Thou, the deathless life, didst go down to death, then didst Thou slay hell by the lightening flash of Thy divinity. And when Thou didst raise the dead from the lower world, all the powers of heaven cried aloud: Christ our God, giver of life, glory to Thee.

The kontakion of the Resurrection

Thou didst rise from the tomb, all-powerful Savior, and seeing the miracle, hell was terrified, and the dead rose, whilst creation at the sight of it rejoices with Thee, and Adam exults, and the world, O my Savior, ever sings to Thee.

The prokeimenon

The Lord is my strength and my song, and He is become my salvation. Stichos: With chastisement hath the Lord chastened men but He hath not given me over unto death. Alleluia: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Verses on the beatitudes

We offer Thee the voice of the thief and cry aloud to Thee; Remember us, O Savior in Thy kingdom.

We bring Thee the cross for the forgiveness of offences. For us hast Thou accepted it, O lover of mankind.

We venerate, O Master, Thy tomb and Thy rising, through which Thou hast delivered the world from corruption, O lover of mankind.

By Thy death, O Lord, death has been swallowed up, and by Thy resurrection, Savior, has the world been saved.

Those sleeping in darkness have seen Thee, the light, and they have risen out of the nethermost parts of hell, O Christ.

Risen from the tomb Thou hast met the women bearing myrrh and told the disciples to proclaim Thy rising.

Third tone

The troparion of the Resurrection

Let the heavens rejoice and let the earth be glad, for the Lord has done a mighty act with His arm. He has trampled death by death and become the first-born of the dead. He has delivered from the depths of hell, and has granted the world His great mercy.

The kontakion of the Resurrection

Thou didst rise today from the grave, O merciful one, and hast led us out of the gates of death. Today Adam dances for joy and Eve rejoic-

es, and with them the prophets and patriarchs unceasingly sing of the divine triumph of Thy power.

The prokeimenon

O chant unto our God, chant ye; chant unto our king, chant ye. Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. Alleluia: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. Stichos: Be Thou unto me a God to defend me and a house of refuge to save me.

Verses on the beatitudes

O Christ, Thou hast cast out of Paradise Adam, the forefather, who had set aside Thy commandment. And in Thy compassion, Thou hast made to dwell therein the thief confessing Thee upon the cross and crying; Remember me, O Savior, in Thy kingdom.

O giver of life and lord, Thou hast condemned us having sinned to the curse of death. And suffering in Thy sinless body Thou hast made mortal men live crying: Remember us also in Thy kingdom.

O Lord, risen from the dead, Thou hast raised us from passions by Thy resurrection. And Thou hast destroyed all the might of death. Therefore we cry with faith to Thee: Remember us also in Thy kingdom.

By Thy three days' burial hast Thou, making them live, raised those lying dead in hell. And Thou as good hast poured forth incorrup-

tion upon us who at all times cry with faith; Remember us also in Thy kingdom.

Risen from the tomb, Thou hast first appeared to the women bearing myrrh and hast cried: Rejoice! and through them Thou dost make known Thy rising to Thy friends, O Christ; Remember us also in Thy kingdom.

On the mountain, Moses, holding his arms outspread prefigured the cross and defeated Amalek. And we having received it with faith as a strong weapon against devils all cry: Re-member us in Thy kingdom.

Fourth Tone

The troparion of the Resurrection

When the women disciples of the Lord learned from the angel the glad tidings of the resurrection and cast off the ancestral curse, they exultingly told the apostles; Death is despoiled, Christ our God has risen and is giving the world the great mercy.

The kontakion of the Resurrection

My Savior and deliverer from the grave, as God, raised the earth-born from their chains, and shattered the gates of hell; and He rose as Lord on the third day.

The prokeimenon

How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Alleluia: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness. Stichos: Thou hast loved righteousness and hated iniquity.

Verses on the beatitudes

Through a tree, Adam was deprived of his home in Paradise; while through the wood of the cross, the thief went there to dwell. For the one by tasting set aside the commandment of the Maker, while the other, crucified with Him, confessed the hidden God crying aloud: Remember me in Thy kingdom.

Lifted upon the cross, Thou, O Lord, as God, hath both destroyed the power of death and blotted out the handwriting against us. Do Thou Who alone lovest mankind, grant us the repentance of the thief as we serve Thee with faith, O Christ our God, and cry to Thee: Remember us also in Thy kingdom.

Crucified and rising from the tomb in power on the third day, with Thyself hast Thou, only Immortal, raised Adam, the first-formed man. Make me also worthy, O Lord, to turn to repentance with my whole heart and with warm faith ever to cry to Thee: Remember me, O Savior, in Thy kingdom.

Thou hast torn to pieces on the cross, the handwriting against, us and counted among the dead, Thou hast bound yonder tyrant, deliver-

ing all from the bonds of hell by Thy resurrection. Through it we have been enlightened and cry aloud to Thee, Lord who lovest mankind: Remember us also in Thy kingdom.

For our sake He Who is without passion, became a suffering man and nailed upon the cross of His own will, He raised us with Himself. Therefore with the cross we glorify the passion and the resurrection through which we have both been made anew and through which we have been saved, crying: Remember us also in Thy kingdom.

Let us entreat with faith Him rising from the dead despoiling the power of hell, Who was seen by the women bearing myrrh and said to the: Rejoice! for our souls always to be delivered from corruption, crying at all times to Him with the gracious voice of the thief: Remember us also in Thy kingdom.

Fifth tone

The troparion of the Resurrection

Let us, the faithful, praise and adore the Word, co-eternal with the Father and the Spirit, Who for our salvation was born of a virgin. For He was pleased to ascend the cross in the flesh and to endure death and to raise the dead by His glorious resurrection.

The kontakion of the Resurrection

Thou didst descend into hell, my Savior, and having shattered its gates, as all powerful, Thou didst raise the dead with Thyself, as cre-

ator, and didst deliver Adam from the curse, O lover of men. Therefore, we all cry to Thee: Save us, O Lord.

The prokeimenon

Thou, O Lord, shall keep us and shall preserve us from this generation and for evermore. Stichos: Save me, O Lord, for a righteous man there is no more. Alleluia: Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth. Stichos: For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established.

Verses on the beatitudes

The thief on the cross believing Thee to be God confessed Thee earnestly from his heart, crying aloud: O Lord, remember me in Thy kingdom.

Let us with one accord praise as Savior and creator Him Who made life flower for our kind by the wood of the cross and Who withered the curse coming from the tree.

By Thy death, O Christ, Thou hast destroyed the might of death and hast raised with Thyself those dead from the ages praising Thee as our true God and Savior.

The holy women having come to the tomb, O Christ, sought to anoint Thee, giver of life, with myrrh, and an angel appeared to them crying aloud: The Lord is risen.

Thou hast been crucified, O Christ, between two condemned thieves and one of them blaspheming Thee was rightly sentenced, while the other, confessing Thee, went to dwell in Paradise.

The holy women coming to the choir of the apostles lifted their voices crying; Christ is risen; Worship ye Him as master and creator.

Sixth tone

The troparion of the Resurrection

The angelic hosts were before Thy tomb, the guards became as dead men, and Mary stood in the sepulchre looking for Thy pure body. Thou didst despoil hell, for Thou wast not tempted by it. Thou didst come and meet the virgin to give life. O Lord, Who didst rise from the dead, glory to Thee.

The kontakion of the Resurrection

Having raised all the dead from the valleys of darkness by His life-giving hand, Christ our God granted resurrection to the human dough. For He is the Savior of all, the resurrection and life and God of all.

The prokeimenon

Save, O Lord, Thy people, and bless Thine inheritance. Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. Alleluia: He that dwelleth in the help of the Most High shall abide in the shelter

of the God of heaven. Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

Verses on the Beatitudes

Remember me, my God and Savior, when Thou comest into Thy kingdom and save me as Thou alone lovest mankind.

Through the wood of the cross Thou hast saved again Adam who was beguiled by the tree and the thief as he cried aloud: Remember me, O Lord, in Thy kingdom.

O giver of life, having broken the gates and chains of hell; Thou, Savior, hast made all men rise crying aloud: Glory to Thy resurrection.

Do Thou Who hast by Thy burial and Thy resurrection despoiled death, and filled all things with joy, remember me as Thou art compassionate.

When the women bearing myrrh came to the tomb they heard an angel crying; Christ is risen, filling the whole world with light.

Let us all praise with one accord Christ nailed to the wood of the cross thus delivering the world from error.

Seventh tone

The troparion of the Resurrection

Thou hast destroyed death by Thy cross, Thou hast opened paradise to the thief. Thou hast changed the lamentation of the myrrh-bearers into joy, and Thou hast commanded Thine apostles to proclaim

that Thou, O Christ our God, hast risen and grantest the world the great mercy.

The kontakion of the Resurrection

No longer can the dominion of death hold mortals, for Christ hath come down and hath shattered and broken its power. Hell is bound, and the prophets rejoice with one voice, saying: The Savior has appeared to those who have faith, Come out, ye faithful, for the Resurrection.

The prokeimenon

The Lord will give strength unto His people; the Lord will bless His people with peace. Stichos: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams. Alleluia: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High. Stichos: To proclaim in the morning Thy mercy, and Thy truth by night.

Verses on the beatitudes

Fair to look upon and good for food was the fruit that killed me; while Christ is the tree of life. Eating thereof, I die not but cry aloud with the thief; Remember me, O Lord, in Thy kingdom.

Lifted upon the cross, Thou Who art compassionate, hast blotted out the handwriting of Adam's sin in days of old, and Thou hast saved from error all the whole line of mortal men. Therefore we sing Thy praises, O benefactor and Lord.

Thou hast nailed our sins upon the cross, O Christ Who art compassionate, and by Thy death hast Thou put death to death, raising the dead from the dead. Therefore we venerate Thy holy Resurrection.

The serpent once emptied his poison into the ears of Eve; while Christ on the wood of the cross poured the sweetness of life into the world. Remember me, O Lord, in Thy kingdom.

In the tomb wast Thou laid as mortal, O Christ, the life of all and Thou hast burst asunder the chains of hell and risen the third day in glory as mighty. Thou hast enlightened all. Glory to Thy rising.

The Lord rose from the dead on the third day and gave His own peace to the disciples. And He blessed them and sent them forth saying: Lead ye all men into My kingdom.

Eighth tone

The troparion of the Resurrection

Thou didst come down from on high, Merciful Savior, and accept burial for three days, that Thou mightest free us from our passions. O Lord, our Life and Resurrection, glory to Thee.

The kontakion of the Resurrection

Having risen from the tomb, Thou didst raise the dead and resurrect Adam, and Eve dances with joy at Thy resurrection. And all the ends of the earth keep festival at Thy rising from the dead. O most merciful One.

The prokeimenon

Make your vows and pay them to the Lord our God. Stichos: In Judea is God known, His name is great in Israel. Alleluia: Come, let us rejoice in the Lord, let us shout with jubilation unto God our Savior. Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

Verses on the beatitudes

Remember us, O Christ, Savior of the world, as Thou hast remembered the thief upon the cross. And make us all worthy of Thy heavenly kingdom, O Thou Who alone art compassionate.

Hearken, O Adam, and rejoice with Eve, for He Who formerly stripped you both and took thee captive through beguilement, is laid low by the cross of Christ.

Our Savior, having been nailed by Thine own will upon the tree, Thou hast destroyed the curse of the tree that lay on Adam and as Thou art compassionate, Thou hast given those in Thine image a dwelling place in Paradise.

Today Christ is risen from the tomb giving all the faithful incorruption and He gives back joy to the women bearing myrrh: After the Passion, the Resurrection!

Rejoice O ye wise women bearing myrrh, first to see the Resurrection of Christ, and Who announced to the apostles the good tidings thereof, that is, the restoration of the whole world.

Ye apostles appearing as friends of Christ having the same throne as His in glory intercede as His disciples for us to stand before Him with boldness.