Triodion

Texts borrowed from http:
http://www.anastasis.org.uk/triodion.htm

Triodion.
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Introduction.

On this page you will find translations from the Triodion into contemporary English. I hope that these are at least accurate, unlike some of those available on the WWW. I hope to publish here the daily readings from Holy Scripture and some of the texts of the offices. You will find the Catecheses of St Theodore the Studite and selections from the Greek ascetical writings of St Ephrem the Syrian on other pages.

This page will contain the daily readings from Holy Scripture for the weekdays of Great Lent, together with the Prokeimena and the Troparia for the Prophecy. All the translations are made from the Christian Old Testament, commonly known as the Septuagint, which has been the Christian text since the days of the Apostles. It was only in the sixteenth century that certain Christian bodies rejected this text in favour of translations based on the Hebrew Masoretic tradition. The Orthodox Churches have never taken this step. I should perhaps stress that these translations are provisional and in no way to be considered as definitive. Moreover they are translations of the texts as they are used in the contemporary Orthodox Church, and are in not intended to be translations of the Old Greek, or even of the Septuagint, as professional scholars understand these terms.

It is perhaps worth pointing out that translating the Septuagint for use in the Orthodox Church is an exacting task and cannot be achieved by taking an existing English version made from the Hebrew, such as the New King James Version, or even the New Revised Standard Version, and altering it where the manual edition of Rahlfs differs from it.

The Greek text frequently differs quite markedly from the Hebrew and this is particularly noticeable in the prophecies of Isaias and the book of Proverbs, both of which are used in Lent. For the latter we do not yet have a full critical edition. Moreover, the text in the Triodion sometimes differs from that in available editions of the Greek Bible. Furthermore the printed editions of the Triodion differ from time to time among themselves.

The Prokeimena that accompany the Lenten readings form a lectio continua of the Psalter, and it is the custom on the Holy Mountain to give out not only the Tone of the Prokeimenon, but also the number of the Psalm.

In English the only easily available version is that made by a pious evangelical English baronet in the nineteenth century. Unfortunately the Greek text from which he made his version is often not that used by the Church, and his version needs to be used with caution.

Rubrics in red are taken from the Triodion, except for those in square brackets, which are editorial and represent the use of the Holy Mountain of Athos.

Because HTML does not easily accept footnotes, I have added in blue in square brackets a few notes on the text and translation of the readings. Having now found a way of incorporating footnotes directly from Microsoft Word, the notes to the readings for the sixth week are somewhat fuller than those for the first five.

On Monday of the First Week.

At the Trithekti.

We sing the following troparion of the Prophecy, and after it we read the Prophecy. This we do throughout the holy Lent at the Trithekti.

Tone 5.

Lord, Lord, at whom all things quake and tremble before the face of your power, we fall down before you, O Immortal; we beseech you, Holy One: * Save our souls, at the prayers of your Saints.

Glory.

Save our souls, at the prayers of your Saints.

Both now.

Lord, Lord, at whom all things quake, and tremble before the face of your power; we fall down before you, O Immortal; we beseech you, Holy One: Save our souls, at the prayers of your Saints.

[In Athonite use the Troparion of the Prophecy is always said like this, with the last phrase only being repeated after 'Glory' and the whole after 'Both now'.]

Prokeimenon. Tone 4. Psalm 1.
[These titles are traditionally read by the Reader in full]

The Lord knows the way of the just, and the way of the ungodly will perish.

Verse: Blessed is the man who has not walked in the counsel of the ungodly.

The Reading is from the Prophecy of Isaias.
1:1-20

A Vision which Isaias, son of Amos, saw, which he saw against Judea and Jerusalem, in the reign of Ozias and Jotham and Achaz and Ezekias, who reigned over Judea. Hear, O heaven, and give ear, O earth, because the Lord has spoken. I begot children and exalted them, but they rejected me. An ox knows its owner, and an ass its lord's manger; but Israel does not know me, and my people has not understood. Woe, sinful nation, people full of sins, evil seed, lawless children! You have deserted the Lord and angered the Holy One of Israel. Why would you still be smitten as you add iniquity to iniquity? The whole head is in pain and the whole heart in grief; from feet to head there is no wholeness, nothing but wound, bruise, festering sore; it is not possible to apply plaster, or oil, or bandages. Your land is desert, your cities destroyed by fire; as for your country foreigners devour it before your eyes, and it has become a desert, ravaged by foreign peoples. The daughter of Sion will be abandoned, like a tent in a vineyard and like a store house in cucumber patch, like a city besieged. And had the Lord of hosts not left us seed, we had become like Sodom and been made like Gomorrha. Hear the word of the Lord, rulers of Sodom. Attend to the law of God, people of Gomorrha. What to me is the multitude of your sacrifices? says the Lord; I am full of holocausts of rams, and the fat of rams and the blood of bulls and goats I do not want. You are not to come to appear to me; who sought these things from your hands? You shall no more come to trample my courts; if you bring flour it is vain; incense is an abomination to me. Your new moons and Sabbaths and high days I do not endure; fast and holiday and your feasts my soul hates; you have become a excess for me, I shall no longer forgive your sins. When you stretch out your hands to me, I shall turn away me eyes from you; and if you multiply supplication, I shall not listen to you; for your hands are full of blood. Wash and become clean; put away the evils from your souls; in my sight cease from your evils, learn to do good, seek out judgement, deliver the wronged, judge for the orphan and do justice to the widow. And come, let us reason together, says the Lord; and if your sins are as scarlet, I will make them white as snow, while if they are crimson, I will make them white as wool. And if you are willing and will listen to me, you eat the good things of the land; but if you are not willing, and will not listen to me, a sword devours you; for the mouth of the Lord has spoken this.

Prokeimenon. Tone 7. Psalm 2.

Serve the Lord with fear, and rejoice at him with trembling.

Verse: Why did nations rage, and peoples meditate vain things?

Then the reading from the Ladder.

At Vespers.

Prokeimenon of the Evening. Tone 6. Psalm 3.

Salvation is of the Lord, and your blessing upon your people.

Verse: Lord, why have those who afflict me been multiplied?

The Reading is from Genesis.
1:1-13

In the beginning God made [This word is taken into the Creed: 'Maker']. the heaven and the earth. Now the earth was invisible [This word is also taken into the Creed] and unformed, and darkness was upon the deep and a spirit of God was being borne upon the water. And God said: Let there be light, and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said: Let there be a firmament in the midst of the water and let there be a separation between the water and the water; and it was so. And God made the firmament; and God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven; and God saw that it was good, and there was evening and there was morning, a second day. And God said: Let the water below heaven be gathered together into one gathering, and let dry land appear; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said: Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its

kind upon the earth; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

Prokeimenon. Tone 5. Psalm 4.

The Lord will listen to me when I call upon him.

Verse: When I called you listened to me, God of my justice.

The Reading is from Proverbs.
1:1-20

Proverbs of Solomon, son of David, who reigned in Israel, for knowing wisdom and instruction, understanding words of prudence, receiving difficulties of words, understanding true justice and directing judgement; that he might give cunning to the innocent, to a young man perception and understanding. For a wise man hearing these will be wiser, while the man of understanding will gain guidance; and will understand both parable and dark word, sayings of the wise and riddles. The beginning of wisdom is the fear of the Lord; while there is good understanding for all those who do it; true religion towards God is the beginning of perception; while the godless will reject wisdom and instruction. Hear, my son, your father's instruction and do not reject your mother's rules. For you will receive a crown of graces for your head and a golden collar about your neck. My son, do not let godless men lead you astray, nor be willing, if they invite you, saying: Come with us, partake of blood, let us hide unjustly a just man in the earth; let us drink him down living, like Hell, and remove his memory from the earth; and let us lay hold on his valuable property; let us fill our houses with spoils; cast in your lot with us, and let us all obtain a common purse, and let their be one wallet for us; do not go in the way with them; turn aside your foot from their paths; for their feet run to wickedness and are swift to shed blood. For nest are not unjustly spread for birds. For they share in murder, store up evils for themselves; the overthrow of lawless men is evil. These are the ways of all that accomplish lawless deeds, for by

godlessness they do away with their own soul. Wisdom is praised in the streets, in the squares brings boldness.

On Tuesday of the First Week.

At the Trithekti.

Troparion of the Prophecy. Tone 1.

Because we are sojourners on earth, like all our fathers, keep the short space of our life sinless, our Saviour, * and have mercy on us, as you love humankind.

Prokeimenon. Tone 4. Psalm 5.

Attend to the voice of my supplication.

Verse: Give ear to my words, O Lord; understand my cry.

The Reading is from the Prophecy of Isaias.
1:19-31 & 2:1-3

Thus says the Lord: If you are willing and will listen to me, you eat the good things of the land; but if you are not willing, and will not listen to me, a sword devours you; for the mouth of the Lord has spoken this. How has faithful Sion, full of judgement, become a harlot city; in which justice once slept, but now murderers. You silver is worthless; your merchants mix wine with water; your rulers disobey, companions of thieves, loving bribes, running after reward, not judging for orphans, not giving judgement for widows. Because of this, thus says the Lord, the Master of hosts, the Mighty One of Israel: Woe to the strong in Jerusalem! For my wrath will not cease among my opponents; and I will execute judgement on my foes, and I will bring my hand upon you, and I will refine you into something pure; but the disobedient I will destroy, and remove all the lawless from you, and I will humble all the proud. And I will establish your judges as before, and your counsellors as from the beginning; and after this you shall be called a city of justice, mother city, faithful Sion; for with judgement

will her captivity be saved, and with mercy. And the lawless will be crushed, and sinners as well, and those who have deserted the Lord will be utterly consumed. Therefore they will be shamed by their idols, which they wished for; and disgraced for their groves, which they desired. For they shall be a terebinth which has lost its leaves, and as a garden which has no water. And their strength will be a piece of tow and their works sparks of fire; and the lawless shall be burnt up, and sinners as well, and there shall be no one to quench the fire. [2:1] The word which came from the Lord to Isaias, son of Amos, concerning Judea and Jerusalem: That in the last day the mountain of the Lord will be manifest, and the house of the Lord on the peaks of the mountains; and it will be exalted high above the hills, and all the nations will come to it, and many nations will journey and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will proclaim his way to us; and we shall walk in it.

Prokeimenon. Tone 4. Psalm 6.

Lord, rebuke me not in your anger; nor chastise me in your wrath.

Verse: Have mercy on me, Lord, for I am weak.

At Vespers.

Prokeimenon of the Evening. Tone 5. Psalm 7.

Lord, my God, I have hoped in you.

Verse: Save me from all those who persecute me.

The Reading is from Genesis.
1:14-23

God said: Let there be lamps in the firmament of heaven to give light on the earth, and to make a separation between the day and the night; and let them exist for signs and for seasons and for days and for years; and let them exist to give light in the firmament of heaven, so as to shine on the earth; and it was so. And God made the two great lamps, the great lamp to

rule the day, and the lesser lamp to rule the night and the stars. And God placed them in the firmament of heaven so as to shine on the earth, and to rule the day and the night, and to make a separation between the light and the darkness; and God saw that it was good. And there was evening and there was morning, a fourth day. And god said: Let the waters bring forth reptiles of living souls, and winged creatures flying over the earth, under the firmament of heaven; and it was so. And God made the great whales, and every soul of living reptiles, which the waters brought forth according to their kind, and every winged flying creature according to its kind. And God saw that they were good; and God blessed them and said: Increase and multiply, and fill the waters in the seas, and let the winged creatures be multiplied upon the earth. And there was evening and there was morning, a fifth day.

Prokeimenon. Tone 5. Psalm 8.

Lord, our Lord, how wondrous is your name in all the earth!

Verse: For your majesty is exalted above the heavens.

The Reading is from Proverbs.
1:20-33

Wisdom is praised in the streets, in the squares brings boldness. On the tops of the walls she is proclaimed, in the gates of the mighty she takes her seat; at the gates of the city she boldly declares: For as long as the innocent hold to justice, they will not be shamed; while the foolish, being ones who desire conceit, becoming ungodly, have hated perception, and have become subject to reproofs. See, I shall bring forth for you the utterance of my breath, while I shall teach you my word. Since I was calling and you did not obey, and I spoke at length and you paid no attention; but you made my counsels of no effect, you paid no attention to my reproofs; therefore I too shall laugh at your destruction; I shall rejoice when annihilation comes upon you, and disturbance arrives suddenly for you, while overthrow will come like a tempest, and when trouble and siege comes to us; or when annihilation comes to you; for it shall be, when you call upon me, that I shall not listen to you; the wicked will seek me, and not find me. For they hated wisdom, while they did not choose the word of

the Lord, nor did they wish to attend to my counsels; but they derided my reproofs. Therefore they eat the fruits of their own way, and will be filled with their own ungodliness. For in return for their wronging infants, they will be slain, and examination will destroy the ungodly. While one who hears me will dwell in hope and will be still, with no fear of any evil.

On Wednesday of the First Week.

At the Trithekti.

Troparion of the Prophecy. Tone 4.

You know what we are made of, you know our weakness, Lover of mankind; we have sinned, but we have not forsaken you, O God, nor have we stretched out our hands to a strange god. * In your goodness, spare us, O Compassionate.

Prokeimenon. Tone 4. Psalm 9.

I will confess you, Lord, with my whole heart.

Verse: I will be glad and rejoice in you; I will sing to your name, O Most High.

The Reading is from the Prophecy of Isaias.
2:3-17

Thus says the Lord: From Sion a law will come forth, and a word of the Lord from Jerusalem. And he will judge between the nations, and rebuke many people; and they will beat their swords into ploughs and their pikes into sickles, and nation will not take up sword against nation, and they shall in no way learn to war any more. And now, house of Jacob, come, let us walk in the light of the Lord; for he has abandoned his people, the house of Israel, because their country, like that of foreigners, has been filled as at the beginning with divinations; and many foreign children have been born to them. For their country has been filled with silver and gold, and there was no numbering their treasures; and the land has been filled

with horses, and there was no numbering their chariots; and the land has been filled with abominations, the works of their hands, and they have worshipped what their fingers have made. And a man bowed down, and a man was humbled, and I will in no way pardon them. And now enter the rocks, and be hidden in the earth from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. For the eyes of the Lord are exalted, but man is lowly; and the exaltation of men will be humbled, and the Lord alone will be exalted in that day.

Prokeimenon. Tone 6. Psalm 10.

The Lord is just, and loves deeds of justice.

Verse: I have trusted in the Lord; how will you say to my soul: Flee to the mountains like a sparrow.

At Vespers.

Prokeimenon of the Evening. Tone 5. Psalm 11.

Do you, Lord, guard us and keep us from this generation and for ever.

Verse: Save me, O Lord, for there is not one godly man left.

The Reading is from Genesis.
1:24-31 & 2:1-3

God said: Let the earth bring forth living soul according to its kind, quadrupeds, reptiles, and wild beasts of the earth according to their kind; and it was so. And God made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the reptiles of the earth according to their kinds. And God saw that they were good. And God said: Let us make humanity according to our image and according to our likeness; and let them rule over the fish of the sea and the flying creatures of heaven and the cattle and all the earth and all the reptiles which creep upon the earth. And God made humanity, according to the image of God he made it; male and female he made them. And God blessed them, saying: Increase and multiply, and fill the earth, and have dominion over

it; and rule the fish of the sea and the flying creatures of heaven and all the cattle and all the earth and all the reptiles which creep upon the earth. And God said: See, I have given you all seed-bearing grass, sowing seed, which is upon the whole earth; and every tree, which has in it fruit of seed-bearing seed, shall be food for you, and for all the wild beasts of the earth and for all the winged creatures of heaven, and for every reptile which creeps upon the earth, which has in itself a soul of life, and every green grass shall be food. And it was so. And God saw everything that he had made; and behold, they were very good. And there was evening and there was morning, a sixth day. [2:1] And the heaven and the earth were accomplished, and all their array. And God accomplished on the sixth day the works which he had made; and he rested on the seventh day from his works which he had made. And God blessed the seventh day and hallowed it; because on it he rested from all his works, which God had begun to make.

Prokeimenon. Tone 6. Psalm 12.

Look upon me, listen to me, Lord, my God.

Verse: How long, Lord, will you forget me to the end?

The Reading is from Proverbs.
2:1-22

My son, if you accept utterance of my commandment and hide it in yourself, your ear will obey wisdom and you will apply your heart to understanding; you will apply it to the instruction of your son. For is you call upon wisdom and give your voice to understanding, while you seek perception with a loud voice, and if you seek it like silver, and search it out like treasures, then you will understand the fear of the Lord, and you will find knowledge of God; because the Lord gives wisdom and from his face <come> knowledge and understanding. And he treasures up salvation for those who act uprightly; he will protect their path, to guard the ways of just deeds; and to protect the way of those who respect him. Then you will understand justice and judgement, and direct all good courses. For if wisdom comes into the mind, while perception seems to be good to your soul, good counsel will guard you; while holy thought will watch over you,

that it may deliver you from a wicked way, and from a man who speaks nothing trustworthy. Alas for those who abandon straight ways to journey in ways of darkness; who are glad at wickednesses, and rejoice at wicked perversity! Whose paths are crooked and whose tracks are winding, to take you far from the straight way, and make you a stranger to just purpose. My son, let not wicked counsel, which has abandoned teaching from her youth, and forgotten God's testament, take you; for she has set her house next death and her door-posts [This word means literally an 'axle' or 'axis', and hence metaphorically a 'course' or 'path'. But in the plural it also means 'door-jambs', which is how it could be taken here. The MT has 'paths', but, like LXX, 'house' in the first half. Some modern editors alter this to 'way'] with the earthborn next Hell. All those who journey by her will not return, nor will they take straight paths; for they are not taken by years of life [This curious reading seems to mean that the they will not enjoy a long life. The sentence appears to be a translation doublet of the previous half verse.]. For if they had journeyed on good paths, they would have found smooth paths of justice. They will be good builders of the land; but the innocent will be left behind in it; because the upright will inhabit the land and the holy will be left behind in it. The ways of the ungodly will perish from the land; while the transgressors will be destroyed from it.

On Thursday Of The First Week.

At the Trithekti.

Troparion of the Prophecy. Tone 1.

Deliver us from visible and invisible foes, O Lord; may the nations never say: Where is their God? Let them know, Master, that * you overlook the sins of your people when they repent.

Prokeimenon. Tone 4. Psalm 13.

When the Lord turns back the captivity of his people, let Jacob rejoice and Israel be glad.

Verse: The fool has said in his heart: There is no God.

The Reading is from the Prophecy of Isaias.
2:11-21

The Lord alone will be exalted in that day; for the day of the Lord of hosts will be upon every one that is proud and haughty, and upon the high and lofty; and they will be humbled. And upon every cedar of Lebanon, of the high and lofty, and upon every tree of oak of Basan, and upon every high mountain, and upon every high hill, and upon every high tower, and upon every high wall, and upon every ship of the sea and upon every sight of ships of beauty. And every man shall be humbled and the height of men shall fall; and the Lord alone shall be exalted in that day. And they will hide all things made with hands, bringing them into the caves and clefts of the rocks, and into the caverns of the earth, from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. On that day a man will cast out his abominations, the silver and gold objects which they made to worship with vanities and bats; to enter the caverns of the solid rock and the clefts of the rocks and from the glory of his strength, when he arises to crush the earth.

Prokeimenon. Tone 4. Psalm 14.

Lord, who will dwell in your tabernacle? And who will dwell on your holy mountain?

Verse: He who walks blameless, and works justice, speaking truth in his heart.

At Vespers.

Evening Prokeimenon. Tone 4. Psalm 15.

I will bless the Lord who has given me understanding.

Verse: Guard me, O Lord, for I have hoped in you.

The Reading is from Genesis.
2:4-19

This is the book of the genesis of heaven and earth, when it came to pass; in the day when the Lord [The LXX uses the word Kyrios, frequently without the definite article, as here, as a proper name, the equivalent of the divine name YHWH.] God made heaven and earth and every herb of the field, before it was on the earth, and every grass of the field, before sprang up; for God had not sent rain on the earth, and there was no man to work it. But a spring went up out of the earth and watered the face of the earth. And God fashioned man, dust from the earth, and breathed into his face a breath of life; and man became a living soul. And God planted Paradise [The word means 'a garden', but is taken by the Triodion as a proper name.] in Edem, to the East, and he placed there the man he had fashioned. And God again made every tree fair to behold and good to eat to spring out of the earth; and the tree of life in the midst of Paradise, and the tree of knowing what can be known of good and evil. While a river came from Edem to water Paradise; from there it divides into four heads; the name of one is Phison, this encircles all the land of Evilat, where there is gold. The gold of that land is good; and there is carbuncle and the green stone. And the name of the second is Geon, this encircles the whole land of Ethiopia. And the third river is the Tigris, this is the one which flows out opposite the Assyrians. The fourth river is the Euphrates. And the Lord God took the man he had fashioned, and placed him in the Paradise of delight, to work it and guard it. And the Lord God commanded Adam, saying: From every tree in Paradise you may eat for food; but from the tree of knowing good and evil, you [This and the two following verbs are plural.] are not to eat from it; on the day you eat from it by death you will die. And the Lord God said: It is not good for man to be alone; let us make a helper for him, corresponding to him. And God fashioned again from the earth all the flying creatures of heaven, and the wild beasts of the field; and he brought them to Adam to see what he would call them. And every name that Adam called each living soul, that was its name.

Prokeimenon. Tone 4. Psalm 16.

Guard me, O Lord, as the apple of your eye.

Verse: Listen, O Lord of my justice, attend to my supplication.

The Reading is from Proverbs.
3:1-19

My son, do not forget my laws, let your heart keep my words; for they will add to you length of life and years of life and peace. Do not let mercies and faith desert you; attach them to your neck, write them on the tables of your heart, and you will find grace; and take thought for what is good before the Lord and before men. Be trusting in God with your whole heart; do not be exalted in your own wisdom. In all your ways get to know her, that you may rightly direct your ways; and your foot not stumble. Do not be prudent in your own eyes; rather fear God and keep from every wickedness; then there will be healing for your body and treatment for your bones. Honour the Lord with your just labours and offer him the first of the fruits of your justice, that your stores may be filled to abundance with corn, that your presses may be bursting with wine. My son, do not treat lightly the Lord's discipline, nor give up when you are rebuked by him. For the Lord disciplines the one he loves; scourges every child he receives. Blest the man who has found wisdom, every mortal who knows prudence. For it is better to trade for her than for treasures of gold and silver. She is more precious than valuable stones; nothing evil will withstand her; she is well known to all who draw near her, nothing precious is worthy of her, for length of life and years of life are in her right hand, while in her left are wealth and glory. Justice comes from her mouth; she carries law and mercy on her tongue. Her ways are good ways and all her paths are in peace. She is a tree of life to all who lay hold of her, and to those who lean hard upon her as upon the Lord she is safe.

On Friday of the First Week.

At the Trithekti.

Troparion of the Prophecy. Tone 8.

In your pity, Lord, come to the help our life full of sin and our way of living empty of repentance; we know no other but you who has mastery over life and death; * save, as you love mankind.

Prokeimenon. Tone 4. Psalm 17.

I will love you, Lord, my strength.

Verse: My God is my helper, and I will hope in him.

The Reading is from the Prophecy of Isaias.
3:1-14

See now, the Master, Lord of hosts, will take away from Judea and Jerusalem the strong man and the strong woman, strength of bread and strength of water, giant and strong and warrior and justice, prophet and diviner, elder and captain of fifty, wondrous counsellor and wise master-builder and understanding hearer. And I will set youths as their rulers, and scoffers will lord it over them. And the people will fall, man upon man, and man upon his neighbour; the child will insult the elder, the base the honourable. Because a man will seize his brother, or one of his own father's house and say: You have a garment, become our prince, and let my food be under you. And answering in that day he will say: I will not be your prince; for there is neither garment nor food in my house; I will not be prince of this people, because Jerusalem is forsaken and Judea has fallen and their tongues are with iniquity and they disobey what concerns the Lord; therefore now their glory has been humbled and the shame of their face has stood against them; they have declared and manifested their sin like that of Sodom. Woe to their soul, because they have devised an evil counsel against themselves, saying: Let us bind the just, for he is burdensome to us; therefore they eat the products of their works. Woe to the lawless: evils will happen to him according to the works of his hands. My people, your bailiffs glean you, and your creditors lord it over you. My people, those who call you blest lead you astray and disturb the path of your feet. But now he will stand up for judgement; the Lord himself will come to judgement with the elders of the people and with its rulers.

Prokeimenon. Tone 6. Psalm 18.

Lord, my helper and redeemer.

Verse: The heavens declare the glory of God; while the firmament proclaims the work of his hands.

Note that we sing the Office from the Menaion of the Saint who falls on Saturday and Sunday, at Compline, or whenever the Ecclesiarch wishes.

At Vespers.

Evening Prokeimenon. Tone 5. Psalm 19.

May the Lord hear you in the day of trouble.

Verse: May the name of the God of Jacob shield you.

The Reading is from Genesis.
2:20-25 & 3:1-20

And Adam gave names to all the cattle and all the flying creatures of heaven and to all the wild beasts of the field; but for Adam there was not found a helper like himself. And God put a trance upon Adam, and he slept, and he took one of his ribs and filled up the flesh instead of it. And God built the rib which he had taken from Adam into a woman and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she has been taken from the Man. For this reason a man will leave behind his father and mother and be attached to his wife and they shall be two into one flesh. And they were both naked, Adam and his wife, and they were not ashamed. [3:1] Now the serpent was more sagacious [The word has no necessarily pejorative tone in Greek. Cf. 41:33,39] than all the beasts on the earth which the Lord God had made. And the serpent said to the woman: What is it God said: you are not to eat of any tree of Paradise? And the woman said to the serpent: From the fruit of the trees of Paradise we may eat; but of the fruit of the tree which is in the midst of Paradise, God said: Do not eat of it, do not even touch it, lest you die. And the serpent said to the woman: By death you will not die; for God knows that on the day that you eat of it your eyes will be opened, and you will be as gods knowing good and evil. And the woman saw that the tree was good to eat and that it was pleasing for the eyes to behold and fair for

understanding; and she took of the fruit and ate; and she and she gave to her husband with her and they ate. And the eyes of the two of them were opened, and they knew that they were naked; and they sewed fig leaves themselves together and made aprons for themselves. And the heard the voice of the Lord God as he walked in Paradise in the afternoon and Adam and his wife hid from the face of the Lord God in the middle of the trees of Paradise. And the Lord God called Adam and said to him: Adam, where are you? And he said to him: I heard your voice as you walked in Paradise, and I was afraid because I was naked, and I hid. And God said to him: Who told you were naked, unless you have eaten of the tree of which alone I commanded you not to eat? And Adam said: The woman, whom you gave to be with me, she gave me of the tree, and I ate. And the Lord God said to the woman: Why did you do this? And the woman said: The serpent deceived me, and I ate. And the Lord God said to the serpent: Because you have done this, you are accursed above all the cattle and all the wild beasts on the earth; on your breast and on your belly you will go, and you will eat earth all the days of your life, and I shall place enmity between you and the Woman, and between your seed and her Seed; He will watch for your head, and you will watch for his heel. And to the woman he said: Multiplying I shall multiply your pains and your groaning; in pains you will give birth to children, and your recourse shall be to your husband, and he will lord it over you. While to Adam he said: Because you listened to the voice of your wife, and ate of the tree of which alone I commanded you not eat, you ate of it, the earth is accursed in your works; in pains you will eat all the days of your life; thorns and thistles it will bring up for you, and you shall eat the grass of the field; in the sweat of your brow you shall eat your bread, until you return to the earth from which you were taken; because you are earth and to earth you shall return. And Adam called his wife's name Life [In Greek 'Zoe']; because she is the mother of all the living.

Prokeimenon. Tone 6. Psalm 20.

Be exalted, Lord, in your power; we sing and chant your mighty acts.

Verse: The king will glad in your power, Lord; and rejoice greatly in your salvation.

The Reading is from Proverbs.
3:19-34

God founded the earth with wisdom, he prepared the heavens with prudence. By perception the deeps were broken up, and clouds dropped rains. My son, do not let this pass by you; keep my counsel and understanding, that your soul may live and grace may be upon your neck; there will be healing for flesh and treatment for your bones, that you may walk trustingly on all your ways in peace, that your foot may not stumble; for if sit you will be fearless, if you sleep you will slumber sweetly; and you be afraid of terror coming upon you, nor of assaults of the godless coming at you; for the Lord will be on all your ways, and he will establish your foot, lest you be shaken. Do not forbear to do good to one in need, whenever your hand is able to give help. Do not, while you are able to do good, say: Go, come back again; to-morrow I shall give; for you do not know what the coming day will bring to birth. Do not plot evils against your friend who lives near you and trusts you. Do not quarrel with someone without cause, lest he work some wickedness against you. Do not gain the reproaches of wicked men, nor imitate their ways. For every transgressor is unclean before the Lord; nor does he take his seat among the just. God's curse is in the houses of the ungodly; while the abodes of the just are blessed. The Lord resists the proud; but to the humble he gives grace.

It is to be noted that on all Fridays of the holy and great Lent, at Vespers and Compline, we do not make metanias, except only for those prescribed at the Presanctified; that is the 3 after Let my prayer, the 3 after the Entrance of the Holy Gifts, and the 3 at Blessed be the name of the Lord. At Compline we sing the Canons of Repose of the current Tone in the Cemetery. The Canons of the Menaion, that is, of the current Saturday and Sunday we sing whenever the Ecclesiarch decides; the one we sing at Compline on Friday, the other at Compline on Sunday. This we do on all Friday evenings of the holy and great Lent.

On Monday Of The 2nd Week .

At the Trithekti.

Troparion of the Prophecy. Tone 1.

You, who alone fashioned our hearts, remember that we are dust; * do not condemn us to the lowest parts of the earth, O Sinless One.

Prokeimenon in the 6th Tone. Psalm 21.

You who fear the Lord, praise him; all you seed of Jacob glorify him.

Verse: O God, my God, attend to me; why have you abandoned me?

The Reading is from the Prophecy of Isaias.
[4,2-6 & 5,1-7a]

Thus says the Lord: God will shine out on that day, in counsel with glory on the earth, to exalt and glorify the remnant of Israel. And there will be a remnant in Sion and a remnant in Jerusalem, they will all be called 'Holy' who are inscribed for life in Jerusalem. Because the Lord will wash the stain of the sons and daughters of Sion, and will cleanse the blood of Jerusalem[1][1] from the midst of them, with a spirit of judgement and a spirit of burning. And the Lord will come,[2][2] and it shall be that every place of mount Sion, and all the region round it a cloud will shelter by day, and like smoke and the light of fire burning by night, and it will be sheltered with all the glory. And it shall be for a shelter from heat, and with a shelter and a hiding place from harshness and rain. [*5:1*] Let me sing for my beloved a song of my loved one for my vineyard. My beloved had a vineyard on a hill,[3][3] on a fertile place. And

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1[1] The word 'Jerusalem' is not in the LXX, but it was added by Origen, from the Hebrew and so is included in the text of the Triodion.

2[2] The translator has got into difficulties by reading 'and he will create' as 'and he will come'.

3[3] In fact both Greek and Hebrew have 'horn', but the Hebrew, on the basis of Arabic parallels, is understood to mean 'an isolated hill'. Whether the LXX

I[4][4] made a hedge round it and dug a trench and planted a vine of Sorek and built a tower in the middle of it, and dug out a vat in it, and I waited for it to produce grapes, and it produced thorns. And now inhabitants of Jerusalem, and people[5][5] of Juda, judge between me and my vineyard. What should I yet have done for vineyard, and did not do? Because I waited for it to produce grapes, but it produced thorns. Now I will tell you what I shall do to my vineyard; I shall take out its hedge, and it will be for plundering; and I shall pull down its wall, and it will be for trampling under foot. And I will abandon my vineyard, and it will not be pruned or dug; and thorns will come up on it, as on fallow land; and I shall command the clouds not to shower rain on it. For the vineyard of the Lord of hosts is the house of Israel, and a man of Juda the beloved plant.

Prokeimenon in the 2nd Tone. Psalm 22.

Your rod and your staff have comforted me.

Verse: The Lord shepherds me, and I will lack nothing.

At Vespers.

Evening Prokeimenon in the 1st Tone. Psalm 23.

The Lord <is> mighty and powerful in war.

Verse: The earth is the Lord's and all that is in it, the whole world and all who dwell in it.

The Reading is from Genesis.

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translator knew this is another question! If the experts are right this is the only example of this meaning of the word in Hebrew.

4[4] In view of the next verses, where the owner speaks in the first person, the LXX's change of person here is not so illogical.

5[5] Hebrew has the singular in both phrases.

[3,22-24 & 4,1-7]

The Lord God made for Adam and his wife tunics of skin, and clothed them. And God said: See, Adam has become as one of us, to know good and evil; and now lest he should ever stretch out his hand and take from the tree of life and eat and live for ever. And the Lord God sent him out of the Paradise of delight to work the earth from which he had been taken. And he cast Adam out and settled him opposite[6][6] the Paradise of delight; and he stationed the Cherubim, and the sword of flame turning about, to guard the way to the tree of life. [4:1] And Adam knew Eve his wife, and she conceived and gave birth to Cain, and said, 'I have gained[7][7] a man through God'. And she gave birth once more to his brother Abel. And Abel became a shepherd of sheep, while Cain worked the earth. And it came to pass after some days that Cain brought from the fruits of the earth a sacrifice to the Lord. And Abel also brought from the firstborn of his sheep and of his fatlings. And God look upon Abel and upon his gifts; while he did not regard Cain and his gifts. And Cain was very sorrowful, and his face fell. And the Lord God said to Cain, 'Why have you become very sorrowful, and why has your face fallen? If you offered correctly but did not divide correctly, did you not sin? Be still; his recourse shall be to you, and you shall rule him'.[8][8]

Prokeimenon in the 6th Tone. Psalm 24.

Look upon me and have mercy on me, for I am alone and poor.

Verse: To you, Lord, I have lifted up my soul.

6[6] These words are not in the Hebrew, but they are alluded to a number of times in the office for Cheese Sunday, notably in the Kontakion and in the Doxastikon at Vespers.

7[7] In Hebrew there is a play on the verb and the name 'Cain'. This is hardly possible to reproduce in Greek. I have tried to suggest the idea in English with 'gain/Cain'.

8[8] Both the Greek and the Hebrew of God's words to Cain are extremely obscure. The first part of the Greek is an attempt to explain God's refusal of Cain's sacrifice, which is due to some ritual error. The second part is extremely obscure and there seems no satisfactory exegesis.

The Reading is from Proverbs.

[3:34-35 & 4:1-22]

The Lord resists the proud, but to the humble he gives grace. The wise will inherit glory, but the ungodly have exalted dishonour. [4:1] Hear, children, the instruction of a father, and attend to know understanding. For I give you a good gift, do not forsake my law. For I too was a son obedient to my father and beloved in the sight of my mother. They taught me and said: Let our word be fixed in your heart, keep the commandments, do not forget, do not neglect the speech of my mouth, do not forsake it, and it will cling to you; love it, and it will watch over you. Trench it about and it will exalt you; honour it, that it may embrace you, that it may bestow on your head a crown of graces, may shield you with a crown of delight. Hear, my son, and accept my words, and years of life will be multiplied for you, that ways of life may become many for you. For I teach you ways of wisdom, I make you go up on right tracks. For if you journey, your steps will not be straitened; while if you run, you will not toil. Grasp my instruction; do not let it go, but guard it for yourself for your life. Do not enter the ways of the ungodly, do not imitate the ways of transgressors. In whatever place they pitch camp, do not enter there; keep away from them and pass by. For they cannot sleep unless they have done evil; sleep has been taken from them and they do not slumber[9][9]. For their bread is the bread of ungodliness, while they are drunk with lawless wine. But the ways of the just shine like light; they advance and give light until the day is established. The ways of the ungodly are dark, they do not know how they stumble. My son, attend to my speech, apply your ear to my words. So that your springs may not fail you, guard them in your heart. For there is life for those who find them, and healing for all flesh.

9[9] Like Macbeth.

Tuesday of the 2nd Week.

At the Trithekti

Troparion of the Prophecy. Tone 6.

We are not able to hymn you worthily, but with supplication we beg, *
'Do not destroy us with our iniquities, O Lord easy to placate'.

Prokeimenon in 4th Tone. Psalm 25.

Lord, I have loved the beauty of your house, and the dwelling-place of your glory.

Verse: Judge me, O God, for I have walked in innocence.

The Reading is from the Prophecy of Isaias.

[5,7-16]

Thus says the Lord: The vineyard of the Lord of hosts is the house of Israel, and the people of Juda the beloved plant. I waited for it to produce judgement, but it produced iniquity, and not justice, but a cry. Woe to those who join house to house, and who bring field close to field, that they may remove something of their neighbour's! Will you alone dwell on the land? For these things have been heard by the ears of the Lord of hosts. For though many houses come into being, great and fair, they will become a desert, and there will be no inhabitants in them. For where ten yoke of oxen work, it will produce one jar-full; and the one who sows twelve bushels will produce one. Woe to those who rise in the morning and go after strong drink, staying until late; for the wine will heat them; for with harp and psaltery and drums and flutes they drink wine, while they do not regard the works of the Lord, and they do not keep in mind the works of his hands. Therefore my people has become a prisoner, through not knowing the Lord; and has become a multitude of corpses, through famine and thirst for water. And Hell has broadened

its soul[10][10] and opened its mouth, so as to leave no interval; and her glorious ones will go down and her great and her rich and her pestilent ones, and the one who rejoiced in her. And a man shall be humbled, and a man shall be dishonoured; and the lofty eyes shall be humbled. And the Lord of hosts will be exalted in judgement; and the holy God will be glorified in justice.

Prokeimenon in the 3rd Tone. Psalm 26.

The Lord is my enlightenment and my salvation; whom shall I fear?

Verse: The Lord is the defender of my life; of whom shall I be afraid?

At Vespers.

Evening Prokeimenon in the 6th Tone. Psalm 27.

Lord, save your people, and bless your inheritance.

Verse: To you I shall cry, O Lord my God.

The Reading is from Genesis.
[4,8-15]

Cain said to his brother Abel, 'Let us go out into the plain'.[11][11] And it came to pass while they were in the plain that Cain rose up against Abel his brother, and killed him. And the Lord said to Cain, 'Where is your brother Abel?' And he said, 'I do not know; am I my brother's guardian?' And the Lord said, 'What have you done? The voice of your

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10[10] The Hebrew is using the word in its 'literal' sense of 'throat', but LXX has misunderstood this. So have the Vulgate and the AV. In Hebrew all the pronouns are feminine and refer to Sheol.

11[11] The Hebrew simply has, 'And Cain said to his brother Abel', but the LXX is supported by the Syriac, the Samaritan, the Vulgate and the Targums. AV's 'And Cain talked with Abel' is an attempt to disguise the problem in the Hebrew.

brother's blood is crying out to me from the earth. And now you are accursed from the earth, which has opened its mouth to receive your brother's blood from your hand; when you work the earth it will not put forth its strength to give to you; groaning and trembling you shall be on the earth'. And Cain said to the Lord, 'My crime is too great for me to be forgiven; if you cast me out to-day from your face, then I shall hide from your face, and I shall be groaning and trembling on the earth; and it shall be that anyone who finds me will kill me'. And the Lord God said to him, 'Not so, anyone who kills Cain will pay seven penalties'. And the Lord God put a mark on Cain, that no one who found should do away with him.

Prokeimenon in the 7th Tone. Psalm 28.

The Lord will give strength to his people; the Lord will give his people the blessing of peace.

Verse: Offer to the Lord, children of God; offer to the Lord glory and honour.

The Reading is from Proverbs.
[5,1-15]

My son, attend to my wisdom, apply your ear to my words, that you may guard a good understanding; the perception of my lips commands you: Do not pay attention to a worthless woman; for honey drips from the lips of a harlot, who smoothes your throat for a time; but afterwards [12][12] you will find it more bitter than gall, and sharper than a two-edged sword; for the feet of folly lead those who make use of her with death down to Hell, her footsteps are not firmly planted; for she does not go by ways of life, but her tracks are slippery and not easy to pick out. Now then, my son, hear me, and do not make my words of no effect. Make your way far from her; do not go near the doors of her houses, lest you give your life to others and your livelihood to those without mercy;

12[12] LXX takes the noun 'her end' as an adverb, and hence has no noun for the next clauses to refer to, but the adjectives are neuter, not feminine, hence 'it'.

lest strangers be filled with your strength, while your toils come to the houses of strangers; and finally you repent when the flesh of your body is worn away, and you say, 'How have I hated instruction, and how has my heart turned from the reproofs of the just? I did not hear the voice of my instructor and my teacher; nor did I apply my ear; I was within a little of being in total evil in the midst of the church and the congregation'. My son, drink waters from your own vessels, and the source of your own wells.

On Wednesday of the 2nd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

God Most High, who dwell in Heaven and who created everything that has breath, save us; * for we have hoped in you, our Saviour.

Prokeimenon in the 5th Tone. Psalm 29.

To you, Lord, I shall cry. O my God, I shall make supplication.

Verse: I will exalt you, Lord, because you have taken me up.

The Reading is from the Prophecy of Isaias.
[5,16-25]

The Lord of hosts will be exalted in judgement, and the holy God will be glorified in justice. And they that were despoiled shall be pastured like bulls, and lambs feed on the deserts of those taken away. Woe to those who draw sins to themselves as on a long rope, and iniquities as on the thong of a heifer's yoke, saying, 'Let him quickly bring near what he is going to do, that we may see it, and let the counsel of the Holy One of Israel come, that we may know it!' Woe to those who call evil good, who regard darkness as light and light darkness, who regard bitter as sweet and sweet bitter! Woe to them that are understanding in their own

opinion, and knowledgeable in their own eyes! Woe to your strong ones who drink wine, and your powerful ones who also mix strong drink; who justify the ungodly for the sake of gifts, and deprive the just of justice! For this reason, in the same way that a reed will be burnt by a coal of fire, and be burnt up by a leaping flame, their root will be like chaff, and their flower will go up like dust; for they did not want the law of the Lord of hosts, but provoked the word of the Holy One of Israel. And the Lord of hosts was enraged with his people, and put out his hand upon them, and struck them; and the mountains were provoked and their carcasses became like dung in the middle of the way; and in all this his rage has not been turned away, but his hand is still raised high.

Prokeimenon in the 6th Tone. Psalm 30.

In you, Lord, I have hoped; let me not be shamed forever.

Verse: In your justice deliver me and rescue me.

At Vespers.

Evening Prokeimenon in the 6th Tone. Psalm 31.

Be glad in the Lord and rejoice you righteous; and be triumphant all you who are upright of heart.

Verse: Blessed are those whose iniquities have been forgiven, and whose sins have been covered.

The Reading is from Genesis.
[4,16-26]

But Cain went out from the face of God and dwelt in the land of Naпd opposite Edem. And Cain knew his wife; and she conceived and gave birth to Enoch. And he was building a city; and he named it with his son's name, Enoch. To Enoch was born Gaпdad; and Gaпdad begot Maleleл; and Maleleл begot Mathousala; and Mathousala begot

Lamech. And Lamech took two wives; the name of the one was Ada and the name of the second Sella. And Ada gave birth to Jobel; he was the father of those who dwell in tents and feed cattle; and the name of his brother was Joubal; it was who he revealed psaltery and harp. While Sella too gave birth, to Thobel, and he was a smith, a bronze smith of bronze and iron; while Thobel's sister was Nолма. Now Lamech said to his wives, Ada and Sella, 'Hear my voice, wives of Lamech, give ear to my words: because I have killed a man to my wounding, and a youth to my bruising. Because it has been revenged on Cain seven times, but on Lamech seventy times seven'. Now Adam knew Eve his wife; and she conceived and gave birth to a son, and named his name Seth, saying: For God has raised up[13][13] for me other seed in place of Abel, whom Cain killed. And to Seth there was a son; he named his name Enos; he hoped to call on the name of the Lord God.

Prokeimenon in the 1st Tone 1. Psalm 32.

May your mercy, O Lord, be upon us; as we have set our hope in you.

Verse: Rejoice in the Lord, you just; for praise befits the upright.

The Reading is from Proverbs.
[5:15-23 & 6:1-3]

My son, drink water from your own vessels, and from the source of your own wells; let the waters from your source overflow for you,[14][14] let your waters go through your streets. Let them be for you alone, and let no stranger share with you. Let your source be for you your own, and be glad with the wife of your youth. Let the hart of love and the colt of your graces be your companion, let her be considered your own, and let her be with you at every moment; for living in the company of her love, you

13[13] The Hebrew again plays on the name, which one could reproduce in English by 'Has set another son for me', which is in fact a more literal rendering of the Hebrew.

14[14] The Triodion, like the Alexandrinus and the corrector of the Sinaiticus, omits the negative in this sentence. The pious baronet's note should be attached to this verse and not verse 13. There is no negative in the Hebrew

will achieve much. Be not much with a strange woman, do not be held in the arms of woman not your own; for the ways of a man are before the eyes of God, he keeps watch on all his tracks. Iniquities hunt a man; while each one is bound in ropes of his own sins. This man dies with the uninstructed; he has been cast out of the abundance of his own livelihood, and he has perished through folly. My son, if you go surety for your friend, you will entrust your hand to an enemy; for a man's own lips are a strong snare, and he is caught by the lips of his own mouth. Do, my son, what I command you, and be safe.

On Thursday of the 2nd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 1.

We have fallen, raise us up; we have turned away, turn us back to you, O God as you love mankind * and hold together the ends of the earth.

Prokeimenon in the 6th Tone. Psalm 33.

I sought the Lord and he heard me, and delivered me from all my troubles.

Verse: I will bless the Lord at every moment; his praise shall ever be in my mouth.

The Reading is from the Prophecy of Isaias.
[6,1-12]

It came to pass in the year that king Ozias died that I saw the Lord, seated on a high and exalted throne, and the house was full of his glory. And Seraphim stood round about him, the one had six wings and the other had six wings, and with two they covered their face, while with two they covered their feet and with two they flew. And they cried one to the other and said, 'Holy, Holy, Holy is the Lord Sabaoth, the whole

earth is full of his glory'.[15][15] And the lintel was lifted up at the sound with which they cried, and the house was filled with smoke. And I said, 'Ah, wretch that I am, for I have been pricked to the heart; because, being a man and having unclean lips, I dwell in the midst of people who have unclean lips and I have seen the King, the Lord Sabaoth with my own eyes'. And one of the Seraphim was sent to me, and he had a coal in his hand, which he had taken from the altar with the tongs,[16][16] and he touched my mouth and said, 'See, this has touched your lips, and will take away your iniquities and will cleanse your sins'. And I heard the voice of the Lord saying, 'Whom shall I send? And who will go to this people?' And I said, 'See, here am I. Send me'. And he said, 'Go, and say to this people, "Hear with your hearing, and do not understand, and looking, look, and do not see"; for the heart of this people has become fat and with their ears they have become hard of hearing and they have shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart, and turn back, and I shall heal them'. And I said, 'Until when, Lord?' And he said, 'Until cities are deserted through not being inhabited, and houses through there being no people, and the land shall be left a desert. And after these things God will take the men far away, and those who are left on the land will be multiplied'.

Prokeimenon in the 6th Tone. Psalm 34.

Be roused, Lord, and attend to my judgement.

15[15] Note the song of the Seraphim, in the biblical text, is in the third person. Since 'Lord' represents the proper name YHWH, many scholars take 'Sabaoth' as a divine title. The same is true of the Fathers and the liturgical texts. The usual LXX translation is 'almighty', in Greek 'Pantocrator', but the Isaiah translator keeps the Hebrew word. The Hebrew word means 'armies', either the armies of Israel, or the heavenly hosts, angels, stars and so forth, though its meaning in the divine title YHWH Sabaoth is less certain.

16[16] This word, *lavis*, which is singular in Greek, is the one used for the spoon with which Communion is given. The word does not mean 'spoon'. It is used in this way with direct reference to this verse of Isaias, just as the next verse is prescribed to be said after receiving Communion.

Verse: O Lord, judge those who wrong me; make war on those who make war on me.

At Vespers.

Evening Prokeimenon in the 4th Tone 4. Psalm 35.

Lord, your mercy is in heaven, and your truth in the clouds.

Verse: Your justice is as the mountains of God; and your judgements as the great deep.[17][17]

The Reading is from Genesis.
[5,1-24]

This is the book of the genesis of humankind; on the day God made Adam, he made him according to God's image; male and female he made them, and he blessed them; and he named his name Adam on the day he made them. Adam lived two hundred and thirty years and begot a son according to his form and according to his image, and he named his name Seth. The days of Adam which he lived after begetting Seth were seven hundred, and he begot sons and daughters. And all the days of Adam, which he lived, were nine hundred and thirty years, and he died. Seth lived two hundred and five years and begot Enos. And Seth lived after begetting Enos seven hundred and seven years, and he begot sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died. And Enos lived one hundred and ninety years and begot Cainan. And Enos lived seven hundred and fifteen years after begetting Cainan, and begot sons and daughters. And all the days of Enos were nine hundred and five years and he died. And Cainan lived one hundred and seventy years and begot Maleleл. And Cainan lived seven hundred and forty years after begetting Maleleл and begot sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died. And Maleleл lived one hundred and sixty five years

17[17] Exceptionally the Verse is not the opening verse of the Psalm.

and begot Jared. And Maleleл l lived after begetting Jared for seven hundred and thirty years and begot sons and daughters. And all the days of Maleleл l were eight hundred and ninety five years and he died. And Jared lived one hundred and sixty two years and begot Enoch. And Jared lived after begetting Enoch eight hundred years and begot sons and daughters. And all the days of Jared were nine hundred and sixty two years, and he died. And Enoch lived one hundred and sixty five years and begot Mathousala. But Enoch was well pleasing to God after begetting Mathousala and he begot sons and daughters. And all the days of Enoch were three hundred and sixty five years. And Enoch was well pleasing to God, and he was not to be found, because God translated him.

Prokeimenon in the 6th Tone. Psalm 36.

Wait on the Lord and keep his way.

Verse: Do not fret because of the wicked, do not envy those who do iniquity.

The Reading is from Proverbs.
[6,3-20]

My son, do what I command you and be safe. For you have come into the hands of wicked men because of your friend. Do not be fainthearted, but stir up your friend also for whom you have gone surety. Do not give sleep to your eyes, and do not slumber with your eyelids, that you may be save yourself, like a gazelle from noose and as a bird from a snare. Go to the ant, sluggard, imitate him when you see his ways, and become wiser than him; for he has no husbandry, nor any to compel him, nor is he under a master; he prepares food in the summer and lays aside a great quantity at harvest. Or go to the bee[18][18] and learn what a worker she is and how serious the work that she does; which kings and private individuals make use of for health; she is desired and held glorious by all; and though she is weak in her strength, she has become

18[18] The passage about the bee is not in the Hebrew.

outstanding by honouring wisdom. Until when, sluggard will you lie? When will you be roused from sleep? You sleep a little, you sit a little, you have a short doze, you fold your arms over your chest a little; then poverty comes on you like a wicked traveller, and want like good runner. But if you are not to sluggardly, your harvest will come like a spring, while your want will take itself like a bad runner. A foolish man and a lawless journey by ways that are not good; while the same winks with his eye, signals with his foot, teaches by pointings with his fingers. With a twisted heart he devises evils, at every moment such a person is stirring up troubles for a city. Therefore his destruction is coming suddenly, a deep wound and incurable fracture; he will be crushed through impurity of soul because he rejoices in everything which God hates: the eye of the haughty, an unjust tongue, hands that spill the blood of the just, a heart contriving wicked thoughts and feet that hurry to do wrong. An unjust witness sets lies alight and introduces judgements among brothers. My son, keep your father's laws and do not spurn your mother's rules.

On Friday of the 2nd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 5.

Night and day we fall before you, Lord, to give our souls forgiveness of sins, * that we may worship you in peace and give you glory, Lover of mankind.

Prokeimenon in the 4th Tone. Psalm 37.

Lord, do not rebuke me in your anger, nor chastise me in your wrath.

Verse: For your arrows are fixed in me, and you have laid a heavy hand upon me.

The Reading is from the Prophecy of Isaias.
[7,1-14]

It came to pass in the days of Achaz, son of Jotham, son of Ozias, king of Juda, that Rasim king of Aram and Phakeл son of Romelias king of Israel came up to make on war on Jerusalem and they were unable to take it by siege. And a message came to the house of David saying: Aram has made an agreement with Ephraim; and his soul was amazed and the soul of his people, in the same way as a tree in a wood is shaken by a wind. And the Lord said to Isaias: Go out to meet Achaz, you and your son who is left behind, Jasoub,[19][19] by the pool of the upper road of the fuller's field, and you are to say to him: Guard your stillness and do not be afraid, nor let your soul be weakened because of these two smoking brands of wood; for when the anger of my rage has passed, I shall heal again. And the son of Aram and the son of Romelias, because they have taken evil counsel concerning you, saying: Let us go up against Judea, and having spoken with them we shall turn them to us, and we shall make the son of Tabeл king for them; thus says the Lord Sabaoth: This counsel shall not abide, it shall not be; but the head of Aram is Damascus and the head of Damascus is Raseim; but yet sixty five years and the kingdom of Ephraim will cease from being a people — and the head of Ephraim is Somoron, and the head of Somoron is the son of Romelias; and if you do believe, nor will you understand. And the Lord spoke again to Achaz, saying: Ask a sign for yourself from the Lord your God in the height or in the depth. And Achaz said: I shall not ask, nor shall I tempt the Lord. And he said: Hear then, house of David: is it a little thing for you to hold a contest with men: What if you hold a contest with the Lord? Because of this the Lord will give you a sign.

Prokeimenon in the 2nd Tone. Psalm 38.

Hear my prayer, O Lord, and my supplication; give ear to my tears.

Verse: I said, I will guard my ways, lest I sin with my tongue.

19[19] The words 'left behind' are, of course, part of the boy's prophetic name; in Hebrew 'Shear-Yashuv', 'A remnant shall return'. The LXX translator appears not to have understood this.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 39.

Your mercy and truth, Lord, have helped me continually.

Verse: I waited, I waited for the Lord, and he attended to me, and listened to my supplication.

The Reading is from Genesis.
[5,32 & 6,1-8]

Noл was five hundred years old; and Noл begot three sons, Sem, Cham and Japhet. [6:1] And it came to pass when men began to become numerous on the earth that daughters were born to them. Now the sons of God seeing the daughters of men, that they were fair, took wives for themselves from all whom they had chosen. And the Lord God said, 'My spirit shall not abide in these men for ever, because they are flesh; but their days shall be one hundred and twenty years'. Now the giants were upon the earth in those days; and after that, when the sons of God went into the daughters of men, they begot offspring for themselves; these were the giants of old, the men of renown. Now the Lord God, seeing that the wickednesses of men had multiplied upon the earth, and that every one in his heart thinks intently upon evils all his days, then God laid it to heart that he had made man upon the earth and he took thought. And God said, I will wipe away mankind, whom I made, from the face of the earth, from human to cattle, and from reptiles to the flying creatures of Heaven, because I have repented that I made them'. But Noл found grace before the Lord God.

Prokeimenon in the 6th Tone. Psalm 40.

I said, Lord, have mercy on me; heal my soul for I have sinned against you.

Verse: Blessed is the one who considers the poor and needy.

The Reading is from Proverbs.
[6,20-35 & 7,1]

My son, keep your father's laws and do not spurn your mother's rules. Attach them to your soul continually and hang then like a chain round your neck. When you walk, lead it along and let it be with you; when you sleep let it guard you, that it may talk with you when you wake. Because a commandment of the law is a lamp and a light, a way of life and reproof and instruction to keep you from an unmarried woman and from the calumny of a strange tongue. Let not desire for beauty conquer you, and do not be trapped by your eyes, nor captivated by her eyelids; for the value of a harlot is that of one loaf; while a woman hunts for the precious souls of men. Will anyone bind fire in his bosom without burning his clothes? Or will anyone tread on fire without burning his feet? So is one who goes in to an unmarried woman; he will not be held guiltless, nor will anyone who touches her. It is not remarkable if some one is caught stealing; for he steals to fill his soul when he is hungry; but if he is caught he will repay sevenfold and deliver himself by giving up all his goods. But the adulterer through lack of sense brings destruction on his soul; he bears pains and dishonours, and his disgrace will not be wiped out for ever. For the wrath of her husband is filled full of jealousy; he will not spare in the day of judgement, nor will he let his enmity go for any ransom, nor will he be reconciled by many presents. [7:1] My son, guard my words, hide my commandments with you. My son, honour the Lord, and you will be strong; apart from him, fear no other.

On Monday of the 3rd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 4

Because we are weak and paralysed by sins, heal our infirmities,
Physician of our souls, * who know the mind of men, O Lover of mankind.

Prokeimenon in the 4th Tone. Psalm 41.

Hope in God, for I will give him thanks; the salvation of my countenance and my God.

Verse: As the hart longs for the springs of waters, so my soul longs for you, O God.

The Reading is from the Prophecy of Isaias.
[8,13-22, 9,1-7]

Sanctify the Lord God, and he shall be your fear; and if you trust in him, he will be for your sanctification, and you will not meet with him as a stumbling stone, nor as a falling on a rock; while the houses of Jacob are in a snare, and those who dwell in Jerusalem in a hollow. Because of this many among them will become powerless and will fall and be smashed, and they will draw near and men will be taken in safety. Then they will be manifest who seal themselves not to learn my law. And he will say: I shall wait for God who has turned away his face from the house of Jacob and I shall trust in him. Behold I and the children whom God has given me, and they shall be signs and wonders in the house of Israel from the Lord Sabaoth, who dwells on the mountain of Sion. And if they say to you: Seek out ventriloquists and those who speak from the earth, and those who speak emptiness, those who speak out of their bellies, shall a nation not seek out its God? Why do they seek they dead concerning the living? For he gave the law for a help, that they should speak not according to this word, concerning which there are no gifts to give concerning it. And harsh famine will come upon you; and it shall be that when you are hungry you shall be grieved and speak ill of the ruler and your ancestral customs, and they will look up to the heaven above, and they will look on the earth below, and behold dire distress and darkness, tribulation and misery and darkness, so that it is impossible to see; and he who in distress will not be distressed only for a moment. [9:1] Do this first, do this quickly, country of Zavoulon, land of Nephthalim, way of the sea and the rest of the inhabitants of the sea coast and beyond Jordan, Galilee of the nations, the

parts of Judea. The people who walked in darkness, see, a great light! You who dwell in the country and shadow of death a light will shine on you [There is an interesting difference, due to iotacism, between the text here and that in Great Compline, which reads 'us' rather than 'you'. The Book of Hours also has a singular imperative in the previous sentence.]. The most part of the people which you brought down in your joy, they too will be rejoice before you as those who rejoice at harvest and in the way of those who divide the spoil. Because the yoke which lay on them and the rod that was on their neck has been taken away; for the Lord has scattered the rod of those who demanded, as in the day of Madiam. For they shall pay restitution for every robe that has been collected by trickery and every garment with exchange; and they will be willing even if they had been burnt by fire. Because a child has been for us, a son too has been given to us, whose rule was upon his shoulder, and his name is called Angel of great counsel, wondrous counsellor, mighty God, potentate, prince of peace, father of the age to come; for I shall bring peace upon the princes, peace and health to him. Great is his rule and of his peace there is no limit upon the throne of David and his kingdom to establish it and assist it with judgement and with justice from now and for ever; the zeal of the Lord Sabaoth will do all this.

Prokeimenon in the 4th Tone. Psalm 42.

The salvation of my face, and my God.

Verse: Judge me, O God, and plead my cause against an unholy nation.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 43.

In God we shall boast all the day; and in your name we shall give thanks for ever.

Verse*:* O God, we have heard with our ears, our fathers have told us.

The Reading is from Genesis.

[6,9-22]

Nол was a just man, perfect in his generation; Nол was well-pleasing to God. Nол begot three sons, Sem, Cham and Japhet. Now the earth had become corrupt before God, and the earth was filled with injustice. And the Lord God saw the earth, and it was utterly corrupt, because all flesh had utterly corrupted his way upon earth. And the Lord God said to Nол, 'The moment for all mankind has come before me, because the earth has been filled with injustice because of them, and behold I am utterly destroying them and the earth. So make an ark for yourself from squared logs. You will make the ark with compartments and you will pitch it outside and inside with pitch. And you will make the ark thus: the length of the ark three hundred cubits and the breadth fifty and its height thirty. You will make the ark by narrowing it and complete it above to one cubit; you will make the door of the ark from its side; you will make it with chambers, of two levels and three levels. While I am bringing the flood, water upon the earth to destroy all flesh, in which there is the spirit of life, under heaven; and whatever there is upon the earth shall die. And I shall establish my testament with you; you are to enter the ark, you and your sons and your wife and your sons' wives with you. And of all the cattle and all the reptiles and all the wild beasts and all flesh you are to bring into the ark two by two, to feed them with yourself; male and female they are to be. Of all the winged birds according to their kind, and of all the cattle according to their kind, and of all the reptiles which creep upon the earth according to their kind, two by two of all they shall enter to you to be fed with you, male and female, while you shall take for yourself of all the foods which you eat, and you shall gather them to yourself, and they shall be for you and for them to eat'. And Nол did everything whatever the Lord God had commanded him, so he did.

Prokeimenon in the 6th Tone. Psalm 44.

I shall make your name to be remembered in every generation.

Verse: My heart has uttered a good word; I tell my works to the king.

The Reading is from Proverbs.

[8,1-21]

My son, you will proclaim wisdom, that prudence may obey you; for she is on high peaks, she stands in the midst of the paths; she takes her seat by the gates of the powerful, she is hymned in the entrances. You men, I exhort you, and I utter my voice to the sons of men; you innocent, understand cunning, you that are untaught take on heart. Hearken to me, for I speak solemn things and shall open correct things from my lips; because my throat will meditate truth, while lying lips are an abomination before me. All the words of my mouth are with justice, crooked or twisted is in them; They are all present to those who understand and right to those who find knowledge. Accept instruction and not silver, and knowledge beyond tried gold; for wisdom is better than valuable stones, all that is precious is not equal to her worth. I wisdom have made counsel my dwelling, and I have called upon knowledge and understanding. The fear of the Lord hates injustice, arrogance and pride and ways of evil people; I have hated the perverted ways of the wicked; mine is counsel, mine is safety, mine is prudence, mine is strength; through me kings will reign and the powerful write justice; through me nobles become noble, and tyrants through me hold sway on earth. I love those who are my friends, while those who seek me will find grace. Wealth and glory are mine and the possession of many things and justice. To gather my fruit is far better than gold and precious stone, my produce is better than choice silver. I walk in ways of justice and I pass my time amid paths of justice, that I may divide property to those who love me and fill their treasuries with good things.

On Tuesday of the 3rd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 7.

You are our salvation, Lord, and our protector in the day of trouble; * have mercy on us according to your great mercy, O Lover of mankind.

Prokeimenon in the 1st Tone. Psalm 45.

The Lord of powers is with us; our helper is the God of Jacob.

Verse: God is our refuge and our strength, our helper in the troubles that have come heavily upon us.

The Reading is from the Prophecy of Isaias.

[9,9-21, 10,1-4]

Thus says the Lord: All the people of Ephraim will know and those who dwell in Samaria with insolence and an exalted heart, saying: Bricks have fallen, but come, let us hew stones and cut down sycamores and cedars and let us build a tower; and God will dash those who rise against mount Sion against them,
[The plural, read by the Triodion, is the reading of S and A. The Hebrew is completely different], and their enemies he will scatter, Syria from the rising of the sun and the Greeks [The 'Philistines' of the Hebrew have become 'Greeks' in the LXX.] from the setting of the sun, those who devour Israel with their whole mouth. In all this his rage was not turned away, but his hand is still upraised. In all this his rage was not turned away, but his hand is still upraised. But the people was not turned away until it was struck, and they did not seek the Lord. And the Lord away from Israel head and tail, great and small in that day, elder and those who marvel at persons (this is the start) and prophet teaching things that are unlawful (this is the tail). And those who call this people blest will lead them astray, and they lead them astray that they may gulp them down. Because of this the Lord will not rejoice at their youths and will not have mercy on their orphans and on their widows, because all are lawless and evil, and every mouth speaks things that are not just. And iniquity will burn like fire and like dry grass it will be devoured by fire; and it will burn in the thickets of the wood, and all that is round about the hills will be devoured. Because of the anger of the Lord the whole land has burned, and the people will be as though burnt up by fire; a man will not have mercy on his brother, but he will turn aside to the right because he will be hungry and he will eat from the left, and a man will by no means be filled by eating the flesh of his arm. For Manasses will eat of Ephraim and Ephraim of Manasses, because

together they will besiege Juda. In all this his rage was not turned away, but his hand is still upraised. [10:1] Woe to those who write evil; for in writing they write evil, turning aside judgement from the poor, snatching judgement from the paupers of my people, so that widows are for plunder and orphans for forage. And what will they do in the day of visitation? Four your trouble will come from afar; and to whom will flee to be helped? And where will you abandon your glory so as not to fall into captivity? In all this his rage was not turned away, but his hand is still upraised.

Prokeimenon in the 3rd Tone. Psalm 46.

Sing to our God, sing; sing to our King, sing.

Verse: All you nations clap your hands, shout to God with a voice of gladness.

At Vespers.

Evening Prokeimenon in the 3rd Tone. Psalm 47.

Great is the Lord, and greatly to be praised.

Verse: In the city of our God, on his holy mountain.

The Reading is from Genesis.

[7,1-5]

The Lord God said to Noл, 'Enter the ark, you and all your house, because I have seen that you are just before me in this generation. Of all the clean beasts bring in to you seven by seven, male and female, while of the unclean beasts two by two, male and female, and of all the unclean flying creatures of heaven two by two, male and female, to maintain seed for all the earth. For yet seven days I am bringing rain upon the earth for forty days and forty nights and I shall wipe out everything which I have made to rise up.[The word used here, which is also the reading of A, is unusual. It means 'a protuberance', 'a prominence', and hence that which 'rises' or 'grows', but this sense is not found in the classical language. Lampe takes it to mean 'work [of creation]', though the texts cited will all go back

ultimately to this verse. The LXX, and this is what St John Chrysostom reads, has *exanastasis*, which presumably means 'that which rises out of [the earth]'.] from the face of the whole earth. And Noл did everything that the Lord God had commanded him.

Prokeimenon in the 2nd Tone. Psalm 48.

My mouth will speak wisdom, and the meditation of my heart understanding.

Verse: Hear these things, all you nations; give ear all you inhabitants of the world.

The Reading is from Proverbs.

[8,32-36, 9,1-11]

My son, hear me, and blessed are they who guard my ways, [The *Phфs* edition and the Holy Synod's Old Testament both print 'sons', which must be wrong. The latter will not here be independent of the Triodion, according to the principles of the edition. The Hebrew is not without difficulties and the LXX mss differ widely at this point.] hear instruction and be made wise and do not be stopped up. Blessed the man who will hearken to me, and a man who will guard my ways, keeping vigil at my doors day by day, keeping watch at the doorposts of my entrances; for my ways out are ways out to life, and favour is prepared from the Lord. Those who sin against me act impiously against their own souls; and those who hate me love death. [9:1] Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl, 'Whoever is foolish, let him turn to me'. And to those who lack wisdom she said, 'Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, that you may reign for ever; and seek prudence, and set aright your understanding with knowledge'. One who corrects the wicked will gain dishonour for himself. One who rebukes the impious will get blame for himself; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he will love you. Give instruction to a wise man and he will

be wiser; teach a just man and he will increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you will live for a long time, and years will be added to your life.

On Wednesday of the 3rd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 8.

There is no substance of works in us, Lord; you are merciful, Lover of mankind, * do not despise the works of your hands, O Sinless One.

Prokeimenon in the 6th Tone. Psalm 49.

Sacrifice to God a sacrifice of praise; and pay your vows to the Most High.

Verse: The God of gods, the Lord has spoken; and summoned the earth from the rising of the sun to its setting.

The Reading is from the Prophecy of Isaias.

[10,12-20]

It shall be when the Lord has accomplished doing all things on the mountain of Sion and in Jerusalem, he will bring upon the great mind the ruler of the Assyrians, and upon the height of the glory of his eyes. For he said: In strength I shall act and in the wisdom of the understanding, I shall remove the boundaries of nations and their strength I shall plunder and I shall shake inhabited cities and the whole inhabited world I shall abandon like a nest and I shall take away the eggs that have been abandoned, and there is none who will escape from me or contradict me. Will an axe be glorified without someone to cut with it? Or will a saw be exalted without someone to draw it, as if someone lifts up a rod or staff? And nor so, but the Lord Sabaoth will send dishonour against your honour, and burning fire will be kindled against your glory. And the light of Israel

will be for fire, and he will sanctify him with burning fire and it devours the fuel like grass, On that day the mountains will be consumed, and the hills and the forests, and <the fire> devours from the soul right through to the flesh; and the one who flees will be like one who flees from a burning flame; and those of them who have been left behind shall be a number, and a child will write them. And it shall be in that day that the remnant of Israel will no longer be added to, and the saved of Jacob no longer trust in those who have wronged them, but they will trust in God the Holy One of Israel in truth.

Prokeimenon in the 6th Tone. Psalm 50.

Have mercy on me, O God, according to your great mercy.

Verse: Create a clean heart in me, O God, and renew a right spirit within me.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 51.

I have hoped in the mercy of God for ever.

Verse: Why do you boast of iniquity in wickedness, O powerful one? All day long your tongue has contrived injustice.

The Reading is from Genesis.

[7,6-9]

Noл was six hundred years old when the flood of water came to pass on the earth. Noл and his sons and his wife and his sons' wives entered the ark because of the water of the flood. And of the clean flying creatures and of the unclean flying creatures and of the clean beasts and of the unclean beasts and of all that creep upon the earth two by two they went in to Noл into the ark, male and female, as God had commanded Noл.

Prokeimenon in the 4th Tone. Psalm 52.

When the Lord turns back the captivity of his people; Jacob will rejoice and Israel be glad.

Verse: The fool has said in his heart, 'There is no God'.

The Reading is from Proverbs.

[9,12-18]

My son, if you become wise for yourself, you will also be wise for your neighbours; while if you prove wicked, you will draw wickedness alone. †One who relies on falsehoods, shepherds winds, while he will pursue flying birds; for he has left the ways of his own vineyard, while he has made the axes of his field go astray. He walks through a waterless desert and a land appointed to drought, he gathers fruitlessness with his hands.† [The passage marked † … † is not in the MT of the Hebrew.]A foolish and insolent woman, who does not know shame, comes to lack a morsel; she sits at the doors of her house, on a bench openly in the streets, inviting the passers by and those who are going straight on their ways. Whichever of you is most foolish, let him turn aside to me and I exhort those who lack prudence, saying: Touch the secret bread of pleasure and drink [This word is not in the standard editions of the LXX, nor in the Hebrew, which differs a good deal from the Greek in this verse anyway.] the sweet water of theft. But he does not know that those born of earth are destroyed by her, and he encounters a trap of Hell. †But hurry away, do not delay in the place and do not rest your eye on her; for thus you will pass through strange water, pass over a strange river; keep away from strange water and do not drink of a strange spring, that you may live a long time and that years may be added to your life.† [The passage marked † … † is not in the MT of the Hebrew.]

On Thursday of the 3rd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

If you should mark iniquities, Lover of mankind, what hope of salvation is there for us? * But as you are pitying, send down your help, Lord, to your people.

Prokeimenon in the 4th Tone. Psalm 53.

O God, save by your name; and judge me by your power.

Verse: O God hear my prayer, give ear to the words of my mouth.

The Reading is from the Prophecy of Isaias.

[11,10-13a.16b, 12,1-2]

Thus says the Lord: In that day there shall be a root of Jesse and the one who rises to rule the nations, in him the nations will hope, and his rest will be honour. And in that day it shall be that the Lord will continue to reveal his hand to be zealous for the remnant that is left of the people, that will have been left by the Assyrians and from Egypt and Babylonia and Ethiopia and from the Elamites and from the rising of the sun and from Arabia. And he will raise a sign for the nations and gather the lost of Israel and the scattered of Juda he will gather from the four corners of the earth. And the jealousy of Ephraim will be removed and the enemies of Juda perish. And it shall be for Israel as on the day when he came out of Egypt. [*12:1*] And you will say on that day, 'I shall bless you, O Lord, because you were angry with me and you turned away your wrath and had mercy on me. See, my God, my saviour is the Lord, I shall trust in him and I shall not be afraid, because the Lord is my glory and my praise, and has become my salvation'.

Prokeimenon in the 4th Tone. Psalm 54.

Give ear to my prayer, O God; and do not despise my supplication.

Verse: Attend to me, and hearken to me.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 55.

Have mercy on me, O God, for man has trampled me down.

Verse: My foes have trodden me down all the day.

The Reading is from Genesis.

[7,11-24, 8,1-3]

It came to pass in the six hundredth year in the life of Noл, in the second month, on the twenty second of the month, on that day all the sources of the abyss were broken open, and the flood-gates of heaven were opened. And there came rain upon the earth for forty days and forty nights. On that day Noл, Sem, Cham, Japheth, the sons of Noл and the wife of Noл and the three wives of his sons entered the ark with him; and all the wild beasts according to their kind and all the cattle according to their kind and everything that creeps upon the earth according to its kind, and every winged bird according to its kind, entered to Noл into the ark, two by two, male and female of all flesh in which is a spirit of life. And those that entered male and female went in, according as the Lord God had commanded Noл. And the Lord God shut the ark from outside on him. And the flood came for forty days and forty nights upon the earth, and the waters were multiplied and lifted the ark up, and it was raised high from the earth. And the water prevailed, and was multiplied exceedingly upon the earth, and the ark was being borne upon the water. The water prevailed, prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. Fifteen cubits was the water raised up, and hid all the high mountains. All flesh died which moved upon the earth, of the flying creatures and the cattle and the wild beasts and every reptile which moved upon the earth and every human. And everything which has the breath of life, and everything which was on the dry land, died. And he wiped out everything that rose up from the earth; and Noл alone was left, and those with him in the ark. And the water was raised over the earth for one hundred and fifty days. [9:1] And God remembered Noл and all the wild beasts and all the cattle and all the winged creatures

and all the reptiles that were with him in the ark, and God brought a wind upon the earth, and the water abated, and the sources of the abyss and the flood-gates of heaven were closed over, and the rain of heaven was withheld. And the water subsided and went from the earth, and the water grew less after one hundred and fifty days.

Prokeimenon in the 7th Tone. Psalm 56.

Have mercy on me, O God, have mercy on me; because my soul has trusted in you.

Verse: And in the shadow of your wings I shall hope, until iniquity pass by.

The Reading is from Proverbs.

[10,1-22]

A wise son makes his father glad, but a foolish son is a grief to his mother. Treasures will not profit the lawless, but justice will deliver from death. The Lord will not starve a just soul, but he will overturn the life of the ungodly. Poverty humbles a man, but the hands of the courageous enrich. A son who has been instructed is wise, but he will use the fool as a servant. A thoughtful son has been saved from heat, but a lawless is blasted by the wind at harvest. The blessing of the Lord is upon the head of the just, but untimely grief will cover the mouth of the ungodly. The memory of the just is with praises, but the name of the ungodly is extinguished. One wise in heart will accept commandments, but one unguarded in lips will be overthrown in his perversity. One who walks simply walks trustingly, but one who perverts his ways will be known. One who winks with the eyes with trickery, gathers griefs for men; while one who reproves with boldness, makes peace. A source of life is on the lips of the just, but destruction will cover the mouth of the ungodly. Hatred rouses strife, while friendship covers all who do not love strife. One who puts forth wisdom from his lips smites the man lacking in sense. The wise will conceal perception, but the mouth of the hasty draws near to ruin. The property of the rich is a strong city; but poverty is the ruin of the ungodly. The works of the just produce life, the fruits of the ungodly sins.

Instruction guards ways of just life, instruction without rebuke goes astray. Just lips conceal enmity, but those who utter insults are very foolish. From much talking you will not escape sin, by restraining your lips you will be thoughtful. Silver tried is the tongue of the just, but the heart of the ungodly will fail. The lips of the just know exalted things, but the foolish die in want. The Lord's blessing is on the head of the just; it enriches him and grief will not be added to his heart.

On Friday of the 3rd Week.

At the Trithekti.

Troparion of the Prophecy. Tone 8.

With a word you perfected all things by your power, O God, and you brought us into being out of nothing. * Do not hand us over to our iniquities, we entreat you, sinless Lord.

Prokeimenon in the 6th Tone. Psalm 57.

If you truly speak justice, you judge fairly, sons of men.

Verse: The just will be glad when he sees the vengeance on the ungodly.

The Reading is from the Prophecy of Isaias.

[13,2-13]

Thus says the Lord: On a mountain of the plain raise a standard, lift up the voice to them: do not fear, comfort with the hand; open up, you rulers. I give order and I bring them; giants are coming to fulfil my wrath, rejoicing at the same time and insulting. A voice of many nations on the mountains, like that of many nations, a voice of kings and gathered nations. The Lord Sabaoth has commanded a nation in arms to come from a land far away, from the furthest foundation of heaven, the Lord and his armed men, to destroy the whole inhabited world. Howl, for the day of the Lord is near, and destruction will come from God. Because of this every

hand will grow feeble and every human soul will quail. And the elders will be troubled and pangs will grip them like those of a woman in child-birth; and they will mourn one to another and be amazed and change their face like a flame. For see, the day of the Lord is coming without healing, of wrath and anger to make the inhabited world a desert and to destroy sinners from it. For the stars of heaven and Orion and all the host of heaven will not give light, and when the rises there will be darkness and the moon will not give her light. And I shall command evils for the whole inhabited world and for the ungodly their sins; and I shall destroy the arrogance and the arrogance of the lawless I shall humble. And those that are left behind will be more precious than gold tried by fire; and a man will be more precious than the stone of Souphir. For the heaven will be enraged and the earth be shaken from its foundations through the wrath of the anger of the Lord Sabaoth on the day when his wrath attacks.

Prokeimenon in the 7th Tone. Psalm 58.

Deliver me from my enemies, O God, and rescue me from those that rise up against me.

Verse: O God you are my helper, O God you are my mercy.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 59.

Give us your help from trouble; for vain is the salvation of men.

Verse: O God, you have rejected and destroyed us; you were angry and took pity on us.

The Reading is from Genesis.

[8,3b-21]

The ark came to rest in the seventh month, on the twenty seventh day of the month, on the mountains of Ararat. While the water grew less until the tenth month. And in the tenth month, on the first of the month, Noл opened the window of the ark, which he had made, and sent forth the

raven †to see if the water had ceased.† [The omission of this clause by Lee Brenton suggests that his basis is the Sixtine edition of 1587. The clause does not occur in the MT of the Hebrew.] and going out it did not return until the water had dried up from the earth. And he sent the dove after it to see if the water had ceased from the earth. And the dove not finding rest for her feet returned to him into the ark, because water was on all the face of the earth, and stretching out his hand he took her and brought her to himself into the ark. And having waited again seven other days again he sent out the dove from the ark. And the dove returned to him towards evening, and she had a an olive leaf, a twig, in her mouth, and Noл knew that the water had ceased from the earth. And he waited again seven other days and again sent out the dove, and she did not return to him again. And it came to pass in the six hundred and first year in the life of Noл, in the first month, on the first of the month, that the water subsided from the earth. And Noл uncovered the roof of the ark, which he had made, and saw that the water had subsided from the face of the earth. In the second month on the twenty second of the month the earth was dry. And the Lord God spoke to Noл saying, 'Come out of the ark, you and your wife and your sons and your sons' wives and all the wild beasts that are with you, and all flesh from the winged creatures to the cattle, and every reptile moving on the earth, bring out with yourself; and increase and multiply upon the earth'. And Noл and his wife and his sons and his sons' wives with him; and all the wild beasts and all the cattle and every winged creature and every reptile moving on the earth according to their kind came out of the ark. And Noл built an altar to the Lord; and took of all the clean beasts and of all the clean birds and offered them as a whole burnt offering on the altar. And the Lord God smelt an odour of sweetness.

Prokeimenon in the 6th Tone. Psalm 60.

Hearken to my supplication, O God; attend to my prayer.

Verse: So I shall sing to your name to the ages.

The Reading is from Proverbs.

[10,31-11,1-12]

The mouth of the just distils wisdom, but the tongue of the unjust will perish. The lips of just men distil graces, but the mouth of the ungodly is turned away. [11:1] Falsified balances are an abomination before the Lord, but a just weight is acceptable to him. Wherever arrogance enters, there too does dishonour; but the mouth of the humble meditates wisdom. The perfection of the upright will guide them, and the overthrow of the rebellious will spoil them. Possessions will profit nothing in a day of wrath, but justice will deliver from death. When a just man dies he has left regret, but the destruction of the ungodly is speedy and brings joy. Justice rightly directs blameless ways, but ungodliness falls in with injustice. The justice of upright men delivers them, but transgressors are caught by their destruction. When a just man has come to his end hope does not perish, but the boast of the ungodly perishes. A just man escapes from a trap, in his stead the ungodly is handed over. In the mouth of the ungodly is a snare for citizens; but the perception of the just is prosperous. By the good things of the just a city prospers, and in the loss of the ungodly there is rejoicing. By the blessing of the upright a city will be exalted, but by the mouth of the ungodly it was overthrown. One lacking in sense sneers at citizens, but a man of prudence brings stillness.

On Monday of the 4th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 7.

Lord, do not rebuke in your rage a people that has sinned, nor chastise us in your anger as you are good; * for the whole earth glorifies you, and we implore: Spare us, O Holy One.

Prokeimenon in the 6th Tone. Psalm 61.

In God is my salvation * and my glory.

Verse: Shall my soul not be subject to God? For from him is my salvation.

The Reading is from the prophecy of Isaias.

[14,24-32]

Thus says the Lord Sabaoth: In the way that I have spoken, thus shall it be, and in the way I have planned, thus shall it remain, to destroy the Assyrians on my land and from my mountains, and they will be for trampling down and their yoke shall be taken from them and their glory shall be taken from their shoulders. This is the plan which the Lord has planned against the whole inhabited world, and this is the hand that is uplifted against all the nations. For what the holy God has planned, who will scatter it? And will turn away his uplifted hand? In the year that King Achaz died there came this word. Do not rejoice, all you foreigners, that the yoke of the one who struck you is broken, for from a serpent's seed there will come a race of vipers, and their offspring will come forth flying serpents. And the poor will be pastured through him and paupers will rest in peace. But he will destroy your seed by famine and your remnant he will destroy. Howl, gates of cities, and let troubled cities cry out, all the foreigners, because smoke is coming from the North and there is no possibility of being. And what will the kings of the nations answer? That the Lord has founded Sion and through him the humble of the people will be saved.

Prokeimenon in the 6th Tone. Psalm 62.

So I will bless you * as long as I live.

Verse: O God, my God, I watch for you at dawn.

At Vespers.

Prokeimenon in the 8th Tone. Psalm 63.

Hearken to my voice, O God, when I entreat you.

Verse: Rescue my soul from the fear of the enemy.

The Reading is from Genesis.

[8,21-22; 9,1-7]

The Lord God, having considered, said: I will curse the earth again because of human works, because the human mind is bent intently on evils from youth. I will not again smite all living flesh as I have done. During all the days of the earth seed-time and harvest, cold and heat, summer and spring will not cease by day and night. [9:1] And God blessed Noл and his sons and said to them: Increase and multiply and fill the earth and have dominion over it, And the fear and dread of you will be on all the wild animals of the earth and on all the flying creatures of heaven, and of all the creatures that move on the earth and on all the fishes of the sea. I have put them under your hands. And every creeping thing which is living shall be for food for you; I have given all things to you as herbs of grass. Except that you are not eat meat with the blood of life. For the blood of your lives I shall require of all the wild beasts and I shall require the life of human from the hand of a fellow human. Whoever sheds human blood, he shall be shed [This is what the Greek says, but the text may be corrupt. Some versions add 'blood' as subject]. instead of that blood, because I made humanity in the image of God. But you, increase and multiply and fill the earth and have dominion over it.

Prokeimenon in the 6th Tone. Psalm 64.

Hear us, O God, the hope of all the ends of the earth.

Verse: To you, O God, praise is due in Sion; * and to you vows shall be performed.

The Reading is from Proverbs.

[11,19-31, 12,1-6]

A righteous son is born for life, but the persecution of the ungodly is for death. Perverted ways are an abomination to the Lord, but all who are blameless in their ways are acceptable to him. One who with the hand strikes hands unjustly will not be unpunished, but one who sows justice will receive faithful recompense. Like a ear ring in a pig's snout is beauty in a ill-minded woman. Every desire of the just is good, but the hope of the

ungodly will perish. There are those who sow abroad their own possessions and make them more, but there are those who gather them in and are diminished. Every simple soul is blessed, but a passionate man is not noble. May the one that hoards corn leave it for the nations, but blessing be on the head of one who shares. One who devises good things seeks good grace, one who seeks out wicked ones, they will seize him. One who trusts in wealth is the one who will fall, but one who helps the righteous is the one who will rise. One who does not deal graciously with their own household will inherit wind, but the senseless will serve the wise. From the fruit of justice grows a tree of life, but the souls of transgressors are cut off unripe. If the just is scarcely saved, where will the ungodly and the sinner appear? [12,1] One who loves instruction loves sense, but one who hates rebukes is a fool. Better one who has found grace from the Lord, but a man who is a transgressor will be passed over in silence. A person will not succeed through transgression, but the roots of the righteous will not be pulled up. A courageous woman is a crown for her husband; but like a worm in wood, so a wife who does evil destroys her husband. The thoughts of the righteous are judgements, but the ungodly devise deceits. The words of the ungodly are deceitful, but the mouth of the upright will deliver them.

On Tuesday of the 4th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

We worship your Cross, O Master, * and we glorify your Resurrection.

Prokeimenon in the 8th Tone. Psalm 65.

Shout with joy to the Lord * all the earth.

Verse: Bless our God you nations, and make the sound of his praise be heard.

The Reading is from the Prophecy of Isaias.

[25,1-9]
[The Greek of this chapter is more than usually paraphrastic. It is in effect a Targum on the Hebrew]

Lord my God, I will glorify you, I will praise your name, for you have done wondrous deeds, an ancient and true counsel. So be it. Because you have made cities a heap, cities strong so that foundations should not fall. Let the city of the ungodly not be built for ever. Therefore the poor people will bless you, and cities of those who have been wronged will bless you; for you have become a helper to every humble city and a protection to those downhearted through want, you will deliver them from evil people, be a protection to the thirsty and a breath for people who have been wronged; as down-hearted people, thirsting in Sion, because of ungodly people, to whom you handed us over. And the Lord Sabaoth will make <a banquet> for all the nations on this Mountain. They will drink joy, they will drink wine, they will anoint themselves with myrrh. On this mountain hand on all these things to the nations, for this Counsel is upon all the nations. Death has been strong and swallowed down, and again the Lord has taken away every tear from every face. The shame of the people he has taken away from all the earth; for the mouth of the Lord has spoken this. And they will say in that day: See, the Lord our God, in whom we hoped and rejoiced, and he will save us. This is the Lord, we waited from him and we shall be glad, and we shall rejoice in his salvation.

Prokeimenon in the 6th Tone. Psalm 66.

May God, our God, * bless us.

Verse: May God take pity on us and bless us, cause his face to shine upon us.

At Vespers.

Prokeimenon in the 6th Tone. Psalm 67.

Sing to God, * chant to his Name.

Verse: Make a way for him who is mounted upon the west, the Lord is his name.

[This Prokeimenon, unusually, does not start with the first verse of the Psalm. In this case perhaps because the opening verses are so specifically linked to Pascha.]

The Reading is from Genesis.

[9,8-17]

The Lord God spoke to Noл and his sons with him and said, See, I am setting up my covenant with you and with your descendants after you and with every living soul with you, from birds and beasts, and with all the wild animals of the earth, as many as are with you from all those who came out of the ark; and I will establish my covenant with you, and all flesh shall not die from the water of the flood and there shall not again be a flood to destroy the whole earth. And the Lord God said to Noл, This is the sign of the covenant, the sign that I setting between me and you and between every living soul which is with you for eternal generations. I am placing my bow in the cloud and it will be a sign of covenant between me and the earth. And it shall be when I gather together the clouds upon the earth that my bow shall appear in the cloud. And I shall remember my covenant, which is between every living soul in all flesh, and there never again be water for a flood so as to wipe out all flesh. And my bow shall be in the cloud, and I shall see it to remember the eternal covenant between me and the earth and between every living soul in all flesh which is on the earth. And God said to Noл, This is the sign of the covenant which I have established between me and between all flesh which is upon the earth.

Prokeimenon in the 6th Tone. Psalm 68.

May God, my salvation, * come to my aid.

Verse: Let the poor see and rejoice. Seek God and you will live.

[This Prokeimenon is curious. The text of the Prokeimenon is not that of the LXX proper, but is very similar to that of the 7th century corrector of

the Sinaiticus. Also the Verse is taken from verse 32 of the Psalm rather than verse 1.]

The Reading is from Proverbs.

[12,8-22]

The mouth of one with understanding is praised by a man, but the dull of heart is held in derision. Better a man in dishonour who is a slave to himself than one who surrounds himself with honour and lacks bread. A just man has pity on the souls of his beasts, but the bowels of the ungodly are without mercy. One who works his own land will be filled with bread, but those who pursue vanities lack sense. One whose pleasure is in banquets of wine will leave behind dishonour in his own strongholds. The desires of the ungodly are wicked, but the roots of the godly are strongly set. Through sin of the lips the sinner falls into snares, but the just escapes them. One who looks with gentleness will find mercy, but one who is contentious in the gates will afflict souls. From fruits of the mouth the soul of a man will be filled with blessings, but the recompense of his lips will be given him. The ways of fools are right in their own eyes, but the wise listen to advice. A fool announces his anger the same day, but a prudent man hides his own dishonour. The just declares open trust, but the witness of the unjust is deceitful. There are those who wound with a sword when they speak, but the tongues of the wise heal. True lips establish testimony, but a hasty witness has an unjust tongue. There is deceit in the heart of one who imagines wickedness, but those who wish for peace will rejoice. Nothing unjust pleases a just man, but the ungodly are filled with evils. Lying lips are an abomination to the Lord, but one who acts faithfully is accepted by him.

On Wednesday of the Fourth Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

We worship your Cross, O Master, * and we glorify your holy Resurrection.

Prokeimenon in the 6th Tone. Psalm 69.

Let all who seek you, O God, rejoice and be glad in you.

Verse: O God, come to my help.

The Reading is from the Prophecy of Isaias.

[26,21 & 27,1-9]

[Most of this passage makes little sense in the LXX, which seems scarcely to have understood the Hebrew at all.]

See, the Lord is bringing his wrath from the holy place upon those who dwell on the land, and the land will uncover its blood and will not cover those who are slain upon it. [27:1] On that day God will bring his holy, great and strong sword upon the dragon, the serpent that flees, upon the dragon, the crooked serpent, and he will destroy the dragon. On that day a fair vine, a desire to make a beginning concerning it. I am a strong city, a city besieged, in vain shall I water it; for it will be captured by night, while by day its wall shall fall. There is no woman who has not taken hold of it. Who will set me to guard a reed in a field? Because of this enemy I have set it aside. Therefore because of this the Lord has done all the things that he appointed. I have been burnt up, those who dwell in it will cry out, Let us make peace with him, let us make peace. Those who are coming are children of Jacob; Israel will sprout and blossom and the inhabited world will be filled with his fruit. Shall he be smitten as he himself smote, and as he himself destroyed shall he be destroyed? Fighting and reviling he will send them away. Are you not the one who meditated with a harsh spirit to destroy them with a spirit of rage? Therefore the iniquity of Jacob will be taken away and this will be his blessing when I have taken away his sin, when they have broken all the stones of the altars in pieces like fine dust; and their trees will not remain and their idols will be cut down like distant thicket.

Prokeimenon in the 6th Tone. Psalm 70.

In you, Lord, I have hoped; let me not be put to shame for ever.

Verse: In your righteousness deliver me and rescue me.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 71.

Blessed is the Lord the God of Israel, * who alone works wonders.

Verse: O God, give your judgement to the king and your justice to the son of the king.

The Reading is from Genesis.

[9,18-29 & 10,1]

These are the sons of Noл, who came out of the ark, Sem, Cham and Iapheth; Cham was the father of Canaan. These are the three sons of Noл; from these were men scattered over all the earth. And Noл began to be a farmer of the land, and he planted a vine; and he drank of the wine and became drunk and lay naked in his house. And Cham the father of Canaan saw the nakedness of his father and went out and told his two brothers outside. And Sem and Iapheth took a garment and put it on both their backs and walked backwards and covered up the nakedness of their father; and with their face backwards they did not see the nakedness of their father. But Noл awoke from the wine and realized what his younger son had done and he said, Canaan is accursed; he shall a servant boy to his brothers. And he said, 'Blessed is Sem, and Canaan shall be his servant boy. May God broaden Iapheth, and may he dwell in the houses of Sem and let Canaan be his servant'. Noл lived three hundred and fifty years after the flood. And all the days of Noл were nine hundred and fifty years, and he died. [10:1] These are the generations of the sons of Noл: Sem, Cham and Iapheth, and sons were born to them after the flood.

Prokeimenon in the 4th Tone. Psalm 72.

It is good for me to cling to God; * to place my hope in the Lord.

Verse: How good God is to Israel, to those who are upright in heart.

The Reading is from Proverbs.

[12,23-28 & 13,1-9]

A man of understanding is a throne of perception, but the heart of fools will encounter curses. The hand of chosen ones will easily obtain might, but the deceitful will be for prey. A fearful word troubles the heart of the just, but a good message makes him glad. A just arbitrator will his own friend, but the opinions of the ungodly are unfair. Evils will pursue those who sin, while the way of the ungodly will lead them astray. The deceitful will catch no wild game, but a pure man is a precious possession. In ways of righteousness is life, but ways of those who remember wrongs lead to death. [13:1] A clever son is obedient to his father, but a disobedient son is for destruction. The good eats from the fruits of justice, but the souls of transgressors perish unripe. One who guards his mouth will preserve his own soul, but one that has hasty lips will terrify himself. Every idle person lives in desires, but the hands of the brave are diligent. The just hates an unjust word, but the ungodly is put to shame and will not have boldness to speak. Justice guards the innocent, while sin makes the impious worthless. There are those who enrich themselves, though they have nothing, and there are those who humble themselves amid great wealth. His own wealth is a ransom of a man's life, but the poor does not undergo threatening. There is always light for the just, but light is quenched for the ungodly. Deceitful souls go astray in sins, but the just show pity and mercy.

On Thursday of the 4th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

We worship your Cross, O Master, * and we glorify your holy Resurrection.

Prokeimenon in the 4th Tone. Psalm 73.

God is our King before the ages. * He has worked salvation in the midst of the earth.

Verse: Why, O God , have you finally rejected us? Why has your anger been enraged against the sheep of your pasture?

The Reading is from the Prophecy of Isaias.

[28,14-22]

Thus says the Lord: Hear the word of the Lord, you afflicted [The Hebrew has 'men of scorning', i.e. 'scorners', on which Schleusner comments 'ex interpretatione admodum inepta'. It is not clear whether the LXX understands that two groups or one are being addressed. The punctuation of the various editions implies two.] men and you rulers of this people which is in Jerusalem. Because you said, 'We have made a covenant with Hell and agreements with Death. If a raging storm passes by, it will not come upon us. We have made falsehood our hope, and we will be sheltered by falsehood', therefore thus says the Lord, the Lord. See, I am laying for the foundations of Sion a costly Stone, chosen, a corner-stone, precious for its foundations. And one who believes in it will not be put to shame. And I will set judgement for hope, but my compassion for balances [The Hebrew here means 'a plummet', but the Greek word can also mean 'staging posts' or 'lodgings'.] And those that trust vainly in falsehood, because the storm will not pass you by. And will it not remove your covenant of death? And hope you have in Hell will in no way remain. If a raging storm comes against you, you will be like a pavement for it. When it passes by, it will take you, because morning by morning it will pass by day, and in the night there will be an evil hope. Learn to hear, you the distressed; we cannot fight, while we are too weak for us to be gathered. The will raise you up like a mountain of the ungodly, and he will be in the valley of Gabaon. With fury he will do his works, a work of bitterness. While his wrath will do what is unheard of, and its bitterness will be unheard of. And do rejoice nor let your bonds be strong, because I have heard from the Lord Sabaoth things accomplished and cut short, which he will do over the whole earth.

Prokeimenon in the 4th Tone. Psalm 74.

But I will rejoice for ever; * I will chant to the God of Jacob.

Verse: We will give you thanks, O God. We will give you thanks and call upon your name, and I will recount all your wonders.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 75.

Make your vows to the Lord, * and pay them.

Verse: God is known in Judea; his great name in Israel.

The Reading is from Genesis.

[10,32 & 11,1-9]

These are tribes of the sons of Noл according to their generations, according to their nations. From these the islands [This word is not in the Hebrew.] of the nations were scattered on the earth after the flood. [11,1] And the whole earth was of one tongue and one language. And it came to pass as they moved from the east that they found a plain in the land of Senaar and they dwelt there. And they said to one another, 'Come, let us make bricks and bake them in fire'. And brick became as stone for them, and bitumen as mortar. And they said, 'Come, let us build ourselves a city and a tower, whose top will reach to haven, and let us make a name for ourselves before we are scattered over the face of the whole earth. And the Lord God came down to see the city and the tower which the children of men had built. And the Lord said, 'See, they are all one race and one tongue, and they have begun to do this, and now nothing of all that they want to do will fail. Come, let us go down and confound their speech there, so that each one may not understand their neighbour's language.' And the Lord God scattered them from there over the face of the whole earth. And they stopped building the city and the tower. And so its name was called 'Confusion', because it was there that the Lord God confounded the

tongues of the whole earth, and it was from there that the Lord God scattered them over the face of the whole earth.

Prokeimenon in the 7th Tone. Psalm 76.

I called to the Lord with my voice, * with my voice to God and he heard me.

Verse: In the day of my trouble I sought the Lord.

The Reading is from Proverbs.

[13,19-25 & 14,1-6]

The desires of the godly delight the soul, but the works of the ungodly are far from knowledge. One who walks with the wise will be wise, but one who walks with fools will be known. Evils will pursue those who sin, but good things will overtake the just. A good man will inherit children's children, but the wealth of the ungodly will be laid up for the just. The just will spend many years in wealth, but the unjust will perish suddenly. One who spares his own rod hates his own child, but one who loves chastens it with care. A just person eats and satisfies their soul, but the souls of the ungodly are in want. [14,1] Wise women build houses, but the foolish one razes them to the ground with her own hands. One who walks uprightly fears the Lord, but one who is crooked in his ways will be dishonoured. From the mouth of fools comes a rod of pride, but the lips of the wise will guard them. Where there are no oxen, the mangers are clean; but where there is much produce, the strength of the ox is manifest. A faithful witness will not lie, but an unjust witness kindles lies. You will look for wisdom from the wicked and not find it, but from the prudent knowledge is easy.

On Friday of the Fourth Week.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

We worship your Cross, O Master, * and we glorify your holy Resurrection.

Prokeimenon in the 6th Tone. Psalm 77.

He is compassionate and forgives their sins, * and will not destroy them.

Verse: Give heed to my law, my people; incline your ear to the words of my mouth.

The Reading is from the Prophecy of Isaias.

[29,13-23]

Thus says the Lord, This people draws near me with their mouth and honour me with their lips, but their heart is far away from me, and in vain they honour me, teaching the commands and teachings of men. Therefore, behold, I will proceed to remove this people, and I will remove them and I will destroy the wisdom of the wise and conceal the understanding of those who understand. Woe to those who make their counsel deep and not by the Lord. Woe to those who make their counsel in secret, whose deeds are in the dark, and who will say, 'Who has seen us? Who will know us, or what we do?' Will you not be reckoned as potter's clay? Will what is fashioned say to the one who fashions it, 'You did not fashion me'? Or the thing made should say to its maker, 'You did not make me wisely'? Is it not yet a little while and Lebanon shall be changed like the mountain of Chermel, and Chermel be reckoned as a forest? In that day the deaf will hear the words of a book, and those in darkness and the eyes of the blind in the mist will see. The poor will rejoice with gladness because of the Lord, and those without hope among men will be filled with gladness. The lawless has failed and the proud has perished and those who transgress wickedly have been destroyed and those who make people sin by word, and they will make those who reprove in the gates a stumbling block, because they have unjustly perverted the just. Therefore thus says the Lord concerning the house of Jacob, whom he set apart out of Abraham, 'Jacob will not now be ashamed, nor will Israel change his countenance. But when their children see my works, for my sake they will hallow my name and hallow the Holy One of Jacob and fear the God of Israel.

Prokeimenon in the 5th Tone. Psalm 78.

Help us, O God our Saviour * for the glory of your name.

Verse: O God, the nations have entered your inheritance, defiled your holy temple, made Jerusalem a garden shed.

Today too the veneration of Cross takes place after the dismissal of the Hours, exactly as on Sunday. Then the Precious Cross is removed.

At Vespers.

Prokeimenon in the 4th Tone. Psalm 79.

You who are seated upon the Cherubim, * manifest yourself.

Verse: Shepherd of Israel, attend, you who guide Joseph like a sheep.

The Reading is from Genesis.

[12,1-7]

The Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation, and I will bless you, and make your name great, and you will be blessed. I will bless those who bless you, and those who curse you I will curse; and in you all the tribes of the earth will be blessed.' So Abram went, as the Lord God had told him; and Lot went with him. Abram was seventy-five years old when he departed from Charan. And Abram took Sara his wife, and Lot his brother's son, and all their possessions which they had gathered, and every person that they had gathered in Charan; and they set out to go to the land of Canaan. And Abram journeyed through the length of the land to the place at Shechem, to the high oak. At that time the Canaanites inhabited the land. And the Lord appeared to Abram, and said to him, 'To your descendants I will give this land.' So he built there an altar to the Lord, who had appeared to him.

Prokeimenon in the 2nd Tone. Psalm 80.

Rejoice in God our helper; * shout with joy to the God of Jacob.

Verse: Take a psalm and sound the timbrel, a pleasant psaltery with a harp.

The Reading is from Proverbs.

[14,15-26]

The simple believes every word, but the prudent goes to repentance. The wise fears and has turned away from evil, but the fool trusting in himself mixes with the ungodly. A person of quick temper acts thoughtlessly, but a prudent one bears many things. Fools will have wickedness as their portion, but the prudent will take hold of understanding. The evil will bow before the good, the impious will serve at the gates of the just. Friends will hate poor friends, but the rich has many friends. One who dishonours paupers commits sin, but one who has mercy on the poor is blessed. Those who go astray devise evils, but the good devise mercy and truth. Devisers of evils do not know mercy, but acts of mercy and faithfulness are with the devisers of good. With everyone who cares there is abundance, but the pleasure seeker and the callous will be in want. The crown of the wise is their wealth, but occupation of fools is wicked. A faithful witness will deliver a soul from evils, but a trickster kindles lies. In the fear of the Lord is hope of strength, while he leaves to his children a support of peace.

And the rest of the Liturgy of the Presanctified.

On Monday of the Fifth Week.

At the Trithekti.

Troparion of the Prophecy. Tone 3.

Because our iniquities have risen up against us, arise, Lord, help us; * for you are our Father, and we know no other but you.

Prokeimenon in the 8th Tone. Psalm 83.

Your altars, O Lord of powers, * my King and my God.

Verse: How beloved are your dwellings, O Lord of powers!

The Reading is from the Prophecy of Isaias.

[37,33-38 & 38,1-6]

Thus says the Lord concerning the king of Assyria: He shall not enter this city, nor shoot an arrow against it, nor come before it with a shield, nor cast up a siege ramp against it. But by the way that he came, by the same he shall return; and he shall not enter this city. Thus says the Lord: For I will defend this city to save it, for my own sake and for the sake of my servant David. Then an Angel of the Lord went out and struck down one hundred and eighty-five thousand in the camp of the Assyrians. When morning dawned, they were all dead. Then King Senachereim of Assyria turned and departed, and dwelt in Nineve. As he was worshipping in the house of his tutelary god Nasarach, his sons Adramelech and Sarasar struck him down with swords, and escaped into the land of Armenia. His son Asordan succeeded him. [38,1] It came to pass at that time that Ezekias became sick and was at the point of death. And the prophet Isaias, son of Amos, came to him, and said to him, 'Thus says the Lord: Set your house in order, for you shall die. You will not live.' Then Ezekias turned his face to the wall, and prayed to the Lord, saying, 'Remember, Lord, how I have walked before you in truth with a true heart, and have done what is pleasing in your sight'. And Ezekias wept bitterly. Then the word of the Lord came to Isaias: Go and say to Ezekias, 'Thus says the Lord, the God of your father David: I have heard your prayer, and I have seen your tears. See, I am adding fifteen years to your time. I will deliver you and this city out of the hand of the king of Assyria, and defend this city.'

Prokeimenon in the 8th Tone. Psalm 84.

Lord, show us your mercy, * and grant us your salvation.

Verse: You were well pleased with your land, O Lord, you turned away the captivity of Jacob.

At Vespers.

Prokeimenon in the 4th Tone. Psalm 85.

Guide me, Lord, in your way, * and I shall walk in your truth.

Verse: Incline your ear, O Lord, and hear me.

The Reading is from Genesis.

[13,12-18]

Abram settled in the land of Canaan, while Lot settled in a city of the people of the region and dwelt in Sodom. Now the people of Sodom were evil, great sinners before God. God said to Abram after Lot had separated from him, Raise your eyes, and look from the place where you are now, northward and southward and eastward and seaward; for all the land that you see I will give to you and to your offspring for ever. I will make your offspring like the sand of the earth. If anyone can count the sand of the earth, your offspring will also be counted. Rise up, walk through the length and the breadth of the land, for I will give it to you and to your seed for ever. So Abram moved his tent, and came and settled by the oak of Mambre, which was at Hebron; and there he built an altar to the Lord.

Prokeimenon in the 4th Tone. Psalm 86.

The Lord loves the gates of Sion * more than all the tabernacles of Jacob.

Verse: His foundations are in the holy mountains.

The Reading is from Proverbs.

[14,27-35 & 15,1-4]

The fear of the Lord is a fountain of life, it makes one avoid the snares of death. The glory of a king is a multitude of people; without people a prince is ruined. One who is long suffering has great understanding, but one who has a hasty temper is mightily senseless. One whose spirit is meek is a physician of the heart, but a sensitive heart makes the bones rot. Those

who oppress the poor insult their Maker, but those who honour him take pity on the needy. The ungodly will be driven away by their evil-doing, but one who trusts in his own integrity is righteous. Wisdom takes her rest in the good heart of a man, but it is not known in the heart of fools. Righteousness exalts a nation, but sins diminish tribes. An understanding servant has the king's favour, while by his good behaviour he removes disgrace. [15,1] Anger slays even wise men, but a submissive answer turns away wrath, while a grievous word stirs up anger. The tongue of the wise knows what is good, but the mouth of fools declares wickedness. The eyes of the Lord in every place keep watch on the wicked and the good. A tongue which heals is a tree of life, and one who watches over it will be filled with spirit.

On Tuesday of the Fifth Week.

At the Trithekti.

Troparion of the Prophecy. Tone 3.

The God of Jacob is our helper * and our defender in a day of trouble.

Prokeimenon in the 6th Tone. Psalm 87.

I am poor * and in toils since my youth.

Verse: Lord God of my salvation I have cried to you by day.

The Reading is from the Prophecy of Isaias.

[40,18-31]

Thus says the Lord: To what have you likened the Lord, and to what likeness have you likened him? Has the craftsman not made an image, or the goldsmith melted gold, gilded it over and made it a likeness? For the craftsman chooses wood that will not rot and wisely seeks how he will set up his image so that it may not be shaken. Will you not know? Will you not hear? Was it not declared to you from the beginning? Have you not known

the foundations of the earth? The one who hold fast the circle of the earth and those who dwell on it are like locusts. The one who set up the heaven like a chamber and stretched it out like a tent to dwell in. The one who appoints rulers to rule as nothing, who made the earth as nothing. For they shall not plant, nor shall they sow, nor shall their root take root into the earth. He blew on them and they withered, and a squall will take them like sticks. Now therefore to what have you likened me and I shall be exalted? said the Holy One. Lift up your eyes to the height and see, who has displayed all these things? He who brings forth his array by number will call them all by name. From his great glory and by the might of his strength nothing has escaped you. For do not say, Jacob, and why have you spoken, Israel: My way has been concealed from God, and my God has taken away judgement and has departed? And now, have you not known if you have not heard? The eternal God, the God who formed the extremities of the earth, will not hunger nor toil, nor is there any searching of his understanding. He gives strength to the hungry and grief to those who are not suffering. For the young will hunger and youths will toil and the chosen will be without strength. But those who wait on God will renew their strength.

Prokeimenon in the 6th Tone. Psalm 88.

The heavens will declare your wonders, * and your truth in the church of the saints.

Verse: I will sing of your mercies, Lord, to generation and generation.

At Vespers.

Prokeimenon in the 4th Tone. Psalm 89.

[Most unusually this Prokeimenon consists of the first and last verses of the psalm.]

Lord, you have been our refuge * from generation to generation.

Verse: And let the brightness of the Lord our God be upon us, and direct the works of our hands.

The Reading is from Genesis.

[15,1-15]

And the word of the Lord came to Abram in a vision saying, 'Fear not, Abram, I am shielding you. Your reward will be exceedingly great.' But Abram said, 'Master, Lord, what will you give me? I am departing childless, while the son of Masek my home-born female slave, this Eliezer of Damascus <will inherit>'. And Abram said, 'Since you have given me no seed my home-born slave will inherit from me.' And the voice of the Lord came to him immediately, saying, 'He will not inherit, but one who will come forth from you, he will inherit from you'. And he led him outside and said to him, 'Look up to heaven and count the stars, if you can count them up'. And he said, 'So shall your seed be'. And Abram believed God and it was reckoned to him for righteousness. And he said to him, 'I am God who brought you out of the land of the Chaldeans so as to give you this land as your inheritance.' But he said, 'Master Lord, how will I know that I will inherit it?' And he said to him, 'Take me a three year old heifer and a three year old she-goat and a three year old ram and a dove and a pigeon.' He took all these and split them down the middle and set them opposite one another, but the birds he did not split. But birds came down on the divided parts and Abram sat [The LXX seems to have understood the Hebrew verb to have been *ysb* rather than *nsb*. In an unpointed text, which is of course what the LXX translator would have had, there would in this context be no difference in the spelling of the Hebrew.] with them. About sunset a trance fell on Abram, and behold, a great darkness fell on him, and it was said to Abram, 'You will surely know that your seed will be a sojourner in a land not their own, and they will enslave them and ill treat them and humiliate them for four hundred years. But the nation whom ever they will be slave to I will judge. But after these things they will come out here with much baggage. But you will go to your fathers in peace, nourished in a good old age.'

Prokeimenon in the 5th Tone. Psalm 90.

One who dwells in the help of the Most High, * will encamp under the protection of the God of heaven.

Verse: Will say to the Lord: You are my helper and my refuge; my God and I will trust in him.

The Reading is from Proverbs.

[15,7-19]

The lips of the wise are bound by discretion, but the hearts of fools are not safe. The sacrifices of the ungodly are an abomination to the Lord, but the prayers of the upright are acceptable with him. An abomination to the Lord are the ways of the ungodly, but he loves those who pursue righteousness. The instruction of the innocent is known by those who pass by, but those who hate reproofs come to their end disgracefully. Hell and destruction are manifest to the Lord, how then shall not human hearts be also? An uninstructed person will not love those who rebuke him, but he will not converse with the wise. When the heart is glad the face is cheerful, but when it is in sorrows the face is sad. An upright heart seeks discretion, but the mouth of the uninstructed will know evils. The eyes of the evil look for evils all the time, but the good are always still. Better a small portion with fear of the Lord, than great treasures with no fear. Better entertainment of vegetables with friendship and grace than a spread of calves with enmity. An irate person prepares fights, but a long suffering one calms even a fight that is imminent. A long suffering person extinguishes quarrels, but an ungodly one rather stirs them up. The ways of the idle are strewn with thorns, but those of the hardworking are smoothed.

On Wednesday of the 5th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 1.

Be entreated by the sufferings which the Saints endure for you, O Lord; * and heal all our pains we beg, O Lover of mankind.

Prokeimenon in the 4th Tone. Psalm 91.

It is good to give thanks to the Lord, * and to sing to your name, O Most High.

Verse: To declare your love in the morning, and your truth each day. [The LXX in fact has 'in the night', but in the liturgical use of this verse 'night is often replaced by 'day' .]

The Reading is from the Prophecy of Isaias.

[41,4-14]

Thus says the Lord: I am first and for what is to come I am. The nations saw and were afraid, the ends of the earth drew near and came together, each one judging to help his neighbour and his brother, and he will say, 'The craftsman has become strong and the bronze smith striking with the hammer and forging'. Then he will say, 'It is a good join and they have fastened them with nails, they will fix them and they will not be moved'. You are my servant, I have chosen you and I have not abandoned you. Do not be afraid, for I am with you. Do not go astray, for I am your God who gives you strength and I have helped you and made you safe with my just right hand. See, all those who oppose you will be put to shame and turned back, for they will be as though they did not exist and all your opponents will perish. You will look for them and not find those who rage like drunkards against you, for those who make war on you will be as though they did not exist and they will not be. Because I am your God who gives might to your right hand and who says to you: Do not be afraid Jacob, Israel few in number. I have helped you, Israel, I the God who rescues you.

Prokeimenon in the 4th Tone. Psalm 92.

The Lord is king, * he has robed himself in majesty.

Verse: The Lord has robed and girded himself with power.

At Vespers.

Prokeimenon in the 4th Tone. Psalm 93.

The Lord is a God of vengeance, * the God of vengeance has spoken boldly.

Verse: Be exalted, you who judge the earth, give the proud their due reward.

The Reading is from Genesis.

[17,1-9]

When Abram was ninety nine years old the Lord appeared to him and said, 'I am your God; be well-pleasing before me and be blameless, and I will establish my covenant between me and you and I will multiply you greatly.' And Abram fell on his face and God spoke to him saying, 'See, my covenant is with you, and you will be the father of many nations. And your name will no longer be called Abram, but your name will be Abraham, because I have made you the father of many nations. And I will increase you greatly and I will make nations from you and kings will come forth from you. And I will set my covenant between you and your seed after you to all generations for an eternal covenant, for me to be your God and that of your seed after you. And I will give you and your seed the land on which you are dwelling, all the land of Canaan for an everlasting possession, and I shall be God for them'. And God said to Abraham, 'You are to keep my covenant, you and your seed after to all their generations.'

Prokeimenon in the 6th Tone. Psalm 95.
[For some reason Psalm 94 is omitted from the series of Prokeimena.]

Sing to the Lord a new song, * sing to the Lord all the earth.

Verse: Sing to the Lord, bless his name; day after day proclaim his salvation.

The Reading is from Proverbs.

[15,20-34 & 16,3-9]
[The reading is in fact continuous, but the arrangement of the verses differs widely between the MT and the LXX at this point.]

A wise son gives his father joy, but a foolish son sneers at his mother. The paths of the senseless lack intelligence, but a prudent man walks straight. Those who do not honour councils postpone thoughts, but counsel dwells in the hearts of those who take counsel. The wicked will in no way obey it, nor will he say anything appropriate or for the common good. The thoughts of the wise are ways of life, that turning aside he may be saved from Hell. The Lord pulls down the houses of scorners, but establishes the border of widows. An unjust thought is an abomination to the Lord, but the sayings of the pure are reverenced. One who receives bribes destroys himself, but the person who hates to take bribes will be saved. Sins are purged away by almsgiving and faithful dealings, [The pious baronet notes that this most unprotestant verse is not in the Hebrew, 'nor any such doctrine'! The verse occurs as 16:6 in the Hebrew in a somewhat different form.] but by fear of the Lord everyone turns from evil. The hearts of the righteous meditate faithfulness, but the mouth of the ungodly gives wicked answers. The ways of just men are acceptable to the Lord, while through them even enemies become friends. God goes far away from the ungodly, but hearkens to prayers of the just. Better a small income with justice than large receipts with injustice. Let the heart of a man consider what is just, that his steps may be set right by God. An eye that sees rightly rejoices the heart, while a good reputation fattens the bones. One who rejects instruction hates himself, but one who guards reproofs loves his own soul. Fear of God is instruction and wisdom, and the beginning of glory will answer it. All the works of the humble are manifest with God, while the ungodly will perish in an evil day. Everyone who is proud hearted is unclean with God, and one who strikes hands with hand will not be held guiltless. The beginning of a good way is to do what is just, it is more acceptable to the Lord than sacrificing sacrifices. One who seeks the Lord will find knowledge with justice, while those who seek him rightly will find peace. All the works of the Lord are done with justice, but the ungodly is kept for an evil day.

And the rest of the Office of the Presanctified.
In the Refectory we take wine. We sing Compline in our cells.

On Thursday of the 5th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 8.

Compassionate, long suffering, Almighty Lord, * send down your mercy on your people.

Prokeimenon in the 8th Tone. Psalm 96.

The Lord is king, * let the earth be glad.

Verse: Let all his Angels worship him.

The Reading is from the Prophecy of Isaias.

[42,5-16]

Thus says the Lord, who made the heaven and fixed it, who established the earth and the things in it and who gives breath to the people upon it and spirit to those who tread it. I the Lord God called you in righteousness and I will take your hand and give you strength and I have given you as a covenant of a race, for a light of nations to open the eyes of the blind to lead out those who have been bound and those who sit on darkness from prison. I am the Lord God, this is my name; I will not give my glory to another nor my virtues to carved idols. See, the things from the beginning have come, and new things, which I am declaring, and which have been shown us [The Triodion follows the reading of Q, which is not recorded by Rahlfs. The other uncials have the correct reading.] before they are declared. Sing to the Lord a new hymn you his dominion; glorify his Name from the extremity of the earth, you who go down to the sea and sail it, you islands and you who inhabit them. Let the wilderness be glad and its villages, its hamlets and the inhabitants of Kedar. Those who inhabit the rock will rejoice, from the peaks of the mountains they will shout; they will give glory to God, they will declare his virtues to the islands. The Lord God of powers will come forth and crush war, he will rouse zeal and cry out against his enemies with strength. I have kept silent, shall I also keep be

silent always and forbear I have endured like a woman in childbirth, I will amaze and wither at the same time. I will make mountains and hills and all their grass wither. I will make rivers into islands and dry up pools. And I will bring the blind by a way that they did not know, and I will make them tread paths of which they had no knowledge. I will turn darkness into light for them and their crooked places into straight. I will do these things and I will not desert them.

Prokeimenon in the 6th Tone. Psalm 97.

Sing to the Lord a new song, * for the Lord has done wondrous things.

Verse: Shout with joy to God all the earth, sing and rejoice and chant.

At Vespers.

Evening Prokeimenon in the 7th Tone. Psalm 98.

[This is one of the traditional Psalms for the Cross, which conveniently falls on a Friday. Or does this explain the omission of Psalm 94 earlier in the week? Probably not, since it would in that case have been the second Prokeimenon for this evening]

Exalt the Lord our God, and worship at his footstool, * for he is holy.

Verse: The Lord is king, let the peoples rage; he is seated on the Cherubim, let the earth be shaken.

The Reading is from Genesis.

[18,20-33]

The Lord said, 'The cry of Sodom and Gomorra has been increased before me, and their sins are exceedingly great. Therefore I will go down and see if they completely correspond to their cry which comes to me, but if not, that I may know it.' And the men turned away from there and came to Sodom. But Abraham was still standing before the Lord. And coming near Abraham said, 'Will you destroy the just with the godless and shall the just be as the godless? If there are fifty just in the city will you destroy

them? Will you not spare the whole place for the sake of fifty just, if there are in it? By no means should you act in this way, to slay the just like the ungodly. By no means. You judge the whole earth, will you not act with judgement?' The Lord said, 'If there are fifty just in the city of Sodom I will spare the whole city and the whole place for their sake.' And Abraham answered and said, 'Now I have begun to speak to my Lord, I who am but earth and ashes. If there should be less than fifty just, but forty five, will you destroy the whole city for the sake of those five?' And he said, 'I will not destroy it if I find there forty five.' And he continued to speak to him and said, 'But if there are found there forty?' And he said, 'I will not destroy for the sake of the forty.' And he said,' Will there be anything if I speak? If thirty are found there?' And he said, 'I will not destroy for the sake of the thirty'. And he said, 'Since I am able to speak to the Lord; if there be found there twenty?' And he said, 'I will not destroy if I find twenty there.' And he said, 'Will there be anything, Lord, if I speak yet once more. If ten be found there?' And he said, 'I will not destroy for the sake of ten.' Then the Lord departed when he had ceased speaking to Abraham. And Abraham returned to his place.

Prokeimenon in the 6th Tone. Psalm 99.

Shout with joy to the Lord * all the earth.

Verse: Serve the Lord with gladness, enter his presence with joy.

The Reading is from Proverbs.

[16,17-33 & 17,1-17]

One who accepts instruction will be among good things, while one who guards reproofs will be made wise. One who guards his own ways will preserve his own soul, while one who loves his life will spare his mouth. Pride goes before destruction, folly before a fall. Better one who is meek spirited with humility than one who shares out spoils with scorners. One who has understanding in affairs will be a discoverer of good things, while one who trusts in God is blessed. People call the wise and understanding worthless, but they who are sweet in word will hear more. Understanding is a source of life to its possessors, but the instruction of fools is evil. The

heart of the wise will discern things from his own mouth, while on his lips he will wear knowledge. Good words are honeycombs, its sweetness a healing of the soul. There are ways that seem right to a man, their ends however look on the depth of Hell. A man in labours labours for himself and forces out his own ruin, the perverse however wears ruin on his own mouth. A foolish man digs evils for himself, treasures up fire on his own lips. A perverse man spreads evils and will light a torch of guile with evils and he parts friends. A lawless man puts friends to the test and leads them by ways that are not good. One who fixes his eyes thinks on perverse things, while his lips define all evils. Such a one is a furnace of wickedness. Old age is a crown to boast of, it is found in ways of righteousness. Better a long suffering man than a strong one, one who governs his temper than one who captures a city. Everything comes into the lap of the unjust, everything that is just from the Lord. [17,1] Better a crust with peace than a house full of many good things and unjust sacrifices with conflict. A wise servant will hold sway over foolish masters, and will share portions among brothers. As silver and gold are tested in a furnace so are chosen hearts with the Lord. The wicked obeys the tongue of transgressors, but the just does not attend to lying lips. One who laughs at the poor provokes the one who made him, while one who rejoices at one who is destroyed will not be guiltless, but one who has pity will find mercy. Children's children are a crown for the old, while their fathers are the children's boast. The faithful has the whole world of money, but the unfaithful has not a farthing. Faithful lips will not suit a fool, nor lying lips the righteous. For those who use it instruction is a reward of graces, while wherever it turns it will prosper. One who conceals injustices seeks friendship; but one who hates to conceal them will separates friends and kinsfolk. A threat crushes the heart of the prudent, but a fool when flogged feels nothing. Every wicked person stirs up strife, but the Lord will send out against him a merciless messenger [Or 'angel']. Care will befall a man of sense, but fools will discuss evil things. Whoever rewards evils for good things, evils will not be removed from his house. A rule of justice gives authority to words, but conflict and strife precede want. One who judges the unjust to be just, but the just to be unjust is unclean and abominable to God. Why does the fool have money? For the senseless is unable to purchase wisdom. One who makes his house high is seeking ruin, while

one who neglects to learn will fall into evils. At every moment have a friend, and let brothers be useful in times of need.

And the rest of the Office of the Liturgy of the Presanctified, at which we take communion of the holy mysteries of Christ.

Note that if the Annunciation falls on this day the Office of the Great Canon is anticipated to Tuesday, that is Monday evening, but the Feast is not transferred.

On Friday of the 5th Week.

At the Trithekti.

Troparion of the Prophecy. Tone 5.

You are greatly to be praised Christ our God, who shake the earth to make those who dwell in it turn back and be saved, and you establish it again through your own loving kindness and ineffable compassion. * At the prayers of the Mother of God have mercy on us.

Prokeimenon in the 6th Tone. Psalm 100.

I will sing to you, O Lord, * of mercy and judgement.

Verse: I will chant and be wise on a blameless way.

The Reading is from the Prophecy of Isaias.

[45,11-17]

Thus says the Lord God, the Holy One of Israel who made the things that are to come: Ask me about my sons and about my daughters, and about the works of my hands command me. I made the earth and mankind upon it; I with my hand established the heaven, I gave commandment to all the stars. I raised him up with righteousness to be king, and all his ways are upright. He will build my city and turn back the captivity of my people not

with ransoms nor with gifts, says the Lord Sabaoth. Thus says the Lord: Egypt has toiled and the merchandise of the Ethiopians, and the Sabeans, lofty men, will pass over to you and will do reverence to you and make their prayer by you; because God is in you and their is no God beside you. For you are God and we did not know, the God of Israel, the Saviour. All those who oppose him will be put to shame and will walk in shame. Keep a feast of dedication to me you islands. Israel is being saved by the Lord with an eternal salvation; they will not be put to shame nor will they be turned back again for ever, says the Lord Almighty.

Prokeimenon in the 4th Tone. Psalm 101.

Lord, hearken to my prayer, * and let my cry come to you.

Verse: Do not turn your face from me; in the day I am afflicted incline your ear to me; in the day when I call upon you hearken to me speedily.

At Vespers.

Evening Prokeimenon in the 4th Tone. Psalm 102.

The Lord is compassionate and merciful, * long suffering and of great mercy.

Verse: Bless the Lord, O my soul, and all that is within me bless his holy name.

The Reading is from Genesis.

[22,1-18]

It came to pass after these things that God tested Abraham and said to him, 'Abraham, Abraham.' He said, 'Here I am.' And he said, 'Take your son, your beloved, whom you love, Isaac, and go to the high land and offer him there as a whole burnt offering on one of the mountains which I will tell you.' But Abraham arose in the morning and saddled his ass. He took with him two lads and Isaac his son and having split wood for a whole burnt offering he arose and went and came to the place of which God had

spoken to him on the third day. And Abraham lifted up his eyes and saw the place from afar. And Abraham said to his lads, 'Sit here with the ass while I and the lad will go over there and when we have worshipped we will return to you.' Abraham took the wood for the whole burnt offering and put it on Isaac his son, while he took in his hands both the fire and the knife, and they went the two of them together. Isaac said to his father Abraham, 'Father.' He said, 'What is it, child?' He said, 'See, here are fire and wood. Where is the sheep for the whole burnt offering?' Abraham said, 'God will see for himself to a sheep for the whole burnt offering, child.' They went both of them together and came to the place of which God had told him. And there Abraham built the altar and put the wood on it and he bound his son Isaac and put him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from heaven and said, 'Abraham, Abraham.' But he said, 'Here I am.' And he said, 'Do not lay your hand on the child nor do anything to him, for now I know that you fear God and you have not spared your beloved son for my sake.' And raising his eyes Abraham saw and see, a ram caught in a Sabek plant by the horns. And Abraham went and took the ram and offered it as a whole burnt offering instead of his son Isaac. And Abraham called the name of the place The Lord saw, so that they say today, on the mountain the Lord appeared. And the Angel of the Lord called Abraham a second time from heaven saying, 'By myself I have sworn, says the Lord, because you have done this thing and have not spared your beloved son for my sake, multiplying I will multiply you your seed like all the stars of heaven and like the sand which is beside the edge of the sea; and your seed will inherit the cities of their opponents. And in your seed all the nations of the earth will be blessed, in return for your obeying my voice.'

Prokeimenon in the 4th Tone. Psalm 103.

How magnificent are your works, O Lord, * with wisdom you have made them all.

Verse: Bless the Lord, O my soul. Lord my God, you are greatly magnified, you have clothed yourself with praise and majesty.

The Reading is from Proverbs.

[17,17b-28 & 18,1-5]

Let brothers be useful in time of need, for this they are born. A foolish man claps and rejoices at himself, like one who stands surety standing surety for his own friends. One who loves sin rejoices at conflicts, while the hard-hearted does not meet with the good. A man of changing tongue will fall into evils, while a foolish heart is a pain for the one who possesses it. A father is not made glad by a son without instruction, but a prudent son makes his mother glad. A glad heart creates good health, but the bones of a sorrowful man dry up. The ways of one who takes gifts in his bosom unjustly do not prosper, while the ungodly perverts ways of righteousness. The face of a wise man is intelligent, but the eyes of the fool go to the extremities of the earth. A foolish son is anger for his father and a grief for her who gave him birth. To punish a just man is not good, nor is it holy to plot against just princes. One who forbears to utter a harsh word is discreet, while a long suffering man is discreet. Wisdom will be imputed to a fool who asks for wisdom, while one who holds his peace will seem to be prudent. [18,1] A man who wishes to be parted from friends seeks excuses, but at every moment he will be subject to reproach. One who lacks sense has no need of wisdom, rather he is led by folly. Whenever the ungodly comes into a depth of evils he despises them, but dishonour and reproach come upon him. A word in a man's heart is deep water, while a river and a source of life well up. It is not good to marvel at the face of the ungodly, nor holy to pervert what is just in giving judgement.

And the rest of the Office of the Presanctified. At Compline we sing the Canon for the dead of the prevailing Tone and likewise that of the Saint of the day in the Menaion.

On Monday Before Palm Sunday.

At the Trithekti.

Troparion of the Prophecy. Tone 6.

This is the fearful day, O God, whose the evening we did not hope to reach; yet in your love for humankind you have counted us worthy to see it. * Thrice-Holy One, glory to you!

Prokeimenon in the 6th Tone. Psalm 104.

Let the heart of those * who seek the Lord be glad.

Verse: Give thanks to the Lord, and call upon his Name.

The Reading is from the Prophecy of Isaias.
[48,17–22 & 49,1–4]

Thus says the Lord, who delivered you, the Holy One of Israel: I am your God, I have shown how to find the way by which you should go. And if you had listened to my commandments, your peace would have been like a river, and your justice like the waves of the sea; your progeny would have been like the sand, and offspring of your womb like the dust of the earth; now you would never be cut off or your name destroyed from before me. Go forth from Babylon, as you flee from the Chaldeans; declare this with a shout of joy, let this be heard; proclaim it to the end of the earth; say, 'The Lord has delivered his servant Jacob!' And if they thirst, he will bring them through the desert; he will bring water out of the rock for them; the rock will be split open and water will gush out, and my people will drink. There is no joy, says the Lord, for the ungodly. [49,1] Listen to me, you islands, and attend, you nations. For a long time he will stand, says the Lord. He called my name from my mother's womb and made my mouth like a sharp sword and hid me in the shadow of his hand; he made me like a chosen arrow, he hid me in his quiver. And he said to me, 'You are my servant, Israel, and in you I will be glorified.' But I said, 'I have laboured in vain, I have given my strength for nothing and for futility; therefore my judgement is from the Lord, and my toil before my God.'

Prokeimenon in the 6th Tone. Psalm 105.

Blessed is the Lord, the God of Israel * from age to age.

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

At Vespers.

Prokeimenon in the 3rd Tone. Psalm 106.

Give thanks to the Lord for he is good, * for his mercy is for ever.

Verse: Let the redeemed of the Lord say it, whom he redeemed from the hand of the foe.

The Reading is from Genesis.
[27,1–41]

It came to pass that when Isaac was old and his eyes had become dim so that he could not see, he called Esau his elder son, and said to him, 'My son'; and he answered, 'Here I am.' He said, 'See, I have grown old and I do not know the day of my death. Now then, take your equipment, your quiver and your bow, and go out to the field, and hunt game for me, and prepare for me savoury food, such as I love, and bring it to me that I may eat; that my soul bless you before I die.' But Rebecca heard Isaac speaking to his son Esau. Esau went to the field to hunt for game for his father. But Rebecca said to her son Jacob, the younger, 'See, I heard your father speaking to your brother Esau, saying, "Bring me game, and prepare for me savoury food, that I may eat it, and bless you before the Lord before I die." Now therefore, my son, hear me as I command you. Go to the flock, and from there fetch me two fine, tender kids, and I will make them into savoury food for your father, such as he loves; and you shall bring it to your father to eat, so that your father may bless you before he dies.' But Jacob said to Rebecca his mother, 'My brother Esau is a hairy man, while I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him, and bring a curse upon myself and not a blessing.' His mother said to him, 'Upon me be your curse, my child; only obey my word, and go, bring them to me.' So he went and took them and brought them to his mother; and his mother prepared savoury food, such as his father loved. Then Rebecca took the best garments of Esau her elder son, the best ones which were by her in the

house, and put them on Jacob her younger son; and the skins of the kids she put upon his arms and upon the exposed part of his neck; and she gave the savoury food and the loaves, which she had prepared, into the hands of her son Jacob. So he took them in to his father. And he said, 'Father'; and he said, 'Here I am; who are you, my child?' Jacob said to his father, 'I am Esau your first-born. I have done as you commanded me me; now arise, sit up and eat of my game, that your soul may bless me.' But Isaac said to his son, 'How is that you have found so quickly, my child?' He answered, 'What the Lord your God put before me.' Then Isaac said to Jacob, 'Come near, that I may feel you, my son, to know whether you are my son Esau or not.' So Jacob went near to Isaac his father, who felt him and said, 'The voice is the voice of Jacob, but the hands are the hands of Esau.' And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him, and said, 'Are you my son Esau?' He answered, 'I am.' Then he said, 'Bring it to me, and I will eat of your game, my child,[20][1] that my soul may bless you.' So he brought it to him, and he ate; and he brought him wine, and he drank. Then his father Isaac said to him, 'Come near and kiss me, my child.' So he came near and kissed him; and he smelt the smell of his garments, and blessed him, and said, 'See, the smell of my son is as the smell of a full field which the Lord has blessed! May God give you of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine. Let nations serve you, and rulers bow down to you. Be lord over your brother, and your father's sons will bow down to you. The one who curses you is cursed, and the one who blesses you is blessed.' And it came to pass after Isaac had finished blessing Jacob his son, when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. He also prepared savoury food, and brought it to his father. And he said to his father, 'Let my father arise, and eat of his son's game, that your soul may bless me.' His father Isaac said to him, 'Who are you?' He answered, 'I am your son, your first-born, Esau.' Then Isaac was greatly amazed, and said, 'Who was it then that hunted game for me and brought it to me, and I ate of all of it before you came, and I have blessed him? And he shall be blessed.' When Esau

20[1] The Hebrew has the more subtle, 'of my son's game'. Some modern English versions, such as NAB and NIV, have adopted the LXX version.

heard his father Isaac's words, he cried out with an great and bitter cry, and said to his father, 'Bless me also, father!' But he said, 'Your brother came with guile, and took your blessing.' Esau said, 'Rightly he was named Jacob? For see he has supplanted me this second time. He took my birthright; and now he has taken my blessing.' Then Esau said to his father, 'Have you not a blessing left for me, father?' Isaac answered Esau, 'If I have made him your lord, and all his brothers his servants, and with corn and wine I have sustained him, what then can I do for you, my son?' Esau said to his father, 'Have you only one blessing, father? Bless me also, father.' But Isaac was stunned[21][2] and Esau lifted up his voice and wept. Then Isaac his father answered him and said, 'See, away from[22][3] the fatness of the earth shall your dwelling be, and away from the dew of heaven from on high. And you shall live by your sword, and you shall serve your brother; but the time will come when you will destroy and loose his yoke from your neck.' And Esau hated Jacob because of the blessing with which his father had blessed him.'

Prokeimenon in the 7th Tone. Psalm 107.

Be exalted, O God, above the heavens, * and your glory over all the earth.

Verse: My heart is ready, O God, my heart is ready. I will sing and chant with my glory.

21[2] This clause is not in the Hebrew and its meaning is not clear. The verb is very rare in classical Greek and means 'to pierce, stab or gouge'. But is more frequent in the passive and used metaphorically, 'to be stunned, bewildered', and even 'to be silenced'. In patristic Greek, of course, it takes on the meaning 'to be moved to repentance'; and the cognate noun, *katanyxis*, means 'compunction '. The meaning here, then, could be either 'stunned ', or 'deeply moved', or 'reduced to silence'. The NAB and the *Jerusalem Bible*, in both French and English, follow the Septuagint and give the verb the latter meaning. The Vulgate, followed by the Douai version, has

22[3] The Greek preposition *apo* presents a problem, as does the Hebrew. It could mean either 'from, of ', or 'away from, far from'. In the context the latter seems more likely and this is how most translators understand it.

The Reading is from Proverbs.
[19,16–25]

One who keeps a commandment guards their own life; but one who despises their own ways will perish. One who is merciful to the poor lends to the Lord, and he will repay him in accordance with his gift. Discipline your son for thus there will be good hope; do not be exalted in your soul to arrogance. A man who thinks evil will pay a great penalty; and if he commits injury he will lose his life. Listen, my son, to the instruction of your father, that you may become wise at your last days. Many are the thoughts in the heart of a man, but the purpose of the Lord endures for ever. Acts of mercy are fruit for a man, while a just beggar is better than a rich liar. The fear of the Lord leads to life for a man; but one without fear will encamp in places which knowledge does not visit. One who hides his hands in his bosom unjustly, will not even bring them to his mouth. When the pestilent is scourged, a fool becomes more astute. But if your chastise a prudent man, he will understand knowledge.

On Tuesday Before Palm Sunday.

At The Trithekti.

Troparion of the Prophecy. Tone 5.

You have given our City an invincible wall: the Virgin who gave you birth. * Through her we pray, O Saviour, rescue our souls from the evils that surround us.

Prokeimenon in the 8th Tone. Psalm 108.

Help me, Lord my God, * and save me in accordance with your mercy.

Verse: O God do not be silent at my praise, for the mouth of sinner and trickster has been opened against me.

The Reading is from the Prophecy of Isaias.
[49,6–10]

Thus says the Lord, I have given you as a covenant for a race, as a light for nations, for you to be as salvation to the end of the earth. Thus says the Lord, who delivered you, the God of Israel, 'Sanctify the one who despises his soul, who is abhorred by the nations, the slave of rulers. Kings shall see him and arise; rulers, and they shall worship him, because of the Lord; for the Holy One of Israel is faithful, and he chose you.' Thus says the Lord, 'In an acceptable time I heard you, in a day of salvation I helped you. And I fashioned you I and gave you as a covenant for nations, to establish the land, to apportion desolate heritages, saying to the prisoners, 'Come out,' to those who are in darkness, 'Be revealed.' They shall feed along all the ways, on all the paths shall be their pasture. They shall not hunger or thirst, neither scorching wind nor sun shall smite them, for he who has mercy on them will comfort them, and through springs of water he will lead them.

Prokeimenon. Tone 4. Psalm 109.

You are a priest for ever according to the order of Melchisedek.

Verse: The Lord said to my lord, Sit at my right hand, until I make your enemies a footstool for your feet.

At Vespers.

Prokeimenon in the 4th Tone. Psalm 110.

The fear of the Lord * is the beginning of wisdom.

Verse: I will give thanks to, O Lord, with my whole heart, in the council of the upright and in the congregation.

The Reading is from Genesis.
[31,3–16]

The Lord said to Jacob, 'Return to the land of your father and to your kindred, and I will be with you.' So Jacob sent and called Rachel and Leia into the field where his flocks were, and said to them, 'I see that your father's face, it is not as it was towards me yesterday and the day before. But the God of my father has been with me. You know that I have served your father with all my strength; yet your father has cheated me and changed my wages of ten lambs, but God did not permit him to harm me. If he said, "The spotted shall be your wages," then all the sheep bore spotted; and if he said, "The white shall be your wages," then all the sheep bore white. Thus God has taken away the your father's animals, and given them to me. And it came to pass, when the sheep had conceived and were with young, with my eyes I saw in a dream that the he-goats and rams mounting the ewes and the she-goats were striped, spotted, and mottled with ash-coloured spots. Then the angel of God said to me in the dream, 'Jacob, Jacob', and I said, 'Here I am! What is it?' And he said, 'With your eyes look up and see, the he-goats and rams that mount ewes and she-goats are striped, spotted, and mottled; for I have seen all that Laban is doing to you. I am the God who appeared to you in God's place, where you anointed a pillar to me and made a vow to me. Now therefore arise, go forth from this land, and return to the land of your birth.'" Then Rachel and Leia answered and said to him, 'Is there any part or inheritance left to us in our father's house? Are we not reckoned by him as foreigners? For he has sold us, and he has been devoured the money given for us. All the wealth and glory which God has taken away from our father shall be for us and our children. Now therefore, do whatever God has told you.'

Prokeimenon in the 4th Tone. Psalm 111.

He is merciful, compassionate and just.

Verse: Blessed is the man who fears the Lord, he will delight greatly in his commandments.

The Reading is from Proverbs.
[21:3-21]

My son, to do what is just and to speak truth is more pleasing to God than the blood of sacrifices. A haughty man is arrogant-hearted in his pride; while the lamp of the ungodly is sin. One that gathers treasures with a lying tongue pursues futility and goes towards the snare of death. Destruction shall lodge with the ungodly; for they are unwilling to do what is just. To the crooked God sends crooked ways; for his works are pure and right. Better to dwell in a corner under the sky, than in stuccoed walls with injustice, and in a shared house. The soul of the ungodly will not be pitied by anyone. When a dissolute person is punished the guileless becomes cleverer: while a wise one who understands will receive knowledge. A just person understands the hearts of the ungodly: and despises the ungodly in their wicked deeds. One that stops his ears from hearing the weak, will cry out himself, and there shall be no one to listen. A secret gift turns away anger: but one who refrains from giving rouses strong wrath. The joy of the just to do judgement: but a holy person is unclean to evil-doers. A man who strays from the way of justice, will rest in the congregation of giants.[23][4] A poor man loves joy, making friends of wine and oil in abundance; while a transgressor is an off-scouring of a just one. It is better to dwell in a desert land than with a quarrelsome, talkative and quick-tempered woman. A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. The way of justice and mercy will find life and glory.

On Wednesday Before Palm Sunday.

At the Trithekti.

Troparion of the Prophecy. Tone 5.

23[4] The Hebrew word here translated in Greek as *giants* is the same as that in Psalm 87, where the Greek, by a deliberate misreading of the Hebrew, has *doctors*. The reference is to the dead, the *shades*.

Act with mercy towards us, Lord, and do not hand us over to our iniquities, holy Master almighty, we beg you.

Prokeimenon. Tone 4. Psalm 112.

Praise the Lord, young people, praise the name of the Lord.

Verse: May the name of the Lord be blessed from now and for ever more.

The Reading is from the Prophecy of Isaias.
[58:1-11]

Thus says the Lord: Cry aloud, and spare not; lift up your voice like a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities. Day by day they seek me, and desire to know my ways; like a people that had done justice, and had not abandoned the judgment of their God, they now ask me for just judgment, and desire to draw near to God, saying, Why have we fasted, and you did not see? Humbled our souls, and you did not know? Because, in the days of your fasts you find your wishes, and all those under your power you goad. If you fast for quarrels and fights, and smite the humble with your fists, why do you fast for me as you do today, for your voice to be heard be heard in your cry? I did not choose this fast, nor a day for a person to humble their soul. Even if you bend down your neck like a ring, and spread under you sackcloth and ashes, you shall not because of this call it an acceptable fast. I did not choose such a fast, says the Lord. But untie every bond of iniquity, unfasten the knots of hard bargains, send the bruised away with remission, and cancel every unjust account. Break your bread for the hungry, and lead the poor who have no shelter into your house: if you see someone naked, clothe them, and you are not to disregard the relations of your own seed. Then your light will break forth as the morning, and your healing speedily spring forth: and your justice will go before you, and the glory of God will surround you. Then you will cry, and God will hear you; while you are still speaking he will

say, Behold, I am here. If you remove the bond from yourself, and the stretching out of the hands, and murmuring speech; and if you give bread to the hungry from your soul, and satisfy the humbled soul; then your light will spring up in darkness, and your darkness will be as noon-day: and your God will be with you continually.

Prokeimenon. Tone 6. Psalm 113.

You are blessed by the Lord who made heaven and earth.

Verse: At Israel's departure from Egypt, of Jacob's house from a barbarian people, Judea became his sanctuary, Israel his dominion.

At Vespers.

Prokeimenon. Tone 4. Psalm 114.

I will be well pleasing to the Lord in the land of the living.

Verse: I have loved because the Lord will listen to the voice of my supplication.

The Reading is from Genesis.
[43:26-31 and 45:1-16]

And the brothers brought Joseph the gifts which they had in their hands, into the house; and they prostrated before him with their faces to the ground. But he asked them, 'How are you?' and he said to them, 'Is your father, the old man of whom you spoke, well? Is he still alive?' And they said, 'Your servant our father is well. He is still alive.' And he said, 'That man is blessed by God'.[24][5] And bowing down, they prostrated before him. And Joseph, lifting up his eyes, saw his brother Benjamin, born of the same mother, and said, 'Is this your younger brother, whom you said you would bring to me? ' and he said, 'God have mercy on you, my child.' And Joseph was deeply troubled, for so strong

24[5] This sentence is not in the Hebrew. Another possible translation is *Blessed be that man by God.*

was the affection he felt for his brother that he wanted to weep; and he went into his private chamber, and wept there. And having washed his face and came out and controlled himself. [45:1] And Joseph could not refrain him with everyone standing near him, but he said, 'Send everyone away from me.' And no one stood near Joseph, when he made himself known to his brethren. And he cried aloud with weeping. All the Egyptians heard, and it became known Pharao's house. But Joseph said to his brothers, 'I am Joseph. Is my father still alive? And his brothers could not answer him, for they were deeply troubled. But Joseph said to his brothers, 'Come near me'; and they came near. And he said, 'I am your brother Joseph, whom you sold into Egypt. Now then do not be grieved, and do not let it seem hard to you that you sold me here, for God sent me before you for life. For this is the second year there is famine in the land, and there are still five years left, in which there will be neither ploughing, nor harvest. For God sent me before you that a remnant might be left for you on earth to nourish a great remnant of you. Now then it was not you that sent me here, but God; and he has made me like a father to Pharao, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father, and say to him, 'This is what your son Joseph says: God has made me lord of all the land of Egypt; come down therefore to me, and do not delay. And you shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons, and your sons' sons, your sheep and your oxen, and whatever is yours; and I will nourish you there—for there are still five years of famine—lest you and your sons, and all your possessions be wiped out. Look, your own eyes can see, and the eyes of my brother Benjamin can see, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and everything you have seen, and make haste and bring down my father here. And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck. And he kissed all his brothers, and wept on them; and after this his brothers spoke to him. And the report was carried into Pharao's house, saying, 'Joseph 's brothers have come.' And Pharao rejoiced, and his household.

Prokeimenon. Tone 4. Psalm 115.

I will pay my vows to the Lord in the presence of all his people.

Verse: I believed, therefore I spoke. I was greatly humbled.

The Reading is from Proverbs.
[21:23-31 and 22:1-4]

One that guards their mouth and tongue keeps their soul from affliction. An arrogant, self-willed and boastful person is called a plague; while one that remembers ills is a transgressor.[25][6] Desires kill the sluggard; for his hands do not choose to do anything. An ungodly person longs for evil desires all day; but the just is ungrudgingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them lawlessly. A false witness will perish; but an obedient man will speak cautiously. An ungodly man brazenly gives undertakings in person;[26][7] but the upright himself understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of war; but help is from the Lord. [22:1-4] A good name is better than great wealth, while good favour is above silver and gold. A rich and a poor person met together; but the Lord made them both. An intelligent man seeing a bad man severely chastised is himself disciplined[27][8], but fools pass by and are punished. The offspring of wisdom is the fear of the Lord, and wealth, and glory, and life.

25[6] The last clauses are not in the Hebrew.

26[7] The Greek of this clause is not easy, and the translation given is only a suggestion. The Hebrew means something like, *the ungodly puts on a bold*

27[8] The Greek word means both *is taught* and *is disciplined*. This is difficult to reproduce in English.

Thursday Before Palm Sunday.

At the Trithekti.

Troparion of the Prophecy. Tone 1.

Do not forget the voice of your servants, Lord. Remember that we have always put our hope in you, the one who can all things, and help us, we implore.

Prokeimenon. Tone 4. Psalm 117.[28][9]

This is the gate of the Lord, the just with enter by it.

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

The Reading is from the Prophecy of Isaias.
[65:8-16]

Thus says the Lord, As when a grape in found in the cluster, people will say, Do not destroy it; for a blessing is in it: so will I do for the sake of the one that serves me, for that person's sake I will not destroy them all. And I will lead out the posterity of Jacob and that of Juda, and they shall inherit my holy mountain: and my chosen ones shall inherit it and my servants shall dwell there. And there shall be in the forest folds of flocks, and the valley of Achor will be a resting for herds for my people, who have sought me. But you that have deserted me, and forget my holy mountain, and prepare a table for the devil, and fill up a drink-offering to Fortune, I will hand you over to the sword, you shall all fall by slaughter: for I called you, and you did not obey; I spoke, and you disobeyed; and you did evil in my sight, and chose the things I did not want. Therefore thus says the Lord, See, those who serve me shall eat, while you shall go hungry. See, those who serve me shall drink, while you shall go thirsty. See, those who serve me shall rejoice, while you shall be ashamed. See, those who serve me shall exult with joy, while

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28[9] Psalm 116 is omitted, presumably because it is only two verses long.

you shall cry because of the pain of your heart, and howl from the affliction of your spirit. For you shall leave behind your name for the satisfaction[29][10] of my chosen ones, but the Lord shall destroy you, while those who serve me shall be called by a new name, which shall be blessed on the earth; for they shall bless the true God.

Prokeimenon. Tone 4. Psalm 118.

I ran in the way of your commandments, when you set my heart at large.

Verse: Lay down for me, O Lord, the way of your statutes, and I shall always seek it.

At Vespers.

Prokeimenon. Tone 6. Psalm 119.

When I was afflicted I called to the Lord, and he heard me.

Verse: O Lord, deliver my soul from unjust lips and from a deceitful tongue.

The Reading is from Genesis.
[46:1-7]

Israel departed, he and all that he had, and came to the well of the oath; and he offered a sacrifice to the God of his father Isaac. God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it? And he says to him, I am the God of your fathers; do not be afraid to go down to Egypt, for I will make you into a great nation there. And I will go down with you into Egypt, and I will bring you up in the end; and Joseph will place his hands on your eyes. And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the wagons, which Joseph[30][11] had sent to

29[10] This is meaning of the Greek, which has misread the Hebrew, which means *abomination.*

30[11] The Hebrew has 'Pharaoh', not 'Joseph'.

take him. And taking up their goods, and all the property, which they had acquired in the land of Chanaan, they came into the land of Egypt, Jacob, and all his seed with him, his sons, and the sons of his sons with him; his daughters, and the daughters of his daughters; and he brought all his seed into Egypt.

Prokeimenon. Tone 4. Psalm 120.

The Lord will guard you from every evil, the Lord will guard your soul.

Verse: I have lifted up my eyes to the mountains. From where will my help come?

The Reading is from Proverbs.
[23:15-35 and 24:1-5]

My son, if your heart is wise, you will gladden my heart also; and your lips, if they are right, will continue speaking with my lips. Do not let not your heart envy sinners: but be in fear of the Lord all the day. For if you keep these things, you will have posterity; and your hope will depart. Listen, my son, and be wise, and rightly direct the thoughts of your heart. Do not be a drinker, nor stretch yourself in subscriptions to parties, and purchases of meats,[31][12] for every drunkard and lecher will become poor; and every idler will dress in rags and tatters. Listen, my son, to your father who begot you, and do not despise your mother because she has grown old. Buy truth, and do not sell wisdom, instruction, and understanding.[32][13] A righteous father brings up well; and his soul rejoices over a wise son. Let your father and your mother

31[12] The Hebrew is quite different. The Greek translator appears to have underlined the financial aspect of the dangers of eating and drinking with others. Polonius would have agreed.

32[13] This verse, 23, is not in the original Septuagint, but it is found in the Triodion. The Greek is a possible translation of the Hebrew, but most versions translate the latter with something like: 'Buy truth, and do not sell <*it; buy*> wisdom, instruction, and understanding' [NRSV]. The bracketed words in italics are not in the Hebrew, and the Greek is a literal version of the Hebrew. Some scholars consider the verse to be a secondary addition to the Hebrew.

rejoice over you, and let her that bore you be glad. My son, give me your heart, and let your eyes observe my ways. For a foreign house is a perforated wine-jar; and something foreign is a narrow well.[33][14] For such a one will perish suddenly; and every transgressor will be destroyed.[34][15] Who has woe? Who has turmoil? who has disputes? and who unpleasantness and gossip? who has needless bruises? whose eyes are livid? Do they not belong to those who spend long hours at wine? to those who search out where drinking parties are? Do not get drunk with wine; but talk with just men, and converse in discussions.[35][16] For if you fix your eyes on bowls and cups, you will afterwards walk around more naked than a pestle. Finally such a person lies prostrate like someone bitten by a snake, and poison is spread through him as by a horned serpent. Whenever your eyes see a strange woman, then your mouth will speak dishonest things. And you will lie like someone on the high seas, or a steersman in a great storm. And you will say, They hit me, and I was not hurt; they made fun of me, and I did not realise it. When will it be morning, so that I may go and look for companions to go with? [24:1] My son, do not envy bad men, nor long to be with them. For their heart meditates lies, and their lips speak mischief. A house is built by wisdom, and is erected by understanding. Its rooms are filled by discernment with all precious and excellent wealth. A wise man is better than a strong man; and a man who has prudence than a large estate.

33[14] The Greek here is very odd. The Hebrew refers to the dangers of prostitutes for a young man. 'Foreignness' is linked in the Old Testament to idolatry, which is often seen as adultery and 'foreign' women as a danger since the time of Solomon.

34[15] This verse bears virtually no relation to the Hebrew, which continues the theme of the dangers of the prostitute.

35[16] The Greek word *peripatos* means a place for walking, particularly a covered walk, but also a 'discussion' such as one might take part while walking in such a place. It also refers to the well known school of philosophy.

Friday Before Palm Sunday.

At the Trithekti.

Troparion of the Prophecy. Tone 3.

Irresistible, Lord, is the anger of your threat on sinners; and we are unworthy to fix our gaze and ask you for mercy. Do not destroy in your rage and anger us who you fashioned with your own hand.

Prokeimenon. Tone 4. Psalm 121.

I rejoiced at those who said to me, 'We shall go to the house of the Lord'.

Verse: For the sake of the house of the Lord our God, I have sought good things for you.

The Reading is from the Prophecy of Isaias.
[66:10-24]

Exult, Jerusalem, and all you that love her keep a festival in her. Rejoice greatly with her, all who now grieve over her, that you may suck, and be satisfied with the breast of her consolation; that you may milk out, and delight yourselves from the entrance of her glory. For thus says the Lord, See, I turn towards them like a river of peace, and like an overflowing torrent flooding them with the glory of the nations. Their children will be carried on the shoulders, and comforted on the knees. As a mother comforts her child, so will I too will comfort you; and you shall be comforted in Jerusalem. And you will see, and your heart will rejoice, and your bones will spring up like grass; and the hand of the Lord will be known to those who fear him, and he will threaten the disobedient. For, see, the Lord will come like fire, and his chariots like a whirlwind, to render his vengeance with wrath, and his execration with a flame of fire. For with the fire of the Lord all the earth will be judged, and all flesh with his sword. Many will be slain by the Lord. Those who sanctify and purify themselves for the gardens and the porches, and eat swine's flesh, and abominations, and mice, will perish together, says the

Lord. And I know their works and their thoughts. I am going to assemble all the nations and tongues; and they will come, and they will see my glory. And I will leave signs on them, and I will send out those of them that have been saved to the nations, to Tharsis, and Phoud, and Loud, and Mosoch, and to Thobel, and to Greece, and to the isles far away, to those who have not heard my name, nor seen my glory. And they will declare my glory among the nations, and bring your brethren out of all the nations as a gift for the Lord with horses, and chariots, in covered chariots with mules and canopies, to the holy city Jerusalem, said the Lord, just as the children of Israel bring their sacrifices to me with psalms into the house of the Lord. And I will take from them priests and Levites for myself, says the Lord. For as the new heaven and the new earth, which I am making, remain before me, says the Lord, so shall your seed and your name last. And from New Moon to New Moon, and from Sabbath to Sabbath, all flesh will come to worship before me in Jerusalem, said the Lord. And they will go out, and see the corpses of the men who have transgressed against me: for their worm will not die, and their fire will not be quenched; and they will be a spectacle to all flesh.

Prokeimenon. Tone 6. Psalm 122.

Have mercy on us, Lord, have mercy on us.

Verse: I have lifted my eyes to you who dwell in heaven.

At Vespers.

Prokeimenon. Tone 4. Psalm 123.

Our help is in the name of the Lord, who made heaven and earth.

Verse: If the Lord had not been among us, let Israel now say; if the Lord had not been among us when people rose up against us, they would have swallowed us down alive.

The Reading is from Genesis.
[49:33 and 50:1-26]

When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his people. [50:1] And Joseph fell upon his father's face, and wept over him, and kissed him. And Joseph commanded his servants the embalmers[36][17] to embalm his father; and the embalmers embalmed Israel. And they completed forty days for him, for this is the number of days for burial; and Egypt mourned him for seventy days. And when the days of mourning were over, Joseph spoke to Pharao's princes, saying, If I have found favour in your sight, speak concerning me in Pharao's ears, saying, My father made me swear an oath, saying, In the sepulchre which I dug for myself in the land of Chanaan, there you are to bury me. Now therefore I will go up and bury my father, and come back again. And Pharao said to Joseph, Go up, bury your father, as he made you swear. So Joseph went up to bury his father; and all Pharao's servants went up with him, and the elders of his house, and all the elders of the land of Egypt, and Joseph's whole household, and his brothers, and all his father's house. But they left behind his family[37][18] and the sheep and the oxen in the land of Gesem. And there went up with him also chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan; and they lamented him with great and intense lamentation; and he made a mourning for his father for seven days. And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, 'This is a great mourning for the Egyptians'; therefore they[38][19] called

36[17] Strictly 'one who prepares for burial' with the cognate verb 'to prepare for burial'. This is the earliest occurrence of these two words in Greek, and the only ones in the LXX. The common word for 'bury ' is *thapto*, and so it seems probable that these unusual words are used here to mean 'embalm '. The Hebrew speaks of 'doctors '.

37[18] The Hebrew has 'children'. Does the LXX mean to include the women in

38[19] The editions of the Triodion differ here between singular and plural, as do the manuscripts and ancient versions. Wevers and Rahlfs both print a singular, but the plural is more natural and it is the reading of the Triodion

the name of the place, which is beyond Jordan, The Mourning of Egypt. And this is what his sons did for him. And his sons carried him up into the land of Chanaan, and buried him in the double cave, the cave Abraham had bought for possession of a burial place, from Ephrom the Chettite, facing Mambre. And Joseph returned to Egypt, he and his brothers, and those who had gone up with him to bury his father. But when Joseph's brothers saw that their father was dead, they said, 'Perhaps Joseph will bear malice against us, and pay us back all the evils which we did against him. And they came to Joseph, and said, Your father made us swear an oath before his death, saying, ’Speak to Joseph as follows, Forgive them their injustice and their sin, for they have done evil against you; and now forgive the injustice of the servants of the God of your father’. And Joseph wept as they spoke to him. And they came to him and said, We here are your servants. And Joseph said to them, ’Do not be afraid, for I am God’s. You took counsel against me for evil, but God took counsel for me for good, so that things might be as they are today, and many people might be fed’. And he said to them, ’Do not be afraid, I will support you, and your families’. And he encouraged them, and spoke kindly to them. And Joseph dwelt in Egypt, he and his brothers, and all his father's family. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children to the third generation; and the sons of Machir, Manasse’s son were born on Joseph’s thighs. And Joseph spoke to his bothers, saying, ’I am dying, but God will surely visit you, and will bring you out of this land into the land which God swore to your[39][20] fathers, Abraham, Isaac, and Jacob’. And Joseph made the sons of Israel, swear an oath, saying, ’At the visitation with which God will visit you, then you shall carry up my bones from here with you’. And Joseph died, aged a hundred and ten; and they prepared his corpse, and put him in a coffin in Egypt.

Prokeimenon. Tone 4. Psalm 124.

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published by the *Apostoliki Diakonia*, which is generally more reliable than other Greek editions.

39[20] This is the reading of the Triodion and many manuscripts, though the critical editions of Wevers and Rahlfs favour the first person. The phrase is not found in the Hebrew.

Those who trust in the Lord are like Mount Sion.

Verse: One who dwells in Jerusalem will never be shaken.

The Reading is from Proverbs.
[31:8-31]

Open your mouth with the word of God, and judge all things fairly[40][21]. Open your mouth and judge justly, and defend the poor and weak. Who can find a dynamic wife? Such a wife is more valuable than precious stones. The heart of her husband has confidence in her: such a wife will not be in need of fine spoils. For she achieves good for her husband all her life long. Winding off wool and flax, she makes[41][22] it serviceable with her hands. She is like a ship trading from a afar: and she gathers her wealth. And she rises by night, and gives food to her household, and tasks to her maidservants. She views a farm, and buys it: and with the fruit of her hands she plants a plot of land. She strongly girds her loins, and sets her arms to work. She knows by experience that working is good; and her lamp is not extinguished all night. She reaches out her arms to what is needful, and applies her hands to the spindle. She opens her hands to the poor, and hands out fruit to the needy. Her husband is not anxious about those at home when he delays somewhere: for all those round her are clothed. She makes outer garments of double thickness for her husband, and garments of fine linen and scarlet for herself. Her husband becomes a an object of admiration in the gates, when he sits in council with the senior inhabitants of the land. She makes fine linens and sells them to the Phoenicians, and girdles to the Canaanites. She puts on strength and glory; and rejoices in the last days. She opens her mouth with care and with propriety, and keeps control over her tongue. The ways of her household are careful[42][23], and she does not eat the bread of idleness.

40[21] In Hebrew this verse is very different and its second half contains a

41[22] The majority of verbs in what follows are aorist, but this is simply

42[23] Literally 'watertight'.

She opens her mouth wisely, and in accordance with law. And her generosity establishes her children, and they grow rich, and her husband praises her. Many daughters have obtained power, many have gained wealth; but you have exceeded, and surpassed them all. Charms are false, and a woman's beauty is worthless: for it is a woman of understanding that is blessed, and let her praise the fear the Lord. Give her of the fruit of her lips; and let her husband be praised in the gates.

Triodion.

Sunday of the Tax Collector and the Pharisee.

On Saturday Evening. At Vespers

After the Opening Psalm we read Blessed is the man (the first Kathisma of the Psalter). At Lord, I have cried, we insert 10 Stichera: 7 of the Resurrection in the Tone of the week from the Octoichos, and the following Idiomels from the Triodion, doubling the first.

Tone 1

Brethren, let us not pray like the Pharisee, for those who exalt themselves will be humbled. Let us be humbled before God through fasting like the Tax Collector, as we cry aloud, 'God forgive[43][1] us sinners'.[44][2] (Twice)

A Pharisee, conquered by vainglory, and a Tax Collector, bowed down in repentance, drew near to you, the only Master. The one by boasting was deprived of God's good things, while the other by not uttering was found

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43[1] See note 6, below.

44[2] Luke 18:10-14.

worthy of gifts. Strengthen me[45][3] by these sighs of sorrow, Christ our God, for you love humankind.

Glory. Tone 8

Almighty Lord, I know how powerful tears are. They brought Ezekias up from the gates of death.[46][4] They delivered the sinful woman from the transgressions of many years.[47][5] They justified the Tax Collector above the Pharisee. And so I pray, 'Numbering me with them with them, have mercy on me'.

Both now.

The 1st Theotokion in the Tone of the week from the Octoichos, followed by the Entrance, O Joyful Light, and the Prokeimenon of the day, The Lord is King.

At the Liti, Stichera of the Saint of the monastery.

[Glory. Tone 3.

Understanding the difference between the Tax Collector and the Pharisee, my soul, hate the proud speech of the one, and eagerly imitate the deeply contrite prayer of the other, crying aloud, 'God forgive me a sinner and have mercy on me'.[48][6]

45[3] Psa. 50:14

46[4] 2 Reigns 20:1-6

47[5] Luke 7:36-50

48[6] The translation of the last two clauses is a problem. The first is a quotation from the parable, which is almost always translated 'God, be merciful to me a sinner'; the second is the extremely common prayer 'Have mercy on me', *eleison me.* The prayer in the Gospel could equally well be rendered 'Be gracious to me', or 'forgive me'. The familiar prayer to the Holy Trinity, 'All-holy Trinity, have mercy on us. Lord, wipe away our sins' is not from this passage, but from Psalm 78:9, where the Septuagint is translating the Hebrew *kipper*, which probably means 'wipe away', though some scholars believe it means 'cover'. The former meaning explains the Slavonic translation. The Greek verb is extremely rare in the Bible, occurring about a

Both now. Theotokion. Same Tone.

Virgin Mother of God, we praise you as the means of the salvation of our race; for your Son and our God, who through the Cross accepted suffering in the flesh he had taken from you, has redeemed us from corruption, for he loves humankind.][49][7]

We sing the Aposticha in the Tone of the Week from the Octoichos, and then:

Glory. Tone 5.

My eyes have been weighed down through my iniquities, and I am unable to look up and gaze on the height of heaven. But receive me, O Saviour, as I repent like the Tax Collector, and have mercy on me.

Both now. Theotokion. Same Tone.

You are temple and gate, palace and throne of the King, all-honoured Virgin. Through you, my Redeemer, Christ the Lord, appeared to those who sat in darkness, for he is the Sun of justice, who wishes to enlighten those whom he fashioned in his own image by his own hand. Therefore, O All-praised, as you have a mother's freedom to speak with him, intercede unceasingly that our souls may be saved.

Apolytikion, Virgin Mother of God, three times.

After the blessing and distribution of the Loaves, a major Reading.

[If Vespers are celebrated on their own, Apolytikion of the Resurrection and Theotokion in the Tone of the week].

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dozen times in the Old and only twice in the New Testament.

49[7] Unlike the Slavonic, the current Greek Triodion makes no special provision for the Liti. The Slavonic books give the third Idiomel in Tone 3 from Lauds as the Doxastikon and the Resurrection Theotokion in the same Tone.

Note that we chant the Office of the Saint of the day at Compline on the preceding Friday, or when the Ecclesiarch thinks fitting, unless the commemoration of a major Saint occurs.

Sunday of the Profligate Son.

On Saturday Evening. At Vespers

After the Opening Psalm and the usual reading from the Psalter, at Lord, I have cried, we insert ten stichera: six of the Resurrection in the Tone of the week from the Octoichos, and the following two Idiomels from the Triodion, doubling them.

Tone 1.

I was entrusted with a sinless and living country, but, having sown the ground[50][1] with sin, with a sickle I have reaped the ears of indifference and piled up the heaps of the sheaves of my actions, which I have not spread out on the threshing floor of repentance.[51][2] But I beg you, our

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50[1] This word *geosporo* is not attested in the lexica, though the meaning is obvious.

51[2] The first sentence of this sticheron is not easy. The use of the preposition *eis*, 'to', with the passive of *pisteuo* is, so far as I can tell, unprecedented. The passive 'To be entrusted with something' would normally have the accusative of the thing entrusted. The Slavonic is equally odd. Bishop Kallistos takes the meaning to be 'with', which at least makes sense, and for the moment I follow him. It is unclear what the 'sinless and living land is'. The latter adjective is not scriptural and the former only occurs twice, at Deuteronomy 29:18 and John 8:7; neither of which is of any help. The word 'but' in the first line is not in the Greek and there is a colon after 'sin'. The latter would not make sense. It is simpler to take 'having sown the ground with sin' with what follows. In Slavonic 'reaped' and 'piled' are also participles, which all depend on 'I was entrusted' in the first clause. This is also very odd. As so often in these texts, one can ask to whom the 'I' refers. In one sense it clearly refers to the writer, and hence to the person praying, but if the opening phrase means 'entrusted with', there could also be a allusion to Adam. There is no obvious reference to the Profligate Son,

God, husbandman before the ages, with the wind of your loving compassion winnow away[52][3] the chaff of my works, and provision[53][4] my soul with forgiveness; shut me in your heavenly storehouse and save me. (Twice)

Brethren, let us learn the power of the mystery. For when the Profligate Son ran back from sin to his Father's hearth, the all-loving Father, coming out to meet him, kissed him and gave him back again the tokens of his own glory, and completed the mystical joy of those on high by sacrificing the fatted calf, so that we might live lives worthy of the loving Father, who offered the sacrifice, and of the glorious sacrificial victim, the Saviour of our souls. (Twice)

Glory. Tone 2.

Of what great blessings, wretch that I am, have I deprived myself! From what a kingship[54][5] in my misery have I fallen! I have wasted the wealth that I received, I have transgressed the commandment. Alas, unhappy soul ! You are henceforth condemned to the eternal fire. Therefore before the end cry out to Christ our God, 'Receive me as the Profligate Son, O God, and have mercy on me'.

Both now.

The 1st Theotokion in the Tone of the week from the Octoichos.

Entrance, O Joyful Light. Prokeimenon of the day. At the Liti[55][6] we sing the sticheron of the patron saint of the monastery.

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except, perhaps, the use of the word 'country'.

52[3] The word *apolikmazo* is not attested in the lexical, but again the meaning is obvious.

53[4] The usual meaning is 'pay', used with reference to soldiers, but the word is connected with *sitos*, 'corn', and so the meaning must be the one proposed above.

54[5] The Greek *basileia* means both 'kingdom' and 'kingship'.

55[6] See the note to the Liti of the previous Sunday.

Glory. Tone 4.

Like the Profligate Son, having dissipated my whole livelihood in exile, I have squandered the wealth you gave me, Father. Accept me as I now repent, and save me.

Both now. Theotokion.

The mystery hidden from all eternity and unknown to Angels, has been revealed to those on earth through you, O Mother of God: God being made flesh in a union without confusion, and willingly accepting the Cross for us, through which he raised the first-formed man and saved our souls from death.

Alphabetical Aposticha from the Octoichos.

Glory. Tone 6.

I have squandered the wealth of my Father's gift, and have grazed[56][7], poor wretch, with irrational beasts. Yearning for their food, I starved and was not filled. But now I return to the compassionate Father and cry out with tears, 'Accept me as a hired servant, as I fall down before your loving-kindness, and save me'.

Both now. Theotokion.

My maker and redeemer, Christ the Lord, by coming from your womb, All-pure Lady, and clothing himself in me freed Adam from the former curse. Therefore, All-pure, as to her who is truly Mother of God and Virgin, we cry unceasingly the Angel's 'Hail': Hail, Sovereign Lady, defence, protection and salvation of our souls!

Apolytikion, Virgin Mother of God, three times. And the rest of the office of the Vigil.[57][8]

56[7] The only reference in Liddell and Scott is to Isaias 11:6, which is the only occurrence of the word in Scripture. The Septuagint has pointed up the reference to animals, since the Hebrew simply means 'dwell with'.

57[8] See the rubrics for the previous Sunday.

At Matins.

After the Six Psalms, The Lord is God, the Apolytikion of the Resurrection (twice) and the Theotokion in the Tone of the week. The usual readings from the Psalter, the Kathismata in the Tone of the week from the Octoichos, the Evlogitaria, the Ypakoп, the Anavathmi and the Prokeimenon in the Tone of the week, and the appointed Morning Gospel. Then Having seen the Resurrection of Christ, followed by Psalm 50, and the following Idiomels.

Glory. Tone 8.

Open the gates of repentance to me, O Giver of Life, for my spirit rises early in the morning to your holy temple, bearing a temple of the body all defiled. But as you are full of pity, cleanse it by your compassionate mercy.

Both now. Same Tone.

Guide me to paths of salvation, Mother of God, for I have befouled my soul with shameful sins and have squandered all my life in sloth. By your intercessions deliver me from all uncleanness.

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offences.

Tone 6.

As I ponder the multitudes of dreadful things that I have done, wretch that I am, I tremble for the fearful day of judgement. But confident in your merciful compassion, like David I cry to you, 'Have mercy upon me, O God, in accordance with your great mercy'.

The Canons. The Canon of the Resurrection, the Canon of the Cross and Resurrection, the Canon of the Mother of God, and of the Triodion. We sing the Office from the Menaion on the preceding Friday at Compline.

Canon of the Triodion to 6.

Composition of Kyr Joseph. Acrostic in Ode 9: JOSEPH.

Ode 1. Tone 2. Take up Moses' song.

Jesus my God, now accept me too as I repent like the Profligate Son. All my life I have lived in carelessness and provoked you to anger.

The divine wealth that you once gave me I have squandered wickedly. I have gone far from you and lived like the Profligate, compassionate Father. And so accept me too as I return.

Spread wide your fatherly embrace now and accept me too like the Profligate, compassionate Lord, that with thanksgiving I may glorify you.

Theotokion

Show in me all your goodness, O God. As my Benefactor, overlook the multitude of my offences at your Mother's godly prayers.

Katavasia.

Take up Moses' song, my soul, and shout, 'He has become my helper and protector. This is my God, and I will glorify him.'

Ode 3. Make my barren mind.

Wholly beside myself, I attached myself in madness to the inventors of passions. But accept me, O Christ, like the Profligate.

Imitating the words of the Profligate I cry aloud, 'I have sinned, Father'. Like him now embrace me too and do not reject me.

Open wide your arms, O Christ, and in compassion receive me as I return from a far country of sin and passions.

Theotokion

O lovely among women, enrich me too, reduced to poverty by many sins, pure Virgin, with notions of what is fair and lovely, that I may glorify you.

Katavasia.

Make my barren mind produce fruit, O God, husbandman of what is lovely and planter of good things, in your compassion.

Kathisma. Tone 1. The soldiers watching.

Make haste and open to me your fatherly embrace. Like the Profligate I have squandered my whole livelihood. As I look to the inexhaustible wealth of your mercy, do not now despise my beggared heart, for to you, Lord, with compunction I cry, 'I have sinned against you. Save me!'

Glory. The Same.

Both now. Theotokion

Pure Virgin Mother of God without bridegroom, the only guardian and protection of the faithful, deliver from dangers, afflictions and dread circumstances all who have their hopes on you, O Maiden, and by your godly intercessions save our souls.

Ode 4. Irmos. Foreseeing your birth.

The wealth of fair blessings which you gave me, heavenly Father, I have wrongly squandered, enslaved to citizens of a foreign country, therefore I cry to you, 'I have sinned against you. Receive me like the Profligate of old, unfolding your arms to me'.

I have become enslaved to every evil and, wretchedly bowed down to the creators of the passions, through negligence I have lost possession of myself. Take pity on me, Saviour, heavenly Father, as I flee to your many mercies.

I have been filled with every shame and dare not look towards the height of heaven, for I have irrationally bowed down to sin. But now as I return I cry aloud in compunction, 'I have sinned against you. Receive me, King of all'.

Theotokion.

You are the help of humankind, the sure hope of all Christians, immaculate Virgin, and the refuge of the saved. Save me by your motherly intercessions and count me worthy of the life to come.

Katavasia.

Foreseeing your birth from a Virgin, the Prophet cried out and proclaimed, 'I heard your report, O Christ, and I was afraid, for you came from Theman and from a holy shaded mountain.'

Ode 5. Irmos. The night has passed.

I was enslaved to citizens of a foreign country, I became an exile in a land of destruction, and I was filled with shame. But now, as I return, O Compassionate, I cry to you, 'I have sinned.'

Open to me now your fatherly compassion as I return from evils, heavenly Father, and in your surpassing mercy do not reject me.

I dare not look up at the height of heaven, O Christ, for I have angered you beyond measure. But knowing your compassion, merciful Lord, I cry, 'I have sinned. Be merciful. Save me'.

Theotokion.

All-holy Virgin, full of grace, who gave birth to the propitiation of all, by your prayers lighten the heavy burden of my offences.

Katavasia.

The night has passed, the day is at hand, and the light has shone out on the world. Therefore the ranks of angels sing your praise and glorify you, Christ our God.

Ode 6. I am held fast by an abyss.

The depth of sin ever holds me fast, and a tempest of transgressions drags me down. Pilot me, Christ my God, to the harbour of life and save me, King of glory.

I have wickedly squandered my Father's wealth, and reduced to poverty, I am filled with shame, enslaved to fruitless thoughts. Therefore I cry to you who love humankind, 'Take pity on me and save me'.

I am wasted with starvation of every good, and estranged from you, O Christ supremely good. Take pity on me as I now return, and save me as I sing the praise of your love for humankind.

Theotokion.

Maiden, who conceived Christ the Saviour and Master, count me, beggared of every kind of good, worthy of salvation, pure Virgin, that I may sing the praise of your mighty acts.

Katavasia.

I am held fast by an abyss of sins, O Saviour, and am drowning in the ocean of life. But like Jonas from the beast, bring me up too from the passions and save me.

Kontakion. Tone 3. Today the Virgin.

I have foolishly run away, O Father, from your glory; I have squandered in evil deeds the riches you entrusted to me; therefore I offer you the words of the Profligate: I have sinned before you, compassionate Father**:** take me now repentant and make me as one of your hired servants.

Ikos.

Our Saviour teaches us every day through his own voice. Let us therefore listen to the Scriptures concerning the Profligate who became temperate again, and with faith let us imitate his fair repentance. With humble heart let us cry out to him who knows all secrets, 'We have sinned against you, merciful Father, and are not worthy ever to be called your children as before. But since you are by nature full of love for humankind, accept me and make me as one of your hired servants.

Synaxarion from the Menaion, then what follows.

On this day we commemorate the parable of the Profligate Son from the holy Gospel, which our most godly Fathers prescribed for the second Sunday of the Triodion.

Verses.

If you're a Profligate, like me, take heart!
All doors to God's compassion open lie.

By your ineffable love for humankind, Christ our God, have mercy on me.

Ode 7. Irmos. Imitating the Cherubim.

I have bowed down miserably to the pleasures of the body and I have become wholly enslaved to the inventors of the passions; and I have become a stranger to you, lover of humankind. But now I cry with the voice of the Profligate, 'I have sinned, O Christ, do not despise, for you alone are merciful'.

I call out, 'I have sinned', and I dare not even look towards the height of heaven, O King of all; for in foolishness I alone have angered you, rejecting your commandments. Therefore, as you alone are good, do not cast me away from your presence.

At the prayers of the apostles, prophets, ascetics, honoured martyrs and the just, pardon me all the things by which I have offended, and angering your goodness, Christ my Lord, that I may sing your praise to all the ages.

Theotokion.

Mother of God, you are revealed as more radiant than the Cherubim and Seraphim and all the heavenly host. With them, O all-blameless, entreat the One to whom you gave a body, God the Word of the Father without beginning that we may all be found worthy of the good things that last for ever.

Katavasia.

Imitating the Cherubim, the Youths in the furnace, danced as they cried out, 'Blessed are you, O God, for with truth and judgement you have brought all these things upon us because of our sins; you who are highly praised and glorified to all the ages.'

Ode 8. Him, whom the wonder.

You, who through great mercy came down to earth to save the world by voluntary poverty, save me as you are merciful, for I am poor in all good works.

Distancing myself from your commandments, in utter wretchedness I became enslaved to the deceiver. But, as I now turn back like the Profligate of old and fall before you, accept me, heavenly Father.

Subjected by corrupting thoughts, I became dark and distanced myself from you, and I lost all possession of myself, compassionate Lord. Therefore, as I fall before you in repentance, save me.

Theotokion.

Pure Mother of God, only restoration of the broken, restore me, for I am wholly crushed and humbled by every kind of sin.

Katavasia.

Him, who for Moses foreshadowed the wonder of the Virgin in the Bush on mount Sinai, praise, bless and highly exalt to all the ages.

Ode 9. Who of those born of earth.

See, O Christ, the affliction of my heart; see my turning back; see my tears, O Saviour, and do not despise me. But embrace me once again through your compassion and number me with the multitude of the saved, that with thanksgiving I may sing the praise of your mercies.

Like the Thief I cry to you, 'Remember me'. Like the Tax Collector, with downcast eyes cast, I now beat my breast and say, 'Be merciful'. Like the Profligate deliver me from all my evils, compassionate King of all, that I may sing the praise of your profound condescension.

Groan now, my soul, all-wretched, and cry aloud to Christ, 'Lord, who for my sake willingly became poor, in my poverty I lack every good work. Make me rich with an abundance of fair things, as you alone are good and full of mercy'.

O Good One, the joy that you once created at the voluntary return of the Profligate, now create once again because of me, wretch though I am. Open wide your holy arms to me, that saved I may sing the praise of your profound condescension.

Theotokion.

I pray you, Virgin, through your radiant intercessions enlighten the eyes of my mind darkened by wickedness and bring me to ways of repentance. So that, as is fitting, I may sing your praise, who beyond reason gave a body to the Word.

Katavasia.

Who of those born of earth has heard the like? Or who has ever seen that a Virgin has been found to bear in her womb and give birth to a babe without pangs? Such is your wonder. And, Mary, pure Mother of God, we magnify you.

The appointed Exapostilarion of the Resurrection
and the following of the Triodion.
Women hear.

By uselessly leaving home, wretch that I am, I wickedly wasted the wealth of grace that you gave me. And living like the Profligate I squandered my wealth deceitfully to demons. But now, as I return, accept me like the Profligate, merciful Father, and save me.

Another to the same melody.

I have squandered and spent all your wealth and have become the subject to evil demons, wretch that I am. But, most compassionate Saviour, take pity on the Profligate, cleanse me of filth and give me back again the first robe of your kingdom.

Theotokion.

Holy Virgin Mother of God, the great boast of Martyrs, Prophets and Ascetics, gain the mercy of your Son and Lord for us your servants, when he sits to judge each according to their due.

At Lauds. Four stichera of the Resurrection from the Octoichos and one by Anatolios, and then the following three Idiomels of the Triodion.

Tone 2.

I bring you the words of the Profligate, Lord. I have sinned in your sight, O Good One. I have squandered the wealth of your gifts of grace. But receive me in repentance Saviour, and save me.

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

Tone 4.

Like the Profligate Son I too have come to you, merciful Lord. I have squandered my whole livelihood in a foreign land; I have scattered the wealth which you gave me, Father. Receive me as I repent, O God, and have mercy on me.

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

Tone 8.

Like the Profligate I have wasted the riches of my Father's substance; and having spent them all I am now destitute, dwelling in the land of the evil citizens. No longer can I bear to live among them, but turning back I cry to you, merciful Father, 'I have sinned against heaven and before you, and I am not worthy to be called your son. Make me as one of your hired servants, O God, and have mercy on me'.

Glory. Tone 6.

Loving Father, I have gone far from you, but do not forsake me, nor declare me unfitted for your Kingdom. The all-evil enemy has stripped me naked and taken all my wealth. I have squandered like the Profligate the graces given to my soul. But now I have arisen and returned, and I cry aloud to you, 'Make me as one of your hired servants, you who for my sake stretched out your spotless hands on the Cross, to snatch me from the fearsome beast and to clothe me once again in the first robe, for you alone art full of mercy'.

Both now.

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.

Great Doxology. the two Litanies, and the Dismissal. The usual Liti, at which we sing the Eothinon, and the Catecheses are read.

Cheese Sunday.

At Vespers.

After the Opening Psalm, we read Blessed is the man, the first Kathisma.

At Lord, I have cried, we insert ten Stichera: six of the Resurrection in the Tone of the week from the Oktoichos, and the following four Prosomia from the Triodion:

Tone 6. Having set all your hope.

The Lord my Creator took me as dust from the earth, and with the breath of life he gave me a soul and made me a living creature. He honoured me as ruler on earth over all things visible and as a companion of the Angels. But Satan the deceiver, using the serpent as his instrument, enticed me by food, separated me from the glory of God and gave me over to the earth and to the lowest depths of death. But as Master and compassionate call me back again.

Wretch that I am, I have cast off the robe woven by God, disobeying your divine command, Lord, at the counsel of the enemy, and I am clothed now in fig leaves and in garments of skin. I am condemned to eat the bread of toil in the sweat of my brow, and the earth has been cursed so that it bears thorns and thistles for me. But, Lord, who in the last times were made flesh of a Virgin, call me back and bring me into Paradise again.

O precious Paradise, unsurpassed beauty, tabernacle built by God, unending gladness and delight, glory of the just, joy of prophets, and dwelling place of saints, with the sound of your leaves implore to the Maker of all to open for me the gates which I closed by my transgression, and may count me worthy to partake of the Tree of Life and of the joy in which I delighted when I dwelt in you before

Adam was banished from Paradise through disobedience and cast out from delight, beguiled by the words of a woman. Naked he sat opposite the place, lamenting ‘Woe is me!’ Therefore let us all make haste to accept the

season of the Fast and obey the traditions of the Gospel, that through them we may become well-pleasing to Christ and once more receive Paradise as our dwelling.

Glory. Tone 6.

Adam sat opposite Paradise and, lamenting his nakedness, he wept, 'Woe is me ! By evil deceit was I persuaded and robbed, and exiled far from glory. Woe is me ! Once naked in my simplicity, now I am in want. But, Paradise, no longer shall I enjoy your delight; no more shall I look upon the Lord my God and Maker, for I shall return to the earth whence I was taken. Merciful and compassionate Lord, I cry to you, 'Have mercy on me who am fallen'.

Both now. Theotokion from the Oktoichos.

Entrance, O Joyful Light, and the Prokeimenon of the day, The Lord is King.

Aposticha in the Tone of the week from the Oktoichos, and then:
Glory. Tone 6.

Through eating Adam was cast out of Paradise. And so, as he sat in front of it, he wept, lamenting with a pitiful voice and saying, 'Woe is me, what have I suffered, wretch that I am! I transgressed one commandment of the Master, and now I am deprived of every good thing. Most holy Paradise, planted because of me and shut because of Eve, pray to him who made you and fashioned me, that once more I be filled with your flowers.' Then the Saviour said to him, 'I do not want the creature which I fashioned to perish, but to be saved and come to knowledge of the truth, because the one who comes to me I will in no way cast out.'

Both now. Theotokion. Same Tone.

Christ the Lord, my Maker and Redeemer, came forth from your womb, all-pure Virgin, and having clothed himself in me he freed Adam from the curse of old. Therefore with never-silent voices we cry to you as true

Mother of God and Virgin with the Angel's salutation, 'Hail, Sovereign Lady, guardian and protection and salvation of our souls'.

Now, Master, Trisagion, Apolytikion, Virgin Mother of God, three times, and the rest of the Office of the Vigil.

The Sunday of Orthodoxy.

Great Vespers on Saturday Evening.

After the Opening Psalm, we read Blessed is the man, the first Kathisma.

At Lord, I have cried, we insert ten stichera: six of the Resurrection in the Tone of the week from the Octoichos, and the following four Prosomia from the Triodion:

Tone 6. Having set all your hope.

The prophets, inspired by your Spirit, Lord, foretold that you, who cannot be grasped, and who shone forth without beginning before the morning star from the immaterial and bodiless womb of the Father, would become a child, incarnate from one who did not know wedlock, joined to mortals and seen by those on earth. Through them in your compassion count us worthy of your light, as we sing the praise of your ineffable and holy Resurrection.

Prophets inspired by God preached you in word and honoured you in works, and gathered the fruit of life without end. For steadfastly refusing, Master, to adore Creation instead of you, the Creator, they renounced the whole world like the Gospel says, and they were conformed to your Passion, which they had foretold. At their intercessions, count us worthy

to pass through the stadium of self-mastery without blame, for you alone are rich in mercy.

Uncircumscribed, Master, in your divine nature, and incarnate in the last times, you were pleased to be circumscribed; for in assuming flesh, you also took on all its properties. Therefore, depicting the form of your likeness, we give it a relative salutation and are exalted to love of you, and following the godly traditions of the apostles, we draw from it the grace of healings.

The Church of Christ has received a precious adornment: the radiant restoration of the venerable and holy ikons of Christ the Saviour, of God's Mother and of all the saints. Through this she is made bright and resplendent with grace and rejects the throng of heretics as she drives them out and joyfully gives glory to God who loves humankind, and who for her sake endured his voluntary sufferings.

Glory. Tone 6.

The grace of truth has shone out; the things prefigured in shadows in times of old have now been openly fulfilled. For see, the Church is clothed in a beauty that surpasses all earthly beauty, the physical ikon of Christ, as she displays the type of the Tent of Witness and maintains the Orthodox faith, so that, holding fast to the ikon of the One we worship, we may not go astray. Let all who do not believe like this be covered with shame; but our glory is the form of the One made flesh, which is devoutly worshipped but not made a god. As we kiss it, let us believers cry aloud, 'O God, save your people and bless your inheritance'.

Both now. Theotokion from the Octoichos.

Entrance, O Joyful Light, and the Prokeimenon of the day, The Lord is King.

At the Liti, the Idiomel of the Saint of the Monastery as usual and after that the following.

Glory. Idiomel. Tone 2.

Hail, honoured Prophets, who rightly ordered the law of God and by your faith were shown to be indestructible and unshakeable pillars, for you appeared as mediators of Christ's new Covenant, and having passed over into heaven, implore him to give to the world and to save our souls.

Both now. Theotokion. Same Tone.

All my hope I place in you, Mother of God. Guard me beneath your protection.

Alphabetical Aposticha in the Tone of the week from the Octoichos, and then:

Glory. Tone 2.

Advancing from false religion to true, and illumined with the light of knowledge, let us clap our hands, as the psalm says, offering praise and thanksgiving to God; and with fitting honour let us worship the sacred ikons of Christ, of the all-pure Virgin and all the saints, whether depicted on walls, panels or sacred vessels, rejecting the impious religion of the heretics; for, as Basil says, the honour shown to the ikon passes to the prototype, as we ask that at the prayers of your immaculate Mother, Christ our God, and of all the saints, we may be granted your great mercy.

Both now. Theotokion. Same Tone.

O new wonder, greater than all the wonders of old! For who has ever known of a Mother has given birth without a man and carries in her arms the One who holds all creation in his grasp? That which was conceived is the Counsel of God, whom you, All-pure, carried as a babe in your embrace and with whom, as you have gained a mother's freedom to speak, do not cease to intercede on behalf of those who honour you, that he take pity and save our souls.

Apolytikion. Virgin Mother of God three times.

[According to some Typika, twice and the Apolytikion of the Feast once]

Apolytikion of the Feast. 2nd Tone.

We worship 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 the rest of the Service of the Vigil.

Synodikon of Orthodoxy.

The text of the Synodikon of Orthodoxy has been much altered over the centuries, chiefly by the addition of material and names that postdate the Restoration of the Icons in 843. This is the case with the text that is printed in the current Triodia. Some of the more zealous contemporary Orthodox even include condemnations of such things as the 'pan-heresy of Ecumenism'. It is probably impossible to reconstruct the original text exactly. However the British Library possesses a manuscript, (BL. Additional 28816) written in 1110 or 1111 by a monk Andrew of the monastery of Oleni in Moraea, which may give some idea of the scope and contents of the original. In the opinion of Jean Gouillard, the editor of the critical edition of the Synodikon, 'the London manuscript is certainly one of the best witnesses to the primitive and purely Constantinopolitan form of the Synodikon'. The manuscript was unknown to him when he prepared his edition and has in consequence been generally neglected.

This text of the Synodikon is written at the end of a manuscript of the Acts, Epistles and Apocalypse, with the somewhat misleading title 'Definition [*Horos*] of the 7th Holy Synod'. The text of the Synodikon is finely written in red and black and is provided throughout with ekphonetic notation. The text was, therefore, intended to be solemnly chanted, like the Apostle or Gospel, and not simply read. A number of names, in particular those of Symeon Stylites and Theodore the Studite, are given special prominence. The words 'God will give their kingdom

peace. Heavenly King, protect those on earth!' are, it seems, peculiar to this manuscript. The seven numbered paragraphs are so numbered in the margin of the manuscript.

The translation is from one made by Professor Andrew Louth of the full text, and used here by his kind permission, edited to correspond with that of BL. Additional 28816 by Archimandrite Ephrem, and with the Scriptural references added. The manuscript itself does not mark out the scriptural passages in any special way. Phrases in square brackets are added by the translator for the sake of clarity The translation below has been set out in such a way as to represent, as far as possible, the layout of the manuscript, with its rubrications and paragraphing. The latter is indicated in the manuscript by larger, rubricated, letters.

A yearly thanksgiving is due to God on account of that day when we recovered the Church of God, with the demonstration of the dogmas of true religion and the overthrowing of the blasphemies of wickedness.

Following prophetic sayings, yielding to apostolic exhortations, and standing on the foundation of the accounts in the Gospels, we make festival on this day of dedication. For Isaias says that the **islands** will be **dedicated**[58][1] to God, meaning, [by the islands,] the churches from the nations and, by churches, not splendid church buildings, but the fullness of those who perform acts of reverence in them and worship the divine with hymns and praises. The Apostle recommends the same thing, when he commands us to **walk in newness of life**[59][2], and—by saying that **if anyone is in Christ he is a new creation**[60][3]—to be renewed.

58[1] Isaias 41:1.

59[2] Romans 6:4.

60[3] 2 Corinthians 5:17.

Then there are the words of the Lord, which are to be taken prophetically: **It was**, he said, **the feast of the dedication in Jerusalem, and it was winter.**[61][4] [By winter is signified] either the spiritual [winter], according to which the nation of the Jews stirred up storms of bloodthirstiness and trouble against the Saviour of us all, or that which affects the bodily senses when the air changes to being icy-cold.

For there was a winter with us—along hard winter, and not just a fleeting season— one of great wickedness, spewing out savagery, but now there has blossomed forth for us the first of seasons, the spring of the graces of God, in which we have gathered together to make a thank-offering to God, a harvest of good works; or, to express it rather in the words of the psalm: **Summer and spring, you have made them, remember this**.[62][5]

For the enemies who reproach the Lord and utterly dishonour the holy veneration of him in holy icons, raising and puffing themselves up through their blasphemies: the Lord of wonders will tear them to shreds, and dash to the earth the insolence of their apostasy.

He does not disregard the voice of those who cry to Him, **Remember, O Lord, the reproach of your servants, the reproach of many nations that I bore in my bosom, with which your enemies reproached you, O Lord, with which they reproached the exchange of your Christ**.[63][6]

For the 'exchange of Christ' means those who have been redeemed by his death and have believed in him, through the preaching of the words

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61[4] John 10:22.

62[5] Psalm 73:17-18.

63[6] Psalm 88:51-52.

and the depictions in images. For it is in this way that the great work of the Economy, accomplished through the cross and the sufferings he endured and the wonders he worked both before and after the cross, is made known to those who have been saved. And the imitation of his suffering passes over to the Apostle and then to the martyrs, and comes down, through them, to the confessors and the ascetics.

This reproach, **with which the enemies** of the Lord **reproached, with which they reproached the exchange of** his **Christ**,[64][7] our God has born in mind. His heart is full of consolation, and he is inclined by the prayers of his mother, and the apostles, and all the saints. For they also shared the insolence shown towards him, and with him were set at naught in the icons, so that, just as they shared with him the suffering in the flesh, so in a similar fashion they shared with him in the insolence offered to the icons.

Now God has at last made clear what he has willed today, and has done a second time what he accomplished earlier. For earlier, after the passage of many years when the holy icons suffered contempt and dishonour, he turned back piety to himself. Now, a second time, after a brief period of thirty years' wickedness, he has restored to our unworthy selves freedom from vexation, the redemption of those who grieve, the renewed proclamation of piety, the assurance of the veneration of icons, and the feast that bears to us all these saving gifts.

For in the icons we see the Master's sufferings for our sake, the cross, the tomb, Hades slain and despoiled, the martyrs' combats, their crowns, salvation itself, which the judge of the combat and giver of the prize and the crowns has accomplished in the midst of the earth.

Today we make festival on this holy day, and making merry together and rejoicing in prayers and litanies, we cry out in psalms and songs.

64[7] Psalm 88:52.

Who is a great God like our God? You are our God, who alone does great wonders.[65][8]

For you mock those who despise your glory, and show those who dare boldly to set themselves against your icon to be cowardly and put them to flight.

But there is thanksgiving to God, and the sovereign trophy against the antagonists in these matters; yet another statement and detailed indictment makes clear the contests and struggles [that have taken place] against those who fight against the icons.

As we stand in possession of the spiritual Jerusalem, in a certain place of rest after the passage through the desert, in imitation of Moses, or rather as obedient to a divine command, we set up a pillar made out of great stones, ready to be written on, it is right and fitting that we should inscribe in the hearts of the brothers the blessings that are due to those who kept the law and the curses which the lawless have brought upon themselves. Therefore we say:

1.Those who confess the incarnate presence of God the Word by word, by mouth, in the heart and the mind, by writing and in icons:

May their memory be eternal!

2. Those who know the difference in essences of the one and the same hypostasis of Christ attribute to it properties both created and uncreated, visible and invisible, capable of suffering and beyond suffering, circumscribed and uncircumscribed; they ascribe to the divine essence uncreatedness and the rest, while they acknowledge in the human nature the other qualities, including being circumscribed, and

65[8] Psalm 76:14-15.

affirm all this both in word and in images:

May their memory be eternal!

3. Those who, believing and proclaiming, preach the words of the Gospel in writings, and the deeds in forms, to gather together in a single duty that includes both proclamation through words, and sure confirmation of the truth through icons:

May their memory be eternal!

4. Those who sanctify their lips by the word, and then those who hear them through the word, knowing and preaching that as the eyes of those who see are sanctified by the sacred icons, so the mind is led to the knowledge of God, just as it is through consecrated churches, and sacred vessels and other holy treasures:

May their memory be eternal!

5. Those who know that the rod and the tablets, the ark and the lamp, and the table, and the altar depicted in advance and prefigured the All-holy Virgin, Mary, the Mother of God; and also that these things prefigured her, and she did not become them, for the maiden was and remained after giving birth to God a virgin, and therefore the maiden is to be depicted in images rather than foreshadowed in types:

May their memory be eternal!

6. Those who know and accept and believe the prophetic visions, as the Divine himself gave them shape and form, which the chorus of prophets behold and explain; and who, strengthened by the written and

unwritten tradition of the Apostles, continuing to the Fathers, therefore express holy things in images and honour them:

May their memory be eternal!

7. Those who understand Moses, who said, Be attentive to yourselves that **on that day, when the Lord God spoke on the mount Horeb, you heard the sound of words, but you saw no likeness**,[66][9] and know how to answer rightly, that if we see something, we truly see, as the son of thunder taught us, **he who was from the beginning, whom we heard, whom we saw, whom we beheld with our own eyes, and our hands touched, concerning the word of life**,[67][10] and to these we bear witness; and again, as the other disciples of the Word, **we ate with him and drank with him**, not only before his passion, but also **after** the passion and **the resurrection**;[68][11] those who are able to distinguish the precepts in the law from the teaching of grace, and see that he is invisible in the former, but seen and touched in the latter, and that therefore what has been seen and touched is to be depicted in icons and worshipped:

May their memory be eternal!

As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error has been banished, as wisdom makes bold to declare, as Christ has assured, so we think, so we speak, so we preach, honouring Christ our true God, and his Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honouring them because of their common Lord as those who are close to him and serve him, and making to them relative

66[9] Psalm 4:15.

67[10] 1 John 1:1.

68[11] Acts 10:41.

veneration.

This is the faith of the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox; this faith makes fast the inhabited world. These preachers of true religion, we praise as brothers and as those we long to have as our fathers, to the glory and honour of the true religion for which they struggled, and say:

Germanus, Tarasius, Nicephorus and Methodius, truly high priests of God, who taught orthodoxy and fought for it:

May their memory be eternal!

Ignatius, Photius, Stephen, Antony, and Nicolas, the most holy and orthodox Patriarchs:

May their memory be eternal!

On everything that has been written or spoken against the holy Patriarchs Germanus, Tarasius, Nicephorus and Methodius, Ignatius, Photius, Nicephorus, Antony and Nicolas:

Anathema!

On every innovation and action contrary to the tradition of the Church, and the teaching and pattern of the holy and celebrated Fathers, or anything that shall be done after this:

Anathema!

Euthymius, Theophilus and Aimilianus, the celebrated confessors and archbishops:

May their memory be eternal!

Theophylact, Peter, Michael and Joseph, the blessed metropolitans:

May their memory be eternal!

John, Nicolas and George, the thrice-blest confessors, and archbishops, and all the bishops who thought like them:

May their memory be eternal!

Theodore, the all-holy abbot of the Studites:

May his memory be eternal!

Isaac the wonderworker, and the most prophetic Joannikios:

May their memory be eternal!

Hilarion the most holy archimandrite, and abbot of the Dalmata monastery:

May his memory be eternal!

Symeon, the most holy stylite:

May his memory be eternal!

These blessings have passed down from them to us, as from fathers to sons who are zealous for their piety, and curses overwhelm the parricides, who disdain the master's commands. Therefore, we, as the community of piety, publicly inflict on them the curse which they have brought on themselves.

On those who accept with their reason the incarnate economy of God the Word, but will not allow that this can be beheld through images, and therefore affect to receive our salvation in words, but deny it in reality:

Anathema!

On those who wickedly make play with the word 'uncircumscribed' and therefore refuse to depict in images Christ, our true God, **who likewise shared our flesh and blood**,[69][12] and therefore show themselves to be fantasiasts:

Anathema!

On those who admit, even against their will, the prophetic visions, but will not accept the making of images of what they saw—O wonder!—even before the Incarnation of the Word, but emptily say that the incomprehensible and unseen essence itself was seen by those who beheld it, or conclude that these things make manifest images, figures and forms of the truth to those who see them, but will not accept that the Word become man, and his sufferings for our sake, may be depicted in icons:

Anathema!

On those who hear and understand the Lord saying, **If you believed Moses, you would have believed me**,[70][13] and the rest, and Moses saying, **The Lord** our **God will raise up** for you from your brothers **a prophet like me**,[71][14] and then say that the prophet is received, but that they will not represent the grace of the prophet and the salvation he brought for the whole world through images,, even though he was seen and lived among men and women, and cured sufferings and sickness with mighty acts of healing, and was crucified, and buried, and rose again, and did and suffered all this for our sake; on those who will not accept that these works of salvation, accomplished for the whole world, may be seen in icons, nor honoured and venerated in them:

Anathema!

69[12] Cf. Hebrews 2:14.

70[13] John 5:46.

71[14] Deuteronomy 18:15; cf. Acts 3:22.

On those who remain in the icon-fighting heresy, or rather the Christ-fighting apostasy, and neither wish to be led to their salvation through the Mosaic legislation, nor choose to live piously in accordance with apostolic teaching, nor are persuaded to turn from their error by the advice and exhortations of the Fathers, nor are abashed by the harmony of every part of the ecumenical Church of God, but once and for all have subjected themselves to the lot of the Jews and the pagans[lit: Greeks]; for immediately they have uttered blasphemies against the Archetype, and have not blushed to dare to make the image of the archetype identical with the archetype himself. On those, therefore, who have heedlessly accepted this error, and have stuffed their ears against very divine word and spiritual teaching, as they are already putrefied, and cut themselves off from the common body of the Church:

On those, therefore, who have heedlessly accepted this error, and have stuffed their ears against very divine word and spiritual teaching, as they are already putrefied, and cut themselves off from the common body of the Church:

Anathema!

Anastasius, Constantine and Nicetas, those who started off the Isaurian heresies, unholy men and leaders to ruin:

Anathema!

Theodotus, Antony and John, procurers one for another of vices, and false successors of impiety:

Anathema!

Paul who turned back to Saul, and Theodorus called Gastes, and Stephen the Molutes, as well as Theodore Krithinus, and Louloudios the lion, and anyone who is like them in uttering impiety, to whatever category of clergy

or any other honour or way of life they belong; on all these who continue in their impiety:

Anathema!

To all the heretics: Anathema!

Those who apply the sayings of the divine Scripture that are directed against idols to the august icons of Christ our God and his saints:

Anathema!

Those who share the opinion of those who mock and dishonour the august icons:

Anathema!

Those who say that Christians treat the icons like gods:

Anathema!

Those who say that another, apart from Christ our God, delivered us from the error of idols

Anathema!

Those who dare to say that the Catholic Church has accepted idols, thus overthrowing the whole mystery and mocking the faith of Christians

Anathema!

MANY YEARS TO THE BASILEIS!

God will protect their might. God will give their kingdom peace.

Heavenly King, protect those on earth!

Michael, our orthodox Basileus, and Theodora, his holy mother:

May their memory be eternal!

Basil and Constantine, Leo and Alexander, Christopher, and Romanos, Nicephorus, and John, Basil, and Constantine, Romanos, Michael, Constantine, Michael and Isaakios, who have all changed the earthly kingdom for the heavenly one:

May their memory be eternal!

Eudocia and Theophano, Theodora and Helen, Theophano and Theodora, Zoe and Theodora, most orthodox Augustae:

May their memory be eternal!

Germanos, Tarasios, Nikephoros, and Methodios, the renowned and blessed patriarchs:

May their memory be eternal!

Ignatios, Photios, Stephen and Antony, Nicolas and Euthymios, Stephen, Trypho, Theophylact and Antony, Polyeuctus, Nicolas, Sisinios, Sergios, Eustathios, the Orthodox Patriarchs:

May their memory be eternal!

The Holy Trinity has glorified them. By their contests and struggles and teachings for the sake of true religion to the point of death, we entreat God that we may be guided and strengthened and beg that we may be shown to be imitators of their inspired way of life until the end, by the pities and grace of the great and first high-priest Christ, our true God; at the intercessions of our most-glorious Lady, Mother of God and Ever-Virgin Mary, of the god-like Angels and all the Saints. Amen.

The End

Canon for the Synodikon of Orthodoxy

Introduction

In the Triodia this Canon is ascribed to Theodore the Studite, but it cannot be by him, since he had died several years earlier. The author is almost certainly the Patriarch St Methodios. The troparion of the 8th Ode which speaks of the famous Icon of Christ above the Bronze Gate of the Palace reminds one of the poem on the subject that was written by the Patriarch Methodios to celebrate its restoration. The rubric in the Triodion says, 'after the Dismissal of Matins and before the Liturgy, we go in procession, together with wood of the Cross and the revered Icons, to the place where the Synodikon is to be read. As we go and as we return we sing the following Canon'. If this canon was first sung in 843, it is tempting to suggest that it may have been sung as the clergy and people made their way from the church of the Mother of God in Blachernae, where the vigil had been celebrated, to the Great Church, where the Liturgy was to be celebrated.

It is perhaps worth remarking that one of those present would almost certainly have been a seventeen year old boy from Thessalonika, who had recently been sent to Constantinople on the death of his father and placed in the care of Theoktistos the Logothete, the Empress Theodora's chief minister. The young man's name was Constantine; though he is better known by his monastic name, Cyril — the Apostle of the Slavs.

The Canon presents a number of linguistic and historical problems, and this translation is only provisional. One of the historical problems is why such prominence is given to otherwise almost wholly unknown character, Lezix, who appears here as one of the leaders of the iconoclasts. It seems that he was subsequently reconciled to the Church by the Patriarch himself.

The two troparia that are sung after the Canon are not without interest. The first, which is now the Apolytikion for the day, seems to

have been a rallying song of the Iconodules, for we read in the life of St Theodore the Studite that shortly after the exile of Patriarch Nikephoros and the removal of the icons, St Theodore organised a solemn procession of the icons, during which this troparion was sung. In his Life we read that 'he ordered all the monks under him to take the icons in their hands, hold them high and then march round the whole circuit of the monastery, sing the hymn, "We worship your most pure icon, loving Lord", together with other hymns of victory to Christ the Victor. This took place on the glorious feast of Palms, which we all believers celebrate before the Passion and Resurrection of the Master' [PG 99:185].

The other troparion formed part of the ancient office for the First Sunday of Lent, which was dedicated to the Prophets, in particular Moses, Aaron and Samuel. The three are found together in Psalm 96:6, 'Moses and Aaron were among his priests: and Samuel among those that call upon his name'. The present Gospel for this Sunday is also a survival from the ancient office, and it was chosen presumably because of the words of the Apostle Philip to Nathaniel, 'We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth'.

Canon for The Synodikon of Orthodoxy

By Methodios

Ode 1. Tone 6. Helper and Protector.

Let us believers sing a song of thanksgiving to our God, the Benefactor of all things, for he has raised up a saving horn for us, a mighty kingdom, a champion of Orthodoxy. [Twice]

Truly divine grace has appeared to the inhabited world, glory and honour have appeared, the Church leaps for joy, having received the robe of its own baring.

Christ's tunic, previously rent by John the deceiver and poisoner, the godly Fathers have now woven and given to the Church.

The Church, having taken up the Lord's form, rejoices and leaps with gladness with her children, as she has received from him prizes of victory, symbols of Orthodoxy.

Let the haters, dreadful Lizix and Antony with John and Theodore, both deniers of the faith, be ashamed and turned back.

Iannes and Iambres, who opposed Moses the Lawgiver of old, were put to shame; while now John the deceiver is truly routed with Antony.

You tore apart the faction of God's foes, O Christ, and have now restored to the Church her robe, the Church for which you poured out your blood, as you are good.

Glory.

I contemplate you, O Trinity, and worship your divine might; deliver me from trials of every kind, for I believe in you, Father, Son and all-holy Spirit.

Both now. Theotokion.

Wearing from you the royal robe, O Virgin, God appeared to mortals in human form, double in being; the form of his form we hold in veneration.

Ode 3. Establish, Lord.

Rejoice, all you choirs of Fathers and Apostles, as you behold the worship of the Icons, which you clearly handed down. [Twice]

Let the all-unblemished Church cry out, 'I have received my beauty and put on my robe, of which John had stripped me'.

Be ashamed, you lawless, who battle against the Lord, for he was incarnate and has been made manifest in an image, which we embrace in a relative manner.

Who would speak out the foul doctrines and lawless teachings of the insane John, expounding Delphic ways?

Anathema to Lizix and John, with Antony, Theodore the godless blasphemer, together with insane Theodotos!

The blood shed for the divine likeness of the incarnate Master cries out; blood that was shed by John.

The Lord has expelled the horde of aliens and has given back to his own what was theirs. Glory to his goodness!

Glory.

Let us worship with right belief the will that is without beginning, the authority and sovereign power of the Trinity, ever rejecting Arius.

Both now. Theotokion.

We confess you to be truly the Sovereign Lady who gave birth to God, heeding not the words of Nestorios, but the doctrines of the Fathers.

Ode 4. The prophet heard.

Rejoice with gladness, O Church, and every city, town and village; let the monasteries be opened and the nunneries adorned. Let then fittingly worship the relics and icons of the Martyrs.

Christ invites you! Now godly Fathers assemble with eagerness and recount, like the Apostles, the spectacle of his Incarnation, his miracles and his sufferings, as the Sacred Gospel writes.

Assemble rejoicing with boldness, you multitudes of monks, for though they were evilly strong, the cowards have again been worsted, and whatever counsel such men counselled, the Lord will scatter.

The stripes of the Fathers, the blood shed by their blows have truly ceased; continuous exiles are no more, and peace is being established for all. No longer does the work of magic have force; for 'God is with us'.

The vine of evil spread out its branches of impiety and flowered with the bitter grape cluster, and their wine was the rag of the dragon, from which they truly gave the Lord's people the evil-minded drink.

They defiled your Temple with unlawful ordinations for money, and they have been canonically cast out and are fallen from divine glory: Simon Magus, and with him John and Antony.

Against the wild beasts and enemies of God, foul Antony, the traitor, John, of satanic mind and enemy of the Church, assembled like fierce wolves, let us believers shout out three times, 'Anathema!'.

Glory.

O uncreated Monarchy, Father, Son and Spirit, we worship you, whose praise the many-eyed Cherubim and the six-winged Seraphim sing, as they cry, 'Holy, Holy, Holy are you, O Highest and Almighty!'

Both now. Theotokion.

Holier than the holies, higher than all creatures you were named, O Virgin Mother, who bore your own Creator; therefore we offer worship to your holy form, O Birth-giver of God.

Ode 5. Rising in the night.

Christ has conquered! Let earth leap for joy! Tumult has ceased; the weeping of the Lord's servants too has ceased; while everywhere the Faith has been unfurled for the world. [Twice]

Seeing the Crucifixion in an Icon, we love it with reverence, greeting Christ and his symbols, and we worship them, but do not honour them as gods.

The garrulous and blasphemous spirit of Lyzikos has ceased, that continually by day and night spoke out against the divine image of Christ and his Saints.

Why, thrice wretched man, do you hate the immaculate image of Christ's incarnation and of all the Saints? For surely we believers do not worship dumb idols, do we?

Lighting on instruments of impiety, they assembled a synod of impious priests against God most high, like the Jews, Annas and Caiaphas, of old.

On the day of judgement, most wretched man, the company of the Fathers will stand as accusers of your godless soul; the Fathers who flesh you stripped bare with unnumbered blows.

All the Churches will shout aloud, crying that they were all deprived by you of the image of the Lord and of his Saints, the holy Icons.

Glory.

Glory to you who sustain the universe by your might! Glory to you, Unity in Three Persons, Father, Son and Spirit, deliver from harm of every kind those who believe in you.

Both now. Theotokion.

We reverence you, Sovereign Lady and Virgin, as the beauteous golden lamp that gave birth for the world to the spiritual light and diminished the misty fog.

Ode 6. I cried from my whole heart.

The unsleeping guardians of Christ's Church cried out, asking him that she be given peace. He heard and was attentive to their prayer. [Twice]

The game traps of the deceiver have been exposed by the teachings of the Fathers, and God, who is uncircumscribed in his Godhead, formed in flesh is praised.

Fellow workers of error, be ashamed! And let Theodotos and Lizix and

Theodore, that abyss of destruction, be destroyed with Antony.

You opened your mouth, you wretch, not in spiritual songs, but in blasphemies against your Master, rejecting the honourable fashioning of Icons.

You overthrew the doctrines of the Fathers and the teachings of the Apostles, writing against them in accordance with your lawless cult, John, enemy of Christ.

The smoke of your tears filled the eyes of the devout; but with the wind of the godly Teachers they have been dispersed, demented John.

You ripped apart the divine robe, like Arius of old Christ's tunic, therefore you have been cast out of the Church like a dog.

Glory.

I glorify one source of Godhead in three hypostases; for God is one, Father, Son and Spirit; though distinct in characteristics and persons.

Both now. Theotokion.

Prophetically, Pure Maiden glorified by God, you were revealed as City of God, from which your Maker was born, preserving you after childbearing as you were before.

Ode 7. We have sinned, we have offended.

Divine grace has now quenched the furnace of heresy, consuming the spiritual Chaldeans, bedewing the servants of the Trinity, who had been held in its flames for four weeks of years. [Twice]

The Church is adorned, robed, made fair with the form of the Master of all things, of his incarnation and sufferings, bearing their symbols to the end, in accordance with God's laws.

The Lord's people that bears Christ's name celebrates, keeps festival, seeing the Church once again resplendent with the beauty of the divine form, which, though being God, he bore as human in order to save us.

In flesh the Word was poor and hungry and thirsty, these being the attributes of the human nature, through which he is circumscribed; though in hid Godhead he is simple and uncircumscribed.

The monstrosities and wizardries of the enemy of Christ have been destroyed, for he has been revealed as equal of the Greeks, inflated by their writings, which the voices of the just have utterly destroyed.

What tongue will recount your most damaging and soul destroying doctrines or the utterance of your belly, falsely named John and forerunner of the Antichrist Satan?

There was no need for you to be so named, but rather Pythagoras, Chronos, and Apollo, whose manner of life you rivalled, delighting in your impieties.

Glory.

Eternal, all-powerful, beyond understanding; we believers all worship a Trinity, Father, Son and Spirit, and let us confess them without confusion as we cry, 'Holy, Holy, Holy are you, O God!'

Both now. Theotokion.

Sure Bridge for Christians, the boast of the faithful and their refuge; Sovereign Lady, Mother of God, you alone are she that helps all and saves them from dangers.

Ode 8. Whom the armies of Heaven.

Believers, let us all rejoice like the prophets and let us mystically be glad, for this is the day on which Christ the Word gave back to the Church his own robe.

Lezix and John, the yoke of Beliar, ranged themselves in serried ranks as for against Christ's image, assaulting the Church with axe of wickedness.

Who would not grieve on seeing the outrageous act of daring, the divine image over the Bronze gate of the palace, stoned by lawless men on John's instruction.

How do you not understand, blind wretch, darkened in mind, when you see that all under heaven has been adorned with Christ's imprint; but alone you had the understanding of the Jews?

You thought you would utterly destroy the incarnate Image of the Lord and all the saints from the holy Churches; but divine grace has destroyed your tyranny.

Dread Lezix, along with John, the deniers of true religion, lawlessly said they would in no way worship the sacred relics of the saints and their Icons.

Glory.

As we all devoutly reverence the all-creating Divine Power in three Forms, the Father who has no beginning, the Word and the Spirit that shines out with them, let us glorify to the ages.

Both now. Theotokion.

Sure bridge of Christians, boast of the faithful and their refuge, Sovereign Lady and Mother of God, you alone help all and save them from dangers.

Ode 9. Conception without seed.

Nations, clap your hands; choirs of Father, hurry; Ascetics and those in the mountains, come together; you, that of old were persecuted by John the impious deceiver, have come publicly to heap scorn on wizardry and spells. [Twice]

Desert, rejoice, with the whole inhabited world; all you mountains, drop down sweetness; hills, be glad, for Christ, the Word, has given peace to those on earth, and to the godly Churches unity of faith.

The God of just sentences has now pronounced with freedom; Christ has appeared, giving strength today to godly Teachers to proclaim boldness his condescension and to depict with sureness his incarnation in icons.

Longsuffering Lord, how wonderful are your works! Who will number your love for humankind? Who, when they see your Priests and Ascetics slain for the sake of your Icon, would not burn up the deceivers? But you, when insulted, endured.

Lord, who fixed the Church unshaken – and the gates of Hell did not prevail – grant your peace to your people, that we may all sincerely worship you with a single hymn of glory and glorify you.

Let all who do not honour the imprint of your embodying, Master, stand under anathema; above all John, with Antony and impious Theodore, Theodotos and all the rest of the opponents of the Faith.

Master, who gave your peace to your Apostles, now too grant your calm to all, with your hand gathering the scattered, and number them as rational sheep in the sheepfold of your holy Church.

Glory.

I glorify the Godhead of Father, Son and Spirit, the One Nature in Three Hypostases. Essence Undivided, Separate in Persons, one single kingship, almighty sovereignty that holds the universe in being.

Both now. Theotokion.

Help, protection and assistance of all, O Mother of God, show that you can intercede for all those who take refuge in you and that you drive away the impious by the power of your Son; for as Mother you can do all things.

And when we reach the appointed place, we say the Troparion:

We worship your most pure Icon…

Glory. Both now. Another. Tone 2.

The choir of the Prophets gladly rejoices today with Moses and Aaron, because the Cross, bringing the end of prophecy, shines out, by which you saved us. At their intercessions, Christ our God, save our souls.

The Third Sunday in Lent.

THE ADORATION OF THE PRECIOUS AND LIFE-GIVING CROSS

On Saturday Evening at Great Vespers.

After the Dismissal of Small Vespers, the Precious Cross is brought from the sacristy and placed with its case on the Holy Table. A candle is lit and left burning in front of it all night.

After the Opening Psalm, we read Blessed is the man, *t*he first Kathisma.

At Lord, I have cried, we insert ten Stichera: six of the Resurrection in the Tone of the week from the Oktoichos, and the following four Prosomia from the Triodion:

Tone 5. Hail of ascetics

Shine, Cross of the Lord, with the bright darting rays of your grace on the hearts of those who honour you, and with love inspired by God, embrace you, O desire of all the world. Through you our tears of sorrow have been wiped away; we have been delivered from the snares of death and have passed over to unending joy. Show us the splendour of your beauty, granting to us your servants the reward of our abstinence, for we entreat with faith your rich protection and great mercy.

Hail, life-giving Cross! the fair Paradise of the Church, Tree of incorruption that blossoms for us with the enjoyment of eternal glory. Through you the hosts of demons are driven back, the companies of the Angels rejoice with one accord and the congregations of the faithful keep the feast. You are an invincible weapon, an unbroken stronghold; you are the victory of kings and the glory of priests. Grant us also now to draw near to the Passion of Christ and to His Resurrection.

Hail, life-giving Cross! unconquerable trophy of the true faith, door to Paradise, succour of the faithful, rampart set about the Church. Through you the curse has utterly destroyed, the power of death swallowed up, and we are raised from earth to heaven: invincible weapon, adversary of demons, glory of martyrs, true ornament of holy monks, haven of salvation bestowing on the world great mercy.

Come, first-fashioned pair, who fell from the choir on high through the envy of the murderer of humankind, through the bitter pleasure of tasting from the tree. See, the Tree, revered by all, draws near! Run with haste and embrace it joyfully, and cry to it with faith: O all-honoured Cross, you are our succour; partaking of your fruits we have gained incorruption; we are restored once more to Eden, and we have received great mercy.

Glory. Tone 3.

O Christ our God, of your own will you accepted Crucifixion, for the common restoration of humankind. Taking the reed pen of the Cross, out of love for humankind, in the red ink of royalty with bloody fingers you signed our absolution. Do not forsake us, who are in danger once again of being parted from you. Take pity on your people in distress, for you alone are longsuffering. Rise up and fight against our enemies, as you are all-powerful.

Both now. Theotokion in the Tone of the week from the Oktoichos.

Entrance, O Joyful Light, and the Prokeimenon of the day, The Lord is King.

Alphabetical Aposticha in the Tone of the week from the Oktoichos, and then:

Glory. Both now. Tone 4.

Lord, who helped gentle David in the combat and enabled him to overcome the foreigner, come to the aid of our faithful Sovereign and by the weapon of the Cross cast down our enemies. In your compassion show us your mercy as of old, and make them know in truth that you are God, and putting our trust in you may we conquer. At the constant intercessions of your most pure Mother, grant us your great mercy.

If there is a Vigil, Apolytikion Virgin Mother of God twice,
and that of the Cross once.

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.

If there is no Vigil, those of the Resurrection, the Cross and the Theotokion.

When Gabriel addressed you, O Virgin, with his 'Hail', as he spoke the Master of all things became incarnate in you the holy Ark, as righteous David sang. You were proclaimed wider than the heavens, for you carried your Creator. Glory to him who dwelt in you, glory to him who came forth from you, glory to him who has set us free through your bearing child.

At Matins.

After the usual readings from the Psalter, the Kathismata of the Resurrection in the Tone of the week. After the Polyeleos and the Evlogitaria, the following Kathisma of the Cross:

Tone 8.

In Paradise of old the enemy stripped me naked by a tree, for by my tasting it he brought in death. But now the Tree of the Cross, that bears the clothing of life for mortals, has been fixed on the earth, and the whole world filled with every joy. Seeing it worshipped, you peoples, let us with one accord raise our cry to God with faith, 'His house is full of glory!'

Glory. Both now. The same again.

Then the Anavathmi and the Prokeimenon in the Tone of the week and the appointed Morning Gospel. We then sing Having seen the Resurrection of Christ, followed by Psalm 50, and then, as on previous Sundays, Open to me, O Giver of Life.

The Canons

Four Troparia, including the Irmos, from the Canon of the Resurrection and two from the Canon to the Mother of God, in the Tone of the week from the Oktoichos; and then the Canon of the Triodion by St. Theodore the Studite, with eight troparia.

Ode 1. Tone 1. The day of Resurrection

A day of festival! At Christ's Rising, death has fled away and the light of life has dawned. Adam has arisen and dances for joy. Therefore let us cry aloud as we sing a song of victory.

A day of worship of the Precious Cross! Come, let all approach it! For now it is set forth, shining with the bright beams of Christ's Rising. Let us kiss it, as we rejoice in soul.

Great Cross of the Lord, appear! Show me now the divine vision of your beauty, and make me your worthy worshipper. For I address you and embrace you as though you were alive.

Let heaven and earth give praise with one accord, for the all-blessed Cross, on which Christ, nailed in the body, was sacrificed, is now set forth for all. Let us kiss it as we rejoice in soul.

Glory.

O Trinity in Persons, O Unity in Essence, Father, Son and Spirit, equal in power, Unity in purpose and will, dominion and rule, watch over your world and crown it with peace.

Both now. Theotokion

Virgin who did not know man, you give birth to an infant without seed and the Offspring you bear is the Maker of all things, Christ our God. Entreat him to grant the whole universe peace.

Katavasia

The godlike Moses prefigured your Cross of old, when he led Israel through the Red Sea, cutting the water with his rod, your Cross; and he sang you a song of departure, Christ our God.

Ode 3. Come, let us drink a new drink.

Come, let us sing a new song, as we celebrate the overthrow of Hell, for Christ has risen from the tomb; capturing death, and saving the whole universe.

Come, believers, let us drink, not from a well that gushes water that perishes, but from the source of enlightenment, as we worship the Cross of Christ, in which we boast.

As with our hands we now embrace your Cross, which Moses of old prefigured with his outstretched arms, the invisible Amalek we put to flight, Christ our Master, through whom we shall be saved.

Believers, with pure eyes and lips let us worship in joy the Cross of the Lord, as we raise a song of exultation.

Glory.

I honour one God without beginning, in three Persons but undivided in Essence, the Father, the Son and the living Spirit, in whose Name we have been baptized.

Theotokion

In days of old Moses saw your mystery prefigured in the bush, holy Virgin: for as the flames did not consume it, so the fire of the Godhead did not consume your womb.

Katavasia

By your Cross, Christ my Master, set me firmly on the rock of the faith: do not let my mind be shaken by the assaults of the malicious enemy; for you alone are holy.

Kathismata of the Cross

Your Cross, O Lord, has been made holy, for by it comes healing to those who are in sick in sins. Though it we fall down before you. Have mercy upon us.

Verse: Exalt the Lord our God. And fall down before his footstool, for he is holy (Psalm 98: 5).

Today the words of the Prophet have been fulfilled: for see, we worship at the place on which your feet have stood, Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the prayers of the Mother of God, only lover of humankind.

Glory.

No sooner had the Tree of your Cross been set up, Christ our Lord, than the foundations of death were shaken. Hell swallowed you eagerly, but it let you go with trembling. You have shown us your salvation, O Holy One, and we glorify you, Son of God. Have mercy on us.

Theotokion

Virgin Mother of God, implore your Son, Christ our God, who was nailed on the Cross of his own will, and rose from the dead, that our souls may be saved.

Ode 4. Let the Prophet Avvakoum

See, Christ has risen', said the Angel to the Myrrhbearing Women, 'Do not lament, but go, say to the Apostles, 'Rejoice, today is the salvation of the world; for by death the tyranny of the enemy has been destroyed.'

As we celebrate today the joyful worship of your life-bearing Cross, O Christ, we prepare ourselves for your most holy Passion; for you achieved it for the salvation of the world, O Saviour, as all-powerful.

Today there is joy in heaven and on earth, for the sign of the Cross is made manifest to the world. The thrice-blessed Cross is set before us, and to all who worship it it is a fount of ever-flowing grace.

What shall we offer you, O Christ? For you have given us your Precious Cross to worship, on which your all-holy Blood was poured out, and to which your flesh was fixed by nails. As with love we kiss it we give you thanks.

Glory.

I sing the praises of the three Persons in one Godhead, one simple Nature undivided, as I proclaim: Father without beginning, Son and Holy Spirit, equal in throne, one lordship, equal Kingship, one everlasting Might.

Theotokion

You alone among women, pure Lady, were revealed as a marvellous and fearful thing. For you made nature new, conceiving without seed and still remaining as before a virgin; for the one born from you is true God.

Katavasia

Seeing you, upon the Cross, O powerful Lord, the great light was seized with fear withdrew and hid its rays; with dread the whole creation sang the praise of your longsuffering, for the earth too was filled with your praise.

Ode 5. Let us arise in the early dawn

You dawned form the tomb, O Light that never sets, and made incorruption blaze forth on the world. In your compassion you banished the darkness of death from the ends of the earth.

Cleansed by self-mastery, let us draw near, as with praise we fervently embrace the all-holy Tree on which Christ crucified saved the world in his compassion.

Today the ranks of angels dance with gladness at the worship of your Cross. For through it you shattered the regiments of devils, O Christ, so saving humankind.

The Church has been revealed as a second Paradise, having within it, as of old, a Tree that bears life, your Cross, O Lord. By touching it we share in immortality.

Glory.

I glorify Three without beginning, God in one Essence, Father, Son and Spirit, a single Light in threefold radiance, Kingdom of equal might in identity without confusion.

Both now. Theotokion

You conceived by nature's law, but above law; for your child-bearing alone was without seed. Fearful to think or speak of was the manner of your giving birth, O all-unblemished Virgin.

Katavasia

Rising at dawn we sing your praise, O Saviour of the world, for we have found peace through your Cross. By it you have renewed the human race, and led us to the light that knows no evening.

Ode 6. You went down to the deepest parts

Having crushed death, O Christ, you rose as a great King, calling us back from the storehouses of Hell to the enjoyment of the Kingdom of Heaven, to the land of immortality.

Believers, let us cry aloud in godly songs and shout with joy to God, as we greet the Cross of the Lord; for it is a fountain of holiness to all those in the world.

The saying of the writer of songs is fulfilled: for see, we worship at the footstool of your most pure feet, all-powerful Lord, your Precious Cross, the thrice-longed for Tree.

The wood which the Prophet of lamentation saw cast into your bread, — your Cross, compassionate Lord — we greet and we sing in praise of your bonds and tomb, of the lance and nails

The holy Cross, O Christ, which you accepted to bear on your shoulders, and on it to be lifted up and crucified in the flesh, we kiss; and from it we gather strength against invisible foes.

Glory.

A Unity in three Persons I praise and a Trinity worshipped in one Nature, God the three in one, Light of triple sun, Father, Son and Holy Spirit.

Both now. Theotokion

The greatest wonder of all wonders was revealed in you, O Ewe-lamb free from blemish,: for you bore the Lamb who takes away the sin of the world. Entreat him fervently for those who sing your praise.

Katavasia

Jonas in the belly of the whale foreshadowed by his outstretched hands the figure of the divine Cross; and he leapt out from the monster, saved by your power, O Word.

Kontakion. Tone 7. [By St Romanos]

The sword of flame no longer guards the gate of Eden,
For a strange bond came upon it: the wood of the Cross.
The sting of Death and the victory of Hell were nailed to it.
But you appeared, my Saviour, crying to those in Hell:
'Be brought back
Again to Paradise'.

Ikos.

Three crosses Pilate fixed on Golgotha,
Two for the thieves and one for the Giver of life,
Whom Hades saw and said to those below,

‘My ministers and powers,
Who has fixed a nail in my heart?
A wooden lance has suddenly pierced me and I am being torn apart.
My insides are in pain, my belly in agony.
My senses make my spirit tremble,
And I am compelled to disgorge
Adam and Adam’s race, given me by a tree,
A tree is bringing them back
Again to Paradise’.

Synaxarion from the Menaion, then the following.

On the same day, the 3rd Sunday of the Fast, we celebrate the adoration of the precious and life-giving Cross.

Verses

Let all the earth bow down before the Cross,
Through which it learned to worship you, O Word.

By its power, Christ God, guard us from the assaults of the evil one and make us worthy to worship your divine Sufferings and life-bringing Resurrection, when we have passed successfully through the stadium of forty days, and have mercy on us as you alone are good and love mankind.

Ode 7. He who delivered the Young Men

You rose on the third day from the tomb as one who slept, Lord, and by your divine power struck down the gatekeepers of hell; you raised up all our forebears from of old, O God of our fathers, alone blessed and greatly glorified.

Today, you peoples, as we dance and sing to the harp, let us greatly rejoice at the worship of the Cross, glorifying Christ who was nailed upon it, the God of our fathers, alone blessed and greatly glorified.

All-merciful Lord, who showed the instrument of mortality, your Cross, to be the workshop of life, honoured by the whole world, sanctify those who worship it, O God of our fathers, alone blessed and greatly glorified.

You alone, O only Jesus, are merciful and tender-hearted: enlighten and sanctify those who with faith worship your Cross and your divine Sufferings, O God of our fathers, alone blessed and greatly glorified.

Glory.

I praise the Godhead, Unity in three Persons: for the Father is Light, the Son is Light, and the Spirit is Light, of Light remaining undivided, shining forth in oneness of Nature, and in three rays of the Persons.

Both now. Theotokion

With many names you were proclaimed by all the prophets: for you were revealed as gate of God, golden jar, holy land, O Virgin Bride of God who conceived in the flesh Jesus Christ, the God of our fathers who is greatly glorified.

Katavasia

The one who delivered the Young Men from the flames took flesh and came upon the earth. Nailed to the Cross, he granted us salvation, the God of our fathers, alone blessed and greatly glorified.

Ode 8. This chosen and holy day

'Why do you hold sweet spices in your hands? Whom are you seeking?', now cries the young man in the tomb. 'Christ our God has risen, raising up the nature of mortals from the vaults of Hell'.

Hail, O Cross, thrice-blessed and divine Tree, a light for those in darkness. By your shining you herald to the four-cornered World the rays of Christ's Rising. Grant that all the faithful may reach Pascha.

On this day the Tree anointed with life, the Cross of Christ, fills all things with the perfume of divine grace. Let us smell its God-given fragrance, worshipping it with faith to the ages.

Come, Elissaios the Prophet, tell us plainly: What was that wood you cast into the water? 'It was the Cross of Christ, through which we have been

drawn up from the depths of corruption, as we worship it with faith to the ages.'

Of old Jacob prefigured your Cross, O Christ, when he worshipped the top of Joseph's holy staff, foreseeing this dread sceptre of your Kingdom, which now we worship in faith to the ages.

We bless the Lord, Father, Son and Holy Spirit.

I glorify one Substance in three beings: Father, Son and Spirit, neither confused in Persons nor divided in Essence; for there is one God in Trinity, over all to the ages.

Both now. Theotokion

Alone among mothers, Mary Bride of God, you remained a virgin, without man giving birth to the Saviour Christ, yet preserving the seal of your purity. We believers will call you blessed to the ages.

We praise, bless and worship the Lord, praising and exalting him above all for ever.

Katavasia

Daniel, great among the prophets, was once cast into the lions' den; but, stretching out his hands in the form of the Cross, unharmed he was saved from being devoured by them, as he blessed Christ our God to the ages.

Ode 9. Shine, shine, O New Jerusalem

You went down into the tomb, O God the Giver of Life and you broke all the bolts and bars, raising up the dead who cry aloud: Glory to your Resurrection! O Christ, the Saviour all-powerful.

Your tomb, O Christ, has brought me life: for you, the Lord of life, came and cried to those who were dwelling in the grave, 'All who are in bonds, be loosed: for I have come, the Ransom of the world.

Let all the trees of the forest dance and sing, as they behold their fellow-tree, the Cross, today receiving veneration: for Christ, as holy David prophesied, has exalted it on high.

I died through a tree, but I have found in you a Tree of Life, O Cross of Christ. You are my invincible protector, my strong defence against the demons. Venerating you this day, I cry aloud: Sanctify me by your glory.

Rejoice and be exceeding glad, O Church of God, as you venerate today the thrice-blessed wood of the most holy Cross of Christ, that is attended by the ranks of angels, and with fear they stand before it.

Glory.

I worship you, O holy God, as Trinity of Persons in Unity of Essence, Father, Son and Holy Spirit, one Power and Kingdom, sovereign over all.

Both now. Theotokion

You are the great mountain, O Virgin, in which Christ dwelt, as holy David says. By you we are raised up to heaven, all-blessed Lady, regaining through the Spirit the adoption of sons.

Katavasia

Virgin Mother and true Mother of God, without seed you bore Christ our God, who was lifted in the flesh upon the Cross. We and all the faithful, as is right, magnify you with your Son.

The appointed Exapostilarion of the Resurrection; and then the Exapostilarion of the Cross

Seeing the Precious Cross of Christ placed this day before us, let us venerate it and rejoice in faith; with love let us greet the Lord who by his own free choice was crucified upon it, asking he to grant us all uncondemned to adore his Holy Passion and to attain the Resurrection.

Theotokion

All-hallowed Lady, with true devotion now we venerate the Wood on which your Son stretched out his most pure hands and for our sakes was nailed. Give us peace and grant that we may come to the Holy Passion that has saved the world; and may we worship at the radiant Festival of Easter, the Lord's Day that brings light and joy to all creation.

Lauds. Four Stichera of the Resurrection in the Tone of the week, and then the following three Stichera of the Cross, repeating the first.

Tone 4.

With our voices let us shout and magnify in songs the Precious Cross; let us kiss it and cry out: O honoured Cross, sanctify our souls and bodies by your power, and keep unharmed from all malice of the enemy those who venerate you with true reverence.

(Twice)

Verse: Exalt the Lord our God: and fall down before his footstool, for he is holy. (Psalm 98:5)

Approach and draw waters that shall never fail, flowing from the grace of the Cross. See now set before you the holy Wood, source of divine gifts, on which there fell blood and water from the wounded side of the Lord of all. Of his own will he was raised upon the Cross, and with Himself he raised up mortal man.

Verse:. God is our King before the ages: He has worked salvation in the midst of the earth. (Psalm 73)

O honoured Cross, you are the firm foundation of the Church, the strength of kings the glory and defence of monks. Venerating you today, we are filled with light in heart and soul, through the divine grace of the Lord who was nailed upon you and overthrew the power of our deceitful enemy, bringing the curse to naught.

Glory. Tone 8.

The Lord of all has taught us in a parable to shun the boastful thoughts of the evil Pharisees; and he has instructed all of us not to think more highly than we should. He himself became our pattern and example, for he emptied himself even unto death upon the Cross. Let us therefore render thanks with the Publican and say: O God who suffered for us and yet remained impassible, deliver us from the passions and save our souls.

The usual Theotokion.

Palm Sunday.

At Great Vespers.

After the Opening Psalm and the whole of the 1st Kathisma of the Psalter, at Lord, I have cried we inset 10 Stichera and sing the following 5 Idiomels, doubling them.

[Note that the left hand choir always has the precedence at Great Vespers on this feast.]

Tone 6.

Today the grace of the Holy Spirit has gathered us together, and taking up the Cross we all say, 'Blessed is he who comes in the name of the Lord. Hosanna in the highest!'

Same Tone.

He who has heaven as his throne and earth his footstool, the Word and co-eternal Son of God the Father, having come to Bethany, showed his humility today on the colt of a dumb animal. Therefore the children of the Hebrews, holding branches in their hands, sang his praise and cried, 'Hosanna in the highest! Blessed is he who comes, the King of Israel'.

Same Tone.

Let us too, all the new Israel, the Church from the nations, come today and let us cry out, 'Rejoice greatly, daughter of Sion. Proclaim it, daughter of Jerusalem. For see, your King is coming to you, meek and bringing salvation, and mounted on the colt of an ass, offspring of a beast of burden. Celebrate with the Children. Holding branches in your hands shout his praise, 'Hosanna in the highest! Blessed is he who comes, the King of Israel'.

Same Tone.

Prefiguring for us your holy Resurrection, loving Lord, you raised a dead man from the grave by your command, Lazarus, your lifeless friend, who by the fourth day had begun to stink. So too, as a symbol, you mounted the colt, O Saviour, borne as on a chariot and giving a sign to the nations. So too Israel your beloved offers you praise from mouths of sucklings and innocent babes, as they see you coming to the Holy City, O Christ, six days before the Passover.

Same Tone.

Six days before the Passover Jesus came to Bethany and his Disciples approached him, saying, 'Lord, where do you wish us to prepare for you to eat the Passover?' But he sent them, saying, 'Go to the village opposite and you will find a man carrying a pitcher of water. Follow him and say to the master of the household, 'The Teacher says, 'I am celebrating Passover with you along with my Disciples'".

Glory. Same Tone.

Today the grace of the Holy Spirit has gathered us together, and taking up the Cross we all say, 'Blessed is he who comes in the name of the Lord. Hosanna in the highest!'

Both now. The same again.

Great Entrance, O Joyful Light and the Saturday Prokeimenon.

Then the Readings.

The Reading is from Genesis
[49:1-12]

Then Jacob called his sons, and said to them, 'Gather round, that I may tell you what will happen to you in the last days. Assemble and hear me, sons of Jacob. Hear Israel, hear your father. Juda, your brothers shall praise you. Your hand will be on the back of your enemies. Your father's sons will bow down before you. Juda is a lion's whelp. From a tender shoot, my son, you have gone up. He crouches down, he stretches out like a lion, like a whelp. Who will rouse him? A ruler will not fail from Juda, nor a leader from his thighs, until the things laid up for him come, and he is the expectation of the nations. Binding his foal to the vine and his ass's colt to the branch, he will wash his robe in wine and his cloak in the blood of the grape. His eyes are more cheering than wine, and his teeth whiter than milk'.

The reading is from the Prophecy of Sophonias.
[3:14-19]

Thus says the Lord, 'Rejoice, daughter of Sion. Shout, daughter of Jerusalem! Rejoice and exult with all your heart, daughter of Jerusalem! The Lord has taken away your iniquities, he has ransomed you from the hand of your enemies. The king of Israel, the Lord, is in your midst. You shall see evils no more. At that time the Lord will say to Jerusalem, 'Be of good courage, Sion Do not let your hands grow weak. The Lord, your God, is in your midst. The Mighty One will save you. He will bring joy upon you and renew you by his love. He will rejoice over you with delight, as on a day of festival. And I will gather your afflicted. Alas! Who has taken up a reproach against you? I will work for your sake at that time. And I will save her that was oppressed and receive her who was rejected, and I will make them a boast and famed in all the earth'.

The reading is from the Prophecy of Zachary.
[9:9-15]

Rejoice greatly, daughter of Sion! Shout aloud, daughter of Jerusalem! See, your king comes to you, just and bringing salvation. He is meek and riding on beast of burden, on a young colt. He will utterly destroy the

chariots from Ephraim and the war horse from Jerusalem. And the battle bow he will utterly destroy, and there shall be abundance of peace out of the nations, and he will rule over the waters as far as the sea, and from rivers unto the ends of the earth. As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. You shall dwell in your strongholds, prisoners of the congregation. For one day of your exile I will repay you double. For I have bent you Juda as bow for myself. I have filled Ephraim and I will arouse your children, O Sion, against the children of the Greeks, and handle you like a warrior's sword. Then the Lord will appear over them, and he will go forth like a lightning bolt. The Lord Almighty will sound the trumpet and march forth in the tumult of his threat. The Lord Almighty will protect them.

At the Liti. Idiomel Stichera. Tone 1.

The All-Holy Spirit, who taught the Apostles to speak in other strange tongues, himself inspires the innocent children of the Hebrews to cry out, 'Hosanna in the highest! Blessed is he who comes, the King of Israel'.

Same Tone.

The Son and Word of the Father, like him without beginning and co-eternal, came today to the city of Jerusalem, seated on the colt of a dumb animal. The One whom the Cherubim cannot gaze upon with fear Children praise with palms and branches, as mystically they raise the song, 'Hosanna in the highest to him who has come to save our whole race from error.'

Same Tone.

Six days before the Passover your voice was heard, Lord, in the depths of Hell. From it you raised Lazarus, dead for four days, while the children of the Hebrews cried out, 'Hosanna! Our God, glory to you!'

Tone 2.

As you entered the Holy City, Lord, seated on the colt, you were hastening to your Passion, that you might fulfil the Law and the Prophets, while the

Children of the Hebrews, foreshadowing the victory of your Resurrection, met you with branches and palms, saying, 'Blessed are you, O Saviour. Have mercy on us'.

Tone 2.

Glory to you, O Christ, who are seated on the throne in the highest and are now awaited with your precious Cross. And so the daughter of Sion is glad, the nations of the earth rejoice. Children hold branches, the Disciples tunics; and the whole inhabited world was taught to cry out to you, 'Blessed are you, O Saviour. Have mercy on us'.

Glory. Both now. Tone 3.

Six days before the Passover was to take place, Jesus came to Bethany to call back Lazarus who had been dead for four days and to proclaim beforehand the Resurrection. Women too came to meet him, Martha and Mary, the sisters of Lazarus, crying out to him, 'Lord, if you had been here, our brother would not have died'. Then he said to them, 'Did I not tell you before, one who believes in me, even though they die, will live? Show me where you have laid him'. And the Creator of all things cried to him, 'Lazarus, come forth!'

And the usual Prayers in the Narthex.

At the Aposticha the following Idiomels.
Tone 8.

Rejoice and be glad, city of Sion, exult and be joyful, Church of God. For see, your King has come with justice, seated upon a colt, praised by Children, 'Hosanna in the highest! Blessed are you, who have great compassion. Have mercy on us'.

Verse: From the mouth of babes and sucklings you have made sure of praise.

Today the Saviour came to the city of Jerusalem to fulfil the Scripture. And all took palms in their hands, spread their garments before him,

knowing that he is our God, to whom the Cherubim cry without ceasing, 'Hosanna in the highest! Blessed are you, who have great compassion. Have mercy on us'.

Verse: Lord, our Lord, how wonderful is your name in all the earth!

You, who ride on the Cherubim and are praised by the Seraphim, mounted like David on a colt, O loving Lord. And Children sang your praise in a manner fitting God. Jews unlawfully blasphemed you. Your sitting on a colt prefigured how the untamed nations were being changed from unbelief to faith. Glory to you, O Christ, who alone are merciful and love humankind.

Glory. Tone 6.

Today the grace of the Holy Spirit has gathered us together, and taking up the Cross we all say, 'Blessed is he who comes in the name of the Lord. Hosanna in the highest!'

Both now. The same again.

Apolytikia.
1st Tone.

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, O Christ God. Therefore, like the Children, we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest! Blessed is he who comes in the name of the Lord. (Twice)

Another, for Palm Sunday only.
4th Tone.

Buried with you through Baptism, Christ our God, we have been granted immortal life by your Resurrection, and we sing your praises, crying: Hosanna in the highest! Blessed is he who comes in the name of the Lord.

At Matins.

The Six Psalms, The Lord is God, and the Apolytikia.

Apolytikia.
1st Tone.

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, O Christ God: therefore, like the Children, we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest! Blessed is he who comes in the name of the Lord.

Another, for Palm Sunday only.
4th Tone.

Buried with you through Baptism, Christ our God, we have been granted immortal life by your Resurrection, and we sing your praises, crying: Hosanna in the highest! Blessed is he who comes in the name of the Lord.

After the 1st reading from the Psalter, the following Kathisma.

Tone 4. Joseph was amazed.

Cleansed in soul, let us, like the Children, with branches spiritually praise Christ with faith, as we cry with a loud voice to the Master, 'Blessed are you, O Saviour, who came into the world to save Adam from the ancient curse, becoming spiritually a new Adam, O Lover of mankind, as you were well pleased. O Word, who have disposed all things for our good, glory to you!'

Another Kathisma.
Tone 4. Today you have appeared.

By raising Lazarus, dead for four days, from the grave, Lord, you taught all to cry out to you with Palms and branches, 'Blessed are you who come'.

After the 2nd reading from the Psalter, other Kathismata.

Tone 4. Joseph was amazed.

Over your friend, O Christ, you mystically shed tears and raise from the dead Lazarus who had died. By this you showed your compassion in your love for mankind. When they learned of your coming, the multitudes of infants went out today, holding Palms in their hands, crying out to you, 'Hosanna! Blessed are you, for you have come to save the world'.

Tone 1. When the stone had been sealed.

Peoples and nations, give praise with one accord. For the King of the Angels has now mounted the colt and is coming willingly to smite his foes by the Cross as all-powerful. Therefore the Children too with Palms shout the hymn, 'Glory to you who have come as Conqueror! Glory to you, Christ Saviour! Glory to you, our God, alone blessed!'

At the Polyeleos, the Selection.

In all the earth. Alleluia.

Lord, our Lord, how wonderful is your name in all the earth.
For your majesty has been raised up above the heavens.
From the mouth of infants you have made sure of praise.
Because of your enemies, to destroy the enemy and avenger.
You rebuked the nations, and the impious perished.
A stone which the builders rejected, this has become the head of the corner.
This is the Lord's doing, and it is marvellous in our eyes.
The Lord is great in Sion, and high over all the peoples.
Here he smashed the might of their bows.
Weapon and sword and war.
Sion heard and was glad, the daughters of Judea rejoiced.
Jerusalem, praise the Lord; Sion, praise your God.
The God of gods will appear in Sion.
Go round Sion and encompass her.
Observe her towers.
To proclaim the Lord's name in Sion, and his praise in Jerusalem.
For God is king of all the earth.
Sing with understanding. God reigns over the nations.
Sing to the Lord, who dwells in Sion.

For God will save Sion, and the cities of Judea will be rebuilt.
A song is due to you, O God, in Sion.
And a vow will be paid to you in Jerusalem.
Blessed is he who comes in the name of the Lord.
The Lord is God and has appeared to us.
Celebrate a feast with thick branches, as far as the horns of the altar.
You are my God, and I will give you thanks. You are my God and I will exalt you.
I will give you thanks, for you have heard me and become my salvation.
That I may declare all your praise in the gates of the daughter of Sion.
Who will give salvation to Israel out of Sion?
In the courts of the house of the Lord, in your midst, Jerusalem.
The Lord will be king for ever.
Your God, O Sion, to generation and generation.
Your praise abides for ever, and to the ages of ages.

Glory. Tone 1

Let us worship the Father and glorify the Son, and let us together all sing the praise of the all-holy Spirit, as we cry and say: All-holy Trinity, save us all.

Both now.

Your people, O Christ, brings you your Mother in supplication; at her prayers grant us your pity, O Good One, that we may glorify you, who dawned from the tomb.

After the Polyeleos, the following Kathisma.
Tone 8. Taking knowledge.

He who sits on the throne of the Cherubim and on the colt for our sake, and has come to his voluntary Passion, hears today the Children crying out, 'Hosanna!' and the crowds replying, 'Son of David, hasten to save those whom you fashioned, blessed Jesus. For for this you have come, that we may know your glory'.

Glory. Both now. The same again.

We have a reading from the Homilies on the Gospel according to John about the feast, numbers 65 and 66 [by St. John Chrysostom]

Then the 1st Antiphon of the Anavathmi in Tone 4, and after Let everything that has breath:

Prokeimenon in Tone 4.

From the mouth of babes and sucklings you have made sure of praise.

Verse: Lord, our Lord, how wonderful is your name in all the earth!

Then the Gospel according to Matthew.

[21:1-11 & 15-17]

[Note that while the Gospel is being read by the priest, we give an epitrachelion and euchologion to the Superior for reading the blessing of the Palms. We place the table near the reading desk of the right hand choir, and on it the baskets holding the crosses.

After the Gospel the Abbot reads the blessing of the Palms.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Superior:

Lord, our God, who are seated upon the Cherubim, you have roused your power and sent your only-begotten Son, our Lord Jesus Christ, to save the world through his Cross, Burial and Resurrection. As he drew near Jerusalem for his voluntary Passion, the people that sat in darkness and the shadow of death, taking the symbols of victory, boughs of trees and branches of palms, foretold his Resurrection. Do you, Master, yourself keep and preserve us also, who, following their example, on this day before the Feast carry palms and branches in our hands and, like those crowds and those children, offer you our 'Hosanna!', so that with hymns and spiritual songs we may be counted worthy of the life-giving Resurrection

on the third day; in Christ Jesus, our Lord, 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.

Choir: Amen.

The ecclesiastics scatter palm leaves over the whole floor of the church.]

We do not say, Having seen the Resurrection of Christ, but immediately after Psalm 50 we sing the following.

Glory. Tone 2.

Today Christ enters the Holy City seated on a colt, abolishing the wicked folly of the nations, that had been left dry and barren of old.

Both now. The same again.

Today Christ enters the Holy City seated on a colt, abolishing the wicked folly of the nations, that had been left dry and barren of old.

Verse: Have mercy on me, O God, according to your great mercy. According to the fullness of your compassion blot out my offences.

Tone 6.

Today the grace of the Holy Spirit has gathered us together, and taking up the Cross we all say, 'Blessed is he who comes in the name of the Lord. Hosanna in the highest!'

While the Brothers kiss the Gospel the Superior distributes the Palms.

Then we sing the Canon, the Irmi twice and the Troparia 4, or 6 times when there are only two, and at the end the Irmi again as Katavasias by both Choirs.

The Canon, of which the acrostic is:
Hosanna Christ, blessed God
A composition of Monk Kosmas.

Ode 1. Tone 4. Irmos.

'The springs of the abyss appeared bereft of liquid and the foundations of the stormy sea were revealed, for by your command you rebuked its fury but saved your chosen People as they sang a song of victory to you, O Lord'.

Troparia.

From the mouth of innocent babes and sucklings, your own servants, you made sure of praise, to destroy the opponent and by the suffering of the Cross to avenge the fall of the old Adam; to raise him up through a tree as he sang a song of victory to you, O Lord.

The Church of the holy ones offers you praise, O Christ who dwell in Sion, while Israel rejoices in you his Maker, and mountains, types of the stony hearted nations exulted before your face, as they sang you a song of victory, O Lord.

Katavasia. The springs of the abyss.

Ode 3. Irmos.

'The Israelite people drew water from solid rock, at your command become a flowing stream. You are the rock and life, O Christ, on which the Church has been established as she cries, 'Hosanna! Blessed are you who come'.'

Troparia.

Trembling at your command Hell let go Lazarus, dead for four days, from among the dead. For you, O Christ, are resurrection and life on whom the Church has been established as she cries, 'Hosanna! Blessed are you who come'.

You peoples, sing in Sion in a manner fitting God, and offer a prayer to Christ in Jerusalem. He comes himself in glory with dominion, on whom the Church has been established as she cries, 'Hosanna! Blessed are you who come'.

Katavasia. The Israelite people.

The Ypakoп. Tone 6. [By St Romanos]

At first the ungrateful Jews with branches praised Christ God, later with staves arrested him. But as with faith unchanging we ever honour him as Benefactor, let us cry to him, 'Blessed are you who come to call back Adam.'

Then is read the Sermon of Kyr Andrew of Crete.

Ode 4. Irmos.

'Christ who comes manifestly as our God will comes and will not delay from a mountain overshadowed by forest, a Maiden who gives birth without knowledge of man, said the Prophet of old. Therefore let us all cry out, 'Glory to your power, O Lord!"

Troparia.

Let the mountains and all the hills break forth into mighty rejoicing at mercy, and let the trees of the forest clap their hands. Praise Christ, you nations, and all you peoples praise him as you cry out, 'Glory to your power, O Lord!'

The Lord who is king over the ages will come clothed in strength. The splendour of his beauty and glory is beyond compare in Sion. Therefore let us all cry out, 'Glory to your power, O Lord!'

The Lord who measures Heaven in a span and earth in the hollow of his hand is here. For he chose Sion. In her he was pleased to dwell and reign over the peoples who cry out in faith, 'Glory to your power, O Lord!'

Katavasia. Christ who comes.

Ode 5. Irmos.

'You that bring good tidings to Sion, go up onto a mountain, and you that preach to Jerusalem, lift up your voice with strength. Glorious things have

been said of you, City of God. Peace upon Israel and salvation to the nations.'

Troparia.

God who is seated in the highest upon the Cherubim and looks upon lowly things comes himself in glory with dominion,. And all things will b filled with his divine praise. Peace upon Israel and salvation to the nations.

Sion, holy mountain of God, and Jerusalem lift your eyes round about and see your children gathered in you. For see, they have come from afar to worship your King. Peace upon Israel and salvation to the nations.

Katavasia. You that bring good tidings.

Ode 6. Irmos.

'The spirits of the Just cried out in joy, 'Now the new covenant is being granted to the world. And let a people be made new through sprinkling with divine Blood.'

Troparia.

Israel, receive the kingdom of God. And the one who walks in darkness see the great light And let a people be made new through sprinkling with divine Blood.

Sion, send forth your prisoners who have been set free, and lead them out of the waterless pit of ignorance. And let the people be made new through sprinkling with divine Blood.

Katavasia. The spirits of the Just.

Kontakion [sung]. Model melody. Tone 6.
[By St Romanos]

Mounted on the throne in heaven, Christ God, and on the colt on earth, you accepted the praise of the angels and the hymn of the children who cried to you, 'Blessed are you who come to call back Adam.'

Ikos [read].

Since you bound Hell, slew Death and raised the world, with palms the infants praised you, O Christ, as victor, crying out to you to-day, 'Hosanna to the Son of David. For no more', they say, 'will infants be slaughtered because of Mary's babe, But for all, infants and elders, you alone are crucified. No more against us will the sword advance, for your side will be pierced by a lance, therefore we rejoice and say, 'Blessed are you who come to call back Adam."

Synaxarion from the Menaion. Then the following.

On the same day, Palm Sunday, we celebrate the radiant and glorious festival of the entry into to Jerusalem of our Lord Jesus Christ.

Verses.

The One who spread the sky out with a word,
Seated upon a colt now seeks to free
From dumb unreason all the human race.

After the raising of Lazarus from the dead, many people saw what had happened and began to believe in Jesus. A decision was taken by the synagogue of the Jews to kill both Christ and Lazarus. Jesus therefore flees, giving place to evil, while the Jews were planning to kill him during the Feast of Passover. When a considerable time had been given to flight, Jesus came six days before Passover, as Scripture says, to Bethany, where Lazarus, the one who had been dead, was. And there a meal took place at which Lazarus also was eating with him. But his sister Mary poured sweet perfume over his feet. And the next day he sent his Disciples to bring the ass and her colt. And he who has heaven as his throne, mounted on the colt entered Jerusalem. The children of the Hebrews threw their garments over it and, cutting down branches of palm trees and carrying others in their hands, they went ahead of him crying out, 'Hosanna to the Son of David. Blessed is he who comes in the name of the Lord, the King of Israel'. This happened because the All-Holy Spirit moved their tongues to praise and extol Christ. They

showed this through the Palms [Βαΐα], that is the branches (Βαΐον is what the Hebrews call the soft branch) which signified in advance the victory of Christ over death. For it was the custom for the victors in contests or wars to be honoured and escorted in the victory processions with branches of evergreen trees. The colt on the other hand signified us, the people from the nations, on which Christ, seated and resting upon it as victor and conqueror, was proclaimed as King of the whole earth. Of this Feast the Prophet Zachary said, 'Rejoice greatly, daughter of Sion. See, your King comes to you, meek and seated on a beast of burden and a colt of an ass, offspring of a beast of burden'. And David again says of the Children, 'From the mouth of babes and sucklings you have made sure of praise.' But as Christ entered, Scripture says, all Jerusalem was shaken and the crowds, provoked to vengeance by the Chief Priests, were looking to make away with him. But he avoided them by hiding and showing himself, and he spoke to them in parables.

By your ineffable compassion, Christ our God, make us victors over the irrational passions, and count us worthy to see your shining victory over death and your radiant and life -bearing Resurrection, and have mercy on us.

Ode 7. Irmos.

'You who saved the Children of Abraham in the fire and slew the Chaldeans who had plotted unjustly against the just, O Lord, highly exalted and God of our Fathers, blessed are you.'

Troparia.

With palms in their hands, the peoples bending their knees and rejoicing with the Disciples were crying, 'Hosanna to the Son of David. O Lord, highly exalted and God of our Fathers, blessed are you'.

The innocent multitude, being still in infancy, sang your praise in a manner fitting God, O King of Israel and of Angels. 'O Lord, highly exalted and God of our Fathers, blessed are you.'

With branches of palms the multitudes greeted you, O Christ, and cried out, 'Blessed is he who has come, King of the ages. O Lord, highly exalted and God of our Fathers, blessed are you.'

Katavasia. You who saved the Children.

Ode 8. Irmos.

'Rejoice, Jerusalem, and keep festival all who love Sion. For the Lord of Powers who reigns over the ages has come. Let the whole earth stand in reverence before his face, and let it cry aloud, 'All you his works, praise the Lord'.'

Troparia.

Mounted on a young colt, Christ your King is here, O Sion. For to abolish the irrational error of idols and restrain the untamed wilfulness of all nations, he is at hand that they may sing, 'O Lord, highly exalted and God of our Fathers, blessed are you'.

Rejoice greatly, daughter of Sion, Christ your God has reigned to the ages, for so it is written, on a colt our just Redeemer has come, meek and bringing salvation, to destroy the prancing arrogance of foes who do not sing, 'O Lord, highly exalted and God of our Fathers, blessed are you'.

The lawless Sanhedrin of disobedient men is scattered from the sacred precincts, for it had made God's house of prayer into a den of thieves, having banished the Redeemer from their hearts. To him we cry, 'O Lord, highly exalted and God of our Fathers, blessed are you'.

Katavasia. Rejoice, Jerusalem.

[Greater in honour is not sung.]

Ode 9. Irmos.

'The Lord is God and has appeared to us. Together celebrate a feast, and rejoicing, come, let us magnify Christ with palms and branches as we cry

out in hymns, ‘Blessed is he who comes in the name of the Lord, our Saviour”.

Troparia.

Nations, why did you rage? Scribes and Priests, why did you meditate vain things, saying, ‘Who is this, to whom Children with palms and branches shout aloud with hymns, ‘Blessed is he who comes in the name of the Lord, our Saviour’?’

This is our God and there is none like him. He has found out every just way and given it to Israel his beloved. But after this he appeared and lived among mankind. Blessed is he who comes in the name of the Lord, our Saviour.

Disobedient people, why do put stumbling blocks for us on the path? Your feet are swift to shed the blood of the Master. But he will arise to save all those who cry, ‘Blessed is he who comes in the name of the Lord, our Saviour’.

Katavasia. The Lord is God.

No Exapostilarion is sung, but only Holy is the Lord our God. We sing the same, and no other, 3 times.

At Lauds we insert 6 Stichera, and sing the following Idiomels, doubling the first two.

Idiomel Stichera. Tone 4.

A very great crowd, Lord, spread their garments in the way, while others cut down branches from the trees and carried them. Those who went ahead and those who followed cried out, saying, ‘Hosanna to the Son of David! Blessed are you who came and who are coming again in the name of the Lord’. (Twice)

Holy is the Lord our God. We sing the same, and no other, 3 times.

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Idiomel Stichera. Tone 4.

A very great crowd, Lord, spread their garments in the way, while others cut down branches from the trees and carried them. Those who went ahead and those who followed cried out, saying, 'Hosanna to the Son of David! Blessed are you who came and who are coming again in the name of the Lord'. (Twice)

The same Tone.

As you were about to enter the Holy City, Lord, the peoples were carrying branches of plants as they hymned you, the Master of all things, seeing you seated on the colt, as though they beheld you on the Cherubim. And therefore they cried out , 'Hosanna in the highest! Blessed are you who came and who are coming again in the name of the Lord'. (Twice)

The same Tone.

Come forth, you nations, and come forth you peoples, and look today on the King of Heaven on a humble colt as on a lofty throne treading the path to Jerusalem. Faithless and adulterous generation of the Jews, look on the one whom Isaias saw who has come for our sake in flesh. see, how he weds the new Sion, for she is chaste, and rejects the synagogue that is condemned. As at a marriage that is incorrupt and undefiled, the undefiled and innocent Children run together as they sing his praise. As we raise the song with them, let us cry aloud the Angels' song, 'Hosanna in the highest to him who has great mercy!'

The same Tone.

Before your voluntary Passion, Christ God, foreshadowing the general Resurrection for the assurance of all, in Bethany you raised Lazarus, dead for four days, by your mighty power, and as giver of light gave sight to the blind, O Saviour. And with your Disciples you entered the Holy City, seated, as though riding on the Cherubim, on the colt of an ass, so

fulfilling the preaching of the Prophets. And the Children of the Hebrews with branches and palms went out to meet you. Therefore we also, carrying branches of olive and palms, cry out to you with thanksgiving, 'Hosanna in the highest! Blessed is he who comes in the name of the Lord!'

Glory. Both now. Tone 6.

Six days before the Passover Jesus came to Bethany and his Disciples approached him, saying, 'Lord, where do you wish us to prepare for you to eat the Passover?' But he sent them, saying, 'Go to the village opposite and you will find a man carrying a pitcher of water. Follow him and say to the master of the household, 'The Teacher says, 'I am celebrating Passover with you along with my Disciples'".

[Note that we are not anointed by the priest during Lauds, as is usual at a Vigil, but we only venerate the icon of the Feast.]

Great Doxology and Dismissal.

The Liti takes place outside the monastery, [the 1st Hour] and the Instruction.

At the Liturgy.

1st Antiphon. Tone 2. [Psalm 114]

Verse 1: I loved, because the Lord will hear the voice of my supplication.

At the prayers of the Mother of God, O Saviour, save us.

Verse 2: The pangs of death surrounded me; the perils of Hell found me.

At the prayers of the Mother of God, O Saviour, save us.

Verse 3: I found affliction and pain, and I called on the name of the Lord.

At the prayers of the Mother of God, O Saviour, save us.

Verse 4: I will be pleasing in the presence of the Lord, in the land of the living.

At the prayers of the Mother of God, O Saviour, save us.

Glory. Both now.

At the prayers of the Mother of God, O Saviour, save us.

2nd Antiphon. Same Tone. [Psalm 115]

Verse 1: I believed, therefore I spoke: I have been humbled exceedingly.

Son of God, seated on the foal of an ass, save us who sing to you: Alleluia.

Verse 2: How shall I repay the Lord for all that he has given me?

Son of God, seated on the foal of an ass, save us who sing to you: Alleluia.

Verse 3: I will take the cup of salvation, and call on the name of the Lord.

Son of God, seated on the foal of an ass, save us who sing to you: Alleluia.

Verse 4: I will pay my vows to the Lord in the presence of all his people.

Son of God, seated on the foal of an ass, save us who sing to you: Alleluia.

Glory. Both now.

Only-begotten Son...

3rd Antiphon. Tone 1. [Psalm 117]

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

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, Christ our God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest. Blessed is he who comes in the name of the Lord!

Verse 2: Let the house of Israel say that he is good: for his mercy endures for ever.

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, Christ our God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest. Blessed is he who comes in the name of the Lord!

Verse 3: Let the house of Aaron say that he is good: for his mercy endures for ever.

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, Christ our God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest. Blessed is he who comes in the name of the Lord!

Verse 4: Let all who fear the Lord say that he is good; for his mercy endures for ever.

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, Christ our God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest. Blessed is he who comes in the name of the Lord!

Entrance [Psalm 117]

Blessed is he who comes in the name of the Lord. The Lord is God and has appeared to us. Son of God, seated on the foal of an ass, save us who sing to you: Alleluia.

Apolytikion. Tone 1

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, Christ our God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest. Blessed is he who comes in the name of the Lord!

Glory. Apolytikion. Tone 4

Buried with you through Baptism, Christ our God, we have been granted immortal life by your Resurrection, and we sing your praises, crying: Hosanna in the highest! Blessed is he who comes in the name of the Lord.

Both now. Kontakion. Tone 4

Mounted on the throne in heaven, Christ God, and on the foal on earth, you accepted the praise of the Angels and the hymn of the children who cried to you: Blessed are you who come to call back Adam.

Prokeimenon in the 4th Tone. [Psalm 117]

Blessed is he who comes * in the name of the Lord.

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

The Reading is from the Epistle of Paul to the Philippians.
[4:4-9]

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Be anxious about nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think on these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Alleluia in the 1st Tone. [Psalm 97]

Verse 1: Sing to the Lord a new song; for the Lord has done marvellous things.

Verse 2: All the ends of the earth have seen the salvation of our God.

Instead of It is truly right we sing:

The Lord is God and has appeared to us. Together celebrate a feast, and rejoicing, come, let us magnify Christ with palms and branches as we cry out in hymns, 'Blessed is he who comes in the name of the Lord: our Saviour'.

Communion

Blessed is he who comes in the name of the Lord. Alleluia.

Instead of We have seen the true light we sing:

Assuring us before your Passion of the general resurrection, you raised Lazarus from the dead, O Christ God. Therefore like the children we also carry tokens of victory, and we cry to you, the Conqueror of death: Hosanna in the highest! Blessed is he who comes in the name of the Lord!

In the refectory there is a consolation for the Brethren, for we eat fish.

On Palm Sunday Evening.

At Vespers.

Leave-taking of the Feast of Palms

After the Opening Psalm, at Lord, I have cried, we insert 6 Stichera and sing the following Idiomels, doubling them.

By John the Monk. Tone 8.

Rejoice and be glad, city of Sion, exult and be joyful, Church of God. For see, your King has come with justice, seated upon a colt, praised by children, 'Hosanna in the highest! Blessed are you, who have great compassion. Have mercy on us'. (Twice)

Today the Saviour came to the city of Jerusalem to fulfil the Scripture. And all took palms in their hands, spread their garments before him, knowing that he is our God, to whom the Cherubim cry without ceasing, 'Hosanna in the highest! Blessed are you, who have great compassion. Have mercy on us'. (Twice)

Loving Lord, who ride on the Cherubim and are praised by the Seraphim, you mounted, like David, on a colt. And children sang your praise in a manner fitting God. Jews unlawfully blasphemed you. Your sitting on a colt prefigured how the untamed nations were being changed from unbelief to faith. Glory to you, O Christ, who alone are merciful and love humankind. (Twice)

Glory.

Rejoice and be glad, city of Sion; exult and be joyful, Church of God. For see, your King has come with justice, seated upon a colt, praised by children, 'Hosanna in the highest! Blessed are you, who have great compassion. Have mercy on us'.

Both now.

Loving Lord, who ride on the Cherubim and are praised by the Seraphim, you mounted, like David, on a colt. And children sang your praise in a manner fitting God. Jews unlawfully blasphemed you. Your sitting on a colt prefigured how the untamed nations were being changed from unbelief to faith. Glory to you, O Christ, who alone are merciful and love humankind.

Entrance and the Prokeimenon of Sunday evening.

At the Aposticha the following Idiomels.

By Kyprianos. Tone 2.

From palms and branches, as we pass from divine Feast to divine Feast, let us believers make haste together to the solemn and saving celebration of the Sufferings of Christ. Let us look upon him as he undergoes

voluntary suffering for our sake, and let us raise a fitting hymn of thanksgiving to him, as we cry out, 'Source of compassion and harbour of salvation, Lord, glory to you!'

Verse: Sing to the Lord a new song, for he has done marvellous things.

By Patriarch Elias. Tone 3.

It is a fearful thing to fall into the hands of the living God. He is the Judge of the thoughts and meditations of the heart. Let no one enter putting the unblemished faith on trial. But with meekness and fear let us draw near to Christ that we make receive mercy and find grace for timely help.

Verse: All the ends of the earth have seen the salvation of our God.

By the same. Tone 7.

Evil and adulterous Synagogue, who did not keep faith with your own husband, why do you hold fast to the covenant to which you were not heir? Why do you make the Father your boast since you have rejected the Son? You did not accept the Prophets when they proclaimed the Son. Be ashamed in front of your own children as they shout, 'Hosanna to the Son of David. Blessed is he who comes in the name of the Lord.'

Glory. Tone 2.

From palms and branches, as we pass from divine Feast to divine Feast, let us believers make haste together to the solemn and saving celebration of the Sufferings of Christ. Let us look upon him as he undergoes voluntary suffering for our sake and let us raise a fitting hymn of thanksgiving to him crying out, 'Source of compassion and harbour of salvation, Lord, glory to you!'

Both now. Tone 3.

It is a fearful thing to fall into the hands of the living God. He is the Judge of the thoughts and meditations of the heart. Let no one enter putting the unblemished faith on trial. But with meekness and fear let us draw near to Christ that we make receive mercy and find grace for timely help.

Apolytikion Virgin Mother of God, and all the rest with the prostrations, as on the preceding Sundays at Vespers.

Note that Virgin Mother of God is chanted with music on all the Sundays of holy Lent as on the present one. But on the other days of Holy Week it is simply recited.

Holy And Great Week.

The following pages will eventually contain the full offices for Holy and Great Week, starting with Palm Sunday. Matins and Vespers for each day are ready, but the Canons for Compline await completion.

From Monday Morning we give every service in full, so that the user does not have constantly to turn back, for example to find the Stichera for Vespers in the preceding Lauds. However, the Hours and Typika for the first three days are given once only, on Monday. Apart from the Sixth Hour, the only differences between them are the Kontakion and the Kathismata of the Psalter.

The full Service of the Anointing [The Euchelaion] is available in the Euchologion, to which I give a hyperlink here.

As many churches do not boast a deacon, I have, for the moment, put the word Priest throughout. Similarly, I have used various names for the non-clerical participants: People, Singers, Choir, Reader.

As there are many local variations in the way the services are celebrated, it is not possible to mention every possibility. The texts are translated from the full Greek Triodion, without many of the abbreviations that are currently customary in many Greek churches. I have however made use of the 1990 edition of the Holy Week Book edited by Protopresbyter Konstantinos Papagiannis from the Apostoliki Diakonia in Athens. This edition, though incorporating the contemporary shortenings and the deplorable rearrangement of Saturday Matins, which has even affected the

Holy Mountain, makes some first tentative steps to be a critical edition. His work on the Enkomia for Matins of Great Saturday is particularly important for those who sing the text to the traditional Greek melodies. The translation of these into English has been made, on the the basis of my original draft, by David Melling, and each troparion has been rendered so that it fits exactly to the Greek melody. For almost the complete music for Holy Week in English in downloadable PDF format go to David Melling's Music pages: http://www.church-music.co.uk/EOChant.htm/

I have indicated in a number of places the instructions in the Russian Typikon, particularly with regard to the patristic readings. Most have these have disappeared from the Greek books. Where possible I give hyperlinks to available translations, but much remains to be done.

Holy And Great Monday.

The Midnight Office is read in the Church [and not, as usually on weekdays, in the Narthex, or Liti] as during Great Lent.

At Matins.

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:
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.

With three metanias. Then the following two Psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot Priest-monk N. and for all our brotherhood in Christ, let us pray to the Lord.]
For this city[holy monastery], 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.

We sing Alleluia 3 times in the 8th Tone, 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.

Then the following Troparion is sung solemnly 3 times.
Tone 8

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the protection of Bodiless Powers, have mercy on us.

Glory.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the prayers of

the [here we mention the category of the Patron of the Church, Apostle, Hierarch, Martyr etc], have mercy on us.

Both now.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.

[According to the Russian Typikon the ending is the same each time: through the Mother of God have mercy on us. The modern Greek books place a small Litany here, with the ekphonesis, For yours is the might…]

Then we recite Kathisma 4 [Psalms 24-31] of the Psalter. After the Psalter the following Kathisma:

Tone 1. The soldiers watching

The present day makes the holy sufferings dawn for the world like saving lights; for Christ in his goodness is hastening to suffer; he who holds the universe in the hollow of his hand accepts to be hung upon a Tree to save humankind.

Glory. Both now.

The present day makes the holy sufferings dawn for the world like saving lights; for Christ in his goodness is hastening to suffer; he who holds the universe in the hollow of his hand accepts to be hung upon a Tree to save humankind.

Then Kathisma 5 [Psalms 32-36] of the Psalter is read, and after it the following Kathisma to the same melody.

Tone 1. The soldiers watching

Invisible Judge, how have you been made visible in flesh and are coming to be slain by lawless men, so condemning our condemnation by your passion. Therefore with one accord, O Word, we offer praise, majesty and glory to your authority.

Glory. Both now.

Invisible Judge, how have you been made visible in flesh and are coming to be slain by lawless men, so condemning our condemnation by your passion. Therefore with one accord, O Word, we offer praise, majesty and glory to your authority.

Then Kathisma 6 [Psalms 37-45] of the Psalter is read, and after it the following Kathisma:

Tone 8. The Wisdom and Word.

The present day is resplendent with the first fruits of the Lord's sufferings. Come then, lovers of feasts, let us meet it with songs; for the Creator is coming to accept Cross, afflictions and scourges, as he is judged by Pilate; therefore too, struck on the face by a slave, he endures all that he may save humankind. And so let us cry aloud to him: Lover of humankind, Christ our God, grant forgiveness of offences to those who with faith worship your most pure sufferings.

Glory. Both now.

The present day is resplendent with the first fruits of the Lord's sufferings. Come then, lovers of feasts, let us meet it with songs; for the Creator is coming to accept Cross, afflictions and scourges, as he is judged by Pilate; therefore too, struck on the face by a slave, he endures all that he may save humankind. And so let us cry aloud to him: Lover of humankind, Christ God, grant forgiveness of offences to those who with faith worship your most pure sufferings.

[The Russian Typikon prescribes three readings, one after each Kathisma, from St John Chrysostom's commentary on St Matthew's Gospel, without

specifying the references precisely. We give a hyperlink to the homily on the Gospel which follows, Homily 67 and 68]

And at once the Priest says:
And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[21:18-43]

At that time, as Jesus was going back to the city, he was hungry. And seeing a fig tree by the road, he went up to it, and found nothing on it, but only leaves. And he said to it, 'May fruit no longer come from you for ever.' And at once the fig tree was withered. When they saw it, the disciples marvelled and said, 'How was the fig tree withered at once?' But Jesus answered and said to them, 'Amen, I say to you, if you have faith and do not hesitate, not only will you do this to the fig tree, but even if you say to this mountain, 'Be lifted up and cast into the sea', it will be done. And everything you ask for in prayer with faith you will receive.' And when he came to the temple precinct the chief priests and elders of the people came to him as he was teaching and said, 'By what authority are you doing these things, and who gave you this authority?' Jesus answered and said to them, 'I shall also ask you one question, and if you answer me, I shall also tell you by what authority I do these things. John's baptism, where was it from, from heaven or from humans?' They discussed this among themselves and said, 'If we say 'from heaven', he will say to us, 'Then why

did you not believe him?'. But if we same 'from humans', we are afraid of the crowd, for all hold John to be a prophet.' So they answered Jesus and said, 'We do not know.' And he said to them, 'Nor shall I tell you by what authority I do these things. What is your opinion? A man had two sons, and he approached the first and said to him, 'My son, go and work in my vineyard today'. He answered, 'I do not wish to'. But later he changed his mind and went. And he approached the second and said the same to him. But he answered, 'Yes, sir'. And he did not go. Which of the two did the will father's will?' They said to him, 'The first.' Jesus said to them, 'Amen, I say to you. The publicans and harlots are going ahead of you into the kingdom of God. For John came to you in the way of justice, and you did not believe him. But the publicans and harlots believed him. But even when you saw, you did not later change your minds and believe him. Hear this parable. There was a landowner who planted a vineyard and put a hedge round it and dug a wine press in it and built a tower. Then he let it out to tenant farmers and went abroad. When the time of the vintage drew near, his sent his slaves to the farmers to collect his produce. But the farmers seized his slaves and one they flogged, one they killed and one they stoned. Once again he sent other slaves, more than at first, and they treated them the same way. Afterwards he sent his son to them, saying, 'They will respect my son'. But when the farmers saw the son they said among themselves, 'This is the heir. Come, let us kill him and obtain his inheritance'. And they took him and cast him outside the vineyard and killed him. So when the lord of the vineyard comes, what will he do to those farmers?' They said to him, 'He will bring those evil men to an evil end. And he will hire out the vineyard to other farmers, who will return his produce to him at the proper times.' Jesus said to them, 'Did you never read in the scriptures, 'The stone that the builders rejected has become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes'? Therefore I tell you, the Kingdom of God will be taken away from you and given to a nation that will produce its fruits'.

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

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.

We begin the Canon by St Kosmas, of which the Acrostic is:

On Monday

In each Ode the Irmos is sung twice, and the troparia are repeated to make 12. The Irmos is repeated as Katavasia.

Ode 1. Tone 2. Irmos.

'Let us sing to the Lord, who by his divine command dried up the pathless, raging sea, and through it guided the people of Israel to march on foot, for he has been greatly glorified.'

Troparia

Ineffable the condescension of God's Word, for Christ himself, being both God and man, and not considering his being God as something to be grasped, showed this to his disciples by being formed as a slave; for he has been greatly glorified.

Myself rich in godhead, I have come to serve Adam who has become poor, whose form I, the Creator, have willingly put on, and to lay down my life as a ransom for his, I who am impassible in my godhead.

Katavasia

Let us sing to the Lord, who by his divine command dried up the pathless, raging sea, and through it guided the people of Israel to march on foot, for he has been greatly glorified.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany the Kontakion
Tone 8.

Jacob lamented the loss of Joseph, yet the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

The Ikos

Let us now add a lament to his lament and let us shed tears, with Jacob weeping for the revered and temperate Joseph, who though enslaved in body, guarded his soul unenslaved, and became lord of all Egypt; for God grants to his servants an incorruptible crown.

The Menologion of the day and then the following notice:

On holy and great Monday we commemorate the blessed and most virtuous Joseph, and the fig tree which was cursed by the Lord and withered.

Verses on the most virtuous Joseph.

Chaste Joseph a just ruler was revealed,
And furnisher of corn: O wealth of virtues!

Others on the withered fig-tree.

A fig tree to the Hebrews' congregation
Devoid of spiritual fruits Christ here compares,
And cursing withers: let us flee its passion.

At the prayers of the all-virtuous Joseph, Christ God, have mercy on us. Amen.

Ode 8. The Irmos.

'The unwearied fire, fed with unlimited fuel, shuddered at the bodies of the shining youths, like their souls undefiled; while as the ever-living flame withered away, an everlasting hymn was sung: All you his works, praise the Lord and highly exalt him to all the ages.'

Troparia

‘Then all will know that you are my disciples, if you keep my commandments’, says the Saviour to his friends, as he goes to his passion. ‘Be at peace with one another and with all; think humble thoughts and so be exalted; and, acknowledging me as Lord, praise and highly exalt me to all the ages’.

‘Let might over your fellows be for you the opposite of the order of the nations; their self-chosen will is not my lot, but tyranny. The one among you then who wishes to be leader of the rest, let him be the last of all; and acknowledging me as Lord, praise and highly exalt me to all the ages’.

Katavasia

The unwearied fire, fed with unlimited fuel, shuddered at the bodies of the shining youths, like their souls undefiled; while as the ever-living flame withered away, an everlasting hymn was sung: All you his works, praise the Lord and highly exalt him to all the ages.

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. The Irmos.

‘Christ, our Fashioner, you magnified the Mother of God who gave you birth, from whom you put on a body with passions like ours, the atonement of our faults of ignorance; as we call her blessed, all we generations magnify you.’

Troparia

Wisdom of all, you said to your Apostles, ‘Casting off every stain of passion, take up a prudent intent, worthy of the divine kingdom. By this you will be glorified, shining more brilliantly than the sun’.

You said, Lord, to your own disciples, ‘Looking to me alone, do not have lofty thoughts, but live with humble. Drink the very cup which I drink, and you shall be glorified in my Father’s kingdom’.

Katavasia

Christ, our Fashioner, you magnified the Mother of God who gave you birth, from whom you put on a body with passions like ours, the atonement of our faults of ignorance; as we call her blessed, all we generations magnify you.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany, the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.

Your bridal chamber, O my Saviour, I see all adorned, but I have no garment so that I may enter it. Make bright the mantle of my soul, O Giver of light, and save me! (x3)

At Lauds we insert 4 Idiomel Stichera, doubling them.
Tone 1

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.

[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.

[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.

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

By Monk Kosmas. Tone 1

As the Lord was coming to his voluntary passion, he said to his Apostles on the road, 'See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him'. Come then, let us too, with minds made pure, journey with him, and let us be crucified with him, and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries, 'I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven'.

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

As the Lord was coming to his voluntary passion, he said to his Apostles on the road, 'See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him'. Come then, let us too, with minds made pure, journey with him, and let us be crucified with him, and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries, 'I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven'.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

By the same. Tone 5

Believers, having reached the saving passion of Christ our God, let us glorify his ineffable forbearance; so that in his compassion he may, with himself, also raise us up, who have been slain by sin, as he is good and loves humankind.

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

Believers, having reached the saving passion of Christ our God, let us glorify his ineffable forbearance; so that in his compassion he may, with himself, also raise us up, who have been slain by sin, as he is good and loves humankind.

[A] Glory. Both now. By the same. Tone 5

Lord, as you were coming to your passion, you strengthened your disciples, taking them aside and saying, 'How have you not remembered my words, which I spoke to you of old, 'Is it not written no prophet may be killed but in Jerusalem'? Now the moment has come of which I spoke to you. For see, I am being handed over to be mocked by the hands of sinners, who, when they have nailed me to a cross and handed me over for burial, will reckon me a loathsome corpse. Nevertheless, take courage, for on the third day I arise, for the joy of believers and eternal life'.

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

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 thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon 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 ever. I said, Lord, have mercy upon 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. O continue your merciful kindness toward those who know you.

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

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

After the Litany and the Prayer at the Bowing down of heads, the Aposticha:
By Monk Kosmas. Tone 5

O Lord, the mother of the sons of Zebedee, not understanding the ineffable mystery of your dispensation, asked you to grant her own children the honour of a temporary kingdom; but instead of this you promised your friends that they would drink cup of death; a cup which you said you would drink before them, a cleansing from sins. And so we cry to you: O Salvation of our souls, glory to you!

Verse 1. We were filled in the morning with your mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad, for all the days you have afflicted us, for the years we have suffered adversity. Look upon your servants and your works, and guide their children.

By the Same.

O Lord, instructing your own disciples to think thoughts of perfection, you said, 'Do not to be like the nations, so as to rule over the least strong. It shall not be so with you, my disciples, because my wish is to be poor. The first among you, then, let him be the servant of all; the ruler as the ruled, the leader as the last. For I have come to serve Adam who became poor, and to give my life as a ransom for many, those who cry to me: Glory to you!'

Verse 2. And may the brightness of the Lord our God be upon us. Direct the work of our hands, O direct the work of our hands.

Fearing the punishment of the withered fig tree, because of its lack of fruit, brethren, let us offer fruits worthy of repentance to Christ, who grants us his great mercy.

Glory. Both now. By the same. Tone 8.

The serpent, having found in the Egyptian woman a second Eve, hastened by flatteries to trip up Joseph; but he, abandoning his tunic, fled from sin, and though naked was not ashamed, like the first formed before his disobedience. At his entreaties, O Christ, have mercy on us.

Then the Superior says:

How 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.

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.

After 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.

[The modern Greek books replace this with the Kontakion of the day: Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.]

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.

The Superior: Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church [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 humankind.

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

We then make 12 small metanias, then one further great metania as we repeat the last line of the prayer.

Then at once Come let us worship, and the First Hour, during which we do not add a Kathisma of the Psalter, nor at the Ninth Hour.

First Hour.

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 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 was 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, 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.

[The current Greek books prescribe the Troparion Behold the Bridegroom, as at Matins, for the Hours on the first three days of Holy Week, rather than the Lenten verses:
Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.]

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:
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).

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.

On Monday
Kontakion. Tone 8.

Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

On Tuesday
Kontakion. Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

On Wednesday
Kontakion. Tone 4. Lifted up on the Cross.

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, my Saviour, 'Deliver me from the filth of my works'.

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 take pity on us and bless us, shed the light of his countenance on us and have mercy on us.

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

The 12 small metanias and then the last sentence of the prayer is repeated with one prostration.

[Then Trisagion, All-holy Trinity, Our Father, For yours, Lord, have mercy (x12) Glory, Both now.]

The Superior says the following prayer:

Christ, the true light, you enlighten and sanctify 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.

[In Athonite use the Reader adds: 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!]

On Wednesday we add

CATECHESIS 72

On the saving Passion; and teaching on humility and patient endurance.
Given on the Wednesday of Holy Week.
By our venerable father Theodore the Studite.

Brethren and Fathers, the present day is holy and to be venerated, for from this day the Lord begins to take on himself the sufferings of the Cross for our sake, in accordance with David's words: *Why did the nations rage and the peoples imagine vain things? The kings of the earth rose up and*

the rulers assembled together against the Lord and against his Christ [Psalm 2:1-2]. They assembled together to plot an evil plan against the Master. The deceitful Judas denied him utterly and betrays the teacher with a deceitful kiss. The Lord of all things is led away prisoner, stands before the judgement seat, is interrogated and answers; and when he answers—O fearful report!—he is struck by a slave and bears it with longsuffering, saying: *If I have spoken evil, give testimony to the evil; but if well, why do you strike me?*[John 18:23] Then he is scoffed at, mocked, jeered at, ridiculed, spat at, buffeted, scourged. He ascends the Cross, and when he has ascended he prays for his murderers: *Father, forgive them their sin, for they do not know what they do* [Luke 23:33]. Then he is given gall with vinegar to drink, he is pierced by a lance, the immortal is put to death. These in brief are the Master's sufferings, and one who hears them with understanding is not angry, or embittered, or enraged, or puffed up, or arrogant towards his brother; is not envious, or filled with vainglory. Rather he is humbled, crushed, considers himself to be earth and ashes, desires communion in Christ's sufferings, to is eager to be conformed to his death, so that he may have a part in the glory of his resurrection. But you too take courage, because you have shared and are sharing in the Master's sufferings. For you see where you are. Is it not for the sake of his word and his testimony that you are in exile and persecution? [These Catecheses were given when St Theodore and his monks were in exile from Constantinople in the reign of Michael II (820-829).] Have you not previously experienced prison? Have you not shed your blood under tortures? Have not some of our brothers died a martyr's death? Such then is our boast in the Lord, such our gift. But since until the end beatitude is not assured because of the ease of reversal and the impossibility of knowing what the morrow will bring to birth, stand your ground unflinching and unmoving in the Lord *striving side by side with one spirit and one soul for the faith of the Gospel, in no way intimidated by your opponents* [Phil. 1:27-6], *not giving offence in anything, but in everything recommending ourselves as God's ministers* [2 Cor. 6:3-4}, by obedience, humility, meekness, longsuffering, great endurance. *For you need endurance in order to do God's will and obtain the promise. For in a little while he who is coming will come and not delay* [Heb 10:36-37]. But if he will come and not delay, why do we hate being in afflictions and do not

rather choose to die each day for the Master? For it is written: *If we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we disown him, he will also disown us; if we are unfaithful, he remains faithful; he cannot disown himself* [1 Tim. 2:11-13}. How great joy the saints will have when they see the Lord *coming from heaven with the angels of his power* [2 Thess. 1:7], inviting them with inexpressible joy, crowning them and becoming their companion for ever and ever? What anguish will they have who have disobeyed the Gospel and transgressed his commandments? *They will suffer the penalty, as it is written, of eternal destruction, cut off from his presence and from the glory of his strength, when he comes to be glorified in his saints and marvelled at among all who have believed* [2 Thess. 1:9-10]. And so, brethren, as we contemplate and think on these things, again and again *let us purify ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God* [2 Cor, 7:1], zealous for what is better, striving for what is more perfect, *hating what is evil, holding fast to what is good, loving one another with brotherly affection, outdoing one another in showing honour, not lagging in zeal, being ardent in spirit, serving the Lord, rejoicing in hope, patient in affliction, persevering in prayer* [Rom. 12:9-12], that by such sincerity we may worthily celebrate the imminent Pascha, and be counted worthy to enjoy the eternal blessings in Christ Jesus our Lord, to whom be glory and might with the Father and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

And Dismissal.

Hours And Typika.

THIRD HOUR

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

Reader: Amen.

Superior [or Reader]: 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.

With 3 Metanias, then the Psalms.

Psalm 16

Hear 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 men's 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 have heard me, O God; incline your ear to me, and hear my words. Show the wonder of your mercies, you who save those who hope in you. Guard me, Lord, like the pupil of the eye, from those who resist your right hand. 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 set their eyes to bow to the ground. They came on me like a lion ready for prey, and like a lion cub dwelling in secret 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 shall be seen in your presence; I shall be satisfied with the sight of your glory.

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, 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, pardon my sin, for it is great. Who is a 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 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)

Then appointed Kathisma of the Psalter.

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.

Verse 1. Create in me a clean heart, O God, and renew a right spirit within me.

Lord, who at the third hour…

Verse 2. Do not cast me out from your presence, and do not take your Holy Spirit from me.

Lord, who at the third hour…

[The current Greek books prescribe the Troparion Behold the Bridegroom, as at Matins, for the Hours on the first three days of Holy Week, rather than the Lenten verses.
Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.]

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 you have mercy on our souls.

Then follows the Reading from the Gospel. The Reading desk is placed in the centre of the Church with the candle. The Book of the Gospels is placed on it and Priest censes round it in the form of a Cross, the Altar, the whole Church and the Brethren.

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

Reader: Lord, have mercy. (x3)

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

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

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

Priest: Let us attend.

After the reading:

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

[The Russian Typikon inserts the following rubric at this point: Then on Monday the reading from St Ephrem on Joseph the Most Virtuous. On Tuesday from St John Chrysostom on the Ten Virgins, on Almsgiving and on Repentance. On Wednesday from St John Chrysostom on the Sinful Woman, and on the Anointing.]

Blessed is the Lord God, blessed is the Lord day by day; may the God of our salvation give us prosperity.

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.

On Monday
Kontakion. Tone 8.

Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

On Tuesday
Kontakion. Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

On Wednesday
Kontakion. Tone 4. Lifted up on the Cross.

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, my Saviour, 'Deliver me from the filth of my works'.

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

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

The 12 small metanias and then the last sentence of the prayer is repeated with one prostration.

[Then Trisagion, All-holy Trinity, Our Father, For yours, Lord, have mercy (x12) Glory, Both now.]

Superior: 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

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.

With 3 Metanias, then the Psalms.

Psalm 53
O God, save my 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 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 you 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 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)

Then the appointed Kathisma of the Psalter.

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.

Verse 2. I cried to God and the Lord heard me.

[The current Greek books prescribe the Troparion Behold the Bridegroom, as at Matins, for the Hours on the first three days of Holy Week, rather than the Lenten verses.
Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.]

Glory. Both now. Theotokion.

Because we have no boldness because 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 you is merciful, and able to save, you who even accepted to suffer for us.

Then the Troparion of the Prophecy, the Prokeimenon and the Prophecy.

On Monday
Troparion of the Prophecy. Tone 6

With contrite soul we fall before you, and we pray to you, Saviour of the world. For you are the God of those who repent.

Glory.

For you are the God of those who repent.

Both now.

With contrite soul we fall before you, and we pray to you, Saviour of the world. For you are the God of the repentant.

Prokeimenon. Tone 4. Psalm 125.

When the Lord turned back the captivity of Zion: * we became as those who were comforted.

Verse: Then was our mouth filled with joy, and our tongue with rejoicing.

The Reading is from the Prophecy of Ezekiel.
[1:1-20]

In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chobar, the heavens were opened, and I saw a vision of God. On the fifth day of the month (it was the fifth year of the exile of King Joachim), the word of the Lord came to the priest Ezekiel

son of Buzi, in the land of the Chaldeans by the river Chobar; and the hand of the Lord was on me. As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, an appearance of amber, and a radiance in it. In the middle of it was a likeness of four living creatures. This was their appearance: they were of human form. Each had four faces, and each of them had four wings. Their legs were straight, and their feet were winged; and there were sparks like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another; each of them moved straight ahead, without turning as they moved. As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an calf on the left side, and the face of an eagle; such were their faces. Their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. Each moved straight ahead; wherever the spirit would go, they went, without turning as they went. In the middle of the living creatures there was an appearance that looked like burning coals of fire, like torches moving to and fro among the living creatures; the fire was bright, and lightning issued from the fire. The living creatures darted to and fro, like a form of Bezek. As I looked, I saw a wheel on the earth beside the living creatures, one for each of the four of them. As for the appearance of the wheels and their construction: their appearance was like the gleaming of beryl; and the four had the same form, their construction being something like a wheel within a wheel. When they moved, they moved in any of the four directions without veering as they moved. Their rims were tall. And I saw that the rims of all four were full of eyes all around. When the living creatures moved, the wheels moved beside them; and when the living creatures rose from the earth, the wheels rose. Wherever the cloud was, there also the spirit would go; the living creatures went, and the wheels rose along with them; for the spirit of life was in the wheels.

Prokeimenon. Tone 6. Psalm 126.

If the Lord does not build the house, * in vain have the builders toiled.

Verse: If the Lord does not guard the city, in vain has the guard kept vigil.

On Tuesday
Troparion of the Prophecy. Tone 1.

Those who offend beyond measure pardon richly, O Saviour. Count us worthy without condemnation to worship your holy Resurrection, at the prayers of most pure Mother, O alone full of mercy.

Glory.

Count us worthy without condemnation to worship your holy Resurrection, at the prayers of most pure Mother, O alone full of mercy.

Both now.

Those who offend beyond measure pardon richly, O Saviour. Count us worthy without condemnation to worship your holy Resurrection, at the prayers of most pure Mother, O alone full of mercy.

Prokeimenon. Tone 6. Psalm 129.

Because with the Lord there is mercy, and with him abundant redemption: * and he will redeem Israel from all his iniquities.

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

The Reading is from the Prophecy of Ezekiel.
[1:21-28]

When the living creatures moved, the wheels also moved; when they stopped, the others stopped; and when they rose from the earth, the wheels rose along with them; for the spirit of life was in the wheels. Over the heads of the living creatures was the likeness of a firmament, shining like crystal, spread out above their wings. Under the firmament their wings were stretched out straight, one toward another; and each of the creatures had two wings covering its body. When they moved, I heard the sound of their wings like the sound of mighty waters, like the voice of God Sadday, a sound of speech like the sound of an army; when they stopped,

they let down their wings. And there came a voice from above the firmament over their heads; when they stopped, they let down their wings. And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was the likeness of a human form. Upward from what appeared like the loins I saw something like gleaming amber, something that looked like fire enclosed all around; and downward from what looked like the loins I saw something that looked like fire, and there was a splendour all around. Like the bow in a cloud on a rainy day, such was the appearance of the splendour all around. This was the appearance of the likeness of the glory of the Lord.

Prokeimenon. Tone 4. Psalm 130.

Let Israel hope in the Lord, * from henceforth and for evermore.

Verse: Lord, my heart has not been exalted, nor have my eyes become lofty.

On Wednesday
Troparion of the Prophecy. Tone 2.

To-day the evil Sanhedrin has assembled and meditated vain things against you; to-day Judas from his agreement receives a noose as pledge; Caiaphas unwillingly confesses that one man will accept the voluntary passion for the sake of all. Christ God, our Redeemer, glory to you.

Glory.

Christ God, our Redeemer, glory to you.

Both now.

To-day the evil Sanhedrin has assembled and meditated vain things against you; to-day Judas from his agreement receives a noose as pledge; Caiaphas unwillingly confesses that one man will accept the voluntary passion for the sake of all. Christ God, our Redeemer, glory to you.

Prokeimenon. Tone 8. Psalm 133.

May the Lord bless you from Sion: * he who made heaven and earth.

Verse: Come now, bless the Lord, all you servants of the Lord.

The Reading is from the Prophecy of Ezekiel.
[2:3-3:3]

The Lord said to me, Son of man, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, 'Thus says the Lord.' Whether they hear or tremble (for they are a rebellious house), they shall know that you are a prophet among them. And you, son of man, do not be afraid of them, and do not be amazed at their looks, for they will provoke and rise up against you round about, and you live among scorpions; do not be afraid of their words, and do not be dismayed at their looks, for they are a rebellious house. You shall speak my words to them, whether they hear or tremble; for they are a rebellious house. But you, son of man, hear what I say to you; do not be rebellious like that rebellious house; open your mouth and eat what I give you. I looked, and a hand was stretched out to me, and a written scroll was in it. He spread it before me; it had writing on the front and on the back, and written on it were words of lamentation and mourning and woe. He said to me, son of man, eat this scroll, and go, speak to the house of Israel. So I opened my mouth, and he gave me the scroll to eat. He said to me, Son of man, your mouth eats this scroll that is given you and your belly will be filled with it. Then I ate it; and in my mouth it was as sweet as honey.

Prokeimenon. Tone 2. Psalm 134.

You who fear the Lord, * bless the Lord.

Verse: Praise the name of the Lord; you his servants, praise the Lord.

Then follows the Reading from the Gospel. The Priest censes Book of the Gospels.

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

Reader: Lord, have mercy. (x3)

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

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

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

Priest: Let us attend.

After the reading:

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

[The Russian Typikon inserts the following rubric at this point: Then on Monday the reading from St Ephrem on Joseph the Most Virtuous. On Tuesday from St John Chrysostom on the Ten Virgins, on Almsgiving and on Repentance. On Wednesday from St John Chrysostom on the Sinful Woman, and on the Anointing.]

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.

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.

On Monday
Kontakion. Tone 8.

Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

On Tuesday
Kontakion. Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

On Wednesday
Kontakion. Tone 4. Lifted up on the Cross.

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, my Saviour, 'Deliver me from the filth of my works'.

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

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

The 12 small metanias and then the last sentence of the prayer is repeated with one prostration.

[Then Trisagion, All-holy Trinity, Our Father, For yours, Lord, have mercy (x12) Glory, Both now.]

Then 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 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 ever and to the ages of ages. Amen.

[According to the Typica 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 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.]

NINTH 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 worship and fall down before Christ himself, the King, our God.

With 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 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, O 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 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, O 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)

Then the appointed Kathisma of the Psalter.

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.

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, who was born of a Virgin for our sakes and 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.

[The current Greek books prescribe the Troparion Behold the Bridegroom, as at Matins, for the Hours on the first three days of Holy Week, rather than the Lenten verses.
Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.]

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

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

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

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

Priest: Let us attend.

After the reading:

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

[The Russian Typikon inserts the following rubric at this point: Then on Monday the reading from St Ephrem on Joseph the Most Virtuous. On

Tuesday from St John Chrysostom on the Ten Virgins, on Almsgiving and on Repentance. On Wednesday from St John Chrysostom on the Sinful Woman, and on the Anointing.]

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.

Trisagion, All-holy Trinity. Our Father. For yours.

On Monday
Kontakion. Tone 8

Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

On Tuesday
Kontakion. Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

On Wednesday
Kontakion. Tone 4. Lifted up on the Cross

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, O Saviour. 'Deliver me from the filth of my works'.

Then: Lord, have mercy. (x40)

[According to the Russian Typikon the prayer At every time and at every hour is said here, and not at the end of the Typika.]

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, true Mother of God you we magnify. 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.

Then we say 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)

The Superior says the

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 we begin the Beatitudes, singing after each one, in the 8th Tone,
Remember us, O Lord, when you come in your kingdom.

And also after Glory. Both now. At each Remember we make a small metania.

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 be to the Father, and to the Son, and to the Holy Spirit.
Both now and ever and to 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, and 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.

[If there is no Presanctified:
Our Father…

Priest: For yours is the kingdom…

Reader: Amen.]

On Monday
Kontakion. Tone 8.

Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

On Tuesday
Kontakion. Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

On Wednesday
Kontakion. Tone 4. Lifted up on the Cross

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, O Saviour. 'Deliver me from the filth of my works'.

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.

[According to the Russian Typikon the following prayer is said at its normal place in the 9th Hour.]

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 Mother of God you we magnify. In the name of the Lord, bless, Father.

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

Then we say 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)

The 12 small metanias and then the last sentence of the prayer is repeated with one prostration.

[Then Trisagion, All-holy Trinity, Our Father, For yours, Lord, have mercy (x12) Glory, Both now.]

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.

Priest: Wisdom.

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.

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.

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

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

Priest: May he who comes to his voluntary passion, Christ our true God, through the prayers of his all-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. (to whom the Church is dedicated), of Saint N., whose memory we keep today,] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

[On Great Wednesday, according to the Russian Typikon, instead of the above Dismissal, the Superior says the following Dismissal, followed by the ceremony of mutual forgiveness:

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: May 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 ceremony of mutual forgiveness also takes place here in Athonite monasteries.]

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

People: Amen.

On Holyand Great Monday.

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)

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 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, 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 for a treacherous tongue? The sharpened arrows of the powerful, with the coals of desolation. Alas! 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 the One who guards you not slumber. See, the One 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 people 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. Both now.

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

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

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.

Psalm 124
A Song of Ascents.

Those who trust in the Lord are like Mount Sion. One who dwells in Jerusalem will be shaken for ever. 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 upright 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 like those who are comforted. Then our mouth was 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 in tears, will reap in joy. They went, and as they went they wept, while they sowed their seed. But when they come, they will come in joy, carrying their sheaves.

Psalm 126
A Song of Ascents.

If the Lord does not build the house, the builders have toiled for nothing. If the Lord does not guard the city, the guard has kept vigil for nothing. Your getting up at dawn is for nothing, your rising after sitting, you that eat the bread of sorrow, when he gives sleep to those he loves, 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 is one 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. Both now.

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

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

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 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.

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, I shall not give sleep to my eyes, slumber to my eyelids and rest to my temples, until I find a place for the Lord, a shelter 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 at the place where his feet have stood. Arise, Lord, into your rest, you and the ark of your sanctification. Your priests will 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 satisfy 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. The Lord bless you from Sion, he who made heaven and earth.

Glory. Both now.

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

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 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 always and to ages of ages.

People: Amen.

We begin Lord, I have cried in Tone 1.

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. From the Triodion. We use those sung at Lauds, doubling the first four. [Modern Greek books often allow for only 6 verses, with none of the Stichera doubled]

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

Tone 1.

As the Lord was coming to his voluntary passion, he said to his Apostles on the road: See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him. Come then, let us too with minds made pure journey with him, and let us be crucified with him and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries: I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven.

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

As the Lord was coming to his voluntary passion, he said to his Apostles on the road: See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him. Come then, let us too with minds made pure journey with him, and let us be crucified with him and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries: I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven.

Psalm 129

Tone 5.

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

Believers, having reached the saving passion of Christ God, let us glorify his ineffable forbearance; so that in his compassion he may with himself raise us up also who have been slain by sin, as he is good and loves mankind.

7. O let your ears be attentive: to the voice of my supplication.

Believers, having reached the saving passion of Christ God, let us glorify his ineffable forbearance; so that in his compassion he may with himself raise us up also who have been slain by sin, as he is good and loves mankind.

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

Tone 5.

Lord, as you were coming to your passion you strengthened your disciples, taking them aside and saying: How have you not remembered my words, which I spoke to you of old, that it is written no prophet may be killed but in Jerusalem. Now the moment has come of which I spoke to you: for see, I

am being handed over to be mocked by the hands of sinners, who, when they have nailed me to a cross and handed me over for burial, will reckon me a loathsome corpse; nevertheless, take courage: for on the third day I arise, for the joy of believers and eternal life.

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.

Lord, as you were coming to your passion you strengthened your disciples, taking them aside and saying: How have you not remembered my words, which I spoke to you of old, that it is written no prophet may be killed but in Jerusalem. Now the moment has come of which I spoke to you: for see, I am being handed over to be mocked by the hands of sinners, who, when they have nailed me to a cross and handed me over for burial, will reckon me a loathsome corpse; nevertheless, take courage: for on the third day I arise, for the joy of believers and eternal life.

Tone 5.

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

O Lord, the mother of the sons of Zebedee, not understanding the ineffable mystery of your dispensation, asked you to grant her own children the honour of a temporary kingdom; but instead of this you promised your friends that they would drink the cup of death; a cup which you said you would drink before them, a cleansing from sins. And so we cry to you: O salvation of our souls, glory to you!

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

O Lord, the mother of the sons of Zebedee, not understanding the ineffable mystery of your dispensation, asked you to grant her own children the honour of a temporary kingdom; but instead of this you promised your friends that they would drink the cup of death; a cup which you said you would drink before them, a cleansing from sins. And so we cry to you: O salvation of our souls, glory to you!

Psalm 116
2. Praise the Lord, all you nations: praise him all you peoples.

O Lord, instructing your own disciples to think thoughts of perfection, you told them not to be like the nations, so as to rule over the least strong; it shall not be so with you, my disciples, because my wish is to be poor; the first among you, then, let him be the servant of all; the ruler as the ruled, the leader as the last; for I have come to serve Adam who became poor, and to give my life as a ransom for the many who cry to me: Glory to you!

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

Tone 8.

Fearing the punishment of the withered fig tree, brethren, let us offer fruits worthy of repentance to Christ, who grants us his great mercy.

Glory. Both now. Tone 8.

The serpent, having found in the Egyptian woman a second Eve, hastened through words of flattery to trip up Joseph; but he, abandoning his tunic, escaped sin, and though naked was not ashamed, like the first formed before his disobedience; at his entreaties, O Christ, have mercy on us.

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say
THE 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: Evening

Reader:

Prokeimenon. Tone 6. Psalm 133.

The Lord bless you from Sion, * and may you see the good things of Jerusalem all the days of your life.

Verse: Blessed are all who fear the Lord, and walk in his ways.

The Reading is from Exodus.
[Exodus 1:1-21]

These are the names of the sons of Israel who came to Egypt with Jacob their father, each with all his household: Reuben, Simeon, Levi, and Juda, Issachar, Zabulon, Benjamin, Dan and Nephtalim, Gad and Aser. Joseph was already in Egypt. The total number of people born to Jacob was seventy-five. Then Joseph died, and all his brothers, and that whole generation. But the Israelites were fruitful and prolific; they multiplied and grew exceedingly strong, so that the land was filled with them. Now a new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more stronger than we are. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.' Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pitho, Rameses and On, which is Helioupolis, for Pharao. But the more they were oppressed, the more they multiplied and grew stronger, so that the Egyptians came to abominate the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them. The king of Egypt said to the Hebrew midwives, one of whom was named Sephora and the other Phua, 'When you act as midwives to the Hebrew women, and they are about to give birth, if it is a boy, kill him; but if it is a girl, spare her.' But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the

midwives and said to them, 'Why have you done this, and allowed the boys to live?' The midwives said to Pharao, 'Because the Hebrew women are not like the Egyptian women; for they give birth before the midwives comes to them.' So God dealt well with the midwives; and the people multiplied and became very strong.

Prokeimenon. Tone 8. Psalm 128.

We have blessed you * in the name of the Lord.

Verse: Many times they have made war on me since my youth, let Israel now say.

Reader: Command.

Priest: Wisdom. Stand upright. The light of Christ shines for all.

Reader:

The Reading is from Job.
[1:1-12]

There was once a man in the land of Ausis whose name was Job. That man was blameless, just and true, one who feared God and turned away from every evil deed. There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses in pasture and very many servants, and great works of husbandry on the earth; so that this man was the greatest of all the people of the east. His sons used to go and hold feasts in one another's houses in turn each day; and they would send and invite their three sisters to eat and drink with them. And when the feast days had run their course, Job would send and purify them, and he would rise early in the morning and offer sacrifices according to the number of them all; and a calf for a sin-offering for their souls. For Job said, 'It may be that my children have thought evil against God in their hearts.' This is what Job always did. One day the angels of God came to present themselves before the Lord, and the devil also came among them. The Lord said to the devil, 'Where have you come from?' The devil answered the Lord, 'From going to

and fro on the earth, and from walking up and down under heaven.' The Lord said to the devil, 'Have you considered my servant Job? There is no one like him on the earth, a man blameless, just and true who fears God and turns away from every evil deed.' Then the devil answered the Lord, 'Does Job reverence God for nothing? Have you not put a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his cattle have increased in the land. But stretch out your hand now, and touch all that he has, and he will indeed bless you to your face.' The Lord said to the devil, 'Very well, all that he has is in your power; only do not touch!' So the devil went out from the presence of the Lord.

After the reading:

Priest: Peace to you.

Reader: And to your spirit.

[Priest: Wisdom!]

Priest: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or 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 set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Set a guard, O Lord, on my mouth; and a strong door about my lips.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Let not my heart incline to evil words; to make excuses for my sins.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

[Priest [or Reader]: Glory. Both now.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.]

Priest: Let my prayer be set forth as incense before you…

People: The lifting up of my hands as the evening sacrifice.

Then the Prayer of St Ephrem, once.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[24:3-35]

At that time, as Jesus was sitting on the mount of Olives, his disciples approached him privately, saying, 'Tell us, when will this be, and what will be the sign of your coming and of the end of the age?' Jesus answered them, 'See that no one leads you astray. For many will come in my name, saying, 'I am the Christ!' and they will lead many astray. And you will hear of wars and rumours of wars; see that you are not alarmed; for all this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and

plagues and earthquakes in various places: all this is but the beginning of woes. Then they will hand you over to affliction and will put you to death, and you will be hated by all nations because of my name. Then many will fall away, and they will betray one another and hate one another. And many false prophets will arise and lead many astray. And because of the increase of lawlessness, the love of many will grow cold. But the one who endures to the end will be saved. And this Gospel of the kingdom will be proclaimed throughout the inhabited world, as a testimony to all the nations; and then the end will come. So when you see the abomination of desolation standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), then let those in Judea flee to the mountains; the one on the housetop not go down to take what is in his house; the one in the field not turn back to get his clothes. Woe to those who are with child and to those who are nursing infants in those days! Pray that your flight may not be in winter or on Sabbath. For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. Then if anyone says to you, 'See! Here is the Christ!' or 'There he is!' — do not believe it. For false christs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. See, I have told you beforehand. So, if they say to you, 'See! He is in the wilderness,' do not go out. See! He is in the inner rooms,' do not believe it. For as the lightning comes from the east and appears as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the eagles will gather. Immediately after the suffering of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. From the fig tree learn the parable: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very doors. Amen I say to you, this generation will not pass

away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

After the reading:

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

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 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 he 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 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 he 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.

People: Lord, have mercy. [Note, this last in Athonite custom is said only once.]

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.

Priest: Catechumens, pray to the Lord.

People: Lord, have mercy. (To each petition)

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 righteousness.
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)

Prayer for the Catechumens

God, our God, the Creator and Maker of all things, who wish that all should be saved and come the knowledge of the truth, look upon your servants the catechumens and redeem them from the ancient error and the wiles of the opponent; and call them into eternal life, enlightening their souls and bodies and numbering them with your rational flock, over which your holy name has been invoked.

(Aloud) That they also, with us, may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: As many as are Catechumens, depart. Catechumens, depart. As many as are for Enlightenment, draw near. Those who are for Enlightenment pray to the Lord.

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

Priest: Believers, for our brethren 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.

Priest:

Prayer for those preparing for Enlightenment

Reveal 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.

O God, great and to be praised, who by the life-giving death of your Christ, brought us from corruption to incorruption, free all our senses from the death of the passions, setting over them as ruler the reason that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, our tongues cleansed of unseemly speech. Purify our lips that sing your praise you, O Lord, make out hands refrain from base actions and to do only things that are well-pleasing to you, and make our limbs and our minds secure by your grace.

(Aloud) For to you belong 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

Master, holy and supremely good, we implore you by your rich mercy to be merciful to us sinners and to make us worth 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, entering at this present hour, are about to be placed on this mystical table, invisibly escorted by a multitude of the heavenly army. Grant us to communion of them without condemnation, so that, the eye of our mind being illumined through them, we may become children of light and of the day.

(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.

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 with their faces 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.

Priest: 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 of the Lord.

People: Grant this, O Lord.

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.
Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

[The Hieratikon from Simonos Petra gives the usual petition here:

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: God of ineffable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who have revealed the service of this

liturgy to us and through your great love for humankind placed us sinners to offer you gifts and sacrifices for our own sins and for those committed in ignorance by the people; do you yourself, invisible King, who do great and unfathomable things, things glorious and marvellous without number, look upon us your unworthy servants, who stand at this your holy altar, as at your cherubic throne, on which, through these dread things here set forth, rests your only-begotten Son and our God. And, having freed us and your faithful people from all uncleanness, make holy the souls and bodies of us all with a holiness that cannot be taken away, so that we, partaking with a pure conscience, a face unashamed and an enlightened heart of these divine Holy Things and being given life by them, may be united to your Christ himself, our true God, who said, 'One who eats my flesh and rinks my blood abides in me and I in them'. So that, with your Word, Lord, abiding and dwelling in us, we may become temples of your all-holy and venerable Spirit, redeemed from every wile of the devil brought about by deed or word or in thought. And may we obtain the good things promised us with all your saints who have been well-pleasing to you from every age.

(Aloud) And count us worthy, 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:

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 (aloud): 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: God, alone good and compassion ate, who dwell in the heights and look upon lowly things, with your compassionate eye look upon all your people and guard them and count us all worthy without condemnation to partake of these your life-giving mysteries. For to you we have bowed our heads, awaiting from you your rich mercy.

(Aloud) Through the grace 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.

People: Amen.

Priest: Let us attend.

Priest: 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 the ages of ages.

People: Amen. 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 mysteries. Keep us in your holiness, as we meditate on your justice all the day long. Alleluia. Alleluia. Alleluia.

Priest: Stand upright. Having received the divine, holy, spotless, immortal, heavenly and life-giving 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: We give thanks to you God, the Saviour of all things, for all the good things that you have granted us and for the communion of the holy Body and Blood of your Christ. And we pray you, Master, lover of mankind, guard us under the shelter of your wings and grant us to partake of your holy things until our last breath, for the enlightenment of soul and body, for inheritance of the Kingdom of heaven.

(Aloud) 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.

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: Master Almighty, who with wisdom fashioned all creation, who through your ineffable providence and great goodness have brought us to those most holy days for cleansing of souls and bodies, for mastery of passions, for hope of resurrection; who during forty days gave into the hand of your servant Moses the Tables in characters divinely traced, grant us too, O Good One, to fight the good fight, to complete the course of the fast, to keep the faith unchanged, to crush the head of invisible dragons, to be revealed a victors over sin, and without condemnation to attain to the worship of the holy Resurrection.

For blessed and glorified is your all-honoured and majestic name, 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 prayer behind the Ambo:

Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)

Glory. Both now.

Priest (in front of the Prothesis):

Lord, our God, who have brought to these most holy days and made us partakers of your dread Mysteries, join us to your rational flock and declare us heirs of your Kingdom, now and for ever, and to the ages of ages. Amen.

Then, as the Priest distributes the Antidoron,

Psalm 33

I will bless the Lord at all times, his praise shall always be in my mouth. In the Lord my soul will be praised; let the meek hear it and rejoice. Magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and he delivered me from all my afflictions. Draw near to him and be enlightened, and your faces shall 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 man who hopes in him! Fear the Lord, all you his saints, for there is not want for those who fear him. The rich became have become poor and gone hungry, but those who seek the Lord will not be deprived of any good. Come, my children, listen to me, I will teach you the fear of the Lord. Who is there who wants life, who loves to see good days? Keep your tongue from evil, and your lips from speaking guile. 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 sets his face 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 he 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. Those who hate the just will go astray. The Lord will redeem the souls of his servants, and none who hope in him will go astray.

[Psalm 144

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.

Psalm 144 forms part of the Grace before Meals in monasteries, and therefore strictly it should only be read if the meal follows immediately.]

Priest: The blessing of the Lord be upon you, by his grace and love for mankind, always, 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 Master, give the blessing.

And the Dismissal.

Priest: May he who comes to his voluntary passion, Christ our true God, through 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, 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 who have shone forth in the ascetic life, of our Father among the Saints Gregory Dialogist, Pope of Rome, of the holy and righteous forebears of God, Joachim and Anna, [of Saint N. (to whom the Church is dedicated), of Saint N., 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, our God, have mercy on us.

People: Amen.

At the Thanksgiving after Holy Communion we say the Apolytikion and Kontakion of St Gregory Dialogist, Pope of Rome.

Tone 3.

Enriched with a watchful mouth, you were revealed as noble herdsman of the divine word, Hierarch Gregory; for you became one who manifested the virtues, showing forth the radiance of justice. Venerable Father, implore Christ God to grant us his great mercy.

Glory. Tone 8. To you my Champion.

Let us fittingly sing the praise of the Dialogist, harp of the Church inspired by God and tongue truly possessed by divine wisdom, for

imitating the zeal of the Apostles he followed clearly in their footsteps, as we say to him, Hail, Father Gregory!

Both now. Theotokion.

At the prayers of all your Saints and of the Mother of God, grant us your peace, Lord, and have mercy on us, for you alone love humankind.

Holy And Great Tuesday.

The Midnight Office is read in the Church [and not, as usually on weekdays, in the Narthex, or Liti] as during Great Lent.

At Matins.

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:

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.

With three metanias; then the following two psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot, Priest-monk N. and for all our brotherhood in Christ, let us pray to the Lord.]
For this city [holy monastery], 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.

We sing Alleluia 3 times in the 8th Tone, 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.

Then the following Troparion is sung solemnly 3 times.

Tone 8

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the prayers of the Foreunner, have mercy on us.

Glory.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the prayers of

the [here we mention the category of the Patron of the Church, Apostle, Hierarch, Martyr etc], have mercy on us.

Both now.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.

[According to the Russian Typikon the ending is the same each time: through the Mother of God have mercy on us. The modern Greek books place a small Litany here, with the ekphonesis, For yours is the might…]

Then we recite Kathisma 9 of the Psalter [Psalms 64-69]. After the Psalter the following Kathisma [by St Romanos the Melodist]:

Tone 4. Lifted up on the Cross.

Let us love the Bridegroom, brethren, let us, radiant with virtues and right faith, trim our lamps, that ready, like the Lord's prudent virgins, we may enter the marriage feast with him; for the Bridegroom, as God, grants a gift to all: the incorruptible crown.

Glory. Both now.

Let us love the Bridegroom, brethren, let us, radiant with virtues and right faith, trim our lamps, that ready, like the Lord's prudent virgins, we may enter the marriage feast with him; for the Bridegroom, as God, grants a gift to all: the incorruptible crown.

Then Kathisma 10 of the Psalter [Psalms 70-76] is read and after it the following Kathisma in the same Tone.

Tone 4. Joseph was amazed.

Priests and scribes with envy wickedly assembled a lawless council against you, O Saviour, and moved Judas to betrayal; therefore he went out shamelessly; spoke against you to the lawless peoples, 'What will you give me, he says, and I will betray him into your hands?' From his condemnation, Lord, deliver our souls.

Glory. Both now.

Priests and scribes with envy wickedly assembled a lawless council against you, O Saviour, and moved Judas to betrayal; therefore he went out shamelessly; spoke against you to the lawless peoples, 'What will you give me, he says, and I will betray him into your hands?' From his condemnation, Lord, deliver our souls.

Then Kathisma 11 of the Psalter is read [Psalms 77-84], and after it the following Kathisma:

Tone 8. The Wisdom and Word.

Impious Judas with avaricious intent is moved against the Teacher, he plots, he meditates betrayal. He falls from light, receiving darkness; he agrees the sale; he sells the One beyond price. And so the wretch finds a noose as the reward for what he did and an agonising death. Rescue us from his fate, Christ our God, granting forgiveness of offences to us who celebrate with love your spotless passion.

Glory. Both now.

Impious Judas with avaricious intent is moved against the Teacher, he plots, he meditates betrayal. He falls from light, receiving darkness; he agrees the sale; he sells the One beyond price. And so the wretch finds a noose as the reward for what he did and an agonising death. Rescue us from his fate, Christ our God, granting forgiveness of offences to us who celebrate with love your spotless passion.

[The Russian Typikon prescribes three readings, one after each Kathisma, from St John Chrysostom's commentary on St Matthew's Gospel, without

specifying the references precisely. We give a hyperlink to the homilies on the Gospel which follows, Homilies 70, 71, 72,73, and 74]

And at once the Priest says:

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

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[22:15-23:39]

At that time, the Pharisees took counsel against Jesus and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are true, and teach the way of God in truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?' But Jesus, aware of their malice, said, 'Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.' And they brought him a denarius. Then he said to them, 'Whose image is this, and whose title?' They answered, 'Caesar's.' Then he said to them, 'Give therefore to Caesar the things that are Caesar's, and to God the things that are God's.' When they heard this, they were amazed; and they left him and went away. The same day some Sadducees, who say there is no resurrection, came to him; and they asked him a question, saying, 'Teacher, Moses said, 'If a man dies childless, his brother shall marry the widow, and raise up children for his brother.' Now there were seven brothers among us; the first married, and died childless, leaving the

widow to his brother. The second did the same, so also the third, down to the seventh. Last of all, the woman herself died. In the resurrection, then, whose wife of the seven will she be? For all of them had married her.' Jesus answered them, 'You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not God of the dead, but of the living.' And when the crowd heard it, they were astounded at his teaching. When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the first and greatest commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets.' Now while the Pharisees were gathered together, Jesus asked them this question, 'What do you think of Christ? Whose son is he?' They said to him, 'David's.' He said to them, 'How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies as a footstool under your feet' '? If David then calls him Lord, how can he be his son?' No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions. Then Jesus said to the crowds and to his disciples, 'The scribes and the Pharisees sit on Moses' seat; therefore, whatever they teach you to observe, observe and do it; but do not do as they do, for they speak and do not do it. They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. They do all their works to be seen by others; for they make their phylacteries broad and their fringes long. They love to have the place of honour at banquets and the best seats in the synagogues, and to be greeted with respect in the marketplaces, and to have people call them rabbi. But you are not to be called rabbi, for you have one teacher, Christ, and you are all brothers. And call no one your father on earth, for you have one Father — the one in heaven. Nor are you to be called instructors, for you have one instructor, Christ. The greatest among you will be your servant. All who exalt themselves will be humbled,

and all who humble themselves will be exalted. But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows and, as a pretext, recite long prayers. Because of this you will receive a more severe condemnation. Woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.' Blind fools! For which is greater, the gold or the temple that sanctifies the gold? 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' Blind fools! For which is greater, the gift or the altar that sanctifies the gift? So whoever swears by the altar, swears by it and by everything on it; and whoever swears by the temple, swears by it and by the one who dwells in it; and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it. Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practised without neglecting the others. Blind guides! You strain out a gnat but swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and injustice. You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside appear beautiful, but inside they are full of the bones of the dead and of all kinds of filth. So you also on the outside appear righteous to others, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the graves of the righteous, and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' Thus you testify against yourselves that you are descendants of those who murdered the prophets. Fill up, then, the measure of your ancestors. You snakes, you brood of vipers! How can you escape being sentenced to hell? Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you

will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zachary son of Barachias, whom you murdered between the temple and the altar. Amen, I say to you, all this will come upon this generation. Jerusalem, Jerusalem, that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you, desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' '

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

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.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany the Kontakion
Tone 2

Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

The Ikos

Why are you slothful, my wretched soul? Why dwell unseasonably on senseless cares? Why busy yourself with what is passing? The last hour is at hand, and we shall soon be parted from what is here. While you still have time, come to your senses and cry out, 'I have sinned against you, my Saviour; do not cut me off like the unfruitful fig tree, but as you are compassionate, O Christ, take pity on a soul that cries out in fear: May we not be left outside Christ's bridal chamber!'

The Menologion of the day and then the following notice:

On holy and great Tuesday we commemorate the parable of the ten virgins from the sacred Gospel.

Verses

Great Tuesday now bears with it virgins ten,
Who bear the triumph of the Master just.

But, O Bridegroom Christ, number us with the prudent virgins, range us with the chosen flock and have mercy on us. Amen

We begin the Canon by St Kosmas, of which the Acrostic is:

And On Tuesday

In each Ode the Irmos is sung twice and the troparia repeated to make 12. The Irmos is repeated as Katavasia.

Ode 8. Tone 2. Irmos.

'The three holy Youths, did not obey the tyrant's decree and cast into the furnace confessed God, as they sang: You works of the Lord, bless the Lord!'

Troparia

Let us cast sloth far from us, and with shining lamps let us meet Christ the immortal Bridegroom with hymns, as we cry: Bless the Lord his works.

May the oil of fellowship in the vessels of our soul be sufficient, that not having spent the moment of the prize in commerce we may sing: You works of the Lord, bless the Lord!

You that have all received the talent?grace of equal power from God?, increase it with the help of Christ who gave it, as you sing: You works of the Lord, bless the Lord!

Katavasia

The three holy Youths, did not obey the tyrant's decree and, cast into the furnace, they confessed God as they sang: You works of the Lord, bless the Lord!

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. The Irmos.

'All-holy Virgin, who contained in your womb the uncontainable God and bore joy for the world, we sing your praise.'

Troparia

O Good One, you said to your disciples, 'Watch! For at the hour you do not know, the Lord will come to reward each one'.

At your dread second coming, Master, range me with the sheep on your right hand, overlooking the multitude of my offences.

Katavasia

All-holy Virgin, who contained in your womb the uncontainable God and bore joy for the world, we sing your praise.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany, the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.

Your bridal chamber, O my Saviour, I see all adorned, but I have no garment so that I may enter it. Make bright the mantle of my soul, O Giver of light, and save me! (x3)

At Lauds we insert 4 Idiomel Stichera, doubling them.
Tone 1

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.

[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.

[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.

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

Tone 1

How shall I, the unworthy, enter among the splendours of your saints? For if with them I dare to enter the bridal chamber, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels. Lord, cleanse the filth of my soul, and save me as you love humankind.

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

How shall I, the unworthy, enter among the splendours of your saints? For if with them I dare to enter the bridal chamber, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels. Lord, cleanse the filth of my soul, and save me as you love humankind.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

Tone 2.

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I have become like the foolish maidens, wandering about at the moment for action. Do not shut your compassionate heart against me, Master, but shake off my dark sleep, rouse me, and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly, 'Lord, glory to you!'

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I have become like the foolish maidens, wandering about at the moment for action. Do not shut your compassionate heart against me, Master, but shake off my dark sleep, rouse me, and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly, 'Lord, glory to you!'

[A] Glory. Both now. Tone 4.

Soul, having heard the condemnation of the one who hid his talent, do not hide God's word. Proclaim his wonders, that multiplying the gift of grace you may enter the joy of your Lord.

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

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 thank you for

your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon 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 ever. I said, Lord, have mercy upon 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. O continue your merciful kindness toward those who know you.

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

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

After the Litany and the Prayer at the Bowing of heads,
the Aposticha:
Tone 6

Come, believers, let us work eagerly for the Master; for he gives his servants wealth. Let each of us, according to their measure, multiply the talent of grace; let one bring wisdom through good deeds; another perform the ministry of splendour; let a believer share the word with the

uninitiated; and another distribute his wealth to the poor. So let us make the loan increase, and, as faithful stewards of grace, become worthy of the Master's joy. Make us worthy of this joy, Christ our God, as you love humankind.

Verse 1. We were filled in the morning with your mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad, for all the days you have afflicted us, for the years we have suffered adversity. Look upon your servants and your works, and guide their children.

When you come in glory with the angelic Powers and take your seat, O Jesu, on the throne of judgement, do not separate me from you, good Shepherd; for you know the right hand ways, while those on the left are twisted. So do not destroy me, hardened in sin, with the goats, but, numbering me with the sheep on the right, save me, as you love humankind.

Verse 2. And may the brightness of the Lord our God be upon us. Direct the work of our hands, O direct the work of our hands.

Bridegroom, lovelier in beauty beyond all humankind, who have invited us to the spiritual banquet of your bridal chamber, by participation in your sufferings strip my ill-clad form of faults, and adorning me with the robe of glory of your beauty, show me to be a radiant guest of your kingdom, as you are compassionate.

Glory. Both now. Tone 7.

See, my soul, the Master entrusts you with a talent. Accept it with fear, gain interest for the giver by distributing it to beggars, and gain the Lord as friend, so that you may stand on his right hand when he comes in glory, and hear his blessed voice, 'Enter, my servant, into the joy of your Lord'. Make me, who have gone astray, worthy of this, O Saviour, because of your great mercy.

Then the Superior says:

How 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.

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.

After 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.

[The modern Greek books replace this with the Kontakion of the day: Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!]

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.

The Superior: Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church [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 humankind.

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

We then make 12 small metanias, then one further great metania as we repeat the last line of the prayer.

Then at once Come let us worship, and the First Hour, during which we do not add a Kathisma of the Psalter, nor at the Ninth Hour.

On Holy And Great Tuesday.

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)

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 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, 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 for a treacherous tongue? The sharpened arrows of the powerful, with the coals of desolation. Alas! 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 the One who guards you not slumber. See, the One 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 people 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. Both now.

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

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

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.

Psalm 124
A Song of Ascents.

Those who trust in the Lord are like Mount Sion. One who dwells in Jerusalem will be shaken for ever. 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 upright 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 like those who are comforted. Then our mouth was 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 in tears, will reap in joy. They went, and as they went they wept, while they sowed their seed. But when they come, they will come in joy, carrying their sheaves.

Psalm 126
A Song of Ascents.

If the Lord does not build the house, the builders have toiled for nothing. If the Lord does not guard the city, the guard has kept vigil for nothing. Your getting up at dawn is for nothing, your rising after sitting, you that eat the bread of sorrow, when he gives sleep to those he loves, 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 is one 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. Both now.

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

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

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 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.

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, I shall not give sleep to my eyes, slumber to my eyelids and rest to my temples, until I find a place for the Lord, a shelter 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 at the place where his feet have stood. Arise, Lord, into your rest, you and the ark of your sanctification. Your priests will 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 satisfy 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. The Lord bless you from Sion, he who made heaven and earth.

Glory. Both now.

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

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 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 always and to ages of ages.

People: Amen.

We begin Lord, I have cried in Tone 1.

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. From the Triodion. We use those sung at Lauds, doubling the first four. [Modern Greek books often allow for only 6 verses, with none of the Stichera doubled]

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

Tone 1.

How shall I, the unworthy, enter among the splendours of your saints? For if I dare to enter the bridal chamber with them, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels; cleanse, Lord, the filth of my soul, and save me as you love mankind.

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

How shall I, the unworthy, enter among the splendours of your saints? For if I dare to enter the bridal chamber with them, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels; cleanse, Lord, the filth of my soul, and save me as you love mankind.

Psalm 129

Tone 2.

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

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I am likened to the foolish maidens as I wander at the moment for action; do not shut against me the bowels of your pity, Master, but shake off my dark sleep and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly: Lord, glory to you!

7. O let your ears be attentive: to the voice of my supplication.

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I am likened to the foolish maidens as I wander at the moment for action; do not shut against me the bowels of your pity, Master, but shake off my dark sleep and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly: Lord, glory to you!

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

Tone 4.

Having heard, soul, the condemnation of the one who hid his talent, do not hide the word of God; proclaim his wonders, that multiplying the gift of grace you may enter the joy of your Lord.

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.

Having heard, soul, the condemnation of the one who hid his talent, do not hide the word of God; proclaim his wonders, that multiplying the gift of grace you may enter the joy of your Lord.

Tone 6.

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

Come, believers, let us work eagerly for the Master; for he gives his servants wealth; let each of us, according to his measure, multiply the talent of grace; let one bring wisdom through good deeds; another perform the ministry of splendour; let a believer share the word with the uninitiated; and let another distribute his wealth to the poor; so let us multiply the deposit, and, as faithful stewards of grace, let us become worthy of the Master's joy; make us worthy of this, Christ God, as you love mankind.

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

Come, believers, let us work eagerly for the Master; for he gives his servants wealth; let each of us, according to his measure, multiply the talent of grace; let one bring wisdom through good deeds; another perform the ministry of splendour; let a believer share the word with the uninitiated; and let another distribute his wealth to the poor; so let us multiply the deposit, and, as faithful stewards of grace, let us become worthy of the Master's joy; make us worthy of this, Christ God, as you love mankind.

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

When you come in glory with the angelic Powers and take your seat, O Jesu, on the throne of judgement, do not separate me from you, good Shepherd; for you know the right hand ways, but those on the left are twisted; do not then destroy me, hardened in sin, with the goats, but numbering me with the sheep on the right save me, as you love mankind.

Psalm 116

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

Bridegroom, lovelier in beauty beyond all mankind, you have invited us to the spiritual banquet of your bridal chamber, strip my ill-clad form of faults by participation in your sufferings, and adorning me with the robe of glory of your beauty show me to be a radiant guest of your kingdom, as you are compassionate.

Glory. Both now. Tone 7.

See, my soul, the Master entrusts you with a talent; accept it with fear, gain interest for the giver by distributing it to beggars, and gain the Lord as friend; that you may stand on his right hand when he comes in glory, and hear his blest voice: Enter, servant, into the joy of your Lord. Make me, who have gone astray, worthy of this, O Saviour, because of your great mercy.

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say
THE 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: Evening

Reader:

Prokeimenon. Tone 6. Psalm 131.

Arise, Lord, to your rest: * you and the ark of your holiness.

Verse: Lord, remember David, and all his meekness.

Priest: Wisdom!

Reader: The reading is from Exodus.

Priest: Let us attend.

[2:5-10]

The daughter of Pharao came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying in the basket, and Pharao's daughter took pity on him, 'This must be one of the Hebrews' children,' she said. Then his sister said to Pharao's daughter, 'Shall I go and get you a nurse from the Hebrew

women to nurse the child for you?' Pharao's daughter said to her, 'Go.' So the girl went and called the child's mother. Pharao's daughter said to her, 'Take this child and nurse it for me, and I will give you your wages.' So the woman took the child and nursed it. When the child grew up, she brought him to Pharao's daughter, and he took became a son to her. She named him Moses, 'because,' she said, 'I drew him out of the water.'.

After the reading:

Priest: Wisdom!

Reader:

Prokeimenon. Tone 4. Psalm 132.

See how good and pleasant it is * for brethren to dwell together.

Verse: Like sweet ointment that runs down upon the beard, Aaron's beard.

Reader: Command!

Priest: Wisdom. Stand upright. The light of Christ shines for all.

Reader:

[1:13-22]

One day when Job's sons and daughters were eating and drinking wine in the eldest brother's house, a messenger came to Job and said, 'The oxen were ploughing and the she-asses were feeding beside them, and marauders fell on them and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.' While he was still speaking, another messenger came to Job and said, 'Fire fell from heaven onto the earth and burned up the sheep and the shepherds, and consumed them; I alone have escaped to tell you.' While he was still speaking, another messenger came to Job and said, 'The horsemen formed three columns, made a raid on the camels and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.' While he was still speaking, another messenger came to Job and said,

‘Your sons and daughters were eating and drinking wine in their eldest brother’s house, and suddenly a great wind came across the desert, struck the four corners of the house, and it fell on your children, and they are died; I alone have escaped to tell you.’ When he heard this Job arose, tore his clothes, shaved his head, and fell on the ground and worshipped the Lord. He said, ‘Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; as it seemed good to the Lord, so it has come to pass; blessed be the name of the Lord to the ages.’ In all this Job did not sin before the Lord, nor with his lips; nor did he charge God with folly.

After the reading:

Priest: Peace to you.

Reader: And to your spirit.

[Priest: Wisdom!]

Priest: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or 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 set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Set a guard, O Lord, on my mouth; and a strong door about my lips.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Let not my heart incline to evil words; to make excuses for my sins.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

[Priest [or Reader]: Glory. Both now.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.]

Priest: Let my prayer be set forth as incense before you…

People: The lifting up of my hands as the evening sacrifice.

Then the Prayer of St Ephrem, once.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[24:36-26:2]

The Lord said to his Disciples, 'But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noл were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noл entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding at the mill; one will be taken and one will be left. Watch therefore, for you do not know at what hour your Lord is coming. But know this: if the owner of the house had known at which watch of the night the thief was coming, he would have watched and

would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour when you do not expect him. Who then is the faithful and prudent slave, whom his lord has put in charge of his servants, to give them their food at the proper time? Blessed is that slave whom his lord will find doing this when he comes. Amen I say to you, he will put him in charge of all his possessions. But if that wicked slave says in his heart, 'My master is delayed,' and he begins to beat his fellow slaves, and eats and drinks with drunkards, the lord of that slave will come on a day when he does not expect him and at an hour that he does not know. He will cut him in pieces and his portion will be with the hypocrites, where there will be weeping and gnashing of teeth. Then the kingdom of heaven will be like this. Ten virgins took their lamps and went out to meet the bridegroom. Five of them were prudent, and five were foolish. When the foolish took their lamps, they took no oil with them; but the prudent took oil in their flasks with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'See! The bridegroom is coming! Come out to meet him.' Then all those virgins got up and trimmed their lamps. The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for us and for you; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other virgins came also, saying, 'Lord, Lord, open to us.' But he replied, 'Amen I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour. For it is as if a man, going on a journey, summoned his slaves and handed over his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his lord's money. After a long time the lord of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Lord, you handed over to me five talents; see, I have made five more talents.' His lord said to him, 'Well done, good and faithful slave; you have been faithful in a few things, I will

put you in charge of many; enter into the joy of your lord.' And the one with the two talents also came forward, saying, 'Lord, you handed over to me two talents; see, I have made two more talents.' His lord said to him, 'Well done, good and faithful slave; you have been faithful in a few things, I will put you in charge of many; enter into the joy of your lord.' Then the one who had received the one talent also came forward, saying, 'Lord, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his lord replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away from them. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.' When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you visited me, I was in prison and you came to me.' Then the just will answer him, 'Lord, when did we see you hungry and gave you food, or thirsty and gave you to drink? And when did we see you a stranger and welcomed you, or naked and gave you clothing? And when did we saw you sick or in prison and came to you?' And the king will answer them, 'Amen I say to you, just as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and

in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not serve you?' Then he will answer them, 'Amen I say to you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the just into eternal life.' When Jesus had finished saying all these things, he said to his disciples, 'You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.'

After the reading:

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

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 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 he 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 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 he 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.

People: Lord, have mercy. [Note, this last in Athonite custom is said only once.]

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.

Priest: Catechumens, pray to the Lord.

People: Lord, have mercy. (To each petition)

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 righteousness.
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)

Prayer for the Catechumens

God, our God, the Creator and Maker of all things, who wish that all should be saved and come the knowledge of the truth, look upon your servants the catechumens and redeem them from the ancient error and the wiles of the opponent; and call them into eternal life, enlightening their souls and bodies and numbering them with your rational flock, over which your holy name has been invoked.

(Aloud) That they also, with us, may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: As many as are Catechumens, depart. Catechumens, depart. As many as are for Enlightenment, draw near. Those who are for Enlightenment pray to the Lord.

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

Priest: Believers, for our brethren 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.

Priest:

Prayer for those preparing for Enlightenment

Reveal 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.

O God, great and to be praised, who by the life-giving death of your Christ, brought us from corruption to incorruption, free all our senses from the death of the passions, setting over them as ruler the reason that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, our tongues cleansed of unseemly speech. Purify our lips that sing your praise you, O Lord, make out hands refrain from base actions and to do only things that are well-pleasing to you, and make our limbs and our minds secure by your grace.

(Aloud) For to you belong 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

Master, holy and supremely good, we implore you by your rich mercy to be merciful to us sinners and to make us worth 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, entering at this present hour, are about to be placed on this mystical table, invisibly escorted by a multitude of the heavenly army. Grant us to communion of them without condemnation, so that, the eye of our mind being illumined through them, we may become children of light and of the day.

(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.

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 with their faces 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.

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 of the Lord.

People: Grant this, O Lord.

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.
Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

[The Hieratikon from Simonos Petra gives the usual petition here:

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: God of ineffable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who have revealed the service of this liturgy to us and through your great love for mankind placed us sinners to offer you gifts and sacrifices for our own sins and for those committed in ignorance by the people; do you yourself, invisible King, who do great and unfathomable things, things glorious and marvellous, which are without number, look upon us your unworthy servants, who stand at this your holy altar, as at your cherubic throne, on which, through these dread things here set forth, rests your only-begotten Son and our God. And , having freed us and your faithful people from all uncleanness, make holy the souls and bodies of us all with holiness that cannot be taken away, so that, partaking with a pure conscience, face unashamed and enlightened heart of these divine Holy Things and being given life by them, we may be united to your Christ himself, our true God, who said, 'One who eats my flesh and rinks my blood abides in me and I in them'. So that, with your Word, Lord, abiding and dwelling in us, we may become temples of your all-holy and venerable Spirit, redeemed from every wile of the devil brought about by deed or word or in thought. And may we obtain the good things promised us with all your saints who have been well-pleasing to you from every age.

(Aloud) And count us worthy, 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:

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 (aloud): 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: God, alone good and compassion ate, who dwell in the heights and look upon lowly things, with your compassionate eye look upon all your people and guard them and count us all worthy without condemnation to partake of these your life-giving mysteries. For to you we have bowed our heads, awaiting from you your rich mercy.

(Aloud) Through the grace 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.

People: Amen.

Priest: Let us attend.

Priest: 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 the ages of ages.

People: Amen. [Or, according to Athonite use: Amen. 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 mysteries. Keep us in your holiness, as we meditate on your justice all the day long. Alleluia. Alleluia. Alleluia.

Priest: Stand upright. Having received the divine, holy, spotless, immortal, heavenly and life-giving 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: We give thanks to you God, the Saviour of all things, for all the good things that you have granted us and for the communion of the holy Body and Blood of your Christ. And we pray you, Master, lover of mankind, guard us under the shelter of your wings and grant us to partake of your holy things until our last breath, for the enlightenment of soul and body, for inheritance of the Kingdom of heaven.

(Aloud) 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.

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: Master Almighty, who with wisdom fashioned all creation, who through your ineffable providence and great goodness have brought us to those most holy days for cleansing of souls and bodies, for mastery of passions, for hope of resurrection; who during forty days gave into the hand of your servant Moses the Tables in characters divinely traced, grant us too, O Good One, to fight the good fight, to complete the course of the fast, to keep the faith unchanged, to crush the head of invisible dragons, to be revealed a victors over sin, and without condemnation to attain to the worship of the holy Resurrection.

For blessed and glorified is your all-honoured and majestic name, 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 prayer behind the Ambo:

Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)

Glory. Both now.

Priest (in front of the Prothesis):

Lord, our God, who have brought to these most holy days and made us partakers of your dread Mysteries, join us to your rational flock and declare us heirs of your Kingdom, now and for ever, and to the ages of ages. Amen.

Then, as the Priest distributes the Antidoron,

Psalm 33

I will bless the Lord at all times, his praise shall always be in my mouth. In the Lord my soul will be praised; let the meek hear it and rejoice. Magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and he delivered me from all my afflictions. Draw near to him and be enlightened, and your faces shall 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 man who hopes in him! Fear the Lord, all you his saints, for there is not want for those who fear him. The rich became have become poor and gone hungry, but those who seek the Lord will not be deprived of any good. Come, my children, listen to me, I will teach you the fear of the Lord. Who is there who wants life, who loves to see good days? Keep your tongue from evil, and your lips from speaking guile. 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 sets his face 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 he 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. Those who hate the just will go astray. The Lord will redeem the souls of his servants, and none who hope in him will go astray.

[Psalm 144
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.

Psalm 144 forms part of the Grace before Meals in monasteries, and strictly therefore it should only be read if the meal follows immediately.]

Priest: The blessing of the Lord be upon you, by his grace and love for mankind, always, 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 Master, give the blessing.

And the Dismissal.

Priest: May he who comes to his voluntary passion, Christ our true God, through 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, 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 who have shone forth in the ascetic life, of our Father among the Saints Gregory Dialogist, Pope of Rome, of the holy and righteous forebears of God, Joachim and Anna, [of Saint N. (to whom the Church is dedicated), of Saint N., 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, our God, have mercy on us.

People: Amen.

At the Thanksgiving after Holy Communion we say the Apolytikion and Kontakion of St Gregory Dialogist, Pope of Rome.

Tone 3.

Enriched with a watchful mouth, you were revealed as noble herdsman of the divine word, Hierarch Gregory; for you became one who manifested the virtues, showing forth the radiance of justice. Venerable Father, implore Christ God to grant us his great mercy.

Glory. Tone 8. To you my Champion.

Let us fittingly sing the praise of the Dialogist, harp of the Church inspired by God and tongue truly possessed by divine wisdom, for imitating the zeal of the Apostles he followed clearly in their footsteps, as we say to him, Hail, Father Gregory!

Both now. Theotokion.

At the prayers of all your Saints and of the Mother of God, grant us your peace, Lord, and have mercy on us, for you alone love humankind.

Among the texts for Holy Wednesday I would like to draw attention to two things.

The sermon of St Ephrem " On the Harlot" exists in two slightly different versions, neither of which has, to my knowledge, been translated into English. I hope to do so in the not too far distant future. The Greek text is to be found in volumes 2 and 3 of Assemani's edition and, with a modern Greek version, in volume 7 of the edition published last year in Thessaloniki.

At Lauds the final Sticheron in Tone 6 is incorrect in the printed Triodia, where a clause has dropped out by haplography, and therefore in translations derived from these. The Sticheron is a Prosomion, to be sung to the same melody as the final one of the Aposticha, which is in fact the Automelon. The correct text has been restored by the Greek Holy Week published by the Apostoliki Diakonia. The corruption seems to be quite ancient, for the Slavonic text, which is obviously derived from the Greek, is also corrupt, though differently. It reads,

The woman drowned by sin found you, the harbour of salvation. 'See, one who empties out myrrh with tears', she cried to you, 'See, the One who waits for the repentance of the sinful. But, Master, save me from the tempest of my sin through your great mercy'.

Holy and Great Wednesday.

The Midnight Office is read in the Church [and not, as usually on weekdays, in the Narthex, or Liti] as during Great Lent.

At Matins.

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:
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.

With three metanias; then the following two psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot N. and for 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.

We sing Alleluia 3 times in the 8th Tone, 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.

Then the following Troparion is sung solemnly 3 times.
Tone 8

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; by the power of your Cross save us.

Glory.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the prayers of the [here we mention the category of the Patron of the Church, Apostle, Hierarch, Martyr etc], have mercy on us.

Both now.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.

[According to the Russian Typikon the ending is the same each time: through the Mother of God have mercy on us. The modern Greek books place a small Litany here, with the ekphonesis, For yours is the might…]

Then we recite Kathisma 14 [Psalms 101—104] of the Psalter. After the Psalter the following Kathisma:

Tone 3. Awed by the beauty.

A harlot came to you, emptying with her tears sweet myrrh upon your feet, O Lover of humankind; and from the foul stench of her sins at your command she was released; but though he breathed your grace, the ungrateful disciple threw it all away, and with filth he was defiled, selling you for love of money. Glory, O Christ, to your compassion!

Glory. Both now.

A harlot came to you, emptying with her tears sweet myrrh upon your feet, O Lover of humankind; and from the foul stench of her sins at your command she was released; but though he breathed your grace, the ungrateful disciple threw it all away, and with filth he was defiled, selling you for love of money. Glory, O Christ, to your compassion!

Then Kathisma 15 [Psalms 105—108] of the Psalter is read and after it the following Kathisma.

Tone 4. Your Martyr, O Lord

The cunning Judas, in his love for money, cunningly thought to betray you, Lord, the treasury of life. Therefore like a drunkard he runs to the Jews, says to the lawless: What are you willing to give me, and I shall hand him over to you for you to crucify him?

Glory. Both now.

The cunning Judas, in his love for money, cunningly thought to betray you, Lord, the treasury of life. Therefore like a drunkard he runs to the Jews, says to the lawless: What are you willing to give me, and I shall hand him over to you for you to crucify him?

Then Kathisma 16 [Psalms 109—117] of the Psalter is read, and after it the following Kathisma:

Tone 1. The soldiers watching.

The harlot cried aloud with weeping and eagerly wiped your immaculate feet, O Merciful, with the hairs of her head, as she groaned from the depth of her heart, 'Do not reject me, do not loathe me, my God, but accept as I repent, and save me, as you alone love humankind'.

Glory. Both now.

The harlot cried aloud with weeping and eagerly wiped your immaculate feet, O Merciful, with the hairs of her head, as she groaned from the depth of her heart, 'Do not reject me, do not loathe me, my God, but accept as I repent, and save me, as you alone love mankind'.

[The Russian Typikon prescribes three readings, one after each Kathisma, from St John Chrysostom's commentary on St Matthew's Gospel, without specifying the references precisely, and from St Ephrem the Syrian 'On the Harlot'. We give a hyperlink to St John's homily—Homily 80—on St Matthew's account of the supper in Bethany, which will be read at Vespers.]

And at once the Priest says:

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

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[12:17-50]

At that time the crowd that had been with Jesus when he called Lazarus out of the grave and raised him from the dead bore witness. For this reason also the crowd went to meet him: because they heard that he had performed this sign. So the Pharisees said to one another, 'You see, you can do nothing. Look, the world has gone after him!' Now there were some Greeks among those who went up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and made this request to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, 'The hour has come for the Son of Man to be glorified. Amen, amen, I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears much fruit. Those who love their life will lose it, and those who hate their life in this world will keep it for eternal life. If anyone would serve me, let them follow me, and where I am, there will my servant be also. If anyone would serve me, the Father will honour them. Now my soul is troubled. And what should I say? Father, save me from this hour. But it is for this reason that I have come to this hour. Father, glorify your name'. Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' The crowd standing there heard it and said that it had thundered. Others said, 'An angel has spoken to him.' Jesus answered, 'This voice has not come for my sake, but for yours. Now is the judgement of this world; now the ruler of this world will be cast out. And I, when I am lifted up from the earth, will draw all to myself.' He said this to signify the kind of death he was to die. The crowd answered him, 'We have heard from the law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?' Jesus said to them, 'The light is with you for a little longer. Walk while you have the light, that the darkness may not overtake you. One who walks in the darkness, does not know where they are going. While you have the light, believe in the light, so that you may become children of light.' After Jesus had said this, he departed and hid from them. Although he had performed so many signs in their presence, they did not believe in him, that the word spoken by the prophet Isaias might be fulfilled, 'Lord, who has believed our message, and to whom has the arm of the Lord been revealed?' And so they could not believe, because Isaias also said, 'He has blinded their eyes and hardened

their heart, so that they might not look with their eyes, and understand with their heart and turn back, and I will heal them.' Isaias said this when he saw his glory and spoke about him. Nevertheless many, even of the rulers, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; for they loved human glory more than the glory of God. Then Jesus cried out and said, 'Whoever believes in me believes not in me but in the One who sent me. And whoever sees me sees the One who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. And if anyone who hears my words and does not believe, I do not judge them, for I did not come to judge the world, but to save the world. The one who rejects me and does not receive my words has one who judges them; the word that I have spoken will judge them on the last day, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.'

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

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.

We begin the Canon by St Kosmas, of which the Acrostic is:

On Wednesday I shall sing.

In each Ode the Irmos is sung twice and the troparia repeated to make 12. The Irmos is repeated as Katavasia.

Ode 3. Tone 2. Irmos.

'Establishing me on the rock of the faith, you have broadened my mouth against my foes; for my spirit has rejoiced to sing: None is holy as our God, and none is just but you, O Lord.'

Troparia

In vain is the Sanhedrin of the lawless being assembled with evil intent, O Christ, to pass sentence of condemnation on you the Deliverer, to whom we sing: You are our God, and there is none holy but you, O Lord.

The dread council of the lawless, their souls making war on God, plans how to slay as a malefactor Christ, the just, to whom we sing: You are our God, and there is none holy but you, O Lord.

Katavasia

Establishing me on the rock of the faith, you have broadened my mouth against my foes; for my spirit has rejoiced to sing: None is holy as our God, and none is just but you, O Lord.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany the Kontakion.
Tone 4. Lifted up on the Cross

I have transgressed far more than the harlot, O Good One, yet have never brought you showers of tears; but entreating in silence, I fall before you, as I kiss your immaculate feet with love, that as Master you may grant me forgiveness of offences, as I cry out, O Saviour: deliver me from the filth of my works.

The Ikos.

The woman, who before was dissolute, suddenly appeared temperate, hating the works of shameful sin and the pleasures of the body, as she

thought on the great shame and the judgement of punishment, to which harlots and the dissolute bring themselves. Of them I am first, and I tremble, but I continue in my evil way, fool that I am; while the harlot, trembling and hastening with zeal, came crying to the Redeemer, 'Merciful Lover of humankind, deliver me from the filth of my works'.

The Menologion of the day and then the following notice:

On holy and great Wednesday the most godly fathers ordered that the commemoration be kept of the harlot who anointed the Lord with sweet myrrh, because this occurred shortly before the saving passion.

Verses.

A woman casting myrrh upon Christ's body.
Anticipates Nikydemos' anointing.

But, Christ our God, anointed with the spiritual myrrh, free us from the flowing passions, and have mercy on us, as you alone are good and love mankind. Amen.

Ode 8. Irmos.

'Since the word of the tyrant prevailed, the furnace was once heated seven times. In it the youths, having trampled on the king's decree, were not consumed by flames, but cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages'.'

Troparia

A woman emptied out precious ointment on your royal, divine and awesome head, O Christ; with her polluted palms laid hold on your immaculate feet and cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages.'

Guilty of sins, she washed with tears the

'Since the word of the tyrant prevailed, the furnace was once heated seven times. In it the youths, having trampled on the king's decree, were not

consumed by flames, but cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages'.'

Troparia

A woman emptied out precious ointment on your royal, divine and awesome head, O Christ; with her polluted palms laid hold on your immaculate feet and cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages.'

Guilty of sins, she washed with tears the feet of the Creator and wiped them with her hair; and so she did not fail to find redemption of all that she had done in life, but cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages.'

Redemption was ministered to the grateful woman from the Saviour's compassion and the fountain of her tears. Washed clean by which, through her confession, she was not ashamed, but cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages.'

Katavasia

Since the word of the tyrant prevailed, the furnace was once heated seven times. In it the youths, having trampled on the king's decree, were not consumed by flames, but cried aloud, 'All you works of the Lord praise the Lord, and highly exalt him to all the ages.'

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. The Irmos.

With pure souls and undefiled lips, come, let us magnify the unsullied and all-pure Mother of Emmanuel, as through her we offer intercession to the one born of her, 'Spare our souls, Christ God, and save us'.

Troparia

Revealed as ungrateful, wicked and envious, the wretched Judas calculates the price of a gift worthy of God, through which she was

released from the debt of her sins, and he traffics in the grace of God's love. Spare our souls, Christ God, and save us.

Judas goes to the lawless rulers and says, 'What are you willing to give me, and I shall hand over to you who want him Christ whom you seek?' So he exchanged Christ's fellowship for gold. Spare our souls, Christ God, and save us.

Unrelenting in blind avarice, why have you forgotten that the world is not equal to the soul, as you were taught; for in despair, traitor, you hanged yourself. Spare our souls, Christ God, and save us.

Katavasia

With pure souls and undefiled lips, come, let us magnify the unsullied and all-pure Mother of Emmanuel, as through her we offer intercession to the one born of her, 'Spare our souls, Christ God, and save us'.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany, the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.

Your bridal chamber, O my Saviour, I see all adorned, but I have no garment so that I may enter it. Make bright the mantle of my soul, O Giver of light, and save me! (x3)

At Lauds we insert 4 Idiomel Stichera, doubling them.

Tone 1

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.

[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.

[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.

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

By Monk Kosmas. Tone 1

A harlot knowing you, the Son of the Virgin, to be God, imploring you with weeping, for she had done things worthy of tears, said, 'Loose my debt, as I unloose my hair; love one who loves, though justly hated, and along with tax-collectors I shall proclaim you, O Benefactor, who love humankind'.

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

The harlot mixed the sweet myrrh of great price with tears, poured it over your immaculate feet and kissed them. Her you justified at once, but grant us pardon, who suffered for us and save us.

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

When the sinful woman offered myrrh, then the disciple made an agreement with the lawless. The one rejoiced as she emptied out something of great price, while the other hurried to sell the One beyond price. She acknowledged the Master; he was parted from the Master. She was set free while Judas became the slave of the foe. Dreadful is sloth! Great is repentance! Grant it to me, Saviour, who suffered for us, and save us.

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

O the wretchedness of Judas! He watched the harlot kissing your feet and began plotting with guile the kiss of betrayal. She untied her locks and he was being bound by rage, bringing foul-smelling wickedness instead of myrrh; for envy does not know how to prefer its advantage. O the wretchedness of Judas! From it, O God, deliver our souls.

[A] Glory. Tone 2

The sinful woman ran for the myrrh, to buy myrrh of great price, to anoint with myrrh the Benefactor, and to the myrrh-seller she cried, 'Give me the myrrh, that I may anoint the One who has wiped away all my sins'.

[B] Both now. Tone 6. Rejected.

The woman drowned by sin found you, the harbour of salvation, and emptying out myrrh with tears, she cried out to you, 'See, the one who has authority to pardon sins. See, the One who waits for the repentance of the sinful. But, Master, save me from the tempest of my sin through your great mercy'.

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

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 thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon 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 ever. I said, Lord, have mercy upon 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. O continue your merciful kindness toward those who know you.

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

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

After the Litany and the Prayer at the Bowing down of heads, the Aposticha:
Tone 6

Today Christ comes to the house of the Pharisee and a sinful woman draws near and flings herself at his feet, crying, 'See one who has been drowned by sin, without hope because of her deeds, yet not rejected with loathing from your goodness, and give me, Lord, forgiveness of my evil deeds and save me'.

Verse 1. We have been filled in the morning with your mercy, O Lord, and we have rejoiced and been glad in all our days.

The harlot spread out her hair for you, the Master; Judas spread out his hands to the lawless: she to receive forgiveness, he to receive silver. And so we cry to you, sold and who set us free, 'Lord, glory to you!'

Verse 2: Let us be glad, for all the days you have afflicted us, for the years we have suffered adversity. Look upon your servants and your works, and guide their children.

A woman foul-smelling and defiled drew near, pouring tears upon your feet, O Saviour, and proclaiming your passion. 'How can I gaze upon you, Master? For you have come yourself to save a harlot. You roused Lazarus

from the tomb after four days, raise me who am dead from the deep. Accept me in my misery, Lord, and save me'.

Verse 3. And may the brightness of the Lord our God be upon us. Direct the work of our hands, O direct the work of our hands.

By Monk John. Same Tone. Model melody.

Rejected because of her life, well-known because of her ways, she approached you carrying sweet myrrh and crying, 'You, who were born of a Virgin, do not cast me out, who am a harlot. Joy of the Angels, do not despise my tears; but, Lord, as I repent, accept me, whom you did not thrust from you when I sinned, through your great mercy'.

Glory. Both now. Tone 8.
By the Nun Kassiani.

Lord, the woman who had fallen into many sins, perceiving your divinity, took up the role of myrrh-bearer, and with lamentation brings sweet myrrh to you before your burial. 'Alas!', she says, 'for night is for me a frenzy of lust, a dark and moonless love of sin. Accept the fountains of my tears, you who from the clouds draw out the water of the sea; bow yourself down to the groanings of my heart, you who bowed the heavens by your ineffable self-emptying. I shall kiss your immaculate feet, and wipe them again with the locks of my hair, those feet whose sound Eve heard at dusk in Paradise, and hid herself in fear. Who can search out the multitude of my sins and the depths of your judgements, my Saviour, saviour of souls? Do not despise me, your servant, for you have mercy without measure'.

Then the Superior says:

How 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.

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.

After 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.

[The modern Greek books replace this with the Kontakion of the day: Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!]

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.

The Superior: 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 humankind.

Then the prayer of St Ephrem with 4 full and 12 small metanias

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 chastity, 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)

We then make 12 small metanias, then one further great metania as we repeat the last line of the prayer.

Then at once Come let us worship, and the First Hour, during which we do not add a Kathisma of the Psalter, nor at the Ninth Hour.

On Holy and Great Wednesday.

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)

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 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, 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 for a treacherous tongue? The sharpened arrows of the powerful, with the coals of desolation. Alas! 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 the One who guards you not slumber. See, the One 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 people 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. Both now.

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

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

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.

Psalm 124
A Song of Ascents.

Those who trust in the Lord are like Mount Sion. One who dwells in Jerusalem will be shaken for ever. 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 upright 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 like those who are comforted. Then our mouth was 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 in tears, will reap in joy. They went, and as they went they wept, while they sowed their seed. But when they come, they will come in joy, carrying their sheaves.

Psalm 126
A Song of Ascents.

If the Lord does not build the house, the builders have toiled for nothing. If the Lord does not guard the city, the guard has kept vigil for nothing. Your getting up at dawn is for nothing, your rising after sitting, you that eat the bread of sorrow, when he gives sleep to those he loves, 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 is one 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. Both now.

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

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

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 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.

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, I shall not give sleep to my eyes, slumber to my eyelids and rest to my temples, until I find a place for the Lord, a shelter 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 at the place where his feet have stood. Arise, Lord, into your rest, you and the ark of your sanctification. Your priests will 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 satisfy 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. The Lord bless you from Sion, he who made heaven and earth.

Glory. Both now.

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

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 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 always and to ages of ages.

People: Amen.

We begin Lord, I have cried in Tone 1.

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. From the Triodion. We use those sung at Lauds, doubling the first four. [Modern Greek books often allow for only 6 verses, with none of the Stichera doubled]

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

Tone 1.

A harlot knowing you, the Son of the Virgin, to be God, imploring you with weeping, for she had done things worthy of tears, said, 'Loose my debt, as I unloose my hair; love one who loves, though justly hated, and along with tax-collectors I shall proclaim you, O Benefactor, who love humankind'.

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

The harlot mixed the sweet myrrh of great price with tears, poured it over your immaculate feet and kissed them. Her you justified at once, but grant us pardon, who suffered for us and save us.

Psalm 129
8. Out of the depths I have cried to you, O Lord: Lord hear my voice.

When the sinful woman offered myrrh, then the disciple made an agreement with the lawless. The one rejoiced as she emptied out something of great price, while the other hurried to sell the One beyond price. She acknowledged the Master; he was parted from the Master. She was set free while Judas became the slave of the foe. Dreadful is sloth! Great is repentance! Grant it to me, Saviour, who suffered for us, and save us.

7. O let your ears be attentive: to the voice of my supplication.

O the wretchedness of Judas! He watched the harlot kissing your feet and began plotting with guile the kiss of betrayal. She untied her locks and he was being bound by rage, bringing foul-smelling wickedness instead of myrrh; for envy does not know how to prefer its advantage. O the wretchedness of Judas! From it, O God, deliver our souls.

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

Tone 2.

The sinful woman ran for the myrrh, to buy myrrh of great price, to anoint with myrrh the Benefactor, and to the myrrh-seller she cried, 'Give me the myrrh, that I may anoint the One who has wiped away all my sins'.

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.

Tone 6. Rejected.

The woman drowned by sin found you, the harbour of salvation, and emptying out myrrh with tears, she cried out to you, 'See, the one who has authority to pardon sins. See, the One who waits for the repentance of the sinful. But, Master, save me from the tempest of my sin through your great mercy'.

Tone 5.

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

Today Christ comes to the house of the Pharisee and a sinful woman draws near and flings herself at his feet, crying, 'See one who has been drowned by sin, without hope because of her deeds, yet not rejected with loathing from your goodness, and give me, Lord, forgiveness of my evil deeds and save me'.

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

The harlot spread out her hair for you, the Master; Judas spread out his hands to the lawless: she to receive forgiveness, he to receive silver. And so we cry to you, sold and who set us free, 'Lord, glory to you!'

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

A woman foul-smelling and defiled drew near, pouring tears upon your feet, O Saviour, and proclaiming your passion. 'How can I gaze upon you, Master? For you have come yourself to save a harlot. You roused Lazarus from the tomb after four days, raise me who am dead from the deep. Accept me in my misery, Lord, and save me'.

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

By Monk John. Same Tone. Model melody.

Rejected because of her life, well-known because of her ways, she approached you carrying sweet myrrh and crying, 'You, who were born of a Virgin, do not cast me out, who am a harlot. Joy of the Angels, do not despise my tears; but, Lord, as I repent, accept me, whom you did not thrust from you when I sinned, through your great mercy'.

Glory. Both now. Tone 8.
By the Nun Kassiani.

Lord, the woman who had fallen into many sins, perceiving your divinity, took up the role of myrrh-bearer, and with lamentation brings sweet myrrh to you before your burial. 'Alas!', she says, 'for night is for me a frenzy of lust, a dark and moonless love of sin. Accept the fountains of my tears, you who from the clouds draw out the water of the sea; bow yourself down to the groanings of my heart, you who bowed the heavens by your ineffable self-emptying. I shall kiss your immaculate feet, and wipe them again with the locks of my hair, those feet whose sound Eve heard at dusk in Paradise, and hid herself in fear. Who can search out the multitude of my sins and the depths of your judgements, my Saviour, saviour of souls? Do not despise me, your servant, for you have mercy without measure'

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say

THE 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: Evening

Reader:

Prokeimenon. Tone 4. Psalm 135.

Give thanks to the God of heaven: for his mercy endures for ever.

Verse: Give thanks to the God of gods, for his mercy endures for ever.

Priest: Wisdom!

Reader: The reading is from Exodus.

Priest: Let us attend.

*[*2:11-22*]*

It came to pass in that length of days, after Moses had grown up, he went out to his people, the children of Israel, and saw their forced labour. He saw an Egyptian beating a Hebrew, one of his kinsfolk. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. When he went out the next day, he saw two Hebrews fighting; and he said to the one who was in the wrong, 'Why do you strike your fellow Hebrew?' He answered, 'Who made you a ruler and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?' Then Moses was

afraid and thought, 'Surely the thing is known.' When Pharao heard of it, he sought to kill Moses. But Moses fled from Pharao. He settled in the land of Madiam. On entering the land of Madiam he sat down by a well. The priest of Madiam had seven daughters, who shepherded the flocks of the father Jethro. They came to draw water, and filled the troughs to water their father Jethro's flock. But some shepherds came and drove them away. Moses got up and came to their defence and watered their flock. When they returned to their father Jethro, he said, 'How is it that you have come back so soon today?' They said, 'An Egyptian helped us against the shepherds; he even drew water for us and watered the flock.' He said to his daughters, 'Where is he? Why did you leave the man? Invite him to eat bread.' Moses agreed to stay with the man, and he gave Moses his daughter Sephora in marriage. She conceived and bore a son, and Moses named him Gershom; for he said, 'I have been an alien residing in a foreign land.' She conceived again and gave birth to a second son, and he called his name Eliezer, saying, 'For the God of my father is my helper, and has delivered me from the hand of Pharao'.

After the reading:

Priest: Wisdom!

Reader: Prokeimenon. Tone 4. Psalm 137.

Lord, your mercy is for ever: do not scorn the work of your hands.

Verse: I will give thanks to you, O Lord, with my whole heart, and I will sing to you in the presence of the angels, for you have the words of my mouth.

Reader: Command!

Priest: Wisdom! Stand upright!

The Light of Christ shines for all!

Reader:

[2:1-10]

One day the angels of God came to present themselves before the Lord, and the devil also came among them to present himself before the Lord. The Lord said to the devil, 'Where have you come from?' The devil answered the Lord, 'From going to and fro on the earth, and from walking up and down through the whole of it.' The Lord said to the devil, 'Have you considered my servant Job? There is no one like him on the earth, an innocent, true, blameless man who fears God and turns away from every evil deed. He still persists in innocence, although you incited me to destroy his property for no reason.' Then the devil answered the Lord, 'Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will bless you to your face.' The Lord said to the devil, 'Very well, I hand him over to you; only spare his life.' So the devil went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape away the discharge, and sat on the dung heap outside the city. And after a long time had passed his wife said to him, 'How long will you persist, saying, 'See, I am waiting yet a little while, expecting the hope of my salvation'? For see, your memorial has been abolished from the earth: the sons and daughters, pangs and labours of my womb, which I bore in vain with sorrows; while you sit among the corruption of worms, spending the night under the open sky, and I am a wanderer and a servant, going round from place to place and from house to house, waiting for the sun to set, that I may rest from the sorrows and pains which now beset me. But speak a word against the Lord, and die'. But he looked at her and said, 'Why have you spoken thus, like one of the foolish women? If we have accepted good at the hand of God, shall we not accept bad?' In all this Job did not sin with his lips before God.

After the reading:

Priest: Peace to you.

Reader: And to your spirit.

[Priest: Wisdom!]

Priest: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or 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 set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Set a guard, O Lord, on my mouth; and a strong door about my lips.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

Priest [or Reader]: Let not my heart incline to evil words; to make excuses for my sins.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.

[Priest [or Reader]: Glory. Both now.

People: Let my prayer be set forth as incense before you; the lifting up of my hands as the evening sacrifice.]

Priest: Let my prayer be set forth as incense before you…

People: The lifting up of my hands as the evening sacrifice.

Then the Prayer of St Ephrem, once.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[26:6-16]

When Jesus was in Bethany in the house of Simon the leper, a woman approached him with an alabaster jar of very precious ointment and she poured it on his head as he sat at table. When his disciples saw they were indignant and said, 'Why this waste? For this ointment could have been sold for a great deal and given to the poor.' But Jesus, knowing, said to them, 'Why are you making trouble for the woman? She has performed a good deed for me. For you always have the poor with you; you do not always have me. By pouring this ointment on my body, she has done it for my burial. Amen I say to you, wherever this gospel is proclaimed in the whole world what she has done will be told also in memory of her.' Then one of the twelve, called Judas Iscariot, went to the chief priests and said, 'What are willing to give me if I betray him to you?' They settled with him for thirty pieces of silver. And from then on he was looking for an opportunity to betray him.

After the reading:

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

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 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 he 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 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 he 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.

People: Lord, have mercy. [Note, this last in Athonite custom is said only once.]

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.

Priest: Catechumens, pray to the Lord.

People: Lord, have mercy. (To each petition)

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 righteousness.

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)

Prayer for the Catechumens

God, our God, the Creator and Maker of all things, who wish that all should be saved and come the knowledge of the truth, look upon your servants the catechumens and redeem them from the ancient error and the wiles of the opponent; and call them into eternal life, enlightening their souls and bodies and numbering them with your rational flock, over which your holy name has been invoked.

(Aloud) That they also, with us, may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: As many as are Catechumens, depart. Catechumens, depart. As many as are for Enlightenment, draw near. Those who are for Enlightenment pray to the Lord.

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

Priest: Believers, for our brethren 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.

Priest:

Prayer for those preparing for Enlightenment

Reveal 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.

O God, great and to be praised, who by the life-giving death of your Christ, brought us from corruption to incorruption, free all our senses from the death of the passions, setting over them as ruler the reason that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, our tongues cleansed of unseemly speech. Purify our lips that sing your praise you, O Lord, make out hands refrain from base actions and to do only things that are well-pleasing to you, and make our limbs and our minds secure by your grace.

(Aloud) For to you belong 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

Master, holy and supremely good, we implore you by your rich mercy to be merciful to us sinners and to make us worth 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, entering at this present hour, are about to be placed on this mystical table, invisibly escorted by a multitude of the heavenly army. Grant us to communion of them without condemnation, so that, the eye of our mind being illumined through them, we may become children of light and of the day.

(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.

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 with their faces to the ground:

With faith and love, let us draw near that we may become partakers of everlasting life. Alleluia, Alleluia, Alleluia.

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

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 of the Lord.

People: Grant this, O Lord.

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.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

[The Hieratikon from Simonos Petra gives the usual petition here:

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: God of ineffable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who have revealed the service of this liturgy to us and through your great love for mankind placed us sinners to

offer you gifts and sacrifices for our own sins and for those committed in ignorance by the people; do you yourself, invisible King, who do great and unfathomable things, things glorious and marvellous, which are without number, look upon us your unworthy servants, who stand at this your holy altar, as at your cherubic throne, on which, through these dread things here set forth, rests your only-begotten Son and our God. And , having freed us and your faithful people from all uncleanness, make holy the souls and bodies of us all with holiness that cannot be taken away, so that, partaking with a pure conscience, face unashamed and enlightened heart of these divine Holy Things and being given life by them, we may be united to your Christ himself, our true God, who said, 'One who eats my flesh and rinks my blood abides in me and I in them'. So that, with your Word, Lord, abiding and dwelling in us, we may become temples of your all-holy and venerable Spirit, redeemed from every wile of the devil brought about by deed or word or in thought. And may we obtain the good things promised us with all your saints who have been well-pleasing to you from every age.

(Aloud) And count us worthy, 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:

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 (aloud): 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: God, alone good and compassion ate, who dwell in the heights and look upon lowly things, with your compassionate eye look upon all your people and guard them and count us all worthy without condemnation to partake of these your life-giving mysteries. For to you we have bowed our heads, awaiting from you your rich mercy.

(Aloud) Through the grace 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.

People: Amen.

Priest: Let us attend.

Priest: 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 the ages of ages.

People: Amen. 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 mysteries. Keep us in your holiness, as we meditate on your justice all the day long. Alleluia. Alleluia. Alleluia.

Priest: Stand upright. Having received the divine, holy, spotless, immortal, heavenly and life-giving 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: We give thanks to you God, the Saviour of all things, for all the good things that you have granted us and for the communion of the holy Body and Blood of your Christ. And we pray you, Master, lover of mankind, guard us under the shelter of your wings and grant us to partake of your holy things until our last breath, for the enlightenment of soul and body, for inheritance of the Kingdom of heaven.

(Aloud) 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.

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: Master Almighty, who with wisdom fashioned all creation, who through your ineffable providence and great goodness have brought us to those most holy days for cleansing of souls and bodies, for mastery of passions, for hope of resurrection; who during forty days gave into the hand of your servant Moses the Tables in characters divinely traced, grant us too, O Good One, to fight the good fight, to complete the course of the fast, to keep the faith unchanged, to crush the head of invisible dragons, to be revealed a victors over sin, and without condemnation to attain to the worship of the holy Resurrection.

For blessed and glorified is your all-honoured and majestic name, 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 prayer behind the Ambo:

Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)
Blessed be the name of Lord, from this time forth and for evermore. (Prostration)

Glory. Both now.

Priest (in front of the Prothesis):

Lord, our God, who have brought to these most holy days and made us partakers of your dread Mysteries, join us to your rational flock and declare us heirs of your Kingdom, now and for ever, and to the ages of ages. Amen.

Then, as the Priest distributes the Antidoron,

Psalm 33

I will bless the Lord at all times, his praise shall always be in my mouth. In the Lord my soul will be praised; let the meek hear it and rejoice. Magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and he delivered me from all my afflictions. Draw near to him and be enlightened, and your faces shall 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 man who hopes in him! Fear the Lord, all you his saints, for there is not want for those who fear him. The rich became have become poor and gone hungry, but those who seek the Lord will not be deprived of any good. Come, my children, listen to me, I will teach you the fear of the Lord. Who is there who wants life, who loves to see good days? Keep your tongue from evil, and your lips from speaking guile. 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 sets his face 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 he 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. Those who hate the just will go astray. The Lord will redeem the souls of his servants, and none who hope in him will go astray.

[Psalm 144
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.]

Priest: The blessing of the Lord be upon you, by his grace and love for mankind, always, 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 Master, give the blessing.

And the Dismissal.

Priest: May he who comes to his voluntary passion, Christ our true God, through 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, 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 who have shone forth in the ascetic life, of our Father among the Saints Gregory Dialogist, Pope of Rome, of the holy and righteous forebears of God, Joachim and Anna, [of Saint N. (to whom the Church is dedicated), of Saint N., 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, our God, have mercy on us.

People: Amen.

At the Thanksgiving after Holy Communion we say the Apolytikion and Kontakion of St Gregory Dialogist, Pope of Rome.

Tone 3.

Enriched with a watchful mouth, you were revealed as noble herdsman of the divine word, Hierarch Gregory; for you became one who manifested the virtues, showing forth the radiance of justice. Venerable Father, implore Christ God to grant us his great mercy.

Glory. Tone 8. To you my Champion.

Let us fittingly sing the praise of the Dialogist, harp of the Church inspired by God and tongue truly possessed by divine wisdom, for imitating the zeal of the Apostles he followed clearly in their footsteps, as we say to him, Hail, Father Gregory!

Both now. Theotokion.

At the prayers of all your Saints and of the Mother of God, grant us your peace, Lord, and have mercy on us, for you alone love humankind.

Holy and Great Thursday.

The Midnight Office is read in the Church [and not, as usually on weekdays, in the Narthex, or Liti] as during Great Lent.

At Matins.

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:

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.

With three metanias; then the following two psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot N. and for 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.

We sing Alleluia 3 times in the 8th Tone, 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.

Then the following Troparion is sung solemnly 3 times.
Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Glory.

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Both now.

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

[The modern Greek books place a small Litany here, with the ekphonesis, For yours is the might…]

[The Russian Typikon prescribes three readings, one after each Kathisma, from St John Chrysostom's commentary on St Matthew's Gospel, without specifying the references precisely. We give a hyperlink to the homily on St Matthew's version of the Gospel which follows, Homilies 79 and 80]

And at once the Priest says:

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

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Luke.

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

Priest: Let us attend.

[22:1-39]

At that time the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. Then Satan entered into Judas called Iscariot, who was one of the number of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present. Then came the day of Unleavened Bread, on which the Passover had to be sacrificed. So he sent Peter and John, saying, 'Go and prepare the Passover for us that we may eat it.' They asked him, 'Where do you want us to make preparations?' He said to them, 'See, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the master of the house, 'The teacher says to you, 'Where is the guest room, where I may eat the Passover with my disciples?" He will show you a large upper room, already furnished. Make preparations for us there.' So they went and found everything as he had told them; and they prepared the Passover. When the hour came, he took his place at the table, and the twelve apostles with him. He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not of eat it any longer until it is fulfilled in the kingdom of God.' Then he took the cup, and after giving thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' And he did the same with the cup after supper, saying, 'This cup is the new covenant in my blood that is poured out for you. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest.

But he said to them, 'The kings of the nations lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, see! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.' And he said to him, 'Lord, I am ready to go with you to prison and to death!' Jesus said, 'I tell you, Peter, the cock will not crow today, until you have denied three times that you know me.' He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'Nothing.' He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled.' They said, 'Lord, look, here are two swords.' He replied, 'It is enough.' He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.

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

And at once:

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

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.

We begin the Canon by St Kosmas, of which the Acrostic is:
On great Thursday a great hymn I sing.

In each Ode the Irmos is sung twice, and the troparia are repeated to make 12. The Irmos is repeated as Katavasia.

Ode 1. Tone 6. Irmos

'The Red Sea by a cut staff is cut, the deep, source of waves, grows dry, itself becomes pathway for the unarmed and a tomb for the fully armed. A song pleasing to God was raised, 'Christ our God has been greatly glorified'.'

Troparia

The cause of all and source of life, the infinite Wisdom of God, has built himself a house from a pure mother who did not know man; for putting on the temple of his body Christ our God has been greatly glorified.

Instructing his friends in the mysteries, the true Wisdom of God prepares a table to nourish souls, mixes the bowl of immortality for believers. Let us draw near with reverence and let us cry, 'Christ our God has been greatly glorified'.

All we believers, let us listen as with loud proclamation the uncreated, natural Wisdom of God invites us, for he cries, 'Taste and know that I am good. Shout aloud, 'Christ our God has been greatly glorified".

Katavasia

The Red Sea by a cut staff is cut, the deep, source of waves, grows dry, itself becomes a pathway for the unarmed and a tomb for the fully armed. A song pleasing to God was raised, 'Christ our God has been greatly glorified'.

Ode 3. Irmos

'Though Lord and creator of all, O God, you, the impassible, becoming poor, united the created to yourself; and being the Passover, you offered yourself to those for whom you were about to die, crying, 'Eat my body, and you will be established by faith'.'

Troparia

Filling your own cup of gladness, pledge of all the mortal race, you gave it to your disciples to drink, loving Lord; for you offer yourself in sacrifice, crying, 'Drink my blood, and you will be established by faith'.

'Foolish the man who is the traitor among you', you declared, forbearing Lord, to your own disciples, 'He will not know, and being without understanding, will not understand these things; but abide in me, and you will be established by faith'.

Katavasia

Though Lord and creator of all, O God, you, the impassible, becoming poor, united the created to yourself; and being the Passover, you offered yourself

to those for whom you were about to die, crying, 'Eat my body, and you will be established by faith.'

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany, Kathisma.

Tone 1. The soldiers watching.

The One who made lakes and springs and seas, instructing us in surpassing humility, girding himself with a towel, washed his disciples' feet, humbling himself in the abundance of his compassion and exalting us from the depths of wickedness, he who alone loves humankind.

Another. Tone 3.

Humbling yourself through compassion, you washed your disciples' feet, set them straight on the course of God. Peter, though he refused to be washed, submitted in turn to the divine command, was washed and begged you insistently to grant us your great mercy.

Another. Tone 4. Today you have appeared.

As you ate with your disciples, Master, you mystically revealed your all-holy slaughter, through which we, who honour your revered sufferings, were rescued from corruption.

Ode 4. Irmos

'The Prophet, foreseeing your ineffable mystery, O Christ, proclaimed beforehand, 'You revealed the mighty love of your strength, merciful Father; for you sent the Only-Begotten, O Good One, to the world as atonement'.'

Troparia

As you went to your passion, the source of dispassion for all the descendants of Adam, you said to your friends, O Christ, 'I have desired to share this Passover with you, since the Father has sent me, the Only-Begotten, to the world as atonement'.

As you partook of the cup with the Disciples, O Immortal, you cried, 'Now I drink no more of the fruit of the vine with you in this life; since the Father has sent me, the Only-Begotten, to the world as atonement'.

O Christ, you said to your friends, 'I say that in my kingdom I am drinking a new drink beyond understanding; for I shall be with you, God as among gods; for the Father has sent me, the Only-Begotten, to the world as atonement.

Katavasia

The Prophet, foreseeing your ineffable mystery, O Christ, proclaimed beforehand, 'You revealed the mighty love of your strength, merciful Father; for you sent the Only-Begotten, O Good One, to the world as atonement'.

Ode 5. Irmos

‘Bound with the bond of love, the Apostles offered themselves to Christ the Master of all things; when their beautiful feet had been washed clean, they bring good tidings of peace to all.’

Troparia

The Wisdom of God who restrains the ungovernable upper water in the air, bridles the deeps and holds back the sea, pours water in a basin; the Master washes the feet of servants.

The Master shows his Disciples a model of humility; he who wraps the sky in clouds and whose his hand is the breath of all that is, girds himself with a towel and bends the knee to wash the feet of servants;.

Katavasia

Bound with the bond of love, the Apostles offered themselves to Christ the Master of all things; when their beautiful feet had been washed clean they bring good tidings of peace to all.

Ode 6. Irmos

‘The lowest deep of sins has closed round me, and no longer able to endure its tempest, like Jonas I cry out to you, Master, ‘Bring me up from corruption’.’

Troparia

‘You call me Lord and Teacher, my disciples, for so I am’, you cried, O Saviour. ‘And so imitate the example, the way you have seen in me’.

‘One who has no stain does not need his feet washed. You, my disciples, are clean, but not all; for the inclination of one of you is to insane folly’.

Katavasia

The lowest deep of sins has closed round me, and no longer able to endure its tempest, like Jonas I cry out to you, Master, ‘Bring me up from corruption’.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

Priest: 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.

Reader: Amen.

After the small litany the Kontakion

Tone 2. By Romanos the Melodist.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned humankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

The Ikos.

As we all draw near with fear to the mystic table, let us receive the Bread with pure souls, remaining beside the Master that we may see how he washes the feet of the Disciples and dries them with the towel, and let us do as we have seen, being subject to one another and washing one another's feet; for Christ himself so ordered his disciples, as he declared; but he did not listen, Judas the slave and deceiver.

The Menologion of the day and then the following notice:

On holy and great Thursday the godlike Fathers have arranged all things well and have handed on to us that we should celebrate in turn four events from the godlike Apostles and sacred Gospels: the sacred Washing, the mystical Supper (that is the handing on for us of the dread Mysteries), the transcendent Prayer and the Betrayal itself.

Verses for the sacred Washing

At evening God washed the Disciples' feet,
Whose foot once walked in Eden before dusk.

For the Mystical Supper

Double the Supper that Law's Pascha brings
And Pascha new: the Master's Body, Blood.

For the transcendent Prayer

Prayer; and great terror, drops of blood,
O Christ, drop from your face, as pleading to
Escape from death, by this you cheat the foe.

For the Betrayal

What need of swords, of staves, O erring folk,
'Gainst one who longs to die for world's release?

In your ineffable compassion, Christ our God, have mercy on us. Amen.

Ode 7. Irmos

'The Youths in Babylon did not tremble at the flame of the furnace, but when cast into the midst of the flame, refreshed with dew they sang: Blessed are you, O Lord, the God of our fathers.'

Troparia

Shaking his head Judas foresaw and set in motion evils, seeking an opportunity to betray to condemnation the Judge, who is Lord of all and God of our fathers.

To you, his friends, Christ cried, 'One will betray me.' Forgetting gladness, they were gripped by grief and anguish. 'Who is it?' they said, 'Tell us, God of our fathers'.

'The one who audaciously puts his hand in the dish with me, it were better for him that he had never passed through the gates of life'. This is the one he showed it to be, he the God of our fathers.

Katavasia

The Youths in Babylon did not tremble at the flame of the furnace, but when cast into the midst of the flame, refreshed with dew they sang: Blessed are you, O Lord, the God of our fathers.

Ode 8. Irmos.

'The blessed young men in Babylon, accepting danger for the sake of their ancestral laws, spat on the irrational order of the king; and united in the fire which did not smelt them, they raised a hymn worthy of the Mighty One: You his works praise the Lord, and highly exalt him to all the ages.'

Troparia

The blessed banqueters in Sion, remaining faithful to the Word, the Apostles followed the Shepherd like sheep, and united to Christ, from whom they were not parted, being nourished with the divine Word, with thanksgiving they cried: You his works praise the Lord, and highly exalt him to all the ages.

The hateful Iscariot intentionally forgetting the law of friendship, made ready for betrayal the feet that he had washed. And having eaten your bread, your divine Body, he lifted up his heel against you, O Christ, and knew not how to cry: You his works praise the Lord, and highly exalt him to all the ages.

The one without conscience received the Body, release from sin, and the divine Blood, poured out on behalf of the world. He did not flinch from drinking what he had sold for a price, he was not angered by evil and he

knew not how to cry: You works praise the Lord, and highly exalt him to all the ages.

Katavasia

The blessed young men in Babylon, accepting danger for the sake of their ancestral laws, spat on the irrational order of the king; and united in the fire which did not smelt them, they raised a hymn worthy of the Mighty One: You works praise the Lord, and highly exalt him to all the ages.

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. Irmos

'Come believers, let us enjoy the Master's welcome and the immortal table in the upper place, with minds raised high, having learnt a transcendent word from the Word, whom we magnify.'

Troparia

'Go', said the Word to the Disciples, prepare for those whom I initiate the Passover in an upper place, in which the mind is established, with the unleavened word of truth; magnify the strength of grace'.

The Father before the ages begets the creative Wisdom, the beginning of his ways. He created me for the works which are now being mystically accomplished; for I the Word, being by nature uncreated, make my own the speech of that which I have assumed.

As I am man in reality and not in mere appearance, so the nature united to me by way of exchange is God; and so recognise me to be one single Christ who saves the things from which and in which I have come to be.

Katavasia

Come believers, let us enjoy the Master's welcome and the immortal table in the upper place, with minds raised high, having learnt a transcendent word from the Word whom we magnify.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany, the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.

Your bridal chamber, O my Saviour, I see all adorned, but I have no garment so that I may enter it. Make bright the mantle of my soul, O Giver of light, and save me! (x3)

At Lauds we insert 4 Idiomel Stichera.
Tone 2

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.

[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.

[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.

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

By Monk Kosmas. Tone 2

The Sanhedrin of the Jews now hurries together that it may hand over to Pilate the Creator and Fashioner of all things. Oh, the transgressors! Oh, the faithless! Because they are making ready for judgement the One who is coming to judge the living and the dead; they are preparing for the passion the One who cures the passions. Long-suffering Lord, great is your mercy. Glory to you!

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

By Monk John. Same Tone.

Judas the transgressor, Lord, having dipped his hand with you in the dish at the supper, stretched out his hands to take the silver pieces; and having reckoned up the price of the myrrh, he did not flinch from selling you, who

are beyond price; the one who stretched out his feet to be washed, deceitfully kissed the Master to betray him to the transgressors; cast from the choir of Apostles, and having cast down the thirty silver pieces, he did not see your Resurrection on the third day. Through it have mercy on us.

[A] Praise him with the timbrel and dances: praise him on the strings and pipe.

By Monk John. Same Tone.

Judas the deceitful traitor handed over the Saviour and Lord with a deceitful kiss; he sold to the transgressors like a slave the Master of all things; and like a sheep to the slaughter, so the Lamb of God, the Son of the Father, followed.

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

By Monk John. Same Tone.

Judas the slave and deceiver, the disciple and plotter, the friend and accuser, was revealed by his deeds; for he followed the Teacher and inwardly he plotted the betrayal; he said to himself, 'I shall hand him over and gain the money that has been contracted'; he wanted the myrrh to be sold and Jesus to be taken by guile; he gave a kiss; he handed over Christ; and like a sheep to the slaughter so he followed, the only compassionate lover of humankind.

[A] Glory. Both now. Tone 2

The Lamb which Isaias proclaimed is coming willingly to the slaughter, and gives his back to scourges, his cheeks to blows; he did not turn away his face from the shame of spittings; he is being condemned to a disgraceful death; the Sinless accepts all things willingly, that he may grant to all the resurrection from the dead.

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

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 thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon 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 ever. I said, Lord, have mercy upon 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. O continue your merciful kindness toward those who know you.

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

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

After the Litany and the Prayer at the Bowing down of heads, the Aposticha:
Tone 8

Today the wicked Sanhedrin against Christ has assembled, and devised vain things against him, to hand the innocent over to Pilate for death. Today Judas places round his neck the noose of money, and is deprived of both this transient life and of life divine. To-day Caiaphas involuntarily prophesies, saying, 'It is expedient that one man perish for the people'; for he has come to suffer for our sins, that he may free us from the slavery of the enemy, as he is good and loves humankind.

Verse 1. He who ate my bread has lifted up his heel against me.

Today Judas conceals his pretence of love for the poor, and reveals the form of his greed; no longer does he care for the needy, no longer does he sell the myrrh of the sinful woman, but the heavenly Myrrh, and from it purloins the pieces of silver; he runs to the Jews, says to the transgressors, 'What are you willing to give me, and I will hand him over to you?' O avarice of the traitor! He concludes the sale to be profitable; in accordance with the intention of the purchasers he concludes the business of the One being sold; he does not haggle over the price, but sells him like a runaway slave; for it is the custom of thieves to cast away what is valuable; now the disciple throws what is holy to the dogs; for the rage of avarice made him rave against the Master; let us flee his enterprise, as we cry, 'Long-suffering Lord, glory to you!'

Verse 2. He went out and spoke. All my enemies whispered against me; against me they devised evils for me.

Your manner is full of deceit, lawless Judas, for sick with avarice, you have acquired hatred for humankind. If you loved wealth, why did you frequent the One who taught of poverty? But if you loved him, why did you sell the One who is beyond price, betraying him to be murdered? Tremble sun, earth groan, and quaking cry aloud, 'Long-suffering Lord, glory to you!'

Verse 3: They spoke a lawless word against me, 'Now that he sleeps, will he rise again?'

Let no one who is uninitiated, O believers, let no one draw near deceitfully to the table of the Master's supper, like Judas; for he, having received the morsel, turned against the Bread; in appearance a disciple, but in reality present as a murderer, rejoicing with the Jews, while supping with the Apostles; hating he kissed, kissing he sold the One who redeemed us from the curse, the God and Saviour of our souls.

Glory.

Your manner is full of deceit, lawless Judas, for sick with avarice, you have acquired hatred for humankind. If you loved wealth, why did you frequent the One who taught of poverty? But if you loved him, why did you sell the One who is beyond price, betraying him to be murdered? Tremble sun, earth groan, and quaking cry aloud, 'Long-suffering Lord, glory to you!'

Both now. Tone 5.

Initiating your disciples, Lord, you taught them, saying, 'My friends, see that no fear separates you from me. For though I suffer, yet it is for the sake of the world. Do not then be scandalized because of me; for I did not come to be served, but to serve and to give my life as a ransom for the world. If then you are my friends, imitate me. The one who wishes to be first, let him be last; the master like the servant. Abide in me, that you may bear a cluster of grapes, for I am the Vine of life.

Then the Superior 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.

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.

After the Our Father, we say the following the Apolytikion of the day.

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

[Modern Greek books often place here the Troparion of the Prophecy, Prokeimenon and Prophecy from the First Hour.]

The litany by the Priest:

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 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 he 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 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 he 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.

People: Lord, have mercy. [Note, this last in Athonite custom is said only once.]

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.

Priest: Wisdom.

Reader: Bless.

Priest: Blessed be he who is, Christ our God, always, now and for ever and to the ages of ages.

Reader: May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church and this sacred Monastery, 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.

And at once he begins the First Hour.

FIRST HOUR

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).

Glory. Apolytikion. Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

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.

Troparion of the Prophecy.
Tone 3.

You were struck on behalf of the human race and were not angered; * free our life from corruption, Lord, and save us.

Glory.

Free our life from corruption, Lord, and save us.

Both now.

You were struck on behalf of the human race and were not angered; * free our life from corruption, Lord, and save us.

Prokeimenon. Tone 1.

Let all the nations know that the Lord is your name.

Verse: O God, who shall be likened to you?

The Reading from the Prophecy of Jeremias.
[11:18-12:5a.9b-11a.14-15]

Lord, make me know, and I shall know; then I saw their practices. But I, like an innocent lamb led to be sacrificed, did not know; against me they devised an evil thought, saying: Come, and let us cast wood into his bread and let us wipe him out of the land of the living, and let his name be remembered no more. Lord, you judge justly, you try reins and hearts, may I see vengeance upon them from you, because I have revealed to you my justification. Therefore thus says the Lord to the men of Anathoth who seek for my life and who say: Do not prophesy in the name of the Lord, otherwise you will die at our hands. See, I shall visit them; their youths will die by the sword, their sons and daughters will perish by hunger, and there will not be a remnant of them; because I shall bring evils upon the inhabitants of Anathoth, in the year of their visitation. [12:1] You are just, Lord, so I shall make my defence to you, moreover I shall speak of judgements to you: why does the way of the ungodly go well? Those who set breaches of faith at nothing have prospered, you planted them and they have taken root; they begot children and produced fruit; you are near to their mouth and far from their reins. And you, Lord, know me, you have tried my heart before you; purify them for the day of their slaughter. How long will the land grieve and the grass of the field be dried from the wickedness of its inhabitants? Animals and birds have vanished, because they <the inhabitants> said: God will not see our ways. Your feet run and make you faint. Assemble all the beasts of the field and let them come and eat it. Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desired portion a trackless desert, it has been

made into utter destruction. Because thus says the Lord of all the evil neighbours who touch my inheritance, which I have apportioned to my people Israel: See, I shall drag them from their land and I shall cast Juda out of their midst. And it shall be that after I have cast them out, I shall turn back and have mercy on them, and I shall make them dwell, each in his inheritance and each in his land.

Prokeimenon. Tone 6.

Make your vows to the Lord our God and keep them.

Verse: God is known in Judea; his name is great in Israel.

Then we chant the following Verses:

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 (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.

Kontakion. Tone 2.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned mankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

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 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:

Christ, the true light, you enlighten and sanctify 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.

The other Hours are sung plainly with three psalms, and the Beatitudes are read simply, in which we also say the Kontakion of the day.

Note that the Liti in the Narthex is dropped from today until the Sunday of Antipascha.

Hours and Typika.

THIRD HOUR

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

Reader: Amen.

Superior [or Reader]*:* 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.

With 3 Metanias, then the Psalms.

Psalm 16
Hear 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 men's 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 have heard me, O God; incline your ear to me, and hear my words. Show the wonder of your mercies, you who save those who hope in you. Guard me, Lord, like the pupil of the eye, from those who resist your right hand. 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 set their eyes to bow to the ground. They came on me like a lion ready for prey, and like a lion cub dwelling in secret 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 shall be seen in your presence; I shall be satisfied with the sight of your glory.

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, 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, pardon my sin, for it is great. Who is a 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 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 righteousness. 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.

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. Apolytikion. Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money,

look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

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 you have mercy on our souls.

Blessed is the Lord God, blessed is the Lord day by day; may the God of our salvation give us prosperity.

Then Trisagion, All-holy Trinity. Our Father. For yours.

Kontakion. Tone 2.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned mankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

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

Superior: 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

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.

With 3 Metanias, then the Psalms.

Psalm 53
O God, save my 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 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 you 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 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. Apolytikion. Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Both now. Theotokion.

Because we have no boldness because 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 you is merciful, and able to save, you who even accepted to suffer for us.

Reader: 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.

Trisagion. All-holy Trinity. Our Father. For yours.

Kontakion. Tone 2.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned mankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

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 Mother of God you we magnify. In the name of the Lord, bless, Father.

Priest: Through the prayers of our holy fathers Lord Jesus Christ our God have mercy on us.

Then 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 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 ever and to the ages of ages. Amen.

[According to the Typica 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 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.]

NINTH 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 worship and fall down before Christ himself, the King, our God.

With 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 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, O 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 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, O 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)

Glory. Apolytikion. Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Both now. Theotokion.

O Good One, who was born of a Virgin for our sakes and 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.

Reader: 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.

Trisagion, All-holy Trinity. Our Father. For yours.

Kontakion. Tone 2.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned mankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

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.

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, true Mother of God you we magnify. 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 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.

TYPIKA

Psalm 102

Bless the Lord, O my soul. Blessed are you, 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 none of his benefits. Who forgives all your iniquities who heals all your diseases; who redeems your life from corruption, who crowns you with mercy and compassion; who 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, slow to anger 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 flourish like a flower of the field. For when the 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!

Glory.

Psalm 145

Praise the Lord, O my soul, while I live I will praise the Lord; while I have any being: I will praise my God. Put not your trust in rulers, nor in the sons of men, who cannot save. For their breath will go from them, they will return again to the earth. On that day all their thoughts will perish. Blessed is the one whose helper is the God of Jacob, whose hope is in the Lord their God, the God who made heaven and earth, the sea, and all that is in them, who keeps truth for ever, who deals justice to those that are oppressed, who gives food to the hungry. The Lord sets the captives free; the Lord gives sight to the blind; the Lord lifts up those who are bowed down; the Lord loves the righteous; the Lord cares for the stranger in the land. He will help the orphan and the widow; the way of the wicked he will utterly destroy. The Lord will be king for ever; your God, O Zion, shall reign throughout all generations.

Both now.

Only-begotten Son and Word of God, who being immortal accepted for our salvation to take flesh from the holy Mother of God and Ever-Virgin Mary, and without change became man; you were crucified, Christ God, by death trampling on death, being one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

Then we begin the Beatitudes

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 be to the Father, and to the Son, and to the Holy Spirit.

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

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.

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.

Kontakion. Tone 2.

After taking the bread into his hands the traitor secretly stretches them out and takes the price of the One who fashioned mankind with his own hands; and he remained unrepentant, Judas the slave and deceiver.

Lord, have mercy (40*)*.

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.

Priest: Wisdom.

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.

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.

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

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

And the Dismissal.

Priest: May he who comes to his voluntary passion, Christ our true God, through the prayers of his all-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. (to whom the Church is dedicated), of Saint N.,

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, our God, have mercy on us.

People*:* Amen.

On Holy and Great Thursday.

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)

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 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.

We begin Lord, I have cried in Tone 2 and we insert the Stichera from Lauds, doubling them.

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. From the Triodion. We use those sung at Lauds, doubling the first four. [Modern Greek books often allow for only 6 verses, with none of the Stichera doubled]

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

Tone 2.

The Sanhedrin of the Jews now hurries together that it may hand over to Pilate the Creator and Fashioner of all things. Oh, the transgressors! Oh, the faithless! Because they are making ready for judgement the One who is coming to judge the living and the dead; they are preparing for the passion the One who cures the passions. Long-suffering Lord, great is your mercy. Glory to you!

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

The Sanhedrin of the Jews now hurries together that it may hand over to Pilate the Creator and Fashioner of all things. Oh, the transgressors! Oh, the faithless! Because they are making ready for judgement the One who is coming to judge the living and the dead; they are preparing for the passion the One who cures the passions. Long-suffering Lord, great is your mercy. Glory to you!

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

By Monk John. Same Tone.

Judas the transgressor, Lord, having dipped his hand with you in the dish at the supper, stretched out his hands to take the silver pieces; and having reckoned up the price of the myrrh, he did not flinch from selling you, who are beyond price; the one who stretched out his feet to be washed, deceitfully kissed the Master to betray him to the transgressors; cast from the choir of Apostles, and having cast down the thirty silver pieces, he did not see your Resurrection on the third day. Through it have mercy on us.

7. O let your ears be attentive: to the voice of my supplication.

By Monk John. Same Tone.

Judas the transgressor, Lord, having dipped his hand with you in the dish at the supper, stretched out his hands to take the silver pieces; and having reckoned up the price of the myrrh, he did not flinch from selling you, who

are beyond price; the one who stretched out his feet to be washed, deceitfully kissed the Master to betray him to the transgressors; cast from the choir of Apostles, and having cast down the thirty silver pieces, he did not see your Resurrection on the third day. Through it have mercy on us.

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

By Monk John. Same Tone.

Judas the deceitful traitor handed over the Saviour and Lord with a deceitful kiss; he sold to the transgressors like a slave the Master of all things; and like a sheep to the slaughter, so the Lamb of God, the Son of the Father, followed.

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.

By Monk John. Same Tone.

Judas the deceitful traitor handed over the Saviour and Lord with a deceitful kiss; he sold to the transgressors like a slave the Master of all things; and like a sheep to the slaughter, so the Lamb of God, the Son of the Father, followed.

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

By Monk John. Same Tone.

Judas the slave and deceiver, the disciple and plotter, the friend and accuser, was revealed by his deeds; for he followed the Teacher and inwardly he plotted the betrayal; he said to himself, 'I shall hand him over and gain the money that has been contracted'; he wanted the myrrh to be sold and Jesus to be taken by guile; he gave a kiss; he handed over Christ; and like a sheep to the slaughter so he followed, the only compassionate lover of humankind.

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

By Monk John. Same Tone.

Judas the slave and deceiver, the disciple and plotter, the friend and accuser, was revealed by his deeds; for he followed the Teacher and inwardly he plotted the betrayal; he said to himself, 'I shall hand him over and gain the money that has been contracted'; he wanted the myrrh to be sold and Jesus to be taken by guile; he gave a kiss; he handed over Christ; and like a sheep to the slaughter so he followed, the only compassionate lover of humankind.

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

The Lamb which Isaias proclaimed is coming willingly to the slaughter, and gives his back to scourges, his cheeks to blows; he did not turn away his face from the shame of spittings; he is being condemned to a disgraceful death; the Sinless accepts all things willingly, that he may grant to all the resurrection from the dead.

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

The Lamb which Isaias proclaimed is coming willingly to the slaughter, and gives his back to scourges, his cheeks to blows; he did not turn away his face from the shame of spittings; he is being condemned to a disgraceful death; the Sinless accepts all things willingly, that he may grant to all the resurrection from the dead.

Glory. Both now. Tone 6.

Judas is truly of the brood of vipers who ate the Manna in the desert and murmured against their Nourisher; for while the food was still in their mouths the ungrateful ones spoke against God; and he, the impious, while bearing in his mouth the heavenly Bread, devised betrayal against the Saviour. O insatiable intent, and inhuman daring! He sold the one who nourished him and handed over to death the Master whom he kissed; truly

the transgressor is their son, and with them he has inherited destruction. But, Lord, spare our souls from such inhumanity, who alone are boundless in long-suffering.

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say
THE 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: Evening

Reader:

Prokeimenon. Tone 1. [Ps. 139:1-2]

Rescue me, Lord, from an evil man; deliver me from an unjust man.

Verse: Who have devised injustice in their heart; prepared wars all the day.

Priest: Wisdom!

Reader: The Reading is from Exodus.

Priest: Let us attend.

[19:10-19]

The Lord said to Moses: Go down, solemnly charge the people and purify them to-day and tomorrow, and let them wash their garments; and let them stand ready on the third day; for on the third day the Lord will come down onto mount Sinai before all the people. And you shall separate the round about, saying: Watch yourselves not to ascend the mountain and to touch any of it; anyone who touches the mountain will die the death. A hand shall not touch it; for with stones he shall be stoned, or with a arrow he shall shot down; whether beast or human, he shall not live. But when the sounds and the trumpets and the cloud depart from the mountain, they shall ascend the mountain. Moses came down from the mountain to the people and hallowed them, and they washed their garments. And he said to the people: Get ready for three days, do not approach a woman. It came to pass on the third day, when it was towards dawn, and there were sounds and lightnings and a dark cloud on mount Sinai, the sound of the trumpet echoed loudly; and all the people in the camp trembled. And Moses led the people to the meeting with God outside the camp, and they took their stand beneath the mountain. The whole of mount Sinai smoked because God had come down upon it in fire, and the smoke went up like the steam from a furnace; and all the people was greatly amazed; and the sounds of the trumpet increased, growing louder and louder. Moses spoke, while God answered him with a sound.

After the reading:

Priest: Wisdom!

Reader: Prokeimenon. Tone 7. [Ps. 58]

Rescue me from my enemies, O God; redeem me from those who rise up against me.

Verse: Deliver me from those who work iniquity; and save me from men of bloodshed.

Priest: Wisdom!

Reader: The reading is from Job.

[19-10-19]

The Lord said to Job out of whirlwind and clouds: Who is this that hides counsel from me, keeping words in the heart, while he thinks to hide them from me? Gird your loins like a man, while I shall question you; but you answer me! Where were you when I founded the earth? Tell me, if you possess understanding. Who laid its measures, if you know? Or who drew out a line upon it? On what are its rings fixed? Who is the one who placed a cornerstone upon it? When the stars came into being, all my angels praised me with a loud voice; I fenced the sea with gates, when it was being delivered, coming out of its mother's womb; I placed a cloud for it as clothing, I swaddled it in mist; I placed limits for it, placing bars and gates round it. I said to it: As far as this you shall go, and you shall not go further, but your waves shall break in yourself. Or did I order the morning light in your time? the morning star to see its place, to lay hold on the wings of the earth, to shake off the ungodly from it? Or have you taken earth <and> clay and fashioned a living and speaking being, have you placed him on the earth? Have you taken light from the ungodly, and smashed the arm of the proud? Have you come to the source of the sea, trodden in the steps of the abyss? Do the gates of death open to you in fear, when they saw you did Hell's gate-keepers tremble? Have you been instructed in the breadth of it <the earth> beneath heaven? Tell me, how great is it? In what land does the light pitch camp? What is the place of darkness? If you could bring me to its bounds, if you knew its paths, would you know it because you had been born then, because the number of your years is great? Job answered the Lord and said: [42:1] I know that you can do all things, while nothing is impossible for you. For who is he that hides counsel from you? Being sparing of words and thinks to hide them from you? Who will declare to me what I did not know, great and wonderful things what I did not understand? Hear me, Lord, and I shall speak; I shall ask you, but do you teach me; I have heard of your report by ear before, but now my eye has seen you.

Priest*:* Wisdom!

Reader: The reading from the Prophecy of Isaias.

Priest: Let us attend.

[50:4-11]

The Lord gives me a tongue of instruction to know when it is right to say a word; he has set me early, early, he has given me a ear for hearing; and the instruction of the Lord, the Lord, opens my ears, while I neither disobey nor gainsay. I gave my back to the scourges, my cheeks to blows, my face I did not turn away from the shame of spittings; and the Lord, the Lord became my helper, therefore I was not turned back, but set my face as a firm rock and I knew that I would in no way be shamed, because he who justifies me is near. Who the one who contends with me? Let him stand up with me together. Who is the one who contends with me? Let him come near me. See, the Lord, the Lord, will help me; who will do me wrong? See, you will all grow old as a garment, and as a moth he devours you. Who among you fears the Lord? Let him obey the voice of his servant. You who walk in darkness and in whom there is no light, trust in the name of the Lord and rely upon God. See, all of you, kindle a fire and make a flame strong; walk in the light of your fire, and in the flame which you have set burning; through me all these things have befallen you; in grief you will sleep.

Then the short Litany, and we sing the Trisagion, followed by the usual order for the Apostle.

Prokeimenon. Tone 7. [Ps. 2]

The rulers were gathered together against the Lord and against his Christ.

Verse: Why did the nations rage, and the peoples meditate vain things?

The Reading is from the 1st Epistle of Paul to the Corinthians.

[11:23-32]

Brethren, I have received from the Lord what I have also handed on to you, that the Lord Jesus in the night he was handed over took bread and having given thanks broke it and said: Take, eat; this is my body broken for you; do this in memory of me. Likewise the cup also after supper, saying: This cup is the new testament in my blood; do this, as often as you drink it, in memory of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until he comes. So that whoever eats this bread or drinks the cup of the Lord unworthily, shall be guilty of the Lord's body and blood. Let each one then test himself, and so let him eat of this bread and drink of the cup; for one who eats and drinks unworthily eats and drinks judgement to himself, not discerning the Lord's body. Because of this many among you are weak and sick and some have fallen asleep. But if we discerned ourselves, we would not be judged. But when we re judged, we are being disciplined by the Lord, that we may not be condemned with the world.

After the reading:

Priest: Peace to you.

Reader: And to your spirit.

Alleluia, Alleluia, Alleluia. Tone 6.

Verse 1: Blessed is the one who considers the poor and needy.

Verse 2: My enemies spoke evil of me, 'When will he die and his name perish?'

Verse 3: One who ate my bread lifted up his heel against me.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[Matt. 26:2-20, John 13:3-17, Matt. 26:21-39, Luke 22:43-44, Matt. 26:40-75. 27:1-5]

The Lord said to his disciples, 'You know that it is Passover in two days, and the Son of Man will be handed over to be crucified.' Then the chief priests and scribes and elders of the people assembled at the court of the chief priest, who was called Caiaphas, and took counsel together to seize Jesus by trickery and kill him. But they said, 'Not during the feast, lest there be a riot among the people.' Now when Jesus was in Bethany in the house of Simon the leper, a woman approached him with an alabaster jar of very precious ointment and she poured it on his head as he sat at table. When his disciples saw they were indignant and said, 'Why this waste? For this ointment could have been sold for a great deal and given to the poor.' But Jesus, knowing, said to them, 'Why are you making trouble for the woman? She has performed a good deed for me. For you always have the poor with you; you do not always have me. By pouring this ointment on my body, she has done it for my burial. Amen I say to you, wherever this gospel is proclaimed in the whole world what she has done will be told also in memory of her.' Then one of the twelve, called Judas Iscariot, went to the chief priests and said, 'What are willing to give me if I betray him to you?' They settled with him for thirty pieces of silver. And from then on he was looking for an opportunity to betray him. On the first day of unleavened bread the disciples came to Jesus and said to him, 'Where do you wish us to make ready for you to eat the Passover?' He said, 'Go into the city to a certain man and say to him, 'The teacher says, 'My time is near. At your house I must celebrate the Passover with my disciples.'" And the disciples did as Jesus had ordered them and they made ready the Passover. When evening came he sat down with the twelve. Jesus, knowing that the Father had given all things into his hands and that he had come forth from God and was going back to God, rises from supper and lays aside his outer garments; and taking a towel he ties it round his waist. Then he puts water in the basin and began to wash the disciples' feet and wipe them with the towel which was tied round his waist. He

comes to Simon Peter, who says to him, 'Lord, are you going to wash my feet?' Jesus answered and said to him, 'What I am doing you do not understand now, but you will understand later.' Peter says to him, 'You shall never wash my feet.' Jesus answered him, 'Unless I wash you, you have no part in me.' Peter says to him, 'Lord, not only my feet, but my hands and my head also.' Jesus says to him, 'One who has washed has no need except to wash their feet, but they are wholly clean. And you are clean, but not all of you.' For he knew the one who would betray him; that is why he said, 'You are not all clean.' So when he had washed their feet he put on his outer garments, sat down again and said to them, 'Do you know what I have done to you? You call me 'Teacher' and 'Lord', and you do well, for I am. So if I, your Lord and Teacher, have washed your feet, you too should wash one another's feet. For I have given you an example, that as I have done to you, you should do also. Amen, amen, I say to you, a slave is not greater than his lord, nor one who is sent greater than the one who sent him. If you know all this, blessed are you, if you do it.' And as they were eating he said, 'Amen I say to you, one of you is going to betray me.' Deeply distressed they began to ask him one by one, 'Surely not me, Lord?' He answered and said, 'The one who dips his hand with me in the dish is the one who is going to betray me. The Son of Man is going as is written of him; but woe to that man through whom the Son of Man is betrayed. It would have been better for that man not to have been born.' Judas his betrayer said, 'Surely not me, Rabbi?' He said to him, 'You have said so.' While they were eating Jesus took bread and having blessed and broken it gave it to his disciples and said, 'Take, eat; this is my body.' He took the cup and having given thanks gave it to them saying, 'Drink from this all of you; for this is my blood of the new testament which is shed for many for the forgiveness of sins. But I tell you that from now on I shall not drink from this fruit of the vine until the day when I drink it with you new in the kingdom of my father. And when they had sung a hymn they went out to the mount of olives. Then Jesus said to them, 'You will all stumble and fall away from me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I have been raised I shall go before you into Galilee.' Peter answered and said, 'Even if all stumble and fall from you, I will never stumble.' Jesus said to him, 'Amen I say to you, this very night before a cock crows you will deny me three times.' Peter says to him, 'Even if I have to die with you, I will never deny you.'

And all the disciples said the same. Then Jesus went with them to a place called Gethsemane and said to the disciples, ‘Sit here while I go over there and pray.’ And taking Peter and the two sons of Zebedee he began to grow sorrowful and distressed. Then Jesus said to them, ‘My soul is very sorrowful, even to death. Stay here and watch with me.’ And going forward a little way he fell on his face and prayed, saying, ‘My father, if it is possible let this cup pass me by. But not as I wish, but as you do.’ An angel appeared to him from heaven to strengthen him. And being in agony he prayed more fervently; while his sweat became like drops of blood falling to the ground. And rising from prayer he came to his disciples and found them asleep, and he said to Peter, ‘So, were you unable to watch with me for one hour? Watch and pray that you may not enter the time of trial. The spirit is willing, but the flesh is weak.’ Then he went away a second time and prayed, saying, ‘If this cup cannot pass me by unless I drink it, your will be done.’ And he came and found them sleeping again, for their eyes were heavy. And leaving them he went away again and prayed a third time, saying the same words. Then he comes to his disciples and says to them, ‘Sleep now, and rest! See, the moment has come and the Son of Man is being betrayed into the hands of sinners. Rise up, let us be going. See, the one who betrays me has come.’ While he was still speaking, Judas, one of the twelve, came, and with him a large crowd with swords and clubs from the chief priests and elders of the people. The one who was betraying him had given them a sign, saying, ‘The one I kiss is the man; seize hold of him.’ And he came straight up to Jesus and said, ‘Hail, Rabbi,’ and he kissed him. Jesus said to him, ‘Friend, for what purpose are you here?’ Then they came forward, took hold of Jesus and seized him. And one of those with Jesus stretched out his hand, drew his sword and struck the high priest’s slave and cut off his ear. Then Jesus said to him, ‘Put your sword back in its place. For all who take the sword will die by the sword. Or do you imagine that I cannot ask my Father, and he will furnish me here and now with more than twelve legions of angels? But then how would the Scriptures be fulfilled that it must happen like this?’ At that hour Jesus said to the crowds, ‘You have come out to arrest me with swords and clubs, like a thief. Day by day I used to sit with you in the temple, and you did not seize me. But all this has happened so that the writings of the prophets may be fulfilled.’ Then all his disciples abandoned him and fled. But those who had seized him led him away to Caiaphas the

chief priest, where the scribes and elders had assembled. While Peter was following him at a distance as far as the courtyard of the high priest, and he went in and sat with the servants to see the end. The chief priests and the elders and the whole Sanhedrin were seeking false testimony against Jesus, so that they might put him to death, but they found none. Though many false witnesses came forward, they found none. Finally two false witnesses came forward and said, 'This man said, 'I am able to destroy God's temple and rebuild it in three days." The chief priest arose and said to him, 'Have you no answer? What are these men testifying against you?' But Jesus was silent. The chief priest answered and said to him, 'I put you under oath before the living God to tell us if you are the Christ, the son of God?' Jesus says to him, 'It is you who have said it. But I tell you all, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.' Then the chief priest rent his garments and said, 'He has blasphemed. What further need do we have of witnesses? See, you have now heard his blasphemy. What is your verdict?' They answered and said, 'He deserves death.' Then they spat in his face and hit him, while others slapped him as they said, 'Prophesy, Christ: who it is that struck you?' But Peter was sitting outside in the courtyard. And a servant girl came up to him and said, 'You were with Jesus the Galilean too.' But he denied it in front of them all and said, 'I do not know what you are talking about.' As he was going out into the gatehouse another servant girl saw him and said to the people there, 'This one too was with Jesus the Nazorean.' And again he denied it with an oath, 'I do not know the man.' Shortly after the bystanders came up and said to Peter, 'Truly you are one of them. For even your speech gives you away.' Then he began to call down curses and to swear, 'I do not know the man.' And immediately a cock crowed. And Peter remembered the word that Jesus had said to him, 'Before a cock crows, you will deny me three times.' And he went out and wept bitterly. Now when morning came all the chief priests and the elders of the people took counsel against Jesus, so as to put him to death. They bound him and led him away and handed him over to Pontius Pilate, the governor.

After the reading:

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

After the Gospel the Liturgy of St Basil the Great.

Instead of the Cherubic Hymn, the Communion chant, We have seen the true light and Let our mouths be filled we sing the following:

Tone 6

Of your mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom.

This is said many times at the Communion, while the Brethren receive the holy and immaculate Mysteries.

After the Prayer behind the Ambo there takes place the Office of the Washing of the Feet.

Then the broken bread is distributed, and the Dismissal.

In the refectory we partake of wine and oil. Compline we sing in our cells.

On Holy and Great Friday.

The Midnight Office is read in the Liti. Instead of the Troparia for the departed we say the Kontakion of the day. Then Lord have mercy (x12), Glory. Both now, Lord, have mercy (x3). Give the blessing.

And the Dismissal

At Matins.

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.

Reader:
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.
With three metanias; then the following two psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot N. and for 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.

We sing Alleluia 3 times in the 8th Tone, 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.

Then the following Troparion is sung solemnly 3 times.
Tone 8

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Glory.

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

Both now.

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money;

and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

FIRST GOSPEL

And at once the Priest says:

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

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[13:31-18:1]

The Lord said to his disciples, 'Now the Son of man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him at once. Children I am with you for a little while. You will look for me, and as I said to the Jews 'Where I am going you cannot come', so now I say it to you. I give you a new commandment that you love one another. By this all will know that you are my disciples, if you have love for one another.' Simon Peter says to him, 'Lord, where are you going?' Jesus answered him, 'Where I am going you cannot follow me now, but later you will follow me.' Peter says to him, 'Lord, why can I not follow you now? I will lay down my life for you.' Jesus answered him, 'You will lay down your life for me? Amen, amen I say to

you, a cock will not crow before you have denied me three times. Do not let your hearts be troubled. Believe in God and believe also in me. In my Father's house there are many dwelling places. If not, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come again and take you to myself, so that where I am, you may be also. And where I am going, you know, and the way you know.' Thomas says to him, 'Lord, we do not know where you are going. How then can we know the way?' Jesus says to him, 'I am the way and the truth and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. And from now on you know him and have seen him.' Philip says to him, 'Lord, show us the Father and that is enough for us.' Jesus says to him, 'I have been with you for so long a time, and do you still not know me, Philip? One who has seen me, has seen Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who abides in me, he does the works. Believe me, I am in the Father and the Father is in me. If not, believe me because of the works themselves. Amen, amen I say to you, one who believes in me will also do the works that I do, and greater than these they will do, because I am going to my Father, and what ever you ask in my name I will do it, that the Father may be glorified in the son. If you ask anything in my name, I will do it. If you love me, keep my commandments, and I will ask the Father and he will give you another Paraclete to abide with you for ever, the Spirit of truth, whom the world cannot accept, because it neither sees him nor knows him. But you know him, because he abides with you and will be in you. I will not leave as orphans. I am coming to you. In a little while the world sees me no longer, but you see me, because I live and you will live. On that day you will know that I am in my Father and you are in me and I am in you. One who has my commandments and keeps them, that is the one who loves me. One who loves me will be loved by the Father, and I will love them and reveal myself to them.' Judas, not Iscariot, says to him, 'How is it that you are going to reveal yourself to us and not to the world?' Jesus answered and said to him, 'If anyone loves me they will keep my word, and my Father will love them, and we will come to them and make our dwelling with them. One who does not love me does not keep my words; and the word which you are hearing is not mine, but that of the Father who sent me. I

have said these things to you while I abide with you. But the Paraclete, the Holy Spirit whom the Father will send in my name, he will teach you all things and remind you of all that I have said to you. Peace I leave you, my peace I give you. I do not give as the world gives. Do not let your hearts be troubled are play the coward. You heard that I said to you, I am going away and I am coming to you. If you loved me you would rejoice that I said, I am going to the Father. And now I have told you before it happens, so that when it does happen you may believe; because the Father is greater than I. I will no longer speak much with you. For the ruler of this world is coming and he has no claim on me. But the world must know that I love the Father, and that as the Father has commanded me, so I do. Rise up, let us go from here. I am the true vine and my Father is the vine dresser. Every branch in me that does not bear fruit he removes, and every branch that bears fruit he prunes, so that it bears more fruit. You are already pruned because of the word which I have spoken to you. Abide in me, and I in you. Just as the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me. I am the vine, you are the branches. One who abides in me and I in them will bear much fruit, because apart from me you can do nothing. If anyone does not abide in me they are thrown out like the branch and wither, and they are collected, thrown onto the fire and burnt. If you abide in me and my words abide in you, ask whatever you wish and it will be done for you. By this my Father is glorified, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you. Abide in my love. If you keep my commandments, you will abide in my love, as I have kept my Father's commandments and abide in his love. I have said these things to you that my joy may abide in you and that your joy may be complete. This is my commandment: that you love one another, as I have loved you. No one has greater love than this, that they lay down their life for their friends. You are my friends, if you do what I command you. I no longer call you slaves, because the slave does not know what his lord does. I have called you friends, because everything that I have heard from my Father I have made known to you. You did not choose me, but I chose you, and set you, so that you might go and bear fruit and that your fruit might abide, so that whatever you ask the Father in my name he might give you. This is what I command you: that you love one another. If the world hates you, know that it hated me before you. If you had been of the world, the world would

have loved what was its own. But because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word I spoke to you, 'the slave is not greater than his lord'. If they have persecuted me, they will also persecute you. If they had kept my word, they will keep yours. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and told them these things, they would have no sin. But now they have no excuse for their sin. One who hates me also hates my Father. If I had not done the works among them that no one else has done, they would have no sin. But now that have both seen and hated both me and my Father. But in order that the word written in their law might be fulfilled, 'they hated me for nothing'. But when the Paraclete comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness, because you are with from the beginning. I have said these things to so that you may not stumble and fall away. They will expel you from the synagogues. But the hour is coming when everyone who kills you will think they are offering worship to God. And they will do these things to you because they have known neither the Father nor me. But I have told you these things, so that when the hour comes you may remember that I told you of them. I did not speak of these from the beginning, because I was with you. But now I am going away to the one who sent me, and none of you is asking me where I am going away to. But because I have told you these things, grief has filled your hearts. But I tell you the truth; it is to your advantage that I go away. For unless I go, the Paraclete will not come to you. But if I go, I will send him to you. And when he comes he will convict the word concerning sin and righteousness and judgement. Concerning sin, because they do not believe in me; concerning righteousness, because I am going away to the Father and you see me no longer; concerning judgement, because the ruler of this world has already been judged. I still have many things to say to you, but you cannot bear them now. But when he comes, the Spirit of truth, he will guide into the whole truth. For he will not speak of himself, but he speak of whatever he has heard and he will declare to what is coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine. That is why I said, 'he will take from what is mine and declare it to you.' A little while and you will not see me, and again a little while and you will see me,

because I am going away to the Father.' The disciples therefore said to one another, 'What is this that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'because I am going away to the Father'?' So they said, 'What is this 'little while' he speaks of? We do know what he is saying.' Jesus knew that they wanted to question him, so he said to them, 'Are you discussing what I said, 'a little while and you will not see me, and again a little while and you will see me'? Amen, amen I say to you, you will weep and lament, while the world will rejoice. You will grieve, but your grief will become joy. A woman when she gives birth grieves because her hour has come. But when the child is born, she no longer remembers her affliction because of the her that a child has been born into the world. And so you now grieve; but I will see you again and your hearts will rejoice, and your joy no one will take from you. And on that day you will not question me about anything. Amen, amen I say to you, whatever you ask the Father in my name, he will give you. Until now you have not asked anything in my name. Ask and you will receive that your joy may be complete. I have said these things to you in riddles; but the hour is coming when I will no longer speak to you in riddles, but I will tell you clearly about the Father. On that day you ask in my name. And I am not telling you that I will ask the Father for you, because the Father himself loves you, because you have loved me and have believed that I came forth from the Father. I came forth from the Father and came into the world. Again I am leaving the world and going to the Father.' His disciples said to him, 'See, now you are speaking clearly, and not in riddles. Now we know that you know all things and have no need for anyone to question you. Because of this we believe that you have come forth from God.' Jesus answered them, 'Now you believe. See, the hour is coming and has now come when each of you will be scattered to his own home and you will lave me alone. And I am not alone, because the Father is with me. I have said these things to you that you may have peace in me. In the world you will have affliction; but take courage, I have conquered the world.' Jesus said these things and raised his eyes to heaven and said, 'Father, the hour has come. Glorify your son, that your son may also glorify you, just as you gave him authority over all flesh, that he might give eternal life to all that you had given him. This is eternal life, that they may know you, the only true God, and the one whom you sent, Jesus Christ. I have glorified you on earth, I have accomplished the work which

you gave me to do. And now glorify me yourself, Father, with you, with the glory that I had with you before the world existed. I have revealed your name to those whom you have given me from the world. They were yours, and you have given them to me, and they have kept your word. Now they know that everything which you have given me is from you; because the words which you had given me I have given to them, and they received them and truly came to know that I had come forth from you, and they believed that it was you who sent me. I pray for them; I do not pray for the world, but for those whom you have given me, because they are yours, and all that is mine is yours and what is yours is mine, and I have been glorified in them. I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep in your name those you have given to me, that they may be one, as we are. While I was with them in the world, I kept them in your name; those whom you had given me I guarded, and not one of them has been destroyed except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and I say these things in the world that they have my joy fulfilled in them. I have given them your word, and the world hated them, because they are not from the world, just as I am not from the world. I do not ask that you take them from the world, but that you keep them from the evil one. They are not from the world, just as I am not from the world. Sanctify them in your truth; your word is truth. Just as you sent me into the world, I too sent them into the world. And I sanctify myself for them, that they too may be sanctified in truth. I do not ask for them only, but also for those who have come to believe in me through their word, that all may be one, just as you Father are in me and I in you, that they also may be one in us, that the world may believe that you sent me. And I have given them the glory which you have given me, that they may be one as we are one, I in them and you in me, that they may be perfected as one, and that the world may know that you sent me and loved them as you loved me. Father, I wish that where I am those whom you gave me may also be with me, that they may see my glory, which you have given me, because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you and they know that you sent me. And I made known your name to them and I will make it known, that the love with which you loved me may be in them, and I in them.' When he had said this, Jesus

went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered.

Reader: Glory to your long-suffering, Lord; glory to you!

And so after each Gospel.

Then we sing the following Antiphons, doubling all the Troparia.

Antiphon 1. Tone 8.

Rulers of the peoples were gathered together against the Lord and against his Christ.

Same Tone

They laid a lawless charge against me. Lord, Lord, do not abandon me.

Same Tone

Let us bring our senses pure to Christ, and as his friends let us sacrifice our souls for him, and let us not, like Judas, be suffocated by the cares of life; but in our inner chambers let us cry, 'Our Father in heaven, deliver us from the evil one'.

Glory. Both now. Theotokion. Same Tone

A Virgin you gave birth, O unwedded, and a Virgin you remained, O Mother without bridegroom, Mary Mother of God; implore Christ our God that we may be saved.

Antiphon 2. Tone 6.

Judas ran, saying to the lawless scribes, 'What are you willing to give me, and I will hand him over to you?' As they came to their agreement you, the object of their agreement, were standing among them invisibly agreeing. O you who know the heart, spare our souls.

Same Tone

Let us serve God with mercy, like Mary at the supper, and let us not acquire avarice, like Judas, that we may be ever with Christ our God.

Glory. Both now. Theotokion. Same Tone

Never cease to intercede, O Virgin, with him to whom you gave birth beyond explanation, as he loves humankind, that he save from dangers those who have recourse to you.

Antiphon 3. Tone 2

Because of the raising of Lazarus, O Lord, who love humankind, the children of the Hebrews cried to you, 'Hosanna'. But Judas the transgressor did not want to understand.

Same Tone

At your Supper, Christ our God, you foretold to your Disciples, 'One of you will betray me'. But Judas the transgressor did not want to understand.

Same Tone

To John, when he asked you, 'Who is the one who betrays you?' you indicated him through the bread. But Judas the transgressor did not want to understand.

Same Tone

For thirty silver pieces, Lord, and a deceitful kiss, the Jews sought to slay you. But Judas the transgressor did not want to understand.

Same Tone

At your Washing of the Feet, Christ our God, you instructed your Disciples, 'As you have seen, so do'. But Judas the transgressor did not want to understand.

Same Tone

‘Watch and pray that you may not be tested’, you said, to your Disciples, O our God. But Judas the transgressor did not want to understand.

Glory. Both now. Theotokion

Save your servants from dangers, Mother of God, for after God we all take refuge in you as an unbreachable wall and protection.

Kathisma.

During the following Kathisma, and during the others, we do not sit, but we stand and sing.

Tone 7.

At the Supper you nourished the Disciples and, knowing the plan of the betrayal, you exposed Judas during it. You knew he was incorrigible, but you wished to make known to all that you had been handed over willingly, that you might snatch the world from the Stranger. Long-suffering Lord, glory to you! (Twice)

SECOND GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[18:1-28]

At that time, Jesus went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered. Judas, his betrayer, also knew the place, because Jesus had often gathered there with his disciples. So Judas, having got a cohort and servants from the chief priests and Pharisees, came there with lanterns and torches and weapons. Jesus, knowing all that was coming upon him, went out and said to them, 'Whom are you looking for?' They answered him, 'Jesus the Nazorean.' Jesus says to them, 'I AM.' Now Judas his betrayer was standing with them. And when he said to them, 'I AM', they went back and fell to the ground. So Jesus asked them again, 'Whom are you looking for?' They said, 'Jesus the Nazorean.' Jesus answered, 'I told you the I AM. So if you are looking for me, let these men go away.' That the word which he had spoken might be fulfilled, 'I have not lost any of those you have given me.' Then Simon Peter, who had a sword, drew it and struck the slave of the chief priest and cut off his right ear. The slave's name was Malchos. Jesus said to Peter, 'Put your sword into its scabbard. Shall I not drink the cup which my Father has given me?' So the cohort and the tribune and the servants of the Jews arrested Jesus and bound him, and led him away to Annas first. For he was Kaiaphas' father in law, who was chief priest that year. It was Kaiaphas who had advised the Jews that it was advantageous for one individual to die for the people. Simon Peter and another disciple were following Jesus. The disciple was known to the chief priest and he entered the courtyard of the chief priest with Jesus. While Peter stood at the door outside. So the other disciple, who was known to the chief priest, went out and spoke to the doorkeeper and brought Peter in. Then the girl who was the doorkeeper said to Peter, 'You are not one of this man's disciples too, are you?' He says to her, 'I am not.' The slaves and servants were standing at a charcoal fire they had made, because it was cold, warming themselves. Peter was standing with them and warming himself. So the chief priest questioned Jesus about his disciples and about his teaching. Jesus answered him, 'I have spoken freely to the world. I always taught in the synagogue and the temple, where the Jews always assemble, and I have said nothing in secret. Why are you questioning me? Question those who heard what I have said to them. They know what I said.' When he had said these things one of the servants standing nearby gave Jesus a blow, saying, 'Is this how you answer the chief priest?' Jesus answered him, 'If I have spoken wrongly, testify to the wrong. If I have spoken

rightly, why do you strike me?' Annas sent him bound to Kaiaphas the chief priest. Now Simon Peter was standing warming himself. The servants therefore said to him, 'You are not one of his disciples too are you?' He denied it and said, 'I am not.' One of the chief priest's slaves, a relative of the one whose ear Peter had cut off, says, 'Didn't I see you in the garden with him?' Again Peter denied it, and immediately a cock crew. So they led Jesus from Kaiaphas to the praetorium. It was morning. And they did not go into the praetorium, so as not to be defiled, so that they might eat the Passover.

Reader: Glory to your long-suffering, Lord, glory to you!

Antiphon 4. Tone 5

Today Judas abandons the Teacher and takes up with the devil; he is blinded by the passion of avarice, he falls, darkened, from the light; for how could the one who sold the Lamp for thirty silver pieces see? But the One who suffered for the world has dawned for us. To him let us cry, 'You who suffered for and suffered with humankind, glory to you!'

Same Tone

Today Judas feigns godliness and is estranged from the gift of grace; though a disciple, he becomes a traitor. In the guise of friendship he conceals his deceit and insanely values thirty silver pieces more than the love of the Master, becoming the guide of the lawless Sanhedrin. But we who have Christ as salvation, let us glorify him.

Tone 1

Let us, as brothers in Christ, gain brotherly love, and not lack of compassion for our neighbour, lest we be condemned like the unmerciful slave because of the few pence, and repenting like Judas gain nothing.

Glory. Both now. Theotokion. Same Tone

Glorious things have been spoken of you in every place, because you bore in the flesh the Maker of all things, Mary Mother of God, all-praised and unwedded.

Antiphon 5. Tone 6

The Teacher's disciple agreed the price and sold the Lord for thirty silver pieces, with a deceitful kiss handing him over for death to the transgressors.

Same Tone

Today the Creator of heaven and earth said to his own Disciples: The hour has drawn near and Judas who betrays me is at hand; let none deny me when they see me on the Cross, between two thieves; for as man I suffer, and as lover of mankind I save those who believe in me.

Glory. Both now. Theotokion.

Same Tone

O Virgin, who in the last times ineffably conceived and gave birth to your own Creator, save those who magnify you.

Antiphon 6. Tone 7

Today Judas watches to betray the Lord, the Saviour of the world before the ages, who satisfied multitudes from five loaves. Today the transgressor denies the Teacher; though a disciple he betrayed the Master; for silver he sold the One who satisfied humankind with manna.

Same Tone

Today the Jews nailed to the Cross the Lord who parted the sea with a staff and led them through the desert. Today with a lance they pierced the side of the One who scourged Egypt with plagues for their sake, and they gave vinegar as drink to the One who rained down the manna as nourishment.

Same Tone

Lord, as you came to your voluntary passion, you cried to your Disciples, 'If you did not even have strength to keep vigil with me for one hour, how did you promise to die for me? Do you see how Judas does not sleep, but hurries to betray me to the transgressors? Rouse yourselves, pray, let none deny me when they see me on the Cross'. Long-suffering Lord, glory to you!

Glory. Both now. Theotokion. Same Tone

Hail Mother of God, who contained in your womb the One whom the heavens cannot contain! Hail Virgin, the proclamation of the Prophets, through whom Emmanuel has shone for us! Hail Mother of Christ our God!

Kathisma. Tone 7

What was it, Judas, that made you into the betrayer of the Saviour? Did he separate you from the choir of the Apostles? Did he deprive you of the gift of healings? When he supped with them, did he thrust you from the table? When he washed the others' feet, did he despise yours? Oh of how many good things have you become forgetful! Your ungrateful intent is condemned, while his measureless long-suffering is proclaimed, and his great mercy. (Twice)

THIRD GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[26:57-75]

At that time the soldiers who had seized him led him away to Kaiaphas the chief priest, where the scribes and elders had assembled. While Peter was following him at a distance as far as the courtyard of the high priest, and he went in and sat with the servants to see the end. The chief priests and the elders and the whole Sanhedrin were seeking false testimony against Jesus, so that they might put him to death, but they found none. Though many false witnesses came forward, they found none. Finally two false witnesses came forward and said, 'This man said, 'I am able to destroy God's temple and rebuild it in three days." The chief priest arose and said to him, 'Have you no answer? What are these men testifying against you?' But Jesus was silent. The chief priest answered and said to him, 'I put you under oath before the living God to tell us if you are the Christ, the son of God?' Jesus says to him, 'It is you who have said it. But I tell you all, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.' Then the chief priest rent his garments and said, 'He has blasphemed. What further need do we have of witnesses? See, you have now heard his blasphemy. What is your verdict?' They answered and said, 'He deserves death.' Then they spat in his face and hit him, while others slapped him as they said, 'Prophesy, Christ: who it is that struck you?' But Peter was sitting outside in the courtyard. And a servant girl came up to him and said, 'You were with Jesus the Galilean too.' But he denied it in front of them all and said, 'I do not know what you are talking about.' As he was going out into the gatehouse another servant girl saw him and said to the people there, 'This one too was with Jesus the Nazorean.' And again he denied it with an oath, 'I do not know the man.' Shortly after the bystanders came up and said to Peter, 'Truly you are one of them. For even your speech gives you away.' Then he began to call down curses and to swear, 'I do not know the man.' And immediately a cock crowed. And Peter remembered the word that Jesus had said to him, 'Before a cock crows, you will deny me three times.' And he went out and wept bitterly.

Reader: Glory to your long-suffering, Lord, glory to you!

Antiphon 7. Tone 8

Bearing with the transgressors who arrested you, Lord, you cried, 'Though you strike the Shepherd and scatter the twelve sheep, my Disciples, I could have summoned to my side more than twelve legions of Angels; but I endure, that the hidden and secret things, which I showed you through my Prophets, may be fulfilled'. Lord, glory to you!

Same Tone

When he had denied you a third time, Peter at once understood what had been said to him, but he brought you tears of repentance: O God be merciful to me and save me.

Glory. Both now. Theotokion. Same Tone

Let us all praise the holy Virgin as Gate of salvation, Paradise of delight and Cloud of everlasting light, as we say to her: Hail!

Antiphon 8. Tone 2

Speak transgressors! What did you hear from our Saviour? Did he not expound the Law and the teachings of the Prophets? How then could you have taken counsel to hand over to Pilate the Word, God from God and the Redeemer of our souls?

Same Tone

Let him be crucified, they cried, those who ever enjoyed your gifts of grace, and instead of a benefactor the murderers of the just asked to receive a malefactor; but, O Christ, you were silent, bearing their impudence, as you willed to suffer and to save us, for you love mankind.

Glory. Both now. Theotokion. Same Tone

Because we have no boldness because of our many sins, entreat the One born of you, Virgin Mother of God, for the prayers of a mother have great

force for the kindness of the Master; do not despise the supplications of sinners, O all-holy, because he is merciful and able to save, he who even accepted to suffer for us.

Antiphon 9. Tone 3

They paid thirty silver pieces as the price of him who was valued, on whom some of the sons of Israel had set a price. Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak; therefore watch.

Same Tone

They gave me gall for my food, and for my thirst they gave me vinegar to drink; but do you, Lord, raise me up, and I shall repay them.

Glory. Both now. Theotokion. Same Tone

We from the nations sing your praise, pure Mother of God, because you gave birth to Christ our God, who through you freed humankind from the curse.

Kathisma. Tone 8

O how could Judas, once your disciple, meditate betrayal against you! Treacherous and unjust, deceitfully he supped with you. He went and said to the priests, 'What will you give me, and I will hand over to you that man who breaks the Law and violates the Sabbath?' Long-suffering Lord, glory to you. (Twice)

FOURTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[18:28-19:16]

At that time, they lead Jesus from Kaiaphas to the praetorium. It was morning; and they did not enter the praetorium in order not to be defiled, so that they might eat the Passover. Pilate therefore went out to them and said, 'What charge are you bringing against this man?' They answered and said to him, 'If he were not an criminal we would not have handed him over to you.' So Pilate said to them, 'Take him yourselves and judge him in accordance with your law.' The Jews then said to him, 'We are not allowed to execute anyone.' So that the word of Jesus might be fulfilled that he had spoken signifying by what sort of death he was going to die. So Pilate went back again into the praetorium and summoned Jesus and said to him, 'Are you the king of the Jews?' Jesus answered him, 'Do you say this of your own accord, or have others said it to you about me?' Pilate answered, 'Am I a Jew then? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not of this world. If my kingdom were of this world, my servants would be struggling to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' So Pilate said to him, 'Then you are a king are you?' Jesus answered, 'You say I am a king. For this I was born, and for this I came into the world, to bear witness to the truth. Every one who is of the truth listens to my voice.' Pilate says to him, 'What is truth?' And having said this, he went out again to the Jews and says to them, 'I find no case against him. But you have a custom that I release one prisoner to you at Passover. So do you want me to release the king of the Jews?' They all shouted again, 'Not this one; but Barabbas!' Now Barabbas was a thief. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns and put in on his head, and they wrapped him a purple cloak and said, 'Hail, king of the Jews!' And they struck him repeatedly. So Pilate went outside again and said to them, 'Look, I am bringing him out to you,

so that you may know that I find no guilt in him.' So Jesus came outside wearing the crown of thorns and the purple cloak. And he says to them, 'Behold, the man!' So when the chief priests and the servants saw him they shouted and said, 'Crucify, crucify him!' Pilate says to them, 'Take him yourselves and crucify him. For I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die, because he made himself son of God.' So when Pilate heard this word he was even more afraid and he went into the praetorium and says to Jesus, 'Where are you from?' But Jesus gave him no answer. So Pilate says to him, 'Do you not speak to me? Do you not know that I have authority to crucify and authority to release you?' Jesus answered, 'You would have no authority over me, if it had not been given from on high. Therefore the one who handed me over to you has the greater sin.' After this Pilate was striving to release him. But the Jews cried out and said, 'If you release this man you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.' So when Pilate heard this word he brought Jesus out and took his seat on the tribunal, in the place called Stone Pavement, but in Hebrew Gabbatha. It was the Preparation of the Passover, at about noon. And he says to the Jews, 'Look, here is your king.' But they shouted, 'Away with him, away with him! Crucify him!' Pilate says to them, 'Shall I crucify your king?' The chief priests answered, 'We have no king except Caesar.' So he then handed him over to them to be crucified.

Reader: Glory to your long-suffering, Lord, glory to you!

Antiphon 10. Tone 6

He who wraps himself in light as a garment, stands naked for judgement, and accepts a blow on the cheek by the hands of those he fashioned; while the lawless people nailed to the Cross the Lord of glory. Then the veil of the Temple was rent; the sun grew dark, unable to endure seeing God, before whom all things tremble being outraged. Him let us worship.

Same Tone

The disciple denied, the Thief cried out, 'Remember me, Lord, in your Kingdom'.

Glory. Both now. Theotokion. Same Tone

Give peace to the world, Lord, who accepted to put on flesh from a Virgin for the sake of your servants, that with one accord we may glorify you, only Lover of humankind.

Antiphon 11. Tone 6

In return for the good things which you had done for the Hebrew race, O Christ, they condemned you to be crucified, giving you vinegar and gall to drink. But repay them, Lord, in accordance with their works, because they did not understand your condescension.

Same Tone

The Hebrew race was not content with your betrayal, O Christ, but they wagged their heads, bringing scoffing and derision. But repay them, Lord, in accordance with their works, because they meditated vain things against you.

Glory. Both now. Theotokion. Same Tone

We know that God took flesh from you, Virgin Mother of God, alone pure, alone blessed; and so, as we praise you without ceasing, we magnify you.

Antiphon 12. Tone 8

Thus says the Lord to the Jews, 'My people, what have I done to you? Or in what have I wearied you? I gave light to your blind, I cleansed your lepers, I set upright a man lying on a bed. My people, what have I done to you, and how have you repaid me? Instead of the manna, gall; instead of the water, vinegar; instead of loving me, you have nailed me to a cross. I can endure no longer; I will call my nations, and they will glorify me, with the Father and the Spirit; and I shall grant them eternal life.

Same Tone

Today the veil of the Temple is rent as a reproof to the transgressors; and the sun hides its own rays, as it sees the Master crucified.

Same tone

Lawgivers of Israel, Jews and Pharisees, the choir of the Apostles cries out to you, 'See a Temple, which you have destroyed; see a Lamb, whom you have crucified. You handed him over to a tomb, but by his own authority he has risen. Do not be deceived, O Jews, for it is he who saved you in the sea, and fed you in the desert. He is the life and the light and the peace of the world'.

Glory. Both now. Theotokion. Same Tone

Hail Gate of the King of glory, through which the Most High alone has passed, and left it sealed again, for the salvation of our souls.

Kathisma. Tone 8

When you stood before Kaiaphas, O God, and were handed over to Pilate, O Judge, the powers of heaven were shaken from fear; but then you were raised up on the Tree between two thieves and were numbered with transgressors, O sinless One, to save humankind. Long-suffering Lord, glory to you! (Twice)

FIFTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[Matt. 27:3-32]

At that time, Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called 'Field of Blood' until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, 'And they took the thirty pieces of silver, the price of the one who was valued, whom they valued from among the children of Israel, and gave them for the potter's field, as the Lord had commanded me'. But Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with s single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do wish me to release to you? Barabbas or Jesus called Christ?' For he knew that they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them, but Jesus he had scourged and handed him over to be

crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him, saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross.

Reader: Glory to your long-suffering, Lord, glory to you!

Antiphon 13. Tone 6

The assembly of the Jews asked Pilate for you to be crucified, O Lord; for t having found no cause in you, they freed the guilty Barabbas, and condemned you, the Just, so incurring the guilt of murder. But give them their reward, Lord, for they meditated vain things against you.

Same Tone

Christ, the Power of God and the Wisdom of God, before whom all things quake and tremble, whom every tongue praises, the priests struck on the face and gave him gall. And he accepted to suffer all things, as he wished to save us from our iniquities with his own blood, for he loves humankind.

Glory. Both now. Theotokion. Same Tone.

Mother of God, who through a word beyond reason gave birth to your own Creator, implore him to save our souls.

Antiphon 14. Tone 8

Lord, you took the Thief, whose hands were defiled with blood, as a companion for the journey. Number us too with him, as you are good and love humankind.

Same Tone

The Thief on the cross uttered few words, but found great faith. He was saved in one instant, and having opened the gates of Paradise was the first to enter. Lord, who accepted his repentance, glory to you!

Glory. Both now. Theotokion. Same Tone.

Hail, you who received the joy of the world through an Angel. Hail, you who gave birth to your Maker and Lord. Hail, you who were found worthy to become the Mother of Christ our God.

Antiphon 15. Tone 6

Today he who hung the earth upon the waters is hung upon a Tree, (x3)

He who is King of the Angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in mocking purple.

He who freed Adam in the Jordan receives a blow on the face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced by a lance,.

We worship your Sufferings, O Christ (x3)

Show us also your glorious Resurrection.

Same Tone

Let us not feast like Jews, for our Passover too has been sacrificed for us, Christ God. But let us purify ourselves from all defilement, and sincerely beseech him, 'Arise, Lord, save us as you love humankind'.

Same Tone

Your Cross, Lord, is life and resurrection for your people; and putting our trust in it, we praise you our crucified God. Have mercy on us.

Glory. Both now. Theotokion. Same Tone

When she who bore you saw you hanging on the Cross, O Christ, she cried out, 'What is this strange mystery that I see, my Son? How are you dying on a tree, nailed in the flesh, O Giver of life?'

Kathisma. Tone 4

By your precious blood you have redeemed us from the curse of the law; nailed to the Cross and pierced by the lance, you have become a source of immortality for humankind. Our Saviour, glory to you! (Twice)

SIXTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Mark.

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

Priest: Let us attend.

[Mark 15:16-32]

At that time, the soldiers led Jesus into the courtyard, that is the praetorium, and summoned the whole cohort. They clothed him in purple and having plaited a crown of thorns placed it on him, and they began to salute him and say, 'Hail, king of the Jews!' And they kept striking his head with a reed and spitting on him, and they bowed the knee and did him homage. And when they had mocked him they took off the purple and dressed him in his own clothes and led him out to crucify him. And they forced Simon, a Cyrenian, who was coming from the country, the father of Alexander and Rufus, to carry his cross. And they bring him to a place

Golgotha, which means place of a skull. And they gave him wine drugged with myrrh to drink. It was the third hour and they crucified him. And the inscription of his charge ran, 'The King of the Jews.' And with him they crucified two thieves, one on the right and one on the left. And the scripture was fulfilled which says, 'He was counted among transgressors'. And the passers by blasphemed him, shaking their heads and saying, 'Aha! You who would destroy the temple and rebuild it in three days! Save yourself and come down from the cross.' Likewise the chief priests also mocked him among themselves with the scribes and said, 'He saved others. He cannot save himself. Let Christ the king of Israel now come down from the cross, that we may see and believe in him.'

Reader: Glory to your long-suffering, Lord, glory to you!

Then we sing the Beatitudes with 8 [10] verses, in Tone 4.
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.

Through a tree Adam became an exile from Paradise; but through the tree of the Cross the Thief made Paradise his home: for the former through tasting set aside his Maker's commandment, while the latter, crucified with him, confessed the hidden God, as he cried, 'Remember me in your kingdom'.

Blessed are those who hunger and thirst after justice, for they shall be filled.

The lawless bought the Maker of the Law from a disciple, and as a lawbreaker stood him before Pilate's judgement seat, crying, 'Crucify' the one who gave them manna in the desert. While we, imitating the just Thief, cry with faith, 'Remember us also, O Saviour, in your kingdom'.

Blessed are the merciful, for they shall obtain mercy.

The swarm of those who slew God, the lawless nation of the Jews, in their frenzy cried out to Pilate, 'Crucify' Christ, the innocent. They rather asked for Barabbas. But we address to him the words of the grateful Thief, 'Remember us also, O Saviour, in your kingdom'.

Blessed are the pure in heart, for they shall see God.

Your life-bearing side, gushing up like a spring in Eden, gives drink to your Church, O Christ, as a spiritual Paradise, from there dividing, as into four heads, into four Gospels, it waters the World, making creation glad and faithfully teaching the nations to worship your Kingdom.

Blessed are the peacemakers, for they shall be called children of God.

You were crucified for my sake, that for me you might be a source of forgiveness. You were pierced in the side, that for me you might gush forth streams of life. You were transfixed by nails, that I, assured of the height of your power by the depth of your sufferings, might cry to you, O Christ, giver of life, 'Glory to your Cross, O Saviour, glory to your Passion!

Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven.

When you were crucified, O Christ, all creation saw and trembled. The foundations of the earth quaked with fear of your might. The lamps of heaven hid themselves and the veil of the Temple was rent. The mountains quailed, and rocks were split, and with us the faithful Thief cries to you, O Saviour, 'Remember'.

Blessed are you when they revile you and persecute you and say all manner of evil against you falsely for my sake.

On the Cross, Lord, you tore up our record, and numbered among the dead you bound the tyrant there, delivering all from the bonds of death by your Resurrection, through which we have been enlightened, O Lord who love humankind, and we cry to you, 'Remember us also, Saviour, in your kingdom'.

Rejoice and be glad, for great is your reward in heaven.

Lifted up on the Cross, destroying the power of death and as God wiping out the record against us, O Lord, only Lover of humankind, grant the repentance of the Thief also to us who worship in faith, Christ our God, and who cry to you, 'Remember us also, Saviour, in your kingdom'.

Glory.

Let all of us believers pray with one accord to glorify worthily the Father, the Son and the Holy Spirit, a Unity of godhead existing in three Persons, remaining without confusion, simple, undivided and unapproachable, through whom we are delivered from the fire of eternal punishment.

Both now. Theotokion

O Christ, your Mother, who bore you in the flesh without seed, was truly Virgin and remained inviolate after child-birth, we bring in intercession, most merciful Master, to grant pardon of offences to those who ever cry, 'Remember us also, Saviour, in your kingdom'.

Prokeimenon in the 4th Tone. [Ps. 21]

They parted my garments among them; and cast lots for my clothing.

Verse: God, my God, attend to me; why have you forsaken me?

SEVENTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[Matt. 27:33-54]

At that time, the soldiers came to a place called Golgotha, which means 'place of a skull', and they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. When they had crucified him they divided his garments, casting lots, that saying by the prophet might be fulfilled, 'They divided my garments among themselves, and cast lots for my raiment'. Then they sat down and watched him there. And over his head they placed his charge, which ran, 'This is Jesus, the king of the Jews.' Then they crucified with him two thieves, one on the right and one on the left. The passers by blasphemed him, shaking their heads and saying, 'You who would destroy the temple and rebuild it in three days! Save yourself. If you are the son of God, come down from the cross.' Likewise the chief priests also mocked him with the scribes and elders and Pharisees, saying, 'He saved others; he cannot save himself. If he is king of Israel, let him come down from the cross and we let us believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God." The thieves too, who had been crucified with him, reviled him in the same way. From the sixth hour there was darkness over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice and said, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those standing there when they heard said, 'This one is calling Elias.' And one of them ran quickly and taking a sponge filled it with vinegar, placed it on a reed and gave it him to drink. But the rest said, 'Wait, let us see if Elias is coming to save him.' But Jesus, having cried out again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks rent, and the graves were opened and many bodies of the saints who slept were raised, and coming out of their graves, after his rising they entered the holy city and appeared to many. But the centurion and those with him watching Jesus,

when they saw the earthquake and all that was happening, were greatly afraid and said, 'Truly, this was the son of God.'

Reader: Glory to your long-suffering, Lord, glory to you!

Then follows a reading from our Venerable Father Ephrem the Syrian on the Passion of the Saviour, and after it

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.

EIGHTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Luke.

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

Priest: Let us attend.

[Luke 23:32-49]

At that time, two others, who were criminals, were led out with Jesus to be executed with him. And when they came to the place called the Skull, they crucified him and the criminals there, one on the right and one on the left. But Jesus said, 'Father, forgive them; for they do not know what they are doing.' They divided his garments and cast lots. And the people stood watching. While the rulers with them reviled him saying, 'He saved others, let him save himself, if he is the Christ, the chosen one of God.' The soldiers too mocked him, coming up and offering him vinegar and saying, 'If you are the king of the Jews, save yourself.' And his charge was written up over him in Greek, Roman and Hebrew letters, 'This id the King of the Jews.' One of the criminals hanging there blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering, rebuked him and said, 'Do you have no fear of God, for you are subject to the same condemnation? And we indeed justly; but he has done amiss.' And he said to Jesus, 'Remember me, Lord, when you come in your kingdom.' And Jesus said to him, 'Amen I say to you, today you will be with me in Paradise.' It was about the sixth hour and there was darkness over the whole land until the ninth hour, and the sun was darkened and the veil of the temple was rent in the middle. And Jesus, crying out with a loud voice, said, 'Father, into your hands I entrust my spirit.' And having said this, he

breathed his last. When the centurion saw what had happened, he glorified God, saying, 'Indeed this was a just man.' And all the crowds which had gathered for this spectacle when they what had taken place, returned home beating their breasts. While his acquaintances stood at a distance, and the women who had followed him from Galilee, and saw these events.

Reader: Glory to your long-suffering, Lord, glory to you!

We begin the Canon by St Kosmas, of which the Acrostic is:
And on Sabbath eve.

In each Ode the Irmos is sung twice, and the troparia are repeated to make 12. The Irmos is repeated as Katavasia. Instead of the biblical verses we say before each Troparion: Glory to you, Lord, glory to you.

Ode 5. Irmos

'I rise for you at dawn, who through compassion without change emptied yourself for the one who had fallen, and impassibly bowed yourself to the Passion, O Word of God. Grant me peace, O Lover of humankind.'

Troparia

When their feet had been washed and they had been cleansed by participation in the divine Mystery, O Christ, your servants went with you from Sion up to the great Mount of Olives, singing your praises, O Lover of humankind.

'See, my friends', you said, 'Do not be afraid, for now the hour is near for me to be taken and to be slain by the hands of transgressors; while you will all be scattered and leave me; whom I shall gather to proclaim me the Lover of humankind.

Katavasia

I rise for you at dawn, who through compassion without change emptied yourself for the one who had fallen, and impassibly bowed yourself to the Passion, O Word of God. Grant me peace, Lover of mankind.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

After the small litany the Kontakion
Kontakion. Tone 8. [By St Romanos]

Come, let us all praise him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are My Son and my God.'

The Ikos

As she saw her own Lamb being dragged to slaughter Mary, the Ewe-lamb, worn out with grief, followed with other women, crying out, 'Where are you going, my child? For whose sake are you completing the course so fast? Is there once again another wedding in Cana? And are you hurrying there now to make wine for them from water? Should I go with you, my child, or rather wait for you? Give me a word, O Word; do not pass me by in silence, you who kept me pure, My Son and my God.'

The Menologion of the day and then the following notice:

On holy and great Friday we remember the holy, saving and dread Sufferings of our Lord and God and Saviour, Jesus Christ: the spittings, the blows, the buffetings, the outrages, the mockings, the purple cloak, the reed, the sponge, the vinegar, the nails, the lance and above all the Cross and death, which he accepted willingly for our sake; but also the saving confession on the cross of the Good Thief, crucified with him.

Verses on the Crucifixion

You are the living God, slain on a Tree,
O naked corpse, and Word of living God.

Verses on the Good Thief

Eden's locked gates the Thief has opened wide,
By putting in the key, 'Remember me'.

In your ineffable and all unbounded compassion, Christ our God, have mercy on us. Amen.

Ode 8. Irmos.

'The godly youths made a spectacle of the monument of ungodly evil; while Sanhedrin of the lawless raged and took vain counsel against Christ; thought to slay the One who holds life in his palm; whom all creation blesses and glorifies to the ages.'

Troparia

'Now shake sleep from your eyelids, my disciples', you said, O Christ, 'But watch with prayer, lest you slip into temptation; especially you, Simon: for to the mighty comes the greater temptation. Know me, Peter, whom all creation blesses and glorifies to the ages'.

'I will never utter a profane word from my lips, Master; I will die with you gladly, though all deny you', cried Peter, 'Neither flesh nor blood, but your Father revealed you to me; you whom all creation blesses and glorifies to the ages'.

‘You have not searched out the whole depth of divine wisdom and knowledge; you have not, my friend, grasped the abyss of my judgements’, said the Lord. ‘Being flesh then, do not boast; for you will three times deny me, whom all creation blesses and glorifies to the ages’.

We bless Father, Son and Holy Spirit; praise and exalt them to all the ages.

‘You protest, Simon Peter, against what you will speedily be persuaded to do, as it has been foretold, and a maid servant suddenly approaching will frighten you. Weeping bitterly you will nevertheless find me merciful, whom all creation blesses and glorifies to the ages’.

We praise, bless and worship the Lord; praise and exalt him to all the ages.

Katavasia.

The godly youths made a spectacle of the monument of ungodly evil; while the lawless Sanhedrin raged and took vain counsel against Christ; thought to slay the One who holds life in his palm; whom all creation blesses and glorifies to the ages.

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. Irmos

‘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.’

Troparia

A destructive band of wicked men, hateful to God; an assembly of slayers of God came upon you, O Christ, and dragged away as a malefactor you, the Creator of all things, whom we magnify.

The impious, ignorant both of the Law and the voices of the Prophets, meditating vain things, unjustly dragged away to slaughter as a sheep you, the Master of all things, whom we magnify.

The priests with the scribes, wounded by envious malice, handed over to the nations, to be done away with, the One who by nature is Life, and the Giver of life, whom we magnify.

They surrounded you like many dogs, Sovereign Lord; they struck your cheek with a blow; they questioned you, they bore false witness against you, and you, enduring all things, saved us all.

Katavasia

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.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

Then the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.

O Lord, who on that very day made the Thief worthy of Paradise, so by the tree of the Cross enlighten and save me (x3)

NINTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[John 19:25-37]

At that time, there stood by the Cross of Jesus his mother and his mother's sister, Mary wife of Clopas and Mary Magdalen. And Jesus, seeing his mother and the disciple whom he loved standing beside him, says to his mother, 'Woman, behold your son.' Then he says to the disciple, 'Behold your mother.' And from that hour the disciple took her to his own home. After this Jesus, knowing that all things had been accomplished, that the Scripture might be fulfilled says, 'I thirst.' Now there was a vessel there full of vinegar; so having filled a sponge with vinegar and put in on a branch of hyssop they held it to his mouth. So when Jesus had taken the vinegar he said, 'It is accomplished', and bowing his head he gave up the spirit. The Jews then, so that the bodies might not remain on the cross on the Sabbath, since it was Friday, the day of Preparation (for that Sabbath

was a solemn day), asked Pilate that they might break their legs and that they might be removed. So the soldiers came and broke the legs of the first and second who were crucified with him. But when they came to Jesus as they saw that he was already dead they did not break his legs, but one of the soldiers with a lance pierced his side, and at once there came out blood and water. And he saw it has borne witness, and his witness is true. And he knows that he speaks the truth, so that you too may believe. For these things happened that the Scripture might be fulfilled, '*Not a bone of him will be broken*'. And again another Scripture says, '*They will look on the one they have pierced*'.

Reader: Glory to your long-suffering, Lord, glory to you!

At Lauds we insert 4 Idiomel Stichera, doubling them.
Tone 3

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.

[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.

[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.

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

By Vyzantios. Tone 3

'Israel my firstborn son has done two wicked things: he has abandoned me, source of the water of life, and dug for himself a broken well. He has crucified me on a tree, but asked for Barabbas and released him. Heaven was amazed at this and the sun hid its rays; while you, Israel, felt no shame, but handed me over to death. Forgive them, holy Father, for they do not know what they have done'.

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

Israel my firstborn son has done two wicked things: he has abandoned me, source of the water of life, and dug for himself a broken well. He has crucified me on a tree, but asked for Barabbas and released him. Heaven was amazed at this and the sun hid its rays; while you, Israel, felt no shame, but handed me over to death. Forgive them, holy Father, for they do not know what they have done'.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

Studite. Same Tone

Each member of your holy flesh endured dishonour for our sake: your head the thorns; your face the spittings; your cheeks the blows; your mouth the taste of gall mixed with vinegar; your ears the impious blasphemies; your back the scourge and your hand the reed; your whole body the stretching on the Cross; your joints the nails and your side the lance. You suffered for our sake, and freed us from passions, you stooped down to us in your love for humankind, and raised us up. All powerful Saviour, have mercy on us.

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

By Vyzantios. Same Tone

When it saw you crucified, O Christ, all creation trembled; the foundations of the earth quaked with fear of your might. For when you were lifted up today, the Hebrew race perished; the veil of the Temple was rent apart; the graves were opened, and the dead arose from the tombs. The Centurion, seeing the marvel, was afraid; while your Mother, standing by, cried out, lamenting as a mother, 'How should I not lament, and beat my breast, as I see you naked as one condemned, hanging on a tree?' Crucified, buried and risen from the dead, Lord, glory to you!

[A] Glory. Tone 6

They stripped me of my garments, and clothed me in a scarlet cloak; they placed a crown of thorns upon my head and put a reed into my right hand, that I might smash them like a potter's vessels.

[B] Both now. Same Tone

I gave my back to scourgings, while I did not turn away my face from spittings. I stood at Pilate's judgement seat and endured the Cross for the salvation of the world.

TENTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Mark.

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

Priest: Let us attend.

[Mark 15:43-47]

At that time Joseph of Arimathea, a noble councillor, who was also waiting for the kingdom of God, went boldly in to Pilate and asked for the body of Jesus. Pilate wondered if he were already dead, and after summoning the centurion he asked him if he had died already. And when he had learned it from the centurion, he gave the body to Joseph. And when he had bought a winding sheet and taken him down, he wrapped him in the winding sheet and laid him in a grave that had been hewn out of the rock, and he rolled a stone against the door of the grave. Mary Magdalen and Mary mother of Jose were watching where he was being laid.

Reader: Glory to your long-suffering, Lord, glory to you!

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

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 thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon 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 ever. I said, Lord, have mercy upon 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. O continue your merciful kindness toward those who know you.

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

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

After the Litany and the Prayer at the Bowing down of heads:

ELEVENTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy

Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to John.

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

Priest: Let us attend.

[John 19:38-42]

At that time Joseph of Arimathea, who was a disciple of Jesus, but in secret for fear of the Jews, asked Pilate that he might take away the body of Jesus. And Pilate allowed him. So he came and took the body away. Now Nikodemos, who had come to Jesus by night at first, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. So they took the body of Jesus and bound it in linen cloths with sweet spices, as is the custom of the Jews in burying. There was in the place where he had been crucified a garden, and in it a new grave, in which no one had yet been laid. There, since it was Friday, the day of Preparation for the Jews, because the grave was nearby, they laid Jesus.

Reader: Glory to your long-suffering, Lord, glory to you!

Then the 2nd Choir begins the Aposticha:
Tone 1

All creation was changed by fear when it saw you hanging on the Cross, O Christ; the sun was darkened and the foundations of the earth were shaken; all things were suffering with you, the Creator of them all. You endured willingly for us. Lord, glory to you!

Tone 2

Verse: They parted my garments among them and cast lots for my clothing.

Impious and lawless people, why do you meditate vain things? Why have you condemned the life of all to death? O great marvel! That the Creator of the world, who loves humankind, is betrayed into the hand of

transgressors and lifted up on a tree, that he may free the prisoners in Hell. Long-suffering Lord, glory to you!

Verse: They gave me gall for food; and for my thirst they gave me vinegar to drink.

Today the blameless Virgin, when she saw you hanging on the Cross, with a mother's love lamented, bitterly wounded in her heart, groaning in lamentation from the depth of her soul, she struck her cheeks and tore her hair; and so beating her breast she cried out with grief, 'Woe is me, my divine child! Woe is me, light of the world! Why have you left my sight, Lamb of God?' Therefore the armies of the Bodiless Powers were seized with terror as they said, 'Lord, beyond understanding, glory to you!

Verse: God is our king, he has wrought salvation in the midst of the earth.

When she saw you, O Christ, the Creator and God of all, hanging on the Cross, she who bore you without seed, cried bitterly: My Son, where has the beauty of your form departed? I cannot bear to see you unjustly crucified; hasten then, arise, that I too may see your resurrection from the dead on the third day.

Glory. Tone 8

Lord, when you ascended the Cross, fear and trembling fell on creation; and you prevented the earth from swallowing those who crucified you, while you ordered Hell to send back its prisoners for the rebirth of mortals. Judge of the living and the dead, you came to grant life and not death. Lover of humankind, glory to you.

Both now. Same Tone

Already the pen of sentence is being dipped in ink by unjust judges, and Jesus is being convicted and condemned to the Cross; and creation, seeing its Lord on the Cross, is suffering. But loving Lord, who for me suffer in your bodily nature, glory to you!

TWELFTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

Priest: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[Matt. 27:62-66]

On the next day, which is after the Preparation, the chief priests and Pharisees came together to Pilate and said, 'Sir, we remember that that deceiver said while he was still alive, 'After three days I will arise.' Give orders then for the tomb to be made secure until the third day, otherwise his disciples may come at night and steal him and tell the people that he has been raised from the dead. And the last deception will be worse than the first.' Pilate said, 'You have a watch. God, make it as secure as you can.' So they went with the watch and made the tomb secure by sealing the stone.

Reader: Glory to your long-suffering, Lord, glory to you!

Then the Superior says:

How 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.

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.

After the Our Father, we say the following Apolytikion:
Apolytikion. Tone 4

By your precious blood you have redeemed us from the curse of the law; nailed to the Cross and pierced by the lance, you have become a source of immortality for all. Our Saviour, glory to you.

The litany by the Priest:

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 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 he 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 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 he 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.

People: Lord, have mercy. [Note, this last in Athonite custom is said only once.]

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.

Then the Dismissal.

Priest: Wisdom.

Reader: Bless.

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

Reader: 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.

And Dismissal.

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. Father, give the blessing.

Priest: May he who endured spittings, scourges, blows, the Cross and death for the salvation of the world, Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the intercessions of the holy, glorious and all-praised Apostles, [of Saint N. (to whom the Church is dedicated), of Saint N., 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, our God, have mercy upon us.

People: Amen.

We do not add the 1st Hour now, but say it at about the 2nd hour of the day.

Holy And Great Friday.

Service of the Royal Hours.

FIRST HOUR

After the blessing by the Priest, the Superior, or the Reader, continues

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 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.

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 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 21

To the end, concerning help at dawn. a Psalm of David.

O God, my God, attend to me; why have you abandoned me? Far from salvation are the words of my offences. My God, I shall cry by day, and you will not hear; and by night, and it shall be no folly for me. But you, the praise of Israel, dwell in the Holy Place. Our fathers hoped in you, they hoped and you delivered them. They cried to you and they were saved, they hoped in you and they were not shamed. But I am a worm and not a man, the scorn of men and the outcast of the people. All who saw me jeered at me, they spoke with their lips, they wagged their heads. 'He hoped in the Lord, let him deliver him, let him save him, for he wants him'. For you are the one who drew me from the womb, my hope from my mother's breasts; on you I have been cast since the womb. From my mother's womb you are my God, do not abandon me. For trouble is near, for there is no one to help me. Many bullocks have surrounded me, fat bulls have assailed me. They opened their mouths against me, like a lion ravening and roaring. I have been poured out like water, and all my bones have been scattered, my heart has become like wax melting inside me. My strength has dried up like a potsherd, and my tongue has stuck to my throat, and you have led me down into the dust of death, For many dogs have surrounded me, an assembly of evil doers has assailed me. They have dug my hands and my feet; all my bones have been numbered; they have observed me and gazed at me. They have parted my garments among them and cast lots for my clothing . But you, Lord, do not keep your help far from me, be attentive to my defence. Deliver my soul from the sword and my only one from the hand of the dog. Save me from the lion's mouth and my lowliness from the horns of unicorns. I shall declare your name to my brethren, I shall hymn you in the midst of the Church. Those who fear the

Lord, praise him, all the seed of Jacob glorify him. Let all the seed of Israel fear him. For he has not spurned nor slighted the pauper's supplication, nor has he turned his face from me; and he heard me when I called upon him. From you is my praise; in the great Church I shall confess you; I shall pay my vows before those who fear you. The poor will eat and be filled, those who seek the Lord will praise him; their hearts will live for ever. All the ends of the earth will remember and turn back to the Lord and all the families of the nations will worship before him. For the kingdom is the Lord's and he is master of the nations. All the fat ones of the earth have eaten and worshipped; all those who go down into the earth will fall down before him. And my soul lives for him, and my seed will serve him. The coming generation will be proclaimed to the Lord, and they will proclaim his justice to a people yet to be born, whom the Lord has made.

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

Glory. Tone 1

When you were crucified, O Christ, the tyranny of the enemy was destroyed, his power trampled underfoot; for it was not an Angel, not a human, but you, the Lord himself, who saved us. Glory to you!

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.

And we sing at once the following idiomels in Tone 8:

Today the veil of the Temple is rent, as a reproof against the transgressors; and the sun hides its own rays, as it sees the Master crucified. (Twice, without a verse)

Verse: Why were the nations insolent and why did the peoples meditate vain things?

You were led like a sheep to the slaughter, Christ King, and as an innocent lamb you were nailed to the Cross by lawless men for our sins, O Lover of mankind.

Verse: The kings of the earth stood up, and the rulers were assembled together against the Lord and against his Christ.

You were led like a sheep to the slaughter, Christ King, and as an innocent lamb you were nailed to the Cross by lawless men for our sins, O Lover of mankind.

Glory. Same Tone.

Allowing the lawless to arrest you, Lord, you cried out, 'Though you strike the shepherd and scatter the twelve sheep, my disciples, I could call to my side more than twelve legions of Angels; but I forbear, that the hidden and secret things, which I revealed to you through my Prophets, may be fulfilled.' Lord, glory to you!

Both now.

Allowing the lawless to arrest you, Lord, you cried out, 'Though you strike the shepherd and scatter the twelve sheep, my disciples, I could call to my side more than twelve legions of Angels; but I forbear, that the hidden and secret things, which I revealed to you through my Prophets, may be fulfilled.' Lord, glory to you!

Prokeimenon in the 4th Tone. [Psalm 40]

He gathered iniquity to himself; he went out and spoke in the same manner.

Verse: Blessed is one who considers the poor and needy; the Lord will deliver in an evil day.

The Reading is from the Prophecy of Zachary
[11:10-13]

Thus says the Lord: I shall take my beautiful staff and I shall throw it away, to annul my covenant that I had made with all the peoples. And it shall be annulled on that day, and the Chananites, the sheep that will be guarded for me, will know that it is the word of the Lord. And I shall say to them, 'If it seems right to you, weigh out and give me my wages; but if not, keep them.' So they weighed out as my wages thirty pieces of silver. Then the Lord said to me, 'Cast it into the furnace, and see if it is proved metal, in the same way that I was proved by them. So I took the thirty pieces of silver and threw them into the furnace into the house of the Lord, as the Lord had commanded me.

The Reading is from the Epistle of Paul to the Galatians.
[6:14-18]

Brethren, may I never boast of anything except the Cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule - peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of the Lord Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

After the reading from the Apostle:

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

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your spirit.

Priest: The reading is from the holy Gospel according to Matthew.

Reader: Glory to you, O Lord, glory to you!

[27:1-56]

At that time, when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And having bound him, they led him away and handed him over to Pontius Pilate the governor. Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called *Field of Blood* until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, And the took the thirty pieces of silver, the price of the one who was prized, whom they prized from the children of Israel, and gave them for the potter's field, as the Lord had commanded me. But Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with s single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do wish me to release to you? Barabbas or Jesus called Christ?' For he knew that they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this

just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them, but Jesus he had scourged and handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him, saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross. At that time, when the soldiers had reached a place called Golgotha, which means place of a Skull, they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. But when they had crucified him they divided up his garments, casting lots. And they sat there and watched him. And they placed over his head his written accusation: This is Jesus the king of the Jews. Then they crucified with him two thieves, one on his right and one on his left. While the passers by blasphemed him, wagging their heads and saying, 'You who destroy the temple and rebuild it in three days! Save yourself. If you are Son of God, come down from the cross.' Likewise the chief priests mocked him along with the scribes and elders and Pharisees, saying, 'He saved others. He cannot save himself. If he is the king of Israel, let him now come down from the cross and we will believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God.' And the thieves who were crucified with him reviled him in the same way. Now from the sixth hour there was darkness over all the land until the ninth hour. But around the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those who stood there when they heard this said, 'This one is calling on Elias.' And immediately one of them ran and taking a sponge filled it with vinegar and putting it one a reed gave him to drink. But the rest said, 'Stop, let us see if Elias is coming to help him,' But Jesus, having once more cried out with a loud voice, gave up the spirit. And behold, the veil of the Temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks were rent, and the graves were opened, and many bodies of the saints that slept were raised, and

coming out of their graves after his rising they entered the Holy City and appeared to many. But the centurion and those with him, when they saw the earthquake and all that happened, were greatly afraid and said, 'Truly this was a son of God.' And there were many women there, watching from a distance. They had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalen and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Reader: Glory to you, O Lord, glory to you!

At once the Reader says:

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. (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.

Kontakion.

Come, let us all sing the praise of him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are my Son and my God'.

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 make his face shine on us and have mercy on us.

And the Superior says the 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 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!

We read

CATECHESIS 73

On the Saving Passion of our Lord and Master Jesus Christ
by our Venerable Father Theodore the Studite.

Brethren and Fathers, while the sufferings of our Lord Jesus Christ when they are recalled are always able to pierce the soul, they do so especially in these present days, on which each of them reached its end. What then are they? The murderous council against him, the Jewish arrest, his being led away to death, his arraignment before Pilate's tribunal, the interrogation, the scourging, the blows, the spittings, the insults, the mockeries, the ascent of the Cross, the nailing of his hands and feet, the tasting of gall, the piercing of his side and all the other things which blazed forth with them, which the world cannot contain, nor can anyone worthily proclaim, not human tongue, nor even all the tongues of angels together. For let us consider, brethren, this great and ineffable mystery. The Lord *who reveals the counsels of hearts* and knows every human desire is the one who is taken before a council of death; the Lord *who bears all things by the word of his power* is the one who is handed over to sinners; the Lord *who binds the water in the clouds* and sows in the earth in due season and uniformly is the one who is led away prisoner; the Lord *who measures the heavens with the span of his hand and the earth in a handful and weighed all the mountains in the balance* is the one who is struck by the hand of a servant; the Lord who adorned the boundaries of the earth with flowers is the one who is dishonourably crowned with thorns; the Lord who planted the tree of life in Paradise is the one who is hanged upon an accursed tree. O great and more then natural sights! The sun saw them and faded, the moon saw them and was darkened, the earth perceived them was shaken, the rocks perceived them and were rent, all creation was turned back at the outrages done to the Master. The lifeless elements which have no senses,

as if endowed with life and sensation from fear of the Lord and from the spectacle of what is seen, were amazed and altered; and do we, who have been honoured with reason, for whose sake Christ died, remain untouched and unweeping in these days? How could we be less rational than things which have no reason, more unfeeling than the stones? In no way, my brothers, in no way. Let us rather be amazed in a manner worthy of God, by being changed with a fair change; let us draw down tears, sacrifice the passions, changing insults for insults and exchanging wounds for wounds, the one through obedience, the other through unflinching confession. Do we not see the burning incitements of divine love? Who ever dwelt in prison for a friend? Who accepted slaughter for their beloved? But our good God not only did the one and both of them, but accepted ten thousand sufferings for the sake of us, the condemned. Fittingly then the blessed Apostle, when he thought on these things and became powerfully aware of the love of God, said *For I am persuaded that neither death nor life, neither angels nor rules nor powers, neither present nor future, neither height nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord*. For such was the love God had for us *that he gave his only Son, that all who believe in him might not perish, as it is written, but have eternal life.* As an exchange for this love, the saints, when they had nothing to offer, offered their own bodies and blood by asceticism and struggle, singing with blessed David the song: *What return may we make to the Lord for all that he has given to us?* Let us also, brethren, cry out these words each day, as we serve him with an unceasing attitude of love, striving again and again for what is better, so that we may become heirs with the saints of the eternal blessings in Christ Jesus our Lord, to whom be glory and might with the Father and the Holy Spirit, now and for ever, and to the ages of ages.

THIRD HOUR

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 34

Lord, judge those that wrong me, make war on those who war against me. Take up weapon and shield and arise to my help. Draw the sword and block the way of those who persecute me; say to my soul: I am your salvation. Let those who seek my life be put to shame and turned back, let those who devise evils against me be routed and put utterly to shame. Let them be like dust before the wind, with the Angel of the Lord afflicting them. Let their way become dark and slippery, with the Angel of the Lord pursuing them. Because they hid for me a snare of destruction; without cause they reviled my soul. Let a snare which they do not know come upon them, and let the trap which they hid seize them, and let them fall into the very same snare. But my soul will rejoice in the Lord, it will delight in his salvation. All my bones will say: Lord, who is like you? Who deliver the poor from those who are stronger, and the poor and needy from those that despoil them. Unjust witnesses arose and asked me things of which I knew nothing. They repaid me evils for good, and bereavement for my soul. But I, when they troubled me, put on sackcloth and humbled my soul with fasting, and my prayer shall return to my own bosom. I acted pleasantly towards them, as to our neighbour or brother; as one mourning and downcast I humbled myself. Yet they rejoiced against me and scourges were assembled, assembled against me, and I knew it not. They were scattered, but felt no compunction. They put me to the test, they reviled me utterly, they gnashed their teeth against me. Lord, when will you look upon me? Deliver my life from their malice, my only life from lions. I will give you thanks in a great congregation, among a numerous people I will praise you. Do not let those who are hostile to me without cause rejoice against me; those who hate me for nothing and who wink with their eyes. Because they spoke things of peace to me, but imagined trickeries in anger. And they opened wide their mouths against me; they said: Fine, fine, our eyes have seen. You have seen, Lord, do not keep silent; Lord, do not withdraw from me. Rise, Lord, and attend to my judgement; my God and my Lord to my cause. Judge me, O God, according to your righteousness, O Lord my God; and do not let them rejoice over me. Let them not say in their hearts: Fine, fine it is to our soul; nor let them say: We have swallowed him down. Let those who rejoice at my afflictions be put to shame and turned back together; let those who speak proud words against me be clothed in shame and confusion. Let those who wish my

righteousness rejoice and be glad, and let those who wish the peace of his servant ever say: The Lord be magnified. And my tongue will meditate on your justice; all day long on your praise.

Psalm 108

Do not be silent, O God of my praise. For wicked and deceitful mouths are opened against me, speaking against me with lying tongues. They beset me with words of hate, and attack me without cause. In return for my love they accuse me, even while I make prayer for them. So they reward me evil for good, and hatred for my love. They say, 'Appoint a wicked man against him; let an accuser stand on his right. When he is tried, let him be found guilty; let his prayer be counted as sin. May his days be few; may another seize his position. May his children be orphans, and his wife a widow. May his children wander about and beg; may they be driven out of the ruins they inhabit. May the creditor seize all that he has; may strangers plunder the fruits of his toil. May there be no one to do him a kindness, nor anyone to pity his orphaned children. May his posterity be cut off; may his name be blotted out in the second generation. May the iniquity of his father be remembered before the Lord, and do not let the sin of his mother be blotted out. Let them be before the Lord continually, and may his memory be cut off from the earth. For he did not remember to show kindness, but pursued the poor and needy and the broken-hearted to their death. He loved to curse; let curses come on him. He did not like blessing; may it be far from him. He clothed himself with cursing as his coat, may it soak into his body like water, like oil into his bones. May it be like a garment that he wraps around himself, like a belt that he wears every day.' May that be the reward of my accusers from the Lord, of those who speak evil against my life. But you, O Lord my Lord, act on my behalf for your name's sake; because your steadfast love is good, deliver me. For I am poor and needy, and my heart is pierced within me. I am gone like a shadow at evening; I am shaken off like a locust. My knees are weak through fasting; my body has become gaunt. I am an object of scorn to my accusers; when they see me, they shake their heads. Help me, O Lord my God! Save me according to your steadfast love. Let them know that this is your hand; you, O Lord, have done it. Let them curse, but you will bless. Let my assailants be put to shame; may your servant be glad. May my accusers be clothed with dishonour; may they be wrapped in their own

shame as in a mantle. With my mouth I will give great thanks to the LORD; I will praise him in the midst of the throng. For he stands at the right hand of the needy, to save them from those who would condemn them to death.

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 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 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.

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

Glory. Tone 6

Lord, the Jews condemned you, the life of all, to death; those who by a staff crossed the Red Sea on foot nailed you to a cross, and those who sucked honey from a rock offered you gall. But you endured willingly, that you might free us from the slavery of the foe. Christ God, glory to you!

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 you have mercy on our souls.

After which we sing the following Idiomels in Tone 8:

Through fear of the Jews Peter, your friend and neighbour, denied you, Lord; and in bitter grief he cried out: Do not pass by my tears in silence, compassionate Master; for I said I would keep faith, but have not kept it. Accept our repentance too, and have mercy on us. (Twice, without a verse)

Verse: Give ear to my words, O Lord; understand my cry.

Before your precious Cross as the soldiers mocked you, Lord, the spiritual hosts were struck with amazement. For you were wreathed with a crown of outrage, you who painted the earth with flowers; and you wore a cloak of mockery, you who wrap the firmament in clouds; by such a dispensation was your compassion made known, O Christ, and your great mercy. Glory to you!

Verse: Attend to the voice of my prayer, my King and my God.

Before your precious Cross as the soldiers mocked you, Lord, the spiritual hosts were struck with amazement. For you were wreathed with a crown of outrage, you who painted the earth with flowers; and you wore a cloak of mockery, you who wrap the firmament in clouds; by such a dispensation was your compassion made known, O Christ, and your great mercy. Glory to you!

Glory.

As you were dragged to the Cross, Lord, you cried out thus: For what work do you wish to crucify me, O Jews? Because I braced the paralytic? Because I raised the dead from sleep? I healed the woman with an issue of blood, I took pity on the woman of Canaan. For what work do you wish to slay me, O Jews? But, transgressors, you will see Christ whom now you pierce.

Both now.

As you were dragged to the Cross, Lord, you cried out thus: For what work do you wish to crucify me, O Jews? Because I braced the paralytic? Because I raised the dead from sleep? I healed the woman with an issue of blood, I took pity on the woman of Canaan. For what work do you wish to slay me, O Jews? But, transgressors, you will see Christ whom now you pierce.

Prokeimenon in the 4th Tone. [Psalm 37]

For I am ready for scourges; * and my pain is with me continually.

Verse: O Lord, do not rebuke me in your anger; nor chasten me in your wrath.

The Reading is from the Prophecy of Isaias.
[50:4-11]

The Lord God has given me the tongue of instruction, that I may know when to speak a word. Very early in the morning he has given me, given me an ear to hear; and the instruction of the Lord, of the Lord opens my ear, and I do not disobey, I do not dispute. I gave my back to scourges, and my cheeks to blows; I did not turn my face from the shame of spitting. The Lord God became my helper; therefore I was not ashamed, but I set my face like solid rock, and I knew that I would not be put to shame; he who justifies me is near. Who will contend with me? Let him stand up against me at the same time; who will contend with me? Let him draw near me. See, the Lord, the Lord will help me; who will injure me? All of you will wear out like a garment; the moth will eat you up. Who among you fears the Lord? Let him obey the voice of his servant; you that walk in darkness

and have no light, trust in the name of the Lord and place your reliance on God? See, all of you burn like fire, make the flame grow strong. Walk in the light of your fire, and in the flame that you have kindled! For my sake this happened to you: you shall lie down in sorrow.

The Reading is from the Epistle of Paul to the Romans.
[5:6-10]

Brethren, while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person - though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.

After the reading from the Apostle:

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

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your spirit.

Priest: The reading is from the holy Gospel according to Mark.

Reader: Glory to you, O Lord, glory to you!

[15:16-32]

At that time, the soldiers led Jesus into the courtyard, that is the praetorium, and summoned the whole cohort. They clothed him in purple and having plaited a crown of thorns placed it on him, and they began to salute him and say, 'Hail, king of the Jews!' And they kept striking his

head with a reed and spitting on him, and they bowed the knee and did him homage. And when they had mocked him they took off the purple and dressed him in his own clothes and led him out to crucify him. And they forced Simon, a Cyrenian, who was coming from the country, the father of Alexander and Rufus, to carry his cross. And they bring him to a place Golgotha, which means place of a skull. And they gave him wine drugged with myrrh to drink. It was the third hour and they crucified him. And the inscription of his charge ran, 'The King of the Jews.' And with him they crucified two thieves, one on the right and one on the left. And the scripture was fulfilled which says, He was counted among transgressors. And the passers by blasphemed him, shaking their heads and saying, 'Aha! You who would destroy the temple and rebuild it in three days! Save yourself and come down from the cross.' Likewise the chief priests also mocked him among themselves with the scribes and said, 'He saved others. He cannot save himself. Let Christ the king of Israel now come down from the cross, that we may see and believe in him.' Those who were crucified with him also taunted him. When it was the sixth hour, darkness came over the whole land until the ninth hour. At the ninth hour Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elias.' And someone ran, filled a sponge with vinegar, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see if Elias is coming to take him down.' Then Jesus gave a loud cry and breathed his last. And the veil of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that he cried out in this way and he breathed his last, he said, 'Truly this man was Son of God!' There were also women looking on from a distance; among them were Mary Magdalen, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him when he was in Galilee and minister to him; and there were many other women who had come up with him to Jerusalem.

After the reading:

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

Blessed is the Lord God, blessed is the Lord day by day; may the God of our salvation give us prosperity.

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.

Kontakion.

Come, let us all sing the praise of him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are my Son and my God'.

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 be merciful to us, and make his face shine on us and have mercy on us.

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.

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 my 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 139

Deliver me, O Lord, from evildoers; protect me from those who are violent, who plan evil things in their minds and stir up wars continually. They make their tongue sharp as a snake's, and under their lips is the venom of vipers. Guard me, O Lord, from the hands of the wicked; protect me from the violent who have planned my downfall. The arrogant have hidden a trap for me, and with cords they have spread a net, along the road they have set snares for me. I say to the Lord, 'You are my God; give ear, O Lord, to the voice of my supplications.' O Lord, my Lord, my strong deliverer, you have covered my head in the day of battle. Do not grant, O Lord, the desires of the wicked; do not further their evil plot. Those who surround me lift up their heads; let the mischief of their lips overwhelm them! Let burning coals fall on them! Let them be flung into pits, no more to rise! Do not let the slanderer be established in the land; let evil speedily hunt down the violent! I know that the Lord maintains the cause of the needy, and executes justice for the poor. Surely the righteous shall give thanks to your name; the upright shall live in your presence.

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).

Glory. Tone 2

You have worked salvation in the midst of the earth, Christ our God. You stretched out your most pure hands on the Cross, gathering together all the nations, as they cry: Lord, glory to you!

Both now. Theotokion.

Because we have no boldness because 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 you is merciful, and able to save, you who even accepted to suffer for us.

After which we sing the following Idiomels in Tone 8.

Thus says the Lord to the Jews, 'My people, what have I done to you? Or in what have I wearied you? I gave light to your blind, I cleansed your lepers, I set upright a man lying on a bed. My people, what have I done to you, and how have you repaid me? Instead of the manna gall; instead of the water vinegar; instead of loving me, you have nailed me to a cross. I can endure no longer; I will call my nations, and they will glorify me, with the Father and the Spirit; and I shall grant them eternal life. (twice, without a verse)

Verse: They gave me gall for food, and for my thirst they gave me vinegar to drink.

Lawgivers of Israel, Jews and Pharisees, the choir of the Apostles cries out to you, 'See a Temple, which you have destroyed! See a Lamb, whom you have crucified! You handed him over to a tomb, but by his own authority

he has risen. Do not be deceived, O Jews, for it is he who saved you in the sea, and fed you in the desert; he is the life and the light and the peace of the world.

Verse: Save me, O God; for the waters have come in, even as far as my soul.

Lawgivers of Israel, Jews and Pharisees, the choir of the Apostles cries out to you: See a Temple, which you have destroyed; see a Lamb, whom you have crucified. You handed him over to a tomb, but by his own authority he has risen. Do not be deceived, O Jews, for it is he who saved you in the sea, and fed you in the desert; he is the life and the light and the peace of the world.

Glory. Tone 5

Come, Christ-bearing peoples, let us see what Judas the betrayer has plotted with the lawless priests against our Saviour. Today they have found the immortal Word guilty of death, and having betrayed him to Pilate, crucified him on the place of the Skull. And as he suffered all this our Saviour cried out and said, 'Forgive them this sin, Father, that the nations may know my Resurrection from the dead'.

Both now.

Come, Christ-bearing peoples, let us see what Judas the betrayer has plotted with the lawless priests against our Saviour. Today they have found the immortal Word guilty of death, and having betrayed him to Pilate, crucified him on the place of the Skull. And as he suffered all this our Saviour cried out and said, 'Forgive them this sin, Father, that the nations may know my Resurrection from the dead'.

Prokeimenon in the 4th Tone. [Psalm 8]

Lord, our Lord, how wonderful is your name * in all the earth!

Verse: For your majesty is raised high above the heavens.

The Reading is from the Prophecy of Isaias.
[52:13-53:12]

Thus says the Lord: See, my servant will understand; he shall be exalted and glorified exceedingly. Just as there many will be astonished at you, so your appearance will be without glory from men, and your glory from the sons of men. So many nations will marvel at him; kings shall shut their mouths; for that which had not been told them about him they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? We brought a report as of a child before him, as a root out of dry ground; he had no form or glory, and we saw him, and he had neither form nor beauty. But his form was without honour and inferior to the children of men. He was a man in suffering and acquainted with bearing weakness, because his face has been away, he was dishonoured and not esteemed. He bears our sins and is in pain for us. We reckoned him to be in toil and in affliction and trouble. But he was wounded for our sins and crushed for our iniquities; upon him was the punishment of our peace, and by his bruises we are healed. All we like sheep have gone astray; Every one has gone astray in their own way, and the Lord handed him over for our sins. And he, because of his affliction, does not open his mouth; like a sheep he was led to the slaughter, and like a lamb before its shearer is silent, so he does not open his mouth. In his humiliation his judgement was taken away; who shall declare his generation? for his life is taken away from the earth; because of the iniquities of my people he was led to death. And I will give the evil for his burial and the rich for his death, because he practised no iniquity, nor was there guile in his mouth. And the Lord wishes to cleanse him of his blow. If you give an offering for sin, your soul will seed a long-lived descendence. And the Lord wishes to take away from the toil of his soul, to show him light and to fashion him with understanding, to justify the just one, who serves many well, and he will bear their sins. Therefore he will inherit many and divide the spoils of the strong. Because his soul was handed over to death, and was numbered with the transgressors; and he bore the sin of many, and was handed over because of their iniquities. Rejoice, barren one who do not give birth, break out and cry, you who are not in labour, for the children of the desolate are more than those of her that has a husband.

The Reading is from the Epistle of Paul to the Hebrews.
[2:11-18]

Brethren, the one who sanctifies and those who are sanctified are all from One. For this reason he is not ashamed to call them brethren saying, 'I will proclaim your name to my brethren, in the midst of the church I will praise you.' And again, 'I will put my trust in him.' And again, 'Here am I and the children whom God has given me.' Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear he did not take upon himself the nature angels, but he took on that of the descendants of Abraham. Therefore he had to become like his brethren in every respect, so that he might be a merciful and faithful high priest in the things of God, to make atonement for the sins of the people. For because he himself was tested by what he suffered, he is able to help those who are being tested.

After the reading from the Apostle:

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

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your spirit.

Priest: The reading is from the holy Gospel according to Luke.

Reader: Glory to you, O Lord, glory to you!

[23:32-49]

At that time two others, who were criminals, were led out with Jesus to be put to death with him. And when they had come to the place called The Skull, they crucified him there and the criminals, one on the right and one

on the left. But Jesus said, 'Father, forgive them, for they do not know what they are doing.' And dividing his garments they cast lots. And the people stood by watching. While with them the rulers too scoffed at him, saying, 'He saved others; let him save himself, if he is the Christ, the chosen one of God.' And the soldiers also mocked him, coming up and offering him vinegar and saying, 'If you the king of the Jews, save yourself.' Now there was also an inscription over him written in Greek, Roman and Hebrew letters, 'This is the king of the Jews.' One of the evil-doers who were hanged there with him blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering rebuked him, saying, 'Do you not fear God, for you are under the same sentence of condemnation? But we indeed justly, for we are being paid fittingly for what we did; but this man has done nothing wrong.' And he said to Jesus, 'Remember me, Lord, when you come in your kingdom.' And Jesus said to him, 'Amen, I say to you, today you will be with me in Paradise.' Now it was about the sixth hour and there was darkness over the whole land until the ninth hour, and the sun's light disappeared and the veil of the Temple was rent down the middle. And Jesus having cried out with a loud voice said, 'Father, into your hands I entrust my spirit.' And when he had said this he breathed his last. But the centurion on seeing what had happened glorified God and said, 'Indeed this was a just man.' And all the crowds who had gathered for the spectacle returned home beating their breasts. But all his acquaintances stood at a distance and the women who had followed him from Galilee watching these things.

After the reading:

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

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.

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.

Kontakion

Come, let us all sing the praise of him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are my Son and my God'.

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 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 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 Typica 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.

NINTH 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 worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 68

Save me, O God, for the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. More in number than the hairs of my head are those who hate me without cause; many are those who would destroy me, my enemies who accuse me falsely. What I did not steal must I now restore? O God, you know my folly; the wrongs I have done are not hidden from you. Do not let those who hope in you be put to shame because of me, O Lord God of hosts; do not let those who seek you be dishonoured because of me, O God of Israel. It is for your sake that I have borne reproach, that shame has covered my face. I have become a stranger to my kindred, an alien to my mother's children. It is zeal for your house that has consumed me; the insults of those who insult you have fallen on me. When I humbled my soul with fasting, they insulted me for doing so. When I made sackcloth my clothing, I became a byword to them. I am the subject of gossip for those who sit in the gate, and the drunkards make songs about me. But as for me, my prayer is to you, O Lord. At an acceptable time, O God, in the abundance of your steadfast love, answer me. With your faithful help rescue me from sinking in the mire; let me be delivered from my enemies and from the deep waters. Do not let the flood sweep over me, or the deep swallow me up, or the Pit close its mouth over me. Answer me, O Lord, for your steadfast love is good; according to your abundant mercy, turn to me. Do not hide your face from your servant, for I am in distress: make haste to answer me. Draw near to me, redeem me, set me free because of my enemies. You know the insults I receive, and my shame and dishonour; my foes are all known to you. Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none. They gave me poison for food, and for my thirst they gave me vinegar to drink. Let their table be a trap for them, a snare for their allies. Let their eyes be darkened so that they cannot see, and make their loins tremble continually. Pour out your indignation upon them, and let your burning anger overtake them. May their camp be a desolation; let no one live in their tents. For they persecute those whom you have struck down, and those whom you have wounded, they attack

still more. Add guilt to their guilt; may they have no acquittal from you. Let them be blotted out of the book of the living; let them not be enrolled among the righteous. But I am lowly and in pain; let your salvation, O God, protect me. I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the Lord more than an ox or a bull with horns and hoofs. Let the oppressed see it and be glad; you who seek God, let your hearts revive. For the Lord hears the needy, and does not despise his own that are in bonds. Let heaven and earth praise him, the seas and everything that moves in them. For God will save Zion and rebuild the cities of Juda; and his servants shall live there and possess it; the children of his servants shall inherit it, and those who love his name shall live in it.

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

Glory. Tone 8

The Thief, seeing the Prince of life hanging on the Cross, said: If he who is crucified with us was 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.

Both now. Theotokion.

O Good One, who was born of a Virgin for our sakes and 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.

Idiomels. Tone 7

A strange wonder it was to see the Maker of heaven and earth hanging on a cross; the sun darkened, the day changed again into night and the earth giving back the bodies of the dead from their tombs; with them we worship you. Save us. (Twice, without a verse)

Verse: They parted my garments among them, and cast lots for my clothing.

Tone 2

When the transgressors saw you, the Lord of glory, nailed to the Cross, you cried out to them, 'How have I grieved you? In what have I angered you? Before me, who delivered you from affliction? And now how do your repay me? With evils for blessings: instead of a pillar of fire, you have nailed me to a cross; instead of a cloud, you have dug me a tomb; instead of the manna, you have offered me gall; instead of water, you have given me vinegar to drink. From now on I shall call the nations, and they will glorify me with the Father and the holy Spirit'.

Verse: They gave me gall for food, and for my thirst they gave me vinegar to drink.

When the transgressors saw you, the Lord of glory, nailed to the Cross, you cried out to them, 'How have I grieved you? In what have I angered you? Before me, who delivered you from affliction? And now how do your repay me? With evils for blessings: instead of a pillar of fire, you have nailed me to a cross; instead of a cloud, you have dug me a tomb; instead of the manna, you have offered me gall; instead of water, you have given me vinegar to drink. From now on I shall call the nations, and they will glorify me with the Father and the holy Spirit.

Glory. Both now. Tone 6

To-day he is hung upon a tree, he who hung the earth upon the waters (x3).
He is arrayed in a crown of thorns, he who is the King of the Angels. He is wrapped in mocking purple, he who wraps the heaven in clouds. He receives a blow on the face, he who freed Adam in Jordan. He is transfixed with nails, the Bridegroom of the Church. He is pierced by a lance, the Son of the Virgin. We worship your Sufferings, O Christ (x3).
Show us also your glorious Resurrection.

Prokeimenon in the 6th Tone. [Psalm 13]

The fool has said in his heart: * 'There is no God'.

Verse: There is none who does good; no, not one.

The Reading is from the Prophecy of Jeremias.
[11:18-12:5a.9b-11a.14-15]

Lord, make me know, and I shall know; then I saw their practices. But I, like an innocent lamb led to be sacrificed, did not know; against me they devised an evil thought, saying: Come, and let us cast wood into his bread and let us wipe him out of the land of the living, and let his name be remembered no more. Lord, you judge justly, you try reins and hearts, may I see vengeance upon them from you, because I have revealed to you my justification. Therefore thus says the Lord to the men of Anathoth who seek for my life and who say: Do not prophesy in the name of the Lord, otherwise you will die at our hands. See, I shall visit them; their youths will die by the sword, their sons and daughters will perish by hunger, and there will not be a remnant of them; because I shall bring evils upon the inhabitants of Anathoth, in the year of their visitation. [*12:1*] You are just, Lord, so I shall make my defence to you, moreover I shall speak of judgements to you: why does the way of the ungodly go well? Those who set breaches of faith at nothing have prospered, you planted them and they have taken root; they begot children and produced fruit; you are near to their mouth and far from their reins. And you, Lord, know me, you have tried my heart before you; purify them for the day of their slaughter. How long will the land grieve and the grass of the field be dried from the wickedness of its inhabitants? Animals and birds have vanished, because they <the inhabitants> said: God will not see our ways. Your feet run and make you faint. Assemble all the beasts of the field and let them come and eat it. Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desired portion a trackless desert, it has been made into utter destruction. Because thus says the Lord of all the evil neighbours who touch my inheritance, which I have apportioned to my people Israel: See, I shall drag them from their land and I shall cast Juda out of their midst. And it shall be that after I have cast them out, I shall turn back and have mercy on them, and I shall make them dwell, each in his inheritance and each in his land.

The Reading is from the Epistle of Paul to the Hebrews.
[10:19-31]

Brethren, since we have confidence to enter the Holy Place by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching. For if we wilfully persist in sin after having received the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgement, and a fury of fire that will consume the adversaries. Anyone who has violated the law of Moses dies without mercy 'on the testimony of two or three witnesses.' How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace? For we know the one who said, 'Vengeance is mine, I will repay.' And again, 'The Lord will judge his people.' It is a fearful thing to fall into the hands of the living God.

After the reading from the Apostle:

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

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your spirit.

Priest: The reading is from the holy Gospel according to John.

Reader: Glory to you, O Lord, glory to you!

[19:23-37]

At that time, there stood by the Cross of Jesus his mother and his mother's sister, Mary wife of Clopas and Mary Magdalen. And Jesus, seeing his mother and the disciple whom he loved standing beside him, says to his mother, 'Woman, behold your son.' Then he says to the disciple, 'Behold your mother.' And from that hour the disciple took her to his own home. After this Jesus, knowing that all things had been accomplished, that the Scripture might be fulfilled says, 'I thirst.' Now there was a vessel there full of vinegar; so having filled a sponge with vinegar and put in on a branch of hyssop they held it to his mouth. So when Jesus had taken the vinegar he said, 'It is accomplished', and bowing his head he gave up the spirit. The Jews then, so that the bodies might not remain on the cross on the Sabbath, since it was Friday, the day of Preparation (for that Sabbath was a solemn day), asked Pilate that they might break their legs and that they might be removed. So the soldiers came and broke the legs of the first and second who were crucified with him. But when they came to Jesus as they saw that he was already dead they did not break his legs, but one of the soldiers with a lance pierced his side, and at once there came out blood and water. And he saw it has borne witness, and his witness is true. And he knows that he speaks the truth, so that you too may believe. For these things happened that the Scripture might be fulfilled, Not a bone of him will be broken. And again another Scripture says, They will look an the one they have pierced.

After the reading:

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

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 (*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 not 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.

Kontakion

Come, let us all sing the praise of him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are my Son and my God'.

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.

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.

TYPIKA

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.

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 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

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.

Kontakion

Come, let us all sing the praise of him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are my Son and my God'.

Then: Lord, have mercy. (x40).

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.

Blessed be the name of Lord, from this time forth and for evermore.
Blessed be the name of Lord, from this time forth and for evermore.
Blessed be the name of Lord, from this time forth and for evermore.

Glory. Both now.

Psalm 33

I will bless the Lord continually: his praise shall always be in my mouth. Let my soul boast of the Lord: the humble shall hear it and rejoice. O magnify the Lord with me: let us exalt his name together. For I sought the Lord and he heard me: and he freed me from all my troubles. Come to him and be enlightened: and your faces shall not be ashamed. Here is a poor man who cried, and the Lord heard him: and saved him from all his troubles. The angel of the Lord will encamp round those who fear him: and deliver them. O taste and see that the Lord is good: blest the man who hopes in him! Fear the Lord, all you his holy ones: for those who fear him never lack. The rich became poor and went hungry: but those who seek the Lord lack nothing good. Come, my children, listen to me: I will teach you the fear of the Lord. Who is there who wants life: loves time to enjoy good things? Keep your tongue from evil: and your lips from telling lies. Turn from evil and do good: seek peace and pursue it. The eyes of the Lord are on the just: and his ears towards their cry. The Lord sets his face against wrongdoers: to root out their memory from the earth. The just cried and the Lord hears them: and freed them from all their troubles. The Lord is close to those who are broken-hearted: and will save the humble in spirit. The troubles 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 man will be go astray. The Lord will deliver the souls of his servants: and none who hope in him will go astray.

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.

And the Dismissal.

Priest: May he who endured spittings, scourges, blows, the Cross and death for the salvation of the world, Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the intercessions of the holy, glorious and all-praised Apostles, [of Saint N. (to whom the Church is dedicated), of Saint N., whose memory we keep today,] and of all the Saints, have mercy on us and save us, for he is good and loves humankind.

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

People: Amen.

On Holy and Great Friday.

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)

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 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.

At Lord, I have cried we insert 6 Stichera in Tone1.

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.

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

Tone 1

All creation was changed by fear when it saw you hanging on the Cross, O Christ; the sun was darkened and the foundations of the earth were shaken; all things were suffering with you, the Creator of them all. You endured willingly for us. Lord, glory to 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.

All creation was changed by fear when it saw you hanging on the Cross, O Christ; the sun was darkened and the foundations of the earth were

shaken; all things were suffering with you, the Creator of them all. You endured willingly for us. Lord, glory to you!

By Theophanes the Protothronos. Tone 2

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

Impious and lawless people, why do you meditate vain things? Why have you condemned the life of all to death? O great marvel! That the Creator of the world, who loves humankind, is betrayed into the hand of transgressors and lifted up on a tree, that he may free the prisoners in Hell. Long-suffering Lord, glory to you!

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

Today the blameless Virgin, when she saw you hanging on the Cross, with a mother's love she lamented, bitterly wounded in her heart, groaning in lamentation from the depth of her soul, she struck her cheeks and tore her hair; and so, beating her breast, she cried out with grief, 'Woe is me, my divine child! Woe is me, light of the world! Why have you left my sight, Lamb of God?' Therefore the armies of the Bodiless Powers were seized with terror as they said, 'Lord, beyond understanding, glory to you!'

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

When she saw you, O Christ, the Creator and God of all, hanging on the Cross, she who bore you without seed, cried bitterly: My Son, where has the beauty of your form departed? I cannot bear to see you unjustly crucified; hasten then, arise, that I too may see your resurrection from the dead on the third day.

Tone 2

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

Today the Master of creation stands before Pilate, and the Creator of all things is given up to a Cross, led like a lamb by his own will. He has been transfixed with the nails, and he has been pierced in the side, and the lips of the One who rained down the manna are touched with a sponge. The Redeemer of the world is struck on the cheeks, and the Fashioner of all things is mocked by his own servants. O the Master's love for mankind! For those who crucify him he implored his own Father, saying, 'Forgive them this sin, for they do not know, the lawless, how wrongfully they act'.

Glory. Tone 6

Ah! how did the lawless assembly condemn the King of creation to death, without shame as they recalled benefits with which had protected them, as he reminded them, saying, 'My people, what I have done to you? Have I not filled Judea with marvels? Have I not raised the dead with a word? Have I not healed every sickness and disease? How then have you repaid me? Why have you forgotten me, giving me blows for healings; putting me to death in return for life; hanging your benefactor on a Tree as a malefactor, the lawgiver as a lawbreaker, the King of all as one condemned'. Long-suffering Lord, glory to you!

Both now. Same Tone

A dread and marvellous mystery is seen to come to pass today. The Invisible is grasped, the One who loosed Adam from the curse is bound, the One who tries hearts and reins is tried; the One who shut the abyss is shut up in prison. He, before whom the Powers of heaven stand in fear, stands before Pilate; the Fashioner is struck by hand of the thing he fashioned; he who judges the living and the dead, is condemned to a Tree; the destroyer of Hell is shut up in a tomb. You bear all things with compassion, and save all from the curse, long-suffering Lord, glory to you!

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say
THE 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: Evening

Reader: Prokeimenon. Tone 4.

They parted my garments among them, and * cast lots for my clothing.

Verse: O God, my God, why have you forsaken me?

Priest: Wisdom!

Reader: The Reading is from Exodus.

[33:11-23]

Priest: Let us attend.

Reader: Thus the Lord used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his servant, Jesus son of Nun, would not leave the tent. Moses said to the Lord, 'See, you have said to me, 'Bring up this people'; but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favour in my sight.' Now if I have found favour in your sight, show me your ways, so that I may know you and find favour in your sight. Consider too that this nation is your people.' He said, 'My presence will go with you, and I will give you rest.' And he said to him, 'If your presence will not go, do not carry us up from here. For how shall it be known that I have found favour in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.' The Lord said to Moses, 'I will do the very thing that you have asked; for you have found favour in my sight, and I know you by

name.' Moses said, 'Show me your glory, I pray.' And he said, 'I will make all my goodness pass before you, and will proclaim before you the name, 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But,' he said, 'you cannot see my face; for no one shall see me and live.' And the Lord continued, 'See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.'

After the reading:

Priest: Wisdom!

Reader: Prokeimenon. Tone 4.

Give judgement, Lord, * against those who wrong me.

Verse: They have rewarded me with evils in return for blessings.

Priest: Wisdom!

Reader: The Reading is from Job.

[42:12-17]

Priest: Let us attend.

Reader: The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Day, the second Cassia, and the third Horn of Amaltheia. In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. After this Job lived one hundred and forty years, and saw his children, and his children's children, four generations. And Job died, old and full of days. It is written that he will rise again with those whom the Lord raises. He is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia. His name before was Jobab

and he took an Arabian wife and begot a son named Enon. He himself was the son of his father Zare, one of the sons of Esau. His mother was Bosorra, so that was fifth in descent from Abraham.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Isaias.

[52:13-53:12]

Priest: Let us attend.

Reader: Thus says the Lord: See, my servant will understand; he shall be exalted and glorified exceedingly. Just as there many will be astonished at you, so your appearance will be without glory from men, and your glory from the sons of men. So many nations will marvel at him; kings shall shut their mouths; for that which had not been told them about him they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? We brought a report as of a child before him, as a root out of dry ground; he had no form or glory, and we saw him, and he had neither form nor beauty. But his form was without honour and inferior to the children of men. He was a man in suffering and acquainted with bearing weakness, because his face has been away, he was dishonoured and not esteemed. He bears our sins and is in pain for us. We reckoned him to be in toil and in affliction and trouble. But he was wounded for our sins and crushed for our iniquities; upon him was the punishment of our peace, and by his bruises we are healed. All we like sheep have gone astray; every one has gone astray in their own way, and the Lord handed him over for our sins. And he, because of his affliction, does not open his mouth; like a sheep he was led to the slaughter, and like a lamb before its shearer is silent, so he does not open his mouth. In his humiliation his judgement was taken away; who shall declare his generation? for his life is taken away from the earth; because of the iniquities of my people he was led to death. And I will give the evil for his burial and the rich for his death, because he practised no iniquity, nor was there guile in his mouth. And the Lord wishes to cleanse him of his blow. If you give an offering for sin, your soul will seed a long-lived descendence. And the Lord wishes to

take away from the toil of his soul, to show him light and to fashion him with understanding, to justify the just one, who serves many well, and he will bear their sins. Therefore he will inherit many and divide the spoils of the strong. Because his soul was handed over to death, and was numbered with the transgressors; and he bore the sin of many, and was handed over because of their iniquities. Rejoice, barren one who do not give birth, break out and cry, you who are not in labour, for the children of the desolate are more than those of her that has a husband.

Priest: Wisdom!

Reader: Prokeimenon. Tone 6. [Psalm 87]

They have placed me in the lowest pit; in darkness and in the shadow of death.

Verse*:* Lord God of my salvation, I called for help by day; and by night also before you.

Priest: Wisdom!

Reader: The reading is from the 1st Epistle of Paul to the Corinthians.

[1:18-2:2]

Priest Let us attend.

Reader: Brethren, the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For

God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, 'Let the one who boasts, boast in the Lord.' When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified.

At the end of the Apostle

Priest: Peace to you.

Reader: And to your spirit.

Alleluia, Alleluia, Alleluia. Tone 5. [Psalm 68]

Verse 1: Save me, O God, for the waters have come in even to my soul.

Verse 2: And they gave me gall for my food; and for my thirst they gave me vinegar to drink.

Verse 3: Let their eyes be darkened, so that they see not; and bow down their back continually.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your spirit.

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

[27:1-38, Lk. 23:39-43, Matt. 27:39-54, Joh. 19:31-37, Matt. 27:55-61]

At that time all the chief priests and the elders of the people took counsel against Jesus, so as to put him to death. They bound him and led him away and handed him over to Pontius Pilate, the governor. Then Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called 'Field of Blood' until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, 'And the took the thirty pieces of silver, the price of the one who was prized, whom they prized from the children of Israel, and gave them for the potter's field, as the Lord had commanded me'. But Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with s single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do wish me to release to you? Barabbas or Jesus called Christ?' For he knew that they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them,

but Jesus he had scourged and handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him, saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross. And they came to a place called Golgotha, which means 'place of a skull', and they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. When they had crucified him they divided his garments, casting lots, that saying by the prophet might be fulfilled, 'They divided my garments among themselves, and cast lots for my raiment'. Then they sat down and watched him there. And over his head they placed his charge, which ran, 'This is Jesus, the king of the Jews.' Then they crucified with him two thieves, one on the right and one on the left. One of the criminals hanging there blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering, rebuked him and said, 'Do you have no fear of God, for you are subject to the same condemnation? And we indeed justly; but he has done amiss.' And he said to Jesus, 'Remember me, Lord, when you come in your kingdom.' And Jesus said to him, 'Amen I say to you, today you will be with me in Paradise.' The passers by blasphemed him, shaking their heads and saying, 'You who would destroy the temple and rebuild it in three days! Save yourself. If you are the son of God, come down from the cross.' Likewise the chief priests also mocked him with the scribes and elders and Pharisees, saying, 'He saved others; he cannot save himself. If he is king of Israel, let him come down from the cross and we let us believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God." The thieves too, who had been crucified with him, reviled him in the same way. From the sixth hour there was darkness over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice and said, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those standing there when they heard said, 'This one is calling Elias.' And one of them ran quickly and taking a sponge filled it with vinegar, placed it on a reed and gave it

him to drink. But the rest said, 'Wait, let us see if Elias is coming to save him.' But Jesus, having cried out again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks rent, and the graves were opened and many bodies of the saints who slept were raised, and coming out of their graves, after his rising they entered the holy city and appeared to many. But the centurion and those with him watching Jesus, when they saw the earthquake and all that was happening, were greatly afraid and said, 'Truly, this was the son of God.' So the Jews, that the bodies might not remain on the cross on the Sabbath, since it was the preparation—for that day was a great Sabbath—, asked Pilate that their legs might be broken and that they might be removed. So the soldiers came and the broke the legs of the first and the other who was crucified with him; but when they came to Jesus, as they saw that he was already dead, they did not break his legs, but one of the soldiers with a lance pierced his side, and immediately there came out blood and water. And the one who saw it has borne witness, and his witness is true, and he knows that he speaks the truth, that you also may believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him will be broken'. And again another scripture says, 'They will look on him whom they pierced'. And there were many women there also watching from a distance, who had followed Jesus from Galilee, serving him. Among whom were Mary Magdalen and Mary the mother of James and Joses and the mother of the sons of Zebedee. When it grew late there came a rich man from Arimathea named Joseph, who was himself also a disciple of Jesus. He approached Pilate and asked for the body of Jesus. Then Pilate ordered the body to be handed over. Joseph took the body, wrapped it in clean linen and placed it in his own new grave, which he had hewn from the rock. He rolled a great stone to the door of the grave and departed. But Mary Magdalen was there and the other Mary, seated in front of the tomb.

Reader: Glory to you, Lord, glory to you.

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 mell 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 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 he 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 he 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.

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.

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.

Then the Aposticha.

During the Aposticha the takes place the solemn procession from the Sanctuary of the Winding Sheet [Epitaphion], which is placed on the bier in the middle of the Church.

Tone 2. Model Melody.

When from the Tree the Arimathean took you down as a dead body, O Christ, who are the life of all, he buried you, with myrrh and a shroud; and with love he embraced your immaculate body with heart and lips; yet, shrouded with fear, he cried out to you rejoicing, 'Glory to your condescension, Lover of humankind!'

Verse 1: The Lord is King, he has robed himself with majesty. The Lord has robed, and girded himself with power.

When in the new tomb you, the Redeemer of all, had been laid for the sake of all, Hell became a laughing stock and, seeing you, quaked with fear; the bars were smashed, the gates were shattered, the graves were opened, the dead arose; then Adam with thanksgiving cried out to you rejoicing, 'Glory to your condescension, Lover of humankind!'

Verse 2: He has made the world firm; it will not be shaken.

When in the tomb in the flesh you were enclosed by your own will, O Christ, who by the nature of your godhead are uncircumscribed and unbounded, you unlocked the storehouses of Hell and emptied all his

palaces; then too you granted this Sabbath divine blessing and glory and your own splendour.

Verse 3: Holiness becomes your house, O Lord, for ever.

When the Powers saw you, O Christ, falsely accused by lawless men as a deceiver, they trembled at your ineffable long-suffering, and at the gravestone, sealed by the hands with which they had speared your immaculate side; yet rejoicing at our salvation, they cried to you, 'Glory to your condescension, Lover of humankind!'

Glory. Both now. Tone 5

When Joseph with Nikodemos took you, who are clothed with light as a garment, down from the Tree, and saw you a dead body, naked, unburied, he was filled with compassion, and raising a lament he grieved and said, 'Alas, sweetest Jesu, when a little while ago the sun saw you hanging on the Cross, it wrapped itself in gloom, and the earth quaked with fear, and the veil of the temple was rent in two; but see, I now look on you, who for me have willingly undergone death; how shall I bury you, my God? Or how shall I wrap you in shrouds; with what hands shall I touch your immaculate body? Or what songs shall I sing at your departure? I magnify your sufferings and I hymn your burial, with your resurrection, as I cry: Lord, glory to you!'

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
Tone 2.

The noble Joseph, taking down your most pure Body from the Tree, wrapped it in a clean shroud with sweet spices and laid it for burial in a new grave.

The same Tone.

The Angel standing by the grave cried to the women bearing myrrh: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption.

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], 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 he who for our sake and for our salvation accepted the fearful sufferings and the life-giving Cross and the voluntary Burial in the flesh, Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the intercessions of the holy, glorious and all-praised Apostles, [of Saint N. (to whom the Church is dedicated), of Saint N., whose memory we keep today,] 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.

On Holy and Great Saturday.

The Midnight Office is read in the Church [and not, as usually on weekdays, in the Narthex, or Liti] as during Great Lent.

At Matins.

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:

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.

With three metanias; then the following two psalms.

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 censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

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

Glory.

Lifted up on the Cross of your own will, grant you mercies, 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.

Both now. Theotokion.

Dread Champion that 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, give the blessing, 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.

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 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 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.

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)

Then the Litany by the Priest, outside the Sanctuary.

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 Abbot N. and for 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.

Then we sing in Tone 2:

The Lord is God, and has appeared to us; blessed is he who comes in the name of the Lord.

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

Verse 2: All the nations surrounded me and 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.

Apolytikia. Tone 2.

The noble Joseph, taking down your most pure Body from the Tree, wrapped it in a clean shroud with sweet spices and laid it for burial in a new grave.

Glory.

When you went down to death, O immortal life, then you slew Hell with the lightning flash of your Godhead; but when from the depths below the earth you raised the dead, all the Powers beyond the heavens cried out: Giver of life, Christ our God, glory to you!

Both now.

The Angel standing by the grave cried to the women bearing myrrh: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption.

FIRST SECTION

Tone 5

Blessed are you, O Lord, teach me your statutes.

Blessed are the blameless in the way, who walk in the law of the Lord.

In the tomb they laid you,
you, O Christ, who are Life;

in amazement angel armies lift up their song
as they glorify your self-abasement, Lord.

Blessed are those who search out his testimonies, they will seek for him
with their whole heart.

Life, how can you perish,
or how dwell in a tomb?
Yet the royal hall of Death you now bring to nought,
and from Hades' realm you raise the dead again.

For the workers of iniquity have not walked in his ways.

Now we magnify you,
O Lord Jesu, our King,
we pay honour to your Passion and burial
for from foul corruption you saved us through them.

You have commanded that your commandments be strictly kept.

King of all, O Jesu,
who established earth's bounds,
on this day you make your home in a little tomb,
raising up the dead of ages from their graves.

Would that my ways might be directed to keep your statutes.

O my Christ, my Jesus,
king and monarch of all,
seeking what have you descended to those in Hell?
Was it not to liberate the mortal race?

Then I should not be ashamed when I look on all your commandments.

He who governs all things
here is seen as a corpse,
new the grave in which his body is laid to rest,
he the one who empties graves of all their dead.

I shall confess you in uprightness of heart, when I have learned the judgements of your justice.

In the tomb they laid you,
you, O Christ, who are Life;
death itself you brought to nothing by your own death,
and became the fount of life for all the world.

I shall keep your statutes, do not utterly forsake me.

Guilty with the guilty
you were judged, O my Christ,
at the moment you wrought justice for all of us,
from the ancient trickster's foul and evil deeds.

How will a young man correct his way? By keeping your words.

Fairer he in beauty
than are all mortal kind,
now a corpse we see, unsightly, bereft of form,
he who beautified the nature of all things.

I have sought you with my whole heart, do not drive me from your commandments.

How could Hell endure it,
When in splendour you came,
and how not be swiftly shattered and plunged in dark,
blinded by the blazing glory of your light?

I have hidden your words in my heart, that I may not sin against you.

Light that saves, O Jesu,
you are sweetness to me,
in the darkness of the grave how can you lie hid,
O forbearance that no language can express!

Blessed are you, O Lord, teach me your statutes.

Angels are bewildered,
and the bodiless host
at a loss, O Christ, before that great mystery
your ineffable entombment, beyond speech.

With my lips I have declared all the judgements of your mouth.

O most strange of wonders,
What new deeds we now see!
He who gave me my life's breath, lies unbreathing now
born to burial at noble Joseph's hands.

I have been delighted by the way of your testimonies, as by all wealth.

Like the sun when setting,
to the tomb you descend,
yet, O Christ, your Father's bosom you do not leave,
What strange paradox, what wondrous thing this is.

I shall reflect on your commandments and consider your ways.

As the sky's true monarch,
as true king of the earth,
Though enclosed within the narrowest sepulchre
you were known by all creation, Jesu, Lord.

I shall meditate on your statutes, I shall not forget your words.

In the tomb they laid you,
Christ the maker of all,
then were Hell's foundations shaken, they tremble now,
as the graves of mortal kind are opened wide.

A recompense for your servant: make me live and I shall keep your ways.

He who in the hollow
of his hand holds the earth,
in the flesh is put to death and lies in earth's grasp,
as he now redeems the dead from Hades' grip.

Unveil my eyes, and I shall consider the wonders of your law.

You rose from corruption
O my saviour, my life,
having died and gone to dwell there among the dead,
smashed and shattered Hades' brazen bolts and bars.

I am a pilgrim on the earth; do not hide your commandments from me.

Like a burning lampstand
here the flesh of our God,
as beneath a bushel measure, now lies concealed
under earth and puts the gloom of Hell to flight.

My soul has longed to desire your judgements at all times.

Nothing can contain you,
yet the Heavenly hosts,
with the noble Joseph and with Nicodemus now
hasten to enclose you in a little grave.

You have rebuked the proud; those who turn aside from your law are cursed.

Willingly, my Jesus,
slain and laid underground,
fount of life, you gave me life when I lay in death,
when by bitterest transgressions I was slain.

Take reproach and contempt from me, for I have sought your testimonies.

By your Passion, Jesu,
all creation was changed,
all things suffered with you, Word, knowing you to be
the Maintainer and Sustainer of the world.

For rulers sat and spoke against me, but your servant reflected on your statutes.

Death who eats up all things
swallowed you, Rock of Life,
when you entered in his belly he vomited
spewing forth the dead gulped down from every age.

For your testimonies are my meditation, and your statutes my counsels.

There, O Christ, they laid you,
in a newly made grave,
and the nature of us mortals you then renewed,
when from death you rose in majesty divine.

My soul has been stuck to the ground; make me live according to your word.

Down to earth, O Master,
to save Adam you came,
and not finding him on earth, you descended, Lord,
to the depths of Hades, searching for him there.

I declared my ways, and you heard me: teach me your statutes.

All the earth was shaken
and it trembled in fear,
and the light-bearer, O Word, hid its rays away
to see you, the greatest Light, hid in the earth.

Make me understand the way of your statutes, and I shall reflect on your wonders.

Willingly as mortal,
O my Saviour, you die,
but as God you raised the dead back to life again,
from their graves and the abysmal depths of sin.

My soul slumbered from listlessness, strengthen me by your words.

Tears of lamentation
she pours out over you,

as your mother the pure Virgin, O Jesu, cries,
How, my son, am I to lay you in the tomb?

Remove the way of injustice from me and by your law have mercy on me.

Like a wheat grain buried
in the bosom of Earth,
you have yielded harvest in great abundance, Lord,
raising up all Adam's mortal progeny.

I have chosen the way of truth, and have not forgotten your judgements.

Now you have been hidden
like the sun 'neath the earth
and been covered over, veiled by the night of death.
Dawn again, O, Saviour, dawn more brightly yet.

I have clung to your testimonies, O Lord; do not put me to shame.

As the moon eclipses
the sun's disk, Saviour Lord,
now the sepulchre has hidden you from our eyes,
in the flesh you undergo eclipse by death.

I ran in the way of your testimonies, when you set my heart at large.

Life itself, Christ Saviour,
having tasted of death,
freed all mortal kind from death, liberated us,
and the gift of life he now bestows on all.

Lay down for me, O Lord, the way of your statutes, and I shall always seek it.

By your death, O Saviour,
you lead back into life
Adam, who of old by envy was brought to death,
as in flesh as a new Adam you appear.

Make me understand, and I shall search out your law and keep it with my whole heart.

The angelic orders,
were amazed to behold
you, our Saviour, for our sake laid out as a corpse
with their wings they veil their faces from the sight.

Guide me in the path of your commandments, for that is what I have wanted.

Noble Joseph takes you,
as a corpse, from the Tree,
new the grave, O Word, in which he now buries you,
But as God arise , save all of human kind!

Incline my heart to your testimonies and not to covetousness.

To the angels, Saviour,
you are gladness and joy,
but a cause of grief you now have become to them,
as they see you in the flesh a lifeless corpse.

Turn my eyes from seeing vanities; give me life in your way.

Lord you lift up with you,
lifted up on the Tree,
every living mortal, but now laid under earth
all who lie beneath it you raise up again.

Establish your word for your servant, for him to fear you.

In the flesh, O Saviour,
like a lion you slept,
as a lion cub he rises, our Mighty Dead,
sloughing off the flesh's feebleness and age.

Take away my reproach, which I dreaded; for your judgements are good.

Mother Eve you fashioned
from a rib, which you took
from the side of Adam, Lord, now your side is pierced,
and from thence there gush forth purifying streams.

See, I have longed for your commandments; in your justice make me live.

Sacrificed in secret,
was the lamb slain of old,
under open skies, O Saviour long-suffering,
cleansing all creation, you were sacrificed.

Let your mercy come upon me, O Lord, your salvation according to your word.

Who is there can tell it,
this dread thing, truly new:
see, the Master of creation today accepts
death and suffering, and dies now for our sake.

And I shall answer those who reproach me that I have hoped in your words.

'How can life's Dispenser
now be seen as a corpse?'
cried the Angels in amazement, 'How can our God
be confined here, be shut up within a grave?'

Do not take the word of truth utterly from my mouth, because I have hoped in your judgements.

When the lance, O Saviour,
pierced your side, you let fall
drops of life on Eve, who from life had banished me,
giving life to her you gave me life as well.

And I shall keep your law always, for ever and for ever.

Mortal kind you gathered
into one, Jesus, Lord,
when stretched out upon the Tree, and your side was pierced
from that life-source you pour pardon forth for all.

And I walked in freedom, because I sought your commandments.

Noble Joseph, Saviour,
filled with dread lays you out,
nobly readies you and buries you as a corpse,
trembling awe-struck at the sight of your dread form.

And I spoke of your testimonies before kings and was not ashamed.

Willingly as mortal,
you went down 'neath the earth;
from the earth's depths you lead back up to Heaven's height
all of those, O Jesu who lay fallen there.

And I meditated on your commandments, which I loved greatly.

Though a corpse we see you,
yet alive as our God
you gave life again to mortals who once were slain,
put to death the one who brought me to my death.

And I lifted up my hands to your commandments which I loved, and
reflected on your statutes.

O the joy, the gladness,
O the boundless delight,
with which, Jesu, you filled those who lay bound in Hell,
when you made light blaze throughout its murky depths.

Remember your words to your servant, by which you gave me hope.

Lord, your pains I worship,
and your burial praise,

and I magnify your might, Lover of mankind.
By them I am freed from passions which destroy.

This comforted me in my humiliation, that your word had given me life.

A great sword was sharpened
against you, O my Christ,
but the strong one's mighty sword has been blunted now,
and the sword that guarded Eden is turned back.

The proud have utterly transgressed; but I have not swerved from your law.

When the Ewe that bore him
saw the Lamb that was slain,
shot with anguish she lamented and cried aloud,
rousing all the flock to join its cry to hers.

I remembered your judgements of old, Lord, and I was comforted.

Buried in a tomb, Lord,
and descended to Hell,
yet, O Saviour, you have emptied the sepulchres,
mighty Hades you stripped naked, O my Christ.

Dejection has taken hold of me because of sinners, who abandon your law.

Willingly, O Saviour,
you went down 'neath the earth,
granted life again to mortals whom death had slain,
in the glory of the Father led them up.

Your statutes have been my songs in the place of my pilgrimage.

Shameful death he suffered
in the flesh for our sake,
who is one of the divine holy Trinity.
Quails the sun, and all earth shudders at the sight.

I remembered your name in the night, Lord, and I kept your law.

From the tribe of Judah
from that bitterest source,
came the offspring who cast Jesus into the pit,
him who furnished them with manna for their food.

This happened to me, because I sought your statutes.

Judge he stands for judgement
before Pilate as judge,
and the unjust judge condemns him to unjust death,
to be put to death upon that Tree, the Cross.

You, Lord, are my portion; I have said that I would keep your law.

Why so boastful Israel,
people tainted with blood?
why did you deliver Barabbas from his pains,
yet hand over Christ the Saviour to a Cross?

I have begged for your presence with my whole heart; have mercy on me according to your word.

With your hand you fashioned
Adam out of the earth;
for him you became by nature a man, O Lord,
and were crucified for him by your own will.

I have thought over your ways and turned back my feet to your testimonies.

You obeyed your Father,
and descended, O Word,
to the depth of dreadful Hell, to the realm of Death,
and raised up again the race of mortal kind.

I was prepared, and not troubled, to keep your commandments.

Bitterly lamenting,
'Woe is me, O my light!
my heart's longing and the Light of the World, alas!
Woe is me, my heart's desire', the Virgin cried.

The cords of sinners entangled me, and I did not forget your law.

Murderous, malicious,
men whose deeds for vengeance cry!
See the graveclothes and the napkin left lying here,
as Christ rises from the dead: are you not shamed?

At midnight I rose to confess you, for the judgements of your justice.

Murdering disciple,
blood-stained man, show me now
all the manner, all the ways of your wickedness,
through which you became betrayer of our Christ.

I am a companion of all who fear you and keep your commandments.

Monster of destruction,
blind, implacable fool!
How can you pretend to act from philanthropy,
when you sold the Myrrh for thirty silver pence?

The earth is full of your mercy, O Lord; teach me your statutes.

How much did they pay you
for the heavenly Myrrh?
What did you receive as price of the precious One?
You found raving madness, Satan, most accursed.

You have shown goodness to your servant, O Lord, according to your word.

If you suffered anguish
as a friend of the poor,
when for mercy on a soul precious myrrh was poured,
how, then, can you sell the fount of light for gold?

Teach me goodness, discipline and knowledge, because I have believed your commandments.

‘O God’s Word, my gladness,
my Lord and my God,
how can I endure your burial for three days?
As a mother now my heart is torn with grief.’

Before I was disciplined I offended; for this reason I have kept your word.

‘Who will give me water,
give me fountains of tears,’
cried the Virgin bride of God, ‘that I may lament
and may weep for my sweet Jesus, who lies slain?’

You are good, O Lord, and in your goodness teach me your statutes.

‘Mountain heights and valleys,
all the whole human race,
come, all creatures, come lament and shed tears with me,
weep with me, who am the Mother of your God.’

The injustice of the proud has been heaped upon me, but with my whole heart I shall search out your commandments.

‘Saviour, light eternal,
the delight of my heart,
when shall I see you, my gladness, my only joy?’
cried the Virgin most afflicted in her grief.

Their heart has curdled like milk; but I have meditated on your law.

Like a rock, O Saviour,
sharp and flinty and hard,
you received the blow, but poured forth, as source of life,
streams of living water, bringing life to all.

It is good that you disciplined me, that I might learn your statutes.

As if from one fountain
as from only one spring,
from the double stream that flows from your side we drink,
and we pluck the fruit that grants immortal life.

The law of your mouth is good to me, beyond thousands of gold and silver.

By your will we see you,
as a corpse in the tomb,
but you live, O Word, and Saviour as you foretold,
by your Resurrection you raise mortal kind.

Glory.

Word, we sing your praises,
as the Lord God of all,
with the Father and your most Holy Spirit, Lord,
and we glorify your burial divine.

Both now. Theotokion.

Now we call you blessed,
All-Pure Mother of God,
and in faith we hold in honour and venerate
the three day entombment of your Son our God.

And the first Troparion again.

In the tomb they laid you,
you, O Christ, who are Life,
in amazement angel armies lift up their song
as they glorify your self-abasement, Lord.

And at once:

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

Priest: For blessed is your Name and glorified is your Kingdom, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

SECOND SECTION

Tone 5.

It is right indeed
we should magnify the one who grants life,
you, that stretched your hands wide upon the Cross,
broke and smashed the might and power of the foe.

Your hands made me and fashioned me; make me understand and I shall learn your commandments.

It is right indeed
you to magnify, who fashion all things,
your pains from corruption deliver us,
and your Passion grants dispassion to our souls.

Those who fear you will see me and be glad, because I have hoped in your words.

All Earth quaked in fear
and the sun concealed itself, O Saviour,

when, O Christ, our light, you set bodily,
as the light that knows no evening was entombed.

I know, Lord, that your judgements are justice, and that in truth you disciplined me.

Sleeping in the tomb
with the sleep that breathes forth life, Anointed,
from sin's heavy sleep you, as God, aroused
all the human race that sin had held enthralled.

Oh let your mercy be for my comfort, according to your word to your servant.

'Of all woman-kind
I alone bore you, my child, without pain;
cruel pangs now wrack me as I behold
your great suffering', the Holy Virgin cries.

Let your mercies come to me, and I shall live, because your law is my meditation.

Seeing you on high,
never separated from the Father,
yet below on Earth, laid out as a corpse,
the dread Seraphim, my Saviour, shake with fear.

Let the proud be shamed, for they have wronged me unjustly; but I shall meditate on your commandments.

See, the Temple Veil,
rent asunder at your crucifixion,
Heaven's beacons hide, O my Christ, their light,
to see you, the Sun, now hid beneath the earth.

Let those who fear you and know your testimonies turn back to me.

He who at the start
by His will alone set Earth revolving,

lifeless as a mortal sets under earth;
let the sky now shake and tremble at the sight.

Let my heart become blameless in your statutes, that I may not be ashamed.

Human-kind you formed,
with your own hand fashioned us, O Saviour,
now, O Sun, you set underneath the earth,
raising companies of mortals from the fall.

My soul faints for your salvation, I have hoped in your words.

Come, now, let us sing,
let our sacred hymn lament the dead Christ,
singing as the Myrrh-bearing women did,
that with them we too may hear the word 'rejoice!'

My eyes have fainted for your word, saying: When will you comfort me?

Truly you are Myrrh,
truly, Word of God, the Myrrh Unfailing,
so it was myrrh-bearers brought myrrh to you,
to the Living God brought myrrh as to the dead.

Because I have become like a wineskin in the frost, I have not forgotten your statutes.

Buried, O my Christ,
the great palaces of Hell you shattered,
Death you put to death by your death, O Lord,
from corruption you set free those born of earth.

How many are your servant's days? When will you execute judgement on my persecutors?

To the grave descends
he, the Wisdom of our God, that pours out

streams of life; descending into a tomb,
giving life to those in Hades deepest depths.

The lawless have told me fables, but nothing like your law, O Lord.
'Willingly by death
I was wounded in the flesh, dear Mother,,
thus the broken nature of mortal kind
to renew, so do not beat your breast in grief.'

All your commandments are truth; they have persecuted me unjustly, help me.

When beneath the Earth
you had set, the Morning Star of justice,
you aroused the dead as if they but slept,
as you put to flight the murk and gloom of Hell.

They almost made an end of me on earth, but I did not abandon your commandments.

Sown with tears today,
the life-breathing grain of two-fold nature,
here within earth's furrows the grain is sown,
but tomorrow it will burst once more to life.

Give me life according to your mercy, and I shall keep the testimonies of your mouth.

Trembling, Adam quailed,
when God walked in Paradise, he feared him,
but rejoices now as God enters Hell.
As of old he fell, so now he rises up.

O Lord, your word endures for ever in heaven.

Offerings of tears,
O my Christ, your Mother poured out, weeping,

as in flesh you lay buried in the grave,
‘But arise, my Son, as you foretold’, she cried.

Your truth from generation to generation; you founded the earth and it endures.

Filled with godly fear,
in a new tomb noble Joseph hides you,
singing, Saviour, hymns for your burial,
hymns befitting God and mingled with laments.

By your decree day endures; because all things are your servants.

Bolts of bitter grief
pierced you Mother’s soul, and nails of anguish,
when she saw you nailed to a Tree, O Word,
saw you fastened to the Cross with cruel nails.

If your law had not been my meditation, I would have perished in my humiliation.

When her eyes beheld
you who are the whole world’s sweetness,
drinking, O my Saviour, the bitter drink,
your sweet Mother drenched her eyes with bitter tears.

I will never forget your statutes, because through them you have given me life.

‘Dreadful is the wound,
all my inward parts are rent asunder,
as your unjust slaughter I see, O Word’,
cried the Virgin most afflicted as she wept.

I am yours, save me, for I have sought your statutes.

‘Tell me, Word of God,
how am I to close you lips and sweet eyes,

how to bury you as befits the dead?'
cried the noble Joseph, shivering with fear.

Sinners waited for me to destroy me; I understood your testimonies.

Sacred hymns they sing,
Nicodemus and the noble Joseph,
while the Seraphim join them in their hymn
for the burial of Christ, who now lies dead.

I have seen an end of every perfection, your commandment is exceedingly broad.

Sun of justice, now
you have set beneath the earth, my Saviour,
Therefore she, the Moon that gave birth to you,
is eclipsed with grief, at seeing you no more.

How I have loved your law, O Lord; all day it is my meditation.

Hades trembled then,
when he saw you, the Life-giving Saviour,
in your might despoiling him of his wealth,
raising up the dead he held from every age.

By your commandment you have made me wiser than my foes, for it is mine for ever.

Once the night has passed
then again, O Word, the bright Sun blazes;
radiant you blaze forth, when after death,
as though from a bridal chamber, you arise.

I have understood more than all those who teach me, for your testimonies are my meditation.

How Earth quaked with fear,
O Creator, as into her bosom,

shaking, she received you, my Saving Lord,
by her fearful shaking she awoke the dead.

I have understood more than my elders, for I have sought your commandments.

With sweet myrrh, O Christ,
Nicodemus and the noble Joseph
laid you out for burial strange and new,
as they cried aloud, 'Now tremble, all the earth!'

I restrained my feet from every evil way, that I might keep your words.

Maker of the light,
you have set, and with you sets the sunlight;
all creation, trembling and shuddering,
now proclaims you as the Maker all things.

I did not turn from your judgements, for you gave me your law.

Christ, our Cornerstone,
Him a stone hewn from the rock now covers;
Tremble Earth to see how a mortal man
hides away our God as mortal in a tomb!

How sweet are your words to my throat, sweeter than honey to my mouth.

'O my Child, behold
the disciple whom you loved; my sweet one,
see your Mother too, and grant us a word',
cried the Virgin as she raised her sad lament.

From your commandments I gained understanding; therefore I hated every way of injustice.

O, Life-giving Word,
even stretched out on the Cross and nailed there,
you, as Lord of Life, did not kill the Jews,
granting resurrection even to their dead.

Your law is a lamp for my feet and a light for my paths.
Suffering, O Word,
you were quite bereft of form and beauty;
Rising, Lord, you shone forth resplendently,
and with your Godhead's rays made mortals fair.

I have sworn and am determined to keep the judgements of your justice.

In the flesh you set,
'neath the earth, Dawn Star that knows no evening,
at height of noon-day the sun grew dark,
as unable to endure the fearful sight.

I have been exceedingly humbled; O Lord, give me life according to your word.

Sun and moon grew dark,
they are images of faithful servants,
who, as mourners, Saviour, attire themselves
in the sombre mourners' robes of deepest black.

Be well pleased, Lord, with the freewill offerings of my mouth, and teach me your judgements.

'Though you hung there dead,
the centurion knew you as true God.
'See, with fear I shake', noble Joseph cried,
Tell me, how am I to touch you with my hands?'

My soul is ever in your hands, and I have not forgotten your law.

Adam lay asleep,
and, while sleeping, from his side brought forth death.
You, O Word of God, who are sleeping here,
now are pouring from your side life for the world.

Sinners laid a snare for me, and I have not strayed from your commandments.

For a while you slept,
to the dead who lay in Hell you brought life.
Rising up, O Good One, you then raised up
all the multitudes of dead from every age.

I have inherited your testimonies for ever, for they are the joy of my heart.

Vine from which life flows!
As above the earth, Lord, you were lifted,
you poured forth the wine of salvation then,
now I glorify your Passion and your Cross.

I have inclined my heart to do your statutes for ever for the sake of the recompense.

Lords of Angel Hosts,
when they saw you, O my Saviour, naked,
blood-stained, and condemned, how did they endure
to perceive your crucifiers' insolence?

I have hated transgressors, but I have loved your law.

What perversity!
Come, most crooked race of Hebrews, tell us,
how could you condemn the Anointed One,
when you knew the temple would be raised again.

You are my helper and protector; I have hoped in your words.

In a mocking cloak
you have clothed the one who orders all things.
He arrayed the Earth, and most wondrously,
he it was who strewed the stars across the skies.

Depart from me all evil-doers, and I shall search out the commandments of my God.

Like the pelican,
you gave life, O Word, to your dead children,

wounded in your side, you let life-blood flow,
letting fall life-giving drops of blood on all.

Help me according to your word, and give me life, and may I not be disappointed in my expectation.

Jesus stayed the sun,
as of old he smote the foreign foe, Lord;
you, Christ, hid its light as you overthrew
that great prince, the Lord of darkness and of death.

Help me and I shall be saved and I shall ever meditate on your statutes.

O Compassionate,
while remaining in your Father's bosom,
mortal nature willingly you assumed,
and as mortal man, O Christ, went down to Hell.

You have despised all those who abandon your statutes, because their desire is unjust.

He who hung the earth
on the waters, on a Cross is lifted,
as a lifeless corpse he is laid in earth,
which, unable to endure it, dreads and quakes.

I reckoned all the sinners on earth as transgressors; that is why I have loved your testimonies.

'Woe is me, my Son!
For I hoped as king to see you reigning,
whom I see condemned, hanging on the Cross',
the pure Virgin Mother voices her lament .'

Nail my flesh with fear of you; for I was afraid of your judgements.

'Gabriel announced,
in the wondrous message that he brought me,

the eternal kingdom he said would be
the possession of my Jesus, my dear Son'.

I have done judgement and justice; do not hand me over to those who injure me.

'Woe, alas for me!
Now a prophecy has found fulfilment,
As the just man Symeon had foretold,
now, Emmanuel, your sword has pierced my heart.'

Be responsible for your servant's good; do not let the proud slander me.

Are you not ashamed?
Tell me, do not all those dead he raised up
shame you, for the Giver of life is he,
whom from spiteful envy, Jews, you did to death .

My eyes have grown weak looking for your salvation and the word of your justice.

Bitterly she wept,
your all-blameless Mother, when she saw you
lying dead, O Word, lying in the tomb,
the eternal God no language can express.

Deal with your servant according to your mercy and teach me your statutes.

Seeing you, my Christ,
you, the Light invisible, now hidden,
lifeless in the grave, then the sun on high
shook and trembled as its light grew dark in fear.

I am your servant; make me understand, and I shall know your testimonies.

When she saw your death
then your Mother free from all defilement

cried out, O my Christ, bitterly to you,
'Life, I beg, do not delay among the dead!'

It is time for the Lord to act; they have thrown your law to the winds.

Hades, death's dread lord,
shook in fear, he shuddered when he saw you,
Sun of glory, deathless and radiant,
and he gave up all his prisoners in haste.

That is why I have loved your commandments above gold and topaz.

Terrible indeed,
great the sight that now is seen, O Saviour,
He, the cause of life, willing went to death,
wishing life to bring as gift to all mankind.

That is why I have been directed to all your commandments, hated every unjust way.

Lord, your side was pierced,
nails were hammered through your hands, O Saviour,
from your side came healing to heal the wound,
and to cure the greed of our first parents' hands.

Your testimonies are wonderful; that is why my soul has searched them out.

Once for Rachel's son
house by house were all set sadly weeping.
With his Mother now, the Disciples' choir
in its grief mourns and laments the Virgin's Son.

The expounding of your law enlightens and makes little children understand.

With their hands they gave
a great blow upon the cheek of Jesus,

Christ, who with his hand fashioned all mankind
Christ, who with his hand has crushed the Beast's foul fangs.

I opened my mouth and drew breath, because I longed for your commandments.

With our hymns, O Christ,
all the faithful bring their adoration,
to your crucifixion and burial;
by your burial we have been freed from death.

Glory.

Great eternal God,
co-eternal Word and Holy Spirit,
look down in your goodness on those who rule,
grant their sceptres strength against the warlike foe.

Both now.

Wholly undefiled,
Mother, who gave birth to life, pure Virgin,
ends all scandals which still beset Church,
and as you are loving, Mother, grant her peace.

And again the first Troparion.

It is right indeed
we should magnify the one who grants life,
you, that stretched your hands wide upon the Cross,
broke and smashed the might and power of the foe.

And at once:

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

Priest: For you, our God, are holy and rest upon the glorious throne of the Cherubim, 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.

THIRD SECTION

Tone 3

Each generation offers,
my Christ, for your entombment
in hymns and songs its praises.

Look upon me and have mercy upon me according to the judgement of those who love your name.

The Noble Joseph takes you
down from the Tree, my Saviour,
and in the tomb he lays you.

Direct my steps according to your word, and do not let iniquity lord it over me.

Myrrh-bearing Woman came then,
providently bringing
to you, O Christ, the sweet myrrh.

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

Let all Creation join us,
as to the Creator
our farewell hymns we now sing.

Make your face shine on your servant and teach me your statutes.

With myrrh-bearing women
let us, with understanding,
anoint as dead the Living.

My eyes shed streams of water, when I did not keep your law.

O thrice-blessed Joseph,
entomb Messiah's body,
the corpse of Him who grants life.

You are just, O Lord, and your judgements are upright.

Those he fed with manna
raised their heels against him,
against the Benefactor.

You have commanded justice, your testimonies and absolute truth.

Those he fed with manna
bring vinegar and gall now
to offer to the Saviour..

Your zeal has burned me up, because my enemies have forgotten your words.

O the boundless folly
of those who slew the prophets
and now slay God's Anointed.

Your word has been thoroughly tried by fire, and your servant has loved it.

Initiate yet traitor,
he, the senseless servant,
sold the Abyss of Wisdom.

I am young and despised; I have not forgotten your statutes.

Judas the deceiver
for silver sold the Saviour,
and thus became a captive.

Your justice is justice forever, and your law is truth.

Solomon declared it:
like a deep-dug pit the mouth
of Law-transgressing Hebrews.

Troubles and constraints have found me, your commandments are my meditation.

Law-transgressing Hebrews
on the crooked paths they tread
face pits and traps and sharp snares.

Your testimonies are justice forever; make me understand, and I shall live.

With Nicodemus, Joseph
buries the Creator
as for the dead is fitting.

I have cried to you with my whole heart; hear me, O Lord, I shall seek out your statutes.

O Life-giving Saviour,
the conqueror of Hades,
to your great might be glory.

I have cried to you; save me, and I shall keep your testimonies.

When the All-Pure saw you
lying limp and dead, Lord,
as mother, Word, she mourned you.

I have risen at dead of night and cried out, I have hoped in your words.

‘O my sweetest springtime,
O my sweetest Offspring,
where has your beauty vanished?’

My eyes have forestalled the dawn, to meditate on your words.

What sad lament she raises,
O Word, your all-pure Mother,
as you lie dead before her.

Hear my voice, O Lord, according to your mercy, according to your judgement give me life.

Women with sweet myrrh came
to anoint with myrrh Christ,
who is himself Divine Myrrh.

Those who persecute me have drawn near iniquity, they have gone far from your law.

Death itself, O Saviour,
by death you put to death, Lord
my God, by your divine might.

You are near, Lord, and all your ways are truth.

Deceived is the deceiver,
the once deceived redeemed now
my God and by your Wisdom.

I have known your testimonies from of old, because you have founded them for ever.

Behold the traitor cast down,
to Hades' depths abysmal,
the deep pit of destruction.

See my humiliation and rescue me, because I have not forgotten your law.

Traps and pits and sharp snares-
these are the ways of Judas,
the madman and thrice-wretched.

Judge my cause and deliver me; for the sake of your law give me life.

All those who crucified you
will be destroyed together,
God's Word and Son, the Great King.

Salvation is far from sinners, because they have not sought out your statutes.

All the men of blood now
will be destroyed together
within destruction's deep pit.

Your mercies, Lord, are many; according to judgement give me life.

Son of God, All-Sovereign,
my God and my Creator,
why did you will to suffer?

Those who pursue me and trouble me are many; I have not swerved from your testimonies.

The heifer, when she saw him,
her calf, hanged on the dread Tree,
raised up a cry of great grief.

I have seen the senseless, and I burned, for they have not kept your law.

See, noble Joseph buries
the one life-bearing Body,
and Nicodemus helps him.

See I have loved your commandments; O Lord, in your mercy give me life.

The weeping Maiden cried out,
and from her eyes hot tears pour,
as to the heart she is pierced.

The beginning of your words is truth; and all the judgements of your justice are for ever.

'O Light that gives my eyes light,
my gentle Son, my sweet Child,
why does the tomb now hide you?'

Rulers have persecuted me for no reason, and my heart has been in awe of your words.

'To free both Eve and Adam,
Mother, this I suffer.
Come, do not grieve and sorrow.'

I shall rejoice over your words, like one who has found much spoil.

'The depth of your compassion,
I glorify my dear Son,
which makes you suffer these things.'

Injustice I hated and abhorred, but I loved your law.

They gave you gall to drink, Lord,
and vinegar, Most Loving:
the apple's taste now passes.

Seven times a day I praised you for the judgements of your justice.

To a post they nailed you,
who once your people sheltered
below a cloudy pillar.

There is much peace for those who love your law, and there is no stumbling for them.

Myrrh-bearing women, Saviour,
approach your tomb to bring you
the sweet myrrh to anoint you.

I looked for your salvation, O Lord, and I loved your commandments.

Arise, O Lord of mercy,
and from the depths of Hades
now raise us all up with you.

My soul has kept your testimonies, because all your ways are before me, O Lord.

Through her tears, your Mother,
who gave you birth now cries out
'Arise, O Giver of life.'

I have kept your commandments and your testimonies; for all my ways are before you, O Lord.

Make haste to rise again, Word,
abolish now her grieving,
the all pure Maid, who bore you.

Let my prayer enter your presence, O Lord; make me understand in accordance with your word.

Heavens awesome powers
stood amazed in terror,
to see you lying lifeless.

Let my request come into your presence, O Lord; deliver me in accordance with your word.

To those who love and fear you,
and honour your dread Passion,
now give release from all faults.

Let my lips burst into song, whenever you teach me your statutes.

A dread and most strange sight, this,
O Word of God now tell us,
how can earth cover you, Lord?

Let my tongue utter your words, because your commandments are justice.

One Joseph bore you, Saviour
with him in flight, a second,
to burial now bears you.

May your hand be there to save me, because I have chosen your commandments.

Your all-pure Mother, Saviour,
with tears and lamentation
now mourns for you, who lie slain.

I have longed for your salvation, O Lord, and your law is my meditation.

All Heaven's angels tremble
Creator of the Cosmos,
at your strange, dread entombment.

My soul will live and praise you, and your judgements will help me.

Myrrh-bearers came and sprinkled
sweet myrrh upon your tomb, Lord,
at early dawn they come now.
[In Greek use sung three times, while the Priest sprinkles the Shroud with sweet fragrances and flowers]

I have gone astray like a lost sheep; seek your servant, because I have not forgotten your commandments.

Peace unto your Church, Lord,
salvation to your people,
grant by your Resurrection.

Glory.

Father, Son and Spirit,
O Trinity, my One God,
have mercy on the whole world.

Both now.

Count all your servants worthy,
to see, Most Holy Virgin,
you Son's bright Resurrection.

And again the first Troparion.

Each generation offers,
my Christ, for your entombment
in hymns and songs its praises.

And at once the Evlogitaria in 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 with 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)

And at once:

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

Priest: For you are the King of peace, 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.

Reader: Amen.

Then we sing the following Kathismata.
Tone 1.

Joseph begged your revered Body of Pilate and anointing it with sweet-smelling spices placed it in pure linen in a new grave. Wherefore at dawn the myrrh-bearing women cried out, 'Show us, O Christ, as you foretold, your Resurrection'.

Glory.

Joseph begged your revered Body of Pilate and anointing it with sweet-smelling spices placed it in pure linen in a new grave. Wherefore at dawn the myrrh-bearing women cried out, 'Show us, O Christ, as you foretold, your Resurrection'.

Both now.

The choirs of Angels were amazed as they saw how he, who is seated in the bosom of the Father, is placed in a tomb as one dead, though he is Immortal; whom the ranks of Angels, with the dead in Hell, surround and glorify as Creator and Lord.

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

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.

And we begin the Canon, of which the Acrostic is:

And today I sing a great Sabbath.

We sing the Irmi twice and the Troparia to make 14. Then the Irmos again as Katavasia.

Ode 1. Tone 6. Irmos.

'The One, who of old hid the pursuing tyrant in the waves of the sea, the children of those he saved have hidden beneath the earth; but let us, like the young maidens, sing to the Lord; for he has been greatly glorified.'

Verse: Glory to you, O God, glory to you. And so before each Troparion.

Troparia

Lord, my God, I will sing a song for your departure, a funeral hymn for you who by your burial opened up for me the entrances to life, and by your death put Death and Hell to death.

All things above the world and all below the earth quaked with fear at your death, as they saw you on the throne above and below in a tomb; for beyond understanding you appeared as a one dead, you the source of life.

That you might fill all things with your glory, you went down into the lowest parts of the earth; for my substance, which is in Adam was not hidden from you, and by being buried you make me, who had been corrupted, new, O Lover of humankind.

Katavasia

The One, who of old hid the pursuing tyrant in the waves of the sea, the children of those he saved have hidden beneath the earth; but let us, like the young maidens, sing to the Lord; for he has been greatly glorified.

Ode 3. Irmos.

'When it saw you, who had hung the whole earth freely on the waters, hanging on Golgotha, creation was seized with great amazement and cried, 'None is holy but you, O Lord'.'

Troparia

Multiplying visions, you revealed symbols of your burial, while now, as God and man, you have also made clear your secrets, Master, to those in Hell, who cry, 'None is holy but you, O Lord'.

You opened out your palms and united things that before were separated, while by being closed in a shroud and a grave, O Saviour, you loosed those who were fettered. None is holy but you, O Lord.

By your will, O uncontainable, you were held fast by grave and seals; and by your energies you made known your power as God to those who sing, 'None is holy but you, O Lord, lover of humankind'.

Katavasia

When it saw you, who had hung the whole earth freely on the waters, hanging on Golgotha, creation was seized with great amazement and cried, 'None is holy but you, O Lord'.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

Then we sing the following Kathismata.
Tone 1. Model Melody.

The soldiers watching your tomb became as dead men at the lightning flash of the Angel who appeared and proclaimed the Resurrection to the women. We glorify you, who destroy corruption; we fall down before you, who rose from the tomb and alone are our God.

Glory. Both now.

The soldiers watching your tomb became as dead men at the lightning flash of the Angel who appeared and proclaimed the Resurrection to the

women. We glorify you, who destroy corruption; we fall down before you, who rose from the tomb and alone are our God.

Ode 4. Irmos

'Foreseeing your divine self-emptying on the Cross, Avvakoum, amazed, cried out, 'You cut off the might of the powerful, O Good One, you speaking with those in Hell as all-powerful'.'

Troparia

You sanctified the seventh day, which of old you blessed by resting from your works; for you bring all things into being and make them new, as you keep the Sabbath rest, O Saviour, and restore your strength.

By your greater strength you gained the victory; your soul was parted from your body, shattering the bonds of both Death and Hell, O Word, by your might.

Hell, when it met you, O Word, was embittered, seeing a mortal made divine, marked by wounds and all powerful, and it shrank back in terror at the sight.

Katavasia

Foreseeing your divine self-emptying on the Cross, Avvakoum, amazed, cried out, 'You cut off the might of the powerful, O Good One, you speaking with those in Hell as all-powerful'.

Ode 5. Irmos

'Isaias, as he watched by night, O Christ, saw the light which knows no evening of your theophany, which in your compassion came to pass for us, and he cried, 'The dead will arise and those in the graves will rise, and those in the earth will rejoice.'

Troparia

Becoming a creature formed of dust, our Fashioner, you make new those born of earth, and the shroud and the tomb point to the mystery within you, O Word; for the noble counsellor fulfils the counsel of your Begetter, who in you gloriously makes me new.

Through death you transform mortality, through burial corruption; for in a manner fitting God you make incorruptible the nature you took on and make it immortal. For your flesh did not know corruption, Master, nor was your soul, like a stranger, abandoned in Hell.

You came forth from a birth without travail and, pierced in your side, my Fashioner, you wrought the refashioning of Eve by becoming Adam, sleeping supernaturally a life-producing sleep and raising life from sleep and corruption, as all-powerful.

Katavasia

Isaias, as he watched by night, O Christ, saw the light which knows no evening of your theophany, which in your compassion came to pass for us, and he cried, 'The dead will arise and those in the graves will rise, and those in the earth will rejoice.'

Ode 6. Irmos

'Jonas was held, but not held fast in the belly of the whale; for being a type of you, the One who suffered and was given over to burial, as from a bridal chamber he leapt forth from the beast and cried to the guard, 'You who vainly and falsely keep guard, you have forsaken your own mercy'.'

Troparia

You were torn, but not torn away, O Word, from the flesh you had taken. For though your temple was destroyed at the moment of the passion, you were still one person in your Godhead and your flesh; for in both you are one Son, Word of God, God and man.

Adam's fall slew mortals but not God, for though your substance of dust suffered, yet your Godhead remained impassible. That which was

corruptible in you, you have transformed to incorruption, and you have revealed a source of incorruptible life from your resurrection.

Hell reigns, but not for ever, over the race of mortals; for you, O Mighty One, when placed in a tomb, shattered with your palm, the origin of life, the bars of death, and proclaimed to those who slept there from every age no false redemption, O Saviour, who have become the first-born of the dead.

Katavasia

Jonas was held, but not held fast in the belly of the whale; for being a type of you, the One who suffered and was given over to burial, as from a bridal chamber he leapt forth from the beast and cried to the guard, 'You who vainly and falsely keep guard, you have forsaken your own mercy'.

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

Priest: 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.

Reader: Amen.

After the small litany the Kontakion. Tone 6.
[By Romanos the Melodist.]

He who closed the abyss lies dead before our eyes; and wrapped in myrrh and fine linen the Immortal is laid as a mortal in a grave. While women came to anoint him, weeping bitterly and crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

Ikos

He who holds all things together was lifted up on the Cross, and all creation lamented seeing him hanging naked on the tree; the sun hid its rays, and the stars threw away their light; the earth quaked with great fear, the sea fled and the rocks were rent; many graves were opened, and bodies of holy men were raised. Hell below is groaning and the Jews are considering how to discredit Christ's resurrection; the women are crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

Menologion, and the following notice from the Triodion:
On the holy and great Sabbath we celebrate the burial of our Lord and God and Saviour, Jesus Christ and the Descent into Hell, through which our race, called back from corruption, has passed over to eternal life.

Verses

In vain, O guard, you keep watch on the tomb,
No sepulchre can hold in life itself.

By your ineffable condescension, Christ, our God, have mercy on us. Amen.

Ode 7. Irmos

'Ineffable wonder! He who in the furnace delivered the holy youths from the flame, is laid in the tomb a lifeless corpse for the salvation of us who sing, 'God, our Redeemer, blessed are you!"

Troparia

Hell has been wounded, having received in its heart the One whose side was pierced by a lance, and consumed by divine fire groans aloud at the salvation of us who sing, 'God, our Redeemer, blessed are you!'

O happy tomb! For having received in itself the Creator as one asleep, it has been revealed as a treasure house of life for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

The life of all things accepts being laid in the tomb, according to the law of those who die, and he shows it to be a source of rising for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

In Hell and in the tomb and in Eden Christ's godhead was one and inseparable with the Father and the Spirit for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

Katavasia

Ineffable wonder! He who in the furnace delivered the holy youths from the flame, is laid in the tomb a lifeless corpse for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

Ode 8. Irmos

'Be amazed and tremble, O heaven, and be shaken, foundations of the earth; for see he who dwells in the highest is numbered among the dead, and welcomed in a little tomb. Youths bless him, priests praise him, people highly exalt him to all the ages.'

Troparia

The immaculate temple has been destroyed, but raises up the fallen tabernacle; for the second Adam, who dwells in the highest, has come down to the first as far as the storehouses of Hell; Youths bless him, priests praise him, people highly exalt him to all the ages.

The daring of the disciples has failed, but Joseph of Arimatheia has proved valiant; for seeing the God over all dead and naked he asked for him and

gave him burial, crying, 'Youths bless him, priests praise him, people highly exalt him to all the ages'.

Katavasia

Be amazed and tremble, O heaven, and be shaken, foundations of the earth; for see he who dwells in the highest is numbered among the dead, and welcomed in a little tomb. Youths bless him, priests praise him, people highly exalt him to all the ages.

The Magnificat is not sung, but instead the 9th Ode.

Ode 9. Irmos

'Do not weep for me, Mother, as you see in a tomb the Son whom you conceived in your womb without seed; for I shall arise and be glorified, and I shall exalt in glory without ceasing those who with faith and love magnify you.'

Troparia

'At your strange birth, my Son without beginning, beyond nature I escaped the pangs and was made blessed; but now, my God, as I see you dead, I am pierced terribly by the sword of sorrow; but arise, that I may be magnified.'

'Earth covers me by my own will, but the gatekeepers of Hell shudder as they see me clothed in the blood-stained robe of vengeance, Mother; for having trampled on my enemies by the Cross, I shall arise again and magnify you.'

'Let creation rejoice, let all born of earth be glad; for Hell, the enemy, has been despoiled; let women come to meet me with sweet spices; for I am rescuing Adam and Eve with all their race, and on the third day I shall rise again.'

Katavasia

'Do not weep for me, Mother, as you see in a tomb the Son whom you conceived in your womb without seed; for I shall arise and be glorified, and

I shall exalt in glory without ceasing those who with faith and love magnify you.'

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

Reader: Lord, have mercy.

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

Reader: Lord, have mercy.

Priest: Calling to remembrance our most holy, most 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.

Reader: To you, O Lord.

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

Reader: Amen.

Exapostilarion. Tone 2.

[A] Holy is the Lord our God.

[B] Holy is the Lord our God.

[A] Exalt the Lord our God: and bow down before his footstool.

[B] For he is holy.

At Lauds we insert 4 idiomel Stichera.
Tone 6

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.

[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.

[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.

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

Tone 6

Today a tomb hold him who holds all creation in his palm. A stone covers him who covered the heavens with glory. Life sleeps and Hell trembles and Adam is being released from his bonds. Glory to your dispensation, through which you have accomplished all things and granted us an eternal Sabbath rest, your resurrection from the dead!

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

What is this sight that is seen? What is this present rest? The king of the ages, having accomplished his dispensation through suffering, takes his Sabbath rest in a tomb, granting us a new Sabbath rest. To him let us cry,

‘Arise, O God, judge the earth, for you are king for ever, and without measure is your great mercy.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

Come, let us see our life lying in a tomb, that he may give life to all those who lie in the tombs. Come today, as we contemplate the Sleeping one from Juda, let us prophetically cry out to him, ‘Taking your rest, you lay down like a lion. Who will rouse you, O King? But arise by your own will, who gave yourself willingly for us. Lord, glory to you!

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

Joseph asked for the body of Jesus, and laid it in his new grave; for it was right that he should come forth from a tomb as from a bridal chamber. You smashed the might of death and opened the gates of Paradise for humankind; glory to you!

[A] Glory. Tone 6

Great Moses mystically prefigured this present day when he said, ‘And God blessed the seventh day’. For this is the blessed Sabbath, this the day of rest on which the only-begotten Son of God rested from all his works. Through the dispensation in accordance with death, he kept the Sabbath in the flesh, and, returning once again to what he was, through the Resurrection he has granted us eternal life, for he alone is good and loves humankind.

[B] Both now. Theotokion

You are most blessed, O Virgin Mother of God, for through him who took flesh from you, Hell has been captured, 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.

[A] Glory to you who have shown us the light. Glory to God in the highest, and on earth peace, good will 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 at 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 that we may be kept without sin.

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

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

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

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

[A] Blessed are you, 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 on us.

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

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

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

It is customary for there to be a procession with the Epitaphion at the end of the Great Doxology, though the Triodion of the Apostoliki Diakonia says nothing. It is also customary to sing the following idiomel by George of the Holy City in Tone 5:

When Joseph saw that the sun had hidden its rays and the veil of the temple had been rent in two at the death of the Saviour, he approached Pilate and entreated him, saying, 'Give me this stranger, who since infancy has been a stranger in the world. Give me this stranger, whom members of his own race hated and slew as a stranger. Give me this stranger, whom I welcome as a stranger as I see the strangeness of his death. Give me this stranger, who knew how to welcome as strangers the poor and those who were strangers. Give me this stranger, whom Hebrews out of envy have made a stranger to the world. Give me this stranger, that I may hide in a tomb one who as a stranger has no place to lay his head. Give me this stranger, whose his mother when she saw him slain cried out, 'O my Son and my God, though I am wounded to the core and torn to the heart as I see you dead, yet confident in your resurrection, I magnify you'.' When he had with words like this entreated Pilate, the noble Joseph takes the Saviour's body, and having in fear wrapped it in a winding sheet

with myrrh, he placed in a tomb the One who grants the world eternal life and his great mercy.

When the procession has re-entered the church and the Epitaphion has been carried into the sanctuary, the Priest exclaims:

Let us attend. Peace to all.

Reader: And to your spirit.

Priest: Wisdom.

Then the three Apolytikia of the day are sung. Tone 2.

When you went down to death, O immortal life, then you slew Hell with the lightning flash of your Godhead; but when from the depths below the earth you raised the dead, all the Powers beyond the heavens cried out: Giver of life, Christ our God, glory to you!

The Angel standing by the grave cried to the women bearing myrrh: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption.

The noble Joseph, taking down your most pure Body from the Tree, wrapped it in a clean shroud with sweet spices and laid it for burial in a new grave.

Then the Troparion of the Prophecy in the same Tone.

Christ, who hold fast the ends of the earth, you accepted to be held fast in a tomb, that you might ransom humanity from the maw of Hell, * and as immortal God you have given us life and immortality.

Glory.

And as immortal God you have given us life and immortality.

Both now.

Christ, who hold fast the ends of the earth, you accepted to be held fast in a tomb, that you might ransom humanity from the maw of Hell, and as immortal God you have given us life and immortality.

Prokeimenon. Tone 4. *[*Ps. 43*]*

Arise, Lord, help us; and redeem us for the glory of your name.

Verse: O God, we have heard with our ears, our fathers have told us.

The Reading from the Prophecy of Ezekiel.

[37:-14]

The hand of the Lord was upon me and the Lord brought me out in Spirit and set me in the middle of the plain, and it was full of human bones. And he led me round them in a circle and lo, there were very many bones on the surface of the plain, and lo, they were very dry. And he said to me: Son of man, will these bones live? And I said: Lord, Lord, you know this. And he said to me: Prophesy to these bones and you will say to them: Dry bones, hear the word of the Lord. Thus says the Lord to these bones: See, I am bringing a spirit of life upon you, and I will give you sinews and I will bring flesh upon you, and I will stretch skin on you and put my spirit into you, and you shall live; and you shall know that I am the Lord. And I prophesied as he had commanded me. And it came to pass as I prophesied there was a shaking, and the bones approached one another, each to its joint. And I saw, and lo, sinews and flesh were growing on them, and skin came up upon them , but there was no spirit in them. And he said to me: Prophesy to the spirit, son of man, prophesy and say to the spirit: Thus says the Lord: Come from the four winds and breathe on these dead bodies and make them live. And I prophesied as he had commanded me, and the spirit entered them, and they lived, and they stood upon their feet, a very great gathering. And the Lord spoke to me saying: Son of man, these bones are all the house of Israel, and they say: Our bones have become dry, our hope has perished, we are quite lost. And so prophesy and say to them: Thus says the Lord, the Lord: See, I am opening your graves, and I shall bring you out of your graves and shall bring you into the land of Israel, and you shall know that I am the Lord, when I open your tombs for me to

bring my people out of the tombs; and I shall put my spirit into you, and you will live, and I shall set you on your land and you will know that I am the Lord; I have spoken and I shall do it, says the Lord.

Prokeimenon. Tone 7. [Ps. 9]

Arise, O Lord my God, let your hand be lifted up; forget not your poor for ever.

Verse: I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

The Reading from the 1st Epistle of Paul to the Corinthians.

[5:6-8, Gal. 3:13-14]

Brethren, a little leaven leavens the whole batch. Clean out the old leaven, that you may be a new batch, as you are unleavened. For Christ our Passover has been sacrificed. Therefore let us keep the feast, not with the old leaven, not with the leaven of wickedness and evil, but with the unleavened bread of sincerity and truth. For Christ has redeemed us from the curse of the law, by becoming a curse for us. For it is written: Accursed is everyone who is hanged on a tree; that in Christ Jesus the blessing of Abraham might come to the nations, that we might receive the promise of the Spirit through the faith.

Alleluia. Tone 5. [Ps. 67]

Verse: Let God arise, and let his enemies be scattered.

Verse: As smoke vanishes, so let them vanish; as wax melts before the fire.

Verse: So shall sinners perish before the face of God.

The Reading is from the Holy Gospel according to Matthew.
[27:62-66]

On the next day, which is after the Preparation, the chief priests and Pharisees came together to Pilate and said, ‘Sir, we remember that that

deceiver said while he was still alive, ‘After three days I will arise.’ Give orders then for the tomb to be made secure until the third day, otherwise his disciples may come at night and steal him and tell the people that he has been raised from the dead. And the last deception will be worse than the first.’ Pilate said, ‘You have a watch. God, make it as secure as you can.’ So they went with the watch and made the tomb secure by sealing the stone.

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

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

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 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 he 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 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 he 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, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

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

Reader: Lord, have mercy.

Help us, save, 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 the Lord.

Reader: Grant this, O Lord.

Priest: An Angel of peace, a faithful guide and 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.

Reader: To you, O Lord.

Priest: For you are a God of mercies and of pity, 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: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show 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.

Reader: Amen.

Priest: Wisdom.

Reader: Bless.

Priest: Blessed be he who is, Christ our God, always, now and for ever and to the ages of ages.

Reader: May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church and this sacred Monastery, 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.

And at once he begins the First Hour.

FIRST HOUR

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).

Glory. Apolytikion. Tone 2

The noble Joseph, taking down your most pure Body from the Tree, wrapped it in a clean shroud with sweet spices and laid it for burial in a new grave.

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:
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 (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.

Kontakion. Tone 6

He who closed the abyss lies dead before our eyes; and wrapped in myrrh and fine linen the Immortal is laid as a mortal in a grave. While women came to anoint him, weeping bitterly and crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

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 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:

Christ, the true light, you enlighten and sanctify 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.

[In Athonite use the Reader adds: 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.

On Holy and Great Saturday.

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)

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 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.

At Lord, I have cried we insert 8 Stichera, 4 from the Oktoichos and 4 of the Day, doubling the first. Tone 1.

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.

Tone 1

Psalm 129
8. Out of the depths I have cried to you, O Lord: Lord hear my voice.

Receive our evening prayers, O Holy Lord, and grant us forgiveness of sins; for it was you alone who revealed the Resurrection in the world.

7. O let your ears be attentive: to the voice of my supplication.

Go around Sion, you peoples, and encompass her, and give glory in her to him who rose from the dead; for he is our God, who has redeemed us from our iniquities.

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

Come, you peoples, let us praise and worship Christ as we glorify his Resurrection from the dead; for he is our God, who has redeemed us from the error of the foe.

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.

By Anatolios.

Rejoice, you heavens, sound the trumpet, you foundations of the earth, shout aloud your joy, you mountains; for see, Emmanuel has nailed our sins to the Cross, and he that gives life has slain death and raised up Adam, for he loves mankind.

Tone 8

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

Today Hell groans and cries, 'It were better for me had I not accepted the one born of Mary, for he has come upon me and destroyed my might. He has smashed the gates of brass. Souls which before I held, he, being God, has raised'. Glory, O Lord, to your Cross and to your Resurrection!

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

Today Hell groans and cries, 'It were better for me had I not accepted the one born of Mary, for he has come upon me and destroyed my might. He has smashed the gates of brass. Souls which before I held, he, being God, has raised'. Glory, O Lord, to your Cross and to your Resurrection!

Psalm 116
2. Praise the Lord, all you nations: praise him all you peoples.

Today Hell groans and cries, 'My authority has been destroyed. I received a mortal as one of the dead, but have no strength at all to hold him, but with him I shall lose those over whom I reigned. I held the dead from every age, but see, he raises them all'. Glory, O Lord, to your Cross and to your Resurrection!

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

Today Hell groans and cries, 'My authority has been destroyed. I received a mortal as one of the dead, but have no strength at all to hold him, but with him I shall lose those over whom I reigned. I held the dead from every age, but see, he raises them all'. Glory, O Lord, to your Cross and to your Resurrection!

Glory. Tone 6.

Great Moses mystically prefigured this present day when he said, 'And God blessed the seventh day'. For this is the blessed Sabbath; this is the day of rest on which the only-begotten Son of God rested from all his works, through the dispensation in accordance with death, he kept the Sabbath in the flesh; and returning once again to what he was through the

Resurrection he has granted us eternal life, for he alone is good and loves mankind.

Both now. Theotokion. Tone 1

Let us hymn the whole world's glory, engendered from mankind, and who gave birth to the Master, the Gate of heaven, Mary the Virgin, the song of the Bodiless Powers and adornment of the faithful; for she has been proclaimed Heaven and Temple of the Godhead. She, by destroying the middle wall of enmity, has brought peace instead and thrown open the King's palace. Therefore, holding fast to her as anchor of the faith, we have as champion the Lord born from her. Take courage therefore, take courage, people of God; for he will make war on the foe as All-powerful.

After the completion of the Verses, the Entrance with the Holy Gospel.

Priest: Wisdom. Stand upright!

We say

THE 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: Wisdom!

FIRST READING

Reader: The Reading is from Genesis.

Priest: Let us attend.

And so at each reading.

[1:1-13]

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and a spirit of God was being borne upon the water. And God said: Let there be light, and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said: Let there be a firmament in the midst of the water and let there be a separation between the water and the water; and it was so. And God made the firmament; and God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven; and God saw that it was good, and there was evening and there was morning, a second day. And God said: Let the water below heaven be gathered together into one gathering, and let dry land appear; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said: Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

SECOND READING

The Reading is from the Prophecy of Isaias
[60:1-16]

Be enlightened, be enlightened, Jerusalem, for your light has come and the glory of the Lord has dawned upon you. See, darkness will cover the earth as thick darkness upon nations; but upon you will the Lord manifest himself, and his glory will appear upon you. And kings will walk in your light and nations in your splendour. Like up your eyes around and see

your children gathered; see, all your sons have come from afar, and your daughters will be raised on men's shoulders. Then you will see, and fear and be amazed in your heart, because wealth of sea and of nations and of peoples will transfer to you; and herds of camels will come to you and camels of Madiam and Gaipha will cover you; all they from Saba will come, bringing gold and they will bear incense and precious stone and they will declare the good tidings of the salvation of the Lord. And all the sheep of Kedar will be gathered to you and the rams of Nabaioth will come to you, and there will be offered acceptable sacrifices on my altar, and my house of prayer will be glorified. Who are these who fly like clouds and as doves with their nestlings? The isles awaited me and in the first place the ships of Tharsis to bring your children from afar and their silver and gold with them for the sake of the holy name of the Lord and for the sake of the glorious Holy One of Israel. And strangers will build your walls and their kings will stand before you; for because of my wrath I smote you and because of mercy I loved you. And your gates will be open continually, night and day they will not be shut, to bring to you the power of the nations and their kings as captives; for the nations and kings who will not serve you will perish and the nations will be made a desert in the desert places. And the glory of Libanus will come to you with cypress and pine and cedar together, to glorify my holy place and I shall glorify the place of my feet. And the sons of those who humbled you and of those who embittered you will come to you afraid, and you will be called City of the Lord, Sion of the Holy One of Israel. Because of your being abandoned and hated, and there was no one to help you, I will give you eternal joy, gladness for generations of generations; and you will suck the milk of nations and eat the wealth of kings; and you will know that it is I the Lord who save you and I the God of Israel who deliver you.

THIRD READING

The Reading is from Exodus.
[12:1-12]

The Lord said to Moses and Aaron in the land of Egypt, saying: This month is the beginning of months for you, it is for you the first among the months of the year; speak to the whole congregation of the of the children

of Israel saying: On the tenth of this month let each take a sheep according to the houses of their families; if they should be too few in the house so that there are not enough for a sheep, he is to take with him his neighbour according to the number of souls; each shall be numbered for him according the sufficiency for a sheep; it shall be for you a sheep, perfect, male, a yearling; you shall take it from the lambs and the kids. And it shall be kept by you until the fourteenth of this month and the whole multitude of the congregation of the children of Israel shall slaughter it towards evening; and they are to take some of the blood and put it on the two door-posts and on the lintel in the houses in which they eat it, and they are to eat the meat in this night; roasted by fire, and they are to eat unleavened bread on bitter herbs. You are not to eat it raw or boiled in water, but only roasted by fire, the head with the feet and the entrails. You are not to leave any of it until morning and you are not to break a bone of it; but what is left over of it until morning you are to burn up with fire. This is how you are to eat it: your loins girt, your sandals on your feet and your staves in your hands; and you are to eat it in haste: it is a Pascha for the Lord.

FOURTH READING

The Reading of the Prophecy of Jonas.
[1-4]

The word of the Lord came to Jonas, the son of Amathi, saying: Arise and journey to Nineve the great city, and preach in it, because the cry of its wickedness has gone up before me. And Jonas arose to flee to Tharsis from the face of the Lord; and he went down to Joppa and found a boat bound for Tharsis, and he paid the fare, and boarded it, to sail with them to Tharsis from the face of the Lord. And the Lord raised a great wind on the sea; and there came a great storm on the sea, and the boat was in danger of breaking up. And the sailors were afraid and each cried to his god, and they threw the cargoes that were in the boat into the sea to lighten it of them. But Jonas had gone down into the hold of the boat and was sleeping and snoring. And the captain approached him and said to him: Why are you snoring? Arise, and call on your God, perhaps God will save us, and we may not perish. And each one said to his neighbour: Come, let us cast lots,

and let us find out for what reason this evil is upon us. And they cast lots, and the lot fell on Jonas. And they said to him: Tell us for what reason this evil is upon us. What is your work? Where have you come from? And where are you going? And from what country and from people are you? And he said to them: I am a servant of the Lord, and I worship the Lord, the God of heaven, who made the sea and the dry land. And the men feared with a great fear, and they said to him: Why did you do this? Because the men knew that he was fleeing from the face of the Lord, because he had told them; and they said to him: What are we to do with you, and so the sea will become calm for us? Because the sea was rising and raising an even greater storm. And Jonas said to them: Take me, and throw me into the sea, and the sea will become calm for you; because I know that it is because of me that this great storm is upon you. And the men were striving to return to land, and they could not, because the sea rose ever higher against them. And they cried out to the Lord and said: Let it not be, Lord; let us not perish because of the soul of this person, and do not bring on us just blood; because you, Lord, have done as you wished. And they took Jonas and threw him into the sea and the sea ceased from its raging. And the men feared the Lord with a great fear, and they sacrificed a sacrifice to the Lord, and they vowed vows. And the Lord had ordered a great whale to swallow down Jonas; and Jonas was in the belly of the whale for three days and three nights. And Jonas prayed to the Lord his God and said: 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. Water encompassed me, even to my soul: the final deep closed round me. My head went down to the clefts of the mountains. I descended into the earth, whose bars are eternal barriers. 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. 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. And the Lord ordered the whale; and it cast Jonas out upon the dry land. And the word of the Lord came to Jonas a second time, saying: Arise and journey to Nineve the

great city, and preach in it in accordance with the previous word which I spoke to you. And Jonas arose and journeyed to Nineve, as the Lord had told him. Now Nineve was a great city to God, of about three days journey. And Jonas began to journey into the city, about one day's journey, and he preached and said: Still three days and Nineve will be overthrown. And the men of Nineve believed God and proclaimed a fast, and dressed in sackcloth from the greatest of them to the least. And the word reached the king of Nineve, and he rose from his throne, and took off his robe, and out on sackcloth, and sat on ashes. And there was a proclamation and a declaration in Nineve from the king and from his nobles, saying: Humans and beasts, oxen and sheep are not to eat, not to pasture and not to drink water. So humans and beasts put on sackcloth and cried out insistently to God; and they turned away each from their wicked way and from the injustice in their hands, saying: Who knows if God will repent and be entreated and turn back from the anger of his rage, and we may not perish? And God saw their works, that they had turned from their wicked ways, and God repented of the evil which he had said he would do to them, and he did not do it. And Jonas was very deeply grieved, and he was troubled, and he prayed to the Lord and said: Were not these my words when I was still in my land? Because of this I made haste to escape to Tharsis, because I knew that you are merciful, and pitying and long-suffering and full of mercy, and repent over evils. And now, Master, Lord, take my soul from me, for it is better for me to die than to live. And the Lord said to Jonas: Are you then so very grieved? And Jonas left the city, and sat down opposite the city, and made a tent for himself, and sat under it in the shade, until he should see what would happen to the city. And God gave orders to a gourd, and it came up over Jonas head, to be a shade for him above his head, to shade him from his troubles; and Jonas rejoiced with great joy at the gourd. And God gave orders to a worm at dawn on the morrow, and it smote the gourd and it withered up. And it came to pass that as soon as the sun had dawned that God gave orders to a burning east wind; and the sun beat down on Jonas' head; and he fainted and despaired of his soul, and said: It were better for me to die than live. And God said to Jonas: Are you then so very grieved over the gourd? And he said: I am very grieved, even to death. And the Lord said: You had pity for the gourd, for which you had suffered no evil, nor did you rear it; it came into being before night, and perished before night. And I, shall I not have pity for

Nineve the great city, in which dwell more than one hundred and twenty thousand people, who do not know their right hand or their left, and many animals.

FIFTH READING

The Reading is from Jesus son of Navi.
[5:10-15]

The children of Israel encamped in Galgala and kept the Passover on the fourteenth day of the first month in the evening, to the west of Jericho, on the far side of the Jordan in the plain. And they ate of the corn of the land on the morrow of Passover, unleavened and new. On this day the manna ceased, after they had eaten of the corn of the land, and there was no longer manna for the children of Israel; they harvested the country of the Phoenicians in that year. And it came to pass when Jesus was in Jericho that he looked up with his eyes and saw someone standing in front of him, and a drawn sword was in his hand; and Jesus approached him and said to him: Are you ours, or of the enemies? But he said to him: I, the Chief Captain of the power of the Lord, have now come. And Jesus fell on his face to the ground, and worshipped, and said to him: Master, what order do you give your servant? And the Lord's Chief Captain said to Jesus: Untie your sandal from your feet; for the place on which you are standing is holy. And Jesus did so.

SIXTH READING

The Reading is from Exodus.
[13:20-22, 14:1-31, 15:1-19]

The children of Israel departed from Sokchoth and encamped at Othom by the desert. God was leading them by day with a pillar of cloud to show them the way, but by night with a pillar of fire. The pillar of cloud did not fail to appear to them by day, and the pillar of fire by night before all the people. And the Lord spoke to Moses, saying: Speak to the children of Israel, and let them turn away and encamp opposite the settlement between Magdol and the sea, opposite Belsephфn; before them you will camp by the sea. And Pharao will say to his people: These children of

Israel are wandering in the land; for the desert has shut them in. But I will harden Pharao's heart, and he will pursue after them; and I shall be glorified in Pharao and in all his army; and the Egyptians will know that I am the Lord; and the did this. And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharao and his servants was changed against the people, and they said: Why did we do this—to send the children of Israel away so as not to slave for us? So Pharao yoked his chariots and assembled all his people with himself, and took six hundred chosen chariots and all the cavalry of the Egyptians, and the captains over them all. And the Lord hardened the heart of Pharao, king of Egypt, and he went in pursuit after the children of Israel; but the children of Israel marched out with upraised hand. And the Egyptians went in pursuit after them and found them encamped by the sea. And all the cavalry and chariots of Pharao, and the horsemen and his army were opposite the settlement in front of Велзерphфn; and Pharao approached. And the children looked up with their eyes and they saw, and lo, the Egyptians were encamped behind them, and they were greatly afraid; but the children of Israel cried out to the Lord, and said to Moses: Because there were no graves in Egypt have you brought us out to die in the desert? What have you done this, leading us out of Egypt? Is not this the word which we spoke to you when we said: Leave us alone that we may be slaves of the Egyptians? For it is better for us to be slaves to the Egyptians than to die in this desert. But Moses said to the people: Take courage, stand firm, and see the salvation which comes from the Lord, which he will perform for us to-day. For the way in which you have seen the Egyptians to-day, you will not see them again for ever. The Lord will fight for you, and you will keep silent. But the Lord said to Moses: Why do you cry out to me? Speak to the children of Israel, and them yoke up again; and you, lift up your staff and stretch out hand upon the sea, and divide it; and let the children of Israel enter the midst of the sea on dry ground. And see, I shall harden Pharao's heart, and that of all the Egyptians, and they will enter after them; and I shall be glorified in Pharao and in all his army, and in his chariots and in his horses; and all the Egyptians will know that I am the Lord, when I am glorified in Pharao and in his chariots and in his horses. And the Angel of God, who marched before the camp of the children of Israel, removed and marched at their rear; while the pillar of cloud also removed from in front of them and stood in their rear. And it

entered between the camp of the Egyptians and the camp of the children of Israel, and stopped; and there was darkness and gloom; and the night passed and they did not come near one another the whole night. But Moses stretched out his hand upon the sea; and the Lord drove the sea with a strong south wind the whole night long, and made the sea dry; and the water was parted. And the children of Israel entered the midst of the sea on dry land; and its water was a wall on the right and a wall on the left. But the Egyptians went in pursuit and entered after them, and all the cavalry of Pharao, and the chariots and the riders into the midst of the sea. But it came to pass at the dawn watch that the Lord looked upon the camp of the Egyptians in a pillar of fire and cloud, and he troubled the camp of the Egyptians; and bound the axles of their chariots, and made them go with difficulty. And the Egyptians said: Let us fly from before Israel; for the Lord is fighting the Egyptians for them. But the Lord said to Moses: Stretch out your hand upon the sea and let the water be restored and let it cover the Egyptians, the chariots and the riders. But Moses stretched out his hand upon the sea, and the water was restored towards day to its place; but the Egyptians fled under the water; and the Lord shook off the Egyptians into the midst of the sea; and the water came back, it covered the chariots and the riders and all the power of Pharao, those who entered after them into the sea, and there was not one of them left behind. But the children of Israel marched through dry land in the midst of the sea; while the water was a wall for them on the right and on the left. And the Lord delivered Israel on that day from the hand of the Egyptians; and Israel saw the Egyptians dead by the shore of the sea. While Israel saw the mighty hand, what the Lord had done to the Egyptians; and the people feared the Lord and believed God and Moses his servant. Then Moses and the children of Israel sang this song to the Lord, and said: 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. Pharao's chariots and power 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 with justice 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 Philistiɪm. 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; till your people pass over, O Lord: till your people, whom you have gained, pass over. Bring them and plant them on the mountain of your inheritance, your prepared dwelling, which you have made, Lord: the sanctuary which your hands have prepared. The Lord reigns over the ages and for ever and ever: for Pharaoh's horse went with the chariots and horsemen into the sea, and the Lord brought the water of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

SEVENTH READING

The Reading is from the Prophecy of Sophonias.
[3:8a.9-15]

Thus says the Lord: Wait upon me for the day of my resurrection for witness; because then I shall turn upon peoples a tongue for its generation, for them all to call upon the name of the Lord, to serve him under one yoke. From the end of the rivers of Ethiopia I shall receive those who implore me; children of the scattered will bring me sacrifices. On that day you will not be put to shame because of all your practices with which you dishonoured me; because then I shall remove from you your disdainful pride, and you shall no more set yourself to magnify yourself upon my holy mountain. And I shall leave in you a meek and humble people; and the

remnant of Israel will reverence the name of the Lord, and they will not commit injustice, will not speak vanities, and there will not be found in their mouth a deceitful tongue; because they will pasture and lie down, and there will be none to terrify them. Rejoice greatly, daughter of Sion, proclaim, daughter of Jerusalem; be glad and exult from your whole heart, daughter of Jerusalem. The Lord has taken away your injustices; he has rescued you from the hand of your foes; the King of Israel, the Lord, is in your midst; you will no longer see evils.

EIGHTH READING

The Reading is from the 3rd Book of Kingdoms.
[17:8-24]

The word of the Lord came to Elias saying: Rise, and journey to Sarepta in Sidonia; see, I have commanded a widow there to look after you. And he rose and journeyed to Sarepta and came to the gate of the city; and see, there was a widow gathering sticks. And Elias called after her and said to her: Fetch me, please, a little water in a vessel and I shall drink. And she went to fetch it, and Elias called after her: Fetch me, please, a morsel of bread too in your hand. And the woman said: As the Lord your God lives, I have not so much as a cake, but only a handful of flour in a pitcher and a little oil in a flask; and see, I am gathering a couple of twigs and I shall go in and prepare it for myself and my children, and we will eat it and die. And Elias said to her: Take courage, go in and do as you have said; but make me from it a little cake, and you shall bring it to me first and then you shall make for yourself and your children last. Because thus says the Lord: The pitcher of flour will not run out and the flask of oil not diminish until the day when the Lord gives rain upon the land. And the woman went and did so; and she ate and he and her children. And from that day the pitcher of flour did not run out and the flask of oil did not diminish according to the word of the Lord, which he had spoken through the hand of Elias. And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and his sickness was very severe, until there was no spirit left in him. And she said to Elias: Why do you trouble me, man of God? Have you come here to remind me of my injustice and to kill my son? And Elias said to the woman: Give me your son; and he took

him from her bosom and carried him to the upper chamber, in which he was lodging, and laid him to sleep on the bed. And Elias cried out to the Lord and said: Alas, Lord, the witness of the widow with whom I dwell, you have done evil in killing her son. And he breathed on the child three times and called on the Lord and said: Lord my God, Let the soul of this child return to it. And it came to pass that the child cried out; and he brought him down from the upper chamber into the house and gave him to his mother. And Elias said: Look, your son lives. And the woman said to Elias: See, I know that you are a man of God, and that the word of the Lord in your mouth is true.

NINTH READING

The Reading is from the Prophecy of Isaias.
[61:10-11; 62:1-5]

Let my soul rejoice in the Lord; for he has clothed me with a garment of salvation and a tunic of gladness, he has put a mitre on me as on a bridegroom, and he has adorned me as a bride with adornments; and as earth putting forth it flowers and a garden its seeds, so the Lord has made justice and gladness dawn before all the nations. [62:1] Because of Sion I shall keep silence and because of Jerusalem I shall not rest, until my justice has gone forth like light, while my salvation shall burn like a torch. And nations will see your justice and kings your glory; and one will call your name a new name, which the Lord will name; and you will be a crown of beauty in the Lord's hand, a diadem of kingship in the hand of your God. And you will no longer be called Abandoned, and your land will no longer be called Desert, for you will be called My Will and your land Inhabited; because the Lord has been well pleased with you, and your land will be inhabited. And as young man lives with a virgin, so will your children dwell; and it will be in the way that a bridegroom is glad in his bride, so the Lord will glad at you.

TENTH READING

The Reading is from Genesis.
[22:1-18]

It came to pass after these things that God tested Abraham and said to him: Abraham, Abraham; but he said: Here am I. And he said: Take your son, your beloved, whom you love, Isaac, and journey to the high land and offer him there as a whole burnt offering on one of the mountains, which I shall tell you. In the morning Abraham arose, saddled his ass; while he took with him two servants and Isaac his son, and having split wood for the holocaust he arose and journeyed and came to the place which God had told him on the third day. And looking up with his eyes Abraham saw the place from afar. And Abraham said to his servants: Stay here with the ass, while I and the child cross over as far as there and when we have worshipped we shall return to you. Abraham took the wood for the holocaust and placed it on Isaac his son; while he took in his hand both the fire and the knife, and they journeyed the two of them together. Isaac said to Abraham his father: Father. He said: What is it, child? He said: See, the fire and the wood; where is the sheep for the holocaust? Abraham said: God will see for himself to a sheep for the holocaust, child. Both of them journeyed together and they came to the place, which God had told him; and there Abraham built and altar and placed the wood on it and binding Isaac his son he placed him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from Heaven and said to him: Abraham, Abraham. But he said: Here I am. And he said: Do not lay you hand on the child, nor do anything to him; for now I know that you fear God and have not spared your beloved son for my sake. And looking up with his eyes Abraham saw, and lo a ram caught in a Sabek plant by the horns; and Abraham went and took the ram and offered it as a holocaust instead of Isaac his son. And god called the name of the place: The Lord saw; as they say to this day: On the mountain the Lord was seen. And the Angel of the Lord called Abraham a second time from Heaven saying: By myself I have sworn, says the Lord, because you have done this thing, and have not spared your beloved son for my sake, therefore blessing I will bless you, and multiplying I will multiply your seed as the stars of Heaven and as the sand which is on the shore of the sea, and your seed will inherit the cities of their foes; and in your seed all the nations of the earth will be blessed, because you have obeyed my voice.

ELEVENTH READING

The Reading is from the Prophecy of Isaias.
[61:1-10]

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach the good news to the poor, to heal those who are broken in heart, to proclaim forgiveness to prisoners and sight to the blind, to declare an acceptable year of the Lord and a day of recompense to God, to comfort all those who mourn, to give those who mourn in Sion glory instead of ash, an anointing of gladness to the mourners, a garment of glory instead of a spirit of despondency; and they will be called generations of justice, a planting of the Lord for glory; and they will build eternal deserts, they will raise up those that were formerly deserted; and they will renew deserted cities, deserted for generations. And foreigners will come shepherding your sheep, and strangers as ploughmen and vinedressers. While you will be called priests of the Lord, ministers of God; you will eat the strength of nations and be marvelled at by their wealth. Thus they will inherit the land a second time, and eternal gladness will be upon their head. For I am the Lord who love justice and hate robberies of injustice; and I will give their toil to the just and I will make an eternal covenant with them. And their seed will be known among the nations and their offspring in the midst of the peoples; everyone who sees them will know them, for they are seed blessed by God and with gladness they will be glad in the Lord.

TWELFTH READING

The Reading is from the 4th Book of Kingdoms.
[4:8-37]

There came a day an Elissaios crossed to Soman, and there an important woman constrained him to take food; and it came to pass that as often as he went there he turned aside to eat there. And the woman said to her husband: See, I know that this man, who comes through to us continually, is a holy man of God; so let us make for him a little upstairs room and put a bed and a table and stool and a lamp in it; and it shall be that when he comes to us he will turn aside there. And a day came and he entered there and turned aside to the upstairs room and slept there. And he said to his

boy Giлzi: Call the Sunamite woman to me. And he called her, and she stood before him. And he said to him: Say to her then: You have shown this amazing trouble for us. What must we do for you? Have you some request to the King or to the captain of the host? But she said: I dwell in the midst of my people. And he said to Giлzi: What must we do for her? And his boy Giлzi said: Indeed she has no son, and her husband is an old man. And he called her, and she stood by the door. And Elissaios said to her: At this moment, when the season is, you, alive, will embrace a son. But she said: No, my Lord, do not lie to your servant. And the woman conceived in the womb and gave birth to a son at that time, as the season was, alive, as Elissaios had to her. And the boy grew; and it came to pass, when he went out to his father to the reapers, that he said to his father: My head, my head. And he said to the servant boy: Take him to his mother. And he took him to his mother, and he slept on her knees until midday and he died. And she took him and laid him on the bed of the man of God, and shut the door on him and went out. And she called her husband and said: Send me one of the boys and one of the she asses, and I will hurry to the man of God and then return. And he said to her: Why are you going to him to-day? It is not new moon or Sabbath. But she said: Peace. And she saddled the she ass and said to her boy: Now, go, and do not hesitate because of me to ride, unless I tell you. Come, journey and go as far as the man of God on Mount Carmel. And she went and journeyed as far as the man of God on the mountain. And it came to pass that Elissaios saw her coming, and said to his boy Giлzi: Look, that Sunamite woman; now run to meet her, and you are to say: Is it peace? Is it peace for your husband? Is it peace for the boy? But she said: Peace. And she came to Elissaios on the mountain and seized his feet, and Giлzi approached to push her away. And Elissaios said: Let her alone, because her soul is greatly grieved, and the Lord has hidden it from me and not told me. But she said: Did I ask a son of my lord? For did I not say: Do not lie to me. And Elissaios said to Giлzi: Gird yourself and take my staff in your hand and go. If you meet a man, you are not to bless him, and if a man blesses you, you are not to answer him. And you are to lay my staff on the face of the boy. And the boy's mother said: As the Lord lives and as your soul lives, I shall not leave you. And Elissaios arose and went behind her. And Giлzi went on ahead of her and placed the staff on the boy's face, and there was no sound nor any hearing. And he returned to meet him and

gave him the news, saying: The boy has not been raised. And Elissaios entered the house; and lo, the boy was lying dead on his bed. And Elissaios entered the house and shut the door on the two of them and prayed to the Lord. And he climbed up and lay on the boy and put his mouth to his mouth and his eyes to his eyes and his hands to his hands, and he bowed himself upon him, and the boy's flesh grew warm. And he returned and walked in the house, up and down, and went up and bowed over the boy seven times; and the boy opened his eyes. And Elissaios shouted to Giлzi and said: Call this Sunamite woman to me; and he called her, and she came to him. And Elissaios said to her: Take your son. And the woman came and fell at his feet and worshipped to the ground; and she took her son and went out.

THIRTEENTH READING

The Reading is from the Prophecy of Isaias.
[63:11-19, 64:1-5]

Thus says the Lord: Where is he who brought the shepherd of the sheep out of the earth? Where is he who put the Holy Spirit in them? Who led Moses by his right hand, the arm of his glory? He overpowered the water in front of him, to make for himself an eternal name. He led them through the deep like a horse through the desert, and they did not grow weary, like cattle through a plain; a spirit came down from the Lord and guided them; thus you led out your people to make for yourself a name of glory. Turn from heaven and look from your holy house and from your glory: where is your zeal and your strength? Where is the multitude of your mercy and your pities, because you have held back from us? You are our Father, because Abraham did not know us, and Israel did not acknowledge us, but you, Lord our Father, deliver us; from the beginning your name is upon us. Why have you made us wander from your way, Lord? Why have your hardened our heart not to fear you? Turn back for your servants' sake, for the tribes of your inheritance, that we may inherit a little of your holy mountain. Our opponents have trampled down your sanctuary. We have become as from the beginning, when you did not rule us, when your name had not been invoked upon us. [*64:1*] If you open heaven, trembling will take hold on the mountains from you, and they will melt, as wax melts

before the face of fire, and fire will burn up the opponents and your name will be manifest among the opponents; at your presence nations will be troubled; trembling from you will take hold of mountains. From of old we have not heard, our eyes have not seen a God but you, and the works which you will do for those who await your mercy. For they will meet with those who do what is just and who will remember your ways.

FOURTEENTH READING

The Reading is from the Prophecy of Jeremy.
[38:31-34]

Thus says the Lord: Lo, days are coming and I shall make a covenant with the house of Israel, and a new covenant with the house of Juda, not according to the covenant which I made with their fathers, on the day when I took their hand to lead them out of the land of Egypt, because they did not abide by my covenant, and I disregarded them, says the Lord. Because this is my covenant, which I will make with the house of Israel after those days, says the Lord, I will surely give my laws into their minds and I shall write them on their hearts, and I shall be for them as God, and they shall be for me a people. And they will not teach each his fellow citizen, and each his brother, saying: Know the Lord; because they will all know me, from the smallest among them to the greatest, because I shall be merciful to their iniquities, and I shall not remember their sins any more.

FIFTEENTH READING

The Reading is from the Prophecy of Daniel.
[3:1-88]

In the eighteenth year Nabuchodonosor made a golden image; its height was sixty cubits and its breadth was six cubits; and he set it up in the plain of Deпra, in the country of Babylon. And he sent to gather all the governors and generals and magistrates and chiefs and princes, all those with authority, all the governors of countries to come to the dedication of the image. And they were gathered, the magistrates, governors, generals, chiefs, great princes, those with authority, all the governors of countries

for the dedication of the image which Nabuchodonosor the king had set up; and they stood before the image. And the herald cried loudly: To you it is ordered, peoples, tribes, languages, at what hour you shall hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you shall fall down and worship the golden image which Nabuchodonosor the king has set up. And any one who does not fall down and worship, at that hour shall be cast into the burning furnace of fire. And it came to pass that when the people heard the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, all the peoples, tribes and languages fell down and worshipped the golden image which Nabuchodonosor had set up. Then certain Chaldean men approached and accused the Jews and they spoke and said to king Nabuchodonosor: O king, live for ever! You, O king, have given an order that everyone who hears the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music and does not fall down and worship the golden image, shall be cast into the burning furnace of fire. There are Jewish men, whom you have placed over the works of the country of Babylon, Sedrach, Misach and Abdenago, who have not obeyed your order, O king, and do not serve your gods and who do not worship the golden image which you have set up. Then in rage and anger Nabuchodonosor ordered Sedrach, Misach and Abdenago to be brought; and they were brought before the king; and Nabuchodonosor answered and said to them: Is it true, Sedrach, Misach and Abdenago that you do not serve my gods, and do not worship the golden image that I have set up? Now therefore, when you hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you are to fall down and worship the golden image that I have set up; and if you do not worship, in that hour you will be cast into the burning furnace of fire. And who is the god that will rescue you from my hands? Sedrach, Misach and Abdenago answered king Nabuchodonosor: We have no need to answer you over this matter; for our God, whom we serve, is in heaven, able to rescue us from the burning furnace of fire and he will from your hands, O king, because we will not serve your gods and we will not worship the golden image that you have set up. Then Nabuchodonosor was filled with rage, and his countenance was changed towards Sedrach, Misach and Abdenago, and he ordered the furnace to be heated sevenfold, so that it should burn to the uttermost; and he ordered his strongest men to fetter Sedrach, Misach and Abdenago and to cast them into the burning furnace of fire. Then the man

bound then with their coats, caps, leggings and other clothing and they were cast into the middle of the burning fiery furnace, since the word of the king was pressing; and the furnace was heated exceedingly, sevenfold. And these three, Sedrach, Misach and Abdenago, fell bound into the midst of the burning furnace of fire, and they walked in the middle of the flame, praising god and blessing the Lord. And Azarias prayed thus; and opening his mouth in the middle of the fire he said: Blessed are you, O Lord, the God of our fathers: and praised and glorified is your name to the ages. 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 holy 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 king, the most wicked 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 covenant, 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 Lord, alone are 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: Blessed are you, O Lord, the God of our fathers: to be praised and exalted unto the ages. And blessed is your glorious, holy name: to be praised and exalted unto the ages. Blessed are you in the temple of your glory: to be praised and exalted unto the ages. Blessed are you who behold the deeps and sit upon the Cherubim: to be praised and exalted unto the ages. Blessed are you on the glorious throne of your kingdom: to be praised and exalted unto the ages. Blessed are you in the firmament of heaven: to be praised and exalted unto the ages.

Then we stand and sing in Tone 6 [Tone 1]

Praise the Lord, and highly exalt him, unto the ages.

Then the Canonarch reads the following hymn, while we, after each verse sing the refrain: Praise the Lord as above.

Bless the Lord all you works of the Lord; praise, and highly exalt him to all the ages.

Bless the Lord Angels of the Lord, heavens of the Lord;

Bless the Lord all you waters above the heavens, all you powers of the Lord;

Bless the Lord sun and moon, stars of heaven;

Bless the Lord, every shower and dew, all the winds;

Bless the Lord fire and warmth, cold and heat;

Bless the Lord dews and snows, ice and cold;

Bless the Lord frosts and snows, lightnings and clouds;

Bless the Lord light and dark, nights and days;

Bless the Lord earth, mountains and hills, and all that grow in it;

Bless the Lord springs, seas and rivers, whales and all that move in the waters;

Bless the Lord all you birds of the air, beasts and cattle;

Bless the Lord you sons of men. Let Israel bless the Lord;

Bless the Lord priests of the Lord, servants of the Lord;

Bless the Lord spirits and souls of the just, holy and humble of heart;

Bless the Lord Ananias, Azarias and Misael;

Bless the Lord Apostles, Prophets and Martyrs of the Lord;

We bless the Lord, Father, Son and Holy Spirit,

Singers: We praise the Lord and highly exalt him unto the ages.

Reader: Both now.

Singers: Praise the Lord, and highly exalt him, unto the ages.

Reader: We praise, bless and worship the Lord, praising and highly exalting him unto the ages. Singers: We praise the Lord and highly exalt him unto the ages.

Then the small Litany.

Instead of the Trisagion:

As many of you as have been baptised into Christ, have put on Christ. Alleluia!

Priest: Let us attend. Peace to all.

Reader: And to your spirit.

Priest: Wisdom.

Reader: Prokeimenon. Tone 5.
Let all the earth worship you and sing to you; let it sing to your name.

Verse: Let all the earth worship you and sing to you; let it sing to your name.

Priest: Wisdom.

Reader: The Reading is from the Epistle of Paul to the Romans.

[6:3-11]

Priest: Let us attend.

Reader:

Brethren, as many of us as have been baptised into Christ, have been baptised into his death. We have been buried then with him through baptism to death; so that, as Christ has been raised from the dead through the glory of the Father, we too may thus walk in newness of life. For if we have grown into union with him through a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and that we might no longer be slaves of sin. For whoever has died has been justified from sin. But if we have died with Christ, we believe that we shall also live with him. We know that Christ, being raised from the dead, dies no more; death no longer has dominion over him. For the death he died, he died to sin, once for all; but the life he lives he lives to God. So you

must also consider yourselves dead to sin, but alive to God, in Christ Jesus our Lord.

Priest: Peace to you.

Reader: And to your spirit.

We do not say Alleluia, but, after it has been sung once by the celebrating clergy, we sing immediately the following verse in Tone 7

Arise, O God, judge the earth; for you shall have an inheritance among the nations.

We repeat this after each of the following verses of Psalm 81, recited by the Canonarch.

God stood in the assembly of gods; he will judge gods in the midst.

How long will judge unjustly; and accept the persons of sinners?

Judge for the orphan and the beggar; do justice to the humble and pauper. Rescue the poor and the beggar; deliver them from the hand of the sinner.

They have not known, nor understood; they walk in darkness. Let all the foundations of the earth be shaken.

I said: You are gods, and all children of the Most High; but you die like men, and fall like one of the rulers.

Then the Gospel as usual and the Liturgy of St Basil the Great.

The reading is from the Holy Gospel according to Matthew.
[28:1-20]

After the Sabbath, as it grew light on the first day of the week, Mary Magdalen and the other Mary came to see the tomb. And behold there was a great earthquake; for an Angel of the Lord came down from heaven, approached and rolled away the stone from the door and sat upon it. Hi appearance was like lightning and his clothing white as snow. From fear

of him those who were on guard were shaken with fear and became like dead men. The Angel answered and said to the women, ‘Do not be afraid. I know that you are looking for Jesus the crucified. He is not here. He has been raised from the dead. Come, see the place where the Lord lay. And go quickly, tell his disciples that he has been raised from the dead and see, he is going ahead of you into Galilee. It is there you will see him. See, I have told you.’ And they went out quickly from the grave with fear and great and ran to announce it to his disciples. As they were on their way to announce it to his disciples, behold Jesus met them and said, ‘Rejoice!’ But they approached, seized his feet and worshipped him. Then Jesus said to them, ‘Do not be afraid! Go and announce to my disciples that they are to go into Galilee and they will see me there.’ As they were going, some of the guard entered the city and announced to the chief priests all that had taken place. They assembled with the elders and took counsel and then gave a large sum of money to the soldiers, saying, ‘Say, "His disciples came by night and stole him while we were asleep." And if this gets to the ears of the governor, we will satisfy him and keep you unharmed.’ They took the money and did as they had been instructed. And this report has been circulated among the Jews to this day. But the eleven disciples went to Galilee, to the mountain that Jesus had ordered them. And when they saw they worshipped him; but some doubted. And Jesus approached and spoke to them, saying, ‘All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe everything that I have commanded you. And behold, I am with you all days, until the consummation of the age.’

Instead of the Cherubic Hymn we sing the following in Tone 5:

Let all mortal flesh keep silence, and stand with fear and trembling, and take no thought for any earthly thing; for the King of kings and Lord of lords comes to be slain and given as food for the faithful.

Here the Great Entrance takes place.

Before him go the choirs of Angels, with every Principality and Power; the many-eyed Cherubim and the six-winged Seraphim covering their faces and crying out the hymn: Alleluia, Alleluia, Alleluia.

At Above all we sing the Irmos of the 9th Ode of the Canon in Tone 6:

Mourn not for me, O Mother, as you behold in the grave the Son, whom without seed you conceived in your womb; for I shall arise and be glorified, and as God I shall exalt in glory without end those who magnify you with faith and love.

Communion. Tone 4

The Lord awoke as one that sleeps; and has risen and saved us. Alleluia.

Instead of We have seen the true light we sing in Tone 6:

Remember us also, O Compassionate One, as you remembered the Thief, in the kingdom of heaven.

After the Dismissal the blessed bread is distributed by the Priest. Then there takes place the blessing of bread and wine. The Ecclesiarch must ensure that the Dismissal of the Church after the Liturgy takes place when it is the second hour of the night. After the Dismissal we do not leave the Church, but sit in our places, and the Cellarer comes in and distributes to the Brethren a slice of bread and six dates or figs and a beaker of wine. When we have finished there begins the great reading of the Acts of the Apostles. When we have reached the moment, the Lamplighter lights all the lamps of the Temple, and goes out and strikes the simandron. The reader stops and we begin the Pannychida as follows.