

TRIODION

FIRST WEEK OF LENT: MONDAY MATINS

The usual beginning, with the Six psalms, the great Litany and then, in place of “God is the Lord ...,” we chant, in the Tone of the week:

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once. Then follows the 1st chanting of the Psalter (Kathisma IV) and the Sessional Hymns from the Oktoechos in the Tone of the week. Then follows the 2nd chanting of the Psalter (Kathisma V) and:

Sessional Hymn by Joseph, in Tone II:

Let us acquire compunction of soul, * as God-given first-fruits of the fast. * Let us cry: “Accept our prayer as pure incense, * O Christ our master. * Deliver us, we entreat Thee, * from the stench of corruption and from fearful torment. ** For Thou alone art ready to forgive!”

Glory ..., in Tone II:

Repeat: Let us acquire compunction of soul...

Both now ..., in Tone II:

Theotokion: As thou art a well-spring of loving compassion, O Theotokos, * grant mercy unto us. * Look upon us a sinful people, * and ever show forth thy power; * for, trusting in thee, we cry out to thee, Rejoice! ** as once did Gabriel, the supreme commander of the bodiless hosts.

Then the 3rd chanting of the Psalter (Kathisma VI) followed by:

Sessional Hymn by Theodore, in Tone II:

Let us begin the most holy season of fasting with joy; * let us shine with the bright radiance of the holy commandments of Christ our God. * With the brightness of love and the splendor of prayer, * the strength of good courage and the purity of holiness! * So, clothed in garments of light, let us hasten to the holy resurrection on the third day, ** that shineth on the world with the glory of eternal life!

Glory ..., in Tone II:

Repeat: Let us begin the most holy season...;

Both now ..., in Tone II:

Beyond all hope, I am wondrously set free, O Mother of God, * from all that troubleth me, * for I have obtained in my distress thine invincible intercession! * Thou art always swift to help those who beseech thee in faith, * dispelling the darkness of their many sins. * Therefore, with thanksgiving, I cry unto Thee: ** “Accept, O Lady, this small offering of grateful praise, and be my helper in all things!”

Psalm 50, Then: “O God save thy people ...,” Lord have mercy (40 times):

Followed by the canons from the Menaion and the Triodion: Consult the rubrics for the order of reading (Mother Mary’s Lenten Triodion). Note: After ODE III there is a small litany, followed by the Sessional Hymns from the Menaion: After ODE VI there is a small litany, followed by the Kontakion and Ikos from the Menaion and/or Triodion.

The tri-ode canon by Joseph, in Tone II:

ODE I: First canon:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Refrain: Have mercy on me, O God, have mercy on me.

How shall I begin to weep for my failings? Where can I make a start for salvation? I have lived as a prodigal. Save me by the ways that are Thine, O bountiful one.

Refrain: Have mercy on me, O God, have mercy on me.

This is the time of repentance. This is the day of salvation. This is the beginning of the fast. Be vigilant, my soul! Close the door of thy passions, and seek the Lord.

Refrain: Have mercy on me, O God, have mercy on me.

The tempest of my sins hath drawn me to the depths of despair, but I flee to the sea of Thy mercy; do Thou save me O Lord!

Refrain: Have mercy on me, O God, have mercy on me.

I have become a slave to sin. I alone have opened the doors to passionate impulse, O word, but do Thou convert me by Thy compassion, O Savior!

Second canon by Theodore, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Refrain: Have mercy on me, O God, have mercy on me.

This is the time of great spiritual efforts, the course of the fast, let us all begin with sincerity, bearing good works to the Lord as gifts.

Glory ..., Let us praise the simple unity of three Lights, the most powerful and ever-existing and ever-acting Lord and God: the Father almighty, the Son and the Spirit!

Both now ..., Let us sing of the holy mount of God, Of the immaculate Mary, from whom the sun of righteousness arose, and shone light on those who were in darkness: Christ the life of all.

Refrain: **Glory to Thee our God, glory to Thee;**

The fiery chariot received Elijah who was strengthened by fasting. By fasting, Moses was a seer of ineffable things, and by it, we shall see Christ.

Refrain: **Glory to Thee our God, glory to Thee;**

Adam ate food and for this indulgence was cast out from paradise. But we receive the fast with joy, O Lord: Show us to be worthy of perfect repentance, O Lover of mankind.

Katavasia: **Come, O ye people, * let us sing a song to Christ our God, ***
Who divided the sea, * and made a way for the nation * which He had
brought up out of the bondage of Egypt; * for He hath been glorified.

After ODE III there is a small litany, followed by the Sessional Hymns from the Menaion: After ODE VI there is a small litany, followed by the Kontakion and Ikos from the Menaion and/or the martyricon.

ODE VIII

First canon

Irmos: **God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, ***
and supremely exalt as Lord throughout all ages.

Refrain: **Have mercy on me, O God, have mercy on me.**

Christ, by the light of the fear of Thee, renew my soul, which is in darkness and burning with bitterness; show me the light of salvation so that I may glorify Thee throughout all ages.

Refrain: **Have mercy on me, O God, have mercy on me.**

Having despised the fullness of passions, O my humble soul, be nourished by the food of good deeds. Take joy in the sweetness of fasting, avoiding the woes of sweetness, and be ever enriched.

Refrain: **Have mercy on me, O God, have mercy on me.**

My soul was blinded, darkened by the drunkenness of the passions. In no way can I look upon Thee, O God. Therefore, be bountiful to me and enlighten me and open to me the gates of true repentance.

Refrain: Have mercy on me, O God, have mercy on me.

O pure virgin, thou hast transformed our earthly and corruptible existence into a spiritual heaven. By thy prayers, direct our entreaties and supplications to thy Son, the God and King of all.

Second canon;

Irmos: Of old the Hebrew children were bedewed in the flames of the furnace, * and gloriously were the Chaldeans burnt up by the Lord therein, * let us sing unto Him saying: * bless ye and supremely exalt Him throughout all ages.

Refrain: Have mercy on me, O God, have mercy on me.

O ye Faithful, let us enter the fast with joy! Let us not be sad, but let us cleanse our faces with the waters of passionlessness, blessing and exalting Christ throughout the ages!

Refrain: Have mercy on me, O God, have mercy on me.

Anointing our heads with the oil of mercy, let us not use many words praying to our Father who is in heaven, but let us bless and exalt Christ throughout all ages!

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

O ye faithful, let us hymn the Father, ever-existing from before eternity; the Son, who is equally without beginning and the Spirit, shining forth from the father: The three consubstantial hypostases, one all-powerful principle and authority.

Both now ..., **O** Mary, the chosen of God, the true purification of the faithful: from thee, forgiveness is given to all in abundance, cease not to intercede before thy Son and Lord, on behalf of all who sing and magnify thee!

Refrain: Glory to Thee our God, glory to Thee;

The Lord consecrated and sanctified these forty days of the fast by Himself fasting for forty days. Having entered into them, O brethren, let us cry aloud: blessing and exalting Christ throughout the ages!

Verse: We praise, we bless and we worship the Lord ...,

Katavasia: Of old the Hebrew children were bedewed in the flames of the furnace, * and gloriously were the Chaldeans burnt up by the Lord therein, * let us sing unto Him saying: * bless ye and supremely exalt Him throughout all ages.

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX:

First canon

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Refrain: Have mercy on me, O God, have mercy on me.

This is the first day of the fast, for thee, O my soul, let it be the setting aside of sin, the return to God; to life with Him. Flee from the abyss of evil, love only those ways which lead to peace, resting before and within God.

Refrain: Have mercy on me, O God, have mercy on me.

Having been tempted by foul thoughts, I have sinned in the flesh, but yet I cry out: “save me, O Lord; save me, O Thou only gracious one. Condemn me not to the fires of Gehenna, though I am fully worthy of such condemnation.”

Refrain: Have mercy on me, O God, have mercy on me.

Clothed with the radiant garments of the fast, Let us shed the dark and grievous garments of debauchery, so that, illumined by divine and good works, we may behold in faith the radiant passion of the Savior.

Refrain: Most Holy Theotokos Save us!

Heal my wretched soul, made weak by the attacks of most evil devils, O most pure Lady, for thou hast given birth to the healer, Christ, The redemption of us who know thee, O undefiled Virgin and handmaiden.

Second canon;

Irmos: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

Refrain: Have mercy on me, O God, have mercy on me.

Now the time of the holy fast hath come, let us begin it with a return to good actions, for it is written; thou shalt not fast in quarrels and disputes.

Refrain: Have mercy on me, O God, have mercy on me.

Cleansed by fasting on mount Horeb, Elijah saw God, let us also cleanse our hearts with fasting, and we shall see Christ.

Glory ..., I bow down to the one Essence; I sing to the three Hypostasis: The one God of all, Father, Son and Holy Spirit, the ever-existing Life.

Both now ..., The pure one beareth a child; the Virgin giveth milk... how can this be? A Virgin hath given birth; God hath done this! Ask not of me how this can be!

Refrain: Glory to Thee our God, glory to Thee;

Only as one day, He said, is the life of those on earth. For those who make the effort in love, there are forty days of the fast for us to complete with joy!

Katavasia: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

Then: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God. * More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

The small litany.

The Exapostilarion of the day from the Oktoechos; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera in Tone V:

The fast is here, the mother of chastity, * the accuser of sins, * the advocate of repentance, * the life of angels and the salvation of mortals, * O ye faithful, let us cry aloud: ** “O God, have mercy on us.”

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.

Repeat: The fast is here ...

Verse: And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, * yea, the works of our hands do Thou guide aright.

Blessed is the army of the heavenly King! * Though on earth they endured great sufferings, * they achieved the rank of angels. * They did not care for the flesh * and became equals to the bodiless hosts. ** By their prayers, O Lord, save our souls.

Glory ..., Both now ..., in Tone V:

We magnify thee in song, O mother of God: * Pure virgin, more holy than the cherubim, * for with souls and bodies we confess thee to be the Theotokos * who truly gave birth to the incarnate God. ** O Pure one, intercede on behalf of our souls.

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father .., then:

Reader: Amen. **S**tanding in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

Lord have mercy. (40 Times)

Glory ..., Both now ..., Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord father (master) bless!

PHe that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. **O** Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: **O** Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

And the reader immediately begineth the first hour.

FIRST WEEK OF LENT, MONDAY
SIXTH HOUR

Troparion of the prophecy, in Tone V:

O Lord, all things fear and tremble * at the presence of Thy power! * We fall down before Thee, O Immortal one, * and we pray to Thee, * “O Holy one by the intercessions of Thy saints, ** save Thou our souls.”

Prokeimenon of the prophecy, in Tone IV:

Prokeimenon: For the Lord knoweth the way of the righteous, * and the way of the ungodly shall perish.

Verse: Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners!

THE READING IS FROM THE PROPHECY OF ISAIAH 1:1-20

The Lord said: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with;

it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

Prokeimenon, in Tone VII:

Prokeimenon: Serve ye the Lord with fear * and rejoice in him with trembling.

Verse: Why have the heathen raged, and the peoples meditated empty things?

FIRST WEEK OF LENT, MONDAY

VESPERS

On “Lord, I have cried ...,” 6 Stichera:

3 Stichera from the Triodion, two by Joseph, in Tone II:

Having engaged in every sin, * having surpassed all men in prodigality, * although I wish to repent, * I have not a flow of tears. * Since I now live in laziness I am condemned to torture, * but O Good one grant me repentance, ** and have mercy on me.

On the beautiful day of the fast * grant me clouds of tears, O Christ * that I may weep and wash away * the filth of my desire for sweet things, * and appear before Thee as one who is clean * when Thou, O Lord, comest from the heavens * to judge all mankind ** as the only righteous Judge!

One by Theodore, in Tone II:

Come, O ye faithful! With great fervor; * having the mighty weapon of the fast as a shield, * let us turn away from all the charms of the enemy. * Let us not be scorched by the sweetness of our passions, * nor fear the fires of temptations, * for Christ the Lover of mankind * will crown us with honor for our patience. * Let us having fallen down, and praying with boldness, * cry and ask peace for our souls ** and great mercy.

And 3 Stichera from the Menaion.

Glory ..., Both now ..., Theotokion from the Menaion.

Prokeimenon, in Tone VI:

Prokeimenon: **S**alvation is of the Lord; * and thy blessing is upon thy people!

Verse: **O** Lord, why are they multiplied that afflict me? Many rise up against me.

THE READING IS FROM THE BOOK OF GENESIS (1: 1-13)

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided

the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

Prokeimenon, in Tone VI:

Prokeimenon: The Lord will hearken unto me * when I cry unto him.

Verse: When I called upon Thee, O God of my righteousness!

THE READING IS FROM THE BOOK OF PROVERBS (1: 1-20)

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtlety to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. Wisdom crieth without; she uttereth her voice in the streets:

Litany: Let us complete ...,

On the Aposticha, these Stichera in Tone III:

Let us present a good fast, * well-pleasing unto the Lord! * A true fast is alienation from the evil one; * the bridling of one's tongue, the laying aside of all anger, * the removal of all sensuality, of accusation, * falsehood and the sin of swearing. ** The weakening of these will make the fast true and well-pleasing.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: Let us present a good fast ...

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Great is the might of Thy martyrs, O Christ, * for though they lay in their tombs they drive away demons * and defeat the power of the enemy. * They have lived their lives in battle for piety, ** by faith in the consubstantial Trinity.

Glory ..., Both now ..., in Tone III:

O Theotokos, protection of all who pray unto thee, * we have boldness, and exult in thee! * We put all our hope in thee; pray for thy corrupt servants, ** to the one Whom thou didst bear.

"Now lettest Thou Thy servant ...," Trisagion through Our Father ..., Then:

In Tone V:

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. **(Prostration)**

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. **(Prostration)**

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. **(Prostration)**

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. (No Prostration)

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

More honorable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God the word, the very Theotokos thee do we magnify.

In the name of the Lord father (master) bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Reader: Holy God, Holy Mighty ..., Our Father ...,

Priest: For Thine is the Kingdom ...,

Lord Have Mercy (12 Times)

Reader: O Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a

sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

Choir: Blessed be the name of the Lord from henceforth and forevermore (**Thrice**). Glory ..., Both now ..., Amen.

PSALM 33 (READ OR SUNG)

I will bless the Lord at all times, * His praise shall continually be in my mouth. *In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Priest: Wisdom!

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: Most holy Theotokos save us.

Choir 2: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God our hope, glory be to Thee.

Choir 1 & 2: Glory ..., Both now ..., Amen. Lord have mercy (Thrice),
Father (Master), Bless.

Priest: (The dismissal)

GREAT COMPLINE
CANON OF ST. ANDREW OF CRETE
MONDAY OF THE FIRST WEEK

Priest: Blessed is our God...,

Reader: Amen. Glory to Thee our God ..., Heavenly King ..., Holy God ..., Our Father.

Priest: For thine is the kingdom ...,

Reader: Lord Have Mercy (12 times)...., Glory ..., Both now ..., O come let us worship ..., Then:

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

Immediately there followeth the first stasis of the great canon:

ODE I, In Tone VI:

Irmos: A helper and a protector * hath become unto me salvation. * My God, whom I will glorify, * the God of my fathers, * and I will exalt Him * for gloriously hath He been glorified.

Refrain: Have mercy on me, O God, have mercy on me.

How shall I begin to mourn the deeds of my wretched life? What can I offer as first-fruits of lamentation? In thy compassion, O Christ, grant me remission of sins.

Refrain: Have mercy on me, O God, have mercy on me.

Come, O my wretched soul, and with thy flesh confess thy sins to the creator of all. From this moment forsake thy former brutishness and offer to God tears of repentance.

Refrain: Have mercy on me, O God, have mercy on me.

My transgressions rival those of Adam the first formed man, and because of my sins I find myself stripped naked of God and of his everlasting kingdom of joy.

Refrain: Have mercy on me, O God, have mercy on me.

Woe to thee, my miserable soul, how thou art like the first Eve. Thou hast looked upon wickedness and wast grievously wounded by it; thou hast touched the tree and heedlessly tasted of its deceiving fruit.

Refrain: Have mercy on me, O God, have mercy on me.

Instead of the visible Eve, I have within my mind an “Eve” of passionate thought in my flesh, revealing to me that which seems sweet, but when I taste thereof I find it bitter.

Refrain: Have mercy on me, O God, have mercy on me.

For failing to observe just one of Thy commandments, O Savior, Adam was justly banished from Eden. What then shall I suffer? For I continually reject thy words of life?

Glory ..., O Trinity beyond all essence and worshiped in unity, take from me the heavy yoke of sin, and since Thou art compassionate, grant me tears of compunction.

Both now ..., O Theotokos, thou hope and protection of those who sing unto Thee, take from me the heavy yoke of sin and O Lady, as one pure, accept me in penitence.

ODE II

Irmos: Attend O heaven and I shall speak, * and sing in praise of Christ,
* who from the virgin took flesh and came to dwell among us.

Refrain: Have mercy on me, O God, have mercy on me.

Attend, O heaven, and I shall speak. Give ear O earth, to the voice of one who repenteth before God and doth sing his praises.

Refrain: Have mercy on me, O God, have mercy on me.

Attend unto me O God my Savior, with Thine all-merciful eye, and accept my fervent tears of confession.

Refrain: Have mercy on me, O God, have mercy on me.

More than all mankind have I sinned; I alone have sinned against Thee. But do Thou have compassion, since Thou art God, O Savior, on me Thy creature.

Refrain: Have mercy on me, O God, have mercy on me.

Through my lustful desires I have formed within myself the deformity of the passions and disfigured the beauty of my mind.

Refrain: Have mercy on me, O God, have mercy on me.

The storm of sin surges about me, O compassionate Lord, as Thou didst once stretch out Thy hand to save Peter, so now reach out to me.

Refrain: Have mercy on me, O God, have mercy on me.

O Savior, I have defiled the garment of my flesh and defiled that which Thou hast fashioned within me according to Thine own image and likeness.

Refrain: Have mercy on me, O God, have mercy on me.

I have darkened the beauty of my soul with the lust of passions, and wholly corrupted every aspect of my mind.

Refrain: Have mercy on me, O God, have mercy on me.

Having rent asunder the garment which my creator hath fashioned for me in the beginning, I now lie naked.

Refrain: Have mercy on me, O God, have mercy on me.

Having clothed myself in the garment which the serpent hath woven for me, I am ashamed.

Refrain: Have mercy on me, O God, have mercy on me.

I offer unto Thee O Compassionate One the tears of the harlot, do Thou cleanse me O Savior according to Thy compassionate goodness.

Refrain: Have mercy on me, O God, have mercy on me.

The beauty of the tree, which I looked upon in the midst of the garden, hath deceived me, and I like naked and ashamed.

Refrain: Have mercy on me, O God, have mercy on me.

The ruling passions have ploughed deep upon my back; making long furrows of their wickedness.

Glory ... , O God of all, I sing of Thee as one in three hypostases, Father, Son and Holy Spirit.

Both now ... , O most pure Virgin Theotokos, who alone art praised everywhere, pray thou fervently that we may be saved.

ODE III

Irmos: Establish my thoughts, * O Christ, * on the unshakeable rock of thy commandments.

Refrain: Have mercy on me, O God, have mercy on me.

The Lord once caused fire to rain down from heaven, O my soul, and consumed the land of Sodom.

Refrain: Have mercy on me, O God, have mercy on me.

Upon the mountain shalt thou find salvation, O my soul!, as did Lot who took refuge in Zoar before it was too late.

Refrain: Have mercy on me, O God, have mercy on me.

Flee from the flames, O my soul! Flee from the burning heat of Sodom!
Flee the destruction of the divine flame!

Refrain: Have mercy on me, O God, have mercy on me.

I alone have sinned against Thee More than all mankind; O Christ Savior
forsake me not!

Refrain: Have mercy on me, O God, have mercy on me.

As Thou art the good shepherd, seek me Thy lamb which hath gone astray,
and forget me not.

Refrain: Have mercy on me, O God, have mercy on me.

Thou art my sweet Jesus, Thou art my creator, in Thee shall I be justified O
my Savior.

Refrain: Have mercy on me, O God, have mercy on me.

I confess to Thee, O Savior, that I have sinned, I have sinned against Thee
without measure, but since Thou art compassionate and good, do Thou absolve
and forgive me.

Glory ..., O God, Trinity in unity, save us from delusion, temptations and
misfortune!

Both now ..., Rejoice, O womb which received God! Rejoice, O throne of
the Lord! Rejoice, O mother of our life!

ODE IV

Irmos: The prophet heard * of Thy coming, O Lord, * and he was afraid.
* How wast Thou to be born of a virgin * and appear unto mankind? *
and he said * “I have heard report of Thee and I am afraid”; * glory to
Thy power, O Lord.

Refrain: Have mercy on me, O God, have mercy on me.

O righteous judge despise not Thy works, nor turn away from Thy creation,
but in Thy compassion do Thou forgive me, even though as a man I have
sinned more than all, for as the Lord of all, it is within Thy power to remit sins.

Refrain: Have mercy on me, O God, have mercy on me.

The end draweth near, O my soul! The end draweth near, yet thou dost not
care or make ready. Arise! The time is short! The judge already standeth at the
door, like a dream the days of our life pass as quickly as a flower. Why dost
thou trouble thyself in vanity?

Refrain: Have mercy on me, O God, have mercy on me.

Awake, O my soul, consider the evil things thou hast done. Set them before thine eyes and allow thy tears to flow. Then with boldness confess thy deeds and thoughts to Christ, and so be justified.

Refrain: Have mercy on me, O God, have mercy on me.

There hath never been in life a sin, or deed, or wickedness that I have not committed, O Savior. I have sinned in my disposition, my thoughts, my words, and my deeds. There is none that hath sinned more than I.

Refrain: Have mercy on me, O God, have mercy on me.

For this I the wretched one, am condemned in the tribunal of my conscience where the judgment is more compelling than that of any on earth. O my judge, Who didst redeem me, Thou knowest my heart, spare, deliver and save me, Thy servant.

Refrain: Have mercy on me, O God, have mercy on me.

The ladder which long ago the great patriarch Jacob saw, is an example O my soul, of approach through action and ascent through knowledge. If thou dost will to live aright in action, in knowledge, and in contemplation, renew thy life.

Refrain: Have mercy on me, O God, have mercy on me.

The patriarch endured the burning heat of day, and the frost of night, enduring privation making daily gains of sheep and cattle, to gain his two wives.

Refrain: Have mercy on me, O God, have mercy on me.

By the two wives, we understand action, and knowledge in contemplation Leah is action, for she bore many children, Rachel is knowledge for she endured great toil, for without toil O my soul, neither action, nor contemplation, will accomplish anything.

Glory ..., Undivided in Essence, uncommingled in Hypostasis, I confess Thee to be God: Triune Deity, co-enthroned and co-ruling; and to Thee I raise the great thrice-holy hymn that is sung on high.

Both now ..., Thou didst give birth and art yet a virgin, and in both thou didst remain by nature inviolate. He who is born maketh new the laws of nature, and the womb bringeth forth without travail. When God so willeth, the natural order is overcome: for He doeth whatsoever He doth will.

ODE V

Irmos: Out of the night I seek Thee early, * enlighten me I pray Thee, O Lover of mankind, * and guide me in Thy commandments, * and teach me, O Savior, * to do Thy will.

Refrain: Have mercy on me, O God, have mercy on me.

My whole life hath passed in the darkness of night, and hath shrouded me in a shadowy mist, but do Thou O Savior, make me now a son of the day.

Refrain: Have mercy on me, O God, have mercy on me.

Wretched as I am, I have followed the example of Reuben, and like him, devised a wicked and illegitimate plan against the most high God, defiling my bed as did he his father's.

Refrain: Have mercy on me, O God, have mercy on me.

I confess to Thee O Christ king, I have sinned, for like Joseph's brothers I have sold into slavery that which was chaste and pure.

Refrain: Have mercy on me, O God, have mercy on me.

The righteous soul was cast out by his brothers and sold into slavery, as an image of the Lord, whilst thou, O my soul, hast sold thyself to thine own wicked deeds.

Refrain: Have mercy on me, O God, have mercy on me.

O wretched one, imitate the righteous and chaste mind and blameless soul of Joseph, and defile not thyself in wantonness, led astray by thy disordered desires.

Refrain: Have mercy on me, O God, have mercy on me.

Once Joseph was cast into a pit, O Lord and Master, forming therein an image of Thy burial and resurrection. What offerings such as these shall I ever bring unto Thee?

Glory ..., We glorify Thee, O Trinity, one God, simple essence and unity, and we worship Thee forever singing, "Holy! Holy! Holy!" Father, Son and Holy Spirit.

Both now ..., O most pure Virgin Mother who knewst not a man, God the creator of all things became incarnate through thee, uniting Himself to our human nature.

ODE VI

Irmos: With my whole heart, I cried * unto the all-compassionate God, * and he heard me * from the lowest depths of Hades; * and raised up my life from corruption.

Refrain: Have mercy on me, O God, have mercy on me.

The tears and deepest sighings of my soul I sincerely offer unto Thee, O Savior, crying from the heart, “O God, I have sinned against Thee, do Thou cleanse me.”

Refrain: Have mercy on me, O God, have mercy on me.

Thou hast become a stranger to thy Lord, O my soul, like Dathan and Abiram, but cry “spare me” from the lowest depths of Hades, that the Earth not open and swallow thee as once it did them.

Refrain: Have mercy on me, O God, have mercy on me.

Rampaging like a heifer, O my soul, thou hast become like Ephraim, as an agile Hart flee the hunter’s nets and save thy life, gaining wings with action, and contemplation.

Refrain: Have mercy on me, O God, have mercy on me.

Be assured O my soul, as God was able to cleanse the hands of Moses, he can also cleanse and whiten a leprous life. Therefore, despair not of thyself even though thou art indeed leprous.

Glory ..., “I am the Trinity, simple and undivided in Essence yet divided in Hypostasis. I am the Unity one in essence,” sayeth the Father, the Son, and the divine Spirit.

Both now ..., Thy womb, O Theotokos, bore God who for our sakes was clothed in our likeness. Implore Him, the creator of all, that by thy prayers we may be found justified.

Kontakion, in Tone VI:

O My soul, O my soul, * arise! Why dost thou sleep? * The end draweth near, and thou shalt be confounded, * awake then and be watchful * that Christ thy God may spare thee, ** for He is everywhere present, and fillest all things.

ODE VII

Irmos: We have sinned, we have transgressed, * and we have done evil before Thee. * We have not kept nor followed * Thy commandments, but reject us not utterly, * O God of our fathers.

Refrain: Have mercy on me, O God, have mercy on me.

I have sinned, I have offended, I have rejected Thy commandments. I have increased in my sins and added wounds to my sores. But as Thou art compassionate, be merciful to me, O God of our fathers.

Refrain: Have mercy on me, O God, have mercy on me.

The secrets of my heart have I confessed to Thee, my judge. See my humility, see my distress, and attend unto my judgment now, and since Thou art compassionate, be merciful to me, O God of our fathers.

Refrain: Have mercy on me, O God, have mercy on me.

Saul lost his father's donkeys and found himself suddenly proclaimed king. Watch, O my soul, lest unbeknownst to thyself thou desirerest thine animal appetites rather than the kingdom of Christ.

Refrain: Have mercy on me, O God, have mercy on me.

David the forefather of God, once sinned doubly, O my soul, pierced with the arrow of adultery, and with the lance, imprisoned by the anguish of murder. But thou art more anguished than he, through the desires of thy disordered self-will.

Refrain: Have mercy on me, O God, have mercy on me.

David, though once compounding his sins by adding murder to adultery, showed a twofold repentance of both. But thou, O my soul, hath done worse things than he, yet hath never repented of them before God.

Refrain: Have mercy on me, O God, have mercy on me.

David once showed us an image of repentance, writing in a psalm as if an Icon all that he had done and condemned it, crying "Be merciful to me for against Thee only have I sinned. O God of all, do Thou cleanse me."

Glory ..., O simple and undivided Trinity, one in essence and nature, Light and Lights, one Holy and three Holies, God; is praised as the Trinity. Therefore sing praises to Him, O my soul, and glorify the Life and Lives, the God of all.

Both now ..., We praise thee, we bless thee and we venerate thee, O Birthgiver of God, for from the undivided Trinity hast thou brought forth the only Son of God, opening unto us the heavenly realms on earth.

ODE VIII

Irmos: Him whom the hosts of heaven glorify, * and before whom tremble the Cherubim and Seraphim, * let every breath and all creation * praise, bless, and supremely exalt, * throughout all ages.

Refrain: Have mercy on me, O God, have mercy on me.

O Savior, I have sinned! Have mercy, awaken my mind to turn back to Thee, have compassion and accept me in repentance as I cry, "Against Thee only have I sinned and done evil - have mercy on me!"

Refrain: Have mercy on me, O God, have mercy on me.

The charioteer Elijah, once charioted the chariot of virtues into the heavens, high above all earthly things. Reflect, O my soul, on his ascent.

Refrain: Have mercy on me, O God, have mercy on me.

Elisha, inherited Elijah's mantle and a double portion of Grace was granted him from the Lord. But of this Grace, O my soul, thou hast no share, by reason of thy greed, and uncontrolled desires?

Refrain: Have mercy on me, O God, have mercy on me.

Elisha first struck the river Jordan with Elijah's mantle, and its flow was stopped on both sides. But thou, O my soul, hast no hope to share in such grace because of thy lack of abstinence?

Refrain: Have mercy on me, O God, have mercy on me.

The Shunammite woman gladly entertained the righteous Prophet (Elisha), but in thy house O my soul, thou hast not received stranger nor traveler, wherefore thou shalt find thyself cast from the bridal chamber, weeping.

Refrain: Have mercy on me, O God, have mercy on me.

The unclean thoughts of Gehazai dost thou ever imitate, O wretched soul, in thine old age, cast from thee his love of money. Flee the fire of Hades, and retreat from thy wickedness.

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

O beginningless Father, co-eternal Son, and gracious Comforter, the Spirit of righteousness, Begetter of the Word of God, Word of the eternal Father, Spirit living and creative, O Trinity in unity, have mercy on me.

Both now ..., As from purple silk, O undefiled virgin, the spiritual robe of Emmanuel was woven within thy womb. Wherefore we proclaim thee to be the very Theotokos in truth.

ODE IX

Irmos: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

Refrain: Have mercy on me, O God, have mercy on me.

My mind is wounded, my body hath grown weak; and my spirit aileth within me. My speech hath lost its power. Life hath given way to death and the end draweth near. What then shalt thou do, O miserable soul, when the judge approacheth to examine thy deeds?

Refrain: Have mercy on me, O God, have mercy on me.

I have put before thee, O my soul, Moses' account of the creation, and after that, examples from the Old Testament of both the righteous and the unrighteous. But of these thou hast imitated the latter rather than the former and thereby sinned against thy God.

Refrain: Have mercy on me, O God, have mercy on me.

To thee, the law is enfeebled, the gospel is of no effect, the scriptures neglected, and words of the prophets fade away. Thy wounds O my soul have multiplied and there is no physician to heal thee.

Refrain: Have mercy on me, O God, have mercy on me.

Therefore, O my soul, to lead thee to contrition I will bring thee examples from the New Testament. Imitate the righteous and shun the ways of sinners, that through prayer, fasting, chastity, and reverence thou mayest win back the mercy of Christ.

Refrain: Have mercy on me, O God, have mercy on me.

Christ became a man calling to repentance both thieves and harlots. Repent, therefore, O my soul, for the doors of the kingdom now stand open and the Pharisees, Publicans and adulterers having changed their lives, enter in ahead of thee!

Refrain: Have mercy on me, O God, have mercy on me.

Christ became man, shared in my flesh and of his own free will endured everything that pertains to human nature, only without sin. Thereby setting before thee an example and image of his condescension.

Refrain: Have mercy on me, O God, have mercy on me.

Christ granted salvation to the Magi and summoned the shepherds; he revealed the multitude of infants to be martyrs, glorified the elder and the aged widow, but thou, O my soul, hast not imitated their lives and works. therefore, woe to thee when thou art judged!

Refrain: Have mercy on me, O God, have mercy on me.

The Lord fasted forty days in the wilderness, and hungered at the end thus revealing His human nature. Therefore, O my soul, be not dismayed if the enemy attacks thee, for it is only through prayer and fasting that he shall be driven away.

Glory ..., Let us glorify the Father, let us exalt the Son, and with faith let us worship the Holy Spirit of God, the indivisible Trinity and Unity in essence, Let us worship Light and Lights, the Life and Lives Who granteth light and life unto the ends of the Earth.

Both now ..., Watch over thy City O most pure Birthgiver of God, for through Thee she reigneth in faith, and by thee she is strengthened, and by thee she is victorious, overcoming every temptation, despoiling the enemy, and ruling her faithful subjects.

Refrain: Venerable father Andrew, pray to God for us.

O venerable Andrew, thrice-blessed father and pastor of Crete, cease not to offer prayer for those who sing thy praises, that all who faithfully honor thy memory may delivered from danger, distress, and from corruption and sin.

Katavasia: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

We Continue with Psalm IV, and the rest of Great Compline