

THURSDAY IN THE THIRD WEEK
AT 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, followed by the 6th Kathisma from the Psalter, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma VII), the Sessional Hymns:

By Joseph, in Tone VI:

O disciples of the Savior, * unwavering beacons illumining the world, * illumine my soul blinded by sin; * show me to be a participant in the Lord’s day, * keeping the salvific commandments, * and delivered from the darkness where no light shineth, ** that I may glorify you.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone VI:

O holy Lady, pure Mother of our God, * who didst ineffably give birth unto the Creator of all; * with the sacred apostles ever entreat His goodness, * that He deliver us from the passions ** and grant us the remission of sins.

After the 3rd chanting of the Psalter (Kathisma VIII), the Sessional Hymns:

By Theodore, in Tone VI:

O divine apostles, * beacons shining upon all the world, * we pray ye to illumine us who sing your praises, * that we may diligently observe the time of the Fast; * and be granted to look upon the Wood of the lifegiving Cross * and to adore it with pure eyes and lips, * crying aloud with joy: ** O Lord, glory be to Thee.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone VI:

O Virgin Theotokos, thou blessed hope of the world: * I beseech of thee thine only wondrous protection; * have compassion on thy defenseless people: * entreat the merciful God * that our souls may be delivered from every danger, ** for thou alone art blessed.

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-canticle canons from the Triodion; for those ODES we chant the ODE of the second Triodion canon as Katavasia.

The Canons

ODE IV

First canon, by Joseph, in Tone VI:

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

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

O ye faithful, let us give ourselves over to fasting, tears and prayer, to works of compassion, to upright thoughts and to a life of purity, that we may be partakers of glory.

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

O apostles, like radiant stars ye illumine the firmament of the precious Church: illumine our hearts with the divine Spirit.

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

Like unto divine coals kindled by the immaterial fire, O wise apostles of our God, burn up the material passions of our hearts.

Refrain: Most holy Theotokos save us.

O all-immaculate One, the inextinguishable lamp, the radiant bridal chamber, higher than the seraphim, the chariot of the cherubim, set me free from grievous sins and dangers.

Another canon, by Theodore, in Tone VI:

Irmos: The prophet heard of Thy coming ...,

Refrain: Holy Apostles of Christ pray for us.

The apostles of the Savior have appeared like shining torches of God's revelation, dispersing the night of ignorance, enlightening the Church and giving light to all the inhabited earth, by the fiery tongues of their divine teaching.

Refrain: Holy Apostles of Christ pray for us.

Having journeyed throughout the world, each to a different country, the apostles gathered all mankind into the one faith; and sharing now in the rewards of heaven, ye rejoice ceaselessly praying to Christ, that we all be saved.

Glory ..., I glorify the Son and the Spirit who proceed forth from the Father like rays of light from the sun: the One begotten as Offspring, the Other proceeding and sent forth; divine and coeternal Trinity, worshiped by all creation.

Both now ..., Theotokion: **H**aving given birth to a child yet preserving thy purity, O pure Virgin, thou hast given birth to both God and man, a single Person with a twofold Nature. This thy miracle, O Virgin Mother, filleth every ear and mind with wonder.

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

By your holy intercessions, apostles of the Lord, may we be deemed worthy to venerate the lifegiving Cross with pure lips and eyes, for it is hath been set forth in the world for all to venerate.

Katavasia: **T**he 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.

ODE VIII

First canon, in Tone VI:

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we exalt throughout all ages.

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

Through fasting Moses was revealed as the seer of God, and Elijah was taken up in a chariot of fire; make haste O my soul, and abstain from harmful thoughts, that thou mayest be delivered from delusion.

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

I fall into ever greater sins and inflict fresh wounds upon myself. By the prayers of Thine apostles, O Christ, heal the stony hardness of my heart.

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

O divinely effulgent stars illumining the world, scatter the clouds of our passions that we may worship at the radiant feast of the Resurrection, praising the Sun of glory.

Refrain: Most holy Theotokos save us.

Theotokion: All generations call thee blessed, O godly-blessed One, as thou thyself prophesied. For thou alone hast given birth to the blessed Word, who ineffably took flesh from thee for the sake of mankind.

Second canon, in Tone VI:

Irmos: Thy venerable Children in the furnace ...,

Refrain: Holy Apostles of Christ pray for us.

We swim in the deep waters of delusion O apostles, catch us with the rod of faith, and we shall bless, praise and supremely exalt the Lord throughout the ages.

Refrain: Holy Apostles of Christ pray for us.

Great is the might which Thou hast shown in Thine apostles. For their shadows and their clothing brought healing to the sick; and they bless, praise and supremely exalt the throughout all ages.

Refrain: We bless the Father, Son and Holy Spirit, the Lord.

Without beginning is the birth of the Son, and the procession of the Spirit. I worship the Father who begetteth, I glorify the Son who is begotten, and I sing the praises of the Holy Spirit who shineth forth with the Father and the Son.

Both now ..., Theotokion: Unto Him to whom thou hast ineffably given birth O Virgin, cease not to entreat; that as the Lover of mankind, He may save from danger all those who flee to thee for refuge.

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

O holy company of the twelve apostles, grant that uncondemned I may venerate the precious Cross, that I may bless, praise and supremely exalt the Lord throughout all ages.

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

Katavasia: Thy venerable Children in the furnace * likened to the cherubim * chanted the thrice-holy hymn * Bless ye, praise ye and supremely exalt ye the Lord throughout all ages.

ODE IX

First canon, in Tone VI:

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

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

O abundantly merciful God and Lord, cleanse the wounds of my heart and heal them with the remedy of repentance. I have sinned, I have sinned against Thee: be compassionate with me and save me by the prayers of Thine apostles, for Thou art plenteous in mercy.

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

Like the Prodigal, I have foolishly followed my unruly desires and have wandered far from my former self: I feed upon the roughage of pleasure and am deprived of the food of salvation. O Christ, have compassion upon me and save me.

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

O my soul, thou hast not cleansed thyself from evil nor turned away from the lusts that corrupt thee. Why dost thou rejoice because thou hast observed the Fast? For such is not the fast chosen by the Lord, who desireth true amendment.

Refrain: Most holy Theotokos save us.

Theotokion: Illumine me with divine light, O Virgin Theotokos, who hast given birth to the Light, and drive away darkness from my soul, that I may bless thee; for all generations of mankind, as thou hast prophesied, call thee blessed.

Second canon, in Tone VI:

Irmos: Ineffable is the birthgiving of a seedless conception ...,

Refrain: Holy Apostles of Christ pray for us.

Simple in speech yet most wise in knowledge, ye have destroyed the webs spun by philosophers, the cunning of the orators, and the divinations of astrologers: Wherefore, O apostles of Christ, ye have been revealed as the only true teachers of the whole inhabited earth.

Refrain: Holy Apostles of Christ pray for us.

Peter orates, and Plato falls silent; Paul teaches, and Pythagoras is heard no more. The company of the apostles, preaching the mysteries of God, have buried the dead voice of the pagan Greeks and called the whole world to the worship of Christ.

Glory ... **O** Father, single only-Begetter of the only-Begotten Son; O only Light and Brightness from the one and only Light; and Thou, one and only Holy Spirit from the one God, true Lord from the Lord: O holy Three in One, save me as I theologize Thy divinity.

Both now ..., Theotokion: The marvel of thy childbearing doth fill me with wonder, O all-immaculate one. How canst thou conceive without seed Him whom none can comprehend? How hast thou remained a Virgin and yet given birth as a Mother? “Accept the miracle with faith, and worship the Child that is born, for all that He willeth, He accomplisheth.”

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

By your prayers, O holy apostles of Christ, may we all be deemed worthy to see and venerate with pure lips and souls the precious Cross, the all-holy Tree that hath blossomed forth salvation upon the world.

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.

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 VI:

Like the Prodigal I have fallen from the Father’s sonship, * and as a slave I have eaten with swine, * yet their food did not satisfy me; * wherefore I have returned to Thee Whom I wickedly forsook, * O compassionately loving Father, * for rightly turning back in repentance, I cry aloud to Thee: * “O Father, I have sinned against heaven and before Thee; * grant me who hath returned to Thee, ** Thy great mercy.

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: Like the Prodigal I have fallen ...,

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.

Of the holy martyrs, in Tone VI:

Great wonders hath our God done for His elect. * Rejoice and be glad, all ye His servants: * For He hath prepared for you crowns of glory and His Kingdom. ** We entreat you to not forget us.

Glory ..., Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Sovereign Lady, with the holy apostles, ** that He have mercy upon our souls.

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

Reader: Amen. Standing 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 ...,

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)

Then the reader immediately begineth the first hour. With the reading of the 9th Kathisma. The 10th Kathisma is read at the Third Hour, the 11th at the Sixth Hour. The 12th Kathisma is read at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VII:

O Lover of mankind, * if Thou shouldst mark iniquities, * what hope is there for our salvation? * But, O Lord, in Thy mercy ** send down from on high Thy help upon Thy people.

Glory ..., Both now ..., the foregoing is repeated.

Prokeimenon, in Tone IV:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

THE READING IS FROM THE PROPHECY OF ISAIAH (11: 10 - 12:2)

Thus saith the Lord: In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou didst comfort me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Prokeimenon, in Tone IV:

Prokeimenon: Give ear O God unto my prayer, * and disdain not my supplication.

Verse: Attend unto me and hear me.

THURSDAY IN THE THIRD WEEK
AT VESPERS

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

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

O Savior, who art the true sweetness, * of old Thou didst make sweet the bitter waters of Marah, * by the tree that prefigured the divine Cross. * Upon which Thou wast pleased to be Crucified, * tasting the bitterness of gall. * Thy side was pierced, * from whence flowed the waters of forgiveness, * refashioning our mortal nature. * Wherefore we glorify Thine ineffable might * and we pray that in this season of the Fast * our hearts may be filled with reverence for Thee, O Lord; ** and that we may find forgiveness of sins and great mercy.

O Word, who wast stretched out upon the Cross, * gathering together those that had wandered far from Thee, * raise up my thoughts from the fetid passions, * and enrich me with a multitude of virtues; * grant unto my heart reverent fear of Thee, * and to my soul perfect love, * severing me from carnal love. * That through abstinence, prayer and supplication, * I may find favor with Thee in this present season, * and with joy behold the day of Thine Arising, ** and gain Thy great mercy.

One by Theodore, in Tone I:

Having passed through the third week of the Fast, * count us worthy O Christ the Word, * to look upon the Wood of Thy lifegiving Cross * and to reverently venerate it. * Grant us to sing worthily and glorify Thy power, * praising Thy Passion, * and to approach Thy glorious, pure and holy Resurrection, * the mystical Passover ** whereby Adam hath been restored again to Paradise.

And 3 Stichera from the Menaion:

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

“O joyous Light ...”:

Prokeimenon, in Tone VIII:

Prokeimenon: Have mercy on me, O God; * for man hath trodden me down.

Verse: Mine enemies have trodden me down all the day long.

A READING FROM THE BOOK OF GENESIS (7:11 - 8:3)

In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was

upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Prokeimenon, in Tone VII:

Prokeimenon: Have mercy on me, O God, have mercy on me: * for my soul trusted in Thee.

Verse: In the shadow of Thy wings shall I hope, until iniquity shall pass away.

A READING FROM THE BOOK OF PROVERBS (10:1 - 22)

The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing: but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. He

becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame. Blessings are upon the head of the just: but violence covereth the mouth of the wicked. The memory of the just is blessed: but the name of the wicked shall rot. The wise in heart will receive commandments: but a prating fool shall fall. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow: but a prating fool shall fall. The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins. In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. Wise men lay up knowledge: but the mouth of the foolish is near destruction. The rich man's wealth is his strong city: the destruction of the poor is their poverty. The labor of the righteous tendeth to life: the fruit of the wicked to sin. He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

On the Aposticha, these Stichera in Tone VI:

Thou, the life of all, * wast hung upon the wood of the Cross, O Christ God; * Restore life to my soul, which hath been slain by my many sins; * and suffer not Thy ewe to utterly perish, O Good Shepherd. * I have turned away from Thy commandments, * and living prodigally I have wasted the wealth of sinlessness which Thou hast given me. * becoming a lover of sin * but bring me to repentance and renew me, ** for Thou alone art abundantly merciful.

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: **Thou**, the life of all ...,

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.

Of the holy martyrs, in Tone VI:

Thy martyrs, O Lord, * denied Thee not, * nor forsook Thy commandments: ** by their intercessions have mercy on us.

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

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

“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)

Lord Have Mercy (12 Times)

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)

Psalm 33

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?

Keeper 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)