

MONDAY IN THE FOURTH 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 4th Kathisma, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma V), the Sessional Hymns:

In Tone VIII:

O ye faithful, let us bow down before the all-honored Wood * upon which the Fashioner of all hath been raised. * It lay before us, sanctifying the body and soul of those who draw near with faith, * washing clean the defilement of sin * from all who fast and ever sing the praises of Christ, ** the only Benefactor.

Glory ..., the foregoing is repeated.

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

The Word of the Father came down to earth, * and an angel of light cried to the Theotokos: * “Rejoice, thou blessed One!, * who alone hast guarded the bridal chamber: * thou shalt conceive the pre-eternal God and Lord, ** that in His divine power He may save mankind from delusion.”

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

In Tone III:

Having reached the middle of the season of abstinence O my Christ, * and attained to the veneration of Thy lifegiving Cross, * we fall down before it and call upon Thee: * Mighty art Thou, O Lover of mankind, * and mighty are Thy works, * for Thou hast made manifest Thy precious Cross, * before which we fall down in fear and worship as we cry aloud: ** Glory to Thine exceedingly loving compassion.

Glory ..., the foregoing is repeated.

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

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

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 I

First canon, by Joseph, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Refrain: Glory to Thy precious Cross O Lord.

The feast of the veneration of the Cross hath appeared unto all, effulgent with the sunlight of salvation, and shedding its radiance upon all those held fast by the darkness of the passions. Let us then make haste with pure hearts to adore the Cross.

Refrain: Glory to Thy precious Cross O Lord.

Having been cleansed by the grace of the Fast, let us with voices of thanksgiving cry aloud with pure minds unto Him Who alone is pure: "Thou hast given Thy blood for our sake, O Word, sanctifying us by Thy Cross."

Refrain: Glory to Thy precious Cross O Lord.

At all times bound by the attacks of the serpent, I lie gravely wounded, O Savior. By Thy Passion on the Cross, by which Thou hast raised up our first-formed parents; raise me up and guide me to fulfill Thy will.

Refrain: Most holy Theotokos save us.

Theotokion: Standing by Thy Cross, O Lord and Master, the Virgin looked upon Thy Wounds: and, pierced in her soul, she cried aloud: "Woe is me, O my Son! I felt not the pain of childbirth when I bore Thee, but now I suffer in anguish."

Another canon, by Theodore, in Tone III:

Irmos: Let us sing to the Lord ...,

Refrain: Glory to Thy precious Cross O Lord.

This is a holy and light-bearing week, in which the precious Cross hath been exalted before all the world. With enlightened souls let us come, adoring it with fear and love, and let us glorify in songs Christ who hath been crucified thereupon.

Refrain: Glory to Thy precious Cross O Lord.

We fall down and worship Thy Cross, O Christ, and in expectation glorify Thy Resurrection; we chant in praise of the nails that pierced Thee, and we honor Thy spear, for through them the eyes and lips of our souls and bodies are made pure.

Glory ..., We hymn the Trinity praised in a Unity of Essence, the Father and Son with the holy Spirit, beginningless Godhead, eternal and uncreated, Life and fountain of Light: with all mankind we worship Thee who hast brought all things into being.

Both now ..., **Theotokion:** We hymn thee, O pure Virgin Theotokos, the cherubic chariot, from whom God hath been born. For thou alone art a fount of incorruption, bringing forth life unto all, and from whence we draw the waters of healing.

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

Having reached the middle of the forty days' Fast, with eager hearts let us press forward with Christ to the divine Passion; that, crucified with Him, we may be sharers in His Resurrection.

Katavasia: Let us sing to the Lord, who hath wrought marvelous wonders * in the Red Sea: * for in the deep waters He hath drowned our enemies * and saved Israel. * To Him alone let us sing, for He is glorified.

ODE VIII

First canon, in Tone VIII:

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * “ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages.”

Refrain: Glory to Thy precious Cross O Lord.

O Lord, have mercy on my soul and mind, wounded as they are by poisonous passions; compassionately assuage me by Thy Cross and the Blood that floweth from Thy side, that I may sing with heartfelt fervor: “O ye priests bless and ye people supremely exalt Him throughout all ages.”

Refrain: Glory to Thy precious Cross O Lord.

Of old Moses prefigured thee, O precious Cross, lifting his arms up upon the mountain, putting Amalek to flight; and today, as we fall down and worship thee, we put the hosts of demons to flight, chanting with faith: “O ye priests bless and ye people supremely exalt Him throughout all ages.”

Refrain: *Glory to Thy precious Cross O Lord.*

I am shaken by the passions, ensnared by enemies, and led away by evil habits. Have compassion upon me, O compassionately loving Lord, and protect me with Thy Cross, that with an unshaken heart I may chant: “O ye Children bless, O ye priests praise, O ye people supremely exalt Him throughout all ages.”

Refrain: *Most holy Theotokos save us.*

Theotokion: **L**amenting in anguish, crying out with a mother’s grief, unable to bear the agony in the depths of thy soul, thou didst gaze upon Him Who hath been born from thy womb, hanging upon the Cross, and cry aloud: “O Child, what is this that I see? How dost Thou suffer, Who by nature cannot suffer? It is because Thou seekest to deliver all mankind from corruption.”

Second canon, in Tone III:

Irmos: **G**od is unceasingly glorified on high by the Angels ...,

Refrain: *Glory to Thy precious Cross O Lord.*

Beholding the Cross of Christ lying before us in Church, let us draw near in fear and faith, O brethren, and let us fall down and worship it crying aloud: “Thou hast brought life to mankind, O Giver of Light.”

Refrain: *Glory to Thy precious Cross O Lord.*

Heaven revealed thee, O lifegiving Cross, as the ensign of victory in battle, the unconquerable weapon of kings, the destroyer of enemies, the horn of the Churches, and the salvation of the faithful.

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

I glorify the Holy Father, I honor the Holy Son, and I sing in praise of the Holy Spirit, simple Trinity, one in Essence. Each Person is God, Light and Lights, emanating from a single Sun.

Both now ..., Theotokion: **R**ejoice, impassible Gate; Rejoice, Bush unconsumed by fire; Rejoice, golden Vessel of manna; Rejoice, Mountain unhewn by man; Rejoice, O Theotokos, the indestructible hope and rampart of those who put their trust in thee.

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

O brethren, having come to the middle of the Fast, in good courage and with willing hearts let us complete with the help of God, the part which still remaineth, that with joy we may behold the Pascha of the risen Christ.

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

Katavasia: God is unceasingly glorified on high by the Angels, * O ye heaven of heavens, * ye earth and mountains, ye plains and abysses, * and all the race of mankind, * with hymns as to the Creator and Redeemer, * bless ye, and supremely exalt Him throughout all ages.

ODE IX

First canon, in Tone VIII:

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Refrain: Glory to Thy precious Cross O Lord.

Blessing his grandchildren of old, Jacob openly prefigured the precious Cross, by which, O compassionate Lord, bless and grant Grace to us who fall down and worship it, and glorify Thee as the Redeemer of all.

Refrain: Glory to Thy precious Cross O Lord.

Having cleansed the soul and mind by the water of fasting, O ye faithful, let us adore the lifegiving and divine Wood that layeth before us: for it is a fount of forgiveness and heavenly light, a source of life and true rejoicing.

Refrain: Glory to Thy precious Cross O Lord.

I know, O Lord, that Thou art to come in the glory of the Godhead as the dread Judge, laying bare the hidden sins of all. Wherefore I call upon Thee O Good One: I have sinned, forgive me and count not my many and grievous sins.

Refrain: Most holy Theotokos save us.

Theotokion: The Ewe-lamb having beheld the Lamb nailed upon the cross, and the light of the sun darkened, said weeping: "O Jesus, Thou sun of glory, hast Thou set in death. But shine forth with the light of Thy Resurrection upon those who love Thee."

Second canon, in Tone III:

Irmos: Upon Mount Sinai Moses saw thee in the bush ...,

Refrain: Glory to Thy precious Cross O Lord.

Today let us all fall down and worship the most precious Cross at the place where the feet of our God and Master stood, as David prophetically said, for He who encloseth all things in the hollow of His hand, hath ascended it.

Refrain: Glory to Thy precious Cross O Lord.

O ye that dwell on earth, cleansed by fasting draw near and behold today, the all-honored Cross that lieth before you. Fall down and worship it in fear and rejoice in faith, as ye draw from it the sanctification of your souls.

Glory ..., **T**he Trinity supreme in Godhead is by Essence an undivided Unity. Though single in Nature, it is distinguished in Hypostases; though indivisible, it is divided; though one, it is three: the Father, Son and Spirit of Life, together watching over all things.

Both now ..., **Theotokion:** **W**ho hath ever heard of a virgin that bore a child and a mother that knew not a man? O Mary, this miracle hath been accomplished in thee, but pray-tell how? “Do not enquire into the mystery of my childbearing: it is altogether true, yet transcends the understanding of man.”

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

With all mankind let us offer thankful praise to God, as we now behold and adore the all-holy Cross. Understand, ye demons, and submit to the Cross; understand, ye barbarian peoples, and submit to it: for by it God is with us.

Katavasia: **U**pon Mount Sinai Moses saw thee in the bush, * as one who didst conceive the fire of the Godhead within thy womb, * and yet remained unconsumed. * Daniel saw thee as a mountain not cut by the hand of man, * and Isaiah proclaimed thee as the Rod that blossomed forth * from the root of David.

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:

The most excellent path to exaltation is humility, * as Thou Thyself hast shown us, O Christ; * for Thou didst empty Thyself and take the form of a servant. * Thou didst not hearken to the arrogant prayer of the Pharisee, * but accepting the contrite sighing of the Publican in the heavens, * Thou hast manifest Thyself as the blameless sacrifice. * Wherefore I also cry out to Thee: Be merciful to me, O God, be merciful, ** O my Savior, and save me.

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 most excellent path to exaltation is humility ...,

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:

At the commemoration of Thy martyrs, O Lord, * the whole of creation keepeth festival; * heaven with the angels rejoiceth, * and the earth with all mankind is exceedingly glad. ** By their intercessions have mercy upon us.

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

The word of the Archangel didst thou receive, * revealing thyself to be the throne of the cherubim, * and thou didst bear in thine arms O Theotokos ** the Hope of 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 ..., 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.

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. Without the reading of a Kathisma. The 7th Kathisma is read at the Third Hour, the 8th at the Sixth Hour, the 9th at the Ninth Hour.

FIRST HOUR

In place of Order my steps ..., we chant thrice, making three prostrations: We venerate Thy Cross, O Master, * and we glorify Thy holy Resurrection. (At this point it is also common to sing “Come, ye faithful and let us venerate ...,” with the verses that follow, as on Sunday, while the faithful come up to venerate the Cross.)

During the Hours after Our Father ..., we chant the Kontakion:

Kontakion, in Tone VII:

The fiery sword no longer guardeth the gates of Eden, * for it hath been wondrously quenched by the wood of the Cross. * The sting of death and the victory of Hades have been vanquished, * for Thou art come, O my Savior, crying unto those in Hades: ** “Enter again into Paradise.”

SIXTH HOUR

Troparion of the prophecy, in Tone VII:

○ Lord, rebuke not in Thine anger the people who have sinned, * neither chasten us in Thy wrath O Good One. * For all the earth doth glorify Thee, ** and we pray: spare us, O Holy One.

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

Prokeimenon, in Tone VI:

Prokeimenon: In God is my salvation and my glory: * He is the God of my help.

Verse: Shall not my soul be subject unto God? For from Him is my salvation.

THE READING IS FROM THE PROPHECY OF ISAIAH (14:24 - 32)

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that king Ahaz died was this burden. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the

serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

Prokeimenon, in Tone IV:

Prokeimenon: So shall I bless Thee in my life, * and in Thy name will I lift up my hands

Verse: O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee.

**MONDAY IN THE FOURTH WEEK
AT VESPERS**

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

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

Having reached the middle of the season of abstinence today, * by the power of the Cross, * let us now praise Him who hath been raised upon it in the midst of the earth; * and crying aloud let us glorify Him as our Saviour and God: * Grant us to behold, O Master, Thy Passion and Thy holy Resurrection, ** and bestow upon us forgiveness and great mercy.

Let us humble the passions of the body, * by abstinence from food and turning away from pleasures, * and let us adore with faith the Wood of the Cross; * for it layeth before us to be worshiped, * sanctifying with divine grace all of mankind, * wherefore let us cry aloud unto the Lord: * We thank Thee, O compassionately loving One, ** who through the Cross hast saved our souls.

One by Theodore, in Tone VIII:

Falling down and worshiping the Cross, * let us all cry aloud: * Rejoice, Wood of life; * Rejoice, holy scepter of Christ; * Rejoice, heavenly glory of mankind; * Rejoice, might of the faith; * Rejoice, unconquerable weapon; * Rejoice, vanquisher of enemies; * Rejoice, radiant light that saveth the world; * Rejoice, great glory of the martyrs; * Rejoice, power of the righteous; * Rejoice, splendor of the angels; ** Rejoice, all-honored Cross!

And 3 Stichera from the Menaion:

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

“O joyous Light ...”:

Prokeimenon, in Tone VIII:

Prokeimenon: Hearken, O God, unto my prayer, * when I make supplication unto Thee.

Verse: Rescue my soul from fear of the enemy.

A READING FROM THE BOOK OF GENESIS (8:21 - 9:7)

The Lord God said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear

of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Prokeimenon, in Tone VI:

Prokeimenon: Harken unto us, O God our Savior, * Thou hope of all the ends of the earth and of them that be far off at sea.

Verse: To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

A READING FROM THE BOOK OF PROVERBS (11:19 - 12:6)

As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death. They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. The desire of the righteous is only good: but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall; but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. A good man obtaineth favor of the Lord: but a man of wicked devices will he condemn. A man shall not be established by wickedness:

but the root of the righteous shall not be moved. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. The thoughts of the righteous are right: but the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

On the Aposticha, these Stichera in Tone VIII:

The self-praising Pharisee was rejected for his boasting, * but the humble-minded Publican was justified by his silent prayer. * Wherefore learn, O my soul, the difference between the two; * and choosing humble-mindedness, embrace it in thine heart: * for Christ hath promised to give grace unto the humble, ** since He is the Lover of mankind.

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: The self-praising Pharisee was rejected ...,

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 VIII:

O martyrs of the Lord, * we beseech you, * offer intercession to our God: * pray that abundant compassion be graced upon our souls ** and the forgiveness of our many sins.

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

I flee to thy protection, O holy Virgin Theotokos, * for I know that through thee I shall obtain salvation; ** for thou art able to help me, O pure one.

“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?

Keepesthy 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)*