

TUESDAY 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 10th Kathisma from the Psalter, the Sessional Hymns of the Cross in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma XI), the Sessional Hymns:

In Tone VIII:

With our souls illumined through abstinence, * let us bow down and worship the salvific Cross upon which Christ hath been nailed, * and let us exclaim before it: * Rejoice, delight and sure help of fasters; * Rejoice, destroyer of the passions, and adversary of devils; ** Rejoice, O blessed Wood!

Glory ..., the foregoing is repeated.

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

O ye faithful, with hymns let us magnify the Theotokos, * the unshakable confirmation of the Faith * and the precious gift of our souls: * Rejoice, thou who didst hold within thy womb the Stone of life! * Rejoice, thou hope of the ends of the earth * and aid of the sorrowful! ** Rejoice, thou Bride unwedded!

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

In Tone VIII:

The whole of the inhabited world doth fall down in adoration before Thy Cross O Lord, * and worshipping it as the life of creation, it crieth unto Thee: * By the power of Thy Cross and through abstinence, * keep in profound peace those who praise and hymn Thee, ** O abundantly merciful One.

Glory ..., the foregoing is repeated.

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

Rejoice, thou who through the Angel * didst receive the joy of the world! * Rejoice, thou that hast given birth unto thy Creator and Lord! ** Rejoice, thou that wast deemed worthy to be the Mother of God!

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 II

First canon, by Joseph in Tone VIII:

Irmos: Behold now, and see that I am God, * who led the people of Israel in times of old * through the Red Sea, * and saved them and fed them, * setting them free from the bitter bondage of Pharaoh.

Refrain: Glory to Thy precious Cross O Lord.

Today, in the middle of the Fast, we worship with faith the Cross that Thou hast endured in the midst of the earth, O Messiah and Word of God, asking that we also may behold Thy Resurrection.

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

With the rod of power prefigured by Moses, let us rend in twain the sea of the passions and so reach the promised land; and let us take our fill of the noetic Manna.

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

Who will not weep for thee? Who will not mourn for thee O soul, thou lover of wickedness? Thou hast not eagerly sought that which is good, but hast despised the righteous Judge, who art ever longsuffering towards thee.

Refrain: Most holy Theotokos save us.

Theotokion: Assuming flesh without undergoing change O Virgin, thou didst conceive Christ. Diligently pray to Him, that He may deliver from the passions of the flesh those who fall down and worship before the Cross which He endured in the flesh.

Another canon, by Theodore in Tone VIII:

Irmos: Behold now, and see that I am your God ...,

Refrain: Glory to Thy precious Cross O Lord.

Behold now, see that I am your God, who hath given the inhabited world My Cross as a weapon of salvation, before which we now fall down and worship; grant that those who adore it may overcome the scheming of the enemy.

Refrain: Glory to Thy precious Cross O Lord.

Great and abundantly merciful art Thou, O Lord, for Thou hast granted us to worship before Thy lifegiving Cross, upon which Thy hands and feet were nailed; and over which Blood flowed from Thy most pure side, like a fount of life for us.

Glory ..., **A** supremely perfect Unity in three Hypostasis and Godhead, the Father unbegotten, the Son only-begotten, the Spirit proceeding from the Father and manifest through the Son, single in Essence and in Nature, one Lordship and one Kingdom, save us all.

Both now ..., **Theotokion:** **T**he wonder of Thy conception transcends speech, O Mother and Virgin: for how hast thou given birth and yet remained undefiled? How didst thou bear a child without knowing a man? “All this is understood by the Word of God, who hath been born from me in a supernatural manner, transcending nature.”

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

The great Moses stretched out his hands and overthrew Amalek, prefiguring thee for us, O Cross. And making the sign of the Cross in darkness and in the air, we turn to flight and defeat our enemy, the author of evil, singing the praises of Christ.

Katavasia: **B**ehold now, and see that I am your God, * begotten of the Father before all ages, * conceived without a man in these latter times from the Virgin, * abolishing the sin of the forefather Adam, * as the Lover of mankind.

ODE VIII

First canon, in Tone VIII:

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Creator, throughout the ages.

Refrain: Glory to Thy precious Cross O Lord.

Having created the foundations of all the earth as God, thou hast given to the faithful as an unshakable foundation and weapon of salvation: Thy Cross, before which we fall down and worship, exalting Thee above all throughout all ages.

Refrain: Glory to Thy precious Cross O Lord.

Beholding the Wood of the Cross shining brighter than the rays of the Sun, let us now draw near, radiant with the Fast, and adore it, drawing from it light-bearing grace which driveth away darkness, supremely exalting Christ throughout all ages.

Refrain: Glory to Thy precious Cross O Lord.

O Word, Thou art the never-changing vivifying water which springeth up into eternal life; and pouring forth blood and water from Thy side upon the Cross, O Master, Thou hast stanch'd the rivers of sin, wherefore I entreat Thee: shrivel up the wicked streams of my passions.

Refrain: Most holy Theotokos save us.

Theotokion: **O** pure and holy Mother of God, thou art our noetic sanctification, for thou hast borne God who reposeth among His holy ones. This day He hath hallowed all the ends of the earth by the divine veneration of the most holy Cross, upon which He hath been affixed in the flesh.

Second canon, in Tone VIII:

Irmos: **O** ye angels and ye powers of heaven ...,

Refrain: Glory to Thy precious Cross O Lord.

Come, ye people, and behold the lifegiving Wood now set before us, and upon which Christ God was crucified, and with reverent fear let us chant in praise of the Cross throughout all ages.

Refrain: Glory to Thy precious Cross O Lord.

We hymn the Cross made from three bars of wood as a token of the Trinity; and, falling down before it, we worship it with fear, raising our cry, as we bless, praise and supremely exalt Christ throughout all ages..

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

God is one in the Trinity: the Father is not begotten like the Son, nor does the Son proceed like the Spirit, but each keepeth its own distinctive characteristics; wherefore I glorify the Three as Light and God throughout the ages.

Both now ..., **Theotokion:** **T**hou alone hast conceived without corruption; thou alone hast given suck to Thy child, yet not known the pangs of birthgiving; and thou alone hast borne Thy Maker and Master, and art both His Handmaiden and Mother, wherefore we sing Thy praises, O Virgin Mother, throughout the ages.

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

O Christ, by a word Thou didst give sight to the man blind from birth; open once more the blinded eyes of my heart, that I may behold the light of Thy commandments throughout the ages.

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

Katavasia: **S**eated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

ODE IX

First canon, in Tone VIII:

Irmos: **B**lessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

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

Blessed be the Lord God of Israel, for He hath destroyed the ancient curse by His Cross, which He hath given to us as our refuge and firm foundation; and by its power we overthrow our enemies.

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

I am held fast in the bonds of my countless transgressions, O Christ, and obstinately I refuse to comprehend Thy will, which leadeth me to salvation. Do Thou in Thine ineffable mercy and loving-kindness turn me back by Thy Cross and free me from my blindness.

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

Sinfully I have followed the Pharisee in his arrogance; bitter and terrible hath been my fall, and I lie trampled by the enemy. But have compassion upon me, O Christ, and save me, for out of the abundance of Thy pity Thou hast humbled Thyself, O most high King of Glory.

Refrain: **Most holy Theotokos save us.**

Theotokion: All generations call thee blessed, O pure One: for Jesus hath been born from Thy womb alone, O Virgin Maiden. Pray thou to Him that thy flock and people may be saved.

Second canon, in Tone VIII:

Irmos: Blessed be the Lord God of Israel ...,

Refrain: Glory to Thy precious Cross O Lord.

Blessed be the Lord God of Israel, for He hath destroyed the ancient curse by His Cross, which He hath set before us for our veneration. Let us adore the Cross in faith and hymn its praises, ever glorifying His great mercy.

O precious Cross, thou art the glory of the Church, the weapon of kings, fashioned by God to give peace to all the world. O Cross, joy of the Orthodox, and the guardian of the ecumene: do Thou keep and sanctify those who fall down and worship Thee.

Glory ..., Glory to Thee, O Holy Trinity, Unity equal in honor, divine Nature, one revered Dominion, the Father, Son and Spirit, unapproachable Light, beginningless Godhead: save those who worship Thee, O Creator of all.

Both now ..., Theotokion: Standing by Thy Cross, O Jesus, Thy Mother gazed upon Thee her Lamb, Shepherd and Master; and lamenting she wept bitterly, wounded in the depths of her soul, and cried out to Thee, O Christ, "What is this strange sight? how dost Thou the Life, die?"

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

As Thou didst save the repentant Manasses, O God, do Thou also save me Thy servant, and reject me not, for I repent bitterly with tears, for I have turned aside as did Israel of old, having lived all my days prodigally.

Katavasia: Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

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 VIII:

Consider, my soul, how the vainglorious Pharisee * was condemned because of pride, * and how the humble-minded Publican was justified for acknowledging his transgressions. * For the one was cast away for priding himself in virtue, * while the other having sinned, confessed and was accepted.

* Through control of the passions rouse thyself to attain unto * the exaltation of humility which cannot be abased, ** given thee by Christ in His 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: Consider, my soul, how the vainglorious Pharisee ...,

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 VIII:

Great were your struggles O holy martyrs; * for steadfastly ye bravely endured the tortures of lawless men, * confessing Christ before kings. * And, departing from this life, * ye now work miracles throughout all the world, * healing from their passions those in sickness, O holy ones. ** Pray ye that our souls be saved.

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

Thy shelter, O Virgin Theotokos, * is spiritual healing; * for, having recourse unto it, ** we are delivered from spiritual infirmities.

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. With the reading of the 13th Kathisma. The 14th Kathisma is read at the Third Hour, the 15^h at the Sixth Hour. The 16th Kathisma is read at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VI:

We venerate Thy Cross, O Master, * and we glorify Thy holy Resurrection.

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

Prokeimenon, in Tone VIII:

Prokeimenon: Blessed is God Who hath not turned away my prayer, * nor His mercy away from me.

Verse: O bless our God, ye nations.

THE READING IS FROM THE PROPHECY OF ISAIAH (25: 1 - 9)

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Prokeimenon, in Tone VI:

Prokeimenon: Let God, our God, bless us; let God bless us, * and let all the ends of the earth fear Him.

Verse: God be gracious unto us and bless us, and cause His face to shine upon us.

TUESDAY IN THE FOURTH WEEK

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera, all from the Triodion:

By Joseph, in Tone VI:

O compassionate Lord, * in the midst of the earth Thou didst endure the Cross and Passion, * granting redemption and freedom from the passions unto all mankind. * Wherefore, on this middle day of the Fast, * all are invited to fall down and worship Thee, * and with great joy, adore Thee. * Radiant with the effulgence of the divine virtues, * may we all be deemed worthy to behold Thy Passion and lifegiving Resurrection, * O Word of God, ** who alone art abundantly merciful.

A lifeless corpse affixed to the Cross, * Thy side pierced by the spear, *; and given gall to drink, * O longsuffering Master, who by the hand of Moses * didst make sweet the waters of Marah; * I entreat Thee and pray Thee: * do Thou cast the bitter passions away from my understanding, * and sweeten my mind with the honey of repentance, ** and grant me to worship Thy precious Passion.

Tone I: Before our eyes today * we see set before us the mighty Cross * that Moses once prefigured with outstretched hands, * putting Amalek to flight. * Wherefore with trembling, O ye peoples, * let us touch it with pure minds and lips, * for upon it Christ hath been raised slaying death; * that we all may be worthy of His grace, * and, praising the Savoir of all with hymns inspired by God, ** let us pray that we may arrive at His saving Resurrection.

Tone IV: Come, let us worship the Cross of Christ God, * the Wood that bringeth us life, * which is placed before us this day. * For by the Cross death hath been wounded * and the power of Thy Resurrection hath been revealed to us the fallen ones, * having been delivered let us cry aloud: * Thou hast willingly suffered for our sake, * to save the whole of creation; ** O our God, glory be to Thee.

Thy Cross, O Savoir hath been given to us Christians, * as an invincible power: * for by it the hosts of the enemy are put to flight * and Thy Church, O Christ, rightly confessing the true Faith, * is overshadowed with peace. * Adoring it, we raise our fervent cry to Thee: ** Count us also worthy of the inheritance of Thy saints.

Having cleansed the senses of our soul with tears, * making them pure by fasting, * come let us fall down and worship the Wood of the Cross: * by which through abstinence, we subdue the rebelliousness of our flesh, * crying unto Him who was crucified thereupon: ** “O Saviour, count us worthy to worship Thy radiant arising on the third day.

Glory ..., Both now ..., in Tone VIII;

Today the Master of creation and Lord of Glory * is affixed to the Cross, His side pierced with a spear; * and He who is the sweetness of the Church doth taste of gall and vinegar. * A crown of thorns, is placed upon Him who covereth the heavens with clouds. * Clothed in a cloak of mockery, He who formed man with His hands is struck by a hand of clay. * He who wrapeth the heaven in clouds is smitten upon His back. * He accepteth spitting and scourging, * reproach and buffeting; * and all these things my Redeemer and God endured for the sake of me who am condemned, ** that in His compassion He may save the world from delusion.

“O joyous Light ...”:

Prokeimenon, in Tone VI:

Prokeimenon: Sing unto God, * chant unto His name.

Verse: Prepare ye the way for Him that rideth upon the setting of the sun.

A READING FROM THE BOOK OF GENESIS (9:8 - 17)

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that

is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Prokeimenon, in Tone VI:

Prokeimenon: Poor and in sorrow am I; may Thy salvation, * O God, be quick to help me.

Verse: Let beggars behold it and be glad; seek after God, and your soul shall live.

A READING FROM THE BOOK OF PROVERBS (12:8 - 2)

He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit. The wicked is snared by the transgression of his lips: but the just shall come out of trouble. A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. A fool's wrath is presently known: but a prudent man covereth shame. He that speaketh truth showeth forth righteousness: but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy. There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips are abomination to the Lord: but they that deal truly are his delight.

On the Aposticha, these Stichera in Tone III:

I have surpassed the Publican in my transgressions, * yet I vie not with him in repentance; * I have not attained the virtues of the Pharisee, * yet I imitate his self-conceit. * O Christ my God, in Thine exultant humility * Thou hast destroyed devilish arrogance upon the Cross: * make me a stranger to the sins of the Publican * and to the exceeding foolishness of the Pharisee; * establish within my soul the good possessed by each of them, ** and save me.

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: I have surpassed the Publican in my transgressions ...,

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 III:

The prophets, the apostles of Christ, * and the martyrs having taught mankind to sing the praises * of the consubstantial Trinity; * have given light unto the nations that had gone astray, * making of the sons of men companions of angels.

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

Stavrotheotokion: Beholding Thee, the Fashioner and Creator of all, * hanging naked upon the Cross, * the whole of creation was transformed by fear and lamented; * the light of the sun grew dark and the earth quaked; * rocks were shattered and the splendor of the temple was rent in twain; * the dead arose from their tombs and angelic powers cried in amazement: * “O strange wonder! * The Judge is judged and doth willingly suffer, ** for the salvation and renewal of the world.”

“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?

Keepest 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)