

THURSDAY IN THE SIXTH 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:

In Tone V:

As if coupling contemplation and action, * let us hasten to offer up our prayers to Christ, * that like another reposed Lazarus, * He may call our deadened mind back to life, * by His awesome authority, * and we shall bring Him palms of righteousness crying aloud: ** Blessed is He that cometh in the name of the Lord.

Glory ..., the foregoing is repeated.

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

Quickly heal my much afflicted soul of the passions, * and my flesh of its infirmities. * Establish my mind in firmness, O all-immaculate one, * and grant me quietude of thought, * that I may offer pure prayers to the King of all O Theotokos, ** and ask for the remission of sins.

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

In Tone VI:

Lazarus hath been dead for two days, * and his sisters Martha and Mary have shed tears of grief for him, * gazing upon the tombstone before them. * But the Creator cometh with His disciples, * to despoil death and bestow life. * Therefore let us cry out unto Him: ** O Lord, glory be to Thee.

Glory ..., the foregoing is repeated.

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

O holy Sovereign 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 remission of sins.

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-cantiled 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 V:

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

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

By the comforting rays of your intercessions, illumine us who are imprisoned by our sins; for with reverence we praise you, O light-bearing apostles.

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

Coupling love with compassion, O ye faithful, let us hasten to offer up our supplication to Christ, that He may raise us up from the grave of our secret passions.

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

Let us not enkindle love for the flesh which doth kill the soul, rather let us befriend the Redeemer that He may deliver us from the dread condemnation of Hades.

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

Thou didst foretell the falling asleep of Lazarus, whom Thou didst raise up shortly thereafter, accepting the praise of babes and sucklings, as an image of Thy passion O my Savior.

Refrain: Most holy Theotokos save us.

From thee, O pure and all-immaculate Birthgiver of God, hath flowed the divine water of immortality and life; and all who partake thereof shall be delivered from the thirst that bringeth death.

Another canon, by Theodore, in Tone VI:

Irmos: O Lord, I have heard the report of Thee ...,

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

Lazarus hath been buried, and Martha and those with her lament and weep at the grave; longing for Thee, the Giver of Life.

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

Death hath begun to quake, awaiting Thy descent unto him O Christ, for Thou art Life, and shalt reveal his impotence unto ends of the earth.

Glory ..., O simple Unity praised in a Trinity of Hypostases, uncreated beginningless Nature, save us who in faith worship Thy sovereignty.

Both now ..., **Theotokion: O** Birthgiver of God, without having known a man thou hast given birth within time to the Son who came forth outside time from the Father; and, strange wonder! Thou givest suck while yet remaining a Virgin.

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

Come down all ye who dwell in the desert places and caves and greet with hymns Him who cometh unto you seated upon the foal of an ass, the Lord of glory.

Katavasia: O Lord, I have heard the report of Thee * and was afraid; * I have seen Thy works and was amazed. * Glory to Thy power, O Lord.

ODE VIII

First canon, in Tone V:

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

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

O divinely inspired apostles of the Lord, ye have been manifest as stones built upon the Chief Corner Stone, intercede with Him who is exceedingly compassionate, that He take away the heavy stone from my heart.

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

“Let us go”, didst Thou hast say beforehand to Thy friends. “My friend Lazarus hath already fallen asleep. But by his awakening I shall put to sleep the wicked and destructive power of death throughout the ages.”

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

Let us become meek in soul and humble-minded, that by grace, we may receive the meek Master of all, who cometh to utterly humble the arrogance of the evil one.

Refrain: Most holy Theotokos save us.

Theotokion: The Prophet saw thee, O all-immaculate one, as a shining Gate of light. For in a manner beyond all telling thou hast given birth to the Giver of Light, who hath become like us; Whom we supremely exalt throughout all ages.

Second canon, in Tone VI:

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

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

Mary and Martha now lament, beholding Lazarus laid in the tomb, and suffering they cry aloud: “Had Christ been here, our brother had not died.”

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

Let Hades await its own destruction. For Life cometh to raise up Lazarus, Who doth cry aloud: “Bless ye, praise ye, and supremely exalt the Lord throughout all ages.”

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

Without beginning are the begetting and the procession. I worship the Father Who hath begotten, I glorify the Son who hath been begotten, and I sing the praises of the Holy Spirit Who doth shine forth with the Father and the Son.

Both now ..., **Theotokion:** Cease not to pray, O Virgin, unto Him Whom thou hast borne in a manner beyond all telling, for as the Lover of mankind, He saveth from danger all who flee unto thee for refuge.

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

With virtues as branches and palms, let all the faithful prepare to meet the King, and cry aloud: Bless ye, praise ye, 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 V:

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

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

Deliver me from friendship with the deceitful one O Master Christ, who hast made Wise Thy disciples and friends, coming With them, O Savior, to raise Thy faithful friend Lazarus, who in thanksgiving hymneth Thee.

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

With the fulfillment of the Fast O Lord, fill our hearts and minds with joy, O lovingly compassionate One, by the prayers of Thine apostles who sincerely loved Thee, the Savior of our souls.

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

Stinking from the festering wounds of sin, I live in the tomb of sloth O Christ, wherefore I cry unto Thee: do Thou Raise me up and save me, that I may come to meet Thee with branches of virtue, crying aloud: Hosanna to God in the highest.

Refrain: Most holy Theotokos save us.

Theotokion: **O** Virgin Maiden, thou hast borne unto us the only-begotten Son of the Father, who became incarnate with two wills and natures. Transcendent in His Godhead, O most pure and divine one, He hath made us communicants of the divine nature.

Second canon, in Tone VI:

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

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

Today Lazarus hath been two days in the tomb, and Mary and Martha his sisters shed tears for him. But Christ with his holy apostles cometh unto him, to manifest a great wonder.

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

O all-destroying death, accept your destruction, let the doorkeepers keep watch over thy locks, for by His word Christ shall come and shatter Thy gates raising up Lazarus, wherefore with the Prophet we cry out to thee, “O Hades, be thou the first to partake of this.”

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 who theologizes concerning Thee.

Both now ..., **Theotokion**: The marvel of Thy childbearing hath filled me with wonder, O all-immaculate one. How hast thou seedlessly conceived Him whom none can comprehend? Tell me, how hast thou remained a Virgin and yet become a Mother? “Accept the miracle with faith, and worship the Child that hath been born: for all that He willeth, He accomplisheth.”

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

The Lord cometh seated upon a foal, as it is written. Ye peoples, make ready to receive in reverent fear the King of all, and to welcome Him with palms as the Victor over death and Hades; for He hath raised Lazarus.

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 V:

Come, all ye brethren, * and before the end let us with pure hearts draw near * to the lovingly compassionate God, * and casting aside the cares of this life, * let us take care of our souls, * that by abstinence we may loath the pleasures of food, * and busy ourselves with acts of compassion; * for by this, as it is written, * some have entertained angels unaware. * By providing for the paupers, * let us feed Him who hath fed us with His own flesh. * Let us clothe ourselves in Him who doth clothe Himself in light as in a garment, * that by the supplications of the most pure Theotokos and Virgin Mother, * we shall receive the forgiveness of our sins, * that with compunction we may cry unto Him: * O Lord, deliver us from the condemnation of those on Thy left hand, * and deem us worthy to stand on Thy right, ** for Thou art merciful and the Lover of mankind.

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: Come, all ye brethren ...,

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 V:

In the midst of their torments, the saints cried out rejoicing: * “This is the exchange that we have made with the Master: * in return for the wounds inflicted upon our bodies, * He shall clothe us with a garment of light at the Resurrection; * in return for dishonor, we shall receive crowns; * in return for imprisonment, Paradise; * and in return for condemnation with evildoers, * life with the angels.” ** By their prayers, O Lord, save our souls.

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

Chosen from all generations, * hearken unto us who call upon thee, * and grant us the petitions of our souls: * that we may be delivered from our passions and from sufferings, * for the sake of the apostles; ** for thou canst do all things as thou art the Mother of God.

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 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 I:

Forgot not the cry of Thy servants, O Lord, * but remember that at all times we have placed our hope in Thee; * for Thou art all-powerful, ** and we beseech Thee to come to our aid.

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

Prokeimenon, in Tone IV:

Prokeimenon: This is the gate of the Lord: * the righteous shall enter thereat.

Verse: O give thanks unto the Lord, for He is good: for His mercy endureth for ever.

THE READING IS FROM THE PROPHECY OF ISAIAH (65:8 - 16)

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth.

Prokeimenon, in Tone IV:

Prokeimenon: The way of Thy commandments have I run: * when Thou didst enlarge my heart.

Verse: Set before me for a law O Lord, the way of Thy statutes.

**THURSDAY IN THE SIXTH WEEK
AT VESPERS**

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

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

Two of the most sacred apostles, * knowing that Thou, O Christ, art one of the Trinity, * have now been sent by Thee to bring the colt the foal of an ass * that the prophecy may be fulfilled, * and humbling Thyself O lovingly compassionate One, * Thou shalt be seated upon it. * Thou who dost prepare a seat in the highest for all those that love Thee. * And those who have mindlessly succumbed to the Passions * hast Thou O Word made to cry aloud to Thee: ** Hosanna in the highest!

Receive Thy King, O Zion. * For behold, He cometh to thee in meekness, * to raise up Lazarus and to destroy the bitter kingdom of death. * Summoned by God, let all the multitude of venerable monks and laypeople assemble, * to welcome Christ with palms and to cry aloud: * Blessed is He that cometh to save the race of mankind * by the Passion of the Cross, * granting freedom from the passions unto all ** for the sake of His goodness.”

One by Theodore, in Tone VIII:

O Christ, who art borne aloft by the awesome seraphim, * as God and the Creator of all, * Thou Thyself hast deigned to ride upon a colt on earth, * as a man like unto us. * Bethany rejoiceth greatly to receive Thee, O Savior, * and Jerusalem is glad waiting in expectation to welcome Thee. * Death hath been slain, and having foretasted the coming Resurrection * it hath seen Lazarus return from the dead. * In joy we hasten to meet Thee with palms, ** praising the power of Thy goodness, O Lord.

And 3 Stichera from the Menaion:

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

“O joyous Light ...”:

Prokeimenon, in Tone VI:

Prokeimenon: Unto the Lord in mine affliction have I cried: * and He heard me.

Verse: O Lord, deliver my soul, from unrighteous lips and from a crafty tongue.

A READING FROM THE BOOK OF GENESIS (46:1 - 7)

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel

in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Prokeimenon, in Tone VIII:

Prokeimenon: The Lord shall keep thee from all evil: * the Lord shall guard thy soul.

Verse: I have lifted up mine eyes to the mountains: from whence cometh my help.

A READING FROM THE BOOK OF PROVERBS (23:15 - 24:5)

My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not:

when shall I awake? I will seek it yet again. Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength.

On the Aposticha, these Stichera in Tone VIII:

Deliver me O Christ God, * from the rich man's lack of compassion and selfishness. * O Thou who through Thy Cross hast cleansed us from our sins, * Show me to be an emulator of Lazarus the beggar * in his thankful patience, * and deprive me not of a dwelling place in the bosom of Abraham, ** for the sake of Thy great mercy

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: Deliver me O Christ God ...,

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, * ye hallow every place and heal every manner of infirmity: * and now we entreat you to intercede on our behalf ** that our souls may be delivered from the snares of the enemy.

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

Stavrotheotokion: “**O** marvelous wonder! O Strange mystery and fearful deed!” * Cried the Virgin as she beheld in fear and trembling, * Thee, the child whom she had borne without travail, * hanging between two malefactors on the cross. * She cried aloud weeping: * “Woe is me, O my beloved child! How hast this wicked and ungrateful people ** nailed Thee to the Cross!”

“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)