

HOLY AND GREAT MONDAY AT MATINS

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

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 Troparion, in Tone VIII:

Behold the Bridegroom cometh in the middle of the night; * and blessed is the servant whom He shall find watching, * but unworthy is he whom He shall find in slothfulness. * Beware, then, O my soul, and be not overcome by sleep, * lest thou be given over to death and shut out from the Kingdom. * But rise up and cry aloud: Holy, holy, holy art Thou, O God: ** through the Theotokos have mercy upon us. (Thrice)

After the 1st chanting of the Psalter (Kath. IV) Sessional Hymn, in Tone I:

On this day the Holy Passion shineth forth upon the world * as a light most perfect; * for Christ in His goodness hasteneth to His sufferings. * He who holdeth all things in the palm of His hand * hath consented to be hung upon the Tree, ** that He may save mankind.

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

After the 2nd chanting of the Psalter (Kath. V) Sessional Hymn, in Tone I:

O Judge invisible, how art Thou seen in the flesh, * drawing near to be slain by lawless men?, * condemning by Thy Passion our own condemnation? * Therefore with one accord, O Word, ** we send up praise, majesty and glory to Thy power.

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

After the 3rd chanting of the Psalter (Kath. VI) Sessional Hymn, in Tone VIII:

The first-fruits of the Lord's Passion fill this present day with light. * Come then, all ye who love to celebrate the feasts, * and let us welcome it with hymns. * For the Creator draweth near to take up the Cross; * He is questioned, beaten, and brought to Pilate for judgment, * after which a servant struck Him on the face, *

and all this He hath endured that He may save mankind. * Wherefore let us cry aloud to Him: * O Christ God the Lover of mankind, * grant remission of sins unto those * who venerate in faith Thy Holy Passion.

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

Then followeth the Gospel reading:

THE GOSPEL ACCORDING TO ST. MATTHEW (21: 18-43)

At that time, Jesus returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, by what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven; he will say unto us, why did ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, we cannot tell. And he said unto them, neither tell I you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son,

saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Psalm 50, Then: "O God save thy people ...," Lord have mercy (12 times): Then followeth the three-canticle canon by Kosmas. In each ODE the Irmos is sung twice, and the Troparia are repeated 4 or 6 times so as to make up the number 12. The Irmos is sung at the end of each ODE as Katavasia. Before the Troparia we say: Glory to Thee our God, glory to Thee.

The tri-ode canon, in Tone II:

ODE I

Irmos: Let us sing unto the Lord, * Who by His divine command * dried up the billowing and impassable sea, * and through it led the Israelite people on foot: * for gloriously hath He been glorified.

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

Ineffable is the condescension of the Word of God, for Christ himself is both God and man; as God he hid not this condescension, when He appeared unto His disciples in the form of a servant: for gloriously hath He been glorified.

Glory ..., Both now ...,

I who am rich in Godhead have come to minister to Adam who hath grown poor. I who fashioned him have of Mine own will put on his form. I who am impassable in My divinity have come to lay down My life as a ransom for him.

Katavasia: Let us sing unto the Lord, * Who by His divine command * dried up the billowing and impassable sea, * and through it led the Israelite people on foot: * for gloriously hath He been glorified.

The small Litany.

Kontakion, in Tone VIII:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but was glorified by God who seeth the hearts of all, ** and bestoweth upon them an incorruptible crown.

Ikos: Let us now add our lamentation to the lamentation of Jacob, and let us weep with him for his ever-memorable and chaste son Joseph, who was enslaved in body but kept his soul free from bondage, and became lord over all Egypt. For God doth grant unto his servants an incorruptible crown.

SYNAXARION READING

Verses to Joseph the All-Comely: The chaste Joseph proved to be a just ruler, and a provider of corn; O abundance of good things.

Verses to the withered fig tree: Christ likeneth the synagogue of the Hebrews to a fig tree devoid of spiritual fruits and withered it with a curse; let us avoid its fate.

On this day the Passion of our Lord Jesus Christ begins; and first of all, Joseph the All-Comely is interpreted as a type of Christ. Joseph was the eleventh son of the Patriarch Jacob, born to him of Rachel. Envied by his brothers on account of certain dreams that he had, he was first cast into a pit. Jacob was deceived by his other sons into believing, on the basis of a bloodstained robe, that Joseph had been devoured by a wild beast. Joseph was then sold to some Ishmaelite travelers for thirty pieces of silver. The Ishmaelites in turn sold him to Potiphar, the chief eunuch of Pharaoh, the King of Egypt. When Potiphar's wife conceived a mad desire for the young man's chaste comeliness, he, not wishing to commit the iniquitous act that she proposed, left his clothing behind and fled. She slandered Joseph to her husband, who had him fettered and imprisoned. Joseph was later set free after explaining certain of Pharaoh's dreams. On being presented to the king, he was appointed Lord of all Egypt. While providing his brothers with corn during a great famine, he once again made himself known to them. After living the whole of his life in virtue, he reposed in Egypt, being highly esteemed for his chastity, in addition to his other virtues. Joseph the All-Comely is an icon of Christ, since Christ, too, was envied by the Jews, His own people, was sold by one of His Disciples for thirty pieces of silver, and was enclosed in the dark and gloomy pit of the tomb. Breaking forth thence by His sovereign will, He reigns over Egypt—that is, He is victorious over all sin by His Divine power—and rules over the entire world. In His love for mankind, He redeems us through the mystical provision of corn, in that He offers Himself as a sacrifice for our sake, nourishing us with the heavenly Bread of His life-giving Flesh. Such is the proper interpretation of Joseph the All-Comely. On this day, we also commemorate the fig tree that was withered. For the Divine Evangelists, namely Saints Matthew and Mark, after the narrative concerning the Palms, add the following story. According to Saint Mark: "And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

And Jesus answered and said unto it, “No man eat fruit of thee hereafter for ever” (Mark 11:12-14). According to Saint Matthew: “In the morning as he returned into the city, he hungered.” And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, “Let no fruit grow on thee henceforward for ever.” And presently the fig tree withered away (Matthew 21:18-19). Now, the fig tree is the Synagogue of the Jews, on which the Savior did not find the appropriate fruit, but only the darkness of the Law. Taking even this away from it, He rendered it completely fallow. If one were to ask why the inanimate tree became dry when it received the curse, not having sinned in any way, let him learn that the Jews, seeing Christ always doing good to all men and not causing anyone even the slightest distress, supposed that He had the power only to do good, and not to chastise. In His love for mankind, the Master did not wish to show that He had the ability to act thus towards any man. Therefore, in order to convince the ungrateful people that He had sufficient power to chastise, but in His goodness did not wish to chastise them, He inflicted a punishment on inanimate and insentient nature. There is, at the same time, an apocryphal account that has come down to us from wise Elders, as Saint Isidore of Pelousion says: that the tree which caused the transgression of Adam and Eve was this fig tree, the leaves whereof the transgressors used to cover themselves. Hence, since it had not suffered this fate originally, it was withered by Christ in His love for mankind, lest it any longer bear fruit that would be the cause of sin. That sin is likened to the fig tree is quite clear; for the fig has the sweetness of pleasure, but the adhesiveness of sin, and it subsequently stings the conscience by its harshness. The Fathers placed the story of the fig tree here in order to arouse us to compunction, and the commemoration of Joseph because he is an image of Christ. The fig tree is every soul that is devoid of all spiritual fruit. The Lord, not finding any refreshment on it in the morning, that is, during the present life, withers it through a curse and consigns it to the eternal fire. It stands as a withered reminder, inspiring fear in those who do not bring forth the appropriate fruit of virtue.

By the intercessions of Joseph the All-Comely,
O Christ God, have mercy on us. Amen.

ODE VIII

Irmos: The relentless fire, fed with endless fuel, * drew back in fear before the pious Children, * pure in body and in soul; * and as the flame waned in strength, * they sang an everlasting song: * O all ye works, praise ye the Lord * and supremely exalt Him throughout all ages.

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

“**A**ll men shall know that ye are My disciples, if ye keep My commandments”, saith the Savior to His friends, as He went to His Passion. “Be at peace one with another and with all men; think humbly of yourselves and ye shall be exalted; acknowledge Me as Lord, and praise and supremely exalt Me throughout all ages.”

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

“**L**et your rule over others be different from that of the Gentiles: it is not my will that their tyranny and self-willed ways be followed. He therefore who would be the first among you, let him be as the last, and acknowledge Me as the Lord, and praise and supremely exalt Me throughout all ages.”

Both now ..., the foregoing is repeated:

Verse: We praise, bless and worship the Lord, singing and exalting him throughout all ages!

Katavasia: The relentless fire, fed with endless fuel, * drew back in fear before the pious Children, * pure in body and in soul; * and as the flame waned in strength, * they sang an everlasting song: * O all ye works, praise ye the Lord * and supremely exalt Him throughout all ages.

(The Magnificat is not chanted)

ODE IX:

Irmos: Thou hast magnified, O Christ, the Theotokos who bore Thee: * from her, O our Creator, hast Thou taken a body of like passions to our own, * and released us from all our transgressions. * Wherefore with all generations * we call her blessed and Thee do we magnify.

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

“**C**ast ye away all the impurity of the passions and thereby gain a wise understanding, worthy of God’s Kingdom”, didst Thou say unto Thine apostles, O Wisdom of all; “and ye shall be glorified, and shine forth more brightly than the sun.”

Glory ..., Both now ...,

“**L**ook upon Me as your example,” didst Thou say unto Thy disciples, O Lord, “think not highly but be content with what is humble, and drink ye of the cup that I drink of, that ye be glorified with Me in the Kingdom of the Father.”

Katavasia: Thou hast magnified, O Christ, the Theotokos who bore Thee: * from her, O our Creator, hast Thou taken a body of like passions to our own, * and released us from all our transgressions. * Wherefore with all generations * we call her blessed and Thee do we magnify.

Prostration to the ground.

The small Litany, then the following Exapostilarion:

Sung slowly with compunction, in Tone III:

Thy bridal chamber do I see all-adorned, * O my Savior, * yet I have no wedding garment that I may enter therein. * Make the robe of my soul * to shine forth, O Giver of Light, * and save me. (Thrice)

On the Praises, 4 Stichera, in Tone I:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

As the Lord Went to His voluntary Passion, * He spake unto His apostles on the way saying: * “Behold, we go up to Jerusalem, * and the Son of man shall be betrayed, as it is written of Him.” * Purified in mind let us also journey with Him, * that we may be crucified with Him * and for His sake die to the pleasures of this life, * that we may also live with Him and hear Him say: * “No longer do I ascend to the earthly Jerusalem to suffer, * but I ascend to My Father and your Father, * and to my God and your God; * and I shall raise you up together, even to the Jerusalem on high, ** in the Kingdom of heaven”

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Repeat: As the Lord Went to His voluntary Passion ...,

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

Tone V: O faithful we have come to the saving Passion * of Christ God: * let us glorify His ineffable longsuffering, * that in His compassionate mercy * He may also raise up us who have been slain by sin, ** for He is exceedingly good and the Lover of mankind.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Repeat: O faithful we have come to the saving Passion ...,

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

O Lord, coming to Thy Passion, * Thou didst strengthen Thy disciples, * taking them aside and saying unto them: * “How is it that ye have forgotten that which I told you beforehand? * That in accordance with the Scriptures, * it cannot be that a prophet should perish save in Jerusalem. * Now is the time at hand, * of which I spake unto you: * for see, I am betrayed into the hands of sinners who shall mock Me * and nail Me upon the Cross * and deliver Me up for burial, * and with loathing, look upon Me as a man dead. * Yet be of good cheer: * for on the third day I shall arise, ** bringing unto the faithful joy and life eternal.”

Priest: Glory to Thee Who hast shown forth the light.

The small Doxology is read.

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera in Tone V:

O Lord, the mother of the sons of Zebedee, * not understanding the hidden mystery of Thy plan, * asked of Thee to grant the honor of a temporal kingdom to her sons. * But instead of this Thou didst promise unto Thy friends * that they would drink of the cup of death; * and that before them, this cup would be partaken of by Thee, * to cleanse mankind from their sins. * Wherefore we cry aloud to Thee: ** O salvation of our souls, glory be to Thee.

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.

O Lord, teaching Thy disciples to think the most perfect thoughts, * Thou didst say unto them: * “Be ye not like the Gentiles, who exercise authority over those who are weak. * But it shall not be so among you, * O my disciples, * for of mine own will I am a pauper. * Let him, then, who is first among you be the servant of all. * Let him who ruleth be as one ruled, * and let the first be as the last. * For I Myself have come to minister to Adam in his poverty, * and to give my soul as a ransom for many * who cry aloud to Me: ** Glory be to Thee.”

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.

In Tone VIII: Let us fear the punishment of the fig tree, * which withered because it was unfruitful, * O brethren; let us bring * fruits worthy of repentance unto Christ, ** Who granteth us His great mercy.

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

A second Eve didst the serpent find in the words of the Egyptian woman, * who with flattery sought to lead Joseph to succumb to sin. * But, leaving his garment behind him, Joseph, * like the first created man before his disobedience, * fled naked yet not ashamed. ** By his prayers, O Christ, have mercy on us.

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

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

Lord have mercy. (40 Times)

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

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

In the name of the Lord, father (master) bless.

Priest: He that is 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 beginneth the first hour, including the Lenten verses, and the usual prostrations.

After Our Father ..., we say the Kontakion of the day:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but was glorified by God who seeth the hearts of all ** and bestoweth upon them a crown incorruptible.

Note: Concerning the reading of the hours, and the reading of the Gospels: On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and the Ninth, as follows:

Day	3 rd Hour	6 th Hour
Monday	VII	VIII
Tuesday	XII	XIII
Wednesday	XIX	XX

On these three days we read the four Gospels, as follows:

At the Third Hour, after the usual psalms and the appointed chanting of the Psalter we chant the Lenten Troparion: O Lord, Who at the third hour ..., with three prostrations as usual. Then we say: O Theotokos, thou art the true vine ..., Meanwhile the priest, wearing a dark (black) Phelonion, opens the Royal Doors and brings the Gospel Book to the centre of the church, placing it on an Analogion; and one or more processional candlesticks With lighted candles are set beside it. *The priest then censes the Book of the Gospels, and the Whole church and people;* and the Gospel is read by the Priest as shown below. At the end of the Gospel reading, we continue with the Third Hour, saying: **Blessed** be the Lord God..., and the rest, with the usual bows and prostrations.

After Our Father ..., we say the Kontakion of the day:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but was glorified by God who seeth the hearts of all ** and bestoweth upon them a crown incorruptible.

The four Gospels are read at the hours in various ways, but the following is the most common practice:

Day	3 rd Hour	6 th Hour	9 th Hour
Monday	Matthew 1-14	Matthew 15-28	Mark 1-8
Tuesday	Mark 9-16	Luke 1-8	Luke 9-16
Wednesday	Luke 17-24	John 1-6	John 7-13:32

At the end of the chanting of the hours on each day, the Gospel Book is brought back into the Altar, proceeded by processional candles, the Royal Doors are closed, and the Typica is read.

HOLY AND GREAT MONDAY SIXTH HOUR

After the Third Hour, we at once begin the Sixth Hour, saying: O come, let us Worship ..., and the usual psalms, followed by the appointed chanting of the Psalter and the Troparion: O Thou who on the sixth day and hour ..., with three prostrations; and We say the Theotokion: We have no boldness on account ..., Then the Troparion of the prophecy:

Troparion of the prophecy, in Tone VI:

With a contrite soul we fall down before Thee, * and pray to Thee, O Savior of the world: ** for Thou art the God of those who repent.

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

Prokeimenon, in Tone IV:

Prokeimenon: When the Lord turned again * the captivity of Zion.

Verse: Then was our mouth filled with joy.

THE READING IS FROM THE PROPHECY OF EZEKIAL (1 : 1-20)

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one

straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

Prokeimenon, in Tone VI:

Prokeimenon: Except the Lord build the house, * in vain do they labor that build it.

Verse: Except the Lord keepeth the city, in vain doth the Watchman Wake.

Note: At The Sixth Hour, during the reading of the prophecy, the priest censeth the Book of the Gospels, *but not the church and people*. Then, following the second Prokeimenon, the reading of the Gospel is completed, after which we say: Let Thy tender mercies, O Lord, speedily go before us..., and the rest of the Sixth Hour With the usual bows and prostrations. After Our Father ..., the Kontakion of the day:

Kontakion, in Tone VIII:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but hath been glorified by God who seeth the hearts of all ** and bestoweth upon them an incorruptible crown.

Note: At the Ninth Hour there is no appointed chanting of the Psalter, but after the usual three Psalms We say: O Thou who at the ninth hour ..., with three prostrations, followed by: O loving Lord, who for our sakes ..., Before the Gospel reading, the priest censes the Gospel Book, the church and the people, as at the Third Hour. After the Gospel Reading We say:

Deliver us not up utterly unto the end ..., and the rest of the Hour with the usual bows and prostrations. After Our Father ..., the Kontakion of the day.

Kontakion, in Tone VIII:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but hath been glorified by God who seeth the hearts of all ** and bestoweth upon them an incorruptible crown.

At the completion of the 9th Hour, we read the Typica, quickly as follows:

In Thy kingdom remember us, O Lord, * when Thou comest in Thy kingdom.

Blessed are the poor in spirit, * for theirs is the kingdom of heaven.

Blessed are they that mourn, * for they shall be comforted.

Blessed are the meek, * for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, * for they shall be filled.

Blessed are the merciful, * for they shall obtain mercy.

Blessed are the pure in heart, * for they shall see God.

Blessed are the peacemakers, * for they shall be called the sons of God.

Blessed are they which are persecuted for righteousness' sake, * for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, * and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad, * for great is your reward in the heavens.

Glory ..., Both now ...,

Remember us, O Lord, when Thou comest in Thy kingdom!

Remember us, O Master, when Thou comest in Thy kingdom!

Remember us, O Holy One, when Thou comest in Thy kingdom!

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Verse: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Glory ...,

The choir of the holy angels and archangels, with all the heavenly hosts, doth hymn Thee and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Both now ...,

I believe in one God, the Father Almighty, * Maker of heaven and earth and of all things visible and invisible. * And in one Lord Jesus Christ, the Son of God, * the Only-begotten, begotten of the Father before all ages; * Light of Light, true God of true God; * begotten, not made; of one essence with the Father, by Whom all things were made; * Who for us men and for our salvation came down from the heavens, * and was incarnate of the Holy Spirit and the Virgin Mary, and became man; * And was crucified for us under Pontius Pilate, * and suffered and was buried; * And arose again on the third day according to the Scriptures; * And ascended into the heavens, and sitteth at the right hand of the Father; * And shall come again, with glory, to judge both the living and the dead; * Whose kingdom shall have no end. * And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; * Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. * In One, Holy, Catholic, and Apostolic Church. * I confess one baptism for the remission of sins. * I look for the resurrection of the dead, * and the life of the age to come. Amen.

Then, the prayer:

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Then, Our Father ...,

Our Father, Who art in the Heavens, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil-one.

Priest: For Thine is the kingdom ..,

After which we read the Kontakion of the day:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but was glorified by God who seeth the hearts of all, ** and bestoweth upon them a crown incorruptible.

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.

Reader: In the name of the Lord Father (Master), Bless.

Priest: God be gracious unto us and bless us ...,

Reader: Amen.

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: Amen. Holy God ..., Our Father ...,

Priest: For Thine is the kingdom ..,

Reader: 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 the God the Father. Amen.

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: May Christ our true God, the Lord Who for our salvation went to His voluntary Passion ...,

Choir: Amen. Lord, have mercy. (Thrice).

Typica is followed by Vespers and the Liturgy of the Presanctified Gifts.

HOLY AND GREAT MONDAY
AT VESPERS

Kathisma 18 is chanted, with three small Litanies.

On “Lord, I have cried ...,” 10 Stichera, two in Tone I:

Verse: Bring my soul out of prison * that I may confess Thy name.

As the Lord went to His voluntary Passion, * He spake unto His apostles on the way saying: * “Behold, we go up to Jerusalem, * and the Son of man shall be betrayed, as it is written of Him.” * Purified in mind let us also journey with Him, * that we may be crucified with Him * and for His sake die to the pleasures of this life, * that we may also live with Him and hear Him say: * “No longer do I ascend to the earthly Jerusalem to suffer, * but I ascend to My Father and your Father, * and to my God and your God; * and I shall raise you up together, even to the Jerusalem on high, ** in the Kingdom of heaven”

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: **As** the Lord Went to His voluntary Passion ...,

Then 7 Stichera, in Tone V:

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

O faithful we have come to the saving Passion * of Christ God: * let us glorify His ineffable longsuffering, * that in His compassionate mercy * He may also raise up us who have been slain by sin, ** for He is good and the Lover of mankind.

Verse: Let Thine ears be attentive * to the voice of my supplication.

Repeat: **O** faithful we have come to the saving Passion

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

O Lord, coming to Thy Passion, * Thou didst strengthen Thy disciples, * taking them aside and saying unto them: * “How is it that ye have forgotten that which I told you beforehand? * That in accordance with the Scriptures, * it cannot be that a prophet should perish save in Jerusalem. * Now is the time at hand, * of which I spake unto you: * for see, I am betrayed into the hands of sinners who shall mock Me * and nail Me upon the Cross * and deliver Me up for burial, * and with loathing looking upon Me as a man dead. * Yet be of good cheer: * for on the third day I shall arise, ** bringing unto the faithful joy and life eternal.”

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: O Lord, coming to Thy Passion ...,

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O Lord, the mother of the sons of Zebedee, * not understanding the hidden mystery of Thy plan, * asked of Thee to grant the honor of a temporal kingdom to her sons. * But instead of this Thou didst promise unto Thy friends * that they would drink of the cup of death; * and that before them, this cup would be partaken of by Thee, * to cleanse all from their sins. * Wherefore we cry aloud to Thee: ** O salvation of our souls, glory be to Thee.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: O Lord, the mother of the sons of Zebedee ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

O Lord, teaching Thy disciples to think the most perfect thoughts, * Thou didst say unto them: * “Be ye not like the Gentiles, who exercise authority over those who are weak. * But it shall not be so among you, * O My disciples, * for of mine own will I am a pauper. * Let him, then, who is first among you be the servant of all. * Let he who ruleth be as one ruled, * and let the first be as the last. * For I Myself have come to minister to Adam in his poverty, * and to give my soul as a ransom for many, * who cry aloud to Me: ** Glory be to Thee.”

One Sticheron, in Tone VIII:

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Let us fear the punishment of the fig tree, * which withered because it was unfruitful, * O brethren; let us bring * fruits worthy of repentance unto Christ, ** Who granteth us His great mercy.

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

A second Eve didst the serpent find in the words of the Egyptian woman, * who with flattery sought to lead Joseph to succumb to sin. * But, leaving his garment behind him, Joseph, * like the first created man before his disobedience, * fled naked yet not ashamed. * By his prayers, O Christ, have mercy upon us.

Entrance with the Gospel: “O joyous Light ...”:

Prokeimenon, in Tone VI:

Prokeimenon: The Lord bless thee out of Zion: * and mayest thou see the good things of Jerusalem.

Verse: Blessed are all they that fear the Lord; that walk in His ways.

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

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulon, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, when ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

Prokeimenon, in Tone VI:

Prokeimenon: We have blessed you * in the Name of the Lord

Verse: Blessed are all they that fear the Lord, that walk in His ways.

THE READING IS FROM THE BOOK OF JOB (1: 1-12)

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, everyone his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Choir: Let my prayer be set forth ..., **Then the Gospel reading:**

THE GOSPEL ACCORDING TO ST MATTHEW (24: 3-35)

At that time, Jesus sat upon the mount of Olives, and the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then

shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. behold, I have told you before. Wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

And the rest of the Liturgy of the Presanctified Gifts

Note: If the Presanctified Liturgy is not served, Vespers is chanted as follows:

At (L Lord I have cried ...), 6 Stichera:

In Tone I: A As the Lord Went to His voluntary Passion ..., (Twice)

In Tone V: O faithful we have come to the saving Passion ..., (Twice)

In Tone V: **O** Lord, the mother of the sons of Zebedee ..., (Twice)
Glory ..., Both now ..., in Tone V: **O** Lord, coming to Thy Passion,
The Entrance with the Gospel: **O** Joyous Light ...,
Then the Prokeimenon, and the Old Testament Lessons, and straightway the
Gospel reading.

Then: **V**ouchsafe O Lord ...,

The litany: **L**et us complete our evening prayer ...,

On the Aposticha, these Stichera in Tone V:

O Lord, teaching Thy disciples to think the most ...,

Verse: **U**nto Thee O Lord have I lifted up mine eyes ...,

O Lord, teaching Thy disciples to think the most ...,

Verse: **H**ave mercy upon me ...,

In Tone VIII: **L**et us fear the punishment of the fig tree ...,

Glory ..., Both now ..., in Tone VIII: **A** second Eve didst the serpent find ...,

Then the usual Lenten vespéral ending as follows:

“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 true 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)

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

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

Priest: May Christ our true God, the Lord Who for our salvation went to His voluntary Passion ...,

GREAT COMPLINE

HOLY AND GREAT MONDAY EVENING

Priest: Blessed is our God...,

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

Priest: For thine is the kingdom ...

Reader: Lord Have Mercy (12 times)... Glory ..., Both now ..., O come let us worship ..., The rest of Great Compline up to the Small Doxology, After the Small Doxology we chant the following three-canticle Canon by St. Andrew of Crete. The Irmoi are sung twice. Before each of the Troparia we say: Glory to Thee our God, glory to Thee.

ODE II, in Tone VIII:

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

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

Let us go with Christ to the Mount of Olives, and mystically joining the apostles let us abide with Him.

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

Understand, O my humble heart, the Parable of the millstone of which Christ spoke, and be watchful.

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

Prepare thyself for thy leave-taking, O my soul. Near at hand is the coming of the Judge who showeth favor to none.

Theotokion: O Theotokos undefiled, Virgin alone worthy of all praise, pray to thy Son on behalf of us thy servants.

Another canon in Tone VIII:

Irmos: Behold 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.

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

See now, see that I am God: before the world was made, before the earth and heaven were established, I knew all things, for I dwell wholly within the Father and bear His fullness within Myself.

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

By My word I have established both heaven and the earth, for I have always been with the Father; and with My word I uphold all that is, for I am the Word and the Wisdom and the Power, of the Father's Image, being His co-creator and His equal in might.

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

Who hath appointed the times of the year? Who keepeth watch over the ages? Who hath ordered all things and rendered them animate, other than He who is ever with the Father from all eternity, as a ray doth exist in light?

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

O Jesus, beyond measure is Thy love for mankind! For Thou hast made known unto us the time of the end, but hast hidden the hour, yet plainly revealed its signs.

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

All things are understood, and all things are known by Thee O Jesus, for in Thee is all the divine glory of the Father, and the fullness of the Spirit is also borne within Thee, being coeternal with the Father.

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

O Master and Lord, Maker of the ages, grant that we also may hear Thy holy voice, calling the chosen of the Father into the Kingdom of heaven.

Glory ..., O Trinity uncreated and beginningless, O undivided Unity, Three and One, the Father, the Son and the Spirit, but a single God, do Thou accept from tongues of clay this our hymn, as from mouths of flame.

Both now ..., Theotokion: **T**hou art manifest, O Virgin, as the holy Tabernacle of God: for in thee the King of heaven made His abode in the flesh, and from thee He hath beautifully come forth, having divinely refashioned man within Himself.

Sessional Hymn, in Tone II:

Moved by compassion, O Christ, * Thou didst willingly go forth to meet Thy Passion, * wishing thereby to deliver us from the passions * and from condemnation in Hades. * Wherefore we sing the praises of Thy holy sufferings O Savior, ** and we glorify Thine extreme self-abasement.

ODE VIII

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

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

Thou hast heard, O my soul, how Christ prophesied to His holy disciples, foretelling the end, Make ready, and understand that the time of thine end approacheth.

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

Thou knowest, O unfruitful soul, the parable of the wicked servant. Fear, then, and neglect not the gift which hath been given thee, that it not to be hidden in the earth, but be put to good use.

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

May thy lamp shine brightly, and may it overflow with the oil of compassion as once did the virgins", O my soul, that thou mightest find the door of Christ's bridal chamber open for thee.

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

The Teacher spoke of flight on the Sabbath and in the winter, foretelling the storm of the present age, the seventh day, in which the end shall come as doth the winter.

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

Thou hast heard, O my soul, that as swift as is the passing of lightning, so shall the fearful coming of thy Master be, make haste then and prepare thyself.

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

When the Judge cometh with thousands and ten thousands of the immaterial hosts and powers, O my soul, then woe is me!, what fear and what trembling shall be thine, when all shall stand naked before Him.

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

The Trinity is one God: the Father is not begotten as is the Son, nor doth the Son proceedeth as does the Spirit, but each keepeth its own distinctive characteristics, and I glorify the Three as light and God for ever.

Both now ..., Theotokion: **B**y the prayers of the Theotokos receive our prayer, O God, and send down upon us Thine abundant mercy, and grant Thy peace to Thy people.

We praise, bless and worship the Lord ...,

Katavasia: Seated 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

Irmos: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

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

O my soul, thou hast heard the Judge foretelling and teaching thee about the time of the end. By thine acts prepare for thy leave-taking, lest thou be rejected by God as unworthy.

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

From the fig tree, O my soul, learn of the end, for when its leaves are tender and it puteth forth branches, the time is at hand; and beholding these things, know that the end is near, even at the doors.

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

Who besides Thee knoweth Thy Father? Who besides Thee knoweth the hour or the day? For in Thee are all the treasures of wisdom, O Christ God.

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

The books shall be opened and the thrones shall be set up; all shall stand naked and their deeds shall be examined. Neither witness nor accuser will be there, for everything is known to God.

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

The judge of all is led to judgment. He who sitteth upon the throne of the cherubim standeth before Pilate as one accused, and suffereth all things that Adam may be saved.

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

Our mighty and divine Passover approacheth: after two days it shall have come, thus taught Christ, foretelling the day of the Passion on which He shall be offered as a sacrifice to the Father.

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

Thy Mother stood beside Thy Cross, O Savior, and seeing Thine unjust death she cried aloud: "Woe is me, O my Child, Thou never-waning Light! Shine Thou O Sun of glory, with Thy brightness upon all."

Glory ..., O Holy Unity, Trinity in a single Godhead, God, one in three, one Nature in three Hypostases, equal in honor and undivided in glory, save our souls from all dangers.

Both now ..., Theotokion: **O** Christ, accept the intercessions of Thy Mother, and by her prayers grant peace to the world, strengthen the power of our rulers, and unite in unity Thine Orthodox Churches.

Katavasia: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

We make a full prostration, and Continue with the Trisagion ..., through ...,
Our Father ..., Then the Kontakion of the day, in Tone VIII:

Jacob lamented the loss of Joseph, * but he was valorously seated in a chariot and honored as a king. * For he was not enslaved to the pleasures of Egypt, * but was glorified by God who seeth the hearts of all ** and bestoweth upon them an incorruptible crown.

And the rest of Great Compline.