

MONDAY IN THE SECOND WEEK
AT MATINS

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

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once, followed by the 4th Kathisma, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma V), the Sessional Hymns:

In Tone IV:

O Christ, I entreat Thee, * that in Thy compassion thou mayest restore my soul to life, * through true fasting and repentance, * slain as it is by the fruit of disobedience. * Grant that I may ever walk on the straight path of Thy venerable commandments; * that thereby I may share in Thy divine glory * in the company of all who love Thee, ** and praise Thy goodness toward all mankind, O Jesus.

Glory ..., the foregoing is repeated.

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

Tempest-tossed by the threefold-waves of the passions, * I who lack a conscience fervently call upon thee, O most pure one: * Disdain me not, lest I perish, wretch that I am, * O thou who hast given birth to the Abyss of mercy; * for I have no other hope than thee. * Let me not become a joy unto, nor ridiculed by mine enemies, * for I trust in thee. * For whatsoever thou desirest thou canst do, ** in that thou art the Mother of the God of all.

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

In Tone VI:

As we set out upon the next week of the Fast, * do Thou direct our steps, O Lord: * shine upon us the sanctifying light of Thy commandments, * that we may be counted worthy to offer on bended knee * a prayer acceptable to Thee; * for Thou art our Father and we are Thy sons, ** and we chant unto Thee with fear calling upon Thy Name.

Glory ..., the foregoing is repeated.

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

The announcement of Gabriel to the Virgin * was the beginning of our salvation; * for she heard Rejoice! and rejected not the salutation; * she doubted not, like Sarah of old, * but spake thus saying: * Behold the handmaiden of the Lord! ** Be it unto me according to thy word!

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 3rd Canon as Katavasia.

The Canons
ODE I

First canon, by Joseph, in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

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

O Thou who alone art lovingly compassionate, the font of mercy and Lamb of God, who taketh away the sins of the world, do Thou save me, as one drowning in the waves of sin, and guide me to the haven of repentance.

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

As Christ hath taught in the Scriptures, a pure fast is one where we put aside sin, and reject the passions, showing love for God, attention in prayer, tears of compunction, and acts of mercy to the poor.

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

My soul hath been wounded by the sword of sin, and disfigured by the stain of a multitude of wicked deeds, but do Thou O Physician of souls, heal us as Thou art good, applying the remedy of Thy wise commandments, O Lover of mankind.

Refrain: Most holy Theotokos save us.

Theotokion: O most holy Virgin, undefiled Tabernacle, by the fount of Thy tender mercy wash me clean of the defilement of wicked passions, and grant me abundant tears of compunction that thereby, thou mayest destroy the sin that lieth deep within me, O Lady.

Another canon, by Theodore, in Tone VI:

Irmos: A helper and a protector * hath become unto me salvation ...,

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

Brethren, having divinely rejoiced in the feast which we kept yesterday, let us with eagerness enter upon the second week of the light-giving Fast; and with love let us sing in praise of Christ.

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

Having greeted the season of fasting and compunction, let us weep bitterly with groaning, stretching forth our arms to the only Redeemer, that He may save our souls.

Glory ..., **U**nity in three Hypostases, sovereign Lord of all, Source of perfection, God without beginning, Father, Son and Most holy Spirit, do Thou Thyself save us.

Both now ... , Theotokion: Who hath ever begotten a son not sown by a father according to the laws of nature? Yet such a Son hath the Father begotten without a mother. O most glorious wonder! For thou, O pure One, hast simultaneously given birth to both God and man.

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

How shall I bear Thine anger O my Christ, when Thou comest to the Judgment? What words shall I offer then, for I have not obeyed Thy will, O Christ? But before the end do Thou take pity on me.

Katavasia: A helper and a protector * hath become unto me salvation. * My God, whom I will glorify, * the God of my fathers, * and I will exalt Him * for gloriously hath He been glorified.

ODE VIII

First canon, in Tone I:

Irmos: O almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

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

Journeying upon the uncertain path of life, I have fallen among noetic thieves - my thoughts, and lay wounded. but do Thou O Physician of the infirm, by the prayers of all Thy saints grant me Thine helping hand.

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

My thoughts are confused by the storm of grievous sin; do Thou save me, O Jesus, as once Thou didst save Peter, for I chant unto Thee: "O all ye works, bless ye and praise ye the Lord."

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

Let us kill the passions by abstinence, and through fasting let our spirit ascend on wings to heaven; and let us cry with compunction of heart: “We have sinned against Thee, O God; but since Thou art compassionate, do Thou forgive us.”

Refrain: Most holy Theotokos save us.

Coming to dwell within Thy womb, the Most High rendered thee more spacious than the heavens, and hath shown thee, O Virgin, to be an invincible protection unto those who cry: “O all ye works, bless ye and praise ye the Lord.”

Second canon, in Tone VI:

Irmos: Him whom the hosts of heaven glorify ...,

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

O Lord, show not my soul to be enslaved to the tyranny of the passions, that rejoicing I may freely do Thy will and glorify Thy sovereign power throughout the ages.

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

O my soul, hate the incontinence of Esau and emulate the virtues of Jacob; ensnare Beelzebub through abstinence, and thereby grow rich in things divine chanting praises throughout the ages.

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

I worship God, one in Essence, and sing the praises of three Hypostases, distinct in Hypostasis yet not differing in Essence for there is one Godhead and one Power in the three, that is: the Father, the Son, and the Spirit.

Both now ..., Theotokion: From Thy radiant womb, Christ hath issued forth as a bridegroom from the bridal-chamber, illumining those in darkness, shining forth as the Sun of righteousness, O pure One, enlightening the world.

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

No man hath become foolish by drinking water, but Noah exposed his nakedness after tasting wine; and through drunkenness Lot sowed the seeds of evil. O my soul, flee their example and sing in praise of Christ.

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

Katavasia: Him whom the hosts of heaven glorify, * and before whom tremble the Cherubim and Seraphim, * let every breath and all creation * praise, bless, and supremely exalt, * throughout all ages.

ODE IX

First canon, in Tone I:

Irmos: Eve, through weakness, brought about ...,

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

Let us fast from the raging of the passions, and let us delight in unfeigned love; let us feed the poor with bread; and nourished by divine Grace, let us with weeping quench the tears of future punishment.

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

O wretched soul, groan aloud, be contrite, and show forth an image of repentance, for the day approacheth when the Judge will sit upon His throne and assign to each their due reward, as it is written.

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

I have acquired no good works, but have rather stained the robe with which I was clothed in Holy Baptism, and walking in the darkness of ignorance I beseech Thee: “By the light of Thy countenance, O Lord, raise me up from despair and guide me.”

Refrain: Most holy Theotokos save us.

O Mary, Sovereign Lady of all creation, I am enslaved by every manner of sin: do Thou O Virgin, set me free, for thou hast inexpressibly given birth to the Lord, the true and living Goodness.

Second canon, in Tone VI:

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

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

As soldiers of Christ let us now suffer hardships: for time shall pass by ever so quickly, and Christ, when He shall come in glory to judge all the world, shall bestow crowns upon those who have struggled bravely.

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

I am all wounded, O my Christ, I am all covered with sores, heal the sores and fetid rot of my sins, that like the leper may I hear Thee say: “I will, be thou clean.”

Glory ..., O Father, single only-Begetter of the only-Begotten Son; and Thou 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: Divine Three in One, save me as I theologize Thy divinity.

Both now ..., **Theotokion:** **T**he marvel of Thy childbearing doth fill me with wonder, O all-immaculate One. How hast thou conceived without seed Him whom none can comprehend? Tell me! how hast thou remained a Virgin and yet become a Mother? I 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.**

O my soul, by fasting Moses beheld God; Elijah rode in the chariot of fire, and Paul was taken up to heaven. Therefore let us also fast from evil that we may be taken up on high, having gained freedom from the passions.

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:

Marvelous is the weapon of prayer and fasting, * through them Moses was manifest as the writer of the Law, * and Elijah an enemy of pagan sacrifice. * Let us persevere in them, O ye faithful, * and cry unto the Savior: ** “Against Thee only have we sinned; have mercy on us.”

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: **M**arvelous is the weapon of prayer and fasting ...,

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:

Blessed is the army of the heavenly King: * for though the passion-bearers were born of this earth, * despising their bodies they hastened to attain to the angelic state; * and by their sufferings were deemed worthy of the honor of the bodiless ones. ** By their prayers, O Lord, save our souls.

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

To thee do we pray, as the Mother of God: * O blessed one, ** pray thou for the salvation of our souls!

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

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

Lord have mercy. (40 Times)

Glory ..., Both now ...,

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

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

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately begineth the first hour. Without the reading of a Kathisma. The 7th Kathisma is read at the Third Hour, the 8th at the Sixth Hour, the 9th at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone V:

O Thou who alone hast created our hearts, * remember that we are dust. *
Condemn us not to the lowest depths of the earth, ** O sinless Lord.

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

Prokeimenon, in Tone VI:

Prokeimenon: Ye that fear the Lord, praise Him: * all ye that are of the seed of Jacob, glorify Him.

Verse: O God, my God, attend unto me: why hast Thou forsaken me?

THE READING IS FROM THE PROPHECY OF ISAIAH (4: 2 - 5:7)

The Lord said: In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and

the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Prokeimenon, in Tone VI:

Prokeimenon: Thy rod and Thy staff have comforted me: * Thou hast prepared a table before me.

Verse: The Lord is my shepherd, and I shall not want.

**MONDAY IN THE SECOND WEEK
AT VESPERS**

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

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

Spec. Mel.: “What shall we call thee ...”:

To whom shalt thou be likened, O wretched soul; * slothful and lazy, * ever seeking the means to continue in wickedness? * Judgment is at the door, do thou repent, * and cleanse Thyself through prayer and fasting, * and cry aloud to Thy Master: “I have sinned against Thee; * grant me remission since Thou art compassionate ** and grant me correction.”

Having a fathomless depth * of compassionate goodness, * do Thou O Christ dry up the vicissitude of my transgressions, * for Thou art sinless O God, * and grant my heart compunction, * that restraining the torrent of my transgressions, * I may sing Thy praises and glorify Thine ineffable compassion, ** O longsuffering Benefactor of our souls.

One by Theodore, in Tone VIII:

Having now guided us to this time of the Holy Fast, O God, * and having granted us to enter into its second week. * Do Thou Thyself O Lord grant us in the weeks to come, * to run the race fittingly. * Strengthen our souls and bodies with grace, * that with courage and joy, we may manfully complete the present course, * and arrive at the royal day of Thy Resurrection; ** wearing crowns of victory, ever praising Thee without ceasing.

And 3 Stichera from the Menaion.

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

“O joyous Light ...”:

Prokeimenon, in Tone I:

Prokeimenon: The Lord strong and mighty, * the Lord mighty in war.

Verse: The earth is the Lord’s, and the fullness thereof.

A READING FROM THE BOOK OF GENESIS (3:21 - 4:7)

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Prokeimenon, in Tone VI:

Prokeimenon: Look upon me, and have mercy on me: * for I am one only-begotten and poor..

Verse: Unto Thee, O Lord, have I lifted up my soul.

A READING FROM THE BOOK OF PROVERBS (3:34 - 4:22)

The Lord scorneth the scorers: but He giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path

of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

Litany: Let us complete ...,

On the Aposticha, these Stichera in Tone III:

Let us keep a spiritual fast: * let us loose every bond of wickedness; * let us avoid the stumbling blocks of sin; * let us forgive our brothers their debts, * that we also may be forgiven our transgressions. * and be enabled to cry aloud: ** “Let our prayer be set forth as incense before Thee, O Lord.”

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): Let us keep a spiritual fast ...,

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 * have taught all to sing the praises of the consubstantial Trinity; * and having given light to the nations * which had gone astray, * they have made of the sons of men; ** companions of angels.

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

Forget not us utterly who are thy paupers, O Lady, * but by thine intercessions deliver us * from dangers and present harm; * and save, O Theotokos, Thy servants ** from the wrath of the Lord.

“Now lettest Thou Thy servant ...,” Trisagion through Our Father ..., Then:

In Tone V:

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. **(Prostration)**

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. (Prostration)

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. (Prostration)

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. (No Prostration)

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

More honorable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God the word, the very Theotokos thee do we magnify.

In the name of the Lord father (master) bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. **O** Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: **O** Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, **O** Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, **O** Lord King, grant me to

see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Reader: Holy God, Holy Mighty ..., Our Father ...,

Priest: For Thine is the Kingdom ...,

Lord Have Mercy (12 Times)

Reader: **O** Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

Choir: Blessed be the name of the Lord from henceforth and forevermore (Thrice). Glory ..., Both now ..., Amen.

PSALM 33 (read or sung)

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

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)*