

THURSDAY 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 6th Kathisma from the Psalter, the Sessional Hymns of the Cross in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma VII), the Sessional Hymns:

In Tone III:

Christ the beauteous Vine, * presented you as clusters of grapes, filling the earth with the sweetness of salvation, * O ye God-bearing apostles. * Wherefore I entreat you, to deliver me * from the drunkenness of sensual pleasures; * granting unto my soul tears of compunction * on this divine day of the Fast, ** that I may attain unto the life of salvation.

Glory ..., the foregoing is repeated.

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

I call to mind the measureless riches of thy compassion * and the unconquerable strength of thy power, * and fleeing to thee for protection, * oppressed by troubles and utterly perplexed, * I cry unto thee with tears from the depths of my heart: * “O Virgin Theotokos, do thou help me, ** for thou alone art the protection of the whole world.”

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

In Tone VI:

Be Thou good and merciful unto us, O Lord, * in this divine season, * count us worthy to weep always before Thee from our hearts, * washing away the defilement of our souls, * and ever growing in obedience to Thy holy commandments, * may our fasting be truly pleasing to Thee, * that we all be granted to behold Thy Holy Passion, * by the prayers of Thine apostles ** who have brought salvation to the world. Glory be to Thee.

Glory ..., the foregoing is repeated.

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

O fount of compassion * most pure Virgin Mother of God, * pour forth abundantly upon us thy pure myrrh, * and grant us the remission of our sins, * for thou alone art our Mediatrix ** and divine protection.

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 IV

First canon, by Joseph, in Tone III:

Irmos: Wast Thou angered by the rivers?, * wast Thy wrath upon the rivers, * or Thy strivings upon the seas?

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

Let us extinguish the drunkenness of soul-destroying pleasures, and by fasting let us drink deeply from the cup of compunction. O my soul, fast from all excess of food, and take delight in the contemplation of that which is virtuous; that thou mayest receive a place at the heavenly table.

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

O divine apostles of the Savior, blazing coals of spiritual fire, burn up the grossness of my passions.

Refrain: Most holy Theotokos save us.

From thine own flesh didst Christ assume flesh, do thou put to death the passions of my flesh, O birth-giver of life, most pure Virgin.

Another canon, by Theodore, in Tone VI:

Irmos: The prophet heard * of Thy coming, O Lord ...,

Refrain: Holy Apostles of Christ pray to God for us.

O ye twelve apostles, Peter, Paul, James and John, Andrew, Bartholomew, Philip, Thomas and Matthew, James with Simon and Jude, pray to Christ that He may save us.

Refrain: Holy Apostles of Christ pray to God for us.

Once ye let down your net and caught a hundred and fifty and three fishes; and now having cast the net of your teachings upon the sea of life, ye have mystically snared the nations, bringing them as an offering to the Lord, O holy apostles.

Glory ..., I glorify the Son and the Spirit who came from the Father like rays of light issuing forth from the sun; the One begotten as Offspring, the Other proceeding and sent forth; divine and coeternal Trinity, adored by all creation.

Both now ..., **Theotokion:** The Virgin hath given birth, yet kept her purity, she hath give birth to both God and man, a single Person with a twofold nature. This - thy miracle, O Virgin Mother, doth fill every ear and mind with wonder.

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

Ye have become the light of the world, through the radiance of your preaching, as Christ didst say unto you, pray ye on our behalf, that with noble courage we may complete the time of abstinence, and venerate the Resurrection.

Katavasia: The prophet heard * of Thy coming, O Lord, * and he was afraid. * How wast Thou to be born of a virgin * and appear unto mankind? * and he said * “I have heard report of Thee and I am afraid”; * glory to Thy power, O Lord.

ODE VIII

First canon, in Tone III:

Irmos: In His divine power the Lord descended into the flames * and was seen walking with the Children of the Hebrews: * O ye priests, bless and supremely exalt Him throughout all ages.

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

Slain by many sins, I bear in life a deadened soul. Have compassion upon me and help me by your lifegiving intercessions, O ye disciples of the Savior and eyewitnesses of God.

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

Encompassed by the darkness of sin, I have, in truth drawn near to the Hades of despair. Wherefore enlighten me, O ye mystic rays of the Sun of glory, and eyewitnesses of God.

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

O wretched soul, abstain from the passions and be saved. For abstinence from food is not an acceptable fast, unless we also struggle to correct our faults.

Refrain: *Most holy Theotokos save us.*

Theotokion: **M**oses in prophecy foresaw thee, Virgin Mother of God, as the burning bush: quench thou the furnace of my passions, and snatch me from the fire of Gehenna, and save me.

Second canon, in Tone VI:

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

Refrain: Holy Apostles of Christ pray to God for us.

As the twelve tribes came forth from Jacob, so hath the company of the twelve apostles issued forth into the world from Thee, O Christ, for through their preaching all the faithful who have been reborn sing Thy praises throughout the ages.

Refrain: Holy Apostles of Christ pray to God for us.

As the chariots of the invisible Pharaoh were overthrown in the Red Sea, so have ye led the Lord's people into the land of the knowledge of God O apostles; wherefore they sing His praises throughout the ages.

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

I honor God one in Essence, I sing the praises of the three Hypostases, distinct from one another in characteristics, yet differing not in Nature, for there is one Godhead and one power in the three, the Father, Son and Spirit.

Both now ..., Theotokion: From thine effulgent womb, Christ hath issued forth as doth a bridegroom from his chamber, and as a great Light He hath illumined those in darkness, like lightning hath the Sun of righteousness shone forth, O pure Virgin, enlightening the whole world.

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

Ye were initiated by Christ into the mysteries, and now enthroned with Him on high, ye fervently intercede at all times on behalf of us sinners. Pray ye, that we may complete the season of the Fast in sincerity of heart.

Verse: We praise, we bless, and we 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 III:

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

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

O apostles, ye are noetic rivers flowing forth from the spiritual Fountain watering the pure in heart with goodness: by your prayers dry up the streams of my sins and lead me upon the paths of salvation.

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

My wretched soul is tossed about in the tempest of sin, do Thou O good One, stretch forth Thy right hand unto me as once Thou didst to Peter; and let not the depths of despondency drown me, that I become not food for the ever devouring sea-monster, O greatly merciful Christ.

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

The choir of the apostles prayeth to Thee, O Jesus King of all, and the ranks of angels entreat Thee: do Thou in the abundance of Thy tender compassions grant to Thy people deliverance from evil, amendment of life and a place in Thy Kingdom.

Refrain: Most holy Theotokos save us.

Theotokion: O pure Virgin Mother, Ark of holiness, in thee virginity and childbearing have been united in a manner transcending nature. Wherefore I cry unto thee in faith: Sanctify me wholly and deliver me from the machinations of the passions, which ever afflict me.

Second canon, in Tone VI:

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

Refrain: Holy Apostles of Christ pray to God for us.

Living in the world as bodiless ones, ye were like earthly angels, carrying in your hearts the Word alone, ye netted the nations into one faith in Christ; and by your knowledge, showed the wise and eloquent to be foolish, O all-blessed apostles.

Refrain: Holy Apostles of Christ pray to God for us.

O Peter, thou rock and foundation of the faith; O Paul, thou herald and teacher to the Gentiles; O ye sons of Zebedee, pray ye fervently on our behalf to Christ with the other eight apostles, that we may courageously complete the remaining time of the Fast.

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 as I theologize Thy divinity.

Both now ..., Theotokion: The manner of thy childbearing doth fill me with wonder, O all-immaculate One. How canst thou conceive without seed Him whom none can comprehend? How canst thou remain a Virgin and yet become

a Mother? “Accept the miracle with faith, and worship the Child that is born: for all that He doth willeth, He accomplisheth.”

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

In the power of the Spirit ye went forth to kings and rulers, fearing neither fire nor sword; as the Lord’s chief captains, ye have put to flight all delusion bringing salvation to all mankind, O all-blessed apostles.

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 VIII:

Tis the season of repentance, * wherein Lenten ascetic struggle doth lead to eternal life, * let us therefore stretch out our hands in virtuous deeds, * for nothing doth save the soul so much * as being merciful to those in need; * for almsgiving combined with fasting * delivereth a man from death. * Let us do all this with gladness, ** for this sufficeth to save to our souls.

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: **T**is the season of repentance ...,

Verse: *And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, * yea, the works of our hands do Thou guide aright.*

Of the holy martyrs, in Tone VIII:

Clothing yourselves with the breastplate of Faith, * and arming yourselves with the sign of the Cross, * ye showed yourselves to be courageous warriors. * Bravely resisting tyrants and casting down the delusions of the devil; * ye were rewarded with a crown of victory. ** Intercede with Christ on our behalf, that our souls may be saved.

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

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

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 ...,

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:

Raise us up, for we are fallen; * turn us back, for we have turned away from Thee, * O God Who lovest mankind ** and Who upholdest the ends of the earth.

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

Prokeimenon, in Tone VI:

Prokeimenon: I sought the Lord and He heard me: * and delivered me from all my tribulations.

Verse: I will bless the Lord at all times; His praise shall continually be in my mouth.

THE READING IS FROM THE PROPHECY OF ISAIAH (6: 1 - 12)

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Prokeimenon, in Tone VI:

Prokeimenon: Arise, O Lord, and be attentive unto my judgment: * my God and my Lord unto my cause.

Verse: Judge them, O Lord, that do me injustice: war against them that war against me.

THURSDAY IN THE SECOND WEEK
AT VESPERS

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

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

Spec. Mel.: “Thou hast given a sign ...”:

Pierced in Thy side and hung upon the Tree, * Thou hast poured out life upon me, * who before was slain by the malice of the serpent * through eating from the Tree. * Wherefore I glorify Thee, O Christ, * and entreat Thy loving-kindness: * grant me to venerate Thy Passion and Thine Arising, ** and to complete the Fast with compunction.

The fruit of the Tree brought sorrow to the first-formed man, * for which cause Thou didst banish him from Paradise. * But, nailed upon the Tree as a man, O Savior, * Thou hast called him back to Paradise. * Wherefore I cry out to Thee, O Redeemer: * “Free me from all sorrow, * cleansing me by fasting, tears and penitence, ** O supremely good Jesus, Thou Savior of our souls.

One by Theodore, in Tone V:

The praises of Thy lifegiving Cross do we chant O Lord, * for it hath slain death and blossomed forth life throughout the World. * And now we bring forth in intercession this Thy Cross before Thee; * in these holy days fortify us who are fasting, * and according to the multitude of Thy compassions * grant us strength against the passions * and the victory of peace, ** O Lover of mankind.

And 3 Stichera from the Menaion:

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

“O joyous Light ...”:

Prokeimenon, in Tone IV:

Prokeimenon: O Lord, Thy mercy is in heaven: * and Thy truth reacheth unto the clouds.

Verse: Thy righteousness is as the mountains of God, Thy judgments are a great abyss.

A READING FROM THE BOOK OF GENESIS (5:1 - 24)

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: And the days of

Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived an hundred and five years, and begat Enos: And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: And all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years and begat Mahalaleel: And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared: And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years:

Prokeimenon, in Tone VI:

Prokeimenon: Wait on the Lord, and keep His Way: * and He shall exalt thee to inherit the earth.

Verse: Fret not thyself because of evildoers, nor envy them that work iniquity.

A READING FROM THE BOOK OF PROVERBS (6:3 - 20)

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness is

in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother:

On the Aposticha, these Stichera in Tone V:

Fasting not from the Tree of Knowledge * as the Creator had commanded them, * our first parents, because of their disobedience, * harvested the fruit of death * and were banished from the Tree of Life * and the delight of Paradise. * Wherefore, O ye faithful, * let us abstain from an excess of the food that perisheth * and from the self-destructive passions, * that we may reap life from the divine Cross, * returning with the Good Thief to our ancient fatherland ** and receiving great mercy from Christ God.

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: Fasting not from the Tree of Knowledge ...,

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 V:

Despising every earthly thing, * bravely withstanding torture, * ye were not deprived of the blessedness for which ye had hoped, * but were made heirs of the Kingdom of Heaven, * O all-praised martyrs. * Since ye have boldness before God the Lover of mankind, * pray ye that peace be granted to the world, ** and to our souls great mercy.

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

Stavrotheotokion: Upon seeing her Lamb hastening to the slaughter * the Ewe-lamb eagerly followed Him crying aloud: * “Whence goest Thou, O my sweetest Child? * O most beloved Jesus, * sinless Lord, rich in mercy, * O longsuffering Christ, * why dost Thou so swiftly and so fearlessly proceed? * Speak to me Thy handmaiden, * O my well-beloved Son: * pass not by me, Thy Mother, without a word, * O all-compassionate One, ** who grantest the world great mercy.”

“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?

Keep 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)*