

MONDAY IN THE FIFTH 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 III:

The most beautiful of seasons hath dawned upon us, * the praiseworthy days of abstinence. * O brethren, let us hasten to be cleansed, that we may appear in purity before our Creator * and receive His beauty, * by the prayers of her who gave birth to Him, ** the only pure Mother of God.

Glory ..., the foregoing is repeated.

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

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

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

In Tone VII:

O Lord, having granted us to reach this present day, * on which, radiant with illumination * we commence the holy week of the raising of Lazarus, * deem us Thy servants worthy * to walk in reverent fear of Thee, ** and so complete the course of the Fast.

Glory ..., the foregoing is repeated.

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

O all-pure Virgin, * thou art greater in honor than the glorious cherubim. * For unable to endure the divine splendor, * while performing their ministry, * they veil their faces with their immaterial wings; * but with thine own eyes * hast thou gazed upon the Incarnate Word, ** ceaselessly pray to Him on behalf of our souls.

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-canticle canons from the Triodion; For those ODES we chant the ODE of the second Triodion canon as Katavasia.

The Canons

ODE I

First canon, by Joseph, in Tone III:

Irmos: He who of old assembled the waters ...,

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

With the divine ploughshare of the holy Fast, let us till the noetic soil of our mind, and thereby reap the sheaf of virtues; that we not hunger eternally, but rejoice in gladness with never-waning joy.

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

I bear within me the passions of many years, darkening my wretched soul; O timeless Word of the eternal Father, with a contrite heart I fall down before Thine unconquerable power, and I pray: Have compassion upon me and save me.

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

The holy Fast doth feed our hearts, ripening within us thoughts acceptable to God, and drying up the deep abyss of our passions, and with the gentle rain of compunction it cleanseth those who with faith offer praise to the Almighty One.

Refrain: Most holy Theotokos save us.

Theotokion: O Maiden of many names, rejoice holy Virgin! Mary, Birthgiver of God, the glory of the faithful, deliverance from the curse, the heavenly ladder, and wonder transcending understanding, the un-burnt bush, and untilled earth.

Another canon, by Theodore, in Tone VII:

Irmos: Let us sing of victory unto the Lord ...,

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

Having venerated the life-giving Tree, let us, rejoicing, advance now upon the path of the Fast to the Passion of Christ.

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

Following Christ, let us shun the world, and taking up the Cross, let us share in His divine passion.

Glory ..., Let us all sing the praises of the Divinity, supreme in Essence, the Father, the Son and the Holy Spirit.

Both now ..., **Theotokion**: May He whom thou didst bear in a manner transcending understanding, O pure Virgin, Jesus the Savior, be merciful to thy servants.

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

When Thou comest in glory with the angels to judge the whole world, O Christ, grant us to worthily make a good defense before Thee.

Katavasia: Let us sing a song of victory unto the Lord, * who drowned all the power of Pharaoh in the sea: * for He hath been glorified.

ODE VIII

First canon, in Tone III:

Irmos: The Babylonian furnace ...,

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

Being led astray by the harmful deception of the serpent, I have beguiled my mind, and each day I add anguish to my pain. Wherefore I cry to Thee, O Savior; O Physician of the sick, come unto me and save me.

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

Of old Elisha raised up the child of the Shunnamite woman, clearly strengthened in spirit by fasting. May we the faithful, who have become deadened by the pleasures of passion, through the life-giving Fast also regain life.

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

Of old, O Lover of mankind, Thou didst save the men of Nineveh when they repented with tears and fasting. Do Thou also, O Lord, in Thy mercy be compassionate with us, for we are at a loss to confess Thee through our deeds.

Refrain: Most holy Theotokos save us.

Theotokion: After bearing a child thou didst remain without corruption O all-immaculate One, wherefore we pray thee to deliver from corruption thy servants who with faith sing in oneness of soul: "Bless ye the Lord, all ye works of the Lord."

Second canon, in Tone VII:

Irmos: Unto Him before whom the cherubim are in awe ...,

O ye faithful, strengthened by abstinence with God's help, let us run the remainder of the fast and receive our crown.

Seeing my soul sickly and bereft of fruit, be patient with me O Christ, and cut me not down, like the fig tree which Thou didst curse.

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

O Sovereign Trinity, Unity in three Hypostases, the Father, the Son and the Spirit, deliver from every temptation and danger those who hymn Thee.

Both now ..., Theotokion: Rejoice! Mountain of God; Rejoice! ever-radiant Lamp; Rejoice! new Heaven; Rejoice! Mind brighter than lightning; Rejoice! Temple of the Lord; Rejoice! all-hymned one.

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

When I think of Thy dread judgment, O Christ, I am filled with fear and trembling, and I cry aloud: "Thou art merciful without measure; do Thou save me wretched as I am."

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

Katavasia: Unto Him before whom the cherubim are in awe, * and the seraphim filled with wonder, * the Fashioner of the world: * O ye priests and servants and spirits of the righteous, * hymn ye, bless ye, and supremely exalt * throughout the ages.

ODE IX

First canon, in Tone III:

Irmos: New is the wonder and befitting of God ...,

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

The grace of the Fast hath filled the divine chalice with the wine of compunction, calling the faithful together; wherefore we cry out with joy: "Come and partake with gladness, lay aside the drunkenness of the passions, that ye may be deemed worthy of the comforting joy to come."

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

The judgment is near: take heed, O my soul. Be attentive to thy conscience, and do good, and it will ever preserve thee uncondemned. For if we judge ourselves in this present life, we shall not be judged there, lacking compassionate witnesses, where the guilty will be condemned.

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

Principalities and powers, thrones, seraphim and dominions, authorities and cherubim, angels and archangels: pray ye to God that we may complete the time of the Fast, doing that which is acceptable to Him, that as servants who have pleased Him we may share in glory.

Refrain: Most holy Theotokos save us.

Theotokion: With the martyrs and the prophets, and all the venerable saints accept now the supplications of her who gave birth to Thee, on behalf of us Thy servants who have angered Thee, O only Lover of mankind and Master, before Whom the hosts of heaven tremble.

Second canon, in Tone VII:

Irmos: Mother beyond nature ...,

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

Let us pray that sailing through the tranquility of the Fast, driven by the wind of the Spirit, we may attain to the safe-haven of Christ's Passion.

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

Imitating the woman of Canaan, I cry aloud to Thee; Have mercy on me, O God, Thou Son of David; heal my sick soul, as Thou didst heal her daughter.

Glory ..., Let us sing the praises of the divine Nature, Unity in three Hypostases, the Father, the Son and the Spirit.

Both now ..., **Theotokion:** Thou didst conceive within thy womb, and without seed didst give birth in the flesh to the uncircumscribed Word, pray fervently that our souls be saved.

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

Thou didst justify the Publican when he cried; "Be merciful to me", Grant Thy mercy also unto me a sinner, O Judge of all, and forgive me mine offences.

Katavasia: Mother beyond nature and Virgin by nature * She who alone is blessed among Women: * let us the faithful magnify with hymns.

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:

Like the man who fell among thieves, O Master of all, * I have fallen among my sins and been cruelly wounded by them. * But leave me not bereft of healing, O Lord, * who didst come not from Samaria but from the pure Virgin. * O Jesus, who's name meaneth Salvation, ** have mercy on me.

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: Like the man who fell among thieves ...,

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:

What shall we call you, O saints? * Cherubim, for Christ rested upon you? * Seraphim, for ye glorified Him without ceasing? * Angels, for ye have renounced the body? * Powers, for ye perform miracles? * Many are your names, * but greater are your gifts of grace: ** pray ye that our souls be saved.

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

Those in heaven hymn thee, * O joyously blessed Mother unwedded, * and we glorify thine inscrutable birthgiving, O Theotokos; ** pray that our souls be saved!

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

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

Lord have mercy. (40 Times)

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

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

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

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

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

Then the Prayer of St Ephraim:

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

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

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

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

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

Then the reader immediately begineth the first hour. 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 III:

Our iniquities have risen up against us, * but do Thou, O Lord, rise up and help us: * for Thou art our Father, ** and we know none other besides Thee.

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

Prokeimenon, in Tone VIII:

Prokeimenon: Even Thine altars, O Lord of Hosts, * my King and my God.

Verse: How beloved are Thy dwellings, O Lord of Hosts.

THE READING IS FROM THE PROPHECY OF ISAIAH (37: 33 - 38:6)

Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

Prokeimenon, in Tone VIII:

Prokeimenon: Show us, O Lord, Thy mercy, * and Thy salvation do Thou give unto us.

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

**MONDAY IN THE FIFTH WEEK
AT VESPERS**

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

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

Thou hast given us the time of the Fast, * to turn to Thee again and live, * and in no way perish, O Word of God. * Grant us all to worthily please Thee, * and serve Thee with warm compunction, O Christ, * like the honorable and wise harlot: * who for the sake of the sweet-smelling ointment * and the warm tears she shed before Thee, ** received forgiveness of sins.

Like the blind man, from my heart I call upon Thee: * O Son of God, enlighten the eyes of my heart. * Like the faithful Woman of Canaan, I cry unto Thee: * Have mercy on me, O compassionate One, * for my soul is deceived by pleasures; * do Thou free it from the darkness of the passions * and grant me to live the remainder of my life in purity, ** that I may glorify Thine abundant and compassionate goodness.

One by Theodore, in Tone VIII:

The divinely-radiant grace of abstinence, * shineth forth upon us this day more brightly than the sun; * illumining our souls, it driveth away the clouds of sinful passions. * Embracing it heartily, let us complete the holy fast rejoicing; * and filled with gladness let us cry unto Christ: ** Sanctify, O Good One, those who faithfully complete it.

And 3 Stichera from the Menaion:

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

“O joyous Light ...”:

Prokeimenon, in Tone IV:

Prokeimenon: Guide me, O Lord, in Thy Way: and I Will walk in Thy truth.

Verse: Bow down Thine ear, O Lord, and hearken unto me.

A READING FROM THE BOOK OF GENESIS (13:12 - 18)

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Prokeimenon, in Tone IV:

Prokeimenon: The Lord loveth the gates of Zion * more than all the dwellings of Jacob.

Verse: His foundations are upon the holy mountains.

A READING FROM THE BOOK OF PROVERBS (14:27 - 15:4)

The fear of the Lord is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honor: but in the want of people is the destruction of the prince. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. A sound heart is the life of the flesh: but envy the rottenness of the bones. He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor. The wicked is driven away in his wickedness: but the righteous hath hope in his death. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. Righteousness exalteth a nation: but sin is a reproach to any people. The king's favor is toward a wise servant: but his wrath is against him that causeth shame. A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

On the Aposticha, these Stichera in Tone VII:

Like the man who fell among thieves and was wounded, * I too have fallen due to my sins, * and my soul hath been grievously wounded. * To whom then shall I flee for healing, * if not but to Thee, O Physician of souls and bodies? ** O God pour out upon me Thy great mercy.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Tone IV: From the seed of original sin we have all sinned, * bereft of the joys and sweetness of Paradise * we have been led to a shameful life. * In place of a life of holiness and virtue, * we are sunk in the mire of sin, as though fallen among thieves, * as if almost dead, having strayed from Thy salvific teachings. * Yet we beseech Thee who hast appeared from Mary, * who with the Master's dispassion hast shared in our passions: * bind up the wounds that come from sin, * and pour upon us Thy healing care ** O Lover of mankind.

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 IV:

Thou hast accepted the patient suffering of the holy martyrs: * accept our hymns of praise, O Lover of mankind, * and by their intercessions ** grant us Thy great mercy.

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

Preserve thou thy servants from all misfortunes, * O blessed Theotokos, * that we all may glorify thee, ** the hope of our souls.

“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?

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)