

TUESDAY 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 11th Kathisma from the Psalter, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma XII), the Sessional Hymns:

In Tone III:

With fervent faith let us burn up the passions with abstinence, * and flee from the precipice of sin; * and with the streams of our tears let us quench the everlasting flame, * crying aloud: O supremely good One, * we have sinned against Thee; cleanse us ** and grant us Thy great mercy.

Glory ..., the foregoing is repeated.

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

Thou didst become the divine dwelling of the Word, * O only all-pure Virgin Mother, * with purity superseding that of the angels, * by thine intercessions as if with divine water, * cleanse me for I have become more filthy than all mankind, * defiled by the sins of the flesh: ** do thou grant me great mercy.

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

In Tone II:

Supremely glorious is the grace of the most honorable Fast, * for by it the Prophet Elijah discovered the chariot of fire, * and Moses received the Tablets of the Law; * Daniel was magnified, and Elisha raised the dead; * the Children quenched the fire, and all of mankind hath been reconciled to God. * partaking thereof, let us cry aloud: ** Blessed art Thou, O Christ our God, whose good pleasure this is; glory be to Thee.

Glory ..., the foregoing is repeated.

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

Having in my wretchedness obtained thine unassailable intercession, * past all hope I have been miraculously delivered * from all that doth beset me, O Mother of God. * For thou art always swift to help those who entreat thee in faith, * delivering them from every temptation of the enemy. * Wherefore with thanksgiving we cry unto thee: * Accept, O Lady, this small offering of thanksgiving, ** and be my helper in all things.

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 II

First canon, by Joseph, in Tone III:

Irmos: Hearken, O ye earth and heaven, * and give ear to my words: * for I shall tell to those on earth * the wonders of God.

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

With unceasing prayer, abstinence, and contemplation, let us give wings to our souls and raise them up to desire Divine things.

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

Fleeing from the precipice of self-indulgence, let us enlighten ourselves with the light of abstinence and the Holy Spirit.

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

With the salt of the divine virtues, O my soul, drive away the filth of sin, and cleave to God.

Refrain: Most holy Theotokos save us.

Christ came to dwell in thee who alone art blessed, and from thee He hath assumed the flesh with which He is clothed.

Another canon, by Theodore, in Tone II:

Irmos: Attend, O ye peoples ...,

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

Pure fasting, prayer, tears, divine meditations, and every other virtue; Let us make them all our own and ever bring them as an offering to God our Master.

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

Eve was taken captive by the fruit, O my soul, consider this and be not deceived lest the serpent tempt and seduce thee, urging thee to eat of the fruit of sensual pleasures.

Glory ..., I glorify three Hypostases in one Nature, the Father, the Son and the Spirit, one Power of the Godhead, one Kingdom over all and one Godhead.

Both now ..., **Theotokion:** Thy childbearing, O pure One, was strange, for it was God who became a man, begotten outside time from the Father and in the last days brought forth from thee through a birth without a man.

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

Thou didst heal the woman with an issue of blood, O my Christ, when she touched but the hem of Thy garment. Trusting in Thy mercy, I also stretch out my hand to touch Thee; do Thou heal me from the passions.

Katavasia: Attend, O my people, * unto my law; * incline your ear unto the words of my mouth, * for I have called upon Thy Name, O Lord.

ODE VIII

First canon, in Tone III:

Irmos: God is unceasingly glorified on high by the angels ...

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

Secretly doth the evil one lay in wait for me every day, seeking to catch me and devour me; deliver me from his malice, O Savior, as Thou didst save Jonah from the whale.

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

Having cleansed ourselves through fasting, let us draw near to the mountain of the virtues, in order to clearly hear what God sayeth within us; for He will speak to us of peace and enlightenment, and the healing of our broken souls.

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

Every day I am blinded by the darkness of my sins, and cannot perceive Thy wonders, O Lord: but do Thou open the eyes of my heart, O Jesus Giver of Light.

Refrain: Most holy Theotokos save us.

Theotokion: By the besprinkling of thy mercy, O undefiled Ever-Virgin, wash from my heart the defilement of the passions, and grant me streams of tears, O Bestower of spiritual cleansing, that I may cleanse my soul.

Second canon, in Tone II:

Irmos: Of old the Hebrew children were bedewed in the flames ...

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

The fire shall not be quenched and the worm, so it is said, shall not die. O my soul, fear and serve Christ, that thou mayest find delight in the dwelling-place of all those who rejoice.

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

My soul doth burn with the fever of lust: do Thou raise it up, I pray Thee, as Thou didst raise Peter's mother-in-law by Thy touch; that I also may serve Thee in a God-pleasing manner, confessing Thee throughout all ages.

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

O ye faithful, let us sing a song in praise of the Father, eternal and beginningless, and His coeternal Son, and the Spirit that shineth forth from the Father, three consubstantial Hypostases, but one Sovereign power and rule.

Both now ..., **Theotokion:** O Mary, called by God, truly art thou the amendment of the faithful: for through thee forgiveness hath been freely bestowed upon all. Cease not to intercede before thy Son and Lord, on behalf of us who ever hymn thee.

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

Open the deaf ears of my soul, O Christ, that my tongue may speak clearly, as Thou didst once to the deaf and dumb man: that I may hearken to Thy voice and with my tongue sing to Thee, praising Thee throughout the ages.

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

Katavasia: Of old the Hebrew children were bedewed in the flames of the furnace, * and gloriously were the Chaldeans burnt up by the Lord therein, * let us sing unto Him saying: * bless ye and supremely exalt Him throughout the ages.

ODE IX

First canon, in Tone III:

Irmos: The Bush that burned but was not consumed ...,

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

Bringing to mind the unquenchable flame of fire, with fervent thoughts let us draw near to the fire of repentance and thereby burn up the passions.

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

From the mouth of him who fasted of old came forth fiery words, overwhelming the elements. Emulate his zeal, O my soul, and live rightly.

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

Keeping in mind the fearful judgment-seat, O my wretched soul, ever guide thy steps to fulfill the Redeemer's will.

Refrain: Most holy Theotokos save us.

Theotokion: My soul hath been darkened by sensual pleasures; enlighten it, O pure one, who didst give birth to the Light, that with fear and faith I may ever magnify thee.

Second canon, in Tone II:

Irmos: In a manner surpassing nature ...,

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

Let us offer to Christ all the members of our body as weapons of righteousness, "lifting up", as it is said, "holy hands, without wrath and doubting."

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

As once Thou didst come to the disciples in the boat, O my Christ, come to me and still also, the raging sea of the tempest of my thoughts.

Glory ..., I worship one Nature, I sing the praises of three Hypostases, one God of all, the Father, the Son and the Holy Spirit, the ever-existing Sovereignty.

Both now ..., **Theotokion:** Though pure thou didst bear a child, and though a virgin thou didst give suck. How can these things be shared? How canst thou give birth and yet remain a virgin? "It is God who hath brought this to pass; ask me not how."

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

The passions have defiled my soul, but do Thou heal me, O my Christ, and pour Thy mercy upon me as Thou didst unto him who fell among thieves..

Katavasia: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

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 VII:

Visit, O Lord, my wounded and humbled soul, * O Physician of the sick, * the storm-free haven of the hopeless. * For Thou hast come to redeem the world, * and raise the fallen from corruption. ** In Thy great mercy raise me also, for I have fallen down before 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.

Repeat: **V**isit, O Lord, my wounded and humbled soul ...,

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 VII:

In the midst of the arena, * before the lawless pagans, * the victorious passion-bearers cried aloud rejoicing: ** “O Lord, glory be to Thee.”

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

We sing thy praises, O most pure Theotokos; * we glorify God the Word whom thou didst bear, ** and we cry: “Glory be to thee.”

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

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

Lord have mercy. (40 Times)

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

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

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

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

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or

habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

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

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

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

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

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

Then the reader immediately begineth the first hour. With the reading of the 14th Kathisma. The 15th Kathisma is read at the Third Hour, the 16^h at the Sixth Hour. The 18th Kathisma is read at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone III:

Our protector is the God of Jacob: ** He is our defender in the day of sorrows.

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

Prokeimenon, in Tone VI:

Prokeimenon: A poor man am I, * and in troubles from my youth.

Verse: O Lord God of my salvation, by day have I cried and by night before Thee.

THE READING IS FROM THE PROPHECY OF ISAIAH (40: 18 - 31)

Thus saith the Lord: To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength;

Prokeimenon, in Tone VI:

Prokeimenon: Blessed is the people that knoweth * jubilation.

Verse: O Lord, in the light of Thy face shall they walk.

**TUESDAY IN THE FIFTH WEEK
AT VESPERS**

After the Psalm of Introduction (Psalm 103) and the great Litany, instead of the eighteenth Kathisma of the Psalter We read the 19th Kathisma.

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

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

O ye faithful, taking love as our sustenance, * let us gain control over our passions through abstinence; * and let us strive to live a God-pleasing life, * for the sake of Him who for our sakes was raised upon the Cross, * His side pierced by a spear. * That we may partake of that which is better, the eternal food, ** and glorify the Savior of our souls.

Of old, through a tree we found death, * but now we have found life again through the Tree of the Cross. * Let us O faithful, slay the impulses of the passions; * and pray that we may reach the salvific Resurrection of the benefactor of all, * radiant with divine deeds, * that adorned with the virtues, ** we may glorify the Savior of our souls.

One by Theodore; in Tone II:

We praise Thy life-giving Cross, O Lord, * and the holy sufferings of Thy flesh endured for our sake; * the spear, the immolation, the derision and the spitting, * the blows and buffetings, * the purple robe and crown of thorns, * by which Thou hast redeemed us from the curse. * Wherefore we entreat Thee: ** Grant us to complete the time of the Fast in peace.

And 3 Stichera from the Menaion:

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

“O joyous Light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: Lord, Thou hast been our refuge * in generation and generation.

Verse: Before the mountains came to be, and the earth was formed and the world, even from everlasting to everlasting Thou art.

A READING FROM THE BOOK OF GENESIS (15:1 - 15)

The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and Thine exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the

word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Prokeimenon, in Tone IV:

Prokeimenon: He that dwelleth in the help of the Most High: * shall abide in the shelter of the God of heaven.

Verse: He shall say unto the Lord: Thou art my helper and my refuge.

A READING FROM THE BOOK OF PROVERBS (15:7 - 19)

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die. Hell and destruction are before the Lord: how much more then the hearts of the children of men? A scorner loveth not one that reproveth him: neither will he go unto the wise. A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. All the days of the afflicted are evil: but he that is of a merry heart

hath a continual feast. Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

On the Aposticha, these Stichera in Tone V:

Having wandered far from Thy righteous path, * because of my passions, wretched as I am, I have fallen headlong into the pit. * The Levite and the Priest, upon seeing me, passed me by; * but Thou, O Christ, hast been merciful to me, * and with the weapon of the Cross, Thou hast torn up the record of my sins, * freeing me from the passions, * and seating me beside the Father. * Wherefore I cry to Thee: ** O Lord beyond understanding, glory be to Thee.

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 VIII: **H**aving gone down from Jerusalem, * wandering far from Thy commandments; * I journeyed on to Jericho, * yielding to my lusts like those who dwelt there of old, * whom Thou didst give over to be slaughtered by Thy people * because of their wickedness. * Through disobedience I have fallen into soul-destroying passions * as if among thieves; * and having beaten me, they have left me almost dead. * O Lord, who for the sins of mankind willingly suffered the wounding of Thy body * by the nails and the spear, * who didst bring to pass the salvation of all * through the Cross in Jerusalem, ** heal me O Lord, and save me.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Of the holy martyrs, in Tone VIII:

The martyrs, O Lord, * putting aside the things of this present life, * and despising not torture in their longing for the life to come, * were granted eternal life as their inheritance, * and now they rejoice with the angels. ** By their supplications bestow upon Thy people Thy great mercy.

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

Stavrotheotokion: **O** Lord, when the sun beheld Thee * the Sun of righteousness, hanging upon the Tree, * it hid its rays, and the light of the moon was changed to darkness; * and Thine all-immaculate Mother ** was pierced in the depths of her soul.

“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?

Keepesthy 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)*