

TUESDAY IN THE SIXTH 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 10th Kathisma from the Psalter, the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma XI), the Sessional Hymns:

In Tone VI:

Emaciated by the disease of sin, I lie on the bed of despair. * Wherefore I ask Thee, the Physician of the sick; * visit me in Thy love for mankind; * and leave me not sleeping wickedly in death, * O all-compassionate One, * that I may cry to Thee: ** Bestower of mercy, O Lord, glory be to Thee.

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!

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

In Tone V:

Yesterday and today the sickness of Lazarus, * was manifest to Christ by his sisters. * With joy prepare Thyself, O Bethany, * to welcome as thy guest the Lord and King, * and to cry aloud together with us: ** O Lord, glory be to Thee.

Glory ..., the foregoing is repeated.

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

O most holy Mother of God, * thou bulwark of Christians: * as is thy manner, deliver thy people * who diligently supplicate thee; * do battle against our shameful and proud thoughts, * that we may cry out to thee: ** Rejoice, O Ever-virgin!

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 VI:

Irmos: Behold now, and see * that I am God, * Who by My right hand and by My power alone * rained down manna in the days of old, * and made springs of water * flow from the barren rock, * for My people in the wilderness.

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

Thou Who art rich by nature, didst willingly become a pauper, O Christ; and Thou who fillest every living thing with abundance, hast willingly deprived Thyself. Wherefore satisfy me who hungers for Thy grace, and show me, O Word, to be a partaker of Thy table in the age to come.

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

Make me, O Christ, as poor as Lazarus in sin, scattering the wealth of evil that I have wickedly gathered; fill me with Thy perfect love, O compassionate One, and deliver me from the fearful torments.

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

Once in Babylon the Children became stronger than the fire through fasting. Be not despondent, O my soul, but emulate them, and thou shalt quench the fire of sensual pleasure with the dew of the Spirit.

Refrain: Most holy Theotokos save us.

We cry to thee who hast conceived our joy “Rejoice”, O divinely joyous Virgin Theotokos. Pray to God whom thou didst bear, that we who ever hymn thee, be delivered from danger and corruption.

Another canon, by Theodore, in Tone V:

Irmos: Behold now, and see that I am God ...,

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

See now, see that I am God, who, when dwelling on the far side of the Jordan heard that Lazarus was sick, and said: “He will not die, but this is for My glory.”

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

Lamenting, the sisters of Lazarus noetically revealed their anguish to Thee who knowest all things. But Thou didst delay somewhat, that the miracle of his raising would reveal to Thy disciples Thine awesome power.

Glory ..., A Unity in three Hypostases, a single sovereignty, and kingdom of the ages, the Father, Son and Holy Spirit: the multitude of angels and all mankind glorify Thee.

Both now ..., Theotokion: Who is not filled with wonder, O Virgin, at beholding the Creator refashioning fallen Adam within thee, in an ineffable union, and born from thee in the flesh without undergoing change, for our salvation?

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

Adorn Thyself with rejoicing now, O Bethany, and make ready to receive the King of all: for He is coming to thee, to reveal Lazarus returned from corruption to life.

Katavasia: Behold now, and see that I am God * who hath willingly clothed Myself in flesh to save Adam, * who from the snares of the serpent * fell into transgression.

ODE VIII

First canon, in Tone VI:

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we exalt throughout all ages.

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

I contemplate the multitude of my transgressions, and am pierced by pangs of conscience; I suffer as though already in the flames of Hades wretched as I am: Have compassion upon me, O Word of God, by Thy mercy.

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

I have overlooked the virtuousness of Lazarus and emulated the ways of the unmerciful rich man. O lovingly compassionate God, have compassion upon me, and turn me back, that I may glorify Thee throughout all ages.

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

Held fast by the infirmities of my soul, despair hath brought me near to death and I stand in need of Thy visitation O Jesus, Who giveth life to those who call upon Thee.

Refrain: Most holy Theotokos save us.

Theotokion: O most holy Virgin, do thou save me and come to the aid of my feebleness, for thou hast given birth to Him whose will it is to be merciful, Whom we supremely exalt throughout all ages.

Second canon, in Tone V:

Irmos: Thy venerable children sang ...,

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

Rejoice O Bethany, home of Lazarus, for Christ cometh to thee to perform a mighty work, the raising of Lazarus to life.

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

Lazarus hath fallen sick that Thou, O Son of God, mayest be glorified through him; wherefore, without ceasing, the works of Thy hands praise Thee, O Lord.

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

We hymn the all-holy Trinity, in the Father, and the Son, and the Spirit, chanting: O all ye works of the Lord, bless ye the Lord.

Both now ..., Theotokion: With all mankind we hymn the praises of thine ineffable childbearing, O pure one; and honoring Thy Son as God, we bless and praise Him without ceasing.

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

Preparing branches of the virtues with which to meet Christ, we cry aloud: O ye Works of the Lord, bless ye the Lord.

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

Katavasia: Thy venerable children sang Thy praises * in the furnace, O Christ, * and they cried aloud: * all ye works of the Lord, bless ye the Lord!

ODE IX

First canon, in Tone VI:

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

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

Having once tasted of the bitter fruit, the first-formed man was banished in grief from Paradise, and harnessed to the bridle of death. Fast, O my soul; flee from his example; flee from the pain and suffering that cometh from taking pleasure in eating.

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

I call to mind Thy judgment seat, and the unquenchable flames; and before the judgment hath come, O righteous Judge, I have condemned myself. I fear and tremble, for without measure I have sinned against Thee, more than any other mortal man: wherefore have compassion upon me.

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

Let us cleanse ourselves of the darkness of the passions through the illumination of prayer, and bearing branches of virtue let us hasten to greet Christ, Who shall soon approach riding upon a foal, preparing himself to suffer that he may save us.

Refrain: Most holy Theotokos save us.

Theotokion: Coming forth from thee, O Virgin who art full of the grace of God, Christ the Giver of light and peace hath shone upon us, who are darkened by the passions. Having forgiven us the transgression that came about through heedlessness, He hath bestowed redemption upon us.

Second canon, in Tone V:

Irmos: O Isaiah, dance now and be glad! ...,

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

O wise Lazarus, prepare now for Thy burial; for tomorrow morning thou shalt die and pass from this life. Behold the tomb in which thou shalt lay, for Christ shall return thee to life again, raising thee up on the fourth day.

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

Rejoice and be glad, O Bethany: for Christ shall come to thee, and perform in thee a great and fearful miracle. Binding death, as the God of all, He shall raise up Lazarus, who having died shall once again magnify the Creator.

Glory ..., O Trinity I sing Thy praises, One in Essence, beginningless, honored source of life, an undivided Unity: the Father unbegotten, the Word and Son begotten, and the Holy Spirit, save us who hymn Thee.

Both now ..., Theotokion: Thy childbearing transcends comprehension, O Mother of God. For thou didst conceive without a man, giving birth without corruption; and the Child that was borne from thee is God. We magnify Him, O Virgin, and thee we call blessed.

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

Come, let us prepare to meet the Lord, bringing the palms of virtue to Him. That we may receive Him in our souls as though in the city of Jerusalem, worshipping Him and hymning his praises.

Katavasia: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

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:

Lulled into the sleep of indifference by transgressions * and bound fast by the bonds of sin, * why dost thou despair, O my soul? * Why art thou slothful and lazy? * Ever flee from the burning of lasciviousness, * as did Lot from Sodom and Gomorrah; * turn not back, lest thou become a pillar of salt. * Save thyself upon the mountain of the virtues; * ever flee the consuming flames of the unmerciful and cruel rich man. * Rather, like Lazarus go to dwell in the bosom of Abraham, crying out in humbleness of thought: ** My hope and my refuge, O Lord, glory be to Thee.

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.

Repeat: Lulled into the sleep of indifference ...,

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:

Thy passion-bearers, O Lord, * emulating the life of the angelic hosts, * patiently endured tortures, * as though they themselves were bodiless, * having a singular hope in the blessings Thou hast promised. * By their prayers, O Christ our God, ** grant peace to Thy world, and to our souls great mercy.

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 ..., 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 13th Kathisma. The 14th Kathisma is read at the Third Hour, the 15^h at the Sixth Hour. The 16th Kathisma is read at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone V:

Thou hast given to our city an invincible rampart, * the Virgin who hath given birth to Thee. * Through her we pray Thee, O Savior: ** deliver our souls from all besetting evils.

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

Prokeimenon, in Tone IV:

Prokeimenon: Help me, O Lord my God: * O save me according to Thy mercy.

Verse: O God, my praise do not pass over in silence.

THE READING IS FROM THE PROPHECY OF ISAIAH (49:6 - 10)

The Lord said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Prokeimenon, in Tone IV:

Prokeimenon: Thou art a priest for ever * after the order of Melchizedek.

Verse: The Lord said unto my Lord: sit Thou at My right hand.

**TUESDAY IN THE SIXTH WEEK
AT VESPERS**

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

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

My heart, beset by a multitude of passions, * hath been weakened by the wiles of the evil one, * shamefully laying in the tomb of slothfulness, * covered by a lack of feeling as with a tombstone, O Savior. * Do Thou by the Wood of Thy lifegiving Cross * by which Thou hast enlivened all those in Hades, * awaken me and grant me life, ** that with reverent fear I may glorify Thy Divinity.

Through the machinations of the evil one, * I ever covet the riches of corrupting pleasure, * thoughtlessly delighting in vanity. * Having neglected my mind, when it groaned like Lazarus, * I hunger for the divine food, O Word. * do Thou deliver me in Thy compassionate goodness from the future flames, ** that I may glorify Thee O Lover of mankind.

One by Theodore, in Tone III:

Today Lazarus hath passed away * and Bethany lamenteth for him: * whom Thou, our Savior, shall awaken from the dead. * Confirming through Thy friend, an assurance of Thine own awesome Resurrection, * and of the end of Hades and Adam’s restoration to life; ** wherefore we hymn Thy praises.

And 3 Stichera from the Menaion:

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

“O joyous Light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: The fear of the Lord * is the beginning of Wisdom.

Verse: I will confess Thee, O Lord, with my Whole heart: in the council of the upright and in the congregation.

A READING FROM THE BOOK OF GENESIS (31:3 - 16)

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, And said unto them, I see your father’s countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle

bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grizzled. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

Prokeimenon, in Tone IV:

Prokeimenon: He is merciful, and compassionate, * and righteous.

Verse: Blessed is the man that feareth the Lord: in His commandments shall he greatly delight.

A READING FROM THE BOOK OF PROVERBS (21:3 - 21)

To do justice and judgment is more acceptable to the Lord than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment. The way of man is froward and strange: but as for the pure, his work is right. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. The soul of the wicked desireth evil: his neighbor findeth no favor in his eyes. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness. 13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding

shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. The wicked shall be a ransom for the righteous, and the transgressor for the upright. It is better to dwell in the wilderness, than with a contentious and an angry woman. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour.

On the Aposticha, these Stichera in Tone I:

Thou O my soul * wast clothed in the divinely-woven purple of self-restraint, * and in the fine linen of incorruption, * but having mocked thine own dignity, * thou hast made sin Thy wealth and Thy delight; * looking scornfully upon Thy brothers, * like the rich man who despised Lazarus the beggar. * So that thou not share in the punishment of the rich man * become poor in spirit * as did the Lord who for Thy sake became poor Himself * and cry out to Him saying: * Before Thy Crucifixion Thou didst clothe Thyself with the purple of mockery, * and for my sake Thou wast nailed upon the Cross naked; * do Thou O Christ clothe me in the raiment of Thy Kingdom, ** and deliver me from eternal shame.

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: **T**hou O my soul ...,

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 I:

Wise was the exchange that ye made, O saints! * giving your blood, and receiving as your reward heaven; * ye suffered tribulation for a time, and now ye rejoice eternally. * Wise indeed was the trade ye made: * forsaking things corruptible, * ye have received things incorruptible; * and rejoicing with the choirs of angels ** ye hymn without ceasing the consubstantial Trinity.

Glory ..., Both now ..., in Tone I

Stavrotheotokion: “**A** sword hath pierced me, O my Son,” * said the Virgin upon seeing Christ hung upon the Tree, * “my heart hath been rent O Lord, * as Simeon once foretold to me. * But arise, I pray Thee, O immortal One, ** and glorify Thy Mother and handmaiden.”

“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)*