

HOLY AND GREAT TUESDAY AT MATINS

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

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 Troparion, in Tone VIII:

Behold the Bridegroom cometh in the middle of the night; * and blessed is the servant whom He shall find watching, * but unworthy is he whom He shall find in slothfulness. * Beware, then, O my soul, and be not overcome by sleep, * lest thou be given over to death and shut out from the Kingdom. * But rise up and cry aloud: Holy, holy, holy art Thou, O God: ** through the Theotokos have mercy upon us. (Thrice)

After the 1st chanting of the Psalter (Kath. IX) Sessional Hymn, in Tone IV:

Let us love the Bridegroom, O brethren, * and prepare our lamps, * shining with the virtues and a right faith; * that, like the wise virgins of the Lord, * we may be ready to enter with Him into the wedding feast. * For as God He granteth unto all ** the Bridegroom’s gift; an incorruptible crown.

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

After the 2nd chanting of the Psalter (Kath. X) Sessional Hymn, in Tone IV:

With envy, the priests and scribes wickedly gathered * a lawless council against Thee, O Savior, * and inspired Judas to betray Thee. * Wherefore he shamelessly left, having spoken against Thee * to the transgressing people, saying: * “What will ye give me, and I will betray Him into your hands?” * Do Thou O Lord deliver our souls, ** from the condemnation that was his.

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

After the 3rd chanting of the Psalter (Kath. XI) Sessional Hymn, in Tone VIII:

Judas, with avaricious thoughts, schemeth as an enemy against the Master, * pondering how he will betray Him; * and falling away from the light he

accepteth the darkness; * agreeing upon a price, he selleth Him that is above all price; * and as the reward for his actions, * in his wretchedness he hath received a hangman's noose and an agonizing death. * O Christ God, deliver us from such a fate, * and grant the forgiveness of sins ** unto those who with love celebrate Thy most pure Passion.

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

Then followeth the Gospel reading:

THE GOSPEL ACCORDING TO ST. MATHEW (22:15 - 23:39)

At that time: the Pharisees, took counsel how they might entangle Jesus in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While

the Pharisees were gathered together, Jesus asked them, Saying, what think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, how then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. Then spake Jesus to the multitude, and to his disciples, saying: The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the

other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.

Psalm 50, Then: "O God save thy people ...," Lord have mercy (12 times):

The small litany, and the Kontakion of the day, in Tone II:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee, * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

Ikos: Why art thou melancholic, O my wretched soul? Why dost thou waste thy days consumed by unprofitable cares? Why art thou cumbered about much with things fleeting? The very last hour approacheth and we shall soon be parted from this vale of tears. While time doth remain, return to soberness and cry: I have sinned against Thee, O my Savior, cut me not down like the

unfruitful fig tree; but since Thou art compassionate and exceedingly good, O Christ, be merciful to me who in fear calleth upon Thee: May we not be left outside the bridal chamber of Christ!

SYNAXARION READING

Verse: Holy and Great Tuesday bringeth us ten Virgins.

Verse: Who win a victory from the impartial Master.

On Holy and Great Tuesday, we commemorate the parable of the ten virgins, because the Lord related this parable to His disciples as He was going toward Jerusalem to His Holy Passion. He told the parable of the ten virgins to call attention to almsgiving, at the same time teaching that every man must be ready before the end comes. He had spoken many times to them about chastity. Virginité is held in great honor, because it is indeed a great thing. Yet, lest anyone, while practicing this one virtue, neglect the others, and particularly love, by which the lamp of virginité is given light, he will be put to shame by the Lord. The Holy Gospel introduces this parable, calling five of the virgins wise, because they represent readiness to practice both love and virginité, and five of them foolish because, though they had virginité, they did not have love commensurate with it. They are foolish, therefore, because they practiced a great virtue yet neglected one that is easier and were reckoned as being no better than harlots; the latter were defeated by bodily pleasures, whereas the former, by possessions. As the night of the present life was going by, all the virgins fell asleep, that is, they died, for death is called a sleep. While they were sleeping, a cry rang out in the middle of the night, "Behold, the Bridegroom is coming; go out to meet Him!" (Matt. 25:6). Those who had their oil ready and lamps trimmed went inside to the Bridegroom when the doors were opened. Earlier, the others, who had insufficient oil after their sleep, had asked the first for oil. The wise virgins wished to give them some, but could not. Before they went inside, they replied, "No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves" (Matt. 25:9). While they went to buy, the Bridegroom came, and those who were ready went in with Him to the wedding, and the door was shut (See Matt. 25:10). The foolish virgins knocked on the doors and called out, "Lord, Lord, open to us" (Matt. 25:11). But the Lord Himself uttered the terrible reply: "Assuredly, I say to you, I do not know you" (Matt. 25:12). For how can you see the Bridegroom if you lack the dowry of mercy? On account of this depiction, the parable of the ten virgins was given its place here by our God-bearing Fathers to teach us always to be watchful and ready to meet the true Bridegroom with good works,

especially almsgiving, because the day and hour of the end are unknown to us. Therefore, it is made quite clear that after death, correction of mistakes and wicked acts shall be impossible, a teaching which is also found in the parable of the rich man and Lazarus the beggar. (See Luke 16:19-31) In the same way, we are taught by the All-comely Joseph to practice chastity and by the fig tree to produce spiritual fruit at all times. He who practices one virtue - and a great one indeed - but neglects the others, especially love, does not enter into eternal life with Christ but is turned back and is put to shame. There is nothing sadder and more shameful than to see virginity set at naught by possessions.

O Christ our Bridegroom, unite us with the wise virgins and join us to Thy chosen flock, and have mercy on us and save us. Amen.

Then followeth the Two-canticle Canon by Kosmas. In each ODE the Irmos is sung twice, and the Troparia are repeated 4 or 6 times so as to make up the number 12. The Irmos is sung at the end of each ODE as Katavasia. Before the Troparia we say: **Glory to Thee our God, glory to Thee.**

The canon, in Tone II:

ODE VIII

Irmos: The three holy children were not obedient * to the decree of the tyrant; * and cast into the furnace they confessed God, singing: * O all ye Works of the Lord, bless ye the Lord.

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

Let us cast far from us slothfulness, and with brightly shining lamps meet Christ the immortal Bridegroom with hymns, crying: "O all ye works of the Lord, bless ye the Lord."

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

May there be a sufficiency of the oil of fellowship in the vessels of our soul, that we need not purchase any at the time of the reward, as we sing: "O all ye works of the Lord, bless ye the Lord."

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

Ye have all received an equal talent of grace from God; cultivate it, with the help of Christ who hath given it unto you, and sing: "O all ye Works of the Lord, bless ye the Lord."

Both now ..., Ye have all received an equal talent ...,

Verse: We praise, bless and worship the Lord, singing and exalting him throughout all ages!

Katavasia: The three holy children were not obedient * to the decree of the tyrant; * and cast into the furnace they confessed God, singing: * O all ye Works of the Lord, bless ye the Lord.

(The Magnificat is not chanted)

ODE IX:

Irmos: Thou didst contain within thy Womb * the God whom nothing can contain, * and hast brought forth joy to the world, * wherefore we sing thy praises, * O Virgin Theotokos.

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

“**W**atch”, didst Thou say unto Thy disciples, O good One. “For ye know not what hour the Lord shall come to give every man his due reward.”

Glory ..., Both now ..., At Thy fearful second coming, O Master, number me with the sheep on Thy right hand, overlooking the multitude of my sins.

Katavasia: Thou didst contain within thy Womb * the God whom nothing can contain, * and hast brought forth joy to the world, * wherefore we sing thy praises, * O Virgin Theotokos.

Prostration to the ground.

The Small Litany, followed by the Exapostilarion:

Sung slowly with compunction; in Tone III:

I behold Thy bridal chamber all-adorned, * O my Savior, * yet I have no wedding garment that I may enter therein. * make Thou the robe of my soul radiant, * O Giver of Light, ** and save me. (Thrice)

On the Praises, 4 Stichera in Tone I:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Into the splendor of Thy saints * how shall I who am unworthy enter? * For if I dare to draw nigh unto the bridal chamber, * my vesture betrayeth me, for it is not a wedding garment; * and I shall be bound and cast out by the angels. * Cleanse, O Lord, the filth from my soul ** and save me as Thou art the Lover of mankind.

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Repeat: **I**nto the splendor of Thy saints ...,

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

Tone II: I slumber in slothfulness of soul, * O Bridegroom Christ I have not a lamp aflame with the virtues, * and like the foolish virgins I have wandered off when it hath been time for action. * Close not the depths of thy compassion against me, O Master, * but dispel the darkness of sleep from me, and awaken me, * and lead me with the wise virgins into Thy bridal chamber, * where those who unceasingly keep festival, sing with pure voices: ** O Lord, glory be to Thee.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Repeat: I slumber in slothfulness of soul ...,

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

Thou hast heard the condemnation of him * who hid his talent, * O soul, hide not the word of God, * rather, proclaim His wonders, * that the gifts of grace entrusted to thee may multiply, ** and thou shalt enter into the joy of thy Lord.

Priest: Glory to Thee Who hast shown forth the light.

The Small Doxology is read.

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera in Tone VI:

Come, ye faithful, and let us eagerly serve the Master, * for He giveth riches unto His servants. * To each according to the measure received, * let him increase his talent of grace. * Let one gain wisdom through good deeds; * let another liturgize with beauty; * let another share with preaching the mysteries to the unlearned faithful; * let another distribute his wealth to the poor. * Thus let us multiply that which hath been entrusted to us, * that as faithful stewards of His grace * we may be deemed worthy of the Master's joy. * O Christ God, bestow this joy upon us, ** since Thou lovest mankind.

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.

When Thou shalt come, O Jesus, * in glory with the angelic hosts * and shalt sit upon the throne of judgment, * cast me not away from Thy presence, O

good Shepherd. * For thou dost accept those who stand on the right, * but dost reject those on the left, * who have turned away from Thee. * Destroy me not with the goats, * though I am deadened in sin, * but number me with the sheep on Thy right hand, * and save me ** since Thou lovest mankind.

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.

O Bridegroom, surpassing all mankind in comeliness, * Thou hast called us to the spiritual feast of Thy bridal chamber. * Through participation in Thy sufferings; * take from me the disfigurement of sin, * and clothe me in the glorious robe of Thy comeliness, * and insofar as Thou art compassionate ** grant me to feast with Thee in Thy Kingdom.

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

Behold O my soul the Master hath entrusted thee with a talent. * Receive the gift with fear; * that it gain interest for Him Who hath given it to thee; * distribute to the needy, * and make thyself a friend of the Lord, * and thus shalt thou stand on His right hand * when He cometh in glory, * thou shalt hear His blessed words: * “Enter, my faithful servant, into the joy of thy Lord.” * of this O Savior do Thou deem me worthy, * who have gone astray ** for the sake of Thine exceedingly great mercy.

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 beginneth the first hour, including the Lenten verses, and the usual prostrations.

After Our Father ..., we say the Kontakion of the day:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee; * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

Note: The following is repeated for convenience:

On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and the Ninth, as follows:

Day	3 rd Hour	6 th Hour
Monday	VII	VIII
Tuesday	XII	XIII
Wednesday	XIX	XX

On these three days We read the four Gospels, as follows:

At the Third Hour, after the usual psalms and the appointed chanting of the Psalter we chant the Lenten Troparion: O Lord, Who at the third hour ..., with three prostrations as usual. Then we say: O Theotokos, thou art the true vine ..., Meanwhile the priest, wearing a dark (black) Phelonion, opens the Royal Doors and brings the Gospel Book to the centre of the church, placing it on an

Analogion; and one or more processional candlesticks With lighted candles are set beside it. *The priest then censes the Book of the Gospels, and the Whole church and people;* and the Gospel is read by the Priest as shown below. At the end of the Gospel reading, we continue with the Third Hour, saying: Blessed be the Lord God..., and the rest, with the usual bows and prostrations.

After Our Father ..., we say the Kontakion of the day:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee; * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

The four Gospels are read at the hours in various ways, but the following is the most common practice:

Day	3 rd Hour	6 th Hour	9 th Hour
Monday	Mathew 1-14	Mathew 15-28	Mark 1-8
Tuesday	Mark 9-16	Luke 1-8	Luke 9-16
Wednesday	Luke 17-24	John 1-6	John 7-13:32

At the end of the chanting of the hours on each day, the Gospel Book is brought back into the Altar, preceded by processional candles, and the Royal Doors are closed, and the Typica is read.

HOLY AND GREAT TUESDAY
SIXTH HOUR

After the Third Hour, we at once begin the Sixth Hour, saying: O come, let us Worship ..., and the usual psalms, followed by the appointed chanting of the Psalter and the Troparion: O Thou who on the sixth day and hour ..., with three prostrations; and We say the Theotokion: We have no boldness on account ..., Then the Troparion of the prophecy:

Troparion of the prophecy, in Tone I:

To those who sin without measure, * grant plenteous forgiveness, O Savior. and grant that uncondemned * we may venerate Thy holy Resurrection, * by the intercessions of Thy most pure Mother, ** O Thou Who art plenteous in mercy.

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

Prokeimenon, in Tone VI:

Prokeimenon: For with the Lord there is mercy, * and with Him is plenteous redemption.

Verse: Out of the depths have I cried unto Thee, O Lord, hear my voice.

THE READING IS FROM THE PROPHECY OF EZEKIAL (1:21 - 28)

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire,

and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

Prokeimenon, in Tone IV:

Prokeimenon: Let Israel hope in the Lord, * from henceforth and for evermore.

Verse: Lord, my heart is not exalted, nor are mine eyes lofty.

Note: At The Sixth Hour, during the reading of the prophecy, the priest censeth the Book of the Gospels, *but not the church and people*. Then, following the second Prokeimenon, and the reading of the Gospel is completed, we say: Let Thy tender mercies, O Lord, speedily go before us..., and the rest of the Sixth Hour With the usual bows and prostrations. After Our Father ...,

Kontakion of the day:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee; * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

Note: At the Ninth Hour there is no appointed chanting of the Psalter, but after the usual three Psalms We say: O Thou who at the ninth hour ..., with three prostrations, followed by: O loving Lord, who for our sakes ..., Before the Gospel reading, the priest censeth the Gospel Book, the church and the people, as at the Third Hour. After the Gospel Reading We say: Deliver us not up utterly unto the end ..., and the rest of the Hour with the usual bows and prostrations. After Our Father ..., the Kontakion:

Kontakion of the day, in Tone II:

Think, O soul, upon the hour of thine end ...,

At the completion of the 9th Hour, we read the Typica, quickly as follows:

In Thy kingdom remember us, O Lord, * when Thou comest in Thy kingdom.

Blessed are the poor in spirit, * for theirs is the kingdom of heaven.

Blessed are they that mourn, * for they shall be comforted.

Blessed are the meek, * for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, * for they shall be filled.

Blessed are the merciful, * for they shall obtain mercy.

Blessed are the pure in heart, * for they shall see God.

Blessed are the peacemakers, * for they shall be called the sons of God.

Blessed are they which are persecuted for righteousness' sake, * for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, * and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad, * for great is your reward in the heavens.

Glory ..., Both now ...,

Remember us, O Lord, when Thou comest in Thy kingdom!

Remember us, O Master, when Thou comest in Thy kingdom!

Remember us, O Holy One, when Thou comest in Thy kingdom!

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Verse: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Glory ...,

The choir of the holy angels and archangels, with all the heavenly hosts, doth hymn Thee and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Both now ...,

I believe in one God, the Father Almighty, * Maker of heaven and earth and of all things visible and invisible. * And in one Lord Jesus Christ, the Son of God, * the Only-begotten, begotten of the Father before all ages; * Light of Light, true God of true God; * begotten, not made; of one essence with the Father, by Whom all things were made; * Who for us men and for our salvation came down from the heavens, * and was incarnate of the Holy Spirit and the Virgin Mary, and became man; * And was crucified for us under Pontius Pilate, * and suffered and was buried; * And arose again on the third day according to the Scriptures; * And ascended into the heavens, and sitteth at the right hand of

the Father; * And shall come again, with glory, to judge both the living and the dead; * Whose kingdom shall have no end. * And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; * Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. * In One, Holy, Catholic, and Apostolic Church. * I confess one baptism for the remission of sins. * I look for the resurrection of the dead, * and the life of the age to come. Amen.

Then, the prayer:

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Our Father, Who art in the Heavens, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil-one.

Priest: For Thine is the kingdom ..,

After which the Kontakion of the day:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee; * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

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.

Reader: In the name of the Lord Father (Master), Bless.

Priest: God be gracious unto us and bless us ...,

Reader: Amen.

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: Amen. Holy God ..., Our Father ...,

Priest: For Thine is the kingdom ..,

Reader: 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 the God the Father. Amen.

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: May Christ our true God, the Lord Who for our salvation went to His voluntary Passion ...,

Choir: Amen. Lord, have mercy. (Thrice).

Typica is followed by Vespers and the Liturgy of the Presanctified Gifts.

HOLY AND GREAT TUESDAY

AT VESPERS

On “Lord, I have cried ...,” 10 Stichera, in the Tone indicated:

Verse: Bring my soul out of prison * that I may confess Thy name.

Tone I: Into the splendor of Thy saints * how shall I who am unworthy enter? * For if I dare to draw nigh unto the bridal chamber, * my vesture betrayeth me, for it is not a wedding garment; * and I shall be bound and cast out by the angels. * Cleanse, O Lord, the filth from my soul ** and save me since Thou lovest mankind.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Repeat: Into the splendor of Thy saints ...,

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Tone II: I slumber in slothfulness of soul, * O Bridegroom Christ I have not a lamp aflame with the virtues, * and like the foolish virgins I have wandered off when it is time to for action. * Close not the depths of thy compassion against me, O Master, * but dispel the darkness of sleep from me, and awaken me, * and lead me with the Wise virgins into Thy bridal chamber, * where those who unceasingly keep festival sing with pure voices: * “O Lord, glory be to Thee.”

Verse: Let Thine ears be attentive * to the voice of my supplication.

Repeat: I slumber in slothfulness of soul ...,

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Tone IV: Thou hast heard the condemnation of him * who hid his talent, * O soul, hide not the word of God, * rather, proclaim His wonders, * that the gifts of grace entrusted to thee may multiply, ** and thou shalt enter into the joy of thy Lord.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: Thou hast heard the condemnation of him ...,

Verse: From the morning watch until night, from the morning watch *
let Israel hope in the Lord.

Tone VI: **C**ome, ye faithful, and let us eagerly serve the Master, * for He giveth riches unto His servants. * To each according to the measure received, * let him increase his talent of grace. * Let one gain wisdom through good deeds; * let another liturgize with beauty; * let another share with preaching the mysteries to the unlearned faithful; * let another distribute his wealth to the poor. * Thus let us multiply that which hath been entrusted to us, * that as faithful stewards of His grace * we may be deemed worthy of the Master's joy. * O Christ God do Thou bestow this joy upon us, ** since Thou lovest mankind.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: **C**ome, ye faithful, and let us eagerly serve the Master ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Tone VI: **W**hen Thou shalt come, O Jesus, * in glory with the angelic hosts * and shalt sit upon the throne of judgment, * cast me not away from Thy presence, O good Shepherd. * For thou dost accept those who stand on the right, * but reject those on the left, * who have turned away from Thee. * Destroy me not with the goats, * though I am deadened in sin, * but number me with the sheep on Thy right hand, * and save me ** since Thou lovest mankind.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Tone VI: **O** Bridegroom, surpassing all mankind in comeliness, * Thou hast called us to the spiritual feast of Thy bridal chamber. * Through participation in Thy sufferings, * take from me the disfigurement of sin; * and clothe me in the glorious robe of Thy comeliness, * and since Thou art compassionate ** grant me to feast with Thee in Thy Kingdom.

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

Behold O my soul the Master hath entrusted thee with a talent. * Receive the gift with fear; * that it gain interest for Him Who hath given it to Thee; * distribute to the needy, * and make thyself a friend of the Lord, * and thus shalt thou stand on His right hand * when He cometh in glory, * and hear His blessed words: * "Enter, my faithful servant, into the joy of thy Lord." * of this O Savior do Thou deem me worthy, * who have gone astray ** for the sake of Thy great mercy.

Entrance with the Gospel: “O joyous Light ...,”

Prokeimenon, in Tone VI:

Prokeimenon: Arise, O Lord, into Thy rest: * Thou and the Ark of Thy holiness.

Verse: Remember O Lord, David and all his meekness.

THE READING IS FROM THE BOOK OF EXODUS (2: 5-10)

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, because I drew him out of the water.

Prokeimenon, in Tone IV:

Prokeimenon: Behold now, what is so good or so joyous * as for brethren to dwell together in unity?

Verse: It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron.

THE READING IS FROM THE BOOK OF JOB (1: 13-22)

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, the fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

Choir: Let my prayer be set forth ..., **Then the Gospel reading:**

THE GOSPEL ACCORDING TO ST MATHEW (24:36 - 26:2)

The Lord said unto His disciples: of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, my lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried,

they all slumbered and slept. And at midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the

unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: Naked, and ye clothed me not: Sick, and in prison, and ye visited me not. Then shall they also answer him, saying, lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

And the rest of the Liturgy of the Presanctified Gifts

Note: If the Presanctified Liturgy is not served, Vespers is chanted as follows:

At (**L**ord I have cried ...,) 6 Stichera:

in Tone I: **I**nto the splendor of Thy saints..., (Twice)

in Tone II: **I** slumber in slothfulness of soul..., (Twice)

in Tone IV: **T**hou hast heard the condemnation of him..., (Twice)

Glory ..., Both now ..., in Tone II: **C**ome, ye faithful, and let us eagerly serve the Master ...,

The Entrance with the Gospel: **O** Joyous Light ...,

Then the Prokeimenon, and the Old Testament Lessons, and straightway the Gospel reading.

Then: Vouchsafe O Lord ...,

The litany: Let us complete our evening prayer ...,

On the Aposticha, these Stichera in Tone II:

When Thou shalt come, O Jesus ...,

Verse: **U**nto Thee O Lord have I lifted up mine eyes ...,

When Thou shalt come, O Jesus ...,

Verse: **H**ave mercy upon me ...,

O Bridegroom, surpassing all mankind in beauty...,

Glory ..., Both now ..., in Tone VII: **B**ehold O my soul the Master hath entrusted thee ...,

Then the usual Lenten Vespereal ending as follows:

“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 All-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?

Keepest thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Priest: Wisdom!

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: Most holy Theotokos save us.

Choir 2: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God our hope, glory be to Thee.

Choir 1 & 2: Glory ..., Both now ..., Amen. Lord have mercy (Thrice),
Father (Master), Bless.

Priest: (The dismissal)

GREAT COMPLINE

HOLY AND GREAT TUESDAY EVENING

Priest: Blessed is our God...

Reader: Amen. Glory to Thee our God ..., Heavenly King ..., Holy God ..., Our Father ...,

Priest: For thine is the kingdom ...,

Reader: Lord Have Mercy (12 times)... Glory ..., Both now ..., O come let us worship ..., The rest of Great Compline up to the Small Doxology, After the Small Doxology we chant the following three-canticle canon by St. Andrew of Crete. The Irmoi are sung twice. Before each of the Troparia we say: Glory to Thee our God, glory to Thee .., in Tone III

ODE III

Irmos: My mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

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

It is the time of the end: let us turn back, for Christ teacheth us that He shall come in the twinkling of an eye and shall not tarry, to judge His world.

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

To illustrate the suddenness of His Coming, Christ spoke of the unforeseen destruction that overwhelmed the earth in the days of Noah.

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

The bridal chamber is open; the divine feast hath been prepared within; the Bridegroom is there and beckons all, let us therefore prepare ourselves.

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

The house of Simon contained Thee whom nothing can contain, O Jesus our King, and the sinful woman anointed Thee with oil.

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

The woman was filled with a mystical fragrance, and delivered from the foulness of her many former sins, O Savior: for from Thee floweth the myrrh of life.

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

Though Thou Thyself art the heavenly food and life of those who hunger, O Christ, Thou didst eat with mortal men thereby revealing Thy self-abasement,

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

The ungrateful disciple rejected Thee, O Christ; and taking the whole band of lawless men, he betrayed Thee and brought them to seize Thee.

Glory ..., I worship Thee, O Son, with the Father and the Spirit of righteousness, and praise the one Nature, distinguished in Persons but united in Essence.

Both now ..., **Theotokion:** The Ewe-lamb that hath given birth to Thee the lamb and shepherd, O Jesus my God, ever intercedeth on behalf of all those who put their trust in Thee.

Sessional Hymn, in Tone V:

Lo, the evil council hath gathered in hatred * to condemn the Lord who sitteth on high as Judge of all. * They gather together with Herod and Pilate, * Ananias and Caiaphas, ** to judge Him who alone is longsuffering.

ODE VIII

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

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

Not unknowing of the time of our end, He who watcheth over all the ages hath said that He knew not that day; thus setting a bound on what can be known, that we be humble-minded.

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

When Thou sittest in judgment, like a shepherd dividing the sheep from the goats, O Savior, deprive us not of a place at Thy blessed right hand.

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

O Christ, Thou art our Pascha, sacrificed on behalf of all, as both Lamb and Victim; for the forgiveness of our sins; wherefore we supremely exalt Thy divine Passion throughout all ages.

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

All thy life is like a mill, a field, and a house, O my soul, therefore acquire a heart ready for God, that the corruption of the flesh may not hold thee back.

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

Not only with Pharisees, nor only with Simon, O Savior wast Thou pleased to enter and eat; but the publicans and harlots also partook of Thy compassion.

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

In his love for money the traitor Judas, seeing the ointment poured forth, was troubled, as also he was about the manner by which he might sell the Master; and going unto wicked men he agreed on a price with them.

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

O the blessed hands, O the blessed hair and lips of the chaste harlot! For with them, O Savior, she hath poured out the ointment on Thy feet wiping them, and copiously kissing them.

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

O Word, a woman came to Thee at supper, and weeping at Thy feet, she took the alabaster box and poured myrrh upon the head of Thee, who art the Myrrh of immortality.

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

With the Father we glorify the Son and the Holy Spirit, the Holy Trinity one in Godhead, and we cry aloud: Holy, holy, holy art Thou throughout the ages.

Both now ..., Theotokion: By the prayers O Savior, of Thy most pure Mother and of Thine apostles, send down Thine abundant mercy upon us and grant peace to Thy people.

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

Katavasia: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

ODE IX

Irmos: 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.

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

It is the time to take action, for the purpose of salvation; take thy talent, the image that was given thee of old, O my soul, and gain eternal life.

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

Let us adorn our souls like shining lamps, that when the Bridegroom cometh, He may let us enter with Him into the eternal marriage banquet, before the door is shut.

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

Wishing to show Thine extreme humility unto all, O Jesus, Thou who art the bread of those who hunger, didst eat in the house of Simon.

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

Thou who art the life-giving bread, didst eat with Simon the Pharisee, O Jesus, that the harlot might gain Thy priceless grace, through the pouring of the ointment upon Thy head.

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

“**M**y hands are filthy and I have the lips of a harlot; my life is impure and my body corrupt; but do Thou release and forgive me”, cried the harlot unto Christ.

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

The woman drew near to Thy feet, O Savior, and poured upon them fragrant ointment; and was thereby filled with the myrrh of forgiveness.

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

“**R**ich in sweet scents, yet meager in virtues, I offer Thee what I have: grant me in return that which Thou hast, and release and forgive me”, cried the harlot to Christ.

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

“**M**y myrrh is corruptible, Thine is the myrrh of life, for Thy Name myrrh is poured forth upon those who are worthy of remission. Do Thou release and forgive me”, cried the harlot to Christ.

Glory ..., **T**hou art beginningless O Father, and Thou O Son art Uncreated, co-enthroned art Thou O Spirit, Three in one Essence, and three Hypostases in one true God.

Both now ..., **Theotokion:** **O** Theotokos, thou art our ever present hope, cease not to beseech Him who was born of thee, to deliver from all perils, and from every temptation, those who honor thee.

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.**

We make a full prostration, and Continue with the Trisagion ..., through ..., Our Father ..., Then the Kontakion of the day, in Tone II:

Think, O soul, upon the hour of thine end; * and recall with fear how the fig tree was hewn down. * Work diligently, O wretched one, with the talent that hath been granted thee; * be vigilant and cry aloud: ** May we not be left outside the bridal chamber of Christ.

And the rest of Great Compline.