

BRIDGROOM MATINS HOLY TUESDAY

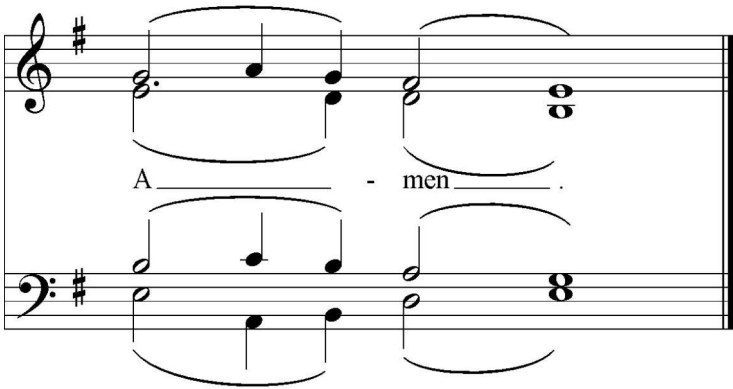
Sung on Monday Night

The Priest, vested in Epitrachelion and Phelonion, opens the curtain.

Deacon: Arise! Bless, Master!

The Priest, moving to the front of the Altar Table, makes the Sign of the Cross with the censer and says:

+Blessed is our God, always, now and ever and to the ages of ages.



They Complete the lesser censuring

TRISAGION PRAYERS



Priest: Glo - ry to You, O God, glo - ry to You.



All: O Heavenly King, the Comforter, the Spirit of Truth, Who are every-where and fill all things. Treasury of Blessings and Giver of Life, come and abide in us and cleanse us from every im-pur-ity * and save our souls, O Good One!

Priest: Holy God, Holy Mighty, Holy Im-mor-tal * have mer-cy on us.

All: Holy God, Holy Mighty, Holy Im-mor-tal * have mer-cy on us.

Priest: Holy God, Holy Mighty, Holy Im-mor-tal * have mer-cy on us.

All: Glory to the Father, and to the Son, and to the Holy Spi-rit. * Now and ever and to the ages of a-ges. Amen.

Priest: O Most Holy Trinity have mercy upon us, Lord, cleanse us from our sins, Master, pardon our trans-gres-sions! * O Holy One, visit and heal our infirmities, for Your name's sake.

All: Lord, have mercy. Lord, have mer-cy. * Lord, have mer-cy.

Priest: Glory to the Father, and to the Son, and to the Holy Spi-rit. * Now and ever and to the ages of a-ges. Amen.

Our Fath - er Who art in Hea - ven hal - lo - wed be Thy Name .

Thy King - dom come Thy will be done on earth as it is in Hea - ven

Give us this day our dai - ly bread ,

and forgive us our trespass - es as we forgive those who tres- pass a gainst us

And lead us not into temp - ta - tion but deliver us from the e - vil one

Priest: For Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

A - men.

Reader: In the name of the Lord, *Fath*-er, bless.

Priest: Glory to the Holy consubstantial, life-creating, and undivided Trinity * Always, now and ever and to the ages of ages.

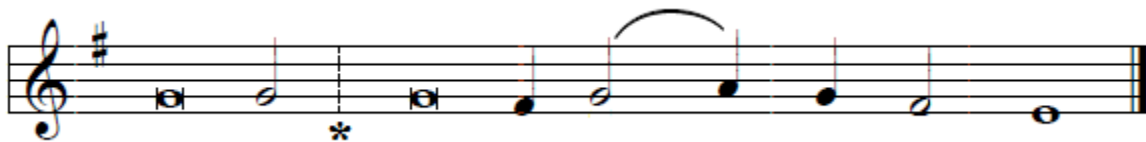
A - men.

MATINS

THE HEXAPсалMS

Lights off and doors are closed.

Harmonization is optional if multiple cantors are chanting the psalms, especially if done alternately. See Glory at end for harmonization.



Reader: Glory to God in the highest * and on earth peace among those of good will.
thrice

O Lord, open my lips * and my mouth shall proclaim Your praise. *twice*

Psalm 3

O Lord, how many are my foes. * How many are rising up against me.

How many are saying about me: * "There is no help for him in God."

But You, O Lord, are a shield about me, * my glory, who lifts up my head.

I cry aloud to the Lord. * He answers from His holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who stand on every side against me.

Arise, O Lord; save me, my God, for You strike all my foes on the mouth, * you
break the teeth of the wicked.

Salvation is the Lord's, * Your blessing be upon Your people.

Psalm 37 (38)

O Lord, in Your anger punish me not * and chastise me not in Your wrath.

For Your arrows have sunk deeply into me and * Your Hand has come down firmly
upon me.

There is no health in my flesh because of Your wrath. * There is no peace in my
bones because of my sins.

For my iniquities have overwhelmed me; * they are like a heavy burden, a weighty
load.

Foul and festering are my sores * because of my folly.
I am stooped and exhausted. * All the day I stumble in mourning.
For my loins are filled with fever: * there is no health in my flesh.
I am afflicted and severely crushed: * I groan with tumult in my heart.
O Lord, all my desire is before You: * Before You my sighing is not silent.
My heart is grief stricken, my strength fails me; * even the light of my eyes has failed me.
My friends and my companions turn away from my pain; * my closest kinsmen stand far away from me.
Those seeking my life set traps; while those who wished my loss speak of my ruin, * plotting deception all the day.
But I am like a deaf man hearing not; * like a mute man who opens not his mouth.
I have become like a man who neither hears, * who has no response in his mouth.
O Lord, in You I have placed my trust: * Lord my God, You will answer.
I said, "Oh, that my foes would cease to gloat over me!" * They boast mightily when I am falling.
As for me, I am ready to fall: * my pain is with me always.
Indeed, I acknowledge my guilt; * and I will grieve over my sin.
But my undeserved enemies live and are mighty; * and many are my foes that hate me wrongfully.
Those who repay evil for good are my enemies, * because I pursue righteousness.
O Lord, forsake me not; * my God be not far from me.
Be swift to help me, * O Lord of my salvation.

Psalm 62 (63)

God, You are my God, early in the morning will I seek You. * My soul thirsts for You.
My body pines for You like a dry, weary land without water. * So I gaze on You in the sanctuary to see Your strength and Your glory.
For Your love is better than life, * my lips will speak Your praise.
So I will bless You all my life, in * Your Name I will lift up my hands.
My soul shall be filled as with a banquet, * my mouth shall praise You with joy.
On my bed I remember You. * On You I meditate through the night.

For You have been my help; * in the shadow of Your Wings I rejoice.
 My soul clings to You; * Your Right Hand holds me fast;
 those who seek to destroy my life shall go down to the depths of the earth. * They
 shall be put into the power of the sword and left as the prey of the jackals.
 But the king shall rejoice in God; * all who swear by Him shall be blessed, for the
 mouth of liars shall be silenced.
 On You I meditate through the night for You have been my help; * in the shadow of
 Your Wings I rejoice. My soul clings to You; Your Right Hand holds me fast.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

now and e - ver and to the a - ges of a - ges. A - men.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

now and e - ver and to the a - ges of a - ges. A - men.

At Psalm 86, the presider or another appointed presbyter goes before the royal doors to pray the twelve matins prayers with head uncovered.

Psalm 87 (88)

Lord God of my salvation, I call for help by day; * I cry at night before You.

Let my prayer come before You. Hear my cry O Lord, * for my soul is filled with trouble; my life draws near to Hades.

I am reckoned as one in the tomb; I have reached the end of my strength; * like one alone among the dead; like the slain lying in their graves; like those You remember no more, cut off, as they are, from Your Hand.

You have laid me in the depths of the tomb, * in places that are dark, in the depths.

Your anger weighs down upon me: * I am drowned beneath Your waves.

You have taken away my friends and made me hateful in their sight. * Imprisoned, I cannot escape; my eyes are sunken with grief. O Lord, I call to You all the day long: to You I stretch out my hands.

Will You work Your wonders for the dead? * Will the shades stand and praise You?

Will Your love be told in the grave * or Your faithfulness among the dead?

Will Your wonders be known in the dark * or Your justice in the land of oblivion?

As for me, Lord, I call to You for help: * in the morning my prayer comes before You.

O Lord, why do You reject me? * Why do You hide Your Face?

Wretched, close to death from my youth, * I have borne Your trials; I am helpless.

Your fury has swept down upon me; * Your terrors have utterly destroyed me.

They surround me all the day like a flood, * they assail me all together.

Friend and neighbor You have taken away; * my one companion is darkness.

O Lord My God, I call for help by day; I cry at night before You. * Let my prayer come before Your presence. Hear my cry.

Psalm 102 (103)

Bless the Lord, O my soul * and all that is within me bless His Holy Name.

Bless the Lord, O my soul * and forget not all His benefits.

Who forgives all your iniquity, * Who heals all your diseases.

Who redeems your life from destruction and * crowns you with steadfast love and tender mercy.

Who satisfies your desire with good things, * your youth will be renewed like an eagle's.

The Lord gives mercy and justice * to all who are being wronged.

He made known His ways to Moses, * His Will to the people of Israel.

The Lord is compassionate and merciful, * slow to anger and of great goodness. He will not always be angry, nor will He threaten forever.

He has not dealt with us according to our lawlessness, * nor rewarded us according to our sins.

For us high as heaven is from the earth, * so great is the Lord's mercy to those who fear Him.

As far as the east is from the west, * so far has He put our sins from us.

As a father has compassion on his children, * so the Lord has compassion on those who fear Him.

For he knows of what we are made, * He remembers that we are dust.

Man's days are like grass; * he flourishes like a flower of the field.

When the spirit in him has passed, * he will not exist and he will know his place no longer.

But the Lord's mercy is from age to age for those who fear Him and His justice is for their children's children. * For those who keep His Covenant and remember to carry out His Commandments.

The Lord has prepared His throne in Heaven * and His Kingdom rules over all.

Bless the Lord, all you His angels, * mighty in strength, you do His works and listen for the sound of His words.

Bless the Lord, all His hosts, * and His ministers who do His Will.

Bless the Lord, all His works, in every place of His dominion. * Bless the Lord, O my soul.

Psalm 142 (143)

O Lord, hear my prayer, give ear to my supplication in Your truth; * pay heed to me in Your righteousness and enter not into judgment with Your servant for before You no living person shall be justified.

For the enemy has persecuted my soul; he has humbled my life down to the earth. *
He has made me sit in darkness like those who have been long dead and my spirit
within me has become despondent; my heart is troubled within me.

I remembered the days of old, I meditated on all Your works, * and I contemplated
the creations of Your Hands.

I stretched forth my hands to You; * my soul thirsts for You like a parched land.

O Lord, quickly hear me; my spirit has fainted away. * Turn not Your Face from me,
lest I be like those who go down into the pit.

Allow me to hear your mercy in the morning; for in You have I put my hope. * O
Lord, allow me to know the way in which I should walk; for to You have I lifted
up my soul.

O Lord, rescue me from my enemies; * to You have I fled.

Teach me to do Your will, for You are my God. * May Your Good Spirit lead me in
the land of righteousness.

O Lord, for Your Name's sake preserve my life. In Your righteousness, bring my soul
out of affliction and in Your mercy You shall utterly destroy my enemies. * And
You shall cut off all of those who afflict my soul, for I am Your servant.

Pay heed to me, O Lord, and enter not into judgment with your servant. * Pay heed
to me, O Lord, and enter not into judgment with your servant.

May Your Good Spirit lead me * in the land of righteousness.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

The first system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves. The music is in a simple, hymn-like style with a steady rhythm.

now and e - ver and to the a - ges of a - ges. A - men.

The second system of musical notation continues the hymn. It also consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves. The music concludes with a final cadence.

Al - lelui. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelui. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelui. Alleluia. Alleluia Glo - ry to You, O God.

Deacon: In peace, let us pray to the Lord.

Lord____, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in a simple, hymn-like style with a dotted quarter note followed by an eighth note, and then a half note. The lyrics are placed below the notes.

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord.

Lord____, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in a simple, hymn-like style with a dotted quarter note followed by an eighth note, and then a half note. The lyrics are placed below the notes.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God and for the union of all, let us pray to the Lord.

Lord____, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in a simple, hymn-like style with a dotted quarter note followed by an eighth note, and then a half note. The lyrics are placed below the notes.

Deacon: For this holy temple and for those who enter here with faith, reverence and the fear of God, let us pray to the Lord.

Lord _____, have mer - cy.

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the treble staff.

Deacon: For our Metropolitan, His Eminence Antony; for our Archbishop, His Eminence Daniel, for the reverend presbyters, for the deacons in Christ and for all the clergy and the people, let us pray to the Lord.

Lord _____, have mer - cy.

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the treble staff.

Deacon: For our God-Loving and God-Protected country the United States of America, for the government and armed forces, and for all the people; for our God-Loving and God-Protected ancestral homeland Ukraine, and for all her people let us pray to the Lord.

Lord _____, have mer - cy.

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the treble staff.

Deacon: For this city, (village or holy monastery) and for every city and community and for the faithful who live in them, let us pray to the Lord.

Lord _____, have mer - cy.

This musical score is for a prayer. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign (#) on the F line. The melody is written in the treble staff, starting with a dotted quarter note on G4, followed by an eighth note on A4, a quarter note on B4, and a quarter note on C5. The bass line is written in the bass staff, starting with a dotted quarter note on D3, followed by an eighth note on E3, a quarter note on F3, and a quarter note on G3. The lyrics "Lord _____, have mer - cy." are written below the treble staff, with a long line under "Lord" for a vocal flourish.

Deacon: For seasonable weather, an abundance of the fruits of the earth and for peaceful times, let us pray to the Lord.

Lord _____, have mer - cy.

This musical score is identical to the first one, featuring a treble and bass staff in D major with the lyrics "Lord _____, have mer - cy." and a long line under "Lord".

Deacon: For those who travel by land, sea and air, for the sick, the suffering, for captives and for the salvation of them all, let us pray to the Lord.

Lord _____, have mer - cy.

This musical score is identical to the previous ones, featuring a treble and bass staff in D major with the lyrics "Lord _____, have mer - cy." and a long line under "Lord".

Deacon: For our deliverance from all affliction, wrath, danger and distress, let us pray to the Lord.

Lord _____, have mer - cy.

This musical score is identical to the previous ones, featuring a treble and bass staff in D major with the lyrics "Lord _____, have mer - cy." and a long line under "Lord".

Deacon: Help us, save us, have mercy on us and preserve us, God, by Your grace.

Lord _____, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Deacon: Remembering our Most-Holy, Most-Pure, Most-Blessed and Glorious Lady, the Birth-Giver of God and Ever-Virgin Mary, together with all the saints, let us commend ourselves and one another and all our life, to Christ our God.

To You _____, O Lord.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Priest: O Lord, compassionate and merciful, long-suffering and of great mercy, give heed to our prayers, and attend to the voice of our supplications. Work upon us a sign for good. Guide us in Your way that we may walk in Your truth. Gladden our hearts that we may fear Your holy name, for You are great and You work wonders. You alone are God, and among the gods there is none like You, O Lord, powerful in mercy and good in might, to help and to comfort and to save all those who hope in Your holy name,

Priest: For to You are due all glory, honor and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages.

A - men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Alleluia

Pg 3 - Holy Week, Vol I

Deacon: The Alleluia in the eighth tone.

In the night my soul rises early for You, O God,
for Your commandments are a light on the earth.

People: Alleluia! Alleluia! Alleluia!

Deacon: Learn righteousness, you inhabitants of the earth.

People: Alleluia! Alleluia! Alleluia!

Deacon: Jealousy shall grasp an untaught people.

People: Alleluia! Alleluia! Alleluia!

Deacon: Bring more evils upon them, O Lord, bring more evils upon those who
are glorious on the earth.

People: Alleluia! Alleluia! Alleluia!

³ Some ancient sources suggest Prayer 1 in Appendix A be read here.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Troparion

Tone 8

Behold, the Bridegroom comes at midnight,
and blessed is the servant whom He shall find watching;
and again, unworthy is the servant whom He shall find heedless.
Beware, therefore, O my soul, do not be weighed down with sleep,
lest you be given up to death and lest you be shut out of the Kingdom.
But rouse yourself crying: Holy, Holy, Holy, are You, O our God!
Through the Theotokos have mercy on us! (2x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Behold, the Bridegroom comes at midnight... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

The Kathismata

Kathisma 9 is chanted. Following the third stasis:

Selection from Kathisma IX (Ps 64 LXX)



Priest intones: Praise is due to You, O God, in Zion; * and to You shall vows be performed.

Readers continue:

Hear my prayer; to You shall all flesh come.

The words of transgressors have prevailed over us, but pardon our sins.

Blessed is he whom You have chosen and adopted; he shall dwell in Your courts.

We shall be satisfied with the goodness of Your house, Your holy temple, wonderful in righteousness.

Hear us, O God our Savior, the hope of all the ends of the earth and of those on the farthest seas;

for by Your strength You establish the mountains, being girded with might;

You trouble the depths of the seas, the roaring of their waves.

The peoples shall be troubled and those who dwell at earth's farthest bounds will be afraid at Your signs;

You will make the outgoings of the morning and the evening to shout for joy.

You have visited the earth and watered it, You greatly enrich it.

The river of God is full of water; You provide their grain, for so You have prepared it.

Water her furrows abundantly, multiply her fruits; the crop that springs up will rejoice in its drops.

You will bless the crown of the year with Your goodness; Your fields shall be filled with fatness.

The mountains of the wilderness will be enriched, and the hills shall gird themselves with joy,

the rams of the flock are clothed with wool, the valleys deck themselves with grain, they shall shout, yes, they shall sing hymns!

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

now and e - ver and to the a - ges of a - ges. A - men.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Al - leluia. Alleluia. Alleluia Glo - ry to You____, O God____.

The image shows a musical score for a vocal piece in G major. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff contains the vocal melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The lyrics are: "Al - leluia. Alleluia. Alleluia Glo - ry to You____, O God____." The music features a key signature of one sharp (F#) and a common time signature. The melody is simple and hymn-like, with a final cadence on the word "God".

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Kathisma Hymn

Pg 24

Tone 4

People: Let us love the Bridegroom, O brothers!
Let us keep our lamps aflame with virtues and true faith,
so that we, like the wise virgins of the Lord,
may be ready to enter with Him into the marriage feast!//
For the Bridegroom, as God, grants unto all an incorruptible crown.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Let us love the Bridegroom... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

Kathisma 10 is chanted. Following the third stasis:

Selection from Kathisma X (Ps 70 LXX)



Priest intones: In You, O Lord, have I hoped; * let me never be put to shame!

Readers continue:

In Your righteousness deliver me and rescue me; incline Your ear to me and save me!

Be a protecting God to me, a strong fortress to save me, for You are my fortress and my refuge.

Rescue me, my God, from the hand of the wicked, from the grasp of the transgressor and unjust man.

For You, Lord, are my support; my hope, Lord, from my youth.

Upon You I have leaned from birth; You are my protector from my mother's womb. My praise is continually of You.

I have become like a portent to many, but You are my strong helper.

Let my mouth be filled with praise that I may hymn Your glory and Your majesty all the day.

Do not cast me off in the time of old age; forsake me not when my strength is spent.

For my enemies have spoken against me, those who watch for my soul consult together and say:

God has forsaken him; persecute and seize him, for there is none to deliver him.

O God, do not go far from me; my God, come near to my help.

Let those who plot against my soul be put to shame and consumed; with scorn and disgrace may they be covered who seek my hurt.

But I will hope continually, and will praise You yet more and more.

My mouth will tell openly of Your righteousness, of Your deeds of salvation all the day, for I am ignorant of the affairs of men.

I will go on in the might of the Lord; Lord, I will speak of Your righteousness alone.

O God, from my youth You have taught me, and I still proclaim Your wonders even until I am old and advanced in years.

O God, do not forsake me, till I proclaim Your arm to all the generations to come, Your power and Your righteousness, O God, up to the highest heavens.

The mighty works You have done, O God; who is like You?

You have made me see many sore troubles! Yet You turned and revived me and brought me again from the depths of the earth.

You increased Your righteousness, and turned and comforted me and brought me again from the depths of the earth.

Therefore I will also give thanks to You, O God, because of Your truth, on an instrument of psalmody;

I will sing praises to You with the harp, Holy One of Israel.

My lips will rejoice when I sing of You; my soul also, which You have redeemed.

And my tongue will talk of Your righteous help all the day long, when they have been put to shame and disgraced who seek my hurt.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

The image shows a musical score for two staves, treble and bass clef, in the key of D major (one sharp). The lyrics are written below the notes. The melody is simple and hymn-like, with a dotted note on 'Ho' and a long note on 'ly'.

now and e - ver and to the a - ges of a - ges. A - men

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Kathisma Hymn*Tone 4**Pg 25*

People: In envy, the priests and scribes
cunningly gathered a council against You, O Savior,
moving Judas to betrayal.
He shamelessly went forth and spoke against You,
saying to a transgressing people:
“What will you give me if I deliver Him into your hands?”//
From his condemnation save our souls, O Lord!

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

In envy, the priests and scribes... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

Kathisma 11 is chanted

Selection from Kathisma XI (Ps 77 LXX)



Priest intones: Give ear, my people, to my law; * incline your ears to the words of my mouth!

Readers continue:

I will open my mouth in parables; I will utter dark sayings from the beginning, things that we have heard and known, that our fathers have told us.

They were not hidden from their children in the coming generation:

telling the praises of the Lord and His mighty acts, and the wonders which He has wrought.

He established a testimony in Jacob, and appointed a law in Israel,

which He commanded our fathers to make known to their children;

that the next generation might know them, the children yet unborn,

and arise and tell them to their children, so that they should set their hope in God,

and not forget the works of God, but seek His commandments;

that they should not be like their fathers, a stubborn and rebellious generation,

a generation whose heart was not steadfast, whose spirit was not faithful to God.

The children of Ephraim, bending and shooting the bow, turned back on the day of battle.

They did not keep God's covenant, and would not walk according to His law.

And they forgot His benefits, and His miracles He had shown them;

the miracles he wrought in the sight of their fathers, in the land of Egypt, in the fields of Tanes.

He divided the sea and led them through it, and made the waters stand as in a bottle.

In the daytime He led them with a cloud, and all the night with a fiery light.

He cleft rocks in the wilderness, and gave them drink abundantly as from the deep.

He made streams come out of the rock, and caused waters to flow down like rivers.
Yet they sinned still more against Him, provoking the Most High in the desert.
They tested God in their heart, by demanding the food they craved in their souls.
They also spoke against God, saying: Can God spread a table in the wilderness?
He smote the rock so that water gushed out, and streams overflowed.
Can He also give bread, or prepare a table for His people?
Therefore the Lord heard, and was full of wrath;
a fire was kindled against Jacob, His anger mounted against Israel;
because they had no faith in God, and did not trust in His salvation.
Yet He commanded the clouds from above, and opened the doors of heaven;
and He rained down upon them manna to eat, and gave them the bread of heaven.
Man ate of the bread of the angels; He sent them food in abundance.
He removed the south wind from heaven, and by His power He led out the south-
west wind;
He rained flesh upon them like dust, winged birds like the sand of the seas;
They fell in the midst of their camp, all around their tents.
And they ate and were well filled, for He gave them what they craved.
They were not disappointed in their desire, yet while the food was still in their
mouths, the anger of God rose against them,
and He slew the fattest of them, and laid low the picked men of Israel.
In spite of all this they still sinned; they did not believe in His wonders.
And their days were consumed in vanity, and their years in anxiety.
When He slew them, they sought for Him; they returned and sought God earnestly.
They remembered that God was their helper, the Most High God their Redeemer.
But they flattered Him with their mouth; they lied to Him with their tongue.
Their heart was not true toward Him; they were not steadfast in His covenant.
Yet He is compassionate and will forgive their sins, and will not destroy them;

yes, He will restrain His anger often, and will not stir up all His wrath.

He remembered that they are but flesh, a wind that passes and comes not again.

How often they provoked Him in the wilderness, and angered Him in the desert!

Yes, they turned back and tested God, and provoked the Holy One of Israel.

They did not keep in mind His hand, the day when He redeemed them from the hand of the oppressor;

when He had wrought His signs in Egypt, and His miracles in the field of Tanes and had turned their rivers to blood, and their streams so that they could not drink.

He sent among them the dog fly, which devoured them, and the frog, which destroyed them.

He gave their crops to the canker worm, and their labors to the locust.

He destroyed their vines with hail, and their sycamores with frost.

He gave over their cattle to the hail, and their substance to fire.

He let loose on them the fierceness of His anger, wrath, indignation and distress, a message by evil angels.

He made a path for His anger; He did not spare their souls from death, but gave even their cattle over to death.

He smote every first-born in the land of Egypt, the first fruits of their labors in the tents of Ham.

And He led out His people like sheep, and guided them in the wilderness like a flock.

And He guided them with hope, so that they were not afraid; but the sea covered their enemies.

And He brought them into the mountain of His holiness, to the mountain which His right hand had won.

He drove out nations before them; He apportioned for them an inheritance by line and settled the tribes of Israel in their tents.

Yet they tested and provoked the Most High God, and did not observe His testimonies.

And they turned away and broke covenant like their fathers; they became like a twisted bow.

And they provoked Him to wrath with their high places; they moved Him to jealousy with their graven images.

God heard and despised them, and He utterly rejected Israel.

He rejected the tabernacle at Shiloh, His tent where He dwelt among men, and delivered their power into captivity, their beauty to the hand of the foe.

He gave His people over to the sword, and despised His heritage.

Fire devoured their young men, and their maidens made no mourning.

Their priests fell by the sword, and their widows were not lamented.

And the Lord awoke as one from sleep, like a strong man excited by wine.

And He smote His adversaries on the backside; He put them to everlasting shame.

And He rejected the tabernacle of Joseph, He did not choose the tribe of Ephraim; but He chose the tribe of Judah, Mount Zion which He loves.

He built His sanctuary as the unicorn, like the earth, which He founded forever.

He chose David His servant and took him up from the flocks of sheep;

He took him from following the ewes with young to be the shepherd of Jacob His servant and Israel His inheritance.

And he tended them in the innocence of his heart, and guided them with the skillfulness of his hands.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

The image shows a musical score for the hymn "Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,". The score is written on two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is simple and hymn-like, with a range of approximately two octaves. The lyrics are written below the notes. The score ends with a double bar line and repeat dots.

now and e - ver and to the a - ges of a - ges. A - men

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Kathisma Hymn

Tone 8

Pg 26

People: Judas loves money with his mind.
The impious one moves against the Master.
He wills and plans the betrayal.
Receiving darkness, he falls from the light.
He agrees to the price and sells the Priceless One.
As payment for his deeds the wretch gains hanging and a terrible death.
From his lot deliver us, O Christ God, //
granting remission of sins to those who celebrate Your immaculate
Passion with love!

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Judas loves money... (*repeat above*)

The Gospel

The Holy Doors are opened.

Pg 32

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

People: Lord, have mercy. (3x)

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: + Peace be unto all.

People: And to your spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

People: Glory to You, O Lord, Glory to You.

Deacon: Let us attend.

Priest: (Mt. 22:15-46; 23:1-39) In those days the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?” But Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites? Show Me the tax money.” So they brought Him a denarius. And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to 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 the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” And when the multitudes heard this, they were astonished at His teaching. But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, “Teacher, which is the great commandment in the law?” Jesus said to him, ““You shall love the LORD your God with all your heart, with all your soul,

and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” While the Pharisees were gathered together, Jesus asked them, saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.” He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying: ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’? If David then calls Him ‘Lord,’ how is He his Son?” And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. Then Jesus spoke to the multitudes and to His disciples, saying: “The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, 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 to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted. But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Hades as yourselves. Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is

nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers! How can you escape the condemnation of Hades? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these

things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

People: Glory to You, O Lord, Glory to You.

Reader: Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

The Holy Doors are closed.

Psalm 50 (51)

Reader: Have mercy on me, O God,
in Your great mercy,
and in Your abundant compassion
blot out my transgression.

Wash me thoroughly from my lawlessness
and cleanse me from my sin.

For I know my sinfulness
and my sin is before me continually.

Against You only have I sinned
and done what is evil in Your sight,
that You may be justified in Your words
and win when You are judged.

For I was conceived in iniquities
and in sins my mother gave me birth.

But You love truth;
the hidden and secret things of Your wisdom
You have made known to me.

You will sprinkle me with hyssop and I shall be clean.
You will wash me
and I shall be whiter than snow.

Make me hear joy and gladness.
The bones that have been humbled will rejoice.

Turn Your face from my sins
and blot out all my iniquities.

Create in me a clean heart, O God,
and renew a right spirit within me.

Do not cast me away from Your presence
or take Your Holy Spirit from me.

Restore to me the joy of Your salvation
and strengthen me with Your ruling Spirit.

I will teach Your ways to the lawless,
and sinners will return to You.

Deliver me from bloodshed, O God,
O God of my salvation.
My tongue will rejoice in Your righteousness.

O Lord, You will open my lips
and my mouth will declare Your praise.

For if You desired sacrifice,
I would have given it.
You take no delight in whole burnt offerings.

A sacrifice for God is a broken spirit;
a broken and humbled heart God will not despise.

Gladden Zion, O Lord, with Your goodwill,
and let the walls of Jerusalem be built.

Then You will delight in the sacrifice of righteousness,
in offering and whole burnt offerings.

Then they will offer young bulls on Your altar.

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, stands before the icon of Christ, lifts his Orarion and prays:

The Great Intercession

Deacon: O God, save Your people and bless Your inheritance. Visit Your world in mercy and compassion. Exalt the horn of Orthodox Christians, and send down on us Your rich mercies; through the prayers of our most-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-giving Cross; through the protection of the honorable Bodiless Powers of heaven; through the supplications of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of the Holy Myrrh-bearer and Equal-to-the-Apostles, Mary Magdalen;

of our fathers among the saints, hierarchs and ecumenical teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our fathers among the saints Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons, Cyprian of Carthage, Ambrose of Milan, Nicholas of Myra in Lycia, Athanasius and Cyril of Alexandria, Gregory of Rome, Augustine of Canterbury, and Theodore of Tarsus;

Vladimir, Equal-to-the-Apostles; Nahum, Enlightener of the Bulgarians; Nicholas, Equal-to-the-Apostles and Enlightener of Japan;

of the holy, glorious, and right-victorious Martyrs: the Protomartyr and Archdeacon Stephen; the Great-Martyr and Healer Panteleimon; the Great-Martyrs Demetrius of Thessalonika, George the Victorious, and Theodore the Recruit; Alban, Protomartyr of Britain; the martyrs Adrian and Natalia of Nicomedia; the New Martyr Gorazd of Prague; the new Hieromartyr Nicetas the Albanian of Mount Athos; the New Hieromartyr and Equal-to-the-Apostles Cosmos of Aitolia;

of the Protomartyr among women and Equal-to-the-Apostles Thekla; of the Great Martyrs Barbara, Katherine, Irene of Thessalonika, and Marina of Antioch; of Lucy of Syracuse; the martyrs Faith, Hope, and Love and their mother Sophia; the Virgin-Martyrs of Rome: Anastasia, Tatiana, Paraskeva, Xenia, Agnes, Lucy, Susanna, and Eugenia; of Hripsime and Gayane of Armenia and Susanna of Georgia;

of our venerable and God-bearing fathers: Anthony the Great; Pachomias the Great; Sabbas; Euthymius; Benedict of Nursia; Colomban of Iona; Theodore of Studion; Anthony and Theodosius and the other wonderworkers of the Caves in Kiev; Sergius of Radonezh; Paisius of Modavia; Seraphim of Sarov; Macarius of Corinth; Nectarios of Aigina; Nicodemus of the Holy Mountain; Sergius and Herman of Valaam; Ambrose, Elder of Optina; Silouan of Mount Athos;

of our venerable and God-bearing mothers: Pelagia; Theodosia; Anastasia; Eupraxia; Fevronia; Theodulia; Euphrosyne; Mary of Egypt; and Hilda of Whitby; and Xenia of Petersburg, Fool-for-Christ; of the Holy and God-crowned Emperor Constantine and his mother Helen; of the Righteous Sarah, wife of Abraham; the Righteous Hanna, mother of the Prophet Samuel; Emilia, mother of Saints Basil the Great, Macrina, and Gregory of Nyssa; Silvia, mother of Gregory the Dialogist; and Genevieve of Paris;

2026

Venerable George the Confessor, bishop of Mitylene (820).

Venerable Daniel, abbot, of Pereyaslavl-Zalesski (1540).

Martyr Calliopus at Pompeiopolis in Cilicia (304).

Martyrs Rufinus deacon, Aquilina, and 200 soldiers at Sinope (310).

Venerable Serapion of Egypt, monk (5th c.).

Venerable Nilus, abbot of Sora (1508).

Venerable Serapion archbishop of Novgorod.

St. George, patriarch of Jerusalem (807).

and Venerable Leucius, abbot of Volokolamsk

of Saint (of the day) ; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, hear us sinners who pray to You, and have mercy on us.

People: Lord, have mercy. (12x)

Pg 34

Priest: ⁴Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Little Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

⁴ Some ancient sources suggest Prayer 10 in Appendix A be read here.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To You, O Lord.

Priest: ⁵For You are the king of peace and Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

While the People sing the Kontakion, the Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

THE CANON

Tone 2 (the two-Ode Canon of St. Kosmas)

Kontakion

Pg 43

You know that this is the last hour, O wretched soul,
and fear the cutting of the fig tree.

Work diligently, therefore, with the talent given to you.

Keep watch and cry://

“Let us not remain outside the bridal chamber of Christ!”

*Fr. Silouan will sing
ikos - Last line sung
by all.*

Ikos

Why are you idle, O my wretched soul? What useless cares cause you to be lost in dreams? Why busy yourself with things that pass away? The last hour is at hand, and we shall be parted from all earthly things.

Therefore, while there is yet time, rouse yourself and cry: I have sinned before You, O my Savior. Do not cut me off like the barren fig tree. In

⁵ Some ancient sources suggest Prayer 6 in Appendix A be read here.

Your compassion, O Christ, take pity on me who call out with fear:
‘Let us not remain outside the bridal chamber of Christ!’”

*At the 8th Ode, the **Deacon** receives the blessing from the Priest for the Great Censing. He begins in the Sanctuary and, emerging to the Solea by the North door, censes the right side of the Iconostasis. He then stands before the icon of the Theotokos awaiting the conclusion of the Katabasia of the 8th Ode.*

Ode VIII

Pg 44

Irmos: The three Holy Youths would not obey the decree of the Tyrant.
When cast into the furnace they confessed and sang:
“Bless the Lord, O works of the Lord!”

Refrain: Glory to You, our God, glory to You!

Let us cast aside all idleness,
and with shining lamps and hymns meet Christ,
the immortal Bridegroom, singing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

May we, together, have enough oil in the vessels of our souls,
so that, not wasting the time of rewards in buying more,
we may sing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

May all who have received a talent from God,
now, with the help of Christ,
increase according to the grace given by Him, and sing:
“Bless the Lord, O works of the Lord.”

Refrain: Let us bless the Father, the Son, and the Holy Spirit, the Lord,
now and ever and unto ages of ages. Amen.

We praise, bless, and worship the Lord,
singing and exalting Him throughout all ages.

Katavasia: The three holy youths... (*repeat above*)

The Deacon then censens the icon, the left side of the Iconostasis, the people and the icons in the remainder of the temple, and gives up the censer. He then returns to his place in front of the icon of the Theotokos.

Ode IX

Pg 45

Irmos: In your womb you contained God Who cannot be contained.
You conceived the joy of the world.
We praise you, O most holy virgin.

Refrain: Glory to You, our God, glory to You!

The Good One said to His disciples:
“Watch, for you know not the hour
in which the Lord will come to repay each man.”

Refrain: Glory to You, our God, glory to You!

At Your dread second coming, O Master,
number me with the sheep at Your right hand,
overlooking my many transgressions.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Katavasia: In your womb... (*repeat above*)

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ¶For all the powers of heaven praise You, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Exapostilarion *Page 52* *1st-Time - Fr. Silouan (Greek or Ukrainian)* *2nd and 3rd - All*

Tone 8

People: Your bridal chamber I see adorned, O my Savior,
and I have no wedding garment that I may enter,
O Giver of Light, enlighten
the vesture of my soul, and save me. (2x)

⁶ Some ancient sources suggest Prayer 11 in Appendix A be read here.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Your bridal chamber I see adorned... (*repeat above*)

The Praises

Pg 68

People: Let everything that breathes praise the Lord!
Praise the Lord from the heavens,
Praise Him in the heights,
To You, O God, is due a song.

Praise Him, all you angels of His,
Praise Him, all His hosts.
To You, O God, is due a song.

Psalm 148:1-2

Praise the Lord from the heavens,
praise Him in the heights,

Praise Him, all you angels of His,
praise Him, all His hosts.

Psalm 148:3-14

Praise Him, sun and moon,
praise Him, all you stars and light.

Praise Him, you heavens of heavens
and you water that is above the heavens.

Let them praise the name of the Lord,
for He spoke and they were born,
He commanded and they were created.

He has fixed them forever and ever.
He has made a law and it will not be bypassed.

Praise the Lord from the earth,
you sea monsters and all depths,

fire, hail, snow, ice,
the storm wind, all obeying His word,

all you mountains and hills,
all you fruit trees and cedars,

you wild beasts and all cattle,
reptiles and winged birds,

you kings of the earth and all peoples,
all you rulers and judges of the earth;

young men and virgins,
old men and children,

let them praise the name of the Lord,
for His name only is exalted;
His praise is above heaven and earth.

And He will exalt the power of His people.
This is a song for all His saints,
for the children of Israel,
for people drawing near to Him.

Psalm 149

Sing to the Lord a new song!
Let His praise be sung in the church of the saints.

Let Israel rejoice in Him Who made him,
and let the children of Zion exult in their King.

Let them praise His name with dancing,
let them sing to Him with drum and harp.

For the Lord takes pleasure in His people
and will exalt the meek with His salvation.

The saints will exult in glory,
and they will rejoice on their beds.

The high praises of God will be in their throat
and two-edged swords in their hands,

to pass judgment on the nations
and give rebukes among the peoples,

to bind their kings with chains
and their nobles with fetters of iron,

to pass judgment on them as God has written.
This glory will be for all His saints.

Psalm 150

Praise God in His saints,
praise Him in the expanse of His power.

Praise Him for His mighty acts,
praise Him for His infinite greatness.

Tone 1

People: How shall I, the unworthy one,
appear in the splendor of Your saints?
For if I dare enter Your bridal chamber with them,
my garments will betray me:
they are unfit for a wedding.
The Angels will cast me out in chains.
Cleanse the filth of my soul, O Lord, //
and save me in Your love for mankind!

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

People: How shall I, the unworthy one ... (*repeat above*)

Reader: Praise Him with drum and dancing,
praise Him with strings and bells.

Tone 2

*Fr. Silouan will sing in
Galician tone 2*

People: O Christ the Bridegroom,
my soul has slumbered in laziness.
I have no lamp aflame with virtues.
Like the foolish virgins, I wander aimlessly when it is time for work.
But do not close Your compassionate heart to me, O Master!
Rouse me, shake off my heavy sleep!
Lead me with the wise virgins into the bridal chamber,
that I may hear the pure voice of those that feast and cry unceasingly://
“O Lord, glory to You!”

Reader: Praise Him with well-tuned cymbals,
praise Him with cymbals of victory!

Let everything that breathes praise the Lord!

People: O Christ the Bridegroom ... (*repeat above*)

Reader: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Tone 4

Pg 71

People: You have heard the conordunation, O soul,
of the man who hid his talent.
But do not hide the Word of God!
Proclaim His wonders,
that, increasing the gift of grace,//
you may enter into the joy of your Lord!

Reader: To You, O Lord our God, belongs glory, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Lesser Doxology

Priest: Glory to You Who have shown us the light!

Reader: Glory to God in the highest, and on earth peace to men of His will.

We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory: O Lord, Heavenly King, God the Father Almighty: O Lord, the Only-Begotten Son, Jesus Christ: and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who take away the sins of the world, have mercy on us. Who take away the sins of the world, accept our prayer. Who sit at the right hand of the Father, have mercy on us. For You alone are holy, You alone are Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day I will bless You and praise Your name forever, even unto ages of ages.

Lord, You have been our refuge from generation to generation.

I said, "Lord, have mercy on me. Heal my soul, for I have sinned against You!"

Lord, I have fled to You. Teach me to do Your will, for You are my God.

For with You is the fountain of life, and in Your light shall we see light. Continue Your mercy unto those who know You.

Grant, O Lord, to keep us this day without sin.

Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name unto ages of ages. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You.

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea.

Blessed are You, O Lord, teach me Your statutes.

Blessed are You, O Master, make me to understand Your commandments.

Blessed are You, O Holy One, enlighten me with Your precepts.

Your mercy, O Lord, endures unto ages of ages. Do not forsake the works of Your hands.

To You belongs worship, to You belongs praise, to You belongs glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Deacon lifts his Orarion and prays:

The Morning Litany

Deacon: Let us complete our morning prayer to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For a Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ⁸For You are a good God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

⁸ Some ancient sources suggest Prayer 12 in Appendix A be read here.

The Priest turns toward the people and blesses:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

The Prayer with Heads Bowed

Priest: O Holy Lord, Who dwell on high and look upon the humble, and Who with Your all-seeing eye do behold all creation: to You have we bowed the neck of our soul and body, and we implore You, O Holy of Holies, stretch forth Your invisible hand from Your holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as You are good, and You love mankind, granting us Your good things in this age and in the age to come. For Yours it is to have mercy on us and to save us, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Aposticha

Tone 6

Fr. Silouan will sing in Galician tone 6

People: Come, O faithful,
let us work zealously for the Master,
for He distributes wealth to His servants!
Let each of us, according to his ability,
increase his talent of grace:

let one be adorned in wisdom through good works;
let another celebrate a service in splendor!
The one distributes his wealth to the poor;
the other communicates the Word to those untaught.
Thus we shall increase what has been entrusted to us,
and, as faithful stewards of grace,
we shall be accounted worthy of the Master's joy.
Make us worthy of this, O Christ our God, //
in Your love for mankind!

Psalm 89 (90):14-16

Reader: Let us be satisfied with Your mercy in the morning, Lord,
and we shall be glad and rejoice all our days.

Let us be glad for the days in which You humbled us,
for the years in which we have seen evils.

And look upon Your servants and Your works,
and guide their children.

People: When You shall come in glory, O Jesus,
with the Angelic Hosts,
and shall sit upon the throne for judgment,
do not drive me away, O Good Shepherd,
for You know the paths on Your right hand,
but those on Your left hand lead astray!
Do not destroy me with the goats,
though I am coarse with sin,
but number me with the sheep on Your right hand, //
and save me in Your love for mankind!

Psalm 89 (90):17

Reader: And may the radiance of the Lord our God be upon us,
and direct the works of our hands for us,
and direct the work of our hands.

People: You are more beautiful than all men, O Bridegroom!
You have invited us
to the spiritual banquet of Your bridal chamber.
Strip me of the ugly garment of my sins,
as I participate in Your Passion!
Adorn me in the glorious robe of Your beauty//
that proclaims me a guest in Your Kingdom, O merciful Lord!

Reader: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Tone 7

Pg 92

People: Behold, the Master has entrusted you with the talent, O my soul.
Receive the gift with fear!
Repay the One who gave by giving to the poor,
and gain the Lord as your friend,
so that when He comes in glory,
You may stand at His right hand and hear His blessed voice:
“Enter, my servant, into the joy of your Lord!”
Though I have gone astray, make me worthy of this, O Savior//
through Your great mercy!

Reader: It is good to give thanks to the Lord, to sing praises to Your name, O
Most High, to declare Your mercy in the morning, and Your truth by
night. (2x)

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

O most-holy Trinity, have mercy on us!
O Lord, cleanse us from our sins!

O Master, pardon our transgressions!
O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your 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 Yours is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Reader: Standing in the temple of your glory, we think we are in heaven. O Theotokos, Gate of Heaven, open to us the gates of your mercy.

Lord, have mercy. (12x)⁹

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

More honorable than the cherubim, and more glorious beyond compare than the seraphim: without corruption you gave birth to God the Word: True Theotokos, we magnify you.

In the name of the Lord, father bless.

Priest: + Christ our God, The Existing One, is blessed always, now and ever and unto ages of ages.

⁹ Technically 40x but, outside of Monasteries, usually 12x by custom.

Reader: Amen.

O Heavenly King, establish the Orthodox Christians, confirm the faith, quiet the heathen, give peace to the world, place our departed fathers and brethren in the tabernacles of the righteous, and accept us sorrowers and penitents, for You are good, and the Lover of mankind.

The Prayer of St. Ephraim

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (*All make a prostration.*)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (*All make a prostration.*)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (*All make a prostration.*)

Then all make 12 lesser reverences, saying for each:

O God, cleanse me a sinner and have mercy on me.

The Prayer of Saint Ephraim is repeated, with one prostration at the end.

The Dismissal

Priest: Glory to You, O Christ, our God and our hope, glory to You.

The Deacon turns and goes to stand to the right of the Analoy.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

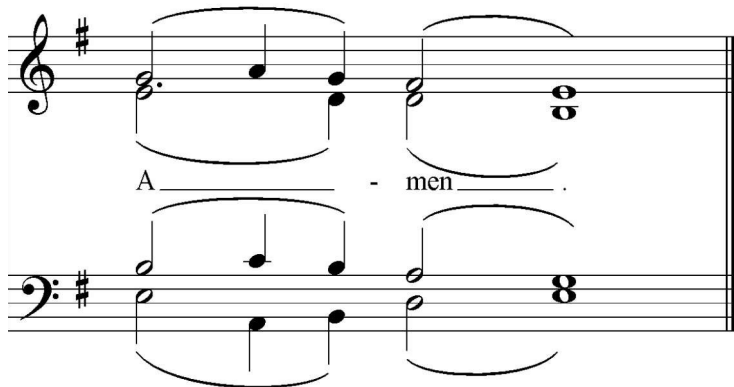
Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the people, the Priest says the Dismissal:

Priest: May the Lord Who is going to His voluntary passion for our salvation, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of St. (*of the temple.....*); of St. (*of the day*), whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us for He is good and loves mankind.

People: Amen.



2026

Venerable George the Confessor, bishop of Mitylene (820).

Venerable Daniel, abbot, of Pereyaslavl-Zalesski (1540).

Martyr Calliopus at Pompeiopolis in Cilicia (304).

Martyrs Rufinus deacon, Aquilina, and 200 soldiers at Sinope (310).

Venerable Serapion of Egypt, monk (5th c.).

Venerable Nilus, abbot of Sora (1508).

Venerable Serapion archbishop of Novgorod.

St. George, patriarch of Jerusalem (807).

and Venerable Leucius, abbot of Volokolamsk

Alleluia

Pg 3 - Holy Week, Vol I

Deacon: The Alleluia in the eighth tone.

In the night my soul rises early for You, O God,
for Your commandments are a light on the earth.

People: Alleluia! Alleluia! Alleluia!

Deacon: Learn righteousness, you inhabitants of the earth.

People: Alleluia! Alleluia! Alleluia!

Deacon: Jealousy shall grasp an untaught people.

People: Alleluia! Alleluia! Alleluia!

Deacon: Bring more evils upon them, O Lord, bring more evils upon those who
are glorious on the earth.

People: Alleluia! Alleluia! Alleluia!

³ Some ancient sources suggest Prayer 1 in Appendix A be read here.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Troparion

Tone 8

Behold, the Bridegroom comes at midnight,
and blessed is the servant whom He shall find watching;
and again, unworthy is the servant whom He shall find heedless.
Beware, therefore, O my soul, do not be weighed down with sleep,
lest you be given up to death and lest you be shut out of the Kingdom.
But rouse yourself crying: Holy, Holy, Holy, are You, O our God!
Through the Theotokos have mercy on us! (2x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Behold, the Bridegroom comes at midnight... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

The Kathismata

Kathisma 9 is chanted. Following the third stasis:

Selection from Kathisma IX (Ps 64 LXX)



Priest intones: Praise is due to You, O God, in Zion; * and to You shall vows be performed.

Readers continue:

Hear my prayer; to You shall all flesh come.

The words of transgressors have prevailed over us, but pardon our sins.

Blessed is he whom You have chosen and adopted; he shall dwell in Your courts.

We shall be satisfied with the goodness of Your house, Your holy temple, wonderful in righteousness.

Hear us, O God our Savior, the hope of all the ends of the earth and of those on the farthest seas;

for by Your strength You establish the mountains, being girded with might;

You trouble the depths of the seas, the roaring of their waves.

The peoples shall be troubled and those who dwell at earth's farthest bounds will be afraid at Your signs;

You will make the outgoings of the morning and the evening to shout for joy.

You have visited the earth and watered it, You greatly enrich it.

The river of God is full of water; You provide their grain, for so You have prepared it.

Water her furrows abundantly, multiply her fruits; the crop that springs up will rejoice in its drops.

You will bless the crown of the year with Your goodness; Your fields shall be filled with fatness.

The mountains of the wilderness will be enriched, and the hills shall gird themselves with joy,

the rams of the flock are clothed with wool, the valleys deck themselves with grain, they shall shout, yes, they shall sing hymns!

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

now and e - ver and to the a - ges of a - ges. A - men.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God.

Kathisma Hymn

Pg 24

Tone 4

People: Let us love the Bridegroom, O brothers!
Let us keep our lamps aflame with virtues and true faith,
so that we, like the wise virgins of the Lord,
may be ready to enter with Him into the marriage feast!//
For the Bridegroom, as God, grants unto all an incorruptible crown.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Let us love the Bridegroom... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

Kathisma 10 is chanted. Following the third stasis:

now and e - ver and to the a - ges of a - ges. A - men

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Kathisma Hymn

Tone 4

Pg 25

People: In envy, the priests and scribes
cunningly gathered a council against You, O Savior,
moving Judas to betrayal.
He shamelessly went forth and spoke against You,
saying to a transgressing people:
“What will you give me if I deliver Him into your hands?”//
From his condemnation save our souls, O Lord!

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

In envy, the priests and scribes... (*repeat above*)

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,

Reader: ... now and ever and unto ages of ages. Amen.

Kathisma 11 is chanted

Selection from Kathisma XI (Ps 77 LXX)



Priest intones: Give ear, my people, to my law; * incline your ears to the words of my mouth!

Readers continue:

I will open my mouth in parables; I will utter dark sayings from the beginning, things that we have heard and known, that our fathers have told us.

They were not hidden from their children in the coming generation:

telling the praises of the Lord and His mighty acts, and the wonders which He has wrought.

He established a testimony in Jacob, and appointed a law in Israel,

which He commanded our fathers to make known to their children;

that the next generation might know them, the children yet unborn,

and arise and tell them to their children, so that they should set their hope in God,

and not forget the works of God, but seek His commandments;

that they should not be like their fathers, a stubborn and rebellious generation,

a generation whose heart was not steadfast, whose spirit was not faithful to God.

The children of Ephraim, bending and shooting the bow, turned back on the day of battle.

They did not keep God's covenant, and would not walk according to His law.

And they forgot His benefits, and His miracles He had shown them;

the miracles he wrought in the sight of their fathers, in the land of Egypt, in the fields of Tanes.

He divided the sea and led them through it, and made the waters stand as in a bottle.

In the daytime He led them with a cloud, and all the night with a fiery light.

He cleft rocks in the wilderness, and gave them drink abundantly as from the deep.

He made streams come out of the rock, and caused waters to flow down like rivers.
Yet they sinned still more against Him, provoking the Most High in the desert.
They tested God in their heart, by demanding the food they craved in their souls.
They also spoke against God, saying: Can God spread a table in the wilderness?
He smote the rock so that water gushed out, and streams overflowed.
Can He also give bread, or prepare a table for His people?
Therefore the Lord heard, and was full of wrath;
a fire was kindled against Jacob, His anger mounted against Israel;
because they had no faith in God, and did not trust in His salvation.
Yet He commanded the clouds from above, and opened the doors of heaven;
and He rained down upon them manna to eat, and gave them the bread of heaven.
Man ate of the bread of the angels; He sent them food in abundance.
He removed the south wind from heaven, and by His power He led out the south-
west wind;
He rained flesh upon them like dust, winged birds like the sand of the seas;
They fell in the midst of their camp, all around their tents.
And they ate and were well filled, for He gave them what they craved.
They were not disappointed in their desire, yet while the food was still in their
mouths, the anger of God rose against them,
and He slew the fattest of them, and laid low the picked men of Israel.
In spite of all this they still sinned; they did not believe in His wonders.
And their days were consumed in vanity, and their years in anxiety.
When He slew them, they sought for Him; they returned and sought God earnestly.
They remembered that God was their helper, the Most High God their Redeemer.
But they flattered Him with their mouth; they lied to Him with their tongue.
Their heart was not true toward Him; they were not steadfast in His covenant.
Yet He is compassionate and will forgive their sins, and will not destroy them;

yes, He will restrain His anger often, and will not stir up all His wrath.

He remembered that they are but flesh, a wind that passes and comes not again.

How often they provoked Him in the wilderness, and angered Him in the desert!

Yes, they turned back and tested God, and provoked the Holy One of Israel.

They did not keep in mind His hand, the day when He redeemed them from the hand of the oppressor;

when He had wrought His signs in Egypt, and His miracles in the field of Tanes and had turned their rivers to blood, and their streams so that they could not drink.

He sent among them the dog fly, which devoured them, and the frog, which destroyed them.

He gave their crops to the canker worm, and their labors to the locust.

He destroyed their vines with hail, and their sycamores with frost.

He gave over their cattle to the hail, and their substance to fire.

He let loose on them the fierceness of His anger, wrath, indignation and distress, a message by evil angels.

He made a path for His anger; He did not spare their souls from death, but gave even their cattle over to death.

He smote every first-born in the land of Egypt, the first fruits of their labors in the tents of Ham.

And He led out His people like sheep, and guided them in the wilderness like a flock.

And He guided them with hope, so that they were not afraid; but the sea covered their enemies.

And He brought them into the mountain of His holiness, to the mountain which His right hand had won.

He drove out nations before them; He apportioned for them an inheritance by line and settled the tribes of Israel in their tents.

Yet they tested and provoked the Most High God, and did not observe His testimonies.

And they turned away and broke covenant like their fathers; they became like a twisted bow.

And they provoked Him to wrath with their high places; they moved Him to jealousy with their graven images.

God heard and despised them, and He utterly rejected Israel.

He rejected the tabernacle at Shiloh, His tent where He dwelt among men, and delivered their power into captivity, their beauty to the hand of the foe.

He gave His people over to the sword, and despised His heritage.

Fire devoured their young men, and their maidens made no mourning.

Their priests fell by the sword, and their widows were not lamented.

And the Lord awoke as one from sleep, like a strong man excited by wine.

And He smote His adversaries on the backside; He put them to everlasting shame.

And He rejected the tabernacle of Joseph, He did not choose the tribe of Ephraim; but He chose the tribe of Judah, Mount Zion which He loves.

He built His sanctuary as the unicorn, like the earth, which He founded forever.

He chose David His servant and took him up from the flocks of sheep;

He took him from following the ewes with young to be the shepherd of Jacob His servant and Israel His inheritance.

And he tended them in the innocence of his heart, and guided them with the skillfulness of his hands.

Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,

The image shows a musical score for a hymn. It consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staves. The music is in a simple, hymn-like style with a steady rhythm. The lyrics are: "Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,". The word "Ho" is followed by a long horizontal line, indicating a long note or a breath mark.

now and e - ver and to the a - ges of a - ges. A - men

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Al - lelulia. Alleluia. Alleluia Glo - ry to You, O God

Lord, have mercy. Lord, have mercy.* Lord, have mercy.

Kathisma Hymn

Tone 8

Pg 26

People: Judas loves money with his mind.
The impious one moves against the Master.
He wills and plans the betrayal.
Receiving darkness, he falls from the light.
He agrees to the price and sells the Priceless One.
As payment for his deeds the wretch gains hanging and a terrible death.
From his lot deliver us, O Christ God, //
granting remission of sins to those who celebrate Your immaculate
Passion with love!

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Judas loves money... (*repeat above*)

The Gospel

The Holy Doors are opened.

Pg 32

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

People: Lord, have mercy. (3x)

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: + Peace be unto all.

People: And to your spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

People: Glory to You, O Lord, Glory to You.

Deacon: Let us attend.

Priest: (Mt. 22:15-46; 23:1-39) In those days the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?” But Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites? Show Me the tax money.” So they brought Him a denarius. And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to 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 the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” And when the multitudes heard this, they were astonished at His teaching. But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, “Teacher, which is the great commandment in the law?” Jesus said to him, ““You shall love the LORD your God with all your heart, with all your soul,

and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.” While the Pharisees were gathered together, Jesus asked them, saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.” He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying: ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’? If David then calls Him ‘Lord,’ how is He his Son?” And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. Then Jesus spoke to the multitudes and to His disciples, saying: “The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, 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 to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted. But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Hades as yourselves. Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is

nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’ Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of Hades? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these

things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

People: Glory to You, O Lord, Glory to You.

Reader: Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

The Holy Doors are closed.

Psalm 50 (51)

Reader: Have mercy on me, O God,
in Your great mercy,
and in Your abundant compassion
blot out my transgression.

Wash me thoroughly from my lawlessness
and cleanse me from my sin.

For I know my sinfulness
and my sin is before me continually.

Against You only have I sinned
and done what is evil in Your sight,
that You may be justified in Your words
and win when You are judged.

For I was conceived in iniquities
and in sins my mother gave me birth.

But You love truth;
the hidden and secret things of Your wisdom
You have made known to me.

You will sprinkle me with hyssop and I shall be clean.
You will wash me
and I shall be whiter than snow.

Make me hear joy and gladness.
The bones that have been humbled will rejoice.

Turn Your face from my sins
and blot out all my iniquities.

Create in me a clean heart, O God,
and renew a right spirit within me.

Do not cast me away from Your presence
or take Your Holy Spirit from me.

Restore to me the joy of Your salvation
and strengthen me with Your ruling Spirit.

I will teach Your ways to the lawless,
and sinners will return to You.

Deliver me from bloodshed, O God,
O God of my salvation.
My tongue will rejoice in Your righteousness.

O Lord, You will open my lips
and my mouth will declare Your praise.

For if You desired sacrifice,
I would have given it.
You take no delight in whole burnt offerings.

A sacrifice for God is a broken spirit;
a broken and humbled heart God will not despise.

Gladden Zion, O Lord, with Your goodwill,
and let the walls of Jerusalem be built.

Then You will delight in the sacrifice of righteousness,
in offering and whole burnt offerings.

Then they will offer young bulls on Your altar.

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, stands before the icon of Christ, lifts his Orarion and prays:

The Great Intercession

Deacon: O God, save Your people and bless Your inheritance. Visit Your world in mercy and compassion. Exalt the horn of Orthodox Christians, and send down on us Your rich mercies; through the prayers of our most-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-giving Cross; through the protection of the honorable Bodiless Powers of heaven; through the supplications of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of the Holy Myrrh-bearer and Equal-to-the-Apostles, Mary Magdalen;

of our fathers among the saints, hierarchs and ecumenical teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our fathers among the saints Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons, Cyprian of Carthage, Ambrose of Milan, Nicholas of Myra in Lycia, Athanasius and Cyril of Alexandria, Gregory of Rome, Augustine of Canterbury, and Theodore of Tarsus;

Vladimir, Equal-to-the-Apostles; Nahum, Enlightener of the Bulgarians; Nicholas, Equal-to-the-Apostles and Enlightener of Japan;

of the holy, glorious, and right-victorious Martyrs: the Protomartyr and Archdeacon Stephen; the Great-Martyr and Healer Panteleimon; the Great-Martyrs Demetrius of Thessalonika, George the Victorious, and Theodore the Recruit; Alban, Protomartyr of Britain; the martyrs Adrian and Natalia of Nicomedia; the New Martyr Gorazd of Prague; the new Hieromartyr Nicetas the Albanian of Mount Athos; the New Hieromartyr and Equal-to-the-Apostles Cosmos of Aitolia;

of the Protomartyr among women and Equal-to-the-Apostles Thekla; of the Great Martyrs Barbara, Katherine, Irene of Thessalonika, and Marina of Antioch; of Lucy of Syracuse; the martyrs Faith, Hope, and Love and their mother Sophia; the Virgin-Martyrs of Rome: Anastasia, Tatiana, Paraskeva, Xenia, Agnes, Lucy, Susanna, and Eugenia; of Hripsime and Gayane of Armenia and Susanna of Georgia;

of our venerable and God-bearing fathers: Anthony the Great; Pachomias the Great; Sabbas; Euthymius; Benedict of Nursia; Colomban of Iona; Theodore of Studion; Anthony and Theodosius and the other wonderworkers of the Caves in Kiev; Sergius of Radonezh; Paisius of Modavia; Seraphim of Sarov; Macarius of Corinth; Nectarios of Aigina; Nicodemus of the Holy Mountain; Sergius and Herman of Valaam; Ambrose, Elder of Optina; Silouan of Mount Athos;

of our venerable and God-bearing mothers: Pelagia; Theodosia; Anastasia; Eupraxia; Fevronia; Theodulia; Euphrosyne; Mary of Egypt; and Hilda of Whitby; and Xenia of Petersburg, Fool-for-Christ; of the Holy and God-crowned Emperor Constantine and his mother Helen; of the Righteous Sarah, wife of Abraham; the Righteous Hanna, mother of the Prophet Samuel; Emilia, mother of Saints Basil the Great, Macrina, and Gregory of Nyssa; Silvia, mother of Gregory the Dialogist; and Genevieve of Paris;

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Venerable George the Confessor, bishop of Mitylene (820).

Venerable Daniel, abbot, of Pereyaslavl-Zalesski (1540).

Martyr Calliopus at Pompeiopolis in Cilicia (304).

Martyrs Rufinus deacon, Aquilina, and 200 soldiers at Sinope (310).

Venerable Serapion of Egypt, monk (5th c.).

Venerable Nilus, abbot of Sora (1508).

Venerable Serapion archbishop of Novgorod.

St. George, patriarch of Jerusalem (807).

and Venerable Leucius, abbot of Volokolamsk

of Saint (of the day) ; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, hear us sinners who pray to You, and have mercy on us.

People: Lord, have mercy. (12x)

Pg 34

Priest: ⁴Through the mercy and compassion and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Little Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

⁴ Some ancient sources suggest Prayer 10 in Appendix A be read here.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To You, O Lord.

Priest: ⁵For You are the king of peace and Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

While the People sing the Kontakion, the Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

THE CANON

Tone 2 (the two-Ode Canon of St. Kosmas)

Kontakion

Pg 43

You know that this is the last hour, O wretched soul,
and fear the cutting of the fig tree.

Work diligently, therefore, with the talent given to you.

Keep watch and cry://

“Let us not remain outside the bridal chamber of Christ!”

*Fr. Silouan will sing
ikos - Last line sung
by all.*

Ikos

Why are you idle, O my wretched soul? What useless cares cause you to be lost in dreams? Why busy yourself with things that pass away? The last hour is at hand, and we shall be parted from all earthly things.

Therefore, while there is yet time, rouse yourself and cry: I have sinned before You, O my Savior. Do not cut me off like the barren fig tree. In

⁵ Some ancient sources suggest Prayer 6 in Appendix A be read here.

Your compassion, O Christ, take pity on me who call out with fear:
‘Let us not remain outside the bridal chamber of Christ!’”

*At the 8th Ode, the **Deacon** receives the blessing from the Priest for the Great Censing. He begins in the Sanctuary and, emerging to the Solea by the North door, censes the right side of the Iconostasis. He then stands before the icon of the Theotokos awaiting the conclusion of the Katabasia of the 8th Ode.*

Ode VIII

Pg 44

Irmos: The three Holy Youths would not obey the decree of the Tyrant.
When cast into the furnace they confessed and sang:
“Bless the Lord, O works of the Lord!”

Refrain: Glory to You, our God, glory to You!

Let us cast aside all idleness,
and with shining lamps and hymns meet Christ,
the immortal Bridegroom, singing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

May we, together, have enough oil in the vessels of our souls,
so that, not wasting the time of rewards in buying more,
we may sing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

May all who have received a talent from God,
now, with the help of Christ,
increase according to the grace given by Him, and sing:
“Bless the Lord, O works of the Lord.”

Refrain: Let us bless the Father, the Son, and the Holy Spirit, the Lord,
now and ever and unto ages of ages. Amen.

We praise, bless, and worship the Lord,
singing and exalting Him throughout all ages.

Katavasia: The three holy youths... (*repeat above*)

The Deacon then censes the icon, the left side of the Iconostasis, the people and the icons in the remainder of the temple, and gives up the censer. He then returns to his place in front of the icon of the Theotokos.

Ode IX

Pg 45

Irmos: In your womb you contained God Who cannot be contained.
You conceived the joy of the world.
We praise you, O most holy virgin.

Refrain: Glory to You, our God, glory to You!

The Good One said to His disciples:
“Watch, for you know not the hour
in which the Lord will come to repay each man.”

Refrain: Glory to You, our God, glory to You!

At Your dread second coming, O Master,
number me with the sheep at Your right hand,
overlooking my many transgressions.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Katavasia: In your womb... (*repeat above*)

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

Deacon: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ¶For all the powers of heaven praise You, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Exapostilarion *Page 52* *1st-Time - Fr. Silouan (Greek or Ukrainian)* *2nd and 3rd - All*

Tone 8

People: Your bridal chamber I see adorned, O my Savior,
and I have no wedding garment that I may enter,
O Giver of Light, enlighten
the vesture of my soul, and save me. (2x)

⁶ Some ancient sources suggest Prayer 11 in Appendix A be read here.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Your bridal chamber I see adorned... (*repeat above*)

The Praises

Pg 68

People: Let everything that breathes praise the Lord!
Praise the Lord from the heavens,
Praise Him in the heights,
To You, O God, is due a song.

Praise Him, all you angels of His,
Praise Him, all His hosts.
To You, O God, is due a song.

Psalm 148:1-2

Praise the Lord from the heavens,
praise Him in the heights,

Praise Him, all you angels of His,
praise Him, all His hosts.

Psalm 148:3-14

Praise Him, sun and moon,
praise Him, all you stars and light.

Praise Him, you heavens of heavens
and you water that is above the heavens.

Let them praise the name of the Lord,
for He spoke and they were born,
He commanded and they were created.

He has fixed them forever and ever.
He has made a law and it will not be bypassed.

Praise the Lord from the earth,
you sea monsters and all depths,

fire, hail, snow, ice,
the storm wind, all obeying His word,

all you mountains and hills,
all you fruit trees and cedars,

you wild beasts and all cattle,
reptiles and winged birds,

you kings of the earth and all peoples,
all you rulers and judges of the earth;

young men and virgins,
old men and children,

let them praise the name of the Lord,
for His name only is exalted;
His praise is above heaven and earth.

And He will exalt the power of His people.
This is a song for all His saints,
for the children of Israel,
for people drawing near to Him.

Psalm 149

Sing to the Lord a new song!
Let His praise be sung in the church of the saints.

Let Israel rejoice in Him Who made him,
and let the children of Zion exult in their King.

Let them praise His name with dancing,
let them sing to Him with drum and harp.

For the Lord takes pleasure in His people
and will exalt the meek with His salvation.

The saints will exult in glory,
and they will rejoice on their beds.

The high praises of God will be in their throat
and two-edged swords in their hands,

to pass judgment on the nations
and give rebukes among the peoples,

to bind their kings with chains
and their nobles with fetters of iron,

to pass judgment on them as God has written.
This glory will be for all His saints.

Psalm 150

Praise God in His saints,
praise Him in the expanse of His power.

Praise Him for His mighty acts,
praise Him for His infinite greatness.

Tone 1

People: How shall I, the unworthy one,
appear in the splendor of Your saints?
For if I dare enter Your bridal chamber with them,
my garments will betray me:
they are unfit for a wedding.
The Angels will cast me out in chains.
Cleanse the filth of my soul, O Lord, //
and save me in Your love for mankind!

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

People: How shall I, the unworthy one ... (*repeat above*)

Reader: Praise Him with drum and dancing,
praise Him with strings and bells.

Tone 2

*Fr. Silouan will sing in
Galician tone 2*

People: O Christ the Bridegroom,
my soul has slumbered in laziness.
I have no lamp aflame with virtues.
Like the foolish virgins, I wander aimlessly when it is time for work.
But do not close Your compassionate heart to me, O Master!
Rouse me, shake off my heavy sleep!
Lead me with the wise virgins into the bridal chamber,
that I may hear the pure voice of those that feast and cry unceasingly://
“O Lord, glory to You!”

Reader: Praise Him with well-tuned cymbals,
praise Him with cymbals of victory!

Let everything that breathes praise the Lord!

People: O Christ the Bridegroom ... (*repeat above*)

Reader: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Tone 4

Pg 71

People: You have heard the conodemnation, O soul,
of the man who hid his talent.
But do not hide the Word of God!
Proclaim His wonders,
that, increasing the gift of grace,//
you may enter into the joy of your Lord!

Reader: To You, O Lord our God, belongs glory, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Lesser Doxology

Priest: Glory to You Who have shown us the light!

Reader: Glory to God in the highest, and on earth peace to men of His will.

We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory: O Lord, Heavenly King, God the Father Almighty: O Lord, the Only-Begotten Son, Jesus Christ: and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who take away the sins of the world, have mercy on us. Who take away the sins of the world, accept our prayer. Who sit at the right hand of the Father, have mercy on us. For You alone are holy, You alone are Lord, Jesus Christ, in the glory of God the Father. Amen.

Every day I will bless You and praise Your name forever, even unto ages of ages.

Lord, You have been our refuge from generation to generation.

I said, "Lord, have mercy on me. Heal my soul, for I have sinned against You!"

Lord, I have fled to You. Teach me to do Your will, for You are my God.

For with You is the fountain of life, and in Your light shall we see light. Continue Your mercy unto those who know You.

Grant, O Lord, to keep us this day without sin.

Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name unto ages of ages. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope on You.

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands at his place on the solea.

Blessed are You, O Lord, teach me Your statutes.

Blessed are You, O Master, make me to understand Your commandments.

Blessed are You, O Holy One, enlighten me with Your precepts.

Your mercy, O Lord, endures unto ages of ages. Do not forsake the works of Your hands.

To You belongs worship, to You belongs praise, to You belongs glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The Deacon lifts his Orarion and prays:

The Morning Litany

Deacon: Let us complete our morning prayer to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For a Christian ending to our life: painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: ⁸For You are a good God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

⁸ Some ancient sources suggest Prayer 12 in Appendix A be read here.

The Priest turns toward the people and blesses:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

The Prayer with Heads Bowed

Priest: O Holy Lord, Who dwell on high and look upon the humble, and Who with Your all-seeing eye do behold all creation: to You have we bowed the neck of our soul and body, and we implore You, O Holy of Holies, stretch forth Your invisible hand from Your holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as You are good, and You love mankind, granting us Your good things in this age and in the age to come. For Yours it is to have mercy on us and to save us, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Aposticha

Tone 6

Fr. Silouan will sing in Galician tone 6

People: Come, O faithful,
let us work zealously for the Master,
for He distributes wealth to His servants!
Let each of us, according to his ability,
increase his talent of grace:

let one be adorned in wisdom through good works;
let another celebrate a service in splendor!
The one distributes his wealth to the poor;
the other communicates the Word to those untaught.
Thus we shall increase what has been entrusted to us,
and, as faithful stewards of grace,
we shall be accounted worthy of the Master's joy.
Make us worthy of this, O Christ our God,//
in Your love for mankind!

Psalm 89 (90):14-16

Reader: Let us be satisfied with Your mercy in the morning, Lord,
and we shall be glad and rejoice all our days.

Let us be glad for the days in which You humbled us,
for the years in which we have seen evils.

And look upon Your servants and Your works,
and guide their children.

People: When You shall come in glory, O Jesus,
with the Angelic Hosts,
and shall sit upon the throne for judgment,
do not drive me away, O Good Shepherd,
for You know the paths on Your right hand,
but those on Your left hand lead astray!
Do not destroy me with the goats,
though I am coarse with sin,
but number me with the sheep on Your right hand,//
and save me in Your love for mankind!

Psalm 89 (90):17

Reader: And may the radiance of the Lord our God be upon us,
and direct the works of our hands for us,
and direct the work of our hands.

People: You are more beautiful than all men, O Bridegroom!
You have invited us
to the spiritual banquet of Your bridal chamber.
Strip me of the ugly garment of my sins,
as I participate in Your Passion!
Adorn me in the glorious robe of Your beauty//
that proclaims me a guest in Your Kingdom, O merciful Lord!

Reader: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Tone 7

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People: Behold, the Master has entrusted you with the talent, O my soul.
Receive the gift with fear!
Repay the One who gave by giving to the poor,
and gain the Lord as your friend,
so that when He comes in glory,
You may stand at His right hand and hear His blessed voice:
“Enter, my servant, into the joy of your Lord!”
Though I have gone astray, make me worthy of this, O Savior,//
through Your great mercy!

Reader: It is good to give thanks to the Lord, to sing praises to Your name, O
Most High, to declare Your mercy in the morning, and Your truth by
night. (2x)

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

O most-holy Trinity, have mercy on us!
O Lord, cleanse us from our sins!

O Master, pardon our transgressions!
O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your 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 Yours is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Reader: Standing in the temple of your glory, we think we are in heaven. O Theotokos, Gate of Heaven, open to us the gates of your mercy.

Lord, have mercy. (12x)⁹

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

More honorable than the cherubim, and more glorious beyond compare than the seraphim: without corruption you gave birth to God the Word: True Theotokos, we magnify you.

In the name of the Lord, father bless.

Priest: + Christ our God, The Existing One, is blessed always, now and ever and unto ages of ages.

⁹ Technically 40x but, outside of Monasteries, usually 12x by custom.

Reader: Amen.

O Heavenly King, establish the Orthodox Christians, confirm the faith, quiet the heathen, give peace to the world, place our departed fathers and brethren in the tabernacles of the righteous, and accept us sorrowers and penitents, for You are good, and the Lover of mankind.

The Prayer of St. Ephraim

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (*All make a prostration.*)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (*All make a prostration.*)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (*All make a prostration.*)

Then all make 12 lesser reverences, saying for each:

O God, cleanse me a sinner and have mercy on me.

The Prayer of Saint Ephraim is repeated, with one prostration at the end.

The Dismissal

Priest: Glory to You, O Christ, our God and our hope, glory to You.

The Deacon turns and goes to stand to the right of the Analoy.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

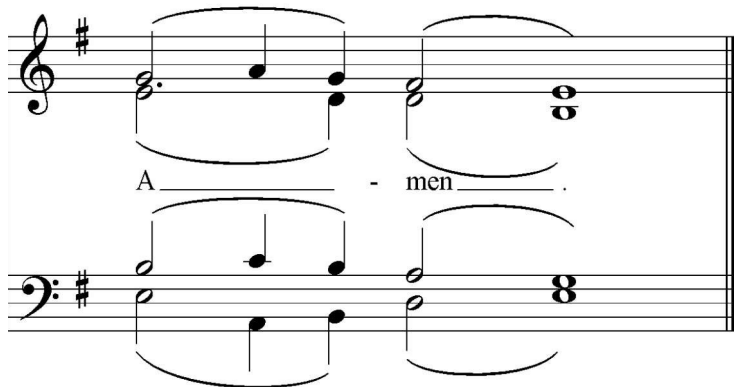
Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the people, the Priest says the Dismissal:

Priest: May the Lord Who is going to His voluntary passion for our salvation, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of St. (*of the temple.....*); of St. (*of the day*), whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us for He is good and loves mankind.

People: Amen.



2026

Venerable George the Confessor, bishop of Mitylene (820).

Venerable Daniel, abbot, of Pereyaslavl-Zalesski (1540).

Martyr Calliopus at Pompeiopolis in Cilicia (304).

Martyrs Rufinus deacon, Aquilina, and 200 soldiers at Sinope (310).

Venerable Serapion of Egypt, monk (5th c.).

Venerable Nilus, abbot of Sora (1508).

Venerable Serapion archbishop of Novgorod.

St. George, patriarch of Jerusalem (807).

and Venerable Leucius, abbot of Volokolamsk