

MATINS - HOLY WEDNESDAY

Sung on Tuesday 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.

A musical score for the Deacon's response 'Amen'. It consists of two staves, treble and bass clef, in the key of D major (one sharp). The melody is simple, with the word 'Amen' written below the notes. The notes are: A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The bass line consists of: D3 (quarter), E3 (quarter), F#3 (quarter), G3 (quarter), A3 (half).

They Complete the lesser censuring

TRISAGION PRAYERS

A musical score for the Trisagion prayer. It consists of a single treble clef staff in the key of D major. The melody is: D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The lyrics are: Priest: Glo - ry to You, O God__, glo - ry to You____.

A musical score for the Trisagion prayer continuation. It consists of a single treble clef staff in the key of D major. The melody is: D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). There is an asterisk (*) under the second measure.

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

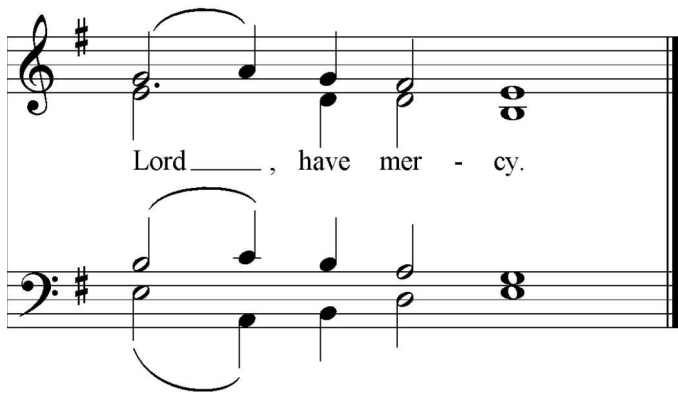
O Lord, open my lips * and my mouth shall proclaim Your praise. *twice*

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.

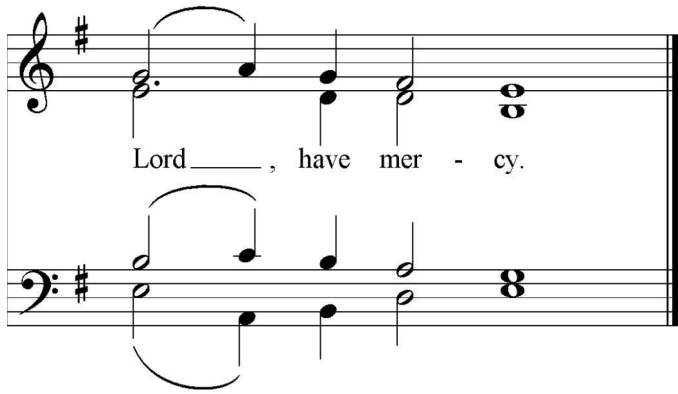
Psalm 37 (38)

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.



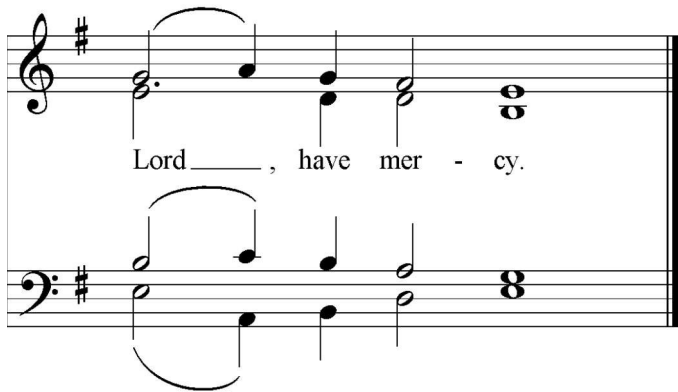
Lord _____, have mer - cy.

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.

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.

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.

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

This system consists of two staves, treble and bass clef, in 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: "Al - lelui-a. Alleluia. Alleluia Glo - ry to You, O God." The music features a simple harmonic accompaniment with a steady bass line and a melodic line in the treble.

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

This system is identical to the first system, consisting of two staves in a key signature of one sharp (F#). The lyrics are: "Al - lelui-a. Alleluia. Alleluia Glo - ry to You, O God." The music features a simple harmonic accompaniment with a steady bass line and a melodic line in the treble.

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,

This system consists of two staves, treble and bass clef, in 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: "Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit,". The music features a simple harmonic accompaniment with a steady bass line and a melodic line in the treble.

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

This system consists of two staves, treble and bass clef, in 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: "now and e - ver and to the a - ges of a - ges. A - men." The music features a simple harmonic accompaniment with a steady bass line and a melodic line in the treble.

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, treble and bass clef, in 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 below the notes. The melody features a mix of quarter and eighth notes, with some rests. The bass line provides a steady accompaniment with quarter notes.

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

The second system of musical notation continues the melody and bass line from the first system. It maintains the same key signature and clefs. The melody concludes with a final cadence, and the bass line ends with a double bar line. The lyrics are placed below the notes.

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 the treble clef and the accompaniment in the bass clef. The melody starts on a dotted quarter note G4, followed by quarter notes A4, B4, and C5, and ends with a whole note chord of G4 and B4. The accompaniment starts with a dotted quarter note G3, followed by quarter notes A3, B3, and C4, and ends with a whole note chord of G3 and B3. A fermata is placed over the final chord of both staves.

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 the treble clef and the accompaniment in the bass clef. The melody starts on a dotted quarter note G4, followed by quarter notes A4, B4, and C5, and ends with a whole note chord of G4 and B4. The accompaniment starts with a dotted quarter note G3, followed by quarter notes A3, B3, and C4, and ends with a whole note chord of G3 and B3. A fermata is placed over the final chord of both staves.

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 the treble clef and the accompaniment in the bass clef. The melody starts on a dotted quarter note G4, followed by quarter notes A4, B4, and C5, and ends with a whole note chord of G4 and B4. The accompaniment starts with a dotted quarter note G3, followed by quarter notes A3, B3, and C4, and ends with a whole note chord of G3 and B3. A fermata is placed over the final chord of both staves.

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.

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

Deacon: The Alleluia in the eighth tone.

Pg 3 - Holy Week, Vol I

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 14 is chanted.

Selection from Kathisma XIV (Ps 101 LXX)



Priest intones: Hear my prayer, O Lord; * let my cry come to You!

Readers continue:

Do not turn Your face from me in the day of my distress!

Incline Your ear to me; hear me speedily in the day when I call!

For my days have vanished like smoke, and my bones have been parched like a stick.

I am blighted like grass, and my heart is withered, for I have forgotten to eat my bread.

Because of my loud groaning my bones cleave to my flesh.

I have become like a pelican of the wilderness, like an owl in a ruined house.

I have watched and have become like a lonely sparrow on the housetop.

All the day my enemies taunt me, those who praised me have sworn against me.

For I have eaten ashes like bread, and mingle tears with my drink, because of Your indignation and anger; for You have taken me up and thrown me away.

My days have declined like a shadow; I wither away like grass.

But You, Lord, endure for ever; Your name endures from generation to generation.

You will arise and have pity on Zion; it is the time to have mercy on her; the appointed time has come.

For Your servants hold her stones dear and have pity on her dust.

The nations will fear the name of the Lord, and all the kings of the earth Your glory.

For the Lord will build up Zion, He will appear in His glory;

He has regarded the prayer of the lowly, and has not despised their supplication.

Let this be recorded for a generation to come, so that a people yet uncreated shall praise the Lord:

for He has looked down from His holy height, from heaven the Lord looked at the earth,

to hear the groans of the prisoners, to set free the sons of those who were slain,
to declare the name of the Lord in Zion, and in Jerusalem His praise,
when peoples gather together, and kings, to serve the Lord.

He has answered him in the course of his strength: tell me the shortness of my days.
Take me not away in the midst of my days: Your years endure throughout all
generations!

In the beginning, Lord, You laid the foundation of the earth, and the heavens are the
work of Your hands.

They will perish, but You endure; they will all wear out like a garment and they shall
be changed.

But You are the same, and Your years shall not fail.

The children of Your servants shall dwell secure; their seed shall prosper forever.

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 - leluia. Alleluia. Alleluia Glo - ry to You , O God .

The first system of music consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass staff accompaniment is: C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter), C3 (quarter), G2 (quarter).

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

The second system of music is identical to the first system, featuring the same treble and bass staves and lyrics.

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

The third system of music is identical to the first and second systems, featuring the same treble and bass staves and lyrics.

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

Kathisma Hymn

Tone 3

Pg 28

People: The harlot came to You, O Lover of mankind,
pouring myrrh and tears on Your feet.
At Your command she was delivered from the stench of her evil deeds,
but Your graceless Disciple, though breathing Your grace,
rejected it and wallowed in filth,
selling You in his love of money.//
Glory, O Christ, to Your compassion!

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

The harlot came to You... (*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 15 is chanted.

Selection from Kathisma XV (Ps 105 LXX)



Priest intones: Give thanks to the Lord, for He is good; * for His steadfast love endures forever

Readers continue:

Who shall utter the mighty doings of the Lord, or make all His praises to be heard?

Blessed are those who keep judgment, and do righteousness at all times!

Remember us, Lord, with the favor you show to Your people; visit us with Your salvation;

that we may see the prosperity of Your chosen ones, that we may rejoice in the gladness of Your nation, that we may glory with Your heritage.

We have sinned with our fathers; we have transgressed, we have done unrighteously.

Our fathers, when they were in Egypt, did not understand Your wonders;

they did not remember the abundance of Your steadfast love, but provoked Him as they went up by the Red Sea.

Yet He saved them for His name's sake, that He might make known His mighty power.

And He rebuked the Red Sea and it became dry; so He led them through the deep as through a desert.

And He saved them from the hand of those who hated them, and redeemed them from the hand of the enemy.

And the waters covered their oppressors; not one of them was left.

Then they believed His words and celebrated His praise.

They made haste; they forgot His works; they did not wait for His counsel.

And they had a wanton craving in the wilderness, and tempted God in the dry land;

And He gave them what they asked, and sent fullness into their souls.

And they provoked Moses in the camp, and Aaron, the holy one of the Lord,

the earth opened and swallowed up Dathan, and covered the congregation of Abiram.

And a fire was kindled in their congregation; a flame burned up the sinners.

And they made a calf in Horeb and worshiped the graven image,
and they changed their glory into the likeness of a calf that eats grass.

They forgot God Who saved them, Who had done great deeds in Egypt,
wondrous works in the land of Ham, and terrible things by the Red Sea.

Therefore He said He would have destroyed them, had not Moses, His chosen one,
stood in the breach before Him,

to turn away the fierceness of His wrath so that He should not destroy them.

And they despised the pleasant land, and did not believe His word.

And they murmured in their tents, and did not listen to the voice of the Lord.

Therefore He raised His hand against them to cast them down in the wilderness,
and to cast down their seed among the nations, and to scatter them in the lands.

They were attached also to the Baal of Peor, and ate the sacrifices of the dead;
and they provoked Him with their doings, and destruction was multiplied among
them.

Then Phinehas stood up and made atonement, and the plague was stayed.

And that was reckoned to him as righteousness from generation to generation for
ever.

They provoked Him also at the waters of Strife, and Moses was hurt on their account;
for they provoked his spirit, and he spoke words that were rash.

They did not destroy the peoples, as the Lord commanded them, but they mingled
with the nations and learned to do as they did.

And they served their graven images, which became a snare to them.

And they sacrificed their sons and their daughters to the devils;

they poured out innocent blood, the blood of their sons and daughters, whom they
sacrificed to the idols of Canaan;

and the land was polluted with blood and became unclean by their acts; they played
the harlot in their doings.

Therefore the anger of the Lord was kindled against His people, and He abhorred His heritage;

He gave them into the hands of their enemies, and those who hated them ruled over them.

And their enemies oppressed them, and they were brought into subjection under their hands.

Many times He delivered them, but they provoked Him by their counsel, and were brought low through their iniquities.

Nevertheless the Lord regarded their distress when He heard their petition.

And He remembered His covenant, and relented according to the abundance of His steadfast love.

He caused them to be pitied in the sight of all those who carried them away captive.

Save us, Lord our God, and gather us from among the heathen,

that we may give thanks to Your holy name and glory in Your praise.

Blessed be the Lord, the God of Israel, from everlasting to everlasting!

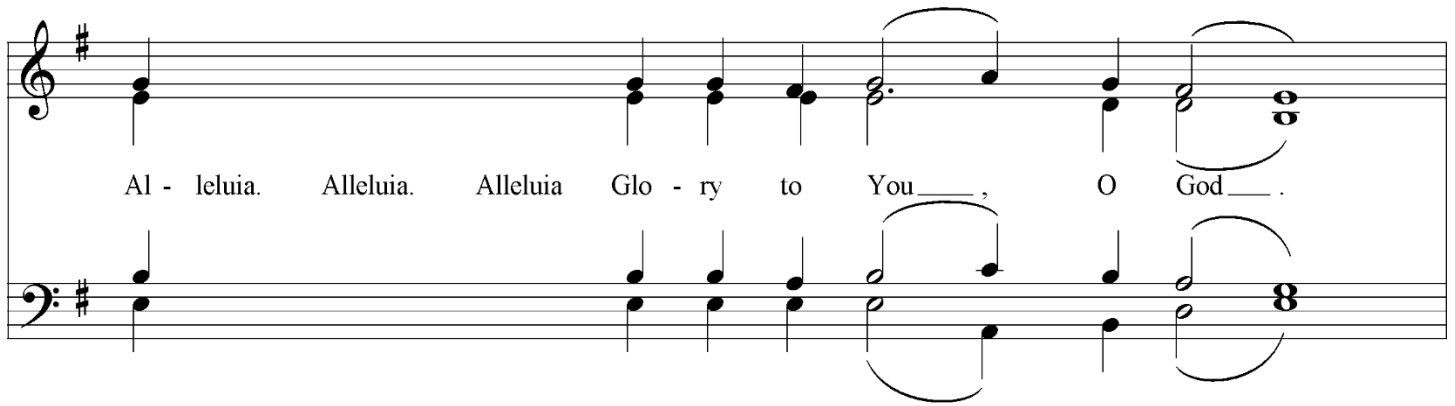
And let all the people say, Amen! Amen!

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 a treble and bass staff in G major. The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

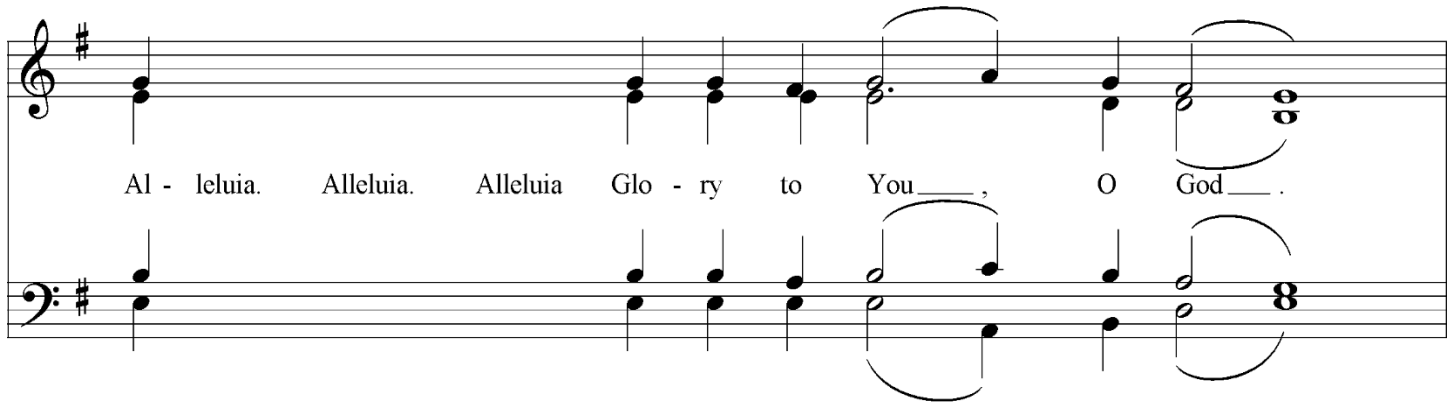
now and e - ver and to the a - ges of a - ges. A - men .

The second system of musical notation continues the treble and bass staves from the first system. The treble staff continues the melody, and the bass staff continues the bass line. The lyrics are placed below the treble staff.



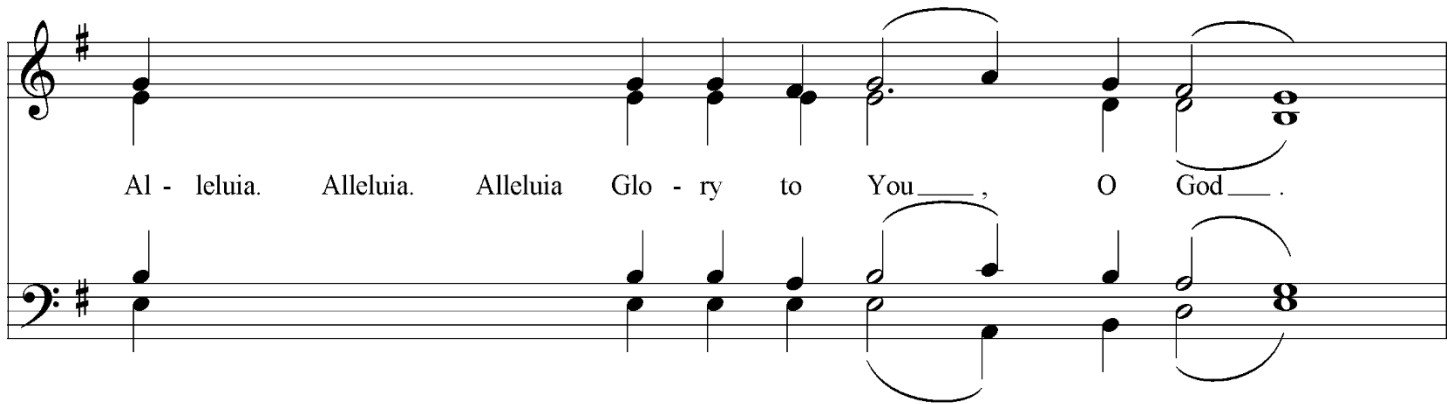
Al - leluia. Alleluia. Alleluia Glo - ry to You, O God.

The first system of music consists of a treble and bass staff. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are: "Al - leluia. Alleluia. Alleluia Glo - ry to You, O God." The notes are: Al (G4), leluia. (A4), Alleluia. (B4), Alleluia (C5), Glo - ry (D5), to (E5), You (F#5), O (G5), God (A5).



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

The second system of music is identical to the first system, featuring the same melody and lyrics: "Al - leluia. Alleluia. Alleluia Glo - ry to You, O God." The notes are: Al (G4), leluia. (A4), Alleluia. (B4), Alleluia (C5), Glo - ry (D5), to (E5), You (F#5), O (G5), God (A5).



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

The third system of music is identical to the first and second systems, featuring the same melody and lyrics: "Al - leluia. Alleluia. Alleluia Glo - ry to You, O God." The notes are: Al (G4), leluia. (A4), Alleluia. (B4), Alleluia (C5), Glo - ry (D5), to (E5), You (F#5), O (G5), God (A5).

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

Kathisma Hymn*Tone 4**Pg 29*

People: Deceitful Judas,
 burning with love of money,
 deceitfully plotted to betray You, O Lord,
 the treasury of life.
 He drunkenly runs to the Jews
 and says to those transgressors://
 “What will you give me, and I shall deliver Him to you, that He may be
crucified?”

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

Deceitful Judas... (*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 16 is chanted. Following the third stasis:

Selection from Kathisma XVI (Ps 111 LXX)



Priest intones: Blessed is the man who fears the Lord; * he will greatly delight in His commandments!

Readers continue:

His seed shall be mighty on the earth; the generation of the upright shall be blessed!

Glory and riches are in his house, and his righteousness endures for ever and ever.

Light rises in the darkness for the upright; he is compassionate, merciful and righteous.

It is well with the man who deals mercifully and lends, who conducts his affairs with justice.

For he will never be moved; the righteous will be in everlasting remembrance.

He will not be afraid of evil tidings; his heart is firm, trusting in the Lord.

His heart is steady, he will not be afraid, until he sees his desire on his adversaries.

He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn will be exalted in honor.

The sinner will see it and be angry; he will gnash his teeth and melt away; the desire of the sinner will perish.

A two-staff musical score. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The lyrics are written below the staves: "Glo - ry to the Fa ther and to the Son and to the Ho - ly Spi - rit,". The melody is simple and homophonic, with the bass line providing a steady accompaniment. The word "Ho" is followed by a long horizontal line, indicating a sustained note.

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 1

Pg 30

People: In tears the harlot cried out, O compassionate One,
as she fervently wiped Your most pure feet with the hair of her head,
and she groaned from the depths of her soul:
“Cast me not away, neither abhor me, O my God,
but receive me in my repentance and save me, //
for You alone are the Lover of mankind!”

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

In tears the harlot cried out... (*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. John.

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

Deacon: Let us attend.

Priest: (Jn. 12:17-50) In those days, the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign. The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!” Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” Philip came and told Andrew, and in turn Andrew and Philip told Jesus. But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.” Jesus answered and said, “This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.” This He said, signifying by what death He would die. The people answered Him, “We have heard from the law that the Christ remains forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them. But although He had done so many signs before them, they did not believe in Him, that the word of

Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?” Therefore they could not believe, because Isaiah said again: “He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.” These things Isaiah said when he saw His glory and spoke of Him. Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Then Jesus cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come as a light into the world, that whoever believes in Me should not abide in darkness. And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day. For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

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

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

Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and those with them (1st c.).

St. Niphont, bishop of Novgorod (1156).

Venerable Rufus the Obedient of the Kyiv Caves (14th c.).

Martyr Pavsilippos of Eraclea in Thrace (117-138).

St. Celestine, pope of Rome (432).

New Martyr John Navkliros ('the Navigator') in Thessaly (1699).

Monk-martyrs Josias and Joseph of Mt. Kharasam, Persia (341).

New Martyr John (Koulika) (1564).

and St. Philaret of Seminara, Calabria (1070)

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 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

Pg 46

Ode III

Irmos: You have established me on the rock of faith.
You have opened wide my mouth against my enemies,
for my spirit rejoices in singing:
“None is holy but our God, and none is righteous but You, O Lord!”

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

The assembly of lawless men gathers together for empty discussion and with evil intent,
to pronounce sentence upon You, O Christ the Deliverer.
But we sing to You:
“You are our God, and none is holy but You, O Lord.”

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

The fearful council of lawless men,
with souls full of hatred toward God,
intends to kill the righteous Christ as an evildoer.
But we sing to You:
“You are our God, and none is holy but You, O Lord.”

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

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

Katavasia: You have established... (*repeat above*)

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, 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.

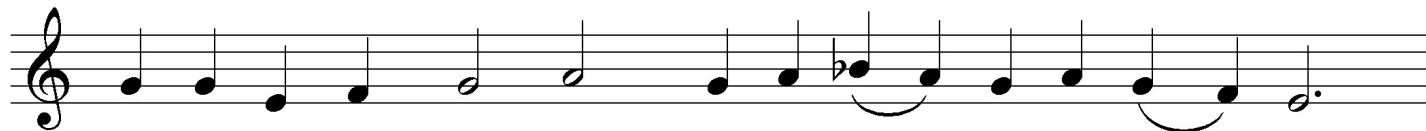
People: To You, O Lord.

Priest: 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.

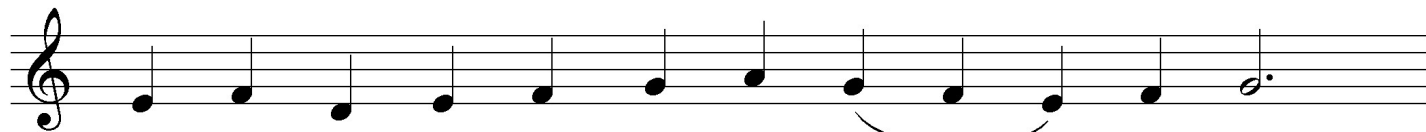
People: Amen.

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.

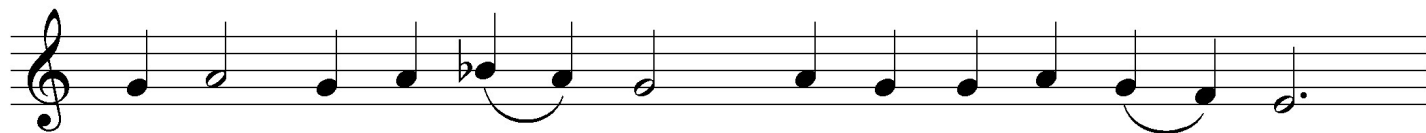
⁵ Some ancient sources suggest Prayer 6 in Appendix A be read here.



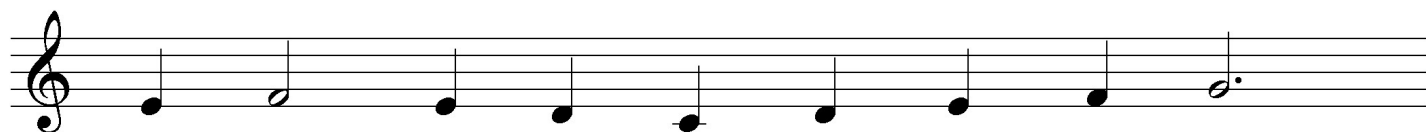
Though I have trans - gressed more than the har - lot, O good One,



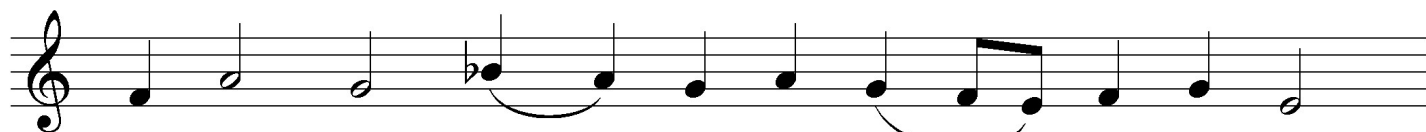
I have not off - ered You a flood of tears,



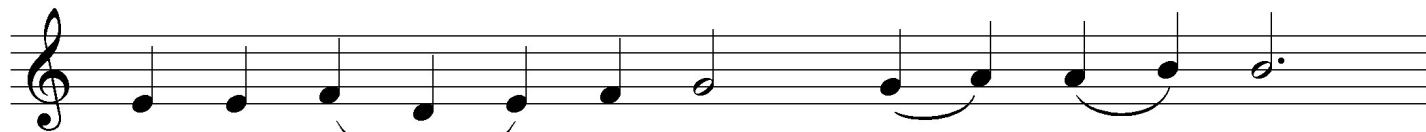
but pray - ing in sil - ence, I fall down be - fore You,



with love I em - brace Your most pure feet



as Mas - ter, grant me re - mis - sion of sins.



When I cry to You, O Sav - ior,



de - liv - er me from the filth of my e - vil deeds.

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

Ikos

The woman who was once depraved suddenly is wise. She hates her shameful deeds and carnal pleasures, remembering the magnitude of her shame and the verdict of condemnation which awaits profligates and harlots. Of these, I am indeed the first, and though in terror, I foolishly remain in my evil ways. But the harlot, though in terror, hastens to the Deliverer to cry: “In Your compassion and love for mankind,



de - liv_____ - er me from the filth_ of my e - vil___ deeds..

*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 Katavasia of the 8th Ode.*

Ode VIII

Pg 49

Irmos: The command of the tyrant prevailed:
the furnace was heated sevenfold.
But the youths were not burned in it.
Trampling on the king’s decree, they sang:
“Praise the Lord, all works of the Lord,
sing and exalt Him throughout all ages.”

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

The woman poured precious myrrh upon Your kingly, divine and awesome head, O Christ.

She grasped Your most pure feet with her impure hands and cried:
“Praise the Lord, all works of the Lord!
Sing and exalt Him throughout all ages!”

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

The woman who was guilty of an abundance of sins,
washed Your feet with the abundance of her tears
and wiped them with her hair.

Therefore, she was not deprived of absolution
for the many sins of her life, but cried:
“Praise the Lord, all works of the Lord!
Sing and exalt Him throughout all ages!”

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

A sacred rite of redemption,
wrought of saving compassion and a flood of tears,
is administered to the right-minded woman.
Washed in this fountain by her confession,
she is not ashamed, but cried out:
“Praise the Lord, all works of the Lord!
Sing and exalt Him throughout all ages!”

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 command of the tyrant... (*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 50

Irmos: With pure souls and blameless lips,
come, let us magnify the all pure and spotless Mother of Emmanuel.
Through her let us offer prayers to Him Who was born of her:
“Spare our souls, O Christ our God, and save us.”

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

Envious Judas proved himself both ignorant and evil.
He sold the divine gift through Whom our debt of sin is loosed.
This miserable man sold the grace of God’s love.
But spare our souls, O Christ our God, and save us.

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

Judas went to the lawless rulers and said:
“What will you give me if I betray to you Christ whom you seek?”
From intimate companionship with Christ,
Judas is drawn away by gold.
But spare our souls, O Christ our God, and save us.

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

O blind and greedy avarice!
Have you forgotten what you were taught,
that the whole world is not worth your soul?
Yet you, O traitor, despaired of your life,
and made a noose and hanged yourself.
But spare our souls, O Christ our God, and save us.

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

Katavasia: With pure souls... (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

Tone 8

People: Your bridal chamber I see adorned, O my Savior,
and I have no wedding garment that I may enter,

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

O Giver of Light, enlighten
the vesture of my soul, and save me. (2x)

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

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

Pg 72

People: A harlot recognized You as God, O Son of the Virgin.
With tears equal to her past deeds, she besought You, weeping:
“Loose my debt, as I have loosed my hair!
Love the woman who, though justly hated, loves You!
Then with the publicans will I proclaim You, //
O Benefactor, Who love mankind.”

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

People: The harlot mingled precious myrrh with her tears.
She poured it on Your most pure feet and kissed them.
At once You justified her.
O Lord, Who did suffer for our sakes, //
forgive us also, and save us!

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

People: As the sinful woman was bringing her offering of myrrh,
the disciple was scheming with lawless men.
She rejoiced in pouring out her precious gift.
He hastened to sell the priceless One.
She recognized the Master, but Judas parted from Him.
She was set free, but Judas was enslaved to the Enemy.
How terrible his slothfulness!
How great her repentance!
O Savior, Who suffered for our sakes, //
grant repentance to us also, and save us!

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

Let everything that breathes praise the Lord!

People: Oh, the wretchedness of Judas!
He saw the harlot kiss the footsteps of Christ,
but deceitfully he contemplated the kiss of betrayal.
She loosed her hair while he bound himself with wrath.
He offered the stench of wickedness instead of myrrh,
for envy cannot distinguish value.
Oh, the wretchedness of Judas! //
Deliver our souls from it, O God!

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

Tone 2

*Fr. Silouan will sing in
Galician tone 2*

People: The sinful woman ran to buy the precious myrrh with which to anoint her Savior.
She cried to the merchant: “Give me myrrh, // that I may anoint Him Who has cleansed all my sins!”

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

Tone 6

*Fr. Silouan will sing in
Galician tone 6*

People: The woman who was engulfed in sin found in You a haven of salvation.
She poured out myrrh with her tears and cried to You: “Behold the One Who brings repentance to sinners!
Rescue me from the tempest of sin, O Master, // through Your great mercy!”

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.

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

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

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

Pg 94

People: Today, Christ comes to the house of the Pharisee.
A sinful woman crawls to His feet and cries:
“Look at me who am engulfed in sin,
in despair because of my evil deeds!
But, in Your goodness, do not despise me!
Grant me forgiveness of my evil deeds, O Lord, //
and save me!”

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: The harlot spread out her hair to You, O Master;
Judas spread out his hands to lawless men:
she in order to receive forgiveness;
he in order to receive some silver.
We cry to You, Who were sold for us and yet set us free://
“O Lord, glory to You!”

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: The corrupt and filthy woman
drew near to You, O Savior.
She poured out her tears on Your feet
and thus announced Your Passion.
How can I gaze on You, O Master?
Yet, You came to save the harlot.
Raise me from the depths, for I am dead in sin,
as You raised Lazarus from the tomb after four days.
Accept me in my misery, O Lord,//
and save me!

Reader: I will thank You, Lord, with all my heart;
I will tell of all Your wondrous works!

People: Despairing for her life, and in despair because of her deeds,
the woman came bearing myrrh to You and cried:
“O Son of the Virgin,
though I am a harlot, do not cast me aside!
O Joy of the Angels,
do not despise my tears!
As You did not reject me as a sinner,//
accept me now as a penitent, in Your great mercy!”

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

*Fr. Silouan will sing
Dokhastikon with the Glory
Byzantine tone plagal 4*

The Hymn of Cassia

Tone 8

People: The woman had fallen into many sins, O Lord,
yet, when she perceived Your divinity,
she joined the ranks of the myrrh-bearing women.
In tears she brought You myrrh before Your burial.
She cried: “Woe is me!
For I live in the night of licentiousness,
shrouded in the dark and moonless love of sin.
But accept the fountain of my tears,
O You, Who gathered the waters of the sea into clouds!
Bow down Your ear to the sighing of my heart,
O You, Who bowed the heavens in Your ineffable condescension!
Once Eve heard Your footsteps in Paradise in the cool of the day,
and in fear she ran and hid herself.
But now I will tenderly embrace those pure feet
and wipe them with the hair of my head.
Who can measure the multitude of my sins,
or the depth of Your judgments, O Savior of my soul?//
Do not despise Your servant in Your immeasurable 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.

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

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.

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 Analo.

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

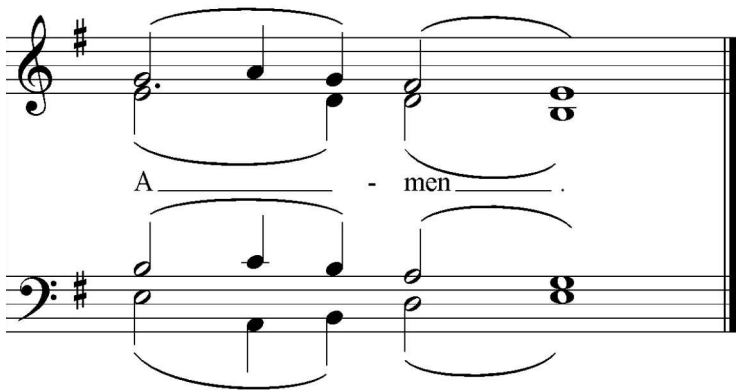
Lord, have mercy. (3x)

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

Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and those with them (1st c.).

St. Niphont, bishop of Novgorod (1156).

Venerable Rufus the Obedient of the Kyiv Caves (14th c.).

Martyr Pavsilippos of Eraclea in Thrace (117-138).

St. Celestine, pope of Rome (432).

New Martyr John Navkliros ('the Navigator') in Thessaly (1699).

Monk-martyrs Josias and Joseph of Mt. Kharasam, Persia (341).

New Martyr John (Koulika) (1564).

and St. Philaret of Seminara, Calabria (1070)