



SUNDAY OF THE PUBLICAN AND PHARISEE

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Seven stichera from the resurrectional tone of the week and the following three:

(Tone 1): O faithful, let us not pray as the Pharisee,* for those who exalt themselves shall be humbled.* Let us humble ourselves before God,* and with the publican let us say:* Lord, have mercy on me a sinner.

The Pharisee, overcome with his pride,* and the publican, bent down in repentance,* came before You, the only Lord:* the first trusted in himself and was deprived of Your blessings;* the other spoke but a few words and received your blessings in abundance.* Behold my tears and strengthen me, O Christ our God,* for You are indeed the Lover of Mankind.

(Tone 3): You know the difference, O my soul, between the Pharisee and the publican.* Detest the proud words of the first;* imitate the humble prayer of the second and say: * Forgive me, O Lord, for I am a sinner,* O God have mercy on me!

Glory be: (Tone 8): O almighty Lord,* I realize the power of tears: * they saved Hezekiah from the gates of death;* by them the sinful woman was forgiven all her sins;* and through them the publican was justified, but the pharisee was not.* Number me with them, O Lord, and have mercy on me.

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

From the resurrectional tone of the week and the following:

Glory be: (*Tone 5*): Because of my sins my eyes are weighed down,* and I can no longer raise them up to see the light of heaven.* But grant that I may repent like the publican,* O Lord, have mercy on me.

Now and for ever: O most pure Virgin,* you are the temple, the gate, the palace, and the throne of the King.* Christ, our Redeemer and Lord,* appeared through you to those who slumbered in darkness.* For He, as the Sun of Righteousness,* wished to enlighten those whom He created with His own hands* according to His own image.* Therefore, O Lady, whom we always praise in song,* we beseech you to intercede with Christ for the salvation of our souls;* for, as His Mother, you can approach Him with the greatest confidence.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *resurrectional troparion*; Glory be: Now and for ever: *resurrectional theotokion*.

SUNDAY MATINS

Everything resurrectional to Psalm 50 inclusive, then:

Glory be: (*Tone 8*): Open to me the doors of repentance, O Giver of Life.* As we worship in Your temple this morning,* teach us how to purify the temples of our bodies,* and in Your compassion, purify me by the goodness of Your mercies.

Now and for ever: Lead me to the paths of salvation, O Mother of God,* for I have condemned myself with shameful sins* and have wasted all my life in slothfulness.* By your intercession purify me from all sinfulness.

Verse (Tone 6): Have mercy on me, God, in Your kindness. In Your compassion blot out my offense.

When I think upon the multitude of my evil deeds,* I tremble for the terrible day of judgment.* But trusting in the compassion of Your mercy, O Lord,* I cry to You like David:† Have mercy on me, O God, according to Your great mercy.

Canon (*resurrectional and the following*)

Ode 9, Hirmos (Tone 6): For humanity it is impossible to see God upon Whom even the angels dare not gaze; but because of you, O most pure One, the Word made flesh is seen by mortals; and when we extol you together with the heavenly armies, we proclaim you blessed.

Verse: Glory be to You, our God, glory be to You!

Receiving from Christ humility as our path to exaltation, let us imitate the Publican as our model of salvation. Let us drive far from us the stench of pride so that our humble heart may receive great mercy.

Verse: Glory be to You, our God, glory be to you!

Let us cast out pride from our soul, and let us gain a right conscience with feelings of humility. Let us not try to be just in our own eyes, and let us detest the stench of vanity, so that with the Publican we may find grace before God.

Glory be: Now and for ever: Now make worthy of Your blessing, O Lord, those who have become poor in spirit: for according to Your commandment, we offer You a contrite spirit. O Savior, accept those who serve You with all their heart and save them.

Katabasia (Tone 4): Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the

sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin. (*To Feb. 9, the following hirmos is taken: In the shadows and the writings..., p. 261.*)

Holy is the Lord our God (3x).

Exapostilarion and the following:

Glory be: Let us cast far from us the pride of the pharisee, and let us learn the perfect humility of the publican so that we may be exalted and say with him: Lord, forgive Your servants, for You were born of the Virgin, O Christ our God, and freely You suffered even to the cross, and by Your divine power You have raised the world with You.

Now and for ever: The Author of creation and the God of the universe has taken mortal flesh from your womb, O Mother of God; He has completely renewed my corrupted nature. And we the faithful now sing: Rejoice, O glory of the universe.

Stichera at the Praises

From the resurrectional tone of the week and the following:

(*Tone 1*): O faithful, let us not pray as the Pharisee,* for those who exalt themselves shall be humbled.* Let us humble ourselves before God,* and with the publican let us say:/* Lord, have mercy on me a sinner.

The Pharisee, overcome with his pride,* and the publican, bent down in repentance,* came before You, the only Lord:/* the first trusted in himself and was deprived of Your blessings;* the other spoke but a few words and received your blessings in abundance.* Behold my tears and strengthen me, O Christ our God,* for You are indeed the Lover of Mankind.

(Tone 3): O faithful, let us detest the haughty voice of the Pharisee;* let us imitate the contrite prayer of the publican.* Let us not follow the way of the haughty,* but falling down, let us say with humility:*

Spare us, O Lord, because of our many sins.

Glory be: (Tone 8): O Lord, You condemned the Pharisee* who justified himself by boasting of his good works;* and You justified the publican* who showed his reserve by seeking forgiveness with his tears.* For You do not listen to the speech of the proud,* and You do not despise a contrite heart.* We prostrate ourselves before You,* for You suffered for us in humility.* Now grant us forgiveness and great mercy.

Now and for ever: (Tone 2): You are truly most blessed, (p. 140).

SUNDAY OF THE PRODIGAL SON VESPERS

Stichera at "O Lord, I have cried..."

Seven stichera from the resurrectional tone of the week and the following:

(Tone 1): I have sown sin in a land of innocence and life* and have harvested the ears of thoughtlessness.* I have gathered my actions into bundles of sheaves,* but I have not placed them on the threshing floor of repentance.* And now I pray to You, O my God,* for You are the eternal Tiller of our fields.* With the breath of Your loving-kindness,* winnow the grain of my actions,* feed my soul with Your grace and forgiveness,* gather me into Your heavenly granaries and save me.

O faithful, let us discover the power of the divine mystery.* The prodigal came back from his sin and returned to his father's house;* in his loving kindness his father came out to meet him and kissed him.* He restored him to the

glory of his house* and prepared a mystical banquet on high.* He killed the fatted calf so that we may share in his joy: * the joy of the Father who offers with love,* and the joy of the Lamb Who gives Himself for us;* for He is Christ, the Savior of our souls.

(Tone 4): As the prodigal son I also come to You, O God of goodness, after having spent my life far from You. O Father,* I wasted the riches that You gave me.* Receive my repentance, O Lord, and have mercy on me.*

Glory be: *(Tone 2): From what blessings have I been deprived in my wretchedness,* from what kingdom have I been exiled!* I squandered the treasure that I received from You,* and I have wandered far from Your law.* Alas, O my poor soul, you shall be delivered to the eternal fire;* but before the end cry out to Christ our God: * Receive me, O Lord, as the prodigal son,* and have mercy on me.*

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

From the resurrectional tone of the week, then the following:

Glory be: *(Tone 6): I have wasted the treasure that my Father gave to me;* I have lived among senseless animals,* I have longed to eat the food of swine,* and because no one offered it to me I remained hungry.* But now I return to my Father Who is so good,* and with tears I cry out: * Treat me as one of Your servants,* for I no longer deserve Your love;* and in Your mercy, save me.*

Now and for ever: *Christ the Lord, our Creator and Redeemer,* came forth from your womb, O most pure Virgin.* He clothed Himself in our human flesh* to set us free from the original curse of Adam.* Therefore, O Mary, we praise you, without ceasing,* as the true Virgin Mother*

of God,* and we sing with the angels: * Rejoice, O Lady, advocate, protector, and salvation of our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *resurreccional troparion;* Glory be...now and ever: *resurrectional theotokion.*

SUNDAY MATINS

Everything resurrectional until the polyeley, then Psalm 136:

By the rivers of Babylon there we sat and wept, remembering Zion. Alleluia! (3x)

For it was there that they asked us; our captors, for songs, our oppressors, for joy. Alleluia! (3x)

Sing to us they said, one of Zion's songs. Alleluia! (3x)

O how could we sing the song of the Lord on alien soil? Alleluia! (3x)

O Babylon; destroyer, one is happy who repays you the ills you brought on us. Alleluia! (3x)

Glory be: Now and for ever: Alleluia (3x).

Alleluia, Alleluia, Alleluia. Glory be to You, O God!

By the Rivers of Babylon

Stichera 1

By The ri____vers____ of Ba - - - by-lon.
Al - le - lu - - - ia. There we sat and wept,

Stichera 2

As____ we re - mem - bered Zi - - - on,
As____ we re - mem - bered Zi - - - on,____

Lenten Triodion

As we re-mem - bered Zi - on,

As we re-mem - bered Zi - on.

Al - le - lu - ia, al - le - lu - ia,

al - le - lu - ia.

Sing to us now, sing to us now

Songs of Zi - on

Sing to us they said

one of Zi - on's songs.

How can we sing, songs of the Lord,

in a for - eign, for - eign land?

in a for - eign, for - eign land -

in a for - eign land? _____
O! _____ Ba - by - lon, O! de - stro - yer,
Hap - py is he, who re - pays you
re - pays the ills that you have brought on
us, the ills _____ that you brought on us.
Glo - ry bé to the Fa - ther and the Son
and _____ to the 'Ho - ly Spir - - - it,
Now... and for ev - 'er and _____ ev - 'er,
A - - - - - men.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Glo - - ny to You, _____ O, ____ Lord.

'Hosts' of angels; *everything else resurrectional including Psalm 50; then:* Open to me the doors...., (p. 434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 2): What mortal has ever heard of this? Who has ever known a virgin to conceive and give birth without pain? But this is your wondrous mystery, O holy Mother of God, and we extol you.

Verse: Glory be to You, our God, glory be to You!

O Christ, behold the affliction of my heart; do not despise my conversion and my tears. Embrace me in Your mercy, and add me to the number of your elect, so that in thanksgiving I may praise Your love.

Verse: Glory be to You, our God, glory be to You!

As the thief I cry out: Remember me. As the humble publican, I strike my breast and implore Your mercy. As the prodigal, deliver me from all iniquity, O God of mercy, so that I may praise the condescension of my King.

Glory be: Now and for ever: By the brightness of your intercession, O Virgin, enlighten the dark eyes of my spirit. Lead me on the paths of repentance, so that I may praise you as is fitting. For you have brought into the world in an ineffable manner the Word of God.

Katabasia: What mortal has ever heard... (*see above*). To Feb. 9, the following katabasia is taken: In the shadows and the writings..., (p. 261).

Holy is the Lord our God (3x).

Exapostilarion and the following:

Glory be: The treasury of grace that You have given me, O God and Savior, I have wasted in a wretched way. Wickedly I squandered it, living far from You in foolish

company. But now I return to You: Accept me, O God of mercy, as You once received the prodigal, and save me.

Now and for ever: O holy Virgin and Mother of God, the glory of apostles, martyrs, prophets and all the saints, pierce the heart of your Son and Lord, in behalf of your servants, when He shall come to judge us and render to all according to their deeds.

Stichera at the Praises

Stichera from the resurrectional tone of the week and then the following:

(Tone 2): O Lord, I offer You the confession of the prodigal;* I have sinned before You,* and I have squandered the treasure of Your grace.* Receive my repentance, O Savior, and save me.

(Tone 4): As the prodigal son I also come to You, O God of goodness,* after having spent my life far from You.* O Father, I wasted the riches that You gave me.* Receive my repentance, O Lord, and have mercy on me.

(Tone 8): Foolishly I wasted all my Father's goods;* I became poor and alone in a land of the wicked.* No longer able to bear their company,* I now return to You, O Father all good,* and I cry out to You:*

I have sinned against heaven and against You;*

I am no longer worthy to be called Your child;*

accept me as one of Your servants and have mercy on me.

Glory be: (Tone 6): O Father of mercy, I have separated myself from You;*

do not abandon me nor deprive me of Your heavenly kingdom.*

For the evil enemy has stripped me and taken away all my wealth.*

I have foolishly squandered my spiritual treasure;*

but now I arise and return to

You, saying: * Accept me as one of Your servants,* for You are the One Who stretches out Your hands on the cross* to deliver me from the evil monster,* and to clothe me once again in my true robe.

Now and for ever: (*Tone 2*): You are truly most blessed, (*p. 140*).

**SATURDAY OF THE DEPARTED
FRIDAY VESPERS**

Litany of the Deceased (standing)

In peace let us pray to the Lord.

For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the departed servants of God (our fathers and brethren) and for their blessed repose, let us pray to the Lord.

That their every transgression, voluntary and involuntary, be forgiven them, let us pray to the Lord.

That they may stand blameless before the awesome tribunal of Christ, let us pray to the Lord.

Let us also pray that the Lord God commit their souls to the place where the just repose.

For the sorrowing and the sick who have placed their hope in the consolation of the Lord, let us pray to the Lord.

That they may be delivered from every sickness, sorrow, and sighing, let us pray to the Lord.

That the Lord place their souls in a place of light, joy, and peace, where the righteous repose, let us pray to the Lord.

That they may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

Help and save, have mercy and protect us, O God, by Your grace.

For the mercy of God, for the kingdom of heaven, and for the remission of their sins, let us beseech Christ, the immortal King and our God.

For You, O Christ our God, are the resurrection, the life and the repose of Your servants, who have fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

Stichera at “O Lord, I have cried...”

Three stichera from the Octoechos and these three from the Triodion:

(Tone 8): O faithful, let us commemorate today* all those who have fallen asleep from times beyond memory,* and all those who have lived in true faith,* each one individually.* Let us praise the Lord our Savior,* praying to Him with fervor,* that at the time of judgment* they may give a good account to our God Who is to judge the earth,* so that they may stand joyfully at His right hand* in the company of the just, as brilliant heirs of the saints*, and that they may deserve His heavenly kingdom.

O Savior, Who redeemed us with Your blood,* Who delivered us from Death* through Your death and granted us everlasting life through resurrection;* give repose, O Lord, to the souls of the faithful who rest in death,* in the wilderness or in the cities* on land, at sea, or anywhere;* to king and bishops, to ascetics and to priests,* to the laity of every walk of life and every race,* and make them all worthy of Your kingdom.

O Christ, by Your resurrection from the dead,* Death has no more power over those who have fallen asleep in the true faith.* Wherefore, we beseech You constantly.* Let us rest in Your heavenly dwellings in the bosom of Abraham* together with all Your servants* who have worshiped You according to their conscience* from the days of Adam until our present time:/* parents, siblings, relatives and friends,* who have passed through this life with some degree of faith,* and make us all worthy of Your heavenly kingdom.

Glory be: I weep and lament* as I contemplate death,* and behold our beauty fashioned in the image of God,* resting in the tombs,* disfigured, deprived of glory and expression.* O, what a wonder!* What is this mystery?* Why have we been delivered to corruption?* Why subjected to Death?* Indeed, as it is written,* by the command of God,* for He grants rest to the departed.

Now and for ever: Dogmaticon of the tone of the week.

Instead of the Prokimenon, the Alleluia (Tone 8) is taken:

Verse: Blessed are they whom You have chosen and received.

Verse: They are remembered from generation to generation.

Aposticha

(Tone 8): You have formed Adam with Your own hand* and have placed him at the border of mortal and immortal life;* You created him full of grace and life, and then You delivered him from death.* O Savior, You brought him back to his original life.* Therefore, O Master, we pray to You:/* To Your servants whom You have taken to Yourself,* grant repose with the just in the choir of Your elect;* inscribe their names in the book of life.* When the archangel shall awaken them at the sound of the trumpet,* count them worthy of Your heavenly kingdom.

Verse: Blessed are they whom You have chosen and received,
O Lord.

Christ is risen and has broken the bonds of Adam* and all those who came after him;* He has destroyed the power of Hades.* Take courage, all you departed!* Death has been put to death;* Hades has been despoiled.* Christ has triumphed on the cross;* He is risen and has given immortality to our flesh.* He has raised us with Him and made us sharers of His resurrection.* He has made worthy of His glory* all those who in justice and joy have placed their hope in Him.

Verse: Their souls shall dwell in everlasting happiness.

In days of old Adam was seized with grief* when he tasted the forbidden fruit in Eden;* for the Serpent filled it with venom,* and in this way Death entered the world,* devouring the whole human race,* but the Lord has come destroying the dragon and giving us rest.* Let us cry out: O God our Savior,* spare those whom You have taken to Yourself* and give them rest with Your chosen ones.

Glory be: (*Tone 2*): As a flower withers and a shadow passes,* so every one will die;* but when the trumpet sounds, the dead will rise again* as in an earthquake to meet You, O Christ our God.* Then, O Master, place in the abode of Your saints* the souls of Your servants whom You have taken from us.

Now and for ever: In you, O Mother of God, I place all my trust;* shelter me beneath your mantle.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *troparion and theotokion of the deceased*, (p. 1246).

Litany (standing)

Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

Choir: Lord, have mercy (3x).

We also pray for the repose of the souls of the servants of God (our fathers and brethren), who have fallen asleep, and for the forgiveness of his/her/their offenses, voluntary and involuntary.

Choir: Lord, have mercy (3x).

That the Lord God may place his/her/their soul/s where all the just repose.

Choir: Lord, have mercy (3x).

Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his/her/their sins.

Choir: Grant this, O Lord.

Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: God of spirits and of all flesh, You trampled death, You made the devil powerless, and You gave life to Your world. Now, O Lord, to the soul/s of Your servant/s, (*name*), who has/have fallen asleep, grant rest in a place of light, a place of verdure, and a place of tranquility, from which pain, sorrow and mourning have fled. As the good and loving God, forgive every sin of thought, word or deed he/she/they has/have committed. There is no one who will live and will not sin, for You alone are sinless. Your justice is everlasting justice and Your word is truth.

Exclamation: For You, O Christ our God, are the resurrection, the life and the repose of Your servant/s, (*name*), who has/have fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

Choir: Amen.

Wisdom!

Choir: More honorable than the cherubim...!

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

Choir: Glory be: Now and for ever: Lord, have mercy (3x). Give the blessing.

Priest: Christ our true God, Who has power over the living and the dead, through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers, and of all the saints, will place the souls of His servants (our fathers and brethren), who have departed from us, in the abodes of the just, and will give them rest in the bosom of Abraham, and number them among the just, and will have mercy on us, for He is good and loves mankind.

Choir: Amen.

Priest: In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servants (our fathers and brethren), and make their memory everlasting.

Choir: Everlasting memory (3x).

SATURDAY MATINS

Instead of "God the Lord...", the Alleluia (Tone 8) is taken:

Verse: Blessed are they whom You have chosen and received, O Lord.

Verse: They are remembered from generation to generation.

Then the troparion and theotokion of the deceased, p. 1246.

Sessional Hymn (Tone 4): To the souls of the faithful* who have passed from this fleeting life to You, O Christ our God,* grant repose in Your power and goodness.* Forgive their bygone faults; have mercy on the work of Your hands,* through the prayers of the Mother of God,* O only Lover of mankind.

Glory be: Now and for ever: O Pure and all-immaculate Virgin!* You alone gave birth to the Son and Word of God in time.* With His holy patriarchs and martyrs, prophets and ascetics,* pray that He grant us cleansing of our sins and great mercy.

Then the following troparia of the deceased are sung in the fifth tone (Hosts of angels):

Verse: Blessed are You, O Lord; guide me by Your precepts.

The choir of saints has found the Fountain of life* and the Gate to paradise.* May I also find the way through repentance.* I am a lost sheep; call me back, O Savior, and save me.

Verse: Blessed are You, O Lord; guide me by Your precepts.

In the beginning You called me from nothingness* and favored me with Your divine image.* Since I transgressed Your commandments,* You returned me to the earth from which I was taken. Restore me to Your likeness,* that my original beauty may be renewed in me.

Verse: Blessed are You, O Lord; guide me by Your precepts.

O Lord, I am the image of Your glory* which is beyond description,* even though I bear the marks of transgressions.* Have mercy on Your creature.* O Master, in Your compassion cleanse me.* Grant me the home I yearn for,* and again make me an inhabitant of paradise.

Verse: Blessed are You, O Lord, guide me by Your precepts.

Come to Me* all who have walked the narrow and sorrowful path,* who during life have taken upon yourselves the cross as a yoke* and faithfully followed Me;* enjoy the honors and the heavenly crowns* which I have prepared for you.

Verse: Blessed are You, O Lord; guide me by Your precepts.

O saints, you preached the Lamb of God,* and like lambs were slain;* you were transferred to unending and everlasting life.* O martyrs, pray fervently* that He grant us the remission of our transgressions.

Verse: Blessed are You, O Lord; guide me by Your precepts.

Grant rest, O God, to Your servants* and place them in paradise* where the choirs of saints and righteous shine like stars.* O Lord, give rest to Your departed servants* and remit all their transgressions.

Glory be: We praise with devotion the threefold radiance of the one Divinity* by singing aloud.* Holy are You, eternal Father, coeternal Son, and divine Spirit.* Enlighten us who faithfully serve You,* and deliver us from eternal fire.

Now and for ever: Rejoice, O pure and blessed Mother of God,* for you gave birth to God according to the flesh* for the redemption of all.* Through you, all people have found salvation.* Through you, may we also find paradise, O Blessed One.

Alleluia! Alleluia! Alleluia! Glory be to You, O God!
(3x).

Sessional Hymn (*Tone 5, Podoben – Sobeznachalnoje slovo*):
Our Savior, rest Your servant with the just,* and place him in Your court, as it is written.* O Savior, You love mankind

and are gracious;* therefore, remit all his voluntary and involuntary sins* and all those committed knowingly and unknowingly.

Glory be: Now and for ever: O Christ our God, through the Virgin You appeared to the world;* and through her, You have shown us to be the sons of light;* have mercy on us.

Canon – Ode 9

Hirmos (Tone 8): In the burning bush, He revealed the mysterious childbirth of the ever-Virgin to the lawgiver on the mountain, for our salvation. With our incessant hymns, let us extol Him.

Verse: O Lord, rest the souls of Your departed servants.

In the dwelling of Your blessed saints, O Lord, grant joy to all those who from every age have fallen asleep in faith and hope.

Verse: O Lord, rest the souls of Your departed servants.

Grant that all the faithful who have died in every age and generation may stand without condemnation when they shall appear before You at Your awesome coming.

Glory be: Now and for ever: Your mystery surpasses understanding, O All holy One, for you give birth to the One Who existed before you, you nurse the One Who feeds the world, you carry the One Who holds the whole world in his hands, Christ, our only Redeemer.

It is truly right...

Exapostilarion

O God, You are the Master of the living and the dead.* Give rest to Your servants in the dwelling places of Your elect;* and even if they have sinned, O God our Savior,* they have not turned away from You.

Glory be: Give rest to Your servants, O Lord,* in the land of the living,* where there is no pain, sorrow, nor sighing;* in Your love forgive all the sins they have committed in this life,* for You alone are without sin,* and You alone are the merciful One,* O Master of the living and the dead.

Now and for ever: O Mary, the Virgin of God, intercede unceasingly with Christ for us Your servants, in the company of the inspired prophets, the assembly of martyrs, the blessed hierarchs and all the saints, that we may have a share of the kingdom of heaven..

Aposticha

(Tone 6, Podoben – Vse otlozhivsye): By the ineffable tenderness that You have for us,* and by the inexhaustible source of Your goodness,* welcome the departed into the land of the living, O Lord,* and place them in the eternal abodes,* and assure them the enjoyment of that for which they long,* for you have poured out Your blood, O Christ,* to redeem the whole world at the price of Your life.

Verse: They are remembered from generation to generation.

You accepted death to give us life;* You made the springs of life gush forth; to the faithful You gave eternal happiness.* Now grant this to those who have fallen asleep in the hope of resurrection.* In Your goodness, wipe away their sins,* for You alone are without sin.* Show us Your love so that we may praise Your name,* and that, saved by You, O Christ,* we may glorify You in eternity.

Verse: Blessed are they whom You have chosen and received, O Lord.

O Christ, we acknowledge Your divine lordship over the living and the dead.* Grant that Your faithful servants*

who have returned to their only Benefactor* may share in the dwelling of the chosen* in the place of refreshment,* together with Your saints in glory.* For You are the merciful God,* and in Your unique goodness You save those whom You have created in Your own image.

Glory be: Your creating command was my origin and formation;* for You willed to fashion me, a living creature,* out of visible and invisible nature.* From the earth You formed my body* and gave me a soul by Your divine and life-creating breath.* Therefore, O Christ, give rest to Your servants* in the place of the living, in the abodes of the just.

Now and for ever: O most holy Virgin, you are the dwelling place of God;* you have sheltered in your womb the one person in two natures,* and without a husband you have given birth to Him.* Pray to your only Son, the first-born,* Who left your virginity intact even after giving birth,* that He may grant rest to all the faithful who have fallen asleep* in the place of joy and the light that never fades.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; *troparion and theotokion of the deceased*, (p. 1246); *litany and dismissal as on yesterday's Vespers*, (pp. 447-449).

MEATFARE SUNDAY SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Seven stichera from the resurrectional tone of the week and the following:

(Tone 6, *Podoben – Vse otlozhivsye*): When You shall come to render just judgment,* O Righteous Judge,* You shall sit upon Your throne of glory.* A river of fire shall flow

before Your judgment seat;* the powers of heaven will be there with You.* Filled with fear, all humanity will be judged according to their deeds.* At this hour, O Christ, spare us,* and because of Your great love, grant that the faithful* who pray to You may be given a place with Your chosen ones.

The books will be opened* and the secrets laid bare* before Your awesome judgment seat;* and the whole valley of tears shall resound with a dreadful sigh,* when it sees the sinners sent to eternal punishment by Your just judgment,* and hears them weeping hopelessly.* Therefore, O God of Mercy, we pray to You: * Spare us who sing to You, O Only Good One.

The trumpets shall sound* and the tombs shall be opened;* humanity shall come forth trembling.* Those who have done good shall rejoice,* as they await the reward they shall receive.* Those who have done evil shall shriek in terror,* as they are sent to punishment and separated from the elect.* In Your goodness, spare us, O Lord of glory,* and grant that we may enjoy a place with those who love You.

Glory be: (*Tone 8*): When the thrones are set up and the books are opened* and God will sit in judgment,* what fear shall I feel at that moment!* When the angels shall tremble at His side* and a river of fire rise up,* what shall we sinners then do?* When we shall hear the blessed of His Father called to the kingdom of heaven* and the sinners to eternal punishment,* who will be able to endure His dreadful condemnation?* But you, O my Savior, hasten to convert me before the end,* and, O King of the ages, have mercy on me.

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

From the resurrectional tone of the week, then the following:

Glory be: (*Tone 8*): Alas! O my darkened soul,* how long will you persist in sin?* How long will you lie in laziness?* Why do you not think of the dreadful hour of death?* Do you not fear the awesome judgment seat of the Savior?* How will you defend yourself?* How will you be vindicated?* Your works are there to convict you,* and your actions witness against you.* Moreover, time is growing short,* O my soul; hasten and cry out in faith:*

I have sinned, O Lord, I have sinned:*

but I know Your love and Your mercy.* O Good Shepherd, in Your goodness,* do not deprive me of a place at Your right hand.

Now and for ever: O Virgin, you have never known wedlock,* yet you conceived God in the flesh in a manner which words can never describe.* You thus became the Mother of God on high.* O Immaculate Lady, receive the supplication of your servants* and grant us the cleansing of our sins.* Accept now our prayers and beseech God to save all of us.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; resurrectional troparion; Glory be: Now and for ever: resurrectional theotokion.

SUNDAY MATINS

Everything resurrectional, as on an ordinary Sunday; after the Polyeleos: By the rivers of Babylon..., (p. 439); and after Psalm 50, Open to me the doors..., (p. 434).

Canon (*resurrectional and the following*):

Ode 9, Hirmos (Tone 6): You conceived without seed; your giving birth is beyond expression, O spouseless Mother.

God became incarnate in a virginal manner and renewed the laws of nature. With true faith, O Virgin Mother of God, we extol you from age to age.

Verse: Glory be to You, our God, glory be to You!

The Lord is coming to punish sinners and save the just; let us pour out our tears and tremble; let us call to mind that day when the Lord will uncover all our secret deeds, and punish them as is fitting.

Verse: Glory be to You, our God, glory be to You!

My soul is wounded, my body has grown weak, my spirit is drooping, my thoughts are without strength, the end is near, and my life is passing away. What will you do, O my poor soul, when the Judge shall come and reveal your secret deeds?

Glory be: Now and for ever: In Your anger, do not reject me far from Your face, O Lord. May I not hear Your voice pronounce the curse and send me to the fire; rather may I enter into the joy of Your eternal wedding banquet with Your elect.

Katabasis: You conceived without seed... (*see above*).

Holy is the Lord our God (3x).

Exapostilarion and the following:

Glory be: Now and for ever: I consider the hour of judgment and Your dreadful coming, O Lord and Lover of Mankind; and in my distress, I tremble and cry out to You: O Just Judge Who alone are merciful, guide me back to You and accept me, through the prayers of the Mother of God.

Stichera at the Praises

Stichera from the resurrectional tone of the week and the following three:

(*Tone 6*): I meditate upon that awesome day* when we shall all stand naked as the condemned,* to appear before

the impartial Judge.* Then the trumpet shall sound aloud,* and the foundations of the earth shall shake.* The dead shall come forth from their tombs,* and all shall be as newborn children;* all our secrets will be uncovered before You.* Those who have not repented shall weep and sigh,* and shall be sent to the outer fire; *but the flock of the just shall rejoice,* and with joy they shall take their place in the heavenly abode.

What fear shall reign on that day,* when the Judge will be seated on His awesome throne! The books will be opened and deeds revealed;* the works of darkness shall be made known.* The angels will travel through the nations and gather all: * Come, all you princes and kings, slaves and free,* just and sinners, poor and rich,* for the Judge is coming to settle accounts with the whole world.* Who will be able to bear His sight,* when the angels are witnesses to uncover our deeds, thoughts and desires,* those by day and those by night?* O what fear there shall be on that day!* But before the end, O my soul, hasten to cry out: * I am returning to You, O Lord; save me in Your goodness.

Daniel the prophet, a man greatly beloved,* having seen the power of God, cried out: * God is seated in judgment, and the books are opened.* O my soul, if you fast, do not deceive your neighbor.* If you abstain from food, do not judge others,* lest you go to be burned like wax in the fire.* But may Christ lead you freely to His heavenly kingdom.

Glory be: (*Tone 1*): O faithful, let us purify ourselves by repentance, the queen of virtues.* Behold, it brings us an abundance of blessings.* It dresses the wounds of passions;* it reconciles sinners with the Master.* Therefore,

let us embrace it with joy and cry out to Christ our God:/* You are risen from the dead; keep us free from condemnation,* for we glorify You as the only sinless One.

Now and for ever: (*Tone 2*): You are truly most blessed... (p. 140).

Note

On Wednesday and Friday of Cheesefare Week, the services assume a lenten, penitential character, beginning with Tuesday and Thursday Vespers. After the Canticle of Simeon, Hail, Mother of God... is taken; everything else as in the Great Fast. At Great Compline, Nocturn, Matins, and Hours, bows are made and penitential prayers are said. For more detailed rubrics see Dolnytskyj, Typikon, (pp. 368-377).

CHEESEFARE SUNDAY

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Seven stichera from the resurrectional tone of the week and the following three:

(*Tone 6, Podoben – Vse Otlozhivsye*): My Creator and Lord has formed me from the clay of the earth,* He has given me a soul by His life-giving breath.* He has made me ruler of all things visible upon the earth* and has made me a companion of the angels.* But Satan has used the serpent as a trap* and has deceived me with this bait;* he has separated me from the glory of God* and delivered me over to the earth and to death.* But You, O Lord of Mercy, call me back to You.

Alas! I have been stripped of my divine garment* by transgressing Your commandment, O Lord,* and by fol-

lowing the counsel of the enemy.* I am now clothed with fig leaves and the garments of skin;* I now eat my bread by the sweat of my brow,* and because of my fault, the earth is condemned to bring forth thistles and thorns.* But, You, O Lord born of the Virgin in these last times,* call me back to enter once again into paradise.

O beloved paradise, beauty of springtime and divinely created abode,* unending joy and delight,* the glory of all the just, the enchantment of the prophets and the dwelling-place of the saints,* by the rustling of your leaves,* implore the Creator of the universe* to open the gates that I have closed by my fault;* let me partake of the tree of life* and share the joy that I once found in You.

Glory be: Adam sat before paradise,* sighing and weeping over his nakedness: * Alas! I was seduced by craftiness and stripped naked,* and I am now separated from glory.* Alas! In my simplicity, I was naked;* but now I do not know what to do.* O paradise, never again shall I taste your joy;* never again shall I see the Lord, my Creator and my God.* For I must return to the earth from which I was taken.* O merciful God, I cry out to You: * I have fallen; have mercy on me.

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

From the resurrectional tone of the week and the following:

Glory be: (*Tone 6*): Adam was banished from paradise because of the forbidden fruit.* He sat before the gate, sighing and lamenting: * Alas! Woe is me! What is happening to me?* I have transgressed the commandment of the Lord,* and now I am deprived of every blessing.* O paradise, so delightful, you were planted for me;* and now you are closed because of Eve.* Beseech your Creator

Who has also fashioned me* to fill me with the fragrance of your flowers once again.* And the Savior said to him: * I do not desire the destruction of My creation; * rather, I wish it to be saved and come to the knowledge of truth; * for I do not reject those who come to Me.

Now and for ever: Christ the Lord, our Creator and Redeemer,* came forth from your womb, O most pure Virgin.* He clothed himself in our human flesh* to set us free from the original curse of Adam.* Therefore, O Mary, we praise you, without ceasing, as the true Virgin Mother of God,* and we sing with the angels: * Rejoice, O Lady, advocate, protector, and salvation of our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *resurrectional troparion*; Glory be: Now and for ever: *resurrectional theotokion*.

SUNDAY MATINS

Everything as on Sunday; after the Polyeleos: By the rivers of Babylon... (p. 439); after Psalm 50: Open to me the doors..., (p. 434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 6): For humanity it is impossible to see God upon whom even the angels dare not gaze; but because of You, O most pure One, the Word made flesh is seen by mortals; and when we extol you together with the heavenly armies, we proclaim you blessed.

Verse: Glory be to You, our God, glory be to You!

'O Lord of mercy and God of all, look with love upon the humility of my heart and do not chase me from the heavenly paradise; seeing the wonders from which I have fallen, may I seek to regain by my tears that which I had formerly lost.

Verse: Glory be to You, our God, glory be to You!
I weep and sigh and lament when I see the Cherubim
with flaming sword stationed at the entrance of Eden, to
expel the disobedient and make paradise inaccessible to
them. But You Yourself will come to open it again for us,
O Savior.

Glory be: Now and for ever: I trust in the abundance of
Your love, O Christ, my Savior, for You have made the
blood of Your pierced side flow over us; through it You
have sanctified the nature of mortals by opening to those
who serve You, O Lord, the gates of the heavenly paradise,
which were formerly closed by the sin of Adam.

Katabasia: For humanity it is impossible..., (*see above*).

Holy is the Lord our God (3x).

Exapostilarion and the following:

Glory be: Now and for ever: Those whom You had formerly expelled from paradise for having eaten the forbidden fruit, O Lord, You now lead back again by your cross and passion, O my Savior and my God; grant us also the strength to complete the course of this fast in holiness so that we may adore Your divine resurrection, the Pasch of salvation, through the prayers of the Mother of God.

Stichera at the Praises

Stichera from the resurrectional tone of the week and the following three:

(Tone 5): Woe is me! – cried Adam amid his tears.* The woman and the Serpent have deprived me of divine friendship,* and by the fruit of the forbidden tree,* they have taken from me the joys of paradise.* Alas! How shall I now endure this humiliation?* For on earth I was formerly ruler of all the creatures of God;* now I have become their slave because of an evil counsel.* Formerly I was clothed in an immortal brightness;* now, as a poor mortal,

I am wrapped in the shroud of death.* Alas! Whom shall I find to weep with me?* But, O Lord and Lover of Mankind,* You have drawn me out of the earth;* now call me forth from the servitude of the enemy,* and, in Your compassion, grant me Your salvation.

The arena of virtues is now open!* Let all who wish to begin training now enter!* Prepare yourselves for the struggle of the fast;* those who strive valiantly will receive the crown.* Let us put on the armor of the cross to combat the enemy,* taking faith as our unshakable rampart.* Let us put on prayer as our breastplate,* and charity as our helmet.* As our sword, let us use fasting,* for it cuts out all evil from our hearts.* Those who do this shall truly receive the crown* from the hands of Christ, the Almighty One* on the day of judgment.

Adam was driven out of paradise* for having eaten the forbidden food;* and Moses was granted the vision of God,* after he had purified the eyes of his soul by fasting.* Let us, who desire one day to dwell in paradise,* now fast from the food of perdition.* If we wish to see God, let us fast for forty days as Moses did,* persevering in prayer and supplication;* let us calm the passions of our soul* and subdue the stirrings of our flesh.* Let us walk with a light step on the path that leads to heaven,* where the choir of angels sing unceasingly* and praise the indivisible Trinity,* so that we may contemplate the striking beauty of the Lord.* O Son of God and Giver of Life,* our hope is in You.* Deem us worthy to join the choir of heavenly armies,* through the intercession of the Mother who gave You birth,* and by the prayers of the apostles, martyrs and all the saints.

Glory be: Behold, this is the time of spiritual struggle and the victory over demons.* The armor of temperance is the splendor of the angels and our assurance of closeness to

God.* By it Moses became a confidant of the Creator* and was able to hear his voice in invisible revelations.* By it, grant us also, in Your goodness, O Lord,* to adore Your passion and Your holy resurrection.

Now and for ever: (Tone 2): You are truly most blessed, O Virgin Mother of God.* Through the One Who was incarnate of you,* Hades was chained, Adam revived, the curse wiped out,* Eve set free, Death put to death, and we ourselves were brought back to life.* That is why we cry out in praise: * Blessed are You, O Christ our God,* Who finds in this Your good pleasure. Glory to You!

*Vespers on Cheesefare Sunday and all the Sundays
of the Great Fast*

The priest vests in lenten-color vestments. Three small bows are made after the Deign, O Lord, and Holy God, – and the Canticle of Simeon; three great bows are made – after Hail, Mother of God, the two following troparia, and the prayers of St. Ephrem.

At O Lord, I have cried..., ten stichera are taken: four penitential stichera of the tone of the week from the Octoechos (two from the stichera of the Aposticha of Sunday Vespers and two from the stichera of the Aposticha of Monday Matins), three from the Triodion, and three from the saint of the day; Glory be: of the saint; Now and for ever: theotokion.

On these Sundays, after the entrance with the thurible, the great prokimenon is sung. The prokimenon, having been sung, the choir immediately says the hymn Deign, O Lord, and the priest closes the holy doors and removes the phelon. Then following the litany Let us complete our evening prayer, the stichera of the Aposticha, the Canticle of Simeon, Holy God, Most Holy Trinity, Our Father; the lenten troparia, (p. 39), and all the rest up to the prayer of St. Ephrem, without God, be merciful..., and without Psalm 33. After the prayer of St. Ephrem, the priest intones: Glory be to You, O Christ our God, our hope... Choir: Glory be: Now and for ever: Lord, have mercy (3x); Give the blessing - and then the dismissal, (p. 37).

SUNDAY VESPERS

Stichera at "O Lord, I have cried..."

From the Triodion the following three stichera are taken:

(Tone 2, Podoben – Jehda ot dreve): Entering into the arena of the holy Fast,* let us make every effort to humble our flesh by abstinence;* in prayer and with tears let us seek the Lord our Savior,* and that we might turn away from our evil deeds, let us say to Him: * We have sinned against You, O Christ our King,* save us as You saved the Ninevites of old,* and in Your goodness grant us a share in the kingdom of heaven.

Then I see my deeds that deserve such punishment,* I am without hope, O Lord;* for I have disobeyed Your holy commandments,* and I have led a foolish life.* Therefore I beseech You: * Purify me in the waters of repentance* by fasting and prayer, O Savior, full of goodness;* do not reject me, O Benefactor of the universe.

Let us begin the time of this bright Fast,* giving ourselves over to spiritual struggle.* Let us sanctify our soul and purify our flesh.* Let us not fast only from food;* let us also abstain from every passion and cultivate spiritual virtues.* And let us faithfully persevere in this,* so that we may be worthy to see the holy passion of Christ our God* and the joy of His holy resurrection.

* Three stichera of the saint; Glory be: of the saint; Now and for ever: theotokion.

Prokimenon: Ps 68 (Tone 8)

Hide not Your face from Your servant; for I am in distress; answer quickly, come close to my soul and redeem me.

Hide not Your face _____ from _____ Your ser - vant

for be - hold, I am in dis - tress;
 an swer me quick - ly, quick - ly lis - ten
 to me, come be at-ten - tive and draw near to
 my soul and re - deem, - - - - - me.

Verses

Verse: Let Your saving help, O God, protect me.

Verse: See you lowly ones, and be glad.

Verse: You who seek God, may your hearts be merry.

The Prokimenon is immediately followed by Deign, O Lord... and Let us complete our prayer....

Aposticha

(*Tone 4*): The light of Your grace has shone upon our souls, O Lord.* Behold, this is the favorable time, the season of conversion.* Let us turn away from the works of darkness,* and let us clothe ourselves with the armor of light,* so that crossing the ocean of the fast,* we may come to the harbor of the resurrection on the third day* with our Lord Jesus Christ,* the Savior of our souls.

Verse: I have lifted up my eyes..., (p. 34).

Greed has made us deserve our first nakedness;* the bitterness of the fruit has brought disgrace,* and we have become estranged from God.* Let us now turn back in repentance;* let us cleanse our senses, and may the fast be our food.* Let us strengthen our hearts with the hope of grace* and not in the passing provisions of this life.* For our food shall be the Lamb of God* on the night of His glorious resurrection.* He is the Lamb Who offers Himself as a victim for us,* at the mystical supper in which the disciples take part,* the Lamb Who dispels the darkness of night,* by the brightness of His holy resurrection.

Verse: Have mercy on us, O Lord...., (p. 34).

You are glorified in the memory of Your saints, O Christ God. Through their intercessions, send upon us great mercy.

Glory be: Now and for ever: (*Tone 4, Podoben – Jako Dobl'a*): The choir of angels glorifies you,* O most pure Virgin, for you have given birth to our God,* coeternal with the Father and the Holy Spirit,* through Whom the angelic armies were brought forth from nothingness.* Beseech Him to send the light of salvation upon the souls* who profess the true faith, praising you as the Mother of God.

Canticle of Simeon; the rest as given on page 464.

FIRST SUNDAY OF THE GREAT FAST SATURDAY VESPERS

Stichera at “O Lord, I have cried...”

Seven stichera from the resurrectional tone of the week and the following three:

(*Tone 6, Podoben – Vse Otlozhivshe*): O Lord, Whom the universe cannot contain,* before the dawn of time You were born of the immaterial and incorporeal Father;*

through the Holy Spirit, the prophets have announced Your coming as an infant* Who took flesh of the most pure Virgin* so that You might converse with mortals and be seen by them.* Count us worthy of Your light, O Compassionate Lord,* for we praise Your ineffable and holy resurrection.

The holy prophets have merited eternal life,* for they announced You by their word* and served You by their works.* They did not wish to serve creation instead of You, the Creator, O God;* they despised the world to announce You.* They were conformed to your passion* which they have seen in a prophetic vision.* By their prayers, grant that we may complete the course of this fast in all purity,* O Lord Most Merciful.

By nature You are beyond measure, O Lord;* yet in these last times You deigned to accept the limitations of the flesh.* By Your incarnation You assumed all aspects of our human nature.* We now inscribe the image of Your likeness* so that we might worthily venerate it,* and that we might be raised up to Your love* from which we draw Your great mercy,* according to the tradition of Your holy apostles.

Glory be: It is an adornment of great price* that the Church of Christ has received in the holy icons* of the Savior, the Mother of God and all the saints.* Raising them on high, she shines with splendor and brightness* and puts down all heresies. In joy she glorifies God,* Who by His love for us,* has deigned to freely suffer His passion.

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

Stichera from the resurrectional tone of the week, then:

Glory be: (*Tone 1*): Rejoice, O venerable prophets,* who have prepared so well for the law of God* and were the unshakable columns of the faith.* You are also the mediators of the new covenant of Christ.* Now that you are in the heavens,* pray that He may send peace to the world and great mercy to our souls.

Now and for ever: O Mother of God, the prophecy of Isaiah is fulfilled,* since you remained a virgin both before and after giving birth.* For it was God Who was born of you to restore our human nature.* Therefore, do not overlook your servants who supplicate you in your temple.* Since you have held the merciful Lord in your arms,* be compassionate toward your servants,* and beseech Him to save our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *resurrectional troparion*; Glory be: We bow before, (p. 1248); Now and for ever: O Mother of God, the mysteries..., (p. 1263).

SUNDAY MATINS

Everything resurrectional; the troparia as at yesterday's Vespers; after Psalm 50: Open to me the doors..., (p.434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 4): Christ, the cornerstone not hewn by human hands, was hewn of You, O Virgin and untouched mountain; it is He Who united the two distinct natures. Therefore, filled with joy, we extol You, O Theotokos.

Verse: Glory be to You, our God, glory be to You!

Contemplating the Church once again adorned with the holy icons, in faith we hasten to sing out joyfully: We extol You, O thrice-holy Lord.

Verse: Glory be to You, our God, glory be to You!
Possessing Your precious cross and the venerable icons
of the saints as a high honor, the Church extols You with a
joyful heart, O Lord.

Glory be: Now and for ever: The condemnation of the first
mother is wiped out, O Holy Mother of God, for you have
given birth in an ineffable manner to the Master of the universe,
Whose image we now venerate in His icon.

Katabasia: Christ, the cornerstone... (*see above*).

Holy is the Lord our God (3x).

Exapostilarion and the following:

Glory be: Now and for ever: The sword of heresy has disappeared
and its memory has vanished; and when we see
your temple, O Mother of God, adorned with the grace of
the venerated icons, we are filled with joy and delight.

Stichera at the Praises

Stichera from the resurrectional tone of the week and the following three:

(*Tone 4, Podoben – Dal jesy znamenije*): The Church now rejoices in You,* O Lord and Lover of Mankind,* its Spouse and Creator;* for You have saved it from the deceit of idols by Your divine will* and united it to You by Your precious blood.* Your Church accepts the restoration of the holy icons* and praises and glorifies Your name.

Exposing Your bodily image for veneration, O Lord,* we proclaim the great mystery of Your work of salvation.* O Christ and Lover of Mankind,* You have been shown to our eyes,* not merely as an appearance as the Manichaeans falsely believe,* but in the reality of the flesh, whose nature brings us to Your love.

Today is a day of joy and gladness,* for the truth shines brightly.* The Church of Christ is resplendent with the brilliance of the holy icons that have been restored,* and peace reigns among the faithful.

Glory be: (*Tone 6*): Moses received the Law while fasting;* Elijah, by fasting, closed the heavens;* and the three holy children of Abraham* were victorious over the evil tyrant through their abstinence.* By fasting, grant that we may partake in Your resurrection,* as we sing aloud, O God and Savior: Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

Now and for ever: (*Tone 2*): You are truly most blessed... (p. 140).

SUNDAY VESPERS

(see note on page 464)

Stichera at “O Lord, I have cried...”

From the Triodion take the following three stichera:

(*Tone 4, Podoben – Dal jesy znamenije*): Grant contrition and estrangement from evil* to my soul submerged in the abyss of passions* and separated from You, O divine King of the universe.* I have no other hope but You. May I find uprightness and virtue.* Save me, a poor sinner, in Your immense goodness,* O almighty Lord and Savior of our souls.

Moses the divine prophet was purified by fasting,* and he contemplated the One Whom he desired.* And you, O my poor soul, hasten to imitate him.* In this time of abstinence purify yourself of every evil,* so that you may also contemplate the Lord Who grants you forgiveness.* He is good and the Lover of Mankind, the Lord almighty.

(Tone 6): Let us begin this second week of the fast in joy;* O faithful, let us exert ourselves from day to day* as did the prophet Elijah the Tishbite.* May the four principal virtues be our chariot of fire!* Let us lift our spirit by turning away from passions,* and through purity, let us struggle against the flesh,* so that we may resist and conquer the Enemy.

Three stichera of the saint; Glory be: of the saint; Now and for ever; theotokion.

Prokimenon: Ps 60 (Tone 8)

You have granted me the heritage, O God, of those who fear Your name,

You have grant-ed me the in - her - - - ri-tance
of those who fear Your Name, O ____ Lord.____

Verse: From the end of the earth I call; my heart is faint.

Verse: I will hide in the shelter of Your wings.

Verse: I will always praise Your name.

The Prokimenon is immediately followed by the Deign, O Lord... and Let us complete our prayer....

Aposticha

(Tone 8): Come, let us purify ourselves by sharing with the poor,* not sounding the trumpet for our almsgiving,* nor making public our good deeds.* May our left hand know not what our right hand does,* lest vainglory rob us

of our fruit.* But in secret, let us say to Him Who knows all secrets: * Forgive us our trespasses, Father,* in Your goodness for humanity.

Verse: I have lifted up my eyes..., (p. 34).

Wondrous indeed is the weapon of prayer and fasting.* To Moses it revealed the Law,* and as a sacrifice it inflamed the zeal of Elijah.* By keeping it we faithfully cry out to the Savior: * Against You alone have we sinned, have mercy on us.

Verse: Have mercy on us, O Lord..., (p. 34).

O martyrs of the Lord, you sanctify all places,* and you heal all diseases.* Therefore, we implore you: * Pray that our souls be delivered from the snares of the enemy.

Glory be: Now and for ever: The heavens sing your praise, O spouseless Mother,* and we glorify your giving birth in a manner beyond words; * O Mother of God, intercede for the salvation of our souls.

Canticle of Simeon; *the rest as on page 464.*

SECOND SUNDAY OF THE GREAT FAST

At Vespers, all from the tone of the week and of the saint.

(For the service of St. Gregory Palamas see pp. 1374 ff.)

SUNDAY MATINS

Everything resurrectional; after Psalm 50: Open to me the doors..., (p. 434).

Canon (resurrectional, and the following):

Ode 9, Hirmos (Tone 8): Heaven was seized with wonder and the ends of the earth struck with astonishment when God revealed Himself to humanity clothed in our flesh.

And your womb has become more spacious than the heavens, O Mother of God, the assembly of angels and people extol You.

Verse: Glory be to You, our God, glory be to You!

O souls far from God and deprived of His gifts, come with fervor and imitate the conversion of the prodigal, crying out: Good Father, Who art in heaven, we have all sinned against You; purify and save us as we hasten to Your mercy.

Verse: Glory be to You, our God, glory be to You!

O Lord, O Lord, Your mercy is abundant beyond measure, but I have spent these riches in many pleasures. Do not turn from me, as now I run to You and cry out with the words of the prodigal: I have sinned before You, save me as I flee to Your mercy.

Glory be: Now and for ever: You are a refuge of salvation for me, your servant. You are my guide and protectress, the opponent of all cruelty. As our Blessed Lady, pray to God for my salvation, for in you I place all my hope, and in love and faith proclaim your greatness.

Katabasia (Tone 4): Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokion and ever-Virgin.

Holy is the Lord our God (3x).

Sunday Exapostilarion.

Stichera at the Praises

Stichera from the resurrectional tone of the week and the following:

Glory be: (Tone 6): In this season of abstinence,* You have risen as light, O Christ; upon those who walk in the darkness of sin.* Let us see the glorious day of Your passion,* so that we may sing to You:/* Arise, O God, and have mercy on us.

Now and for ever: (Tone 2): You are truly most blessed..., (p. 140).

SUNDAY VESPERS

(see note on page 464)

Stichera at "O Lord, I have cried..."

From the Triodion take the following three stichera:

(Tone 8): I have sinned against You without measure,* and my punishment will be great indeed:/* the gnashing of teeth and the sighing that knows no comfort,* the fire of Hades and the darkness of the damned.* Give me tears of repentance, O most just Judge,* that, by fasting, I may obtain forgiveness of my sins as I cry to You,* O Christ my Lord: Have mercy on me, in Your great goodness.

Come, O Word, upon the mountain where my sins have made me wander,* seek me out and call me back to You;* chase the evil thoughts far from me and bring me back to life,* for I am given over to death;* purify me through fasting,* that in unending tears I may cry out to You, O Christ my Lord:/* Have mercy on me, in Your great goodness,

As we begin the third week of this holy Fast, O faithful,* let us praise the Holy Trinity.* Let us spend the rest of the time filled with joy,* and let the passions of our flesh fade

away.* Let us gather the divine flowers of our souls* and weave a crown for that Sunday, the king of days.* With crowns upon our heads,* we shall praise the victory of Christ.

Three stichera of the saint; Glory: of the saint; Now and for ever: theotokion.

Prokimenon: Hide not Your face..., (p.465).

Aposticha

(Tone 8): Foolishly, I threw off my paternal guidance,* and I have grazed my flock amid unruly thoughts.* I have wasted all my life in recklessness; woe is me!* Deprived of the food that strengthens the hearts,* I have tasted the pleasures that satisfy for but a moment.* O Father, in Your goodness, do not close the door of Your heart to me;* open it to me, receive me as the prodigal and save me.

Verse: I have lifted up my eyes..., (p. 34).

I have clothed myself in soiled the rags of sin.* I have lost my wedding garment and joy of the marriage banquet.* Show me Your compassion beyond understanding,* receive me as the prodigal and have mercy on me.

Verse: Have mercy on us. O Lord..., (p. 34).

O martyrs of the Lord, you sanctify all places,* and you heal all diseases.* Therefore, we implore you:.* Pray that our souls be delivered from the snares of the enemy.

Glory be: Now and for ever: The heavens sing your praise, O spouseless Mother,* and we glorify your giving birth in a manner beyond words;* O Mother of God, intercede for the salvation of our souls.

Canticle of Simeon; *the rest as on page 464.*

THIRD SUNDAY OF THE GREAT FAST

(Veneration of the Holy Cross)

SATURDAY VESPERS*(dark red vestments)***Stichera at "O Lord, I have cried..."**

Seven stichera from the resurrectional tone of the week and the following three:

(Tone 5, Podoben – Radujšia): Shine brightly, O life-giving cross of the Lord; the rays of your grace enlighten the hearts* of those who venerate and piously embrace you.* Through you, the tears of our eyes have been dried up;* we have been delivered from the snares of Hades;* and we have a share in eternal joy.* Show us the splendor of your beauty;* grant your gifts and blessings to the faithful who pray with faith* for your protection and great mercy.*

Rejoice, O life-giving cross of the Lord,* paradise of the Church and new tree of life,* who bring us the joy of unending glory.* Through you, the hosts of demons are driven back;* in you, the angels in heaven rejoice;* and for you, the assemblies of believers are now keeping the feast.* O invincible weapon and impenetrable stronghold,* pride of bishops and scepter of kings,* grant that we may now contemplate the passion of Christ* and His holy resurrection.

Rejoice, O first-created couple,* whom the jealous enemy made fall from on high* by the bitter pleasure of eating from the forbidden tree.* Behold, the new tree of life draws near!* Hasten to embrace it in joy and let your cry of faith rise up:*

O precious cross, you are our help

and protection;* your fruit brings us immortality,* the promise of paradise and great mercy.

Glory be: (*Tone 3*): O Christ our God, You willingly suffered crucifixion* for the resurrection of all humanity.* On the cross, You signed the holy charter of our liberation* with the purple of your blood.* Do not forsake us when we are in danger of being separated from You.* In Your goodness, have mercy on Your people in distress.* Rise up against our enemies, O Almighty Lord.

Now and for ever: *Dogmaticon of the tone of the week.*

Aposticha

Stichera from the resurrectional tone of the week, and then:

Glory be: Now and for ever: (*Tone 4*): O Lord, You assisted David in battle to overcome the godless ones;* with the weapon of your cross,* help us to drive back our enemies.* Show us Your love as You did before,* so that the people might know in truth that You are our God,* and that our victory comes from You.* Your Mother intercedes unceasingly that we may be granted Your great mercy.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *resurrectional troparion*; Glory be: Save, Your people, O Lord..., (p. 1248); Now and for ever: O holy Tabernacle, when Gabriel..., (p. 1262).

When the choir begins to sing the troparion, the priest takes the decorated cross from the sacristy (or from the table of prothesis) and places it on the altar; and the Gospel Book he places upright before the tabernacle. Then the great dismissal, (p. 36).

SUNDAY MATINS*(dark-red vestments)*

Everything resurrectional; the troparia as on yesterday's Vespers. After Psalm 50: Open to me the doors of repentance... (p. 434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 1): Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you, O Zion; sing with joy and rejoice! And you, pure Mother of God, rejoice in the resurrection of your Son.

Verse: Glory be to Your cross and resurrection, O Lord!

You descended into the tomb, O Giver of life and our God, and You broke open the locks and bolts, raising the dead who sing in joy: Glory to Your resurrection, O Christ, our almighty Savior.

Verse: Glory be to Your cross and resurrection, O Lord!

Your tomb, O Christ, is a life-giving fountain for me; You, the Master of life, entered and cried to those in the tombs: Be loosened from Your chains, for I have come that the world might be saved.

Glory be: Now and for ever: You are truly the exalted mountain where Christ dwelled, as David sang, O Virgin; through you, we are able to ascend from earth to heaven, becoming children of God in the Holy Spirit.

Katabasis (Tone 1): O Virgin Mother of God, you truly gave birth without seed to Christ our God, Who was raised upon the cross; we, the faithful, form a choir, and we extol you as we also extol Him.

Holy is the Lord our God (3x).

Sunday Exapostilarion and then the following:

Glory be: Now and for ever: Today we see the precious Cross of Christ placed before us; let us venerate it in joy as we bow before it; and let us beseech the Lord Who was crucified on it, that He may grant us the grace to contemplate His holy and glorious resurrection.

Stichera at the Praises

Stichera from the resurrectional tone of the week, then the following three:

(Tone 4, *Podoben – Jako Dobl'a*): Let our songs of praise resound,* and with our hymns, let us extol the precious cross,* as we cry out when we kiss it:/* By your power, O venerable cross,* sanctify our souls and bodies;* protect from the wounds of the enemy,* the faithful who bow before you.

Come, let us drink from the inexhaustible stream* which flows from the grace of the cross.* Behold, we see exposed before our eyes* the most holy wood, the fountain flowing with grace,* given by the blood and water from the side of the Lord of the universe;* He was voluntarily raised upon the cross* to exalt all mortals with Him.

O precious cross, the firm strength of the Church,* the scepter of kings, the pride and protection of monks:/* we bow before you on this day on which we are filled with light,* in our souls and in our hearts,* by the grace of the One Who was nailed on you;* He destroyed the power of the enemy and dispelled the ancient curse.

Glory be: (Tone 8): In parables, the Lord of the universe* teaches us how to preserve ourselves from the pride of the

Pharisees.* He makes us watchful against all boasting,* giving us the example by emptying Himself even to death,* yes, death on the cross.* In thanksgiving, together with the publican, we say to Him:/* You suffered for us, even though as God You are beyond all suffering;* deliver us from our passions and save our souls.

Now and for ever: (*Tone 2*): You are truly most blessed..., (p. 140).

Note

At the beginning of the great doxology, the priest, clothed in all the vestments, carries the Gospel Book from the tetrapod to the altar. Then, he, not the deacon, incenses the altar and the holy cross, takes it into his hands, sets it on his forehead, and processes around the altar, preceded by the deacon (with the thurible) and the candle-bearers. Having come before the holy doors, the priest waits for the hymn, Holy God, to end. Then the deacon, or the priest if there is no deacon, intones: Wisdom! Stand aright.

The choir sings the troparion, Save Your people, O Lord..., (p. 1248). As the troparion is being sung, the priest places the holy cross on the tetrapod, and incenses it on all four sides. Then the hymn, We bow before Your cross, O Lord, and we glorify Your holy resurrection, is sung three times, and after each time a great bow is made. After this, everyone kisses the holy cross, as the choir sings the following stichera:

(*Tone 2*): Come, O faithful, let us bow before the life-giving cross,* on which Christ, the King of Glory, freely stretched out His hands* to raise us to our former happiness which we had lost because of the enemy;* a bitter pleasure had exiled us far from God.* Come, O faithful,

let us bow before the wood* which allows us to crush the head of the invisible enemy.* Come, all you families of nations; with our hymns,* let us venerate the cross of the Lord.* Rejoice, perfect redemption of the sin of Adam!* Rejoice, venerable cross!* Filled with fear, we embrace you,* glorifying God and saying to Him:* Lord, You were nailed to the cross;* have mercy on us in Your goodness and Your love for mankind.

Glory be: Now and for ever: (*Tone 6*): Today the word of the prophet is fulfilled: * Behold, we bow before Your footstool, O Lord;* having tasted the tree of salvation,* we have been freed from our passions and sin,* by the prayers of the Mother of God.

Then the litany Have mercy on us, O God...; and the litany: Let us complete our morning prayer.... and, finally, the great dismissal, (p. 36).

SUNDAY VESPERS

(see note on page 464)

Stichera at "O Lord, I have cried..."

From the Triodion take the following three stichera:

(*Tone 8*): O Lord, You willingly stretched out Your hands upon the cross;* now grant us the compunction to venerate it worthily.* Illumine our hearts with Your brightness,* by fasting and prayer, temperance, and good deeds;* for You are good, and You love mankind.

O Lord, in the abundance of Your love,* wipe out the multitude of my sins;* in this new week of the bright fast,* grant that my soul may be purified,* and that I may see and venerate Your holy cross,* O Lord and Lover of Mankind.

(Tone 3): O wonder, surpassing all the wonders of old!* We behold the cross where Christ was crucified in the flesh.* The world bows before its brightness and cries out:* O the power of the cross!* The sight of it puts demons to flight;* its image burns them as a fire.* I bless you, O precious cross;* I venerate you and in fear I bow before you,* and I give thanks to God for life eternal* which He grants to me through you.

Three stichera of the saint; Glory be: of the saint; Now and for ever: theotokion.

Prokimenon: You have granted me the heritage..., (p.472).

Aposticha

(Tone 8): Woe, is me, I dare not lift my eyes to heaven* because of my evil deeds;* but like the publican I sigh and say: * Forgive me, for I am a sinner,* and preserve me from the hypocrisy of the Pharisee,* O Lord, in Your goodness.

Verse: I lifted up my eyes..., (p. 34).

O Christ, You have shown us humility as the best way to the high places,* for You lowered Yourself to take the form of a servant,* and You did not accept the boastful prayer of the Pharisee: * but You received instead the contrite sighs of the publican as a pure offering in the heavens.* We also cry as he did: * Have mercy, O God, have mercy, O Savior, and save me.

Verse: Have mercy on me, O Lord..., (p. 34).

O martyrs of the Lord,* you sanctify all places,* and you heal all diseases.* Therefore, we implore you: * Pray that our souls be delivered* from the snares of the enemy.

Glory be: Now and for ever: The heavens sing your praise, O spouseless Mother, and we glorify your giving birth in*

a manner beyond words;* O Mother of God, intercede for the salvation of our souls.

Canticle of Simeon; *the rest as on page 464.*

FOURTH SUNDAY OF THE GREAT FAST

Take the service from the resurrectional tone of the week; and, instead of the saint of the day take the common service of the venerable John Climacus. At Vespers and Matins: resurrectional troparion; Glory be: In you, O Father..., (p. 1240); Now and for ever: O holy tabernacle, when Gabriel..., (p. 1262).

SUNDAY MATINS

Everything resurrectional; after Psalm 50: Open to me the doors of repentance... (p. 434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 5): O Isaiah, dance for joy, for the Virgin has given birth to a Son, and from her womb is born Emmanuel; He is God in the flesh among us and Orient is His name. We glorify Him, O Virgin, and we proclaim you blessed.

Verse: Glory be to You, our God, glory be to You!

In Your compassion, O Christ, full of tenderness, You have saved me when I was suffering, flailed by the lashes of the brigands; and as the Good Samaritan who gave two silver coins, You gave Your body and Your blood to save me.

Verse: Glory be to You, our God, glory be to You!

Neither the priest nor the Levite could wash my wounds, but only You, O God of Goodness; in Your compassion, You have come to me; You poured out the oil of Your love

upon me, and, as a wise physician, O Christ our Savior,
You have attended to me and healed me.

Glory be: Now and for ever: I have not observed Your commandments, O Lord, but I have followed my own will, giving in to my passions and sensual pleasures; I have been stripped of grace; naked, and covered with sores, I beseech You to save me, O God and Savior.

Katabasia (Tone 4): May every child of the earth exult in spirit and hold aloft the burning lamp; may the angels in heaven praise with joy the holy feast of the Mother of God and sing to her: Rejoice, O blessed and ever-virgin, holy Mother of God.

Holy is the Lord our God (3x).

Sunday Exapostilarion and the following:

Glory be: Now and for ever: We truly recognize you as the Mother of God, for we have been saved through you; inefably, you conceived the God Who saved us from death by his cross, drawing to Himself the assembly of the saints, with whom we praise your glory, O Virgin Mother of God.

Stichera at the Praises

From the resurrectional tone of the week and the following:

Glory be: (Tone 1): Come, let us labor in the mystical vineyard of the Lord,* and in it we shall gather the fruit of conversion;* for we do not work to fill ourselves with food and drink,* but to cultivate virtue through fasting and prayer.* Thus we shall please the Lord,* and the Master of the vineyard will give us the recompense* by redeeming our souls from the debt of sin;* for He alone is all good.

Now and for ever: (Tone 2): You are truly most blessed...,
(p. 140).

SUNDAY VESPERS*(See note on page 464)***Stichera at "O Lord, I have cried..."***From the Triodion take the following three stichera:*

(Tone 3): In this time of fasting, O faithful, let us strive to gain the great glory of heaven,* through the mercy of our great God and Savior* Who delivers us from the flames of Hades.*

Having passed the midpoint of this fast, let us manifest the beginning of conversion,* so that at the end of a holy life* we may find the happiness that does not pass away.*

(Tone 7): Having passed half the distance of this holy fast, let us hasten to its completion in joy;* let us anoint our souls with oil for the struggle,* that we may be worthy to venerate the holy passion of Christ our God* and to contemplate His glorious resurrection.*

Three stichera of the saint; Glory be: of the saint; Now and for ever: theotokion.

Prokimenon: Hide not your face..., (p. 465).

Aposticha

(Tone 7): The One who planted the vineyard and called the laborers is the Savior Whom we shall see soon;* come, let us receive the recompense of our labors in this fast,* for the Master remunerates generously from His heart;* even though we have labored for only a short time,* we shall receive great mercy for our souls.*

Verse: I have lifted up my eyes..., (p. 34).

(Tone 6): Adam fell into the hands of robbers of thought; his spirit was betrayed and his soul covered with wounds;* and he lay naked and without help.* It was not the priest*

from before the Law,* nor the Levite, who came after the Law,* but it was You, O Lord my God,* Who cared for him. You came, not from Samaria but from the Virgin Mary;* O Savior of our souls, glory to You.

Verse: Have mercy on me, O Lord..., (p. 34).

Your martyrs did not reject You,* nor did they renounce Your commandments.* Through their prayers, have mercy on us!

Glory be: Now and for ever: Imitating the voice of the archangel, let us sing in faith* to the heavenly palace and the truly sealed door.* Rejoice, for the Savior of the universe came from you,* Christ the fountain of life and our God;* drive back the enemies of our faith, O our Lady,* for their tyranny weighs heavily upon us.* May they see the power of your arm,* O holy Virgin, the hope of Christians!

Canticle of Simeon; *the rest as on page 464.*

MATINS WITH PROSTRATIONS

(*After the fourth Sunday of the Great Fast
celebrated on Wednesday evening*)

Note

The beginning and end of the Matins with Prostrations has the character of daily penitential Matins. The priest vests only in a red epitrachelion; there is no incensing. After Psalm 87 (p. 109) and the litany, instead of God the Lord..., the Alleluia is sung in the tone of the trinitarian hymns of the tone of the week, along with its verses, (p. 119)

At the beginning of the canon all the candles on the altar are lit and the holy doors are opened; after the 9th Ode the holy doors are closed. At the katabasia the hirmos is repeated. The hirmoi and katabasia are sung, sitting, while the troparia are

sung standing. After each troparion in the canon a prostration is made by everyone. Where it is the custom, the priests make the great bows before the altar; normally, the choir does not make prostrations, but small bows.

To facilitate the singing, we stress on the last word of each troparion those syllables (two or only one), on which a musical accent is to be placed.

Sessional Hymn (Tone 7): O Word, You made Your apostles laborers in Your vineyard, and through them You abolished idolatry; by preaching You to the nations, they glorified You, O Master!

Glory be: Let us, with hymns and songs, venerate the most wise apostles of Christ our God, preachers of our salvation; for they drove away wicked deceit and, as eyewitnesses and servants, friends and brothers of the Word, they saved the world.

Now and for ever: Rejoice, for from you the Word took flesh without change, and dwelt among us! Rejoice, O pure One, joy of the apostles and martyrs and salvation of the faithful! Rejoice, O Mother of Christ our God!

Then Psalm 50 and the Great Canon of St. Andrew of Crete:

Ode 1

Hirmos (Tone 6): The Lord is my help and my protection; He has saved me. He is my God, and I will glorify Him, the God of my ancestors, and I will exalt Him; for He is clothed with glory.

Verse before each troparion: Glory be to You, our God, glory be to You!

Where shall I begin when I weep* for all the deeds of my life?* How shall I sing of my grief? But in Your goodness,

O Christ,* grant me the forgiveness of my sins.

By straying far from You,* I have imitated our first parents;* and like Adam, I have been deprived of Your divine grace* and unending kingdom because of my sin.

Justly was Adam dispelled from paradise* for one sin, O my Savior;* but what shall my punishment be,* for I have unceasingly rejected Your life-giving word?

I have followed in the footsteps of Cain,* I have chosen to become a murderer;* for I have led my poor soul to death,* by living according to the flesh in the wickedness of my deeds.

O Jesus,* how is it that I could not follow the path of the just Abel,* that I could not present to You pure offerings, holy deeds and an unblemished sacrifice,* by the purity of my life?

Lamb of God,* who takes away the sin of the world,* lighten my burden and free me from the yoke of my sins;* in Your love, grant me the forgiveness of my sins.

Do not reject me* far from your face, O my Savior;* but take upon Yourself the heavy burden of my transgressions;* in Your mercy, grant me the forgiveness of my sins.

Forgive and wipe away all the sins* I have committed, O Savior,* voluntarily or involuntarily, by day or by night, known and unknown;* forgive me, O God, and save me.

Verse: Venerable Mother Mary, pray to God for us!

Since you have a special place with God,* give me the light of grace from on high* to enlighten the darkness of my passions,* that, in joy, I may praise, O Mary,* your holy life and your wondrous virtues.

Verse: Venerable Father Andrew, pray to God for us!

By your prayers, O holy Andrew,* keep us from our passions,* make us worthy, we pray you,* to share in the kingdom of Christ:* filled with faith and love, we praise you.

Glory be: Heavenly Trinity,* I bow before Your unique majesty;* lift from my shoulders the heavy burden* brought about by the yoke of my sins;* in Your goodness, grant me the tears of compunction.

Now and for ever: O Mother of God,* the hope and protection of those who praise you,* lift off the weight, the burden of my sins;* accept me, O most holy Lady,* for I am transformed by repentance.

Ode 2

Hirmos (Tone 6): Behold and see! I am Your God. I made manna rain down in former times, and for my people I made water gush from the rock, by my own hand and the strength of my arm.

Verse before each troparion: Glory be to You, our God, glory be to You!

Behold and see! I am Your God.* Listen to the Lord, O my soul;* separate yourself from your former perversion,* in the fear of your God Who shall come to judge you.

Behold, I am wounded and injured,* for the arrows of the enemy have pierced my soul and body;* my bruises and the inflammation of my sores* bear witness to the violence of my passions.

Behold and understand, I am Your God,* Who searches hearts and corrects thoughts,* Who lays open deeds and burns away sins,* Who renders justice to the orphans, the weak and the little ones.

O my soul, if you are compared to all those before the Law,* you have surely not imitated those who turned their life around,* such as Seth, Enos, Enoch and Noah;* no, you have not followed the righteousness of their lives.

You alone* have opened the windows of the wrath of God;* as in the time of the flood,* you have submerged your flesh and the works of your life,* and you have not entered into the ark of salvation.

I have killed a man for a wound,* a child for a bruise, said Lamech amid his tears;* and you, O my soul, you do not tremble* for having despoiled your flesh and defiled your spirit.

Through your desires, O my soul,* you sought to build a tower and to establish a fortified city,* but the Creator has upset these plans,* and He has overturned your projects.

In days of old,* the Lord of heaven rained down fire upon Sodom* which was inflamed with evil desires:/* and you, O my soul, are fanning the flames of Gehenna* into whose fires you shall descend.

Verse: Venerable Mother Mary, pray to God for us!

Having sunk into the pit of temptation,* you stretched out your hands, O Mary, toward the mercy of God;* and, as He did to Peter, the Lover of Mankind* reached out His helping hand,* for it was your conversion that He sought above all.

Verse: Venerable Father Andrew, pray to God for us!

Let us behold and contemplate* the love of the Divine Master for us: before the end,* let us bow before Him, and let us cry out in tears:/* Through the prayers of our holy Father Andrew, O Savior, have mercy on us.

Glory be: Eternal Trinity and Indivisible Unity,* accept me in repentance and save me, a sinner,* do not despise

the work of Your hands;* protect me and deliver me from the fires of judgment.

Now and for ever: O holy Lady, Mother of God,* hope of those who hasten to you,* harbor who save us from the wrath of the waters,* implore your Creator and your Son to spare us through your intercession.

Ode 3

Hirmos (Tone 6): Strengthen my heart on the rock of Your commandments, so that it does not falter, O Lord; for You alone are holy, You alone are the Lord.

Verse before each troparion: Glory be to You, our God, glory be to You!

I have sinned against You, O Lord,* forgive me, for I have sinned;* there is no sinner* whom I have not surpassed by my sins.

You know, O my soul,* about the ladder of Jacob,* which reached from earth to heaven;* why then have you not ascended the rungs of piety?

Seek to imitate the life of Melchizedek*, the priest of God* and the king with no genealogy,* who was a splendid image of Christ.

Departing from Haran, O my poor soul,* leave behind the land of sin* for the land which flows with immortality,* which Abraham received as an inheritance.

O my soul,* you know the new sacrifice of Isaac,* the spiritual holocaust offered to the Lord;* seek to imitate his resolve.

Like Lot, O my soul,* flee from the flames of sin,* far from Sodom and Gomorrah;* flee from the fire of your evil inclinations.

Have mercy on me, O Lord,* have mercy on me,* such shall be my cry* when You come with Your holy angels* to judge each of us according to our deeds.

O Master,* do not reject the prayer of those who sing to You;* but spare them in Your goodness,* granting to the faithful the forgiveness of their sins.

Verse: Venerable Mother Mary, pray to God for us!

I am assaulted by the storm of my sins;* come to my aid, O Mother,* and guide me to the harbor,* the way that leads to God.

Verse: Venerable Father Andrew, pray to God for us!

Through your prayers,* grant me the forgiveness of my sins,* O holy Andrew, Bishop of Crete;* for you are indeed the best of guides to repentance.

Glory be: O Trinity all-worthy of our praise,* one God in three Persons,* save us who in faith* bow before Your majesty.

Now and for ever: O marvelous wonder!* Without seed, the Virgin and Mother of God* has conceived the Son of the eternal Father,* and you have given birth to Him in time.

Ode 4

Hirmos (Tone 6): O Lord, I have heard Your voice, and I was filled with fear. In your ineffable plan, since You are the eternal God, You came forth in the flesh from the Virgin. Glory to Your condescension and Your power, O Christ.

Verse before each troparion: Glory be to You, our God, glory be to You!

Awake, O my soul,* and think about what you have done in your life;* let your tears flow as you meditate upon your

past;* confess your deeds and secret thoughts to Christ* and you shall be justified.

O Savior,* there is nothing in this life that I have not done,* no sin nor evil deed that I have not committed,* in word or intention, deliberately, in thoughts or in deeds,* more than any other at any time.

From Job, you have learned submission, O my soul,* with which he sat upon the ash heap and was justified,* but you have not imitated his courage and steadfastness;* perseverance is still lacking in you.

You offered Your body and Your blood upon the cross* for the salvation of all, O Word;* Your body to re-create me and Your blood to cleanse me;* You handed over Your spirit, O Christ,* to bring me to the Father.

You worked salvation in the middle of the earth,* to save us, O Lord;* You ascended the cross to open paradise for us;* all creation and the nations who are redeemed now bow before You.

May the blood and water flowing from Your side* be both a baptism and a redeeming drink for me,* so that, doubly purified,* I may draw Your life-giving Word* from both Your chalice and Your anointing.

I have been banished from the bridal chamber,* far from the wedding of the lamb;* my lamp has no more oil and the doors are closed;* the banquet has been eaten, and I am thrown outside,* my hands and feet tied.

From Your life-giving side, O Savior,* the Church has inherited a chalice,* which flows with a double stream of

knowledge and forgiveness,* in the image of the One Who unites both Testaments, the Old and the New.

Verse: Venerable Mother Mary, pray to God for us!

Living the angelic life in the flesh,* O holy Mary, you have received the greatest grace from God;* thus, you can intercede for the faithful who honor you,* and we now implore you: through your prayers, deliver us from all temptation.

Verse: Venerable Father Andrew, pray to God for us!

You are the glory of the fathers' and the adornment of Crete,* O holy Andrew; do not forget to intercede with the Holy Trinity,* for the deliverance from eternal punishment* of those who call upon you for aid.

Glory be: I confess the Holy Trinity as God,* three Persons sharing the same holy throne,* indivisible, in essence and beyond confusion,* my voice resounds with the triple hymn of the angels.

Now and for ever: You have given birth, O Virgin,* and you still remained a Virgin,* for your virginal womb brought forth the One* Who renewed the laws of nature in Himself,* for God has willed it so.

Ode 5

Hirmos (Tone 6): Through the night I keep watch before You, O Lord and Lover of Mankind; I beseech You, enlighten me, lead me on the way of Your commandments, and teach me, O God and Savior, to do Your will.

Verse before each troparion: Glory be to You, our God, glory be to You!

My life has slipped away in the night,* in darkness, deep chaos and the dark night of sin;* enlighten me, O Savior,* that I may become a child of light.

I confess to You, O Christ my King,* that I have sinned;* I have sinned as did the brothers of Joseph,* who once sold the offspring of wisdom and purity.

Follow the footsteps of Joseph,* O my poor and miserable soul;* imitate the justice and purity of his heart,* instead of giving yourself over to the enjoyment of passions* which keep you far from God.

Picture for yourself, O my soul, the rod of Moses* striking the sea and holding back the wall of water;* it is the image of the holy cross,* by which you also, shall work wonders.

Spare the work of Your hands, O Lord;* forgive me, for I have sinned;* You alone are all-pure by nature;* You alone are without sin.

You covered Your divinity with the robe of my humanity to save me;* You worked wonders by healing the lepers,* raising up paralyzed people, and stopping the flow of blood* by the hem of Your garment.

The well is deep, O Lord,* but You draw from Your bosom the living water,* which I drink as did the Samaritan woman; *thus, I will no longer thirst,* for You refresh me with the waters of Your life.

May my tears become another pool of Siloam for me,* O Lord God,* that I may wash the eyes of my heart there* and contemplate Your eternal brightness.

Verse: Venerable Mother Mary, pray to God for us!

Having crossed the Jordan River,* you found repose,* escaping the yoke of carnal desires; *deliver us also, O Mary,* through your holy prayers.

Verse: Venerable Father Andrew, pray to God for us!

I call upon you with all my heart, O holy Andrew, *wise pastor and chosen one of God,* and in fear I beseech you: through your intercession,* may I obtain salvation and eternal life.

Glory be: We glorify You as one God,* O thrice-holy Trinity, Father, Son, and Holy Spirit,* consubstantial divinity,* and we unceasingly adore You.

Now and for ever: From you, O most pure Virgin* and holy Mother of God,* the divine Creator of the ages becomes flesh,* to unite Himself intimately to our mortal nature.

Ode 6

Hirmos (Tone 6): I have cried with all my heart to the God of mercy; He hears my cry from the depths of Hades, and He rescues my life from the pit.

Verse before each troparion: Glory be to You, our God, glory be to You!

In all purity, I offer You, O God and Savior,* the tears of my eyes,* my deep sighs and the cries of my heart:/* I have sinned; forgive me.

Like the waters of the Red Sea,* the ocean of my sins* has totally engulfed me,* as with the Egyptians in days of old.

Like ancient Israel, O my soul,* you have made a foolish choice;* instead of the manna of heaven,* you preferred the food of the passions.

O my soul,* you have preferred the wells of Canaan to the Rock,* the fountain which gushes forth for you,* with the wisdom and the knowledge of God.

As You once saved Peter on the waters,* O Savior, hasten to save me;* stretch out Your hand to me and save me* from the abyss of sin.

In You I find the harbor of salvation,* O Master and Lord Jesus;* draw me up from the bottomless pit* of hopelessness and sin.

I am the drachma* bearing the image of the king which You once lost;* O Savior, now light Your lamp, the Forerunner,* to find me and refashion Your image.

Verse: Venerable Mother Mary, pray to God for us!

To extinguish the flaming sword of your passions,* O Mary, you made the streams of your tears flow abundantly;* grant that I may also share* equally in this grace.

Verse: Venerable Father Andrew, pray to God for us!

You were the bishop and shepherd of Crete,* and now you are an intercessor for the whole world;* I come to you also, O holy father;* draw me up from the abyss of sin.

Glory be: I am the indivisible Trinity,* one in nature, says the Father,* together with the Son* and Holy Spirit.

Now and for ever: Your womb has brought into the world for us a God* Who is conformed to our humanity;* O Mother of God, beseech the Creator of the world* that, through your prayers, we may be saved.

Kontakion (Tone 6): My soul, my soul, arise!* Why are you sleeping?* The end is drawing near, and you will be confounded.* Awake, then, and be watchful that Christ our God may spare you,* for He is everywhere present and fills all things.

Ikos: Seeing the healings worked by Christ and salvation flowing upon Adam, the Devil was struck with grief; in face of this threat, he sighed and said to his companions: What shall I do with the Son of Mary? For He is going to put me to death, the One Who is born in Bethlehem, and He is everywhere present and fills all things.

Then the Beatitudes with small bows (Tone 6):

In Your kingdom, remember us, O Lord,* when You come into Your kingdom.

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

Blessed are they who mourn,* for they will be comforted.

Blessed are the meek,* for they will inherit the land.

Blessed are they who hunger and thirst for righteousness,* for they will be satisfied.

Blessed are the merciful,* for they shall be shown mercy.

Blessed are the clean of heart;* for they will see God.

Blessed are the peacemakers;* they will be called children of God.

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

Blessed are you when they insult you* and persecute you, and utter every kind of evil against you because of me.

Rejoice and be glad,* for your reward will be great in heaven.

Glory be: I adore the Father Who begets in all eternity,* I glorify the only-begotten Son,* and I praise the Holy Spirit* Who shines with the same brightness as the Father and the Son.

Now and for ever: We venerate the supernatural Fruit of your womb,* without dividing the glory of your Son;* for we confess the oneness of His Person* and the duality of His natures.

Ode 7

Hirmos (Tone 6): I have sinned, I have transgressed, and I have scorned Your commandments; for I was born in sin, and I have added to my wounds; but, in Your goodness spare me, O Lord, God of our ancestors.

Verse before each troparion: Glory be to You, O God, glory be to You!

I confess the secrets of my heart to You, O my Judge;* behold my grief and my humiliation;* be attentive to my judgment;* and in your goodness spare me, O Lord,* God of our fathers.

David once multiplied the gravity of his sin,* adding murder to adultery;* but he immediately showed a double repentance. *And you, O my soul, have done even worse,* without repenting before God.

David once wrote a hymn as the icon of his repentance,* publicly revealing his deeds by saying: *Have mercy on me, O God of the universe;* against You alone have I sinned;* in Your goodness, purify me.

Filled with grace and knowledge,* the wondrous Solomōn once distanced himself from God,* by doing evil in His sight;* and you, O my soul, have modeled yourself after him* through your accursed life.

Heaven is closed to you,* and the famine sent by God seizes you;* and you, another Ahab, have not come to faith through the warnings of Elijah the Tishbite.* Rather,

imitate the widow of Zaraphath*, by welcoming the messengers of God.

I bow before You, and I offer my tearful confession to You.* More than the sinful woman have I fallen,* more than any other person have I sinned.* But, have mercy on Your creature,* O Lord, and call me back to Your fold.

I have tarnished the image of Your splendor,* and I have transgressed the Law;* my beauty is disfigured by the breath of my passions,* my lamp no longer burns.* But, give me joy along with Your grace, O Lord,* as David sings.

Repent and turn back to the Lord,* lay bare your secret thoughts to Him,* and say to God Who reads our hearts:*

You alone, O Lord, know my secrets:*

but as David says, have mercy on me, O Lord,* in Your goodness.

Verse: Venerable Mother Mary, pray to God for us!

The One Whom you have so desired,* Whose paths you have followed, has led you and preserved you on the way of repentance;*

implore this compassionate God unceasingly,* that He deliver us from our passions*

and save us from all danger.

Verse: Venerable Father Andrew, pray to God for us!

Strengthen my heart on the rock of faith,* O holy Father,

encircle me with the fear of God,* O holy Andrew;

grant me the grace of repentance,* I beseech you, and save me from the enemy*

who wishes to seize me in his net.

Glory be: O unique and undivided Trinity,* consubstantial unity, light with three rays,* one fountain of triple holiness,* I praise and glorify You, Giver of life* and the God of all.

Now and for ever: We praise you, we bless you, and we bow before you,* O Mother of God; for you have given birth to One of the Holy Trinity,* your Son and your God,* opening for us heaven on earth.

Ode 8

Hirmos (Tone 6): All the angels glorify Him; before Him tremble the Cherubim and Seraphim. Let everything that lives and that breathes and all creation praise Him, bless and exalt Him forever.

Verse before each troparion: Glory be to You, our God, glory be to You!

I have sinned, O Savior,* have mercy on me, stir my soul to conversion;* accept my repentance and spare me when I cry: * Against You alone have I sinned, have mercy on me.

You know that the Ninevites* repented before God with sackcloth and ashes;* but you have not imitated their noble conversion;* rather, you go beyond all others in sin.

O just Judge and my Savior,* have mercy on me and save me* from the fiery punishment which I shall endure because of a just judgment;* before the end, change me through repentance:

As the good thief, I cry, O Lord: * Save me; I weep bitterly as did Peter;* like the publican, I cry: Forgive me;* and as the sinful woman and the Canaanite woman, I say: * O Lord, accept my tears.

Heal my wounded soul, O Savior;* O only Physician, apply the wine and oil,* the fruits of repentance,* along with tears and compunction.

I pour out upon Your head, O my Savior,* the alabaster jar of the myrrh of my tears,* as did the sinful woman of long ago: I implore Your mercy; hear my prayer* and grant me Your forgiveness.

Spare the work of Your hands, O Savior,* O Good Shepherd, go in search of Your lost sheep;* preserve me from the ravishing wolf,* and make me a sheep of Your flock.

When You shall be seated in judgment, O Christ,* and when you shall be resplendent in glory,* O, what a frightful moment that shall be,* when the flaming furnace blazes, and every person shall tremble* before Your awesome judgment seat!

Verse: Venerable Mother Mary, pray to God for us!

Illumined by the Mother of the unsettling Light,* you escaped the darkness of passions;* having received the grace of the Spirit in you,* enlighten, O Mary, the faithful who sing to you.

Verse: Venerable Father Andrew, pray to God for us!

O holy Andrew, I beseech you,* for you can speak boldly before the Lord;* by your prayers, free me from sin,* that I may praise your glory among the saints.

Verse: Let us bless the Lord, Father, Son, and Holy Spirit!

O Father of God* the Word, coeternal Son* and Word of the timeless God,* comforter Spirit and Giver of life,* Holy Trinity, have mercy on us.

Now and for ever: Immanuel was clothed in the purple of your blood,* and therefore, we truly honor your divine maternity.* O most pure Virgin.

Ode 9

The deacon or the priest intones: Let us greatly extol the Theotokos and the Mother of Light in hymns! *The choir sings the Magnificat, p. 131.*

Hirmos (Tone 6): You conceived without seed; your giving birth is beyond expression, O spouseless Mother. God became incarnate in a virginal manner and renewed the laws of nature. With true faith, O Virgin Mother of God, we extol you from age to age.

Verse before each troparion: Glory be to You, our God, glory be to You!

My soul is wounded, my body is sickly,* and my spirit is weak; my thoughts have no strength;* the end is near and my life fades away;* what shall you do, O my poor soul,* when the Judge shall come to reveal your secret deeds?

The Law has no force, the Gospel, no fruit;* you have no care for the whole of Scripture;* the prophets have no power, nor do the words of the just ones.* Your wounds, O my soul, have worsened,* for you have no physician to heal you.

I offer you the examples of the New Testament,* calling you to compunction, O my soul.* Be inspired by the just ones, turn away from sinners* and stir up the grace of Christ,* by fasting and prayer and the purity of your life.

Christ has become a little child;* He was united to my flesh* to voluntarily fulfill the entire human condition, except for sin.* He shows you, O my soul,* the example and image of condescension beyond description.

Having fasted forty days in the desert,* the Lord showed His humanity by being hungry;* therefore, do not be dis-

couraged, O my soul, by the assaults of the enemy;* you shall trample them underfoot through fasting and prayer.

The precursor of the grace of God lived in the desert;* Judea and Samaria ran to hear his voice;* confessing their sins, they received baptism in joy.* You alone, O my soul, have not imitated their conversion.

Christ made the paralyzed man walk straight again, and he carried his mat.* He raised the dead, the son of the widow of Nairn,* and the servant of the centurion;* then He revealed Himself to the Samaritan woman,* and through her, O my soul, He taught you to worship in spirit.

Seeing You upon the cross, O Lord, creation was seized with fear;* mountains and rocks split in terror;* the earth trembled and Hades gave up its plunder;* the light of day was changed into darkness,* when it saw You crucified, O Jesus.

Verse: Venerable Mother Mary, pray to God for us!

Touch the heart of the Creator* in behalf of those who praise your name,* O holy Mary, that, delivered from the sufferings and dangers that surround us,* and freed from temptations, we may always extol the Lord* Who glorifies you.

Verse: Venerable Father Andrew, pray to God for us!

O holy Andrew, shepherd of Crete,* O thrice-blessed Father, always intercede for those who praise your name;* may those who unceasingly honor your memory be delivered from every evil thought,* from affliction and from sin.

Glory be: O consubstantial Trinity,* we praise the unity of Your Persons,* glorifying the Father, extolling the Son, and bowing before the Spirit,* truly one God, one triple life, and eternal kingdom.

Now and for ever: O most holy Mother of God,* keep under your protection the Christian people who share your holy power,* and through you, make them triumphant over the assaults of the enemy* and over all temptation.

It is truly right...; *the Lenten Exapostilarion (Tone 7); the psalms of praise; the lesser doxology and litany* Let us complete our morning prayer...; *then the following stichera:*

Aposticha

(*Tone 8*): Fallen beneath the blows of the thieves, you are cruelly wounded, O my soul; and you have been delivered to the fury of the enemy by your own sins. But in this privileged time, cry to the Lord with compunction: You give life to hearts without hope, O Savior; now raise me up and save me.

Verse: In the morning..., (p. 146).

Lord, the Apostles, having loved You fervently on earth, considered all things as trash so as to attain You only, and for You they gave up their bodies to be wounded. Therefore, they were glorified and pray for our souls.

Verse: Let the favor of the Lord..., (p. 146).

Boldly you put on the breastplate of faith, and for armor you have the sign of the cross; you showed yourself to be brave soldiers. You nobly resisted tyrants, and you wiped out the lie of the Devil; you have earned the crown of victory. Pray to Christ for the salvation of our souls.

Glory be: Now and for ever: Accept the supplication of your servants, O most holy Virgin and Mother of God; intercede for us that we may obtain peace and the forgiveness of our sins.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; Standing in the temple..., (*p. 147*) *the rest as on Matins of the Great Fast until the end.*

The Fifth Saturday of the Great Fast (Akathist Saturday): we take the Akathist to the Most Holy Theotokos. The troparion and kontakion are on page 1249.

FIFTH SUNDAY OF THE GREAT FAST

The service of the resurrectional tone of week is taken; and instead of the saint of the day, the common service of the venerable Mary of Egypt is taken. For Vespers and Matins: resurrectional troparion; Glory be: In you, O Mother Mary..., (p. 1244); Now and for ever: O gracious Lord..., (p. 1273)

SUNDAY MATINS

Everything resurrectional; after Psalm 50: Open to me the doors..., (p 434).

Canon (resurrectional and the following):

Ode 9, Hirmos (Tone 8): O Mother of God and spouseless Virgin, by your word you ineffably conceived the true God. You are higher than the most pure powers; with our unceasing hymns we extol you.

Verse: Glory be to You, our God, glory be to You!

Grant me the poverty of Lazarus, O Christ; in Your power, restrain my drives for pleasure; grant me the rich abundance of virtue, that I may praise and extol You.

Verse: Glory be to You, our God, glory be to You!

We all know the parable of the Lord: let us detest the heartlessness of the rich man, that we may avoid the same

punishment; and then, in the bosom of Abraham, we shall rejoice with an unending joy.

Glory be: Now and for ever: You have carried the invisible God in your arms, the One Whom the angels glorify in heaven, and Whom all creation praises; through you, He grants us salvation, and in faith we extol Him.

Katabasia (Tone 4): Do not weep for Me, O Mother, even though you have seen lying in the tomb the Son to Whom you gave birth in a wondrous manner; for I shall arise and be glorified; and in my divine glory, I shall forever exalt the faithful who love you and sing the praises of your glory.

Holy is the Lord our God,(3x).

Sunday Exapostilarion and the following:

Glory be: Now and for ever: O sweetness of the angels and consolation of the afflicted, O protectress of Christians, O Virgin Mother of the Lord, deliver us and save us from eternal punishment.

Stichera at the Praises

From the resurrectional tone of the week, then:

Glory be: (Tone 1): The Kingdom of heaven is not eating and drinking,* but it is justice and holiness.* Therefore, the rich cannot enter,* unless they share their treasures with the poor.* For the prophet David taught us, saying:*

The just ones show mercy all day long* and place their delight in the law of the Lord;* they walk in the light and their steps do not falter.* All this was written for our understanding,* to join good deeds with fasting;* and in exchange for earthly goods,* the Lord will grant the riches of heaven.

Now and for ever: (Tone 2): You are truly most blessed...,
(p. 140).

SUNDAY VESPERS*(see note on page 464)***Stichera at "O Lord, I have cried..."***From the Triodion the following stichera are taken:*

(Tone 1, *Podoben – Prekhvalnii muchenycy*): Even though You were rich, O Christ,* You became poor to enrich us mortals* with the treasure of Your immortal light.* And even though I have been impoverished by the pleasures of this life,* grant me the abundance of virtues;* give me a place with Lazarus the poor* and spare me from the punishment of the rich man* and from the torments that my deeds deserve.

I have amassed treasures of luxury and evil deeds;* taking delight in the pleasures of this life,* I have become liable to the fires of Hades.* My spirit knows the poverty of Lazarus,* for I have been abandoned at the gate of good deeds.* Have mercy on me, O Lord, wretch that I am.

With fervor, let us begin the sixth week of the holy Fast;* O faithful, let us sing a hymn of praise to the Lord* in preparation for the feast of Palms.* For He comes in glory and the power of His divinity;* He draws near to Jerusalem to vanquish death.* Therefore, let us prepare symbols of victory, the palms of our virtues,* that we may cry: Hosanna to the Creator of the world.

Three stichera from the saint of the day; Glory be: of the saint of the day; Now and for ever: theotokion.

Prokimenon: You have granted me the heritage... (p. 472).

Aposticha

(Tone 1): Wondrous is the benevolence of the Lord for us;* foreseeing the future as though it were already present,* He set before us the parable of Lazarus and the

wicked rich man.* Considering the end of each of them,* let us avoid the selfishness and hard-heartedness of the latter,* and imitate the strength and endurance of the former,* so that we may cry out with him in the bosom of Abraham.* O Lord and just Judge, glory to You.

Verse: I have lifted up my eyes...., (p. 34).

Do not condemn me, O Christ, to the fires of Hades* with the rich man who had no mercy for Lazarus;* but hear the prayer I offer You with tears;* in Your love grant me a drop of water,* O God of tenderness and Lord of compassion.

Verse: Have mercy on me, O Lord..., (p. 34).

Through the supplication of all the saints and of the Theotokos,* grant us Your peace, O Lord, and save us,* since You alone are compassionate.

Glory be: Now and for ever: (*Samopodoben*): O joy of the angels in heaven* and protectress of the human race on earth,* save us who seek refuge in you, O pure Virgin;* for, next to God, our hope is in you, O Mother of God.

Canticle of Simeon; *the rest as on page 464.*