

BRIDEGROOM MATINS:

*THE MORNING SERVICE
FOR THE FIRST THREE DAYS
OF GREAT AND HOLY WEEK*

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Foreword

"On the days following His entry to Jerusalem, Christ spoke to His disciples in particular about the signs that will precede the Last Day (Matthew 24 and 25); and so this forms the theme of the first part of Holy Week...The eschatological challenge of the first three days of Holy Week is summed up in the Troparion and the Exapostilarion [i.e., the Hymn of Light], both of which are repeated three times to a slow and solemn melody. The Troparion is based on the parable of the Ten Virgins (Matthew 25:1-13); the Exapostilarion, on the parable of the man cast out from the feast because he had no wedding garment (Matthew 22:11-13). Here, presented in especially urgent terms, is the call that we have heard on many occasions in Lent: the End is near at hand; be watchful; repent while there is still time.

Each of the three days has its own particular theme:

(1) On Monday we commemorate the Patriarch Joseph, whose innocent sufferings (Genesis 37; 39-40) prefigure the Passion of Christ. Also we commemorate the barren fig tree cursed by our Lord (Matthew 21:18-20)--a symbol of the judgement that will befall those who show no fruits of repentance.

(2) On Tuesday, the liturgical texts refer chiefly to the parable of the Ten Virgins, which forms the general theme of the three days. They refer also to the parable of the Talents which comes immediately after it (Matthew 25:14-30). Both these are interpreted as parables of judgement.

(3) On Wednesday we commemorate the woman that was a sinner, who anointed Christ's feet as He sat in the house of Simon. In the hymnography of the day, the account in Matthew 26:6-13 is combined with that in Luke 7:36-50 (cf. also John 12: 1-8). A second theme is the agreement made by Judas with the Jewish authorities; the repentance of the sinful harlot is contrasted with the tragic fall of the chosen disciple. The Triodion makes it clear that Judas perished, not simply because he betrayed his Master, but because, having fallen into the sin of betrayal, he then refused to believe in the possibility of forgiveness...If we deplore the actions of Judas, we do so not with vindictive self-righteousness but conscious always of our own guilt: "Deliver our souls, O Lord, from the condemnation that was his."

The Bridegroom Services are rich in the ancient znamennyj chants of our church. The samopodoben melodies for the Bridegroom Troparion and the Hymn of Light are transcribed from the "Tserkovnoje Prostopinije" of Bokshaj and Malinic. The podobens for the Sessional Hymns and Kontakia are transcribed from Galician sources (Polotniuk and Fedoriw). The canon irmosi are transcribed by Jeffrey Mierzejewski from Theodore Ratsin's "Prostopinije" (1925).

Bridegroom Matins

The priest, vested in dark epitrachilion, makes a full incensation of the Church. The deacon precedes him with the candle. After the incensation, the priest stands before the Royal Doors, holding the censer. The deacon stands to his right and says:

Deacon: In the name of the Lord, Father, give the blessing.

While making the sign of the cross with the censer, the priest says:

Priest: Glory to the holy, consubstantial, life-creating and undivided Trinity, ✙
always, now and ever and forever.



Three times:



Twice:



The Lector, holding a candle and standing in the middle of the church, reads Psalm 3. During this Psalm, the priest says the Prayers of Light of Matins in front of the Royal Doors. The deacon returns to the altar.

Psalm 3 How many are my foes, O Lord!
How many are rising up against me!

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

But you, Lord, are a shield about me,
my glory, who lift up my head.

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

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

I will not fear even thousands of people
who are ranged on every side against me.

Arise, Lord; save me, my God,
you who strike my foes on the mouth,
you who break the teeth of the wicked!

O Lord of salvation,
bless your people!

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

Glory to the Father and to the Son and to the Holy Spirit:
now and ever and forever. Amen.

And then three times, with a bow each time:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

The third time is sung to the Lenten Melody.



Al - leluia! Alleluia! Al - le - lu - ia! Glo - ry to you, O God!

The deacon comes to the Ambon to say the Litany of Peace. He and the priest bow to each other, and the priest returns to the altar. If there is no deacon, the priest says this litany before the Royal Doors, remaining outside the altar.

Litany of Peace

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father, (*Name*), pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan, (*Name*), for our bishop, (*Name*), whom God loves, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

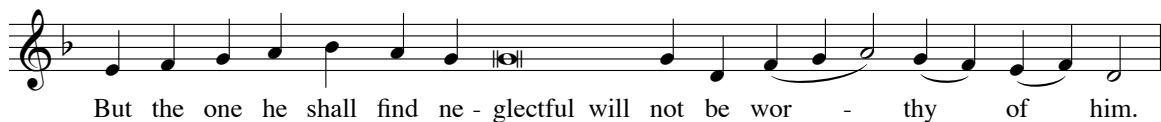
Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response: The musical notation is on a single staff with a treble clef and a key signature of one sharp (F#). The notes are: C4 (quarter), D4 (quarter), E4 (quarter), F#4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter). The notes are grouped into four pairs: 'To' (C4-D4), 'you,' (E4-F#4), 'O' (G4-A4), and 'Lord.' (B4-C5).
To you, O Lord.

Priest: We thank you, Lord, our God, for you have wakened us from our sleep, and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown towards us, hear us now and send help to those who stand before your holy glory, awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness.

For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.



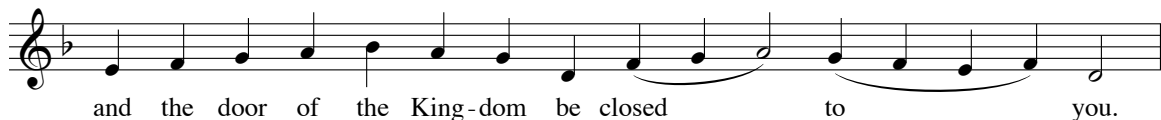
But the one he shall find ne - glectful will not be wor - thy of him.



Be - ware, there-fore, O my soul! Do not fall in - to



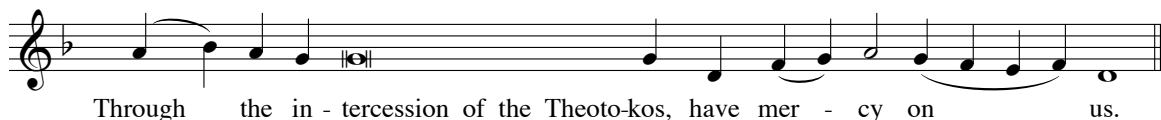
a deep slum - ber, lest you be de - liv - ered to death



and the door of the King-dom be closed to you.



Watch in - stead and cry out: Ho - ly, Ho - ly, Ho - ly are you, O God.



Through the in - tercession of the Theoto-kos, have mer - cy on us.

Cantor: Glory...

All repeat "Behold, the Bridegroom is coming..."

Cantor: Now and ever...

All repeat "Behold, the Bridegroom is coming..."

The Sessional Hymns of the day are now sung.

Monday, page 26

Tuesday, page 40

Wednesday, Page 52

Deacon That we may be deemed worthy of hearing the holy Gospel,
let us pray to the Lord, our God.

Response:



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

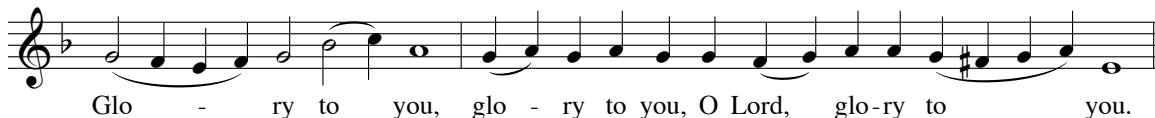
Priest: Peace ✠ be to all!

Response:



Priest: A reading of the Holy Gospel according to the holy apostle and evangelist
(*Name*).

Response:



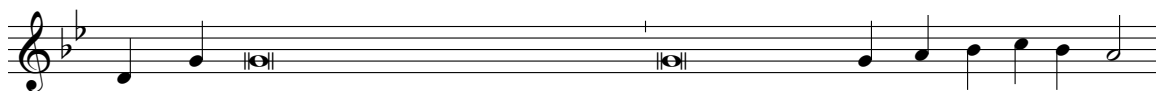
Gospel: (*Monday*) **Matthew 21: 18 - 43**
(*Tuesday*) **Matthew 22: 15 - 23: 29**
(*Wednesday*) **John 12: 17-50**

Response:

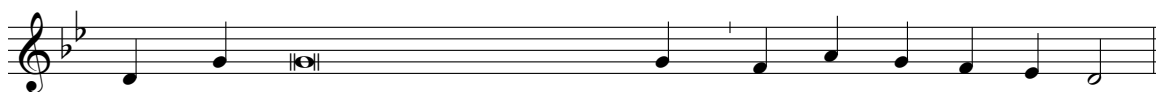


After reading the Gospel, the priest closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Lesser Doxology.

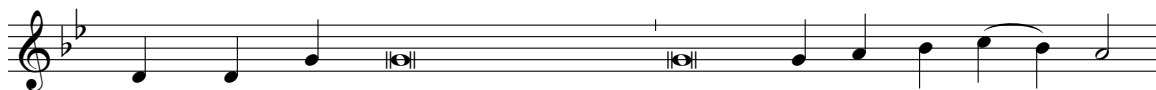
Psalm 50



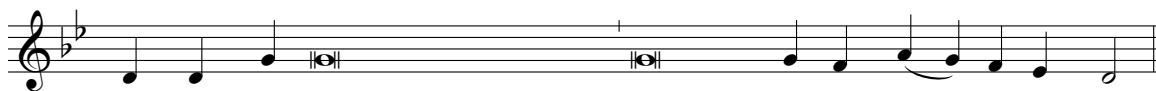
1. Have mer - cy on me, God, in your kindness. In your compas-sion blot out my of-fense.



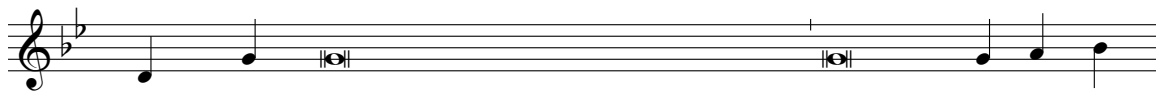
2. O wash me more and more from my guilt and cleanse me from my sin.



3. My of - fens - es truly I know them; my sin is al - ways be - fore me.



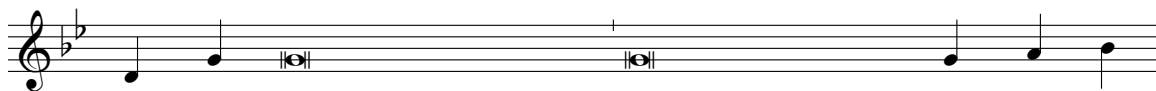
4. A-gainst you, you alone, have I sinned; what is evil in your sight I have done.



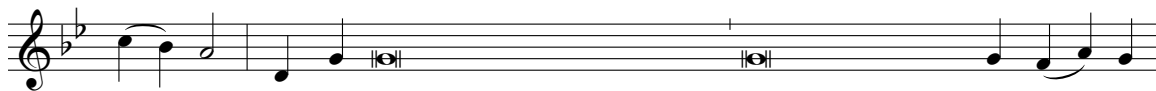
5. That you may be justified when you give sentence and be with-out re-proach



when you judge. 6. O see, in guilt I was born, a sin-ner was I con-ceived.




7. In - deed, you love truth in the heart; then in the secret of my heart teach me



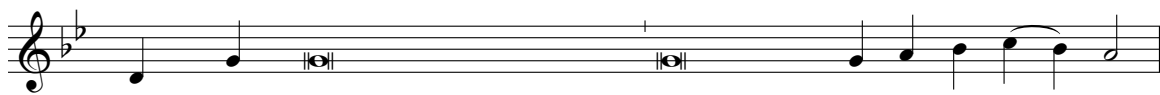
wis - dom. 8. O pur-ify me, then I shall be clean; O wash me, I shall be whit - er



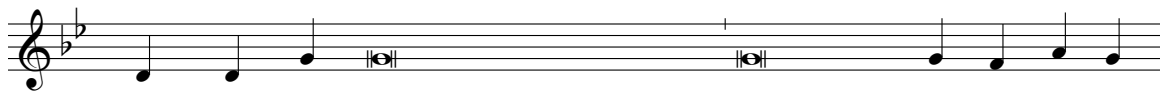
than snow. 9. Make me hear rejoicing and glad-ness, that the bones you have



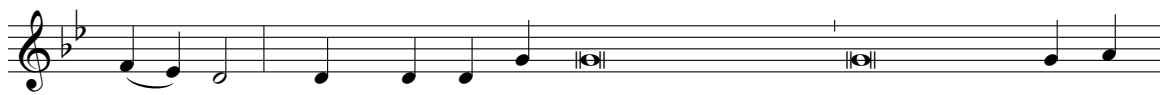
crushed may thrill. 10. From my sins turn away your face and blot out all my guilt.



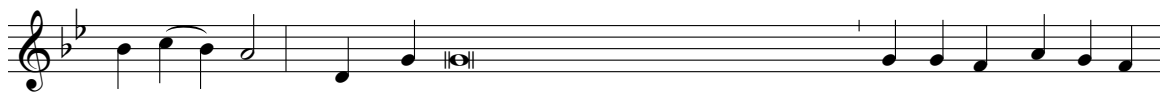
11. A pure heart create for me, O God, put a steadfast spirit within me,



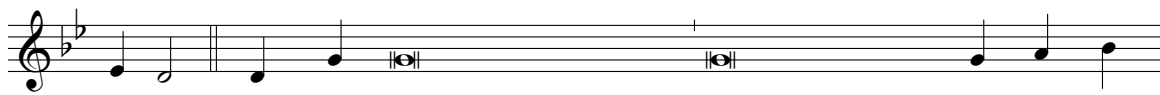
12. Do not cast me away from your presence, nor deprive me of your holy



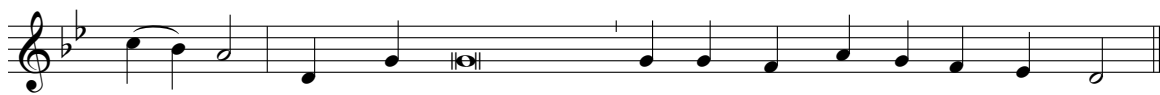
spirit. 13. Give me again the joy of your help; with a spirit of fervor



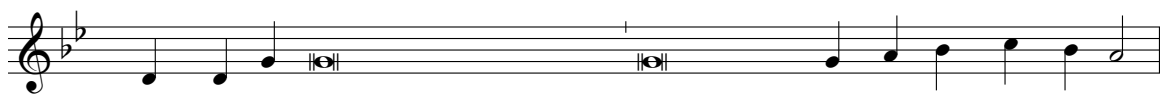
sustain me, 14. That I may teach transgressors your ways and sinners may return



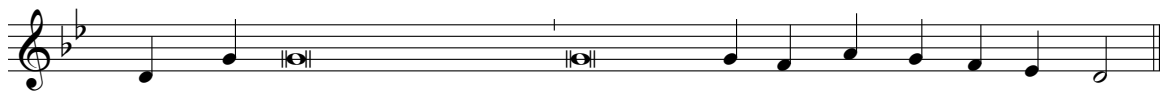
to you. 15. O rescue me, God, my helper, and my tongue shall ring out your



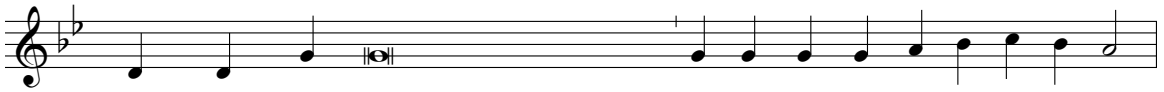
goodness. 16. O Lord, open my lips and my mouth shall declare your praise.



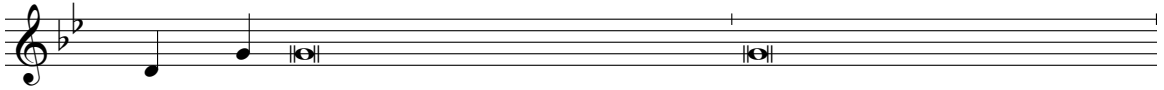
17. For in sacrifice you take no delight, burnt offering from me you would refuse,



18. My sacrifice, a contrite spirit. A humbled, contrite heart you will not spurn.



19. In your good - ness, show favor to Zion: re-build the walls of Je - ru - sa - lem.



20. Then you will be pleased with lawful sacrifice, burnt offerings wholly consumed,



then you will be offered young bulls on your al - tar.

Then the deacon, before the Icon of our Lord, says:

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; through the power of the precious and life-creating Cross; through the protection of the honorable, heavenly, and angelic powers; through the prayers of the honorable and glorious prophet, forerunner, and baptist John; of the holy, glorious, and illustrious apostles; of our holy fathers, the great hierarchs and universal teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of our holy father Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy equals to the apostles and teachers of the Slavs, Cyril and Methodius; of the holy equal to the apostles, the faithful great prince Vladimir; of the holy martyr Josaphat, bishop of Polotsk; of the blessed martyr Theodore, bishop of Mukačevo; of our blessed fathers and confessors Paul, bishop of Prešov; and Basil, bishop of Medila; of the holy, glorious, and victorious martyrs; of our venerable and God-bearing fathers, Anthony and Theodosius of the Monastery of the Caves, and of our other venerable and God-bearing fathers; of the holy and just ancestors of God, Joachim and Anna; and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response:



Lord, have mer - cy. Lord, have mercy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer cy. Lord, have mer - cy.
(sung twice)

Priest:

O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy on us who have fallen into so many and so great sins. Have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, Lord, who know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altar until our last breath. Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now and ever and forever.

Response:



A - - - - men.

The priest and deacon enter the altar.

The Canon for the day is now sung.

Monday, page 29

Tuesday, page 42

Wednesday, page 54

At the end of the Eighth Ode, the priest (or deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns.

Then he incenses the whole Church as usual, beginning with the Holy Table.

*The Canticle of the Theotokos is **not** sung. Canon continues with the Ninth Ode*

Monday, page 32

Tuesday, page 45

Wednesday, page 58

*At the end of the Ninth Ode, the deacon says the Small Litany at the Ambon.
If there is no deacon, the priest says this litany before the Royal Doors.*

Small Litany


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

Response: 
1. Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
2. Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.

Priest: O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings in the heavens, or on earth and under the earth bend their knees, and everything that lives or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy. For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response:



A - - - - men.

Hymn of Light

Tone 3 podoben: Čertog tvoј

Musical notation for the Hymn of Light. It consists of four treble clef staves with a key signature of two flats (Bb, Eb). The melody is a sequence of notes: G4 (quarter), A4 (quarter), Bb4 (quarter), C5 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The notes are connected by a slur. The lyrics are: "I see your bri - dal cham - ber com-plete - ly en-gulfed with light, O my Sav - ior, and I do not have a wedding garment to enter and en-joy your bright - ness; fill the gar-ment of my soul with light and save me, O Lord. Sung three times".

I see your bri - dal cham - ber com-plete - ly en-gulfed with light,
O my Sav - ior, and I do not have a wedding garment to enter
and en-joy your bright - ness; fill the gar-ment of my soul with light
and save me, O Lord. *Sung three times*

The Psalms of Praise

Psalm 148

Musical notation for Psalm 148. It consists of a single treble clef staff with a key signature of one sharp (F#). The melody is a simple sequence of notes: A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), and E4 (half). The notes are connected by a slur. The lyrics are: "Praise the Lord from the heav-ens, praise him in *the* heights."

Praise him, all his angels.
Praise him, all *his* host.

Praise him, sun and moon,
praise him, shining stars.

Praise him, highest heavens
and the waters above *the* heavens.

Let them praise the name of the Lord.
He commanded: they *were* made.

He fixed them for ever,
gave a law which shall not pass *away*.

Praise the Lord from the earth,
sea creatures and *all* oceans,

fire and hail, snow and mist,
stormy winds that obey *his* word;

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

beasts, wild and tame,
reptiles and birds on *the* wing;

all earth's kings and peoples,
earth's princes *and* rulers,

young men and maidens,
old men together *with* children.

Let them praise the name of the Lord *
for he alone is *exalted*.

The splendor of his name *
reaches beyond heaven *and* earth.

He exalts the strength of his people. *
He is the praise of all *his* saints,

of the sons of Israel, *
of the people to whom he *comes* close.

Psalm 149

Sing a new song to the Lord, *
his praise in the assembly of *the* faithful.

Let Israel rejoice in its Maker, *
let Zion's sons exult in *their* king.

Let them praise his name with dancing
and make music with timbrel *and* harp.

For the Lord takes delight in his people.
He crowns the poor with *salvation*.

Let the faithful rejoice in their glory,
shout with joy and take *their* rest.

Let the praise of God be on their lips
and a two-edged sword in *their* hand,

to deal out vengeance to the nations
and punishment on all *the* peoples;

to bind their kings in chains
and their nobles in fetters *of* iron;

to carry out the sentence pre-ordained:
this honor is for all *his* faithful.

Praise God in his holy place, **Psalm 150**
praise him in his mighty heavens.

For 4 stichera: Praise him for his powerful deeds,
praise his surpassing greatness.

For 3 stichera: O praise him with sound of trumpet,
praise him with lute and harp.

For 2 stichera: Praise him with timbrel and dance,
praise him with strings and pipes.

For 1 sticheron: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The Stichera for the day are found on the following pages:

Monday, page 34 Tuesday, page 46 Wednesday, page 60

The Priest stands before the Royal doors and says:

Priest: To you all glory is due, O Lord our God, and we give glory to you,
Father, Son, and Holy Spirit, now and ever and forever. Amen.

Glory to you who show us the light!

The Lesser Doxology



Glo-ry to God in *the* high - est, and on earth *peace*, gööd will a - mong men.

We praise you, we bless you, *we* worship you,
we glorify, we thank you for *your* great glöry.

Lord God, heavenly King, Father *Al*mighty; *
Lord, only-begotten Son, Jesus Christ, and you, *Holy* Sp̄irit.

Lord God, Lamb of God, Son of *the* Fäther, *
you take away the sin of the *world*, have mercy on us.

You take away *the* sins of the world, *
hear *oür* präyer.

You are seated at the right hand of *the* Fäther,
have *mercy* on us.

✠ For you alone are holy, you alone are *the* Lord, Jesus Christ,
to the glory of *God* the Father, Amen.

I will bless *you* day after day,
and praise your *name* forëver.

O Lord, you have been *our* rëfuge
from one generation to the next.

I said: Lord, *have* mercy on me,
heal my soul, for I have *sinned* agäinst you.

O Lord, I **have** fled to you,
teach me to do your will, for **you**, O Lord, are my God.

In you is **the** source of life
and **in** your light we see light,

Extend **your** mērcy,
to **those** who knōw you.

Make **us** worthy, O Lord,
to be kept **sinless** this mōrning.

Blessed are you, O Lord, the God of **our** fāthers,
and praiseworthy and glorious is your **name** forever. Amen.

May your mercy, O Lord, be **upōn** us
because we have **placed** our hope in you.

✠ Blessed **are** you, O Lord,
teach me **your** commāndments.

✠ Blessed are you, **O** Māster,
make me understand **your** commāndments.

✠ Blessed are you, **O** Holy One,
enlighten me with **your** commāndments.

O Lord, your mercy is **forēver**;
despise **not** the work of your hands.

To you is due praise, to you **is** due a hymn;
to **you** is glory due.

✠ Father, Son, and Holy Spīrit,
now and ever **and** forever. Amen.

The deacon says the following litany at the ambon. If there is no deacon, the priest says this litany at the Holy Doors.

Deacon: For a Christian, painless, unashamed, peaceful end of our life,
and for a good account before the fearsome judgement seat of Christ,
let us beseech the Lord.

Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady,
the Theotokos and ever-Virgin Mary with all the Saints, let us commit
ourselves and one another, and our whole life to Christ our God.

Response: 
To you, O Lord.

The priest, standing before the Royal Doors, says:

Priest: We sing to you, we praise you, we bless you, and we thank you, God of our
Fathers, for you have banished the dark of night and shown us once again
the light of day. We beseech you, forgive our sins and accept our prayer in
your great tenderness of heart because we take refuge in you, the merciful
and all-powerful God. Shine in our hearts your true Sun of Justice.
Enlighten our minds and guard all our senses, so that walking blamelessly
in the path of your commandments as in daylight, we may reach eternal life,
for in you is the source of life. Make us worthy to enjoy the unapproachable
light. For you are our God and we give glory to you, Father, Son, and Holy
Spirit, now and ever and forever.

Response: 
A - - - men.

Prayer over Bowed Heads

Priest: Peace be to all!

Response: 
And to your spir - it.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.

Priest: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind and gives us earthly and heavenly gifts. For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.

Response: 
A - - - men.

The priest and deacon enter the altar.

The Apostichera for the day are now sung.

Monday, page 37 Tuesday, page 48 Wednesday, page 63

Then, to the Lenten Tone:

It is good to **give** thanks to the Lord,
to make music **to** your name, O Most High,
to proclaim your love in **the** mörning *
and your truth in the **watches** of the night. (*twice*)

Holy God, Holy and Mighty, Holy and **Immörtal**,
have **mercy** ön us. (*3 times*)

Glory to the Father, and to the Son, and to the **Holy** Spirit, *
now and ever **and** forever. Amen.

Most Holy Trinity, have mercy on us;
Lord, cleanse us of our sins;
Master, forgive our *transgressions*, *
Holy One, come to us and heal our infirmities *for* your nāme's sake.



Glory to the Father, and to the Son, and to the *Holy* Spirit, *
now and ever *and* forever. Amen.

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

Priest: For thine is the kingdom and the power and glory,
Father, Son, and Holy Spirit, now and ever and forever.



Dismissal

All: As we stand in the temple of *your* glōry, *
we consider ourselves stand*ing* in hēaven.

O Theotokos, heavenly Gate, *
Open to us the doors *of* your mērcy.

Lord, have mer - cy. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Lord, have mer - cy. Lord, have mer - cy. Lord, have mercy. Lord, have mercy.

Lord, have mer - cy. Lord, have mer - cy. *(sung four times)*

Give the bles - sing.

Priest: Blessed is Christ our God, the One-Who-Is,
always, now and ever and forever.

Response: A - - - men.

Priest: King of heaven, support our civil authorities, confirm the faith,
calm the nations, give peace to the world and safeguard this city
(*or* this holy monastery), grant those who have gone before us
a dwelling place among the righteous, accept us in repentance
and confession for you are good and love us all.

Response: A - - - men.

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever **and** forever. Amen.

More honorable than **the** Cherubim,
and beyond compare more glorious **than** the Seraphim,
who, a virgin, gave birth **to** God the Word,
you, truly the Theotokos, we magnify.

In **the** name of the Lord, *
give the **blessing**, Fäther.

Priest Through the prayers of our holy fathers,
O Lord Jesus Christ our God, have mercy on us.



Prayer of St. Ephrem

All: Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter. (*Prostration*)

Instead, bestow on me, your servant,
the spirit of integrity, humility,
patience, and love. (*Prostration*)

Yes, O Lord and King,
let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen. (*Prostration*)

Then, with a simple bow, the following is repeated four times:
O God, be merciful to me, a sinner.
O God, cleanse me of my sins and have mercy on me.
O Lord, forgive me, for I have sinned without number.

*Once more, the Prayer of St. Ephrem is recited, without the usual prostrations.
One prostration is made at the conclusion of the prayer.*

Priest: Glory to you, O Christ, our God, our hope; glory to you!

Response: Glory to the Father, and to the Son, and to the Holy Spirit, *
now and ever *and* forever. Amen.



Lord, have mer-cy. Lord, have mercy. Lord, have mer - cy. Give the bles - sing.

Monday:

Priest: May Christ our true God, who went voluntarily to his Passion for our salvation, have mercy on us and save us through the prayers of his most pure Mother; through the protection of the honorable, heavenly, incorporeal powers; through the prayers of holy (*patron of the church*), and of holy (*the saint of the day*), and through the prayers of all the saints; for Christ is good and loves us all.

Tuesday:

May Christ our true God, who went voluntarily to his Passion for our salvation, have mercy on us and save us through the prayers of his most pure Mother; of the honorable and glorious prophet, forerunner, and Baptist John; of holy (*patron of the church*), and of holy (*the saint of the day*), and through the prayers of all the saints; for Christ is good and loves us all.

Wednesday:

May Christ our true God, who went voluntarily to his Passion for our salvation, have mercy on us and save us through the prayers of his most pure Mother; through the might of the precious and life-giving Cross; through the prayers of holy (*patron of the church*), and of holy (*the saint of the day*), and through the prayers of all the saints; for Christ is good and loves us all.

Response:



A - - - men.

Having suffered (Preterpivyj)



Hav - ing suf - fered the pas - sion for us, Je - sus Christ, Son of God,



have mer - cy, have mer - cy, have mer - cy on us.



Pre - ter - pi - vyj za nas stras - ti, I - su - se Chri - ste, Sy - ne Bo - žij,




po - mi - luj, po - mi - luj, po - mi - luj nas.


Matins Propers for Great and Holy Monday

Sessional Hymn 1


Tone 1 podobn: Hrob tvoj




To-day the ho - ly Pas - sion ris - es like a light of sal - va - tion



up - on the world; for Christ, who loves us, is going to his suf - fer - ing,

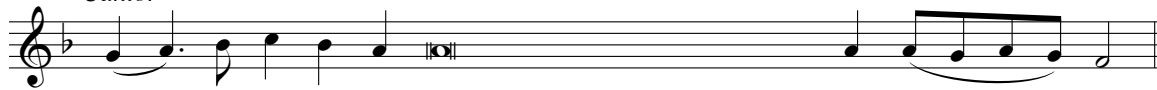


and he who holds the u - ni - verse in his hand is will - ing - ly




nailed to the Cross for the sal - va - tion of the hu - man race.

Cantor



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - - - it.

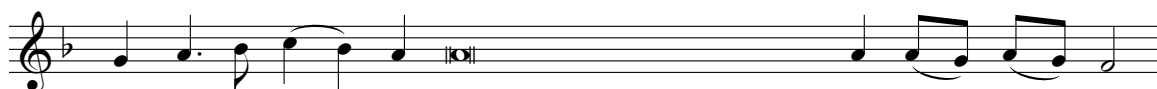


Now and ev - er and for - ev - er. A - men.

All repeat "Today the holy Passion..."

Sessional Hymn 2

Tone 1 podobn: Hrob tvoj



Your in - car - na - tion reveals you to our eyes, O Judge in - vis - i - ble,

and you allow yourself to be con-demned to death by the law-less ones.

By your pas - sion, you con-demn our own con-dem-na - tion, and we

all praise you with one voice: O Word of God,

glo - ry and hon - or to your pow - er.

Cantor

Glo - ry to the Fa - ther and to the Son and to the Ho-ly Spir - - - it.

Now and ev - er and for - ev - er. A - men.

All repeat "Your incarnation..."

Sessional Hymn 3

Tone 8 podoben: Premudrostyj

The com - ing day shines bright - ly with the be - gin - ning of the

Pas-sion of the Lord. Come let us cel - e-brate this mys - te - ry;

let us go to meet him with our hymns. For the Cre - a - tor draws near
to en-dure the Cross; led be-fore Pi-late, he sub-mits to the ques - tions,
the whip-ping and the judg - ment; struck by a servant, he endures all
to save the hu - man race. There-fore, we cry out to him:
O Christ our God, the Lover of all of us, grant the for-give-ness of their sins
to those who ven - er - ate your ho - ly Pas - sion with faith.

Cantor: *(recto tono)* Glory...now and ever...

All repeat "The coming day shines brightly..."

The service continues on page 7.

Canon

Ode 1

Irmos

Tone 2

Tur-bu-lent and im-pen-etrable was the sea: but God
or - dered it to sub - side and led the peo - ple
of Is - ra - el a-cross as on dry land; let us sing
to the Lord for he is clothed with glo - ry.

Refrain

Glo - ry to you, our God, glo - ry to you.

In his ineffable condescension, the Word of God revealed to his disciples who he is: He is both divine and human, and he takes the form of a servant without clinging to his divinity; for he is clothed with glory.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

The Creator himself has come to serve the one whose very form he has taken; rich in his divinity, he gives his life as a ransom for the poor Adam, even though he is the God who is beyond suffering.

Katavasia: Repeat Irmos from above.

Kontakion

Tone 8 podobn: Jako nachatki

While Jacob wept over the loss of his son, Jo - seph, wearing a king's attire, nobly rode
in a char - i - ot. He refused to be enslaved by the pleasures of E - gypt.
There - fore, God who knows the se - crets of the hu - man heart and distributes
in - cor - rup - ti - ble crowns, cov - ered him with glo - ry.

Ikos: Let us mingle our tears with those of Jacob, sharing his compassion for the chaste Joseph, who is worthy to be remembered forever. Although he was enslaved in body, he was able to preserve his soul in complete freedom; for God crowns his servants

and covers them with glo - ry.

**Ode 8
Irmos**

Tone 2

The sev - en - fold fire which was un - ceas - ing - ly fed, re - coiled



in trem-bling be-fore the no - ble Youths whose bod - ies



re - flec - ted their pu - - - ri - ty of heart.



The scorch - ing flames grew weak



at the sound of the e - ter - - - nal hymn:



Sing to the Lord, all you works of the Lord,



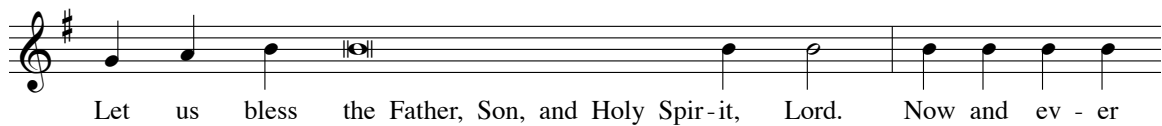
and ex - alt him a - bove all for - - - ev - er.

Refrain



Glo - ry to you, our God, glo - ry to you.

While going to his Passion, the Lord said to those whom he loved: Everyone will know that you are my disciples if you keep my commandments; be at peace among yourselves and with all others; be humble in your thoughts and you shall be exalted; praise your Lord and exalt him above all forever.



Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er



and for - ev - er. A - men.

Among you, power must be just the opposite as it is with the Gentiles; I do not leave you a legacy of vanity as do the tyrants. If any among you wish to be first, they must show themselves to be the last of all; praise your Lord and exalt him above all forever.



Let us praise, bless and worship the Lord, sing - ing and highly ex - alt - ing



him a - bove all for - ev - er.

Katavasia: Repeat Irmos from above.

At the end of the Eighth Ode, the priest (or deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns.

Then he incenses the whole Church as usual, beginning with the Holy Table.

*The Canticle of the Theotokos is **not** sung.*

Ode 9

Irmos

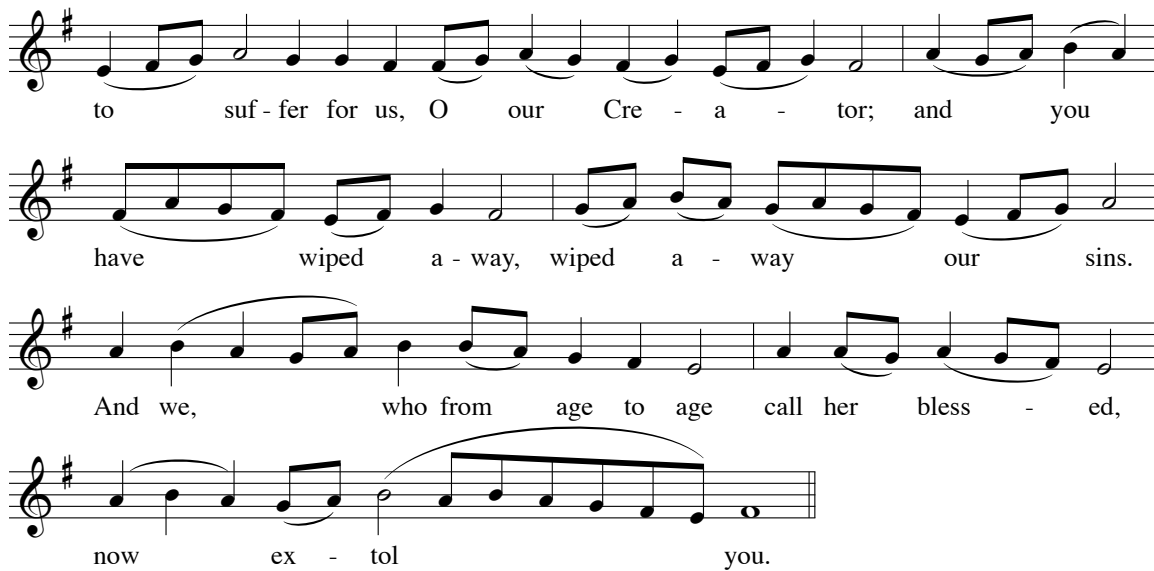
Tone 2



Through you, O Christ, the The - o - to - kos who bore you



was ex - tolled; you have be - come flesh in her womb



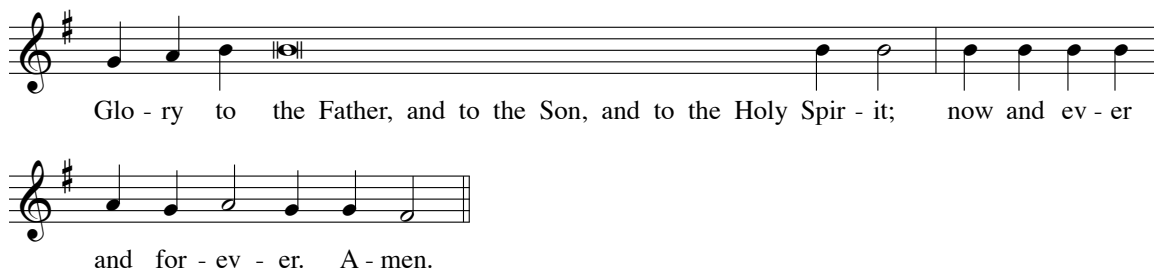
to suf-fer for us, O our Cre-a-tor; and you
 have wiped a-way, wiped a-way our sins.
 And we, who from age to age call her bless-ed,
 now ex-tol you.

Refrain



Glo-ry to you, our God, glo-ry to you.

You said to your apostles, O Lord and Wisdom of the universe: Turn away from the defilement of the passions, that you may receive the perfect knowledge of the kingdom of God; in this you shall be glorified, and you shall shine brighter than the sun.



Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er
 and for-ev-er. A-men.

You said to your disciples, O Lord: Take your example from me; do not have haughty thoughts, but follow the path of humility; the cup from which I shall drink, you shall drink, that you may be glorified with me in the kingdom of heaven.

Katavasia: Repeat Irmos from above.

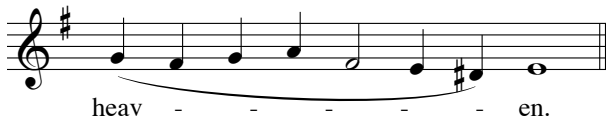
The service continues with the Small Litany on page 12.

Stichera at the Praises

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

Tone 1

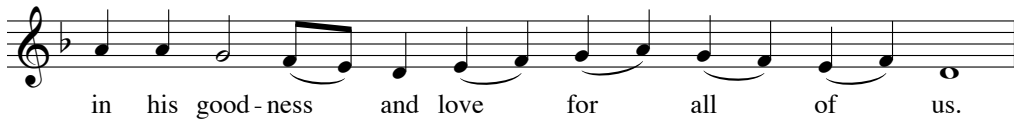
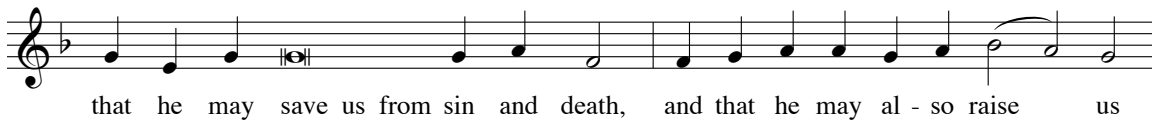
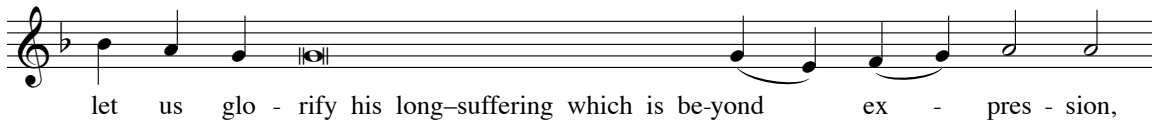
Go - ing free - ly to his Pas - sion, the Lord said to his disci - ples a - long the way:
Be - hold, we are going up to Je - ru - sa - lem, and the Son of Man shall be
delivered up as it is writ - ten. Come, let us purify our thoughts that
we may go with him; let us be cru - ci - fied with him; in him we
shall die to the pleas - ures of this life, that we may live with him and hear him
say to us: I am no long - er going to the earthly Jerusa - lem to suf - fer,
but I am going to my Father and your Fa - ther, to my God and your God;
you shall go with me to the heaven - ly Je - ru - sa - lem in the king - dom of



Cantor: O praise him with sound of trumpet;
(on 3) praise him with lute and harp. *Repeat "Going freely to his Passion..."*

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

Tone 5



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
 Let everything that lives and that breathes
 give praise to the Lord. *Repeat "O faithful, let us hasten..."*

Cantor: Glory...now and ever...

Doxastikon





disciples by taking them a-side and say - ing: How can you forget the words I have



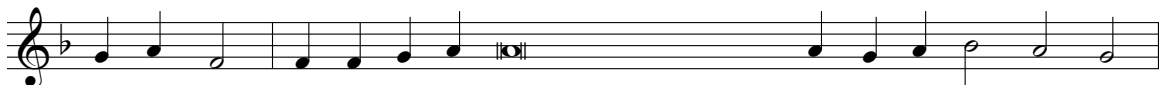
spo - ken to you? The Scrip-tures say that all the prophets die only in Je-ru - sa-lem!



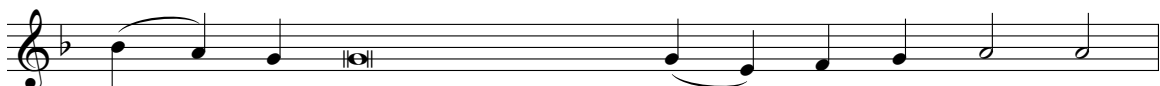
Now the time of which I have spo - ken to you has ar - rived; be - hold,



I shall be delivered into the hands of sin-ners; they shall mock me and nail me



to the Cross; and af - ter bu - rying me, they shall num-ber me a-mong the dead.



Take cou - rage, however, for I shall rise on the third day,



to bring joy and e - ter - nal life to all the faith - ful.

The service continues on page 16.

Aposticha

Tone 5

①

Not un - der - standing the depth of the inef - fa - ble mys - t'ry of your plan of
sal - va - tion, the moth - er of the sons of Zebedee came to you, O Lord; she asked
you to grant them the places of honor in a tem - por - al king - dom; but in place of those
hon - ors, you pro - claimed to your friends that they would drink from the cup
of death, the same cup from which you first shall drink to cleanse us
of our sins. There - fore, we cry out to you: O Sav - ior
of our souls, glo - ry to you!

Cantor: In the morning, fill us with your love;
we shall exult and rejoice all our days.
Give us joy to balance our affliction
for the years when we knew misfortune.
Show forth your work to your servants,
let your glory shine on their children.

②

When you taught your disciples to seek that which is high-er, you said to
 them, O Lord: Do not im - itate the pagans by lording it over those who are weak;
 it shall not be that way with you. For I have cho - sen to be poor;
 the first among you shall become the serv - ant of the rest; the one who
 com - mands shall be as the one who o - beys; the most no - ble shall be as the
 low - est. For I myself have come to serve the pov - er - ty of A - dam
 and to give my life as a ransom for the man - y who now sing: O
 Lord, glo - ry to you!

Cantor: Let the favor of the Lord be upon us;
 give success to the work of our hands!
 Give success to the work of our hands.

3

Tone 8

O faith-ful let us fear the punishment of the fig tree which was dried up
 for not hav-ing borne an - y fruit; let us of - fer worthy fruits of re - pen - tance
 to Christ, who grants us his great mer - cy.

Cantor: Glory...now and ever...

Doxastikon

Tone 8


The Ser - pent thought he found a second Eve in the E - gyp - tian wom - an,
 who tried to make Joseph succumb to her words of flat - te - ry. But he
 a - void - ed sin - ning; he left his gar - ment be - hind, but was not a - shamed
 of his nud - i - ty, as were our first parents after their dis - o - be - di - ence.
 Through his pray'rs, O Christ, have mer - cy on us.

The service continues on page 20


Matins Propers for Great and Holy Tuesday

Sessional Hymn 1


Tone 4 podobn: Voznesijsja




O faith-ful, let us be on fire with love for the Bride - groom, and with lamps burn-ing,




let us go out to meet him. May the light of our vir-tues shine bright - ly,



and may our faith be ra-diant. With the wise Vir - gins, let us prepare to enter the

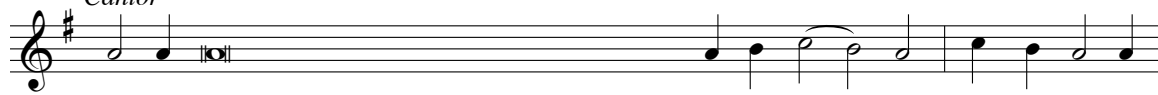


ban - quet hall of the Lord; for the di - vine Spouse off - ers us all the




crown of im - mor - tal - i - ty.

Cantor



Glo-ry to the Father, and to the Son, and to the Ho-ly Spir - it, now and ev - er



and for - ev - er. A - men.

All repeat "O faithful..."

Sessional Hymn 2*Tone 4 podoben: Udivisja Josif*

The priests, the scribes and the council of the im - pi - ous have gath-ered
 a - gainst you, O God our Sav - ior; through jeal-ous-y they persuaded Ju-das
 to be-tray you; he was not a-shamed to go out and speak a-gainst you,
 say-ing to the law - less ones: What will you give me if I hand him o - ver to
 you? O Lord, spare our souls from such a con-dem-na - tion.

Cantor

Glo-ry to the Father, and to the Son, and to the Ho-ly Spir - it, now and ev - er
 and for - ev - er. A - men.

*All repeat "The priests, the scribes..."***Sessional Hymn 3***Tone 8 podoben: Premudrostyj*

Im-pelled by his burn-ing love of mon - ey, the im - pi-ous Ju-das pon - ders

and plots the betrayal of his Mas - - - ter. He falls from light
in - to dark - ness; he sells the One who is be-yond all price; and for the
price of his be-tray - al, the mis-er - able one meets death through hang-ing.
Spare us this same destiny, O Christ our God, and grant the for-give-ness of
sins to those who, with love, praise your ho - ly Pas - sion.

Cantor: *(recto tono)* Glory...now and ever...

All repeat "Impelled by his burning love of money..."

The service continues on page 7.

Canon

Kontakion

Tone 2 podobn: Visnich ischaj

O wretch-ed soul, think of your last hours. Be dis-mayed at the
re-buk-ing of the fig tree. Act and dou - ble the talent given you with

a lov - ing pur - pose. Be watch-ful and cry out:

Grant that we not be left outside the brid - al cham - ber of Christ.

Ikos O my poor soul, why are you listless and concerned with vain cares? Why do you think about those things which only pass away? Behold, the final hour is here, and we must separate ourselves from the things of this life. Wake up while there is still time, and cry to the Lord: I have sinned against you; do not uproot me as the sterile fig tree. In your mercy, spare me, O Lord, and behold my fear.

Grant that we not be left outside the brid - al cham - ber of Christ.

**Ode 8
Irmos**

Tone 2

For hav-ing scorned the or-der of the ty - rant, the three no-ble Youths

were thrown in - to the fur - nace, but they sang, they

sang and gave glo - ry to God:

Bless the Lord, all you works of the Lord.

Refrain



Glo - ry to you, our God, glo - ry to you.

Let us cast slothfulness far away from us; let us carry our bright lamps and go to meet Christ, the immortal Spouse whom we praise: Bless the Lord, all you works of the Lord.



Let us bless the Father, Son, and Ho - ly Spir - it, Lord.

May our souls be abundantly filled with the oil of charity, so that we do not have to go and buy it, instead of welcoming the Bridegroom and singing: Bless the Lord, all you works of the Lord.



Now and ev - er and for - ev - er. A - men.

Since God has given you equal grace and strength, multiply your talent with the help of Christ, to whom we sing: Bless the Lord, all you works of the Lord.



Let us praise, bless and worship the Lord, sing - ing and highly ex - alt - ing



him a - bove all for - ev - er.

Katavasia: Repeat Irmos from above.

At the end of the Eighth Ode, the priest (or deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns.

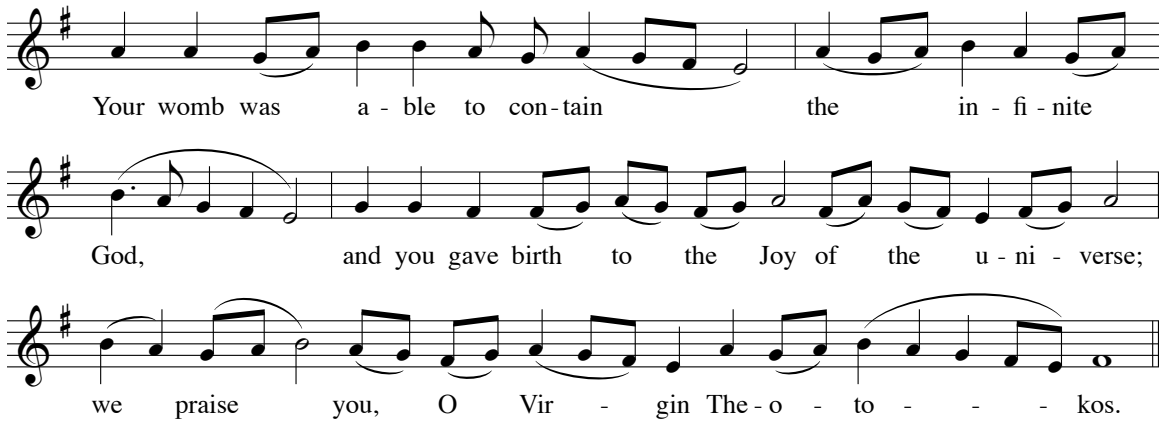
Then he incenses the whole Church as usual, beginning with the Holy Table.

The Canticle of the Theotokos is **not** sung.

Ode 9

Irmos

Tone 2



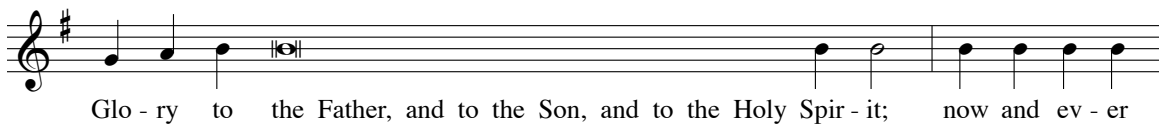
Your womb was a - ble to con - tain the in - fi - nite
God, and you gave birth to the Joy of the u - ni - verse;
we praise you, O Vir - gin The - o - to - - - kos.

Refrain

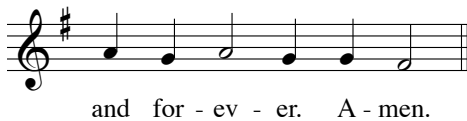


Glo - ry to you, our God, glo - ry to you.

You said to your disciples, O God most good: Be vigilant, for you do not know the time of the coming of the Lord.



Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er



and for - ev - er. A - men.

At your awesome and second coming, O Master, place me at your right side with your sheep, and do not consider the multitude of my sins.

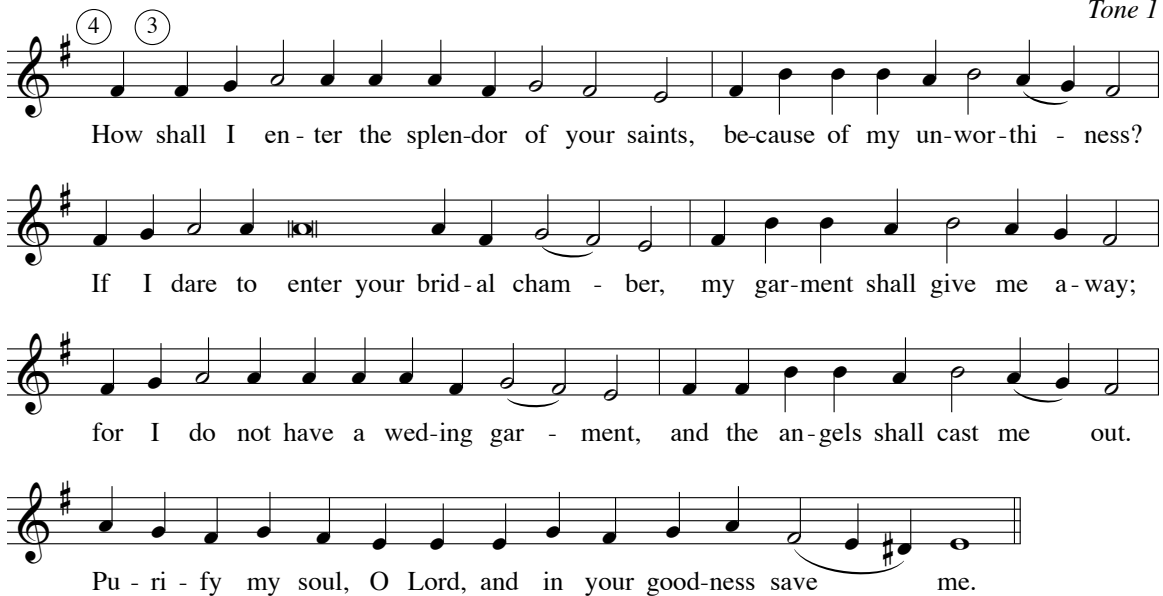
Katavasia: Repeat Irmos from above.

The service continues with the Small Litany on page 12.

Stichera at the Praises

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

Tone 1

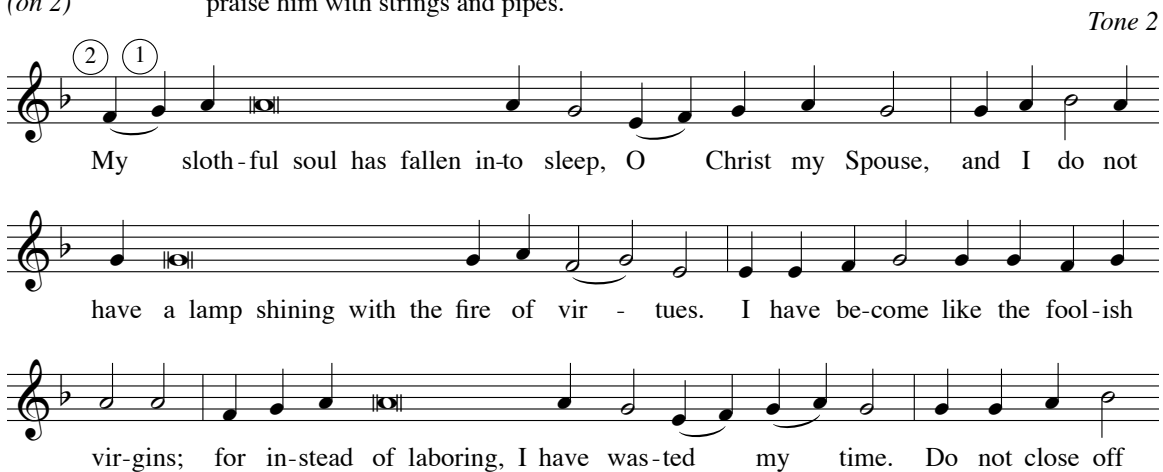


How shall I en - ter the splen - dor of your saints, be - cause of my un - wor - thi - ness?
If I dare to enter your brid - al cham - ber, my gar - ment shall give me a - way;
for I do not have a wed - ing gar - ment, and the an - gels shall cast me out.
Pu - ri - fy my soul, O Lord, and in your good - ness save me.

Cantor: O praise him with sound of trumpet;
(on 3) praise him with lute and harp. *Repeat "How shall I enter..."*

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

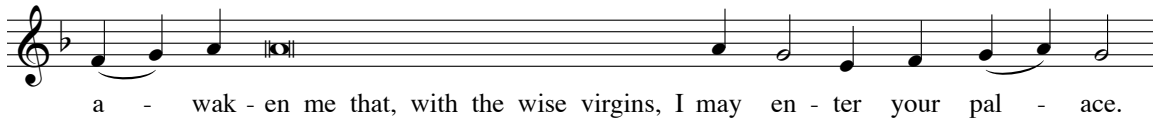
Tone 2



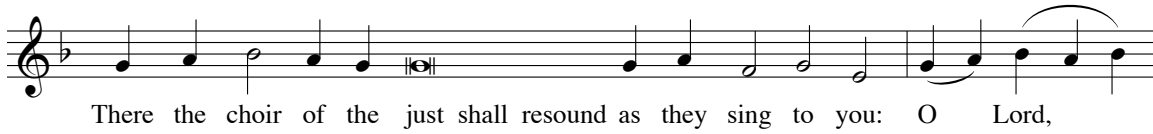
My sloth - ful soul has fallen in - to sleep, O Christ my Spouse, and I do not
have a lamp shining with the fire of vir - tues. I have be - come like the fool - ish
vir - gins; for in - stead of laboring, I have was - ted my time. Do not close off



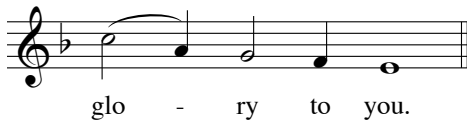
your love and your heart to me, O Mas - ter; but dis-pel my dark slum-ber;



a - wak - en me that, with the wise virgins, I may en - ter your pal - ace.



There the choir of the just shall resound as they sing to you: O Lord,



glo - ry to you.

Cantor: O praise him with resounding cymbals,
 (on 1) praise him with clashing of cymbals.
 Let everything that lives and that breathes
 give praise to the Lord. *Repeat "O faithful, let us hasten..."*

Cantor: Glory...now and ever...

Doxastikon

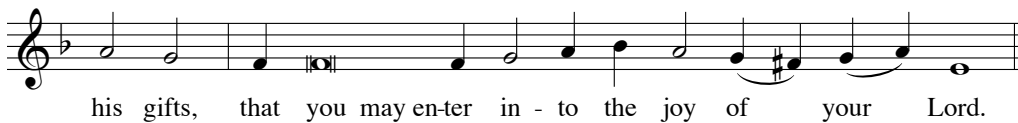
Tone 4



You have heard of the con-dem-na - tion of the one who hid the tal - ent;



O my soul, do not hide the word of God. Pro - claim his wonders and in-crease



his gifts, that you may en-ter in - to the joy of your Lord.

The service continues on page 16.

Aposticha

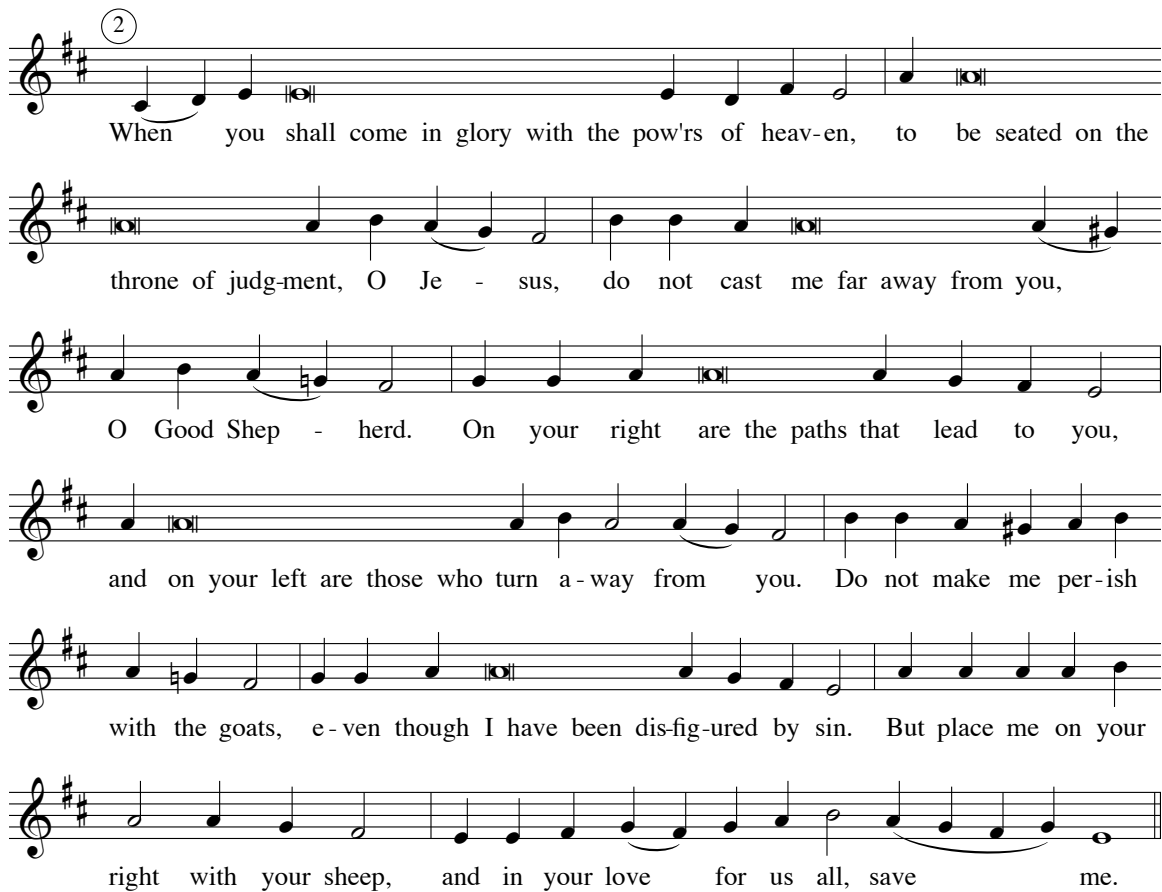
Tone 6

①

Come, O faith-ful, let us zealously la-bor for the Lord; for he entrusts his riches
to his serv - ants; let each mul - ti - ply the tal - ent of grace.
Let one gain wisdom by do - ing good; let another serve with splen - dor;
let the faith-ful share their faith with the un - en - light - ened; let oth-ers
share their goods with the poor. Thus we shall multiply the treasure that has been
en-trust-ed to us, and we shall be the faith - ful stew - ards of grace,
and we shall be worthy of the joy of the Lord. Grant this to us, O Christ our God,
in your good - ness toward all of us.

Cantor: In the morning, fill us with your love;
we shall exult and rejoice all our days.
Give us joy to balance our affliction
for the years when we knew misfortune.
Show forth your work to your servants,
let your glory shine on their children.

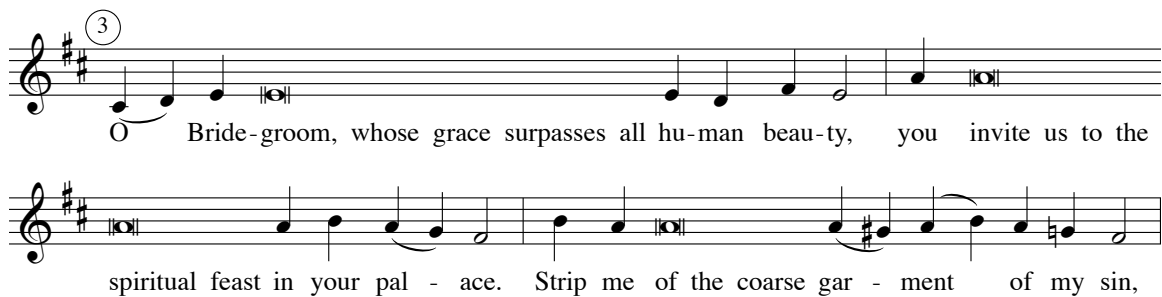
②



When you shall come in glory with the pow'rs of heav-en, to be seated on the
 throne of judg-ment, O Je - sus, do not cast me far away from you,
 O Good Shep - herd. On your right are the paths that lead to you,
 and on your left are those who turn a-way from you. Do not make me per-ish
 with the goats, e-ven though I have been dis-fig-ured by sin. But place me on your
 right with your sheep, and in your love for us all, save me.

Cantor: Let the favor of the Lord be upon us;
 give success to the work of our hands!
 Give success to the work of our hands.

③



O Bride-groom, whose grace surpasses all hu-man beau-ty, you invite us to the
 spiritual feast in your pal - ace. Strip me of the coarse gar - ment of my sin,

and make me a partaker of your Pas - sion. Clothe me in the glorious adornment
of your beau - ty. In your mer - cy, ac - cept me as a lu - mi - nous guest
at the ban - quet in your king - - - dom.

Cantor: Glory...now and ever...

Doxastikon

Tone 7

Be - hold, the Lord entrusts to you his tal - ent; ac - cept this gift with fear,
O my soul. Mul - ti - ply it for the One who grant - ed it to you,
share it with the poor and you shall have the Lord as your friend. Then you shall
be at his right when he comes in glo - ry, and you shall hear his bless - ed voice
say to you: You are in - deed my serv - ant; en - ter in - to the joy of your

Lord. E - ven though I have gone a stray, O Lord, make me

The first line of musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth and quarter notes, with some notes beamed together. The lyrics are placed below the notes: "Lord." under the first note, "E - ven though I have gone a stray," under the next six notes, "O Lord, make me" under the final four notes.

wor - thy of this joy.

The second line of musical notation is on a single staff in G major (one sharp) and 4/4 time. It continues the melody from the first line. The lyrics are placed below the notes: "wor - thy of this joy." under the notes of this line.

Matins Propers for Great and Holy Wednesday

Sessional Hymn 1

Tone 3 podoben: Krasot'i

The har - lot drew near to you, O God of good-ness, to
pour upon your feet the pre-cious oint - ment a - long with her tears; at your
com - mand, she was delivered from the scourge of e - vil; but the un-grate -
-ful dis-ci - ple who was filled with your grace turned a-way from you
and sank in - to the mire by be - tray - ing you through his greed.
Glo - ry to your in - fin - ite mer - cy, O Christ.

Cantor: *(recto tono)* Glory...now and ever...

All repeat "The harlot drew near to you..."

Sessional Hymn 2

Tone 4 podoben: Udivisja Josif

Driv - en by his love of mon - ey, Ju - das the trait - or cun - ning - ly planned to

sell you, O Lord, the Treasure of life; in his fren - zy,

he hastened to the im-pi - ous ones and said: what will you give me,

if I will de - liver him to you to be cru - ci - fied?

Cantor

Glo-ry to the Father, and to the Son, and to the Ho-ly Spir - it, now and ev - er

and for - ev - er. A - men.

All repeat "Driven by his love of money..."

Sessional Hymn 3

Tone 1 podobn: Hrob tvoj

With her sighs, the sin - ful wom - an cried out to you, O God of good - ness,

and as she fer - vent - ly dried your most pure feet with her hair,

she said from the depths of her heart: Do not scorn me, my God,

nor cast me far from you; but ac-cept my re-pent - ance

and in your good - ness, save me.

Cantor

Glo - ry to the Fa - ther and to the Son and to the Ho-ly Spir - - - it.

Now and ev - er and for - ev - er. A - men.

All repeat "With her sighs..."

The service continues on page 7.

Canon

Ode 3

Irmos

Tone 2

You have es - tab-lished me on the rock of faith; you have made me

vic - to-ri-ous be - fore my en - e - mies; and my spir - it

ex - ults with joy and sings: No one is ho - ly as you,

O our God; no one is right-eous as you, O Lord.

Refrain

Glo - ry to you, our God, glo - ry to you.

The assembly of the impious ones gathers in vain to deceitfully condemn you, the Redeemer whom we praise, O Christ; you are our God; no one is holy as you, O Lord.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er

and for - ev - er. A - men.

In their revolt against God, the evil council of the impious ones seeks to find a way to do away with you as an intruder, O Christ, the only just One, to whom we sing: You are our God; no one is holy as you, O Lord.

Katavasia: Repeat Irmos from above.

Kontakion

Tone 4 podoben: Voznesijsja

O gra-cious God, I sinned more than the A - dult - er - ess and yet nev - er of-fered

re-fresh-ing tear-drops. In si - lent pray'r, I now pros-trate my-self, kiss-ing with love

your im-mac - u - late feet in or - der to receive from you, O Master, the for -
 -give-ness of my sins. I cry out to you: O Sav - ior, de - liv - er me
 from the murk of my e - vil deeds.

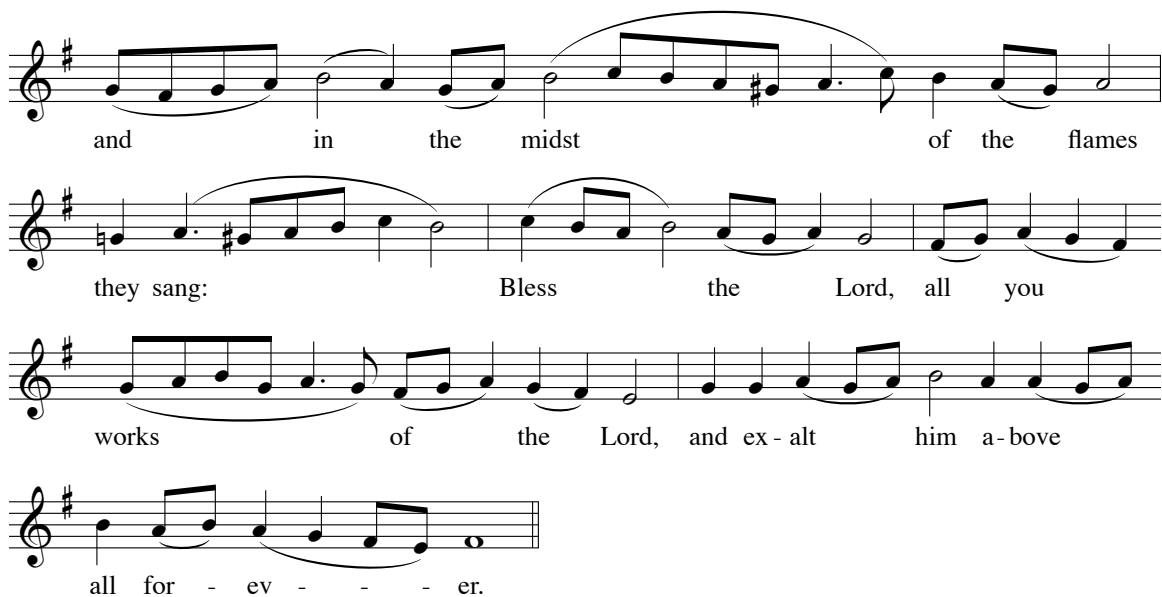
Ikos The woman, who was once lost, now suddenly appears to be virtuous; hating her sinful deeds and the pleasures of the flesh, she thinks about shame and judgment, and the punishment that awaits the corrupt. I tremble, for I am the first among sinners; in my madness, I continue in my sinful ways; but the sinful woman also trembles and hastens to her Redeemer, crying out to him:

O Sav - ior, de - liv - er me from the murk of my e - vil deeds.

**Ode 8
 Irmos**

Tone 2

At the com - mand of the ty - rant,
 the fur - nace was fired sev - en times hot - ter
 than u - su - al; but the Youths scorned the im - pi - ous or - der,



and in the midst of the flames
 they sang: Bless the Lord, all you
 works of the Lord, and ex - alt him a - bove
 all for - ev - - - er.

Refrain



Glo - ry to you, our God, glo - ry to you.

The woman poured out the precious perfume over the head of her Master and her God; and with her impure hands, she grasped your most pure feet, O Christ, and sang: Bless the Lord, all you his works, and exalt him above all forever.



Let us bless the Father, Son, and Hol - y Spir - it, Lord.

Bathing the feet of the Creator with her tears, the sinful woman dried them with her hair; through this, she received the forgiveness of all the sins of her life, and she sang: Bless the Lord, all you his works, and exalt him above all forever.



Now and ev - er and for - ev - er. A - men.

The mystery of forgiveness is fulfilled for the woman who was converted by the mercy of the Savior; she was bathed in the fountain of her tears, and she was no longer ashamed, but cried out in joy: Bless the Lord, all you his works, and exalt him above all forever.

Let us praise, bless and worship the Lord, sing - ing and highly ex - alt - ing
him a - bove all for - ev - er.

Katavasia: Repeat Irmos from above.

At the end of the Eighth Ode, the priest (or deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns.

Then he incenses the whole Church as usual, beginning with the Holy Table.

*The Canticle of the Theotokos is **not** sung.*

**Ode 9
Irmos**

Come, let us pu - ri - fy our hearts and our lips
that we may ex - tol the ho - ly moth - er
of Em - ma - nu - el, the most pure Vir - gin.

She pre-sents her pray'r to her Son: O Christ
our God, have mer-cy on us and save us.

Refrain

Glo - ry to you, our God, glo - ry to you.

Full of jealousy, the wretched Judas reckons the price of the ointment worthy of God, of this precious vessel offered for sin, and from whom forgiveness flows forth; he makes a business of grace and divine love. O Christ our God, have mercy on us and save us.

Refrain

Going out to find the leaders of the godless ones, Judas asks: What will you give me, if I will hand Christ over to you, the One whom you seek. He traded your friendship for money; O Christ our God, have mercy on us and save us.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

Blinded by his love of money, he lost all sense of mercy; the traitor forgets that the entire universe is not worth the loss of his soul, as you have taught. Therefore he goes out in desperation and hangs himself. O Christ our God, have mercy on us and save us.

Katavasia: Repeat Irmos from above.

The service continues with the Small Litany on page 12.

Stichera at the Praises

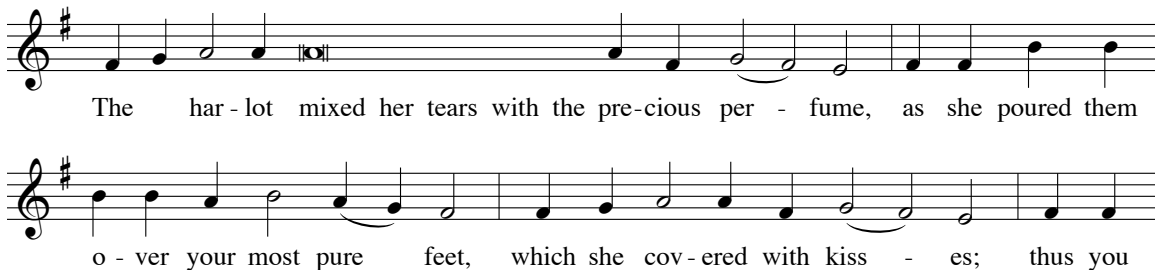
Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

Tone 1



In you, born of the Vir - gin, the har - lot rec - og - nized her God; a - shamed
of her sin - ful deeds, she sighed and wept, and said: O Lord, loos - en
my debt to you as I un - loos - en my hair. Grant your love to the
one who loves you, de - spite all my un - wor - thi - ness; and I
shall ex - alt your love for all, har - lots and pub - li - cans a - like, O our
Ben - e - fac - tor and Lov - er of us all.

Cantor: O praise him with sound of trumpet;
(on 3) praise him with lute and harp.



The har - lot mixed her tears with the pre - cious per - fume, as she poured them
o - ver your most pure feet, which she cov - ered with kiss - es; thus you

showed her to be jus - ti - fied. O Lord, who suf - fered for us,

grant us your for - give - ness and save us.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

While the sin - ful woman was offering you her oint - ment, your dis - ci - ple

con-spired a-against you. She re-joiced to pour out the most pre-cious per - fume,

while he hastened to sell the One who is be-yond price. As she came to

rec - og - nize her Lord, the dis - ci - ple sep - a - rat - ed him-self; she was set

free, while Judas became enslaved to the En - e - my. She was en - no-bled through

re-pent - ance, while he was disgraced by his vile ac - tions. O Sav-ior,

who suf - fered for us, grant us your for - give - ness and save us.

Cantor: O praise him with resounding cymbals,
 (on 1) praise him with clashing of cymbals.
 Let everything that lives and that breathes
 give praise to the Lord.

①

O the mis-er - y of Ju - das! He saw the sinful woman kiss the feet of the Lord,
 and he shame-ful - ly thought of his kiss of be-tray - al. While she loosened her hair,
 he let him-self be boound up by pas - sion; in-stead of the fra-grance of myrrh,
 he bore the odor of his per-verse and e - vil ways; for jeal - ousy does not know
 how to seek what is good. O Lord, keep our souls from fall-ing like him.

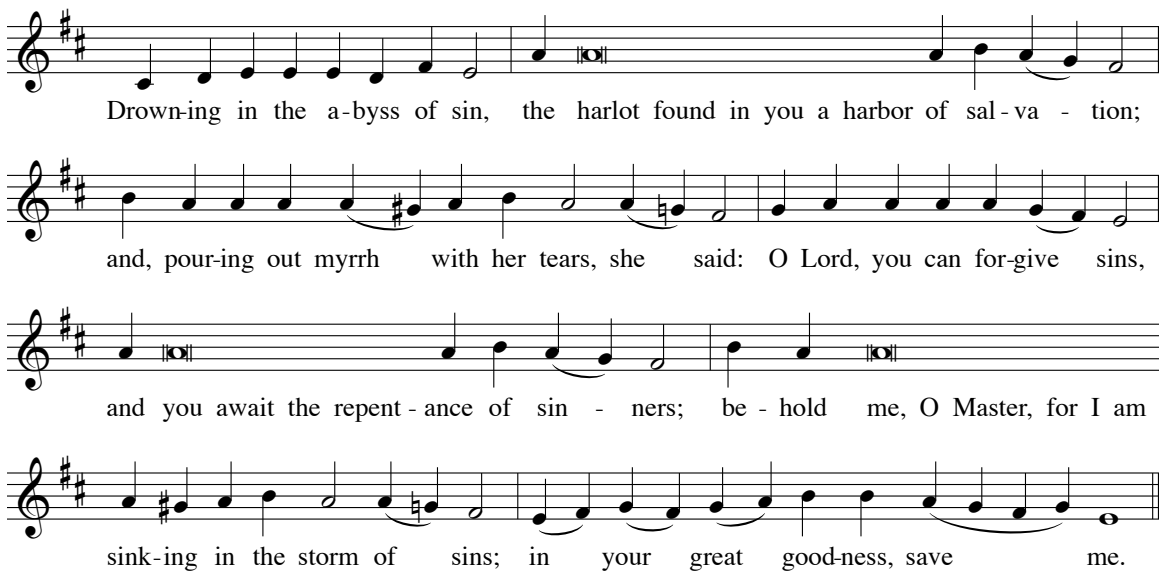
Cantor: Glory...

Doxastikon

Tone 2

The sin - ful woman hastened to buy the per-fume of great price, to a-noint her
 Ben-e - fac - tor with it. To the sell - er of per-fume, she said: Give me the myrrh that
 I might a - noint the One who washed me of all my sins.

Cantor: Now and ever...

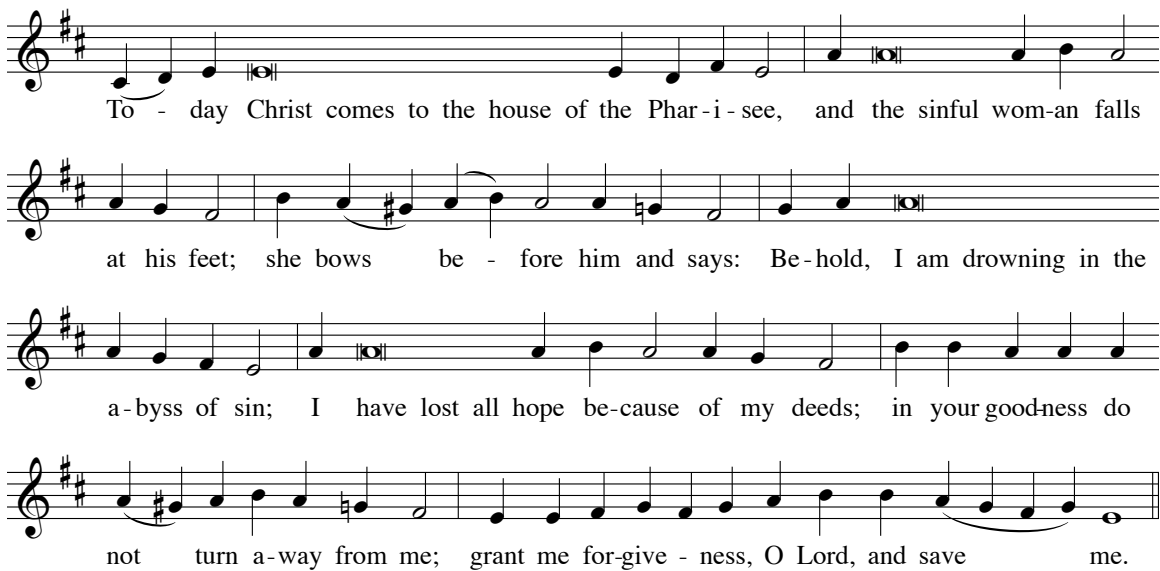


Drown-ing in the a-byss of sin, the harlot found in you a harbor of sal-va - tion;
and, pour-ing out myrrh with her tears, she said: O Lord, you can for-give sins,
and you await the repent - ance of sin - ners; be - hold me, O Master, for I am
sink-ing in the storm of sins; in your great good-ness, save me.

The service continues on page 16.

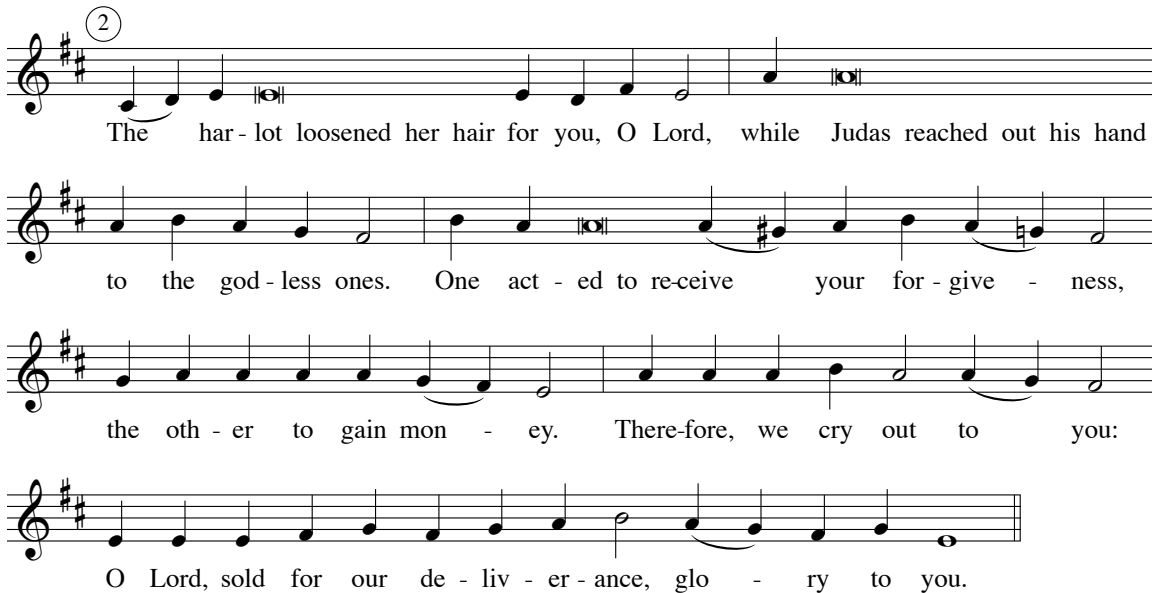
Aposticha

Tone 6



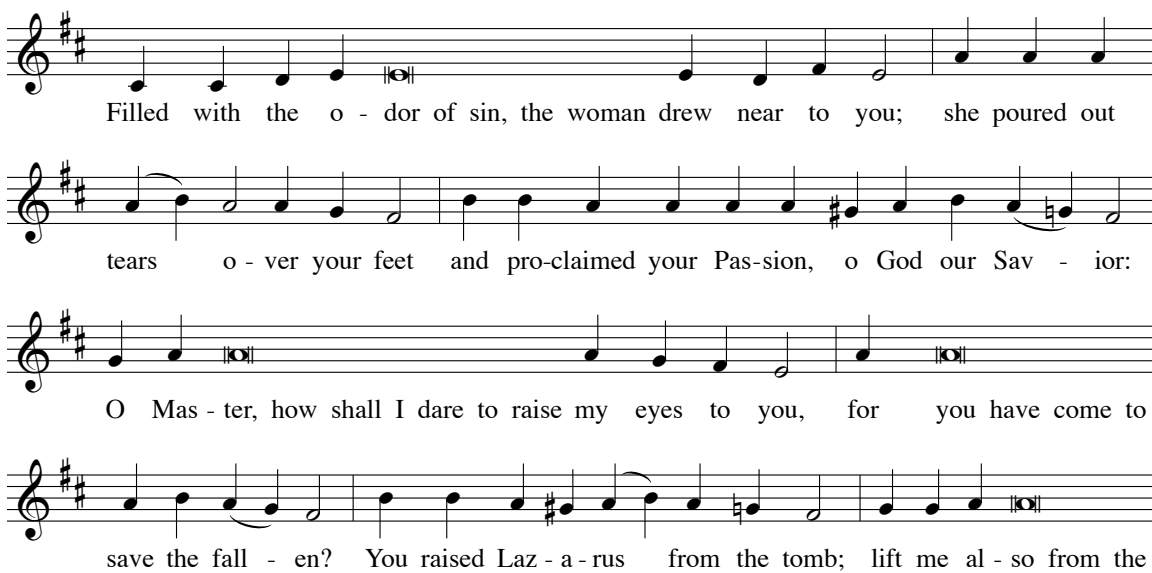
To - day Christ comes to the house of the Phar-i - see, and the sinful wom-an falls
at his feet; she bows be - fore him and says: Be-hold, I am drowning in the
a-byss of sin; I have lost all hope be-cause of my deeds; in your good-ness do
not turn a-way from me; grant me for-give - ness, O Lord, and save me.

Cantor: In the morning, fill us with your love;
we shall exult and rejoice all our days.



2
The har-lot loosened her hair for you, O Lord, while Judas reached out his hand
to the god-less ones. One act-ed to re-ceive your for-give-ness,
the oth-er to gain mon-ey. There-fore, we cry out to you:
O Lord, sold for our de-liv-er-ance, glo-ry to you.

Cantor: Give us joy to balance our affliction
for the years when we knew misfortune.
Show forth your work to your servants,
let your glory shine on their children.



Filled with the o-dor of sin, the woman drew near to you; she poured out
tears o-ver your feet and pro-claimed your Pas-sion, o God our Sav-ior:
O Mas-ter, how shall I dare to raise my eyes to you, for you have come to
save the fall-en? You raised Laz-a-rus from the tomb; lift me al-so from the

a-byss of death. O Lord, accept me in my mis - er - y and save me.

Cantor: Let the favor of the Lord be upon us;
give success to the work of our hands!
Give success to the work of our hands.

She who was re - ject - ed be-cause of her life, and accepted because of her

con - ver - sion, came to you, bear - ing myrrh, and say - ing: *Tone 8*

Do not cast me out, for I am a wretch - ed one, O Son of the Vir - gin;

do not despise my tears, O Joy of the an - gels; but re-ceive me in

re - pent - ance, and in your good-ness, ac-cept me a sin - ful one.

Cantor: Glory...now and ever...

Doxastikon

O Lord, the woman who had fallen in-to a mul - ti - tude of sins, rec - og - nized your

di - vin - i - ty and joined the ranks of the myrrh - bear - ers; be - fore your burial,

she of-fers you myrrh with her tears: A - las, she says, the stinging night of
 pleas-ure seiz - es me; the dark and moonless love of sin grasps me;
 ac-cept my copious weeping and the stream of my tears, for you make the waters
 fall from the clouds in - to the sea. In - cline your ear to the cry of my heart,
 for you incline the heavens in inef-fa - ble con - de - scen - sion. Al-low me to
 kiss your most pure feet, dry - ing them with the locks of my hair; for these
 are the feet that Eve heard in Par - a - dise, and trem - bling at their approach,
 she hid her - self. O Lord, who can search out the num-ber of my sins?
 Who shall search the depth of your judg - ments, O God our Redeemer and the



Sav-ior of our souls? In your infin-ite love, do not de-spise your serv - ant.

The service continues on page 20